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SOME THOUGHTS FOR THE HOLY DAYS

The great upheaval in the Middle East, which has again stirred up all the passions of militant nationalism and has—in the view of some commentators—brought the world to the brink of war, has for the time being eclipsed one of the most curious controversies, which cropped up in the State of Israel and spread from there to many places in the Diaspora. The dispute arose about who is a Jew—a sort of quest for a definition under the conditions of a changing world. It led to the resignation of the ministers belonging to the Orthodox religious party in the Israeli Government, and had repercussions in the Jewish world outside. The principle implied in that quarrel, it was felt, was more important than the constitutional or parliamentary problems, which are only of local significance.

As far as the State of Israel is concerned, the Middle East political crisis and the international debate devoted to it, are certainly of more vital and more immediate concern than is the dispute about the requirements of being or becoming a Jew. But for the Jewish people as a whole, this question cannot in the long run be ignored, possibly even in a wider sense than it has assumed in Israel in the present conflict. It is astonishing that so little serious thought has been devoted to it, although it becomes increasingly evident that two completely different kinds of Jewishness are now developing under our very eyes, and it may be a matter of utmost importance to avoid an estrangement or even a split. Perhaps that is a subject which we should keep in mind when we assemble, in the traditional way, on the great Jewish Holy Days this month, which offer an opportunity to account for our deeds and omissions, not only as individuals but collectively.

What is a Jew?

Some may perhaps say that we need not trouble to define Jewishness because—as the great Jew Sigmund Freud once said in one of his most moving pronouncements—it is the very essence of our being, though it cannot be expressed in words. Some may argue that, whatever the differences, the great emotional experience of the Holy Days is common to all Jews wherever they live. It is true that the observance of the Holy Days has for a long time been considered as one of the strongest bonds of Judaism, even though for some Jews attendance at the synagogue on these three days is their sole tribute to Judaism for the whole year (such people have at times been ironically called "Feiertagsjuden"); yet Jews they are and such they have always wanted to be.

But it would be preposterous to evade the fact that an evergrowing number of Jews, especially among the younger generation, do not attend the synagogue at all, even on these three days, and nevertheless regard themselves as good and even fanatical Jews. This is the case primarily in Israel, where a long tradition of anti-religious Judaism exists. All over the world we have many shades of synagogue-going and non-synagogue-going Jews, from near desertion to "positive neutralism", from indifference to full identification with the Jewish people. These are the facts in 1958.

Very few have, however, tried to analyse these facts in a constructive manner that could provide a basis for the future. The only major attempt made by a high-ranking thinker is the great work of the late Professor Simon Rawidowicz, "Babel and Jerusalem" (over 900 pages), which has just been published in Hebrew by the Ararat Publishing

Society, London. Professor Rawidowicz stresses, rightly, that the problem cannot be tackled by mechanical or organisational means, but only by a true spiritual revival.

Ever since the emancipation, the question of what is the essence of Judaism and who should be called a Jew, has been a major subject for discussion. It was at the bottom of the religious controversies which occupied German Jewry during the nineteenth century.

The "Non-Jewish Jew"

The outside world generally regards as a Jew a man who derives from the Jewish people, independent of his religious or philosophical views, and often even when he has been baptised. It is not easy to escape Judaism. In this country, Disraeli remained a Jew in the eyes of the public, and Heinrich Heine is certainly generally recognised as a Jew, however he may be registered in the confessional parish books. When the Nazis came into power, race was proclaimed the only criterion. Mr. Isaac Deutscher, in a much disputed lecture in London last year, raised the problem of what he called the "non-Jewish Jew", who often has severed his formal bond with the Jewish people but nevertheless represents a universal ethos derived from originally Jewish ideas. Who can decide who really is a Jew? Only few will agree that this is the sole prerogative of the Israeli Rabbinate, or that an official issuing identity cards could take so grave a responsibility.

A present moment world Jewry, as far as its organisation is concerned, is only a comparatively loose structure. It has no hierarchal system, no governing body, no recognised supreme institution that would be authorised to decide questions of religion or of common interest in a manner that would be binding, still less that could be imposed. Vaguely, the principle of association might be compared with that of the British Commonwealth—it is a community of goodwill and of reverence for certain principles. This form of existence has, more or less, worked quite fairly, and the sense of solidarity has remained strong, independent of the religious views and practices of single congregations, not to say individuals. The controversy of the first half of the twentieth century—whether the Jews should be regarded primarily as a religious community or as an ethnic (in Eastern and Central Europe one used to say "national") group, or both—has more or less died down. In the Nazi era we learned that the Jews are a "Schicksalsgemeinschaft".

The Jews living in the Jewish State of Israel are in a different position, but their attitude and commitment towards Judaism has also not been defined as yet. There has been no time for philosophical enquiries nor for analyses of spiritual concepts. The secular requirements of statehood, such as security and economic survival, had obvious preference. The Jewish State is not less an outcome of the transformation caused by enlightenment than is emancipation; both are variants of a mainly secularised Jewish life. Apart from the ultra-religious group which is at present engaged in world-wide vehement agitation against mixed bathing in Jerusalem, most Jews in Israel as well as in the Diaspora are mainly concerned with secular affairs, and prefer to leave religious matters alone. They seem content with existing religious institutions, though few will deny that these are not always adequate to the task. It is well known that a large and important section of the Israeli

people, including most of the youth, do not care for religion and do not like institutions or customs which recall the despised time of the Ghetto. As the London Times put it recently: "The Judaic conception of the Jews as a unique people . . . makes very little impression on the majority of young Israelis."

On occasions such as the present Israeli controversy about who is a Jew and who is not, it is, however, universally felt that something in the relationship of Jews altogether is still awaiting clarification. The question "who is a Jew?" concerns us all, even when it emerged almost innocently in connection with a purely administrative act of minor importance. In Israel, the controversy took a somewhat sinister course when it was interpreted as a conflict about theocracy. The Jewish State was conceived as a secular state. But as matters of personal status in Israel are subject to the jurisdiction of the Rabbinate, the religious authorities would become *simmus arbiter* in such questions.

Israel and the Diaspora

Although their decisions would be valid only for citizens of Israel, there is no doubt that they would strongly influence Jewish existence everywhere and would, in the long run, also have repercussions on the relations between Israeli and Diaspora Jewry. In any case, the problem of Judaism has not been solved or answered by the establishment of the State. A new system of concepts may have to be developed to meet the requirements of the new situation. Everyone will understand the necessity of administrative measures in the State of Israel. We also appreciate the grave dilemma of those who are aware of the paramount importance of religion for the cultural structure of the Jewish people, yet wish to live in a modern liberal state with full equality for all citizens. The very occasion which led to the conflict cannot fail to evoke a certain *malaise* in Jews with recent European Diaspora recollections. Jews from Germany have an unhappy memory of the so-called Nuremberg Laws "for the protection of German blood", and that may, at least in some of them, lead to an aversion against a policy which could be interpreted as a trend for the "protection of Jewish blood", moreover at a place where such protection seems, at first sight, least required. It has also been pointed out that the rejection of the offspring of mixed marriages, who want to be accepted as Jews, creates human tragedies which we all deplore. In Jewish experience, it is a novelty that to be accepted as a Jew, should be regarded as a privilege from the point of view of citizenship.

Perhaps some confusion is unavoidable. Our reflections are not made in a critical mood, but out of perplexity. The Jewish community as a whole must become conscious of such difficulties which cannot be evaded. It is likely that the conflict will be somehow settled in Israel, where nobody wishes a "Kulturkampf" at the present moment. But even if this happens, as an act of practical policy of political parties in Israel, it will not dispose of the problem itself. It may provide a breathing space. In the meantime, it will be necessary to tackle the vital existential questions of present-day Jewry in a bolder spirit.

It may be that some fundamental concepts require a new analysis and definition, not only on the highest philosophical level, which made Martin Buber ask in 1909 and again in 1951 "are we still Jews?" but also on the lower level of social relations and religious—or otherwise—organisation. It is, indeed, also a matter of atonement and spiritual awakening on the days on which we listen to the sound of the Shofar.

SHADOWS OF THE PAST

CONCENTRATION CAMP DOCTORS

Hanns Eisele

The Mayor of Munich has imposed disciplinary penalties on three senior officials of the criminal police for neglect and procrastination in investigating the case of Hanns Eisele, the former Buchenwald concentration camp doctor, whose escape to Egypt was reported in our previous issue. A warning was administered to Andreas Frasmueller, head of the Munich CID, and to Robert Gebhardt, CID commissioner, while Karl Rauern, head of a CID department, received a reprimand. The decision on Munich Police Chief, Anton Heigl, who is in hospital, was postponed because of his ill-health. It was stated that the three CID officials had not deliberately aided and abetted Eisele, but that they had not acted with the speed and care required in view of the seriousness of the offences with which Dr. Eisele is charged.

Dr. Eisele has now completely disappeared. A spokesman of the German Embassy in Cairo stated: "To put it mildly, we are completely stunned", and he expressed the view that Eisele might have left Egypt a long time ago, while the Germans believed he was in a Cairo prison. Political circles in Bonn believe that recent developments in the Eisele case will seriously impede German-Egyptian relations.

Herta Oberhauser

The Schleswig-Holstein Minister of the Interior has withdrawn the medical licence of Dr. Herta Oberhauser, a former Nazi concentration camp physician.

Dr. Oberhauser's case was raised at a conference of the British Medical Association, held in Birmingham, when Dr. Eric Townsend stated that she had been reinstated though she was convicted of war crimes in 1947. Delegates to the Birmingham conference had denounced Dr. Oberhauser's reinstatement as a "cynical affront to the honour, morals, and high ideals of the practice of medicine throughout the world".

Erich Wagner and Hermann Pook

Another former Buchenwald camp doctor, Erich Wagner, has been arrested. His name became known during the recent trial against Martin Sommer.

Preliminary proceedings were taken against the West Berlin dentist, Hermann Pook, who was the chief dentist at S.S. headquarters in Berlin. He often visited the dental sections of concentration camps, and was said to have removed gold fillings from the teeth of victims of the gas-chambers.

"MODEL MURDER"

At the Einsatzkommandosprozess at Ulm the former S.S. Obergruppenfuhrer and General der Waffen S.S. and Polizei, Erich von dem Bach-Zalewski, was a witness. He described the "model shooting" (Mustererschuss) of Jews and Communists in Minsk, which was carried out "absolutely correctly" because Himmler was present. Himmler, of all people, was sick. After the executions he was so horrified that he said: "No, it can't be done this way. We must find new and more humane methods of mass killings". Therefore, von dem Bach-Zalewski added, the gas-chambers were invented.

Bach-Zalewski also claimed that he had been under Nazi pressure, because his two sisters were married to Jews, and that when he once protested against the treatment of the Jews Himmler told him he should keep out of it as he had a "black spot" himself.

AMNESTY FOR OTTO JOHN

Federal President Heuss has granted an amnesty to Dr. Otto John, who was released from prison immediately. In December, 1956, he was sentenced to four years' penal servitude for high treason.

ANTI-SEMITISM IN GERMANY

More and more insulting letters are pouring in to the Central Office of the Jews in Germany. In Bonn, the Restitution Office receives baskets full of threatening letters. The same is true of the North and West German Radio after broadcasting pro-Jewish programmes.

In an advertisement in a West German newspaper, a person threatened to prosecute anybody spreading the rumour that he was a Jew. . . .

FASCIST INTERNATIONAL

"Defence of the Occident" was the motto of the Fascist International meeting held in Malmoe. This town has for a long time been a centre for anti-Semitic propaganda. Anti-Jewish pamphlets in a number of languages are sent from Malmoe to Germany, Austria, France, etc. The Fascist International headquarters are known as the "European Social Movement". One of its branches is officially registered in Vienna.

DOENITZ AND RAEDER ADDRESS MEETINGS

Former Grand Admiral Karl Doenitz, who was released from Spandau prison, recently addressed a meeting of 2,000 former members of the Navy, and glorified the "achievements" of the Nazi Navy. The other Grand Admiral, Erich Raeder, spoke to about 500 former members of the German Navy of the First World War.

FORMER WAFEN S.S. DRAW THE LINE

On behalf of 600,000 former members of the Waffen S.S., the former General Meyer condemned the brutalities of the S.S. Hauptscharfuhrer Martin Sommer. He called the "Henker von Buchenwald" a horrifying ghost of the past. He said at a mass meeting: "We feel a burning shame about these happenings". He rejected the idea that former members of the Waffen S.S. had facilitated Dr. Eisele's flight to Egypt, and declared: "We help all decent comrades. But where crime begins comradeship stops."

At a press conference Meyer emphasised the loyal relations of leading SPD politicians with former members of the Waffen S.S. honourable soldiers, but not criminals.

FIELD-MARSHAL SCHOERNER SENTENCED

Ferdinand Schoerner, once Hitler's youngest Field-Marshal, is serving a four and a half years' sentence for illegally ordering the execution of two officers and a lance-corporal in the last days of the war.

The Federal High Court rejected his appeal against the sentence, which was imposed after his conviction on a charge of homicide and two charges of attempted homicide.

Dr. Franz Moser, Schoerner's Counsel, has meantime filed a petition with the Munich Court for a retrial, and has asked for the serving of the sentence to be suspended. He claims that new evidence has become available since the trial in October, 1957.

WHAT HAPPENED TO "DEGENERATE ART"?

In the Federal Republic a list has now been compiled of all the "degenerate" works of art which were seized in Germany in 1937. According to former officials in Goebbels's Ministry of Propaganda, 12,000 engravings and 5,000 pictures and works of sculpture were confiscated in 101 German museums. Many of these pieces were sold abroad and are now dispersed all over the world. A few have been bought back by German museums.

About 1,000 paintings and nearly 4,000 water-colours and engravings were, however, unsaleable. In March 1939 they were piled in the courtyard of the headquarters of the Berlin fire brigade and were burnt.

KRIEGSOFFERVERSORGUNG FUER BERECHTIGTE IM AUSLAND

Die Kriegsofferverversorgung fuer Berechtigte im Ausland war durch das Gesetz zur Wiedergutmachung nationalsozialistischen Unrechts in der Kriegsofferverversorgung fuer Berechtigte im Ausland vom 3.8.53 (BGBl. S.843) geregelt worden. Die Frist zur Anmeldung auf Grund dieses Gesetzes war durch § 139 Bundesentschaedigungsgesetz 1956 bis zum 1.4.58 verlaengert worden.

Bei der Beratung des BEG 1956 hatte der Wiedergutmachungsausschuss der Erwartung Ausdruck gegeben, dass die Bestimmungen des Kriegsofferverversorgungsgesetzes fuer Berechtigte im Ausland den neuen Begriffsbestimmungen des BEG 56 angepasst werden. Diesem Wunsche traegt das neue

Bundesgesetz zur Wiedergutmachung nationalsozialistischen Unrechts in der Kriegsofferverversorgung fuer Berechtigte im Ausland vom 25.6.1958 (BGBl. S. 414)

Rechnung.

Dieses Gesetz sieht ebenso wie das Gesetz von 1953 eine EntschaeDIGUNG fuer eine durch nationalsozialistische Verfolgungsmassnahmen erfolgte Entziehung oder Nichtgewaehrung einer Kriegsofferversorgungsrente vor. Die Angleichung des Gesetzeswortlauts ergibt keine Erweiterung der Ansprueche, die ja im wesentlichen in einer Nachzahlung der vorenthaltenen Ansprueche und in einer Versorgung nach den Bestimmungen des Bundesversorgungsgesetzes bestehen.

Eine Besserstellung ist jedoch bezueglich des Anspruchs auf Heilbehandlung erfolgt. Hier wurden bisher nur die Kosten erstattet, die bei einer Heilbehandlung in Deutschland entstanden waeren. Das neue Gesetz bestimmt, dass fuer eine wegen der Folgen einer SchaeDIGUNG durchgefuehrte Heilbehandlung die entstandenen und nachgewiesenen notwendigen baren Auslagen bis zum dreifachen Betrage der Kosten erstattet werden koennen, die bei einer Behandlung in Deutschland entstanden waeren.

Die Auswirkung der Gesetze ist nicht gross, da es sich bei ausgewanderten Juden nur um Kriegsofferverletzungen aus dem ersten Weltkrieg 1914/1918 handelt. In der BegrueNDUNG zu dem Gesetz ist hierzu folgendes gesagt:

"Nach der letzten Statistik vom 31.12.56 erhalten 1052 Personen Versorgung und zwar 231 Geschaedigte, 278 Witwen, 3 Halbwaesen, 16 Elternteile und 2 Elternpaare. 297 Versorgungsantraege waren noch nicht erledigt."

Die Versorgung wird, wie bisher, nur auf Antrag gewaehrt. Die Antragsfrist laeuft am 30.6.1959 ab. Bisher schon gestellte Antraege brauchen nicht erneuert zu werden. Die Antraege sind bei dem zustaeNDigen Deutschen Konsulat zu stellen. Entscheidungsbefoehde ist fuer in England Lebende das Versorgungsamt in Hamburg.

OESTERREICHISCHE LEBENSVERSICHERUNGS-POLICEN

Das Oesterreichische Parlament hat vor kurzem ein Gesetz betreffend die "Regelung der im Deutschen Reiche eingezogenen Ansprueche aus Lebensversicherungen" (BGBl. 130/58) beschlossen. Ein diesbezieghcher Artikel wird in der Oktober-Ausgabe von "AJR Information" veroeffentlicht werden.

NATIONALISTIC STUDENTS

The Executive of the Federation of German Students has protested against the foundation of the Bund nationaler Studenten. The Executive declared that although the new organisation had only a small membership, their tendency was neo-Nazi. The students' committees at the German universities should do everything in their power to prevent the admission of this new organisation. Where permission had been granted, it should be withdrawn.

HERR SCHLITTER'S NEW POST

Oskar Schlitter, who was temporarily suspended by the Bonn Foreign Office after his wife was reported to have told German Embassy families in London that Britain was "an enemy country", was recently given a new post. At first he will work at the headquarters in Bonn rather than be sent abroad.

F. L. Brassloff

OESTERREICHISCHES KRIEGS- UND VERFOLGUNGSSCHAEDENGESETZ

Das oesterreichische Parlament hat am 25. Juni 1958 drei Gesetze erlassen, mit denen Fragenkomplexe der Entschädigung geregelt werden sollen:

1. das "Besatzungsschädengesetz" (ueber die Gewaehrung von Entschädigungen fuer Schaeden, die im Zusammenhang mit der Besetzung Oesterreichs durch die alliierten Maechte entstanden sind);
2. ein Gesetz, das finanzielle Hilfeleistungen an die sogenannten "Spaetheimkehrer" vorsieht (Kriegsgefangene, von den Alliierten angehaltene Personen, sowie emigrierte Opfer der nationalsozialistischen Verfolgung, die spaeterhin aus politischen oder militaerischen Gruenden von einer auslaendischen Macht festgenommen und angehalten wurden", wenn die Anhaltung ueber den 30. April 1949 dauerte, und sie nachher nach Oesterreich zurueckgekehrt sind, falls sie noch in Oesterreich leben und oesterreichische Staatsbuenger sind);
3. das Bundesgesetz ueber die Gewaehrung von Entschädigungen fuer durch Kriegseinwirkungen oder durch politische Verfolgung erlittene Schaeden an Hausrat und an zur Berufsausuebung erforderlichen Gegenstaenden (Kriegs- und Verfolgungsschädengesetz).

Nur des letztgenannte Gesetz (das im amtlichen Bundesgesetzblatt fuer die Republik Oesterreich vom 4. Juli 1958; 37. Stueck, Nr. 127 veroeffentlicht wurde) ist fuer den Personenkreis der aus Oesterreich stammenden juedischen Emigranten von Belang. Die nachfolgenden Ausfuehrungen sollen die Tragweite des Gesetzes und seine wesentlichen Bestimmungen darlegen, deren Auslegung im Verlaufe seiner praktischen Anwendung nicht vorgegriffen werden soll.

Das Kriegs- und Verfolgungsschädengesetz (KVSG) bezieht sich in gleicher Weise auf Kriegsschaeden, die durch unmittelbare Kriegseinwirkungen oder durch Handlungen von alliierten Streitkraefte entstanden sind und sogenannte "Verfolgungsschaeden". Dies hat seinen Grund darin, dass Oesterreich auf Grund des Staatsvertrages verpflichtet ist, den wegen ihrer Rasse oder Religion Verfolgten im gleichen Ausmass Entschädigung fuer durch "politische Massnahmen" in der nationalsozialistischen Aera entstandene Verluste zu gewaehren, wie sie oesterreichischen Staatsbuergern fuer Kriegsschaeden gegeben wird. Zur Geltendmachung von Anspruechen sind nur physische Personen (nicht also juristische Personen, wie z.B. Gesellschaften nach Handelsrecht) berechtigt. Es ist nicht erforderlich, dass sie die oesterreichische Staatsbuergerschaft besaessen oder besitzen. Sie muessen auch nicht mehr in Oesterreich wohnen. Wesentlich ist, dass sie den Schaden auf oesterreichischem Gebiet erlitten haben.

Ueberstieg das Einkommen des Geschaedigten im Jahre 1955 oe. S. 72.000 (das ist unter Zugrundelegung des derzeitigen Umrechnungskurses etwa £1.000 oder 3.100 U.S.A. dollars), so besteht kein Entschädigungsanspruch. Diese Einkommensgrenze wird fuer jedes im Juli 1958 unterhaltsberechtignte Kind des Geschaedigten um je 3.000 S. erhoeht. Bei der Einkommensberechnung sind Einkuenfte von im gemeinsamen Haushalt lebenden Ehegatten und Lebensgefaehrten hinzuzurechnen.

Ueberlebende Ehegatten und Kinder, die mit dem Geschaedigten bis zu seinem Ableben oder doch bis zu einer fruheren Trennung infolge der Verfolgungsmassnahmen zusammenlebten, sind nach Massgabe ihres Erbrechts anspruchsberechtigt.

Das Gesetz sieht Entschädigung fuer Sachschaeden infolge Wegnahme, Verlust und Zerstoeerung von Hausratsgegenstaenden vor. Ein solcher "Verlust" ist auch der durch die Zwangsmassnahmen erzwungene Verkauf, wenn der Erloes nicht in die freie Veruegung des Geschaedigten gelangte oder der Preis derart minimal war, dass er nicht als Entgelt angesehen werden kann. Dieser Sachverhalt wird insbesondere im Falle vieler juedischer Verfolgten zutreffen. Sie muessen sehr oft ihre Habe verkaufen um Steuerrueckstaende und die den Juden auferleg-

ten Sonderabgaben zu entrichten; um ihren Lebensunterhalt zu bestreiten, nachdem sie ihrer bisherigen Einkommensquellen verlustig gegangen waren und um die Reisekosten fuer die Emigration ins Ungewisse zu bestreiten. Nicht weniger haeufig ergab sich der "Verlust" daraus, dass sie ihr Hab und Gut im Stiche lassen mussten. "Wegnahme" erfolgte durch Beschlagnahme, aber auch durch Aktionen regelloser nationalsozialistischer und anderer Elemente.

Hausratsentschaedigung

Die Bemessung der Hausratsentschaedigung erfolgt auf Grund eines Punkte-Systems. Fuer jeden Hausratsgegenstand sind Berechnungspunkte festgesetzt, die mit je oe. S. 1,80 bewertet werden. Sie variieren von 6 Punkten fuer ein Divanpolster bis zu 350 Punkten fuer eine Sitz- und Schlaflecke. Die moegliche Hoechstpunktzahl haengt von der Grosse der Wohnung (Zahl der Wohn- und Nebenraeume) und der Zahl ihrer Bewohner zur Zeit des Eintritts des Schadens ab. So belaeuft sich beispielsweise die Hoechstentschaedigung fuer den Haurat einer aus zwei Zimmern, einem Kabinett, Kueche, Badezimmer und Vorzimmer bestehenden Wohnung, in der zwei Personen lebten, falls Haus-Tisch- und Bettwaesche und "kleiner Hausrat" mit verloren gegangen sind, auf 6000 Punkte, die einem Gegenwert von etwa oe. S. 10.800 entsprechen. Fuer jeden weiteren Bewohner erhoeht sich die Gesamtpunktzahl um 10 v.h.

Die Zuerkennung der Entschädigung haengt ferner vom Vorhandensein einer Mindestpunktzahl ab, die je nach der Hoehe des Einkommens des Geschaedigten (zusaetlich dessen seiner Gattin) im Jahre 1955 verschieden hoch angesetzt ist. Bei einem Einkommen bis zu oe. S. 48.000 (£660 bzw. 1845 U.S.A. dollars) muss mindestens ein Viertel der auf den jeweiligen Fall zutreffenden Hoechstpunktzahl erreicht werden; bei einem Einkommen bis zu oe. S. 72.000 etwa (£1.000 oder 3.100 U.S.A. dollars), das ja die Hoechstgrenze fuer eine Anspruchsberechtigung darstellt, ein Drittel dieser Punktzahl.

Im Falle von am 4. Juli 1958 70 Jahre alten Personen und von Personen, deren Einkommen im Jahre 1955 oe. S. 9.000 (oder deren Gegenwert) nicht ueberstieg, besteht die Voraussetzung des Vorliegens der "Mindestpunktzahl" nicht.

Es ist zu beachten, dass lediglich fuer Hausrat Entschädigung vorgesehen ist, und nicht etwa fuer Luxus- und Kunstgegenstaende, nicht einmal fuer Radioapparate!

Zur Berufsausuebung erforderliche Gegenstaende

Fuer die Wegnahme, den Verlust oder die Zerstoeerung von Einrichtungsgegenstaenden, Behelfen, Geraten und Maschinen, die zur Ausuebung eines freien Berufes oder zur Fuehrung eines gewerblichen (oder landwirtschaftlichen) Betriebes dienen, wird eine Entschädigung gewahrt, wenn sie fuer den Geschaedigten zur Berufsausuebung erforderlich waren, und zwar im Ausmass von zwei Drittel des gemeinen Wertes dieser Gegenstaende nach den Preisverhaeltnissen im Zeitpunkt der Festsetzung der Entschädigung. Bei einem Einkommen des Geschaedigten im Jahre 1955 bis zu oe. S. 48.000 muss wenigstens ein Viertel, bei einem Einkommen bis zu oe. S. 72.000 wenigstens

ein Drittel dieser Gegenstaende verloren oder zerstoert worden sein. Auch hier gilt die Beguenstigung fuer mindestens 70 Jahre alte Geschaedigte mit einem Jahreseinkommen unter oe. S. 9.000, sowie die Erhoehung der Einkommensgrenze fuer unterhaltsberechtignte Kinder. Der Hoechstbetrag dieser Entschädigung ist auf oe. S. 25.000 (£347 bzw. 961 U.S.A. dollars) festgesetzt.

Im Falle wirtschaftlicher Not infolge des Verlustes, der Wegnahme, oder der Zerstoeerung der zur Berufsausuebung erforderlichen Gegenstaende, sowie auch von Vorraten, Fertigwaren, Halbfabrikaten, Brennstoffen, Futtermitteln und Vieh, kann, wenn durch die Entschädigung keine entsprechende Milderung des Notstandes geschaffen wird, ein sogenannter "Haerteauegleich" zuerkannt werden. Er darf oe. S. 50.000 nicht uebersteigen.

Anrechnung anderer Leistungen

Von besonderer Bedeutung fuer aus Oesterreich emigrierte Verfolgte ist es, dass auf eine Entschädigung nach dem KVSG (wohl aber nicht auf den Haerteauegleich!) "einmalige Zuwendungen oder Leistungen anzurechnen sind, die der Geschaedigte aus Bundesmitteln oder sonst aus oeffentlichen Mitteln oder aus oeffentlichen Fonds wegen Massnahmen politischer Verfolgung, die ihn betroffen haben, erhalten hat oder erhaelt". Haftentschaedigungen, Beamtenentschaedigung sowie Zuwendungen oder Leistungen, die "ausschliesslich wegen Gesundheitsschaedigungen gewahrt werden, die durch Massnahmen politischer Verfolgung entstanden sind", werden von dieser Bestimmung nicht erfasst.

Es werden daher die Zuwendungen durch den Hilfsfonds angerechnet werden—mit der offenkundigen Ausnahme der Leistungen an Verfolgte, die eine dauernde Gesundheitsschaedigung als Folge einer Haft oder Misshandlung erlitten haben, und hierdurch in ihrer Erwerbsfaehigkeit gemindert sind, sowie der Leistungen an Witwen nach Verfolgten, die in der Haft oder durch Misshandlung gestorben sind (Einreihungsgruppe A des Hilfsfonds). Ferner wird der Zuschlag von oe. S. 10.000, der dauernd erwerbsunfaehigen Verfolgten vom Hilfsfonds gewahrt wird, wenn sie mindestens ein Jahr (sofern die Haft mit besonders schweren koerperlichen oder seelischen Leiden verbunden war mindestens sechs Monate) in Haft waren, von der Anrechnung ausgenommen werden (Einreihungsgruppe B des Hilfsfonds).

Auf diese Weise werden fuer viele Geschaedigte die Chancen, eine Entschädigung fuer den Schaden an Hausrat und den zur Berufsausuebung erforderlichen Gegenstaende zu erhalten, zunichte gemacht—eine sehr ernstliche Benachteiligung, deren Beseitigung durch baldige kuenftige Gesetzgebung dringlich gefordert werden muss. Fuer aus Oesterreich stammende Verfolgte, deren Antraege auf Zuwendungen vom Hilfsfonds nicht oder nicht voll beruecksichtigt werden sollten, eroeffnet sich immerhin durch das KVSG in seiner derzeitigen Fassung eine neue Anspruchsmoeglichkeit, ebenso fuer diejenigen, die es unterlassen haben, fristgerecht eine Zuwendung vom Hilfsfonds zu beanspruchen.

Fristen und Verfahren

Die Frist zur Anmeldung von Anspruechen auf Entschädigung und auf einen Haerteauegleich laeuft am 30. Juni 1959 ab. Zur Antragstellung werden amtlich aufgelegte Formulare zu benuetzen sein. (Sie werden zuverlaessigen Informationen zufolge etwa Mitte September 1958 ausgegeben

Fortsetzung auf S. 4 Spalte 1

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GOTTFRIED KELLER AND THE JEWS

Gottfried Keller's attitude towards the Jews underwent great changes during his long life. On going through his letters collected and published by Ermatinger, we meet some rather unkind remarks in his Berlin period, and at first there was no great change after his return to Zürich—only a slight turn towards sarcasm. For instance, he once wrote of a flea which was apparently of Jewish origin as suddenly it stopped stinging on Friday night. But gradually there came about a remarkable change. On July 24th, 1882, he wrote to Marie Melos, one of his old sweethearts: "I celebrated my birthday (July 19th) with three Jewesses from Munich, grandmother, mother and daughter, and when we had our dinner in a restaurant, a fourth one joined us, and I sat among those oriental ladies like old Abraham." At about the same time he wrote to his friend Storm answering the latter's anti-Semitic attacks on Georg Ebers: "That he is a Jew is quite beside the point. Going by my own experiences and observations there are for each noisy and arrogant Jew two Christians of the same kind, Swiss included." More definite is his letter to Marie von Fritsch dated August 13th, 1882, concerning Otto Brahm, then a journalist, later to become a famous stage manager: "He is a cultured and intelligent Jew and full of pure benevolence like the famous Jews of the eighteenth century."

This brings us to Gottfried Keller's personal relations with Jews. From the very start Jews recognised Keller's genius. Berthold Auerbach,

Otto Brahm, Georg Brandes and Emil Kuh always praised him as a great poet and narrator. Auerbach in his *Volkskalender* (Popular Calendar) published Keller's "Das Fähnlein der Sieben Aufrechten", included much later in *Zürcher Novellen*. Rodenberg* published three of Keller's main works in *Die Deutsche Rundschau*: "Zürcher Novellen", "Das Sinngedicht" and "Martin Salander". Keller used to be rather outspoken in his complaints about his publishers, above all about Vieweg, the publisher of "Der Grüne Heinrich", but he never argued with Auerbach and Rodenberg when writing to them, as close friendship tied them together. Keller's letters to Rodenberg and his wife became more and more cordial and intimate; he opened his mind to them without any restraint. Another great friend of his was that half-Jewish poet and novelist Paul Heyse, forgotten today save for his poems for Hugo Wolf's "Spanisches Liederbuch", but one of the most popular writers of that time. Keller, too, praised his poetry; he also appreciated his human qualities. It was on Heyse's advice that he changed the title of his last novel from "Excelsior" to "Martin Salander". Auerbach likewise influenced Keller's writing. The story "Regine" in "Das Sinngedicht" corresponds with Auerbach's "Die Frau Professorin".

But it was the Austrian Jew, Emil Kuh, well known for his friendship with Friedrich Hebbel, who occupied the most important place in Keller's life. Strange to say, they never saw each other, although they planned a meeting now and again. Perhaps Keller disliked the idea of staying with the man to whom he had revealed so much of his inner self. It is for this reason that the correspondence between Keller and Kuh (1871-77) is so significant. Keller's letters to his old friends, Hettner, Petersen and Exner, it is true, are warmer and more intimate, and in his letters to Storm he shows his deep fondness above all in connection with the latter's poetry. His own problems, the human and the artistic ones, he revealed only in his letters to Emil Kuh. As a catalogue of their correspondence would involve a discussion of Keller's whole works, only two letters may be mentioned as examples. In the one he writes about the Austrian playwright Franz Grillparzer: "Had he left home and gone abroad he would have been shaped there, returning home fully matured". In these words Keller is more than Grillparzer's critic. It is his own achievement which he misses in Grillparzer's development. For one of the favourite themes in his books is to go away when young and immature, and to come back ripened by experience and suffering. It is the idea developed in "Der Grüne Heinrich", "Pankraz der Schmoller", "Das Sinngedicht"; Keller himself adhered to this maxim.

The mood of the letter dated July 28th, 1872, is different, showing Keller's simplicity, self-criticism and irony: "I am not a lion, but a short, stout fellow who goes to his pub at 9 p.m. and to bed at midnight like the old bachelor that I am". Emil Kuh was not only a father confessor to Keller, but he also influenced his work. It was on his suggestion that Keller wrote the second edition of "Der Grüne Heinrich", altering the

* His name was originally Levy.

first version. Whether it was an improvement or not cannot be discussed here.

The intimate relations with his Jewish friends did not make Keller blind to unpleasant traits shown by Jews. He spoke, for instance, rather sharply of Fanny Lewald and Rahel Varnhagen, both of Jewish extraction and much admired at that time.

All these details do not reveal what Keller really thought of the Jewish problem. It will be a surprise to learn his attitude from his activity as a Staatsschreiber (Cantonal Secretary) of Zürich. When the Canton gave the Jews full equality Keller wrote his famous draft of the "Erstes Bettagsmandat", First Mandate for the Day of Prayer (the draft had not been approved by the Council). These are Keller's words destined for the Canton of Zürich:

"As for the Cantonal legislature let us mention one short, but important law. The Great Council, elected by you, has, in a few regulations, relieved the Jews, outlawed for centuries, from their old restrictions, and none of you has protested. By this law, necessary by reasons both of humanity and policy, you will approach the God of Love and reconciliation on the next Day of Prayer. It will be for you to give the written law life and a useful meaning by meeting the estranged and persecuted ones with kindness, and to assist them in starting a new life. What years of persecution and contempt have not accomplished, love will do. Their minds rigid in habits and views, will soften, their foibles will turn into useful faculties and, instead of making damage caused by blindness and the spirit of persecution, you will enrich the country."

GERMAN JEWS IN SOUTH AFRICA

Mr. F. M. Rosenthal, editor of the *Jewish Family Magazine*, published in Johannesburg in German, paid a visit to London and gave some interesting information on the position of the immigrants over there.

He stated that there were altogether about 9,000 Jews from German-speaking countries, most of whom lived in Johannesburg. The majority had emigrated to South Africa between 1934 and 1936. They had been most generously helped by the indigenous Jewish population, which had established a special fund for German Jewry.

After the pogroms of November, 1938, there was a further influx, this time of the parents of the immigrants. It was during this period that an Old Age Home for them known as "Our Parents' Home" was founded which, in the course of time, was replaced by a magnificent new building. Many German Jews had volunteered for the South African Armed Forces during the war, and some had made the supreme sacrifice.

The immigrants have been absorbed in the economic field, and to some extent have taken an important part in the development of industries and trades such as the food and fashion trades and the metal industry.

Mr. Rosenthal also stressed the sympathetic and understanding attitude which had always been shown towards the new immigrants by the South African Jewish Board of Deputies. The present Board included two Deputies of German-Jewish origin.

OESTERREICHISCHES VERFOLGUNGSSCHAEDENGESETZ

Fortsetzung von S. 3

werden.) Die Anmeldung hat bei der Finanzlandesdirektion zu erfolgen, in deren Amtsbereich sich die Sachen befanden, fuer die EntschaeDIGUNG oder Haerteausgleich beansprucht wird, d.i. in der Regel der seinerzeitige Wohnort des Geschaedigten. Das in den Antraegen gemachte Vorbringen wird gemass den Bestimmungen des allgemeinen Verwaltungsverfahren durch Beweise belegt werden muessen.

Die Finanzlandesdirektion wird dem Geschaedigten, falls und insoweit sie sein Begehren fuer begruetet ansieht, einen EntschaeDIGungsbetrag anbieten. Im Falle einer Einigung ist die Angelegenheit beendet. Andernfalls—wenn es zu keiner Einigung und nicht einmal zu einem Angebot einer EntschaeDIGUNG kommt—wird der Geschaedigte innerhalb einer Frist von sechs Monaten, deren Beginn durch das Finanzministerium festgesetzt werden wird, den Anspruch vor einer beim Ministerium errichteten Bundesentschaedigungskommission geltend machen koennen. Eine einzige Frist, nach deren fruchtlosem Ablauf die Kommission angerufen werden kann, ist bereits im Gesetz fixiert worden: fuer mindestens 70 Jahre alte Personen und solche, deren Einkuenfte im Jahre 1955 nicht uebersteigen, beginnt sie am 30. Juni 1959. Fuer andere Antragsteller sollen die Fristen generell nach Einkommenskategorien festgesetzt werden, sodass die Beduerftigeren zuerst beruecksichtigt werden.

Die Finanzlandesdirektion wird Ansuchen auf einen Haerteausgleich, die bei ihr bis zum Ende des Jahres 1958 einlangen, bis zum 31. Maerz 1959 der Bundesentschaedigungskommission vorlegen. Spaeter innerhalb der Anmeldefrist bis 30. Juni 1959 einlangende Ansuchen werden der Kommission bis zum 31. Dezember 1959 vorzulegen sein. Die Kommission wird nach Massgabe der im Budget hierfuer ausgeworfenen Mittel die Auswahl unter den Haertefaelen treffen.

Kritik an den Bestimmungen des Gesetzes wurde von vielen Seiten erhoben. Wer eine umfassende und grosszuegige Wiedergutmachung erwartete, muss enttaeuscht sein. Das KVSG ist eine Sozialmassnahme beschaenkten Charakters, die verbesserungsfahig und—beduerftig ist.

Der Austrian Desk des United Restitution Office, 183/89, Finchley Road, N.W.3, wird Interessenten auch in KVSG—Faellen beraten; sobald die amtlichen Antragsformulare eingelangt sein werden, wird dies in der AJR Information bekanntgegeben werden.

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ARAB EDUCATION IN ISRAEL

The other day an interesting item appeared in the press. Various organisations and individuals in Israel and the United States have enabled a blind Arab student at the Hebrew University, by the name of Fareed Hay, to devote a year of study at Columbia University's Teachers' College. Himself blind from birth, he is eager to work among the handicapped in the Arab communities, so that they can make a useful contribution to the country. It is with this aim in view that he is going to Columbia to acquire the necessary training and experience.

Yet another news story recently drew public attention to Arab education. The first Bedouin in Israel to choose a medical career enrolled at the Pre-Medical (Nursing) School in Beersheba. He is 19-year-old Khalil Hama al-Ugbi, who, after attending a secondary school in Nazareth, became assistant to a district physician in Beersheba. Upon completion of his course the young man plans to go to the Medical School of the Hebrew University.

Altogether there are 57 Arab Israelis studying at the Hebrew University in Jerusalem, and another twelve at the Haifa Technion. Arab education in Israel has undergone a fundamental change since the time of the British Mandate over Palestine. There is now a school in virtually every Arab village in the country, and three times as many pupils attend them as did ten years ago. Then the Arab village schools usually comprised five grades or less, with only one or two teachers for the entire school. Rarely did girls go to school beyond the first two or three grades.

Now 40,734 Arab pupils (of whom 37 per cent are girls) are attending school. Of these, almost 4,000 go to Government kindergartens; over 26,000 to 116 Government elementary schools (8 grades); 942 to five Government-supervised secondary

schools (27 classes); and over 9,000 pupils are studying in private schools, such as Christian community schools.

With the introduction of compulsory elementary education for the entire country, the number of Arab pupils in Israel rose by 8 per cent in the past year alone. The ratio is now one pupil for every five Arab inhabitants, compared with one in every fifteen during the British administration. The 31,316 children in Government-owned schools are instructed by 1,020 teachers, one-fourth of whom are women.

A major development this year has been the raising of teaching standards. Several hundred Arab teachers have passed qualifying examinations. In Acre and Nazareth advanced courses for the teaching profession have been set up. At the same time, pre-vocational classes have been opened in Arab schools in Haifa, Nazareth, and Acre.

The educational authorities have also instituted a nation-wide revision of the teaching curriculum in Arab schools. The publication of Arabic textbooks, including vocational text-books, has been speeded up, and teachers are encouraged to help prepare them. One group of Arab teachers has completed the writing of Arab readers for elementary grades. An anthology of Arabic literature for use in high schools will shortly appear.

H.F.

CULTURAL NEWS

A JEWISH MYSTERY PLAY

The South German Radio Stuttgart, in its series "Radio Essay", recently broadcast Nelly Sachs's "Eli, ein Mysterienspiel vom Leiden Israels". The poetical play is influenced by Chassidic mysticism and was written in 1943-44. With its short scenes it is reminiscent of Buechner's "Wozzek". The author who lives in Sweden, published the play there in a limited edition of 200 copies. It describes the sufferings of the Jewish people, but at the same time their inner strength, their confidence, and never-dying religious faith.

The North German Radio has also broadcast the play. The Swedish Radio commissioned a translation and it will probably be translated into Hebrew.

YIDDISH THEATRE IN GERMANY

The Israeli Yiddish Musical Comedy Theatre, under the direction of Max Morrison, is touring the Federal Republic. Amongst other towns, they have performed in Stuttgart, Frankfurt and Cologne.

LEO BAECK PRIZE 1958

The Central Council of the Jews in Germany, who, jointly with the Zentralwohlfahrtsstelle, has founded the Leo Baeck Prize, has published the names of the members of the jury. They are: Mrs. Ruth Berlak (London), Rabbi Dr. Robert R. Geis (Karlsruhe), Professor Dr. Horkheimer (Frankfurt), Dr. Ellen Littmann (London), Professor Dr. Rengstorf (Muenster), a member of the Executive of the Central Council and of the Zentralwohlfahrtsstelle. Dr. Hans Lamm is the Secretary.

The prizewinner will be declared on November 2, 1958, the second anniversary of Dr. Baeck's death.

All details concerning the prize can be obtained from Kulturdezernat des Zentralrats der Juden in Deutschland, Düsseldorf 10, Fischerstr. 49.

"TALES OF HOFFMANN" IN EAST GERMANY

Walter Felsenstein, of the Komische Oper in East Berlin, is considered to be one of the greatest producers of opera in our time. His production of Offenbach's "Tales of Hoffmann" on which the East German régime lavished more than a million marks, was an outstanding achievement. The East German DEFA is preparing a shortened film version of the performance.

ANGLO-JUDAICA

Socialists and Israel

The Labour Party's sympathies for the cause of Israel were reaffirmed by several of its leaders. "We have one moral responsibility in the Middle East, and that is Israel", said Mr. R. H. S. Crossman during a recent Parliamentary debate. He insisted that "we must make it absolutely clear that if we withdraw militarily from the Middle East we are committed to the defence of Israel against aggression".

Another Socialist M.P., Mr. Anthony Greenwood, called for determination not to meet legitimate Arab demands "at the expense of the integrity and security of the State of Israel".

An unexpectedly discordant note was struck by Earl Attlee, the former Prime Minister, who shocked the House of Lords by declaring that, from purely British interests, the creation of the Jewish national home had been a mistake. "But it has been done", he went on, "and we cannot now allow Israel to be swept away."

Earl Attlee was at once countered by a Jewish Labour Peer, Lord Silkin, who thought the establishment of the Jewish national home had been "one of the greatest acts of statesmanship this country has ever embarked upon". *The Jewish Chronicle* likewise spurned the attempt to seek a "scapegoat" that would "appease the enemies of Israel."

Among resolutions to be placed before the Labour Party's annual conference this month is one which expresses "the utmost anxiety" at "the growth in this country of anti-Semitism and general hostility to strangers, whether they be minorities or incomers from other parts of Great Britain."

Emancipation and After

Pride in the existence of the State of Israel was avowed by Sir Henry d'Avigdor-Goldsmid, the Jewish Conservative M.P., as he made an address at the Maccabæans' dinner in honour of the Centenary of Jewish Emancipation. While a hundred years ago, he said, there was no one to speak for the Jews, today there was Israel, and British Jews must feel complete loyalty and association with what was going on in that country. He thought that, generally, this was the view of the British Parliament.

A pertinent reflection on the passage of time since emancipation was achieved in 1858, appeared in a *Jewish Chronicle* editorial. Fifty years ago, it explained, "men might assume that 1858 was the consummation of Jewish history, and that for Jews less favourably placed than those of this country the boon of emancipation might be delayed, but would surely come. That the tide would actually turn was hardly foreseeable. In 1958 that degree of certainty is impossible."

Scientific Education

The Isaac Wolfson Foundation, which has undertaken grants amounting to £1,000,000 from its capital fund of approximately £6,000,000, has been enlarged. Its present policy is primarily concerned with the advancement of scientific and technological education and medical research in the British Commonwealth.

A Jewish scientist, Dr. Nyman Levin, was appointed Deputy Director of the Atomic Weapons Research Establishment, Aldermaston. As an electronics expert he was formerly Superintendent of the Admiralty Gunnery Establishment near Portland, and helped to develop the underwater television camera.

Reform's New Senior Minister

The new Senior Minister of the West London (Reform) Synagogue of British Jews is Rabbi Werner van der Zyl. The induction service took place on July 28th.

The number of Jewish refugees from Egypt registered with the Jewish Refugees' Committee is still about 2,000. They are expected soon to be out of camps and in their own accommodation.

Elath Visits Lads' Brigade

The Israeli Ambassador, Mr. E. Elath, paid a visit to the Jewish Lads' Brigade camp at Walmer, Kent. In his address he said he found the rare combination of discipline and freedom and the lack of regimentation that existed in the camp a particularly praiseworthy quality. A blue and white flag was hoisted in his honour, for the first time in the camp.



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BOOK REVIEWS

ROBERT NEUMANN'S LATEST NOVEL

Robert Neumann's form of literary criticism is the parody. Whenever his name is mentioned we think first of his collections "Mit fremden Federn" and "Unter fremder Flagge", but he has also been a literary critic for many years and a particularly severe one when dealing with historical novels.

His novel of the Hungarian Revolution of 1848*—if we discount his early, unfortunately never reprinted sketches "Passion"—is his first attempt in this field. He does not make too much use of dialogue, often the cause of badly drawn portraits of historical characters. Although conversations are by no means absent in his story, they are hardly ever conducted by the historical *dramatis personae* themselves. Neumann's gift of parody proves most helpful: the common people talk à la Mikosch, the aristocracy à la Molnar.

The hero is not Ludwig Kossuth (to whom Otto Zarek devoted a scholarly monograph when he was a refugee in Hungary) but an outsider, the highwayman Sandor Rosa—another Robin Hood—who robs the rich on behalf of the poor.

Sandor is not only the most daring of robbers; he is also a man who loved much and was himself much loved. Yet the great passion of Sandor's life was Kossuth, the popular lawyer and later President of the Republic. Sandor had an unshakable loyalty towards this unheroic hero. He considered Kossuth a fighter for his own right. For this horse-dealer shared not only Michael Kohlhaas's profession but also the latter's urge to take the law into his own hands. At first Sandor was not concerned about Hungary and the revolution. His first visit to Kossuth was paid after he had witnessed the assault in an inn by Austrian officers of a woman unknown to him. At the beginning Kossuth did not show much interest in the case, but he warmed up as soon as he discovered the political implications involved.

Sandor's career as a highwayman and his eventual promotion to becoming a general resulted in a temporary merging of the two men's destinies. Neumann unfolds a large panorama in many short and colourful scenes. An integrated entity is achieved with great craftsmanship. The author does not forget that Kossuth was an advocate of the emancipation of the Jews. He introduces as Kossuth's partisan the journalist Marie-Francois Lewy, who chose his first names from Voltaire. Like the poet Petöfi, Léwy died on the battlefield—but without having achieved Petöfi's fame.

Neumann knows that his pathos would only make us laugh. Therefore his narrative has an ironical tone throughout. However, he never lets us forget that the points at issue are serious matters such as freedom and justice. He has no illusions about the trifling, even petty, motives which are so often the mainspring of "great" history. The portrait of the young Emperor Franz Joseph is as impressive as it is in Joseph Roth's "Radetzki marsch". Sandor Rosa intended to kidnap him and was sentenced to life imprisonment for attempted murder. The episode of his discharge after twenty years, when he received a reprieve from the Emperor, is a typical example of Robert Neumann's humour: the gaoler at Kufstein postponed Sandor's discharge for one day in order to receive the tips he would get when he showed the popular robber to Sunday visitors.

Neumann has mastered the grand style without sacrificing the easy flow of his story telling. Both the theme and the scene of his novel are most topical.

As its first version came out at the beginning of the war in this country, I wonder whether it might not have inspired the dramatist Christopher Fry to choose the Hungarian milieu of 1848 for his play "The Dark is Light Enough"?

LUTZ WELTMANN.

* Robert Neumann "Die Freiheit und der General" (Kurt Desch, München, DM14.80).

POLITICS AND MUSIC

Paul Riesenfeld, well known as a scholar, critic, pedagogue and composer in pre-Nazi Germany and now in Israel, has recorded some of the experiences of a long and rich life.* The wealth of his ideas and the sincerity of his outlook will captivate the reader, even if he cannot always agree with him. The book is divided into two parts. The first, "Stoffsammlung" (Material), provides even the well-educated layman with an immense fund of knowledge. How many people know that Palestrina's *Missa Papae Marcelli* was commissioned by the Council of Trent, that Handel's *Water Music* celebrated King George the First's entry into London on the Thames in 1714, that the model of Raphael's Apollo, the central figure of his great wall painting in the Sistine Chapel in Rome, was the Jewish violoncellist, Jacopo Sansevero, or that Pope Leo X made the Jewish musician Giovan Maria a Count, giving him a small town as his realm?

The second part, "Die musikalischen Ausdrucksformen" (Modes of Musical Expression), is completely different. Generally speaking, it is a vehement attack on modern music, based on the author's bias towards musical romanticism. What has this to do with politics? The author detests the tyranny of influential musical circles, who do not tolerate any modern music except atonal works. He sees this attitude as analogous to the political despotism of Nazidom and Bolshevism, both of which destroyed individualism and liberty of thought.

The author will, no doubt, meet with strong opposition on the part of many reputable musicians and scholars. Needless to say, this detracts not at all from the value of the book. We must, above all, acknowledge the author's courage in voicing so uncompromisingly an unpopular opinion.

PAUL WOHLFARTH.

* Paul Riesenfeld: "Politik und Musik. Von grossen Zeitaltern zu kleinen Gleichschaltern." Lidor Printing Press, Tel Aviv, 1958. 110 pages.

SHOLOM ALEICHEM IN ENGLISH

The name of Sholom Aleichem is connected with the whole background of Jewish culture. There were a few Yiddish writers, amongst them Peretz and Sholom Asch, who were the backbone of that culture and, with their passing, Yiddish literature is not only impoverished but is at the end of an era. Yiddish, as a specific language and as a culture, is fast dying out and Hebrew is today taking its place. This is a great loss, since nothing can capture the distinct flavour of Jewishness and of the "old country" as did these writers.

The translation of Sholom Aleichem's tales* by Julius and Frances Butwin has thus performed a great service to many Jewish people who, although brought up in Judaism, have no knowledge of the Yiddish language. It is also hoped that it will make for greater understanding by non-Jews for these stories, which, although they deal with East European Jews, are the stories of the little people all over the world. English-speaking persons, both Jews and non-Jews, will have an opportunity to understand the background of these people, and will be able to appreciate the unique wit and humour which Sholom Aleichem, more than any other Yiddish writer, has preserved for all time.

But no translation can really give the essence of the actual Yiddishness. Indeed, who can translate a Yiddish curse? The curse which sounds monstrous in English, but in the original Yiddish is but the expression of love which gives vent in bitterness at the cruel and poverty-stricken life these people suffered. Who can translate the delicate variations on the word "Nu"? The particular Yiddish trait of answering a question with another: "What's happening in the world?" "What should happen? It's still the same old world", must be lost on those readers who have not themselves known that background.

For this reason it seems that stories of the sort

* "The Old Country," translated by Julius and Frances Butwin. Andre Deutsch, 18s.

Sholom Aleichem wrote, about the little people and their day-to-day lives, their strivings against the bitterness of fate and their ability to turn the events of their incredibly hard lot into humour, must to a large extent suffer in the translation far more than translations of any other language.

But this disadvantage is slight. Each of the stories is a little gem, and reads at our hearts even as we laugh, as does the best of Charlie Chaplin. In the panorama of a Jewish village under the Czarist régime each character is brought to vivid life and is imbued with an inherent nobility. They speak the universal language of humour born out of centuries of suffering, and of the fine thread of courage latent in all down-trodden peoples.

For someone like me who was weaned on these tales and who time and again saw brought to life on the stage the pathos of "Tevye the Milkchiker" (one of Sholom Aleichem's main characters), with all the trials and tribulations of pogroms and poverty which he and his family and their compatriots went through, Tevye still remains a living symbol. He and his people rebelled against their fate and did not lightly accept the fact that the poor are allowed to live, nay, exist, only by suffering.

Any English-speaking person with a dim nostalgia for the "old country", or with a desire to learn more about the lives of the East European Jewish population at the beginning of the century, would do well to read this book of short stories, and will find it profitable and interesting reading.

ANNE RUBIN.

THE ART OF THE APHORISM

Dr. Hans Margolius, one-time librarian of a public library in Berlin and now acting in the same capacity at the library of the Miami University's Institute of Economic Research, has specialised in editing aphorisms.

The aphorism (a short, pithy maxim or definition) is one of the oldest species of literature. We find aphorisms in the Bible, in the literature of the Far East and in the ancient Greek and Roman writings.

"A burnt child dreads the fire" is a proverb. When Goethe adds: "An old man who has often been singed is afraid to go and warm himself", this proverb is developed into an aphorism. The maxim is of the same family and the border-line is difficult to draw; the latter being more or less a product of thought and the former being a product of life which is put into the written word.

Whilst compiling aphorisms in such a way that we may study the essence of aphorism as a form of art and a special means of expression, Margolius is particularly interested in aphorisms as ethical confessions. His own aphorisms are of such a nature and compare favourably with those which he, a former student at the High School for the Science of Judaism in Berlin, selected from the writings of Jewish and other thinkers such as Hermann Cohen, Martin Buber, Leo Baeck, Richard Beer-Hofmann, Ludwig Strauss, Goethe, Nietzsche, Lichtenberg, Thomas Mann and Albert Schweitzer, to mention only a few.

His latest work, preceded on a smaller scale by "Kräfte des Guten" (36 pp., Leonhard Friedrich Verlag, Pymont), is "Aphorismen zur Ethik", handsomely published by Lambert Schneider, Heidelberg (96 pp.). Two volumes—"Aphorisms of World Literature" and "Aphorisms of our Time" are to follow.

"Aphorismen zur Ethik" is a book of natural growth, rather than a compilation. The author believes, with Lichtenberg, that if one gathered all good ideas during one's lifetime, a worth-while book would be the outcome. "Every man is, at least once in a year, a genius". From this Margolius draws the moral that there is not a single book which does not contain at least one good idea—at least one useful thought from which we may learn—and he wishes us to share these gems with him.

When he comments on the aphorisms he quotes, we feel as though he were addressing us personally in a conversation. Reading the aphorisms of the other thinkers we feel as though we were observing sketches jotted down by great masters and revealing the first seed of their works.

The review of a book on aphorisms must be short and it is best in the form of an aphorism. Here it is: "Collection is Selection".

L.W.

MUNICH AND ITS JEWS

A Book of Values and Memories

I do not think there were ever more than 13,000 of us, the Jews of Munich; but we felt that we were an integral and important part of the town, of the Upper Bavarian landscape, culture and history. There was so much more than what murder and deportation, arson and expulsion could destroy.

We have had to wait for two anniversaries, the 800th of the foundation of Munich and the 20th of the destruction of its main synagogue, until the story of the Munich Jews has taken the form of a book. It is entitled, cautiously and modestly, "Von Juden in München" (Ner-Tamid Verlag, Munich, 1958, DM 24.80), and it is an anthology, brilliantly and resourcefully edited by Hans Lamm, the well-known *Judaica* writer and historian. Instead of compiling a stodgy, encyclopaedic volume, giving chapter and verse on all the major and minor developments concerning the Jewish community in Munich, he has assembled an imposing array of authors, Jewish and non-Jewish, who have contributed their stories and memories, their reports and studies on many aspects of the subject in such an entertaining, fascinating and lively way that the book makes excellent reading quite apart from its local and topical interest.

There are nearly 120 contributions by as many authors, most of them famous, and many of them specialists in the field they cover. Leo Baerwald, from 1918 to 1940 Rabbi of the Munich Congregation, tells the history of Munich's Jewish citizens, from Abraham, *der Münicher*—the first of them to be mentioned in a document of 1229—to the desperate days of the *Endlösung*. Among the excellent illustrations of the book there are some from the *Machsor* manuscripts (fifteenth century) in the Bavarian State Library. Other contributions deal with a variety of chapters from the modern history of Munich's Jews: their part in the *Räterepublik* of 1919, the rise of artificially fostered anti-Semitism in pre-Hitler days, the last hours of the synagogue; Professor Willstätter explains the reasons for his resignation; Cardinal Faulhaber's powerful sermon on Jews and Christians (1933) and Erich Kästner's speech on the anniversary of the burning of the books (1958) are included; Kurt Grossmann recalls incidents of personal heroism under Hitler, and Chaim Weizmann writes about his last nostalgic visit to Munich in 1932.

The major part of the book, which I liked most, is entitled "Encounters—People and Ideas". It is full of precious anecdotal material. Prince Constantine of Bavaria tells the story of Nanette Kaula, the beautiful Jewess whom his ancestor, King Louis I, had painted by Stieler for his Gallery of Beauties. She married a Hamburg merchant by the name of Heine (probably some relative of Heinrich), and years later Nanette saw the King again. "Doesn't your Majesty recognise me?" asked Frau Heine, now a middle-aged madam. "Your Majesty graciously had my portrait painted." Louis looked at her and shook his head: "Tät's nimmer! Tät's nimmer!"

Jakob Wassermann recalls the early days of that great humorous magazine, *Simplizissimus* ("One day Wedekind appeared, every inch a circus ring-

master, with four beards in his face . . ."); there are Th. Th. Heine's first cover picture and his poster for the "Elf Scharfrichter" in the book, as well as—surprisingly—an excellent short story by Leo Baeck, his first literary work, which was published in the *Simplizissimus* in 1896. Wilhelm Hausenstein writes about Kurt Eisner, the murdered first Prime Minister of the Bavarian Republic, and Martin Buber about Gustav Landauer, who was beaten to death by Munich's "liberators" in 1919. Thomas Mann contributes a most charming tribute to Lion Feuchtwanger, with whom he made friends not in Munich but in California, and describes Feuchtwanger's quaint system of writing historical novels; and Feuchtwanger himself writes a splendid essay on the Jewish "sense of history".

Poets and Writers

No less than three Jewish writers—Polgar, Kerr and Tucholsky—analyse the weird humour of that Munich genius, Karl Valentin. I was particularly glad to see that Lamm has included short pieces by two *Wahlmünchner*, Manfred Sturmman, the poet, and Karl Ettliger, the immortal "Karlchen" of the *Jugend*. Karl Wolfskehl appears with two poems; his work is evaluated by three writers, and two more recall encounters with him. Herbert Günther writes about Bruno Frank; Albert Einstein's letter to the Bavarian Academy of Sciences (1933), Possart's portrait of Hermann Levi, Max Halbe's reminiscences of Franz Herzfeld, Mendelssohn's letter to Goethe about Munich, Schalom Ben-Chorin's nostalgic verses—all this and much more is in Lamm's anthology. It would take up a good deal of space only to mention some of the other contributors, dead and living, Jewish and non-Jewish; but here are a few: Eugen Spiro, Moritz Goldstein, Nahum Goldmann, Julius Moritz Bonn, Max Reinhardt, Annette Kolb, Hans Brandenburg, Willy Haas, Stefan Zweig, Julius Bab, Ludwig Thoma, Eugen Roth, Erich Kuby, Alfred Einstein, Emil Preetorius, Hermann Sinzheimer, Arnold Zweig. Finally, Munich's present Mayor, Thomas Wimmer, recalls numerous personal friends among the Jews of pre-Nazi Munich, but he admits that he finds it difficult to identify them as such in his memory "because one was hardly aware of the fact that one's neighbour or business partner was Jewish". Good or bad, this was indeed the most striking aspect of the integration (as opposed to assimilation) of the Jews in old Munich.

This is a book that does more than revive memories; it restates values, and it re-creates the atmosphere of days that will never return. Its publication has been made possible through the help given by the municipality of Munich, the Bavarian Government, the Bavarian Radio Network and a number of banking and industrial firms. Its importance as a work of reference is enhanced by comprehensive biographical notes on its contributors and a good bibliography. I have not enjoyed a book so much for a long time; but perhaps one has to be a Jew from Munich to be able to appreciate its flavour to the full.

EGON LARSEN.

Old Acquaintances

"*Marginalia*":—In spite of the protests of the Jewish community in Germany, Peter Goldbaum, son of the once well-known lawyer Wenzel Goldbaum, is to produce a "Jud Süß" film based on Lion Feuchtwanger's famous novel, with O. W. Fischer in the lead. Goldbaum has stated that the approach will be different to that of Veit Harlan's notorious film. Dieterle has denied rumours that he will be the director.—Viennese Hans Weigel, a returnee from Switzerland, has edited the life story of actor Werner Krauss. To prove that he never was an anti-Semite, Krauss underlines his many connections with Jews. His story is, however, not convincing. Neither Carl Zuckmayer, who wrote the preface to the book, nor Weigel, who wrote the epilogue, mention Kortner, though the other great actors of the 'twenties are recalled by them.—People in Hollywood and Germany are against the fact that Georg Froeschel is scripting the life story of Werner von Braun, the rocket scientist.

Austria:—Paul Hoerbiger received a suspended sentence of six weeks for insulting the Public Prosecutor.—Annie Mewis, Gretel Schoerg, and Christl Mardayn appear in Noel Coward's "Nude With a Violin" at Vienna's Josefstadt.—Zarah Leander is attempting a come-back in Peter Kreuder's "Madame Scandaleuse" at Raimund-Theater.

What happened to . . .?—Marya Delvard, the nearly forgotten diseuse of "Die elf Scharfrichter," now 84 years old, has visited Munich, where she found very few of her contemporaries still alive. She escaped from the Nazis in Vienna and survived the war in Poitiers, where she now lives quietly.—Olga Tschechowa received a prize for one of her beauty preparations at a competition in Venice; she has retired from the screen and now lives in Munich.—Gerda Schoeneich, who was born in Berlin and was a pupil of Max Reinhardt, has returned from Chile, where she ran a German theatre in Santiago. She appeared on TV in Hamburg.—Siegfried Kracauer, the former film critic of the *Frankfurter Zeitung*, who teaches sociology at the Columbia University in New York, paid his first post-war visit to Hamburg, in order to launch the German edition of his book "Von Caligari bis Hitler", adapted by Friedrich Walter and published by Rowohlt.—Lilian Harvey opened a souvenir shop on the Riviera.

U.S.A.:—In Los Angeles, Vladimir Sokoloff appears in "At the Grand", the musical version of Vicki Baum's "Grand Hotel", with Paul Muni in the cast.—Walter Clezak will appear in the screen version of Vollmoeller's "Miracle", produced by Henry (Heinz) Blanke.—Lion Feuchtwanger will script a film on the South American liberator Simon Bolivar, for De Laurentis.—Otto Preminger will direct "Porgy and Bess" for Goldwyn.—Evelyn Rudie, granddaughter of the late Rudolf Bernauer, is the star of a TV series.—Jan (Hans G.) Lustig is scripting "Feller With a Gun" for Paramount.—Lili Valenty-Eisenlohr will be in Jerry Wald's "In Love and War".—Vicki Baum's new novel "Theme for Ballet" has been published here.

Milestones:—Wilhelm Dieterle, who started his career as an actor with Reinhardt and later on went to Hollywood, has turned 65. After achieving stardom in "Die Heilige und ihr Narr," he became director of such films as "Zola", "Pasteur", and "The Magic Bullet", and helped his teacher Max Reinhardt to produce "A Midsummer Night's Dream". Dieterle celebrated his birthday in Bad Hersfeld, Germany, where he was directing a stage production.—Professor Dr. Arthur Kutscher, the friend of Halbe and Wedekind and the teacher of Klabund, Brecht, Kaetner, and Liebeneiner, celebrated his 80th birthday in Munich. An entire generation of theatre, radio, and TV personalities has to thank him for the introduction to literature he gave them.—Thomas Mann's widow Katja and her twin brother Klaus Pringsheim, are 75 years old.

Obituaries:—Camilla Eibenschuetz died in Munich at the age of 72. She was Moissi's "Julia" and Wedekind's "Wendla" before she retired at a comparatively early age.—Erich Freund died in East Berlin a few months ago at the age of 54. The actor took an active part in London's Free German League of Culture during the war.

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SAMSON RAPHAEL HIRSCH

Zur 150. Wiederkehr seines Geburtstages

Ein hundredfünfzig Jahre sind verstrichen seitdem Samson Raphael Hirsch zur Welt gekommen, und siebzig, seitdem er gestorben. Die Zeit hat seiner lebendigen Wirksamkeit nicht viel anhaben können, seine Gedanken packen uns auch heute, und sein Platz unter den grossen Verkündern des Judentums ist ihm gesichert. Er war der Denker und Lehrer, der Organisator, der Führer und Sprecher der Gesetzestreuen in Deutschland und weit darüber hinaus, und die Trennungsothodoxie im Besondern ist stolz darauf, dass sie sich in einer so mächtigen Persönlichkeit verkörpert, aber über alle Grenzlinien hinweg ehrt ihn das ganze Judentum, vor Allem das ganze einstige deutsche Judentum, als einen seiner edelsten Söhne.

I. Jugend und Mannesalter

Er war am 20. Juni 1808 in Hamburg geboren. Sein Elternhaus hat für sein ganzes langes Leben sein Wesen geprägt. Sein erstes grosses Werk, veröffentlicht, als er dreissig Jahre alt war und schon viel geschrieben hatte, "Choreb oder Versuch über Jissroels Pflichten in der Zerstreuung" ist "Seinen verehrten Eltern, den Führern seiner Jugend, den Freunden seines Mannesalters in dankbarer Liebe" gewidmet. Es war der Kern seiner Lehre, dass die Thorah dem Juden den Weg weise, den er nach Gottes Willen gehen solle, und dass sie ihn damit heilige. Männer und Frauen, denen er in früher Kindheit und später begegnete, haben ihn in diesem Vertrauen bestärkt. Im Betriebe seines Vaters war ein jüdischer Arbeiter zusammen mit anderen. Nach Feierabend gingen seine Kameraden "zum Branntwein mit allen Konsequenzen für Weib und Kind", er aber sass im Lehrhaus und lernte. Die veredelnde Wirkung der Thorah trat ihm hier in der Person eines armen Mannes vor Augen. Aber ähnlich wirkten auf ihn Vorbilder am entgegengesetzten Pole der Gesellschaft. Wenn in seiner Gemeinde in Frankfurt ein Mann hinweggerufen worden war, erschien im Sterbezimmer Freiherr Wilhelm Carl von Rothschild, um im Verein mit anderen Mitgliedern der Chewrah Kadischa dem Heimgegangenen in der Taharah, der feierlichen Reinigung des toten Körpers, den letzten Liebesdienst zu erweisen.

Als Hirsch eben Barmizwah war, wurde Isaak Bernays Chakham, Oberrabbiner der Hamburger Gemeinde, und damit sein wichtigster Lehrer. Er vereinte als erster die tiefe Kenntnis der Thorah und der ganzen jüdischen Ueberlieferung mit der vollendeten Bildung, der Philosophie seiner Zeit und verkörperte damit jenes Ideal, dem Hirsch selber nachlebte und für das er in den Sprüchen der Väter die Devise entdeckte: "Thorah im Derekh Erez." Dieses Wort bedeutet klar und unzweideutig die Verbindung des Studiums der Thorah mit der Arbeit in einem Beruf. Aber Hirsch hat noch einen anderen Sinn darin entdeckt, für ihn fordert es zugleich die Vermählung der Thorah mit der Kultur der Zeit. Niemand hatte es vorher so aufgefasst. In der Wahl dieses Wortes und dem neuen Verständnis seines Sinnes offenbart sich die Eigenart von Hirsch und die Stärke seiner Persönlichkeit. Er wurzelt im Alten, aber in seinem Denken verjüngt es sich so, dass es zu einer neuen Botschaft wird. Dass er in der Gedankenwelt des neunzehnten Jahrhunderts zuhause war wie nur irgend einer zeigt sich in jedem Wort, das er geschrieben, aber nur selten zitiert er einen der ihm wohlbekannten Philosophen oder Naturforscher seiner Tage. Er hat alles in sich aufgenommen und dem alten Judentum, das in ihm mächtig war, assimiliert. Als alter Mann hat er einmal beiläufig bemerkt, er habe seit mehr als fünfzig Jahren die Feder kaum aus der Hand gelegt. Seine grossen Kommentare zum Pentateuch, zu den Psalmen, zum Gebetbuch, seine ganze ungewöhnliche literarische Leistung, bekunden die Echtheit seiner Lehre.

II. Hirsch's Lehre

Er war erfüllt vom Geiste des Ewigen. Für ihn war es Seligkeit, die Gebote der ganzen Thorah, der schriftlichen, wie der mündlichen Lehre, zu erfüllen. Kraft dieser Freudigkeit hat er die

widerstrebenden Kräfte und Richtungen in ihm selber vereinigt und gelenkt. Er war voller Gegensätze, aber alles andere, als eine zerrissene Natur, ein freier Geist, der allem, was Religion genannt wird, mit respektvoller Skepsis gegenüberstand. "Die Religionen der Menschheit, lehrt er, sind menschliche Produkte, Erzeugnisse des menschlichen Geistes und Gemütes, und darum gibt es eine Entwicklungsgeschichte der Religion und Religionen, wie es eine Geschichte der Sprache, der Kunst und Wissenschaft gibt." Er dagegen bekannte sich, im Widerspruch zur Religion, wie er sagt, zur Thorah. "Religion nennt man die Thorah, jüdische Religion. Konnte man einen würdigeren, heiligeren Namen für die Thorah finden? Und doch hat man mit diesem Namen das Wesen der Thorah getötet." Denn, sagt er: "Theologie enthält die Gedanken der Menschen von Gott und den göttlichen Dingen. Die Thorah aber enthält die Gedanken Gottes von den Menschen und den menschlichen Dingen." Dass seine eigene Lehre Theologie ist und dass gegen ihn selber alle Einwendungen gelten, die er gegen Theologie erhebt, ist ihm nicht zum Bewusstsein gekommen, als er diesen Satz niederschrieb. Aber so ausgedrückt ist seine Idee eine blendende Halbwahrheit, mit deren Verkündigung er die Autorität der Thorah selber nicht erhöht, sondern in Frage stellt. Die ganze Wahrheit steht im Buche Hiob (32.8): "Wahrlich, der Geist ist es im Menschen, und der Odem des Allmächtigen, der ihnen Einsicht gibt." Auch in den "Gedanken der Menschen von Gott und den göttlichen Dingen" kann der Odem des Allmächtigen sich offenbaren, der sie beseelt. In Wirklichkeit hat Hirsch selber nicht im Ernst geglaubt, das man mit dem Namen "Religion" das Wesen der Thorah getötet habe, denn er hat seine Gemeinde in Frankfurt "Israelitische Religionsgesellschaft" genannt. Seine Gedanken sind in der Gestalt, die er ihnen hier gegeben, erstaunlich, aber "der Gerechte lebt durch seinen Glauben", und dieses Wort des Propheten hat auch für Hirsch gegolten. Für ihn war Gottes Gebot das Fundament, das ihm mit dem Dasein des Gesetz gebenden Gottes zugleich die Freiheit des Menschen verbürgte. Diese Ueberzeugung, dass der Mensch frei sei, liegt allem Glauben und aller Lehre von Hirsch zu Grunde, und mit ihr nimmt er seine Stellung zu dem gewaltigen Problem von Gut und Böse. Ist der Mensch frei, dann hat auch das Böse in ihm seine Notwendigkeit und sein Recht. "Gut und böse fordern einander wie links und rechts, eines könnte nicht ohne das andere bestehen, und auf der Existenz von beiden beruht die Würde des Menschen." Das ist eine uralte Weisheit, unsere Alten haben sie im Schema gefunden. Dort wird geboten: "Du sollst lieben den Ewigen, deinen Gott, mit deinem ganzen Herzen und mit deiner ganzen Seele und mit deiner ganzen Kraft." Dieses "ganz" erläutert der Talmud: "Mit deinen beiden Trieben, dem zum Guten und dem zum Bösen." Daraus folgert Hirsch die Freiheit des Menschen: "Der Reiz, den das Schlechte für uns hat, ist von demselben Gotte, dem einig Einzigen, verliehen, wie der Reiz, den das Gute für uns hat. Hätte das sinnlich Gemeine keinen Reiz für uns und reizte das Gute uns mit unwiderstehlicher Gewalt, freilich übten wir nichts Böses, aber auch Gutes nicht, das Gute, das wir übten, wäre nicht unser Werk, wir folgten überall nur einer physischen Nötigung unserer Natur, und mit dem Wegfall des Triebes zum Bösen wäre unsere ganze sittliche Würde begraben."

Dieses Zitat ist bei Hirsch viel länger, aber auch in seiner stark gekürzten Form gibt es einen Begriff von seiner Sprache und der höchst persönlichen Form, in der er seine Gedanken ausspricht. Er ist ein Meister des Wortes, und er braucht viele Worte. Wenn er will kann er seine Gedanken in schlagender Kürze ausdrücken, das zeigen die vorher aus ihm angeführten Sätze. Aber er ist nicht der einsame Denker, der die Erkenntnis, die er gefunden, knapp und gedrängt ausspricht. Ueberall zeigt sich vielmehr der Lehrer, der auf Menschen einwirken, der Prophet, der sein Volk zur Umkehr bringen will. Deshalb wendet er seine Gedanken nach allen Seiten, damit der

Hörer oder der Leser ihnen nicht entgehen könne. Aus dem Schema leitet er das Gesetz ab, das seinen Stil beherrscht: "das Gesetz zuerst in kurzen, konzis gefassten Sätzen einzuprägen und sie dann besprechend einzuprägen." Deshalb spart er nicht mit Worten und wird oft ermüdend breit. Aber wichtiger als alles das war, dass er gelebt hat was er dachte und verkündete. Darum konnten die Menschen ihn verstehen und sind so viele ihm gefolgt.

III. Hirsch's Wirksamkeit in Frankfurt

Mit zweiundzwanzig Jahren ist er in das rabbinische Amt eingetreten, und achtundfünfzig Jahre hat er in ihm gewirkt, zuerst in Oldenburg, dann in Emden und nachher als Landesrabbiner der mährischen Juden in Nikolsburg. Er hatte zwanzig Jahre lang schon ungewöhnliches geleistet, als 1851 die eigentliche Aufgabe seines Lebens an ihn herantrat. Elf Mitglieder der Jüdischen Gemeinde in Frankfurt a.M. hatten sich im Kampfe gegen die Reform zu einer Sondergemeinde zusammengeschlossen und wandten sich an ihn, ihr Rabbiner zu werden. Er folgte ihrem Rufe und gab seine grosse Stellung in Nikolsburg auf, um in Frankfurt im kleinsten Rahmen von Neuem zu beginnen. Vor Allem ging es ihm darum, die werdende Generation für das alte Judentum zu gewinnen. Darum hat er Schulen begründet. Es ist für ihn bezeichnend, dass er mit einer Realschule begonnen hat. Nach vier Jahren war sie errichtet, bald hatte sie über 500 Schüler, sie war der Stolz seines Lebens.

Die Ideen, die ihn trieben und sein Werk lebendig machten, mussten erst geformt und verkündet werden und im Kampfe mit der Gegenwart und ihren Mächten ihre Wahrheit erweisen. So hat er sich bald sein eigenes Organ geschaffen, den "Jeschurun". Zum grossen Teil hat er diese "Monatsschrift zur Förderung jüdischen Geistes und Lebens in Haus, Gemeinde und Schule" selber geschrieben. Er hat alle Kunst und Erfahrung der Pädagogik für den jüdischen und allgemeinen Unterricht fruchtbar gemacht. Mit Hohn blickte er auf den Standpunkt der Reform. "Einen Kranz von Immergrün müssten die Söhne und Töchter der Zeit auf das Grab des Mannes pflanzen, der zuerst das Wort 'Zeremonialgesetz' im jüdischen Kreise ausgesprochen hat." Er hat auf seine eigene Weise Religionsunterricht gegeben. "Des Juden Katechismus ist sein Kalender", dieser lapidare Satz ist in knappster Form ein Programm dafür. Die fünfziger Jahre waren in Deutschland die Periode des philosophischen Materialismus. Für Hirsch hatte diese Lehre keinen Schrecken, er hat die Wahrheit, deren Verkünder er war, in jeder Verhüllung entdeckt. "Der Mensch ist was er isst" hatte Feuerbach gerade gesagt. Beglückt hat Hirsch diese Botschaft aufgenommen. Also, fand er, ist es entscheidend wichtig, was der Mensch isst und was er nicht essen darf, und also liefert diese moderne Lehre eine überzeugende Begründung für die Speisegesetze in Thorah und Talmud. Seine Schüler, wie ihre Eltern hatten in ihm einen guten Führer in der Auseinandersetzung mit dem Geiste der Zeit.

Es war seine Ueberzeugung, dass zwischen dem "Gesetzestreuen" und dem Juden ohne weiteren Zusatz, dem "Neologen", wie er ihn nannte, eine Kluft sich aufgetan habe, so tief, dass die beiden nicht in einer Gemeinde zusammenleben könnten, dass sie sich scheiden müssten. Die schwersten Einwendungen erheben sich gegen diesen Grundsatz, vernichtende Konsequenzen schlummern in ihm. Die Mahnung von Hillel: "Sondere dich nicht ab von der Gemeinde" hat sich im Verlaufe von zweitausend Jahren tief in das jüdische Bewusstsein eingesenkt, sie hat der Gemeinde ihre unvergleichliche Kraft verliehen und damit das Judentum erhalten. Die deutschen Juden waren der selbstverständlichen Ueberzeugung, dass alle Richtungen und auch alle Gegensätze in der einen, einheitlichen Gemeinde ihr Recht und ihren Platz finden. Sie mögen dort schwer mit einander ringen, aber auch ihr Kampf wird auf die Dauer die Einheit des Judentums und der Gemeinde erweisen. Im Gegensatz dazu hat Hirsch mit seiner Parole des Austritts diese Einheit in Frage gestellt und die Autorität der einen Gemeinde geschwächt. "Sondere dich nicht ab von der Gemeinde", dieses Vermächtnis von Hillel, war nun nicht mehr

OBITUARY

ERNST FRIEDMANN

Ernest P. Friedmann—wie er sich in seiner Wahlheimat London nannte—hat am 6. August 1958 für immer die Augen geschlossen. Mit diesem plötzlichen, für seine vielen Freunde unerwarteten Tod ist ein reiches, überaus wertvolles Leben abgeschlossen. Wieder ist eine Persönlichkeit von uns gegangen, die in grossem Ausmass dazu beigetragen hatte, unserer einstigen Heimat Berlin den Stempel der Schönheit, Lebenskultur und Behaglichkeit aufzudrücken.

Friedmann wurde am 20. November 1876 in Berlin geboren. Er hing mit grosser Liebe an seiner Vaterstadt und hat Berlin erst im Jahre 1939 verlassen um nach London zu übersiedeln. Mit diesen Zeilen entbiete ich einen letzten Gruss einem alten Freunde, mit dem ich von Jugend an ein langes Leben hindurch freundschaftlich und auch beruflich verbunden war.

Schon weit vor der Jahrhundertwende begegneten wir uns als Jünglinge, da wir ähnliche Ziele verfolgten und mancherlei gleiche Interessen hatten. In der Alten Jacobstrasse zu Berlin gab es eine Firma für Möbel und Innenausbau, Ferd. Vogts & Co. Hoflieferanten. Dort arbeiteten wir uns beide in die Geheimnisse praktischen Handwerks ein, eine notwendige Grundlage für alles künstlerische Schaffen. Später begegnete ich Ernst Friedmann öfters wieder bei dem damals bekannten Kunstsalon Keller & Rainer, in deren Entwurfs-Atelier er als Innenarchitekt tätig war. Dann traf ich ihn wieder im Hohenzollern-Kunstgewerbehaus, das er später mit seinem kaufmännischen Kollegen Weber selbständig übernahm. Die beiden Teilnehmer fügten dann der Firma ihre beiden Namen: "Friedmann und Weber" hinzu. Dank der aussergewöhnlichen Begabung Friedmanns für alles, was Wohnkultur, Raumgestaltung, Dekoration, Farbgebung und behaglichen Komfort betrifft, wurde das Unternehmen zum führenden auf dem Gebiete der Innenarchitektur, nicht nur Berlins, sondern weit über die Grenzen Deutschlands hinaus über ganz Europa und auch Amerika.

In den Jahren 1905 bis 1937 entwickelte Friedmann eine erstaunliche Tätigkeit. Immer hatte er neue Ideen für Sonderausstellungen, die er glänzend durchführte. Ich entsinne mich z.B. an die Ausstellungen "Landhaus und Garten", "Der gedeckte Tisch", "Vom Sitzen und Liegen", "Alt China", "Chintz", "Die Mode der Dame". Als Sachverständiger in Sachen des Geschmacks wurde er viel zu offiziellen Veranstaltungen herangezogen, so bei den Schaufenster-Wettbewerben, bei "Berlin im Licht" u.s.w. Um seinen Blick zu erweitern und immer wieder neue Anregungen zu bekommen, besuchte Friedmann jede internationale Ausstellung in Europa und Übersee.

Ich selbst bin dem Entschlafenen zu besonderem Dank verpflichtet fuer seine jahrzehntelange Hilfe bei der Ausbildung der kunstbeflissenen Jugend durch seine woechentlichen Vortraege und Fuehrungen. Sein reiches Wissen und seine Erfahrungen auf dem Gebiete der angewandten Kunst, gemischt mit dem ihm eigenen koestlichen Humor, haben ihm die Herzen der Schueler erobert und bleiben unvergessen.

Als das Dritte Reich über uns hereinbrach, erlitten wir beide das gleiche Schicksal. Unser beider Lebenswerk wurde vernichtet. Aber Ernst Friedmann liess sich nicht unterkriegen. Er hat nicht, wie viele Schicksalsgenossen, geklagt. Mit erstaunlicher Frische baute er neu auf, setzte seine Tätigkeit fort und behielt seinen unvergleichlichen, goldenen Humor auch hier im Gastlande. Er war ein Lebenskünstler. Alles Unschöne konnte nicht an ihn heranreichen. Bis zum letzten Tage hat er intensiv gearbeitet. Er hatte viele gute und treue Freunde.

Bei der Trauerfeier im Krematorium Golders Green sprachen Dr. Leon Zeitlin, dessen Wirken als Syndikus des Verbandes Berliner Spezialgeschaeftes von alten Berlinern nicht vergessen ist, und die bekannte Modeschriftstellerin Elsa Herzog zu Herzen gehende Worte des Gedenkens. Auch ich durfte dem alten Freunde und Weggenossen, mit dem ich seit unserer Jugend ein langes Leben hindurch beruflich und freundschaftlich engverbunden war, einen letzten Gruss entbieten.

ALBERT REIMANN

LOUIS GOLDING

The well-known novelist, Louis Golding, died at a London hospital on August 9th, at the age of 62, two years after his marriage to the real-life Bella Windberg of his "Magnolia Street".

"Of 'Magnolia Street' fame"—this label appeared in the obituary notices as it had accompanied him during his life-time, although he was the author of 52 other books, including four sequels to his most famous work, one of which is "Mr. Emanuel", the story of a Jewish Don Quixote who ventures into Nazi Germany.

Like Arnold Zweig, whom he resembled to some extent, Louis Golding was a keen observer of Jewish affairs, and was a brave spokesman for his people. In the 'thirties he was commissioned by the Penguin publishers to write a pamphlet on the Jewish question and, just before his last illness, he was engaged in planning a history of the Jewish race. This writer, of Russian-Jewish stock, who was born in Manchester, did not feel any conflict between his Jewish and his English background. He is reported to have said: "A man might as well be proud or ashamed that the fingers on each hand number five". Someone like Jakob Wassermann could not have said that.

In his books on travel, Golding followed the steps of Moses the Conqueror and Moses the Law-Giver with the same gusto as he sailed in the wake of Ulysses in his "Voyage to Ithaka". His short stories are typically English and, only recently, he held his own with younger adepts of his craft in a *Sunday Times* short story competition. He was also interested in boxing and the Jewish boxer, Mendoza, is the central figure of one of his stories.

He represents the generation of Anglo-Jewish writers which succeeded that of Israel Zangwill and which is followed by others such as Wolf Mankowitz who, like Golding, deals both with Jewish subjects and, at the same time, has made his mark as an author of non-Jewish subjects.

Now that Israeli literature has come of age, it appears that the balance of Jewish literary production is shifting more and more to that country. With the death of Louis Golding, we are reminded again that the tide of Jewish writing in European countries is receding.

L. WELTMANN.

OBERKANTOR MAGNUS DAVIDSOHN

It has been learned with the deepest regret that Oberkantor Magnus Davidsohn died in Düsseldorf on August 21st at the age of 80, after a short illness. An obituary will be published in our next issue.

RABBI DR. MOSES HOFFMANN

Rabbi Dr. Moses Hoffmann recently died in Petach Tikvah, at the age of 85. He was the son of Professor David Hoffmann, Principal of the Hildesheimer Rabbinical Seminary in Berlin. From 1921 to the time of his emigration in 1938 Dr. Hoffmann was a rabbi in Breslau. His works include an essay on the economical function of the German Jews during the Middle Ages, written as a challenge to Sombart's "Die Juden und das Wirtschaftsleben".

DR. WALTER SCHREIBER

The former Mayor of West Berlin, Dr. Walter Schreiber, has died at the age of 74. From 1929 to 1932 he was the Prussian Minister of Economics and, during the Nazi era, he was associated with the German resistance movement.

KURT STECHERT

Kurt Stechert, the Socialist writer who migrated to Sweden, has died in Stockholm, aged 51 years. One of his best-known books is "Report on Palestine by a Non-Jew" (1934). In Sweden he mostly published books on historical subjects: "Germany's March to the East"; "In the Steps of Czarism"; "Thrice Against England". His book on the origin and sociology of the Third Reich had a great success with the Swedish public.

SAMSON RAPHAEL HIRSCH

Fortsetzung von S. 8

eine selbstverständliche Wahrheit. Keine Bewunderung für den grossen Mann kann uns in diesem Urteil beirren. Hirsch selber ist unbekümmert um solche Ueberlegungen seinen Weg gegangen. Er stand im öffentlichen Leben und verstand mehr als andere von Politik und Gesetzgebung. In den Jahren in Nikolsburg war er Abgeordneter im mährischen Landtag gewesen, und in Frankfurt wurde er einer der Väter des Preussischen Gesetzes von 1876, betreffend den Austritt aus den Synagogengemeinden. Eine Anzahl von Separatgemeinden ist daraufhin begründet worden, im Allgemeinen jedoch sind die Gesetzestreuern in diesem entscheidenden Punkte Hirsch nicht gefolgt, so sehr sie auch auf allen anderen Gebieten sich von ihm leiten liessen. Sie sind in der Einheitsgemeinde verblieben, und diese hat ihre besonderen Bedürfnisse anerkannt und für sie gesorgt. Das war der Weg, den grosse Autoritäten, vor allem Seligman Bär Bamberger, der Würzburger Rabbiner, im Gegensatz zu Hirsch den Gesetzestreuern gewiesen haben, zum Segen für die Gemeinden und für sie selber. Hirsch hat sich mit Bamberger in grossen Streitschriften erbittert auseinandergesetzt, der Widerspruch hat ihn im Tiefsten schwer getroffen.

Der Segen Moses: "Wie deine Tage dauere deine Kraft" ruht über seinem Leben. Er ist über achtzig geworden, hat trotz mancher Krankheit bis ans Ende gewirkt, und sein letzter Tag wirkt ergreifend wie ein Symbol: Sein Gehalt wurde ihm vierteljährlich im Voraus bezahlt. Er war ein stolzer Mann, der sich nichts schenken liess, und so hatte er letztwillig angeordnet, wenn er im Laufe des Quartals sterbe, müsse der nicht verdiente Teil seines Gehaltes der Gemeindekasse zurückgezahlt werden. Und er starb am 31. Dezember 1888. Er hatte alles, was er erhalten hatte, verdient und war nichts schuldig geblieben. So ist ihm in seinem Leben wie in seinem Sterben die Verheissung Gottes in der Thorah gewährt worden: "Die Zahl deiner Tage werde Ich erfüllen."



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Leon Zeitlin

WHEN BAPTISM WAS AN "OPEN SESAME"

Some Reminiscences

The story told in this chapter of reminiscences does not claim to be an important contribution to the contemporary history of Germany. It may, however, have some relevance to the manifold and problematical aspects of Jewish/German relations at the beginning of this century. At that time anti-Semitism, in all its evil varieties, was becoming uncomfortably manifest. There was extreme racialism, as represented by such "wild men" as Ahlwardt and Graf Pückler; there was party-political anti-Semitism with its notorious demagogues like Böckel and Liebermann von Sonnenberg as its protagonists, and in the German Protestant Church there was still a traditionally anti-Jewish attitude in which Hofprediger Stöcker excelled.

The Central-Verein of German Citizens of Jewish Faith, together with an anti-defamation league (Verein zur Abwehr des Antisemitismus), to which prominent Germans from all walks of life belonged, were untiring in their efforts to stem the flood and, to a certain extent, met with some success. Were it not for them, the sensational Konitz ritual murder affair (1902-1904) might have been still more disastrously exploited.

Among the Jewish intelligentsia there was also in existence a small and somewhat muddle-headed group, consisting mainly of members of the liberal professions, who stubbornly believed that all would be well if German Jewry were prepared to endorse the reactionary political creed of the Prussian Junkers. This movement was initiated by Max Naumann, a well-known and efficient lawyer, intelligent and witty. He was a brave soldier and, in the First World War, had been promoted to the rank of captain, even then a rare distinction for a Jew. We were both members of the same students' fraternity from which, however, later on Naumann and some of his followers resigned. The passionate and endless discussions about the pros and cons of his all-German nationalism proved only that the differing opinions were irreconcilable.

As always it is only after the event that we are wise. Now that the nightmare of the Nazi régime has come to its end we should, therefore, have learned that assimilation—an evolutionary process—cannot, if at all, be achieved as far as a minority is concerned, simply by confusing genuine patriotism with the misguided nationalism of the "more German than the Germans themselves" type. Nor does baptism offer a "final solution", as the Christian "non-Aryans" experienced to their dismay.

Temptations to Opportunists

Be that as it may, in those days there were many temptations which opportunistic Jews found difficult to resist, to use baptism as a "Eintritts-Billet". It would be unreasonable to deny that some Jews have embraced Christianity through conviction, and mixed marriages too may be understandable. But the idea of "making good" in those walks of life at that time still barred to Jews in Germany, is likely in most cases to have been the *prima causa* of German Jews turning Christian.

Owing to the early death of my father I became financially independent even before I came of age. But I was too young and too busy enjoying life as a student in Munich to dwell on religious problems in general or on Judaism in particular. I was always, however, aware of the strong traditional feeling of Jewishness in our family, which goes back to Joshua Zeitlin, not only a rabbinical scholar and philanthropist but also the respected financial agent of Prince Potemkin and a Councillor of the Russian Imperial Court. Small wonder that I did not pay much attention to a rather clumsy attempt to convert me made by a friend of mine. This was a young liberal Protestant theologian, Constantin von Kügelgen, a descendant of Wilhelm von Kügelgen, who was the friend of Goethe and was the author of the almost classical "An Old Man's Recollections".

A few years later my personal situation had completely changed. Until then it had never

occurred to me that one day I should have to earn my livelihood, but when in 1907 I went to live in Berlin I had already experienced difficulties and had had a number of odd jobs. The latest in this series consisted of the completion for the purposes of publication of the papers left by Dr. Gottlieb Schnapper-Arndt, Reader of economics and statistics at the Frankfurt Academy of Social Science—the basic foundation of the present University.

My first job in Berlin, as assistant secretary in the office of Geheime Kommerzienrat Ludwig Max Goldberger, was not a success. The "Herr Geheimrat"—a prominent financier and probably still remembered by many as the author of "The Country of Unlimited Possibilities", one of the first books which saw the United States as the world power it was to be—was extremely pompous, pedantic and vain. Obviously he disliked the cheerful attitude I had acquired through the vicissitudes of my chequered career.

Meeting with Maximilian Harden

After this short interlude, my next venture was journalism, and soon I had the good fortune to meet the very influential and feared editor of *Die Zukunft*, Maximilian Harden. Though Harden's articles (a man whose pen was, indeed, "mightier than the sword") were eagerly read by the German public, he himself was not popular. Whatever his peculiarities may have been (as a former actor he remained an actor in his private and public life), he was always ready to help a young writer, and so it happened that in 1907 he published one of my first essays, "The Budget of a Poor Woman". From then onwards he took a personal interest in my life and work, developing into a friendship which only came to an end when he died in 1927.

Harden introduced me to Dr. Max Jaenicke who, as proprietor of *Der Hannoversche Courier*, a widely circulated provincial newspaper, and as President of the German Newspaper Association, was one of the behind-the-scenes policy-makers. Dr. Jaenicke commissioned me to write the weekly leaders on economic and financial questions. The fee I received for each article was 50 Gold Marks, which at that time was quite a substantial sum. A financial reform, dealing with increased taxation needed for a new and formidable German navy, was then being hotly discussed. One day Dr. Jaenicke telegraphed me to call on him immediately in Hanover. There I learned from him that a few days ago when he had visited the Imperial Secretary of State for Finance, he had seen my articles on the Secretary of State's desk, underlined with blue pencil. Dr. Jaenicke told me that the Secretary of State had asked him about the author of the articles, and had expressed the desire to see me. Dr. Jaenicke, almost as excited as myself, prophesied a brilliant career, but as a practical business man did not forget to remind me that I should keep in mind the interests of the printers and publishers, should the pending financial reform in any way interfere with them.

Dr. Jaenicke was as good as his word. When back in Berlin, I received a letter from the Secret Chancellery of the Imperial Exchequer, which I am still able to quote verbally, though more than half a century has passed since those memorable days. The letter read:

"The Privy Councillor of the Admiralty, Professor Dr. Ernst von Halle, would appreciate having a talk with Dr. Leon Zeitlin about some fundamental questions concerning the pending financial reform."

Now, before continuing to recount the talks which followed, something has to be said about Professor von Halle and his background. He belonged to a respectable Jewish family, but after having embraced the Christian faith he found it convenient to drop the not quite Christian-sounding part of his name, Ernst Levy von Halle. As Dr. Ernst von Halle he became a Professor of Economics and married Fräulein von Mossner, daughter of Lt.-General von Mossner (incidentally, the son of the ennobled Jewish Court banker, Mossner).

The General had been a Colonel of the Cavalry Regiment in which Emperor Wilhelm II had, as Prince Wilhelm, been an officer, and it was the Emperor who later promoted him to the rank of a Lt.-General. The Emperor himself, like his uncle King Edward VII, with whom he did not otherwise see eye to eye, had a certain liking for prominent Jewish personalities, baptised or not. Professor von Halle had effectively contributed to popularising the Emperor's hobby—a formidable German navy—and when the question arose of how to pay for it the Professor, until then attached to the Secretary of State for the Navy, was loaned to the Exchequer.

The Professor was, therefore, much more interested in an elaborate propaganda campaign to make the German people "navy conscious" than in an exchange of views on a sound financial and fiscal policy. Although they did not greatly appeal to me, I, of course, listened attentively to his suggestions, with which I was supposed to co-operate. The Professor had apparently thought of what today would be a public relations or a press officer. In my position as a leader writer for *Der Hannoversche Courier*, however, I enjoyed far more independence than I could have hoped for had I been appointed as the journalistic mouthpiece of the Imperial Exchequer. Accordingly, the conversation turned to future prospects, and the reply to my questions was: "There is not the slightest objection to your one day entering the higher ranks of the Imperial Civil Service. . . . But, you know, there are the Jewish disabilities. . . . They could be removed, couldn't they?"

I stared at Professor von Halle in astonishment and he went on to say: "After all, you are not an Orthodox Jew." This callous indifference to spiritual values brought to my mind the phase of spiritual agnosticism I had passed through, like many "angry young men", and I said: "Herr Geheimrat, I sometimes find it even more difficult to believe in *one* God let alone in the Holy Trinity." In many discussions with Gentile friends since I have used these words to reject baptism.

Offer of University Chair

Professor von Halle apparently realised that, right then, there was no point in continuing our discussion, and he suggested that I should think it over and we might meet again. He, too, was as good as his word. A fortnight later a second letter arrived and another appointment was fixed. As an experienced psychologist looking for my most vulnerable point, Professor von Halle asked me whether I might be attracted to a University Chair after the job he wanted me to do had concluded. Indeed, before my changed circumstances had forced me to try more remunerative activities than that of a University don, the idea of an academic career had strongly appealed to me. Even, however, before I had the opportunity to answer, the Professor had warned me that if I did not wish to spend my life as the "eternal Privat-Dozent" (a Reader without the status of a professor extraordinary or ordinary), the removal of the "Jewish disabilities" would be almost as necessary as was the case in the Imperial Civil Service.

To cut a long story short, there was a third and final talk. It is true the "Jewish question" was no longer mentioned, but the reward of a Prussian Order (in addition to the fee), as an inducement to comply with the Professor's proposal, did not impress me at all. So, thanking him and promising that I would let him know of my final decision, we parted. In the letter which I wrote wherein I expressed my appreciation for his offer, I pointed out that I regretfully could not accept his proposition since I did not see how I could effectively carry out the activities he had in mind. I still remember the first sentence of the answer I immediately received:

"Permit me to tell you, as an older friend and colleague, that you have missed a great opportunity to render a service to yourself and to the Fatherland. . . ."

I never regretted my decision and had no reason to. Sometimes, of course, I pondered over the "brilliant career" I had missed. But when in August, 1933, I ran, by chance, into an old pal of mine, Hanns Heinz Ewers, now adorned with the "Hakenkreuz", and he asked me the ominous question: "Are you still in Germany?" I knew for certain that the "brilliant career", whatever it might have been, would certainly not have had a happy ending.

PERSONALIA

ERNST DEUTSCH TO APPEAR IN LONDON

Ernst Deutsch will take the leading part in "Nathan der Weise", to be staged by the Düsseldorf Schauspielhaus at the Sadler's Wells Theatre on October 3rd and 4th. The Schauspielhaus will also present performances of "Maria Stuart" on September 29th and 30th and of "Michael Kramer" on October 1st and 2nd.

JOSEPH ROSENSTOCK IN COLOGNE

The conductor Joseph Rosenstock, who now lives in the United States, has been appointed musical director of the Municipal theatres in Cologne for the next two seasons. For three years, prior to his emigration in 1936, Professor Rosenstock was conductor of the Jewish Kulturbund Orchestra in Berlin.

PROFESSOR LANDSBERGER RETIRES

The art historian, Dr. Franz Landsberger, who, since 1939, has been Professor of the Hebrew Union College in Cincinnati, recently retired. Prior to his immigration, Professor Landsberger was Professor of history and art at Breslau University and, after 1933, was director of the Jewish Museum in Berlin.

PROFESSOR ROSENSTEIN HONOURED

The former Director of the Jewish Hospital in Berlin, Professor Paul Rosenstein, received a "Charta Gratulatoria" from Goettingen University on the occasion of the 60th anniversary of his taking the doctor's degree. The Goettingen University acted in place of Koenigsberg University. Professor Rosenstein lives in Rio de Janeiro.

MAX BROD IN GERMANY

The famous Jewish novelist Max Brod gave a talk at the Juedische Kulturgesellschaft in Munich on "Deutsche Dichtung in Israel—Stiefkind der deutschen Literatur".

APPOINTMENT OF JOACHIM PRINZ

Dr. Joachim Prinz, the former Berlin Rabbi, has succeeded Dr. Israel Goldstein as President of the American Jewish Congress. Dr. Prinz is also a member of the Executive of the World Jewish Congress.

FRITZ MARCUS 70

It is hard to believe that Fritz Marcus, the architect and interior decorator who is "rejuvenating" one of the Lyons hotels, has just turned 70. He was born in Dessau and now lives in London. Many famous artists and actors in Berlin asked for his advice when furnishing and decorating their homes. Marcus, youthful and versatile as he is, opened an artists' bar at Tossa near Gerona, when the advent of Hitler forced him to emigrate. The Spanish civil war put an end to this promising enterprise. Later he came to England where his wife, Leni Riehm, published the autobiographical novel "Still Alive With Lucas".

HERMANN BADEN 75

The Chairman of the Federation of Jewish Communities in the German Democratic Republic, Hermann Baden, has turned 75. He lives in Halle a.d. Saale, and has rendered great services to the Jewish cause. In spite of his age, he attends all meetings of the Central Council of the Jews in Germany.

RABBIS VISIT BERLIN

Dr. Manfred Swarsensky

Dr. Manfred Swarsensky, who after 1933 enjoyed great popularity as a young rabbi in Berlin, recently paid a visit to that city. Since 1939, he has lived and worked in the U.S.A.

Dr. Max Nussbaum

Dr. Max Nussbaum, who was rabbi in Berlin until 1940, spoke in the former German capital on "The Role of Judaism in Our Time". Dr. Nussbaum, who has always been a staunch champion of Zionism, lives in Hollywood.

Dr. Ivan Gruen

Rabbi Dr. Gruen recently preached a sermon in the Pestalozzistrasse synagogue. Prior to his emigration Dr. Gruen was a rabbi in Danzig. He now lives in Newcastle, U.S.A., where he is the rabbi of a Liberal congregation.

JAKOB STEINHARDT HONOURED

At the Venice Biennale the International Society for Religious Art awarded a prize to Jakob Steinhart for his woodcut "Jeremiah". The artist, who is 70, was well known in pre-Hitler Berlin for the religious, even mystical, fervour which permeated his paintings and woodcuts of Jewish subjects. He is now the head of the College of Arts in Jerusalem.

FEUCHTWANGER ON BOLIVAR

Lion Feuchtwanger is to visit Italy to write the film manuscript on the life of the hero of the liberation of South America, Simon Bolivar. The film will be directed by the Italian, Dino de Laurentas.

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Herbert Freedman (Jerusalem)

EMIGRATION—THE PRICE OF NORMALCY

It is easier to get the latest information from Israeli officials on experiments with soya beans or solar energy, on juvenile delinquency or the Canaanite period, than to obtain basic facts on emigration. Were it not for the fact that some of one's own neighbours and friends are among those who have quitted the country, and that there is an occasional scuffle in front of the Polish Legation in Tel Aviv, it would not be known that such a thing exists at all.

Of course, personal ambitions play their part in this "conspiracy of silence" as much as does misunderstood national loyalty. As it happens, the complex of emigration falls, both within the Ministry of Interior and the Jewish Agency, on the departments responsible for aliyah. It cannot, therefore, be more than a sideline for the overburdened officials dealing not with outgoing but with incoming people. Moreover, what civil servant likes to talk of his failures instead of his accomplishments—not his personal failures but failures in the great effort to which his work is devoted? A natural tendency to minimise the problem is therefore the first reaction.

The Ministry of Finance seems to endorse this view. While in many countries, from time to time, careful analyses are published on emigration, the Treasury has not given the Ministry of Interior the means for a scientific inquiry into the extent and the causes of "Yeridah". As a matter of fact, nobody cares to investigate the sociological, psychological and economic reasons which compel citizens of various strata to take the extreme step of leaving the country for good. There is no budget for this. And it is all the more regrettable as diagnosis is always the first step towards therapy.

Some Statistics

The few figures which do exist have been compiled by the Central Bureau of Statistics. An official abstract, issued by the World Committee for Israel's Tenth Anniversary, states that during the ten years of independence 915,000 immigrants have come to Israel, and continues: "Emigration, 8 per cent of the total, has been the lowest prevailing in countries of immigration", and cites as examples U.S.A., 1908-24: 34 per cent; Australia, 1906-24: 70 per cent; Argentina, 1857-1924: 47 per cent. It could have added that 30 years ago a similar phenomenon took place in Eretz Israel, when the 4th aliyah was followed by a mass return to Poland of nearly half the new arrivals.

For a change, the official statement that "wastage" of the new immigration amounted to 8 per cent, is exaggerated. Although the number is small, it is in reality smaller still. Of a test figure of 3,860 "declared" Yordim in the months April to December, 1957, only 1,400 had come to the country since 1950 and could be classified as new immigrants. The official statement ascribes the whole emigration to newcomers, completely ignoring the fact that an ever-growing proportion of the Yordim is made up of old-timers who had been in the country for twenty and more years.

One reason for the strikingly small re-emigration of new immigrants is no doubt the fact that a large proportion cannot return to their countries of origin for political reasons, especially those from Moslem countries. Furthermore, practically the whole of the mass aliyah was publicly financed: the same people who had no money to come on their own would not have the means to leave Israel unaided. How many of them will leave in the end will only be apparent when they have made enough money for their return trip. But by then they will no more be "new olim".

To arrive at correct emigration figures is infinitely more difficult in Israel than in America or other western countries. All official abstracts do not include two important categories: tourists who have come to stay and after some years of trial return home, and citizens who do not declare their intention to emigrate but disguise their leaving the country as temporary absence.

The first category completely evades the statistician and is therefore not included even in rough estimates; as long as the "resident"

retains his tourist visa, his coming and going, even after years, will figure among "tourism". The other group, the "disguised" emigrants, are the result of a special "climate". While in all western countries emigration is the private business of the individual—how else could Israel ever hope to obtain western aliyah?—in Israel, though officially not restricted, it is branded as something despicable and unpatriotic, bordering on moral treason—and people tend to keep such intentions secret even from their friends and relatives, let alone from the authorities.

Nevertheless, there is one comparatively reliable indication on the population movement—the difference between incoming and outgoing residents in Lod and Haifa. This difference for the past ten years, till March, 1958, is just under 100,000. Taking into account the number of those who went on trips abroad only recently, and the students, public emissaries, scientists on scholarships, etc., the total of emigrants cannot be more than 90,000. Under "returning residents" are also listed those who had definitely emigrated, but decided to return to Israel on something like a "repeat aliyah". A few of these cases are even subsidised by the Jewish Agency. The majority of these "returnees" now come from Brazil and Turkey.

When did Yeridah start in earnest? The movement assumed larger proportions only in 1951, with the years 1951 and 1952 slightly topping the 10,000 margin. Yet the number of "declared" emigrants has since never exceeded 8,000 in any year. According to official estimates, another 40 per cent quit, without declaring their intention. The total figure for 1957 may therefore be 11,500 (of whom 6,300 were "declared" emigrants).

Cause for concern is the large number of Israeli students studying abroad in higher institutions of learning. In the 1956/57 academic year, their number was 2,777, 80 per cent of them studying in the U.S.A., Canada and Britain. A close examination of the subjects shows that a large part could undoubtedly have been studied in Israel.

Another disquieting feature is the steadily increasing proportion of old-timers among the emigrants. In the first few years after the rise of the State, emigration was almost exclusively a matter of the newcomers. By 1955, the percentage of veterans had reached 25; according to official estimates, it is now 35 to 40 per cent. The breakdown for the months April till December, 1957—the only one at my disposal—showed an even higher percentage: over 60 per cent, of whom slightly more than half were female.

Countries of Origin

What were the countries of origin? Poland holds first place, followed by Germany, Czechoslovakia and Hungary. For oriental Jews the opposite proportion holds true: the majority of emigrants—78-80 per cent—are newcomers.

Among the countries of destination, the U.S.A. leads by far. It is estimated that in 1957 approximately 60 per cent of all emigrants left for the United States. In a summary of the total "declared" emigration from 1948 till 1956, of 62,122 emigrants, 11,346 went to the U.S.A.; 6,886 to Canada and 5,009 to South America. The emigration of 4,016 to Turkey is clearly a return of new immigrants which climaxed in 1952, and so is the number of 4,521 Yordim to Morocco, Tunis and Algeria, which had its peak from 1949 till 1953. Among the European countries of destination, France leads with 5,980—obviously considered as a transit land—followed by Italy with 2,568. Emigration to both these countries was over 1,000 per year till 1951, and from then onwards slowly dried up. Germany constitutes something of an enigma. It figures officially with 1,551 Yordim. Even adding another 40 per cent of undeclared Yordim, one would not even reach the figure of 3,000. On the other hand, the number of emigrants from Israel who are at present in Western Germany and Berlin is, according to conservative estimates there, in the neighbourhood of 8,000. This flagrant discrepancy cannot be explained.

As nothing is officially known about the occupational composition of the emigrants and no inquiries have been made about their motives for leaving the country, some of the causes can only be guessed. There are, no doubt, factors which are not connected with the specific situation of Israel. All over the world there is a certain unrest, instability and a feeling of insecurity, which has resulted in a great movement of migration. Approximately 200,000 people emigrate every year from Great Britain, and a similar number streams into the British Isles. Western Germany has an annual emigration rate of nearly 80,000, and also a considerable influx.

Psychological Reasons

Viewed against this background, emigration from Israel is only part of a wider scene which is formed by general restlessness as a result of the psychological experiences of the Second World War and the fear of the hydrogen bomb. There are also, of course, specific Israeli features. Business men feel themselves deprived of the fruit of their labour by heavy taxation; members of the professions, notably those in public employment, consider themselves underpaid; others complain of the unrealistic rate of exchange for their restitution payments from Germany; and there are those who leave for health reasons or in order to join members of their families. But they would have persuaded the family to join them in Israel, and not vice versa, had not social and sociological changes occurred which had altered the atmosphere and character of public life.

When the veterans came into the country, Eretz Israel was a pioneering land. People prided themselves on having no money; property was despicable, enjoyment of possessions a hangover from the Golah. Every kind of work was ennobling, as long as it was productive. With the establishment of the State and the fast-growing population, the structure of Israel's society changed—a halutzic society began to turn bourgeois. Israel started to become "normal" and the new attributes of the upper classes are now, just as in other "normal" countries, luxurious apartments, racy cars, journeys abroad, fashionable parties and smart clothes. The sharp wind of social and commercial competition swept away much of the old cherished solidarity, comradeship and homogeneity.

Another factor which speeded up this development was the growing influence of the "American way of life" through films and magazines, books and fashions, sports and politics and, most important, through technology. Not so long ago, it was the ideal of Israel's youth to join a kibbutz and to use a plough against the desert. Now a new ambition has come to the fore: to make a "career"—a career as an engineer, pilot or technician.

This change of emphasis from pioneering to bourgeois values, first hit the middle-class settlements and Moshavoth. Through mass immigration, the homogeneous character of the villages was radically altered and their unity destroyed. But it was not only the character of the villages that had changed—the whole social structure of Israel's agriculture had undergone a transformation. Work villages, immigrant settlements, rural maabaroth have sprung up in their hundreds, largely populated by an oriental proletariat, and have made the "gentleman-farmer" from Central Europe something of an atavism.

Changes in the urban section followed suit, and even more drastically. Israel has never been an Eldorado for fortune hunters. There were and are better paid jobs in the outside world, and ever since biblical times the "fleshpots of Egypt" have not been on Israel's menu. No wonder that the social transformation from the halutz to the bourgeois caused unrest and disquiet: once "career" became the operative word, the limitations in Israel were keenly felt; once the profit motive had become the criterion, there was no doubt that other countries offered better opportunities.

Seen from this point of view, emigration of a larger number of veterans is the price which Israel has to pay for its "normalcy". Whether this process can be halted depends on many factors—psychological and economic, inside and outside the country, whose development it is difficult to predict.

JEWISH NEWS

HOW MANY JEWS IN THE WORLD?

According to the latest estimates there are about thirteen million Jews in the whole world. Their distribution is as follows:

| | |
|-------------------------------|-----------|
| U.S.A. | 5,200,000 |
| Canada | 240,000 |
| Central and South America ... | 600,000 |
| Europe | 4,400,000 |
| Asia (Israel incl.) | 2,000,000 |
| Africa | 500,000 |
| Australia, etc. | 60,000 |

The Jewish birth-rate, with 12.8 per thousand, is the lowest in the world.

JEWISH YOUTH MEETS AT THE "HOHEN MEISSNER"

The holiday camp for Jewish children at the "Hohen Meissner", a place associated with the history of the German youth movement, was the subject of a Frankfurt radio talk between the Hessian radio broadcaster Sabel, Rudolf Jorysz (Frankfurt a/M.), a representative of the Zentralwohlfahrtsstelle der Juden in Deutschland, and Hermann Schaub (Kassel), director of the Hessian Landeswohlfahrtsverbandes.

Jewish children from many parts of the Federal Republic attended the camp because, as it was stated, it was essential that these children, who, like many Jewish adults, lived comparatively isolated, be brought together.

One of the questions raised in the talk was that of language difficulties, arising from the fact that many children are returnees from Israel and other countries of immigration, and are not yet well conversant with the German language. On the other hand, children born in post-war Germany had no knowledge of Hebrew. The camp provided an opportunity to overcome these language differences.

JEWISH COMMUNITY IN MAINZ

The Jewish community in Mainz has bought the building of the former Jewish hospital. The community intends to make the building a place where sick and old Jewish people will again find cure and care.

K.J.V. MEETING IN ISRAEL

At a recent meeting of members of the K.J.V. Students' Fraternity now living in Israel, the problem of the re-emigration from Israel of members of the Fraternity was discussed. A resolution was passed expressing disapproval of the emigration of members of the Fraternity, unless it was absolutely necessary.

ZION HOUSE IN BERLIN

The Zionistische Vereinigung in Berlin opened the "Haus der Berliner Zionisten" in Charlottenburg, Schlueterstrasse 42. All Jews in Berlin and outside are invited to become members.

INSTITUTUM JUDAICUM DELITZSCHIANUM

The Institutum was closed by the Gestapo in 1935, when it was still in Leipzig. Then, ten years ago, it was reopened in Muenster by Professor Rengstorf. To celebrate this jubilee, Professor Paul Kahle (Oxford) and Dr. Tavor, of the Israeli Mission, lectured on the text of the Bible and the State of Israel respectively. In the evening Dr. Rengstorf held a reception at the Institutum in the course of which Professor Kahle was made an honorary member of the Franz-Delitzsch-Society.

NEW SABBATH EVE SERVICE

A new Sabbath eve service, composed by Richard J. Neumann, was recently presented at the Temple Israel in New York. The composer was born in Austria and came to the United States 21 years ago.

A HANDBOOK ON INTERNATIONAL PRIVATE LAW

Adolf F. Schnitzer, the author of this learned treatise* and until 1933 a practising lawyer in Berlin, has devoted much time and labour to the particular interests of the refugees. He was the draftsman of the International Convention on the Declaration of Death of Missing Persons, on behalf of the United Nations, and he is now in charge of the U.N. department dealing with the execution of this Convention. At one of the first gatherings of the Council of Jews from Germany, he also read a remarkable paper dealing with the legal position of the refugees. Furthermore, the subject of his standard work, the fourth edition of which has now been published, is by its very nature of particular interest to a community which has been dispersed all over the world. Refugees often have legal problems involving several systems of law—problems of private international law.

As Schnitzer's book deals, in the first instance, with the Private International Law of Switzerland, it has become the leading work on the subject in Switzerland, and is frequently referred to in decisions of the Swiss Supreme Court. But its importance goes much further: it is at the same time one of the leading and most comprehensive text-books on Private International Law published in German. Detailed information on the laws of countries other than Switzerland is contained in the treatise, which makes the consequences of the relevant rules of Private International Law clear to practising lawyers.

To lawyers in this country it is of particular interest that the basic theory on which Schnitzer's work is founded (called by him "das Gesetz der charakteristischen Leistung") is closely related to a theory prevalent in English Private International Law, according to which contractual relations are governed by the "proper law of the contract", as English lawyers term it.

In a case including both English and Swiss, or also German, law, lawyers may do well to consult this book before deciding on their course of action.

W.B.
* Adolf F. Schnitzer: "Handbuch des Internationalen Privatrechts einschliesslich Prozessrecht, unter besonderer Beruecksichtigung der Schweizerischen Gesetzgebung und Rechtsprechung." 4th ed. 1957/58, 2 vol. (Verlag fuer Recht und Gesellschaft, Basel; 120 fr.)

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GERMANY AND AUSTRIA

MONUMENT FOR RESISTANCE FIGHTERS

A monument in memory of Professor Huber, Hans and Sophie Scholl, and their friends was unveiled in the courtyard of Munich University. Fifteen years ago Huber, a Professor of Philosophy, and the other Resistance fighters, were executed by the Nazis. Huber was the spiritual leader of the Resistance organisation "Die Weisse Rose".

AUSCHWITZ MEMORIAL

The international Auschwitz committee has selected seven designs out of 426 submitted for a proposed memorial at the former Auschwitz concentration camp. An international jury in Paris will make the final choice in November. Next spring an exhibition of all the designs will be held at Auschwitz.

The committee also discussed plans of compensation for survivors of the camp.

DISCUSSION ON ANTI-SEMITISM

The Evangelical Academy at Arnoldshain (Taunus) held a week-end school on "Anti-Semitism, Guilt and Threat". The meeting was opened by Dr. Eva Reichmann (London), who spoke on the situation of the Jews in the Weimar Republic. A few days before Dr. Eva Reichmann addressed a teachers' meeting at Bonn.

IN MEMORY OF JULY 20th

The anniversary of the revolt against Hitler has been commemorated in many German towns, particularly in West Berlin. Federal Chancellor Adenauer, who was to speak at the ceremony in the courtyard of Ploetzensee prison, was prevented from attending on account of the crisis in the Middle East. His place was taken by the Federal Minister of the Interior, Schroeder. Some newspapers did not think it appropriate that a former member of the S.A. was given this privilege.

A Catholic church to be called "Regina Martyrum" is to be erected near the place where the executions of the German Resistance fighters took place.

GERMAN-JEWISH RELATIONS

Werner Schuetz, who was Minister of Education in the Arnold Government of Northrhine-Westphalia, and has just been appointed to the same post in the administration of Dr. Franz Meyers, spoke at Aachen on "The Jewish Question and the German Teachers". He said that the evil development of German-Jewish relations had its cause in the loss of spiritual and moral substance in the eighteenth century, which led from the nationalism of the nineteenth century to the extermination camps of the middle of the twentieth.

ANTI-SEMITIC ASSAULT IN VIENNA

A Viennese Jew was set upon by two men when he left a restaurant. One of the alleged attackers said that he had the Nazi Knight's Cross. The victim has filed a case against his attackers. It is significant that a speaker of the Jewish community said: "Now we shall see how the authorities will react".

RITUAL SLAUGHTER BANNED

The Jewish community at Linz was informed by the authority of the Land Oberoesterreich that the slaughtering of cattle according to the Jewish law was banned in the Land. The Jewish community is filing a case with the Administrative Court and the Constitutional Court against this decision.

ANTI-DEMOCRATIC FORCES IN AUSTRIA

The Federal Association of Jewish communities in Austria passed a resolution on the "increase of anti-democratic forces in Austria". The resolution states that the foundation of anti-democratic organisations, their demonstrations and publications, are on the increase. It says: "The experiences of the past have taught us that these forces have always used anti-Semitism in order to destroy democracy. Therefore the Austrian Jews raise their warning voice and appeal to the Government and to public opinion to fight these tendencies with all available means."

FAMILY EVENTS

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

Births

Elting.—On June 30th, a daughter (Judith Anita), born to Inge and John G. Elting, 26, Hunters Grove, Kenton, Harrow, Middlesex. (Sister to Stephen Robert.)

Michel. On August 14th, a daughter (Juliet Rebecca), born to Miriam (née Boas) and Tom Michel, Parkwood Farm, Upper Dicker, Hailsham, Sussex.

Birthdays

Mrs. Adele Arnheim, mother-in-law and mother of Dr. and Mrs. J. Loewy, 14 Palace Court, Finchley Road, London, N.W.3, will celebrate her 80th birthday on September 30th.

Deaths

Horace James Robins.—We regret that, after many years of faithful service to our company, our colleague and friend has passed away. He will always be remembered by us.—Ray-Cord Ltd.

Julie Sara Albert (née Weisl), 31 Blumenstr., Fürth, Bayern, passed away July 27th after a prolonged illness. Deeply mourned by husband Moritz, daughters and their families: Mrs. F. Rosen (Southsea, Hants.), Mrs. N. Schwabl, Mrs. R. Spach (Ubatuba, Brazil), Mrs. K. Brenner (London), daughter-in-law Mrs. M. Liebermann and family (Kfar Haroeh, Israel), cousins and numerous friends.

Feodora Kamnitzer (née Ackermann), beloved mother, mother-in-law, and grandmother of Ethel and Stephen and children, passed peacefully away on August 9th. Deeply mourned by her family and friends.—300B Park Road, Crouch End, London, N.8.

Consecration

Lyli Levy (decd. 25.8.57). Consecration of Memorial Stone will be held at the Liberal Cemetery, Willesden, on September 7th, at 12.45 p.m.

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Personal

CHARLES OF LONDON presents a hair fashion parade at the Anglo-Continental Jewish Club, 13 Circus Road, N.W.8, on September 20th, 8.30 p.m. Guests welcome.

Miscellaneous

SEWING MACHINE wanted by old age pensioner to earn some extra money. Box 435.

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MISSING PERSONS

Enquiries by Israel Mission

Fritz Hermann, born 1919 or 1920, probably Eger. Believed to have emigrated from Bohemia after 1938 to London.

Erwin Kraus, born 1919 or 1920. From Franzensbad near Eger. Believed to have emigrated to South America after 1938 and trained there as a baker.

Both the above passed "Abitur" at the "Hum. Staatsgymnasium," Eger, 1938. Wanted by Information Department of the Israel Mission, Koeln-Ehrenfeld, Subbelratherstr. 15.

AJR AT WORK

SOCIAL SERVICES

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The number of elderly and sick people and invalids in need of care and attention is increasing. We are being asked for helpers, paid or voluntary, for one or more hours per day. To meet this demand we are compiling a new register of helpers, and would be grateful for offers. Telephone the Social Services Department, MAI. 4449.

Accommodation

We are now receiving more offers for furnished rooms, but most of these are too expensive for our applicants. We would therefore be especially grateful for offers of rooms at moderate prices.

AJR Handicrafts Exhibition and Sale

Handicrafts are on exhibition and sale in Room No. 2 of the AJR offices. Please remember our elderly and disabled home workers when you want to buy gifts. Orders taken. Gift tokens available for any amount. MAI. 4449.

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A television set and a piano are urgently required for the old people at the Otto Hirsch House and the Leo Baeck House, respectively. Any person willing to donate one of these amenities, or to contribute money towards their purchase, should get in touch with the AJR.

Two Birthdays at Otto Schiff House

On August 2nd MRS. MARGARETE LIEBMANN (formerly of Berlin) celebrated her 85th birthday. She is a most popular resident in the Otto Schiff Home, and recently some of the poems which she has written were recited at a function of the Home.

The 90th birthday of Mr. HERMANN HEPPNER was celebrated on August 28th. Prior to his immigration Mr. Heppner lived in Dresden.

The AJR would like to convey its sincerest congratulations to both Mrs. Liebmann and Mr. Heppner.

AJR CLUB

In view of the High Festivals the Club will be closed from September 11th. It will re-open on September 21st.

On Sunday, September 7th, at 5 p.m., a piano recital will be given by a musician from Israel.

THE HYPHEN

The September programme of the Hyphen includes a ramble and a visit to one of the Promenade Concerts. Details may be obtained from the Hon. Secretary, 69 Queen's Drive, London, N.4. Telephone: STA. 4922.

Letter to the Editor

THEODOR HERZL SOCIETY RECEPTION

Sir,

The Theodor Herzl Society is preparing a reception to welcome Mr. Benno Cohn, Chairman of the Executive of the Zionist Federation in Germany from 1933 until its extirpation in 1938.

The reception will take place at the beginning of September, and our members have been informed. I feel, however, that there may be friends of Benno Cohn in this country who are not yet aware of his brief visit, and who might wish to attend the reception. They should write immediately to the Hon. Secretary at Zion House, 57 Eton Avenue, London, N.W.3, so that invitations may be sent to them.

Yours, etc.,

GEORGE H. TRENTER,

on behalf of the Theodor Herzl Society.



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THE MIDDLE EAST

GERMAN STUDENTS IN ISRAEL

A delegation of ten German students left for Israel in July and a second group left in August. In Bonn the Association of German Students declared that these were the first groups to go to Israel on account of an agreement between the German students' foreign relations office and the Israeli students' organisation. The young Germans are to work in kibbutzim in the upper Jordan valley.

MAYOR OF JERUSALEM VISITS GERMANY

The Mayor of Jerusalem, Gershon Agron, visited Western Germany to attend the meeting of the executive of the International Union of Local Government. In Cologne he paid visits to Lord Mayor Theo Burauen and Oberstadtdirektor Dr. Max Adenauer.

EGYPT AND EAST GERMANY

East Germany and Egypt have concluded a shipping treaty. It provides for a regular passenger and freighter service between the two countries. So far the United Arab Republic does not recognise the East German régime.

EAST GERMANY AND ISRAEL

The organ of the East German Communist Party, "Neues Deutschland," published an article entitled "What Is Going On In Israel?" One of its sentences is characteristic of the rest: "Serious incidents often occur on these frontiers, because of the provocations of the imperialists and their henchman, Ben Gurion." In order to justify the execution of Imre Nagy the paper writes: "During their short stay in the Gaza Strip, the Israeli invaders murdered 8,000 young Arabs in an inhuman way."

ARAB STUDENTS IN GERMANY

Of all foreign students in Western Germany 25 per cent are Arabs; 3,500 Arab students at 18 German universities held a congress in Munich, where they decided to create a central organisation for all the Arab undergraduates.

NEW AUSTRIAN MINISTER IN ISRAEL

The new Austrian Minister in Israel, Dr. Ernst Luegmayer, has presented his credentials to President Ben-Zvi.

ISRAELI COLONEL IN VIENNA

The Israeli Colonel, Dr. Beer, lectured at the Austrian Ministry of Defence to officers of the General Staff on the strategy and tactics of the Sinai campaign. The Minister of Defence, Graf, the Chief of Staff and the Inspector General of the Army were present. Before 1938, Dr. Beer was a regular lieutenant in the Austrian Bundesheer.

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