

TRANSATLANTIC RECORD

German Jews in the United States

In the diaspora of German Jewry the United States has a special place as the country which absorbed the greatest number of Jews from Germany. Therefore a record of the position of the German-Jewish immigrants in that country is of importance for German Jewry, not only in the United States but wherever they may live. Thanks to the efforts of the American Federation of Jews from Central Europe (New York), such a record has now become available. It has been published under the heading "Twenty Years" to mark the twentieth anniversary of the foundation of the Federation, and is edited by Dr. H. G. Reissner.

Assessing the contents of this stimulating 150-page book first from the organisational aspect, the difference between the set-up of the Federation and that of the two other founder organisations of the Council of Jews from Germany—the AJR and the Irgun Oley Merkaz Europa—becomes evident in the introductory article by Rabbi Dr. Max Gruenewald, who has rendered signal services to the Federation as its President since 1953. "In Israel and England", states Dr. Gruenewald, "the organisation which the immigrants from Germany gave themselves was a membership—rather than a 'Dach'—organisation. Not so in the United States." There the American Federation is a representative body of organisations, consisting mainly of congregations built up by immigrants from Central Europe. This structure is bound to limit the scope of the Federation's own work which, in the first place, safeguards the interests of the Jews from Germany but only indirectly represents the individual immigrant and leaves many spheres of work to its affiliates.

Effective Work of "Federation"

Within these limitations, however, much effective work has been carried out. This is reflected in the report by the Federation's Executive Vice-President, Dr. Hermann Muller, which is an abbreviated reprint of the address delivered by him at the 20th Anniversary Annual Meeting on October 9th, 1960. The activities covered include problems of restitution and compensation. In this connection Dr. Muller recalls the part played by the organisation in having current compensation payments exempted from income tax. The relevant decision of the U.S. Treasury Department in October, 1956, goes further than the regulations under the Finance Act 1961 of this country, in that it covers not only payments under the German Federal Indemnification Law but also pensions for former German civil servants and officials of Jewish communities and organisations.

In the welfare sphere, the funds which have become available for this purpose from the heirless German-Jewish property and from the Claims Conference, due to the efforts of the Federation, are administered by a special organisation set up by the Federation and known as United Help. The work of this body is described by Kurt G. Herz. United Help does not itself embark on welfare schemes but allocates funds to existing organisations which care for the needs of Jewish victims of Nazi persecution. As in other countries, Homes for the Aged and individual assistance are predominant. As distinct from this country, there is also a demand in America for Sheltered Workshops, which have proved most successful. Last

but not least, a building consisting of 100 apartments for elderly persons with limited means is under construction, and is expected to be ready in Spring, 1962.

The core of the publication is a thorough analysis by the late Professor Julius Hirsch and his wife, Edith, of the professional integration and economic achievements of the German-Jewish immigrants. As it happened, it was the last work of this outstanding economist, to whose memory tribute was paid in our previous issue. In this comprehensive study, the spadework which has been done is particularly gratifying when one realises the difficulties of arriving at correct conclusions about a group which is not an identifiable entity and thus is not included in existing public statistics. Here the indirect way is the only possible approach, and the pitfalls of false conclusions are manifold. The authors, as eminent experts, have succeeded in avoiding this danger.

The general conclusion is that practically all those who are capable of working are self-supporting. Certainly, on the average, they are not as prosperous as they were in Germany but, on the whole, the economic position of about 80,000-90,000 immigrants is surprisingly good, and shows a very noticeable constant upward trend. This, the authors state, especially applies to the comparatively large group of professionals. In this respect it would appear that the situation differs from that in this country. Members of the medical profession have been particularly successful. The average annual income of doctors in the United States was estimated at \$15,000 in 1953. Since the majority of immigrant doctors work in the cities and many of them specialise in their particular field, their financial position may be even better. On the other hand, not more than 15 per cent of the legal profession took up law after the emigration. It is also interesting to note that there is a strong trend towards the professions of graduates is higher there than in any other section of the population.

In the economic sphere an important obstacle is that certain occupations are "barred" for Jews. This applies not only to a number of banking firms but also to administrative positions with the important insurance companies. On the other hand, immigrants have been successful in certain trades which expanded in the course of the past two decades, such as victualling, textiles, leather, scrap metal trades and the retail trades.

Economic Integration Accomplished

This economic integration was facilitated by the general boom in American economy. The initial period was made easier by the effective work of relief organisations whilst, lately, German compensation payments and increased American social security have become additional resources, especially for the older members of the community.

Rabbi Dr. Hugo Hahn deals with the religious aspect in a revealing and sincere article. As in this country—contrary to the position on the European Continent—membership in a congregation is voluntary. Some newcomers joined existing American congregations whereas others founded or joined specific immigrants' congregations, of which some eighteen exist in New York alone. However, only a small percentage joined one or the other, for various reasons. These reasons are

sometimes based on financial considerations and sometimes on loss of faith, in the light of the past horrors. Some of the immigrants may be agnostic and undecided about the religious aspect of their Jewishness. Others, again, have sought escape in baptism, perhaps as an act of gratitude for help received from Christian families or institutions or out of resentment against sharing the separate historic rôle of the Jewish people. But the non-affiliated Jews also cannot easily do without the existing congregations in the specific set-up of a country such as the United States. They are inclined as well to avail themselves of the facilities of a congregation for weddings, bar mitzvah, deaths and other occasions. The author stresses that "one must not forget that the battle for the soul of man is carried on not only within the orbit of the congregation but also in the world of art and literature, and the immigrant German Jew is frequently in the forefront of this battle".

This judgment must, to some extent, be linked up with a remark by Dr. Gruenewald in his article: "In England as well as in Israel Jews from Germany who had gained recognition in public life continued to take an active part in the affairs of their fellow-Jews from Germany. We are not so fortunate in this country."

New York Library of Leo Baeck Institute

Describing the work of the Leo Baeck Institute, Margaret T. Muehsam writes that the Institute's library in New York already comprises more than 30,000 volumes of topical books, including an almost complete collection of monographs on Jewish communities and full sets of Jewish newspapers and periodicals published in Germany. Moreover, the Institute has also been entrusted by the heirs of some prominent German-Jewish banking firms with the archives of their families' enterprises and holds considerable genealogical material in its possession.

The publication also contains essays about the New World Club (Ludwig Lowenstein), and the Aufbau (Manfred George). There is also a comprehensive and moving report about Camp Gurs, where Jews from Badenia were deported as early as October, 1940. This report, preceded by an introduction by Professor Nathan Stein, is written by Dr. Eugen Neter (formerly President of the Mannheim Community), who voluntarily shared the fate of his fellow-Jews though, being married to a non-Jew, he was permitted to remain in Mannheim.

An article by H. G. Reissner on the "Truman Menora"—a presentation made to the past President by Prime Minister David Ben-Gurion—supplements the book. The Menora is of ancient German-Jewish origin, saved by the late Dr. Siegfried Guggenheim, whose "Offenbacher Haggada" is also reviewed. There is also an article by the painter, Eugene Spiro, "Als ich Albert Einstein malte", and an editorial tribute to two deceased architects, Erich Mendelsohn and Fritz Nathan.

The address delivered last year in Bonn by Dr. Eva G. Reichmann, reprinted in this journal under the heading "Der Feind ist die Lauheit" (May, 1960), is incorporated as well.

Although some of the contributions seem to have found their way into the publication in a somewhat haphazard way so that the book is not quite as organic as one would have wished, on the whole its Editor and the American Federation of Jews from Central Europe, as the sponsoring body, have helped to give us a wealth of information about those members of our former community who have rebuilt their lives in the United States.

W ROSENSTOCK.

THE GERMAN SCENE

DID THE GERMANS KNOW?

The *Sueddeutsche Zeitung* recently featured the diaries of Ursula von Kardorff under the title "The Long Way Through This Night". These diaries throw some light on the question of whether the average citizen of the Nazi Reich was aware of the scale of Hitler's anti-Jewish persecution.

During the anti-Jewish boycott in Germany in 1933, the author wrote to a friend of hers: "Yesterday things were so horrible that we just sat down and cried. How degrading that one has to look on without being able to help. We are visiting and comforting Jewish friends".

She recalls of the following years that nobody was prepared to take the rabid and threatening Streicher-type anti-semitism seriously. For her the Kristallnacht was the decisive turning point but the final ineradicable shock came when she witnessed the beating up of a young girl. "I saw her lying in the street and crying; a pretty young thing. Hefty men crowded around her. Not one of them helped. From that moment I ceased to love my fatherland."

In October, 1942, Fr. von Kardorff writes: "All Jews up to the age of 80 are being deported. One sees them in the streets, their eyes red with weeping. It breaks one's heart that one can do so little to help". She concluded: "I did know after all, although I was then merely a young journalist. Let nobody who was of age at the time proclaim: 'I never knew'".—(J.C.)

BERGEN-BELSEN DOCUMENTARY CENTRE

Lower Saxony Societies for Christians and Jews have decided to construct a documentary centre on the site of the former Bergen-Belsen concentration camp.

The centre is to exhibit photos, letters, publications and documents referring to persecution of the Jews under the Nazi régime and to the history of the Bergen-Belsen Camp. The nucleus will be a collection of the Hamburg author Walter Hammer. One room will be dedicated to the memory of Anne Frank. At the same time, the building is meant to serve as an international youth movement rallying centre. The building work will start this year and is expected to be completed at the end of 1962. So far, the sponsoring Society has received donations of altogether DM. 100,000. The Land Lower Saxony will probably also contribute towards the costs.

RABBI DR. PRINZ VISITS BERLIN

Rabbi Dr. Joachim Prinz, who was in Europe on the occasion of the Conference of the World Jewish Congress in Geneva, paid a visit to his former community, Berlin, at the request of its Chairman, Mr. H. Galinski. A large audience attended the Friday evening service at the Pestalozzi Synagogue to listen to his sermon. Rabbi Dr. Prinz recalled his association with the Berlin Jewish community during the fateful years from 1927 to 1937. Referring to the present Berlin crisis he described the Berlin Jews as "an island on an island". "I convey to you the greetings of the Jews in the world on whose loyalty to you you may rely," he said.

NEW YEAR MESSAGES

In his New Year message, published in the *Allgemeine Wochenzeitung der Juden in Deutschland*, Federal President Luebke expressed the hope that German-Jewish understanding may have been strengthened by several ventures during the past year, such as the Week of Brotherhood and the "Synagoga" Exhibition in Recklinghausen. Chancellor Adenauer stated with satisfaction that the Eichmann trial had not resulted in a deterioration of Jewry's relationship with Germany. The paper also carried messages from a number of Federal Ministers. The General Secretary of the "Zentralrat" of the Jews in Germany dealt with the often-raised question how it was possible at all that Jews lived in the country from which the Jewish catastrophe had originated. He said that this question was a very serious one and that the position put a grave responsibility on every Jew in Germany. The unity of mankind was one of the basic teachings of Judaism, and it would be wrong to add artificial curtains to those already in existence.

YOUNG GERMANS ATTEND ANNE FRANK CAMP

Many young Germans attended the "Anne Frank Summer Camp" which opened at Callantsoog, North Holland, in mid-July. The first group consisted of 1,600 members of the West German Democratic Socialist Party youth organisation, "Die Falen", and 150 young people from East Berlin. They visited the Anne Frank House in Amsterdam.

After their departure from the camp, 1,200 young people from the Ruhr district arrived.—(J.C.)

ANNE FRANK SCHOOL IN FRANKFURT

A secondary school in Frankfurt, the birthplace of Anne Frank, has been given the name "Anne Frank School".

BREMEN SYNAGOGUE CONSECRATED

On August 30 a new synagogue was consecrated in Bremen. The ceremony was conducted by Dr. Melchior, Chief Rabbi of Denmark, and Oberkantor Grabowski, also of Copenhagen, and the main address was delivered by Dr. Max Plaut. Representatives of the Land Government, the political parties and the churches attended the function. The new synagogue is situated in Schwachhauser Heerstrasse. It comprises the actual synagogue with a capacity of 120 persons and an adjoining communal hall for 200 persons; there are also classrooms, a library and six flatlets for elderly people. Before 1933 about 2,000 Jews lived in Bremen, now the community has been reduced to 150 members. Since the end of the war its Chairman has been Herr Carl Katz.

S.S. CRIMINAL COMMITS SUICIDE

Erich Gnewuch, a former S.S. man who was wanted for the murder of 4,000 Jews in special "gas buses", committed suicide a few hours after his arrest. He hanged himself with a sheet in the Berlin-Moabit prison.

WAR LETTERS OF FALLEN GERMAN-JEWISH SOLDIERS REPRINTED

The collection of letters by German-Jewish soldiers who fell during the First World War has been re-edited in Germany under the auspices of the Federal Ministry of Defence. The first edition had been published by the "Reichsbund Juedischer Frontsoldaten" shortly before the enactment of the Nuremberg Laws. The new edition carries an introduction by the German Minister of Defence, Herr Strauss. The first reason for the publication, Herr Strauss writes, was his desire "to assist in restoring the fair image of the Jewish fellow-citizen and comrade-in-arms, so outrageously abused by the Nazis." Another reason, he goes on, was that the letters refuted the infamies spread by the Nazis about the Jews. The result of this infamy was that it made the ordinary citizen wonder whether perhaps the murdered and not the murderer was guilty. Lastly, the letters were part of German history. "It is necessary to make the fate of the German-Jewish soldiers, their patriotic devotion, their courage in battle, part of the Bundeswehr tradition."

PROCEEDINGS AGAINST FORMER S.S. GENERAL

The Schleswig-Holstein Attorney-General has asked the Land Diet to lift the immunity of one of its members, the former S.S. General Reinefarth. He is suspected of having been involved in the slaughter of Polish civilians in Warsaw after the abortive rising of 1944.

AUSTRIAN NEWS

NEW YEAR MESSAGES

The latest issue of the periodical of the Vienna Jewish community, *Die Gemeinde*, carried a number of New Year messages by Austrian statesmen and politicians, including President Dr. Schaefer, Chancellor Dr. Gorbach, Vice-Chancellor Dr. Pittermann and several other members of the Cabinet. Some of the contributors especially referred to the progress made in the field of compensation during the past year. Vice-Chancellor Dr. Pittermann expressed regret at the fact that material indemnification was unfortunately sometimes marred by happenings in the political sphere. He especially mentioned an incident in Styria, where the Landtag refused to lift the immunity of a newly elected deputy who was liable for prosecution on account of some antisemitic remarks.

EX-WEHRMACHT RALLY BANNED

A rally of ex-Wehrmacht Alpine troops at Innsbruck, which was to be attended by 15 former army and S.S. generals, was cancelled after the Minister of the Interior, Herr Afritsch, had raised objections. The paper *Neues Oesterreich* expressed surprise at the fact that it needed official intervention to ban a gathering already declared undesirable by the neighbouring Bavarian authorities.

FORMER THERESIENSTADT POLICE CHIEF ARRESTED

The former police chief of Theresienstadt, Stephan Rojko, has been arrested in Graz. Four Austrian witnesses, among them a former Socialist M.P., testified that the accused had ill-treated and killed prisoners.

INNSBRUCK'S NEW SYNAGOGUE

A new synagogue, to be officially consecrated in the autumn, has been opened in Innsbruck's Zollerstrasse. It will serve Austria's smallest Jewish community, numbering only 100 persons, and replaces the old synagogue in Sillgasse destroyed during the "Kristallnacht" on November 10th, 1938.

Oskar von Lubomirsky, a former prince of Polish origin who was converted to Judaism, leads the Innsbruck Jewish community.

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HOME NEWS FROM ANGLO-JUDAICA

CENTRAL BRITISH FUND REPORT

"Deep appreciation of the assistance of the AJR in the administration of the Old Age Homes and in the selection of residents" is expressed by the Chairman of the Central British Fund, Mr. H. Oscar Joseph, in the 28th Annual Report of the C.B.F. The Allocations Committee set up under the auspices of the C.B.F. to administer the proceeds from heirless Jewish property in Germany spent a total of £681,600 up to the end of 1960. The balance at the disposal of the Allocations Committee, the Report states, "is well-nigh fully committed for projects in hand, for the maintenance of Old Age Homes already established or in the process of completion, and for the needs of refugees from Nazi oppression in the U.K., including various religious and educational purposes."

The principal activities of the Jewish Refugees Committee, financed by the C.B.F., have been in respect of refugees from Hungary and Egypt.

Overseas, the C.B.F.'s relief work mainly referred to Jews in Moslem countries, and in Poland, Rumania, Hungary, and Czechoslovakia. To expedite the consolidation of the Jewish communities in Western Europe, a Standing Conference of European Jewish Community Services has been formed, at which the C.B.F. is represented.

Unjustified Criticism

Commenting on the Report, *The Jewish Chronicle*, on two occasions, expressed the view that the British share in the heirless Jewish property from the former British Zone of Germany recovered by the Jewish Trust Corporation (J.T.C.) should be used not only for victims of Nazi persecution but for the Anglo-Jewish community at large, and that the articles of the J.T.C. should be amended accordingly. This proposition has already been strongly refuted by the Chairman of the C.B.F., Mr. H. Oscar Joseph, in a letter to *The Jewish Chronicle*. The victims of Nazi persecution and their representative bodies are particularly dismayed at the fact that an idea of this kind could be put forward at all. It is the object of the payments from German sources to try to alleviate the plight of those who, as victims of the Nazi régime, have been uprooted and who, especially in their old age, have nothing to fall back upon. It would be entirely wrong to deduce from the fact that the funds have not yet been entirely distributed that the Nazi victims are no longer in need of relief. On the contrary, as we know from first-hand

experience, it would have been utterly irresponsible if the Old Age Homes had been established without providing for their maintenance. Only a limited number of residents are able to pay the full costs for their upkeep, and their number is bound to decrease, because, for one reason or another, many new applicants are not eligible for compensation annuities. That the need of support to those who are not accommodated in homes is also very heavy and will be so for a long time to come, is reflected in the applications submitted to Self-Aid by destitute refugees, especially from Austria, Hungary and Czechoslovakia.

"CORRA" CONFERENCE

"Corra", the combined appeal organisation of the Central British Fund and British Ose, held a Conference in London on September 17th. The Hon. Roger Nathan was in the Chair. It was a particularly remarkable fact that the leaders of practically all sections of Anglo-Jewry made a point of attending this Sunday afternoon meeting and that the rank and file of the local fundraising committees comprised a great number of young and enthusiastic delegates.

A stimulating report on Child Care in North Africa and Iran was given by Mrs. Dorothy Beers, Chief Day Care Consultant of the "Joint". She especially dealt with the problems arising from the primitive background of these children which was bound to limit and to retard the effect of the constructive work carried out by the nursery schools, health centres and of other relief measures.

Mr. H. Oscar Joseph, describing the work of the C.B.F., stated that the Jewish Refugees Committee, financed by the C.B.F., had to cope mainly with three types of relief work in this country: the care for the "hard core" cases among the survivors of concentration camps; the assistance to refugees from Egypt and Hungary; and the rehabilitation by finding employment and providing loans or grants for the housing of refugees. He also dealt with the work carried out abroad. Turning to the work of Ose, Corra's other constituent, Mr. Joseph referred to the training facilities provided in this country for young women from North Africa with the view to enabling them to work as nurses in their home communities.

The conference gave a vivid picture of the commendable work promoted by the C.B.F. and Ose which deserves the active support of all sections of Anglo-Jewry.

NO DISCRIMINATION IN ENGLAND SAYS LORD MAYOR

The Lord Mayor of London, Sir Bernard Waley-Cohen, and the Lady Mayoress were entertained at a reception given by the City of Melbourne when they visited that city. This is the first time that any Lord Mayor of London has visited Australia while in office.

The Lord Mayor said at a Press interview that he has never met with any antisemitism in England nor found any discrimination. "In some sense", he said, "it may be said that Jewish life in England is less specifically communal. Jews are more and more taking part in the general communal life. On the whole there is less time for purely Jewish matters and less need for it."—(J.C.)

ARAB LEAGUE OFFICE IN LONDON

Sir Barnett Janner, M.P., is pursuing his enquiries about the status of Mr. Edward Rizk, the Lebanese diplomat who has come to London to take charge of the Arab League office here.

Although his appointment as head of the office does not carry diplomatic status (or diplomatic immunity), he obtained it by virtue of his attachment to the Lebanese Embassy in London, where he holds the rank of Minister Plenipotentiary.

Sir Barnett told a *Jewish Chronicle* reporter that he was not satisfied with the reply given to him by the Lord Privy Seal, Mr. Edward Heath, when he asked whether Mr. Rizk would be allowed to retain full diplomatic privileges while directing the activities of the Arab office in London. Mr. Heath replied that Mr. Rizk had not ceased to be a member of the diplomatic staff of the Lebanese Embassy.

Marble Arch Synagogue Consecrated

The Chief Rabbi consecrated London's new "cathedral" synagogue at Marble Arch. Dr. Brodie told the audience of more than 1,000 people that the magnificent £500,000 synagogue could well become the mirror of Anglo-Jewry.

Rabbi Maurice Untermyer, son of the Chief Rabbi of Tel Aviv, was on the occasion also inducted as minister of the new synagogue.

The Hendon-Tempelhof Link

As already reported in our previous issue, some controversy has arisen out of the Hendon Borough Council's decision to link with the West Berlin Borough of Tempelhof. In the meantime, the Hendon Reform Synagogue, many of whose members are refugees from Nazi Germany, in a letter to the Mayor of Hendon also attacked the proposed cultural link between the two boroughs.

In a letter to the Editor of *The Jewish Chronicle*, Professor E. J. Cohn dealt with the view expressed in the resolution of the Hendon (United) Synagogue that "hardly any expression of regret had been forthcoming from Germany". "Every attentive reader of your columns (he wrote) will immediately recognise that this statement is utterly false". He then quoted at random a number of actions and expressions of good will, including the annual Rosh Hashana messages of the Federal Presidents, Heuss and Luecke, to the Jews in Germany, the exhibition of Nazi atrocities arranged in 1960 by the City of Frankfurt and the recent republication of letters written by German-Jewish First War soldiers, with the preface contributed by the Minister of Defence, Herr Strauss. "A complete list of such expressions, some in extreme terms, by post-1945 statesmen, scholars, journalists, and other leaders of public opinion would, no doubt, fill many pages of *The Jewish Chronicle*."

"Bourgeois Community"

Mr. Henry Shaw, Director of the Hillel Foundation, addressed a seminar organised by the Young Poale Zion. He surveyed the historical and social economic development of Anglo-Jewry. Some sixty or seventy years ago, he said, the Jewish community had been overwhelmingly proletarian. Owing to its great social and geographical mobility, however, within almost one generation Anglo-Jewry had been transformed into a middle-class community, "complacent and materialistic". The Jewish working-man was now virtually disenfranchised as far as Jewish communal affairs were concerned.—(J.C.)

Students Work and Play

On the Bachad Farm in Thaxted, Essex, over 80 young members of the Bnei Akivah movement from Britain and the Continent attended a four-week camp. Four hours a day were spent studying and four working on the farm.

In the evening, all kinds of social and cultural events were held but there was an undeviating rule against mixed dancing.—(J.C.)

New Yeshiva at Gateshead

The new yeshiva building in Windermere Street, Gateshead, has been consecrated. The opening ceremony was performed by Dayan Morris Swift. The Chief Rabbi described the consecration as an important milestone, not only in the story of Gateshead Yeshiva but in the story of the development of institutions for higher learning in the country.

Ambulance for Israel

An ambulance for the Magen David Adom, paid for by donations collected by Miss Rose Heimann, Matron of Branksome Dene Convalescent Home, was formally handed over at a ceremony held on August 27. The ambulance, bearing a suitably inscribed plaque, was consecrated by Dayan M. Steinberg.

THE WIENER LIBRARY

PUBLIC MEETING

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DR. EVA G. REICHMANN:

DIE JUDENFRAGE AUF DEM
DEUTSCHEN EVANGELISCHEN
KIRCHENTAGE

As readers will have seen from our previous issue, the Jewish question was discussed at that Conference, which took place in Berlin in July, 1961, and Dr. Eva Reichmann was one of the two Jewish speakers.

AJR members and their friends are cordially
invited to the meeting

NEWS FROM ABROAD

AMERICAN NAZI PARTY

The U.S.A. Attorney-General has stated that he is opposed to branding the American Nazi Party as a subversive group and placing it on the Department of Justice's list of subversive organisations. He stated that such designation would afford the group "a public forum for the further dissemination of its obnoxious doctrines". They could, he said, best be dealt with by local authorities when they violate laws.

Senator Kenneth Keating, New York Republican, expressed keen disappointment at this attitude. He said the activities of the Nazi group were notorious and the group "shows no sign of being blanked out of public attention".—(J.C.)

BRITISH GIRL IN RACIAL INCIDENT

Miss Constance Lever, for many years a member of the Letchworth Jewish community, was arrested and charged with inciting a race riot in North Carolina.

It is alleged Miss Lever started to enter a car containing four armed Negro pickets during a disturbance in Monroe. During the scuffle which ensued when a police officer tried to stop her, he was shot in the leg by one of the group.

Miss Lever was touring the United States.

FASCIST DAILY PLANNED IN PARIS

The editors of *Rivarol* in Paris, a weekly which has recently become the unofficial mouthpiece of the O.A.S.—the anti-Gaullist underground movement led by ex-General Salan—are initiating the publication of a fascist antisemitic daily.

It is believed in Paris that the daily is doomed in advance, since the number of copies it is likely to sell would be far short of the minimum required for solvency and it is doubtful whether the various financial backers would be willing to sustain a deficit for long.—(J.C.)

TERRORISTS' ATTEMPT ON FRENCH CHIEF RABBI

O.A.S. terrorists tried to blow up the residence of the Chief Rabbi of France, Rabbi Jacob Kaplan. A plastic bomb was exploded outside Rabbi Kaplan's apartment in central Paris, causing serious damage to the building. The Chief Rabbi was away at the time and no one was seriously injured.

Earlier, the home of Pastor Marc Bergner, former President of the French Protestant Association, was similarly attacked, and the same group was responsible for the abortive attempt on President de Gaulle's life.—(J.C.)

CATHOLICS' RESCUE WORK IN ITALY

According to an article by the former Secretary of the late Pope Pius XII, the German Jesuit priest Leiber, 2,775 Jews were hidden in Roman convents during the period of Nazi persecution, and 992 found refuge in monasteries and parsonages; a further 680 were given temporary asylum in other clerical buildings.

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ANTISEMITISM IN ARGENTINA

At the plenary session of the Delegacion de Asociaciones Israelitas Argentinas, the representative body of Argentina's Jewish community, it was stated that the country's Jewish community is living in a tense antisemitic climate, similar to that experienced by German Jewry just before Hitler's rise to power 30 years ago. The meeting was informed that hardly a day passes without savage attacks against synagogues, youth clubs and communal organisations.

The view was expressed that the antisemitic campaign was being organised by two small Fascist organisations, "Tacuara" and "Mazorca", with the backing of military circles and some sections of the Catholic Church. It was understood that these latter groups were bringing pressure to bear on the Government preventing it from taking action to restrain the Fascist elements.

Sympathetic statements about the Jewish community made by President Frondizi and a message of good will sent to the meeting by the Minister of the Interior did not assuage the tense concern that pervaded. Delegates stressed that the authorities had taken little or no action against the Fascist hooligans and that the Government's leniency had created a serious situation.

The lack of guarantees for the safety of the Jewish community might encourage a renewal of the outbreaks, causing great concern to Argentine Jewry and bringing social instability to the country, declared the meeting in a resolution.—(J.C.)

Raid on Mapai Training Farm

Twenty men conducted a raid on the Mapai training youth farm situated 50 miles from Buenos Aires. These men, belonging to a Nazi-type gang known as the Tacuara, beat and insulted the chalutzim, injured their poultry and caused losses amounting to \$3,000.

A further antisemitic attack was launched against the Kadima, a Jewish youth movement in Buenos Aires. Tear gas and a home-made bomb were thrown at the youths but there were no injuries. Pamphlets threatening Jews were distributed, signed by the fascist organisation Mazorca. Police took immediate action but the offenders were not caught.—(J.C.)

CHIEF RABBI OF TURKEY

Rabbi David Asseo has been elected Chief Rabbi of Turkey. In his inaugural address he appealed for harmony in the community and asked the community not to kiss his hands or make other exaggerated gestures.—(J.C.)

CZECHOSLOVAKIA'S NEW CHIEF RABBI

Dr. Richard Feder, the new Chief Rabbi of Czechoslovakia, was inducted last April at a ceremony in the main synagogue at Prague. Among those present were representatives of the Protestant, Catholic and other churches in Czechoslovakia. A message of congratulation was sent to the new Chief Rabbi by the Minister of Education and Culture. Dr. Feder, who was a prisoner at Auschwitz for some years, succeeded Dr. Sicher, the late Chief Rabbi of Czechoslovakia, who died in October last year.

The new Chief Rabbi visited the Jewish community at Pilsen during a pastoral tour, and preached to a congregation of about 500 Jews in the main synagogue of the city.—(J.C.)

AUSTRALIA'S JEWISH HOSPITAL

The first Jewish hospital in Australia, and possibly the first in the Southern hemisphere, was officially opened in Sydney at the end of August by the N.S.W. Minister for Health.—(J.C.)

IMMIGRANTS FOR AUSTRALIA

The Jewish Welfare Society is sponsoring 300 more Jewish immigrants, who will arrive in Australia before the end of the year. Employment will also be found for them by the Society.—(J.C.)

POLAND REMEMBERS MARTYRS

"Majdanek Days"

Poland proclaimed the ten days from September 1 to 10 as "Majdanek Days" to commemorate the 2,000,000 Jews, Poles and others exterminated by the Nazis in the Majdanek concentration camp in the suburbs of Lublin.

The Yiddish newspaper, *Folks-Szryme*, called on the people of Poland to mourn the millions of victims who died at the hands of the Nazis.

The authorities instructed local teachers to set aside one day to enable schoolchildren and youth to visit Majdanek and pay tribute to the memory of the dead. The Polish Government is to publish a book containing pictures and information about the camp.

MOROCCAN JEWRY

According to the Moroccan News Agency, 50 Moroccan Jews were arrested near Nador, because they were found carrying forged passports. It is reported in Rabat that 40 of those arrested were subsequently released. They are all women, children and old men. The remainder, all men, will it is presumed be tried on charges of illegal emigration.

For the first time since the independent Moroccan Government passed its naturalisation law, a family of Jews has applied for, and obtained, Moroccan nationality. The family of six were among 21 persons named in a list of naturalised foreigners. This is the second list of naturalisations to be published since the new law came into force. The first list was published last January and gave the names of 17 people.

Central Statistics Service figures based on the 1960 census and published in Rabat show that the total Jewish population of Morocco is 159,803. Of these the majority live in 117 urban centres and the remainder in rural areas.—(J.C.)

TUNISIAN JEWRY

It is reported from Paris that a number of Tunisian Jews have been arrested by the Tunisian police on flimsy pretexts. In Sousse a poor Jewish artisan was brutally interrogated by a police officer and in another town a 17-year-old Jew was condemned to six months' imprisonment when a Moslem claimed that he had asked what Bourguiba intended to do next after Bizerta. A girl aged 14 was arrested and accused of having derided the Tunisian flag.

The number of arrests is increasing and on several occasions the Minister of the Interior has had to order the freeing of prominent Jews.

\$70,000 has so far been raised by Tunisian Jews for the Tunisian national campaign to "help Bizerta", and it is reported that the drive continues.

The Neo-Destour Party declared in a recent statement that the Jews of Tunis should not be considered as bad patriots, and it also called on the population to end the campaign against the country's Jewish minority.—(J.C.)

SALISBURY'S NEW MAYOR

The new Mayor of Salisbury, in Southern Rhodesia, is Mr. Ivor Pitch, a member of the Jewish community, who entered the Council two years ago. His brother, Mr. Harry Pichanik, is a former Mayor of that city.—(J.C.)

NEW LIBERAL JEWISH CONGREGATION

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SATURDAY, OCTOBER 14,

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51 Belsize Square, N.W.3, before October 9.

HAMBURG JEWRY'S PAST

After a short introduction by H. I. Grünwald, the rabbi of the community, and a deeply sympathetic address by Hamburg's elder statesman, Bürgermeister M. Brauer, the main part of this book* offers a sketch of the community's life and institutions from its beginning at the dawn of the modern period until 1933 (pp. 17-110). The author, Dr. med. Oskar Wolfsberg (Yeshayahu Aviad), died in 1957, too early for his friends and co-workers in many fields of Jewish activities, as Israeli envoy in Berne. He had written this study for a collection of monographs in Jerusalem. The present text brings it in a translation by J. Klausner, who seems to have tried to remain as near as possible to the original's vocabulary and style. The resulting German idiom gives to the story, which mainly deals with men and problems of the nineteenth century, the appearance of remoteness in time and space.

Dr. Wolfsberg was brought up as an active member of the strong Orthodox section of the Hamburg community; his description of the traditional way of life, of the rabbis and teachers shows his intimate knowledge acquired by intense and lasting experience. The second part of the book (pp. 111-146) brings two chapters on the destruction of the community during the Nazi time and its new growth after 1945. Both are written by Dr. Hans Lamm and offer a useful survey of men and institutions. For the final years of the catastrophe a yet unpublished memorandum by Staatsrat Dr. L. Lippmann was available. He had become the permanent head of Hamburg's financial department during the Weimar period and could believe to have found his life's fulfilment in his work for the city. After 1933 this past made the thought of emigration and exile repellent to him, and so fate turned him into the leading administrator of the Jewish community during this time of extreme emergency. He and his wife committed suicide in 1943 before deportation. A short description of the new synagogue and its contemporary style by the designing architect Franz May forms the third part (pp. 147f). Nine pages of bibliography conclude the volume, which includes 33 excellent plates, photographs of rabbis and prominent laymen, synagogues and communal buildings.

Spiritual Leaders Remembered

The older generation of Hamburg community members in their dispersal all over the world will be thankful for this gift and pleased to see again a number of their spiritual leaders, whom they knew so well in olden times. Especially the portraits of Joseph Carlebach and Bruno Italiener are impressively alive.

A book like this, which contains very many names, titles and facts, is liable to carry a certain percentage of mistakes, some of which may have crept in on the way from Jerusalem to Germany. None of them is of very great impor-

* O. Wolfsberg-Aviad u.a.: *Geschichte der Drel-Gemeinde Altona-Hamburg-Wandsbek*. Ner Tamid Verlag (1960). Frankfurt a. M. DM 12.80.

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tance for the whole picture. I mention here only one misprint, a caption in which the Interior of the Temple in the Pohlstrasse is described as the Altona Synagogue (p. 46).

Dr. Wolfsberg makes an interesting observation on the type of man who gave the Hamburg community its character during the later part of the emancipation period. He emphasises their pious loyalty and modesty, which kept them away from ambition for themselves and their synagogues and made them content with circumstances as they existed. But he adds in this context that Hamburg was in no way a leading force in Israel. This remark is intended as a characteristic of the Orthodox section, but it is not less true of the Temple community. Although it was the oldest Reform Synagogue in the world, its impact on the history of this movement during the second half of the nineteenth century was moderate. That—at least before 1918—merchants determined the character of the Hamburg community and that university men played only a modest part in its life may partially account for this comparatively isolated position.

The prevalence of the business man certainly reflects an impact of the Hanseatic environment, which showed similar features. This influence did not run one way only, as was shown recently very impressively by a work of German scholarship, H. Kellenbenz' *Die Sephardim an der unteren Elbe* (1958)†; it describes the vigorous start of the Jewish settlements against the background of economic and political history, mainly in the sixteenth and seventeenth century. It would be pleasant for us if we could look forward to a continuation of such comprehensive enterprise for the remaining 250 years, which would give us a full portrait of the Hamburg community and their position in Jewish and European history, perhaps by an author from our own midst. There is, however, not much hope that such expectations will be fulfilled, and perhaps it may be a consolation that it is the very character of Hamburg Jewry, who lived for their day-to-day tasks, that they do not offer an easy reward to the historian's approach.

HANS LIEBESCHUETZ.

† Franz Steiner Verlag, Wiesbaden (Vierteljahrsschrift fuer Sozial- und Wirtschaftsgeschichte, Beiheft 40).

WIEDERSEHEN MIT EINER ALTEN LIEBE

Wer sich wie viele Ihrer Leser noch an die bittersuessen Tage erinnert, da Monty Jacobs die blutjunge Mascha Kaleko, das Kind eines russischen Vaters und einer oesterreichischen Mutter, fuer die Vossische Zeitung entdeckte, der wird die Rowohltsche Neu-Ausgabe dieser laengst vergriffenen - verbotenen - verbrannten Gedichte mit Wonne begruessen (Mascha Kaleko, Das lyrische Stenogrammheft und Kleines Lesebuch fuer Grosse, rororo Taschenbuch Ausgabe, Rowohlt Verlag, 1959). Es ist die ganz eigentuemliche Mischung von Ironie und Romantik, wie wir sie ja auch an Heine und E. T. A. Hoffmann liebten, die den Leser immer von neuem gefangen nimmt. "Aufgeraeumte Melancholie" nannte Thomas Mann einst den Vorzug dieser Verse. Es ist so viel Grossartiges und Grauensvolles in unserer Zeit geschehen; aber davon spricht Mascha Kaleko nicht—oder laesst es nur im Hintergrunde. Sie spricht von dem Alltags-Schicksal, das wir alle erlebten; wir alle wohnten mal im "Gartenhaus" zwischen Waescheleinen und Bohnenstangen, wir alle haben einst das halbwillkommene Halsweh mit Fliedertee und Husten-Medizin erlebt, wir alle traueumten von der Zeit, da der graue Alltag der Schule oder des Bueros einmal dem Grossen Los und der Weltreise weichen wuerde—and wir alle entdeckten wohl am Ende, dass

"Wenn Einer fortgeht, gibt es Ansichtskarten
Und ab und zu mal einen dicken Brief.
Ein schweres Verbum ist das Woertchen
"warten"
Und "lebe wohl!" ein Schluss-Imperativ . . ."

BERTHA BADT-STRAUSS

Old Acquaintances

Visit to Munich: Billy Wilder, of "Some Like It Hot" and "The Apartment" fame, who began his career as a journalist and dance partner at the Eden Hotel in Berlin in the '20s, invited your columnist to Munich for a week-end. He is shooting "One, Two, Three", based on Molnar's famous play, in which Max Pallenberg once appeared so successfully. Though he is producer, director, and co-author, and has to cope with the Berlin crisis (his story is set between the two sectors of that city), Wilder is not worried by the events. Horst Buchholz, James Cagney, Liselotte Pulver, Pamela Tiffin and Arlene Francis star in the film, and Leon Askin, the former Viennese actor, has a wonderful part as a Russian, while Peter Capell, another returnee from the States, is not only appearing in the film but is also coaching the German actors. Friedrich Hollaender, who wrote the music for "The Blue Angel", has the part of a conductor in East Berlin, and sings "Ausgerechnet Bananen". Wilder had to build a replica of the Brandenburger Tor in Geiseltal since he could not get permission to shoot the original—it cost him nearly 1 million Marks. He is not afraid to poke fun at Russians, Americans, East and West Germans, and he hopes to make audiences everywhere laugh as long as there are cinemas left to show his film.

Milestones: Asta Nielsen, the original "First Lady" of the screen and the Garbo of her day, celebrated her 80th birthday in Copenhagen. When it was not quite the thing to visit a cinema, her face, hair-do and make-up in "Abgruende" and "Engelein" set the fashion. Though she outlived her fame after the silent screen days, La Nielsen still remains the idol of those who remember her. She never allowed herself to be photographed after her retirement.—Oskar Sabo, a real Berlin comedian although he was born in Vienna, is now 80 years of age. He was a serious actor in Max Reinhardt's ensemble before he became a star of operetta.—Friedrich Luft, the only dramatic critic to come out of post-war Germany, recently turned 50. His father was your columnist's teacher in English at the Hohenzollern-Realgymnasium and his wife, Heide, designed the cover for his "Heimweh nach dem Kurfuerstendam". He is the theatre and film critic for Hamburg's *Die Welt* in Berlin, and is a popular speaker on Rias. Luft has also edited Alfred Kerr's work, published by Kiepenheuer and Witsch.

Obituary: Hugo Hirsch, the popular composer of "Scheidungsreise" and many hit tunes of the 'twenties, died in Berlin at the age of 77. He survived the war in Belgium and returned "home" ten years ago.—Leonhard Frank, author of "Raeuberbande" and "Der Mensch ist gut", died in Munich aged 79. He returned from the States several years ago and was honoured by both East and West Germany.—The actor, Walter Franck, a Steinrueck pupil who came to Berlin in 1923 and stayed there, died in Berlin aged 66.—Geza von Bolvary, the 63-year-old director of over 100 pictures, including "Zwei Herzen im Dreivierteltakt", died in Munich.

Home News: Peter Illing is to co-star with Coral Brown in "La Bonne Soupe" on its provincial tour before coming to the West End.—Peter van Eyck, who returned from the States and is now one of the best-known stars of the German screen, is to come to London to appear in "The Devil's Agent", based on Hans Habe's novel.—Otto Heller was the cameraman of "Victim", the courageous Rank picture, starring Dirk Bogarde.—Karel Stepanek went to Hamburg to star in the TV production of Lenz's "Zeit der Schuldlosen".—Bernard Grun has now come back from Munich, where his adaptation of Strauss's "Fanny Elsler" is to be produced by Arno Assmann at the Gaertnerplatz-Theater.—Wolf Rilla directed "Watch it Sailor", produced by Maurice Cowan.—Steve (Stefan) Szekely is directing "The Day of the Triffids" here.—Richard Lewinsohn, who used to write under the pen name "Morus", has had "Prophets and Prediction" published by Secker and Warburg (London).

PEM

Dr. F. Friedlander

THE CASE OF MAXIMILIAN HARDEN

In commemoration of the 100th anniversary of his birth on October 20, 1961

"We speak of the Jews. This remarkable people, yielding and yet tenacious, was everywhere and nowhere powerful."

Theodor Mommsen.

When Lily Braun, daughter of a Prussian general and nobleman, was about to exchange the social beliefs of her Junker caste for the Marxist doctrine, she discussed politics one day—it was in June, 1892—with her uncle, a conservative deputy of the Reichstag. His party, though most loyal to the Hohenzollern dynasty, strongly opposed the liberal trade policy pursued by Kaiser Wilhelm II at the time, and his niece asked him how he reconciled his monarchism with his party's opportunism. Her uncle retorted that his party believed the monarchy should be strengthened but that it was not subservient to the ruling monarch and was prepared, if necessary, to oppose him. Lily Braun, about to be impressed by this ingenious explanation, suddenly remembered that her uncle found much food for thought in articles by a certain "Apostata" in the magazine *Die Gegenwart*.¹

In the Wake of Bismarck

The "Apostata" who inspired an ultra-conservative Prussian Junker was a highly talented, ambitious youth belonging to a wealthy de-judaized family in Berlin who had become a Christian while still in his teens. At first he sought fame as an actor and though he soon gave up acting for writing, he behaved throughout his life like an actor. As he considered the family name of Witkowski a handicap he used a pen name when writing for the leading liberal monthly *Die Nation*, where he worked alongside Paul Nathan. He made a name as a dramatic critic endeavouring to promote the contemporary trend of literary naturalism, but his political "Apostata" articles above all secured him an immensely solid journalistic position.

Encouraged by his success he founded in 1892, under the pen-name of Maximilian Harden, his own weekly paper, *Die Zukunft*, which he developed into one of the most influential and colourful magazines of modern times.

Bismarck's conflict and ultimate break with Kaiser Wilhelm II in 1890 overshadowed everything at that time and divided the Germans into two camps. While many of Bismarck's followers left him in order to gain favours from the young, overbearing monarch, "Apostata", alias Harden, guided by his instinct, did the right thing: he took Bismarck's side and attacked uncompromisingly the Kaiser's policy. Princess Johanna Bismarck, no less thirsty for revenge than her husband, is said to have drawn his attention to Harden's writings, and the ex-Chancellor, looking for allies against Wilhelm II, wrote an encouraging letter to Harden and invited him to see him. Harden naturally availed himself of this opportunity as often as he could, and his conversations with the great old man, published in *Die Zukunft*, brought him into the limelight all over the world. It did no harm to his prestige that Bismarck used him as a mouthpiece for his thoughts, warnings, and, in particular, his biting criticism of Wilhelm II's incapable handling of affairs.

Once when Wilhelm II, clumsily trying to assuage Bismarck's ill-will, sent him a bottle of select Rhine wine, Bismarck made a point of inviting Harden, well known as the Kaiser's opponent, to drink it with him. "Let's drink the Kaiser's health," he said to his guest. "I know you wish him as well as I do".

The Kaiser's Critic

Harden, who admired Bismarck to the end, had accepted his belief that Wilhelm II's autocratic policy-making would ultimately ruin Germany. Therefore, after his hero's death in 1898, he continued to criticise the Kaiser's policy. In consequence of his fierce attacks he was sentenced for lese-majesty several times, but without effect. When his numerous adversaries accused him of

¹ cf. Lily Braun, *Memorien einer Sozialistin*, Bd. 1, 18. Kapitel.

self-aggrandisement, he always retorted that he considered it his duty to help to save Germany from the disastrous effects of Wilhelm II's policy.

He made the same claim when he was involved in one of the most unpleasant affairs of modern times: the notorious Eulenberg case in 1906. Harden's conviction had been growing that a group of powerful men who enjoyed the monarch's favour and confidence—the so-called "Hofkamarilla"—were exercising a most detrimental influence on German policy. At the head of this group was Prince Philipp zu Eulenberg-Hertefeld, an intimate friend of Wilhelm II. It was strange that another man who was partly instrumental in obtaining Bismarck's downfall should have enabled the Emperor to overthrow Prince Eulenberg: this was the ill-famed "graue Eminenz", Friedrich von Holstein, who directed German foreign policy behind the scenes in the post-Bismarck era. When von Holstein was thrown out as a consequence of the failure of his Moroccan policy in 1906, he accused the "Hofkamarilla" of having influenced the Kaiser against him and decided to take his revenge. He informed Harden secretly of sexual offences committed by prominent members of the "Hofkamarilla", in particular by Prince Eulenberg.

There is good reason to doubt whether it was wise of Harden to use this information. Certainly, his journalistic campaign had far-reaching consequences. Wilhelm II ostracised Prince Eulenberg, who was only saved from imprisonment on pretext of illness. The influence of the "Hofkamarilla" was, however, considerably reduced.

The alternative to Wilhelm II's foreign policy which Harden offered before the First World War may, perhaps, be compared with John Foster Dulles' policy of firmness by strength.

Though Harden repudiated Wilhelm II's failure to renew the so-called Reinsurance Treaty with Russia in 1890 (March-September), he did agree with Holstein's refusal to tie up Germany with England at the price of serving her interests. He also approved of Holstein's bold step to stop the French in their attempt to take over Morocco. When the Moroccan crisis of 1911 led Europe to the brink of war, and especially when David Lloyd George threatened that England would go to war, Harden made a strong appeal to the German Government to stand firm even at the risk of war.

When he was accused of being a warmonger, he vindicated his stand by emphasising that a show of strength and determination was the only effective means of warding off war.

Who would dare to assert that he was wrong?

Editor—Orator—Writer

At this time Harden was at the peak of his activity. The amount of labour which he spent on editing his magazine *Die Zukunft* was tremendous; he belonged to those rare editors who refuse to satisfy the reader's wish for shallow entertainment, and rather try to educate him. Harden opened the columns of his weekly to all matters of real importance, that were progressive, thought-provoking and widened men's outlook.

In the same way Harden, the orator, captured his audience, when he spoke about burning questions of international politics. His manner of speech was self-assured, fascinating and inspiring; its logical structure was perfect, though he spoke without notes. Whenever he spoke, the hall was filled to capacity with attentive listeners.

Out of his comprehensive editorials in *Die Zukunft* grew his independent books; first of all his noted collection "Koepe", and also "Krieg und Frieden", that intriguing inside account of the First World War. Though holding their own and very successful, these books somehow have the effect of vastly enlarged magazine comments and portraits. While they attract by their straight-to-the-point approach, his last major book "Von Versailles nach Versailles", (1927) excels in its broader outlook, greater concentration and its deep insight into the essentials of an epoch based on the author's experience.

Change to Pacifism

Was Harden rightly called a renegade when, horror-struck by the experience of the First World War, he changed his mind?

This man of Jewish origin, who during the Moroccan crisis of 1911 stood for a policy similar to that of Ernst von Heydebrand, the leader of the German nationalists, now fought for the idea of the solidarity and peaceful co-existence of all nations. He not only supported the peace-motion of the German Reichstag in 1917, but turned to the extreme Left, approaching the view of Hugo Haase, the leader of the radical Independent German Socialists. It was indeed a long way from Heydebrand to Haase.

When, on January 8th, 1918, Woodrow Wilson's famous message of "14 points" as the basis for a just and permanent peace offered a last chance to the Kaiser's government to end reasonably an unreasonable war, Harden—to the best of our knowledge—was the only important political writer on the German side who realised the opportunity of ending the war without suffering complete defeat.

Harden and Rathenau

It was on this very point that he disagreed with a man who had been one of his closest friends up to that date: Walther Rathenau. Both men had, indeed, much in common. Both were estranged from Judaism: Harden said of himself that his belief in the superiority of the Germanic myth and ethos caused him to abandon Judaism, and when the young Rathenau, using a pseudonym, published his most controversial message "Hoere Israel" in Harden's "Zukunft" (1902), he was not too far from Harden's point of view, though he kept to his Jewish faith. Both men were ardent German-minded patriots who, when the war broke out in 1914, placed themselves at the service of their country of birth, and at least in the first phase of the war both thought highly of General Ludendorff's leadership. Furthermore, they shared many intellectual interests.

Why, nevertheless, did their friendship break down in the course of time? Harden's radical change of mind during the war was difficult for Walther Rathenau to understand. While Harden, like Haase, stood for an end to bloodshed with its horrible suffering, Walther Rathenau strongly advocated a national rally of the German people in 1918—an audacious proposal, which even Ludendorff did not approve.

What were the consequences? As both men were of Jewish origin, the German nationalists accused Harden of defeatism² ("Wehrmachtzersetzung" in the Nazi sense), while left-wing Germans cursed Walther Rathenau as "a prolonger of war".

It has also been suggested that Harden's affection for Walther Rathenau changed to bitter hatred when the latter, appointed Reichminister of Foreign Affairs on February 1st, 1922, did not further Harden's ambition to be appointed to a key position in the German diplomatic service. This suggestion is supported by the fact that, when Rathenau was assassinated by fanatical German nationalists on June 24th, 1922, Harden, when passing a final judgment on his former friend, did not suppress a feeling of resentment.⁴

Attempt on his Life and Death

A short time after Rathenau's assassination an attempt on Harden's life was made by political hooligans. He survived, though severely wounded, but his health was shaken. He had to give up publishing his magazine. Step by step he regained enough strength to plan the renewed publication of his magazine "Die Zukunft" in co-operation with Franz Pfempfert, an extreme left-wing German writer. However, before his plan matured, he died at Montana (Switzerland) on October 30th, 1927.

After his death, reasonable right-wing Germans admitted that the Kaiser's government had made

(Concluded on page 7, column 3)

² cf. the reference to Harden in Theodor Wolff "Der Marsch durch zwei Jahrzehnte".

³ cf., inter alia, Hans Delbrueck "Kautsky und Harden", 1920.

⁴ According to him Rathenau, as Minister of Foreign Affairs, accepted an office, "tuer das ihm alle Vorbedinge, Wissen, gradlinig schlichte Sachlichkeit, Psychologie, Staatsmannsvorausicht, mitleidende, bang und froh mitatmende Liebe zum Volk, fehlten".

H. G. Reissner

CARIBBEAN-JEWISH CRUISE NOTES

One afternoon this past March, the departure of the Zim Line s.s. Jerusalem from Nassau, Bahamas, to New York had to be delayed for more than half an hour because one of her passengers had remained unaccounted for. "Will Mr. Nathan Blum please report to the Purser's office", the public address system repeated in short intervals. The steamer left without Mr. Blum's return aboard having been observed. He was traced, all the same—in the ship's synagogue where he had been saying his *Minha* prayers.

On the trip, he and his fellow-Jewish passengers had had opportunities to visit synagogues ashore—a modern bungalow-type community centre in San Juan, Puerto Rico, a delightful early nineteenth-century building on St. Thomas, Virgin Islands, and a late nineteenth-century synagogue at Kingston, Jamaica. Other traditional Sefardi synagogues flourish in Willemstad, Curaçao, Port-of-Spain, Trinidad, and Panama City, on the mainland. Services according to East European rites used to be conducted in Havana, Cuba; but most, if not all of these *Shools* have been deserted in the wake of recent political events. The Sefardi synagogues in the area have retained a tradition originally brought over from rainy Holland, i.e., to cover the floors with clean white sand, rather than with carpets which would be soiled by mud from the streets. The synagogue in Kingston has an organ.

According to the American Jewish Year Book, 1961 edition, approximate regional population figures (in thousands) were as follows:

Territory	Total	Here of Jews
Cuba*	6,743	8
Panama	1,053	2
Jamaica	1,671	1.4
Curaçao	148	1
Dominican Republic	2,994	.6
Trinidad	817	.4
Haiti	3,505	.2
Barbados	237	.1
	17,168	13.7
*deduct Jews who left Cuba during the recent crisis		4
		9.7
add civilians in U.S.A. possessions		
Puerto Rico	2,200	.5
Virgin Islands	30	.5
	19,398	10.7

The percentage of Jews (.06 per cent) is minute in comparison with the total population (which is overwhelmingly coloured), besides being subject to fluctuations in sympathy with the political tides. Political catastrophes seem to be duplicating the havoc periodically wrought by earthquakes and hurricanes. What is happening today is only a continuation of the political and social ups and downs since the discovery of the Caribbean Islands by Columbus. Its original inhabitants, Caribs and Arawaks, were completely extinguished by the Spaniards, due to deportation and forced work in mines abroad. They were replaced by imported slaves from West Africa, ruled over by a minority of estate owners, traders and pirates of Spanish, Dutch, British, French and Danish origins. The most recent politics and economic influences have come from the North American mainland.

Multilateral commercial links have existed, during all these centuries, with North America, Northern Europe and West Africa. A share in the inter-continental trade in sugar, rum, molasses and, formerly, slaves, was in the hands of Jews hailing from North Western Europe, later the

Turkish Empire and recently from Eastern Europe. Most of the latter group arrived direct, some via the U.S.A.

The Virgin Islands have had Jewish Governors three times in their history, from 1684-1686 Gabriel Milan, commissioned by the King of Denmark; in 1950 Morris Fidanque De Castro, commissioned by the President of the United States; and in 1961 Ralph Paiewonsky, commissioned by President Kennedy.

Ambitious and gifted Jews born on those islands made a career abroad, including, at the turn of the eighteenth century, Judah Touro, who had relatives in Curaçao and himself spent part of his infancy in Kingston, Jamaica, to become a trader and philanthropist of national impact in Newport, Rhode Island and New Orleans, Louisiana. Judah P. Benjamin, a native of St. Croix, Virgin Islands, served as Attorney-General, Secretary of War and State successively in the Cabinet of Confederate President Jefferson Davis; after the defeat of the South in the Civil War, he gained prominence in law in England. Camille Pissaro, "father of French Impressionism", was born on St. Thomas, Virgin Islands.

In the recent past, Cuba, Haiti and the Dominican Republic had become small havens of refuge for victims of Nazi persecution. The Dominican Republic even encouraged an agricultural settlement for Jewish refugees from Europe. Most refugees have left, in orderly fashion, as soon as immigration from Haiti and the Dominican Republic into the U.S.A. or other countries became possible. However, the Jews who established cattle farms in the Dominican Republic, with the assistance of a subsidiary of the "Joint", are said to be economically prosperous. What has prompted the majority to leave were plain considerations of family or children's education.

A fellow-passenger of ours met an old pal with whom he had spent years in a French prison camp during the war and who lives now in Port-au-Prince, Haiti. The visitor was introduced to the man's wife, a native Catholic, and their two children who are "café-au-lait". A small group of Central European-Jewish business men and professionals found a prosperous existence in Jamaica; but their children have gone to England for higher studies and are not likely to return. Cuba is now being abandoned, not on account of anti-Semitic legislation or action, but because the island's new policy affects private businesses and professions. I am told that some young native-born Jews of East European parentage are amongst those who have taken charge of concerns nationalised by the Castro régime.

The contrast between the unresolved social, economic and political tensions of the area and its entrancing endowment by nature is beyond the mental grasp of the casual vacationer. There is much food for thought, though, to be picked up and digested by the inquisitive Jewish traveller who, unexpectedly, finds currents of global impact reflected in far out-of-the-way places. To give a further example: there was one Jean Laffite, a former pirate, born 1781 in Port-au-Prince, from whom Marx and Engels accepted money in 1847. Laffite, the son of a French father and a Créole-Jewish mother, held the philosophy "that the gold I captured . . . should be used as an army against those from whom I seized it" (quoted from *The Journal of Jean Laffite*, New York, 1958, p. 134). His motivation was clearly influenced by the fact that, on his mother's side, he was descended from Jewish fugitives from Spain. After the mother's early death, the maternal grandmother, Zora La Porte, née Beluchai, became a mother to him. "Grandmother's teachings and the horrible scenes I witnessed when the Spanish smuggled arms to the black slaves . . . to revolt against the French . . . in Haiti, inspired in me a hatred of the Spanish Crown and all the persecutions for which it was responsible—not only against the Jews, but also against the poor and ignorant people of all races . . ." On the fly-leaf of his family Bible he acknowledged his heritage with the words: "Je dois toute mon ingénuité à la grande intuition de ma Grandmère Juive-Espagnole, qui a été un témoin aux temps de l'inquisition".

THE CASE OF MAXIMILIAN HARDEN

Continued from page 6

a grave mistake in not trying in time to avail itself of Harden's services. They were right in so far as it had always been Harden's secret ambition not only to interpret events, but also to take an active part in shaping contemporary history. However, in its obituary on Harden, the democratic-minded "Vossische Zeitung" wrote that he died at the right time, because he would have failed to make "Die Zukunft" a success again.

We disagree with this view and believe that just before his untimely death Harden was about to make a come-back as champion of the new conception of world unity, and of co-operation, in particular, between the European free nations. Certainly, he died in time to be saved from witnessing the overthrow of this idea during the Nazi era.

The Man

Who was this man, who on the one hand fascinated his contemporaries and who on the other hand was one of the most hated personalities?⁵

Was he—as Theodor Lessing has suggested—a striking example of "Jewish self-hatred"? It is true that Harden, like Wareme, formerly Warschauer, the controversial figure in Jakob Wassermann's novel "The Case of Maurizius", was an escapist from Judaism and Jewishness. However, when the protagonists of mounting anti-Semitism attacked him ceaselessly because of his Jewish origin, he was forced out of the ivory tower of his hyper-assimilationist "Lebensluege" (to use Ibsen's word), and he began to understand the peculiar situation of the Jewish diaspora. His tendency to go to extremes manifested itself in his genuine sympathy for the Zionist cause, and this astonishing "teshuva" was still in process when he died.

Though mostly interpreted as a relentless and deeply penetrating critic and chronicler of the era of Wilhelm II, he will also go down in history as an eminent man of letters, moved by his passionate love of justice, truth and individual liberty—a courageous soldier in the great battle for the betterment of the conditions of mankind.

⁵ Cf. e.g. Joh. Haller, *Die Aera Buelow*, 1922, p. 138; Jewish contemporaries of Harden, like Karl Kraus and Alfred Kerr, though on most hostile terms with each other, were both ruthlessly opposed to him.

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Ernest Kahn

CONTEMPORARY HISTORY AND THE WIENER LIBRARY

For a long time, schools and universities have been reluctant to include the study of recent history into their syllabus. The main arguments for this negative attitude are the alleged impossibility of an objective description of events which are not remote enough in time, and the complexity of the subject because of its over-documentation. An important change has taken place lately. The reasons become evident when we read this collection of essays, written without bias and with complete detachment.* They are a double commemoration gift: for the Wiener Library which celebrated its 25th anniversary last year, and for Mr. Leonard G. Montefiore, its distinguished Chairman, on the occasion of his 70th birthday. Max Beloff, in his Preface, points out that the study of contemporary history has been forced upon us by recent events and that it can be carried out in a scholarly and independent way if research and teaching are responsible. Knowledge gives safety if it rests upon the rich and carefully selected material afforded by institutions like the Wiener Library, in collaboration with private research institutes in other countries of the free world.

Two essays, written by authorities like Alan Bullock and Eva G. Reichmann, set the tune to the main issue, the justification of this kind of studies. Various detailed articles constitute its proof. A. Bullock ("Is it possible to write Contemporary History?") does not deny the obstacles standing in the way of a historiography of the last 50 years. Our sources are ample but the picture is patchy and uneven. We are, e.g., in some ignorance about the decisions of the Soviet Government during the past 25 years. A certain bias is unavoidable in work of this character. A lack of perspective is another pitfall: we only have to remember that the general belief that Germany was completely destroyed at the end of the war

* On the Track of Tyranny. Essays presented by the Wiener Library to Leonard G. Montefiore, O.B.E., on the occasion of his seventieth birthday. Edited by Max Beloff. Published for the Wiener Library by Vallentine, Mitchell, London, 1960. 35s.

has been belied by the facts. "All history is contemporary history" (B. Croce) and ought to be re-examined and re-written by every generation. Correctives to this disadvantage are the training and discipline of modern historians and the unprejudiced questioning of clichés, mass-produced by the Press, radio, TV, the propagandist shaping of public opinion. The occupation with the recent past is a moral duty because of the danger that lies in distorted information and in the claim of political ideologies to possess the key to the future social development of the world.

In "The Study of Contemporary History as a Political and Moral Duty" Dr. Eva G. Reichmann deepens these arguments in demanding that a spiritual orientation and greater wisdom are indispensable for these studies. She shows that Ranke's self-extinction in his historical works was a means that did not lead to any end, and she concludes, with Meinecke, that "the essence of things can only be understood by living with them". No final verdict of history is possible, and our own place in the events brings us as near to the truth as is humanly possible. Modern history's legitimate claim has been strengthened by the inclusion of social history and the part played by "common man", which not only leads to a new synthesis but also introduces an element of calculability into our efforts. Vexing problems like that of genocide which threatens the whole human race, and the fact that the German evolution and revolution have not been settled, make it an ethical duty to eradicate the poison from the soul of this nation. The writing of modern German history by scholars over there seems to be helping to cure the Germans of their past. Good and evil are realities, and religious truths more valid than ever if we want to survive.

Unique Centre of Information

P. Kluge, in his essay "Die Wiener Library und die Zeitgeschichte", follows the admonition to preserve eternal values through self-searching. The study of our epoch requires special methods, considering that the Nazi onslaught against the Jews was a vanguard action against a minority which aimed at all human values. Hence the great merit of Dr. Alfred Wiener in creating a collection of authentic facts, first in Amsterdam, which grew into a specialised library of 12,000 volumes brought to safety to this country. It became a unique centre of information to the British Government during the war. It served as an instrument for European reconstruction and enlightenment after the armistice and attracted, and still attracts, important writers of all nations. This exchange centre of facts, with its useful bibliographical Bulletins, has assisted the writing of standard works on the German Resistance Movement or on the struggle of the German Churches against Nazism. It also contributed much to preserving the moral foundations of politics.

The other articles prove the usefulness of the Wiener Library as a focus of practical research. They make us realise the intricacies of factual truth, and offer new perspectives which we did not see before. L. de Jong's essay on "The Jews and Non-Jews in Nazi-Occupied Holland" throws an interesting light on the complexity of these relations. The towns where the population had been in contact with the minority sometimes offered the Jews more opportunities to hide than the rural districts where Jews were unknown and where a certain hostility prevailed. But also there help was given to the persecuted, although reluctantly in many cases. Strikes, by the students of Leyden University, and other forms of protest formed a considerable obstacle against the Nazi extermination policy. The general optimism about the speedy and victorious end of the war prevented a greater resistance against the deportations. It cannot be denied that the general feeling towards the Jews was ambivalent and that compassion and vilification were to be found side by side.

The Vichy Government showed another aspect of ambiguous behaviour as, in some ways, it

was stricter than the Nazis in its racial policy, whereas, at times, it applied the conception of "race" more from the point of view of religion (L. Poliakov, "Lois de Nuremberg et Lois de Vichy: Du Racisme Intégral au Racisme de Compromis"). A curious example of Nazi opportunism in the face of awkward facts was their treatment of the only schismatic sect of Jewish origin to survive to date, living in different countries of Europe, Asia and America as a small group ("The Karaites Under Nazi Rule", by Ph. Friedman). After many consultations, even of Jewish scholars, and because the Karaites resembled the Turks in their anthropological features, the Nazis decided to treat them as "Aryans", and the Vichyites followed suit although with some hesitation.

The case of the small Karaite community shows how the Nazis used learning as long as it was expedient to them. Otherwise their way of presenting history was biased and false, as we all know. An example is given in "The War-Time Activities of the SS-Ahenerbe" (F. T. Epstein), whose president was Himmler, and whose documented aim it was "to re-write the record of the past in order to influence the future course of history".

In this way the Nazis "made" history whenever it suited their immoral purposes. "Plebiscit und Machtergreifung" (K. D. Bracher) gives a critical analysis of their election policy, 1933-4, which acquaints us not only with the statistical facts of the gradual elimination of political freedom in Germany, but also with remains of resistance spots in some industrial areas and centres of religious strength, which faded when the dictatorship had become all-powerful. Alfred Wiener in his "Untersuchungen zum Widerhall des deutschen Kirchenkampfes in England 1933-37" gives some lesser-known details about the echo of this struggle in Great Britain. The Lord Bishop of Chichester, Dr. Bell, entertained close relations with the pastor D. Bonnhöfer who was executed in 1945, whereas the then Bishop of Gloucester condemned Niemöller's "disobedience" to the Führer. The Times followed Neville Chamberlain's appeasement policy, but the Manchester Guardian kept to a clear and non-compromising attitude against the oppression of the Church in Germany.

Expediency also dictated the German intervention in the Spanish Civil War (J. Joll "Germany and the Spanish Civil War"), but it was not as successful as is often believed. By sending the Condor Legion, about 6,000 strong, the Nazis tested their war equipment while pretending to fight against Bolshevism. This legion was not only directly under Franco's command, but the dictator showed an aloofness towards his helpers which was partly due to his regard for the fact that the Rio Tinto mines in the South-West of Spain were British owned. As Hitler was not interested in a 100% victory for Franco, the legion returned home in 1939.

"Goebbels and his Newspaper *Der Angriff*" (E. Bramsted), which spread the Nazi lies in the well-known venomous manner of its editor, used every possible device to get over its initial financial difficulties. Goebbels even used the "bourgeois" expedient to introduce a prize competition, and a Christmas goose was promised to every housewife who gained more than twelve new subscribers.

The puzzle of the sudden appearance of Nazism after the defeat in 1918 is difficult to solve. Edmond Vermeil ("Quel ques Aperçus sur les Origines du Nazisme Hitlérien") seeks one of its roots in the strange appeal which ancient Greek civilization had upon thinkers like Hegel and Schopenhauer, but especially upon Nietzsche. The fact that the latter was fascinated by the Titanic grandeur of figures like Oedipus or Prometheus, his conviction that "really great men cannot commit sins", and his hatred of Jewish-Christian weakness and humility, were dangerous ideas. But the author admits that Nietzsche would have shrunk with horror from the realisation of his philosophy by the Nazis.

I do not believe that Nazi ideology has its origin in any respectable way of thinking. The effect of their falsification of truth can only be counteracted by discriminating scientific research and the study of man "which shuns neither painful questions nor painful answers" (L. de Jong, p. 154). A symposium of essays like those reviewed above must be read as a confirmation of the great value provided by the study of contemporary history.

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CULTURAL NEWS

JACOB BORNFRIEND

Exhibition at Roland Delbanco Gallery

Jacob Bornfriend, who has been living in London since 1939, was born in 1904 in Slovakia, that remote corner of Europe where Slovaks, Hungarians, Poles, Ukrainians, Germans and Jews used to live under the old Hapsburg Empire in disharmonious harmony. There Orient and Occident constituted an undissolvable unity. This origin decided Bornfriend's fate as a painter. In his art, which is made up of contrasts, Eastern and Western elements combine. The Roland-Delbanco Gallery (19 Cork Street, W.1), is showing his recent works from September 15th to October 14. Bornfriend stands aloof from the "establishment" and is only devoted to his work and its accomplishment. He is not an artist who is easy to understand; he avoids tendencies dictated by fashion only, though he expresses himself artistically in an idiom appropriate to his time. There are to be found in his work nearly all the tendencies characteristic twentieth-century art, Cubism, Expressionism (especially in his early work), Impressionism and Abstract art. But all the contrasts and contradictions which are typical of the world of today are reconciled and harmonised in Bornfriend's art. His is an artistic dynamism but one which has come to terms with life. Some of his paintings look like modern icons. Sometimes his palette consists of many colours which radiate like precious stones. Sometimes he reduces his colour scheme to a small number of colours, a restraint which can only be turned to advantage by a mature artist. The artistic contrasts which motivate him are also manifest in his artistic style. Sometimes his pictures represent a compact colouristic unity, sometimes a loose and rather freely-woven texture, contrasts which have a common denominator in his unique and unmistakable artistic personality.

It is often possible to explain the style of a painter by comparing him with another one. This device is hardly applicable to Bornfriend. He

reminds one rather of musical works or poetry, for instance, verses by Mallarme, whose method offers some analogies. Mallarme also fills reality with symbols. Bornfriend's subjects are limited in number: landscapes, flowers, still lifes and figures. What he intends to portray above all is not reality, but its pictorial equivalent, the inner essence and the hidden melody of things and beings. Often his artistic aim is to combine two problems in order to solve them in one simultaneous accord. This artist, however, endeavours to reconcile the incompatible and he achieves harmonies where others would fail. Gradually the initiated are beginning to recognise the unusual qualities of this sincere and remarkable painter, who is not only outstanding among contemporary Jewish painters, but is also about to develop into a leading artist of our time. Here is one of the rare opportunities for a collector.

R. SPIRA.

PRICELESS GIFTS FOR NEW MUSEUM

Over 200 of Sir Jacob Epstein's original plasters are being donated by Lady Epstein to the new Bezalel Museum of Art in Jerusalem.

This priceless gift, one of the greatest of its kind, is virtually the sculptor's life work. Among works destined for Jerusalem are: Mother and Child, The Visitation, Kathleen, Esther, and the portrait heads of Einstein, Nehru, Menuhin, Haile Selassie, Bertrand Russell, Paul Robeson, Churchill, Bernard Shaw and Chaim Weizmann.

Jacques Lipchitz, the 70-year-old sculptor, has bequeathed 300 of his original works in clay to the Museum. His gift was acclaimed by Andrew Ritchie, Director of the Yale University Art Gallery, as "an event of international significance in the world of art". Among the originals, which represent his life's work, are the famous "Mother and Child", "La Joie de Vivre" and "Rape of Europe".

The Lipchitz Pavilion, where the works will be housed, will be completed by 1963. It will cost \$450,000. The Bezalel Museum will cost \$5 million, of which half has already been raised.

RARE BOOKS FOUND

More than 1,000 rare Jewish literary works, dating back to the seventeenth century, have been found in the cellars of an old monastery at Buduslav, in Soviet White Russia. The finds include books, mainly religious, printed in Danzig, Leipzig, Zurich, and in several Jewish centres in France and Italy, and a Bible printed in 1567. The library has been moved to the White Russian historical museum at Minsk.

NO SAMMY DAVIS SHOW ON YOM KIPPUR

Sammy Davis Jr., who is appearing in a one-man show at the Prince of Wales Theatre, London, declined to perform on September 19th and 20th. He has never performed on the Day of Atonement since being converted to Judaism. He was converted to Judaism five years ago after an accident when he lost his left eye.

May Britt, the actress he married last November, was also converted to Judaism before their marriage, and their daughter Tracey is being brought up in a Jewish environment.

RUSSIAN-YIDDISH SINGER FOR LONDON

Nachuma Lipshitz is today considered the greatest exponent of Yiddish folk-songs and is famous throughout Russia for her artistry and interpretation of the lyrical content of Jewish folk-music. She recently toured the main cities of the Soviet Union, where she was acclaimed by large audiences not only consisting of the older generation of Yiddish-speaking Jews but also of young people.

An agreement for Nachuma Lipshitz to give a number of concerts in this country has just been concluded by Victor Hochhauser, the London impresario, and the Soviet Ministry of Culture. Miss Lipshitz's first concert will be given early in December at the Royal Festival Hall, and she will give altogether four performances in England. —(J.C.)

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PERSONALIA

PROFESSOR NATHAN STEIN

On 1st October Professor Nathan Stein, New York, formerly Karlsruhe, will be 80. Born in Worms, son of Rabbiner Dr. Alexander Stein, he practised law in Karlsruhe till he became a partner there in the old-established private banking firm of Strauss & Co.

From 1911 onwards he lectured at the Technical University, Karlsruhe, where he was given a professorship in 1925. He emigrated to America in 1937.

His activities have been characteristic of the élite of German Jewry. Apart from his professional duties, he took upon himself as a matter of course honorary work both in the general and the Jewish communities. He was judge of a Commercial Court, a member of the Finanzgericht am Oberfinanzamt of Karlsruhe (roughly the equivalent of the British Special Commissioners of



Income Tax); and he was the chairman of the Legal and Taxation Committee of the Chamber of Commerce, Karlsruhe. At the same time he served the Jewish community as president of the Oberrat der Israeliten in Baden (Senior Jewish Council). He was a co-founder of the Zentralwohlfahrtsstelle and a member of the Council of the Reichsvertretung.

A man of such wide public experience, and so outstanding in his knowledge of Jewish affairs, felt it incumbent upon him to place his services again at the disposal of his former community after its dispersal. In New York Dr. Nathan Stein was elected President of the American Federation of Jews from Central Europe in 1946 and has been its Honorary President since 1952.

Professor Stein can thus look back with pride on a distinguished career in the private and the public sphere. He has gained the gratitude and admiration especially of his Jewish compatriots from Baden. They, and all who had the pleasure of co-operating with this refined and most impressive personality, wish to express their cordial congratulations on his 80th birthday.

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MAX HINRICHSEN 60

The music publisher, Mr. Max Hinrichsen, recently celebrated his 60th birthday. For several generations his family has owned the old-established firm of C. F. Peters (Leipzig) which, since the beginning of the last century, has published the works of practically all leading German composers, from Bach, Beethoven, Handel and Mozart to Liszt, Brahms and Richard Strauss. The firm was confiscated by the Nazis in 1938 and restored to the Hinrichsen family in 1945. It is now operating in Frankfurt (Main). After his emigration to London in 1937, Mr. Max Hinrichsen founded the Hinrichsen Edition Ltd., which is linked up both with the House in Frankfurt and with Peters Edition, New York, founded by his brother, Walter Hinrichsen. The London firm has two main objects: to reissue up-to-date editions of forgotten works of the past, especially those by British composers, and to issue new compositions by our living composers.

During the war, Mr. Max Hinrichsen was editor of the fortnightly journal issued by the University Committee for Education Among H.M. Forces. Since 1944 he has been Editor of Musical Year Books and other reference books on music. He also serves on the Committee of the Music Publishers' Association. We wish Mr. Hinrichsen, who has been associated with the AJR since its inception, many years of further successful work in his profession.

DR. ALFRED COHN 80

On September 24, the dental surgeon, Dr. Alfred Cohn, celebrated his 80th birthday in Berlin. He has always taken an active interest in Jewish affairs and, before the war, was a member of the Berlin District Board of the Central-Verein. Dr. Cohn emigrated to Bolivia, from where he returned to his home town a few years ago. Since then, his interest in current Jewish problems has by no means decreased, and the courage with which he expresses his views, even if they are unpopular, has always been respected also by those who did not agree with them. We extend to Dr. Cohn our sincerest congratulations.

RABBI MAYBAUM ON FRANZ ROSENZWEIG

The German encyclopedia "Die Religion in Geschichte und Gegenwart", third edition, carries an article on Franz Rosenzweig, written by Rabbi Dr. I. Maybaum (London).

APPOINTMENT FOR AMERICAN-JEWISH POET

Louis Untermeyer, the American-Jewish poet, has been appointed consultant in poetry to the Congress Library, Washington, for the year 1961-62.

The 75-year-old poet has written 60 books including poetry, novels, short stories, parodies, translations and anthologies.—(J.C.)

COMPOSER'S SUCCESS

The composer Alexander Goehr had the first performance of his abstract composition, "Hecuba's Lament", given at the Proms recently.

Alexander Goehr is 29 and is the son of the late Walter Goehr, the conductor. His mother is Laelia Goehr, the well-known photographer. He has had many works performed, but this was the first time one of his compositions was included in the Proms.

Mr. Goehr came to this country as a child from Nazi Germany and studied at the Royal College of Music in Manchester and at the Paris Conservatoire.

AWARD FOR YIDDISH BOOK

The Neumann Prize for 1961, worth \$1,000, was awarded in Geneva to Jacob Cynamon, of Paris, for his work, "Emil Zola". The prize was established by the late Adolf Neumann, a Jewish philanthropist of Geneva, for the most outstanding Yiddish book or poem of the year.—(J.C.)

A CATALOGUE OF THE JEWISH PRESS

More than 900 periodicals are listed in the fifth edition of the most interesting catalogue, "The Jewish Press of the World" (7/6), edited by Josef Fraenkel and published by the Cultural Department of the World Jewish Congress. In each case, the name of the editor and of the publisher or sponsoring organisation as well as the date of foundation are recorded. With regard to the circulation figures, unfortunately, quite a few papers have not been very forthcoming.

In this country the number of periodicals amounts to not less than 54, including 4 news agencies, 7 weeklies, 3 fortnightlies, and 15 monthlies. The list reveals that among the monthlies *AJR Information* has one of the highest circulation figures. Only seven of the periodicals do not appear in English but in Yiddish (4), Hebrew (2) and French (1). The catalogue includes well-established national papers of long standing, local Jewish papers and synagogue magazines, but also quite a few publications which were founded comparatively recently or which seem to have appeared only on rare occasions.

Only a few papers are published in the East European former centres of Jewish culture, Poland (4), Rumania (1) and at the time of the catalogue's publication, two in Russia (the *Birobidzhaner Shtern*, three times weekly, and the bi-monthly *Sovietish Hajmland* in Moscow, with a circulation of 25,000).

The country with the greatest number of publications (332) is Israel. It is followed by the United States with 258 periodicals.

The catalogue is concluded by a most interesting statistical summary, splitting up the publications according to their geographical and linguistic affiliations. Of the total, only 36 papers (3.86%) are published in German, 29 of which appear in Israel.

The editor, Mr. J. Fraenkel, is to be congratulated on his painstaking work. Apart from being an indispensable reference book, the catalogue is also an important contribution to the assessment of Jewish cultural life all over the world.

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BEHIND THE IRON CURTAIN

JEWS IN EAST GERMANY

Shortly before the closing of the escape routes to the West, 20 Jews arrived in West Berlin from East Germany.

Fewer than 1,000 Jews live in the Eastern sector of Berlin. Contact with them has practically ceased but a special permit was issued by the East German authorities for the West Berlin Schochet to visit the Eastern sector to provide kosher meat for a small group of Orthodox Jews who live there.—(J.C.)

The recently published second issue of the "Nachrichtenblatt" of the East Berlin Jewish community and the Federation of Jewish communities in the German Democratic Republic includes reports on the communities in East German cities. In Karl-Marx-Stadt (formerly Chemnitz), a community centre will be consecrated on October 22. Leipzig was visited by Jews from many countries on the occasion of the Fair; many visitors contacted the community, and some of them went to see the graves of their nearest ones at the Old and New Cemeteries. Magdeburg records a barmitzvah (Peter, son of Salomon Ledermann). The Jewish population of Mecklenburg consists of not more than 38 persons (mainly partners of mixed marriages), as against about 10,000 before 1933. The cemetery in Rostock has been restored, and in Schwerin a communal house has been erected at the site of the destroyed synagogue. The Erfurt Synagogue has been rebuilt. The community has also taken charge of 35 cemeteries in the districts of Erfurt, Gera, and Suhl.

The Rabbi of the Federation of Jewish Communities in the German Federal Republic is Martin Riesenburger, who was recently awarded the Dr.h.c. by the Law Faculty of the Humboldt University (East Berlin). The Presidium of the Federation consists of Hermann Baden, Helmut Aris and Hans Kleinberg. The Secretary of the

Berlin Jewish community is Heinz Schenk. Chairmen of the affiliated communities are Richard Lewinsohn (Dresden), Herbert Ringer (Erfurt), Franz Kowalski (Halle), Kolstein (Karl-Marx-Stadt), Emanuel Henik (Leipzig), Oskar Eisenstaedt (Magdeburg), A. Scheidemann (Schwerin).

REGISTER OF CHEMNITZ JEWS

Former Jews who lived in the Jewish community of Karl Marx Stadt in East Germany are requested to help in preparing a register of former Jews. The community wishes to dedicate a new community centre and would like to compile a register of all former members for the occasion.

The request for all former residents of this town—which was known as Chemnitz—to send their names was received by the Haifa Religious Council, and is seen as an indication of a measure of revival of Jewish life there.—(J.C.)

RUSSIAN YIDDISH JOURNAL PUBLISHED

According to a despatch from the *New York Times* correspondent in Moscow, the inaugural issue of *Soviet Heimland*, the first Yiddish periodical to be published in the Soviet Union since 1948, has made its appearance in Moscow. Mr. Aaron Veigelis, the editor, stated that the 130-page issue of the new periodical would cover the two-month period of July and August.

On the occasion of Sholem Aleichem's centenary, two years ago, a selection of the author's works were presented in Yiddish. This was followed by the publication of two other Yiddish classical authors—Mendele Mocher Sefarim and Peretz—in the original Yiddish. The demand for these works, had demonstrated the wide interest for Yiddish reading in Russia and hence, said Mr. Veigelis, "We felt justified in starting a Yiddish monthly review". This decision, he said,

had been supported by leading members of the Soviet Writers' Union, including Mr. Ilya Ehrenburg.—(J.C.)

YIDDISH ACTORS IN POLAND

Three well-known Israeli actors left London for Poland to perform items from Sholem Aleichem's "Die Kleine Menschelech" in Yiddish and Hebrew. This is the first time Israeli actors have been asked to appear in this part of the world. They gave performances at the Yiddish Theatre in Warsaw and at Cracow, Lodz and other places where there are Jewish communities.

The visit came about as the result of a visit by Ida Kaminska, the famous Yiddish actress and director of the Yiddish Theatre in Warsaw, to Israel last year with her company. The Polish Government representative with her was invited to a performance by the three actors, Eliahu Goldenberg, Shmuel Segal and Shmuel Rodensky. So impressed was he that he decided to recommend his Government to invite Mr. Goldenberg to Poland.

Later this autumn the Yiddish State Theatre in Warsaw is to produce for the first time the famous "Bar Kochba Drama" by the late Shmuel Hal-kin, the Yiddish-Russian author and playwright who died in Moscow a few months ago.—(J.C.)

RUSSIAN YESHIVA STUDENTS IN U.S.A.?

Rabbi David B. Hollander, President of the New York Metropolitan Board of Orthodox Rabbis, returned from a four-week visit to Russia where, he said, he was received by high officials of the Ministry of Cults in Moscow.

When he raised the possibility of having a small number of students of the Moscow Yeshiva sent to the U.S.A. for a two-year course in American Rabbinical schools, he was told that the proposition was feasible and the matter would be followed up.—(J.C.)

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E. Schaefer

IN A SMALL PRUSSIAN TOWN HALF A CENTURY AGO

In 1912 I passed my "Referendar-Examen" and was assigned to the Amtsgericht at Wriezen (Oderbruch) for the first stage of my training. When I reported to the judge to whom I was detailed, he received me with the statement that he was a convinced anti-Semite and that Jews should, in his opinion, be admitted to the public service only according to their percentage of the population. My answer was that, under these circumstances, I was immediately going to apply to the Kammergerichtspraesident for transfer to another Amtsgericht. I stated that, as I had passed my examination with honours, I had been allowed to choose an Amtsgericht near to Berlin, my home town, and that vacancies at Belzig and at Wriezen had been offered to me. As I had heard that one of the judges at Belzig was anti-Semitic, I had elected Wriezen. Now, however, I was ready to serve at any Amtsgericht even if further away from Berlin. The Herr Amtrichter did not like this at all. He implored me not to take such a step and added that he had met a number of Jews whom he appreciated as individuals. I let myself be persuaded to stay and the judge treated me with the utmost consideration throughout. It is true that I did most of his work for him!

I was told that I was expected to join a "Honoratiorenklub", the "Mittwochsgesellschaft", as a guest, and that the Herr Amtrichter would introduce me. Wednesday came and I was not asked to attend. Again I suspected anti-Semitism; however, I was introduced the following Wednesday. The week before, there had been an "Eisbeissen" defrayed out of the fine till: members who failed to appear without excuse, or who violated certain "Komment" rules, had to pay small fines. As I had not contributed yet, it was resolved that that special Wednesday was not suitable for my first attendance.

The "Referendar" joins the "Stammtisch"

At that "Stammtisch", consumption of beer was immense. When I had attended for several weeks, the burgomaster, mellow after his sixth pint, suddenly approached me and, in an almost tearful voice, told me that he was going to make "a confession". "Dear Herr Referendar, through the years", he said, "we have had many Referendare, and many of them Jewish gentlemen. You know that we are in the district of the Kammergericht, which is in Berlin, and in Berlin there are so many of you. All of them were nice people, educated men, nichts zu sagen, but they did not drink, and that disturbs the Gemuetlichkeit. But you, Herr Referendar, trinken ja wie ein Loch". It was considered the climax of a successful Stammtisch-evening when an emerited elementary school rector, over 80 years old, was persuaded to sing an obscene song: whereupon I, still fairly steady on my feet, saw the staggering gentleman safely home.

Two members of the Stammtisch were young "Oberlehrer", masters at the local grammar school. Now, once a year, every member of the Stammtisch had to throw a birthday party at his own expense. Instead of lager, which was drunk on ordinary evenings, "echtes Bier" was served, and at midnight there appeared large dishes of "Gabelbissen" with various "Delikatessen". This was much too expensive for the two teachers who had just married and set up homes on their meagre starting salaries. In order to assist them, another member, a "Gutsbesitzer", who was very well off and spent the winter in his "Stadt-haus", reverted, on his own birthday, to the "gute alte Sitte", giving lagerbier and ordinary sausage and cheese sandwiches. This nearly disrupted the Stammtisch; members felt they had been deprived of their rights. As an outsider, I was asked to act as a mediator. Fortunately, Herr Schwabe, the Gutsbesitzer, had a sense of

humour. He threw another party at his own house, behind the backs of the teachers who were not invited, and gave "echtes Bier" and "Gabelbissen" with a lot of brandy thrown in. Another member, a professor at the grammar school, repeatedly gave a strange performance at the Stammtisch—after six glasses, he used to become melancholy, and lectured us at length on "Heinrich der Loewe". It was the tragedy of Germany that the lion had been conquered by Friedrich Barbarossa. After his seventh glass the professor became merry again. The young son of my landlady was a pupil in his form and used to give me a correct estimate of the number of pints his teacher had had the night before.

That landlady proved my saviour. One of the judges had a drunken row with the proprietor of the Hotel Kronprinz, where the Stammtisch was held and which was the only place to get a decent midday meal. In consequence, the Stammtisch had to move to the one and only other "Lokal", where the food was awful; the Referendare were forbidden to use the Kronprinz for lunch and my landlady kindly undertook to feed me at home.

Visits to Prominent Residents

I was also given a list of families to call on. Garbed in my frock coat and top hat, I visited them one after the other. I found that I was expected; they all knew that a new Referendar had arrived and was going to call. I was led into the unheated "gute Stube" and addressed as follows: "Herr Referendar, in this small town you will miss all the amenities of the "Grosstadt". We cannot offer you much, but we will certainly try to make your stay pleasant. My daughter happens to be in the kitchen just now, but she will make an appearance soon." The door opened, and in came the daughter, nicely dressed up, with a "Taendelschuerze", carrying a tray with home-made cake ("baked by my daughter") and wine, alas often home made, too. All these families gave a dinner party during the season. As there were was only one "Kochfrau", the menu was practically the same every time. When I once took a young lady into dinner, I asked her whether she intended to go in for a profession. Highly offended, her mother shouted, across the table, "Sieht meine Tochter so aus?" I also put my foot in it when I invited my neighbour to have a "Vielliebchen" with me; this seemed to be considered almost a proposal! Yes, things were different from Berlin indeed. The gentlemen I visited all came to my "Bude", "um ihre Karten abzuwerfen", while I was absent, working at the Court.

On the list of the families to be visited there was also the Oberpfarrer. Surprisingly enough, he was quite human and belonged to the twentieth century. He and his wife gave no conventional parties but asked me to come and see them "zwanglos" of an evening. The closest friend of his daughter was a Jewish girl whose mother, a widow, was in charge of the horse dealing business of her late husband. That Jewish family did not figure on the list, but I spent many most enjoyable evenings at their house and in their garden. Often, the friends of the "Pfarrhaus" were there, too.

When "Kaisers Geburtstag" approached, members of the "Buergerschaft" were invited to sign on their names for the "Kaisergeburtstagsessen" (a stag dinner) at the Kronprinz, but woe to him who had dared to sign without belonging to the "Honoratioren". Shortly before the event a member of the committee came to see me; he seemed embarrassed and took a long time to come to the point. There was a "Volontair" in a local grain business, "quite a decent type". This chap happened to be an officer in the Reserve Army. Would I mind terribly if they placed him "ueber mir" at the dinner table, as I was not an officer though presumably a gentleman?

That dinner lasted from 4 p.m. to 4 a.m. and in the end everybody was roaring drunk. During the official part, the address was given by the "Postdirektor" (it alternated every year between him, the Gymnasialdirektor, Amtsgerichtsrat, the mayor, etc.). I shall never forget that speech, delivered in January, 1913! "Deutschland versumpft. Nur ein frisch froehlicher Krieg kann uns zu neuem Aufschwung fuehren." At that dinner, officers of the Reserve and the Landwehr appeared in uniform, the veterinary in a pattern of 50 years ago, looking like a postman, but proud.

Even so, I learned a lot during my nine months at Wriezen, getting an insight into the conditions of the rural population and their way of life. The Oderbruch had been colonised by French refugees, hence place names like "Beaugard" (pronounced Borchard) and others. One of the main industries was the breeding of geese (Oderbruch-Fettgaense).

When travelling to and from Berlin, I had to go second class for reasons of prestige (there was no first class on the small train, just second and third). Once, when entering the smoking compartment, I found an old gentleman of distinguished appearance whom I did not want to disturb. I turned to go to the non-smoking compartment; however, the old man addressed me: "If you are smoker, please sit here". It was old Field-Marshal von Haeseler, a relic from the 1870/71 war and at that time the only living "Generalfeldmarschall" of the German Army. He proved an interesting talker. His mansion was at Harnepok, near Haselberg, on the line to Wriezen. Later, I heard many stories about him—he was a miser, grudging himself every expense; his housekeeper could hardly persuade him to have chicken for dinner or strawberries out of his estate; everything had to be sent to the market.

In 1917, during the First World War, when I was serving in the Army, I spent a leave at Bad Freienwalde with my wife. I took her to close by Wriezen to show her the place of which I had spoken so often. I said: "When we arrive we shall find Amtrichter X standing in front of the station, in order to collect the B.Z. am Mittag, which also comes by this train." My wife said: "Well, he may have been standing there in 1912 or 1913, but now?" He was standing there, as I had predicted.

Weimar Reinstates Reactionary Judge

To continue on a more serious note: In 1919, Amtrichter X, who was a "Quartalsaeufer" and identical with the anti-Semitic judge mentioned above, got involved in a political dispute at the local. This was during the election campaign for the Weimar Nationalversammlung. During the dispute, X suddenly drew a revolver and shot dead his socialist opponent, a local doctor, married with a family. He was convicted by the Court at Prenzlau and sentenced for manslaughter. Some years later, but before Hitler, when I was a Rechtsanwalt and attended a hearing before the Amtsgericht Berlin-Mitte, X was sitting on the bench as a judge. After serving part of his penalty, he had been released and the Weimar Republic allowed him to function again.

In 1930 and after, when I was a legal adviser to the Berlin Osram Company, I often went on business to Muskau, the little town where Fuerst Pueckler-Muskau once devised and planted his famous park. Even then, the atmosphere of Muskau reminded me strongly of Wriezen nearly 20 years ago. The Landrat and his Regierungs-assessoren held themselves strictly aloof from the Amtsgerichtsraete; even more exalted was the Director-General of the Graeflich Arnimsche Bergwerksverwaltung, a nobleman, who was addressed as Herr Bergassessor. Osram had a subsidiary company nearby, a small coal mine. When the director of the company, who had risen from the rank of ordinary miner, was addressed in the street by the Arnimsche Generaldirektor, he felt highly favoured and raved about it for days. Had he been spoken to by Graf Arnim, I don't know what would have happened!

In contrast I mention two other members of the Wriezen Stammtisch; they were teachers at the Provincial Institution for Deaf Mutes. I learned to appreciate and admire these cultured men, who devoted themselves selflessly to their never-ending and exacting task. My acquaintance with them and their work was indeed a wonderful experience.

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THE EICHMANN TRIAL

The trial of Adolf Eichmann was finally adjourned on August 14th. The judgment and verdict are not expected before November. The Attorney-General will only then be able to ask for sentence.

The trial started on April 11th and lasted sixteen weeks. One hundred and thirteen sessions lasting 387 hours were held and about 68,000 people visited the courtroom. Another 78,000 people saw the trial on television at the Ratisbonne Monastery. Official observers from abroad also saw the trial. About 600 journalists from 50 countries reported on it.

Should the verdict go against Eichmann, the Attorney-General will ask for the death penalty. There is, however, a difference of opinion in Israel's judiciary as to whether the maximum sentence is mandatory under the Law for the Punishment of Nazis and their Collaborators under which Eichmann is being tried. The court could find him guilty, but take into account any grounds for mitigating punishment.

Eichmann has been moved from the Beth Ha'am building to a fortress prison near Haifa, where he is to remain until judgment is given in November.—(J.C.)

Adolf Eichmann has refused to testify as a prosecution witness in the trials of 27 Nazi criminals in Germany and Austria. He told a Haifa magistrate who visited him that his defence counsel had advised him against answering any questions before the end of his own trial.—(J.C.)

NAZI CRIMINALS

It is evident that the capture of Eichmann has led to an intensified search in many countries for known Nazis still at large.

From June, 1960, to June, 1961, 86 Nazi war criminals were arrested in Germany and Austria, compared with 40 arrested in the same months of the two preceding years. During last year 26 sentences were passed on Nazi war criminals, including seven life imprisonment sentences, as against 14 verdicts from 1958 to 1960.

In various other countries, excluding Germany and Austria, 39 verdicts were pronounced against war criminals during the last year as against 16 verdicts in the preceding two years.

In response to requests for extradition by the Government of West Germany, the Argentine Government announced that it would make every effort to find Dr. Josef Mengele, who has charges pending against him of diabolical medical experiments on concentration camp inmates. Interpol, the international police organisation, has promised to help in this respect.

In the Soviet Union, 16 men were tried for Nazi activities in the past year, eight of them Lithuanian collaborators who were also charged with the murder of Jews in their country during the occupation. Their trial has been proceeding in Riga since March this year. Of the other eight, six were sentenced to death and executed for their part in the murder of Soviet Jews. One of those charged and sentenced to death *in absentia* was Ain Erwin Mere, who was found guilty of complicity in mass murder in Estonia. He is now living in Britain where the Government offered him asylum.—(J.C.)

OBITUARY

DR. VICTOR LEHMANN

It is learned with deepest regret that the solicitor, Dr. Victor Lehmann, passed away in his 74th year. His death is a grievous loss for the former refugees to whose well-being he rendered signal services since he came to this country. For more than 20 years he was the Hon. Secretary of Self-Aid. At the same time, he was always ready to help when a needy fellow-refugee required his assistance, be it in matters of restitution or in question of English law. Time and again, the AJR Social Department experienced his unselfish and effective helpfulness in this respect. Before 1933 Victor Lehmann was a public prosecutor and, later on, a judge in Berlin; for some years he also represented the Weimar Republic at the Anglo-German Mixed Arbitral Tribunal in London. As a scion of the well-known Hollander family, he had also many artistic interests, especially in the field of literature and music. The departure of Victor Lehmann will be deeply mourned by his numerous friends and clients, and we extend our sincerest sympathy to his widow.

RABBI DR. N. WAHRMANN

Rabbi Dr. Nahum Wahrman, one of the last lecturers at the Jewish-Theological Seminary in Breslau, died in Israel, 66 years old. He became District Rabbi for Oels and the smaller communities in Lower Silesia in 1925. At the same time, he took up lecturing at the Breslau Seminary. This part of his activities steadily increased after 1933, owing to the emigration of other members of the teaching staff. Together with Professor Lewkowitz he was one of the last two lecturers when the Seminary was closed in 1939.

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TUESDAY, OCTOBER 31
Robbi Louis Jacobs
 PH.D., B.A.
 "Ezra and Nehemia"

TUESDAY, NOVEMBER 14
The Rev. Charles F. Davey
 B.D., M.A., B.A.
 "The Meaning of Jesus in Jewish History"

Four further lectures on Bar Kochba, Islam, Jewish Emancipation, and the War of Liberation will be given on November 28, January 2, January 16, and January 30. The lectures will be held at 8.15 p.m. at Zion House, 57 Eton Ave., London, N.W.3
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LETTER TO THE EDITOR

"EINST UND JETZT"

Den Erinnerungen von Nelly Wolffheim in der Mai-Nummer von "AJR Information" moechte ich einige Ergaenzungen aus meiner eigenen Jugend hinzufuegen, die in die gleiche Zeit faellt wie die der Verfasserin. Ich schreibe etwas verspaetet, denn die Blaetter erreichen mich in Australien immer erst nach einiger Zeit.

Ich stamme aus einer ganz assimilierten Familie. Weder bei uns, noch bei meinen Grosseltern, noch bei anderen Verwandten wurde ein koscherer Haushalt gefuehrt. Wenn auch die rituellen Gebraeuche nicht gehalten wurden, so wurden wir doch in den Gedanken juedischer Moral und Ethik erzogen. Ein Synagogenbesuch zu den Feiertagen war eingeschlossen.

In der Schule hatte ich noch keinen Religionsunterricht. Ebenso wie Nelly Wolffheim nahm ich zu Anfang an den Stunden des Alten Testaments mit meinen christlichen Mitschuelerinnen teil, aber nur in den allerersten Jahren, da spaeter auch bei diesen Glaubenslehre etc. eingeschlossen war. Als ich etwa in der Mitte meiner Schulzeit war, wurde die Religionschule in den Raeumen der Synagoge Luetzowstrasse unter der Leitung von Rabbiner Dr. Weisse eroeffnet. Wir lernten dort Biblische Geschichte, etwas Juedische Geschichte und auch Hebraeisch. Dann hatten wir—alle aus der Religionschule kommend—bei Dr. Weisse in der Wohnung Unterricht, der am 11 November 1900 zu einer feierlichen Einsegnung von etwa 10-12 Maedchen in der Synagoge Luetzowstrasse fuehrte.

Bei Dr. Weisse erlebte ich auch den ersten

Seder in echter juedischer Form. Einen fruerehen Seder erlebte ich auch bei meinen Grosseltern. Mein Grossvater war Justizrat Siegmund Meyer, der ueber 25 Jahre Vorsteher des Vorstandes der Juedischen Gemeinde zu Berlin war. Mit unter seiner Initiative entstand der Gottesdienst mit modernem Ritus in den Synagogen Lindenstr., Luetzowstr. und Oranienburger Str.

Waehrend zu meiner Schulzeit noch kein obligatorischer Unterricht bestand, hatten meine Brueder im Wilhelms-Gymnasium bereits regulieren juedischen Religionsunterricht. Die Lehrer waren, ebenso wie in der Religionschule, recht verschiedener Art, teils gut und angesehen, teils weniger Ehrfurcht gebietend. Den Hoehepunkt dort bildete der Religionsunterricht bei Dr. Baeck, zu jener Zeit, 1913/14, noch nicht so bekannt. Aber schon damals juelte sich das Klassenzimmer, das bis dahin nicht sehr gesucht war, von Stunde zu Stunde mehr.

Nelly Wolffheims Schilderung des Jugendgottesdienstes in der New Liberal Jewish Congregation ist gleich dem Gottesdienst, den Rabbi Cassell in Bulawayo (Southern Rhodesia) eingerichtet hat. Auch hier uebernehmen die Kinder—Jungen und Maedchen—alle Funktionen des Gottesdienstes, z.B. Lesen der Gebete in Englisch und Hebraeisch, Ausheben der Thora usw. Nur das Lesen des Thora-Abschnittes wird vom Rabbiner vorgenommen, und in der Erklaerung dieses Abschnittes besteht die Predigt.

61 Grasmere Road,
Cremorne, N.S.W.

HEDWIG WITTON.

ZION HOUSE LECTURES

As in previous years the Theodor Herzl Society (in conjunction with the Extra Mural Department of the University of London) will hold a series of lectures, with distinguished and expert speakers. This year the subject of the series is "Landmarks in Jewish History". Details may be seen from the advertisement published in this issue, and a leaflet with the full syllabus is attached to those copies of this issue which are sent to members in London. It is hoped that many of our readers will be interested in this venture and attend the lectures.

THE HYPHEN

The Hyphen programme for October and November again includes theatre visits, at homes and rambles. There will also be the Hyphen Birthday Party on Saturday, October 7th, at 7.30 p.m. at the Odeon Cinema Restaurant, Temple Fortune, N.W.11. Buffet, dancing and entertainment included. Tickets £1 1s. 0d., available at the door. Further particulars about the programme can be obtained from the Hon. Secretary, Miss Marion Koppel, 23 Paddington Green, London, W.2.

DESPATCH OF "AJR INFORMATION"

The despatch of "AJR Information" is not carried out by the AJR Office but by a private agency. Though the utmost care is taken, it is unavoidable that sometimes a copy does not reach its destination. In this case, readers should kindly contact the AJR, but not before ten days after the beginning of the month.

FAMILY EVENTS

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

Birthdays

Fraenkel.—On October 8th, Mrs. Hansi Fraenkel (née Obst), of 179 Portland Crescent, Stanmore (Midx.), will celebrate her 60th birthday.

Braun.—October 7th, Mr. Georg Braun, of 19 Chandos Road, London, N.2, will celebrate his 75th birthday.

Deaths

Kronheim.—Mr. Hans Kronheim passed away peacefully after a short illness on August 25th in his 75th year at Withington Hospital, Manchester. Deeply mourned and missed by his wife, Hedwig, and daughter, Lilo Jessen.

Schwarz.—Mrs. Mathilde Schwarz (née Bloch), formerly Houston, Texas, U.S.A., and Muenchen, widow of Mr. Eugen Schwarz, passed away peacefully in her 82nd year on September 5th, in Switzerland. Deeply mourned by her family and friends. Julian Black, 96 Fernleigh Road, Glasgow, S.3.

Kroch.—Mrs. Anna Kroch, formerly Berlin, passed away on September 11th in her 82nd year. Mourned by her son, Dr. F. H. Kroch, and her daughter, Mrs. L. Krotos.

Gersman.—Miss Selma Gersman, of 18 Willoughby Road, N.W.3, passed away peacefully on September 14th after a long illness.

CLASSIFIED

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HUNGARIAN/GERMAN - SPEAKING COMPANION (with nursing experience) required for elderly lady. Continental family living in South London. Excellent wages; easy hours. Household staff kept. Accommodation provided. Good references essential. Box 868.

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PERMANENT ACCOMMODATION required by educated lady: room and kitchenette or room and cooking facilities, H. & C., electric or c.h., adjacent any tube station between Willesden-Finchley Road. Box 876.

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Translations

TRANSLATION BUREAU. Dr. jur. Oscar Zweigenthal, 43 Warrington Crescent, W.9. CUNNINGHAM 3755. Certified translations: English, German, Czech and Slovakian.

TRANSLATION—German: Technical and General. Ernst Pories, B.Sc. (Econ.), 28a Kenmere Gardens, Wembley, Middx.

Miscellaneous

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MISSING PERSONS

Personal Enquiries

Siegmund Saly Naftali, born 20.1.1894 in Daber, Kreis Naugard/Pommern; left Berlin in June, 1938, and came to London in April, 1939; was interned until May, 1942. Sought by daughter, Sonya Valako, Mirina-Lannos, Androni, Greece.

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FIVE DECADES OF JEWISH RELIEF

History of the "Joint" on Record

What is the "Joint"? Most people in this country will at once think of the Sunday roast, tastefully and cunningly rolled by the butcher, that plays such an important part in British life. But that is not the "Joint" in Jewish life, which also has many artistic and ingenious features, though in another sphere. That "Joint," known by hearsay to every Jew though to many only a vague notion, is, in fact, the American Joint Distribution Committee. It came to life in the war years 1914-15 in America, when it amalgamated three leading American-Jewish relief organisations of widely differing religious and social shades, united in their determination to bring help to the Jews of Eastern Europe, whose existence, up till then more or less static, was threatened by the First World War. This organisation, created in the first instance to meet an apparently unique war crisis, is now approaching its 50th birthday. In the interval it has been involved in a large number of other crises in the life of Jewish communities, some of which would have seemed to the founders in their day like Dantesque visions, devoid of all possible reality. Owing to the distress among Jews that arises here and there continually, it will have increasingly difficult tasks to cope with for many years until it is finally—if at all—succeeded by the Divine peace among men.

At the suggestion of the "Joint" the well-known American author, Herbert Agar, has written a comprehensive account of the "Joint's" activity since its foundation, with the significant title "The Saving Remnant".* It is no historical work in the ordinary sense, but in describing the relief work of the "Joint" all over the world it probably presents for the first time to world-wide opinion a picture of the all-embracing relief work of American

* Herbert Agar: *The Saving Remnant*. Rupert Hart Davies. London, 188.

Jewry, often forced to adopt complicated methods by political and economic circumstances.

The "Joint" always concentrated its attention mainly on the East European Jews, then totalling nine millions, part of whom lived in semi-medieval conditions to the south and south-west of the former German frontiers. Its principal concern was to improve their situation and, while preserving their religious and cultural tradition, to bring them closer to Western standards. The "Joint" tried to do justice to its task through economic, educational, and hygienic relief measures, which alone at that time seemed possible and constructive, in spite of recurrent pogroms. It was impossible to transplant as many as nine millions, or even a part thereof worth mentioning, to safer territory, particularly as the former main countries of asylum for persecuted Jews, especially the U.S.A. and the British Mandated Territory of Palestine, were constantly restricting the numbers of immigrants. When the avalanche of hatred of the Jews let loose by Hitler, spread in every direction and the war started by him overran the East, this phase of the "Joint's" work came to an end.

There followed the greater and harder task of saving as many Jews as possible from Hitler's "final solution". Exemplary work was done in this connection by the Central British Fund for Jewish Relief and Rehabilitation, founded in London in 1933. Thanks to it, the "Joint" took a greater interest in Central and West European Jews, whose situation had until then not been fully realised in America. The relief work demanded enormous sums. Between 1914 and the end of 1959 alone the "Joint" distributed more than \$667 millions, by far the greater part of which came from collections of the American United Jewish Appeal. Relief was carried out almost

exclusively by the world-wide "Joint" organisation, which, adapting itself to military and political developments, moved from one country to another, from one free zone to the neighbouring one, and had relief centres in every place where fleeing Jews appeared, even some "underground" centres in territories occupied by the Germans.

One of the hardest tasks arose when the war was over, and a stream of tens of thousands of Jewish displaced persons, steadily reinforced from the East, found a provisional home in camps in Germany and Austria. These Jewish camps, with their exigent demands on all and sundry, were in every conceivable respect a heavy encumbrance on the Occupying Forces, UNRRA, and especially the "Joint". Only step by step was it possible to find more or less permanent accommodation for this saving remnant. The ill-famed camp at Foehrenwald could not be closed down until 1957.

The book is written by a non-Jew. Whether consciously or not, he has seen and described the work of the "Joint," and Jews in general, through rose-coloured spectacles. The post-script added to the book shows that the author was very soon made aware he had shown the Jews in an exaggeratedly favourable light. If the work is thus not quite free of blemishes, which the critical Jew above all cannot overlook, it still is a work of great merit, which brings a knowledge of the character and activity of the "Joint" for the first time to a wide public.

STATELESSNESS—U.N. CONVENTION

A United Nations conference in New York has formally approved a convention on the reduction of Statelessness. This has been submitted for signature to member States.

After debating the matter for two years, 21 members approved the resolution. Seven abstained on the grounds that the Article dealing with loss of nationality is far too detailed and restrictive.

The clause regarding the deprivation of nationality now provides that no State can deprive any person of his nationality if he has no alternative nationality, unless he originally obtained his Statehood by fraud or has been disloyal.

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NEWS ABOUT ISRAEL

EX-SERVICEMEN'S INTERNATIONAL CENTRE

An international convention of Jewish ex-Servicemen of the First and Second World Wars is to be held in Israel next year. The purpose of the convention is to extend the facilities of the present Jewish Legion settlement at Avichail and make it a world centre for Jewish ex-Servicemen.

It was decided last year that the project be extended to include those who served in the Holy Land in the Second World War and the Israeli-Arab War in 1948, and the Sinai Campaign of 1956. Plans for the Legion's present centre include hostels, an amphitheatre, a sports ground and an educational building.

The British Liaison Committee is to approach past and present members of the British Forces who may have relatives who served with the Judeans and could supply useful information about the survivors of campaigns in the Middle East so that documents, photographs and records can be deposited in the Centre's museum and library. The Hon. Secretary is Mr. P. Jacobs, 26 The Vale, London, N.W.11.

WORLD CENTRAL SYNAGOGUE

The executive of Hechal Shlomo, the religious centre and seat of Israel's Chief Rabbinate, have decided upon taking steps towards the erection of a world central synagogue in Jerusalem. The Religious Information Department of the Hechal Shlomo is also now engaged in compiling the production of a Jewish year book covering every community and synagogue throughout the world.

According to the institution's third annual report, contact between Hechal Shlomo and Jewish communities abroad has been strengthened throughout the year. Religious material has been sent to East European countries, and there are plans to publish a quarterly religious journal for circulation to the Diaspora.—(J.C.)

FRENCH SHIPS FOR ISRAEL

Contracts for the construction of two cargo ships for the Israeli Mercantile Marine were recently signed in Paris. The ships will be handed over to the Zim Company in the second half of 1963.

At Nantes, the 6,500 ton passenger ship "Moledet" was handed over to Zim by its builders. She sailed to Haifa from Marseilles on her maiden voyage on September 1.—(J.C.)

ISRAEL AND THE COMMON MARKET

At the July meeting of the Committee of the European Economic Community, the West German representative allowed the question of Israel's relationship with the Common Market to be placed low on the agenda.

Israeli officials deny, however, that Israel applied to become an associate member of the Common Market. It is explained that what Israel did request from the Committee was consideration of ways and means in which she could be associated with the Common Market. No reply has yet been forthcoming to this request.

In some quarters, Bonn's sudden coolness is attributed to pressure from big business interests worried about their trade with the Arab countries. Whatever the reasons, the attitude of Dr. Adenauer's Government comes as a rebuff to Mr. Ben-Gurion, whose frequent friendly references to present-day Germany were based on the belief that Israel could rely on her aid in such matters.

There is also no sign of Germany agreeing to establish official diplomatic relations with Israel, although Mr. Ben-Gurion has often made it plain that he wants them. Unofficially, the Israeli Reparations Purchasing Commission enjoys diplomatic status and privileges. It is reported from Bonn that Dr. Adenauer has accepted an invitation to visit Jordan. No date for the visit has been fixed as yet.—(J.C.)

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