

# AJR

# INFORMATION

ISSUED BY THE  
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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## REPERCUSSIONS OF DR. SCHAEFFER'S STATEMENT

The address on compensation by the former German Federal Minister of Finance, Dr. Schaeffer, which was reported and commented on in our previous issue, has resulted in many diverse reactions both in German Government circles and in the German and non-German press.

A few days after Dr. Schaeffer's speech, a Federal Government spokesman repudiated the views expressed by Dr. Schaeffer and pointed out that the Federal Government "would fulfil all obligations under the Compensation Laws to the letter". He also indicated that payments would be made according to planned schedules, and added that Schaeffer had not spoken on behalf of the Government but only in his capacity as a member of his party, the Christian Social Union.

This statement was endorsed by an assurance given by Chancellor Adenauer to Dr. Unger, Chairman of the Central Association of Democratic Resistance Fighters and Persecutees. The Chancellor made his statement when he met Dr. Unger at a reception on the occasion of his 82nd birthday on January 5th. According to a report which Dr. Unger gave to press representatives after the interview, Dr. Adenauer had told him that no alteration would be made regarding payments provided for under the Indemnification Law, and the scheduled date for its completion would not be changed.

Dr. Schaeffer's speech was also commented on by Ministers of several German Federal States. In an address to members of his staff, Herr Biernat, Minister of the Interior for North Rhine-Westphalia, declared that indemnification payments would be made in accordance with the existing laws, without curtailment and within the prescribed time limit. Similar assurances were given by Herr Eberhard, Bavaria's Minister of Finance, when representatives of the Bavarian Jewish communities called on him.

### Pros and Cons

On the other hand, Dr. Novak, the Minister of Finance for Rhineland-Pfalz, pointed out that he was in favour of Dr. Schaeffer's proposal for payments to be made in instalments, allowing not more than 9,000 DM per year for each claimant. The implementation of this proposal would not only be contrary to the Law as adopted when Dr. Schaeffer himself was still Minister of Finance; it would also mean that after many years of waiting victims, most of whom are of advanced age, might not live to see the final settlement of their claims. It must also not be overlooked that once the Law was altered in one respect, the door might be opened for further revocations of the pledges given by the Government and the Parliament in the Federal Indemnification Law.

Regrettably, the discussion on indemnification, which one hoped had ended with the Chancellor's statement to Dr. Unger, was resumed afresh by the Finance Ministers of two Laender (Baden-Wuerttemberg and North Rhine-Westphalia). Three days after the Chancellor's statement they criticised the burden of indemnification, and their remarks in public, with or without their realisation, were likely to arouse feeling against the moral duty to fulfil compensation obligations. Behind their remarks lies the attempt of the Laender to obtain financial relief from the Bund. Instead of settling questions of internal financial policy in the privacy of the conference room, their flight into the open will only strengthen the reluctance of the

bureaucracy to make a speedy settlement of the all-too-long-drawn-out applications.

The reaction of the German press differs. The *Stuttgarter Zeitung* writes: "In the CDU some think that Schaeffer's estimates are exaggerated; others appreciate that he had the courage to tackle a thorny problem. Certain quarters in the CDU think it possible that an extension of the dates of payment will be necessary and they demand a revision of the Law, in order to prevent any abuse. Within the CDU it was suggested to review the lawyers' fees." The *Frankfurter Allgemeine* refers to Schaeffer's speech as a blunder, all the more regrettable as his blameless attitude under the Nazi régime is well known. A man such as Schaeffer, says the paper, should not provide fuel for the loose talk—"the Jews are responsible for everything and now they endanger the German currency".

The *Sueddeutsche Zeitung* also condemns Schaeffer's disapproval of the indemnification policy. Indemnification, it says, "is still very defective, so that claimants have died without ever having seen a penny".

### Press Reaction

*Die Zeit*, on the other hand, supports Schaeffer's arguments, though stating that his contradictory figures had lost him some of the prestige he once had. The paper states that "the conviction that we are morally obliged to make good, at least partially, the material losses and the sufferings which were inflicted on our Jewish fellow-citizens in our name does not release the law-givers from their duty of carefully examining the costs. This was not done when the Compensation Law was amended". The West Berlin paper, *Tagesspiegel*, defends Schaeffer against "the furious attacks which are now being showered upon him", and asks for an objective examination of the problem without reproaches or resentment.

The *Deutsche Zeitung und Wirtschafts Zeitung* (Stuttgart) carries a front-page article in which it states that Dr. Schaeffer was ill-advised to make his speech, because it not only revived old resentments but also injured the political reputation of the Federal Republic. The article went on to say that indemnification payments were a negligible portion of the total annual German budget, which amounted to 68,000 million DM. It would also be desirable to have the discussion of indemnification eliminated from the political quarrels and the financial discussions between the Laender.

The *Westfaelische Rundschau* (Dortmund) published its comment under the heading "As Soon and as Much as Possible—Indemnification is a Duty". It protested against making indemnification a scapegoat for dangers to the German currency.

Unfortunately, Dr. Schaeffer's remark on the allegedly excessive lawyers' fees has been abused for several sensational headings. The Berlin evening paper *Der Kurier* published the speech on the front page under the heading "Foreign Lawyers Enrich Themselves". Whilst there may be some cases where exorbitant fees are charged (not only by lawyers outside but also by those inside Germany), these are the exception. The vast majority of claimants are represented by lawyers who strictly abide by professional etiquette, or by the United Restitution Offices, which charge fees of between 6% and 8% in all.

It is gratifying to state that the national press in the United States (e.g., the *New York Times* and the *New York Post*), in Switzerland (*Neue Zürcher Zeitung*) and in this country (*The Times*, *Daily Telegraph* and, on several occasions, *Manchester Guardian*) has taken strong exception to the views expressed by Dr. Schaeffer.

The position can hardly be better summed up than by quoting the statement made by the London *Economist*, to the effect that restitution might raise physical as well as judicial and administrative problems, but that it did not raise any considerable problems of foreign exchange. "None of the difficulties", the article states, "can be heavy against the grievous harm that would be done if the duty were skimped".

### STATEMENT BY DR. ADENAUER

#### No Change in Indemnification

It has just been learned that, on January 20th, the Chairman of the Jewish Claims Conference, Dr. Nahum Goldmann, had an interview with the Federal Chancellor. Dr. Adenauer assured Dr. Goldmann that the Federal Government will carry out the Law for the Indemnification of Victims of National Socialist Persecution without any change. The interview took place at the request of Dr. Goldmann, who desired to inform the Federal Chancellor "about certain feelings of anxiety in connection with indemnification questions, which had recently arisen in circles of the victims". This refers particularly to the reaction to Dr. Schaeffer's speech, advocating an alteration of indemnification legislation on the grounds that the burdens would be much greater than had originally been anticipated.

#### "THE MATTER IS CLOSED"

In a letter to the General Secretary of the Zentralrat of the Jews in Germany, the Ministry of Justice stated on behalf of Dr. Schaeffer that the Minister considered the matter closed.

## FRISTABLAUF

Es wird nachdruecklich darauf hingewiesen,  
dass die Frist fuer die Anmeldung von  
Anspruechen nach dem  
Bundesentschaedigungsgesetz  
und dem Bundesrueckerstattungsgesetz

am 1. APRIL 1958

ablaeuft.

Weitere Einzelheiten sind aus dem in  
dieser Ausgabe auf Seite 2 veroeffentlichten  
Artikel ersichtlich.

Unsere Leser werden gebeten, auch ihre  
Angehoeigen und Bekannten auf den  
Fristablauf aufmerksam zu machen, ins-  
besondere soweit diese als Kinder oder  
Jugendliche ausgewandert sind und sich  
daher nicht immer bewusst sind, welche  
Ansprueche ihnen aus eigenem Recht oder  
als Erben ihrer Eltern zustehen.

## ABLAUF VON ANMELDEFRISTEN

Die Anmeldefristen auf Grund des Bundesentschaedigungsgesetzes (BEG 1956) und des Bundesrueckerstattungsgesetzes (BRueG) laufen am 1. April, 1958 ab.

### Bundesentschaedigungsgesetz

Wir haben ueber den Inhalt des BEG und seiner Durchfuehrungsverordnungen ausfuehrliche Darstellungen von Mr. K. Friedlander als Sonderbeilagen zu "AJR Information" veroeffentlicht. Wir moechten aber insbesondere auf folgende Bestimmungen des BEG hinweisen, die, wie wir aus dem mit uns gefuehrten Schriftwechsel ersehen, nicht genuegend bekannt sind.

1. Die Angehoerigen des oeffentlichen Dienstes und die Bediensteten juedischer Gemeinden haben mit Ausnahme der Angehoerigen des oeffentlichen Dienstes aus den Vertreibungsgebieten einen Anspruch auf Kapitalentschaedigung fuer die Zeit vor dem Beginn der Versorgungsbezuuge nach den Bestimmungen des BEG ueber oeffentlichen Dienst. Die Anmeldung hat bei den zustaeendigen Entschaedigungsbehoerden zu erfolgen.

2. In der Ersten Durchfuehrungsverordnung zum BEG 1956 ist bestimmt, dass Waisenrenten vom Tode des Verfolgten ab bis zum 16., im Falle der Berufsausbildung bis zum 24. Lebensjahre der Waisen zu zahlen sind. Infolge Aenderung der Beamtengesetzgebung ist zu erwarten, dass diese Bestimmung dahin geaendert wird, dass die Rente bis zum 18. bzw. 25. Lebensjahre zu zahlen ist. Wenn sich hieraus neue Ansprueche ergeben, muessen diese bis zum Ablauf der Anmeldefrist als Schaden am Leben angemeldet werden. Wenn Schaden am Leben nach den alten Bestimmungen bereits angemeldet ist, ist eine Neuanmeldung nicht erforderlich.

3. Im § 138 BEG ist bestimmt, dass fuer die Wiedergutmachung fuer Schaden in der Sozialversicherung die besonderen Sozialversicherungsgesetze gelten und dass Antraege nach diesen Rechtsvorschriften bis zum Ablauf der Anmeldefrist des BEG, dem 1.4.1958, angemeldet werden koennen. Diese Fristsetzung ist unseres Erachtens durch die Rentenversicherungs - Neuregelungsgesetze ueberholt. Wir haben ueber den Inhalt dieser Gesetze kurz nach ihrem Erscheinen berichtet.

Um nichts zu versaeumen, sollten aber alle Verfolgten, die in Deutschland Beitrage zur Angestelltenversicherung oder zur Invalidenversicherung geleistet haben, vor Ablauf der genannten Frist einen Antrag auf Wiedergutmachung auf Grund des § 138 BEG bei der zustaeendigen Entschaedigungsbehoerde stellen. Gleichzeitig sollte ein Antrag auf Anrechnung von Ersatzzeiten, d.h. der Zeit vom Beginn der Verfolgung bis 1949 gestellt werden. Diese Antraege zu stellen ist deshalb wichtig, weil es auf Grund der neuen Rentengesetze zur Aufrechterhaltung des Anspruchs nicht mehr noetig ist, dass jedes Jahr Beitrage zur Aufrechterhaltung der Anwartschaft gezahlt werden. Alleinige Voraussetzung fuer Rente ist, dass bei der Altersrente in der Angestelltenversicherung 180 Monatsbeitraege und bei der Rente wegen Berufs- und Erwerbsunfaehigkeit 60 Monatsbeitraege entrichtet sind. Hierbei werden Ersatzzeiten (s.o.) angerechnet. Mindestens 1 Beitrag muss nach dem 31.12.1923 entrichtet sein.

Fuer die Invalidenversicherung gilt Entsprechendes.

Fuer die Angestelltenversicherung ist der Antrag bei der Bundesversicherungsanstalt fuer Angestellte, Berlin-Wilmersdorf, Ruhrstr. 2, und fuer die Invalidenversicherung bei der Landesversicherungsanstalt Rheinprovinz, Duesseldorf, zu stellen.

### Bundesrueckerstattungsgesetz

Bezuglich der Anmeldefrist gemass dem Bundesrueckerstattungsgesetz (BRueG) verweisen wir namentlich auf die als Sonderbeilage zum Juliheft 1957 veroeffentlichte Darstellung des Gesetzes durch Dr. E. Schaefer. Weitere Hinweise brachten wir u.a. wegen der in Oesterreich entzogenen Vermoegensgegenstaende auf S.2 des Januarhefts 1958.

Wie in der Sonderbeilage ausfuehrlich dargelegt, kommen Neuanmeldungen unter dem BRueG nur wegen rueckerstattungsrechtlicher Geldverbindlichkeiten gegen das Deutsche Reich und die ihm durch das BRueG gleichgestellten Rechtstraeger in Betracht. Auf Rueckerstattungsansprueche

in Bezug auf Grundstuecke und auf Rueckerstattungsansprueche gegen Privatpersonen (Naturalrestitution) findet das BRueG keine Anwendung und eroeffnet daher auch keine neuen Anmeldefristen.

Unter das BRueG fallen vielmehr lediglich diejenigen Ansprueche gegen das Deutsche Reich und die ihm gleichgestellten Rechtstraeger, die sich auf solche entzogenen feststellbaren Vermoegensgegenstaende beziehen, welche nicht mehr greifbar in der Hand der Entzieher vorhanden sind. Hauptfaelle solcher Ansprueche sind diejenigen wegen abgelieferter Wertgegenstaende, eingezogenen Umzugsguts oder Hausrats und eingezogener Bankguthaben oder Wertpapierdepots.

Sind solche Ansprueche vor dem Inkrafttreten des BRueG rechtskraeftig zurueckgewiesen oder von dem Berechtigten zurueckgenommen worden, so koennen sie bis zum 1.4.1958 bei dem zustaeendigen Zentralanmeldeamt neu angemeldet werden. Dasselbe gilt, wenn der Berechtigte den Anspruch innerhalb der nach den bisherigen Rueckerstattungsgesetzen jeweils massgebenden Fristen nicht angemeldet hatte.

Sind feststellbare Vermoegensgegenstaende der genannten Art vom Reich oder einem der ihm gleichgestellten Rechtstraeger ausserhalb des Gebiets der jetzigen Bundesrepublik Deutschland und ausserhalb von West Berlin entzogen worden, und sind sie nachweislich nach der Entziehung in das Bundesgebiet oder nach Berlin (West oder Ost Berlin) gelangt, ohne dass der Ort, an den sie gelangt sind, feststeht, so stellt § 5 BRueG klar, dass auch in diesen Faellen Ansprueche gegeben sind. Die Gegenstaende gelten als nach West Berlin gelangt. Wenn aber nicht die entzogenen Vermoegensgegenstaende selbst, sondern nur ihr Erloes nach der Entziehung in das Bundesgebiet oder nach Berlin gelangt sind, so ist kein Anspruch gegeben.

Das BRueG hat ferner zwei Gruppen von neubegrueendeten, bisher nicht gegebenen Anspruechen geschaffen.

Die eine dieser Gruppen ist in § 12 geregelt. Hier handelt es sich um Rueckerstattungsansprueche der oben gekennzeichneten Art in denjenigen Faellen, in denen die Entziehung im Bereich der *franzoesischen Besatzungszone* erfolgt ist. In dieser Zone fielen derartige Ansprueche bisher nicht unter die Rueckerstattung (Restitution), sondern unter den Begriff der Entschaedigung. Sie koennen nun im Rueckerstattungsverfahren angemeldet werden. In der franzoesischen Zone bedarf es dazu der Erhebung der Restitutionsklage vor dem zustaeendigen Landgericht (Restitutionskammer), die ebenfalls bis zum 1.4.1958 erfolgen muss.

Der andere neu begrueendete Anspruch ist in § 13 BRueG geregelt. Er lautet:

(1) Ist Umzugsgut in einem ausserhalb des Geltungsbereichs dieses Gesetzes gelegenen europaeischen Ort vom Deutschen Reich entzogen worden, so ist das Deutsche Reich nach den Rechtsvorschriften zur Rueckerstattung feststellbarer Vermoegensgegenstaende oder nach § 12 schadensersatzpflichtig, wenn der Verfolgte aus dem Geltungsbereich dieses Gesetzes ausgewandert ist oder auszuwandern beabsichtigte und vor der Auswanderung oder vor der Versendung des Umzugsgutes seinen letzten Wohnsitz oder dauernden Aufenthalt im Geltungsbereich dieses Gesetzes gehabt hat. Die Entzie-

hung gilt als an dem Ort erfolgt, an dem der Verfolgte vor der Auswanderung oder vor der Versendung des Umzugsgutes seinen letzten Wohnsitz oder dauernden Aufenthalt im Geltungsbereich dieses Gesetzes gehabt hat.

(2) Der Anspruch nach Absatz 1 besteht nicht, wenn

1. ein Anspruch nach den Rechtsvorschriften zur Rueckerstattung feststellbarer Vermoegensgegenstaende (§ 11 Nr. 1) oder nach § 12 gegeben ist oder

2. das Umzugsgut am Bestimmungsort zur freien Verfuegung des Eigentuemers gelangt war.

(3) Eine Schadensersatzpflicht des Deutschen Reichs nach Absatz 1 besteht gegenueber Nachfolgeorganisationen nicht.

(4) Die Schadensersatzpflicht des Deutschen Reichs entfaellt in dem Umfange, als der Berechtigte Entschaedigung von einem anderen Staat erhalten hat. Soweit diese Entschaedigung in fremder Waehrung geleistet wurde, ist sie zu dem am 1. April 1956 gueltigen Kurs auf den Schadensersatzbetrag anzurechnen.

Fuer die Einzelheiten verweisen wir wiederum auf die Sonderbeilage.

Abgesehen von der franzoesischen Zone sind fuer die Anmeldungen zustaeendig:

a) britische Zone: Das Verwaltungsamt fuer innere Restitutionen, Stadthagen, Oberstr. 29.

b) amerikanische Zone: Das Verwaltungsamt fuer innere Restitutionen, Aussenstelle Muenchen, Muenchen, 2, Deroyst. 4/11,

c) fuer Berlin: der Haupttreuhaender fuer Rueckerstattungsvermoegen, Berlin W.30, Nuernbergerstr. 53-55.

Anmeldeformulare und das dazu gehoerige wichtige amtliche Merkblatt sind bei der Botschaft der Bundesrepublik Deutschland und im Büro des United Restitution Office (183 Finchley Road, London, N.W.3, Versandkosten 1/-) erhaeltlich.

## AUSTRIAN JEWS CLAIM RESTITUTION

The Austrian Chancellor, Raab, received a delegation from the Association of Austrian Jewish Communities. The delegation consisted of President Dr. Emil Maurer, Vice-President Josef Rubin Bittmann and Secretary-General Wilhelm Krell. The meeting took place on the invitation of the Chancellor, who wanted to discuss a Jewish memorandum about the question of restitution. The Chancellor revealed that, in the meantime, the Federal Minister of Finance had appointed a committee which would examine the whole problem. The Chancellor hoped that Parliament would soon approve the necessary steps. But he said that, in the first place, the old, the needy and the sick would be considered.

## RESTITUTION FOR "NON-ARYANS"

The International Court of Restitution for Berlin has ruled that "non-Aryans" who did not belong to the Jewish community and had become Christians, were also to be considered as persecutees and were entitled to claim property they had lost during the Nazi régime.

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# ALLGEMEINES KRIEGSFOLGENGESETZ

Am 5. November 1957 ist das "Gesetz zur allgemeinen Regelung der durch den Krieg und den Zusammenbruch des Deutschen Reiches entstandenen Schaeden" (Allgemeines Kriegsfolgenrecht, AKG) erlassen worden, das im Bundesgesetzblatt Teil I vom 8.11.1957 veroeffentlicht und am 1.1.1958 in Kraft getreten ist.

Das (aus 112 Paragraphen bestehende) AKG enthaelt zu einem ueberwiegenden Teil Vorschriften, die von rein innerdeutschem Interesse sind und die u.a. Ansprueche aus Verwaltungsmassnahmen in der Nachkriegszeit und aus Grundstueckenteignungen, Haertebeihilfen und wirtschaftsfoerdernde Massnahmen betreffen. Von besonderem Interesse auch fuer Wiedergutmachungsberechtigte ist dagegen der Teil III des Gesetzes (§§30-67), der unter der Ueberschrift "Abloesung von Kapitalanlagen" fuer die in §30 aufgefuehrten Kapitalansprueche eine "Abloesungsberechtigung" vorsieht. Zu diesen Anspruechen gehoeren insbesondere Kapitalansprueche, die in *Schuldverschreibungen* und *verzinslichen Schatzanweisungen* verbrieft und in einer dem Gesetz beigefuegten Liste aufgefuehrt sind; ferner Kapitalansprueche, die im Reichsschuldbuch eingetragen sind, Kapitalansprueche aus Zertifikaten der Deutschen Reichsbank ueber Vorzugsaktien der Deutschen Reichsbahn; sowie Ansprueche auf in der Zeit vom 1.1.1935 bis einschliesslich 8.5.1945 nach den Ausgabebedingungen faellig gewordene Zinsen und Dividenden aus den vorgenannten Kapitalanspruechen, sofern das Recht auf Abloesung der entsprechenden Kapitalansprueche festgestellt wird.

Ein nicht unerheblicher Teil von Wertpapieren der Wiedergutmachungsberechtigten war—teils freiwillig, teils unfreiwillig infolge erzwungenen Umtauschs—in verzinslichen Schatzanweisungen angelegt. Die Behandlung der genannten *Kapitalansprueche* (im folgenden sprechen wir der Kuerze halber nur von den verzinslichen Schatzanweisungen) ist unterschiedlich, je nachdem, ob der Wiedergutmachungsberechtigte bis zum Inkrafttreten des AKG Eigentümer der Schatzanweisungen war oder ob diese vom Reich widerrechtlich entzogen und z.B. fuer juedische Zwangsabgaben verwertet worden waren.

Die Bestimmungen des AKG gelten uneingeschraenkt, wenn die Schatzanweisungen noch zur Zeit seines Inkrafttretens, d.h. am 1.1.1958, auf den Namen des Wiedergutmachungsberechtigten bzw. dessen Erblassers verbucht waren. In einem solchen Falle bedarf es nach hoechstrichterlicher Rechtsprechung nicht mehr der Annullierung des, gemass der 11. Durchfuehrungsverordnung zum Reichsbuergengesetz, eingetretenen Verfalls durch eine Entscheidung im Rueckerstattungsverfahren. Dagegen bedarf es der Durchfuehrung dieses Verfahrens wenn, was nicht selten der Fall war, das Reich die Schatzanweisungen eingezogen hat, ohne dass es zur Verwertung gekommen ist. In diesem Falle kann der Berechtigte im Rueckerstattungsverfahren den Wertpapierbereinigungsanspruchs fordern und damit eine Wiederherstellung seines Rechtes erlangen.

Derjenige, der noch am 1.1.1958 Eigentümer der Schatzanweisungen war, hat Anspruch auf das "Recht auf Abloesung," das an Stelle der fuer kraftlos erklarten Schatzanweisungen (§100) tritt. Ist dies in dem gesetzlich geregelten Pruefungsverfahren festgestellt, so wird damit eine neue Bundesschuld in Hoehe von 10% des Nennbetrages begruendet, die in das von der Bundesschuldenverwaltung gefuehrte Schuldbuch eingetragen wird (§35). Diese eingetragene

Abloesungsschuld ist mit 4% jaehrlich, nachtraeglich zahlbar vom 1.4.1955 ab, zu verzinsen; fuer die vorhergehende Zeit erfolgt keine Verzinsung (§37). Die Zinsen sind steuerfrei. Von 1960 ab wird die Abloesungsschuld durch Auslosung von Gruppen mit je 2½% getilgt. Durch Rechtsverordnung kann bestimmt werden, dass Klein- und Spitzenbeträge vorzeitig in bar abgefunden werden.

Voraussichtlich wird durch eine Ergaenzung des Altsparengesetzes in Faellen von Altbesitz (Besitz aus der Zeit vor dem 1.1.1940) dem Berechtigten eine Entschaedigung in Hoehe weiterer 10% des Nennbetrages gewahrt werden, was eine Verdoppelung der sich aus dem AKG ergebenden Leistungen bedeuten wuerde.

Die abzuloesenden Ansprueche sind entsprechend dem in den §§40ff. geregelten Verfahren anzumelden. Pruefungsstelle fuer die Anmeldungen ist die Bundesschuldenverwaltung. Die Anmeldung ist bei einer Anmeldestelle einzureichen. Anmeldestellen sind im Geltungsbereich des AKG die Kreditinstitute, im Lande Berlin jedoch nur solche Kreditinstitute, die von der Berliner Zentralbank als Annahmestellen im Wertpapierbereinigungsverfahren zugelassen sind. Wird der abzuloesende Anspruch von einem Kreditinstitut fuer einen Kunden verwahrt oder verwaltet, so ist Anmeldestelle nur das Kreditinstitut, das unmittelbar mit dem Kunden im Geschaeftsverkehr steht. Die Anmeldungen sind auf einem von der Bundesschuldenverwaltung herauszugebenden Vordruck einzureichen, und zwar bis zum 1.1.1959.

Die vorstehenden Verfahrensregeln finden in denjenigen Faellen Anwendung, in denen die verzinslichen Schatzanweisungen noch zur Zeit des Inkrafttretens des Gesetzes fuer den Wiedergutmachungsberechtigten verbucht waren, oder in Faellen, in denen diesem das Recht auf Wertpapierbereinigung zugesprochen worden ist. Jedoch ist dieser (gemass §60) zur Anmeldung des Abloesungsanspruchs auch dann berechtigt, wenn ueber den Rueckerstattungsanspruch noch nicht rechtskraefrig entschieden ist. Die Anmeldung ist als Rueckerstattungsanmeldung zu kennzeichnen. Das Pruefungsverfahren wird ausgesetzt, bis ueber die wegen der Entziehung geltend gemachten Ansprueche rechtskraefrig entschieden ist.

Sofern dagegen die Schatzanweisungen vom Reich entzogen und verwertet worden sind, z.B. fuer juedische Zwangsabgaben oder sogen. Heimeinkauf, sehen die zonalen Rueckerstattungs-gesetze eine *Schadensersatzpflicht* des fruheren Deutschen Reiches vor, fuer das jetzt, mit Inkraftsetzung des Bundesrueckerstattungs-gesetzes (BRueG), die Bundesrepublik als Schuldner eingetreten ist. Nach den Bestimmungen des BRueG besteht lediglich ein Anspruch auf eine *Geldentschaedigung*, deren Hoehe entsprechend der im AKG getroffenen Regelung bemessen wird (§20 BRueG). Demnach hat der Wiedergutmachungsberechtigte Anspruch auf eine Entschaedigung in Hoehe von 10% des Nennbetrages der Reichsschatzanweisungen zuzueglich 4% Zinsen fuer die Zeit vom 1.4.1955 ab. Eine etwa zukuenftig in Ergaenzung des Altsparengesetzes vorgesehene Entschaedigung in Hoehe von weiteren 10% des Nennbetrages wuerde auch dem Wiedergutmachungsberechtigten zugutekommen.

Nicht unerwacht mag bleiben, dass im AKG die Schaeden, die den "loyalen Rueckerstattungsverpflichteten" durch die Rueckerstattung entstanden sind, einer besonderen gesetzlichen Regelung vorbehalten worden sind.

# ANGLO-JUDAICA

## Praise for the Community

"We could not do without your services in this country of ours. We admire your initiative and the spirit of dedication which is always present in your work." An Anglo-Jewish gathering was told this by Mr. R. A. Butler, the Home Secretary and Lord Privy Seal, when he opened the new premises of the Jewish Board of Guardians.

A number of Jewish artists and scientists appeared in the New Year Honours List, among them Professor H. A. Krebs, who received a Knighthood; Miss Alicia Markova, the ballerina (C.B.E.); Mr. Abram Games, the graphic designer (O.B.E.); and Dr. Henry Seligman, Deputy Chief Scientist, Harwell (O.B.E.). Others honoured were Lord Reading, former Minister of State for Foreign Affairs (G.C.M.G.); two chairmen of local Conservative Party branches, Messrs. Leslie Freeman (O.B.E.) and Alfred Lyons (M.B.E.); and Mr. W. H. Kricheski, a Senator of the States of Jersey (O.B.E.).

A great pride in being partly Jewish was affirmed by Countess Mountbatten of Burma when she opened a Youth Centre of the Leeds Judean Club. Her grandfather was Sir Ernest Cassel, the banker, who originally came from Cologne.

For the fourth time since 1913 Hull will have a Jewish Lord Mayor.

## No Future Unless—

The new building of Jews' College was formally opened and consecrated by the Chief Rabbi. The hope was expressed that greater interest would be shown in an institution without which, it was said, "there can be no future for Anglo-Jewry". At present subscribers to the College number no more than 800 (out of a population of 450,000). There are 55 students. An Institute for the Training of Teachers is shortly to be established within the College.

The Tercentenary Appeal, which was designed to endow readerships in Jewish studies at British universities and provide for the training of Jewish youth leaders, has failed to achieve its target of £200,000. In two years about £60,000 was collected.

What he described as "the insidious religious apathy in the community" was scored by the Chairman of the Orthodox Zionist Torah Va'Avodah organisation in a warning against "the increasing power of the Liberal and Reform youth clubs". A resolution deprecated the efforts of the Zionist Federation to establish Jewish schools in opposition to the existing Jewish day schools.

## Why "Jews Are News"

Why "Jews are News" in the British press was explained by the Political Editor of the *Daily Mirror*, Mr. Sidney Jacobson. He thought that Jews, in the minds of non-Jews, were still "something strange"; that strangeness has an intrinsic news value, but that this strangeness was also the source of "latent anti-Semitism". Another journalist, the Deputy Editor of the *Spectator*, a Protestant Irishman, held that the dislike felt by English nonconformists for English Anglicans was far greater than the dislike all felt for the Jew.

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## "THE GRAND OLD MAN OF JEWRY"

### Martin Buber's 80th Birthday on February 8

At the age of 80, Martin Buber is the outstanding Jewish personality of our time. He is known all over the world as a thinker of the first order, who opened up new avenues of thought on human affairs, culminating in his philosophy of the Dialogue or of the relationship of I and Thou. His creative output is immense. He has written many books, most of them in German, some in Hebrew; some have been translated into other languages, especially English. In the post-war years his reputation in the Anglo-Saxon countries has grown. If anybody may be called a Jewish thinker today, it is he. But the range of his subjects is not, and was never, Jewish in a particularist and parochial way. As a Jew he approaches the concerns of humanity; he examines the situation of the human being in face of the multiplicity of life, searching for truth. The answer he gives is above all group or other limitations—a great contribution to the realm of human thought, of philosophical anthropology, of theology, of history of ideas.

When we hail this man on this day and pay him our tribute, we cannot venture to give a full picture of his life and work or to enter into a discussion of his philosophy. We have to restrict ourselves to a short appreciation of his impact on Jewish life in the twentieth century. Buber today lives in Jerusalem, but his formative and most of his creative years were spent in Germany; his home in Zehlendorf and later in Heppenheim was a centre of pilgrimage for Jews and Gentiles. Apart from his other achievements, he performed two great works of translation into German: the Chassidic legends and the Bible. This was more than mere linguistic translation; it was the opening up of two grand Jewish worlds. As a young man, Buber joined the Zionist movement and found there the appropriate field for Jewish public activity. But his conception of Zionism was never partisan or narrow; he regarded it as the great transformation, comprising all aspects of Jewish life. Hostile to all forms of dogmatism, it was always people who counted for him, not a formula or a party book. He became a leader and teacher of an important section of Jewish youth, and in his later years, when catastrophe overcame the whole of German Jewry, he was one of those who gave moral and mental support to a badly hit community and brought it a message of comfort and hope. Today German Jewry as a whole is bound to this octogenarian with deep affection and gratitude.

#### The Interpreter of Judaism

At the beginning of this century, assimilation as a natural product of the emancipation was regarded as an indisputable fact of Jewish history. To a certain extent, this was undoubtedly correct. The Jew who had left the secluded ghetto had broken with tradition; he became Europeanised, and only a minority remained faithful to the strict observance of religious ritual. But there was a powerful remnant of Jewish feeling, and the Jewish revival expressed itself mainly in the urge of collective political action in order to "solve" the Jewish question that expressed itself in persecutions, in various forms of anti-Semitism and in social complications. Zionism tried to give an answer. But this did not satisfy a generation which was disturbed by the question of their personal relationship to Judaism. True, one could support a political movement, even

for philanthropical reasons, if one considered its object reasonable. But it was the personal Jewish problem that mattered. One could not live in a spiritual vacuum. Even many Zionists were in doubt as to whether their profession of belonging to a Jewish nation was not rather theoretical and artificial; moreover, its spiritual significance was anything but clear. In this critical hour Buber attempted to answer the question: "What is Judaism, what does it mean?" (The word "Judaism", alas, is not a correct translation of "Judentum", which implies a condition of mind and feeling.)

Buber was the first who not only analysed this condition of mind but also revealed its paramount importance for the reactions and the conduct of man. The answers which he gave in his "Three Speeches On Judaism" (1909-1911) may not seem satisfactory to us today, nor are they to Buber himself. At that time he was 32, and he has come a long, long way since then, as he has told us himself (especially in the Introduction to the collection of his "Eight Speeches", 1909-1919). But his Speeches went to the root of the problem and deeply shook complacent self-righteousness. They opened up a new era of Jewish thought among German-speaking Jewry. They deeply influenced a section of the Zionist youth. They lifted all previous controversy to a quite different, spiritual level, and prepared the way for a better understanding of the deep upheaval which shook the Jewish people in the wake of the first world war.

#### From Agnosticism to Religion

After the war Buber himself entered a new period of his life, as his own conversion from a rationalist agnostic to a man of profound religious faith was completed and his intimate friendship and collaboration with Franz Rosenzweig began. Buber also accepted a professorship at Frankfurt University. He developed his philosophical and social ideas in relation to practical politics, which in many respects resembled the ideas of religious socialists with whom he was in close contact. Similarly, in Zionism he identified himself with the workers who regarded Zionism as a matter of their personal life or of implementing the demands of social justice.

The conviction that national renaissance is not a question of astute programmes and political formulas but ultimately depends on the creative force of the human soul, at an early stage brought Buber into opposition with the official Zionist circles which laid all emphasis on political action and national organisation. With all his eloquence Buber made it clear that a true renewal of Judaism can come only from within ("von Innen"). Cultural and spiritual content was the most urgent need of Jewish life. These views, expounded at the Zionist Congress of 1901, led to the foundation of the Juedischer Verlag Berlin, under the direction of Buber and Berthold Feiwel (whose lovable personality many of us remembered this January on the occasion of the 20th anniversary of his death). The plans to publish a monthly of a high intellectual standing materialised only 15 years later when Buber, amidst the turmoil of war, created the famous periodical *Der Jude*. Another aim of Buber, Feiwel, Weizmann and their friends (known as the "Democratic Zionist Fraction"), the foundation of a Jewish University, became reality in 1925 after a quarter of a century,

when Lord Balfour, on Chaim Weizmann's invitation, laid the foundation-stone of the Hebrew University in Jerusalem, where Buber was ultimately destined to become a distinguished professor in 1938.

Buber's interpretation of Jewish history, starting with his works on Chassidism 1904-8 and indicated in the "Drei Reden" of 1909-11, revealed a Judaism unknown to most of the Western-educated Jews of that time. It brought about a true revolution in Jewish thinking. He removed the discredited, even slightly ridiculous "official" bourgeois Judaism from its all-embracing position, and counter-balanced it with the appreciation of "underground" Judaism with its intense emotions, its religiosity and vitality. Indeed, the whole of Jewish history appeared to him as a never-ceasing struggle between underground and official Judaism, between vitality and petrification, between creativity and passive inactivity ("die Gestaltenden gegen die Geschehen-lassenden"). Judaism was in need of spiritual revival, and this could not be achieved in an isolated sphere or in abstractions, but in life itself: the spirit has to pervade the life ("dass der Geist ins Leben komme")! The way of the Jew is bound to be a return to the original Jewish greatness, to "Urjudentum", as we cannot bind ourselves to the fact that Judaism has degenerated in the course of the centuries, and all Jewish revival has to be a great ethical effort, the creation of a new type of Jew more similar to that of antiquity than of the last century. But this cannot be done by formalities or by outside changes, it has to be a revolution within the heart itself: "Wir werden Zions nicht teilhaftig werden, wenn wir es nicht in unseren Herzen erbauen."

Buber's Zionism stood on a different level from the day-to-day fight of parties. It had to struggle hard within the Zionist party itself, and it exerted profound influence far beyond the borders of the Zionist Organisation. Especially the Jewish youth of all denominations in Germany was under his impact, and he never denied himself to anybody who sought his advice or guidance. So it was natural that he appeared as the obvious teacher and leader to all the mentally displaced Jewish men and women after 1933. It is impossible to elaborate to the full extent Buber's rôle as a rock in the storm of that time. His work at the head of the Department of Adult Education with the Reichsvertretung during the years 1933-38 is aptly described by one of his collaborators, Dr. Ernst Simon, in the first Yearbook (1956) of the Leo Baeck Institute.

As to the future of the Jewish people, Buber always stressed that a political restoration alone would make no sense at all, as neither Jewry nor the world is interested in the emergence of another small nationalist state among the many others born in our age. The historic task of the Jewish people is inseparable from its spiritual mission. It is, in the last resort, the establishment of the Kingdom of God. Its duty is the unending endeavour for the creation of true community between man and man, a genuine relationship of I and Thou, based on the principles of justice, humanity and peace. This is a messianic conception which must be obligatory to the Jewish people, although we may know that it cannot be fully realised. No abstract ideal can be imposed on reality but man, facing a concrete situation, must be aware of his obligation and do his utmost to carry it out under the given circumstances, *quantum satis*. Another obligation of the Jewish people, in returning to their ancient homeland, is not to displace the inhabitants of the country but

(Continued on page 5, foot of column 1)

Lambert Schneider

## DIE WIRKUNG DER SCHRIFTEN MARTIN BUBERS IN DEUTSCHLAND

Die Geschichte des Dritten Reiches ist noch nicht geschrieben. Wer sollte sie in all ihrer Komplexität auch schreiben können? Keine Worte genuegen, um das Infernalische dieser Zeit darzustellen, und in diesem Höllezug nehmen sich die Menschlichkeiten wie zarte, kleine, seltene Blumen aus, die ein giftiger Pesthauch verschont hat.

Da ich den Gang der grossen Historie nicht verstehe, da mich—der ich um die Jahrhundertwende geboren wurde—der Irrsinn politischer Entscheidungen immer in menschliche Not gebracht hat, nehme ich mir das Recht, von Geschichten mehr zu halten als von der "Geschichte", aus Anekdoten vom Menschen in unserer Zeit mehr zu erfahren als aus der Politik und dem sogenannten Zeitgeist. Darum erzähle ich, statt geistige Wertungen anzubieten.

Es war im Jahre 1936 oder 1937, als ich auf das Propaganda-Ministerium des Herrn Goebbels bestellt wurde. Am Telefon wurde mir befohlen, sämtliche Prospekte, die seit Bestehen meines Verlages herausgekommen waren, mitzubringen und ich machte mich auf den Weg in der sicheren Gewissheit, dass nunmehr mein verlegerisches Dasein abgeschlossen sei.

Im Ministerium Goebbels fuhrte man mich zu einem Ministerialrat, einem jungen, unangenehm arroganten Mann, neben dem sein Sekretär sass, der meinen, recht dicken "Akt" vor sich liegen hatte. Man fragte mich, was mich veranlasst habe, meine juedischen Autoren Buber und Rosenzweig 1932 an Schocken abzugeben und ich antwortete. Ich wies in dieser Antwort auch darauf hin, dass ich die Buecher von Buber und Franz Rosenzweig mit Freude verlegt hätte, das aber nur erklären könne, wenn er, der Ministerialrat, sich die Muehe mache, diese Buecher zu lesen. Da fuhr mich dieser Ministerialrat des Herrn Goebbels an: er kenne die Buecher Martin Bubers, er wisse um die Bedeutung dieses Mannes. Er komme aus der Jugendbewegung, es sei unnötig, ihm Erklärungen zu geben.

Bis zum 9 November 1938 konnten wir die Buecher, die im Schocken Verlag erschienen,

"The Grand Old Man of Jewry"

(continued from page 4)

to live with them in friendship and peace; Jews have suffered enough under the theories of master races and they should never apply such doctrines to others. Immediately after the first world war, at the Zionist Congress of 1921, Buber succeeded in carrying through a resolution to the effect that the Jewish national home should be based on the recognition that Palestine is the country of two peoples who should co-operate as equals. For thirty years he fought vigorously for these views. The struggle for a bi-national state in Palestine ended in defeat in 1948. But after the emergence of the State of Israel Buber was also one of the small group who never ceased to remind the Jewish people of the demands of Jewish morality, of justice for others, and of the ethical meaning of Jewish renaissance.

At 80, Buber is not only a vigorous thinker and lecturer, he is also an indefatigable fighter for the cause which he believes to be right. Towering above most of the contemporary spokesmen of Judaism, he is the representative figure to whom the world turns when it wants to understand the Judaism of our present age. Although his word may not always carry great weight with Jews themselves, who often prefer an easier way, his is a message of Judaism. And true Judaism, as he once said, is the same as true humanity.

To the Grand Old Man of Jewry today, Jews from Germany everywhere, who regard him as one of themselves, will certainly wish to express their reverence and admiration on this joyful occasion.

leidlich ungehindert verkaufen. Die Auflagen waren hoch und liessen sich relativ leicht absetzen. Fraglos wurden diese Buecher juedischer Autoren auch von vielen Nichtjuden gekauft—weniger aus literarischem Interesse, sondern aus einer gewissen Opposition heraus. Nach der beruechtigten "Kristallnacht" war dieses Kapitel abgeschlossen. Kein Deutscher hatte praktisch mehr die Möglichkeit, juedische Autoren zu lesen. Die grossen Namen waren fuer Deutschland ausgelöscht, die Buecher juedischer Autoren wurden in den Bibliotheken sekretiert und die heranwachsende Generation wusste nichts von ihnen.

Nach Kriegsende konnte ich meinen Verlag wieder aufbauen. Martin Buber, zu dem ich den Kontakt nie verloren hatte, erwies sich als wahrer Freund. Schon 1946 uebergab er mir in einem Schilderhaus zwischen der schweizerischen und deutschen Grenze das Manuskript des Buches "Das Problem des Menschen". Die Zöllner und Soldaten da und dort hatten die Augen zgedrueckt, um diese Begegnung möglich zu machen. Das Problem des Menschen wäre lösbarer, wenn Menschen sich zwischen den Grenzen, zwischen den erstarrten Meinungen begegnen könnten.

Ich weiss, dass man es Martin Buber uebelgenommen hat, gleich nach dem Kriege wieder in Deutschland zu publizieren. Wenn man zur Heilung einer schrecklichen Verwirrung beitragen will, muss man aber den Mut haben, da zu sein. In Deutschland hat man nach dem Kriege auf die Stimme Martin Bubers aufmerksam gehört. Erst griff natuerlich die ältere Generation nach seinen Buechern, die aus der Vor—Nazizeit seinen Namen



[Photo: E. Krongold]

Martin Buber and the late Leo Baeck

noch kannte. Wir Verleger konnten in den ersten Nachkriegsjahren den Lesehunger der Menschen garnicht stillen. Sie stuerzten sich auf die wenigen Buecher und Zeitschriften, die Auflagen von unwahrscheinlicher Höhe erzielten. Ueberall entstanden Diskutierklubs, Arbeitskreise, an denen auch die juengeren Kriegsheimkehrer sich eifrig beteiligten. Es war eine schöne und wache Zeit in Deutschland nach dem Kriege und vor der Währungsreform, als ueberall noch Not und Elend herrschte. Eine geistig gute Zeit. Und in diese Zeit hinein, in diese Aufgeschlossenheit kamen Bubers Buecher.

So ist es zu erklären, dass Martin Buber rasch in Deutschland wieder bekannt und geschätzt wurde. 1952 wurde ihm der Goethepreis der Stadt Hamburg verliehen, 1953 der Friedenspreis des deutschen Buchhandels. Das wäre nicht möglich gewesen, wenn seine Schriften in dem Nachkriegsdeutschland nicht gewirkt hätten. Das waren keine Akte der Wiedergutmachung, sondern der Ausdruck echter Hochachtung vor einer geistigen Leistung, die zu verstehen und zu wuerdigen man in der Lage war.

An einer Reihe von pädagogischen Akademien—das sind Anstalten, an denen Volksschullehrer ausgebildet werden—werden jetzt in den Seminaren Bubers "Reden ueber Erziehung" gelesen. Als sie vor mehr als 30 Jahren erschienen, erregten sie bei einigen Pädagogen Aufsehen. Heute sind sie in Deutschland Seminarlektüre und beeinflussen tausende junge Volksschullehrer.

### A MESSAGE FROM THE VERY REV. A. E. MATTHEWS (DEAN OF ST. PAUL'S)

"It is a privilege to join in the congratulations and good wishes which will come from so many to Martin Buber on his 80th birthday. All who are concerned with the understanding of religion and its place in the modern world must feel gratitude to him for his writings, in which he has given us true scholarship, original thought and the inspiration of a profound personal experience. He is one of the German Jewish spiritual leaders who have come to the front in these troublous times, but his wide sympathies and unwearied struggle for understanding of the abiding essence of religion has laid many who are neither Jews nor Germans under deep obligation to him."

### DER MENSCH IM ZEITALTER DER ERDSATELLITEN

Die Auswirkungen des Vorstosses in den kosmischen Raum durch die Entsendung von Weltraum-Fahrzeugen auf das menschliche Denken wurde vom "Tagesspiegel" zum Gegenstand einer Umfrage an Personenlichkeiten aus den verschiedenen Bereichen der Wissenschaften und Kuenste gemacht. Unter den Antworten, die der "Tagesspiegel" am 25 Dezember 1957 veroeffentlichte, befindet sich die folgende Aeusserung von Martin Buber:

Welche Wirkung die Erwerbung einer kosmischen Beweglichkeit auf den Menschen haben wird, dürfte wesentlich davon abhängen, wie er in Wahrheit heute beschaffen ist; welche, bisher etwa verborgenen oder misskannten Kräfte und Bereitschaften sich in den neuen Begegnungen kundtun werden, was für Lebenssubstanz sie aus diesen werden holen können; genauer, ob das ungeheure Abenteuer eine neue Hybris oder eine neue Demut erwecken wird. Darüber ist heute noch gar nichts auszumachen, weil wir eben das am gegenwärtigen Menschen, um was es geht, noch nicht zu kennen bekommen haben. Ich halte es für wahrscheinlich, dass die im Universum wohl bevorstehenden Begebenheiten ihn gründlicher aufschliessen werden, als es im technischen Zeitalter bisher geschehen ist. Die geläufige Einebnung aller Ueberraschungen wird kaum noch praktikabel sein. Der Mensch wird vermutlich genötigt werden, sich zu zeigen. Wir werden dann nicht bloss die Welt, sondern auch uns selber neu kennenlernen. Was wir dabei von uns erfahren werden, das sollte man heute lieber nicht vorwegnehmen.

Bei alledem ist vorausgesetzt, dass das Menschengeschlecht als solches einig die Satelliten und was dazu gehört entsenden wird. Aber vorerst ist es nicht an dem; auch sie sind heute Waffen im allgemeinen Widereinander. Ob wir dieses überkommen, das ist zur Stunde unsere Sache, von deren Weitergang es abhängt, ob "kosmische" Fragen überhaupt noch einen Sinngehalt haben.

*Martin Buber*

Hitler und seine Henkersknechte haben in Deutschland und im Osten Europas die Juden ausgerottet. Heute lesen tausende deutscher Menschen Bubers Chassidische Geschichten und der Chassidismus ist Gegenstand des Nachdenkens, der Diskussion geworden, ein Begriff wie fremde Hochreligionen, mit denen der geistige Mensch sich auseinanderzusetzen hat.

Ein seltsamer Vorgang, der doch nur damit zu erklären ist, dass aus all diesen Buechern ein Mensch spricht, der den Nebenmenschen anzureden weiss, der nicht nur ueber das dialogische Prinzip theoretisiert sondern einen echten Dialog fuehrt. Und Buber nimmt kein Blatt vor den Mund, wenn er von den Deutschen spricht. Sie hören zu und nehmen nicht uebel, soweit sie sich ueberhaupt mit geistigen Dingen in dieser Zeit des Wirtschaftswunders beschäftigen. Gluecklicherweise sind es viele, die zuhören und da ich Martin Buber nun seit 1925 verlege, kann ich ohne Uebertreibung sagen, dass er in Deutschland noch niemals vorher eine solche breite Wirkung hatte wie jetzt. Möge es so bleiben. Das wuensche ich Martin Buber und mehr noch wuensche ich es dem deutschen Volk.

## MARTIN BUBER DER ERZIEHER

Das Gebaeude lebendiger Weisheit, das Martin Buber in ununterbrochener sechzigjaehriger Arbeit aufgebaut hat, ruht auf sieben Saeulen. Ihre Namen sind: Bibel (Uebersetzung und Deutung), Chassidismus (freie Nachdichtungen, treue Wiedergaben, erzaelerische Gestaltung), zionistische Politik (Planung und Kritik), Sozialphilosophie, philosophische Anthropologie, vergleichende Religionswissenschaft, Erziehung (Theorie und Praxis).

Diese Anordnung ist weder eine chronologische noch eine streng systematische. Handelte es sich darum, das Werden des Lebenswerkes biographisch nachzuzeichnen, so wuerde die zionistische Politik am Anfang stehen und ihr der Chassidismus folgen, um dessen Darstellung und Deutung Bubers Bemuehen seit nunmehr fuefzig Jahren kreist; die Bibellarbeit aber wuerde erst nach den sozialphilosophischen Ansuetzen und etwa gleichzeitig mit denen der philosophischen Anthropologie ihren chronologischen Platz haben, ergaenzt durch eine Kernposition der vergleichenden Religionswissenschaft; der Unterscheidung zwischen Judentum und Christentum als "Zwei Glaubensweisen".

Paedagogische Aufrufe und Reden, Programme und Institutionen fehlen fast in keinem einzigen Jahre der Buberschen Wirksamkeit und konzentrieren sich in Krisenjahre der Welt und des juedischen Volkes zu grosserer Aktualitaet und Dichte. Trotzdem waere es falsch, aus der von uns gewahlten Reihenfolge zu schliessen, dass die Erziehungslehre gleichsam den Gipfel seines Denksystems darstelle. Buber hat kein Denksystem und beansprucht nicht in diesem Sinne, ein Philosoph zu sein. Die verschiedenen Anwendungsbereiche seiner grossartig weitschichtigen und tiefdringenden Gedankenarbeit "folgen" nicht logisch einer dem anderen. Ihre Abfolge ist vielmehr biographisch, nicht theoretisch bedingt; die Objektivitaet der Lebens- und Geschichtssituationen hat sie diktiert. Trotzdem ruht alles, wenn auch scheinbar nachtraeglich, auf biblischem, genauer: prophetischem Grunde.

Ebensowenig wie die systematische Abrundung des philosophischen Systems erstrebt Buber die Breitenwirkung und polyphone Instrumentierung der historischen Gesamtdarstellung. Auch dem geschichtlichen Stoff gegenueber ist seine Haltung die des bewusst wahlenden Menschen. Er eignet sich aus der juedischen Glaubensueberlieferung an, was ihm gemass ist, und laesst alles andere beiseite. Deshalb hat er keine Geschichte der biblischen Religion geschrieben, sondern Buecher ueber den "Glauben der Propheten", "Moses", "Koenigtum Gottes". Aus dem Stoffkreis des talmudischen Judentums zitiert er fast nie eine religionsgesetzliche Bestimmung oder einen juristischen Disput, hingegen zahlreiche legendaere und spruchhafte Motive.

### Offenbare und verborgene Ueberlieferung

In fruheren Jahren hat Buber diese Auswahlprinzipien mit Werturteilen begruetet und zwischen einer offenbaren, doch illegitimen, und einer verborgenen, aber legitimen Wesens- und Erscheinungsschicht des Judentums unterschieden. Seit den zwanzig Jahren sind solche formulierten Hervorhebungen und Diskriminierungen immer seltener geworden; die Auswahl selbst aber hat sich in ihrem Wesen nicht geaendert. Die Prinzipien, die ihr zugrunde liegen, sind in hoechstem Sinne paedagogisch.

Im Propheten sieht Buber den Gipfel des biblischen Glaubenslebens. Jener einzelne und machtlose Mensch, den Gott aus der ihn tragenden Gemeinschaft heraushebt, damit er, im Auftrag, aber ohne Amt, dem widerstrebenden Volke diene, indem er seiner versagenden Wirklichkeit das echte Bild seiner Aufgabe vorhaelt, ganz einsam und ganz verwurzelt, ganz randhaft und ganz zentral, ist er eine Gestalt, die kein Dichter erfinden koennte, haette es sie nicht wieder und wieder gegeben, und dje es nicht haette geben koennen, waere sie nicht, in aller Paradoxie ihrer gefaehrlichen Existenz, vom lebendigen Gotte berufen und entsandt worden. Noch kein Jude vor Buber hat die Propheten so in ihrem innersten Leben erfasst und dargestellt.

Gerade dieser Berufungscharakter der prophetischen Sendung macht ihre Traeger freilich ungeeignet, als "Erziehungsideale" zu dienen. Buber weiss dies sehr wohl, ebenso wie er jeden "prophetischen" Anspruch, den ihm toerjchte Bewunderer und uebelwollende Kritiker immer wieder zugeschrieben haben, entschieden abgelehnt hat. Die Leistung des prophetischen Menschen fuer die Erziehung ist eine andere: nicht er selbst kann nachgeahmt werden, aber er steht auf der hoechsten Stufe jener "Nachahmung Gottes", die in der Tat die zentrale Kategorie der Buberschen Paedagogik ist. Was in der grausam auswahlenden Gnade dem Propheten auferlegt wurde, Gottes Auftrag an ihn und das Volk so treu wie moeglich zu erfuehlen, soll von uns gewoehnlichen Menschen, in die eigene Sphaere uebersetzt, mit aeusserster Willensanstrengung und in taeglicher Bewachung waehrend eines langen Lebens angestrebt werden.

### Weg zum Chassidismus

Prophetismus zeigt den Weg der Ewigkeit; Chassidismus war ein Weg in der Zeit. Die Ursache dieses weittragenden Unterschiedes liegt einmal in der anderen Offenbarungssituation und weiterhin in der, damit zusammenhaengenden, anderen Stellung zur Gemeinschaft. Der Prophet schwimmt wirklich gegen deren sichtbaren Stromlauf, wenn auch in geheimem Einverstaendnis mit dessen verborgener Richtung. Die chassidische Bewegung aber hat es, fuer die kurze Geschichtszeit ihrer Bluete, gleichsam fertiggebracht, zugleich gegen den Strom und mit ihm zu schwimmen. Sie ist sehr schnell aus der Opposition Einzelner zur Sammlung Gleichgesinnter und zu ihrer Organisierung in zwar sektierisch abgeschlossenen, doch volkstuemlich breit gegruendeten Gemeinschaften fortgeschritten. Wer sich einer von ihnen anschloss, hatte sich, um mit dem Titel einer Buberschen Schrift zu sprechen, auf den "Weg des Menschen nach chassidischer Lehre" begeben. Auf diesem Wege wurde in auswaelender Neusetzung der Akzente die Tradition des torah-treuen Judentums fortgesetzt, und innerhalb seiner eine neue Tradition begonnen. Solche Kontinuitaet an die der biblischen Patriarchen erinnernd, auch in der Erblichkeit der Fuehrung, musste der immer streng personhaften Prophetie versagt bleiben.

### Stellung im Zionismus

Im Zionismus, der den zwanzigjaehrigen Buber einst seinem Volke wieder zugefuehrt hatte, ist Bubers Streben auf die Synthese zwischen der Selbstverwirklichung jedes juedischen Menschen und der des ganzen Volkes gerichtet. Er hat sie zunaechst, noch und besonders in den "Reden ueber das Judentum" (1909-1919), in optimistischer Naehel gesehen. Seine Erfahrungen in der zionistischen Politik und Publizistik, als Kongressredner und Begruender der Zeitschrift "Der Jude", sowie im Lande und Staate Israel, wo er nun seit zwanzig Jahren lebt, haben ihn immer vorsichtiger gestimmt. Keine Enttaeuschung aber hat ihn zur Verzweiflung oder auch nur zur Resignation gefuehrt. Nicht immer, aber immer wieder, nicht mit letzter Prinzipientreue, aber im Versuch der widerstrebenden Wirklichkeit ein Hoechstmass von Ideenverwirklichung abzurufen, hat er um den gefaehrdeten Sinn des Zionismus zu kaempfen versucht, auch zu Zeiten aeusserer Siege, die oft zu inneren Niederlagen wurden. Diese Stellung war einer der Gruende—nicht der einzige—fuer Bubers relative Vereinsamung im eigenen Volke, die er oft schmerzlich empfindet und ueber die ihn sein Weltruhm nicht hinwegbringt. Er traegt sie als ein Erzieher, der gelernt und gelehrt hat, dass er selbst auf beiden Seiten des paedagogischen Vorganges stehen muss, auf der eigenen sowohl wie auf der des Erziehenden, waehrend dieser nur sich selbst, aber nicht den Erzieher zu verstehen braucht. Auch dieses Nicht-Verstehen des Zoeglings noch muss der Erzieher verstehen, in jener Haltung, die Bubers paedagogische Theorie die der "Umfassung" nennt. Er hat ihre tragische Realitaet nicht nur immer wieder im Bezirk persoennlicher Beziehungen, sondern vor allem im Kollektiv des eigenen

Volkes und Landes erleben muessen und die ihm auferlegte Probe vorbildlich bestanden.

Die Kategorie der "Umfassung" ist auf dem Boden der Lehre von "Ich und Du" erwachsen. Deren Kern besteht in der Erkenntnis, dass die Welt dem Menschen zwiefaeltig gegeben ist und dass sich diese Zwiefaeltigkeit in den zwei "Grundworten" ausdrueckt: "Ich und Es" die Beziehung zu einem Gegenstand bezeichnend, und "Ich und Du", die Beziehung zu einer Gegenwart symbolisierend. Die philosophische Problematik dieser Unterscheidung, die vermutlich der Sphaere des "Es" nicht immer gerecht wird, tut der paedagogischen Fruchtbarkeit der Buberschen Konzeption keinen Abbruch. Er gehoert zu denen, die uns wieder gelehrt haben, im Kinde und Schueler einen voll gegenwaertigen Menschen, ein "Du" also, zu sehen und zu achten, und insofern steht er auf dem Boden der modernen Paedagogik. Niemals aber ist er ihrer radikalen Verschwaertheit erlegen, die den qualitativen Unterschied zwischen dem Zoegling und dem Erzieher sentimental verwischt. Die Haltung der "Umfassung" macht die dialektische Spannung zwischen den beiden Polen des Erziehungsvorgangs ertragbar, und damit ermoeeglicht sie ihn.

Auch im lebenslangen Werke der Selbsterziehung des Menschen kommt es darauf an, die "Demarkationslinie" zwischen Idee und Wirklichkeit taeglich neu zu ziehen. Gleich fern von utopischem Absolutismus wie von gesinnungslosem Schwanken sucht Buber den Weg einer Sozialethik, der zwar zwischen den Extremen, aber nicht in der Mitte verlaeuft.

### Juedische Erwachsenenbildung in Deutschland

Mindestens einmal in seinem langen Leben war es ihm vergoent, nicht nur Einzelnen, sondern dem Teil seines Volkes, mit dem zusammen er Leid und Groesse eines Schicksals trug, solchen Weg nicht nur zu weisen, sondern ihn mit ihm gemeinsam zu gehen. In den Jahren zwischen 1933 und 1938 wurde Buber, zusammen mit seinen verstorbenen Genossen Otto Hirsch und Leo Baeck zu einem der drei getreuen Hirten des deutschen Judentums. Die mit Franz Rosenzweig zusammen unternommene Uebersetzung der Bibel ins Deutsche wurde nun aus der immer noch halben Stummheit der "Schrift" erloest und in die volle Muendlichkeit fuehrender und troestender "Weisung" d.h. Torah, erhoben. Die Worte der Propheten und Psalmisten erklangen, in Bubers Uebertragung, Deutung und Belehrung, mit ungeahnter Aktualitaet hinein in eine neue, und doch so merkwuerdig vertraute Wirklichkeit. Buber wurde nun zum Sprecher des gesamten Judentums, einschliesslich seiner rabbinisch-gesetzestreuenden Elemente, denen er theoretisch immer nur unvollkommen gerecht zu werden verstanden hatte. Die Krise aber uebte auch an ihm ihre verwandelnde Kraft und zerbrach, zum mindesten voruebergehend, den Panzer der Persoenlichkeit, in den sich der erwachsene Mensch fluechtet, um keinen Wandlungen seiner Substanz mehr ausgesetzt zu sein. Buber hat diese Chance der Krise fuer die Erwachsenenbildung theoretisch formuliert und praktisch vorgelebt. Selten nur ist ihm in gleichem Masse die Einheit zwischen Lehre und Wirkung beschieden gewesen wie damals; nie wohl wurde er als Volkserzieher breiter und tiefer rezipiert.

Bubers grosses und maechtiges Leben verlaeuft in Gezeiten, deren innerer und aeusserer Rhythmus durch keine Formel ausgesagt werden kann. Immer noch ist er ein Werdender und sich Wandelnder. Wer ihm rueckhaltlos naehkommen darf, auch wenn es in einer charakteristischen Mischung von Naehel und Ferne, von Beziehung und Distanz geschieht, findet ihn der Zustimmung und Kritik, dem Geben und dem Nehmen, so aufgeschlossen wie einst vor vierzig Jahren. Erst kuerzlich, in einem unserer Gespraechel, das uns drei Abende bis tief in die Nacht zusammenhielt, erwoogen wir wieder einmal in leidenschaftlicher Rede und Gegenrede, seine Stellung zum juedischen Gesetz. Er sagte mir bei dieser Gelegenheit, worauf es ihm vor allem ankomme: auf die Gerichtetheit auf Gott und auf die Verbundenheit mit den Menschen. In der Echtheit chassidischer Tradition, die Martin Buber zu erneuern gesucht hat, sind beide eines. Wir wollen versuchen, so viele oder so wenige wir auch sein moegen, diese Einheit weiter von ihm zu lernen und gemeinsam mit ihm zu ueben.

## PERSONALIA

## WILHELM STERNFELD 70

There are people who find themselves only in a time of crisis. If Wilhelm Sternfeld, who celebrated his 70th birthday in London on February 1st, looks back on the past, he will probably consider all he did before 1933 as a mere preparation for his ultimate destiny. Even his close friends do not know much about his work prior to the turn of events and, at best, remember him as Franz Oppenheimer's Secretary.

When Sternfeld went into exile he became the second Secretary of the Thomas Mann-Gruppe in Prague, which was founded by Friedrich Burschell and Franz Warschauer and financed by Benesch and Petschek to assist emigrated authors and artists. After the occupation of Czechoslovakia, the group organised the flight of intellectuals via Poland to the West. When the Thomas Mann-Gruppe was re-established in London and was incorporated into the Czech Trust Fund, Sternfeld was the "Kuemmerer" of its members. This post he has retained to the present day.

Instead of working solely as a journalist, he prefers manifesting his interest in writers through social work on their behalf. It was only natural that he was considered as the right person to organise the relief work of the Sueddeutsche Rundfunk in Stuttgart for the benefit of emigrated intellectuals from Germany.

His present main task is the collection of a library of works by immigrants from Germany, under the auspices of the Akademie fuer Sprache und Dichtung. This library already comprises 4,000 volumes.

Unfortunately, this agile, youthful man, recently had an accident, from which he is only gradually recovering.

He would probably take no notice of his birthday, were he not reminded of it by the expressions of gratitude for his unselfish services conveyed to him by hundreds of well-known authors and artists. PEM

## PROFESSOR KREBS KNIGHTED

The New Year Honours List included a knighthood for Professor Hans Adolf Krebs, F.R.S. The late Sir Francis Simon was the only other Jew from Germany who was honoured thus. Professor Krebs was born in Hildesheim and came to this country as a refugee in 1933. He was awarded jointly the Nobel Prize for Medicine in 1953, and is now Whitley Professor of Biochemistry at Oxford.

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## PROFESSOR FRITZ STRICH 75

Fritz Strich, Professor of German Literature in Berne University, turned 75 last December. In 1910 he became a Privatdozent in Munich where, five years later, he was appointed Professor Extraordinary. In 1950, on the occasion of the 25th anniversary of the foundation of the Jerusalem University, Dr. Strich lectured to the Schweizerische Verband der Freunde der Hebraeischen Universitaet on "Goethe und Spinoza". Goethe is the centre of his life's work. His famous book "Goethe und die Weltliteratur", which was first published in 1946, has just been issued in a second revised edition. In 1947 he published a collection of his lectures under the title "Der Dichter und die Zeit". He is also the author of "Deutsche Klassik und Romantik". In 1925 he edited Heine's works in ten volumes.

In 1952 he was awarded the Goethe Plakette by the city of Frankfurt. Professor Strich is a member of the Goethe Academy at Sao Paulo (Brazil) and of the Deutsche Akademie fuer Sprache und Dichtung in Darmstadt.

## BRUNO WALTER HONOURED

The Arthur-Nikisch-Preis of the city of Leipzig was awarded to Bruno Walter, the former conductor of the Gewandhaus Orchester, and to Professor Franz Konwitschny, its present conductor. The Prize was founded by the municipal council of Leipzig to mark the 175th anniversary of the foundation of the famous orchestra.

## OTTO LEHMANN-RUSSBUELDT 85

The well-known German pacifist, Otto Lehmann-Russbueldt, recently celebrated his 85th birthday. Prior to 1933 he took a leading part in the work of the "Liga fuer Menschenrechte" and of the "Deutsche Friedensgesellschaft". He came to England as a refugee, and now spends his time between this country and Germany. All who know Otto Lehmann-Russbueldt wish him many years of unimpaired vigour and activity.

## DR. E. KRAMER 80

Dr. Emil Kramer, of 34 Ravensbourne Road, Twickenham, will celebrate his 80th birthday on February 13. Before he came to this country he was a well-known lawyer in Mainz. In England he has been associated with the work of the AJR since its inception as Chairman of the local Richmond group and as a member of the Board. He has endeared himself to all those with whom he has co-operated. We wish him many happy and vigorous years.

## MRS. G. WEIL 70

Mrs. Gertrude Weil (née Welkanoz), of 28 Litchfield Way, London, N.W.11, will celebrate her 70th birthday on February 9. With Dr. Siegfried Lehmann (now Ben Shemen, Israel), she was the founder after the First World War of the Juedische Volkshem, Berlin, Dragonstr., founded for the benefit of Jewish immigrants from Eastern Europe. In this capacity she was devoted to the well-being of the children who attended the functions of the Home. She is still in close contact with her former fellow-workers, and is a trusted friend of all those who require her help or advice.

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## Old Acquaintances

*In memory of Kaethe Dorsch:*—Ten years ago your columnist returned to Berlin for the first time after the end of the war; it was like visiting the city's own graveyard, beyond pity and "Schadenfreude". The people had nothing to eat, cigarettes were currency, and nobody thought of a "Wirtschaftswunder". The first evening I went to the Kammerspiele, where Kaethe Dorsch, who died this Christmas in Vienna at the age of 67, appeared in Goethe's "Stella", produced by Ludwig Berger. She was wonderful as ever though she still mourned her ex-husband Harry Liedtke, who was shot by the Russians a couple of years before; her last wish was to be buried next to him in Saarow-Pieskow. Everybody knew then how many Jews Kaethe Dorsch had saved during the Hitler years through her good connections with Hermann Goering, who had loved her in vain. The short-sighted actress, who had once commenced in operettas and had made a name for herself in Hans Mueller's "Die Flamme" in the 'twenties, was practically a saint. I was therefore in a terrible dilemma when she pleaded for my help to have Werner Krauss, who was not permitted to appear on any stage because he had played in the infamous "Jud Suss" film, de-Nazified. Having seen that anti-Semitic picture I refused, but Kaethe Dorsch could not understand my reasons; she thought he would die if he could not act again. I reminded her that Fritz Kortner and many others had suffered a similar fate for over ten years, but she repeated again and again: "I helped your people and now you won't help him. . . ." A short time later Krauss was back on the stage, and everything was forgotten. But the memory of a great actress and a wonderful lady will live on.

*Home News:*—Gerard Heinz Hinze will play the lead in Agatha Christie's "Verdict".—Martin Miller will appear in "A Touch of Love," with Michael Redgrave and Diana Wynyard.—Ossip Kalenter was elected President of the German P.E.N. section in London, with Egon Lehrburger-Larsen as Treasurer and Gabriele Tergit as Secretary.—Allan Grey scored the Indian picture "Jungle Fury".—Two German films can be seen in London now, "Her Crime was Love" with Eva Bartok and Ivan Desny, based on Pushkin's "Dunja", comes from West Germany, and "The Cold Heart" with Hanna Rucker and Paul Bildt from the East.—Friedrich Walter translated Kracauer's "Von Caligari zu Hitler" into German for Rowohlt.

*Obituaries:*—Stage designer Emil Pirchan died in Vienna at the age of 74; he was born in Bruenn and published many books with his own illustrations.—Karl Wolffsohn died in Berlin aged 76. He was the publisher of "Lichtbild-Buehne", the first German film trade daily. He survived Hitler in Israel and a few years ago returned to his home town.

*U.S.A.:*—Siegfried Arno, who has made a success in "Time Remembered" on Broadway, headed the bill with Dolly Haas, Else Kauffmann, Maximilian Slater, and Herbert Zernik on New Year's Eve in New York's "Town Hall".

*For Your Library:*—Egon Jameson, together with G. L. Schwill, wrote "Skandale um Millionen" published by Bertelsmann; their book "So macht man Millionen" has already appeared in French, Spanish, Finnish and Dutch.—In Munich, Kurt Desch has published Jo Lederer's new novel "Sturz ins Dunkel".—Eric Burger, formerly with "Berliner Tageblatt", has translated Damon Runyon's "Stories of Broadway" for Wolfgang Krueger in Hamburg; his adaptation of Gore Vidal's "Visit From a Small Planet" was the Christmas success of Berlin's Renaissance-Theater.—Karl Otten's anthology of expressionist prose, "Ahnung und Aufbruch", was published by Hermann Luchterhand-Verlag. Of the 51 authors, 21 are Jewish; they probably belong to the last generation of Jewish writers in German.—In "Berliner Cocktail", Willy Haas and R. Italiander have collected the best stories written by famous authors about Berlin; the book has been published by Paul Zsolnay.—Kurt Kersten of New York has narrated the life story of J. G. A. Forster under the title "Weltumsegler", published by Francke in Berne.

PEM

# PROFESSOR NORMAN BENTWICH

## 75th Birthday on February 28

*"In serviendo consumidor"*

In 1945 the Occupying Powers in Germany found a list of persons in Great Britain who were to have been arrested if the Nazis had succeeded in invading the United Kingdom. Strangely enough, among the persons considered so inimical to the Nazi régime that they had to be put behind the barbed wire of a concentration camp was Professor Norman Bentwich, London. Strange indeed that this man should be considered dangerous, whose suave manners and smiling, kindly face truly expressed his character and were certainly not the mask of a sinister plotter. Nor did his career class him as suspicious: a British civil servant, an academic teacher, an ardent supporter of Zionism, following in the footsteps of a father who was a pioneer of the Zionist movement, and a distinguished writer on legal subjects—certainly these were harmless occupations from the Nazi point of view. And yet the compilers of the proscription list were, in a way, right. For Professor Bentwich stood for those very ideas which Nazism was out to eradicate. A sponsor of many a humanitarian cause, even if it was unpopular, his abhorrence of any kind of cruelty was only surpassed by his burning fervour for justice and his zeal in healing wounds inflicted by "man's inhumanity to man".

On the occasion of his 70th birthday, in answering the congratulatory address of Viscount Samuel, he allowed us a glimpse into his heart. When in 1933 the persecution of the Jews in Germany started, he had asked himself what a single individual without any governmental powers could do by himself to counteract the evil deeds of the National Socialist régime. He had resolved to help as many individual victims as possible, thus making his contribution towards the redress of the collective evil.

### A Man of Action

From the early months of 1933 he translated this intention into action. Like Moses he "went out unto his brethren and looked on their burdens". He was one of the not-too-numerous foreign Jews who went to Berlin to find out how best to help. At home he was instrumental in the creation of the Central British Fund for Jewish Relief and Rehabilitation, later to become the Council for German Jewry, and acted as liaison officer between the centres of brotherly help in London and the German Jews. He saw clearly the implications of the anti-Jewish policy of the Nazis, out to uproot economically one group after another and to force them out of Germany without their possessions and without an assured welcome anywhere. He therefore endeavoured to influence the League of Nations to take practical steps against the anti-Jewish policy of the Nazis and to assist their victims, and succeeded in having the High Commission for Refugees set up, with James G. McDonald as the first High Commissioner and Professor Bentwich as his deputy.

According to common experience a day has only twenty-four hours, but that of Professor Bentwich seemed much longer. He crammed into one day the programme of several, a feat he could never have accomplished had not his mind worked at lightning speed. He would dictate letters while seeing a petitioner, continue the writing of an article while answering the telephone, prepare a monograph or book while travelling by air to some conference, or as leader of a delegation. Even at lunchtime he would not relax; he would either scribble notes between the courses or jump up to buttonhole someone whom he wanted to interest in a good cause. From 1933 to 1938 he sped from London to Berlin on many an occasion, where the very presence of a former Attorney-General for Palestine bolstered up the morale of

the leaders of the forlorn Jewish community. As honorary Director of the Council for German Jewry he would, together with Sir Wyndham Deedes, see the Gestapo and other Nazi officials to negotiate terms of emigration. From Berlin he would go to the Saar, where fresh waves of emigrants were to be expected; from the Saar to Geneva; and from there this "wanderer between two worlds" went times without number to Palestine and other countries, to advise, to intervene, to plan and to open new doors to emigrants, or to find positions for displaced scholars.

From his first-hand knowledge of events and conditions in Germany, not least from his encounters with the Nazi leaders, he became convinced that the existing efforts to check the Nazis' measures were doomed to failure, because they lacked force. "... convinced as I am that desperate suffering in the countries adjacent to Germany, and an even more terrible human calamity within the German frontiers, are inevitable unless present tendencies in the Reich are checked or reversed. . . . When domestic policies threaten the demoralisation and exile of hundreds of thousands of human beings, considerations of



[Photo: Laelia Goehr]

diplomatic correctness must yield to those of common humanity". These are the concluding words of the letter, now an historic document, written in London on December 27th, 1935, by the High Commissioner for Refugees when tendering his resignation to the Secretary-General of the League of Nations in protest against its apathy. Though the actual signatory was James G. McDonald, the spirit behind it was also that of Professor Bentwich. The letter was meant to open the eyes of the world to the impending disaster. It failed in its effect and the world knows the consequences. This failure in the political sphere only caused Professor Bentwich to redouble his efforts to arouse public sympathy and obtain practical help for emigration, relief and resettlement. He went to South Africa and Australia to raise funds for the Council for German Jewry and to explore the chances of emigration. But when the Nazis invaded Austria, he was on the spot, saw the notorious Eichmann in Vienna and faced him with the demand: "Let my people go".

### Emissary of British Jewry

Back in England, this travelling emissary of British Jewry played a leading part in the work of the Committee for the Protection of Science and

Learning, finding niches for émigré scholars in British and Dominion universities. After the pogrom of November, 1938, he was among those who rescued nearly 5,000 men by establishing the Kitchener Camp as a place of temporary refuge in England.

When war broke out he gave part of his time to work for refugees, never satisfied with laying down the principles of a programme, but participating in its implementation, always open to individual requests.

After the war he was one of the first to return to the field of his former rescue work, the now devastated Germany and Austria. He was one of the founders of the Jewish Relief Unit which sent out social workers to the camps and formed new Jewish communities in Germany and Austria.

In 1948 the Council of Jews from Germany approached him with the request that he should preside over a legal aid society for the assistance of indigent victims of Nazi persecution in the prosecution of their claims for restitution and compensation. He took over this new burden in addition to his many other professional and communal activities, his work for the Hebrew University having always pride of place.

### His Work for URO

What he has done for the United Restitution Organisation, of which he has been the leader for nearly ten years, would require a special monograph. Those who have seen him in action realised that his very name was the key to many doors. He did not let himself be dismayed by the sometimes lukewarm attitude of the legislature to restitution, nor by the dilatory methods of the administration. He pressed on towards his aim and achieved it in the end. His driving power has been an invaluable asset to the Organisation, now serving 115,000 clients all over the world. But he could also on occasions ungrudgingly accept the advice of others when they felt that, in opposition to his lovable impetuosity, "the longest way round" was "the shortest way home".

In 1952 the Foreign Office appointed him one of the three members of the O'Sullivan Committee to examine the working of the Restitution Law for the British Zone.

In the work of rescue and assistance, started by him in 1933, Professor Bentwich has continued up to the present day. If one wishes to know more about his activities, one should consult the standard works on the refugee problem, three of which he himself has written: "*I Understand the Risks*", "*They Found Refuge*" and "*The Rescue and Achievement of Refugee Scholars*". One will look in vain for the name of this modest, utterly selfless man in those pages describing fine deeds in a noble cause. Never keen on prestige or honours, shunning the limelight of publicity, he was satisfied to let the work done speak for itself. As Viscount Samuel says in his introduction to "*They Found Refuge*": "The book is deficient in one particular. There is no proper mention of his (Professor Bentwich's) own part in the achievement that is described. During the whole period, in one department after another, his work was indefatigable and of the highest efficiency". This it was indeed and those who have benefited from it feel that this, Professor Norman Bentwich's 75th birthday, furnishes them with a long-wished-for occasion to pay him homage with unmistakable Continental emphasis.

One cannot with impunity mix with foreigners for twenty-five years, and Professor Bentwich, who has borne with our accents and suffered our idiosyncrasies gladly, must now make further concessions. Though it may go against the grain with him to accept statements which may seem to him all too solemn, we would nevertheless ask him to let us express our feelings freely on this august occasion.

For twenty-five years Professor Norman Bentwich has been the embodiment of active humanitarianism. He has been the "Scarlet Pimpernel" of the Jewish refugees. He has lived the words of the Bible: "Thou shalt not stand idly by the blood of thy neighbour". The admiration, gratitude and affectionate wishes of those whom he has served go out to him today.

HANS REICHMANN



# GREETINGS TO PROFESSOR BENTWICH

(President of the Council of Jews from Germany)

**SIEGFRIED MOSES (Jerusalem)**

Norman Bentwich can point to a lifework which is in no ordinary measure comprehensive and many-sided. Beginning as a lawyer, he engaged in juridical research and has a Chair in a Faculty of Law. He is a trained historian and has edited a number of writings on general and Jewish subjects. He is a writer of scholarly essays and literary criticism. He has organised social and welfare work on a grand scale and has conducted negotiations at the international level on political, economic and social matters touching the welfare organisations under his care. Let a task manifest itself anywhere in the Jewish world, requiring for its fulfilment a personality of his particular type, and he is ready to give to it his time, his strength, his organising ability, and his powers of conviction and leadership.

The Council of Jews from Germany and the Jewish émigrés from Germany, whom it represents, are conscious of a deep gratitude to Norman Bentwich for his activities in two special spheres, together forming an important section of his life's work.

At the outset of the National Socialist régime Norman Bentwich immediately placed himself at the disposal of the German Jews, who so suddenly found themselves in a position demanding extensive measures of assistance. In the years 1933 to 1936 he found scope for his influence on behalf of German Jewry as Deputy High Commissioner for Refugees with the League of Nations. In the years following he continued his work for German Jewry from London. He was on the spot and gave his help whenever and wherever help was needed—active, unburdened, informal, understanding, and deliberate in judgment.

The immense service rendered by Norman Bentwich to the Jews from Germany since the end of World War II is of a different kind. The most urgent need of the German-Jewish émigrés was the effective representation of their restitution and indemnification claims against Germany. When the United Restitution Office was established Norman Bentwich declared his willingness to act as its Chairman. As the head of this leading organisation in the field of indemnification he has ever since then shown exceptional expertise, unflagging energy, and that objectivity which reaches agreements.

There is no doubt that the great achievements for which the Council of Jews from Germany is grateful to Norman Bentwich are characteristic of many of his other activities; the picture may be rounded off by his collaboration in Israel in the development of Palestinian legal administration and his work in and for the University. Anyone seeking for reasons for the universal appreciation and popularity enjoyed in such rich measure by Norman Bentwich is forced to consider not only all his practical qualities, successes and achievements, but also the human factor: Norman Bentwich is a lovable person. And the Council of Jews from Germany combines with its good wishes and thanks to Norman Bentwich the hope that so lovable a person may for many years to come be the comrade of the Jews who have emigrated from Germany.

**MR. JAMES G. McDONALD (New York)**

(former High Commissioner for Refugees)

During several decades of association with Jewish leaders and scholars, I have never met a more devoted or indefatigable worker on behalf of the scattered exiles of the House of Israel. Norman's life of creative activity has been buttressed by a rare gift for scholarship and a searching interest in many of the underlying aspects of the new State. From the early days when I served the Mandatory power, his devotion has been unremitting. Israel has obligations to few men greater than its obligations to Norman Bentwich.

## SCHOLARS AND SCIENTISTS PAY TRIBUTE

Few personalities during the past twenty-five years have been so closely associated with the rescue and rehabilitation of refugees as has Professor Norman Bentwich. His wide experience and inexhaustible energy have made him an invaluable champion in this cause. His indefatigable labours have been inspired by a burning fervour to right wrongs, and all who approached him for help or advice gratefully recognised his sympathetic and very personal attitude.

A scholar himself, the fate of displaced university teachers and scientists has been particularly near to his heart. Those who have been able to continue their work in a new environment, owe it directly or indirectly to efforts in which Professor Bentwich took a decisive part. Those of us who now express our deep-felt gratitude and sincerest good wishes to Professor Bentwich on the occasion of his 75th birthday, believe that we are expressing also the feelings of the many scholars and scientists whom he has helped.

PROF. M. J. BONN

PROF. M. BORN

PROF. E. J. COHN

PROF. D. DAUBE, F.B.A., D.C.L.

PROF. H. FROHLICH, F.R.S.

PROF. H. GRUENEBERG, D.Sc., F.R.S.

DR. L. GUTTMANN, O.B.E., F.R.S.A.

PROF. G. SCHWARZENBERGER

PROF. F. H. HEINEMANN

PROF. F. HERTZ

PROF. O. KAHN-FREUND

DR. H. LIEBESCHUTZ, Ph.D.

PROF. K. MAHLER, F.R.S.

DR. W. PAGEL

DR. E. ROSENBAUM

DR. R. WALZER

**SIR H. A. KREBS**

(Whitley Professor of Biochemistry)

It gives me great pleasure to associate myself with this tribute to Professor Norman Bentwich. His unselfish labours on behalf of Jewish refugees shine as an inspiring example to those who may be faced with other human catastrophes.

**DR. F. DEMUTH**

(former Chairman of the Notgemeinschaft Deutscher Wissenschaftler in Ausland)

As former Chairman of the Notgemeinschaft Deutscher Wissenschaftler in Ausland (1933-1945), I enjoy the duty of sending to Professor Norman Bentwich my most sincere congratulations on the occasion of his 75th birthday. May it be a happy birthday, followed by many other happy ones.

The members of the Notgemeinschaft had many occasions to admire Professor Bentwich's ever untiring willingness to help them in times of emergency within the framework of his great philanthropic tasks. They are, and they have good reason to be, very grateful to him, and wish to express this gratitude to Professor Bentwich on this day of honour.

**PROFESSOR R. E. PEIERLS, C.B.E.**

It is a great pleasure to be associated with the birthday greetings which the AJR is presenting to Professor Norman Bentwich. There is no need to stress in this journal the value, the extent, or the good sense of his work on behalf of Jewish refugees. Yet this is only one of the many causes for which this remarkable man seems to have time and energy and ideas to spare. I am acquainted with another institution that owes him much—the Hebrew University of Jerusalem—and on a recent visit was able to see for myself the growth of the University, now largely established in its new buildings. I do not know whether it owes more to the enthusiastic work which Norman Bentwich has done at and for the University directly, or to his efforts in building up support for it in this country through the Friends of the Hebrew University.

When he visited my University not so long ago we were all delighted to find him as cheerful and as vigorous as ever.

His 75th birthday will, I hope, be an occasion for him to look back with pleasure on many things done but, I am sure, not an occasion to go into retirement. His energy and his experience will still be contributing to progress in many directions, we may hope, for many busy years.

**RABBI DR. W. VAN DER ZYL**

Norman Bentwich is one of the great Jewish personalities in England, whose life work is one of continuous service on behalf of his fellow men and in particular of his fellow Jews. The impressive list of high offices which Professor Bentwich has held, and holds, is in itself a fine acknowledgment to his manifold interests and activities.

One of the many humanitarian causes which he serves with devotion and ceaseless effort is on behalf of the refugees from Nazi oppression, and must be especially acknowledged by the many who were rescued from annihilation. Within the great organisational work which had to be done, with no time to lose, at a time when out of necessity efforts were concentrated on rescuing the body, his individual approach did much to safeguard the soul and dignity of the persecuted. In the midst of necessary organisational improvisation and haste, he proved himself a true and genuine friend of his homeless and uprooted fellow Jews. Among all his qualities, his outstanding kindness and humility are the most striking features of his personality. When thousands of refugees were gathered at the Kitchener Camp in Kent, the house of Professor and Mrs. Bentwich in Sandwich, and their home in London, became the centre of spiritual and intellectual encouragement. His interest was not only a temporary one. The broadness of his outlook and the warmth of his humanitarian understanding bar any narrow sectarian approach to human problems. In theory and in practice he is a great humanitarian *par excellence*.

**EX-SERVICE (N.B.) ASSOCIATION**

We, of the Ex-Service (N.B.) Association, would like to join with all Professor Bentwich's other friends to wish him many many happy returns of the day.

Our tribute is derived from an immeasurable debt we owe to his compassion. At a time when thousands of us were in deadly peril he stretched out a strong arm and, by a supreme effort, succeeded in saving us from certain death in German concentration camps.

When war came he followed us, like a good shepherd, and gave a helping hand, whatever the problem was.

The affection which grew between us through the years of stress matured into a warm glow of admiration, for it was perhaps more in retrospect that we could perceive how much we all owed to the most modest of modest men.

He himself has further honoured us by taking up the trail at the end of the war, and compiling a record of the achievements of non-British members of H.M. Forces during the war. Perhaps we dare hope that it gives him some pleasure to know that, but for his own efforts, much of this could not have happened.

## LETTERS TO THE EDITOR

## "The 'Good Germans'"

Sir,—In your January issue you published a review by Miss Lucie Schachne on "Conscience in Revolt", by Annedore Leber. The review, unfortunately shows that Miss Schachne does not know the real events which led up to July 20th, 1944, and that she has entirely misunderstood Mrs. Leber's book. In her profiles Mrs. Leber wanted solely to place on record the actions of some of these brave men. To understand the resistance movement in Nazi Germany one must realise a fact which is often entirely overlooked by many people outside Germany, including we refugees: the Allies were able to assist the resistance movements in all other countries, such as France, Russia, Yugoslavia, but not in Germany. The statement that the book confirms "the widespread opinion that there was no movement worthy of that name" in Germany, is entirely misleading. I do not know on what facts Miss Schachne has based her thesis. The facts are that 150 men were hanged immediately after July 20th, 1944, and that a further 5,000 people were put on trial and sentenced to death and shot (see also Daily Telegraph, July 19th, 1954, and Daily Mail of same date).

The review also gives the misleading impression that only the events of July 20th, 1944, are worth mentioning as indicating resistance. Among those who were already involved in conspiracies in the 'thirties were personalities such as Dr. Adenauer. A leading member of the resistance movement was also Pastor Bethge, who now lives in London. Who knows of the murder of Klamroth and his son-in-law after July 20th, 1944, and of the thousands of others who could not be mentioned in the book?

There is, however, still another aspect of the problem which must be remembered. In a city such as Berlin several thousand Jews survived the Nazi régime. Who helped them survive during that time? They were Germans of the resistance movement, even though they did not belong to any particular organisation. To protect one single Jew for seven or eight years, the help of at least two or three "Aryans" was necessary. Thus, in Berlin alone, there must have been some 20,000 or 30,000 Germans who risked their lives in order to save these Jews. Who knows the name of Fräulein Sarre, of Neubabelsberg, who saved many Jews and political persecutees by taking them over the Swiss frontier in her car? She was caught in 1943 and taken to the Ravensbrück concentration camp. There may be thousands of other examples of this kind, which show that the German resistance movement was not only much larger than we are inclined to think, but, in view of the special circumstances, even involving more risk than in any other country.

Without wishing in any way to minimise the horrors of the Nazi régime and the unspeakable crimes committed, it must be realised that there were certainly many more "good Germans" than Miss Schachne is ready to admit.

Yours, etc.,

H. SULZBACH.

27, Primrose Hill Court,  
London, N.W.3.

Sir—The attitude of we Jews from Germany to the anti-Nazi resistance inside Germany is fraught with emotional stress and ambiguity, and I wish your reviewer of Frau Leber's "Conscience in Revolt" had accorded the intricate issue a rather less high-handed treatment.

"If there had been a true resistance movement against the Nazis in Germany", Miss Schachne writes, "the last twelve years would surely have produced a record of it". What a pity your reviewer did not consult so handy a source of information as the Wiener Library! As early as 1949, the Wiener Library published a catalogue of, i.e., its literature on "Resistance in Nazi Germany". It listed no fewer than 110 items on this subject alone, and 87 more books and brochures were contained in a Supplement published in 1953. These remarkable figures have

since been substantially exceeded. Among the works listed in the two catalogues, 41 are written in English, notably such standard works as Hans Rothfels' "The German Opposition to Hitler" (Hinsdale, Ill., 1948) and "The von Hassell Diaries, 1939-1944" (New York, 1947).

If Miss Schachne had made herself more adequately familiar with the subject of her review, I feel she would never have dismissed Frau Leber's book as "at its best . . . only an attempt" because it did not try to accomplish what 200 books had accomplished before. Her conclusions are, I am afraid, doing poor justice both to the men who have a claim to be regarded as martyrs of freedom and to Frau Leber's compilation of some of their human profiles. That she has made herself also guilty of a number of minor misinterpretations is, by comparison, a trifling matter.

Strongly though we all feel that we would have liked the whole German people to rise in revolt against the onslaught of barbarism, we should not allow ourselves to air indiscriminate resentments against the failure of the many when dealing with

the gallantry of the few. Let it be the politician's or the historian's sad duty to judge by success alone. Let it be our privilege, as witnessing humans and, above all, as Jews, to stand in awe before heroism and martyrdom wherever we find it, and take care not to detract from its glory, even though it was doomed to end in tragedy.

To those among us whose former identification with Germany was abruptly and painfully severed by Nazism and all it implied, the story of the German resistance has since come to enshrine at least some of the images of our youth. Indiscriminate iconoclasm has invariably been deplored by succeeding generations who, having regained their balance of mind so justifiably lost under the impact of outrageous experiences, lamented the loss of cherished relics. The outlook the world offers today is grim and sombre enough. Let us be careful not to darken it furthermore by the extinction of the few shining beacons of human exertions still visible in the twilight.

Yours, etc.,

(Dr.) EVA G. REICHMANN.

2 Strathray Gardens,  
London, N.W.3.

## Ein Brief von Arnold Zweig

In der Dezember-Ausgabe von AJR Information veröffentlichten wir einen Glückwunsch zum 70. Geburtstag von Arnold Zweig. Hierbei führten wir unter anderem aus, dass wir deutschen Juden uns stets besonders mit seinem früheren Schaffen verbunden fühlen würden; gerade deshalb sei es uns unverständlich, dass er als einstiger Kämpfer für die Rechte des Individuums sich mit einem System identifiziere, in dem der Einzelne nichts und der "Apparatnik" alles gelte. Hierzu hat sich Arnold Zweig in dem folgenden Schreiben an die Redaktion geäußert:

Dr. Arnold Zweig

Berlin-Niederschöenhausen,  
Homeyerstrasse 13  
20.12.1957

AJR—Information,  
8 Fairfax Mansions,  
London, N.W.3.

Sehr geehrter Herr,—Sie werden an der Aufrichtigkeit meiner Worte nicht zweifeln, wenn ich Ihnen versichere, dass mir die Zuneigung und Zustimmung Freude machte, die aus Ihren Worten zu meinem 70. Geburtstag sprachen. Um so lohnender scheint mir der Versuch, Ihren Lesern zu erklären, dass meiner Meinung nach kein Bruch besteht innerhalb meiner Entwicklung seit dem Jahre 1917. In jenen Jahren konnte man noch meinen, dass der Kampf um die Vermenschlichung des Menschen mit Erfolg geführt werden könnte—anlässlich von Einzelfällen wie jenem, der den "Streit um den Sergeanten Grischa" in mir auslöste. Seither aber wissen wir, dass die grossen Eisschollen in Bewegung geraten sind, in welche sich unsere Erdbevölkerung gliedert. Jeden Augenblick werden da Millionen von Eiskristallen zerrieben, vernichtet, verflüssigt. Wir erkennen aber aus der Geschichte unserer Menschheit, dass diese Opfer die Voraussetzung bilden für eine neue, bessere, festere Schollenkruste unserer gesellschaftlichen Zustände. Noch immer kämpfen wir um die Zubilligung gerechter Behandlung für jedes Einzelwesen; aber wer sieht nicht, dass es jetzt um die Abschaffung des Angriffskrieges als eines erlaubten politischen Mittels geht? Wer weiss nicht, dass eine noch schlimmere Form der Ausbeutung des Menschen durch den Menschen als die Prostitution junger weiblicher Wesen auf dem, was Bertolt Brecht den Liebesmarkt nennt, der Einsatz ebenso junger männlicher

Wesen auf dem sogenannten Feld der Ehre darstellt, um die Dividenden der Rüstungsindustrien lukrativ zu erhalten, diesseits wie jenseits des atlantischen Ozeans? Muss man den nicht bedauern, der angesichts dieser Aufspaltung der Welt in ein Kriegs- und ein Friedenslager noch von Apparaten reden kann? Jenseits der Elbe darf ein Mensch erklären, er habe durch seine Männer hundert Juden oder Russen das Genick durchschlagen lassen—und dennoch fortfahren, als Studienrat deutsche Kinder zu erziehen. In einer solchen Bundesrepublik leben zu müssen, würde für mich den Zwang zum Selbstmord bedeuten. Aber ich lebe zum Glück in einem Staate, der sich immer wieder durch die Tat zu allem bekennt, was mir und jedem aufrechten Schriftsteller nach 1945 teuer ist und dabei wird es bei mir bis zum Lebensende bleiben.

In der Hoffnung, dass wir uns auf dieser Basis allmählich verstehen werden, bin ich

Ihr  
ARNOLD ZWIG.

Eine ausführliche Stellungnahme zu diesen Ausführungen würde eine Auseinandersetzung mit den grundsätzlichen Problemen unserer Zeit notwendig machen und in ihrer Themenstellung und ihrem Umfang weit über den Rahmen hinausgehen, der unsern Blatte gesteckt ist.

Dennoch halten wir es für unerlässlich, wenigstens kurz auf zwei Fragen hinzuweisen, die sich bei der Lektüre des Briefes aufdrängen. Wenn Arnold Zweig mit den Millionen von Eiskristallen Individuen meint und es billigt, dass diese geopfert werden, damit eine bessere Gesellschaft geschaffen wird, wie kann er dann für sich in Anspruch nehmen, noch immer um die Zubilligung gerechter Behandlung für jedes Einzelwesen zu kämpfen?

Der Brief übt ferner an Einzelvorgängen in der Bundesrepublik Kritik. Aber Monat für Monat fliehen tausende von Einzelwesen aus der Deutschen Demokratischen Republik (darunter langjährige Anhänger des Regimes wie Professor Alfred Kantorowicz), oft unter Zurücklassung ihrer Nächsten und Aufgabe ihrer Existenz. Würden sie dies tun, wenn sie es als "Glück" empfänden, in einem solchen Staate zu leben?

Der Wunsch nach einer friedlichen Lösung des Ost-West-Konfliktes besteht unter verantwortungsbewussten Menschen in beiden Lagern. Die Schaffung einer Verständigungsbasis, zu der Arnold Zweig durch seinen Brief beitragen möchte, wird aber durch die Benutzung des Schlagwortes vom Kriegs- und Friedenslager nicht gefördert.

Die Red.

Herbert Freeden

# "KRISTALLNACHT"—DESIGN OR IMPROVISATION?

The night of November 9, 1938, the "Kristallnacht", is the subject of a scholarly inquiry by Lionel Kochan ("Pogrom" by Lionel Kochan, André Deutsch, London, 13/6, 159 pp.), which forms part of The Wiener Library research programme into the history of the Jews in Nazi Germany, carried out with the help of the Claims Conference.

The November pogrom, in spite of the more ghastly work of destruction that was to follow, is singled out by Mr. Kochan for valid reasons, since "it introduced a new era in the technique of persecution". Modern technical devices, such as teletype and telephone, press and radio, helped the pogrom to reach "total" dimensions. They also account for its infectiousness, and the author sees its deepest significance in the fact that it foreshadowed "not only the end of German Jewry, but also the beginning of the end for the Jewries on the Continent". Moreover, in the specific pattern that in Mr. Kochan's view seems to dominate each succeeding age—the attempt to live a self-contained life in hostile surroundings (ghetto); the attempt to live as a fellow-citizen of a different faith (emancipation); and the attempt to live as a national self-contained unit on a national territory (State of Israel)—the pogrom marked the turning point between one stage and its successor.

### The Shooting of vom Rath

On November 7, 1938, a Jewish youth by the name of Herschel Grünspan fired five shots at Herr vom Rath, Third Secretary of the German Embassy in Paris. Two days later, vom Rath died. On the news of his death, the pogrom started.

The question has often been asked whether it was by coincidence or by design that the death of the wounded man occurred just in the afternoon of November 9, the anniversary of Hitler's "Hofbräuputsch" in 1923, which throughout the Reich was remembered by mass meetings of the S.A. and S.S. On such a night there was no need for a special mobilisation of the various party

formations, which were all assembled, and speeches, parades and alcohol did their part to create the right "Stimmung".

Mr. Kochan does not mention that Hitler despatched two of his doctors by plane to Paris, and in those days it was assumed that vom Rath did not die in spite but because of this medical mission—that he was more important as a dead martyr than as a Third Secretary.

According to the author, the news of his death found Hitler and Goebbels, celebrating in Munich, unprepared, and the pogrom "though sanctioned by Hitler, was Goebbels' improvisation and came as a surprise even to Himmler and his Gestapo".

### Sinister Warnings

Assuming that the date was spontaneous, it would have been simple to state whether there is documentary evidence that the pogrom as such had long been contrived and that it would also have been staged without the Paris shooting. Mr. Kochan refers to the sinister warnings, given by the S.S. magazine *Das Schwarze Korps* in October, 1938, clearly pointing to the event, but he fails to draw any conclusion. Neither does he follow up his own quotation: "As it happened, the teletype that Heydrich issued (regarding the pogrom) . . . had been actually anticipated in orders issued from Berlin by a subordinate commander, Standartenführer Müller, more than an hour before Heydrich issued his order. . . . The only explanation is that a plan had long been prepared for such action as was now proposed. This, through a misunderstanding, Müller had inadvertently disclosed" (page 57). The task still remains of tracing the origins and scope of that long-prepared plan which only waited for a suitable occasion to be launched.

Mr. Kochan's picture is more comprehensive in his summing up of the reaction abroad. On the eve of the pogrom, British-born Wilfrid Israel called on the British Chargé d'Affaires in Berlin, Sir George Ogilvie-Forbes, in whose view, however, the treatment of German Jewry was "fiercely and jealously regarded as a purely internal matter". After having received a message from Berlin, Dr. Chaim Weizmann, on November 9,

asked the Foreign Office for "some prominent non-Jewish Englishman to go over to Berlin immediately", to act as a deterrent. As the result of a conference, held at the offices of Messrs. Rothschild, Sir Michael Bruce went to Berlin and made contact with the leaders of German Jewry, but he was acting on explicit instructions from the Foreign Minister, Lord Halifax, "to do nothing that might offend Hitler and his minions".

In Paris, which prepared for the visit of Ribbentrop to sign a declaration of French-German friendship, the official reaction was even more frigid. The Quai d'Orsay, under Bonnet, did everything to "play down" the pogrom in the press; street posters were removed and telegrams calling for protest meetings were barred from the mails.

The only governmental head who rebuked Germany was President Roosevelt. When he ordered his Ambassador Hugh Wilson home for consultations, Germany retaliated by recalling Ambassador Dieckhoff from Washington, and diplomatic relations were on the brink of rupture. However, by the middle of December, Roosevelt's Notes had watered down to a demand for an assurance that "American citizens would not be discriminated against". As the number of American Jews in Germany was not more than seven, in the words of the American Chargé d'Affaires in Berlin, "the active interest of the United States . . . would be found very small". In fact, no government was willing to act in defence of German Jewry.

Mr. Kochan shows that in contrast to the official attitude, public opinion in the Western world was roused, and led finally to some action, especially in the United Kingdom, which, in the ten months till the outbreak of the war, took 50,000 refugees from Nazi oppression, including 9,000 children. (The comparable figure for the United States is 240 children.) The full glare of publicity cast for the first time by the Nazis on anti-Jewish violence, did not seem to work, and the even more terrible happenings of the ensuing years were kept out of the limelight.

After the tragedy the satyr's play: on the heels of the pogrom, a conference under Goering's chairmanship discussed whether the German insurance companies should bear the Jewish losses. After lengthy deliberation it was decided not to jeopardise international confidence in German business and to compensate the Jews—with the rider that the sums be immediately confiscated as part of the "collective fine".

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## Bundesrueckerstattungs- gesetz

dargestellt von

Dr. E. Schaefer (London)

Published as supplements to "AJR  
Information" obtainable at 2/6 plus  
postage each from AJR, 8 Fairfax  
Mansions, London, N.W.3.

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## SHADOWS OF THE PAST

### NAZIS DEMAND COMPENSATION

A conference took place in Dusseldorf which was convened by the FDP member of the Bundestag, Dowidat, and the Bonn lawyer, Schell. The participants were representatives of different organisations of (former) Nazis as, for instance, of the Verband der Entnazifizierungsgeschädigten, the Waffen-SS, etc. A committee was formed, and all associations whose members "suffered discrimination after 1945" are to be urged to join.

A draft bill which demands the abolition of all measures of denazification is to be presented to all parties of the Bundestag. Sentences for war crimes or crimes against humanity which are based on occupation laws, and sentences of German courts for offences which "had been committed during the war or in connection with it" should be declared void. It is further demanded that former Nazis should be compensated for any damage suffered through denazification. The CDU member of the Bundestag, Hoogen, who before the general elections discussed the question of compensation with "Entnazifizierungsgeschädigten", said there was no chance of the Bundestag approving this kind of "justice".

### FRENCH PRISON FOR WAR CRIMINALS CLOSED

Julius Reiss, the last German war criminal in the French prison at Wittlich, has been released. On the closing of the British prison at Werl in June, 1957, only the American prison at Landsberg with 11 inmates remains in existence. The organ of the Verband der Heimkehrer, Kriegsgefangenen und Vermisstenangehörigen *Der Heimkehrer*, criticises the joint German-Allied commission for working too slowly at releasing war criminals.

### NAZI STUDENT LEADER GETS OFFICE

The Deutsche Partei in Hesse at its congress, elected, after heated discussions, the former Nazi Reichsstudentenfuehrer, Albert Derichsweiler, as Chairman of the regional party. The other candidate was the former Nazi Mayor of Offenbach, Helmut Schranz. The majority at the congress disapproved of the decision of the DP in Lower Saxony to form a coalition government with the SPD.

### APPOINTMENT OF SS FUEHRER

In Hesse, at the proposal of the BHE (Gesamt-deutsche Block), the former SS-Untersturm-fuehrer im Reichssicherheitshauptamt, Willy Henne, was appointed Oberregierungsbau-direktor. Some Socialists objected, but they received the reply that the SPD could govern in Hesse only with the support of the 6 deputies of the BHE.

### NO COMPENSATION FOR NAUMANN

A court in Cologne has rejected the appeal of Naumann, the former Secretary of State in Goebbels' Ministry of Propaganda, who claimed a compensation of 100,000 DM for unlawful detention.

### MURDERER OF JEWS SENTENCED

A court at Hagen sentenced Paul Thomanek to 15 years' hard labour. He was accused of having murdered Jews in the camp of Hlubocek and in other camps near the Polish town of Tarnopol. His predecessor at Hlubocek, the SS-Scharfuehrer Pramor, was given a life sentence in Oldenburg.

### BRAEUTIGAM BACK IN OFFICE

The former head of the Department East in the Federal Foreign Ministry, Otto Braeutigam, is in office again. He was suspended after accusations had been made against him in connection with the "final solution of the Jewish question". Oberlandesgerichtspräsident Dr. Lingemann, on the orders of Federal Foreign Minister Dr. von Brentano, carried out an investigation which proved that Braeutigam was in no way to blame but, on the contrary, had tried during the war to help Jews and Russian prisoners of war.

### MAYOR OF WESTERLAND'S PAST

"Urlaub auf Sylt" is the title of a propaganda film which was shown in Eastern Germany. There the Mayor of Westerland, Heinz Reinefarth, could be seen on the beaches of the island of Sylt, but at the same time the film reminded the audience of the Mayor's past, when he was an SS-Gruppen-fuehrer and, as Fuehrer des SS-Oberabschnitts Warthe, took part in the quelling of the Warsaw rising in 1944. Reinefarth declared that a denazification court had pronounced him innocent of any crime. According to the photostat of a document at The Wiener Library, Reinefarth was present on May 15, 1944, at a meeting in Munich of senior officers of the SS and the police, where among other subjects "the solution of the Jewish question in the Warthegau by inspection of the Ghetto of Litzmannstadt" was discussed.

### TRIAL AGAINST MAUTHAUSEN COMMANDANT

The Public Prosecutor at Ansbach, at the instruction of the Federal Prosecutor, has taken up a case which could develop into one of the biggest trials since the war. The investigation concerns the former SS-Hauptsturmfuehrer, Karl Chmielewski, 54, who is charged with having committed numerous murders, tortures and other crimes when he was the Commandant of Nebenlager Gusen I of Mauthausen concentration camp and later "political adviser" at Mauthausen. For years he lived near Ansbach under an assumed name. In March, 1947, he was convicted of bigamy, fraud and perjury, and was sentenced to one year's imprisonment.

### LEADING NAZIS ELIGIBLE AGAIN

In Bavaria former Nazi Ministers, Secretaries of State and Reichsstatthalter, can again become M.P.s. The same is true of former Nazi M.P.s, judges, prosecutors and members of the "People's Courts", as far as they had been classified as "Mitlaeufer" by a denazification court. The Bavarian Constitutional Court has declared unconstitutional a clause of the Bavarian Communal Elections according to which former representatives of the National Socialist movement could not be elected.

The *Frankfurter Rundschau* asks how it is possible at all that a former Nazi Minister or Reichsstatthalter under Hitler can be called a "Mitlaeufer".

### NO PENSION FOR NAZI OFFICIAL

A Darmstadt court rejected the claim for a pension by the former Hesse Landesbauern-fuehrer, Richard Wagner. After 1933 he was appointed chief of the Agricultural Department of the Hesse Government. The court ruled that he owed his appointment to his close association with Nazism.

### HITLER'S VALET

Hans Linge, Hitler's valet, was declared a prisoner of war by the Berlin administrative court, although he was never a soldier. Thus Linge, who now lives as a commercial representative at Hamburg, is entitled to a compensation of 5,600 DM. In May, 1945, in the uniform of a Sturmbann-fuehrer of the Waffen-SS, he was captured by the Russians and sentenced to 25 years' detention, but was released and repatriated in 1955. The Berlin-Zehlendorf court refused any compensation for Linge, but the superior administrative court ruled that Linge had not had any political jobs. Former Nazis are only refused compensation if they have "promoted National-Socialism in an objectionable way".

### DEATH OF HITLER'S PHOTOGRAPHER

Heinrich Hoffmann, Hitler's personal photographer, died in Munich at the age of 72. His daughter, Henriette, married the former Reichsjugendfuehrer, Baldur von Schirach, but they separated after the war.

## The German Scene

### TARDY ACTION AGAINST ANTI-SEMITIC TEACHER

Studienrat Ludwig Zind, who teaches at a grammar school at Offenbach, remarked to Herr Kurt Lieser, who is half Jewish, that not enough Jews had been gassed. Lieser noted down the conversation, in the course of which other anti-Semitic remarks had been made, and sent the document to the Oberrat der Israeliten Badens, who in turn forwarded it to the Ministry of Education in Wuerttemberg-Baden. Neither the headmaster of Zind's school nor the school inspector thought fit to take disciplinary action or to suspend Zind. Three months after he had sent his letter, and after writing again to the inspector at Freiburg, Lieser was informed that disciplinary steps were to be taken against the teacher.

The German periodical *Der Spiegel* asked why it had taken the authorities three months to decide on steps against Zind and why, after another three months, the disciplinary court at Freiburg had not yet given its verdict. In the meantime Zind had gone on teaching for, as the Ministry of Education in Baden-Wuerttemberg stated in reply to a question, suspension from duty before the completion of proceedings could only be considered in "special circumstances, for instance, in cases of immorality and when there is real danger to the children. . . . Even if the accusations against Zind are true", declared the authorities, "there is no danger to Zind's pupils. He only teaches mathematics and biology—subjects which have nothing to do with the teacher's political opinion." The *Badische Volkszeitung* described this incident as even more incredible than Zind's remarks, and urged that the public prosecutor should deal with the case.

After publication of the article in *Der Spiegel*, however, the Ministry of Education decided to suspend Zind immediately.

The way the matter has been handled by the Ministry has been criticised by SPD Deputy Mommer.

### Protest by Teachers' Organisation

The Federation of German Teachers' Organisations has published a strong protest in the form of large advertisements in various German papers. The Federation demands Zind's prosecution for crimes against humanity. "The inability of morally and mentally inferior people, who destroyed Germany yesterday to learn from the past, threatens the Federal Republic today", the advertisement states. "He who is silent shares in the guilt for the misery of tomorrow."

### PORTRAIT OF THE FEDERAL CITIZEN

A private "Institut fuer Demoskopie" (for carrying out types of Gallup Polls) has published the results of its inquiries under the title "Jahrbuch der oeffentlichen Meinung 1957". According to the newspaper *Tagesspiegel* the picture which the "Federal citizen gives of himself is not very flattering". The *Tagesspiegel* writes: "He is superficial, sentimental, not interested in politics, but he has slight tendencies towards National-Socialism and anti-Semitism."

In order to find out about the German attitude to anti-Semitism a rather leading question was asked: "Would you say that it is better for Germany not to have any Jews in the country?" 26 per cent answered "yes"; 33 per cent replied that it did not make any difference; 17 per cent did not know; and 24 per cent thought it would be better for the Jews to stay in Germany.

Further results: 42 per cent believed that, without the war, Hitler would have been the greatest statesman. In West Berlin 28 per cent of the persons questioned declared that they would do all in their power to prevent a new NSDAP from seizing power.

The *Tagesspiegel* is of the opinion that the kind of questions asked could not result in an objective picture of the mentality in the Federal Republic.

## OBITUARY

### PROFESSOR MAX APT

Time and again, when obituaries tell us about the passing away of well-known Jewish personalities, it is with sadness and pride that we are reminded of the substantial contribution of the Jewish mind to the high standards of pre-Hitler Germany's science, literature, and arts, as well as her social, economic, and technical achievements. The name of Professor Max Apt—who a few weeks ago, whilst visiting Berlin, died at the age of 89—will be remembered as one of the staunch and progressive representatives in the era of German-Jewish liberalism when, despite anti-Semitism, Jewish talent and diligence, persistence and enthusiasm, could attain recognition of the endeavour to serve the weal of Prussia, the German Empire, and the Weimar Republic.

Max Apt, born in Silesia, came to Berlin after having studied law and economics, and due to his thorough legal and economic knowledge was soon appointed Secretary to the Aeltesten der Berliner Kaufmannschaft, the liberal, self-governing organisation of the Berlin merchants (later replaced by the official Berlin Chamber of Commerce). In this capacity Apt was instrumental in the foundation of the Berliner Handels-Hochschule, which he helped to develop into a commercial university and of which he became the first Curator. But apart from his manifold and important professional activities, as a liberal Jew, deeply rooted in the religious traditions of his parents' home, he took the keenest interest in German-Jewish questions and was a leading member of the Deutsch-Israelitischer Gemeindebund and of the Central-Verein. Already during his term as a Referendar

he published a pamphlet strongly condemning the legal discrimination of German Jews. However, even after Hitler had come to power, the idea of a Jewish State in Palestine did not appeal to Apt, because he considered the Arab-Jewish antagonism as insoluble. He therefore devoted his energies to the promotion of the idea of a Jewish settlement in British Columbia. He attended the Evian Conference but, warned by his loyal German Secretary in Berlin, he remained in London, a stranded refugee. The years in exile were often hard for him. Yet, undaunted, he bore his fate with dignity and retained his sense of humour.

After the war he returned to Germany, where he lived in Baden-Baden and Munich, enjoying the late evening of his life quite comfortably, mentally up to date to his last days and writing delightful letters to his friends in London.

Professor Apt left the manuscript of a voluminous work, "Quo Vadis Israel?" which he wrote when he lived in Richmond and which he entrusted to a friend in London. The subject is still topical and perhaps more today than at the time it was written, and it might, therefore, be published "in our time". But those who long "pour les ans perdus" will find in Professor Apt's autobiographical work, "Fünfundzwanzig Jahre im Dienste der Berliner Kaufmannschaft" (published in 1929), not only melancholy reminiscences of a trusted, gentle, learned, and witty friend, and of a good Jew, but the story of the rise of Berlin to a centre of international cultural life in the first quarter of this century.

Z.L.

### DR. VICTOR LICHTENSTERN

Dr. Victor Lichtenstern died in Nottingham at the age of 84. Prior to his emigration in 1938 he was a well-known lawyer in Vienna, and also

took part in the work of the Vienna B'nai B'rith Lodge. He was a member of the AJR since its inception, and will be remembered with gratitude by all who knew him.

### JOSEPH KLIBANSKY

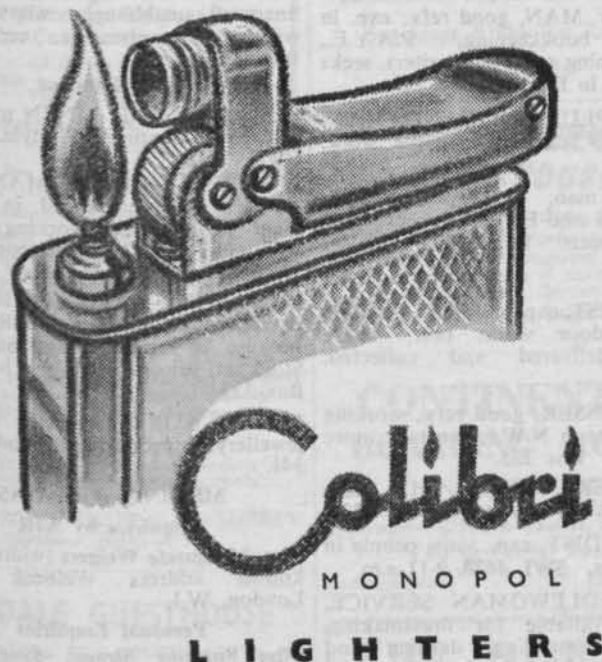
The lawyer Joseph Klibansky has died in Frankfurt/Main at the age of 55. Since his return to Germany after the war, he took an active part in German-Jewish communal work. He was the defending counsel for the late Philip Auerbach. At the funeral of Joseph Klibansky, tribute was paid to his fighting spirit and to his loyalty to the Jewish tradition.

### DR. MANFRED MEYER

It is learned, with the deepest regret, that Rechtsanwalt Dr. Manfred Meyer has passed away in Berlin, at the age of 59. Prior to his return to Germany, he lived in England where he served with H.M. Forces during the war, and where he was also actively associated with many refugee activities. Since the resumption of his practice as a lawyer in Berlin, he was the trusted guardian of the interests of his numerous clients in this country, especially in matters of restitution and compensation. For his clients, as well as for all others who knew Manfred Meyer, his early death is a great loss, and he will be remembered with gratitude and affection by them.

### OTTO LANDSBERG

The former Social-Democrat politician, Otto Landsberg, has died in Baarn, Holland, at the age of 88. After the revolution of 1918, he was one of the six Volksbeauftragten. Later on he served as Minister of Justice and, from 1920 to 1924, as German Ambassador to Belgium. After 1924, he was, for many years, a member of the Reichstag, and also practised as a lawyer.



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# AJR AT WORK

## CHANGES AT C.B.F.

### AJR SOCIAL SERVICES

The situation as regards labour was still bad during January, although better than in the previous month. We have mostly to place elderly people seeking part-time work, and *we would be grateful to receive offers of this kind.*

The situation as regards accommodation is still deteriorating. Most of those who come to us for help have either to pay so much increased rents that they are not able to keep their flats, or have to move when houses are sold or rebuilt. The situation as regards furnished rooms is similar. One way to ease the problem, and which we have tried in a few cases, is to share flats or to arrange for "au pair" accommodation. This is a help for both parties, and especially for old persons, invalids, or people in weak health who want someone around but do not need a full-time housekeeper. Also those looking for accommodation, especially elderly persons, can find a home where they would be welcome and where they have a new task in life not requiring much time or strength. We endeavour to bring the right people together. *It would be a great help if members and friends would inform us of people interested in this new scheme, either looking for such accommodation or for persons to share accommodation with.*

### AJR BOARD MEETING

A well-attended meeting of the AJR Board took place on January 19th. Reports were given by Mr. W. Rosenstock, Mr. M. Pottlitzer, Mr. F. E. Falk, Mr. F. Goldschmidt, Miss A. Levy and Mrs. G. Schachne, followed by lively discussions. Mr. H. Reichmann was in the chair. The meeting, which gave a full survey of the widespread and important activities of the Association, will be fully reported in our next issue.

### THE HYPHEN

The February programme includes a talk, "The Changing Face of Israel", by Mr. A. Frank, of the Jewish Agency PATWA, on February 16th, at Zion House. There are also visits to theatres and an "At Home" with Mr. and Mrs. Gort on March 2nd. Details may be obtained from Mr. O. Winter, 8 Priory Mansions, Priory Park Road, N.W.6 (phone MAI. 9024).

### PERFORMANCE OF "LA JUIVE"

The Revival Opera Company, in association with the Cultural Department of the French Embassy will perform Halevy's opera, "La Juive", from February 5th to 8th at the Rudolf Steiner Theatre, London, N.W.1. The play is produced by Peter G. Foster, who is a German Jew.

Mr. H. Oscar Joseph has succeeded Mr. Anthony de Rothschild as Chairman of the Central British Fund. He was already closely associated with the work of the C.B.F. as its honorary Treasurer for many years, and has always shown great sympathy and understanding for the activities of the AJR. We congratulate Mr. Joseph on his appointment, and look forward to continued co-operation in the future.

It was also announced that, in May, Mr. M. Stephany will resign as Secretary of the C.B.F., which he has served since its inception twenty-five years ago. In the past few years the relationship between Mr. Stephany and the AJR has been particularly strengthened by the joint activities for the Old Age Homes. This co-operation has also resulted in the establishment of strong personal ties with the AJR's honorary officers. It gives us satisfaction to know that, after his resignation, Mr. Stephany will still remain a member of the Management Committee for the Old Age Homes set up by the C.B.F. and the AJR. Though under these circumstances co-operation will not end, we should like to take this opportunity of thanking Mr. Stephany for the outstanding services he has rendered to our community as the Secretary of the C.B.F.

Mr. Stephany will be succeeded by Dr. C. Kapralik, whose devotion to the well-being of his fellow refugees, and whose efficiency, has been experienced time and again by all those who have been associated with him. We wish him the best of success in carrying out his new duties.

### FAMILY EVENTS

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

#### Birth

**Fabian.** On December 25th, 1957, a daughter, Judith, born to Truda and Fred Fabian, 35 Cavendish Rd., Chorlton, Manchester, 21. (Sister to Michael.)

#### Birthdays

**Mr. Hans Wertheim** (formerly Kassel), of 36 Cotswold Gardens, London, N.W.2, will celebrate his 75th birthday on February 11th.

**Mr. Louis Will**, 22 Dingwall Gardens, London, N.W.11, celebrated his 87th birthday on January 15th.

#### Marriage

**Blüth: Light.**—The marriage of Eva Blüth, B.A., younger daughter of the late Mr. and Mrs. Blüth of Nürnberg, to Leon Henry, B.Sc., A.Inst.P., A.M.I.E.E., only son of Dr. Joseph and Dr. Isa Light, of Glasgow, took place on December 22nd, 1957, in London. The couple reside at 92 St. Paul's Road, London, N.1.

#### Golden Wedding

**Mr. Henry and Mrs. Clara (née Fuld) Schweitzer** celebrate their 50th anniversary on February 4th, at 2 Woodridings Ave., Hatch End, Middx.

#### Deaths

**Mr. Harry S. Howard** (formerly Hellmuth Heine, of Berlin), of 34 Grosvenor Court, Christchurch Avenue, London N.W.6, passed away suddenly December 25th, 1957. Deeply mourned and sadly missed by his daughter, Mrs. Lily Seymour, and son-in-law, Lionel, relatives and a large circle of friends.

**Mrs. Bertha Schwarz** (née Hertz), of the Hannah House, Hove, formerly Koenigsberg and Guttstadt, East Prussia, passed away peacefully on December 22nd, 1957, at the age of 81. Deeply mourned by her family and friends.

**Dr. Victor Lichtenstein**, of 200 Sneinton Dale, Nottingham, formerly solicitor in Vienna, passed away on December 18th, 1957, after a long illness. Deeply missed by his widow and his family.

**Mr. Siegfried Fink**, of 100 Regal Way, Harrow, Middx, formerly pharmacist in Breslau, passed away on January 12th in his 82nd year. Deeply mourned by his son, daughter-in-law, relatives and friends.

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**QUALIFIED NURSE, RESIDENTIAL**, required for Old Age Home in Hampstead Garden Suburb. Knowledge of German desirable. Box 328.

**Woman exp. in COOKING AND BAKING** reqd. once or twice weekly for private household, N.W.11. Box 340.

#### Situations Wanted

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**PACKER/STOREKEEPER**, 43, seeks position which does not require very heavy lifting. Box 330.

**ELECTRICAL ENGINEER**, Hung. ref., only little knowl. English but German-speaking, seeks post as designer, draughtsman or salesman (engineering) in German-speaking territory. Box 331.

**ELDERLY MAN**, good refs., exp. in ledgers, bookkeeping, P.A.Y.E., corres., typing (own typewriter), seeks post, pref. in Export. Box 329.

**Former PLUMBER/HANDYMAN**, living in N.16, seeks suitable work. Box 332.

**Educated man**, 41, experienced in SHIPPING and EXPORT, seeks post with prospects. Box 333.

#### Women

**MACHINIST**, exp. children's clothing, seeks outdoor work, pref. where articles delivered and collected. Box 334.

**HAIRDRESSER**, good refs., working at her home in N.W.6, can take more customers. Box 335.

**CORSETIERE**, Hung. ref., exp., wants work in- or outdoor. Box 336.

**CHIROPODIST**, exp., visits people in their homes. SWI. 4678, 9-11 a.m.

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**HOME WORK** wanted, artificial jewellery, fringes, etc., for lady. Box 341.

### MISSING PERSONS

#### Enquiries by AJR

**Mrs. Margarete Weigert** (widow), last-known address Welbeck Hotel, London, W.1.

#### Personal Enquiries

**Miss Suzanne Stranz**, daughter of Walter and Margarethe Stranz (née Jakob), of Berlin, who came to this country on July 20th, 1939, with the Children's Movement, is asked to contact Central British Fund, Woburn House, W.C.1, in connection with an enquiry regarding restitution.

**Will Mr. Berry Baruch**, of "Die Textilwoche", Berlin, or any person formerly connected with that journal, kindly write: P.H., 10 Summersdeane, Southwick, Sussex.

**Mrs. Herta Kaliski**, of Breslau, previously employed at Clifford's Inn, wanted by Mrs. Toni Peiser, Montevideo, J.B. Lamas 2856/3.

**Cilly Cohea**, Enkeltochter der Frau Zucker aus Kroebe Provinz Posen, von Herta Beil, 23 Edgeworth Close, London, N.W.4.

## NEWS IN BRIEF

### MEMORIAL FOR OTTO HIRSCH

The settlement Shavej Zion in Israel, founded by immigrants from Wuerttemberg, has named its garden in memory of Otto Hirsch, the Chairman of the Reichsvertretung of the German Jews, who died at the hands of the Nazis. It is intended to erect an Otto Hirsch Memorial Hall in the garden. The promoters ask all who wish to pay tribute to the memory of Otto Hirsch to contribute towards the cause. The appeal is signed by Professor Martin Buber, Leopold Marx and Dr. Manfred Scheuer.

The AJR, as the representative body of Jews from Germany and Austria, associates itself with this appeal. All of us are indebted to this great leader of German Jewry, who made the supreme sacrifice, and many of us knew him personally. Donations should be sent to the AJR offices, 8 Fairfax Mansions, London, N.W.3, marked "Otto Hirsch Memorial Hall".

### JEWISH YOUTH CENTRE IN MUNICH

On December 21st, the new Youth Centre of the Munich Jewish community was opened. It was put at the disposal of the community by the Zentralwohlfahrtsstelle der Juden in Deutschland (ZWS) and was built with funds given by the ZWS, the Joint, the Claims Conference and the city of Munich.

### AMERICAN ARMY'S INTER-DENOMINATIONAL TEMPLE

In Berlin, a new house of worship of the American Army which will be used by Jews, Catholics and Protestants, was consecrated. There are three separate halls of prayer, each furnished and decorated by distinguished artists in exquisite taste. At the ceremony of dedication, Mr. Louis I. Fisher, as the representative of the American Jews stationed in Berlin, emphasised that this house symbolised the equal rights which Judaism enjoyed in the U.S.A.

### DESIDER FRIEDMANN REMEMBERED

Until 1938 the library of the Vienna Jewish community and a Jewish school were in the house at the corner of Tempelgasse-Ferdinandstrasse. During the war the building was completely destroyed. Now it has been raised from the ashes. In front of the house at Ferdinandstrasse 23, in the Leopoldstadt, a ceremony took place which marked the opening of a modern four-storeyed building which contains 26 flats. On the ground floor there is a small hall for prayers. It is again the property of the Jewish community and its name is: Desider Friedmann Hof. Friedmann was, from 1933 to 1938, the President of the Jewish community. Later he was deported to Buchenwald and Auschwitz concentration camps, where he died a martyr's death.

### STEFAN ZWEIG'S WIDOW

On the occasion of the 75th birthday of Friederike Zweig (née Winternitz) a celebration took place in New York, at which the President of Hunter College, Dr. Schuster, who was formerly American High Commissioner in Bavaria, paid tribute to her work for cultural exchange between Germany and the U.S.A. Consul-General Reifferscheidt, who represented the Federal Republic, said that the Federal President, together with the Association of Booksellers and with publishers, had invited Mrs. Zweig to visit Germany.

Friederike Zweig has published a biography of her late husband.

### ERNST TOCH HONOURED

The Grand Cross of the Federal Order of Merit was awarded to the composer Ernst Toch for his services to German cultural and musical life. The Insignia was handed to Toch by the German Consul-General, Dr. Reifferscheidt, at a ceremony in New York.

### PHILHARMONISCHER CHOR

Seventy-five years ago, in December, 1882, Siegfried Ochs founded the Philharmonischer Chor. After his death in 1929, Otto Klemperer became his successor. The choir was not only a dominant factor in the musical life of the German capital; its fame was international. Since 1945 Hans Chemin-Petit has been its conductor.

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# GERMANY AND ISRAEL

## RE-MIGRATION TO GERMANY

### FEDERAL CHANCELLOR RECEIVES ISRAELI REPRESENTATIVES

#### Problems of Israeli-German Agreement

The head of the Israeli Mission in Cologne, Minister Dr. F. E. Shinnar, was received by the Principal of the Political Department of the Federal Foreign Ministry, Professor Greve, who deputised for the Foreign Minister. It is learned in Bonn that this conversation was connected with the visit of Dr. Giora Josephthal, Chairman of the "Shilumim" (Israeli organisation for questions of restitution), who discussed with German authorities problems of the Israeli-German agreement on restitution deliveries.

Dr. Shinnar and Dr. Josephthal were also received by the Federal Chancellor, Dr. Adenauer. Dr. Josephthal conveyed a message of greetings to the Israeli Prime Minister, Ben Gurion.

### HISTADRUTH THANKS DGB

On May 1st, 1957, the Deutscher Gewerkschaftsbund presented the Israeli Federation of trades unions, Histadruth, with equipment for a kindergarten in a workers' settlement. In a message of thanks to the DGB, the Histadruth stated that the gift justified the hope that the relations initiated between the two organisations would, in future, help make amends for the evils of the past, and would promote co-operation in the service of international peace and progress.

### FRIENDS OF HEBREW UNIVERSITY

In Frankfurt the Friends of the Hebrew University appointed a committee whose members are: Professor Dr. Franz Boehm, Member of the Bundestag (President); Dr. Going, Prorektor of Frankfurt University; Dr. Rau, the Kurator; Professor Th. Adorno and Professor Dr. Herbert Lewin, of Offenbach.

During the last year about 2,000 Jewish emigrants returned to Germany, mostly from South America and Israel. This was revealed by the Chairman of the Zentralrat der Juden, Heinz Galinski, who emphasised that a re-migration could not be encouraged by propaganda. He said that the Jewish communities had to concern themselves with those people who for serious reasons felt obliged to return. The employment of returnees by private industry sometimes met with obstacles "motivated by resentment".

The *Westfalen Post* writes that the considerable increase in re-migration indicated the optimistic attitude of Jews who had been driven out of Germany. At present 125 Jews per month returned to Berlin, trusting in the future of that city and in the spirit and tolerance of its people.

The West Berlin paper *Kurier* reported that Rabbi Dr. Max Warse, who emigrated from Germany in 1939, would return from the U.S.A. in order to become the rabbi of the Berlin Jewish community.

About 50 students from Israel at present study at German universities.

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