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FORDERUNGEN DES COUNCIL OF JEWS FROM GERMANY

Ruecksprachen mit Wiedergutmachungsbehoerden

Waehrend die Regelung der rueckerstattungsrechtlichen Geldverbindlichkeiten des Deutschen Reichs auf Grund des Bundesrueckersstattungs-gesetzes (BRueG) Sache des Bundes ist, richten sich die EntschaeDIGungsansprueche nach dem BundesentschaeDIGungsgesetz (BEG) gegen die Laender, denen die Durchfuehrung des Gesetzes obliegt. Grundsaeztliche Fragen der Wiedergutmachung muessen deshalb ausser mit den Zentralbehoerden des Bundes auch mit den obersten Wiedergutmachungsbehoerden der Laender eroertert werden.

Im Herbst dieses Jahres sprachen Dr. W. Breslauer, Vizepraesident des Council of Jews from Germany, und Dr. F. Goldschmidt (URO) im Bundesfinanzministerium in Bonn und bei den obersten Wiedergutmachungsbehoerden der Laender Nordrhein-Westfalen, Rheinland-Pfalz, Hessen, Baden-Wuerttemberg, Hamburg, Niedersachsen sowie bei Herrn Frenzel, dem Vorsitzenden des Wiedergutmachungsausschusses des Bundestags, und beim Vertreter des Landes Berlin in Bonn vor. Hierbei kamen vor allem die folgenden Fragen zur Eroerterung.

Auslegung der BEG-Vorschriften

Im Juni 1959 haben, wie bereits berichtet, die Laender eine Verwaltungsvereinbarung getroffen, durch welche "sie sich verpflichteten, in Anbetracht der besonderen politischen Zielsetzung der Wiedergutmachung Leistungen zu erbringen, die ueber die rein rechtlichen Verpflichtungen hinausgingen," und verschiedene Vorschriften des BEG einheitlich—zum Teil in Abweichung von Entscheidungen des Bundesgerichtshofs—auszulegen.

Die Ruecksprachen von Dr. Breslauer und Dr. Goldschmidt im Bundesfinanzministerium ergaben, dass der Abschluss von Landesvereinbarungen als ein aussergewoehnlicher Schritt angesehen wird, dessen von den Verfolgtenverbaenden erstrebte Wiederholung erst nach Ablauf einer gewissen Zeit in Frage kommen koenne.

"Ueberholende Kausalitaet"

Nach § 9 Abs. 5 BEG wird fuer Schaden, der auch ohne die Verfolgung entstanden waere, keine EntschaeDIGung geleistet (sogen. ueberholende Kausalitaet). Wenn z.B. ein Verfolgter aus Koenigsberg Ansprueche wegen Schadens im beruflichen Fortkommen geltend macht, so wird haeufig eingewandt, dass ein Anspruch fuer die Zeit nach der Besetzung Ostpreussens durch die Russen nicht mehr oder nicht mehr in voller Hoehe bestehe, weil der Verfolgte, wenn er in Ostpreussen geblieben waere, seinen Beruf jedenfalls nach dem Einmarsch der Russen verloren haette. Bei juengeren Verfolgten wird ferner haeufig eingewandt, dass ein Anspruch auf Schaden im beruflichen Fort-

kommen fuer die Zeit entfallt, in der der Verfolgte, wenn er in Deutschland geblieben waere, zum Heeresdienst eingezogen worden waere. Mehrere Laender haben auf Grund von Empfehlungen eines Unterausschusses der obersten Wiedergutmachungsbehoerden Runderlasse zur Anwendung des § 9 Abs. 5 BEG herausgegeben. Einige der Weisungen dieser Runderlasse stehen nach der Auffassung des Council of Jews from Germany nicht mit der staendigen Rechtsprechung des Bundesgerichtshofs in Einklang, wonach eine hypothetische, d.h. eine nur fingierte Ursache grundsaeztlich nur dann beruecksichtigt werden koenne, wenn sicher feststeht, dass das hypothetische Ereignis denselben Schaden wie die Verfolgungsmassnahmen verursacht haette.

Bei den Ruecksprachen mit den obersten Wiedergutmachungsbehoerden der Laender ueberreichten Dr. Breslauer und Dr. Goldschmidt ein Memorandum, in dem zu den Runderlassen zu § 9 Abs. 5 BEG Stellung genommen wird. Es wurden ferner Probleme eroertert, die in den verschiedenen Laendern sich ergeben haben. Die Durchfuehrung der Verwaltungsvereinbarung der Laender wurde insbesondere mit Ministerpraesident Kiesinger und Justizminister Haussmann (Land Baden-Wuerttemberg) und Senator Weiss (Hamburg) besprochen.

Hoechstrenten fuer Berufsschaeden

Nach § 83 Abs. 2 BEG betraegt der monatliche Hoechstbetrag der Renten fuer Schaden im beruflichen Fortkommen DM. 600. Antraege der Bundesregierung im Bundesrat, einer Erhoehung dieser Rente auf DM. 630 zuzustimmen, sind zweimal erfolglos geblieben, da die erforderliche qualifizierte Stimmenmehrheit nicht erreicht wurde. Den obersten Wiedergutmachungsbehoerden der Laender sowie Herrn Frenzel, dem Vorsitzenden des Wiedergutmachungsausschusses des Bundestags, und Senator Dr. Klein, dem Vertreter des Landes Berlin in Bonn, wurde die Forderung der Verfolgten vorgetragen., dass bei der nunmehr in Aussicht genommenen weiteren Erhoehung der Renten auch die Hoechstrenten fuer Berufsschaeden nicht ausgeschlossen werden duerften.

Bewertung von anderweitigem Einkommen

Bei der Bewertung von Einkuenften, die ein Verfolgter im Ausland erzielt hat oder erzielt, ist grundsaeztlich der amtliche Devisenkurs der auslaendischen Waehrung zugrunde zu legen. Ergibt sich aber bei der Umrechnung der Einkuenfte nach dem amtlichen Devisenkurs zu Ungunsten des Verfolgten eine Abweichung von mindestens 10 v.H. gegenueber der Umrechnung der Einkuenfte nach der Kaufkraft der

auslaendischen Waehrung, so soll die Kaufkraft angemessen beruecksichtigt werden. Der U.S. Dollar ist nach dem amtlichen Devisenkurs DM. 4,20 gleichzusetzen. Im Anschluss an Berechnungen des Statistischen Bundesamts in Wiesbaden wird in der Praxis der Laender haeufig ein U.S. Dollar etwa DM. 3 gleichgesetzt. Ein Einkommen von 4,000 Dollar wuerde nach dieser Berechnung bereits in vielen Faellen zu dem Ergebnis fuehren, dass eine Verfolgter eine ausreichende Lebensgrundlage erreicht hat. Nach der uebereinstimmenden Auffassung aller Verfolgtenverbaende entspricht die Stellungnahme des Statistischen Bundesamts in Wiesbaden zur Kaufkraft des U.S. Dollars, der sich die Laender bisher angeschlossen haben, nicht den tatsaechlichen Verhaeltnissen in U.S.A. Auch dieses Problem wurde bei den Ruecksprachen von Dr. Breslauer und Dr. Goldschmidt mit den obersten Wiedergutmachungsbehoerden mit dem Ziel einer Revision der bisherigen unbefriedigenden Praxis eroertert. Eine endgueltige Entscheidung soll auf einer in Aussicht genommenen Besprechung der Ministerpraesidenten der Laender erfolgen.

Administrative Fragen

Das Land Rheinland-Pfalz hat eine besondere Arbeitslast durch die Uebernahme der "ueberregionalen" Ansprueche der besonderen Verfolgtengruppen—das sind die Ansprueche der Personen, die ihren fruheren Wohnsitz nicht in Rheinland-Pfalz hatten—uebernommen und ist deshalb mit der Bearbeitung der Ansprueche im Rueckstande. Der Bund hat finanzielle Beihilfe fuer eine detaillierte Abteilung der Mainzer EntschaeDIGungsbehoerde, die mit einem Stab von etwa 100 Angestellten in Berlin die Ansprueche der besonderen Verfolgtengruppen bearbeiten soll, zugesichert. Diese Abteilung wird voraussichtlich Anfang 1960 mit der Arbeit beginnen.

Wegen Personalmangels und streitiger Zustaeendigkeitsabgrenzungen hat sich die Durchfuehrung der Ansprueche der aus der Stadt Koeln stammenden Verfolgten verzoegert. Oberstadtdirektor Dr. Adenauer erklarte bei einer Ruecksprache mit Dr. Breslauer und Dr. Goldschmidt, dass in der Vergangenheit die Wiedergutmachungsabteilung der Stadt Koeln lediglich Ermittlungen angestellt und Weisungen des Regierungspraesidenten in Koeln durchgefuehrt habe. Nunmehr werden aber alle Faelle von der staetischen Wiedergutmachungsabteilung bis zur Entscheidungsreife bearbeitet. Das Personal der Abteilung werde soweit verstaerkt werden, dass alle Faelle in der gesetzlich vorgesehenen Frist (bis 31. Maerz 1963) abgewickelt werden koennt. Sollte es sich herausstellen, dass die jetzt in Aussicht genommene Personalvermehrung nicht ausreiche, so sei er (Dr. Adenauer) entschlossen, noch weitere Kraefte anzustellen.

Da die Durchfuehrung des BEG, wie eingangs erwaeht, den Laendern obliegt, wird es erforderlich sein, weiter mit den Laenderbehoerden in Fuehlung zu bleiben.

OESTERREICHISCHE WIEDERGUTMACHUNG

Eine dringende Aufforderung an die oesterreichische Regierung und das Parlament, die laengst faellige Verbesserung der bisherigen unzureichenden gesetzlichen Massnahmen fuer die Nazi-Opfer durchzufuehren, erging von einer Sonderkonferenz, die in Genf am 1. November 1959 tagte und an der Vertreter des Committee for Jewish Claims on Austria, des Bundesverbandes der oesterreichischen Kultusgemeinden und des World Council of Jews from Austria teilnahmen.

In der folgenden Resolution gab die Sonderkonferenz ihrer tiefen Enttaeschung darueber Ausdruck, dass Tausende und Arbertausende von juedischen Nazi-Opfern bisher entweder gar keine oder nur eine ganz geringfuegige Entschaedigung erhalten haben :

"Mehr als 20 Jahre sind vergangen, seitdem der barbarische Vernichtungsfeldzug gegen die juedische Bevoelkerung in Oesterreich begonnen hat. Vor mehr als 14 Jahren wurde Oesterreich von der Tyrannenherrschaft befreit. Aber Tausende der Opfer sind schon verstorben, ohne die Wiedergutmachung erlebt zu haben. Fuer Oesterreich ist es nun hoechste, allerhoechste Zeit fuer die noch am Leben befindlichen Opfer Gerechtigkeit zu ueben."

SAARLAENDISCHE ANSPRUECHE

Fristablauf am 31. Dezember 1959

Es wird nochmals darauf hingewiesen, dass saarlaendische Ansprueche auf Grund des Bundesentschaedigungsgesetzes bis zum 31. Dezember 1959 angemeldet sein muessen.

UNBEKANNTE NOT

Menschen, die wie die Refugees aus Deutschland und Oesterreich einer politischen Katastrophe zum Opfer gefallen und die zu einem Teil heute noch in sehr beengter oder bedraengter Lage zu leben gezwungen sind, haben Anspruch darauf, dass sich ihre Schicksalsgenossen um sie bemuehen.

Wir hoeren von Frauen und Maennern, insbesondere aelteren Personen, die lieber die groessten Entbehrungen auf sich nehmen, als eine Wohlfahrtsorganisation um Hilfe anzugehen. Es muss versucht werden auch diesen Opfern der Katastrophe zu helfen. Deshalb bitten wir unsere Freunde, uns auf Schicksalsgenossen hinzuweisen, von denen sie wissen, dass sie sich trotz groesster Not nicht selbst an Hilfsorganisationen wenden wollen. Wir werden im Geiste solidarischer Haltung mit Diskretion und Schonung uns bemuehen, auch in diesen Faellen im Rahmen der bestehenden Moeglichkeiten Erleichterung zu schaffen.

Mitteilungen bitten wir schriftlich zu richten an: Mr. Ernst Berent, Council of Jews from Germany, 183/189, Finchley Road, London, N.W.3.

INVESTIGATIONS OF NAZI CRIMES

About twenty trials against 300 defendants are to be expected in the course of the next year, as a direct result of the activities of the recently established Central Office for the Investigation of Nazi Crimes in Ludwigsburg. During the past few months, several responsible former S.S. leaders have been arrested.

FROM THE GERMAN SCENE

VERDICT IN ABUSE AGAINST JEW

Kurt Sumpf, a German-born Israeli citizen, who returned with his family to Germany in 1956 and leased a café in Koepfern, was forced to sell his business and move to Frankfurt, as the result of abuse to himself and his family and a boycott of his café. Eleven defendants were charged in Frankfurt with harassing Sumpf, and five were convicted of breaking the peace, assorted misdemeanours and public anti-Semitic libel. The other six were acquitted for lack of evidence.

The court prosecutor and the plaintiff's attorney said after the verdicts that they were agreed the case was not one of organised anti-Semitism but rather individual acts developing out of a small town reaction to a stranger.

TRIAL OF FORMER GERMAN POLICE CHIEF

The Mayence Prosecution Office has announced that the trial of the former Rheinland-Pfalz police chief, Georg Heuser, will open shortly. The charge against him is that he headed execution commandos near Minsk in the Soviet Union, and that thousands of Jewish men, women and children were brutally murdered by the troops under his command.

Heuser was arrested on charges raised by the Central Nazi Crimes Investigation Commission in Ludwigsburg, and was suspended from the police department following his arrest.

"NOT ENOUGH JEWS GASSED"

Walter Hänisch, a 38-year-old masseur, during a conversation with a colleague, expressed the view that not enough Jews had been gassed. He was sentenced to two months' imprisonment, but placed on probation on condition he paid 200 DM to the Red Cross.

Heinz Hillmer, a minor law court official, was sentenced to two months' imprisonment by the Berlin law court for the same offence. He was also placed on probation on condition he paid 150 DM to a charitable organisation.

FORMER LABOUR CAMP COMMANDANT ACQUITTED

Wilhelm Rohde, former head of the Börgemoor Labour Camp, was acquitted by a West Berlin criminal court. He had been charged with atrocities against fifty persons, and the Public Prosecutor had asked for eight years' penal servitude. In discharging him, the President of the court stated it was impossible to substantiate evidence of the crimes, which were alleged to have been committed twenty years' ago. An appeal has been lodged by the Prosecutor.

ACQUITTAL OF GESTAPO SECRETARY

The former Gestapo Secretary, Ewald Sudau, who was accused of mass murders in Poland, was acquitted by the Bielefeld law court owing to lack of evidence. He had been attached to the Tilsit Gestapo and, after the war, was employed by the Minden police until proceedings were started against him.

AUSCHWITZ WITNESSES WANTED

Persons able to submit evidence concerning crimes committed at Auschwitz and its branch camps are requested to get in touch with the Oberstaatsanwalt beim Landgericht Frankfurt am Main (Aktenzeichen 4 Js 444/59).

SCHOOLS AND NEO-NAZISM

The Minister of Education for Lower Saxony, Richard Vogt, has drawn the attention of a conference of educational officers to the great number of neo-Nazi newspapers and youth organisations. The subjects propagated by them included "Ludendorff myths and Teutonic-Aryan ideologies after Rosenberg and Hitler". Some of the propaganda, such as that concerning anti-Semitism and the fight against the "lie" of the German war guilt, was reminiscent of the 'twenties.

TRADE UNIONS' YOUTH SEMINARY

A discussion on recent history was held at a youth seminary in the Trade Union house at Kleinen Wannsee, near Berlin. The subject of the anti-Semitic actions under the Third Reich was dealt with by Mr. H. G. Sellenthin.

DANGER OF RIGHT-WING DEVELOPMENTS

In a leading article published in the *Frankfurter Allgemeine*, Federal Deputy Mueller-Hermann warns of the danger which might arise for democracy by the activities of the extreme Right. In this connection he refers especially to the Deutsche Reichspartei.

NOVEMBER POGROMS REMEMBERED

To commemorate the November pogroms of 1938, a memorial stone was consecrated at the Berlin Jewish communal centre. An appeal was issued to the Düsseldorf population by the city's Oberstadtdirektor, Dr. Hensel; he also asked his fellow-citizens to place any documents in their possession regarding the fate of Jewish families at the disposal of the municipal archives.

Several meetings were held in various parts of Germany.

YOUTH MEETINGS AT KZ SITES

About 1,000 members of the Munich trade union and Protestant youth movements met at the site of the former Dachau concentration camp to commemorate the victims.

A youth meeting also took place at the site of the former Flossenburg concentration camp.

SWASTIKA SOUVENIRS

The Pforzheim law court had to deal with a case against a manufacturer and a distributor of tie pins and cuff links which had the swastika emblem on them. The articles had been confiscated and the prosecutor had asked that the defendants pay a fine. The defendants contended that it was not their intention to glorify the Nazi régime but that the articles had been produced for American souvenir hunters. They were acquitted.

NEO-NAZISM IN VIENNA

During a parade in Vienna, organised by several youth organisations, ostensibly as a memorial to Friedrich Schiller, several persons were seriously injured. When the parade reached the centre of the city, fascist youth marchers broke out with signs proclaiming Nazi slogans. Other youth groups started tearing down the banners, and the police intervened. A number of demonstrators wore the brown uniforms of the Hitler régime, and 25 were arrested for exhibiting the emblem of the swastika.

A spokesman of the Federation of Jewish Communities in Austria protested against these neo-Nazi provocations, and recalled that the Nazi era in Austria had also started with parades and had ended in the Second World War. Such occurrences were therefore to be regarded as a serious warning.

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Hans Mosbacher (Haifa)

CHANGES IN KIBBUTZ LIFE

Groups from abroad are continually arriving in Israel, mostly from the new African and Asian States—Ghana, Nigeria, Chad, Burma—but also from Europe, even from West Germany, desirous to get acquainted with the social and economical developments in the country—students, trades unionists, high officials, military delegations. Some of them stay for months, taking an active part in the life of the State. Two items are of main interest to them: the Histadruth (trade union), its prominent position in the country, its organisation, its commercial and industrial co-operative affiliations, and the Kibbutz movement.

The kibbutz is still certainly a unique and remarkable organisation, but in the older kibbutzim, established up to forty years ago, notable spiritual and social changes have set in. It would be wrong to say that the old "chaluzic" (pioneer) ideal to which the kibbutz owes its existence has vanished, but it has become less decisive. It no longer permeates the whole life of its members; it does not dictate their activities, as it used to. The founders of the old kibbutzim are now men and women in their fifties and sixties, and a new generation has grown up in a more or less settled manner, without the experience of their parents, without the necessity of battling against a hostile nature, hostile authorities, and hostile neighbours (although fighting against invaders from neighbouring inimical States is still a frequent occurrence in the border settlements). Quite naturally, the idealistic conception of kibbutz life has weakened and changed, although this second generation continues the work of their fathers and mothers and only a very small proportion of them has left the kibbutz for the towns, or to lead an independent life as farmers.

Zionism Obsolete

One vital ideal has been entirely abandoned—and this is true for the majority of young Israelis—Zionism has become obsolete and, if mentioned at all, is considered to be a thing of the past. Its place has been taken by a somewhat narrow nationalism; political history for these young people begins with 1948, the year of the foundation of the State. Of course, they still learn and know of the beginning of Zionism, its gradual development and the various waves of immigration, but all this is only of historic interest to them—in the same way as the Hitler period—and is of no vital influence on their conception of life. This may be an unavoidable development—the growth of nationalism has its parallels in many young countries—and it is certainly no criterion of the values and human qualities of these young men and women.

The way of living has undergone a radical change in most of these old kibbutzim, and visitors

who have not been in the country for fifteen or even ten years or less, marvel how little has remained of the former austerity, and how far more normal and comfortable life has become in these settlements. The simple wooden huts have long been replaced by concrete houses, but whereas formerly one middle-sized room used to be the home of the parents (children until the end of the primary school age still live in the children's houses), each couple now has 1½ or two rooms at their disposal, their own shower room, w.c., and even a kitchenette, all formerly unheard of luxuries when there were only communal shower rooms, special w.c. buildings, and all meals had to be taken in the dining hall. To have a radio of one's own, as most "chaverim" now have, would in years gone by have been considered a fantastic idea. And the tendency is still growing to create a more individualistic life: in some of these old kibbutzim one puts forward the idea of keeping small children at home, which would of course necessitate freeing the mother from general work in the kibbutz. Another indication of a more "bourgeois" way of life is the establishment of "cafés", a kind of clubroom where light refreshments can be bought with "chips" distributed to every member.

Higher Standards

The communal buildings for meals, formerly rather primitive with long tables and crude crockery, have become buildings designed in the most modern way, spacious and comfortable, with small tables covered with Formica and tasteful plastic plates and drinking bowls; the kitchens are supplied with the most modern mechanical appliances, the whole comparable to large restaurants in health resorts. And whereas formerly theatrical and musical performances took place in the dining hall, there are now beautiful open-air stages and amphitheatres. Cultural life has in many of these old kibbutzim reached a very high standard in their concerts, often by their own orchestras and choirs, in performances of operas and drama, lectures, folk-dancing and, of course, films. Several kibbutzim also have their own museums, mainly housing archaeological finds (interest in archaeology is intense in Israel), but also for very well-arranged exhibitions of works of art, old and modern, of Israeli and foreign origin. Many of these settlements pride themselves on their horticultural achievements, on their well-kept meadows, beautiful flowerbeds and groves, sometimes even fair-sized forests.

These changes are the result of various factors. The rise in the general standard of living in Israel, most notable in the cities, has also had its influence on kibbutzim, moshavot and other villages. Besides, the old kibbutzim have greatly expanded their agricultural production, in kind and in volume, using most modern machinery and appliances, exporting a good deal of their eggs, citrus and other fruit, ground nuts, flowers, and supplying raw material for industry (cotton, flax, wool). Several of them have established industrial plants, producing goods of a very high standard such as plywood, furniture, plastic goods, water meters, etc. All this has contributed to an improvement in their financial position, but a very important factor has been the sums received as restitution, mainly by members of German origin, which were nearly entirely handed over to their kibbutz, enabling it to realise long-cherished plans. It may be added that several of the old kibbutzim have helped to found new kibbutzim, mainly in the Negev, inducing younger members to settle there and thus to partake in the "conquest of the desert".

The increase in population in the kibbutzim is below the general increase. The newcomers from North Africa, Yemen and Iraq, unable to understand the meaning of kibbutz life, prefer to settle in towns or new villages, sometimes of the moshav (only partly co-operative) type. Perhaps the era of the kibbutzim is very gradually drawing to its close, having in the main fulfilled the important task for which they were established. Perhaps they will continue to exist in different ways, following the less idealistic tendencies of the time.

ANGLO-JUDAICA

Government Post for Jewish M.P.

Sir Keith Joseph, M.P., has been appointed Parliamentary Secretary of the Ministry of Housing and Local Government. Sir Keith, aged 41, the son of a former Lord Mayor of London, was returned with an increased majority for Leeds, North-East, at the General Election. He was a Common Councilman and Alderman of the City of London from 1946 to 1948, and has been Parliamentary Private Secretary to the Under-Secretary of the Commonwealth Relations Office. He was, for many years, interested in the work of the Hebrew University of Jerusalem and, until 1956, was Joint Treasurer of the British Friends of the University.

Honour for Mrs. Barnett Janner

Mrs. Barnett Janner, J.P., has been elected Vice-Chairman of the London branch of the Magistrates' Association, and one of the three representatives of London on the Council of the Association. Mrs. Janner is also very active in work on behalf of the Jewish community.

Jewish Attitude to Cremation

A scroll of remembrance has been installed at Golders Green Crematorium in a Shrine of Remembrance specially designed and built for the exclusive use of members of the Jewish faith. The installation of this scroll brings up the question of what is the attitude of the Anglo-Jewish ecclesiastical authorities to cremation, on which Anglo-Jewry does not present a united front. The Beth Din and the Federation of Synagogues are emphatically against cremation, whilst both the Liberal and the Reform Synagogues permit and practise cremation. The United Synagogue, however, whilst maintaining the Orthodox prohibition against cremation as such, is prepared to bury the ashes of cremated persons in consecrated ground, provided that such ashes are placed in a normal full-size coffin.

Problem of Secondary School Places

Jewish religious education authorities in London have the difficult problem of assessing how many children will require Jewish secondary school places in the next few years, and how to provide such places for them. On present reckoning, about 2,000 children may need Jewish day school places in the next five years. It is estimated that of these about 1,200 will require education at primary schools and 800 at secondary and grammar schools. There will, it seems, be at least 100 children not able to go to Jewish secondary schools and if the demand grows, the problem will be even greater.

Annual Parade of Jewish Ex-Servicemen

Mr. B. Janner, M.P., in his capacity as the President of the Board of Deputies, speaking at the annual reunion and dinner of the Southend branch of Ajax, said that he entirely disagreed with those who considered that the time had come to stop the annual parade of Jewish ex-Servicemen at the Horse Guards Parade, London. He said that he felt, with very many others both within and without the Jewish community, that the parades, which had taken place since November, 1930, had been the outstanding activity of the Association of Jewish Ex-Service Men and Women. Lieut.-General Sir Brian Horrocks had told him of his strong views that the parades were of very great value to the Jewish community and were important in bringing home to those who, out of sheer lack of knowledge of the Jewish contribution towards service for Britain, believed Jews to bear the characteristics "so wrongly depicted and pilloried in certain fiction". Mr. Janner went on that he held the view that attendance of ex-Servicemen and women at the parade should be encouraged and stimulated.

The parade was held on Sunday, November 15th, when 3,500 Jewish ex-Servicemen from all parts of the British Isles attended. The service was conducted by the Chief Rabbi, the Very Rev. Israel Brodie, who was assisted by the Senior Jewish Chaplain to the Forces, the Rev. Dr. I. Levy.

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SAMUEL FISCHER CENTENARY

The centenary of the birth of Samuel Fischer, founder of S. Fischer Verlag in Berlin, may be a fitting occasion to remember a great man and a great epoch. His death in 1934 was timely and marked also the end of a century of Jewish contribution to German "life and letters", in which Samuel Fischer had played a highly honourable and important part. From very modest beginnings, a small bookshop in the Friedrichstrasse, his firm developed into the leading publishing house of German modern literature and also became a great power in European cultural life in general. When Samuel Fischer died, the list of "his authors" comprised the majority of the then established "modern classics", from Henrik Ibsen to Gerhart Hauptmann, Hugo von Hofmannsthal, Thomas Mann, Arthur Schnitzler, Jakob Wassermann to the so-called minor classics like the poet and essayist Oskar Loerke, who had been for many years his reader, or his equally important collaborator Moritz Heimann. In many respects these men were "his authors". He discovered them, he nursed them, he struggled with them and with his public, nearly always successfully.

The story of his firm was an uninterrupted success story, and this fact is only partially explained by the advantage of a wealth of talents at his disposal, the growth of new movements, the rise of a new public and the easy material conditions of the times, permitting a beginner to found a publishing firm with a capital of no more than 10,000 marks. That was in fact the sum he started the S. Fischer Verlag with, and he had realised it as part compensation for the sale of the house in the Friedrichstrasse in which he kept his bookshop with his partner Steinitz. His main capital, however, was his brain, his uncanny sense of qualities, in people as well as in paper or printing, and his open mind, grasping at once the opportunities then open to an enterprising young man in the Capital—with a capital C—of the German Reich.

The bookshop in the Friedrichstrasse was already an important stepping-stone on the way to the final big firm in the Bülowstrasse and the villa in the Grunewald, where the cream of European writers, artists and musicians would meet, where literary reputations would be made and unmade, and where "Sammy", as he was called by his intimates, was to reside as a kind of uncrowned king with his court and the inevitable hangers-on.

Humble Beginnings

The very first beginnings had been even more modest than the bookshop. Samuel Fischer was born on December 24th, 1859, at a tiny place, Szent Miklos in the Waag valley of Slovakia, then still belonging, as the Comitatus Liptau, to Hungary. The population of the village was 1,400 souls, and very poor souls they must have been. Everybody emigrated from that entirely neglected and almost forgotten part of the Austro-Hungarian monarchy. The Slovak peasants mostly went to America, the more ambitious young men from the middle classes—there was no upper class—to Budapest, Vienna, or Berlin. No passport was needed in those days, and I doubt whether Samuel Fischer had any official papers in his possession for the greater part of his life. Quite different, with the progress of time in the next century, was to be the position of his widow and children after his death, who had to apply for innumerable visas, affidavits and entrance or exit permits when they set out on their Odyssey that was to lead them back, in almost symbolical paradox, to Vienna, and then to Sweden, to Japan via Soviet Russia and finally to safety in the U.S.A.

No thought of going back was in the mind of the young bookseller of the 'seventies and 'eighties, and Berlin seemed a very safe place to start a career. The Friedrichstrasse was still in those days a part of the town frequented by literary people, critics and theatre men, and he soon formed useful connections and friendships with his clients, although he was perhaps his own best customer in his shop, reading everything, novels, pamphlets, studying prospectuses and the pronouncements of the younger generation. There was nothing provincial about the young man

from the village in the Tatra mountains and, besides his business acumen and his mental agility, he soon acquired an amazing amount of poise, of ability to get on in the world and, later, a certain dignity that made the very little man with his sharp nose and sharp eyes a very big and impressive figure in any society. His handwriting only to the end remained curiously stiff and angular, with the exception of his signature in the imperial style, ending in a rather pessimistic hook which may denote his recurrent tendency to depressions in the midst of his great successes.

Road to Success

His friend and companion in early days, Julius Elias, describes those years in his address on the occasion of the 40th anniversary of the firm: "Sie sind beharrlich heraufgekommen und haben alles, was zum Aufstieg gehört, selber erworben. Und dabei gar nicht mit starker Ellbogenkraft und Ausnützung. Sondern eher: mit weltläufiger Eleganz. Sie haben in Ihrer grünenden Jugend zwar nie zur Jugendese dorée gehört, aber Sie hatten doch Ihre Lebensansprüche, haben mit Aristipp und Epikur bei Lyraklein und vollen Bechern gesessen und sind kein Verächter des Eros gewesen. Wer den liebenswerten Fischer sicher treffen wollte, hatte ihn nur bei seinem österreichischen Landsmann Rothmiller zu suchen, der in der Französischen Strasse ein Wiener Speisehaus mit sehr viel kräftigenden Mehlspeisen offen hielt. Ihre Kumpane waren damals Karl Bleibtreu, der ringende Pathetiker, Max Kretzer, der den Berliner Roman im Herzen trug, und der Uebersetzer August Scholz, der der russischen Epik seine Leidenschaft schenkte. Aber die geistige Gemeinschaft mit diesen drei Köpfen war damals das stärkere."

Forgotten names, and a rather dated style. Soon new names would appear, and a new style. The young bookseller and publisher discovered his interest in the "Zeitgeist"—"und er hatte das Glück, einen Zeitgeist zu finden, dem zu dienen sich verlohnte", as Elias says.

Gerhart Hauptmann was his great find, and Samuel Fischer took as the emblem of his house the fisherman casting his net wide. Otto Eckmann, one of the leading artists of the "Jugendstil" movement, designed the emblem, still in use by S. Fischer Verlag, and a very fine emblem it is. The "Freie Bühne" elected Samuel Fischer as its treasurer, and fared well by his organisational skill. The magazine of the same title, a weekly at the beginning, was transformed by him into the monthly *Die Neue Rundschau*, and helped in bringing the revolution in literature to victory and promoting the authors of the publishing house. The best names were secured as editors and contributors: Otto Brahm, Bierbaum, Wilhelm Bölsche, Oskar Bie. Thomas Mann appeared in the publishing list with a first volume of short stories or rather sketches, and received 150 marks as an outright sum, with the hint of better payments to come if he should be able to offer a novel "not too long, preferably". The young man from Lübeck sent in a handwritten manuscript from Rome, of quite "impossible dimensions", as Thomas Mann himself later described it, insured at the fabulous sum of 1,000 marks. It was accepted after many doubts and deliberations: "Ein Roman von 65 Bogen", wrote Samuel Fischer, "ist für unser heutiges Leben fast eine Unmöglichkeit, ich glaube nicht, ob sich viele Menschen finden, die Zeit und Concentration Lust haben, um ein Romanwerk von diesem Umfange in sich aufzunehmen." However, in a handwritten postscript, he praised the "erstaunliche, ganz eigenthümliche Charakterisierungskunst", and finally he printed "Die Buddenbrooks" in two volumes, with a cover design by the Simplizissimus artist Scholz. He still lived to see the impossible novel reach the million copy mark, as the only work of the highest literary value, ranking under the otherwise highly doubtful list of best-sellers of the century.

The further story of Samuel Fischer's firm is the story of modern literature in general, and cannot be told here. His net was cast wider and wider, and its meshes were knit ever more tightly. A constant process of sifting out was carried on,

until the firm's emblem became the hallmark of undoubted quality. Moritz Heimann, his reader, was the great power behind the scenes; an indefatigable teacher, monitor and corrector, exercising the great art of literary midwifery. International literature was presented in great names, with a collected edition of Ibsen's works at the outset, a venture not even contemplated by the Danish publisher of the originals. Bernard Shaw followed soon, and owed a very considerable part of his fame to his German public. Later on came Joseph Conrad. Of German authors, not only the easy and immediately successful authors were enlisted, but also rather unrewarding and difficult ones. Not all of them returned the care bestowed upon them with gratitude and thanks, and the subsequent behaviour of men like Hermann Stehr and Emil Strauss is a dark chapter in the history of the firm.

There were other dark spots earlier, in the private life of Samuel Fischer. He had married and his wife Hedwig, née Landshoff, brought to his home a keen interest in music and soon, in the villa in the Grunewald, Erdener Strasse, a wide circle of conductors, such as Bruno Walter, pianists and singers. Three children were born, one son and two daughters. The son, Gerhart, showed early promise of becoming a musician. His premature death, before the first world war, was the heaviest blow Samuel Fischer had received and may have affected his health permanently. In his son-in-law Dr. med. Gottfried Bermann, a young surgeon from Gleiwitz who married the eldest daughter, Brigitte, he found a substitute, and Dr. Bermann and his wife have in fact, under the most difficult circumstances, been able to take over the legacy of Samuel Fischer and to carry on in Vienna, Stockholm, New York, Amsterdam and now finally in Frankfurt, in the spirit of the founder of the firm, and under his old emblem of the fisherman casting his net.

A Stirring Testimonial

Dark spots, recurrent depressions—and the deepest depression was yet to come. When Samuel Fischer died in 1934, his home in the Erdener Strasse was still there, filled with art treasures, paintings by Lovis Corinth and others, and memories of the many famous people who had been his and his wife's guests. The publishing firm was still there, although under supervision, under pressure and constant attack. The words contributed by Gerhart Hauptmann to his memory, in their strange mixture of deep veneration, sense of duty and a careful obeisance to the powers of the moment, give a good picture of the times:

"Unmöglich in diesem Augenblick die Bedeutung S. Fischers für das geschlossene Werden einer grossen deutschen Literaturepoche zu würdigen, einer unauslöschlichen, nordisch betonten, die, ausser mit ihren deutschen Trägern, mit den Namen Ibsen, Björnson, Garborg, Hamson und anderen verbunden ist. Der entschiedenste Förderer dieser Epoche ist nicht mehr.

Er hat, ohne sich durch den Gedanken an das bloss buchhändlerische Geschäft aus dem Rahmen literarischen Ernstes und ernster Literatur herauslocken zu lassen, seinen Verlag mit unendlicher Liebe aufgebaut, und dieser wurde für viele echte Werke deutschen Geistes, von Thomas Mann bis zu Hermann Stehr, die Heimstätte. An diesem Orte das auszusprechen, ist freilich nicht mehr als Eulen nach Athen tragen. Was mich betrifft, so verliere ich in S. Fischer einen allezeit tief und treu verbundenen Freund, der aus dem Werden und Wachsen meines Lebens nicht hinwegzudenken ist.

Er ist nun dort, wo es weder Völker noch Parteien, weder eine innere noch eine äussere babylonische Sprachverwirrung gibt, in einem Reich, in das wir ihm einst alle, ohne Ausnahme, nachfolgen.

Am 15. Oktober 1934"

A better and more permanent testimonial is the list of publications attached to the last edition (1959) of the Almanach of his old firm devoted to his memory, with the collected editions of Thomas Mann, Franz Werfel, Stefan Zweig, Franz Kafka, Hugo von Hofmannsthal, Carl Zuckmayer and the many names of younger authors of all countries, showing that the work Samuel Fischer created goes on from strength to strength.

THE MARTIN HEIDEGGER CASE

How was it possible that Professor Martin Heidegger, a scholar of international repute and a philosopher of great merit, accepted the Rectorate of Freiburg University from Hitler's hands in 1933 and took over the chair held until then by his friend, Edmund Husserl, the great Jewish thinker, who had recommended him as his successor? In his inaugural speech he hailed the new régime in glowing terms, but in all later editions of his principal work, "Sein und Zeit", he omitted the original dedication to Husserl, whom he never mentioned again. Paul Hühnerfeld gives us the answer, not only to this case but also to many similar shortcomings on German thinking in recent years.* This critical and unbiased book points out some of the dangers inherent in certain aspects of German scholarship and character.

"The Man without a Life Story"

Hühnerfeld tries to piece together biographical facts about Heidegger which the philosopher deliberately keeps in the dark in order to surround himself with mystery—"the man without a life story" as he likes to call himself. However, he has a biography and it explains many of his actions and ideas. He was born in Messkirch, in the Black Forest, a Roman Catholic, but he gave up his theological studies and became a philosopher. When he was 34 he was made a lecturer at Marburg University, and his main work was published at that time. After he had been appointed Rector at Freiburg University and after his speech on the "self-preservation of the German University" his enthusiasm for the Führer soon faded, and from about 1936 he made biting remarks about Nazism. Later on Heidegger became "undesirable" as an author, and the publication of some of his works was forbidden. The Nazis probably feared that the intellectual force of this strong mind might blow their shallow ideology to pieces. The philosopher, on the other hand, felt that Hitler would not lead the nation into the nothingness worked out by his speculation but into a different kind of chaos. When, after the liberation, the French occupied Southern Germany, they suspended him from his lectureship. He is now Emeritus Professor but is still holding a private seminar to which, according to Hühnerfeld, only some chosen disciples are admitted.

Hühnerfeld does not underestimate Heidegger's genius, his penetrating mind and originality. He does not deny that the philosopher has given us a deep insight into the problems of existence, making

* Paul Hühnerfeld. *In Sachen Heidegger. Versuch über ein deutsches Genie.* Hoffmann und Campe Verlag. 1959.

man and his being-in-the-world the starting-point of his thinking. He has created a language of his own, difficult to understand but capable of expressing intangible ideas. (His concern with language and his effort to go back to the roots of words in order to reach the origins of the "collective soul" brought him dangerously near to Hitler's idea of language as a means of "clarifying" facts beyond the limits of what can be proved logically, as expressed in "Mein Kampf".) Together with Jaspers, Heidegger brought about the revival of great names like that of Kierkegaard and Bergson.

What accounts for the philosopher's strange attitude under Nazi rule? He was probably serious in his plea for the preservation of the universities, which were in danger of being swallowed up by the party-machine because they were considered as too exclusive and "reactionary". He very subtly compared the students' service for learning with that of the labour corps and the army. But the author thinks Heidegger's temporary conversion to Nazism was no "ephemeral error", as one of his apologists has called it.

One of the reasons for his attitude is his enigmatic personality. He is a typical Black Forester; subtle, stubborn, and gloomy, an enemy of life "when it is not heavy and sombre". His "barbaric" provincialism, as Hühnerfeld terms it, went so far that he declined two offers of a chair in Berlin at a time when everybody would have been glad to teach at that centre of European intellectual life. There is a certain narrow-mindedness about his sticking to his native soil, which he symbolises by sometimes wearing a fancy peasant's costume. Apart from his vanity and authoritarianism where his ideas are concerned, he is a lonely man: the Nazis deprived him of his friendship with Husserl, Jaspers lost his post because he did not comply with the Nazi doctrine, and one of his few pupils, Karl Löwith, emigrated.

Affinity to Nazism

Heidegger and the Nazis had several things in common: there was a difference of level but not of kind. Nazism cannot be called a philosophy, it is true: "National Socialism is neither a philosophy nor a way of life; it originated from the German middle-class conception of the world, hatched out on plush sofas and practised in the gas chambers of Auschwitz. It is a horrifying tangle of the romanticism, nationalism, and the anti-Semitism in the mind of the German ordinary man between 1890 and 1933." (Hühnerfeld.)

Both the Nazis and Heidegger hated the 19th century to which they owed so much, and wanted education to be a preparation for "the destiny of the nation", for self-sacrifice. Reason was to be replaced by the irrational; academic freedom by service. The philosopher was temporarily on Hitler's side because the dictator seemed to him to be a "Werkzeug des Seins". Heidegger's philosophy of existence, published some years before Hitler's coming to power, denied the achievements of civilisation and scientific discovery and called man back to the inevitability of his fate. Man must face nothingness and death with resignation and courage. Death and nothingness! "Two poles which are dangerous for the German spirit! . . . A few years afterwards the most terrible despisers of life were to take German fate into their own hands. Is it really surprising that Heidegger stood in their camp?" The author goes deep into the German's preoccupation with the idea of death and quotes Clemenceau's words about the lack of realism in the German soul and their love of self-destruction.

It is Paul Hühnerfeld's aim to show his compatriots how necessary it is to face facts, and to lead them away from the dangers of romantic irrationalism. Friedrich Wilhelm Foerster, the octogenarian pedagogue who, during a lifetime, fought for ethical principles and religious tolerance sometimes against great odds, says in his recent book on "Die Hauptaufgaben der Erziehung" (Herder, Freiburg 1959): "We need pedagogues and youth leaders today . . . who have trained themselves realistically . . . and know that every idealism which has not gone through a realistic discipline leads to every kind of swindle and escapism." These simple words express most aptly the lesson taught by the Heidegger case.

ERNST KAHN.

Old Acquaintances

Home News: Lucie Mannheim has received the Great Cross of Merit for her post-war services for the German theatre.—Oskar Kokoschka came to London to execute a portrait of the publisher, Sir Stanley Unwin.—Gustav Regler's autobiography, "The Owl of Minerva", has been published by Heinemann.—Otto Heller is shooting Michael Powell's "Peeping Tom", starring Moira Shearer and the Continental actor Karlheinz Boehm, a son of the well-known Viennese conductor.—German actress Erika Remberg will appear in "Circus of Horror", starring Anton Diffring.—Bernard Grun dedicated the German edition of his book, "The Private Lives of the Great Composers", published in Vienna under the title "Durchs Notenschlueselloch betrachtet", to O. M. Fontana.—Herbert Lom, Gerard Heinz and Karel Stepanek visited Munich to appear in the Wernher von Braun film Lee-Thompson is directing for Columbia.—Martin Miller, who made a successful appearance in Anthony Asquith's "Libel", appeared with Marianne Deeming-Kupfer in Rice's "Street Scene" on I.T.V. lately.

Milestones: Rudolf Forster is 75 years old. The last "first gentleman" of the German theatre made a name for himself when he appeared in Zuckmayer's "Pankraz erwacht" in Berlin's Junge Buehne, and became Elisabeth Bergner's screen partner.—Dance comedian Egon Brosig is 70 years old.

The Iffland Ring: Three days after Werner Krauss's death in Vienna last month, his widow published a letter by the actor in which he gave the Iffland Ring to Josef Meinrad, 46-year-old member of the Burg, unknown outside Austria. Albert Bassermann, the last rightful owner of that highest honour of a German actor, wanted to name Girardi, Pallenberg and Moissi as his successors but they died before him. So the Ring went to the Viennese theatre museum for the duration of the Third Reich. Krauss received it only in 1954—from whom it is not known.

U.S.A.: Maria Fein, Uta Hagen, Lotte Lenya, Renate Mannhardt, Grete Mosheim, Herbert Berghoff, Martin Kosleck, Ludwig Roth, and Maximilian Slater-Schulz took part in a Schiller recital at the New York City Hall.—German actor Horst Buchholtz and Franz Molnar's widow, Lilli Darvas, appeared on Broadway in "Cheri".—Arnold Marlé of London appeared in Paddy Chayefesky's "The Tenth Man".—Henry Koster (né Kosterlitz) will direct "The Story of Ruth", with Israeli actress Elana Eden, a member of Habimah, in the lead.—Rolf Gerard arrived in New York to do the décors for Anouilh's "Fighting Cock", starring Rex Harrison and directed by Peter Brook.—Oscar Homolka received an offer to star in William Dieterle's first German post-war film, "Herrin der Welt".—Franz Schulz-Spencer's play, "The Villa of Madame Vidac", had a run of thirteen performances off Broadway.—Kitty Mattern returned from Germany to join her husband Sigi Arno, who is working in TV.

Obituary: Liesel Martin, ex-wife of the late Karl Heinz Martin, died in London.—64-year old Arnold Bronnen died in East Berlin; the author of "Vatermord", in which Elisabeth Bergner got her first chance in Berlin, was an ardent Nazi and became a Communist after the war.—The actor Theodor Danegger died in Vienna at the age of 68.—Henny Porten's husband, Dr. Wilhelm von Kaufmann, died in Berlin; for a time he ran "Wigger's" in Garmisch.—50-year old actress, Margarete Melzer, died in Munich.

Israel: Hans Jaray of Vienna directed Georg Kaiser's "Tanka, the Soldier" at the Ohel Theatre.—Joseph Milo produced F. Duerrenmatt's "Visit of an Old Lady" for Habimah, with decor by Theo Otto.—Otto Selberg, former conductor of Danzig's Opera House, who was earning his living by teaching music, died at the age of 81 in Haifa.

Vienna: Hans Thimig was elected director of Reinhardt's school for actors.—Lyda Baarova, the Czech actress who was connected with the late Dr. Goebbels, will star in "Ein klarer Fall" at the Renaissance-Theater.—Daisy Spiess, former choreographer of the Berlin Opera, will produce Egk's "L'oiseau" in Linz.—Kurt Horwitz received the Kainz Medal.—Hans Albers will perform Spolianski's musical version of Zuckmayer's "Katharina Knie" at the Raimund-Theater.

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IS OUR RECORD REALLY BAD?

The "Ostjuden" in Germany

One of the legends, which tend to develop into uncontested statements, is that of the alleged antagonism with which the Jews from Eastern Europe were received in Germany by their German-born fellow Jews. The legend is sometimes even given a slant in the light of the events after 1933, when the German Jews themselves, who had regarded Germany as their homeland, became uprooted refugees and it was their turn to depend on the solidarity and hospitality of Jews in other countries. Many of these Jews in America, Palestine and England were themselves descendants of East European immigrants.

What are the actual facts? For the first time they have been systematically recounted and analysed in a comprehensive book published under the auspices of the Leo Baeck Institute, covering the whole period from 1880 to 1940.*

Nobody could be better qualified for writing the story than is Mr. Adler-Rudel. Born in an eastern outskirt of the former Austro-Hungarian monarchy, he held an important position in the organisation of constructive work for the Eastern Jews under the Weimar Republic. He also acquired an intimate knowledge of the mentality of the German Jews. If he is now the director of the Jerusalem office of the Leo Baeck Institute, it is certainly not only due to the fact that the differences between "Jeckes" and other Jews have become unimportant in the light of the tragic past, but also because he has become one of us. Before he went to Israel, Adler-Rudel lived in this country for several years, and took a responsible part in the rescue work of German Jews.

An Objective Work

The particular value of his book arises out of the fact that it is based not only on existing written material, but also on personal experiences. This gives the story colour and recreates the atmosphere of the events. At the same time, though the author's emotions are involved, it is an objective work of historiography. However, inasmuch as the historian is to some extent also the judge of the period he reviews, otherwise history books would be only compilations of documents, the latter statement calls for some qualification.

The contention that, to some extent, all indigenous Jewish populations have their reservations against an influx of foreign Jews, is hardly contestable. It particularly applied to a country such as Germany, where the Jews were always in a somewhat precarious situation. Additional difficulties may have arisen from both the similarities and differences between Yiddish and German. A Yiddish-speaking Jew in an English-speaking country is, in the eyes of the man in the street, just a foreigner like a Swede or a Frenchman. In Germany he is considered as a man who speaks a "corrupt" German. This lays him open to contempt or to mockery on the part of the Gentiles and to embarrassment on the part of German-born Jews. All this explains that, while there was every readiness to help financially, there was in some quarters reluctance to regard the immigrants as political and social equals. The most illuminating example of this attitude given in the book is the speech of the representative of the Chemnitz Jewish community at the conference of the "Deutsch-Israelitische Gemeindegemeinschaft" in 1921. Referring to the fact that in his community of 4,000 Jews the vast majority (3,100) were of foreign origin, he said: "We have sacrificed hundreds of thousands of marks for them, to prevent their being put into concentration camps. . . . We are prepared to grant them everything, yet we cannot grant them franchise. We cannot admit that the foreigners rule over us German Jews."

The author does not sneer at this attitude yet, to some extent, he records it in a reproachful

way. Having gone through a catastrophe which did not differentiate between German and Eastern Jews, it seems doubtful whether anyone would express views of this nature today. Yet we have to judge them in context with the circumstances of those days and, much as one may have disagreed with them, one cannot easily dismiss them.

Things are different as regards the utterances of the "Verband nationaldeutscher Juden". In an article quoted in the book, its founder and Chairman, Dr. Max Naumann, goes out of his way to explain how alien the "Ostjude" is to the "National-German" Jew. A pogrom, he says, provokes in him general human sympathy with the victims, yet the sufferings of German prisoners-of-war in Africa burn his own skin. Mr. Adler-Rudel states, rightly, that the group was small. He is also correct in describing them as "extreme assimilationists". Their political propaganda in German public life certainly lacked dignity and self-respect, to put it mildly. Yet does it not go a little too far to suggest, as the author does, that the group "negated everything Jewish"? Like the majority of the German Jews, the present writer detested the views and activities of the "Naumann Group". Yet the historian must beware of slogans and unjustified exaggerations, and we cannot get away from the fact that, by its very name, the group proclaimed its Jewish identity, and that there were active Jewish communal workers amongst its leading members.

Having dealt with such minor reservations which come to mind when reading the book, it can be stated that, both in the factual account and in the analysis, Mr. Adler-Rudel has succeeded in doing outstanding spade work. Also, those amongst us who have been active in German-Jewish life, will learn many details hitherto unknown to them. The author records that, already in 1910, the number of Jews of foreign nationality amounted to 79,000, i.e. 13% of the total Jewish population of 615,000. It may be mentioned, in passing, that Jews of non-German nationality were not necessarily foreign-born as, contrary to the British system, German-born children of foreigners did not automatically acquire German nationality. Anyhow, the number was higher than many of us may have assumed, and it grew to 90,000 by the outbreak of the First World War. There was an influx during the war yet, paradoxically, not by sufferance on the part of the German authorities but at their express desire: to relieve the shortage of labour in Germany, tens of thousands were hired for the German war industry. At the end of the war, in addition to the 90,000 pre-war immigrants, there were 35,000 war labourers and 35,000 prisoners-of-war and civil internees, altogether 160,000.

Statistical Facts

At the time of the first German census after the war (1925), which showed a total Jewish population of 564,000, the number of foreign Jews amounted to 107,000 (19%). The proportion was the same in the 1933 census, but the absolute figures had decreased to 499,000 and 98,000 respectively. On both occasions the percentage was highest in Saxony (65% and 66% respectively), and the cities with the highest percentage of foreign Jews in 1925 were Leipzig (80%), Dresden (60%), Munich (27%) and Berlin (25%). The order was the same in 1933, except that the percentage in Berlin (30%) surpassed that of Munich (26%).

As Adler-Rudel rightly points out, it is a reflection of the political climate of Germany at that period that an element of 100,000 foreign Jews in a total population of 63 million people, sufficed to serve as an important political weapon for the German right-wing parties. The author places on record the efforts of the Central-Verein as the major Jewish organisation in charge of the combating of anti-Semitism in trying to dispel unfounded attacks and prejudices against the Eastern Jews.

The major part of the book is dedicated to the work of the Jewish "Arbeiterfuersorgeamt", which

was set up jointly by the leading German-Jewish organisations and the representative bodies of the immigrants from Eastern Europe. The "Arbeiterfuersorgeamt" was in charge of the protection of the immigrants' political and legal status, their economic absorption and their welfare needs. By its very nature, this work went beyond the Jewish philanthropic activities in pre-war Germany. At the same time, it served as a stimulus by means of which the entire system of German-Jewish welfare work was eventually revolutionised. To no lesser degree, the meeting between "East" and "West" also made its impact on Jewish cultural work. The "Volksheim" in the Dragonerstrasse, which was opened in 1916 with an address by Gustav Landauer and which was meant as a kind of settlement for Eastern Jews in the district, attracted many young German Jews who, for the first time, got an intimate knowledge of the unbroken Jewishness of the newcomers. Directly or indirectly, the Jewish youth movement (not only its Zionist section), benefited from this experience.

Position of Intellectuals

Perhaps the most interesting chapter in the book is that dealing with the position of the intellectuals, if only because very little has been written about them before. It is noteworthy that the Historical and the Economic Statistical Departments of the Juedische Wissenschaftliche Institut in Wilna (Yivo) had their seats in Berlin, including among their members Simon Dubnow and Jacob Lestschinsky. Also, the journalists Berl Locker and H. Swet lived in Berlin, as did the Yiddish authors A. N. Stenzl and the brothers J. and A. Steinberg, the Hebrew poets S. Schneur and S. Tschernichowski, and the philosophers J. Klatzkin and M. Soloweitschik, to quote only some names at random. Periodicals (though some of them short-lived) and publishing enterprises were founded and, during the first post-war years, Germany was second in the world in the production of Yiddish books. All these ventures were also supported by the leading Jewish organisations.

Of the great amount of material recorded in the book, some items call for special reference. There was the decree of the Prussian Minister of the Interior, Wolfgang Heine, of November 1919, instructing the regional authorities of his Ministry not to expel foreign Jews as a rule, in spite of the economic crisis. The decree also gave the "Arbeiterfuersorgeamt" an official status as a consultative body in the policy towards foreign Jews. There is a description of the atrocities committed by the guards in the Cottbus and Stargard internment camps, into which foreign Jews were thrown as "undesirable aliens" when the political situation started to deteriorate in 1921.

One of the aspects rightly referred to by Adler-Rudel is the fact that the experience gathered in the constructive work on behalf of the Eastern Jews in Germany was of the greatest value to the German Jews when, in 1933, they were uprooted and required support and vocational training.

Apart from its practical relevance, it is impossible to read this book without being constantly tempted to compare the similarities and differences between the fate of the Eastern Jews in Germany and that of the German Jews at the time of the catastrophe. The book also excels in clarity and conciseness.

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BUERGER VERSCHIEDENER WELTEN

Zum 60. Geburtstag von Rabbiner Max Gruenewald

Ein Bürger verschiedener Welten ist nach einem Aufsatz im zweiten Jahrbuch des Leo Baeck Institute der moderne Rabbiner, wie ihn die Epoche im deutschen Judentum zwischen Emanzipation und Katastrophe geformt hat. Dieser Beitrag über den modernen Rabbiner wird bleiben. Der Aufsatz spricht von den grossen Wandlungen, die Beruf und Amt des Rabbiners in der Neuzeit erfahren haben, vom Weg vom Raw der Studierstube in die Öffentlichkeit einer problemreichen Gemeinde, von dem, was beim modernen Rabbiner vom alten Raw geblieben ist und von dem, was zum neuen Typ des Gemeindeführers hinzukam. Aber im letzten hat der moderne Rabbiner seine Entscheidung selbst getroffen, nämlich Bürger zu sein verschiedener geistiger Welten. Er setzt die Tradition der alten Meister fort, indem er kritisch ihre Stimme hört, und Auge und Ohr sind offen für die neuen Eindrücke, den Widerstreit um die Neugestaltung jüdischen Lebens. Bürger verschiedener Welten kann er dann sein, wenn er echte Gläubigkeit mit einer Liebe zu seinem Volk verbindet und wenn sich in ihm ein universaler Ausblick mit jüdischer Gelehrsamkeit paart. Und der Aufsatz sagt es: dieses Bild des modernen Rabbiners in seiner Vollkommenheit stellt sich nur in wenigen Persönlichkeiten dar.

Dem Verfasser des Aufsatzes über den modernen Rabbiner sei es an seinem 60. Geburtstag, den er am 4. Dezember begeht, in Verehrung und Freundschaft bestätigt, dass er selbst zu diesen wenigen zählt, denen es in Wahrheit gelungen ist, Bürger verschiedener Welten zu werden. Mit diesem Bekenntnis zu Max Gruenewald und mit seinen eigenen Worten könnte schon ein Aufsatz über ihn beschlossen sein. Der Rest ist Kommentar, jener mittelalterliche Kommentar des "Remes," der Andeutung. Biographie und Bibliographie warten noch der Ergänzung in guten und fruchtbaren Jahrzehnten.

Herkunft und Familie

Max Gruenewald stammt aus Königshütte in Oberschlesien und ist der Sohn des ehemaligen Direktors der jüdischen Gemeindegemeinschaft. Aber in Königshütte ist Max Gruenewald nur geboren. Er stammt aus Pömsen bei Nieheim, der kleinen westfälischen Gemeinde, in der es beinahe nur die Gruenewalds gab, seit Generationen dort ansässig, und diesen Familien verdanken viele Gemeinden in Deutschland ihre jüdischen Schulmänner. Man muss einmal in Pömsen gewesen sein und man muss die Gruenewalds gekannt haben, diese prächtigen Lehrer, jeder eine besondere Persönlichkeit. David Gruenewald von der Samsonschule in Wolfenbüttel, ein später Enkel der "Chasside Aschenas", der Frommen Deutschlands; Simon Gruenewald in Dortmund, ein leidenschaftlicher Lehrer; Max Gruenewalds Vater, der allein aus dieser Generation der Schulmänner überlebende gütige und lebenskluge 90 jährige Simon Gruenewald, nun seit Jahrzehnten in Israel. Wir nehmen an der Freude dieses Vaters herzlich Anteil, den 60. Geburtstag des einzigen Sohnes erleben zu dürfen. In dieser westfälischen Lehrerfamilie liegen die Wurzeln Max Gruenewalds. Dort war das angelegt, was ihn zu "einem der wenigen" gemacht hat: echte Gläubigkeit, Liebe zu seinem Volk, Verständnis für die jüdische Wissenschaft und Weltoffenheit.

Max Gruenewald hat nur ein Amt in Deutschland bekleidet, das des Mannheimer Gemeindeführers. Er kam nach Mannheim vom Breslauer Rabbinerseminar, das er in den Nachkriegsjahren absolvierte. Der Ausdruck ist unzulänglich gewählt: mit wachsender innerer Beziehung drang er ein in die Welten des rabbinischen Studiums und der jüdischen Wissenschaft. Gruenewalds Treue zum Seminar ist die einer kindlichen Liebe. Es ist sein Gedanke, in einem Gedenkbuch das festzuhalten, was dieses Seminar einmal im deutschen Judentum gewesen ist. Als er ins Seminar eintrat, lebten noch von den alten Lehrern Marcus Brann und Saul Horowitz, dessen Tochter Hede seine Frau wurde. In ihr lebt viel vom genialen Vater fort. Von den Lehrern, die während der Studienzeit ans Seminar berufen wurden, war es vor allem Isaak Heinemann, der von der klassischen Philologie her zur jüdischen

Wissenschaft kam, der Gruenewalds jüdisches und allgemeines Weltbild formen half. Zu den besten Aufsätzen aus Gruenewalds Feder gehört sein Beitrag zur Festnummer der Monatsschrift für Geschichte und Wissenschaft des Judentums zu Heinemanns 60. Geburtstag: Versuch über Freundschaft im Judentum. Es waren auch Horowitz und Heinemann, die Gruenewald bei der Wahl seiner Universitätsstudien beeinflussten. Er begab sich auf weitgestreckte Bildungsgebiete: Philosophie, klassische Philologie und orientalische Sprachen bis zum Sumerischen und Hettitischen.

Rabbiner in Mannheim

Was die Kollegen in Deutschland vom Mannheimer Gemeindeführer erfuhren, liess sie aufhören. Auch andere Rabbiner dieser Generation suchten ihren Weg zur Jugend und je nach Temperament und Weltanschauung fanden sie ihren Platz in den neutralen Jugendvereinen oder bei der zionistischen oder liberalen Jugend. Sie wurden nicht alle und überall mit offenen Armen empfangen und das Studium am Rabbinerseminar allein gab auch nicht die rechte Vorbereitung für die Atmosphäre der Heimabende ab. Der Mannheimer Gemeindeführer fand einen neuen Weg zur Jugend, indem er sich und die Jugend zusammen lebendig in die Gemeinde hineinstellte. Die Mannheimer Jugendgemeinde war die Neuschöpfung Gruenewalds, die ihm und nur seiner Persönlichkeit gelang. Und in Mannheim geschah ein Weiteres, das einmalig im deutschen Judentum war und nun schon an der Schwelle der Katastrophe: die Gemeinde wählte ihren Rabbiner zum Gemeindevorsitzenden. Was Gruenewald als Mannheimer Rabbiner in der Vereinigung von Lehre und Leben bedeutet hat, wurde dem Verfasser dieser Zeilen erst in späteren Jahren in Palästina vollends deutlich in manchem Gespräch mit Julius Moses, dem ehemaligen Mannheimer Gemeindevorsitzenden, und mit Isak Unna, dem gesetzestreuen Mannheimer Klausrabbiner. So haben wenige Gemeindevorsitzende für einen Rabbiner und wenige orthodoxe Rabbiner für einen liberalen Kollegen Zeugnis abgelegt wie diese beiden Männer gesegneten Andenkens.

Ueber Gruenewalds Tätigkeit in der Katastrophe, sein Ausharren bis zum letzten Augenblick, mitten in schwerem persönlichen Leid, seine Mitarbeit bei der Reichsvertretung, geziemt es dem zu schweigen, der diese Jahre nicht mehr in Deutschland verbrachte. In dieser Zeit festigte sich die Beziehung zwischen Leo Baeck und Max Gruenewald, die auf der grossen Achtung des grossen Einsamen vor der mutigen Persönlichkeit des jüngeren Kollegen beruhte. Kein Zufall, dass eine der besten Würdigungen Baecks Gruenewalds schöner Aufsatz in der Zeitschrift Judaism ist.

Aufbruch und Neubeginnen

Für den Bürger verschiedener Welten war es nach dem Zusammenbruch seiner Welt selbstverständlich, seine neue Welt im Aufbau Palästinas zu suchen. Der Zionist seit früher Jugend wählte die Alijah, nachdem er seine Aufgaben in Deutschland erfüllt hatte. Es ist schwer von den Jahren zu sprechen, die Max Gruenewald in Jerusalem verlebte, von seinen Plänen und seinen Enttäuschungen, und nun deshalb schwer, weil man dabei war. Schweren Herzens verliess er das Land, liess noch Familie und aus Deutschland gerettete Habe zurück (seine wertvolle Bibliothek ging im jüdisch-arabischen Krieg verloren) und der Bürger verschiedener Welten versuchte das scheinbar Unmögliche möglich zu machen, in Amerika in der Heimatlosigkeit seine neue Welt zu suchen. Wenn dieser Versuch gelungen ist, so deshalb, weil das Erreichte in einer neuen und schweren Pause des Lernens erkämpft wurde. Gruenewald schlug jedes Rabbineramt in einer Emigrantengemeinde aus. Er widmete sich der wissenschaftlichen Arbeit und er drang tief ein in die Feinheiten der englischen Sprache und erst vor einem Jahrzehnt übernahm er wieder das Amt des Rabbiners, das zweite seines Lebens. Er half eine Gemeinde in Millburn in der Nähe von New York aufbauen, eine Gemeinde, die sich in ihrer Mehrheit aus

gebildeten in Amerika geborenen Familien zusammensetzt, aus Kindern und Enkeln von Einwanderern aus Osteuropa. Als diese Gemeinde ihre Synagoge errichtete, eins der geschmackvollsten der modernen amerikanischen Gotteshäuser, kam Gruenewald zu seiner Gemeinde mit einer Zumutung. Er liess zwei Steinfriese in die Längswand dieser Synagoge einmauern, Bruchstücke aus den zerstörten Mannheimer Synagogen, der liberalen und der orthodoxen. Seine Gemeinde verstand ihn. Mit diesen Resten wurde er Bürger einer neuen Welt.

Nach einem Besuch in seiner Gemeinde vor zwei Jahren erbot sich ein älteres Gemeindeglied, mich in seinem Auto nach New York zurückzufahren und auf dem Weg begann der Mann mit einem Bekenntnis. Meiner Sünden gedenke ich heute, leitete er mit dem Bibelwort ein. Ich bin ein russischer Jude und habe die deutschen Juden nie geliebt. Als meine Gemeinde Max Gruenewald zum Rabbiner berufen wollte, habe ich mich dieser Wahl widersetzt. Dann habe ich ihn bekämpft, wo ich konnte. Aber er hat mich besiegt. Er hat mich gelehrt, wer die deutschen Juden waren und was ein deutscher Rabbiner ist. Ich liebe ihn.

Das ist Rabbiner Max Gruenewald, der Bürger verschiedener Welten und der Mann, den die Juden aus Deutschland in verschiedenen Welten in das Präsidium ihrer Interessengemeinschaft berufen haben und der der selbstverständliche Präsident des Leo Baeck Institute in Amerika ist. Er ist der Mann des Vertrauens, der Helfer und Freund. Als ein ehemaliger Mannheimer Jude in New York eine bedeutende Stiftung hinterliess, bestimmte er als ihren ausschlaggebenden Verwalter Max Gruenewald. 60 Jahre alt steht Gruenewald mitten in schöner und verantwortungsschwerer Arbeit. Wir dürfen stolz und dankbar auf ihn blicken.

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IN PARLIAMENT

ALIENS' DEBATE

When the Expiring Laws Continuance Bill was discussed, Mr. Barnett Janner and several other Members of Parliament pleaded for a more generous policy regarding the admission of aliens to this country.

Mr. Janner recalled that only recently, on the occasion of the opening of the World Refugee Year, the Prime Minister had pointed out that the generous admission of refugees from Nazi oppression into this country had proved of great benefit to Britain, not only in the field of scientific research, but also in the development of new industries and trades. Mr. Janner especially asked for greater leniency towards the reunion of families. There had been cases where relatives had been refused admittance because they happened to be under a certain age, though relatives in this country had been prepared to give an undertaking that the arrivals would not avail themselves of the facilities provided by the Welfare State, such as the National Health Service. Mr. Janner also suggested that it might be beneficial to encourage alien students to stay on in this country after they obtained their degrees.

Another point raised during the debate was greater legal protection for aliens threatened with deportation.

Others taking part in the debate were Mr. S. Silverman, Mr. R. T. Paget, Mr. Michael Clark Hutchison, Mr. Gordon Walker, Major H. Legge-Bourke, Mr. Leslie Hale and Mr. F. Noel-Baker.

In his reply the Joint Under-Secretary of State for the Home Department, Mr. David Renton, promised to consider the suggestions made. At present, the following seven categories of applicants qualified for admission to this country:

Refugees, foreign workers, foreigners of independent means, students, wives and dependent children of people already here, persons coming under the elderly parent scheme and under the distressed relative scheme.

BRITAIN'S AID TO REFUGEES

In reply to a question to the Secretary of State, as to what arrangements, in accordance with the proposals made to him by the General Committee of the World Refugee Year, have been made for the selection of refugees from camps in Europe to be admitted to this country, Mr. Butler stated that the Government have arranged for a team to visit camps in Italy, Austria and Germany, where they will interview refugees nominated by the United Nations High Commissioner for Refugees, and select 200 for admission to this country.

The team included a representative of the British Council for Aid to Refugees, who would advise on the suitability of individuals and families for settlement here. Families with children as well as single persons will be eligible for admission, and among those selected will be a proportion who will require treatment or supervision for tubercular infection. The British Council for Aid to Refugees has undertaken responsibility for the resettlement, including housing, the finding of employment in co-operation with the Ministry of Labour, and the general welfare of the refugees brought here under this scheme. For those who require medical treatment or supervision, the facilities of the National Health Service, including hospital facilities for those suffering from tuberculosis, will be available.

EX-NAZI JUDGES IN GERMANY

Mr. Swingler asked the Foreign Secretary if, in his discussions with Chancellor Adenauer, he would draw attention to the appointment of former Nazis to judicial positions. A similar request was made by Mr. A. Lewis who referred to the evidence submitted to the Foreign Office involving charges against some 1,000 former Nazi judges. The Foreign Under-Secretary Mr. Allan replied that he could not disclose what subjects might be discussed during the Foreign Secretary's confidential exchange of views with Dr. Adenauer.

JEWS IN GERMANY

ESSEN SYNAGOGUE CONSECRATED

The new Essen synagogue and communal centre was consecrated on October 21st. The service was conducted by Rabbi Dr. Salomonowicz and by Cantor Korn. At the official dinner held afterwards, the speakers included the Mayor of Essen, Herr Nieswandt, representatives of the Israeli Trade Mission and representatives of the churches.

HAMBURG JEWISH HOSPITAL

The Hamburg Senator of Health attended the roof-wetting of the new Jewish Hospital and nurses' home in Hamburg. Amongst the guests was the former Chairman of the Jewish Hospital, Dr. Fritz M. Warburg, and his wife, who were visiting Hamburg. It is expected that the hospital will be completed by the autumn of 1960.

Dr. OSCAR ROSENBERG HONOURED

Heidelberg University commemorated the 50th anniversary of Dr. Oscar Rosenberg's doctorate, which he obtained at that University, by renewing his diploma.

Dr. Rosenberg has throughout his life been active in Jewish affairs. He survived the Nazi régime in Theresienstadt and, after the war, returned to the Berlin Jewish hospital with which he has been associated for twenty years, first as a pediatrician and now as its director.


EXILED WRITERS

A meeting in Cologne took place recently, under the auspices of the recently founded Germania Judaica Library, to deal with the fate of German-speaking writers expelled by the Nazi régime.

Addresses were delivered by Gerd H. Theunissen on Karl Wolfskehl, Paul Schallück on Nelly Sachs, Karl Keller on Martin Gumpert and Heinrich Böll on Jenny Aloni. The difficulties emigrated writers had to face was described in an address by Wilhelm Unger.

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CULTURAL NEWS

OLD DUTCH AND FLEMISH MASTERS

This year's great artistic event in Israel was the exhibition of Dutch masters in the Helena Rubinstein Museum in Tel Aviv. The whole population flocked to see it. Mr. Alfred Brod lent three pictures from his own beautiful collection to this exhibition; one of them is now to be seen at his Gallery at Sackville Street: Peter de Molyn's "Landscape with Wayfarers". The exhibition in Israel was chosen by one of Holland's best art experts. The fact that he selected three paintings from the Alfred Brod collection is a splendid tribute to the lender's connoisseurship. Furthermore, we should appreciate Mr. Brod's generosity for letting them go on such a long and hazardous journey.

But what has all this to do with the current exhibition? It shows that we can rely on this dealer's judgment and that we can always expect an unusually high standard at his Gallery. This time, certainly, nobody will be disappointed. We find many famous names: Teniers, Caspar Netscher, Peter de Hooch, van Goyen. Those who are looking for the not so famous but nevertheless very beautiful will enjoy Roelandt Savery's "Flowers in a Glass Vase". This master's works have all but disappeared from the market. And who could not fail to notice the "Still Life" by Martinus Nelliuss? It is small and delightful, and its symbolism opens up a whole world of hidden meaning.

Of the thirty-four exhibits, it is impossible to say which is the best, but I particularly liked Jan van Goyen's little "Landscape with a Farm". The colouring and the melodious flow of lines seem to combine all the arts: poetry, music and painting. A.R.

WORKS BY ELSE MEIDNER

An art gallery is not just a shop, or at least it should not be. The courageous and devoted proprietress of the Beaux Arts Gallery, at Bruton Place, W.1, has made it her aim in life to sponsor and encourage contemporary artists and in particular the struggling younger generation. Refugees from Germany have a special place in her heart, and she shows a special understanding for them. Frank Auerbach has exhibited there several times and some of his works are on show again this month. Heinz Koppel is another artist who has exhibited at the Gallery.

Else Meidner, whose works have just been exhibited at the Beaux Arts Gallery, was born in Germany 58 years ago. One of her principal teachers was Ludwig Meidner, who later became her husband. Ludwig went back to Germany, where he has met with great success, but his wife continues to live in London.

She, naturally, underwent the many influences of her own time, but she did not succumb to them. She developed and preserved her own unmistakable idiom. At first her voice was very quiet and lyrical. From that time we see landscapes in chiaroscuro with soft outlines and an easy and charming flow of lines. Then she must have discovered Renoir. The colours begin to glow, the nude has a special fascination.

At her latest stage she seems to paint at a crescendo. There are flower pieces which joyfully proclaim the sun and the radiance of a brilliant autumn day. It seems as if this former refugee from Germany asserts the triumph of life and man's creative forces as against the hatred and the destruction the artist has experienced in a long-forgotten past. A. ROSENBERG.

LIEBERMANN EXHIBITION IN BERLIN

An exhibition of Liebermann paintings and drawings was held in Berlin, under the auspices of the Arts Departments of Tempelhof and Reinickendorf.

EXHIBITION OF WORKS BY ARNOLD ZWEIG'S WIFE

An exhibition of paintings by Beatrice Zweig, the wife of Arnold Zweig, took place in East Berlin. The exhibits include paintings of Haifa Bay and other scenes in Palestine, where the Zweig family spent their years of exile.

DANNY KAYE IN BERLIN

Danny Kaye recently paid a visit to Berlin, in order to synchronise the German words of his latest film, "The Five Pennies". At a press conference held there, he especially referred to his efforts for U.N.I.C.E.F., the world refugee organisation for children, on whose behalf he has been most active.

PERFORMANCE OF LESSING'S "JUDEN"

Lessing's comedy, "Die Juden", was staged in Berlin by the "Vaganten" troupe.

POETESS'S BIRTHDAY

The poetess, Ilse Blumenthal-Weiss, recently celebrated her 60th birthday in New York. She was born in Berlin, and spent the war years in the Theresienstadt and Westerbork concentration camps. A book of her poems, "Mahnmal—Gedichte aus dem KZ", referring to this period, was published in 1957.

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LONDON NEWS

LEO BAECK INSTITUTE LECTURE

The first of a series of lectures organised by the Society of Friends of the Leo Baeck Institute in London was given by Professor Dr. Hans Liebeschütz on Thursday, October 29th, in the crowded reading room of the Wiener Library. Only a few weeks earlier the Leo Baeck Institute had moved into the building of the Wiener Library, and Dr. Alfred Wiener, who was in the Chair, welcomed the Institute to its new home and stressed the urgency of increased public support for its activities. In this appeal he was supported by Dr. H. Feld, the Society's Chairman.

Professor Liebeschütz, who took his theme from Nietzsche's "Vom Nutzen und Nachteil der Historie für das Leben", reflected on the many problems their research into the past must solve or illuminate. We, who are stamped by what occurred in the 19th century in Germany, confront a period of history which has unalterably terminated. Assimilation is no longer a task, and it is precisely the fact that an historical development has come to a tragic end which allows us to probe into what we wished to achieve and what we were.

Amongst other points the speaker referred to a certain analogy between the position of Germany in Europe and that of German Jewry, precariously poised between East and West. It is the disturbance of this delicate balance by the energetic Eastern Jewish masses which many German Jews feared and which gave rise to unjust attitudes. The contemporary may rightly condemn them; the historian must seek to analyse the underlying reasons for the resistance to the Eastern influx. Professor Liebeschütz also pointed out the decisive importance of the reserves from the Jewish East for the spiritual development of German Jewry. The encounter of unbroken Eastern tradition with Western scientific method bore fruitful results. The new world of Weimar humanism and the evolution of German philosophy in the 19th century were very stimulating for the Jewish newcomer, and here the Jews contributed their own forms of thought. The German preoccupation with the State exercised a profound influence on

Jewish thinking, and the idea of Jewish Messianism, which culminated in Hermann Cohen and which today influences Judaism the world over, was decisively evolved in the specific conditions of 19th-century Germany. The question as to the significance and meaning of the science of Judaism must be posed anew by the historian; in many ways we should be able to utilise the forces of the past for the future.

The response to this first meeting was altogether very encouraging. Future lectures will deal with a variety of topics and will include talks on "The Yiddish Versions of Early German Prose Novels" and "The Jewish Contribution to German Lyric Poetry".

A.P.

LEO BAECK AND JEWISH MYSTICISM

A large audience attended this year's Leo Baeck memorial lecture, held under the auspices of the B'nai B'rith Leo Baeck (London) Lodges and the Society for Jewish Study, to mark the third anniversary of the death of the revered leader of German Jewry.

In his address, "Leo Baeck and Jewish Mysticism", Rabbi Dr. Kurt Wilhelm, Chief Rabbi of Sweden, stated that leading scholars of the past century, such as the historian Heinrich Graetz, had tended to reject or to minimise Jewish mysticism, as was manifested in books like the "Sohar". Leo Baeck was the first modern Jewish scholar who had realised the importance of mysticism in the spiritual history of Judaism. In a thorough analysis based on quotations from Leo Baeck's works, the speaker not only gave evidence for his thesis, but also brought to life the stature of Leo Baeck as one of the greatest Jewish thinkers of our time. In an attempt to trace the main forces which shaped Leo Baeck's way of thinking, he came to the conclusion that the personalities who had influenced him most during his formative years had been the philosopher Dilthey, whose pupil he was, and, above all, his father, the Rabbi of Lissa, Samuel Baeck.

A vote of thanks for this outstanding lecture was moved by Prof. Dr. E. J. Cohn. Mr. A. Owen was in the Chair.

CHILDREN AND YOUTH ALIYAH CALENDAR

Children and Youth Aliyah are already well-known to our readers for their series of Jewish New Year Greeting Cards in which they combine the business of fund-raising for this most worthy cause and the pleasure of introducing the work of brilliant Israeli and other Jewish artists to the public.

This enterprising organisation has now entered a new field by publishing a "Land of the Bible" Calendar. It is a lavish production in full colour and has been carefully designed to suit everybody, Jew or Gentile, who has an affection for the Holy Land, the cradle of our religions.

An advertisement for the Calendar appears in this issue and we can heartily recommend it, both for its intrinsic merit and for the nobility of the cause which it is designed to help.

SABBATH OBSERVANCE EMPLOYMENT BUREAU

The Annual Report for 1958 for the Sabbath Observance Employment Bureau emphasises the changes in trades and locale which have taken place in the community. In the early years, ninety-nine per cent of applicants came from East and North London and the firms applying were mostly in the East End or City. Today both applicants and employers apply from all parts of the British Isles, and often enquiries reach the Bureau from the Continent. Approximately sixty-five trades and professions are now dealt with, as compared to roughly eight trades in the past.

With the wide choice of careers open to school leavers, more thought was being given to this all-important matter, and it was felt that a panel of professional men and women should also be set up to advise and guide university graduates on the type of career most suitable to their attainments.

The Bureau had not maintained their previous record, due solely to the recession in many of the trades that were their mainstay. During 1958 the majority of posts filled were for clerks, secretary/shorthand typists, saleswomen, bookkeepers and copy typists.

FAMILY EVENTS

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

Births

Prager.—A second daughter, Alison, born on October 30th, to Sylvia and Peter Prager, 29 Milford Road, Grays, Essex.

Birthdays

Essinger.—Mr. Willy Essinger, 52 Vallance Road, London, N.22, celebrated his 75th birthday on November 1st.

Havelland.—Miss Lilly Havelland, 198 Goldhurst Terrace, N.W.6 (formerly Erfurt), will celebrate her 70th birthday on December 30th.

Dr. M. Isserlin, formerly Superintendent of the Sanatorium Bad Soden A.T., and later in San Remo, will celebrate his 85th birthday on December 8th. His wife **Regina** (née Ber) will celebrate her 75th birthday on December 19th.

Golden Wedding

Rosenthal.—Mr. and Mrs. Joseph Rosenthal (formerly Gleiwitz/O/S), La Paz, Bolivia, Casilla 2039, will celebrate the 50th anniversary of their wedding on December 26th.

Deaths

Lieb.—Dora Lieb (née Levy), of 56 Melrose Ave., London, N.W.2 (formerly of Hamburg, Altona), passed away on October 29th at the age of 73. Deeply mourned by her sisters and brothers-in-law, nephews and nieces and all friends. She was loved and respected by all who knew her.

Meyer.—Dr. Oscar S. Meyer, formerly Lübeck and 15 Portman Square, London, W.1, passed away on November 9th in Sisseton, S. Dakota, U.S.A. Deeply mourned by his wife and son, 13 Netherhall Gardens, London, N.W.3, and daughter, Mrs. H. H. Brauer, Sisseton, S. Dakota, U.S.A., son-in-law and grandchildren.

Staaecker.—On November 12th, my beloved mother, Marie Staaecker, passed away peacefully after a very short illness. Deeply mourned and sadly missed by her daughter, Olga Staaecker, 156 Fergus Drive, Glasgow, N.W.

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MISSING PERSONS

Personal Enquiries

Dr. Martin Friedlaender, born 6.3.1880 in Prenzlau, last-known address, Berlin-Wilmersdorf, Pariserstr. 32, his wife **Hertha** and son

Ludwig, born approx. 1919 or 1920 in Berlin. Dr. L. G. T. King, 117 Cricklewood Broadway, London, N.W.2 (GLA. 7369).

Enquiries by AJR

Mrs. Margot Andrew, formerly of 14 Chalcot Gardens, London, N.W.3, or 35 Bridge Lane, London, N.W.11.

Misses G. Bianka and Eva Marliese Held, formerly of 24 Parliament Hill, London, N.W.3.

Wolfgang Plessner, formerly of Coburg, studied in grammar school in Moritzgasse in 30's. Emigrated to England with his parents in 1932.

Lothar Aron, born 10.10.1923 in Schwerin/Warthe.

OBITUARY

ERNST FRANKENSTEIN

Dr. Ernst Frankenstein died in London on October 28th at the age of 78 years. He was a lawyer of international reputation and was a man of independent views and wide cultural interests. Dr. Frankenstein practised as a Rechtsanwalt in Berlin, and already specialised in research on problems of private international law early in his career. He expounded the results of his studies in the four volumes of his "Internationales Privatrecht", published between 1926 and 1935, wherein he reviewed the theories and practice of this highly specialised branch of the law with scholarly skill, often submitting his own original ideas, contradicting the existing doctrines, of which he was rather critical. He was praised for the high standard of his work, but his own opinions, witty and stimulating though they were, did not always meet with general approval. The completion of this work was the main ambition of his life. The fourth volume was only published after his emigration.

In 1930 he delivered a course of lectures at the Académie de Droit International at The Hague, published under the title "Tendances Nouvelles du Droit International Privé" and in 1950, at the invitation of the Leyden University, he wrote a "Projet d'un Code Européen de Droit International Privé", published as a volume by the Bibliotheca Visseriana.

Apart from his legal work, his main interest was in later years devoted to the Palestine question. He was stirred by the policy of successive

British Governments who, yielding to the pressure of the Arab States, refused to allow Jewish immigration. In two publications called "Justice for my People" (1943) and "Palestine in the Light of International Law" (1946) and in a pamphlet entitled "An Open Letter to the Right Honourable Ernest Bevin, M.P." (1946), he pleaded the Jewish cause with brilliant and erudite legal arguments and the lawyer's conviction that justice is indivisible and must and will predominate.

Dr. Frankenstein was interested in many fields of cultural life. He had a masterly knowledge of language and literature. He also wrote poems, some of them of great charm, a collection of which was recently published by the Ariel Verlag in Frankfurt.

H.N.

Dr. OSCAR MEYER

Dr. Oscar Meyer, London, who died at the age of 79 whilst on a visit to his family in the U.S.A., was an orthopaedic surgeon of high reputation in his home town, Lübeck, where his and his wife's family played a leading part in the affairs of the Jewish community. Besides attending to his large practice and official medical duties, he found time for communal work as president of the U.O.B.B. Lodge and the Zentralverein.

In London, where he came in 1937, he succeeded in building up a new practice and was very popular with his many patients, who will treasure the memory of this affable and kindhearted man and physician with gratitude.

PERSONALIA

CARL VON OSSIETZKY REMEMBERED

A plaque to commemorate the 70th anniversary of the birth of Carl von Ossietzky has been placed on the former office of the Weltbühne in Kantstr. 152, West Berlin.

LESSING PRIZE FOR HANNAH ARENDT

Hannah Arendt, the sociologist, has been awarded the Lessing Prize by the Hamburg Municipality, in recognition of her scholarly achievements. The Prize carries a monetary award of 10,000 DM.

AWARD FOR KARL MARX

Karl Marx, editor of the *Allgemeine*, the weekly of the Jews in Germany, has been awarded the Great Federal Cross of Merit, with Star, in recognition of his outstanding work towards understanding between nations and races.

RABBI FOR NORTH RHINE

Rabbi Dr. Ludwig Salomonowicz has been appointed District Rabbi for Dusseldorf and the North Rhine. He was born in 1911 in Gunzenhausen, and was a pupil at the rabbinical seminary in Berlin. After the war, he was a rabbi in Malmö (Sweden) for six years, and later came to Hamburg.

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GERMANS AND JEWS

JEWISH SCHOOLS IN GERMANY?

The question of whether the foundation of a Jewish school in Cologne was desirable was discussed at a meeting convened by the Germania Judaica Library. The view was expressed, on the one hand, that such a step might result in a new isolation of Germany Jewry. On the other hand, it was also felt that "feelings of shame and repentance" on the part of the Christians, and "understandable sensibility and scepticism" on the part of the Jews, had led to a psychosis in the relationship between Jews and non-Jews.

A 21-year-old student reproached the Jews for not having recognised that the Gentiles had faced up to the crimes of the past, and for not being prepared to accept expressions of atonement. Another speaker was against a Jewish school because he felt that everything had to be done to destroy the myth of the Jew being different. The youth should have the chance to find common ground.

ADDRESS ON ANTI-SEMITISM

The periodical, *Parliament*, issued under the auspices of the Federal German authorities, has published a report of the discussion between German and Israeli students, organised by the Bonn "Institut fuer internationale Begegnungen".

The Munich sociologist, Ludwig Auerbach, in his introductory address on "The Development from Anti-Semitic Sentiments to Anti-Semitism", stated that, under the Weimar Republic, the resentment against what was considered to be Germany's unjust treatment after the First World War, was the source of these trends. The Federal Republic had not yet been faced with a situation comparable to that crisis. It was therefore an open question whether anti-Semitic sentiments, which were still latent in Germany, could again lead to anti-Semitic eruptions. In his view, the events of 1933 and after could be explained by failure in the erection of moral barriers against such eruptions.

PRESIDENT LUEBKE'S CONGRATULATIONS TO WIENER LIBRARY

The President of the German Federal Republic sent a congratulatory cable to the Wiener Library on the occasion of the 25th anniversary of its establishment. The message stated that the Library's research work had laid essential foundations for the spiritual fight against National Socialism and the final victory against racial hatred and intolerance in Germany. "The visit of Professor Heuss, my revered predecessor, to the Library on the occasion of his stay in London, had underlined the importance attributed in Germany to the work of the Wiener Library", the President cabled.

The Wiener Library, in their reply, welcomed the message as an encouragement for their efforts in assessing the years of terror and their consequences, and making the result of this research available, especially to the generation of young Germans.

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