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## WHEN THE SWASTIKAS RETURNED

### Report From Germany

Frankfurt/Main, mid-January, 1960

The anti-Semitic or, rather, anti-democratic outbursts, starting off with the smearing of the only recently rededicated Cologne synagogue on Christmas Eve, 1959, have since spread to many other areas of Western Germany including West Berlin. Churches, schools, town halls and other non-Jewish public and private buildings have not been spared either. It is worth noting that even in places where today not a single Jew is to be found, such "hit and run" acts have occurred.

One is inclined to be reminded of anti-Jewish outrages of the 'twenties, rather than of symptoms of pre-1933 National Socialism. All the same, the term "neo-Nazism" is not entirely out of place.

#### No Surprise

In spite of the assurances frequently given by high-ranking spokesmen ever since the end of World War II and, in particular, since the formation of the German Federal Government in 1949, serious observers, both in Germany and abroad, of German political developments during the last decade, have often expressed the view that anti-Semitism in this country is by no means dead, thereby drawing a line between the existence of organised anti-Semitic movements and individual Jew-haters. Such individuals, amongst them, no doubt, quite a few former ordinary Party members (not necessarily Nazi activists) whose number is difficult to ascertain, appear to be persons dissatisfied with everything and anything, deposed of their former positions; political adventurers adhering to some sort of political romanticism and avid for a little power and, perhaps, in some cases, also people who got into trouble with the law. To all of them the German saying "Mir passt die ganze Richtung nicht" is applicable. They seek an outlet, a scapegoat and some suitable opportunity of making their resentments publicly known without, however, having the guts to come to light themselves. Instead, they make use of all kinds of strange elements, mostly of youngsters, even criminals.

This phenomenon, obviously opposed, in the first place, to the German Federal Republic, has been prevailing for the last 15 years, but has only occasionally come into the open. One has, therefore, quite rightly spoken of a more latent right-wing radicalism, bearing all the symptoms of the old-established anti-Semitism. Warnings time and again uttered, referred to the existence and propaganda of extreme right-wing parties and groups, to their conventions and publications and to agitating literature produced by former Nazis and similar elements. They referred no less to the desecrations of cemeteries, predominantly Jewish, totalling more than 200 since the end of the war. From recent Federal Government statistics attempting to analyse the roots of these obvious crimes it appeared that, whilst no clarification was possible in all instances, only two could be linked with political motives; 10 were charged to insanity, five to drunkenness, 60 to marauders, and 18 to "mischief makers". What about the 100 and more demolitions, the causes of which have so far remained undiscovered?

In 1945, when total war had led to total chaos, no-one could expect that anti-Semitism, not noticeable on the surface, had suddenly dis-

appeared. The Frankfurt University Rektor recently described the apparent non-existence of anti-Semitism after the war as embarrassing, pointing out that when at that time a Jew again set foot on German soil, one pretended to be just waiting for him. In saying this (on the occasion of introducing Rabbi Dr. Kurt Wilhelm, Stockholm, as professor for Wissenschaft des Judentums), Professor Willy Hartner tried to indicate that the recent outbursts of anti-Semitism in this country had not come as a surprise.

#### After the War

For some time it had gone underground and become latent, suppressed mainly by the fact that Allied Occupation Forces ruled Germany. However, with the gradual lifting of restrictions imposed by military government, anti-Semitic feelings showed up again. Topical and additional motives were made use of, such as the Nuremberg trials, the internment of former Nazis, the de-nazification (which, looking at it now from the viewpoint of selection and results, has proved a failure), the existence of Jewish D.P.s and the like. It may be that nowadays the sentences passed on Nazi criminals in 1959 and the many trials in preparation for this year and later, have had their effect on the incidents—insofar as some people are afraid of being caught and taken to court.

Our memory also goes back to the summer of 1949, when John J. McCloy, in his capacity as the then U.S. High Commissioner for Germany, who was rather friendly disposed towards German political recovery, told a conference of Jewish leaders at Heidelberg that one test of the German Government-in-the-making would be the steps taken to safeguard the rights of the Jews. "To accept the concept that Jews cannot live and prosper in Germany," he added, "is to deny the possibility of developing democracy within the country." That was 10 years ago. The nexus between the treatment of Jews in Germany and the belief in honest and constructive democracy was, at that time, as clearly expressed as it has now been displayed in a negative sense; those hidden and hiding elements aim at disrupting and discrediting Bonn, Germany, with their "Judenaus!" slogans and, *vis-à-vis* the public, aim at the Jews.

#### Reaction

For two or even three weeks in succession the appearance of the slogans in Western Germany made front-page headlines. Newspapers, contrary to their previous attitude towards symptoms of reviving right-wing radicalism, sometimes dramatised the significance of recent outbursts, being doubtless aware of their impact on internal and, still more, foreign German politics just during this crucial world situation. Broadcasting and television services acted similarly.

The smearing in Cologne on Christmas Eve and, at that, on a synagogue unveiled last September in the presence of Chancellor Adenauer, and all that happened afterwards, came as a deep-felt shock to the people and to the public. The population, not so much affected by the immediate protests and expressions of sympathy, official and semi-official ones, coming from the Federal President and the Chancellor, from Parliament and

#### "IN ERNSTER STUNDE"

### Telegramm des "Council of Jews from Germany" an den Bundespräsidenten

Dr. S. Moses (Jerusalem), der Praesident des "Council of Jews from Germany"—der Weltorganisation der aus Deutschland stammenden Juden, deren Mitbegruender und britische Mitgliedsorganisation die AJR ist—hat an den Bundespraesidenten der Deutschen Bundesrepublik das folgende Telegramm gerichtet:

"Das Praesidium des Council of Jews from Germany wendet sich in einer ersten Stunde an den Bundespraesidenten der Deutschen Bundesrepublik. Die Organisation der aus Deutschland stammenden Juden in der Welt, die sich berufen fuehlt, das Vermaechtnis des deutschen Judentums zu bewahren, erhebt warnend ihre Stimme, nachdem offenbar geworden ist, dass die Schatten einer grauenvollen Vergangenheit wieder aufzusteigen drohen. Wir haben erlebt wie im Zeichen des Hakenkreuzes aus kleinen Anfaengen eine lawinenartig wachsende Bewegung entstanden ist, die zu unvorstellbaren Verbrechen gefuehrt und auch dem Zusammenleben von Juden und Deutschen ein Ende bereitet hat. Wir haben erlebt, wie ein grosses Volk zum willenlosen Werkzeug dieser Bewegung geworden ist, die die Vernichtung der Menschenwuerde zum Ziel hatte. Jetzt mehrten sich die Zeichen, dass die Erinnerung an die Schreckensherrschaft des Nationalsozialismus mehr und mehr verdraengt wird und dass die daemonischen Kraefte wieder wach werden.

Wir—in denen die Erinnerung an die furchtbaren Geschehnisse lebt zusammen mit dem Andenken an die Opfer, die wir zu beklagen hatten—wissen, dass keine Deklarationen von Organisationen und keine Erklarungen von Regierungen drohendes Unheil abwenden werden. Nur eine grundsuetzliche Aenderung der Haltung zur erlebten Geschichte kann die Aussicht eroeffnen, zu einer besseren Zukunft zu gelangen, die solche Schandtaten unmoeglich macht. Helfen kann vor allem der mutige und unerschuetterliche Entschluss, fuer eine Erziehung zu sorgen, die den Mut zur Wahrheit hat und der Jugend zeigt, dass das Hakenkreuz das Zeichen der Schande ist. Unsere Hoffnung ist, dass alle Menschen guten Willens, und an ihrer Spitze die Regierung der Bundesrepublik, die Symptome einer moralischen Erkrankung rechtzeitig erkennen und zielbewusst und ruecksichtslos ihre Wurzeln ausrotten werden."

political parties, from Ministers and Town Mayors, from the Church (except the Roman Catholic church) and all kinds of organisations, reacted fairly spontaneously and were hardly attracted by the high rewards offered for finding the culprits.

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## When the Swastikas Returned

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This time even the man-in-the-street, who is not so easily interested in political affairs, deplored the acts, sometimes thought of rendering help in tracking down the hooligans and asked questions in regard to the origin and the background of the incidents. At the same time he felt somewhat relieved (in his probably bad conscience of his stand in the past) that similar acts had been reported from other parts of Europe and even from both sides of the Atlantic. Well, thank God, it was not Germany alone! For it is unpleasant to be reminded of the Hitler period, so much willingly "verdrängt" that it has become almost taboo. People felt that the whole smearing action must have been organised—so to say synchronised. What has been felt about the (too) many and fully reported, separate *démarches*, undertaken by international Jewish bodies to protest, is not known. Will it not have created in the mind of the average person the impression that the actual object of the attack was the Jew rather than the State and the Government?

### Berlin

Dr. Adenauer admitted that the reaction in Berlin set an example for other German Land Governments and legal authorities. Berlin, largely administered by outspoken democratically minded, fairly young personalities and, furthermore, utterly vigilant on account of the East-West tension, acted remarkably swiftly: some of the perpetrators, as everywhere youngsters round about twenty years of age, were caught, severe sentences were passed, certain small nationalistic groups forbidden. The huge torchlight parade on January 9th, when the democratic "Bundesjugendring" representing some six million members (as compared with the 70-80,000 boys and girls supposed to be organised in nationalistic youth movements in Western Germany, not to be under-rated by the Government and the public!) marched past the monument erected in memory of the Nazi victims and also passed the new Berlin Jewish Community Centre in Fasanenstrasse had, indeed, a great effect.

### Who is Behind it?

At the time of writing, guesses are still going on as to the question: "Who gave the order?"

The fact that the action began on the eve of the holiest festival of world Christianity in order to arouse as much sensation as possible, may prove that it was well planned and probably most carefully organised. Yet the investigations, surely also with a view to establishing whether the coinciding or consecutive incidents were casual or synchronised, are still pending. In general, so far they have met with little success. And that the action commenced in Cologne on the spot where Chancellor Konrad Adenauer was present last autumn, might indicate that the onslaught was designed to harm the stability of the Republic and to put blame on the Government, thereby discrediting their reputation in the world, rather than against the small Jewish community in Germany, numbering not more than about 30,000 souls.

The Cologne incident, setting into motion a chain of similar smearings in this and in at least 20 other countries, has been charged to the "Deutsche Reichspartei" (DRP), a minor NSDAP-like political party of some 16,000 inscribed members. It is not surprising that their leader, a former deputy head of the Nazi farmers' organisation, condemned the perpetrators and even sent apologies to the Cologne Jews. He thereby acted in the same way as Hitler did when, at least prior to 1933, he officially kept away, for instance, from people who had desecrated Jewish cemeteries.

Some, and not so few, people believe in instigation from the political left—the easiest and to many Western Germans the most welcome explanation. Some feel that certain reactionary groups living in Germany, such as the Hungarian refugees, have had a hand in it. Others search for aggression centres in this country or abroad, in Sweden or in Austria, realising that a chain or snowball action like this cannot be carried out efficiently merely by some insane or young criminals, but must have wire-pullers and directives

from and by some sort of national or international headquarters, even if the individually misused hooligans belong to the so-called underworld. It must not be overlooked that certain Germans are highly experienced in creating, inspiring and spreading radicalism (stuffed with anti-Semitic slogans). They must be "followed up", even should it turn out that the centre of the swastika wave was or is situated abroad.

### Measures

German authorities at various levels, and responsible democratic leaders, have given frequent assurances of taking swift and vigorous measures. Short-term measures such as the severe punishment of the perpetrators—"small fish" as they may be—have to be set apart from long-range but quick and effective counter-planning.

The question whether it is advisable to suppress or dissolve alibi-seeking nationalistic groups involved in the onslaught, is open to discussion, the more so as in the past Germany has experienced some failure in this respect. Will the promulgation of a law against race-instigation, being, in actual fact, nothing but a special "Jew Law", be a wise step? Jews in Germany and a large number of parliamentarians oppose the proposed legislation, and the Bill has now again been referred back to Committee stage. Will the old problem of eliminating unrepentant former Nazis from high Government posts and other leading official positions now be effectively dealt with? In this direction, stronger requests have been put forward ever since the anti-Semitic campaign started.

Such and other features, including that of sufficient teaching in schools of contemporary history, of recent history—all not new to observers of the German political scene and of the German political "climate"—have now come up more emphatically than before.

In this connection it should not be underrated that, at least within a limited sphere, something has been achieved in the past to make particularly the younger generation acquainted with what actually happened in Hitler Germany: the untiring efforts of the societies for Christian-Jewish co-operation, making known the fate of Anne Frank, the pilgrimages to the mass graves at Bergen-Belsen, and the like.

### Non-Public Opinion

Perhaps, at times, an overdose of relevant information has been given, and perhaps positive public reaction has been too outspoken, resulting even in unfavourable repercussions. Schools and teachers, however, have failed to a large extent to contribute their full share. In spite of the many decrees issued by Land Ministries—cultural affairs in Germany are governed on Land level—in the wider sphere of school, higher and adult education, very little has yet been achieved to teach most recent German history sufficiently and objectively, so as to make the generation now growing up aware of the injustice and the horrors of that particular period, thus helping them to overcome the "unbewältigte Vergangenheit"—a term that has become almost a common slogan in certain and well-meaning German circles. In addition, the setting-up of political debating clubs would serve a useful purpose.

Here non-public opinion comes in. To this aspect German broadcasting stations have frequently drawn attention. Only relatively few of the older generation, parents and teachers alike, who in some way or other were involved in the Nazi movement, are not easily disposed to admit to their children and pupils that Hitler and his party-gang meant terror, inhumanity, mass-murder and war, in other words: led to shame, and that by bringing Nazi ideals back to life only evil can be expected. Thus subjects such as "National Socialism" and "Jews" create sometimes a feeling of insecurity and of fear in the minds of the older generation and, for this reason, are rather avoided. This is likely to be the most decisive element in the trouble disturbing Western Germany's internal peace. Can this deep-rooted element (with all the pre-Hitler nationalistic relics) ever be eradicated?

At any rate, Bonn Germany acting energetically and displaying a sterner attitude than the too

tolerant Weimar Republic was willing and able to do, will be more important than the United Nations' Human Rights Commission to which, as proposed by the League for Human Rights, the material on anti-Jewish occurrences is reportedly to be submitted.

### The Community of the 30,000

In general, Jews in Germany throughout the period under review took the occurrences seriously but calmly. Some towns with larger Jewish communities have so far remained unmolested. The Central Council of Jews in Germany expressed strongest indignation at the incidents, regarding them as directed, in the first place, against the Federal Republic, and put forward a number of demands in order to forestall a reoccurrence. Though in some towns special police measures were taken in order to guard Jewish establishments, no interruption has been reported in regard to the daily administrative routine and to the religious, cultural and social activities of Jewish communities and organisations. Children attended schools and kindergartens as usual, and Chanukah parties took place as scheduled. This indicates that there was no sign of hysteria, panic or fear; no one spoke of a real danger. However, what has gone on in the minds of people who have to think of their children's future over here, remains a matter for speculation—for the time being. Imagine what their reactions and plans would have been had bodily harm been done to a single Jew, or if no "economic miracle" prevailed in Germany, thus replacing the large number of the saturated indifferent by a number of grumbling unemployed! Naturally, once acts of open race-instigation have, again, been displayed, Jewish adults begin to think earnestly and remember their own experiences in the past. . . .

### A Future?

The Cologne swastikas and the other anti-Jewish symbols and slogans defacing numerous walls in dozens of towns, have again given a strong warning, especially to Germany, to ensure that political radicalism, whether of the Hitler type or not, must be curbed at the earliest possible stage.

It will be up to those responsible in Germany also to trace and to track down the wire-pullers and to punish them so heavily that none will want to follow in their footsteps. Moreover, the respective movement or the co-operating movements with headquarters in Germany or outside the country, have to be watched more closely and more systematically than during the past 10 or 15 years, when "latent" radicalism of that "creed" put German governmental agencies slowly to sleep.

However, all such political deliberations and legal measures will be of no avail as long as no success is reached in making large parts of the population conscious of their past, in setting up a politically clean and undisputable administration and, above all, in educating both teachers and youngsters to think in terms of human behaviour and human rights.

For the sake of humanity, freedom and peace, an episode must not again develop into an epoch. For the Germans this is a dilemma the solution of which is primarily their own task—now and after the "sensation" of the "symbolic" Cologne smearing has faded out.

### REACTION IN GREAT BRITAIN

The anti-Semitic incidents in Germany, this country and other parts of the world have been widely reported and commented on in the national press as well as on sound and television broadcasts.

A silent protest march to the German Embassy in London, organised by the Association of Jewish ex-Service Men and Women took place on Sunday, January 17th. It is estimated that approximately 35,000 persons (about one-third of them non-Jews) took part in the demonstration. A protest letter was handed to the German Chargé d'Affaires, Dr. Joachim Ritter, by the leaders of the march, Mr. F. Ashe Lincoln, Q.C., Mr. Barnett Janner, M.P., Dr. Donald Soper, Mr. Anthony Greenwood, M.P., and the Bishop of Southwark, Dr. Mervyn Stockwood.

A delegation of the Board of Deputies was received by the Home Secretary, Mr. R. A. Butler, and given the assurance that firm steps would be taken to deal with the anti-Semitic outbreaks and swastika daubings in Britain.

# RESTITUTION AND COMPENSATION

## DEUTSCH-BELGISCHES ABKOMMEN

### Entzogener Hausrat

Das Bundesgesetz vom 19.7.1957 (*Bundesrueckerstattungsgesetz*) und insbesondere § 5 dieses Gesetzes sieht eine Entschädigung fuer vom Deutschen Reich oder dessen Rechtstraegern in besetzten Laendern entzogene und nachweislich nach Westdeutschland oder nach Berlin zurueckgefuehrte Gueter vor.

Unter der Bezeichnung "M-Aktion" wurden waehrend der Besetzung die juedischen Wohnungen von einer Nazidienststelle, dem Einsatzstab Rosenberg, systematisch gepluendert. 72.000 Wohnungen wurden bei dieser Aktion geleert und deren Inhalt in 29.436 Eisenbahnwagons nach Deutschland verbracht. Fuer Belgien allein belief sich die Zahl der entzogenen Wohnungseinrichtungen auf ca. 8.000.

Das Recht auf Entschädigung konnte auf Grund des Bundesrueckerstattungsgesetzes vom 19.7.1957 nur unter dem Nachweis der Verbringung der entzogenen Gueter nach Deutschland oder nach Berlin geltend gemacht werden. Da ein derartiger Nachweis fuer die grosse Mehrheit der Geschädigten unmöglich zu erbringen ist, war es offensichtlich, dass eine Anwendung des Gesetzes-textes in Belgien nur auf Grund direkter Verhandlungen mit der deutschen Bundesregierung zu erreichen war. Eine ähnliche Lage bestand in Frankreich und Holland.

Die Verhandlungen, welche seit nun 2 Jahren durch die "Aide aux Israélites Victimes de la Guerre" (AIVG) und das "Office de Récupération Economique" (ORE) mit dem Ministerium fuer Finanzen der Deutschen Bundesrepublik gefuehrt wurden, um das Bundesrueckerstattungsgesetz vom 19.7.1957 auf in Belgien stattgefundenene Entziehungsmassnahmen anzuwenden, konnten nun erfolgreich abgeschlossen werden.

Das geschlossene Abkommen sieht einen Vergleich vor, welcher, auf Grund einer vereinfachten Prozedur, die rasche Erledigung der Entschädigungsantraege ermöglicht. Dieses Abkommen steht allen in Belgien geschädigten Personen offen, welche ihren Entschädigungsantrag in Deutschland vor dem 31.3.1959 gestellt haben.

Auf Grund dieses Uebereinkommens erachten die deutschen Behoerden 80 per cent der in Belgien ab 1942 im Rahmen der "M-Aktion" entzogenen Mobiliare als nach Westdeutschland oder Berlin verbracht. Die restlichen 20 per cent werden nicht entschädigt, da sie als in Belgien verblieben oder nach Ostdeutschland transportiert angesehen werden.

Die durch die Entziehungsaktion in Belgien geschädigten Antragsteller haben die Moeglichkeit, ohne Nachweis des Wertes des entzogenen Hausrats einen Vergleich auf Grund der Zimmeranzahl der im Zuge der M-Aktion geraeumten Wohnung zu schliessen. Das Uebereinkommen hat den Durchschnittswiederbeschaffungswert eines Zimmers auf 6.000—DM. festgesetzt, von welchen 80 per cent, das sind 4.800—DM. pro geraeumtes Zimmer im Vergleichswege bezahlt werden. Diese pauschale Entschädigung umfasst allen den Geschädigten entzogenen Hausrat einschliesslich des in der Wohnung gewesenen Schmuckes, Wandschmuckes und Gebrauchssilber. Ausgenommen sind Entziehungen von Wertpapieren, Schmuck- und Kunstgegenstaenden von musealem Wert, sowie Sammlungen und Bibliotheken mit besonderem Wert, vorausgesetzt, dass deren Wiederbeschaffungswert 50 per cent des fuer die uebrige Wohnungseinrichtung anzuerkennenden Schadensersatzbetrages uebersteigt. Die zur Ausuebung eines Berufes innerhalb der Wohnung dienenden Gegenstaende sowie Warenlager und Maschinen, die mit dem Hausrat entzogen wurden, koennen ebenfalls durch eine Pauschalabgeltung von 4.800—DM. pro Gewerberaum entschädigt werden, es sei denn, dass der Antragsteller den Anspruch hinsichtlich dieser Gegenstaende gesondert fuehren will. In diesem Falle muess'e er den individuellen Nachweis des Entzuges und der Ankunft der Gueter in Westdeutschland erbringen.

Alle in Belgien entschädigten Antragsteller koennen den Globalnachweis der Verbringung von 80 per cent des Hausrats nach Westdeutschland, sowie die im Abkommen vorgesehene Vergleichszahlung pro Zimmer fuer sich in Anspruch nehmen. In allen Faellen, in welchen fuer die

entzogenen Gueter vom belgischen Staat Entschädigung geleistet wurde, werden 80 per cent dieser Zahlung von der durch die Bundesregierung zu leistenden Summe in Abzug gebracht.

Antragsteller, welche ihre Antraege durch die A.I.V.G. oder die U.R.O. gestellt haben, werden von diesen Organisationen informiert werden, welche Belege sie noch zu erbringen haben, um die bevorzugte Durchfuehrung ihrer Ansprueche zu ermöglichen, welche das Abkommen fuer die durch diese Organisationen vertretenen Faelle vorsieht.

Geschädigte, welche ihre Ansprueche direkt in Deutschland eingereicht haben, haben die Moeglichkeit, sich schriftlich an die A.I.V.G., 121 a, Chaussée de Charleroi, Bruessel, zu wenden um zu erfahren, unter welchen Bedingungen ihr Antrag durch dieses Hilfswerk vertreten werden kann. Geschädigte, welche einen Rechtsanwalt mit der Stellung ihres Antrags betraut haben, werden von diesem die noetigen Auskuenfte ueber die Durchfuehrung ihres Anspruchs erhalten.

## KRUPP COMPANY AGREES TO PAY FORMER JEWISH SLAVE LABOURERS

An agreement under which the Fried. Krupp Company will pay an initial sum of DM 6,000,000 (\$1,428,000), which may be increased to DM 10,000,000 (\$2,380,000) to former Jewish concentration camp inmates who were forced labourers during the Nazi régime in various Krupp factories, was reached between the Conference on Jewish Material Claims Against Germany and the Krupp Company.

The final agreement was worked out following discussions in New York and Essen, which were conducted in a friendly atmosphere and which resulted in a mutually acceptable solution to this difficult problem. Mr. Blaustein, Senior Vice-President of the Claims Conference, stated: "The agreement is intended to serve the best interest of Jewish claimants and represents an important step in the effort to alleviate some of the distress of surviving victims of Nazi persecution. It follows the pattern established in the 1957 agreement between the Claims Conference and the I. G. Farben Company."

It is envisaged that approximately DM 5,000 per person will be paid to eligible former Jewish concentration camp inmates who worked in the Krupp factories. Should the amount of DM 6,000,000 prove inadequate to provide payments on this basis to all eligible claimants, the Krupp Company will provide additional funds up to DM 4,000,000, bringing the total payment to a maximum of DM 10,000,000.

The agreement is the outcome of negotiations conducted over a number of years for the purpose of providing compensation to former Jewish labourers in the Krupp factories, without compelling them to engage in long and costly litigation.

The Claims Conference has set up a Trust, the Compensation Treuhand G.m.b.H., Staufenstr. 29a, Frankfurt am Main, to carry out the terms of the agreements with the I. G. Farben and Krupp Companies. Application forms may be obtained on request to that office. The Compensation Treuhand will go into the claims submitted and payments to eligible claimants will follow.

## GESETZ ZUR ANPASSUNG DES RECHNUNGSJAHRES AN DAS KALENDERJAHR

Durch Gesetz vom 29.12.1959 (BGBl. I, S.832) ist die Reichshaushaltsordnung dahin geaendert worden, dass das Rechnungsjahr mit dem 1. Januar beginnt und mit dem 31. Dezember schliesst. Bisher begann das Rechnungsjahr mit dem 1. April und schloss mit dem 31. Maerz. Der Bundesminister der Finanzen erlaesst die zur Anpassung des Rechnungsjahres an das Kalenderjahr erforderlichen Verwaltungsvorschriften.

Es bleibt abzuwarten, ob und inwieweit die Vorschriften des § 32 BRueG ueber die Befriedigung der rueckerstattungsrechtlichen Ansprueche gegen das Deutsche Reich, die Befriedigung bis zum Ablauf des Rechnungsjahres 1960 bzw. 1961 vorsehen, abgeaendert werden werden.

## BEDIENSTETE JUEDISCHER GEMEINDEN

### Nunmehr Zustaendigkeit des neu errichteten Bundesverwaltungsamts

Durch Gesetz vom 28.12.1959 (BGBl. I, S.829) ist im Geschaefsbereich des Bundesministers des Innern eine selbstaendige Bundesoberbehoerde unter der Bezeichnung "Bundesverwaltungsamt" errichtet worden. Das Bundesverwaltungsamt erledigt in eigener Zustaendigkeit Verwaltungsaufgaben, die ihm durch das Gesetz vom 28.12.1959 oder durch andere Bundesgesetze zugewiesen werden.

Nach § 4 des Gesetzes ist das Bundesverwaltungsamt zustaendig fuer die Versorgung fruherer Bediensteter juedischer Gemeinden oder oeffentlicher Einrichtungen und ihrer Hinterbliebenen nach § 31 BWGoeD. Es uebernimmt daher die Aufgaben der bisherigen Bundesstelle fuer Verwaltungsangelegenheiten des Bundesministers des Innern, ohne dass eine Aenderung des Verfahrens oder der materiellen Rechtsvorschriften eintritt.

## BEAMTEN-PENSIONEN

### Bedienstete von "Nichtgebietskoerperschaften"

Wie bereits bei fruherer Gelegenheit berichtet wurde, fallen unter das Gesetz zur Regelung der Wiedergutmachung national-sozialistischen Unrechtes fuer Angehoerige des oeffentlichen Dienstes auch Nichtgebietskoerperschaften (Koerperschaften, Anstalten und Stiftungen des oeffentlichen Rechtes). Die Einbeziehung muss jeweils durch besondere Rechtsverordnung erfolgen. Eine Liste der einbezogenen Nichtgebietskoerperschaften wurde in einer Sonderbeilage zu "AJR Information" vom Februar 1956 veroeffentlicht.

Diese Liste ist jetzt durch eine weitere Verordnung vom 1.12.1959 ergaenzt worden, die im Bundesgesetzblatt vom 8.12.1959 verkuendet worden ist. Durch diese Verordnung sind folgende Nichtgebietskoerperschaften neu einbezogen worden:

74. Ausschuss für Kinderanstalten e.V., Hamburg, mit den ihm angeschlossenen Einrichtungen; 75. Landeszentrale Hamburg der Vereinigung für Säuglings- und Kleinkinderschutz e.V.; 76. Landesverband für Volksgesundheitspflege e.V., Hamburg; 77. Breslauer Verein zur Bekämpfung der Tuberkulose e.V.; 78. Gemeinnützige Theater- und Musik-Gesellschaft m.b.H., Saarbrücken.

Die Angehörigen der unter Nummern 74 bis 78 aufgeführten Einrichtungen sind nur einbezogen, wenn sie als Geschädigte: (a) der unter Nummer 74 genannten Einrichtung am 30. Januar 1940; (b) der unter Nummern 75 und 76 genannten Einrichtungen im Zeitpunkt des Uebergangs auf die Freie und Hansestadt Hamburg; (c) der unter Nummer 77 genannten Einrichtung im Zeitpunkt des Uebergangs auf die Stadt Breslau (1. November 1942); (d) der unter Nummer 78 genannten Einrichtung im Zeitpunkt des Uebergangs auf die Stadt Saarbrücken (1. September 1936); die Altersgrenze noch nicht erreicht hatten und noch dienstfähig waren.

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## ONE WHO GOT AWAY

### The Strange Story of Max Merten

One day early in November, 1959, police officers were waiting for the airliner from Athens at Riem, Munich's airport. When the passengers alighted, one of them, a man called Max Merten, was arrested. The warrant had been issued by the West Berlin Supreme Court and, accordingly, the arrested man was sent on to Berlin, where the prison gates closed behind him.

Ten days later, on November 16th, they opened again, and out walked Max Merten, a free man. As these lines go to print nothing new has been heard of him; nor have all the anxious questions why he was suddenly released and on whose authority, been satisfactorily answered. But an answer there must be; for this man has been tried and found guilty of playing a decisive part in the deportation of at least 50,000 Jews to the Nazi gas chambers.

#### Return—Why?

The story of Max Merten is strange, and many of its details are still obscure. It must be seen against the background of Greek Jewry. When Hitler occupied the Balkans there were 77,000 Jews in that country, and Salonika was their main economic and cultural centre with more than 56,000 souls—a quarter of the town's population. They were the descendants of Spanish Jews who had found tolerance and encouragement under the Turkish Sultans: patrician families, many of them still with such famous names as Fernandez, Pereira, Modiano, Ezrati, Calderón. They had been craftsmen and merchants, respected all over the Eastern Mediterranean region.

Today, the entire Jewish population of Greece is no more than 10,000. Their wealth has gone and their great centre at Salonika has ceased to exist. The survivors, and with them Greek public opinion, regard as the man responsible for this disaster the Berlin lawyer Max Merten, who arrived with the German troops at Salonika in December, 1941, then a 30-year-old captain of the Wehrmacht. Soon he was entrusted with the military administration of Macedonia. Among the population he is still remembered as their "overlord" with unrestricted power over life and death; as the man who, on July 11th, 1942, made all the male Jews between 18 and 44 parade in Salonika's main square, 9,000 of them—they were forced to do physical jerks under the scorching sun and the lash of the S.S. whips until they dropped. Then they were distributed to forced labour camps in other parts of Greece. Very few of these 9,000 survived; they died of torture, hunger and epidemics.

Nearly all the other Jews of Salonika—46,061 women, children and old men—were deported between March and July, 1943, in 18 transport trains bound for the Polish extermination camps; each freight truck was filled with 70 people, the doors were sealed, and neither food nor water was given to them. Many were already dead when they arrived at their places of execution.

These are the outstanding facts. But how much was Merten responsible for them?

In 1944, when the Allies advanced in the Balkans, Merten departed from Salonika in a small private plane. A year later he was an inmate of the American camp for suspected Nazis in Bad Aibling. In 1949, the U.S. occupation authorities decided that there was not sufficient evidence for opening a case against him, and he was released and duly denazified (Group V). He returned to his former occupation of counsel at the Berlin courts of law, and in all probability his name, like that of so many others, would have been forgotten. Then, however, something strange happened.

On April 22nd, 1957, Max Merten stepped from an airliner at the airport of Athens. He had come "on business", representing a number of German firms in dealings with Greek travel bureaux. His wife told journalists that he went to a member of the German legation in Athens who assured him that it was completely safe for him to see the Greek General-Attorney of State at the War Crimes' Office. Merten went, probably as legal

representative of a former collaborator, Arthur Meissner, who escaped with him in 1944. Next day he was arrested at his hotel.

For nearly two years, Merten was kept at the Averoff Prison in Athens while the charge against him was prepared. There is some evidence that the Greek Government may have tried to avoid a trial which could only develop into a show trial—Greece had arrived at an understanding with the Federal Republic to hand war criminals over to the German authorities, and it is said that in the autumn of 1958, when the Greek Prime Minister Karamanlis visited Bonn, he was, in fact, asked to return Merten to Germany.

But Greek public opinion demanded the trial, also for the reason that the people wanted to know the names of Merten's Greek collaborators. So the Government had to go through with it, and when in January, 1959, an amnesty was declared for all German war criminals in Greece, Max Merten was expressly exempted from it.

A neutral observer might have got the impression that the Greek authorities did everything to placate public opinion with a show of ferocious justice while planning all the time to get rid of Merten as soon as practicable, with as little annoyance to Bonn as possible. For instance, he was shown in handcuffs to the jeering crowd before the session of the Special Military Court on the first day of his trial; from the second day on he was brought in by a side entrance and without handcuffs. The fat balding man with the puffy face, betrayed little fear of his fate and no pangs of conscience as the long charge sheet was read out.

#### Grave Charges

There were three main categories of charges, altogether 20 counts. They concerned the maltreatment of Jews and his action on July 11th, 1942 (the "parade"); the murder of 682 Greek hostages; and the deportation of the Salonika Jews to forced labour and extermination camps. A long list of witnesses had been drawn up by both prosecution and defence, and there were some extraordinary stories among their testimonies.

A defence witness, for instance, said that Merten had written to Berlin in 1942 pointing out that the German anti-Jewish laws could not be applied to the Greek Jews. Dr. Hans Globke, then at the Ministry of the Interior, the famous "commentator" of the Nuremberg Laws, replied (according to the defence) that Merten should not interfere in matters that did not concern him, but carry out orders and read Dr. Globke's commentaries. Dr. Globke, who is now Secretary of State to Dr. Adenauer, declared that he had never heard of Merten's letter.

According to the prosecution, Merten had accumulated a fortune of 1.5 million gold pounds by "blackmailing, robbing and extorting bribes" from Jews. Goldsmiths' workshops, hardware stores, furniture shops, were said to have been looted by Merten, and one of the most serious charges was that he promised a number of rich Jews that he would save them from deportation if they paid up in gold. In the autumn of 1942 he was alleged to have received £25,000 in gold in five instalments from them for that purpose, but they were deported just the same.

The Swiss Professor, René Burkhardt, at the time delegate of the International Red Cross in Salonika, testified that there were two Red Cross ships in Salonika in the spring of 1943, and Merten said he wanted to send 10,000 Jews, mainly women and children, to Palestine in them. Merten, said Burkhardt, had actually contacted by radio a British commando post to let the ships pass; but the deportations went on just the same.

Merten's line of defence was based on two points, which contradicted each other: (a) that he was an unimportant functionary who had to obey superior orders, and (b) that he, personally, saved many Jewish lives. Neither of these points was accepted by the court. Although, technically, merely an "adviser" to the German occupation

forces, he was, in fact, in sole charge of the Salonika area. Among the witnesses whom he called to testify that he was only a "tool" in the hands of the Nazi administration was General Engel, former aide of Brauchitsch. One of the witnesses, Dr. Parisius, senior official in the German military Government at Salonika, said under oath that Merten arrived with him from Vienna at Salonika only in August, 1942. But many other witnesses saw him directing the notorious Jews' parade in July of that year.

The verdict was reached on March 5th, 1959. Merten was found guilty on 13 of the 20 counts. He was sentenced to 25 years' imprisonment, and went back to jail—but only for another seven months. Then the Greek Government passed a new law suspending all further prosecutions of war criminals. This time, Max Merten was not exempted. He was a free man again.

#### The Great Conspiracy

We know what followed: return to Germany, arrest, and again release without explanation. Jewish organisations, among them the World Jewish Congress, have asked for information and expressed their most anxious concern at the manner in which the case of Max Merten has been dealt with, especially in view of the fact that the German Federal authorities have set up a special Central Agency for the investigation of such crimes as those of which Merten has been convicted.

There are some questions that enter the mind. Has Merten powerful friends behind the scenes? Are there other persons whose records might be investigated if the case were brought before a German court? Merten takes the line that he "acted on higher orders". Who gave these orders? His immediate superior was Dr. Walter Blume, German Security Police Commander in Athens; he was on the Allied list of "wanted war criminals" in 1945, his part in the Nazi administration of Greece was discussed at the Nuremberg trials, yet he is still a free man in the Federal Republic. British officials have questioned him, and surely the files could be made available in London; Jewish organisations will, no doubt, ask for them.

The case of Max Merten shows again that it is difficult to bring those responsible for the murder and torture of Jews to justice if they are dealt with as isolated individuals. Each of them, when brought before a court, has tried to pass the buck of responsibility to others, sometimes with conspicuous success. What we have here is a great conspiracy to exterminate the Jews of Europe—and as a conspiracy—in the English legal sense—these cases should be treated by the courts so as to plug the loopholes through which some of the guilty men have escaped from justice.

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## ZARCHIN'S BREAK-THROUGH ON THE "WATER FRONT"

One would look in vain for the name of Alexander Zarchin in the "Who's Who in Israel"; nor would he be found among the academic members of the Weizmann Institute, the Technion or the Hebrew University. One would not even meet him in his laboratory (for the location of the place "somewhere in Israel" is still a closely guarded secret), but in a shabbily furnished hotel room in the older section of Tel Aviv, a room which he has shared with his wife for the past thirteen years. There, among heaps of papers, remnants of food and articles of laundry, his head covered by a skullcap, he studies charts or the Talmud. It was of Alexander Zarchin that Mr. David Carr, President of one of the world's leading water engineering firms, said lately that he had opened up "a new dimension in science".

Born 62 years ago in Poltava in the Ukraine, in an Orthodox house and steeped deeply in religious and Hebrew learning, his father, himself a Hassid, in addition to a thorough Jewish background, gave his son a worldly education. Alexander studied industrial chemistry at the Leningrad Technological Institute, specialising in metallurgy of light metals. In 1931 he attended a lecture by the Arctic explorer Papanin, who described his experiences during an eight-month sojourn on pack-ice. To Zarchin's question how drinking water was available, Papanin replied: "Naturally, we melted the ice." Eskimos have known the rudiments of this natural separation for thousands of years and have used it as one way of obtaining their fresh water.

Zarchin's imagination was caught. He wanted to exploit the fact that sea-water ice does not contain salt, and, if melted, gives sweet water. His idea was to develop a cheap technical method on this natural basis for the desalination of water. In the course of time Zarchin devised a continuous process by which sea water is frozen, with a fluid residue containing salts being pumped out, the ice then being melted down and new sea water at the same time being frozen again—a low-cost method which, according to his calculations, saves up to 95 per cent of the energy.

There are certain areas in Russia where sweet water is not available, but where water of high salt content is abundant. The Red Army authorities became interested in Zarchin's work and sponsored it for some time; they even erected a desalination plant in Turkestan for his experiments. However, Zarchin was not only a deeply religious Jew but also an ardent Zionist, and for one of his projects—connected with magnesium—he used the initials "IZIE," the first letters of the Hebrew phrase "For Zion's sake, I will not keep silent" (Isaiah 62: 1). A Jewish officer in the Soviet Secret Police discovered the Biblical quotation, and Zarchin was arrested for Zionist sympathies, and sentenced to five years in Siberia. During his imprisonment he was allowed to continue his scientific work and, while still under sentence, he developed another project dealing with the extraction of fuel from bitumen stone. Following his release in 1939 he was not allowed to settle in one of the major cities. When the war broke out he was recruited into the Red Army. After the end of the war he succeeded in leaving Russia and, in May, 1947, he came to Palestine.

No red carpet was laid out for him there. He discussed his plans with various Jewish scientists,

who did not show much interest. After some difficulties he obtained a position with the Weizmann Institute without, however, having much freedom for his own scientific research. Members on the staff of the Institute are not allowed to participate in press polemics: the rule was broken when Zarchin used his pen for a public reply to a statement by the Finance Minister, Levi Eshkol, and this ended his short-lived career in Rehovoth.

The Scientific Council of the Prime Minister's Office, to which he submitted his project—by then adapted to Israeli conditions—did not think it economically feasible, and Zarchin would have suffered the fate of so many an inventor before him, ending up as a crank, had not the Director General of the Ministry of Development, Menahem Bader, heard of him. After a meeting lasting for several hours Zarchin convinced Bader of the practicability of his project, and the Ministry appropriated a special budget for designing and constructing a pilot desalination plant. Against the opposition of scientific circles in the country Zarchin continued with his experiments. Only too often the specially designed machinery broke down, or the results deviated from the calculations. In the meantime, Zarchin had obtained a patent for his desalination method—he claims to have taken out another 22 patents for various inventions—and during the past two years he perfected his project to such an extent that the Ministry thought the time was ripe for calling in private investors.

The water supply corporation, Fairbanks-Whitney, of Chicago, sent their President, David Carr, and two top engineers to Israel to study the project. They were shown everything—but for three essential parts, Zarchin's top secret. The negotiations were on the verge of breaking down when the inventor relented and revealed "the heart of the matter" to them. Mr. Carr's first reaction was: "It takes a genius to make things so simple." Then he added: "This is one of the great scientific break-throughs mankind has been waiting for since time immemorial. Without false humility, I can say that we will not be able to match this invention for years to come." Within twenty-four hours the contract was signed.

Construction of the first industrial desalination plant in Israel, with a capacity of 250,000 gallons of fresh water per day, is to begin this year. The second plant is to be built in the South-Western part of the United States.

Should Zarchin's invention fulfil its promises there will be a good chance to feed the additional 1,000 million people who, by the end of this century, will have raised the world population to a figure of 3,700 million: a large part of the earth's wastelands will, thanks to water desalination, be brought under the plough.

Zarchin is not talkative and no great friend of press interviews. When journalists called on him after the signing of the agreement with the Fairbanks-Whitney Corporation, he had just returned from saying his evening prayers at a near-by synagogue—which he visits twice a day—and was studying his daily page of the Talmud. "Everything comes from heaven", he said, and, firmly believing in the great potentialities of his invention, he confessed to a reporter of a Tel Aviv evening paper: "Sooner or later, I will receive the Nobel Prize."

## ANGLO-JUDAICA

### New Year Honours

In the New Year Honours List Mr. Myer Galpern, who had the distinction of being the first Jew to be made a Lord Provost in Scotland, has received a Knighthood. Mr. Michael Israel Michaels, Under-Secretary in the office of the Minister for Science, has received a C.B. Mrs. Rebecca D. Sieff, World President of Wizo and President of the Federation of Women Zionists, and Mr. Cyril Moss, Assistant Keeper in the Department of Oriental Books and Manuscripts at the British Museum, have received the award of the O.B.E. Mr. Tom Joshua Phillips, Secretary of the London Jewish Board of Guardians since 1946, has received the M.B.E.

### Sholem Aleichem Centenary

On January 3rd, the Sholem Aleichem Centenary Year was commemorated by a very large attendance at a public meeting at the Adolph Tuck Hall, Woburn House. Dr. A. Steinberg, who presided, welcomed Chief Rabbi Brodie and also the representative of the International PEN Club, Mr. Paul Tabori. Jews throughout the world, said Dr. Steinberg, were rejoicing over the commemoration of this event, and Israel and the U.S.S.R. had issued special stamps for the occasion. Even in China Sholem Aleichem had been translated into Chinese. The Chief Rabbi said that Sholem Aleichem's influence had continued, although he died in 1916, and his works were acclaimed both by the secular and religious, by those who were nationalist and those who had repudiated the nationalist approach. "He still moves us to laughter and to tears. He still speaks to us of eternal Jewish values."

### Writers Against Discrimination

Twenty-eight British writers, including such names as Somerset Maugham, Julian Huxley, Daphne du Maurier, J. B. Priestley and C. P. Snow, have issued a manifesto declaring their belief that racial discrimination is "a relic of barbarism and akin to the race hatred of Hitler's maniacal reign".

### "Anti-Social Behaviour and the Community"

A four-man panel of the Jewish Forum of the World Jewish Congress (British Section) recently discussed Anglo-Jewry under the above heading. The view was expressed that "the misdeeds of a few could never spoil the solid progress and the proud record of Anglo-Jewry" during the last three centuries. While the whole Jewish community was often judged by the misbehaviour of a few of its individual members, any talk of sanctions or excommunication directed against them was absurd. "The writ of the community does not run over its individual members."

### Revival of Judaism

One of the reasons explaining the revival of Judaism adduced by Mr. Monty Richardson, Welfare Officer of the United Synagogue, was the failure of the "brave new world" which people hoped for in the 'twenties. Mr. Richardson was taking part in a brains trust organised by the Anglo-Jewish Association for the Young People's Committee of the Jewish National Fund. He thought that the reasons why the drift away from Judaism had stopped were the impact of Nazi persecution; the establishment of the State of Israel and the fact that Jews, disappointed in the failure of post-1918 social ideas, had begun to look inwards.

Mr. Michael Zylberberg of the Yivo Institute for Jewish Research, when he addressed the Ilford Young Zionist Society recently on the subject of Yiddish and Yiddish literature, said that the importance of Yiddish at present was that it was the only "bridge" among Jews all over the world. Stating that Yiddish was the means of expression of national life by the masses of Eastern Europe, he gave a detailed history of the language.

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## THEATRE WITHOUT ROOTS

### West German Productions

The theatre, perhaps the most exposed of the arts, is still in a neurotic condition in Western Germany today. After the first flush of post-war enthusiasm the lack of native drama has led producers, once more all-powerful, to experiment with styles deriving mainly from abroad. The West German theatre, if not actually foreign, is imitative: Eliot-like or Duerrenmatt-like or Wilder-like or Brecht-like. Yes, Brecht—if only the West German theatre of today were able to bridge the Nazi gap to find the links with the beginnings of epic theatre, the last powerful style of the German twenties. But Brecht is in the wrong half of divided Germany and the only link today is Piscator, whose failure to inherit the post-war theatre in Western Germany lies in the nature of epic theatre itself, which is bound up irrevocably with the propounding of political ideas.

If the theatre of Eastern Germany, the Berliner Ensemble in particular, has managed to bridge the great gap since 1933 via Brecht and Erich Engel and the designer, Casper Neher, the West German theatre gives, to the outside observer, a feeling of highly organised chaos: organisation perfected in the administration of the theatres, above all in the securing of audiences through the block bookings of the Volksbuehne and other similar associations—chaos where style and direction are concerned.

I am not suggesting that the theatre of a country should have one unified style: this would be undesirable, even in a dictatorship. For its theatre to be vital a country does not even need one dominant style, although past experience seems to show that at peak periods of the theatre this was usually the case. Even today we associate hard, realistic theatre with the United States, epic theatre with Eastern Germany, stylised, rhetorical theatre with Paris. The style which becomes dominant in a country is not necessarily the best, the most interesting, the most novel: it is the style which is most closely related to the stage of development of the particular country at the time. Thus England has at the moment no one dominant style. The crude Brechtianism of Theatre Workshop can no more break through than its watered-down version at the Royal Court Theatre. There is not a strong enough working-class audience to support the former, nor a large enough readership of the *New Statesman* to make the "angry young men" of England more than vociferous freaks; while the genteel, understated, middle-class, drawing-room play of the West End continues quietly.

In Germany, however, it would be impossible even to isolate, say, three styles of theatre as dominant. Every major theatre has its own style, according to the whims or talents of its *Intendant*. For instance, Hans Schalla, in Bochum, has built an ensemble highly reputed in Germany, which plays in a sort of cooled down expressionistic style. Together with his designer, Max Fritzsche, he tends to impose his styling hand on play and players with great power, but with the danger of over-mechanisation and dehumanisation. This could be said to be a general tendency among the better and younger German directors. In turning away from the idealism, phoney as it was, of National Socialism, they reject sentimentality, bombast, over-emotionalism. Like our own John Braines and Colin Wilsons and John Osbornes, they have seen what the cliché-ridden sentimentality of our parents' world has brought to pass and so now every word is examined under the microscope before it is given the O.K. Did an actress cry on stage? Why did she cry? Does her situation warrant it? Is it mere exhibitionism? Is

it pandering to the audience, which adores sentiment and rarely queries its justification? These are the sort of questions many directors in Germany would ask. As a result the productions of many of the less talented among them are like spending an evening in a refrigerator. Trying to avoid the phoney, a new phoneyness results—an over-intellectualisation, a fear not only of emotion but of flesh and blood.

If you go to Munich you will again see as many styles of theatre as there are directors, none of them original and none of them quite as well done as the original. Outstanding is Schweikart, at the Kammerspiele, with a first-rate company. He is most successful when directing realistic plays—strong, tough stuff in the American manner. He made the stage version of "Twelve Angry Men" an all-German success. That his achievements are never quite "great" is partly due to the fact that a large proportion of German actors working today (all except the very young ones) had their formative years in the Hitler period and are, therefore, incapable of realistic acting. The pompous rhetoric which they slip into at the slightest excuse is as absurd as the neo-classical edifices the Nazis built. Kortner defined the Nazi theatre as a "ghetto" theatre, useless and lifeless like the Yiddish theatre, because both are cut off from the world: the former deliberately, the second perforce.

The vast mass of German actors should be called "Sprechspieler", not "Schauspieler". They are orators who have lost the very impulse of theatre which comes from mime and dance. Their bodies embarrass them, and they are happiest when standing woodenly on an otherwise empty stage, facing the audience and declaiming. As a whole, German actors see themselves more as professors and prophets than as clowns. Their souls are "das Wesentliche", not their bodies. They are never happier than when they can identify themselves with some noble emotion on the stage and feel they are educating their audience nightly. The audience, of course, arrives at the theatre in the appropriate frame of mind: to be lectured to, moralised at.

In this confused atmosphere, where only a few directors are succeeding in preventing the stage play from being an extension of the "Hörspiel", a relatively small proportion of new German plays are being written for the theatre. Imports still dominate; the standard of performances varies enormously. You can see a Giraudoux play in one town which has charm, lightness, and style, succeeds, in fact, in catching the *esprit* of the French even in translation; you can see a Mauthner play in another town which is performed like "Emilia Galotti". But one thing is clear: you can see much theatre, good, bad, and indifferent, everywhere in Germany today. However, the smaller the town, the less chance of finding a private theatre able to compete with the subsidised State theatre—and the State theatre considers that it must justify its subsidy and avoid the lighter aspects of theatrical fare.

To an outsider visiting or working as a guest in the West German theatre, the chaos and confusion, subsidised and, therefore, able to cope with its failures and mishaps, is stimulating. Among so much activity even a small proportion of success is numerically more than in other countries, where the proportion of good productions may be larger, but where the total is very much less. The unflagging support of audiences and the profound concern of the press is touching and encouraging, making the artist feel an "insider". The technical conditions in the theatre, especially the many new buildings, make for careful preparation and efficiency—a German quality which is important where such a complex team affair as the theatre is concerned. Taken all in all, German theatre is theatre for audiences, whereas the theatres of Broadway, London, and Paris are theatre for an inner ring—critics, first-nighters, theatre people. Like the theatre behind the Iron Curtain, West German theatre is very much part of the social set-up, but it is free to be as bad or as good as its talents can make it—and that is healthy.

It has been said that no other emigration in history contained such a large percentage of writers as ours. At any rate, we expected the great novel on that great theme to emerge sooner or later. What raw material of first-hand experience is there for a writer of genius! The tragedy and the drama, the terrible might of foe and fate, the wanderings and the new beginnings, the changes in men's hearts and the ironies of destiny: these are *sujets* which authors in calmer times had to pick from past history; they were forced upon our generation.

Well, we are still waiting for the great work. for Walter Meckauer, too, has failed us. True enough, his "raw material" is all there in his new book "Gassen in fremden Städten" (Bergstadtverlag, Munich). The author, now 70, a native of Breslau, emigrated to Italy in 1933, then to France where he was interned, but managed to escape to Switzerland. His book, which he calls "a novel from my life", deals with this first period of his wanderings (later he emigrated to New York from where he returned to Munich in 1952).

In fact, it is not a novel at all but a piece of autobiography. Meckauer reports faithfully what he did, what happened to him, what he saw and thought, whom he met, what they said to him and what he replied—alas, much too faithfully. He is an excellent *raconteur*, but he never selects the important from the irrelevant, the symptomatic from the incidental: he is his own most reverential biographer, unwilling to omit any trifle that concerned the subject of his book, i.e., Walter Meckauer, because this fact alone seems to make the trifle significant in his eyes.

Yet he forgets to tell us, and his German readers, the most important and significant things, such as the reason for his emigration from Germany. There is in the whole book not a word about Meckauer being a Jew, nor about his fellow-sufferers in exile in the French internment camps, on the escape routes, being Jews. On the contrary—here and there he confuses the reader intentionally on the subject of his descent, as with that curious remark that in Rome "the same air may have been breathed by one of my forefathers; the same sunshine, the same roses in winter, the same people, and the same landscape may have bestowed on him, my ancestor, the name of *Meccuore* (meaning: heart with me) and the flair for beauty and art" (p. 16).

The clue to this strange attitude lies in the author's formidable German patriotism which he professes on page after page with a kind of obsessed insistence. "I am a German", he says on the occasion of his expatriation. "Now they want to mark me as a non-German, for superficial and bureaucratic reasons. . . . It has happened too often that Germany expelled or misunderstood her best and most faithful sons, the truest bearers of her spirit." And he goes on to mention Schiller and Schubert, Reuter and Hoffmann von Fallersleben, Richard Wagner and the Grimm brothers. Illustrious company indeed; but the author might have found a few more well-known exiles in our own time, together with the reason for their expulsion and persecution, which is equally well known.

I do not think that Meckauer's book will have an illuminating influence on his readers in Germany, especially on the young generation, which needs enlightenment to see the recent past in proper perspective. In this book they will discover only what happened to the patriot Walter Meckauer, whose importance is implied throughout these 226 pages, without so much as a trace of that sense of humour to which we have grown accustomed in English autobiographical literature. Unfortunately, his importance as a writer is not quite borne out by his style, which shows little of the craftsmanship of the great men he lists as his fellow-victims in the past. "Da wehte mich ein Erschauern an" (p. 77) might be an apt description of the feelings of at least one reader of Meckauer's book. Or, to quote another example (p. 60): when he hears that the Nazis have marched into Austria—"Es ist der Anfang vom Ende", *entrang es sich mir betroffen*." Clearly, patriotism is not enough.

EGON LARSEN.

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Ida Herz

## THOMAS MANN UND DER DEUTSCHE ANTISEMITISMUS

Im März 1936 veranstaltete der juedische Klub "Kadimah" in Zuerich eine Vorlesung Thomas Manns aus dem damals noch im Werden begriffenen vierten und letzten Band des grossen Joseph-Romans "Joseph der Ernaehrer." Thomas Mann benutzte die Gelegenheit zu einer personlichen Kundgebung der Abwehr des Antisemitismus, nicht nur des neuen deutschen blutigen Rassen-Antisemitismus, sondern des Antisemitismus in jeder Form und Erscheinung. Diese Kundgebung ist jetzt zum ersten Male in der Ausgabe vom 18. Dezember in der "Allgemeinen Wochenzeitung der Juden in Deutschland" im Druck erschienen. Ich kenne dieses Bekenntnis seiner leidenschaftlichen Gegnerschaft gegen den Antisemitismus schon lange. Thomas Mann hatte mir seinerzeit sofort einen maschinenschriftlichen Durchschlag seines Manuskriptes gesandt, weil er wusste, wie tief personlich ich davon beruehrt sein wuerde, hatte mich aber gebeten, diese Mitteilung streng vertraulich zu behandeln, da er die Rede so wie sie ist, nicht in Druck geben wollte, sie erschien ihm da fuer "nicht gut genug".

Es gibt von Thomas Mann schon fruehzeitige Aeusserungen zu der sogenannten Judenfrage. Die erste, die ich kenne, war eine Antwort auf die Umfrage eines, Dr. Julius Moser im Jahre 1907 an die Prominenten jener Zeit: Die Loesung der Judenfrage. Wie ich der Antwort Thomas Manns zu entnehmen glaube, hatte Dr. Moser diese Umfrage hauptsaechlich unter dem Gesichtspunkte des Zionismus diskutieren wollen. Ich habe das Buch von Dr. Moser nie in der Hand gehabt und kenne Thomas Manns Antwort nur aus dem in den Muenchner Neuesten Nachrichten am 14. September 1907 erschienenen Abdruck. Es heisst darin: "Ein ueberzeugter und zweifelloser Philosemit glaube ich steif und fest, dass ein Exodus, wie die Zionisten von der strengen Observanz ihn trauemen, ungefaehr das groesste Unglueck bedeuten wuerde, das unserem Europa zustoessen koennte. Diesen unentbehrlichen Kulturstimulus, der Judentum heisst, heute noch und zumal in Deutschland, das ihn so bitter noetig hat, in irgend einem feindseligen und aufsaessigen Sinn zu diskutieren, scheint mir so roh und abgeschmackt, dass ich mich ungeeignet fuehle, zu solchen Diskussionen auch nur ein Wort beizusteuern." Er schloss den Artikel mit den Worten: "Die Judenfrage ist eine Frage der allgemeinen kulturellen Entwicklung. Wir werden sie nicht loesen, als Sonderfrage nicht buendig beantworten. Wir arbeiten an ihr, indem wir jeder nach seiner Art der Gesittung dienen." Als ihm im Jahre 1921 Jakob Wassermann sein soeben erschienenenes Buch "Mein Weg als Deutscher und Jude" sandte, las Thomas Mann es "mit tiefer Ergriffenheit" und schrieb darueber an Wassermann einen langen Brief, den Martha Karlweis, Wassermanns zweite Frau, in ihrem Buch "Jakob Wassermann—Bild, Kampf und Werk" (Amsterdam 1935, S.332ff) abgedruckt hat. Er sagte darin: "Ich habe Ihr Lebensbuch, allein schon fortgerissen durch seine schriftstellerische Kraft, beinahe in einem Atem, mit angespanntestem Interesse gelesen, in freundschaftlichster Ehrfurcht vor Ihrem Erlebnis und, wie Sie sich gedacht haben moegen, nicht ohne Beschaemung. Denn Sie haben mir ja einmal einen Brief geschrieben, worin dies alles ungefaehr schon stand und ich habe Ihnen leichtsinnig und unwissend Ach, Unsinn darauf geantwortet." Er faehrt dann bezeichnenderweise fort: "Und doch auch jetzt, auch beim Lesen

dieses Buches —. Ich moechte Sie nicht kraenken, mein Wunsch ist das Gegenteil, aber mein Antrieb Ihnen zu widersprechen, war oft sehr lebhaft, und auch in diesem Augenblick bezaehme ich ihn kaum. Ihr subjektives Erleben nochmals in hoechsten Ehren—aber ist denn das alles wirklich so? Ist nicht doch viel dichterische Hypochondrie im Spiel?" Er schliesst den Brief mit einer Frage, die ein Mann von der Reinheit seiner Gesinnung damals noch fragen konnte: "Deutschland . . . sollte es ein Boden sein, worin das Pflaenzchen Antisemitismus je tief Wurzel fassen koennte? Wie ich bin und lebe muss ich so fragen."

Als dann 1933 die nationalsozialistischen Judenhetzjagden begannen, versuchte er immer noch an "den gesunden Sinn des deutschen Volkes" zu glauben. Im März 1933 schrieb er mir aus der Schweiz, dass er "den revolutionaeren Antisemitismus innerhalb der sueddeutschen Menschlichkeit nicht sehr stark glaube". Sein Vertrauen in die "kosmopolitische Duldsamkeit" der Deutschen, war in seinem Wesen und seiner geistigen Tradition zu tief gegruendet und kapituliert nur zoegernd vor der Macht der brutalen Wirklichkeit.

In jener Ansprache an die Mitglieder des juedischen Klubs "Kadimah" gibt er seinem Abscheu, seinem Entsetzen vor der "mit viel Bestialitaet vermischten Massenmenschlichkeit und Massenmystik", als den er den Antisemitismus versteht, leidenschaftlichen Ausdruck. "Der Antisemitismus", sagte er, "ist kein Gedanke, kein Wort, er hat keine Menschenstimme, er ist ein Gegroehl. Und in ein Gegroehl stimmt der geistige, der mit sich selbst strengere Mensch nicht ein: er wartet bis es einen Augenblick aussetzt und spricht in die Stille hinein sein Nein." So tat er und mit ihm noch ein paar wenige Andere —der Rest, soweit er nicht mitgroehlte, sagte zwar vielleicht nicht Ja, aber Nein sagte er, aus Feigheit, auch nicht und schwieg lieber. "Das Poebelhafte wird durch den selbstverraeterischen Sukkurs des Geistes nicht veredelt" warnte Thomas Mann, "nur das Umgekehrte hat statt: Der Geist erniedrigt sich dadurch und begibt sich in Sklaverei."

Und dann spricht er aus, was seinen Zuhoeerern genau und dankbar bewusst war: ". . . unter den heutigen Umstaenden gewinnt mein Auftreten vor Ihnen in meinen eigenen Augen den Charakter der Kundgebung, des Bekenntnisses. Ich bekenne damit meine Abneigung, die ich von jeher gegen den antisemitischen Duenkel empfunden habe, und die sich zum Abscheu verstaerkt hat in dem Masse, wie die schlechten Instinkte, die frueher immer noch unter dem korrigierenden Druck guter Sitte standen, ueberhand genommen haben."

Die Rede geht dann noch bedeutend auf die Stellung der europaeischen Juden und besonders der deutschen Juden innerhalb der europaeischen und deutschen Kulturen ein, um zum Schluss auf den eigentlichen Zweck des Abends, die Vorlesung aus dem biblischen Roman ueberzuleiten.

Bei der Konzeption des Werkes, sagte er, hatte er es keineswegs auf "eine Apologie des Judentums gegen den Antisemitismus" abgesehen gehabt. "Gegen die oppositionelle Rolle, in die das Buch durch die Entwicklung der aeusseren Dinge hineingeraten ist, habe ich nicht das Geringste einzuwenden, sie ist mir sogar sehr lieb und willkommen. Aber zuegedacht war sie dem Buch nicht, nicht habe ich ein Juden-Epos schreiben wollen, sondern ein Menschheits-Epos."

In der Tat hatte Thomas Mann um die biblische Joseph-Gestalt schon seine dichterischen Konzeptionen gesponnen als der "Zauberberg", der Ende 1924 erschienen ist, noch gar nicht ganz vollendet war, zu einer Zeit also, als das Thema Antisemitismus fuer ihn noch nicht zur Diskussion stand.

Wir alle erinnern uns jedoch noch dankbar der "Haupterhebung"—um mit Jaakob im Roman zu sprechen —, die dieses Werk in der Zeit der tiefsten Bedrueckung unserer Seelen fuer uns bedeutet hat.

## Old Acquaintances

**Germany** :—Peter Zadek, of London, is to direct "Maass fuer Maass" in Ulm.—W. Dieterle, who is producing his first German post-war film, "Herrin der Welt", will direct "Jedermann" in Salzburg this year.—G. R. Sellner has succeeded Carl Ebert as director of Berlin's opera.—Hedwig Wangel will appear in the radio production of Penzoldt's "Portugalisische Schlacht" in Hamburg.—After twenty-five years Adolf Wohlbrueck appeared on a Berlin stage again in Anouilh's "Probe oder die bestrafte Liebe" at the Renaissance Theater.—Maria Matray, formerly known as the dancer Maria Solveg, is co-author of "Farben und Lacke", first produced in Bremen.—Herbert Gruenbaum, who returned from Israel, appeared in "Im himmlischen Garten" in East Berlin.

**Obituary** :—Irene Seidner, the former Wiennese actress discovered by the late Fritz Gruenbaum, has died in Hollywood at the age of 78.—Curt Oertel, one of the great old men of German films, died in Limburg after a car accident; he commenced his career as a cameraman, and first became known as the producer of "Michel Angelo", a brilliant documentary.—Max Geisenheyner, the former dramatic critic of the *Frankfurter Zeitung*, died in Augsburg at the age of 75.—The author, Kurt Klaeber, has died in Lugano at the age of 62.—Richard Kessler, who wrote librettos for Jean Gilbert and Walter Kollo under the pen-name of Friedrich Richards, has died in Berlin at the age of 84.

**This and That** :—Curt Goetz, actor and author of comedies, now living in Vaduz, has been awarded the degree of "Professor h.c." by the Prince of Lichtenstein.—Max Hansen appeared in Berlin's Sportpalast.—Peter Herz, who returned to Vienna from London, wrote the libretto of "Liebe in Tirol", which was produced in Wuerzburg.—Hans G. Lustig, former film critic of Berlin's *Tempo*, who became a successful script writer in Hollywood, has returned to Munich to work for Robert Siodmak.—Frantisek Langer, author of "Peripherie", who returned to Prague from London after the war, is working on a new play, "Der steinerne Ruhm", about his home-town.—Elli Marcus, once a well-known photographer in Berlin, is now a successful graphologist in New York.—After her success in Paris, Marlene Dietrich received an offer to tour Germany.—Friedrich Hollaender, of Munich, and Hans Sahl, of New York, received the German Cross of Merit.

**Home News** :—Peter de Mendelssohn has joined the staff of Thames & Hudson as editor-in-chief; that well-known publishing company, founded ten years ago by Austrian Mr. Neurath, specialises in beautiful productions of art books.—Wanda Rotha, the red-headed actress who made a name for herself in London's West End, has signed a contract to appear in "Maria Stuart" on tour in Germany; it is her first appearance on the German stage since 1933, and she will be partnered by Elisabeth Flickenschildt and directed by U. Erfurth.—Martin Miller is appearing most successfully in Wolf Mankowitz's "Make Me An Offer", in the West End.—Dr. Paul Czinner, Elisabeth Bergner's husband, whose film "The Royal Ballet" with Margot Fonteyn, is at present on circuit, has acquired the exclusive film rights for the Salzburg and Bayreuth Festivals, the Glyndebourne Opera, Stratford-on-Avon and the Passion Play at Oberammergau.—Lea Seidl will appear in "The Wernher von Braun Story".—The new Continental cinema Gala Royal, opened with the Ufa picture "Labyrinth", starring Nadja Tiller and Peter van Eyck. The German Embassy gave a reception after the premiere.

**Milestones** :—The memory of Kurt Tucholsky, who would have been seventy years old last month, was honoured by a memorial tablet on the house in Luebecker Strasse, 13, Berlin-Moabit, where he was born.—Maximilian Mueller-Jabusch, editor of Berlin's daily *Der Abend*, is seventy years old.—Rene Deltgen celebrated his thirtieth stage anniversary by appearing in "Summer of the 17th Doll" in Cologne.—Eduard von Winterstein and his wife, Hedwig Pauly, celebrated their diamond wedding anniversary in East Berlin.—Gustaf Gruendgens, who has just returned from Russia, where he appeared with his ensemble, celebrated his 60th birthday in Hamburg.

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# BALLIN AND RATHENAU

## Lecture at the Leo Baeck Institute

The second lecture arranged by the Society of Friends of the Leo Baeck Institute was delivered by Dr. Eduard Rosenbaum on December 17th, in the Reading Room of the Wiener Library. His theme was "Albert Ballin und Walther Rathenau: Eine vergleichende Betrachtung". The speaker, who has not infrequently made contributions to the study of both Ballin and Rathenau, gave his audience a fascinating survey in which these two great German-Jewish *entrepreneurs* were compared and contrasted. Dr. Rosenbaum concerned himself with aspects of their Jewishness, but he also dwelt at length on their economic and political significance.

Ballin and Rathenau were both Jews; both of them Jews "with a difference" and both with a certain aloofness. They were German *entrepreneurs*; not types of this species, but great and unique figures. They were connected through a certain circle of friends (described by Fürstenberg in his recollections), to which Maximilian Harden also belonged, who published Rathenau's first articles in his *Zukunft* under various pseudonyms. Compared with Rathenau, Ballin was a simple character, also inasmuch as he concerned and identified himself with one specific enterprise. Ballin, too, was a self-made man; Rathenau was a "crown prince". Although Ballin came from a Jewish family he never received a particularly Jewish education. In his later years he probably went only once to a synagogue, and this when he accompanied his friend Graf Waldersee, then Commanding General in Altona, who wished to pay his respects to the Jewish community. Both Ballin's wife and their adopted daughter were Christians, and so, not surprisingly, he did not outwardly stress his belonging to the Jewish faith. Yet, contrary to Rathenau, who all his life suffered from his Jewish origin, which he regarded as an almost insurmountable problem, Ballin was ironically resigned to belonging to a not very popular minority. It never occurred to him to sever his links with Judaism. A generous patron of Jewish welfare work, he was yet averse to any publicity connected with his name. He was a friend of Paul Nathan, in whose endeavours to lighten the burdens of Eastern Jewry he showed an intimate concern. He remained ever conscious of his Jewishness.

The very true friendship between William II and Ballin has caused much speculation. The "Königsjude" Chaim Weizmann has labelled Ballin (and Warburg) as "Kaiserjuden". Should this imply criticism, then it must be pointed out that it was precisely the Jewish friends of the Emperor who told him things that his own ministers would never dare mention. There was nothing of servility in their relationship, and there is sufficient historical evidence to bear this out. The speaker gave some interesting details about the way Ballin conducted his negotiations. He was always regarded as a real power by those who dealt with him. In contrast to Rathenau he commanded a natural authority which Rathenau, with his many-sided personality, never quite achieved.

The very much more complex personality of Rathenau, and also his constantly ambivalent attitude to Judaism, has made him for the Jews a somewhat difficult figure. Rathenau was possibly acquainted with the Kabbalah. He had read in the Talmud and its exegetical literature and they certainly exerted some influence on his thought. He was essentially a mystic, who saw man's task in the realisation of his soul. If we understand mysticism as an immediate personal experience of the Divine, then this religious attitude corresponds very much to Rathenau's own approach. Thus from the religious institutions of Jewry he felt himself as remote as from the Christian churches, which he regarded as falsifiers of Christianity, while he believed himself to adhere to the principles of the Gospels, and saw no reason why his co-religionists should assimilate by conversion.

In his dangerous criticism of Judaism, however, he went so far as to coin the phrase of the *asiatische Horde auf märkischem Boden*, which he later much regretted and withdrew. None the less he supported certain arguments of the *Völkische*, saying that from their point of view they were actually not so wrong. Rathenau's literary work

is full of contradictions. He never evolved an orderly system of thought. While he should not be reproached for not developing really new ideas, he can be justifiably criticised inasmuch as it is well-nigh impossible to find a common denominator for his thoughts. His books are works of edification, in which an artistic clarity of style is combined with an astonishing obscurity of meaning. A good example of his inconsistency is that the advocate of planned economy champions freedom in the choice of profession. His ambivalent and schismatic personality is ever apparent. Thus at the Jewish funeral of his father, the son, speaking at the grave, quotes from the Gospels; and the man who believes that Jews should not expose themselves in public office becomes German minister for reconstruction. Aware of his tragic nature, he fell as much a victim to the world situation as to a situation he created for himself. His great industrial talent is undeniable, but all he developed beyond it as ideological superstructure is insufficient and brittle. However much he can be criticised, Rathenau was a man of absolute integrity, an aristocratic personality with nothing vulgar about him. Robert Musil's great interpretation with its deadly irony catches pungently important aspects of his character, but it does not sum him up.

Dr. Rosenbaum contributed altogether much that was novel and illuminating. His talk also conveyed that element of personal reminiscence which adds so much to the resurrection of an immediate past. A.P.

## FROM THE GERMAN-JEWISH PAST

### "The Loewentals of Ladenburg"

Two years ago we welcomed a standard work of German-Jewish genealogy, "The Auerbach Family", by Siegfried M. Auerbach, dealing with the descendants of Abraham Auerbach (1763-1845) in Bonn, Chief Rabbi of the Consistory of Rhine and Moselle. Now the author has presented us with another genealogical work, "The Loewentals of Ladenburg",\* in which he records the descendants of Moritz Loewenthal (1786-1879) of Ladenburg, whose daughter, Eva Loewenthal (1816-1905) was married to Rabbi Aron Auerbach (1810-1886), a son of Rabbi Abraham Auerbach. The family of the Loewentals had been in Ladenburg, a small town in Baden, between Mannheim and Heidelberg, since 1745.

It is particularly gratifying that the author has compiled the pedigree of this line of his ancestry; whereas the Auerbach family comprises a great number of well-known personalities, we now have the genealogy of an ordinary German-Jewish family. A comparison with the Auerbach genealogy also shows how widely the development of different families varies: though both progenitors belong to the same generation, the number of descendants amounts to 834 in the case of the Auerbachs and only to 218 in the case of the Loewentals. It is also interesting to note that, perhaps due to the strong rabbinical background, Palestine was the country of resettlement for 50 per cent of the emigrating members of the Auerbach family, but for only 5 per cent of the Loewenthal family. The persons listed in the volume include Gewerberat Emil Plotke (husband of one of the progenitor's granddaughters), who played a leading part in the Berlin Jewish community; his son-in-law was the Düsseldorf Rabbi Dr. Siegfried Klein, who, together with his wife, perished during the war in an extermination camp. Among the great number of well-known Southern-German families into which the Loewentals intermarried are the Gernsheims, the Mainzes, the Nathans ("Ada-Ada" shoe factory) and the Simons of Wiesbaden.

The arrangement of the book follows that of the Auerbach genealogy. In the first part, the descendants of each of the progenitor's children are listed in genealogical tables. In the second part, the exact biographical data of each family member is given. Due to an ingenious numbering

\* Perry Press Productions Ltd. Copies (25/-) may be obtained from the author at 457 Finchley Rd., London, N.W.3.

system, it is possible to detect immediately to which branch and generation a descendant belongs. The volume ends with statistical abstracts (e.g., regarding, *inter alia*, countries of emigration, causes of death, occupations of the family members) and an Index. The value of the publication is enhanced by the clear layout and the faultless typesetting.

## Two Monographs on Westphalian Jewry's History

In two monographs, Rabbi Bernhard Brillung has compiled interesting material on the history of the Jews in Westphalia. The first publication\* deals with the Jews in the Dortmund district during the Middle Ages. It records that, as early as 1074, Jews from Worms visited Dortmund for business purposes and that, in the 13th century, a Jew from Dortmund, Nathan de Tremonia (i.e., Dortmund), bought a house in Cologne. The monograph also lists Jews who, during the same period, lived in Iserlohn, Soest, Unna, Hamm, Mengede, Kamen and Bochum.

In another monograph† the same author deals with the adoption of family names in Westphalia. This publication is of interest beyond the district it covers, because its first chapter gives a general survey of the adoption of family names in the various German states. Whilst the relevant Edicts of most states were issued round about 1812, this chapter reminds us that in some parts of Germany family names were introduced only a few generations ago, e.g., in the Province of Posen in 1833 and in Oldenburg as late as 1852. The position in Westphalia was influenced by Napoleonic legislation between 1807 and 1813, when this territory was a Kingdom under a French sovereign. However, when after the Wars of Liberation Westphalia and Berg became Prussian, it turned out that quite a few Jews there were still without permanent family names, and it took several decades until this process was completed.

The author gives interesting examples as to the choice of names. Some of them were versions of Biblical names, e.g., Hiller from Hillel. As the adoption of names referring to the town of origin in Westphalia was not permitted, some Jews chose variations of these place-names (e.g., Paderstein for Paderborn). The publication also records the family names, adopted by Jews in Münster and Burgsteinfurt. A list of family names in Warburg, compiled by the same author, was recently published in the "Mitteilungsblatt fuer die juedischen Gemeinden in Westfalen".

W. ROSENSTOCK.

\* *Zur Geschichte der Juden in Dortmund und der Grafschaft Mark im Mittelalter*, by Bernhard Brillung (published in "Beiträge zur Geschichte Dortmunds und der Grafschaft Mark", Band LV, 1958).

† *Die Familiennamen der Juden in Westfalen*, by Bernhard Brillung (published in "Rheinisch-westfälische Zeitschrift fuer Volkskunde", 1958 and 1959).

## CORRECTION

In the article, "Some German Publications", appearing in our January issue, the name of the author of "Die Vergessenen" (Ner-Tamid Verlag, Muenchen, 8.80 DM.) was wrongly mentioned as Peter Hagen. The author is Peter Adler.

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Ernest Schaefer

## IN THE MACHINE SHOP

Of all professions, the legal profession is the worst in case of emigration. When I reached this country of refuge in 1939, with the usual ten marks in my pocket, I soon found that my professional knowledge and my legal experience of a lifetime were of no practical use whatsoever. In the beginning, I had no permission to work. I haunted the libraries, reading up English law, which I found fascinating. But lack of means prevented me from proper studies, and I never qualified as an English lawyer. It was only the "Wiedergutmachung" which enabled me at long last to work again in my old professional line.

When I was released from lengthy internment—not altogether a bad experience, the story of which I might tell on a later occasion—I learned that the Ministry of Labour and National Service required people with or without technical experience to enlist with one of the Government Training Centres for training as munition workers. I had never been mechanically minded and was never clever with my hands. Even so, I grasped that chance of getting on my own feet again, and applied to and was accepted by the Park Royal Government Training Centre at Acton. The years I had spent as a private in the German Army during the First World War had taught me to adapt myself to tough conditions, and had enabled me to stand the minor hardships of internment without any difficulties. I hoped that this would be the case too in factory work.

### Difficult Beginnings

In the beginning, things went altogether wrong. The instructor to whom I was allocated just did not like the small group of elderly "enemy" aliens, most of whom did not show much promise of mastering the intricacies of the centre lathe. Having observed our first clumsy attempts, he just shook his head, concentrated on the young British trainees and let us stand by and look at the work of others. After a week, he reported us to the manager as unsuitable and suggested that we be fired. Most of my fellow-trainees, fed up after an unpleasant week and doubting their ability themselves, meekly submitted. As for myself, I did not stand for this, asked for an interview with the manager, and kicked up a row. I stressed that I had been dealt with unfairly. As people without mechanical experience had been asked to join the scheme, I said that such people should at least be given a margin of initial tolerance and proper instruction and tuition. I asked to be confronted with my instructor who would not be able to state that he had even tried to train me. At this point, I would like to mention one notable exception. Mr. Rudolf Ullstein, the former head of the Ullstein Verlag, a man much older than me, showed himself adaptable and able right from the start. He completed his training successfully in the shortest possible time and worked on munitions for years. Readers know that he is now again at the helm of his Berlin firm.

Well, my appeal to British fairness was not in vain. The manager gave me another chance, allotting me to a different instructor, Mr. Priestley, for work on the capstan lathe, which is easier to handle than the centre lathe (and, incidentally, earned less pay). To Mr. Priestley I owe much gratitude. His patience, understanding, and forbearance were exemplary. "Don't feel you are beaten, you are not. Mistakes and blunders must be made, they are the only means for you to progress eventually, by trial and error", he would tell me.

A fellow-trainee who had started his course earlier and got a job in the Midlands, wrote to the group, asking us for our news. This letter I answered with a small piece of humorous workshop poetry. All of us signed this message, but one of the girl trainees showed it, without my knowledge, to our instructor. Mr. Priestley then asked me to compose a similar poem "for himself". When I dedicated "The Ballad of Mr. Priestley and the Blunderer" to him, he became even more friendly. When I did my first test (much later than more gifted colleagues), he helped me to a degree bordering on illicit assistance, and when I moved up to more difficult work

under another instructor, he had a word with him and kept supporting me. It took me six instead of the minimum three months to complete my training and to pass the two further tests, but I did succeed, and I may say that this was partly due to willpower and endurance. But without Mr. Priestley I should not have managed.

During the training I was paid wages starting at about £2 10s. and rising to £3 10s. The first pay envelope gave me more satisfaction than all the large salary cheques I had drawn in Berlin in the legal department of an industrial firm.

Job-hunting followed the training. It proved again rather awkward. Most prospective employers were not much impressed by the testimonial issued by the Training Centre. They rather followed the personal impression they formed of my aptness and ability. Eventually I found work in the machine shop of a medium-size factory in metropolitan Essex. The factory as such produced electric lamps. Formerly the machine shop was but a maintenance shop for the factory's machinery. During the war, however, the firm extended the machine shop and produced components for planes, guns, tanks, armoured cars, military lorries, etc., under sub-contracts.

I shall never regret the years I spent with that firm. It was a remarkable experience. It is only when you live and work on the same level that you can really learn to know people of a different "class".

I shall never forget the splendid attitude of my colleagues in the machine shop. They knew, of course, that I was a refugee from Germany and had a different background. They at once saw that I was far from gifted for the work I did on various machines. Right from the start they helped and advised me as much as possible whenever I got into trouble. On the other hand, in the beginning they completely abstained from personal queries. After some weeks this changed. During breaks they eagerly talked with me about Germany, Hitlerism, the war and so on. This applied mainly to the elite among the skilled mechanics, who showed a high standard of general interest in politics and were keen newspaper readers.

### Pleasant Atmosphere

These men were highly qualified workers whose ability and know-how I much admired. No intricate task was beyond them. At the same time they worked steadily and conscientiously. They were good time-keepers and there was no absenteeism. On the other hand, they did not allow the shop manager to hurry their pace. Altogether the relationship between the workers and the foremen and the shop manager was very different from the spirit I had seen in German factories. No worker would have tolerated being shouted at, even if he had made a mistake. No superior would have dreamed of bullying. The workers called their superiors by their Christian names and vice versa. It is a matter of course that I, too, was soon "Ernie", "cock", "chum" or "mate". The whole atmosphere was good-tempered.

Alongside these expert workers there were a large number of young women and girls doing simple repetition work on machines. How bright and cheerful they were, how neat and tidy in spite of the heavy and sometimes dirty work they had to do! Some of them got themselves engaged to fellow-workers, and the marriage feast was celebrated in the factory canteen. This canteen was excellent. The factory had their own pig farm. Some of the pigs were surrendered to the Food Office, the rest served to enhance the worker's diet with roast pork.

With the shop expanding more and more a full-time storekeeper had to be installed, and this job was entrusted to me. Now I came to be known to every single worker in the shop, as I had to serve them with tools and materials. Among these were cleaning rags for the machines. From time to time we received consignments of discarded women's clothing, underwear, blouses, etc., which I cut up into cleaning rags. Many of them still contained press-studs, buttons, hooks and eyes, elastic bands and the like. These were precious treasures in war time. It became my

unofficial duty to collect and preserve them and to share them out impartially to the women and girls. For them I became "daddy" or "uncle".

When I was storekeeper I had an experience which was rather typical of the British workman. One day, shortly before the midday break, I received a consignment of steel bars. Unloading and storing it took me well into the lunch break. However, I felt that I had to be at my post in the store after lunch. Otherwise workers would have to interrupt their jobs when requiring tools or material from the store. After all what they did was urgent war work, and I did not want them to wait for my return. Hence I curtailed my lunch break. In a friendly, but at the same time rather stern way, I was told by the workers that I must never do such a thing again. War or no war, every member of the shop was entitled to his break and should avail himself of it fully.

One day I broke my pipe. Next day an old worker, who had retired long before the war and resumed work only for war purposes, gave me a pipe of his. "Ernie," he said, "I had to give up smoking years ago. This pipe of mine is in good condition and I have cleaned it with special care. Please have it." Needless to say that I accepted, filled and lit the pipe at once. The same man showed remarkable insight when he once told me: "Ernie, one day the war will end. Then there will be so much to be sorted out between this country and Germany that I am sure you will find work in your old line."

### The "Enemy" Alien

During the first weeks of my job a particularly nasty air raid occurred in which many children in a school were killed. This was too much for one of my fellow-workers, who turned on me and created a scene. It was significant that all the other mechanics sided with me, squashed him, and made it clear to him that I, of all people, was not responsible for such outrages. My adversary soon became one of my many friends in the shop.

The factory had been bombed and had been re-erected blast proof, with no windows at all. (Instead, workers were given artificial sunlight by ultra violet lamps, and lighting altogether was excellent, the place being a lamp factory.) With our long hours double summer time was a boon. I could enjoy a long spell of daylight in the open after nine hours of work.

When a unit showed a record output the boss gave the workers free tickets for the local music hall. On these occasions I had my seat between two blind fellow-workers. It was remarkable how much they enjoyed the show, laughing their heads off at every joke. Altogether, intercourse with these men taught me to shed the feeling of shyness which I formerly experienced when in contact with blind people. They were cheerful, they served their machines efficiently, moved about in the shop with complete assurance, and were pleasant companions at meal times and factory celebrations.

There was, of course, a "club" to save money for drinks at Christmas celebrations. The skilled workers used to have a Christmas outing, going *in corpore* to "the other end" (the West End) for a show. I was asked to join them on these occasions.

In conclusion, I may perhaps mention one incident which was partly a contrast to the general tone reigning in the shop, as described above. The "old man" (the otherwise very able managing director and main shareholder) was born in Central Europe. He was the only one who sometimes lost his temper and let himself go in the "continental" way. When he once gave me a rather questionable order, I evaded it with the connivance and even on the instigation of the shop manager. However, the boss found me out and raved and stormed at me. "Ernie, don't mind him," the shop manager told me, "he is not British, you know." "Nor am I," was my obvious answer.

I hope that reminiscences such as these may not be devoid of interest for the readers of this journal. Maybe they will set an example so that others, too, will furnish articles on various aspects of refugee life. My main purpose, however, is to put on record the esteem and admiration I acquired for the British working man and woman. No experience we make should be vain or lost. It is up to us to make the best of it.

## ABOUT BOOKS

### PERENNIAL JEW BAITING

Rabbi Dr. Salomon Rappaport's collected essays, "Jewish Horizons" (B'nai B'rith, Johannesburg), sub-titled "Aspects of Jewish Life and Thought", also add up to a history of the persecution of the Jews through the ages. Some 2,000 years ago, the Maccabean era "created a new type of hero, the hero-martyr, who laid down his life for an abstract ideal". The victorious struggle of the Maccabees was a turning point in the spiritual history of mankind. Had they surrendered their faith, Judaism might have perished and neither Christianity nor Mohammedanism could have arisen.

Rabbi Rappaport, who dedicates his book "to the memory of my parents and my brother", who were murdered by the Nazis, finds "the Maccabean spirit of heroism, resistance and sacrifice" in the courage displayed in the revolt of the Jews of the Warsaw Ghetto. We hear of the Maccabees again in another essay of this book, when a Jew in Theresienstadt explains to a child on his sixth birthday why he must wear the yellow badge from that day on. "I told him of the wars of the Maccabees, of the shield of David, of the blue and white flag, of the Diaspora which turned the symbol to yellow and made it a cause of mockery for others, and of the coming liberation, far from the Diaspora and the Ghetto, and of the future renewal of life. The eyes of the child lit up with understanding."

The German Jews who fled from Germany after the Black Death of 1348 were offered asylum in Poland, where they lived for six centuries "until the catastrophe of Auschwitz and Treblinka". There they developed a splendid spiritual legacy, founded famous Yeshivoh academies for higher rabbinical learning, which provided rabbis for all Orthodox Jews in Europe and America. Dr. Rappaport pays special tribute to Louis Ginzberg from Kovno, who was Professor of Rabbinics in the Jewish Theological Seminary in New York, and died in 1953.

A Jewish lullaby says: "My little child, close

your eyes, if God wills you will be a rabbi." The most famous rabbi was Israel Baal Shemtov, who founded "a movement of religious enthusiasm and ecstasy" in the 18th century, known as Chassidism. Martin Buber, grandson of a famous rabbinical scholar, translated the history and the legends of the great rabbis of that movement into immaculate German. In his youth he visited the rabbi of Austrian Sadagora and "when he saw the Chassidim dance with the Torah, he felt that this was the true community of the spirit". Franz Kafka's meeting with Eastern European Jews also constituted a turning point in his spiritual development.

The era of emancipation in Germany was very soon followed by an era of racial anti-Semitism, the protagonists of which were Treitschke and "the notorious charlatan scholar H. S. Chamberlain, one of the precursors of Nazi-racialism". The result was that "millions of Jews suffered torture and death because they belonged to what was considered a non-Aryan race".

In contrast to the "German race-mania", Judaism "rejects the belief in any innate differentiation of human beings according to racial descent. Religion and ethics is everything, blood and race nothing". Arnold Zweig characterised "as pagan the attitude of the National Chauvinists who want to substitute the nation for God or for the universal spirit, who claim the right to dominate other peoples". Dr. Rappaport says: "It was the tragedy of German Jewry that Germany never reached full democratic maturity. . . . Only in the genuinely democratic countries of the Anglo-American sphere" have the Jews "been afforded the opportunity of harmonising and integrating two civilisations".

What Dr. Rappaport tells us by way of essays and discursive reasoning, José Orabuena, a Jewish writer of Spanish descent, brings before our inner eye in his novel, "Gross ist deine Treue" (Ferdinand Schöningh, Paderborn, DM 24). He fled from Nazi Germany to Denmark where he wrote this book. David Orabuena, the main character of the novel, is the author himself, who went to Vilna during the First World War, where he became acquainted with Eastern Jews. David speaks of "the suffering of us Jews through the ages . . . hatred and envy can more easily be inflamed than goodness and understanding". He knows that Catholic Spain persecuted the Jews of the 15th century, burnt them at the stake and expelled them in the most cruel and humiliating manner. The Jews of Segovia, among them his own ancestor, spent their last three days in the cemetery "crying because they had to leave their dead behind. In their despair, they pulled the tombstones out from the earth and took them along as terrible and majestic signs of remembrance." They fled to Portugal, only to be expelled from there too, and sailed for months in pest-ridden boats. When some of them landed again in the South of Spain, priests tried to convert them to Christianity. When they refused, the Bishop of Malaga starved them to death. Some were thrown into the sea, among them his ancestor who managed to get to Constantinople.

David visits Vilna as an old man because his mother was born there. He is deeply moved by the piety of the Eastern Jews, by their trust in God despite all their sufferings. "Eternal wanderers, pressed and outlawed by the mighty of this earth, but smilingly acknowledged by God." One of them says: "Free? A terribly exciting word for the ear of a Jew because it reminds him of the deepest desire in his soul." Another says: "Is Vilna a home? Is it not rather a place of suffering? Is Vilna mentioned in the Bible, in the Talmud? But Jerusalem is; but Palestine is." They all await the Messiah "as if for a far-away but certain gift". Ben Orabuena, who had the good fortune to get to Great Britain in his youth, says: "I live in England because I love that country very much; because only there I found that significant and ordered freedom I like so much."

All Jews who fled from Germany to this country have had the same experience. The German editor of Orabuena's novel reminds German readers of Cain's words: "Guilt like mine is too great to find forgiveness."

J. LESSER.

### JEWS—AT RANDOM AND IN THE CENTRE

Works by Jewish authors again play quite a considerable part in German book production. Karl Wolfskehl's letters from New Zealand (1938-1948), "Zehn Jahre Exil" (Deutsche Akademie fuer Sprache und Dichtung, Darmstadt), were greeted as a major literary event in Germany. It would not do Wolfskehl justice at all to call him "a Jew at random". He always felt strongly as a Jew, even as Stefan George's staunchest henchman and as a most scholarly editor of old German poetry. These letters, carefully compiled and commented by his friend and secretary, Margot Ruben, show how he moved more and more to his centre of gravity—his Jewishness.

The Darmstadt Akademie publications serve their purpose of kindling new interest in writers who would otherwise easily be forgotten. One of their recent publications is Alfred Mombert's "Sfaira der Alte"—an enlarged reprint of the beautiful Schocken edition of 1936, then available to Jewish readers only, now incorporating a second part which was a private Swiss publication. Mombert was an intimate friend of Richard Dehmel's who, alas, is also almost forgotten now. However, his work is less obsessed by sexual and social problems; it does not deal with "problems" at all but with "des Kosmos Glut-Gesetzen". The complete *œuvre* of this great visionary and spokesman of Western civilisation was produced by Insel-Verlag.

In the same series of the Darmstadt Akademie, Arno Nadel is commemorated with a particularly beautifully printed and well-arranged edition of his posthumous book of verse, "Der weissagende Dionysos"; this matches his philosophic poem "Der Ton", on which his fame rests. Born in Vilna, collector and adaptor of Yiddish folk-songs and of liturgical Hebrew hymns, translator of the author of "Der Dybuk", S. Anski, Arno Nadel made a life-long study of Greek mythology. Recent research has elucidated the origins and the connections between Greek and Oriental myths, and his editor, Friedhelm Kemp, aptly calls Nadel "ein frommer Jude (der), nachdem das Christentum die Antike im Gewand der Allegorie und als Ethos rezipiert hat . . . diese Welt noch einmal, sehr nachdrücklichen Verboten zuwider, aus dem Geiste der Musik als eine religiös verpflichtende heraufzurufen sich ermächtigt fühlte".

The Mainzer Akademie der Wissenschaft und der Literatur made a monument to another "Jewish Greek", Rudolf Borchardt, a master of the German language. Their small selection whetted the appetite of both German readers and of the Ernst Klett Verlag, Stuttgart, who embarked on an eight-volume edition of Borchardt's collected works, soon approaching completion. An embarrassing phenomenon, not only on account of his attitude towards Germans and Jews, towards traditionalism and neo-fascism, the range of Borchardt's talents as a philologist and a translator, as a lyric poet and an exemplary epic writer, command both respect and admiration.

Hermann Kesten's essays, "Der Geist der Unruhe" (Kiepenheuer & Witsch, Cologne), are of quite a different order. In spite of his friendly demeanour, Kesten is an angry young man. Knowing that he was a Jew but not knowing what a Jew was, the events of 1933 left him in a sort of trauma, and literature, especially contemporary German literature, can never again be for him what it was before his experience of emigration. His mirror often shows one aspect of the picture only, but it never distorts.

Kiepenheuer & Witsch, Cologne, courageously try to put the Jewish philosopher, Constantin Brunner, on the map again. The two works first republished of this philosopher, who was much discussed in the 'twenties, "Unser Christus" and "Materialismus und Idealismus", were sponsored by Yehudi Menuhin and by a Dutch medical practitioner, who actually made their reprint financially possible. The latter book attempts to prove that materialism and idealism are not opposites. As to the former, a book on Jesus by a Jewish author is bound to create uneasiness on both sides. It is a provocative book, thought-provoking, dealing with Jesus as a human being, as a controversial figure and as the very genius of religion.

LUTZ WELTMANN.

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# OBITUARY

## TRIBUTE TO BENNO ELKAN

Benno Elkan, the famous Jewish sculptor, died in the Central Middlesex Hospital on January 10th.

Born in Dortmund, Westphalia, 82 years ago, he first intended to become a painter and studied at the Academy in Munich, at the same time trying his hand at sculpture. In 1904, a commission from a Dortmund newspaper publisher embarked him on his career as a sculptor. He studied first in Paris (1905-1908) then in Rome. In 1910 he returned to Germany where he worked with great success, until 1933, when the great exodus of Jews from Germany began.

Benno Elkan emigrated to London where he had to start all over again, but again he succeeded. As in Germany, he executed many portraits of outstanding political personalities, including Churchill, artists, scientists and other famous people. He was uninhibited by any passing fashion, obeying only his innermost calling and following his own artistic creed. A few years ago he was awarded the O.B.E. and in 1939 his

candelabra (Old Testament—his principal work at that time—found a place in Westminster Abbey, an honour unheard of for an exiled Jewish artist. Then followed his second candelabra (New Testament) for Westminster Abbey.

His works are the artistic expression of his extreme religiosity and humanity. This is also true of his later main work, the great Menorah, which he created for the Israeli Knesseth (a gift of the British House of Commons). But the summit of his life was achieved with his last work, a monument for the victims of the last war and, at the same time, a memento of the terrible fate which awaits humanity in the event of another war. He worked on this sculpture for years until almost the end of his life, though half paralysed by arthritis and hardly able to move. It is to be hoped that this great work of art will some day be executed in bronze, as a monument not only to an outstanding artist but also to humanity itself.

R.S.

### MRS. DENNIS COHEN

MISS HANNAH ROOS writes:

"Others have written of the remarkable achievements and varied life of Mrs. Dennis Cohen (Dr. K. H. Cohen), but I would like to think of her some twenty-one years ago in connection with the work she did with the ten thousand children who came to this country without their parents under the Refugee Children's Movement. It was she who organised a small band of devoted workers for the reception of these bewildered children at the various London stations, occasionally meeting them herself as far distant as the port of Harwich, and with helpful suggestions did her best to make every child feel welcome. She saw that they had a home to go to, taking them to various hostels or their foster-parents, and sometimes even to her own home. The warmth and human touch of her approach made her the trusted friend of these young refugees—many will remember her to this day.

"Some years later I chanced to meet her in the Almoner's office of St. George's Hospital, where she was the first woman to be appointed to the staff and was then House Physician. To her, patients were not "cases" but individual human beings."

### MARGARETE HOLZER

Mrs. Margarete Holzer who died on December 22nd was the wife of Rabbi Dr. Holzer (formerly of Hamburg).

She was a woman who set herself very high standards and who took upon herself the duties of a rabbi's wife with great devotion. She was beloved and highly esteemed, not only in her former community, but also as a result of her social activities.

When she came to this country after the destruction of Jewish life in Germany she worked very hard to keep her home for her husband and her children in the old tradition, and when her husband returned to Germany after the end of the war, she followed to build up a new Jewish life. She returned to London with her husband after his retirement about two years ago. Unfortunately she did not enjoy this leisure very long. She fell ill a few months ago and did not recover again.

Margarete Holzer was a real *Esches chayil*, a very distinguished woman and a genuine Jewish mother. She was beloved and honoured by all who came in contact with her. She will never be forgotten by all those who have known and loved her.

J.B.



Memorial to Victims of Air Raids. "A Warning to Future Generations of the Horror of War"

[By courtesy of "The Jewish Chronicle"]

### PROFESSOR HANS FRIEDLANDER

Professor Dr. Hans Friedlander ist am 5. Januar 1960 in Havant, Hants gestorben.

Er wurde am 27.8.1888 in Berlin geboren. Durch seinen Tod haben alle, die ihn kennen und lieben gelernt haben, einen schweren Verlust erlitten. Hans Friedlander und ich haben zur gleichen Zeit an der Universitaet in Berlin studiert. Wir waren nicht nur verwandt sondern sehr befreundet. Er studierte Philosophie und hat im Jahre 1918 sein Dokorexamen an der Universitaet in Berlin abgelegt. Seit 1930 war er Privatdozent an der Universitaet in Berlin. Seit 1935 lehrte er an der Lehranstalt fuer die Wissenschaft des Judentums in Berlin.

Seine Frau Annekaethe, geb. Rellstab, stammt aus einer Alt-Berliner Musikerfamilie und ist selbst Pianistin. Im Jahre 1939 wanderte er mit Frau und Tochter nach England aus.

Hans Friedlander hat sich durch die Naziverfolgung nicht aus seiner Bahn werfen lassen. Er ist in England von Anfang an wissenschaftlich taetig gewesen, hat sich schriftstellerisch auf seinem Gebiet betaetigt und hat in Birmingham und Portsmouth (Teacher's Training College) Psychologie und Philosophie gelehrt. Er stand in Verbindung mit dem Leo Baeck Institut und hat Beitrage zu den Veroeffentlichungen dieses Instituts geleistet. Er hinterlaesst ein Buch-Manuskript: "Psychological Researches into the Nature of Thinking", das seine Frau bemueht ist, herauszugeben zu lassen.

Alle, die mit ihm zusammenkamen, ehrten und achteten seine lautere Persoenlichkeit und sprechen seinen hinterbliebenen ihr herzliches Beileid aus. Ich werde seiner immer gedenken.

K. FRIEDLANDER.

### DR. KURT SCHINDLER

It is learned, with deep regret, that Dr. Kurt Schindler (Leeds), died on January 4th. He was a medical practitioner in Leeds since 1942, where he was regarded as a "medical father" by most of the former Jews from Germany and Austria in that city. He devoted his whole strength and efforts to their well-being. Although he himself was stricken with illness during the past five years or more, he did not spare himself in helping others, particularly many old and ailing ex-refugees.

Dr. Schindler was closely associated with the local AJR branch, of which he was an Executive member and for many years its Chairman. He will be gratefully remembered by all those who came in contact with him.

### FRIEDRICH ADLER

Friedrich Adler, veteran of the Austrian Social Democratic Party, died in Switzerland at the age of 81. He became widely known when he assassinated the Austrian Prime Minister, Graf Stürgkh, as a protest against the First World War. He was released from prison at the end of World War I and took a leading part in Austrian and international politics. He emigrated in 1934.

### ALICE GOLDSCHMIDT

The pianist, Alice Goldschmidt, formerly of Frankfurt, has died in New York at the age of 83.

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# BIRTHDAYS

## WORLD REFUGEE YEAR

### WILHELM KLEEMANN 90

Dr. h.c. Wilhelm Kleemann celebrated his 90th birthday in New York. He took a leading part in Germany's economic life before 1933, and was a director of the Dresdner Bank in Berlin. At the same time, he was actively associated with Jewish communal life and, from 1930 until 1933, he was Chairman of the Berlin Jewish community. Dr. Kleemann is still interested in various Jewish spheres, and is Honorary President of the American and European Friends of Ort.

### DR. RUDOLF WASSERMANN 75

Dr. Rudolf Wassermann, formerly Munich, has celebrated his 75th birthday in Santiago de Chile. He was well known in his home town as a lawyer, and at the same time took an active part in the organisation of the German wholesale trade. He was also associated with the activities of the Centralverein.

### JACOB ALTMAIER 70

Mr. Jacob Altmaier, one of the three Jewish members of the German Federal Parliament, recently celebrated his 70th birthday. Before 1933 he was editor of the Social Democratic paper, *Die Volksstimme*, in Frankfurt. He returned to Germany after the war. His political activities have always included his championing of the rights of the victims of Nazi persecution.

### RUDOLF KAYSER 70

The author, Rudolf Kayser, who now lives in the United States, recently celebrated his 70th birthday. In Germany he was a reader for the S. Fischer publishing firm and Editor of the *Neue Rundschau*. He is also an author in his own right. In the United States he was professor of philosophy and literature at Brandeis University until his retirement, and still teaches at the Hunter College in New York.

### DR. CURT WORMANN 60

Dr. Curt Wormann, director of the National and University Library in Jerusalem, recently celebrated his 60th birthday. Before emigrating to Palestine in 1933 he was head of the public library of the Kreuzberg district in Berlin. The development of the Jerusalem library now under his charge is, to a large extent, due to his efforts and his wide experience. Dr. Wormann is also the head of the Academic School of Librarians in Jerusalem.

### DR. WALTER ZEHLIN 80

Dr. Walter Zechlin, who was Chief Press Officer of the Government under the Weimar Republic, recently celebrated his 80th birthday. He left Germany when the Nazis came into power and, after his return, he was for some time a member of the Government of the Land Lower Saxony. He now lives in his birth place, Lüneberg.

According to Mr. Christopher Chataway, Vice-Chairman of the World Refugee Year scheme, Jewish refugee and voluntary organisations in this country have to a great extent led the way in the national effort. Talking to a luncheon meeting of the League of Jewish Women, Mr. Chataway added: "One's time is best spent in talking to Jewish organisations, for they always produce the best results."

A well-attended meeting in the Hampstead Town Hall enthusiastically agreed that the mayor should form and lead a fully representative committee of local citizens to help refugees. It was the suggestion of Rev. Dr. I. Levy, minister of the local synagogue, to bring into being a representative committee of all religious and lay organisations working together for World Refugee Year. The meeting was called jointly by the Hampstead Council of Christians and Jews and the Adoption Committee for Aid to Displaced Persons.

### PRACTICAL HELP

*Sir,—The article on World Refugee Year recently published in AJR Information impressed and inspired me so much that it awoke in me the sincere wish to help. I therefore decided not to retire, though I have reached the retiring age, and to continue to work and to give all my earnings during the World Refugee Year for the benefit of these most unfortunate people.*

*Yours, etc.,*

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## FROM THE GERMAN SCENE

### INSTRUCTION ON NAZI ERA IN SCHOOLS

The Conference of Provincial Ministers of Culture has announced that children in West German elementary schools will receive more instruction on the Nazi period. It was also decided by the Education Committee of the Conference that school administrators should issue special rulings to compel reluctant teachers to give such instruction.

The State of Hesse is the only West German State to make instruction on the Nazi era compulsory in public schools. So far, other states have only recommended that material dealing with the period after the First World War should be included in the history curriculum.

### PROFESSOR HEUSS ON THE PAST

In a broadcast interview of the South German Rundfunk, Professor Heuss warned of the dangerous tendency of trying to forget the past. It was most essential to face the historical realities of the past events, and the Germans could not excuse themselves by the assertion that they were not the only ones to blame.

### PROFESSOR CARLO SCHMIDT VISITS ISRAEL

Professor Carlo Schmidt, West German Social Democratic leader and Deputy Speaker of the Bundestag, who toured Israel as the guest of the Israel Mission in Cologne, was the first German to deliver a lecture in German at the Hebrew University. He talked on the evolution of European culture, stressing the contribution of Jews to the development of the European spirit, and declared that the re-establishment of Israel was among the most significant vindications of the European spirit.

### SOCIAL DEMOCRATS AGAINST GENERAL AMNESTY

Recently, the Social Democratic Party expressed its opposition to a general amnesty petition circulated among parliamentary deputies in Bonn. The Bill, which was initiated by the German Party (DP) would provide for a general pardon for all crimes committed in connection with war actions and National Socialism.

The *Fränkische Presse*, Bayreuth, has published a comment on current efforts to secure a general amnesty for all forthcoming S.S. trials under the heading "Self-Purge is Necessary". Those who really harm the German people, it states, are those who will not help them get rid of scoundrels.

### LANGEMARCK REMEMBERED

The Sudeten German Youth (S.D.J.) in Vienna, arranged a Langemarck celebration to commemorate the German attack on this Belgian fortress at the beginning of the First World War. It is interesting to note that no Langemarck celebration was held in Germany.

### SEPP DIETRICH IN SALZBURG

The former commandant of the Leibstandarte "Adolf Hitler", S.S. Führer Sepp Dietrich, was the guest of honour at a gathering of the Kameradschaftsgruppe IV (S.S.) recently held in Salzburg. Together with a delegation of former S.S. troopers he placed a wreath bearing an S.S. inscription on the war memorial.

### FORMER GESTAPO OFFICIAL'S SUICIDE

Willi Schmidt, a former Gestapo official who was arrested in Hechingen on the charge of causing the death of K.Z. prisoners, committed suicide in his cell.

### NAZI DOCTORS' TRIALS

In Muenster, Dr. Otto Adam of Hammelburg was arrested and charged with murdering prisoners in the Buchenwald and Sachsenhausen concentration camps. He was believed to have carried out yellow fever experiments on the prisoners.

The Federal Prosecutor General's office has referred the case of Dr. Werner Heyde, the "euthanasia" doctor, to the Hesse State authorities. It is stated he will be tried in the Hesse court as several "euthanasia stations" were located in Hesse during the first part of the war.

The former West Berlin Police Chief, Edmund Zembok, and the then local Medical Officer, Dr. Gottfried Matthes, have been charged in West Berlin with the assassination of 26 mental patients at Ottmachau, Silesia, in April 1945.

### INVESTIGATIONS AGAINST AUSCHWITZ GUARDS

Widespread investigations are being made by the Frankfurt prosecution office against a group of former Auschwitz camp guards. As a result Victor Capesius, a 52-year-old chemist, has been arrested and charged with complicity in the murder of Jewish and political prisoners in Auschwitz. The office of prosecution has systematically been searching for members of the S.S. execution units listed in letters written by the Auschwitz camp commander, Rudolf Hoess.

### IMPRISONMENT FOR NAZI SALUTE

At the funeral of a former N.S. Kreisleiter, the Nazi salute was given by Josef Pertl, a landscape gardener, who said in his peroration: "We swear that we shall never desert or betray the colours and ideals which were sacred to you." He was sentenced to five months' imprisonment.

### HIERL'S ESTATE CONFISCATED

The estate of the late Reichsarbeitsführer Konstantin Hierl has been confiscated by a decision of the Berlin de-Nazification Court.

#### CHANGE OF ADDRESS

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# OLD AGE HOMES

## CHANUKAH IM OTTO SCHIFF HOUSE

In allen drei Altersheimen werden von jeher in etwa monatlichen Abständen künstlerische Veranstaltungen (Konzerte, Rezitationsnachmittage, Bildvorführungen usw.) durchgeführt, fuer die sich eine Reihe wohlbekannter Kuenstler selbstlos zur Verfuegung gestellt haben. Die letzte Woche des Dezember stand im Zeichen von Chanukah, das in allen Heimien festlich begangen wurde. Leider ist es aus Raumgruenden nicht moeglich, Berichte ueber alle Feiern zu veroeffentlichen. Die folgende Darstellung ueber die Veranstaltungen im Otto Schiff House gibt aber gleichzeitig ein lebendiges Bild von der Atmosphäre, die dem Leben in den Heimien ihr besonderes Gepraege gibt.

Viele von uns hier im Otto Schiff House empfanden es wie ich: So schön war es noch nie, noch nie so abwechslungsreich, noch nie so belebt! Schon in der Woche vor dem Fest gab es eine grosse Freude, da wir einen neuen sehr guten Plattenspieler von der Leo Baeck Loge gestiftet bekamen, und Musik-Abende—von Beethoven zu "My Fair Lady"—uns in Stimmung versetzten. Nach dem ersten Lichteanzünden bekam jeder ein individuell ausgesuchtes Geschenk, und mehr noch als die Gaben an sich erfreute das liebevolle Nachdenken und die Mühe des Einkaufs als Symbol der Freundlichkeit der uns umsorgenden Persönlichkeiten. Auch für ein Festtagsmenü war gesorgt, das in mir Erinnerungen an "Einst" wach rief. Wie verlaudet, hat man uns angeblich vorher zwecks Ersparnis knapper gehalten als sonst, doch ich muss gestehen, dass ich es nicht gemerkt habe. Am Sonntag hatten wir ein besonders schönes Konzert, ausgeführt durch Martin Lovett, Susan Rosza, Ernst Frank, und Sydney Crooke, als Begleiter. Erwähnenswert ist das gut zusammengestellte Programm von internationaler Musik, das dem Niveau der Zuhörer Rechnung trug und nicht, wie dies manchmal der Fall ist, zum Publikum "herabsprach". Das Lichteanzünden war eine Besonderheit: Einmal wurde der Segensspruch von einem Achtjährigen gesprochen, am nächsten Tag von zwei grösseren Jungen gesungen.

Rabbiner Kokotek erweckte bei allen—den Wissenden und den Unwissenden—Interesse durch seine Ausdeutung des Chanukah-Festes unter Heranziehung historischer Zusammenhänge. Lustig war ein Nachmittag, an dem 20 Kinder aus dem Beth Jakob-Kindergarten (Stamford Hill) zu uns kamen und uns verschiedene Vorführungen—alle auf orthodoxer Basis—boten.

Zur allgemeinen Ueberraschung beteiligten sich dies Jahr auch zwei unserer Einwohner produktiv an den Feierstunden. Eine Bewohnerin trug ein amüsanter selbst verfasstes Gedicht vor, in dem sie den Verlauf des morgentlichen Frühstücks



schilderte und die Ungeduld der Einwohner und ihre verschiedenen Wünsche ironisch beschrieb. Da wohl keiner der Anwesenden die ausgeteilten Spitzen auf sich selbst bezog, waren alle belustigt und keiner beleidigt. Ein anderer Gast hielt eine spontane Ansprache, bei der aus jedem Wort ihre warme Dankbarkeit hervortrat. Sie schloss mit der Bitte, doch endlich aufzuhören, das Otto Schiff House als ein "Altersheim" zu bezeichnen, es sei ein "Ausuflucht", in dem es auch manchmal äusserst vernünftig zugeht. Damit wies sie auf den "Tanzabend" hin, der kürzlich stattfand. Man hätte sehen sollen, wie beinahe alle von uns Alten sich mit Vergnügen zum Tanze führen liessen. Auch unsere Leiterinnen tanzten selbst unentwegt und zum allgemeinen Amüsement führten sie uns sehr temperamentvoll "Rock 'n' Roll" vor. Die Einführung solcher Tanza-bende sei anderen Altersheimen empfohlen!

N.W.

## NEW MANCHESTER OLD AGE HOME

The Morris Feinmann Homes for elderly refugees in Manchester have moved to new premises. The new building accommodates forty-four residents and was built according to the present requirements for such Homes, not only providing pleasant accommodation but also incorporating all technical devices.

The Morris Feinmann Homes Trust was founded in 1947 by the private efforts of AJR members in Manchester. The erection of the new building was made possible through the proceeds from the heirless property, administered by the Allocations Committee of the Central British Fund for Jewish Relief and Rehabilitation, and through the enthusiastic efforts of the local committee members.

Elderly refugees wishing to obtain particulars of accommodation in the Manchester Home, if and when vacancies are available, are advised to get in touch with the Matron, Morris Feinmann House, Spath Road, Manchester, 20.

## JEW'S TEMPORARY SHELTER

The annual report of the Jews' Temporary Shelter for the year ending October 1958, reveals that in the earlier months of the period under review the work of the Shelter was mainly concerned with finalising the housing of Hungarian and Egyptian refugees. Later in the year, the rising migration of Jews from other parts of the world once again proved the importance of the Shelter. Most of the migrants now accommodated in the Shelter are arrivals from places like Iraq, Aden, Poland, and India.

The work of the Shelter is financed almost exclusively by voluntary donations. Prospective donors are asked to send contributions to the Hon. Treasurer, Jews' Temporary Shelter, 63 Mansell Street, London, E.1.

## THE HYPHEN

The Hyphen's programme for February includes a talk, "The Stock Exchange and the Small Investor", on February 14th at Zion House, 57, Eton Avenue, N.W.3, at 7.30 p.m. Further particulars may be obtained from the Hon. Secretary, 32 Ossulton Way, N.2 (SPE. 2310).

## FAMILY EVENTS

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

### Birthdays

**Leeser.**—Mrs. Anna Leeser (née Herz), 6 Elm Road, Wembley, Middx (formerly Essen), will celebrate her 80th birthday on February 4th.

**Rosenthal.**—Ludwig Rosenthal (formerly wine merchant at Heilbronn a/N), 116 Kenilworth Avenue, Wimbledon Park, S.W.19, will celebrate his 80th birthday on February 6th.

### Silver Wedding

**Jones.**—Mr. and Mrs. R. B. Jones, 48 Queen's Gate Terrace, London, S.W.7, celebrated their silver wedding on January 3rd.

### Deaths

**Lindenberg.**—Ernst Lindenberg (formerly Berlin), 196 Empire Court, Wembley Park, Middx, passed away suddenly on December 28th. Deeply mourned by his wife, Hilde.

**Schrubski.**—Mr. Leo Schrubski (formerly Berlin), 15 Matlock Grove, Burnley, Lancs, passed away peacefully in his sleep after a severe illness on December 25th, at the age of 67. Deeply mourned by his wife, Cilly, his daughters, sons-in-law, grandchildren, sisters, relatives, and friends.

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**EXP. INTERPRETER/CLERK.** 59, official in Jewish community, Berlin, for six years, seeks position as correspondt., short./typ., or figure work. Exp. restitution matters. Box 629.

**HUNG. REF.,** 53, form. solicitor, seeks post as bookkeeper, accountant. up to T.B., P.A.Y.E. Langs.: English, German, French. Box 630.

**ST O R E KEEPER/PACKER/DESPATCH CLERK,** exp. ladies' coats trade, elderly, reliable, seeks position. Box 631.

**EXP. SALES/OFFICE Manager,** textiles, Imp./Exp., 30, seeks position with scope. Box 632.

**SCIENCE GRADUATE** (foreign), 40, good know. German, French, Russian, bookkpg., engng., drawing, librarian (U.D.C.), adminis. ability, seeks post. Box 633.

**STOCK KEEPER/PACKER,** exp. textiles, 52, know. P.A.Y.E. and ledger work, seeks suitable position. Box 634.

**DESPATCH/FILING/ORDER CLERK,** 54, seeks part- or full-time job. Box 635.

**HUNG. REF.,** formerly teacher mathematics and physics, know. German, seeks filing/ledger clerk work. Box 636.

**FORMER lawyer,** exp. statistics, seeks part-time work. Box 637.

**HOME WORK** or part-time wanted for addressing or copy-typing by elderly man. Box 638.

**HUNG. REF.,** 35, exp. with cars, incl. Rolls Royce, seeks job driving lorry or van, speaks English and German. Box 642.

#### Women

**BOOKKPR./TYPIST, P.A.Y.E.,** exp., reliable, seeks part-time post. Box 639.

**JEWISH LADY** seeks post as companion to elderly or invalid person (incl. light housework). Box 641.

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**LEEDS girl,** 18, educated, wishes to have pen friend aged 19-24. Interests varied. Box 626.

### Miscellaneous

**FOR SALE.** Contin. bedroom suite; oak-polished 4-drawer filing cabinet; 2 featherbeds. All good condition. Box 644.

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**WARDROBE** wanted for needy elderly woman. 'Phone MAI. 4449.

## MISSING PERSONS

### Personal Enquiries

**Walter Helmuth and Ibolyka Slotowski.** Persons from Görlitz who knew Walter Helmuth Slotowski (commercial traveller, born in Lötzen) and his wife, Ibolyka Slotowski (née Féher, pianist, born in Budapest), formerly of Nonnenstrasse 13, Görlitz, during 1928 to 1936, are requested to contact their son, Mr. T. Hall, 12 Lawnswood Grove, Handsworth, Birmingham 21, for purposes of restitution.

### Enquiries by AJR

**Bronya (Beryl) Nissenbaum.** Last heard of in Cornwall, 1948-1949. Information is required regarding her whereabouts. Box 643.

## AJR BOARD MEETING

More than 60 people from London and the Provinces attended the meeting of the AJR Board which took place on January 17th at Avoca House Hotel, London, N.W.3. After having paid tribute to the memory of two deceased Board members, Mr. Arthur Hausdorff and Mr. Hugo Aufseesser (Cambridge), the Chairman, Mr. H. Reichmann, referred to the recent happenings in Germany and elsewhere, which were bound to be particularly on the minds of a community like ours whose members had been victims of the Nazi régime. The AJR had acted jointly with its corresponding organisations abroad through the Council of Jews from Germany of which it was the British constituent. (The text of the cable sent to Federal President Luecke is published on the front page of this issue.) As far as the happenings in this country were concerned, it was essential that all Jews resident in the United Kingdom, whether of British or foreign birth, spoke with one voice through the existing representative bodies, and no separate action in the name of the Jews from Germany appeared to be warranted.

Though the strong feelings of concern among all present were noticeable throughout the meeting, the ensuing reports and the debate were mainly concentrated on the specific practical activities of the AJR.

In his general report, Mr. W. Rosenstock, the General Secretary, summarised the progress made by the AJR during the past year under three aspects: it had safeguarded the general interests of the community, expanded its work for the Homes and its social services, and strengthened its organisational position. One of the tasks in which it had been and still was actively engaged concerned the efforts regarding the taxability of indemnification "Renten". The Social Services Department required vacancies (especially part-time for elderly people) and help in kind (clothing and furniture) for those in their charge. The Department's work also included advice to mentally disturbed people, visits to the sick and

provision of home help in cases of illness. *AJR Information* which, as before, served as an indispensable link between headquarters and all members, tried to live up to the expectations of its readers by its topicality and vividness. In the organisational sphere the response to the recent appeal for a voluntary increase of subscriptions had, so far, been promising and was, apart from the financial aspect, an encouragement as an appreciation of the AJR's efforts.

In his report on the Homes, Mr. A. S. Dresel, Vice-Chairman of the AJR, stated that the three Homes, with a total capacity of 133 residents, were practically full. There was a waiting list of several hundred people of whom more than one hundred should be accommodated at the earliest possible date. Under these circumstances the erection of a fourth Old Age Home would be highly desirable. Mr. Dresel also reported that the plans for the erection of a Home for the Infirm at the site of Leo Baek House had been completed, and that it was hoped to have the Home ready in one-and-a-half to two years' time. The purchase of a property to be converted into a flatlet home for elderly people was at present under active consideration, but the final decision depended on the outcome of various investigations which were still going on.

Mr. F. Goldschmidt reviewed the latest developments in the field of restitution and compensation and especially referred to several negotiations conducted by the Vice-President of the Council of Jews from Germany, Mr. W. Breslauer (London) and himself with the German authorities concerned. It was his firm conviction that, as regards indemnification, there was no reason for being alarmed by the recent happenings in Germany.

The reports were followed by a lively discussion in which the following Board members took part: Mr. W. Breslauer, Mr. E. Gould, Mr. F. E. Falk, Mr. H. Blumenau, Mr. J. Singer (Glasgow), Mr. M. Deutschkron (Birmingham), Mr. B. Woyda, Mr. W. M. Behr, Rabbi Dr. G. Salzberger and Dr. H. Fleischhacker.

## JEWES AND PEACE

The Jewish Peace Society lately held a joint meeting with the New West End Synagogue Centre, when the contribution Jewish people could make to the cause of peace was the main theme for discussion. One speaker said Jews in this country should cultivate the "peace mind." They should be at peace with themselves and with others—from families to groups and from groups to people.

Mr. Reginald Sorensen, M.P., Chairman of the National Peace Council, said that peace had now, as never before in the world's history, become an urgent necessity. It was essential to analyse the nature of true peace and to make it clear that the only worth-while peace was one that was consistent with human dignity—the dignity of the individual—and must, therefore, ultimately be founded on democracy and freedom. Referring to the Middle East, he said they wished the State well, but they also realised that the Arab world was there, too, and that there must ultimately be peace between them—federation, perhaps, in the remote future.

Rabbi Dr. Louis Jacobs said that Jews should be in the forefront of those who spoke in the name of peace and should do something more, urgently. They were anxious to get as many Jews as possible interested and participating in the work of the Jewish Peace Society, whose President was the Chief Rabbi, its Vice-President, Viscount Samuel, and its Chairman, Professor Norman Bentwich.

In his address Professor Bentwich said that there had been great disappointment among certain sections of the Jewish people that Jews, as a body, had not come out with a pronouncement as had other religious bodies, when recently there was a stirring of opinion in this country about nuclear warfare. A number of members of the Jewish Peace Society did, however, issue a letter giving what they felt to be the attitude of the Jewish people to this question and as being representative of Judaism. He felt that that was a very auspicious occasion.

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# NEWS FROM ABROAD

## FRANZ ROSENZWEIG MEMORIAL MEETING

### B'NAI B'RITH LODGE INSTALLED IN BERLIN

A B'nai B'rith Lodge, the Leo Baeck Traditionslodge, has been installed in Berlin. A banquet was held to mark the occasion, at which representatives of other B'nai B'rith Lodges, of the Jewish community and of the Berlin municipality, were present.

### GERMAN YOUTH DISCUSSES JUDAISM

Over 100 students and young working people met, under the auspices of the Evangelical Academy of Hesse, to discuss the subject of Judaism as a spiritual problem. Talks included an address by Dr. H. G. Adler, the author of the Theresienstadt books, on the theme "Persecutors and Persecutees".

### COMMUNAL ELECTIONS IN VIENNA

The new Board of the Vienna Jewish community has been elected on the basis of one list, on which representatives of all parties had agreed. The new Board, comprising 24 members, is composed as follows: Bund werktätiger Juden 13, zionistische Gruppen 6, Orthodox-religiöse Gruppen 3, Verband "Jüdische Einigkeit" 2. As before, Dr. Emil Maurer is the President of the community.

### "RABBI LOEW AND THE GOLEM"

The Czech Government Tourist Office in Prague has organised a tour called "Rabbi Löw and the Golem". Foreigners are being conducted round historic buildings of Jewish interest by special guides acquainted with the legend of the Golem. Last September the Czech Jewish community commemorated the 350th anniversary of the death of Rabbi Löw.

Under the auspices of the Zentralrat of the Jews in Germany and of the Frankfurt Jewish community, a memorial meeting was held to mark the 30th anniversary of the death of Franz Rosenzweig. An address was given by Rabbi Dr. Lothar Rothschild (St. Gallen) who recalled that in 1920 Rosenzweig had founded the Free Jewish Lehrhaus in Frankfurt. Excerpts from Franz Rosenzweig's books and letters were read by Theodor Steiner of the Hessian Broadcasting Corporation. Professor Theodor Heuss, in a message sent to the meeting, paid tribute to the memory of Rosenzweig, whom he had known personally.

### STUDENT CHOIR'S DONATION

The student choir of Muenster University has donated 5,000 DM. to the Muenster Jewish community towards the rebuilding of a synagogue destroyed in 1938. The choir earned the money during a tour of the United States.

### PHOTOCOPIES WHILE YOU WAIT

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