

AJR

INFORMATION

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JEWES IN ENGLISH POLITICS

Centenary of Admission to Parliament

In 1956 we celebrated three hundred years of Anglo-Jewish life since our readmission. But Jewish emancipation, counted from the day when Baron Lionel de Rothschild took his seat as the first professing Jew to sit in Parliament, is only a hundred years old. In the first two hundred years Jews had established themselves. Some were rich, like Sir Solomon de Medina, who financed the campaigns of the Duke of Marlborough, Sir Winston Churchill's ancestor, and Samson Gideon, who helped to restore the public credit after the South Sea Bubble disaster. It is interesting that though as a Jew he could not sit in Parliament, the Jew could receive a Knighthood, as Sir Solomon de Medina did, the first professing Jew to be knighted, and remain all his life a pillar of Bevis Marks Synagogue; though his descendants abandoned Judaism. Not all his family, for the second Jew knighted, Sir David Salomons, M.P., the second professing Jew to take his seat in Parliament, was a Medina. The third Jew knighted was Sir Moses Montefiore, also before emancipation, and both Montefiore and Sir David Salomons were subsequently created Barons. Samson Gideon, too, though he resigned from Bevis Marks, and brought up his children as Christians, left a legacy to the synagogue, and asked in his will to be buried in the Jewish cemetery, and that his name should be commemorated in the synagogue each Yom Kippur. And there is Disraeli. As he was baptised in the year of his Bar Mitzvah, he could enter Parliament in 1837, instead of having to wait till 1858, becoming one of England's greatest Prime Ministers—the greatest, the present Premier, Mr. MacMillan said recently. There are few Jews who have left the faith in whom Jews, and non-Jews, and he himself have found so much that is Jewish—from Bismarck's "Der Alte Jude", to Froude's "He was a Hebrew to the heart of him. He accepted the Hebrew tradition as a true account of the world and of man's place in it. He was nominally a member of the Church of England, but his creed would scarcely find acceptance in any Christian community". Disraeli, as the Jewish Encyclopedia says, "consistently and honourably supported all the Bills for the removal of Jewish disabilities". "His larger exploit", said Froude, "had been to bring the Jews into Parliament".

Last Stage of Emancipation

The point is that before Jews could sit in Parliament as professing Jews they had established themselves firmly in the life of the country. Baron Lionel de Rothschild long before he entered Parliament had made "his office in New Court the centre of the finance of the world". He provided Disraeli with the funds for the purchase of the Suez Canal shares. Sir David Salomons before he decided to enter Parliament was one of the founders of the London and Westminster Bank, and had been Lord Mayor of London. These were no degraded Ghetto Jews. When Macaulay pleaded for the right of Jews to sit in Parliament he said: "In fact, the Jews are not now excluded from political power. They possess it; and as long as they are allowed to accumulate large fortunes, they must possess it. The distinction which is sometimes made between civil privileges and political power is a distinction without a difference".

And when their political emancipation came, it was not so much a concession as an acceptance of the position already in fact long conceded to the Jews in high places. As Mr. H. S. Q. Henriques, a former President of the Board of Deputies, pointed out, the Jewish emancipation of 1858 was only the last step in a process of emancipation. "There were four rights which the Jews of England had to acquire. The first was the right to acquire British nationality; the second was the franchise; the third, the right of holding public office; and the fourth was the right of voting for and sitting in Parliament. The Jews of the seventeenth and eighteenth centuries were much concerned in obtaining the first right. For 72 years the Jews were unable to obtain naturalisation. In 1826 the Naturalisation Act was passed. In 1844 the present method of granting naturalisation by certificate of the Home Secretary was instituted. In regard to public office Jews were debarred by the necessity of taking the oath on the true faith of a Christian. A special Act had to be passed to enable David Salomons to become Sheriff of London. In 1844 when Salomons was elected Alderman, the Bill for the removal of Jewish disabilities was passed, which enabled Jews to hold public office in a municipal corporation. Then in 1858 the whole of Jewish disabilities was removed, though it was not till 1885 that a Jew, the first Lord Rothschild, entered the House of Lords".

Loyalty to Judaism

So that the process had been gradual and progressive. Yet nothing must detract from our recognition of the staunch adherence of these rich and socially accepted Jews to their Judaism, their refusal to stand up in the House of Commons and take the oath "on the true faith of a Christian", their determination to fight for the recognition of their rights as Jews. Baron Lionel de Rothschild and Sir David Salomons were the first two Jewish M.P.s, but Sir Isaac Lyon Goldsmid, the first Jew to be created a Baronet, is equally important in the history of Jewish emancipation in England. He, too, was a big financier and he was one of the founders of London Docks. He made Jewish emancipation the great effort of his life. For two years, while Jewish emancipation was debated in Parliament he gave little attention to his business, devoting himself almost exclusively to that cause.

Sir Lyon Goldsmid did not himself enter Parliament, but his son, Frederick David Goldsmid, did, in 1865; he was followed by his son, Sir Julian Goldsmid, who sat in Parliament from 1866 till 1895. The family is today represented in the House of Commons by Sir Henry d'Avigdor Goldsmid, M.P.

A fact that must be noted about this Anglo-Jewish Gvirocracy, in Jabotinsky's phrase, is their attachment to and their active work in the Jewish community. Sir Moses Montefiore is the outstanding example.

The impulse behind Jewish emancipation in Europe sprang from the French Revolution. The Jews of France had obtained civil and political emancipation in 1791; French arms brought it to Germany and Italy, and its influence spread to Russia. The French Revolution had influence too on America, as for instance through Lafayette's

part in the American Revolution. Yet Jewish emancipation in America had preceded that in France, going back to Roger Williams's establishment of religious liberty in Rhode Island long before, and the American Declaration of Independence in 1776. In England too emancipation was achieved on its own English lines, out of the distinctive developments of Anglo-Jewish life. Political emancipation followed naturally the course of Jewish economic and civil emancipation that had been achieved long before. The disabilities under which Jews suffered in England "were never overwhelmingly serious", as Cecil Roth has said, adding that these were "removed to a large extent through the civic ambitions and skilful pertinacity of David Salomons".

There were others just as pertinacious. We must not forget Sir John Simon, who before the British Parliament was open to Jews stood in the front rank of those who fought for their civil and political emancipation. That battle won, he availed himself of every opportunity to vindicate the cause of oppressed and persecuted Jews throughout the world. After the death of Sir Julian Goldsmid, M.P., he became the recognised champion of his race before Parliament and the British public. He was himself a Member of Parliament for twenty years from 1868 till he retired in 1888, because of ill-health. "Although he had not a single Jewish elector in his constituency, he was regarded as 'the Member for Jewry'".

Emancipation was not achieved without serious opposition. In 1829, after Goldsmid had got his Committee appointed by the Board of Deputies, the Duke of Wellington, then Prime Minister, told them that "having recently carried the Catholic Relief Bill, which had excited the feelings of all classes of society, he was averse to the risk of creating animosity towards the Government by another Bill of similar character that session".

It was to be expected that a fierce Radical like William Cobbet would oppose a measure in which he saw the money power of the Rothschilds, Salomons and Goldsmids.

But emancipation also had its Jewish opponents, not so much in England as on the Continent. Rabbi Shneur Zalman when Napoleon invaded Russia rallied his followers to support the Czar, because he feared the French ideas of Jewish emancipation would disrupt the old Jewish ways. The anathemas of the Orthodox Rabbis in Germany against Reform were based on the same fears.

That must have been the feeling of the Jewish immigrants from Russia and Poland in Whitechapel and elsewhere in the British Isles at the end of the nineteenth century. They were still foreigners, and they had no vote, and saw no point in the political fuss. There are non-politically minded people in the native electorate, too, as is shown by complaints of abstentions, election apathy, people refusing to take the trouble to go to the polling booths. But the Jewish immigrants were still living mentally in their old East European homes. The issues before the English electorate were distant and unintelligible to them, except the anti-alien agitation directed against themselves, and such things that affected their own lives, like sweating conditions and the strikes to improve them in the tailoring, baking and other industries in which they worked. This is borne out in a "Jewish World Report" in 1906 about the tailors' strike that year: "The whole East End is deeply moved by this great strike. It is the standing topic of conversation. Large knots of people stand all over the neighbourhood, making it appear as if we had dropped suddenly into one of the Jewish centres in the Russian Pale of Settlement". The political

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JEW IN ENGLISH POLITICS

Continued from front page

doings of the rich Anglo-Jews seeking Parliamentary honours were beyond them.

The Government in 1858, when Jewish emancipation was enacted, was a Conservative Government, headed by Lord Derby and Disraeli, both Reformers, responsible for the great Reform Act of 1864, which largely increased the general franchise. But the Government was split on the Jewish Relief Act, with some of its members, like Lord Cranbrook, voting against it. Yet the Government as such had not opposed it. But the idea grew up, supported by the Liberal views of the chief Jewish protagonists (both Baron Lionel de Rothschild and Sir David Salomons were returned as Liberals, and Sir Isaac Lyon Goldsmid was a Liberal, who had enlisted the support of leading Liberals), that "Jewish emancipation had been opposed by the Conservatives and supported by the Liberals; and it was therefore inevitable that the earliest Jewish Members of Parliament were all Liberal adherents".

There was a change at the time of the Liberal split over Irish Home Rule, in 1866, when many leading Jews followed Joseph Chamberlain into the Conservative Party, including Baron Lionel de Rothschild's son, the first Lord Rothschild, who sat in the House of Commons for twenty years before he was elevated to the Peerage. His son, the second Lord Rothschild, was a Conservative M.P. for many years. The present Lord Rothschild is a Labour Peer.

The swing-over extended to the ordinary Jewish voters, so that in the 1911 by-election in Mile End, *The Jewish Chronicle*, speaking of the way the Conservatives "boomed the Aliens Bill for all it was worth", said that till then "the majority of the Jewish electors were Conservatives", but "the Aliens Bill made a very great difference in the attitude of Jewish voters".

Position in Labour Movement

Certainly, most Jewish Members of Parliament in this country have, unlike the tradition in other European countries, remained throughout their parliamentary activity, closely identified with the community. This is true not only of the Liberal and Conservative but also of the Labour members. In Eastern Europe, the Socialist tradition had required its representatives, Jews and Christians, to dissociate themselves from their communities. A typical remark was that of a leading Jewish Socialist in pre-Revolution Russia: "We had broken away and become estranged from the culture of the Russian Jews; we had a negative attitude to the bourgeois and Orthodox sections. As for the Jewish working masses, we believed that the liberation of the Russian nation would also liberate all the other nationalities in Russia". In Poland, Germany, France, Austria, Italy and other European countries the Socialist Parties were anti-religious, and their members, Christians and Jews, were required to leave their communities. The Jews among them were dissociated from Jewish life and often hostile to it. It was so with the Russian Socialists, Bolshevik and Menshevik. Martov as much as Trotsky. Senator Diamond and other Jews in the leadership of the Polish Socialist Party, were divorced from Jewish life. The same with Victor Adler, in Austria, and Paul Singer and others in Germany, where only Eduard Bernstein found his way later to contact with the Poale Zion.

It was altogether different in England, where the Labour movement is said to owe more to Methodism than to Marx. Many Labour leaders, from Keir Hardie, have been evangelical lay preachers. The Jews in the Labour Party followed the pattern by retaining their attachment to the Jewish community. Some, indeed, came into the Labour Party via the Liberals, like Lord Nathan and Barnett Janner (at one time the Liberal member for Whitechapel—Professor Brodetsky said the invitation to contest the seat had come first to him, but he had decided against Parliamentary political life.) Most Jews in the Labour Party have retained active association with the community, many religiously—Lord Nathan and Janner, for instance. There is another, no longer in Parliament, with whom I have sat in the synagogue he attends regularly, and heard him read Maftir beautifully. It has never been part of the Labour Party programme that its members must

stand outside religious life. Those Labour M.P.s who have little personal religion are still concerned with Jewish life, and often appear as active Zionists and Poale Zionists on Jewish platforms.

But the Jews in the Conservative Party have as good a record in Jewish communal service. Sir Philip Magnus, who had been Minister at the West London Reform Synagogue before he established himself as a leading educationist and went into Parliament, was President of his synagogue, and Vice-President of the Board of Deputies and of the Anglo-Jewish Association; Sir Isidore Salmon was Treasurer of the United Synagogue and a Vice-President of the Board of Deputies; and Colonel Sir Louis Gluckstein is President of the Liberal Synagogue and active in the Jewish Lads' Brigade, the Bernhard Baron Settlement and the Maccabaean, and he has been an active member of the Board of Deputies.

Perhaps reference should be made at this point to the present preponderance of Labour representatives among the Jews in Parliament—there are only two Conservatives in the House of Commons. It does not mean, any more than the preponderance of Liberals in 1906, or of Conservatives in 1918 that the Jews of this country are mainly of one political persuasion. It is a reflection of the general trend of political life in the country, which resulted in the defeat of most Jews who were Conservative or Liberal candidates.

No Party Issue

There is no party line in England on the Jewish question. Even when emancipation was still being fought for it had supporters and opponents in both parties. We have never had a situation where, as in Germany, most Jewish Jews seemed to belong to one party, the Democratic Party, because the Right Wing Parties were anti-semitic and the Socialists, at least until 1918, required their de-Judaisation; though this attitude was somewhat modified by the Social Democrats under the Weimar Republic. Party lines also merged. Disraeli spent his life trying to make the Conservatives the People's Party, and Gladstone in his early Conservative days thought he preferred to be on the liberal side of the Conservatives rather than on the conservative side of the Liberals. Today, the conservative side of the Liberals are, like Sir Winston Churchill, in the Conservative Party, and most of the Radical tradition among the Liberals is in the Labour Party.

The Labour Party has not been free from difficulty over Jewish questions. There have been Labour men and trade union leaders who have expressed themselves at times very sharply about Jews, notably in the days of sweated Jewish labour; and Bevin in his struggle with the Zionists came close several times to anti-Jewish feeling. Yet the Labour Government in which Bevin was Foreign Minister contained two Jews, Emanuel Shinwell, the Minister of Defence, and Lord Nathan, Minister of Civil Aviation. Their close connection with the Jewish community was not affected. The attitude of the Jews in Parliament to the community is well illustrated in a speech Mr. Shinwell delivered when the B'nai B'rith honoured him for his services "to the ideals which the B'nai B'rith seeks to advance". Mr. Shinwell recalled that he had been honoured by the B'nai B'rith before, 28 years before. There were two achievements, he said, of which he was very proud, that he had been the first Jewish Labour Member of Parliament, and that he had been the only Jewish member of the Cabinet in the post-war Labour Government.

But the outstanding Jew in British Parliamentary life in our day is Lord Samuel. He is 87, a very old man, but he still responds to Anglo-Jewish occasions, as recently in his message for the Tenth Anniversary of the State of Israel. It was typical that he observed the fiftieth anniversary of his Bar Mitzvah by being called to the Torah in the same synagogue, where he has retained his seat all these years, and last year, when the foundation-stone of the Herbert Samuel Synagogue Hall was unveiled at that synagogue, he spoke of the happy memories which the occasion brought back to him of this synagogue, which he had first attended when he was eight. His family and his wife's family had been among its founders, and his wedding had taken place in this synagogue.

Lord Samuel's cousin, Edwin Montagu, attained high ministerial rank as Secretary of State for India. He laid the foundations in the Chelmsford-

Montagu reforms for the later achievement of Indian Self-Government. He took little part in Jewish life. He married out; but Lord Swaythling had in his will provided that any child abandoning the Jewish religion or marrying a person not of the Jewish religion would be disinherited. His wife became a Jewess, and their daughter, Judy Montagu, recently told a Jewish meeting how she felt and feels as a Jewess. Edwin Montagu was an outspoken anti-Zionist, and in the Cabinet he was the most powerful opponent of the pro-Zionist proposals of his cousin, Lord Samuel. Vallentine's Jewish Encyclopedia says: "Foreseeing the political difficulties that would arise out of the Balfour Declaration Edwin Montagu gave only a reluctant assent to it, even in its amended form". Harold Laski, in a sketch of Lord Samuel, describing him as "a first-rate man, certainly the main asset of the Liberal Party", added that he lacked the personal magnetism of his cousin, Edwin Montagu, who because of it "has become almost a legendary figure in India".

The most glittering figure in Anglo-Jewry in his record of high office is the first Lord Reading, the first and only Jew to be Viceroy of India, Lord Chief Justice, Foreign Secretary, and British Ambassador to the United States. Lord Samuel once referred to him at a dinner in honour of the Jewish Members of Parliament as "the most distinguished of our people".

It would add little to this survey to include a roll-call of all the Jews who have sat in Parliament since the day when Baron Lionel de Rothschild took his seat in 1858, a hundred years ago, as the first professing Jew admitted as a member of the Legislature. Nor need we list every Jew who has held ministerial rank since Sir George Jessel in 1871 as Solicitor-General became the first Jew to be a member of the Government. His position is remarkable in another respect. For when he was made Master of the Rolls in 1873 he held the office traditionally associated with the function of Warden of the Domus Conversorum, the home where converted Jews stayed after the expulsion of the Jews from England in 1290. As a conforming Jew he was specially relieved of this association, even though it was then only nominal.

But two Jewish ministers must be mentioned, the first Lord Melchett and Lord Hore-Belisha, more famous for the Belisha Beacons than for his occupation of the War Ministry. Both had sometimes close and sometimes tenuous connections with the Jewish community. Lord Hore-Belisha came of an Orthodox Jewish family, attended a Jewish school, and at one time was a member of the Board of Deputies. Towards the end of his life he was again closely connected with Jewish and Zionist activities.

Lord Melchett belonged to a family that had drifted away from Judaism, and as the *Jewish Guardian* said when he died, he had returned "through Palestine to Judaism, and Zionists may fairly take credit for the magnetism exercised by their ideals over a man intellectually a realist."

ROBERT STANGE

Grundstuecksverwaltungen seit 1929

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TO SAFEGUARD OUR RIGHTS

Representations by the Council of Jews from Germany

Although the Federal Indemnification Law has not yet been two years in force, it has been for about a year the object in Germany of criticism which is in sharp contrast to the unanimous acceptance of the Law by all parties in the Federal Parliament. Unfortunately the present Minister of Justice, Dr. Schaeffer, has joined the critics and raised doubts as to the possibility of discharging payments under the Law within the envisaged period, i.e., by 31.3.1963. Even the declarations of the Federal Chancellor, Dr. Adenauer, and of Herr Etzel, Minister of Finance, that the compensation programme will be carried through in accordance with the Law, have not reduced the critics to silence.

In particular, some of the Laender, with Rheinland-Pfalz at their head, have criticised compensation payments as being too heavy a charge on the Laender Budgets. They are working for a different distribution of the financial burden between the Federal Government and the Laender, but overlook the fact that constant criticism of the Law is bound to have an unfavourable influence on the officials in whose hands lies the execution of the Law, and further, that such disputes and attacks are not calculated to represent compensation before the German public as a moral obligation of the German nation.

In view of the expiry of the registration time-limit of the Federal Indemnification Law on April 1st, registrations were made in large numbers in February and March, 1958. Many of these will no doubt prove to be unfounded at the last moment. As a precautionary measure, and in order to avoid claims for damages, certain registrations have been made by lawyers and responsible organisations, who usually submit them only after careful scrutiny. They consist in part of claims which, in the absence of a ruling by the highest court, still appear doubtful, or in which the possibility of proving persecution and damage can only be established by a subsequent examination.

Federal Minister of Finance Etzel had held out the prospect—obviously with these circumstances in mind—of a re-examination at earliest in, say October, of the financial charges to be expected as a result of compensation. A few Laender, however, have volunteered to submit to the Federal Ministry of Finance immediately statistics on the registrations for compensation received up to the expiration of the registration time-limit. Because of this statistical work one Land had even closed its compensation agencies for the month of April.

This circumstance and the repeated attacks on compensation have considerably disquieted the persecutees.

The Council of Jews from Germany, the leading organisation of the associations of Jews expelled from Germany by the Hitler régime, of which the AJR is the British constituent,

found itself therefore obliged to make representations to the competent authorities of the Federal Republic and the Laender. Dr. W. Breslauer, London, Vice-President of the Council, and Dr. F. Goldschmidt, the Council's representative on the Legal Committee of the Conference on Jewish Material Claims against Germany, called on leading officials of the Bund and the Laender Nordrhein-Westfalen, Rheinland-Pfalz, Hessen and Berlin—partly with Dr. Katzenstein, the Claims Conference representative in the Federal Republic. They handed over a Memorandum on the question of the alleged threat to the currency through compensation and a list of the probable sources of error of prematurely prepared statistics. It was proposed that separate calculations should be undertaken of applications received up to October 1st, 1957, the termination date originally fixed for registrations, and of the later applications sent in during the last six months. The Memorandum was sent to the other Laender as well.

The Council's representatives met with complete understanding for their suggestions and representations, although their fears could not be dispelled that the recurring debates on the extent of ultimate compensation payments, at present impossible to assess, and the speeches on the threat to the currency, might induce the compensation agencies and courts to interpret the Federal Indemnification Law in an illiberal way.

REPORT OF JEWISH TRUST CORPORATION

At the 7th Annual General Meeting of the Jewish Trust Corporation held under the Chairmanship of Sir Henry d'Avigdor Goldsmid, Bt., M.P., it was reported that the recoveries of the Corporation in the former British Zone of Germany and the former British Sector of Berlin were about to reach the DM 100 million mark.

The four bodies which act on behalf of the Corporation in the performance of its charitable programme, namely, the American Joint Distribution Committee, the Central British Fund, the Jewish Agency for Palestine, and the Leo Baeck Charitable Trust, received up to December 31st, 1957, altogether DM 50,000,000.

Assets were also made over to persons who missed the time limit fixed by the law for the lodging of restitution claims and who, but for the creation of the Corporation, would definitely have lost any possibility of obtaining restitution (equity claimants).

That part of the proceeds which is allocated to the Central British Fund for social work in this country is, *inter alia*, used for the establishment and maintenance of Homes for the Aged, which, as readers know, are jointly administered by the Central British Fund and the Association of Jewish Refugees.

The Report also includes the Agreement concluded with the German authorities with regard to the maintenance of Jewish cemeteries. According to this Agreement, the Federal Government and the Laender will take permanent care of the maintenance of the Jewish cemeteries.

STEUER-ERLEICHTERUNGEN FUER UEBER 65 JAEHRIGE

Die bereits im Finance Act 1957 vorgesehenen Steuererleichterungen fuer ueber 65 jaehrige Personen sind durch den Finance Act 1958 ausgeweitet worden.

Auf Grund des neuen Finance Act ist das steuerfreie Einkommen fuer diese Personengruppe wie folgt erhoeht worden: von £400.—auf £440.—fuer Ehepaare, wenn einer der beiden Ehegatten ueber 65 Jahre alt ist, und von £250.—auf £275.—fuer einzelne Personen. Darueber hinaus kann ein sogenannter "marginal relief" gewaehrt werden, wenn das Einkommen £492.—fuer Ehepaare und £306.—fuer einzelne Personen nicht uebersteigt.

Ferner ist die Hoechstgrenze des Einkommens, fuer das im Falle von sog. "unearned income" ein "Age Relief" von 2/9 des Gesamteinkommens gewaehrt wird, von £700.—auf £880.—erhoeht worden. Dies ist insbesondere fuer eine Reihe von Wiedergutmachungsrenten von Bedeutung, die, wie bereits mitgeteilt, im steuerrechtlichen Sinne als "unearned income" gelten.

ERKLAERUNGEN UEBER DEN EHELICHEN GUETERSTAND

Abaenderung des BGB

Nach dem deutschen "Gesetz ueber die Gleichberechtigung von Mann und Frau auf dem Gebiete des buergerlichen Rechts" vom 18. Juni 1957—Bundesgesetzbl. I. S. 609 vom 21. Juni 1957—wird anstelle des fruheren gesetzlichen Gueterstandes der Verwaltung und Nutznießung des Mannes und in bestimmten Faellen auch anstelle des Gueterstandes der Guetertrennung vom 1. Juli 1958 an der neue gesetzliche Gueterstand der sog. "Zugewinnsgemeinschaft" gelten. Unter den in dem Gesetz bezeichneten Voraussetzungen kann jedoch jeder Ehegatte bis zum 30. Juni 1958 dem Amtsgericht gegenueber erklaren, dass fuer seine Ehe Guetertrennung gelten soll.

In Gross-Britannien koennen die Erklaerungen bei der Botschaft der Bundesrepublik Deutschland in London, 21-23 Belgrave Square, London, S.W.1 (Tel.: BELgravia 5033), dem Konsulat der Bundesrepublik Deutschland in Liverpool, Hepworth Chamber, 4 Church Street, Liverpool, 2, und dem Konsulat der Bundesrepublik Deutschland in Glasgow, 3 Park Circus, Glasgow, C.3, beurkundet werden. Die Dienststunden dieser Vertretungen sind: Montag—Freitag von 9.30—12 Uhr. Es ist in jedem Fall jedoch eine vorherige schriftliche oder telephonische Anmeldung notwendig.

Auf in Gross-Britannien lebende Juden aus Deutschland finden die familien—und erbrechtlichen Bestimmungen des BGB nur mit Hinsicht auf eine sehr begrenzte Anzahl von Tatbestaenden Anwendung, insbesondere dann, wenn sie die deutsche Staatsangehoerigkeit besitzen oder aber (auch bei britischen Staatsangehoerigen und Staatenlosen) dann, wenn und soweit ihnen Grundeigentum in Deutschland gehoert. Personen, die in Erwaegung ziehen, eine Erklaerung des oben angegebenen Inhalts abzugeben wird empfohlen, vorher rechtskundigen Rat einzuziehen.

BONN WILL FULFIL ITS COMMITMENTS

Assurance to Dr. Nahum Goldmann

In his capacity as President of the Conference on Jewish Material Claims, Dr. Nahum Goldmann called on Federal President Heuss, Federal Chancellor Adenauer, and Federal Ministers Erhard and Etzel. He was given the assurance that the German Federal Republic would carry out in full her commitments to compensate the victims of the Nazi régime.

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THEODOR KRAMER

In Memoriam

Der österreichische Dichter Theodor Kramer, der am 3. April im Alter von 61 Jahren im Wiener Wilhelminenspital starb, pflegte von sich zu sagen: "Ich bin praktischer Patient der gesamten Heilkunde." Seit Jahren bestanden seine Briefe grottenteils aus klinischen Krankheitsberichten; dennoch hing Kramer zäh am Leben. Die Todesursache war eine schmerzlose Lungenembolie, einige Tage nachdem er einen Gehirnschlag erlitten hatte. Kramers frühzeitiges Ableben ist umso tragischer als er vor erst sechs Monaten nach langen Jahren einsamen und freudlosen Exils in England unter etwas mysteriösen Umständen nach Wien zurückgekehrt war, wo er für sein Werk endlich wieder freundliche Aufnahme und die ihm gebührende Anerkennung fand.

Theodor Kramer, ein eigenwilliger Nur-Lyriker ganz besonderer Prägung, umriss einmal seine dichterische Sendung mit folgenden Versen:

Nicht fürs Süsse, nur fürs Scharfe
und fürs Bittere bin ich da;
schlag', ihr Leute, nicht die Harfe,
spiel' die Ziehharmonika. . . .

Er war ein Dichter "für die, die ohne Stimme sind", für die "Keuschler und Häusler, Ziegelbrenner und Schnapsbrenner, Tagelöhner und Landarbeiter, Knechte und Mägde, Pflasterer und Kanalarbeiter, Huren und Bettler, Bahnwärter und Kleinbauern, Landstreicher und Ausgesteuerten". Er musizierte auf einer "Orgel aus Staub" und schuf eine figurenreiche dichterische Enzyklopädie der Outsiders, gab vor allem ein ungeschminktes und unsentimentalisches, oft krass lebenswahres Bild seines Heimatlandes Österreich, insbesondere des Burgenlandes, und dann seiner Wahlheimat England, insbesondere des Londoner Künstlerviertels Soho. Seine Gedichte sind formell einfache, herbe Erlebnislyrik, stark sozio-psychologisch orientiert, grob-realistisch, "drastisch", wie er es nannte, mitunter skurril und eigentlich undichterisch, dann aber wieder von einer melancholisch-lyrischen Zartheit. Als man ihn einmal einen "Asphaltliteraten" nannte, erwiderte Kramer: "Ich hoffe sehr, dass ich unter anderem auch ein Asphaltidichter bin, ein Kohlenrutschendichter, ein Stundenhoteldichter, ein Bücherwartdichter, ein Fress- und Saufdichter". Kramer pflegte eine volkssprachliche Tradition, die auf Villon zurückgeht, und seine Bänkellyrik ist mit der Brechts und Wedekinds zu vergleichen. Doch ist seine Lyrik nie Protest oder Propaganda, eben nur "sozialer Realismus". Seiner persönlichen Verbitterung gab Kramer oft im "Unmutston" in Gedichten Ausdruck, die die Gebrechlichkeit, das Alter, die Fäulnis zum Thema haben. Für seine Gedichte über das Leben in den Städten prägte Kramer die Bezeichnung "Stadtschaft". Er schrieb gern in Zyklen ("Alter Dorfdoctor", "Mein Schüler Peter") und in Gedichtepaaren, in denen eine menschliche Beziehung von allen Seiten beleuchtet wird.

Literarische Auszeichnungen

1897 in Niederhollabrunn als Sohn eines Landarztes geboren, war Kramer 1914-18 Frontsoldat und kehrte als Schwerverletzter heim. Er war in Wien im Buchhandel tätig. Für seinen ersten Band, *Die Gauerzinke*, erhielt er 1928 den Lyrikpreis der Stadt Wien. *Kalendarium* folgte 1930, und im nächsten Jahr wurde *Wir lagen in Wolhynien im Morast* mit dem Julius Reich-Preis ausgezeichnet. 1936 erschien *Mit der Ziehharmonika*. Im August, 1939, emigrierte Kramer nach England, wo er ab 1943 als Bibliothekar im County Technical College in Guildford (Surrey) arbeitete. *Verbannt aus Österreich* erschien 1943, *Die untere Schenke und Wien 1938: Die grünen Kader* 1946. 1947 erhielt Kramer den Literaturpreis der Österreichischen Liga für die Vereinigten Nationen, und nach seiner Rückkehr nach Wien wurde er mit dem Theodor Körner-Preis ausgezeichnet.

Kramers erste Buchveröffentlichung in vielen Jahren war der von Michael Guttenbrunner besorgte Auswahlband *Vom schwarzen Wein*, der 1956 bei Otto Müller in Salzburg erschien und beifällig aufgenommen wurde. In letzter Zeit erschienen Kramers Gedichte in Publikationen wie

Wort in der Zeit, *German Life and Letters*, *Deutsche Rundschau*, und *Forum*. Ein breiteres Publikum nahm wieder Notiz von ihm. Nun war es dem Dichter nicht mehr vergönnt, die geplante Veröffentlichung seiner umfangreichen, im Exil entstandenen Manuskripte *Der Mitwisser* und *Lob der Verzweiflung* zu erleben. Für das zeitgenössische Schrifttum bedeutet Kramers Tod einen grossen Verlust. Von dem bedeutenden Lyriker und kompromisslosen Menschen Theodor Kramer darf man mit seinen eigenen Versen aus dem "Trinklied vorm Abgang" Abschied nehmen:

Lasst in der Runde gehn den Wein,
horcht, wie die Zeit verrinnt;
die Menschen werden schwächer sein
wenn wir vergangen sind.

AUSTRIAN RE-ASSESSMENT

The re-emergence of Austria as an independent State, while not a "miracle", was no doubt unexpected to most Austrians, as well as to foreign observers who remember the lack of enthusiasm and self-confidence which characterized the First Republic during the twenty years of its precarious existence from 1918 to 1938. Ten years of belonging to the Third Reich had a sobering effect. The newly established Austrian Federal Republic can count on the genuine loyalty of her citizens, who seem to be quite satisfied with life in a medium-sized, fairly prosperous State, without hankering after the glories of the Hapsburg Empire or the trappings of a "Greater Germany". Party-political differences, which had previously culminated in violent clashes, have lost their sharpness and it is now possible for conservative Catholics, Socialists, and Liberals to agree on basic principles or at least politely to agree to disagree.

A noteworthy venture in a non-partisan re-appraisal of the manifold aspects of Austria's cultural and social past, undertaken in order to demonstrate their significance for the present, is "Spectrum Austriae" a collection of twenty essays, edited by Otto Schulmeister (Herder Verlag, Vienna, 1957; 735 pages. 330 Oesterr. Schilling).

The progressive, catholic "slant" of the editorship has not imposed itself unduly on the contributors, who include Jewish émigrés and returned émigrés. The picture which emerges from the essays will make a strong impression on a generation of young Austrian intellectuals, writers, and students, who have the task of re-establishing the Austrian idea, cleansed of outworn clichés and prejudices. Much of what may be regarded as typically Austrian achievements—the symbiosis of different and conflicting nationalities; the creation of a specific artistic attitude—has ceased to be operative, but is still noticeable in the contemporary Austrian way of life, the Austrian scepticism, self-mockery and dislike of "Prussian" over-efficiency. "Spectrum Austriae" does not deliberately suppress the Jewish contribution to Austrian culture. It mentions among others Schnitzler, Altenberg, Kraus, Friedell, Herzl, Otto Bauer, Beer-Hofman, Josef Roth, and accords its appreciation to Freud. But it would have been appropriate to devote a study to the remarkable part played by Jews in shaping Austrian mentality. Friedrich Heer's essay on "Austrian Genius and Jewry", published in the excellent, now defunct monthly *Kontinente* (April, 1955), had courageously challenged "the absence of standards, the provincialism of Austria's cultural life today . . . the lack of application to issues of world-wide importance as an immediate consequence of the destruction and expulsion of the Jews from Austria". This uncomfortable truth should not be withheld from serious students. They should also be made to appreciate that the Jews were amongst the most loyal citizens of the Hapsburg Empire. The Second Austrian Federal Republic is a State almost without Jews. The Jewish share in shaping the ideas and values which still give Austria its significance and reputation must not be forgotten.

F. L. BRASSLOFF.

KASIMIR EDSCHMID'S LATEST NOVEL

The world of Kasimir Edschmid's work has many foci of interest, of which one is travel. Travel, above all, in Italy; secondly in South America—though not as regards the quality of his work, which culminates in the travel book, "Glanz und Elend Suedamerikas", and the Bolivar novel, "Der Marschall und die Gnade". Another focus of interest are "problematic natures", such as the German character. In "Deutsches Schicksal", the South American theme and that of the problematic Germans are interwoven. It is, however, Italy to which he returns again and again. Italy is his spiritual home, and he never tires of contrasting Latin clarity with German inwardness and all it involves, both in its positive and negative aspects. His three volumes on "Italy" are a unique work, fusing history and geography in the crucible of a searching mind. In "Der Liebesengel", published during the war and republished as a Rowohlt Taschenbuch, he paid an eloquent tribute to humanity in the years of barbarism. And in his latest novel, "Drei Haeuser am Meer" (Kurt Desch, Muenchen, 1958; 402 pages, DM.14.80), the setting is post-war Italy. The background is painted with all the rich colours at Edschmid's command—the political scene with the powers of the Church and of Communism in balance, and a history-conscious country, whose people have turned in the opposite direction, living from day to day, to whom history means the recent past, their experience of the various "liberators" and their memories of partisans with different loyalties.

Italian Scenery

Kasimir Edschmid proves himself a keen observer of an ancient culture in a state of disintegration—whereby Italy stands symbolically for the whole Western world. The three houses on the Ligurian coast, owned by a Polish immigrant, are the suitable meeting place of Italians, Frenchmen, Turks, half-Americans, and returned emigrants. Among the visitors there are a German writer, ex-soldier and film producer, and an Israeli girl, foster daughter of a famous conductor, to whom Toscanini's biography lent some features. It is a brief encounter of intense passion, the partners being attracted to each other and driven to the climax of fulfilment, yet doubting on the conscious level whether they love and can love each other. It is not, as in most stories where Jews and Gentiles are lovers, that their religion is the barrier . . . this does not enter their minds at all. It is the past that has formed their ideas and their characters. Urs Valencini cannot get over the age of violence she lived through, not only as it was let loose in Hitler's Germany, but also in the Arab war. The hero is a German, a convinced anti-Nazi, critical of his race and yet, as part of it, suffering from a collective sense of shame. As a soldier during the war he might have committed a crime, that of murdering Urs' mother and sister in a punitive action against the partisans. So when he is suspected of this crime, although there is evidence in support of his alibi that he was in hospital with malaria when the event took place, he cannot escape from searchings of conscience as to whether he would have disobeyed orders from his superiors and is really acquitted of his guilt.

All this, and many impressive episodes, are told in a loosely-knit style, a parodistic manner, which is not sparing of irony and humour when he deals with the middle-brow snobbism of authors, priests, mayors, art dealers, and the so-called *mondain* people. But underneath there is the political *sagesse* of a historical mind, which has not abated a jot of its demand that culture should permeate politics, and not the other way round. Re-reading the selection of his "Fruehe Manifeste" (Christian Wegner Verlag, Hamburg, for Akademie der Wissenschaften und der Literatur, Mainz) we observe that the protagonist of literary expressionism has consolidated the gains of this movement, after throwing overboard its extravaganza.

LUTZ WELTMANN.

Herbert Freedman (Jerusalem)

THE NEW HEBREW UNIVERSITY CAMPUS

Of the many celebrations which have started off the Tenth Anniversary Year of the State of Israel, special and lasting importance is attached to the opening of the new campus of the Hebrew University in Jerusalem, in the opinion of experts one of the most beautiful, modern and spacious university camps in the world, designed and built by forty architects and artists, Israeli and foreign.

During the Arab invasion of the country in 1948, the Hebrew University on Mount Scopus was cut off from Jewish-held Jerusalem by a one-mile stretch of road which led through Arab territory. Article 8 of the Israel-Jordan General Armistice

Agreement which guarantees the normal functioning of the cultural and humanitarian institutions on Mount Scopus—the University and the Hadasah Hospital—has never been carried out by the Jordan Government. The University was, therefore, compelled to resume classes in some 50 temporary premises scattered throughout Jerusalem. Despite these difficulties, six new schools have been added (Medicine, including departments of Dentistry and Pharmacy; Agriculture; Law; Economics and Social Sciences; Education and the Graduate Library School), former departments have been expanded, and with the National Library still inaccessible on Mount Scopus, a new half-million volume library assembled.

Over 3,500 persons, including the President and Mrs. J. Ben-Zvi, Members of the Government, Members of the Knesset, many foreign Ambassadors and Ministers accredited to Israel, Jewish Agency Executive members, scholars, scientists and students, Senior Government officials and many distinguished visitors from abroad, among them the ex-President of France, M. Auriol, filled the picturesque outdoor amphitheatre at the dedication of the new campus in the south-western part of the city, near the new government quarter.

The campus extends over an area of some 170 acres; a large number of buildings, interspersed by squares and gardens, have already been completed, and others are in an advanced stage of construction, among them the new building for the National Library. Out of a total of over 4,000 students, 2,500 are now attending classes on the new campus.

The opening ceremony was marked by short addresses, delivered by Prime Minister Ben-Gurion, Professor B. Mazar, President of the University, and Mr. George Wise, Chairman of its Board of Governors, as well as musical renderings of the University Orchestra and the Bet Hillel Choir. The climax was reached when, with the reading of the Dedication Scroll, two large torches were lit on the platform, simultaneously setting off a blaze of torch lights from the roofs of all the University buildings and along the length of the roads. At the same time, each member of the audience lit a candle which had been provided at the entrance.

If anything marred the beautiful ceremony, it was Ben-Gurion's speech. No doubt provoked by the strong and unjustified pressure on Israel not to hold the Independence Parade in Jerusalem—a concerted action by the U.S.A. State Department, the British Foreign Office, the U.N. Secretariat and the Jordan Government—Mr. Ben-Gurion compared their concern in this matter with their flagrant indifference towards Jordan's breach of the Mount Scopus Agreement. Speaking without notes and obviously without previous consultation with his colleagues in the Government, the Prime Minister went on to say: "... If they do not do so, we will. ... We shall implement the Armistice Agreement on our own."

Let alone the political wisdom of such a threat of force at the very moment of Nasser's visit to Moscow, it was felt by many that the opening of a cultural institution, such as the University, was not the proper setting for such a declaration.

ISRAEL ANNIVERSARY AND GERMANY

RECEPTION AT GODESBERG

In honour of the tenth year of independence of Israel the Israeli Minister, Dr. Shinnar, held a reception in the "Redoute" at Bad Godesberg. Among the 550 persons present were the President of the Bundestag, Dr. Gerstenmaier; the Federal Minister, Lemmer and three other members of the Federal Government; the Generalinspekteur der Bundeswehr, General Heusinger, and other senior officers. The Foreign Minister, Dr. von Brentano, was unable to attend. He was represented by his Secretary of State, Dr. Albert-Hilger van Scherpenberg, who handed over to Dr. Shinnar a message of congratulation by the Federal Chancellor.

"ISRAEL—DREAM AND REALITY"

A Broadcast

Under this title, the Nord-und Westdeutsche Rundfunk broadcast three programmes on the occasion of the tenth anniversary of the Jewish State. The script was written by Max von Brueck.

GERMAN DELEGATION INVITED

At the invitation of the Israeli Government, a German delegation went to Israel to take part in the anniversary celebrations. Among the delegates were: the wife of the President of the Bundestag, Mrs. Gerstenmaier; the Vice-President of the Bundestag, Carlo Schmid; two other members of the Bundestag, Scharnberg (C.D.U.) and Altmaier (S.P.D.); and the Lord Mayor of Hamburg, Max Brauer.

ISRAELI ENGINEERS IN GERMANY

Three hundred textile engineers from many countries attended a meeting of the Association of German textile engineers at Reutlingen. Israeli representatives were also present.

AUSTRIAN SOCIALIST LEADER IN ISRAEL

The Secretary-General of the Austrian Socialist Party, Otto Probst, paid a visit to Israel, and on his return declared that the Jewish State would become an important and necessary bridge for Social Democrats in Europe and Asia.

ANGLO-JUDAICA

A Time of Rejoicing

The tenth anniversary of the first Jewish State since the destruction of Jerusalem was joyously celebrated throughout the Jewish communities in Great Britain. The Board of Deputies offered thanks to Divine Providence and recalled the unanimous welcome it had given ten years ago to "this fateful turn in the fortunes of the Jewish people". At a special service in the rebuilt Central Synagogue, London, attended by representatives of all Anglo-Jewry, the Shofar was blown, and a vast meeting at the Royal Albert Hall, presided over by Mr. B. Janner, was addressed by the Chief Rabbi; the Israeli Ambassador; Mr. H. Morrison, the Socialist leader; and Brigadier Allon, a hero of Israel's War of Independence. In Israel itself, British Jews stressed their stake by planting a forest of a million trees.

British Press on Israel

The anniversary was also fairly featured in the British press, with the notable exception of *The Times*. Israel "undaunted and strong" was praised by the Conservative *Daily Telegraph* for both her "achievement and the promise of her continuing independence". The Sunday *Observer* thought the creation of Israel was "the most astonishing example of political determination in our times. ... If ever there was a political miracle, this surely is it". Sir Winston Churchill, expressing his "admiration", considered "both honour and wisdom demand that the State of Israel should be preserved". The failure of the *Daily Herald* to publish a leading article was interpreted by *The Jewish Chronicle* as possibly "reflecting an apparently new attitude by the Labour Party leadership towards Israel".

L.C.C. Chairman

The new chairman of the Labour-dominated L.C.C. is Mr. A. E. Samuels, a Jewish solicitor, member of the L.C.C. Labour Party's Policy Committee and of the Board of Deputies.

Guidance in the "nuclear dilemma" was given by the Chief Rabbi who said that even "servitude to an atheistic tyranny" was preferable to the "extinction of the entire human race which would result from nuclear war."

According to Dr. Brodie, there are indications that Anglo-Jewry is becoming more conscious of the importance of Jewish education in order to ensure survival. Great hopes are placed in the new Jewish Secondary School at Camden Town which is to be the successor to the famous Jews' Free School.

Anti-Semitism

The likelihood of a resurgence of anti-Semitism if the economic situation became worse, was stressed by Mr. B. Janner in an address to the annual conference of the Association of Jewish Ex-Servicemen which largely concerned itself with anti-defamation work.

Another Bill seeking to outlaw racial discrimination was introduced in Parliament by Mr. Fenner Brockway (Labour).

Racial intolerance was also scorned by Mr. Justice Salmon who declared himself shocked by South Africa's policy. Another prominent member of the community, Mr. Joseph Leftwich, the writer, defended apartheid by deprecating "platitudes about all people being equal".

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TWO GREAT MUSICIANS

Biographies of Artur Schnabel and Carl Flesch

"I've had a rich and wonderfully beautiful life." Thus Artur Schnabel summed it up, shortly before his death at Axenstein in 1951. Much of the richness of this life is recaptured in the intelligent biography which César Saerchinger, an American musical writer and friend of long-standing of Schnabel, has now given us (Cassell, London, 1957, 36s.). The portrait he has drawn does justice not only to a great personality but also to the changing background of his life.

A fascinating canvas unfolds as the narrative proceeds. From his modest Jewish home in Austrian Silesia, the boy is taken to Vienna to study with Leschetitzky, who in his turn had been a pupil of Beethoven's friend and disciple Czerny. Young Schnabel gets no more than a glimpse of Bruckner (who refuses to teach theory "to a child"), but enjoys the company of Brahms, who takes a fatherly interest in the boy. And, of course, he hears Mahler at the Opera. But Vienna is not to become the young Austrian's home: an early journey to Berlin, where he stays with the Cassirers and is befriended by Ernst, the philosopher, decides his future. Gradually, fame comes his way: he plays under Nikisch and Richard Strauss; after the first war, Walter, Furtwaengler and Klemperer choose him as the soloist for their first concerts in the capital. After his marriage to the singer Therese Behr, he settles down in the Wielandstrasse for 28 years. He becomes wholly acclimatised: when he plays in Holland during the war, the Dutch critics give him, the "German", an unfriendly reception; they call his playing the embodiment of Prussianism, "a page out of Kant or Hegel"!

Share in Jewish Tragedy

Tempora mutantur! In 1932, when he returned to Berlin after a lengthy absence, the "B.Z." had welcomed him: "We are proud that he belongs to us, grateful that he has returned." A year later, he was informed that he could not take part in the Brahms centenary concerts. Schnabel said to the officials: "I may not be pure-blooded, but I am cold-blooded. Goodbye!" And it was goodbye for ever, as far as Germany was concerned. Shortly afterwards, in Vienna, he and Huberman declined Furtwaengler's invitation—officially sanctioned!—to be the first soloists at the next season of the Berlin Philharmonic. Later, he was not spared his share of the Jewish tragedy: his aged mother in Vienna fell a victim to the Nazis.

The climax of his Berlin years had been his unforgettable contribution to the Beethoven centenary in 1927, when he played all the sonatas at the Volksbuehne. I have vivid recollections of those seven Sunday matinees, and of the number of calls, almost a record, at the last concert of the cycle.

Schnabel had visited London as early as 1904—"I don't exactly freeze here, but I am constantly cold," he reported to his wife—but it was after the first war that he made his real impact on English audiences. His fame grew when, after long hesitation, he consented to make recordings for H.M.V. To him, the perfectionist, they were at first a source of acute anguish: he spoke of the "torture chamber in Abbey Road" and of the "accursed Verplattung". Fortunately, he soon conquered his inhibitions.

While in London, Schnabel became friendly with Sargent and collaborated with him in the famous Courtauld-Sargent concerts. He also repeated here his Beethoven sonata cycle, of which Ernest Newman said: "I do not see what more there is to ask for." It took Schnabel more time to establish himself in the U.S.A.: his uncompromising programmes and his absolute refusal to give any "extras" were bound to clash with American notions of how a "virtuoso" should behave. He was told to cater for American audiences in "selling his wares". Schnabel remained adamant: his only obligation was to the composers—they were the "employers" whom he served. Nevertheless, his initial dislike of America changed in later years, and so did the attitude of the public.

After 1933, Schnabel settled first in Italy, on Lago di Como, continuing to teach and to undertake concert tours from there to many countries. The outbreak of war found him in the U.S.A. and he stayed there for the duration. Like many less famous refugees, he had to go to Havana to qualify for an immigrant's visa. Wearily, he remarked: "Alas, we cannot choose the period of history in which we would like to be born. But . . . a holiday on some other planet would be a tempting idea." His keen sense of humour rarely failed him and frequently expressed itself in puns. On his Australian tour, he announced his wish to meet a specimen of the "Schnabeltier"!

From 1946 on, it was once more possible to hear Schnabel in Europe. He played in London and also at the first Edinburgh Festival. Upset by the post-war situation, he took an active interest in the movement for world government. Saerchinger's comment on this is well worth quoting: "To understand this new preoccupation with matters beyond his artistic mission, it is necessary to recall the impact of the war on the lives of unpolitical but imaginative people rooted in the culture of Europe and tossed by the upheaval . . . into strange environments and circumstances which seemed to negate the values they had laboured to create."

Schnabel's compositions, which include three symphonies, are not generally known (although his First Symphony was played by Sargent and broadcast in the B.B.C. Third Programme). The ultra-modern style of his works puzzled those who knew him as the interpreter of exclusively classical and romantic music. Two contemporary composers, Ernst Krenek and Roger Sessions, have each contributed a chapter on Schnabel's compositions to Saerchinger's book. A foreword by Clifford Curzon, his most outstanding English pupil, pays tribute to his greatness as a teacher.

Like Bruno Walter, Schnabel was given to philosophical reflections on his art. He, too, spoke of "its mystical origin and its transcendental essence"; to him, as for Walter, music was "the Universe once again" and "a perpetual and inexhaustible mandate to our spirit". Nature was also a source of spiritual revelation to him. Like many musicians, he found mountain-climbing a means of rejuvenation.

Aristocracy of the Spirit

He believed in the aristocracy of the spirit, an aristocracy "which is not a class but an obligation. . . . Spiritual life is not adapted to mass production". Virtuosity meant nothing to him; his aim was "to make music which has meaning for me". To the end, he remained the strict purist, and he expected his audiences "to be impressed by means of their own activity". He was convinced that low taste is only due to bad leadership, and his own success proved that there was much truth in this theory.

His fundamental attitude explains why he became the supreme interpreter of late Beethoven. The fact that he was the product of a Jewish environment may well give us to think.

Schnabel-Flesch: these two names appeared together not only on the title page of their famous edition of Mozart's violin sonatas, but also on many a concert bill during their long partnership in chamber music. That this partnership was not altogether without frictions is one of the many interesting facts which emerge from the great violinist's memoirs (The Memoirs of Carl Flesch, Rockliff, London, 1957, 30s.). Flesch's manuscript carries the story as far as 1928 (although it contains references to later events); the remainder is told by his son. Flesch's German text has been edited and translated by Hans Keller. In a foreword, Max Rostal, one of Flesch's most famous pupils, and his deputy at the Berlin Hochschule fuer Musik, underlines the value of these Memoirs, in which Flesch undertakes a full survey of violin playing during his lifetime, a survey which includes some frank comments about his contemporaries: violinists, but also pianists, conductors and composers.

"I was never able to suppress my true opinion, to sham enthusiasm or flatter"—this was Flesch's motto, and he certainly adheres to it in this book which derives from this fundamental approach its virtues and faults. Flesch was, above all, a great and passionate teacher; as such, he discusses in detail the technical and artistic accomplishments of his colleagues and pupils. To him, success—or failure—has its root in the artist's personality—hence, this, too, comes under review. In this context, Flesch's ethical conception sometimes degenerates into moralising; furthermore, his judgment seems frequently lacking in restraint of expression and even in charity, as, for instance, in his remarks about his pupil Josef Wolfstal, who died at the age of thirty-one: "Yet even granted a normal span of life, he would hardly have succeeded in reaching the highest flight, for apart from the fact that his playing contained no characteristic personal note, his human qualities did not equal his gifts as a violinist." I, for one, cannot feel happy about this obituary to a dead pupil. There are many such examples, notably in the case of Huberman (although here limited to musical criticism), and it is all to the good that Mr. Keller, besides contributing very valuable notes, has felt obliged to counterbalance Flesch's one-sided opinion in an appendix—to which Flesch's son has added a second appendix in defence of his father's comments. The book loses nothing by allowing this controversy to come into the open. It must be emphasised, however, that Flesch's adverse criticisms are sincere and not dictated by jealousy. He also bestows plenty of praise, and he is by no means above self-criticism.

Furtwaengler's Undaunted Friendship

Like Schnabel, Flesch came from the old Hapsburg Empire. His ancestors were rabbis, and his father was a general practitioner in a small Hungarian town, but the family regarded themselves as "German-Austrians". Carl studied in Vienna and Paris. Much of his later life was spent in Berlin, and although he criticised the German technique of violin playing, his artistic outlook reflects the German cultural atmosphere. It is perhaps significant that, at the beginning of the first world war, he cancelled his American contract and decided to stay in Berlin. His services to German music and to German musicians—with Kestenberger and others he founded the Hilfsbund fuer deutsche Musikpflege—did not prevent his dismissal from the Board of this organisation in 1933. Flesch left Germany in 1934 and settled first in London; then, unfortunately, in Holland, where he was caught by the German occupation. According to Bertha Geismar, Furtwaengler—whose "friendship has survived all vicissitudes" (Flesch)—intervened on his behalf, and the Hungarian composer, Dohnanyi, helped to secure for him the Hungarian passport which saved his life. Eventually he was able to go to Switzerland, and to resume his work there. But the danger to which he had been exposed had affected his heart, and he died in 1944. His son in London learned the news of his father's death from the Press.

Flesch's numerous pupils include, beside Rostal, Ida Haendel and the unforgettable Ginette Neveu. Unfortunately, he has left few recordings, but his books on violin playing have become standard works.

By a strange coincidence, his last appearance on a Berlin platform, at a Furtwaengler concert, took place on the evening of the Reichstag fire (a fact alluded to in Feuchtwanger's "Die Familie Oppermann"). By a similar coincidence he and Schnabel had given a—well-attended!—concert in Kassel on November 9th, 1918!

Although the Memoirs are of interest especially to the violinist, they contain a wealth of observation and vivid description on the development of music and musical life in many countries which makes their study extremely worth while for every music lover.

BEETHOVEN'S "FERNE GELIEBTE" A JEWESS

A New Discovery

In his book "Beethovens Ferne und Unsterbliche Geliebte" Dr. Siegmund Kaznelson, for the first time, was able to prove that Beethoven's "Ferne Geliebte" was Rahel Levin whom he met in Teplitz in 1811. To her he dedicated the "Liederkreis" of the same title.

FROM THE GERMAN SCENE

GERMAN YOUTH PAYS TRIBUTE TO BELSEN VICTIMS

About 4,000 young people attended this year's Memorial Meeting at Belsen held recently.

One of the speakers, 17-year-old Holger Quiering, exclaimed: "It is the duty of our generation to fight against those who tend to forget what has happened. We, the pupils of Hamburg schools, are terrified by the attitude of people like Ludwig Zind. We expect from our teachers that they discuss with us the happenings during the years 1933-1945."

The gathering was also addressed by an Israeli-born Jew of German-Jewish origin who, at present, attends the Heinrich Hertz-Schule in Hamburg.

BUEHL CEMETERY RENOVATED BY GERMAN PUPILS

More than 70 pupils of the Grammar School at Buehl (Black Forest) carried out renovations to the Buehl Jewish Cemetery, which had been badly neglected.

DACHAU MEMORIAL

In Munich representatives of the International Dachau Committee discussed with the Bavarian Ministry of Finance the question of preserving the former concentration camp life as a memorial. The Ministry agreed to the plan.

The Dutch writer, Nico Rost, a former inmate, declared: "We all feel that the time of resentment has now passed". The Committee announced that an international pilgrimage to the camp will take place on June 21st and 22nd.

THE WARSAW GHETTO RISING

On the occasion of the fifteenth anniversary of the rising in the ghetto of Warsaw, the German weekly *Das Parlament* published a supplement. It contains Jewish and Nazi documents about "life, struggle and death" in the ghetto. Its author is Josef Wulf.

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DENAZIFICATION PROCEEDINGS AGAINST LEADING NAZI RACIALIST

The Berlin Denazification Court recently dealt with the activities of the Head of the Rassenpolitische Amt, Dr. Walter Gross, who had died in 1945. Gross was classified as "Hauptschuldiger" and his estate of DM 8,000 was confiscated. According to the Court, Gross was one of those responsible for the extermination of innumerable human beings, especially of Jews. It was he who had advocated the principle of racial "elimination".

CARLO SCHMID ON NAZI CRIMES

During his recent visit in Poland, the Vice-President of the Bundestag, Professor Carlo Schmid, gave a lecture at Warsaw University. In his introduction he recalled the crimes, committed by the Nazis, "which nothing could make up for". He said: "Above all, they must not be forgotten by those in whose names they were committed. Perhaps they can be forgiven, but we can't even ask for this". Schmid visited the former Gestapo prison and the former ghetto, where he laid flowers on the memorial places.

The Federal Minister for Expellees, Oberlaender, criticised Professor Schmid's journey to Poland. He asked whether Schmid had ever visited the camp for German refugees from the East at Friedland. The Minister said: "We can't take up diplomatic relations with a country that has annexed territories which, legally, still belong to Germany".

TRIAL FOR MURDER OF 5,000 JEWS

In Ulm the trial started against the former Chief of Police in Memel and S.S.-Oberfuehrer, Bernhard Fischer-Schweder, the former Chief of the Staatspolizei, Tilsit, S.S.-Sturmbannfuehrer, Hans-Joachim Boehme, the former Chief of the Sicherheitsdienstabschnitts Tilsit, and S.S.-Sturmbannfuehrer, Werner Hersmann, and seven other former members of the Gestapo, the Security Service and the Police. They are accused of having murdered or helped to murder 5,000 Jews when, in 1941, German troops advanced into Lithuania. The proceedings will probably last for three months.

THE ZIND AFFAIR

The Zind affair has caused a wide-spread discussion in the German press. Many papers have asked whether Zind may be regarded as an important symptom. The *Frankfurter Allgemeine* writes that there are two public opinions in Germany: one of the Federal Republic and another one of Offenbach or any other little German town. *The Frankfurter Rundschau* comments on the remark by the Berlin Senator, Lipschitz, that anti-Semitism has found no home in Germany, and writes: "There are thousands of Zinds in thousands of German pubs".

A young man in Offenbach said to a radio reporter: "The whole of Offenbach is behind Zind".

Passport Withdrawn

The passport of the antisemitic teacher Ludwig Zind was withdrawn because it was feared that Zind, who was recently sentenced to one year's imprisonment, would go abroad in order to make antisemitic propaganda.

ANTI-SEMITIC INSULT

At Herford an action has been brought against the businessman Carl Krumsieck. He is alleged to have said in a restaurant: "A pity that not all Jews have been gassed" and "In Israel all Jews should be shot or poisoned". The Public Prosecutor at Bielefeld has taken proceedings.

THE PRISONERS OF SPANDAU

The Conservative newspaper *Yorkshire Post* urges the release of the three "big" prisoners in Spandau prison: von Schirach, Speer and Hess.

Old Acquaintances

Vienna:—Robert Stolz, who recorded the "Merry Widow" and 27 of his own songs for Decca, is writing the music for Paula Wessely's new film, "Im Prater bluehn wieder die Baeume". Zarah Leander is staging a come-back here, with Peter Kreuder at the piano.—Ernst Deutsch will play in Reinhold Schneider's "Der grosse Verzicht", at the "Burg".—F. Hochwaelder's adaptation of "Tobacco Road" will be produced at "Josefstadt".—Hans Winge is film editor of Vienna's new weekly, *Heute*.—Ulrich Bettac directed "Alte Moebel" by Curt Goetz, with the author and his wife, Valerie von Martens, in the cast, at the "Akademie Theater".—Adolf Rott, who received the "Legion d'Honneur", produced "Faust" with A. Skoda, V. de Kowa, Dagny Servaes, Meinrad, and F. Boenheim, at the "Burg".

This and that:—Max Hansen, who appeared on T.V. in Munich, will shortly open his little theatre in the "Tivoli" Gardens, Copenhagen.—Sigmund Breslauer, married to the former German film star, Lee Perry, opened his "Deutsche Buehne" in Buenos Aires with "Faust".—Joe Lederer has moved from London to Munich, to write a new novel.—Ellen Schwannecke is touring in "Mustergatte" in Switzerland.—Lotte Lenya has recorded Kurt Weill's "Mahagonny" for Columbia Records.

Milestones:—Alfred Braun, who started life as an actor and became the first announcer on Radio Berlin, is 70 years old. After a short time in a concentration camp he went into exile, but returned during the war to Germany to assist Veit Harlan with the film "Jud Sues". Recently he directed the "Stresemann" film, and is now with radio-station "Freies Berlin".—Paul Tabori, the Hungarian author and "Poet of his fellow refugees", has just celebrated his 50th birthday; he is now at work on the life of the late Alexander Korda.—Frieda Leider, famous singer of Wagner operas, is 70 years old and teaches singing at the Academy of Music in Berlin.

U.S.A.:—Maria Fein recited Brecht, Hauptmann, and Schnitzler at the "York Theatre" in New York.—Walter Slezak is co-starring with Dolores del Rio in the T.V. production of Hochwaelder's "Public Prosecutor".—Francis Lederer is starring in "The Return of Dracula".

Obituaries:—Sixty-six-year-old Dr. Robert Klein, formerly theatrical co-producer with Saltenburg and Reinhardt in Berlin, has died in New York, where he was professor of drama in two colleges; he worked before the war in London.—In London died Henry Cornelius, the Berlin-born producer and director of "Passport to Pimlico" and "Genevieve", two of the best British film comedies. He was only 43 years old and very few knew he was of German-Jewish origin.—In Zürich 69-year-old choreographer Max Terpis has died, a pupil of Laban and teacher of Harald Kreutzberg.

Home News:—Egon Jameson, whose highly amusing book, "Der Zeitungsreporter", was published by "Delos" in Garmisch, is now writing a book on London, which will be illustrated.—Charles Frank's adaptation of Marceau's "The Egg" has been published by Faber and Faber.—Erika Mann's "The Last Year; a Memoir of my Father", appeared here with Secker and Warburg.—Directed by Peter Zadek and produced by H. Casparius, the documentary "Simon" gained a prize from Padua University and will be shown at the world exhibition in Brussels.—Alex Nathan edited the anthology "Sport and Society", with contributions by Willy Meisl and Curt Reiss, for Bowes and Bowes.—German actor Erik Schumann, husband of Erika Danhoff, will come to London to appear in "The Clock without a Face".—Gerald Heinz-Hjinze is playing in Agatha Christie's "Verdict", at present showing in the West End.—Berlin-born British poet, Michael Hamburger, has had his collection of verses, "The Dual Site", published by Routledge.

A true story:—After Andrew Marton had prepared everything to shoot locations in Libya, 60 members of the M.G.M. crew had to move to Israel because the Arab government found out that "Ben Hur" was a Jew.

PEM

PARACHUTISTS FROM PALESTINE

A Little-Known Chapter From Recent History

In his new book, "Men Who Fought for Freedom", to be published by Phoenix House, London, and Roy Publishers, New York, on June 19, Egon Larsen deals with a variety of people who struggled for political, religious, or social liberty—and with their motives—from William Penn to Masaryk, and from the Tolpuddle Martyrs to the Students of Munich. Here is a condensation of the chapter which tells the story of some of the Jewish parachutists who volunteered for one of the most dangerous missions of the Second World War.

Hanna Senesch's childhood in Budapest was carefree. Her father was a successful writer, a Jew like so many Hungarian authors and artists. There was a good deal of anti-Semitism among the uneducated, carefully encouraged by Admiral Horthy's reactionary régime. The cultured Jews ignored it as one ignores a drunkard in the street.

Hanna Senesch's Turn to Zionism

At school, however, Hanna was never allowed to forget that she was a Jewess. The comfort and safety of her home could not console her for the humiliations she had to suffer from her teachers and schoolmates, and like a great number of Jewish children she turned to Zionism.

On her eighteenth birthday, late in the summer of 1939, she received her certificate of immigration to Palestine. There were moments of doubt on the training farm. "I looked at my hands, blistered from work," she wrote in her diary. "Was it not just a flair for romantic adventure that made me give up a comfortable home for a life of sweat and toil? But no, I did the right thing. . . . I want to belong to the working-class in Palestine." But she feels guilty about having left her mother in Budapest. The war has already begun.

At first it seems all so far away. Then, suddenly, the enemy approaches. Italy sides with Germany. Rommel advances in North Africa. Will this be the end for the Jews who have already found a new home in Palestine?

One night in January, 1943, an idea occurs to Hanna—fantastic, absurd, yet inescapable: "I must return to Hungary, I must be there in these days, help to smuggle Jewish boys and girls to Palestine, and bring out my mother. . . ." She ends her entry in the diary with a poem:

A voice called, and I went.
I went because the voice called.

Was it such a crazy idea after all? A chance visitor to Hanna's farm tells her that just such a unit of secret agents and partisans is being organised by the British in Egypt. Hanna applies at once. She is accepted and becomes a member of one of the most dangerous Service branches. Two hundred and forty young Jews from Palestine form the unit which is to operate behind the German lines singly or in small groups, organising Jewish resistance, sending information by radio to British Military Intelligence, and acting as liaison officers between the local partisans and Allied headquarters. There still seems to be a chance to save substantial numbers of Jews from Hitler's slaughterhouses; the battle of the Warsaw Ghetto showed what magnificent fighters the Jews could be, given a minimum of arms and trained leadership.

Trained by Enzo Sereni

During her training Hanna Senesch meets some of the other volunteers: Reuben Dafni, a Yugoslav Jew who became a fisherman at Lake Galilee; Joel Nussbacher, a Hungarian from the same bourgeois milieu as Hanna; and Enzo Sereni, an Italian doctor from a very old family—a man with the heart of a medieval *condottiere* and the mind of a classical scholar. He exchanged the luxury of an aristocratic villa in Rome (his father was the king's private physician) for the primitive conditions of a pioneer settlement in Palestine. At the age of 39 Dr. Sereni started his training as a parachutist, and when it was completed he began to train others. His unit idolises him, and Hanna regards him as her paternal friend.

March 13, 1944: a beautiful, moonlit night, ideal for dropping parachutists over Yugoslavia. Hanna and the other four members of her group line up at Bari airfield in order of jumping. Some American airmen, assuming that the girl among the men is someone's fiancée or wife, wave to her. When they are told what this is all about they are greatly moved and press the slender hand of the 23-year-old girl, whose face looks incredibly young under her beret. Enzo Sereni kisses the five as they climb into the aircraft. "Remember," he says, "only he dies who wants to die."

They jump into the Slovene forests. Tito's partisans pick them up and take them to their secret headquarters. Hanna's orders are to make her way across the Hungarian border and to Budapest in some disguise. But just as she is about to start, things take a catastrophic turn: Hitler assumes full power in Hungary, establishes a military régime, and seals the frontiers. "For the first time I saw Hanna cry," records Reuben Dafni, who is a member of her group.

In neighbouring Croatia the partisans still control a stretch of the border. Marching and fighting with a partisan battalion the parachutists make for that area across 200 miles of enemy-occupied country. But just before they reach their destination the Germans launch an offensive and drive Tito's men back. What now?

Smugglers offer to show Hanna a path into Hungary. Joel Nussbacher is already over the border on his way to Budapest. There he contacts the Jewish resistance. A few days later he is arrested.

"We've already got one of your friends here," a prison warden tells him. "A tall girl, with brown hair and blue eyes. From Palestine."

Joel bribed the warden to get a chance of talking to Hanna. The smugglers, she told him, had talked to some peasants, who, in their turn, talked to the frontier police. The short-wave transmitter in Hanna's suitcase gave her away. Worse still, they found the secret radio code. She was tortured because she refused to say how the code was to be used. Joel saw the whip marks on her face and hands; one of her front teeth was broken.

During these terrible months in jail Hanna showed her true mettle. She found ways of communicating with her fellow-prisoners, many of them Jews, under the noses of the Gestapo guards. She inspired the wavering, consoled the desperate. She became almost a legend.

She was tried for treason. "You call me a traitor," she told the judges, "but what about you, who have thrust Hungary into an unjust war on the side of the German Nazis? I came to rescue some of my brothers and sisters, and in saving them I would have saved you, because every Jew who remains alive in Hungary will be counted in your favour when the tables are turned, and it will be you who are accused."

Sentenced to Death

She was sentenced to death. She was asked if she wanted to plead for mercy. "I want no mercy from hangmen," she replied.

On the morning of November 7, 1944, her mother, who was still in Budapest, defied the regulations which permitted Jews to be on the streets only between 10 and 12 o'clock. "Hurry, or you may be too late," the prison gatekeeper told her as she asked for permission to see her daughter. As she hastened up the stairs to the governor's office she heard a salvo of shots from the prison yard.

Hanna Senesch's diary was still in her cell. She had written a poem just before her execution. Today the children of Israel learn them at school:

Blessed is the match that is consumed in kindling flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart with strength to stop its beating for honour's sake.
Blessed is the match that is consumed in kindling flame.

Enzo Sereni's own mission began on May 15, 1944. He should have been dropped near Ferrara, where Italian partisans were operating and 40,000 Jewish and anti-Fascist refugees were sheltering. Sereni was to organise their escape to the Allied lines.

The navigator, however, made a fatal mistake and dropped him in the hills north of Florence. Within a few hours he was captured by the Germans. Eventually he and some fellow-Italians arrived in Dachau.

The S.S. commandant lined them up and asked: "Who is the Jew responsible for the air-raids on Germany?" It was an absurd, provocative question, but without a moment's hesitation Enzo Sereni stepped forward. "I am the man," he said.

The only document about Sereni's fate was an index card in the Dachau file, under the name Sereni had adopted—Shmuël Barda: "Prisoner No. 113 160, Block 23. . . . Arrived October 9, 1944. Taken to Special Punishment Cell for interrogation, November 17, 1944. Died, November 18, 1944."

Out of the 240 Palestine Jews who were trained as parachutists, only 32 reached their target areas. Seven never returned. Some, like Joel Nussbacher, escaped through sheer pluck and luck: he was already in a train bound for an extermination camp, but sawed his way out through the wooden floor of the carriage. Then he returned to the Budapest Ghetto, where he helped to organise armed resistance and to smuggle out Jews by such fantastic tricks as dressing up in Hungarian uniform and "escorting prisoners" to liberty. He went to the Budapest Gestapo chief with a delegation from the Ghetto and promised him a visa to Switzerland if he would leave the Jews in peace. The Gestapo chief accepted. Of course, he never got to Switzerland; the Russians got him first.

Joel Nussbacher's days as a soldier were over, and he returned to the work which the war had interrupted—driving tractors in Palestine.

The Girl From Slovakia

Haviva Reich, the only other girl beside Hanna Senesch among the seven who never returned, came from a Slovak village, where her family were the only Jews. When her father, a factory worker, died Haviva kept the family alive by touring the district on a motor-cycle as a saleswoman for agricultural machines. When Czechoslovakia broke up she helped, in her quiet, efficient way, to get as many Jews as possible out of the country. She was no heroine of the Joan of Arc type, but a motherly, reliable girl, plain and strong. One remark of hers shows the whole attitude of this girl. Having reached Palestine at the outbreak of the war she volunteered for the parachute unit in the critical days of El Alamein. "I almost had heart failure before I jumped for the first time," she said. "But I knew it had to be done, so I did it."

She jumped into German-occupied Slovakia in September, 1944, at the height of the Slovak revolt, and worked with the Liberation Army to save thousands of lives—Jews, escaped Allied soldiers and airmen, partisans—from the Germans by establishing and operating secret escape routes. But the revolt faltered. German units approached liberated Banská Bystrica, and the Russians were not yet in sight. Haviva and a group of Jewish fighters withdrew to a mountain stronghold. It was captured by the Ukrainian S.S. We do not know how Haviva died, except that she and her comrades were shot together and buried in a mass grave near the place where she was born.

What did the parachutists from Palestine achieve? Precisely little, so it seems, measured against the disaster that overtook European Jewry. But the mere fact that they floated down from the sky as boldly as knights-errant struck innumerable sparks of courage in hearts that had already given up hope. The miraculous appearance of these "saviours" from the ancient homeland of Israel made all the difference—the difference between giving up in despair, and plucking up a last ounce of courage to break loose, or at least to die fighting.

Thirty-two little matchsticks kindled many flames in many hearts. They never thought of themselves as heroes. There was a job to be done, and they did it.

IN MEMORIAM—FRITZ WITTELSHOEFER

Wir hatten gehofft, in dieser Ausgabe eine Würdigung unseres Freundes, Ministerialdirigent a. D. Fritz Wittelshoefer, anlässlich seines 70. Geburtstages veröffentlichen zu können. Das Schicksal hat es anders gewollt: am 5. Mai ist er plötzlich von uns gegangen.

Fritz Wittelshoefer war bis zum Jahre 1933 Ministerialrat im Preussischen Wohlfahrtsministerium. Sein Fachgebiet war Sozialversicherung, als deren bedeutender Kenner er galt. Er vertrat die preussische Regierung in diesen Fragen im Reichsrat und wurde auch zu internationalen Verhandlungen entsandt. Nach seiner Ausschaltung stellte er sich der Reichsvertretung der Juden in Deutschland zur Verfügung. Er nahm verantwortlichen Anteil an der Organisation von Kursen für jüdische Sozialarbeiter und gab auch, unter Mitarbeit anderer Fachleute, eine Sammlung der sozial- und wirtschaftsrechtlichen Bestimmungen heraus, die für die Juden in Deutschland während der nationalsozialistischen Herrschaft Bedeutung hatten.

Nach dem Kriege war er der erste frühere deutsche Beamte in England, der in den Genuss seiner entzogenen Rechte gesetzt und befördert wurde. Er wurde Ministerialdirigent. Er nahm Kontakt mit den deutschen Gewerkschaften auf, in deren Fachorganen er über englische Sozialversicherung schrieb.

Von 1950 bis zum Herbst vorigen Jahres, als er sich aus Gesundheitsgründen aus der Arbeit zurückziehen musste, war er mit unserer Tätigkeit als ständiger ehrenamtlicher Mitarbeiter verbunden.

Die Dankbarkeit, in der wir stets seines Wirkens gedenken werden, wurde von Dr. W. Rosenstock bei der Beisetzung mit den folgenden Worten zum Ausdruck gebracht:

Der Lebensweg von Fritz Wittelshoefer war gekennzeichnet durch die Idee der Hilfe am Mitmenschen. Er gehörte, wie viele seiner Generation, zu den deutschen Juden, die nach dem ersten Kriege, erfüllt von neuen sozialen Grundgedanken, am Aufbau des neuen Staatswesens mitwirkten. Seine Begabung und seine schöpferische Leistung fanden darin ihre Anerkennung, dass man ihm frühzeitig ein verantwortungsvolles Amt anvertraute. Aber in der Mitte seines Lebens wurde er aus dieser Laufbahn herausgerissen. Er hat diesen Bruch nie verwunden können, wenn es ihm auch eine Genugtuung gab, dass man sich im Nachkriegsdeutschland wieder an seine Leistung erinnerte.

JOHANNA MEYER

"Seele, vergiss sie nicht, Seele, vergiss nicht die Toten! . . ." This Hebbel poem which Johanna Meyer spoke at Julius Bab's funeral was also spoken at her grave. She died on April 29th in Philadelphia. On her eightieth birthday, four years ago, her most treasured birthday present was a letter from Dr. Baeck which accompanied the flowers he sent her. What Johanna Meyer meant to so many people—firstly in Berlin and later in her new residence in the United States, is expressed in his words:

"Wenn ich an die Frauen und Männer denken darf, denen die Gabe echten menschlichen Eindrucks und wahrhaftigen Führens zum Dichter verliehen war, so stehen Sie in erster Reihe. So oft ich Sie sehen und hören konnte—und ich begrüßte immer die Stunde—stets empfand ich es, wie nicht nur die klare, lautere Stimme der Kunst, sondern ebenso sehr eine tiefe menschliche Güte sich offenbarten. Sicherlich haben alle, die Sie kannten, es so gefühlt. Der edle Klang Ihrer Stimme ist noch in meinem Ohr, die edle Linie Ihrer Erscheinung steht noch vor meinem Auge".

Johanna Meyer was an artist and a teacher of a rare kind. She continued her work in Chicago and in Philadelphia. On the radio, in organisations and at evening schools she recited and taught. Her dignity and sincerity captivated the audiences and brought her new friends.

Unmittelbar nach Eintritt der Katastrophe stellte er sich der Gemeinschaft der deutschen Juden zur Verfügung und half in den Jahren der Not mit seiner reichen Erfahrung. Es folgte die Emigration, mit all dem was sie für ihn und seinesgleichen zunächst an Entwurzelung, Enttäuschung und Lebenskampf in sich schliessen musste. Er hat die Schwierigkeiten tapfer getragen und, ohne zu klagen, eine Tätigkeit übernommen, die weit unter seinem Können lag. Aber sowie in den äusseren Verhältnissen eine Wendung zum Besseren eintrat, stellte er sich wieder selbstlos in den Dienst unserer Schicksalsgemeinschaft. Damals hatte der "Council of Jews from Germany" zum ersten Male die Möglichkeit, den deutschen Juden in der ganzen Welt konstruktive Hilfe zu bringen. Die Planung dieser Hilfe ist nicht zuletzt das Verdienst von Fritz Wittelshoefer. Seine eigentliche Erfüllung aber fand er, als wir in der AJR daran gehen konnten, Heime für unsere Alten zu errichten. Für die meisten von uns war dieses Vorhaben Neuland. Wir hätten es nicht in dieser Form verwirklichen können, wenn nicht Fritz Wittelshoefer an der Schaffung der Fundamente entscheidend mitgewirkt hätte. Insbesondere die Geschichte des ersten Heimes, des Otto Schiff House, mit dessen täglichen Sorgen und Arbeiten er drei Jahre lang auf das engste verbunden war, ist unlöslich mit seinem Namen verknüpft.

Seine soziale Arbeit war durch zwei Grundgedanken getragen: einen Gerechtigkeitsinn, der durch nichts gebeugt werden konnte, und eine Hingabe, die keine Grenzen kannte. Er hat sich in dieser Hingabe verzehrt. Er litt mit denen, für die er sich verantwortlich fühlte. Aber wir wollen auch nicht vergessen, wie er sich freuen konnte, wenn jemandem, dessen Sorgen er zu seinen eigenen gemacht hatte, das Glück wieder zuteil wurde.

Es danken ihm heute die vielen, denen sein Wirken galt. Es danken ihm aber vor allem diejenigen unter uns die ihm durch gemeinsame Arbeit verbunden waren. Wir haben einen treuen Freund und Helfer verloren, und wenn immer wir an ihn denken werden, wird die Reinheit seiner Persönlichkeit erneut in unserer Erinnerung wach werden.

At the age of 71 she even started a new profession, after a young painter "discovered" her in her little garden in Philadelphia. She began modelling and loved it. Her face with its fine features which showed suffering and understanding inspired young artists to many a portrait.

During the last year of her life she was ill and very tired. Only the ceaseless care of her daughter kept her alive. But in spite of illness and tiredness Johanna Meyer continued to take a great interest in Jewish affairs. Her testament has a clause that all documents and memoirs which her daughter does not claim for herself, should be given to the Leo Baeck Institute. Johanna Meyer's many friends the world over will feel this loss very deeply. They will never forget her.

D.S.

DR. ALFRED SALMONY

Dr. Alfred Salmony, Professor Emeritus of the History of Asiatic Art at the Institute of Fine Arts, New York University, died recently. Dr. Salmony, who was 67 years old, was an authority on Chinese jade. He was born in Cologne, where, from 1920-1933, he was curator and later on Assistant Director of the City Museum of Asiatic Art.

PROF. RICHARD KOEBNER

The death of Richard Koebner came as an unexpected shock to his friends and colleagues; they had thought of him as a man whose mind was busied with scholarly plans and full of interest in present and future problems. He leaves an established position as an historian of the Middle Ages. The work, which gave him this reputation was the result of a very personal choice of topics. His first book was on Venatius Fortunatus, an Italian man of letters, who in the sixth century used rhetorical refinements of Late-Antiquity in poems praising the ascetic virtues of a Germanic queen at the Frankish Court in Gaul. After starting with this highly complex theme, Koebner turned to problems of social history. The great transformation of Europe brought about by increase of population and economic expansion after the year 1000 became his main field of studies for many years. He established himself as an expert on the history of Cologne, a focus of economic advance during this period, and made detailed investigations of the German colonisation of the East in its economic and political aspects. When in the early 'thirties the first volume of the Cambridge Economic History was planned, with the development of medieval agriculture as its theme, the important introductory chapter on the history of European settlements was allotted to Koebner. The article was written and proved to be its author's masterpiece, though it had been completed under the pressure of violent events. The call to make this contribution had reached Koebner in 1934, while he was still professor in Breslau. Soon afterwards he moved to Jerusalem to fill the Chair of Modern History at the new centre of learning. This change meant the necessity to learn Hebrew for his lectures and to accomplish the art of expressing modern scholarship in that classical language. Professor Clapham, the editor of the volume, which appeared in the midst of the Second World War, recounted this in the preface in some detail, expressing his admiration for his collaborator's energy.

Koebner's earlier career showed no marked tendency which might have led to his decision of 1934. This seemed to him the logical step to take after the revolution in Jewish lives brought about by Hitler's establishment in power. In Jerusalem, Koebner stimulated studies in the history of the crusades by people, who had acquired an intimate knowledge of the nature of the country; a contribution highly appreciated by specialists in this difficult subject. His old interest in economic history remained very much alive. When in 1954 the Leo Baeck Institute was founded, Koebner was very ready to show his active sympathy and drafted the plan for a survey on the Jewish contribution to the economy of modern Germany. This project gave rise to very intensive discussions of fundamental problems.

In these ways, Richard Koebner's whole life was dedicated to learning and research. But his belief in scholarship never excluded the question of its meaning. In the critical year of 1934 he published in F. Meinecke's "Historische Zeitschrift" two substantial chapters on the ideas which guided Jacob Burckhardt and J. Huizinga in their interpretation of the transition from the Middle Ages to the Modern period. He had a great respect for these two masters of his craft, but he writes about them with some reserve. He felt at this time that history ought to be "dynamic", meaning that it should interpret the present world as the result of a movement originating in the remote past. That was more than the two sceptical humanists, whose manner of describing the creative life of past generations was contemplative, would have admitted.

In 1957, in co-operation with his wife, the philosopher Dr. Gertrud Koebner, he published a book "Vom Schoenen und seiner Wahrheit." In it the radical changes brought about in all fields of artistic endeavour during this last generation are clearly visualised and discussed. But the main problem of the work points back to the period of German classical literature, when beauty became the primary great object of philosophical reflection. In this confession to the world of 1800 Koebner stands finally on the same ground as Burckhardt. Or—and this is perhaps the deeper truth—he returned to the one main source, from which the peculiar character of German Jewry arose.

HANS LIEBESCHUETZ.

Rabbiner Dr. M. Eschelbacher

LEO BAECK'S LETZTES WERK

Das Thema

"Dieses Volk" ist keine leichte Lektüre, aber Leo Baeck gibt hin und wieder selber die Deutung und hilft so dem Leser, ihn zu verstehen. Er tut das schon durch den dreifach gegliederten Titel: "Dieses Volk. Jüdische Existenz. Ein zweiter Teil." Sein Gegenstand ist "Jüdische Existenz," und er spricht klar aus, was diese Idee bedeutet: "Die Existenz, diese alte und ständige, blieb und konnte bleiben vermöge der Kraft, die in den Gründen, unterhalb aller Erscheinungen, wohnt und aus ihr immer wieder hervorgebrochen ist." (S.230.) Er entwickelt eine Philosophie und eine Theologie der jüdischen Geschichte. Ihr Gegenstand ist das jüdische Volk, aber nur zwei Mal, so viel ich sehen kann, braucht er dafür dieses Wort, mehr als tausend Mal benennt er es mit einem anderen Namen. Das Motto, das er seinem Werke voransetzt, ist der Thorah, dem zweiten Buche Moses, entnommen und nennt "dieses Volk, das Du zu Eigen genommen hast." Und so ist "Dieses Volk" die Abkürzung für das Volk Gottes. "Dieses Volk kann nur ein Volk mit Bezug auf Gott sein, es kann sein Ich nur finden, wenn es Gott sucht, wenn es Gott fern ist, wird es zugleich seinem Ich entfremdet." (S.309.)

Epochen der Geschichte

Die Erscheinungen, denen hier die Existenz entgegengesetzt wird, sind das Gebiet des Historikers; er erforscht die Tatsachen und Entwicklungen der Geschichte, Baeck aber setzt dieses Wissen voraus. Er spricht dafür von dem, was in den Gründen unter, oder in den Höhen über ihnen, lebt und wirkt und betrachtet die Zeiten unter dem Blickpunkt der Ewigkeit. Für den Historiker ist ein Jahrhundert eine lange Zeit, und in seinem Rahmen fixiert er die Ereignisse durch Jahreszahlen. Aber in Baeck's Nachlasswerk findet sich nicht eine einzige Jahreszahl, vielmehr misst er die Geschichte an dem Masstab in dem Gebete von Mose, dem Manne Gottes, im neunzigsten Psalm: "... denn tausend Jahre sind in Deinen Augen wie der gestrige Tag, wenn er vorüber." Er gliedert die Jahrtausende, einem anderen biblischen Gedanken getreu, nach Generationen. "In Zeiten eines Jahrtausends, in dem Kommen und Gehen seiner Generationen, hat sich das Wachstum dessen allmählich vollzogen, was seitdem als Jüdische Existenz in der Geschichte steht." Dieser Satz, mit dem das Buch anhebt, gibt den Gehalt dieser Philosophie unserer Geschichte wieder.

Drei Epochen, jede ein Jahrtausend umfassend, liegen heute hinter "Diesem Volke." Die Geschichte beginnt, in der Sprache des Historikers, etwa 1400 v.Chr., das dritte Alter schliesst etwa mit dem Jahre 1600, mitten im vierten stehen wir selber. Sie sind aber nicht strenge von einander geschieden, vielmehr leiten Uebergänge von einem Zeitalter zum anderen, aber "die vorangegangenen Jahrtausende sind deutlich erkennbare Epochen." In fünf Kapiteln, "Wachstum und Wiedergeburt," "Der Weg und der Trost," "Beten und Lernen," "Das Reich Gottes," und endlich "Die Hoffnung," zeigt Baeck eine jede in ihrer Eigenart, er beschwört viele Ereignisse und Verkettungen herauf und deutet sie als Erscheinungen des Ewigen, das in der Tiefe wirkt. Er erleichtert Ueberblick und Verständnis durch gelegentliche grosse Zusammenfassungen, die in wenigen Sätzen die Quintessenz weiter und tiefer Gedankengänge zusammendrängen. Die wichtigste dieser Uebersichten sagt: "Im ersten Jahrtausend verlangte die Einheit Gottes gegenüber den aufgerichteten Vielheiten der Götter die ganze Kraft des Hörens und Begreifens. So forderte das zweite Jahrtausend vor Allem den Blick für den einen Weg, von dem die vielen Wege beirrend ablenken wollten. So hat das dritte Jahrtausend vor die Idee die Wahl und die Tat der Entscheidung zwischen dem einen Reich und einem der Reiche hingestellt. Und so kann gesagt werden, dass es im vierten Jahr-

tausend die vornehmlichste Aufgabe wurde, an der einen Hoffnung festzuhalten gegenüber den vielen Hoffnungen, die immer neu einer Erfüllung so nahe schienen. Es war und blieb, von Geschlecht zu Geschlecht, im Grund und Ziel immer das eine und selbe: der eine Gott und daher der eine Weg, das eine Reich, die eine grosse Erwartung." (S.189.)

Begegnungen

Die Geschichte "Dieses Volkes" hat sich nicht in einer Abgeschlossenheit, sondern in der Welt vollzogen, und so ist sie "auch eine Geschichte von Begegnungen." (S.230ff.) Ein Ueberblick über die ersten drei Jahrtausende lehrt: "Jede echte Begegnung wird diesem Volke zum bleibenden Segen, weil es um zu sich selber und zu anderen zu kommen, für seine Existenz die neue Sprache, den neuen Ausdruck, die neue Form sich bereiten muss. Es ist so das Gesetz seiner Existenz. Die grossen Begegnungen seiner Geschichte zeigen es: die Begegnung mit der Reinheit und Kraft Persiens, die mit der Genialität und der Beweglichkeit des griechischen Geistes, die mit der Grösse und Stetigkeit Roms und dann die mit der Weite und Erschlossenheit der arabischen Kultur." Vor Allem ist das vierte, ist unser eigenes Jahrtausend solch eine Epoche der Begegnungen. Ihrer Erörterung ist das letzte Kapitel gewidmet, es nimmt nahezu die Hälfte des ganzen Buches ein. Zu einem guten Teil ist "Dieses Volk" eine Schilderung, eine Charakterisierung der Begegnungen.

Baeck stellt beides dar, die innere Entwicklung, oder auch Beharrung, und das Zusammentreffen mit Völkern und Kulturen. Nach persönlicher, charakteristischer Auswahl führt er Bewegungen, Werke und Menschen vor dem Auge des Lesers vorüber. Er verfolgt die geistigen Strömungen und ihre wechselnde Richtung in den auf einander folgenden Epochen, er zeichnet die Mystik, wie sie sich hier als Kabbalah, dort als Chassidismus entfaltet hat, er nennt Schöpfungen, in denen jüdisches Leben, Denken und Fühlen sich kräftigt hat. Er verweilt bei biblischen Büchern, bei dem Propheten des Exils in Babylon, bei Daniel und Esther, er stellt die Bücher der Chronik Herodot und Thukydidés gegenüber und zeigt an beiden das Wesen griechischer, wie jüdischer Geschichtsschreibung, er gibt ein Bild von Talmud, Schulchan Aruch und Sohar wie von der reichen Ernte der Wissenschaft des Judentums in den jüngsten anderthalb Jahrhunderten.

Gesetz und Gebot

Die innere Entwicklung dieses Volkes und seine Stellung zur Welt sind enge mit einander verbunden. In "Dieses Volk" ist das unverkennbar, aber es wird nicht mit voller Klarheit ausgesprochen. Das Buch weist oft auf das Gesetz, das Gebot hin, aber es spricht nur in Andeutungen von der einzigartigen Gestalt, die es bei uns angenommen, in der es unser Leben ordnet und gebietend gestaltet. Es sublimiert unsere Geschichte und zeichnet mehr das verborgene Wesen, als die offenbare Erscheinung, mehr die Idee, als die schicksalhafte Wirklichkeit, in der sie sich verkörpert. Darin liegt sein Zauber. Aber diese Betrachtung verlangt eine Ergänzung, ein Bild von der Auswirkung dieses Gesetzes im Leben. Baeck hat die Wahrheit schlagend ausgedrückt. "Die Absonderung war die Form der Existenz." (S. 243.) So ist es gewesen und so ist es, hier in grösserem, dort in geringerem Masse, auch heute. Die Thorah gewinnt bei uns in einzigartigen Formen Gestalt, in Einrichtungen, in Dinim, in Mizwoth, die dem Judentum und damit auch dem einzelnen Juden seinen besonderen, oft der Welt unverständlichen Charakter aufprägen, so im Schabbos in jener unvergleichlichen Form, der anderen Ruhetagen, wie der Sonntag, so unähnlich ist so in Kaschruth, die das Leben des Juden und sein Zusammenleben mit den Völkern bestimmt, so in unseren strengen Ehegesetzen mit ihren unerbittlichen Eheverboten, mit ihrer Regelung von Get und Chalazah. Wie nichts anderes haben gerade diese Institutionen das Antlitz dieses Volkes geprägt. Sie haben für es meist die Seligkeit bedeutet, sind aber auch für Viele ein schwerer

Anstoss gewesen oder in unseren Tagen geworden. Die eigentlichen Probleme, die uns bedrängen und der übrigen Welt erspart geblieben sind, fliessen aus unserem Gehorsam gegen diese Lebensordnung wie aus unserem Aufstand dagegen. Dabei haben sich diese Gesetze und diese Formen als ewig erwiesen, soweit in der Geschichte der gesamten Menschheit von Ewigkeit gesprochen werden kann, und wo sie zurückgedrängt oder vergessen worden waren, haben sie bis auf den heutigen Tag eine Kraft der Wiedergeburt entwickelt, die schwerlich irgendwo anders ihres Gleichen findet. "Die Originalität schafft die neuen Formen" lesen wir. (S.55). Das trifft anderswo gewiss zu, in diesem Volke aber erneuert die Originalität die alten Formen. Sind diese Gebote verpflichtend, für den einzelnen Juden, für dieses Volk, für Medinath Israel? Müssen wir ihnen gehorchen? Oder ist es Sünde, gegen sie zu verstossen? Diese Fragen sind heute so dringlich, wie nur je, und in Medinath Israel ist der Anspruch der Halachah, das ganze Leben zu regeln, zusammen mit der Frage des Friedens mit den Arabern das alles andere überschattende Problem. Diese Fragen haben Baeck ergriffen wie nur einen, sonst hätte er nicht für sie den erschütternden Ausdruck finden können, dass "die Absonderung die Form der Existenz war," aber sie müssen in ihrer ganzen Schroffheit ausgesprochen werden, wenn die innere Persönlichkeit dieses Volkes sichtbar werden, wenn ihr Gerechtigkeit widerfahren und wenn sie selber ihren Weg finden soll. Aber mit dieser Absonderung verträgt sich die Einheit mit der Menschheit in der Tiefe, in der Hoffnung auf die Tage des Messias. Baeck spricht diese Gewissheit aus und hat auch für diese Versöhnung der Gegensätze den in seiner Paradoxie packenden Ausdruck gefunden: "Auch wenn dieses Volk nur an sich selber dachte, sich selbst beobachten und verstehen wollte, musste es eines weiteren, eines katholischen Ausblicks fähig sein." (S.107.)

Gegenwart und Zukunft

Die Rückschau auf dreieinhalb Jahrtausende wird zuletzt zu einem Blick auf unsere Gegenwart und zu einer Frage an die Zukunft. Zwei Sorgen stehen da im Vordergrund, die endgültige Stellung des jüdischen zum deutschen Volke und die Doppelfrage der Zukunft von Medinath Israel und Frieden zwischen ihr und den Arabern. Baeck hatte früher schon "den Edelsten in den deutschen Landen," Lessing, als den guten Engel des deutschen Volkes gefeiert. "Eine Sehnsucht hat dieses Volk immer, fast leidenschaftlich, gehegt und hat davon nie abgelassen. Dass seine Seele begriffen werde, hat seine Seele immer begehrt. Von Lessing war es ihr so zuteil geworden, das wusste die Nahen und das ahnten die Fernen. Solange diese Seele leben wird, von Geschlecht zu Geschlecht, wird sie dankbar, mit einer fast leidenschaftlichen Dankbarkeit, an Lessing denken und in trüben Stunden die Strahlen seines Lichtes sehen, und wo sie bisweilen kaum hoffen kann, wird sie getröstet sein." (S.260.) Nun, am Ende seines Buches, erweckt er in wenigen Sätzen, ohne den Namen des "Führers" zu erwähnen, die Greuel der Hitlerzeit und die Politik des appeasement. Er nimmt sie beide als die Wurzeln des grossen Krieges. "So wuchs der zweite Weltkrieg heran." (S.304.) Schon vorher hatte er verhüllt von dem Dritten Reiche als dem Widersacher des Reiches Gottes und von dem Kampfe des Juden mit diesem Staate gesprochen: "Unter dem Himmel des einen Reiches sind die Reiche dieser Erde. In ihnen hat das Werk der Menschen seinen Platz, und sie wollen ihm selber auch gebieten, bisweilen seine Seele auch bestimmen. Des religiösen Menschen Leben kann bisweilen ein Kampf, ein ehrlicher, sauberer Kampf gegen den Staat werden, und immer, früher oder später, wird dieser Kampf zu einem gebenden und empfangenden Einvernehmen mit dem Staate." (S.191.) Ohne dass von dem jüdischen und dem deutschen Volke ausdrücklich die Rede wäre, hat Baeck hier den endlichen Frieden zwischen beiden verkündet, früher oder später.

Nicht leicht ist zu verstehen, was er von dem Staate Israel gedacht hat. "Fragen erheben ihr Haupt und blicken den an, den die Liebe zu dem alten Lande der Väter erfüllt." (S.305ff.) Dieser Staat ist für ihn ein Problem. "Drei Jahre nach dem Weltkrieg war aus der 'Heimstätte' ein Staat geworden. Er ist noch gefährdet. Er ist von aussen bedroht, wie so oft ein Kleinerer von

Continued on page 11

* Leo Baeck: "Dieses Volk—Jüdische Existenz. Zweiter Teil." Europäische Verlagsanstalt, Frankfurt. DM 14.80 (Leinen), DM 12.80 (Kart.).

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Grösseren bedroht ist. Er kann von innen bedroht sein, so wie so oft ein jeder Staat von einem "Hinderer", der die Moral verneint, dem Satan der "Staatsräson" bedroht wird, dieser Staatsräson, die dem Gegner nichts und sich selber alles verzeiht, die sich in die Ausflüchte begibt und darüber den Weg verliert. Es gibt eine innere Abtrünnigkeit, die sich unter manchem Deckmantel verbirgt. Ein Staat dieses Volkes kann nur ein Staat des "Bundes", des Gottesgebotes sein."

Was immer auch diese bangen Sätze bedeuten mögen, bestimmt und unzweideutig fordert Baeck die Versöhnung zwischen Juden und Arabern. Mit dem Blick auf das dritte Jahrtausend hatte er schon früher verkündet: "Das jüdische Volk ist damals der arabischen Kultur zu tiefem Dank verpflichtet worden. Dieses Volk, dem die Dankbarkeit ein Gebot von Gott ist, sollte dies nie vergessen." (S.155.) Dieser Satz ist der eine von den zweien, die nicht nur von "diesem", sondern ausdrücklich vom jüdischen Volke sprechen. Und nun schliesst der Abschnitt von Medinath Israel mit der besorgten und hoffenden Frage nach diesem Frieden: "Wird die Zeit wiederkommen, die soviel an Segen gebracht hat, in der Ismael und Israel einander innerlich begegneten, Geist zu Geist sich fand, die beiden einander beschenken und die Menschheit beschenkt haben? Und dann die andere Frage, die sich erhebt? Und es will scheinen, dass die zwei Fragen, die von aussen und die von innen hervortritt, ineinander greifen, sodass sie nicht zu trennen sind."

Persönlichkeiten und letztes Wort

"Dieses Volk" ist im Wesentlichen eine Geschichte von Ideen und Entwicklungen, aber es ist belebt durch die Bilder von grossen Persönlichkeiten, Juden wie Nichtjuden, in allen Perioden unserer Geschichte, von Esra und Nehemia, von Joseph Karo und S. R. Hirsch, von Graetz und Frankel, von der Witwe und den Gebrüdern Romm, der grossen hebräischen Druckerei in Wilna, wie von dem Hause Rothschild, von Riesser, Herzl und Moses Hess, aber auch von

Mohamed, Reuchlin, "dessen Namen dieses dankbare Volk in allen seinen Zeiten mit dankbarer Liebe nennen wird", J. A. Balfour und noch manchem anderen. Mit einer tiefen Liebe betrachtet er Spinoza, von ihm spricht er öfters als von irgend einem anderen, und wie ein Richter fällt er seinen Spruch in dem Rechtsstreit zwischen ihm und der jüdischen Gemeinde in Amsterdam, die den Bann über ihn ausgesprochen. "Er hat seinen Platz auch im Leben seines Volkes." (S.210.) In einem vielsagenden Satz nimmt er Stellung in dem Falle von Karl Marx: "Es war nicht leicht, dort, wo das Auge zuerst die Händler traf, zugleich die Denker und die Gelehrten, die Mystiker und die Träumer, die Sehnsuchtsvollen und die Schwärmer, die doch auch dort waren, zu finden, es zu erkennen, wie dort in dem langen Rock vielleicht einer dahinschritt, der beides in einem war, ein Mann des Handelns und ein Mann des Geistes. Auch der Sohn dieses Volkes, ein Nachkomme von Geschlechtern des Geistes, der Revolutionär in der sozialen Philosophie, Karl Marx, hatte es in den Jahren seines Werdens von draussen nicht erblickt, als er damals der Abweisung des Händlertums wegen sein Volk abwies." (S.263.)

Auch von sich spricht Baeck in diesem seinem letzten Buche, mehr als in früheren Aeusserungen. Er sagt von sich so aus, wie es ihm seinem Wesen nach allein möglich war, mittelbar, wie anonym. "Sein Ich hat er meist zurücktreten lassen, ja, bisweilen es fast versteckt" sagt er von Zunz (S.278), und dieses Urteil gilt von ihm selber. Aber zugleich trifft auch auf ihn zu was er Moses Mendelssohn nachrühmt: "Von sich wollte er selten sprechen, aber alles, was er sagt, spricht von ihm, auch in seiner Philosophie." (S.259.) Und so glauben wir es zu spüren, wie er oft sich selber meint, ohne das Wort "ich" zu gebrauchen. Er beschreibt die geschichtliche Gestalt des Rabbi "des Lehrers, der sein eigenes Wort spricht und zugleich eine Tradition weiterführt. . . Er ist ein Mensch der Tat, dem das Bedürfnis der Gesamtheit anvertraut ist und der, wenn es not tut, als ihr Sendbote, ihr Apostel, hinauszieht und der doch zugleich der Mann des Gebotes ist, der das Leid und die Sehnsucht der Gemeinde vor Gott hinträgt und dessen Andacht neue Worte des Flehens und des Vertrauens auch dichtet." (S. 104.) "Ein Mann des Gebotes" steht hier, aber in Wirklichkeit wird Baeck wohl geschrieben haben: "ein Mann des Gebetes." In diesen, wie in den folgenden Sätzen hat er wohl, wenn wir ihn recht verstehen, es ausgesprochen, wie er sich selber betrachtet hat und wie er sich verstanden wissen wollte.

Ein Jahr vor seinem Tode war ein Buch von ihm erschienen: "Dieses Volk. Jüdische Existenz." Sein letztes Werk, ein Jahr nach seinem Hingang erschienen, trägt den gleichen Titel mit dem Zusatz: "Ein zweiter Teil." "Ein zweiter Teil" und nicht: "Zweiter Teil." Die Deutung des unbestimmten Artikels gibt er im Vorwort: "Der Mensch selbst, zu dem die Geschichte geredet hat, ist niemals fertig. Auch ein Buch wird es kaum je sein, wenn es ein Stück von ihm selber ist." Seine Gedanken wirken in seinem Schöpfer weiter, die Antworten selbst erwecken neue Fragen, einem ersten folgt weiterführend, nicht abschliessend, ein zweiter Teil, und wenn dem Dreiundachtzigjährigen ein weiteres Leben beschieden gewesen wäre, hätte er auch die Auseinandersetzung mit "diesem Volke" und mit sich selber fortgeführt, im Einklang mit dem talmudischen Wort, das er zustimmend anführt: "Die Schüler der Weisen haben keine Ruhe, nicht in dieser Welt und nicht in der Welt, die kommt." (S.74.)

Aber ganz am Schluss, auf der vorletzten Seite, enthüllt er sein Innerstes, seine letzte, grosse Hoffnung für ihn selber: "So ist es der Grund, und so ist es das Ziel, so die Offenbarung und so die Erwartung. Und zu der Seele des Menschen tritt dann die Zuversicht hin, dass das Beste, das in ihm lebt, dort einkehren werde, wo die Nähe Gottes, die Begegnung mit Gott, zur neuen Wahrheit werden wird. Nur die Ehrfurcht, in der allein der Glaube ist, kann solches vernehmen." (S.325.)

"Dieses Volk. Jüdische Existenz. Ein zweiter Teil" ist geschrieben in dem Bewusstsein von dem nahen Ende des Lebens in dieser Form der Existenz, mit dem Blick auf ein anderes Dasein, auf die Welt der Ewigkeit. So ist dieses Buch der ergreifende Abschied von einem reichen Leben, ein feierliches Vermächtnis von Leo Baeck an "dieses", an sein Volk.

Bertha Badt-Strauss

HENRIETTE FUERTH

Eine juedische Sozial-Politikerin im alten Deutschland

"Waldeswehen und Wasserrauschen" . . . das waren die Haupteindrücke, die Henriette Fuertth nach ihrem eigenen Bekenntnis von ihrer Kindheit im sonnigen Lahntal in Giessen zurueck behielt. Dort wuchs das hochbegabte Kind als aelteste Tochter von fuenf Geschwistern im behaglichen Hause des Holzhaendlers Katzenstein auf. Noch in spaeten Jahren erinnerte sich die Tochter, die des Vaters ganzer Stolz war, gern an des Vaters "ragende Gestalt" und an sein "unermuedliches Wollen" und an die zarte Gestalt der Mutter, die wie ein Schutzgeist noch im Hause der Kinder waltete. Frueh schon zeigte Henriette pädagogische Anlagen; so waren die Eltern ganz einverstanden, als sie Lehrerin werden wollte. Es war ja fast der einzige Beruf, der sich fuer eine Tochter aus gut buergerlichem Hause gezielte. Aber das Schicksal wollte es anders: im Alter von 19 Jahren schon folgte die grade in der Frankfurter Musterschule Angemeldete dem Manne ihrer Wahl, dem Kaufmanne Wilhelm Fuertth, dem sie in der gluecklichsten Ehe im Laufe der Jahre sechs Tochter und zwei Soehne schenkte.

So kam es, dass die wissenschaftlichen Arbeiten, auf die der rege Geist der Henriette Fuertth nie verzichten moechte, nicht aus dem Buecherstudium und aus theoretischen Erwaegungen sondern aus der Praxis des taeglichen Lebens einer vielbeschaeftigten Hausfrau her sich leiteten. Trotzdem verzichtete sie keineswegs auf wissenschaftliche Gruendlichkeit. Es ist bezeichnend, dass ihr Bruder, der sozialdemokratische Reichstags-Abgeordnete Simon Katzenstein, einmal von ihr erzaeht, dass eine gelehrte Diskussion in der Kueche fortgesetzt wurde, da die Hausfrau gerade einen Kuchen backen musste.

Zunaechst suchte Henriette, die ja aus einem gut buergerlichen juedischen Hause stammte, die Einheit der Frauen-Arbeit gegenueber den rein sozialistischen Parteikaempferinnen zu betonen. Zeitlebens hat sie selbst nicht nur fuer sozialistische Partei-Organe sondern auch fuer buergerliche Zeitschriften wie etwa G. Baeumers "Frau" geschrieben; und ihr "Zehnjaehriges Budget" suchte den Standpunkt des Buergerhauses sozialrechtlich zu festigen. Eine ihrer ersten Arbeiten galt der "Fabrikarbeit der verheirateten Frauen", fuer deren Rechtsschutz sie energisch eintrat. Denn es handelte sich ja damals, nicht nur darum, die Rechte der Frauen zu waehren, sondern vor allem, die jungen Muetter darueber aufzuklaeren dass sie ueberhaupt Rechte haetten. So entstand in ihr die Idee der Rechtsberatungs-Stellen fuer Frauen, die seither von grosser Wichtigkeit wurde.

Daneben lag ihr besonders die Frage der Pflegekinder am Herzen, die oft auf dem Lande untergebracht wurden und von den Pflege-Eltern ueber Gebuehr ausgenutzt wurden. Auch das Problem der Eindammung der Geschlechts-Krankheiten musste ihrer Muetterlichkeit von lebenswichtiger Bedeutung erscheinen.

Henriette wollte, wie sie es einmal selbst aussprach, die Frau als Kaempferin in die Gesetzgebung einfuehren, als Fuersprecherin der bisher Stummen . . .

Das war die ganz besondere Rolle, die Henriette Fuertths volkswirtschaftliche Arbeiten spielten. Sie kam auf der einen Seite aus dem deutschen Buergerum, das in Gefahr war, vom Kapitalismus erdrueckt zu werden, auf der andern Seite aber war sie beseelt vom Gerechtigkeitsdrang der Propheten, als deren begeisterte Enkelin sich die Juedin Henriette Fuertth zeitlebens betrachtete. Henriette Fuertth hat noch die Anfaenge des National-Sozialismus in Deutschland erlebt und ist in einsamer Zurueckgezogenheit 1938 gestorben. Aber sie kam sich vor wie Moses, der das Los seiner Kinder und Enkel voraus sieht. In einem ihrer Gedichte, die sie einmal in dem Bande "Vineta" veroeffentlichte, hat sie es ausgesprochen:

Ich habe die Zukunft gesehen
Und meines Geschlechtes Tag
Und muss ich untergeben.
Mir folgen Andre nach
Und meines Blutes Erben
Die werden Sieger sein,
Mag ich in der Wueste sterben
Land Kanaan ist mein.

OTTO HIRSCH MEMORIALS

STUTT GART

As already mentioned last month, the consecration ceremony of the Otto Hirsch Bridges in Stuttgart was also attended by Otto Hirsch's son, Mr. Hans George Hirsch, who now lives in the United States, at the invitation of the Neckar AG and the City of Stuttgart.

Mr. Hans George Hirsch also took part in a synagogue service, and, in a letter to the Editor of *AJR Information*, described his impressions as follows:

"Rabbi Dr. F. Bloch used the occasion of the public tribute to my father's memory to honour him from the pulpit in a sermon which was as sincere in content as it was beautiful in form. He told his congregants of my father's work as the Head of the Reichsvertretung der deutschen Juden. Interpreting my father's life and death he drew a comparison with the Olah, the burnt-offering which goes up on the altar all night until the morning. This was the text of the Sidrah of the day.

"After the service an 'Oneg Shabbat' luncheon took place, in which all who had worshipped participated. I used the opportunity of this gathering to thank the congregation in Stuttgart for the Torah Scroll which they had sent to America some years ago, dedicated to my father's memory. It is to date the only Torah Scroll owned by Congregation Beth-El of Montgomery County in Bethesda, Maryland, a young and growing congregation in suburban Washington. I told them about our new synagogue, in which we would worship for the first time on Passover, of the 300 children in our Religious Sunday School, and of our brotherly relationship with the Bethesda Methodist Church, where we have worshipped and where our children have gone to Hebrew School, while our own synagogue has been under construction. This sounded like a strange world to some of my listeners. When I led them in the Grace after the meal, however, a common and familiar bond was established with everyone present."

SHAVE ZION (ISRAEL)

In Shave Zion (Israel), a settlement of immigrants from Wuerttemberg, the foundation-stone of the Memorial Hall, which is to commemorate Otto Hirsch's name, was laid recently.

In an article published in the "Mitteilungsblatt" of the Organisation of Jews from Central

NEWS FROM BERLIN

COMMUNITY ELECTIONS

At the elections for the Berlin Jewish Repraesentanten-Versammlung on April 27th, the Liberal Jewish Block again obtained the majority of seats, i.e. 19 out of 26. Two representatives will be allotted to the National-Juedische Gruppe, and five to the so-called "Unabhaengige Juedische Vereinigung. The state of the three parties in the Mandate will, therefore, be almost the same as it has been in the previous legislative period.

Of the total electorate of about 5,200 persons, 3,600 went to the polls.

STATISTICS

According to the latest statistics of the Jewish community in West Berlin for the month of March, 85 persons have joined the community and 25 have left it. The number of members is 5,476.

Rabbi Steinhaus at Copenhagen has declared his readiness to look temporarily after the Orthodox Jews in Berlin.

HEINRICH STAHL PRIZE

Since 1956 the Berlin Jewish community has awarded this Prize in memory of its former chairman. This year, it was given to the "nameless non-Jewish hero", to men and women who, heroically, helped their Jewish brethren in Germany's darkest time. The monetary equivalent of DM 2,000 is used for building up a fund for the benefit of those amongst them who are in need.

Europe in Israel, Dr. Franz Meyer recalls the decisive part played by Otto Hirsch in organising the collective emigration of Jews from REXINGEN and other Wuerttemberg places to Shave Zion.

At the ceremony, a close friend of Otto Hirsch, Leopold Marx, gave a moving description of Otto Hirsch's personality, who had always felt a deep obligation towards our spiritual heritage and who was one of the founders of the Stuttgart Juedische Lehrhaus.

A WORLD-WIDE APPEAL

As already mentioned in the February issue of *AJR Information*, the Memorial Hall is to be erected with the support of personalities and organisations all over the world, who, in one way or another, were associated with the late Otto Hirsch.

Following up an appeal in Israel, signed by Martin Buber, Dr. Manfred Scheuer and Mr. Leopold Marx, a Committee was formed in the United States, which, *inter alia*, includes Dr. Rudolf Callmann, Rabbi Dr. Max Gruenewald, Rabbi Dr. Hugo Hahn, Dr. Friedrich S. Brodnitz, Professor Karl Adler, and Mrs. Kurt Alexander.

Under the auspices of the AJR an appeal, aiming at raising contributions also in this country, has been launched and the following personalities have endorsed this venture: Dr. Hans Bach, Dr. Erwin Mainzer, Dr. Hans Reichmann, Miss Alice Reis, Dr. Werner Rosenstock, Mr. J. Schweizer, Dr. Ludwig Weil, and Dr. Robert Weltsch.

Any donations should be sent to AJR Headquarters, 8 Fairfax Mansions, London, N.W.3, with a covering note: "Otto Hirsch Memorial."

TWO ANNIVERSARIES

LEO GOLLANIN

The tenth anniversary of the death of Leo Gollanin provides a fitting opportunity for remembering this great *chazan* of the Berlin Jewish community.

Gollanin originated from Riga and, as a young man, went to Koenigsberg, where he met an outstanding colleague of his, Kantor Birnbaum. He was also a close friend of the composer Arno Nadel, and both men were actively interested in the preservation and interpretation of Jewish folk songs.

The Jewish community of Berlin appointed Gollanin as *chazan* of the Oranienburger Strasse Synagogue, where he officiated for several decades. He is also gratefully remembered by his concerts of Jewish folk songs and arias which he recited, accompanied by his wife.

Leo Gollanin survived the war in Germany, and as soon as the Berlin Congregation was reconstructed, he put himself at its disposal. On the occasion of the consecration of the Joachims-thaler Strasse Synagogue in 1947 he conducted the service.

He was also the teacher of a great number of younger colleagues now dispersed all over the world.

KURT STEIN.

CARL VON OSSIETZKY

Twenty years ago Carl von Ossietzky succumbed to his Nazi torturers. He was the editor of the *Weltbuehne* and a fighter for the civilised values of life. As such he became under the Nazis one of the best-hated men. Endowed with unusual courage, he refused to leave the country and was duly arrested. In 1934 he was awarded the Nobel Peace Prize which, however, he was never actually to receive. The West-deutsche Rundfunk honoured the memory of this great publicist by a special programme.

ERNST LEMMER 60

Minister Ernst Lemmer recently celebrated his 60th birthday. At a reception in Berlin, Mr. Heinz Galinski and Mr. Otto Zarek expressed their appreciation of Lemmer's undaunted fight for the rights of his Jewish fellow-citizens and his understanding for their specific position.

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ROYAL ACADEMY EXHIBITION

Phoebus Tuttnauer—Dentist and Painter

Chagall, Klee, Picasso, have, many people feel, turned our heads. It is, therefore, a salutary exercise to go to the Royal Academy exhibition in order to be brought back, with a vengeance, to the times when there could be no doubt at all what a picture was about. The Academy exhibition has yet another lesson in store for us: not only professionals can paint. Has not the greatest British statesman of our time exhibited there. Indeed, is it not admirable that there are people who can do well in two exacting spheres.

Take, for instance, Picture No. 302, "Boats at Rest". The catalogue tells us its painter's name is Phoebus Tuttnauer—nothing more. But we know, that Dr. Tuttnauer is a busy London dentist, who hails from Austria and who has been an AJR member for many years. His picture is well composed, colourful and even jolly. It captures the light and heat of a summer's day, revealing the blues and greens and yellows and reds of rowing boats resting on a beach. Two mooring poles, one in the foreground, another in the rear, emphasise the diagonal composition. To say the least, this evocation of Seurat's pointillisms and van Gogh's brilliance of colouring is ingenious.

A.R.

LUDWIG GUTTMANN STREET IN DOORN

In the Dutch town of Doorn there is a special settlement for war veterans who suffer from spinal injuries. At the request of the Association of Dutch War Wounded one street of the town will be named after Dr. Ludwig Guttmann, O.B.E., the Director of the National Spinal Injuries Centre at Aylesbury. Before his emigration Dr. Guttmann, who is a member of the AJR Board, taught at Breslau University and was a leading physician at the Jewish hospital of that town.

ACADEMIC AWARDS

The University of Glasgow decided to confer honorary degrees upon Sir Hans Krebs and Marc Chagall.

Rabbi Dr. Hermann Max Sanger of the Beth Israel Congregation in Melbourne (Australia) received an honorary degree from the Hebrew Union College—Jewish Institute for Religion, Cincinnati/New York. Dr. Sanger is the son of the late rabbi in Breslau, Dr. Jakob Saenger.

APPOINTMENT OF PROFESSOR NEUMARK

Dr. Fritz Neumark, Professor fuer wirtschaftliche Staatswissenschaften at the Johann Wolfgang-Goethe-Universitaet in Frankfurt, was appointed Chairman of the Sozialbeirat des Bundesarbeitsministeriums. Professor Neumark left Germany in 1933 to become a Professor at Ankara University. He returned to Germany after the war. In 1954/5 he was the Rector of Frankfurt University.

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OBITUARY

PROFESSOR WALTER VEIT SIMON

Professor Walter Veit Simon has died at Santiago di Chile, where he practised as an Orthopaedic Surgeon until his death last month at the age of 75.

Professor Veit Simon, who practised at Frankfurt am Main before the war, was Professor at Frankfurt University and author of numerous papers on various specialised medical subjects. He was highly decorated in the First World War, during which he worked as a surgeon in the front line and was seriously wounded. He continued his work for the German Red Cross in an honorary capacity, until he was removed from his post through Nazi influence. In Germany he played a leading part in Jewish community life, being President of a Lodge, and was also active in Jewish community life in Chile.

Professor Veit Simon originates from two of the oldest Jewish families in Berlin, one of his ancestors being Dr. Moritz Veit, who was a well-known publisher and deputy in the Paulskirche 1848. His mother was a cousin of Professor Max Liebermann, the painter, and a sister of Professor Carl Liebermann, the world-famous chemist. There was also a close relationship with the Rathenau family.

All those who had the privilege of meeting Professor Veit Simon will cherish his memory, not only as an eminent surgeon, but also as a man of great personal charm and high humanistic ideals.

JOSEF MEISL

The Jewish historian, Josef Meisl, died in Jerusalem at the age of 77. He was one of the editors of the *Juedische Lexikon* to which he contributed many articles. Meisl was born in Bruenn, studied in Vienna, but he spent the most productive time of his working life in Berlin. In 1908 he became the second Secretary of the Berlin Jewish community, later the Secretary General and eventually the Director of the Library. In 1934 he went to Palestine where he founded the Jewish Historical General Archives in Jerusalem.

LOUIS WOLFF

Everybody knows that the social structure of the Jews in pre-Hitler Germany was rather lopsided; there were far too few farmers and craftsmen. Louis Wolff, himself a skilled artisan, never tired to point out this deficiency and to fight for the interests of the Jewish artisan. In 1939 he emigrated from Berlin to Rio de Janeiro where he died a short while ago. For many years he was a member of the Repraesentantenversammlung of the Berlin Jewish community and of the Preussische Landesverband Juedischer Gemeinden. Under the Nazi régime he doubled his efforts to equip young German Jews with the necessary training to earn a living abroad as craftsmen. He was 82.

DR. ALFRED RABAU

Dr. Alfred Rabau died in Tel Aviv recently, 62 years old. Prior to his emigration he was a well-known lawyer in Berlin. From his early days onwards, he held leading positions within the Zionist movement in Germany. In Israel he was the General Secretary of the Israeli offices of the United Restitution Organisation. He was also closely associated with the work of the Israeli organisation of Jews from Central Europe, the Irgun Olej Merkaz Europa, and the Makkabi World Organisation.

RABBI DR. L. BANETH

Rabbi Dr. Leo Baneth died in London at the age of 67. He was the scion of a well-known family of rabbis. After having studied at the Hildesheimer Rabbinical College and the Jewish Hochschule in Berlin, he first became a lecturer at the Jewish Teachers' College at Muenster, Westphalia. In 1921 he was appointed Rabbi of Koethen (Anhalt), where he officiated until he emigrated to this country.

He did not hold office in London, but as long as his state of health permitted he was always ready to assist in Jewish matters.

RICHARD HITSCHMANN

Mr. Richard Hitschmann, President of the Association of Former Austrian Bank Employees in Great Britain, passed away recently. He worked untiringly and successfully for securing the rights of those represented by his Association who will always gratefully remember him as their spokesman and adviser.

FAMILY EVENTS

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

Births

Fried. On May 9th, 1958, to Marianne (née Graetz) and Ludwig Fried, a daughter, Monica Pauline Margarete, (sister for Ronnie). 10 Kinbrae Court, Belle Ombre Road, Tamboers Kloof, Cape Town, South Africa.

Meyer. On April 17th, twin daughters (Karen-Michele and Eva-Nicole) born to Ilse (née Apt) and Professor Richard Meyer, Brown's University, Providence, R.I., U.S.A.

Deaths

Mrs. Betty Rokowsky, of 26 Sneath Avenue, London, N.W.11, passed away on April 30th. Deeply mourned by her daughters, Frieda Israel, London, Martha Kann, Tel Aviv (Israel), sons-in-law and grandchildren.

Mr. Ernest Maurice Baum, of 11 Chase Court, Chase Road, London, N.14, passed away on May 6th, at the age of 68. Deeply mourned by his wife and his sister, Mrs. Ella Neuburger (née Baum), 23 Greystoke Gardens, Enfield, Middlesex.

Lehmann. On May 13th, 1958, my beloved mother, Mrs. Helene Wigott-will Lehmann (née Hollaender), passed away peacefully in her 96th year, and on May 23rd, 1958, my beloved wife, Mrs. Edith Helen Lehmann (née Loewenthal), was taken away from me after a short and severe illness. In deepest mourning.—Dr. Victor Lehmann, 69, Belsize Park Gardens, London, N.W.3.

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MISSING PERSONS

Personal Enquiries

Regina and Gertrud Schmerel, born 13.8.1880 and 13.11.1887 in Koenigsberg/Neumark. Departed on 3.4.1942 to the Generalgouvernement and apparently perished in the Warsaw Ghetto. Any persons knowing details of their deportation and especially where they lived at the time and whether they still had the shoe shop which was owned by Regina Schmerel, are asked to contact Dr. S. Schmerel, Tel Aviv, Ben Jehudastr, 76.

Enquiries by AJR

Mr. Arthur Baer, born 28.8.1905, formerly of Bad Nauheim, and recorded by the authorities as having emigrated to London. Last known address 59 Suncote Avenue, Dunstable, Beds. Present address required in connection with pending restitution claims.

Mrs. Isolde von Carlowitz, formerly Barcelona, via Augusta 276, since 1941 resident in this country.

Miss Sofie Tugendhaft, formerly of Berlin, emigrated to London in April, 1939, and was then living at 109 Beachwood Avenue, c/o Mrs. Philpot. Her parents emigrated to England in 1940 and lived at 70 Balsall Road, Edgbaston, Birmingham.

FROM MY DIARY

Visit to Leicester

Throughout the past years, the activities of the AJR have been concentrated on safeguarding the interests of the community and carrying out social work of various kinds. However, the arrangement of regular meetings has, generally speaking, been left to other organisations of Jews from Central Europe which had been founded for this specific purpose. Only when special occasions arose were large gatherings convened, especially in London. Of course, this has never precluded giving members in the Provinces—who, unlike those in London, cannot discuss their personal problems at AJR Headquarters—information by the spoken word, in addition to the services rendered by *AJR Information*.

The interest of friends in the Provinces in obtaining such first-hand information on what was going on, was confirmed in a meeting which took place on May 11th at Leicester under the Chairmanship of Dr. M. Levy. The attendance exceeded by far the expectations of the organisers, and the report given by Mr. W. Rosenstock, General Secretary of the AJR, was followed by a lively discussion.

It was an encouraging experience, and whenever members at other Provincial places should wish to arrange similar functions, they can rely on the unreserved co-operation of London Headquarters.

"Lest we forget . . ."

In a Letter to the Editor of the *Observer*, published on May 11th, Captain Delargy refutes the claim that the facts of Auschwitz were well

known. He recalls that a former Cabinet Minister, after having heard a talk by Captain Delargy, had exclaimed that before this talk he had thought that most of the deaths were caused by epidemics due to overcrowding and lack of sanitation. "The real facts", Mr. Delargy stresses, "are not well known. They ought to be".

NARRATOR

TWO NEW OLD AGE HOMES

The Old Age Home at Bishop's Avenue, which was completed recently, will be called Leo Baeck Home.

It was also decided that the other new Home, at Priory Road, Kew, which will be ready shortly, should commemorate the name of Otto Hirsch.

A full report about the two new Homes will be published in due course.

THE HYPHEN

The June programme of the Hyphen includes *inter alia* a debate on the hydrogen-bomb problem, to be held on Sunday, June 1st, at 7.45 p.m. at Zion House, 57 Eton Avenue, London, N.W.3, and several rambles and theatre visits.

A full programme may be obtained from the Hon. Secretary, Mrs. Karin Lawson, 69 Queen's Drive, London, N.4 (Tel.: STA. 4922).

LECTURE ON MARTIN BUBER

To mark the 80th birthday of Martin Buber a function under the auspices of the Theodor Herzl Society will be held on **Tuesday, June 3rd**, at 8.15 at Zion House, 57 Eton Avenue, N.W.3. The address will be given by Dr. Robert Weltsch, and Lilly Freud-Marlé will read from Buber's "Chasidische Geschichten".

LETTER TO THE EDITOR

Treitschke und die Juden

Die beiden Artikel in der Mai-Ausgabe von *AJR Information* ueber Heine und Treitschke erinnern mich an ein Treitschke'sches Kolleg, das ich im Jahre 1890 als Student belegt hatte und in welchem sich Treitschke ueber Heine woertlich in folgender Weise aeusserte: "Ihm hing der Himmel voller Mandeltorten, billets doux und Rendez-vous. Von irgendwelchen nationalen Empfindungen wusste dieser Judenjunge nichts."

Es folgte heftiges Scharren (studentische Missbilligung) und noch staerkeres Trampeln (Billigung). Von beiden Geraeuschen hoerte Treitschke nichts, denn er war stocktaub. Er sprach ruhig weiter und schloss diese Vorlesung mit den Worten: "Meine Herren, ich muss heute frueher schliessen, ich bin zu Hofe befohlen."

DR. L. URY.

17 Parsifal Road,
London, N.W.6.

AJR GENERAL MEETING

A report on the AJR General Meeting held on May 21, will be published in the next issue of *AJR Information*.

GOLDEN WEDDING

On May 31, Mr. and Mrs. A. Herschaft, of 17 Compayne Gardens, London, N.W.6, celebrated their Golden Wedding Anniversary. Mr. Herschaft, who is the founder and owner of the leading textile firm Hertie Ltd., has been a member and staunch supporter of the AJR since its inception. We extend our sincerest congratulations to him and Mrs. Herschaft.

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"REFUGE IN HATRED" A Warning of the "Frankfurter Rundschau"

Commenting on the statements by Federal Minister Dr. Schaeffer and other politicians the *Frankfurter Rundschau* of April 18th published an article by Hans Henrich under this heading which, *inter alia*, reads as follows:

"... Anti-Semitism in Germany—at first sight this may seem incredible, when one realises that out of approximately 600,000 Jews living before 1933 in the territory of the present Federal Republic, at most 30,000 survive today and these all live in circumstances more calculated to inspire pity than envy. More than two-thirds of the total number of National Socialist victims who have lodged claims are still waiting for their compensation, and thousands of them are at an age when help of any kind is likely to come too late.

"But anti-Semitism requires no living objects: it lives on itself. Then, too, there is the unassimilated National Socialist past, with its unadmitted guilt complexes. The horrors are either shrouded in silence or, when this is impossible, the 'guilt' of the Jews and the political refugees has to be subsequently built up. This proceeds by stages from

the fatalistic projection of persecution as 'destiny', via the defamation of the victims as 'asocial and criminal', to the terrible dictum 'it is a pity that all the Jews were not gassed'.

"Parliamentary Deputy Jakob Diel, ever seeking by word of mouth or circular to arouse the feelings of his party fraction against compensation, comes from Rheinland-Pfalz, where he finds very receptive soil for his arguments. Just how convenient these arguments are was recently demonstrated even by so discreet a person as Land Finance Minister Nowack, when he went to the length of laying down the formula that the deficit of 72 millions in the budget estimate for his Land could have been balanced in 1958, had compensation payments not grown to such dimensions. Unfortunately, Herr Nowack did not indicate the real cause of the increasing irreconcilability of his Land budget: the enormous burdens stemming from the '131' Law (take the case of Lautz!) and the increasing contribution which the Federal Government is demanding from the revenue sources of the Laender (lately 35 per cent instead of 33½ per cent) in order to finance the high defence costs.

"We are far from wishing to depict Herr Schaeffer and Herr Nowack as conscious agitators

against Jews and other NS victims. They cannot, however, be spared the reproach that their choice of reasons for their difficulties is pretty one-sided and facile; in making it they did not reflect that they were supplying the 'regulars' in the restaurants and other persons with material for anti-Semitism and neo-Nazism.

When we find the words: '27 billions for restitution?—Never!' stamped on the walls of express train toilets, we cannot dismiss them with a shrug of the shoulders. 27 billions—everyone recognises this as the sum which Herr Schaeffer said would imperil the currency, and an expert like Geheimrat Vocke said had been 100 per cent exaggerated.

"The nation must be clear on this point: if in the foreseeable future it becomes necessary to place heavier tax and other burdens on the general public, this will only be because of the large sums which the Government, elected by the majority, deems fit to allot to defence costs. This is a fact which can neither be twisted nor disguised—least of all by spreading a new scapegoat philosophy, a new 'refuge in hatred', to which Jews and Hitler antagonists, alive or dead, would be sacrificed. No doubt there are abuses, but these must not lead to doubts that compensation is basically justified."

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