

ZUM STAND DER WIEDERGUTMACHTUNGSGESETZGEBUNG

Die deutsche Bundesregierung hat dem Bundesrat zwei Gesetzentwürfe zur Aenderung des Bundesrueckerstattungsgesetzes und des Bundesentschaedigungsgesetzes zugehen lassen. Es kann damit gerechnet werden, dass das neue Gesetz ueber Rueckerstattung noch in diesem Jahre, das Gesetz ueber Entschaedigung Mitte oder Ende 1964 verabschiedet wird.

Die Vorschlaege sind also noch nicht Gesetz und daher koennen irgendwelche Antraege noch nicht gestellt werden.

Die Gesetzentwürfe enthalten im allgemeinen Verbesserungen der bestehenden Rechtslage, aber nicht in allen Faellen. In den nachfolgenden Ausfuehrungen wird der Inhalt der wesentlichsten Vorschlaege wiedergegeben.

A. BUNDESRUECKERSTATTUNGSGESETZ

Das Bundesrueckerstattungsgesetz befasst sich mit Geldanspruechen wegen Entziehung feststellbarer Vermoegenswerte durch das Deutsche Reich oder die nationalsozialistischen Organisationen, wie z.B. Hausrat, Lifts, Juwelen, Gold- und Silbersachen, Wertpapiere und Bankguthaben.

Die Gesamtsumme der vom Bunde zu gewaehrenden Wiedergutmachungsansprueche ist nach der jetzigen Gesetzeslage auf 1½ Milliarden DM begrenzt.

I. Nach dem Gesetzentwurf soll diese Grenze fallen. Die volle Befriedigung eines jeden zugesprochenen Anspruchs soll in folgender Weise erfolgen:

1. durch sofortige Zahlung eines Betrages bis 40.000.—DM und von 50% des 40.000.—DM uebersteigenden Betrages;

2. durch Zahlung weiterer 25% des 40.000.—DM uebersteigenden Betrages in folgenden Raten:

a) ab 1 Januar 1964 bis zum Hoechstbetrage von 80.000.—DM,

b) ab 1 Januar 1965 bis zum Hoechstbetrage von 240.000.—DM unter Anrechnung der nach a) gewaehrten Leistungen,

c) ab 1. Januar 1966 des etwa verbleibenden Restes dieser 25%;

3. durch Schlusszahlung ab 1. Januar 1967 in der vollen verbleibenden Hoehe des zuerkannten Anspruchs.

Die immer erneuten Vorstellungen des Council of Jews from Germany, eine volle Befriedigung dieser Ansprueche zu erreichen, haben demnach endlich die Bundesregierung ueberzeugt und der Referentenentwurf, ueber den in der Juni-Nummer dieser Zeitschrift berichtet wurde, ist in dem von uns gewuenschten Sinne abgeaendert worden. Es bleibt zu hoffen, dass die Zahlungsfristen fuer Berechtigte hoeherer Altersgruppen noch verbessert werden. Ansprueche der erwaehnten Art sind unbeschraenkt vererblich.

II. Der Gesetzentwurf enthaelt Verbesserungen wegen Entziehung in Ost-Berlin. Rueckerstattungsansprueche sollen in Zukunft auch fuer die dort erfolgten Ent-

ziehungen gewaehrt werden. Diese Ansprueche koennen innerhalb eines Jahres nach Inkrafttreten des neuen Gesetzes angemeldet werden, nicht aber andere Ansprueche, die schon nach dem jetzt geltenden Rueckerstattungsgesetz haetten angemeldet werden koennen, bei denen aber die Antragsfrist versaeumt war.

III. Es soll ein Haertefond von 400 Millionen DM gebildet werden. Aus diesem Haertefond koennen Ansprueche befriedigt werden, wenn nach rechtskraeftiger Zurueckweisung eines fruheren Antrages oder seiner Zuruecknahme allgemeine Beweisunterlagen bekannt geworden sind, die eine Zuerkennung des Anspruchs ermoeeglicht haetten. Es handelt sich also nicht um Beweisunterlagen, die sich nur auf den Einzelfall beziehen. Aus dem Haertefond koennen Ansprueche befriedigt werden wegen Entziehung von Hausrat in den ehemals besetzten Westgebieten oder wegen Entziehung von Schmuck- und Edelmetallgegenstaenden in den ehemals besetzten oder eingegliederten Gebieten.

B. BUNDESENTSCHAEDIGUNGSGESETZ

1. Danzig

Bisher hatten Verfolgte aus Danzig nur beschraenkte Entschaedigungsansprueche. In Zukunft sollen sie den Verfolgten aus dem Reichsgebiet gleichgestellt werden.

2. Rueckwanderer

Nach der Rechtsprechung wurden Ansprueche von Verfolgten fremder Nationalitaet, die in Deutschland ihren Wohnsitz gehabt haben, aber von dort in ihren Heimatstaat "zurueckgewandert" waren, abgelehnt. In Zukunft sollen auch diesen Personen die vollen Ansprueche zustehen, wenn sie aus Verfolgungsgrunden ihren Wohnsitz aus Deutschland in das Heimatland verlegt haben.

3. Gesundheitsschaden bei Konzentrationslagerhaft

Entschaedigung wird nach den bisherigen Bestimmungen nur gewaehrt, wenn es

wahrscheinlich ist, dass ein Leiden, durch das der Antragsteller um mindestens 25% in seiner Erwerbsfaehigkeit beschraenkt ist, durch Verfolgungsmassnahmen verursacht ist. Bei Antragstellern, welche sich mindestens ein Jahr in einem Konzentrationslager befunden haben, soll nunmehr vermutet werden, dass ein vorhandener Gesundheitsschaden in Hoehe von 25% verfolgungsbedingt ist. Daher braucht in diesen Faellen die Wahrscheinlichkeit einer Verursachung durch die Verfolgung nicht mehr festgestellt zu werden; jedoch ist die "Vermutung" widerleglich (z.B. wenn das Leiden nach der Verfolgung durch eine Infektion entstanden ist).

4. Freiheitsberaubung in Bulgarien, Rumaenien und Ungarn

Es war bisher zweifelhaft, von wann ab die deutsche Regierung fuer die Freiheitsentziehung durch die Regierungen in Bulgarien, Rumaenien und Ungarn verantwortlich war. In Zukunft soll Entschaedigung fuer alle Freiheitsentziehungen durch diese Regierungen seit dem 6. April 1941 gewaehrt werden.

5. Berufsschaden

Nach dem jetzt geltenden Gesetz wird die Hoehe der Entschaedigung in vielen Faellen davon beeinflusst, ob die Berechtigten einen Anspruch aus der gesetzlichen Rentenversicherung (Angestelltenversicherung, Invalidenversicherung) haben. Hatten sie einen solchen Anspruch nicht zu erwarten, so fiel die Entschaedigung in vielen Faellen hoeher aus. In Zukunft soll diese Erhoehung grundsatzlich auch dann moeglich sein, wenn ein Anspruch auf

IMPORTANT ANNOUNCEMENT MEETING ON RESTITUTION AND COMPENSATION

Ministerialdirektor Dr. Féaux de la Croix, the Head of the Department of the German Federal Ministry of Finance dealing with Indemnification and Restitution Matters, has kindly agreed to give an address at a Meeting under the auspices of the Council of Jews from Germany and the Association of Jewish Refugees

on Monday, September 9, at 7.45,
at 51 Belsize Square, N.W.3.

As the next issue of "AJR Information" will reach its readers only in the course of the first week of September, we announce this important function now. No further invitations will be sent out.

ZUM STAND DER WIEDERGUTMACHTUNGSGESETZGEBUNG

Continued from page 1

Sozialversicherung gegeben ist. Es besteht also die Möglichkeit, dass in einer Anzahl von Fällen durch Gewährung eines Zuschlages zu der festgesetzten Entschädigung in Zukunft ein höherer Betrag gewährt wird. Die neue Regelung kann ferner eine Ausdehnung des Entschädigungszeitraums zur Folge haben.

6. Berufsschadens-Witwenrente

a) Wenn ein Verfolgter nach Rentenauswahl, aber vor Abschluss des Entschädigungsverfahrens, verstorben ist, so war die Gewährung einer Witwenrente oft zweifelhaft. In Zukunft soll die Witwe in diesem Falle einen Anspruch auf die Witwenrente haben, wenn sie selbst verfolgt war oder von der Verfolgung mitbetroffen war.

b) Nach geltendem Recht kann eine Witwe, deren Mann vor dem 1. Oktober 1953 verstorben ist, nur eine Kapitalentschädigung, nicht aber eine Witwenrente erhalten. In Zukunft soll auch sie mit Wirkung vom 1. Januar 1960 einen Anspruch auf Witwenrente haben. Die vorgesehene Bestimmung bedarf aber deshalb noch der Verbesserung, weil die bereits gezahlte Kapitalentschädigung auf die Witwenrente angerechnet werden soll. Das würde bedeuten, dass die Witwenrente nicht mit dem 1. Januar 1960, sondern unter Umständen viel später beginnt.

Witwen, deren Männer in Deutschland ausserhalb des Gebiets der Bundesrepublik oder ausserhalb Berlins verstorben sind, sollen leider wie bisher keinen Anspruch auf Berufsschadens-Witwenrente haben (vgl. aber ueber Haerterausgleich unten unter Ziff. 10b).

Wir werden hierzu in der nächsten Nummer noch eingehend Stellung nehmen.

7. Ausbildungsschaden

Des Ausbildungsschaden soll in Zukunft 10.000.-DM betragen, wenn sich die Schädigung in der Ausbildung nachhaltig auf das berufliche Fortkommen ausgewirkt hat. Sonst bleibt er auf 5.000.-DM beschränkt. Ferner soll der Ausbildungsschaden vererblich sein.

8. Spätaussiedler aus den Vertreibungsgebieten

Der Entwurf sieht vor, dass Verfolgte deutscher Volkszugehörigkeit aus den ausserdeutschen Vertreibungsgebieten den fuer diese Verfolgtengruppe vorgesehenen Anspruch auf Entschädigung fuer Gesundheitsschaden, Freiheitsschaden, Sonderabgaben und Berufsschaden haben sollen, wenn sie bis zum 1. Oktober 1953 das Vertreibungsgebiet verlassen haben. Hierbei handelt es sich um eine gesetzliche Einschränkung, die insbesondere die Spätauswanderer (nach 1.10.1953) aus Ungarn trifft (vgl. aber ueber Sonderfond unter 9). Auch ueber diese Frage wird in der nächsten Nummer der "AJR Information" noch mehr zu sagen sein.

9. Sonderfond fuer Fluechtlinge aus Laendern hinter dem "Eisernen Vorhang"

Ein besonderer Fond von 600 Millionen DM wird fuer diejenigen Verfolgten bereitgestellt, welche die Laender hinter dem "Eisernen Vorhang" seit dem 1. Oktober 1953 verlassen haben. Sie koennen eine einmalige Beihilfe erhalten, wenn ihnen die

Freiheit auf die Dauer von mindestens einem Jahr entzogen worden ist. Auch eine Witwe, deren Ehemann in der Verfolgung umgekommen ist, kann eine solche Beihilfe erhalten, falls sie nicht wieder geheiratet hat.

10. Haerterausgleich

Ein Haerterausgleich kann gewährt werden:

a) wegen Gesundheitsschadens an einen Verfolgten, wenn die Wahrscheinlichkeit des Zusammenhanges zwischen der Gesundheitsschädigung und der Verfolgung nur deshalb nicht festzustellen ist, weil ueber die Ursache des Leidens in der aerztlichen Wissenschaft Ungewissheit besteht;

b) wegen Berufsschadens eines in Deutschland ausserhalb des Gebietes der Bundesrepublik und ausserhalb Berlins oder eines in Danzig verstorbenen Verfolgten an seine nicht wiederverheiratete Witwe, wenn der Verfolgte vor dem 31. Dezember 1952 verstorben ist und seine Witwe von der Verfolgung mitbetroffen war.

11. Antragstellung

a) Verfolgte, die einen nach dem jetzt geltenden Gesetz bestehenden Anspruch nicht rechtzeitig angemeldet haben, koennen das auch nach dem Entwurf nicht nachholen.

b) Hat ein Verfolgter aber rechtzeitig einen Antrag auf Entschädigung gestellt, so koennen weitere Ansprueche noch bis zum 31. Maerz 1965 nachgemeldet werden.

c) Verfolgte, die infolge der vorgesehenen Aenderung des Gesetzes einen neuen Anspruch oder einen weitergehenden Anspruch als den bisher angemeldeten haben, sollen ebenfalls einen Antrag bis zum 31. Maerz 1965 stellen koennen. Diese Antragsfrist gilt zum Beispiel fuer diejenigen, die nach dem Entwurf eine hoehere Berufsentschädigung als die bisher zugesprochene erhalten koennen (vgl. Ziffer 5 dieser Darstellung). Ob eine solche Besserstellung moeglich ist, kann nur durch Pruefung des Einzelfalles festgestellt werden. Sie erfolgt nicht etwa in allen Faellen.

d) Ebenfalls bis zum 31. Maerz 1965 sollen Verfolgte berechtigt sein, einen neuen Antrag zu stellen, wenn ihr Anspruch auf Rente fuer Gesundheitsschaden in vollem Umfange abgelehnt worden ist. Dies bezieht sich aber nur auf die seltenen Faelle, in denen die Entscheidung auf einer aerztlichen Beurteilung beruht, die in offenbarem Widerspruch zu der herrschenden medizinischen Auffassung ueber Zusammenhang zwischen Verfolgung und Gesundheitsschaden steht, oder wenn der ablehnenden Entscheidung eine Rechtsauffassung zugrunde liegt, die im offenkundigen Widerspruch zu einer spaeteren vom Bundesgerichtshof zur Frage der wesentlichen Mitverursachung vertretenen Rechtsauffassung steht.

Am 25. und 26. September wird eine Besprechung ueber den Entwurf zum Bundesentschädigungsgesetz beim Finanzministerium in Bonn mit den Verfolgtenorganisationen stattfinden, bei denen Verbesserungsvorschlaege gemacht werden werden. Es steht auch zu erwarten, dass der Bundestag nach eingehender Vorarbeit Aenderungen vornehmen wird.

Antraege koennen, wie bereits erwahnt, nicht eingereicht werden, bevor das Gesetz fertiggestellt und verkundet ist.

TRIALS IN GERMANY

At a trial at Freiburg of three former members of the Nazi police battalion No. 322 accused of complicity in the mass murder of Jews and other civilians in Russia during the war, the prosecutor demanded a five-year sentence for Gerhard Riebel and three years' hard labour for Heinz-Gerd Huelsemann. He suggested the acquittal of Josef Uhl.

The first two accused, said the prosecutor, had participated in the most horrible massacres carried out by their unit when over 3,700 Jewish men, women and children had been killed. As no evidence had been produced during the trial to convict the other accused, Uhl, he should be acquitted and compensated for 30 months' detention in custody. The Court decided that the two other defendants were not guilty either, because they had acted under orders.

The public prosecutor in Frankfurt is investigating the past of a number of ex-Gestapo officials suspected of responsibility for Nazi brutalities. The charges came to light when a former Gestapo official, Heinrich Baab, who was sentenced to hard labour for life for complicity in the murder of at least 55 persons, began writing notes on the activities of other former Gestapo officials. Two Nazis who directed Gestapo activities in Frankfurt from 1943 are incriminated.

Ernst Losch, a former member of a Nazi Einsatzkommando whose task it was to exterminate civilians in German-occupied Eastern Europe, told a court in Wuppertal of a "silent mutiny" among members of the unit who had been deeply shocked by the mass executions they were ordered to carry out. Some of the men had been on the verge of a nervous breakdown under the strain and had toyed with the idea of disobeying the execution orders, especially those against women and children. But in the end the fear that they would themselves be killed if they refused made them carry out the execution orders.

AUSCHWITZ COMMANDANT DIES

The Frankfurt police have reported that Richard Baer, 51, the last commandant of Auschwitz, has died in prison of a heart attack.

Baer was to have gone on trial next year, together with 23 or more co-defendants, in the "Auschwitz trial". He would have been the chief accused. Police detained him in December, 1960, near Hamburg, where he had lived as a woodman for 15 years under a false name.

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ANSPRUECHE VON OESTERREICHERN NACH DEM DEUTSCHEN BUNDESSENTSCHAEDIGUNGSGESETZ

Fristablauf 11. Oktober 1963

I

Ansprueche aus dem "Altreich" Ausgewanderter

Oesterreichische Staatsangehoerige, die aus dem deutschen Reichsgebiet (nach dem Stande vom 31. Dezember 1937) ausgewandert sind, koennen bis zum 11. Oktober 1963 Ansprueche nach dem deutschen Bundesentschaedigungsgesetz geltend machen, wenn sie nach oesterreichischem Recht am 8. Mai 1945 und am 27. Juli 1955 als oesterreichische Staatsangehoerige galten.

Die Anspruchsmoeglichkeit beruht darauf, dass die Verzichtsklausel im oesterreichischen Staatsvertrag vom 15. Mai 1955 durch den deutsch-oesterreichischen Finanz- und Ausgleichsvertrag vom 27. November 1961 weggefallen ist.

Frueher gestellte Antraege dieser Verfolgten, welche unter Berufung auf die Verzichtsklausel abgewiesen wurden, koennen jetzt wieder aufgenommen werden.

Sofern die Betroffenen keinen Antrag nach dem deutschen Bundesentschaedigungsgesetz gestellt haben, koennen sie bis zum 11. Oktober 1963 bei der Entschaeidungsbehoerde ihres letzten deutschen Wohnsitzes Entschaeidung beantragen. Der Antrag muss *eingeschrieben* abgesandt werden und bis zu diesem Zeitpunkt bei der deutschen Entschaeidungsbehoerde *eingegangen* sein.

Formulare zur Fristwahrung koennen bei URO, 183/189 Finchley Road, London, N.W.3, brieflich (mit freigemachtem Rueckkouvert) mit dem Vermerk "Altreich-Auswanderer" angefordert werden.

OESTERREICHISCHER HILFSFONDS VERFOLGTE

(5.3.1933 — 8.5.1945)

welche am 13. Maerz 1938 oesterreichische Staatsbuerger waren oder vor diesem Tage 10 Jahre ununterbrochen im Gebiete der Republik Oesterreich ihren Wohnsitz und staendigen Aufenthalt hatten

oder am 13. Maerz 1938 deutsche Staatsbuerger waren und aus Oesterreich auswanderten, koennen Zuwendungen fuer

Berufsschaeden oder Schaeden durch Unterbrechung der Berufsausbildung oder der vorbereitenden Ausbildung erhalten, wenn sie die uebrigen gesetzlichen und statutarischen Bedingungen erfuellen und ihre Anmeldung bis laengstens zum

31. Oktober 1963

beim Hilfsfonds in Wien II., Taborstr. 4-6, eintreffend ueberreichen.

Antragsformulare, die auch die massgeblichen Vorschriften der Statuten enthalten, sind bei der naechstgelegenen oesterreichischen diplomatischen Vertretung, oder beim Austrian Desk des United Restitution Office, 183/189 Finchley Road, London, N.W.3, erhaeltlich.

II

Vorsorgliche Anmeldung von Anspruechen durch aus Oesterreich stammende Verfolgte

In einer juristischen deutschen Zeitschrift wurde unlange von einem Autor die Ansicht vertreten, dass auch aus Oesterreich stammende Nazi-Opfer auf Grund des deutsch-oesterreichischen Finanz- und Ausgleichsvertrages die Ansprueche haben, die den Staatenlosen und politischen Fluechtlingen nach dem deutschen Bundesentschaedigungsgesetz zustehen.

Ob diese Auffassung von der Rechtsprechung geteilt werden wird, wird sich erst erweisen, wenn ueber einen Musterfall ("test case") eine rechtskraeftige Entscheidung vorliegen wird. Das Verfahren wird laengere Zeit in Anspruch nehmen.

Zur Fristwahrung koennen *vorsorgliche Anmeldungen* erfolgen.

(1) Wer soll die vorsorgliche Anmeldung vornehmen?

Ehemalige oesterreichische Staatsangehoerige, die aus Oesterreich oder aus einem anderen Land (ausser dem Gebiet des Deutschen Reichs in den Grenzen vom 31. Dezember 1937) ausgewandert sind—es sei denn, dass sie oesterreichische Staatsangehoerigkeit bis zum 1. Oktober 1953 erworben haben.

Der Erwerb der britischen oder einer anderen Staatsangehoerigkeit schliesst die Anmeldung nicht aus.

(2) Welche Ansprueche koennen vorsorglich angemeldet werden?

(a) Eigene Ansprueche fuer Schaden an Koerper, Gesundheit und Freiheit (nicht Internierung in England);

(b) Hinterbliebenen-Ansprueche, falls der Tod durch die Verfolgung verursacht worden ist.

(3) Bis wann und wo muessen vorsorgliche Anmeldungen erfolgen?

Sie muessen bis spaetestens 11. Oktober 1963 bei der Entschaeidungsbehoerde erfolgt sein, d.i. im Fall von in Grossbritannien lebenden Anmeldenden: Der Regierungspraesident, Entschaeidungsbehoerde, Koeln, Zeughausstrasse 4-8.

(4) Wie kann die vorsorgliche Anmeldung vorgenommen werden?

Das United Restitution Office in London (183/189 Finchley Road, London, N.W.3) hat Kurzanmeldeformulare angefertigt. Sie koennen dort schriftlich (mit freigemachtem Rueckkouvert), mit Vermerk "Oesterreich-Auswanderer", angefordert werden.

Die Antragsteller muessen die Formulare selbst ausfuellen und *eingeschrieben* an den Regierungspraesidenten, Entschaeidungsbehoerde, Koeln, Zeughausstrasse 4-8 absenden. Zwei Durchschlaege soll der Antragsteller ausfuellen und bei sich aufbewahren.

Die Anmeldung muss bis zum 11. Oktober 1963 bei der Behoerde eingegangen sein.

Eine darueber hinausgehende Beratung und Vertretung solcher Ansprueche kann erst erfolgen, falls die Rechtslage durch die Gerichte im guenstigen Sinne geklaert wird. Zu gegebener Zeit wird AJR Information hierueber berichten.

ATTACKS ON INDEMNIFICATION PROGRAMME

Articles in German papers

During the last few months we have noticed with dismay that German newspapers published articles on the subject of indemnification which clearly indicate that they are part of a campaign. These newspapers are not of the neo-Nazi brand, whose opposition to indemnification for Nazi crimes is in line with their anti-democratic policy. The papers we have in mind express the views of influential industrial circles, or are closely connected with high-ranking political figures. The intention of the articles is to limit the financial obligations of the indemnification programme, thus trying to jeopardise the hopes for essential improvements to the Bills of the Final Compensation Law and the Federal Restitution Law. In accordance with this tendency, figures supposedly illustrating the total cost of the indemnification programme are being mentioned, which can scarcely bear close scrutiny.

Costs Widely Exaggerated

The German persecutee organisations have joined issue with the campaigners, stressing that indemnification is not a present, but the fulfilment of legal claims of victims of the Third Reich. They protest against the quotation of estimated figures which cannot be regarded as in any way proven by previous payments. The financial burdens consequent upon the Nazi war already amount to more than DM 270 milliards. Looked at from this angle the cost of implementing the BEG, so far DM 14 milliards or 5 per cent of the overall war burden, certainly does not seem exaggerated; and it must be borne in mind that the crimes which range from pillaging of entire groups of the population to mass murder started as early as six years before the outbreak of the Second World War.

We could easily supplement the facts stated by the German persecutee organisations with accounts of human sufferings still unrelieved and unlikely to be mitigated if the present draft of the Final Compensation Law remains as it is. We prefer not to enter into these polemics and hope that the initiators of the campaign will abandon it. It seems that they have forgotten the ethical motives of the originators of the programme, most of whom continue to be at the helm of the German Government, and the still prevailing tragic consequences of the deeds committed by the criminal régime.

It was only eight months ago that the then Federal Minister of Finance made the following statement: "The Federal Government realises that the prestige which the German Republic has regained abroad rests in great measure on world recognition of its indemnification programme." We need not state that the newspaper campaign can only endanger this result.

Discussion of the present drafts should be conducted in an objective and dignified manner by the experts and parliamentarians and be completed in the spirit of mutual understanding that characterised the start of the programme. Indemnification is too solemn a matter to be dragged into the market place.

NEWS FROM ABROAD

UNITED STATES

Jewish Campaign Against Anti-Negro Discrimination

The first attempt to recruit an entire Jewish community to campaign against anti-Negro discrimination is being made in Philadelphia by the Jewish Community Relations Council there.

Basing its efforts on the proposition that racism is "man's greatest threat to man" and that therefore anti-Negro racism is also a danger to Jews, the Council has proposed a programme to enlist the support of all sectors of the Jewish community.

It suggests a conference to review employment practices as regards Negroes and to correct inequities wherever found with respect to membership, policies, services and so forth. It further suggests that organisations should invest funds "with the conscious goal of furthering equality of opportunity" and should withdraw these funds from institutions which practise discrimination.

It proposes that the sale and rental of any property owned by Jewish organisations or institutions "should be free from any form of racial discrimination" and advises that such organisations should refuse to be parties to any restrictive covenant or agreement.

The programme makes suggestions as regards non-discrimination at conventions, calls for more positive themes in curriculum materials in religious schools and Jewish day schools and colleges, and urges students to "examine their own biases" to understand the Negro problems. It suggests an approach to Jewish businessmen and industrialists to enlist their co-operation in opening more jobs for Negroes in places owned by Jews and calls for meetings with property developers and builders to interpret the new Fair Housing Ordinance of Philadelphia.

Catholic Stand on Antisemitism

Authoritative Vatican circles have corrected a leading American Jesuit, Father Gustave Weigel, who told a Jewish audience in Atlantic City that the Ecumenical Council would take no public stand on antisemitism because the Roman Catholic Church feared offending the Arabs. Father Weigel told the National Community Relations Advisory Council's annual convention that Arab opinion presented an obstacle to public condemnation of antisemitism by the Ecumenical Council (which resumes on September 29).

But Mr. Zachariah Shuster, director of the European Office of the American Jewish Committee, who has just returned to Paris from Rome, has stated that the position of the Vatican on the question of the attitude to the Jews had not changed, and the obstacles mentioned by Father Weigel were not going to block the discussion on the subject. He added that circles very close to the presidency of the Secretariat for the Unity of Christians had stated that "there is no authorisation whatever for the kind of statement attributed to Father Weigel; with regard to the future, the statement of Father Weigel does not correspond with the actual state of the question involved".—(J.C.)

Jews Awarded Freedom Medal

Three Jews are among the 31 personalities who have been awarded the Presidential Medal of Freedom by President Kennedy. This is the highest civilian honour the President can confer for services in peacetime and is given to persons who make "an especially meritorious contribution to the security or national interests of the United States, world peace or cultural or other significant public or private endeavours".

The three recipients are former Supreme Court Justice Felix Frankfurter, former United States Senator and New York Governor Herbert H. Lehman and Mr. Rudolf Serkin, the pianist.—(J.C.)

EAST AND WEST CLASH IN HUMAN RIGHTS COMMISSION

During the debates which recently took place at Geneva in the Economic and Social Committee of the United Nations on various issues of human rights, Western and Communist representatives clashed repeatedly over the situation of Soviet Jews.

The Czechoslovak and Soviet delegates voted for postponement of the publication of a study on the right of every person to leave any country. Fifteen nations urged that the report should be given the widest possible distribution.

The French and British delegates clashed with the Soviet delegate when he sought to minimise the importance of religious intolerance. The American delegate referred repeatedly to the situation of Jews in an unspecified country when he spoke of the continuance of religious intolerance in some parts of the world.

The Israeli delegate urged the delegates to "call a spade a spade or antisemitism antisemitism" and lambasted the anti-Jewish policies of the Soviet Union, but without referring to that country by name.

However, despite the many expressions of support, the Social Committee of the Economic and Social Council voted only to draw the attention of the General Assembly to the intention of the Human Rights Commission to give priority at its next session to a draft declaration on the elimination of religious intolerance.

The Human Rights Commission will not meet again until September, 1965.—(J.C.)

JEWISH CENTRE IN VIENNA

On June 17th an impressive ceremony took place in Vienna on the occasion of the laying of the foundation-stone for the Jewish Centre which will be built on the site of the former Muellner Synagogue which was totally destroyed on November 10th, 1938. The cost of the building, estimated at 12 million schillings, has been put at the disposal of the Jewish community by the Government of Austria. The five-storey building will house the Jewish Museum, a library, a kosher restaurant and an elaborate vocational centre for Jewish youth. There will also be a large hall which can be used as a synagogue on the High Holy-days and as a theatre, cinema, lecture hall and social meeting place during the rest of the year. Dr. Feldsberg, the President of the Jewish community, conducted the function which was attended by representatives of the Austrian Government, the Roman Catholic and the Protestant Churches and many other organisations. The Austrian Minister of Education, Dr. Drimmel, was one of the main speakers. The completion of the Centre is likely to take two years.

MORE THAN A QUARTER MILLION JEWS ASSISTED BY "JOINT"

The yearly report of the American Joint Distribution Committee for 1962 gives the following details on its activities: 277,000 Jews, living in 29 different countries, were assisted; the expenditure amounted to 28.5 million dollars which was mainly raised by the United Jewish Appeal. The most outstanding task was the help to Jews from Algeria; owing to their arrival in France, the French Jewish community now exceeds 500,000 and has become the fourth largest in the world (after U.S.A., Russia and Israel). The budget for 1963 provides 30.7 million dollars. Since its inception in 1914 the Joint has spent more than 750 million dollars on assistance.

U.S.A. NAZI SENTENCED

John C. Vinson, Jr., an 18-year-old supporter of George Lincoln Rockwell, the American Nazi leader, was sentenced to life imprisonment for the murder of Lewis Goldfein, a 17-year-old Jewish boy.

JEWS IN RUSSIA

Five Executed

"Sovietskaya Russia" has announced the execution of five Leningrad men—at least three of them believed to be Jews—just four and a half months after their sentences had been reported in the same newspaper.

They had been found guilty of economic offences including the misappropriation of office equipment, worth the Soviet equivalent of £70,000.

Ukrainian Antisemites

Fresh anxiety among Jews has been caused by the strengthening of the Ukrainian elements in the secretariat of the Central Committee of the Soviet Communist Party through the election of Leonid Brezhnev and N. V. Podgorny, First Ukrainian Party Secretary.

According to reports from reliable sources, both these men are known to be unfriendly towards Jews and to be opponents of any relaxation in the campaigns against "economic offences" and against religion.

POLAND

Jew-Baiters Arrested

On instructions from Warsaw, a Polish attorney has instituted proceedings against a group of Poles for making insulting antisemitic remarks. If found guilty, they are liable to fines equivalent to £50 each or to three months' imprisonment or both.

A group of Jews at a cafe in Dzierzonow, Western Poland, were insulted by Poles sitting at a neighbouring table, who made angry remarks about "the dirty Jews". One of the Poles called out: "Couldn't Hitler find you and make another piece of soap or a lampshade from your skins."

The offenders were arrested but later released to stand trial. One of the Poles expressed regret at his "bad behaviour", but the others refused to withdraw their anti-Jewish insults and will therefore stand trial.—(J.C.)

Jew Quits Politburo

According to Radio Free Europe quoting Radio Warsaw, Roman Zambrowski, the last surviving Jewish member of Poland's Communist hierarchy, has resigned. An official announcement said that Zambrowski had asked to be excused from further duties in the Politburo and the Central Committee because of ill health.

Ort in Breslau

According to the Polish press, the vocational courses of Ort, the well-known Jewish organisation for professional training, in Wroclaw (formerly Breslau) have proved a great success. One hundred and seventy members of the Jewish community have applied for admittance to the new courses starting in autumn, giving training in radio and TV mechanics, tailoring, production of glass and processing of metals. Ort's work is done in conjunction with the Jewish social and cultural organisations in Poland and enjoys the support of the Polish authorities.

JEWISH MINISTER IN CANADA

Maitland B. Steinkopf, a 50-year-old Winnipeg attorney and civic leader, was sworn in as Provincial Secretary and Minister of Public Utilities in the Manitoba Cabinet. This is the first time a Jew has been named to a Cabinet in any Canadian province other than Ontario. Mr. Steinkopf has served as Manitoba Chairman of Israel bonds and as a co-Chairman of the United Jewish Appeal.

ALGERIAN EMIGRANTS

A trickle of Algerian repatriates are still arriving in Marseilles, about 5 per cent of them Jews. Most of them come from Algiers and Oran and the favourite choice of residence by these new arrivals is either Paris or Marseilles.

HOME NEWS

MOSLEY MEETING ARRESTS

Ten people appeared at North London Court on charges resulting from scuffles during a Union Movement meeting addressed by Mosley at Boleyn Road, Dalston, when two policemen were injured.

Four of the men were remanded on bail until August 13, one until August 21, four were fined and a youth aged 16 was remitted to North London Juvenile Court, accused of assaulting a policeman.

Mosley was to have spoken at Ridley Road, near Boleyn Road, but on arrival he found the site already occupied by members of the North-East London Co-ordinating Anti-Fascist Committee, who had been speaking from 10 a.m. that day to prevent Mosley from using the area. At Boleyn Road about 200 policemen sealed off the area to prevent clashes between the two organisations. The Union Movement had planned a procession in the East End, but this was banned by Scotland Yard for fear of disorders.—(J.C.)

PUBLIC ORDER BILL

Five Jewish M.P.s took part in the Commons' debate on the Public Order Bill. The criticism was directed not so much at the Bill but at the fact that the Government had lost the opportunity of getting to grips with the problem of incitement to religious and racial hatred. At times the debate reached heights of emotional intensity as the fate of six million Jews under Hitler was recalled, and M.P.s warned against a recrudescence of anti-semitism.

The main complaint was that the Bill, which was given an unopposed second reading, merely increased the penalties for creating public disorder. Its critics wanted the law itself amended so that incitement would be an offence.—(J.C.)

HAMPSTEAD SWASTIKAS

The South Hampstead District Synagogue had a large swastika and the words "Juden Raus" painted on its notice board, and similar daubings appeared on the upper part of the synagogue, where the swastikas were about five feet high.

At Hampstead Garden Suburb Synagogue, nine large swastikas were painted on the face of the building and on memorial boards outside the premises.

C.B.F. GRANTS

The Council of the Central British Fund has granted £10,714 to finance the repair of a youth centre in Paris used by Jewish refugee children. The grant is one of a number allocated by the fund towards the cost of several projects for educational and social purposes.

The Council has confirmed a nutritional project for Moroccan infants—which has already been accepted by the British Committee for the Freedom from Hunger Campaign—and has made a first grant of £5,410. It also agreed to a grant of £3,500 towards the establishment of a home for the aged in Morocco.

IN PARLIAMENT

Taxability of German Civil Servants' Pensions

On June 17th Mr. Wade asked the Chancellor of the Exchequer why the exemption from taxation, at present given to Federal German Government annuities paid as compensation to certain German refugees in this country, is not also extended under his regulations to the pensions paid by the Federal German Government as compensation to former State employees.

In his written answer Mr. Barber, Financial Secretary of the Treasury, stated: "The exemption from United Kingdom Income Tax given by Section 22, Finance Act, 1961, to certain annuities payable under legislation of the Federal German Republic relating to compensation of victims of National Socialist persecution is confined to those annuities which are specifically exempted from German Tax."

DEATH OF SIR ALEXANDER MAXWELL

Sir Alexander Maxwell, who passed away recently, was Permanent Under-Secretary of State at the Home Office from 1938 until 1948. In this capacity he played a responsible part in the admission to this country of victims of Nazi persecution before the outbreak of war and also after the end of hostilities. His share in this rescue work will be gratefully remembered by our community.

LORD RUSSELL'S LETTER TO IZVESTIA

Bertrand Russell, the philosopher, addressed a letter to the Editor of *Izvestia*, pleading for the "understanding and sympathetic treatment, after harsh suffering", of the Jews of Europe. He expressed the hope that Jews would be permitted full cultural facilities, religious freedom and the rights of a national group in practice as well as in law. He was troubled "that there should be articles in Soviet journals of many republics expressing hostility to Jewish people as such." *Izvestia* did not publish the letter.

BRITISH NAZI LEAFLETS FOR GERMANY

Bavarian firms and newspapers have received Nazi leaflets signed "Printed and published by the National Socialist Movement, Princesdale Road, London, W.11". A few weeks before, similar leaflets with the same address were plastered on a synagogue in Frankfurt. The leaflet praises "Hitler and the Nazi movement" and states that "the National Socialist revival has begun again: We say once again 'Sieg Heil'".

NEW PREMISES FOR C.C.J.

The Council of Christians and Jews has moved into its new premises at 41 Cadogan Gardens, S.W.3. This will enable the Council to widen the scope of its activities and broaden the daily contacts with its many supporters. The Council's new home is a gift from a Jewish member of its executive committee, Mr. Reginald Graham. It comprises a hall, library, seven large offices and a terrace.

ANGLO-JUDAICA

Prince Philip and the "Bridge"

The Duke of Edinburgh spoke at the first "Bridge in Britain" dinner in his capacity as the first hon. member of the Bridge as well as guest of honour. "Nothing gives me greater pleasure", said the Duke, "than the contribution my Award Scheme has made to the development of the Bridge in Britain. . . . I wish the Bridge increasing good fortune and success in the years ahead."

The dinner was held to thank those who had financed the 1963 Bridge scholarships. Although the Bridge is now no longer a specifically Jewish organisation, almost all the scholarship donors were Jews and the Duke expressed his appreciation of the "tremendous and unfailing generosity of the Jewish community each time I ask them to do something for me . . . particularly raising money".

Mr. John Silkin, M.P.

Mr. John Ernest Silkin became the 23rd Jewish Member of Parliament when he was recently elected to the seat at Deptford. Standing as the Labour candidate, he polled 12,209 votes against 4,726 for the Liberal and 4,023 for the Conservative.

Mr. Silkin's brother, Mr. Samuel Charles Silkin, Q.C., has been chosen as prospective Parliamentary Labour candidate for Dulwich for the next General Election.

Judge Laski's Retirement

Judge Laski is to retire as Recorder of Liverpool at the end of the next session of the Liverpool Crown Court on reaching the age limit of 72. He has presided over the court since it was opened in September, 1956, when he was appointed Recorder.

From 1933 until 1940 he was president of the Board of Deputies and joint chairman of its Joint Foreign Committee. His present communal positions include the presidency of the Spanish and Portuguese community and the vice-presidency of the Anglo-Jewish Association.

Against Apartheid

A number of Anglo-Jewish playwrights will refuse to allow their works to be performed in any South African theatre which discriminates against coloured people. They are among the 48 signatories to a declaration issued by Mrs. Barbara Castle, M.P., who is President of the Anti-Apartheid Movement. The playwrights include Bernard Kops, Jonathan Miller, Benn Levy, Robert Muller, Harold Pinter and Arnold Wesker.

Henriques Street

To commemorate the outstanding social worker and Warden of the Bernhard Baron St. George's Jewish Settlement, the late Sir Basil Henriques, the street where the settlement is situated (Berner Street, E.1) has been renamed Henriques Street.

Hospital Wing Opened

Lord Cohen of Birkenhead officially opened the reconstructed accident department at the Manchester Victoria Memorial Jewish Hospital. Work on the £100,000 building began in January, 1962, and some of it has only just been completed. The funds for the new building were mainly provided by the Manchester Regional Hospital Board.

Hilton Licence

The Licensed Kosher Caterers' Association has announced, through their solicitors, that they have instituted proceedings in the High Court against three officers of the Kashrus Commission and against the Commission itself. This arises from the granting by the Commission of a full catering licence to J. L. Banqueting Ltd. at the new London Hilton Hotel, a non-Jewish establishment.

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NEWS FROM GERMANY AND ISRAEL

S.S. RALLY CALLED OFF

The international S.S. rally in Hameln, planned for September, has been called off.

Announcing this in a letter to Herr Benne- mann, the Minister of the Interior of Lower Saxony, the spokesman of the organisation of former Waffen-S.S. members, Erich Eberhardt, maintained that the decision to call off the rally had been taken for "State political reasons".

Various organisations as well as Trade Unions had protested against the intended rally.—(J.C.)

"LIFE SENTENCE" ON GLOBKE

Dr. Hans Globke, State Secretary of the West German Chancellery, was tried *in absentia* by a court in East Berlin and sentenced to life imprisonment.

Among the charges laid by the prosecution is that Globke committed crimes against humanity and war crimes between the years 1932 and 1945 and, thereby, was responsible for the liquidation of whole racial groups and millions of people. It is alleged that he drafted the first antisemitic measures in Prussia in 1932, a year before Hitler seized power. Globke had also played an important part in preparing and implementing the Nuremberg laws.

In an agreed statement issued in Bonn, the West German Cabinet said the accusations made by East Germany against Dr. Globke, "the closest collaborator of the Chancellor", had already been examined by German courts and prosecutors and "have proved completely unfounded". It had been convincingly demonstrated, said the Cabinet statement, "that Dr. Globke tried, within his power, to counter the inhuman plans and measures of the Nazis".—(J.C.)

ANTI-NAZI ANIMAL LOVERS

Dr. Korkhaus and Dr. Barbrack, Vice-Presidents of the German League for the Prevention of Cruelty to Animals, have resigned because the President of their League, Dr. Stolting, a Frankfurt lawyer, has decided to defend several of the ex-Nazis in the forthcoming trial of men accused of crimes in Auschwitz concentration camp.

Dr. Stolting's acceptance of this brief to defend war criminals who are alleged to have committed mass murders has caused a violent storm among members of the League. Several prominent members of the organisation have declared that Dr. Stolting's presidency of their League is incompatible with his defence of ex-Nazis, especially in view of the League's demand for the abolition of shechita. If Stolting defends Nazi war criminals, they say, people might think that there was something in the charges of antisemitism levelled against the League for its stand against shechita.—(J.C.)

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GERMAN-ISRAELI RELATIONS

Israeli Minister's Speech

Mr. Shimon Peres, Deputy Minister of Defence, in the Knesset debate on Mr. Eshkol's new Government, declared that Israel must have good relations with West Germany so that she could be well armed against her real enemy, Egypt.

Answering Opposition speakers who had criticised the policy of Mr. Ben-Gurion's Government and the proposed policy of Mr. Eshkol, Mr. Peres said that Israel could only turn to three areas to fulfil her arms needs—the Soviet bloc, the U.S.A. and Western Europe. Russia refused to supply Israel with arms and the U.S.A. had not changed her basic policy. This left Western Europe. France's aid was "a precious thing", but its continuation could be assured only if Israel won over France's neighbours, notably Germany, in view of the European tendency towards union.

This policy had nothing to do with the attitude towards the German scientists in Egypt.

German Politicians' Statements

Before leaving Israel after an eleven-day visit Herr Franz-Josef Strauss, the former West German Defence Minister, again referred to the chances of diplomatic relations between West Germany and Israel. There would be early action in this field, he said.

Dr. Eugen Gerstenmaier, President of the Bundestag, speaking at a U.N. correspondents' lunch in New York, came out for full West German recognition of Israel, thus associating himself with the position taken on the question by Herr Strauss.—(J.C.)

Invitation to German Minister

An official invitation to visit Israel was extended by Dr. F. E. Shinnar, the head of the Israeli Mission in Cologne, to Herr Walter Scheel, the West German Minister for Economic Co-operation, some weeks ago.

But Herr Scheel has no plans to go to Israel in the near future.—(J.C.)

German Rocket Scientists

The Bundestag—West Germany's Federal Parliament—unanimously decided to call on the Government to introduce an amendment to the nation's Basic Law, so that a check can be kept on German citizens engaged in the production of arms in foreign countries.

Herr Lunz, the West German Minister for Science and Research, announced that one of the German scientists working in Egypt has given up his post there and accepted new work in Europe. The West German Government, said Herr Lunz, was continuing its efforts to persuade German scientists and experts in Egypt to leave and accept jobs in European space research programmes. He said that the Government had reason to hope they would solve the problem in the near future, but declined to disclose details.—(J.C.)

International Student Meeting

The Federal League of German-Israeli Student Groups held an international student meeting at the Evangelical Academy in Tutzing, West Germany, under the slogan "German-Israeli Talks—1963".

Three delegates of the Israeli Students' Union were represented at the symposium, as well as German students and students from several other countries. It was the first official visit to Germany by an Israeli student group.—(J.C.)

BERLIN JEWISH COMMUNITY HONOURS JEANETTE WOLFF

Mrs. Jeanette Wolff, who celebrated her 75th birthday on June 22, was the guest of honour at a reception given by the Berlin Jewish community. Mrs. Wolff, who survived the Nazi concentration camps, is a member of the German Federal Parliament. Throughout her life she has always taken a keen interest in Jewish communal affairs, and she now plays a prominent role in the Jewish Women's Organisation and the Zentralrat of the Jews in Germany.

AWARD FOR LUDWIG ROSENBERG

On the occasion of his 60th birthday Mr. Ludwig Rosenberg, the Chairman of the German Trade Union Organisation, was awarded the "Grosse Verdienstkreuz mit Stern und Schulterband". At a reception tribute was paid to Rosenberg's outstanding contributions to the post-war development of German Trade Unions and to the integration of Germany into world trade. Rosenberg had to leave Germany under the Nazi régime on account of his political activities and his Jewish origin. During the war he lived in this country where, for several years, he held a position with the Labour Exchange especially established for refugees.

PROFESSOR GRUENHUT 70

Professor Dr. Max Gruenhut, formerly of the University of Bonn, recently celebrated his 70th birthday. Born in Magdeburg, he was called to the University of Jena in 1923 from where he moved to Bonn in 1928. Having been dismissed in 1933, he settled in Oxford where he is a prominent teacher of criminology. After the war Professor Gruenhut was asked to resume teaching at the University of Bonn where he now lectures again as far as his duties in Oxford allow him to do so. He is a modern criminologist who holds the view that the aim of all penal law must be the reintegration of the criminal into society.

NEW BUILDING FOR JEWISH COMMUNITY IN BAMBERG

Bamberg's Jewish community, whose history goes back well over 900 years, consisted of about a thousand souls when the Nazis came to power. On November 10, 1938, its synagogue was completely destroyed, its members dispersed over the whole world or killed. Only one woman survived the horrors of the camps. Today's community, headed by Pinkus Orbach, of Fuerth, numbers only 71 members. A new synagogue and community centre was inaugurated recently.

NKRUMAH ON ISRAEL

In an address to the Ghana National Assembly President Nkrumah called for "Permanent Delimitation of Israel". He urged the "world leaders" to hasten to insulate the Middle East not only from the intensification of the Cold War crisis in that area but also from the threat of a nuclear arms clash between the Arabs and Israel.

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"EVERY JEW A JOURNALIST?"

The Jewish Press in Britain: An Exhibition

"Every Jew 'knows better' . . . Every Jew is a journalist", said Mr. A. L. Easterman, Director of the International Affairs Department, World Jewish Congress, and Chairman at the opening of the Exhibition of the Jewish Press in Great Britain 1823-1963, at the Ben Uri Art Gallery in London on July 1st. "After all, we are the People of the Book—the Bible, the greatest journal in human history."

The exhibition, compiled for the World Jewish Congress by Mr. Josef Fraenkel, was as comprehensive as possible, considering that Jewish journalism in this country began as a small back-street affair, and rather late at that. There seems to have been no Jewish journal for a century and a half after Cromwell invited the Jews to return to England, and there are no copies in existence of the first one, the *Hebrew Intelligencer* of 1823; as Mr. Fraenkel explained, one copy was destroyed during the bombing at the British Museum, and another one, belonging to University College, London, is also missing. But the exhibition had issues of the first two Jewish papers published in Amsterdam in 1675, one in Yiddish and the other in Ladino. They were shown next to a *Journal of the Jewish Lads' Brigade* of 1957 and a *Boycott Bulletin* against Nazi Germany of 1938—a somewhat confusing juxtaposition resulting from the fact that the exhibition had, for some reason, been arranged alphabetically instead

of chronologically, which would have made matters simpler.

Pride of place was taken by the *Jewish Chronicle* stand, which had a microfilm machine making all the journal's issues appear on a reading screen at the turn of a knob. The first one was published in 1841; today, after amalgamation with a number of rival papers, the *J.C.* is not only the oldest still existing Jewish journal in the world, but one of the most influential ones.

Mr. Fraenkel's catalogue, a scholarly work in itself, lists nearly five hundred Jewish journals which, at one time or another, have appeared in Britain: 300 were published in English (about fifty of them in the Provinces), 40 in Hebrew, 150 in Yiddish, and a few in other Continental languages—Polish, Russian, Hungarian. One, called *Nosotros* ("We"), came out as the journal of the Spanish and Portuguese Jews in London in 1946. Several Jewish-Socialist papers used Britain's freedom of the Press to fight for the revolution in Poland and Russia. (At least every second Jew must have been a journalist.)

Variety of Journals

Although political Zionism was launched in this country by the publication of Herzl's "Judenstaat" in the *Jewish Chronicle* in 1896, there was already a *Hebrew Home Journal of Israel*, called *The Banner*, in the same year. Strange periodicals such as *Renaissance*, the organ of the Yiddish avantgarde (1920), the humorous weekly *Pee-Pee-Fox* (1899-1901), or the family paper *Der Fonograf* (1907-14) contrast with publications born out of the urgency of their historical period, such as *Pogromen-Blat* (1905), the *Lezte Nachrichten von das despotischen Russland* (1902), the *Polish Jewish Observer* (1943-44), or the *Jews' Free School Evacuation News Sheet* (1939). One Polish-Jewish paper, published 1940-46, had to change its title with every issue because of some bureaucratic war-time regulations: one of the exhibited issues was called *Stachl-Drat un Geto-Moier*, another *Friling*, a third *Das befreite Pohl*. The first Hebrew weekly, *The Narrator*, was founded in Lyck in 1856, continued to appear in Berlin, then in Cracow, and from 1902 in London, also under different names—a migration symptomatic of the persecution of the Jews and their difficulties in finding refuge, but also of the indomitable spirit of the Jewish journalists.

Mr. David F. Kessler of the *Jewish Chronicle* and Dr. Cecil Roth, University of Oxford, spoke at the exhibition, which was opened by the Hon. David Astor, editor of the *Observer*. He made a point which was more than a mere *captatio benevolentiae* of his audience: he spoke of the "great contribution made by the German Jewish refugee journalists", especially as "maintainers of morale" in England's darkest days. Two modest exhibits carried the story a little further: an issue of the war-time *Bulletin* of the Association of Jewish Refugees (1942) and the first issue of the *AJR Information* (January, 1946) which has no doubt played its part in helping us to find our feet in our new homeland and which, in view of the high mortality rate of Jewish periodicals in this country, has been in existence for a longer time than most of the other Anglo-Jewish papers of our days.

GERMAN JEWS AS BIBLIOPHILES

The aged literary historian Dr. Fritz Homeyer, now living in Saarbruecken, heads his beautifully written book*, inspired by feelings of friendship, with the motto: "Amicis defunctis". The work is the tenth volume of the series of monographs published by the Leo Baeck Institute.

Homeyer is trying to assess the contribution which the "People of the Book" have made towards the developments of German book production and its history. He introduces us to 22 prominent members of local and general bibliophile societies whom he has known personally and whose collections were closely familiar to him. Of the members of this circle, mention must be made of Ludwig Geiger, Professor Georg Witkowski, Martin Breslauer, Professor Aby Warburg, the dealers in rare books Rosenthal and Hirsch of Munich, the collector of musical publications Paul Hirsch; other names are those of Karl Wolfskehl, Samuel Fischer and Salman Schocken.

A special chapter is devoted to the work of 25 Jewish graphic artists who made a name for themselves as illustrators and producers of books, e.g., Budko, Fingesten, Th. Th. Heine, Else Lasker-Schueler, Lilien, Liebermann, Meidner, Arno Nadel, Oppler, Orlik, Hugo Steiner-Prag and Jakob Steinhardt. Of most of these artists we are given short biographies as well as comprehensive lists of their works.

A brief history of the German Book Societies and a list of their Jewish members are also included. It is followed by an enumeration of German periodicals on whose production Jewish authors, artists and editors exerted a conspicuous influence. Finally, the book carries a catalogue of Jewish book and art dealers in 1935.

In his introduction the author quotes Karl Wolfskehl's monograph "The Jews and the Book": "More than any other people the Jews enjoy building up their own libraries. Anecdotes, often going back far into the past, tell us how unwilling they were to part with their beloved book treasures, even in times of wandering and persecution."

E. G. LOWENTHAL.

* Fritz Homeyer: *Deutsche Juden als Bibliophilen und Antiquare*. Verlag J.C.B., Mohr/Paul. DM 19. For members of the Society of Friends of the L.B.I. 27s.

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Three Book Reviews

SOME RIGHTEOUS GENTILES

Memoirs of Ursula von Kardorff

This book* describes the tragedy of a German anti-Nazi journalist in Berlin during the years 1942-1945, Ursula von Kardorff, who can trace her German ancestry back for more than 800 years. She faced the dilemma that the country to which she, like her forefathers, was devoted, had disbanded all its ancient ideals through the Nazi régime. She had lost her beloved young brother in the war, but she could not pray for a German victory, as this would mean the victory of a government which she hated and despised. Her father's favourite quotation was the short poem by Th. Storm:

"Der Eine fragt: was kommt danach?
Der Andre fragt nur: Ist es recht?
Und also unterscheidet sich
Der Freie von dem Knecht."

This poem has also determined her own path. But it is a dangerous path. Ursula lives in half-destroyed, half-burning Berlin, her native city, which she used to love; she has to be careful of every word she utters, every sentence she writes. As a reporter she writes for the *Deutsche Allgemeine Zeitung*, finding among her fellow-writers many anti-Nazis, who understand her own predicament. Her father's great friend and teacher was Max Liebermann, the famous painter; his 85-year-old widow, who is a friend of the Kardorffs, faces deportation, takes venereal and dies in the Berlin Jewish Hospital.

Faithful to Jewish Friends

Many of her friends are Jews: Ursula and her family try to help them, they hide them in the cellars of their houses, feed them and provide them with warm woollen coats for the mysterious journeys Jews had to make in those years. "They knew much, but they did not know enough", as the author herself terms their scanty knowledge. Nobody knew that these journeys led to the death camps, to Auschwitz, to Treblinka. Now and then, a light shines in this utter darkness. The well-known "Berlin witticism" is not afraid of the dictator. One day, when a little old Jewish woman boards the bus, wearing the Yellow Star on her shabby coat, the driver tells her: "Sit down, you little old 'Starlet', sit down!" And when a Nazi passenger reprimands him: "Why are you so polite to the Jewess?" he calmly replies: "What I do with the seats in my bus is my business."

Yet bright episodes of this kind cannot pierce the clouds of doom. The failure of the revolt of July 20, 1944, deprives Ursula of some of her best friends. Life would have been almost unbearable for her, if she had not had the chance of escaping from time to time to Neu-Hardenberg, the country house of a family friend. However, her sense of duty soon drives her back to half-destroyed Berlin. At long last, she feels almost fortunate to live in the porter's lodge of the Adlon Hotel—attracted not by the hotel's excellent "cuisine", but by its almost bomb-proof "bunker".

Finally, the war is lost; and again she does not know whether this is a reason to be sad or glad. Some comforting trends appear—like a rainbow in the sky after a thunderstorm. Her brother's wife bears a son, who will grow up to see better days and freedom in a democratic Germany.

This is an exciting, well-written book—a chapter from our own lives comes back to us. A Jew is bound to read it with special sympathy, for the author is one of the "Righteous Gentiles", for whose sake the world will be saved.

BERTHA BADT-STRAUSS.

* Ursula von Kardorff: *Berliner Aufzeichnungen aus den Jahren 1942-1945*. Biederstein Verlag, München.

"LEGALISED" POWER POLITICS

An Assessment of German History

Dr. F. S. Grosshuth, who now lives in the United States, reminds us in his latest book* that Kant criticised politicians who, by breaking the law, prevent things and people from becoming better. Bismarck, however, introduced the principle of *staatliche Notwehr* into German politics, justifying the outlawing of the Social Democrats and the expulsion of 30,000 Poles. In 1914, Bethmann-Hollweg justified the violation of Belgian neutrality by the infamous words "Not kennt kein Gebot". Kapp justified his *coup d'état* with "Staatsnotwehr", and a chapter in "Mein Kampf", is titled "Notwehr des Rechtes".

When, Dr. Grosshuth goes on, in 1848 the Parliamentarians of the Paulskirche offered the crown of Germany to Friedrich Wilhelm IV, he retorted: "How can a King by the Grace of God—the King of Prussia—accept such an imaginary crown, baked of dirt and red clay? You people can offer me nothing. Gegen Demokraten helfen nur Soldaten." During the First World War Professor Sombart described the Germans as "heroes" and the English as "merchants". The "heroes" were defeated in 1918, and Hindenburg said in 1919: "The exhausted front broke down like Siegfried felled by the cunning spear of fierce Hagen". All reactionaries spoke of "stab in the back", "treason", "November criminals". When Hitler's *coup d'état* failed and he was brought before Munich judges, counsel for defence said his revolt had been an act of *Staatsnotwehr*. The law of the land stated: "Whoever tries to change the constitution of the German Reich or of a Bundesstaat by force, will be condemned to hard labour for life." Hitler, however, got away with a lenient punishment. Dr. Max Hirschberg, today living in exile, wrote: "It was a most fateful miscarriage of the law when Hitler was not banished from Germany as the law had irrefutably prescribed. This miscarriage of the law led to the death of many millions of people, and to the Second World War with its unparalleled devastations".

Hitler remained in Germany, and the chaos grew. People were murdered in accordance with the slogan "Verräter verfallen der Feme". Hitler, fascinated by Richard Wagner's "Ring" and revering him as his main precursor, spoke of the "Jewish Republic of Weimar", calling the Jews "plutocrats", "Bolsheviks", "poisonous destroyers of Germany". More and more Germans hailed him as their Führer.

The Nazis lost more than two million voters at the election of November 6, 1932, but Papen introduced Hitler to the banker Schröder, who financed Hitler. On Papen's advice Hindenburg made the "Bohemian Corporal" Reich Chancellor. General Beck blamed all the other German Generals for not eliminating Hitler in time after Hitler said on November 23, 1939: "I have the choice between victory and annihilation. I choose victory. We shall not excuse the violation of neutrality in so idiotic a manner as in 1914". Himmler ordered the extermination of "artfremd" elements and said that "the most reckless measures are dictated by *Staatsnotwendigkeit*". Dr. Grosshuth remarks: "The catastrophe of Stalingrad put an end to the militaristic myth".

He reminds us of Grillparzer's prophesy: "From humanism through nationalism to bestialism". And of what Thomas Mann said in 1938: "The essence of fascism is violence. It believes in it, it practises it, it loves, reveres and glorifies it. It is not its *ultima* but its *prima ratio*".

J. LESSER.

Staatsnot, Recht und Gewalt, Glock und Lutz, Nürnberg, 1962.

THE QUAKERS' ENCOUNTER WITH JUDAISM

There are many who remember the active help and succour given by the Quakers to those who approached them in their time of need. This deep sympathy and understanding is reflected in an informative volume entitled "Begegnung mit dem Judentum".*

In her introduction Margarethe Lachmund expresses her gratitude for everything which her group of the Quakers have received from those who have suffered so deeply. She states that the representatives of a people whose attitude of mind proved itself by its indomitable strength must be regarded with awe. Their experience made the Quakers look with less biased eyes at the heritage of the Jewish religion, in which Jesus had his roots and out of which his teachings had grown.

The result of this preoccupation with Judaism is this volume. The subjective approaches of the contributors are neatly divided into the various encounters, be it with the Jewish individual and his fate at the time of National Socialism, with Jewish religiosity or with the new State of Israel.

In this connection, the rather non-conformist attitude of the Quakers in respect of the apotheosis of Jesus is of special interest. In contrast to the usual Christian dogma, this apotheosis, if not rejected outright, is interpreted in such a manner that the spirit of Jesus is regarded as one with the spirit of God. Consequently, the basic tenets of faith between the Quakers and Judaism are not as far apart as between other Christian sects. As is to be expected, the Quakers' encounter with Judaism leads them to Martin Buber, and many contributions centre around his personality and his teachings. Buber is one of those leading Jewish thinkers who have dealt extensively with the Jewish attitude towards Jesus; he even gave some lectures on this subject at the group's premises after 1933.

The chapter dedicated to the fate of the persecuted is interspersed with poems, perhaps the most outstanding being one by Alfons Paquet. Various contributions give an insight into the strength and steadfastness of those who were caught in the mesh of the destroyers. The chapter concludes with a moving report on life in Theresienstadt written by the wife of the former Rabbi of Cologne, Dr. Caro.

Contributions dealing with the approach to Jewish religion are of a high standard. Eberhard Schomburg's article on his encounter with the Talmud is very searching, though he errs in his statement that Judaism, while making no effort to convert Gentiles, likes to accept converts (p. 37). He comes to the conclusion that the Talmud tries to interpret and to confirm three basic tenets: The love of learning; the adoration of God in the spirit of love and not of fear; and the duty to help one's fellow man (in contrast to the Christian demand for charity). Henriette Jordan, in her comprehensive study of the believing Jew and Jesus of Nazareth, discusses the views of Leo Baeck, Martin Buber and Schalom Ben-Chorin. The chapter concludes with an appreciation of Victor Gollancz.

The chapter dealing with Israel gives various aspects and descriptions of life in the new State, including a report on the work by the assistance group of the Frankfurt branch in an Israeli camp in 1960.

In conclusion, the words of the Talmud are quoted, that the world is based on Justice, Truth and Peace, to which should be added Love. A most moving appeal in the form of a prayer by a former Jewish camp inmate, expresses the hope that the remembrance of the past crimes should not live on in the minds of the persecutors as a nightmare, but that it may help them to find the right way and free them from their obsession; only then peace will be restored.

PAUL GRUENMANN.

* *Begegnung mit dem Judentum*. Ein Gedenkbuch, Herausgegeben bei der Religiösen Gesellschaft der Freunde (Quäker) in Deutschland. Auslieferung: Leonard Friedrich, Bad Pyrmont, Bismarckstr. 37. DM3.

Eugen Winterburgh

ROLF HOCHHUTH'S PLAY "THE VICAR"

Hochhuth's play "The Vicar" has been widely debated in this country and abroad. We publish below a review by Eugen Winterburgh, but may revert again to the subject on a later occasion.—Ed.

Ever since Hochhuth's provocative play "The Vicar" appeared on the stage, it has become the object of violent controversy. Whilst its literary value is not contested, the thesis propounded by it has been hotly disputed in numerous articles, letters-to-the-editor and editorials in newspapers and other publications in many countries. When the play was first performed in Berlin (by Piscator) and subsequently in Frankfurt — after having been considerably shortened — it had a reasonably favourable reception by the press. Subsequently, however, when the play was performed in Munich, capital of mainly-Catholic Bavaria, it was rejected and disapprovingly criticised in the newspapers. Since then, opinions have been divided but there has been an overwhelming disapproval of the play not only in Germany but particularly in France, Belgium and Italy. What are the reasons for this widespread indignation?

Pope Pius XII's Silence

Hochhuth has made the late Pope Pius XII the culprit in his play. According to him, the Pope, from the outset should have officially condemned the racial theories of Nazism and the persecutions based on it; instead, he remained silent and did not even raise his protest when Hitler's star was sinking and when it might have been possible to compel him to stop the mass-murder of the Jews. This is the author's firm conviction, and he hammers it into the minds of his readers and spectators with all the means of an accomplished playwright. In doing so, he blames the Pope for the torturing and murdering of the Jews for which the German people have to bear the heavy guilt. He goes so far as to say that a Pope who consciously neglects his duties as the "Vicar of Jesus Christ" must be called a criminal. In doing so he certainly overshoots his target. It is known from reliable sources that the Pope very often wanted to issue an official condemnation by the Holy See but ultimately refrained from doing so for well-considered reasons: indubitably such a step would have caused Germany to terminate the Concordate

and persecution would have become more vehement. Hochhuth himself mentions that in an analogous situation, the Red Cross decided not to do anything, because it was feared that otherwise Hitler might immediately stop all its activities in the occupied territories. That privately, the Pope did his best to hide and save many Jews is only mentioned in passing: actually the papal help was quite considerable but obviously not impressive enough to alter or to mitigate Hochhuth's harsh judgment. The question of whether or not an official intervention by the Pope would have halted the annihilation of the Jews cannot conceivably be answered with any certainty. Hochhuth himself, in any case, is convinced that such an intervention would have been effective.

The accusation against the Pope has shocked many Christian priests and laymen. Their consternation has also been shared by quite a few Jews who vehemently disagree with the thesis of the play. The well-known Viennese publisher and critic, Professor Torberg, for instance, says that the play was motivated not so much by compassion for the Jews but by antagonistic feelings against the Pope. Of still greater weight is an article written by Pinchas E. Lapide, of Jerusalem, a former officer of the Jewish Brigade which fought in Italy, and published in the German newspaper "Die Zeit." It reads: "... The humanitarian efforts of Pope Pius XII to ease the lot of the Jews lasted throughout the war. ... During the last phases of the 'Final Solution' hundreds of Jewish refugees streamed into Vatican City. Thousands sought refuge in the churches, the convents and monasteries outside the walls of the Vatican. ... The Pope himself sent a letter to the Bishops instructing them to ease the regulations governing entry into sacred places, so as to make it possible for the Jews to find shelter there. ..."

Hochhuth's language is very similar to that of Bertolt Brecht and many passages, e.g., the moving monologues of the Jewish victims, vividly remind us of Brecht's poetry. Significantly, not less than 43 of the 247 pages of the book consist of a section called "Historical Review", containing documents, private letters and oral information on which the play has been based. However, this documentation, impressive as it is, does not throw further light on the central problem of the play, namely, the question whether the help of the Pope would really have aided the Jews in their plight. This crucial question remains unanswered.

POPE PAUL DEFENDS PIUS XII

Pope Paul, in a letter just before his election as Pope to *The Tablet*, the Catholic weekly published in Britain, attacks Hochhuth's controversial play, "The Vicar", which condemns Pope Pius's silence during the massacres and which depicts Pope Pius as a coward and a "heartless solitary".

Pope Paul's letter states that Pius, in fact, was a "noble and virile character, capable of taking very firm decision ... that entailed considerable risk". He alleges that an attitude of protest and condemnation would have been not only futile but harmful. Such an attitude would have led to reprisals and devastations, "unleashing on the already tormented world still greater calamities involving innumerable innocent victims".

Old Acquaintances

Berlinale 1963: Your columnist, invited to Berlin for the 13th International Film Festival, introduced the old films by E. A. Dupont, Karl Grune and Dr. Paul Czinner, which were shown to full houses. Audiences liked "Variété", starring Emil Jannings and Lya de Putti; "Die Strasse", with Eugen Kloepper and Lucie Hoeflich, and all the famous Bergner pictures, "Nju", "Ariane" and "Dreaming Lips"; in his introduction your columnist did not fail to mention that the three directors of the films had to leave Germany when the Nazis came to power. At the official opening at "Kongresshalle", Elisabeth Bergner received the biggest ovation, together with coloured star, Sidney Poitier, and Daliah Lavi, the beautiful Israeli actress.—Susan Kohner, the gifted daughter of Hollywood agent Paul Kohner, who was a film producer in Berlin before 1933, attended the premiere of "Freud", in which she plays the part of Freud's wife. The film was scripted and produced by Wolfgang Reinhardt, Max Reinhardt's second son. The Bonn Government honoured the following artists with a "Goldband": Fritz Lang, Asta Nielsen, G. W. Pabst and Josef von Sternberg, who discovered Marlene Dietrich and who came to Berlin expressly for the occasion.—The two German entries in the International Competition, "Verspaetung in Marienborn" and "Mensch und Bestie", were produced by two Jews, Hans Oppenheimer and Artur Brauner. Israel was represented by "Ha' marteif" ("Der Keller"), written by Shimon Israeli with himself as the only actor—an interesting experiment which got a Youth Prize.

News from Everywhere: Wolfgang Heinz has succeeded Wolfgang Langhoff as the director of East Berlin's Deutsches Theater.—Sefton Delmer, former chief reporter of London's *Daily Express*, has joined the German weekly, *Der Spiegel*, as their adviser on foreign affairs.—The B.B.C. successfully televised Dorothea Gotfurt's "Destiny 63".—To celebrate the 175th anniversary of Vienna's Josefstadt this autumn, Director Stoss invited Wanda Rotha and Luise Rainer of London to star in Lillian Hellman's "Little Foxes", to be directed by Heinrich Schnitzler.

Milestones: Wilhelm (William) Dieterle, who started his career as a member of Max Reinhardt's ensemble and became a Hollywood director, celebrated his 70th birthday in Bad Hersfeld, where he is responsible for the annual Theatre Festival. He starred in many unforgettable films, including "Die Heilige und ihr Narr", with Lien Deyers, and "Fraulein Julie", with Asta Nielsen, before going to California, where he directed such films as "Zola", "Pasteur" and "Juarez". A few years ago Dieterle returned to Germany, and now mainly works for the stage and TV.—Old-timer Else Reval also became 70 years of age in Berlin.—Theo Lingens, the comedian, celebrated his 60th birthday.—G. Stapenhorst, the former Ufa producer, celebrated his 80th birthday in Munich; before the war he produced "The Great Barrier", one of the first films starring Lilli Palmer in England. Though non-Jewish, he emigrated during the Nazi régime and spent the war years in Switzerland.—Felix von Eckardt, who started as a journalist, scripted films during the Hitler years, and was the first publisher of *Weser-Kurier*, is 60 years old. He was Dr. Adenauer's P.R.O. and is now the official Berlin representative of the Bonn Federal Government.

Obituary: Sylvia von Harden, a friend of Ferdinand Hardekopf and many other regulars of Berlin's "Café des Westens" and "Romanisches", died near London aged 68. Her famous portrait by Otto Dix is in a Paris museum.—Bodo Uhse has died in East Berlin, where he was editor of *Sinn und Form*; born in Rastatt he survived the Nazi régime in Mexico and returned to East Germany after the war. He was 59 years old.

PEM

Strohbach

Rabbi Dr. Neufeld (Tel Aviv)

KURT BLUMENFELD'S HOME TOWN

Much has been written about Kurt Blumenfeld's personality and influence on the occasion of his recent death, but less is known of his younger days in East Prussia, for this can only be judged by someone who has himself lived in that part of the world.

His father, Amtsgerichtsrat Rudolf Blumenfeld, was the son of a Jewish teacher and preacher in Schweidnitz, Lower Silesia. Of the latter it is said that he swam the River Weichsel, near Thorn, to reach Prussian territory so as to avoid military service in Czarist Poland. Amtsgerichtsrat Blumenfeld was, therefore, only second generation German, since it was actually his father who had come from the east. Nevertheless, he was completely Germanised. The Jewish teacher named his son Rudolf and it was accepted as a matter of course that Rudolf would go to university. He studied law but, unlike most Jewish jurists who both then and later found it more convenient and rewarding to engage in private legal practice, he decided as a Jew to enter the civil service as a judge. He was also a member of a fencing student fraternity as it was not uncommon in those liberal days and even earlier. But when nascent antisemitism began to show its head and this society decided to accept no more Jews, Blumenfeld returned his insignia and resigned. (Jewish societies were only established later.)

Influenced by this uprising antisemitism of the eighties, Blumenfeld gradually became conscious of his Jewishness and his thoughts also reverted to his parental home. In certain respects, appearance, bearing and speech, he reminded me of my great teacher, Professor Hermann Cohen (Marburg), who was also the son of a Jewish teacher (from Coswig in Anhalt) and who presented himself as a conscious Jew to his antisemitic colleague, Heinrich von Treitschke. Admittedly, at that time Zionism was not yet thought of.

Jewish Life in Insterburg

At the time Blumenfeld was Amtsrichter in the small East Prussian town of Oletzko, which was later called Maggrabova and even known as Treuburg after the 1920 plebiscite. Today it forms part of Poland and is once again called Oletzko. Blumenfeld managed to get transferred to the Law Court in the bigger city of Insterburg, where better cultural facilities of all kinds were available. Insterburg was a very young community, since the first Jew to settle there was David Eloesser, from Chodziesen in Posen, in the year 1834. No synagogue was established until 1865. The gradually increasing number of Jewish inhabitants came partly from other eastern provinces of Prussia and partly from the neighbouring territories of Poland and Lithuania. It was remarkable how quickly the second generation of these eastern Jews became assimilated, not to mention the Prussian Jews. Well-established Jewish families, such as the Blumenfelds, laid stress on mixing in Christian circles, whereas the lesser fry kept to themselves. The result even then was a surprisingly high number of mixed marriages and even conversions, including Jews whose parents had still come from Lithuania or Poland. It was a hopeless task for a pronounced Jew, such as the celebrated preacher Rabbi Dr. Max Beerman (later in Heilbronn), to introduce more Judaism into the community.

The foundation of the Lebanon lodge of the B'nai B'rith in Insterburg in 1908, even

before the Lodge in Koenigsberg, was a real Jewish achievement. It brought the upper-class Jews closer together and estranged them from the Freemasons and other non-Jewish social circles. Attendance at a Lodge meeting, whatever activity happened to be going on there at the time, was in itself considered as something Jewish. Things improved, however, when a few young people, including Kurt Blumenfeld, were "infected" by Zionism. Just after the turn of the century a youth group, "Hashachar", was established. Later on they even dared openly to establish a local Zionist group.

When I came to Insterburg shortly after the First World War I found a community stirred up by party strife. C.V. and Zionism opposed each other at the communal elections. One youth organisation, "Blau Weiss", was in existence, but another, "Kameraden", was established as a counter-poise. Under the influence of Kurt Blumenfeld most youngsters later on joined the K.J.V. during their student days. Almost without exception they eventually found their way to Israel, including Kanowitz, the member of the Knesset who died two years ago.

From Assimilation to Zionism

Amtsgerichtsrat Blumenfeld, who was already aged at the time and unlike his son no fighter by nature, professed himself unequivocally as a Zionist, but nevertheless, or perhaps just because of that, was chairman of the community's Board of Representatives. And when the local Keren Hayesod group was established at Kurt Blumenfeld's instigation, he, together with the medical practitioner, Dr. Michael Posner, became one of the signatories. In a certain sense he was a "Baal Teshuva", the father's heart had returned to that of his son. When he prayed on the Yamim Noraim, standing in the first of the side rows, one could observe that this son of a teacher had been familiar with the prayers from his youth and that he prayed with real *kavana* (devotion).

His death was like his life. It took place in the winter of 1921. I gave lessons in Ivrit—even at that time—to a doctor on several evenings in the week. One Tuesday evening he accompanied me after the lesson to the outer door of the house, which at that time was usually kept locked. As he unfastened the door a Jewish youth dashed past but stopped when he saw us and cried: "Do you know what has happened? Geheimrat Blumenfeld died suddenly at the meeting!" I accompanied the young man, who was one of my pupils, to the deceased man's house where I found his close relatives, and there learnt that he had suddenly collapsed at a meeting of the local Zionist group and died with the words "Oh God!" on his lips. The following day Kurt arrived from Berlin.

The funeral at the new cemetery by the Ziegelort turned into an impressive demonstration, as was customary at the time when Germans and Jews lived together. Each sector claimed the deceased as its own, the president of the Amtsgericht who had valued the conscientious Prussian official, as well as the various Jewish representatives who truthfully praised the Jew and Zionist.

His grandson has a double burden of inheritance, that of his great father, Kurt, and that of his grandfather, Rudolf, after whom he was named Rafael.

WHITHER WESTERN EUROPE?

The starting point of Professor Mosse's book* is his acknowledgement of the regression from the rationalism of the eighteenth century to the romanticism characteristic of the nineteenth and twentieth centuries. This is not a new theme of course; but here it is worked out with an unusual wealth of learning and an unusually broad perspective.

This is implicit in the definition of culture that Mosse adopts. He defines it as "a state or habit of mind which becomes an attitude toward life intimately linked to the challenges and dilemmas of contemporary society. . . . This is best examined through the eyes of intellectuals who either creatively formulated important ideas or reflected, in a conscious way, the temper of their age".

Dominant Aspects

With this as his basis, Mosse then passes in review the dominant aspects of Western European culture in the nineteenth and twentieth centuries—romanticism in religion and politics, nationalism, Marxism, Freud and psycho-analysis, existentialism, fascism, national-socialism and their many variants and sub-variants. It would probably be true to say that no intellectual (or pseudo-intellectual) of any note or standing fails to receive a mention. Inevitably, therefore, the book all too easily sometimes degenerates into a collection of generalisations or a calendar of names with a label attached. But for the most part it all remains securely anchored to Mosse's encompassing thesis, and it is this that gives a certain unity to the whole vast spectrum.

Broadly speaking, Mosse's argument is that the dominant cultural characteristic of this period is man's longing for an authority to which he could relate himself and from which he might obtain a happier life and a better future. There was, furthermore, a rejection of present reality, and this led to the contention that the happier future must be sought in some way that transcended the present by means of a sudden break. This, in its turn, involved the need for identification with what was "genuine" or "true" or "rooted"—examples of this would be the quest for the secret workings of history (e.g., Hegel and Marx) or the ideal of race, or of revolution. In the ultimate resort Mosse includes this flight from reality among the effects of alienation—at this time of rapid urbanisation and industrialisation. He writes, "more men were alienated from their society than ever before in human history".

This formula will obviously not do justice to all the intellectual manifestations of the period. But it is certainly a valuable guide and is particularly useful in illuminating the case of Germany where all the totalitarianism implicit in the search for a new world reached its tragic climax.

What of the future? Mosse indulges in no easy optimism. At the same time he rejects any secret or deterministic writing of history. The evil past need not necessarily presage an evil future. The problem, as he sees it, is whether the tempo of social change can be sufficiently accelerated so as to overcome the fissures prevalent in the European nations and thus help to preserve the structure of representative government. Whether or not this hope will be fulfilled, the analysis which has produced it deserves the warmest possible welcome.

✓ LIONEL KOCHAN.

* The Culture of Western Europe, by George L. Mosse. John Murray, London, 1963, pp. 437, Index.

MACHINE SHORTHAND

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Birthday Tributes

ZUM 80. GEBURTSTAG VON KATIA MANN

Am 24. Juli beging Katia Mann, die Witwe Thomas Manns, ihren 80. Geburtstag in Kilchberg am Zürichsee, gemeinsam mit ihrem Zwillingenbruder Klaus Pringsheim, der aus Tokio herbeigereist war, wo er als langjähriger Leiter der Uino-Akademie und als Kapellmeister der europäischen Musik eine Pflegestätte schuf, wie sie im fernen Osten wohl kaum sonst zu finden ist. Ein ungewöhnliches Doppelfest eines ungewöhnlichen Zwillingspaars.

Das Elternhaus der beiden war in Münchens glanzvollen Jahren lebendiger Mittelpunkt des Kunstlebens der heiteren Stadt. Vater Pringsheim, Professor der Mathematik an der Universität, Philanthrop und Kunstmäzen, seit frühen Jahren ein begeisterter Wagner-Verehrer, hatte zum Bau des Bayreuther Festspielhauses eine namhafte Summe beigetragen und wurde zum Dank dafür mit einer persönlichen Begegnung mit dem "Meister" geehrt. Es blieb bei dieser einmaligen Begegnung, da dem kunstsinnigen, reichen Jüngling der Geschmack für eine Wiederholung durch eine antisemitische Bemerkung Wagners, die er bei jener Gelegenheit überhört hatte, gründlich verdorben war. Noch in jungen Jahren heiratete er die bildschöne, witzige, geistprühende und begabte Schauspielerin Hedwig Dohm, eine Tochter des aus der Theologie in die politische Publizistik übergegangenen Begründers der berühmten satirischen Wochenschrift "Kladderadatsch" und der ersten Streiterin für Frauenrecht in Deutschland, Hedwig Dohm.

Katia, das einzige und vom Vater masslos verwöhnte Töchterchen unter vier Brüdern, von zarter, eigenartiger Schönheit, hatte schon bei einer ersten flüchtigen Begegnung in einem Münchner Trambahnwagen den, durch seinen Erstlingsroman "Buddenbrooks" bereits berühmten jungen Thomas Mann so beeindruckt, dass er den Beschluss fasste, dieses Mädchen zu heiraten. Aber der Beschluss war gar nicht so einfach durchzuführen, wie wir jetzt aus den unlängst veröffentlichten Werbetexten Thomas Manns wissen. In seiner Festrede zu ihrem 70. Geburtstag beschwor Thomas Mann noch einmal den Zauber der "Trauten," seiner "Märchenbraut" in die späte Gegenwart herauf. "Wusste die Mädchenblüte von damals was sie tat, als sie in das Werben des jungen Menschen willigte?" Vielleicht — wahrscheinlich — wusste sie es nicht. Aber wie sie hineinwuchs in ihre grosse Aufgabe, "Lebensgefährtin zu sein eines schwierig-schöpferischen Mannes, Mutter von sechs Kindern, die ihrerseits nicht gar so einfach sind," beschrieb Klaus Mann aufs Ergreifendste in seiner Autobiographie "Der Wendepunkt": "... wieviel praktisch-tätige Anteilnahme, wieviel Rat und Trost, wieviel Nachsicht wird von ihr erwartet! Ihre Pflichten sind ohne Zahl; zahllos die Opfer, die sie bringen muss. Pflichten und Opfer scheinen ihr selbstverständlich: 'Dafür bin ich da!' Sie scherzt auch noch, während sie Wunder tut. Sie, die ihr Amt so ernst nimmt, vermeidet die feierlichen Mienen und Gebärden; denn Heiterkeit gehört zu ihrem Amt. Nur für andere da, denkt sie kaum an sich selber: 'Wozu auch? Ich bin nicht so wichtig ...' Kein zweites Mitglied der Familie ist so anspruchslos. Und doch gäbe es diese Familie nicht ohne diese Frau und diese Mutter ...". Und ohne diese Frau gäbe es wahrscheinlich auch nicht das Werk des Gatten. Er selbst hat es oft gesagt, in goethesken Versen hat er es in ihr Exemplar der "Lotte in Weimar" geschrieben: "Es wurde fertig in Deiner Hut. Bleib Du mir auf dieser Erden, So soll alles fertig werden."

Nun habe ich noch gar nichts gesagt von der treuen Zuverlässigkeit ihrer Freundschaft, die jedem, der sie empfangen darf, ein Gefühl der Auszeichnung schenkt, denn sie schenkt ihre Freundschaft nicht leicht und man muss Kritik und Spott — sie kann in beiden sehr scharf sein — hinzunehmen wissen; danach aber ist ihre Güte, ihr freundschaftliches Interesse umso beglückender.

Wir senden Frau Katia Mann unsere dankbaren Glückwünsche.

IDA HERZ.

PROFESSOR ROSENSTOCK-HUESSY 75

Professor Dr. Eugen Rosenstock-Huessy, the well-known historian of law, sociologist and philosopher, celebrated his 75th birthday on July 6 in the U.S.A. From 1923 to 1933, he taught history of law at the University of Breslau and was a recognised authority in his field. In 1934 he held lectures at the University of Harvard and became an ordinary professor for Social Philosophy at the American Dartmouth College in 1935. After the war he occasionally resumed lecturing at German universities. Having now retired, he lives on a farm in Vermont where, besides his scientific studies, he has made horse-breeding his hobby. Professor Rosenstock-Huessy, who was also a friend of Franz Rosenzweig, is the author of a large number of books which are by no means confined to the special field of history of law in which he has become prominent.

KURT SCHWARZ 60

Kurt Schwarz, the Chairman of the "Relief Committee of Jews from Czechoslovakia", London, recently celebrated his 60th birthday.

Before the war, Mr. Schwarz was a well-known financial and political journalist in Czechoslovakia. In 1939, he founded in London the "Czechoslovak Economic Association", which became the mouthpiece of the Czechoslovak refugees in this country on economic questions. The Association was later changed into the British-Czechoslovak Chamber of Commerce and Mr. Schwarz was its Secretary-General for over ten years. Soon after the installation of the Communist régime in Prague, the Chamber was dissolved. Mr. Schwarz is now the Managing Director of a well-known catering firm in London.

For many years Mr. Schwarz has been active in the interests of the Jews from Czechoslovakia, and he also represents his Committee in several organisations. We extend our heartiest congratulations to him.

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Rabbi Dr. M. Eschelbacher

PHARISAISM REASSESSED

In the religious history of Judaism during the two-and-a-half centuries from the beginning of the Maccabean period up to the first century of our era the Pharisees form an important link. They present difficult problems that have continually occupied modern Jewish scholars. Many of the solutions are doubtful and much remains open to controversy. It is not even certain what the name "Pharisee" means. The problems are gaining additional importance because of the eminent position the Pharisees are given in the Gospels, and are striking to the Christian who otherwise does not concern himself with the details of our history. The Gospels and, accordingly, the Church and Christian theologians, are censorious towards the Pharisees and their enmity has become the basis of much hatred against us.

"Self-righteous person, formalist, hypocrite" is the definition of "Pharisee" in the Concise Oxford Dictionary. Therefore it has been, and still is, up to Jewish scholars to contend this with the Christian theologians.

But in our times a Protestant scholar has arisen, thoroughly familiar with all the problems concerned and expressing his views about them on the basis of his own independent researches, whose conclusions are at variance with the accepted opinion.* He is R. Travers Herford, who was born in 1868 and died in 1950. The Unitarians are both free and religious; they are Christians who approach the Christian tenets with independent thought and deny one of the most important of these—the dogma of the Trinity. They regard Jesus as a man only, however sublime, and they do not look upon him as God in the semblance of man. Thus they come close to our Jewish doctrine, and this conviction has saved Travers Herford from bias when faced with the enmity of Church and Christianity against the Pharisees.

A Unitarian's Approach

Unfortunately, there is no space to deal with all the details he discussed in earlier publications, and is discussing in particular in this, his last great book "The Pharisees", first published in 1924. With good reason he blames the theologians for not having looked at the Pharisees in the context of the whole history of Jewish religion, from the beginning to this day. Our Jewish tradition, of course, leads us to such a consideration. Everybody knows the sentence which opens the Ethics of the Fathers, a treatise of the Mishnah that has found its place in our Siddur: "Moses received the Torah on Sinai and handed it down to Joshua, Joshua to the Elders, the Elders to the prophets, and the prophets handed it down to the Men of the Great Synagogue." Yet the chain of the tradition did not end there, some three or four hundred years before the current era; it has continued and Travers Herford identifies rabbinic Judaism with what is called Pharisaism, as "there did not exist any basic difference between them".

The immediate successors in this long line were the Pharisees who, on their part, are the fathers of the teachers of Mishnah and Gemara, of the Gaonim and the later rabbis up to our time. It is in this context and not as an isolated interlude that their epoch has to be regarded and judged. In the eyes of Travers Herford the verdict of the Gospels of the Church and of Christianity in general is biased and unjust. This verdict deals with the Pharisees only as the opponents of Jesus.

In addition, the Church has a special reason for its censure. "Go ye therefore and teach all nations, baptising them in the name of the Father and the Son and of the Holy Ghost" was the call of Jesus to his disciples after the

resurrection. With this appeal the Christian mission started. It was crowned with an unparalleled success. The most remote nations up to the very ends of the earth have become Christians. Only the Jews have not heeded this appeal. This "blindness" was conceived by the Church as a reproach. Thus it happened that the Church attacked the Pharisees who spoke on behalf of Judaism, and thus the reason for the prayer: "Oremus etiam pro perfidis Judæis. . ."

The judgment of Travers Herford is different. He states: "Wie viel auch nur immer an heidnischen Bestandteilen in das christliche Denken und Handeln eindringen mochte, es reichte doch nicht hin, den regulierenden und zurückhaltenden Einfluss der hebräischen Bibel zu verdrängen. Wenn dieser Einfluss gefehlt hätte, wäre es wenigstens denkbar, dass die Kirche sich vollständig mit den Religionen der heidnischen Welt vermischte hätte" (p. 278). He comes to the definite conclusion: "Die christlichen Bemühungen, die Juden zu bekehren oder das Judentum zu zerstören, waren in Wirklichkeit Attentate auf das eigene Leben" (p. 282).

In a splendid analysis of both religions he shows that they are, each of them, different forms of the one truth—Christianity with its stress on belief, Judaism on obedience to the will of God. For him the Halakhah, the Law, is the analogon to the Creed (p. 280). He does not concern himself unduly with the attacks on the moral character of the Pharisees. There may have been unworthy men among them, but on the whole they were good and without blame. This, he finds, is proved by one decisive fact—the never ceasing existence of Judaism. A religion whose representatives were hypocrites and impostors would not have had any future, and he finds moving expression for the continuous existence of Judaism and for the spiritual strength which alone has made this continuity possible: "For the Jews their religion was as true, as real and alive, as it could be. Judaism, rabbinic Judaism, is as deeply rooted in the hearts and souls of its believers, as is Christianity in those of the Christians, and this is the only true standard that can be set" (p. 275).

In his impressive final chapter (p. 271ff.) he tries to appreciate "the importance of Pharisaism as a factor in the religious evolution of mankind". He ends with a messianic outlook on the future. His great book is truly an inspiring tribute to Judaism and to our spiritual fathers, the Pharisees.

HEBREW MUSIC

This publication* is part of an extensive Anthology of Music which runs into 33 volumes. Professor Werner, who comes from Germany, holds the Chair for Liturgical Music at the Hebrew Union College, New York, and is one of the leading scholars in his field. The book bears a Latin dedication to the memory of his father, who was murdered by the Nazis.

The loving interest which the average Jew takes in Jewish music is hardly matched by his knowledge of its historical development. Much research has been carried out during the last 50 years, but its findings have hardly touched the wider Jewish public. Popular conceptions of the subject are usually far off the mark, and there is a tendency to identify "Jewishness" with certain features of East European Jewish music. In his preface,

* Eric Werner: Hebrew Music. Oxford University Press. 21s.

Professor Werner underlines the need for a "rational and scientific interpretation" in a subject which "is still a playground for some dreamers and dilettanti" and from which "pseudo-scientific pipe-dreams" have to be excluded.

Conforming to the general plan of the Anthology, the volume consists of a survey of the history of Hebrew music and its structure, followed by many pages of musical examples. Both parts extend from the oldest Yemenite sources, which date from Hasmonian times, to contemporary Israeli songs, but to the exclusion of all non-Hebrew texts.

The well-established link between certain Yemenite tunes and those of the early Church is demonstrated, proving their common origin in the Palestinian synagogue music at the beginning of the common era.

Whereas the Jews of Yemen were cut off from the rest of Jewry till the nineteenth century and retained their musical traditions without any changes, the other Diaspora communities did not bar foreign influence from their music. The different rites (minhagim) of Sephardim and Ashkenazim are reflected in their different musical traditions. It is noteworthy that Darius Milhaud, the famous French-Jewish composer, has introduced some Sephardic melodies in his works.

The oldest tunes in the liturgy are the cantillations of the Bible. Here again, the Sephardic tradition has little in common with ours, except the principle of following the accents (negivot).

Werner sees the finest musical achievement of medieval German Jewry in the so-called "Missinai" tunes (the name denotes their sanctity), such as Kol Nidre, the Olenu for the High Holy-days, the Mussaph Kaddish, etc. Nobody will want to quarrel with this evaluation, but I cannot help feeling that his over-critical approach to other aspects of Ashkenazic chazanut results in a somewhat unbalanced view which seems rather too dogmatic for a historical study of this kind.

Instrumental Synagogue Music

Although instrumental music was prohibited in the synagogue we find deviations from this rule as early as the twelfth century in Baghdad and again at the Prague "Altneuschul" in the seventeenth century, when an organ was used for certain services. Salomone Rossi's introduction of polyphonic choral music in Northern Italy about 1600 C.E. remained exceptional till the onset of the Reform Movement in the nineteenth century.

The all-importance of music in Chassidism becomes evident when we read that "according to the doctrine of some chasidic theologians music, free from anthropomorphic language, reaches into the highest mysteries of the divine better than any (sung or spoken) word." Would it be wrong to conclude that such background may, to some extent, be linked with the preponderance of musical talent among East European Jews (without committing ourselves as to cause and effect!)?

It is significant that modern Israeli songs show an ever-increasing influence of Oriental elements, especially after the immigration of Jews from the Arab countries into the new State. This may seem in contradiction to the gradual Westernisation of these immigrants, but it means that in the cultural sphere the Israelis, striving after a national style, tend to sever their links with Europe, at least to a certain extent.

In its concise chapters, the book presents a scholarly survey of the main stream of Jewish music. The musical illustrations would have gained in value if the reproduction of the texts or translations had not been limited to the modern Palestinian songs.

H. W. FREYHAN.

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* R. Travers Herford, B.A.: Die Pharisäer. Mit einer Einleitung von Professor Dr. Nahum Glatzer. Autorisierte Uebersetzung aus dem Englischen von Dr. Walter Fischel. Joseph Meizer Verlag. Köln, 1961. 296 S. DM 23.

JEWISH JURISTS IN THE THIRD REICH

A Record of Their Elimination

Landgerichtsrat Dr. Horst Goeppinger (Stuttgart) has published a most detailed study of the systematic elimination of Jewish and "non-Aryan" jurists (university professors, judges and officials, lawyers and authors) under the Nazi régime.* The book, written in co-operation with Dr. J. G. Reissmueller, carries an introduction by the Minister of Justice of the Land Baden-Wuerttemberg, Dr. Wolfgang Haussmann; Dr. Hans Reichmann, General Secretary of U.R.O. and member of the Board of the Council of Jews from Germany and of the AJR Executive, has assisted the author in gathering information. Whilst the monograph may be of only limited interest to the general reader, it will be of great value to all those former refugees who, in one way or another, were connected with the legal profession in Germany. The author has collected an immense amount of material which will also be most important for the historiography of the Jews in Germany.

In its first part the book gives an account of the legislation aiming at the exclusion of Jews from the universities, the courts of law and the profession of lawyers; it also records various events which occurred in connection with this elimination, the reorganisation of virtually all bodies and associations under

which German jurists were grouped together, and the absurd and thorough manner in which even legal literature, periodicals and libraries were "cleansed" of contributions by Jewish and "non-Aryan" authors. By giving a list of the most outstanding works of Jewish jurists, the author at the same time erects a monument to the overwhelming contribution which, for more than a century, Jews in Germany had made to legal science, philosophy and history of the law, etc.

Absurd Consequences

To what length the madness of persecution of thought went is best illustrated by the fact that even the quoting of Jewish authors was prohibited, causing dilemma in the case of those works where only some of the authors were Jewish! By excluding Jewish teachers from the universities and by removing thousands of highly qualified Jewish jurists from the courts and other institutions, Germany inflicted upon herself deep wounds which, as the author most solemnly asserts, still have not healed. Neither does he omit to mention that the acquiescence of all those who were concerned with the dispensation of justice has, for a long time to come, undermined the trust in Germany as a "Rechtsstaat".

In the second part of the book Dr. Goeppinger gives a thorough—but, as he himself admits, by no means exhaustive—survey of the fate which befell the most prominent Jewish and "non-Aryan" jurists who were teaching and practising when the Nazis came to power. Some of them were murdered in cold blood during the years 1933/34, others committed suicide, very many perished in concentration camps and the end of others has remained unknown. The reports on those who emigrated as long as there was still time also often make very sad reading because—due to old age or unfavourable circumstances—some of these once prominent men failed to rebuild a new career and hardly managed to survive. Fortunately, there were, however, also quite a number of former German jurists who succeeded in overcoming the special difficulties inherent in the legal profession as such and who were able to reinsert themselves into university life and legal practice abroad. Some of them have again achieved prominence in their field and are enjoying an international reputation.

E.A.L.

ELECTIONS IN ARGENTINA

Horacio Sueldo, an antisemite and candidate for the Argentine Presidency, who leads the Democratic Party, was defeated in the recent General Election to the Argentine Parliament. Seven Jews were among the 192 representatives elected.

* Horst Goeppinger: *Der Nationalsozialismus und die juedischen Juristen*. Ring Verlag, Villingen, Schwarzwald. 156 pp. DM 9.80.

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OBITUARY

DR. ELIAHU LIVNEH

Dr. Eliahu Livneh died suddenly at the end of June, only 57 years old. Having joined the Zionist movement already as a youth, he played a prominent part in Czechoslovak Jewish life prior to his emigration to Israel in 1939. In 1946 he left the Kibbutz Nirah to take up an appointment as head of the Berlin Emigration Office of the Jewish Agency. Shortly after the foundation of the State of Israel he became Israeli Consul in Munich. He was also engaged in the difficult and delicate negotiations leading to The Hague Treaties with Israel and with the Claims Conference. At the same time he devoted himself to the reconstruction of the Jewish communities in Western Germany. Actually he was the very first Israeli official who was authorised by the new State to take up contacts with the Government in Bonn.

Later on Livneh was for several years representative of the Israeli Government in Prague. He was expected to take over the Israeli Consulate General in Zürich before the end of this year.

ARMIN HELLER

It is learned with regret that Mr. Armin Heller passed away recently. He was associated with the work of the AJR since its inception, first as a founder-member of the local Leeds branch and, after having moved to London, as a member of the AJR Board. He always displayed a great interest in our efforts and, as a kind-hearted man with widespread interests, will be gratefully remembered by all who knew him.

DR. MARTIN ROSENBLUTH

Dr. Martin Rosenbluth, one of the best-known representatives of "German" Zionism, passed away in Tel Aviv at the age of 77. Before 1933 he held responsible positions with the Zionist Federation in Germany and the Jewish National Fund. When the Nazis came to power he went to England where he participated in the work for the emigration and rehabilitation of the German Jews. Later on he proceeded to the United States to resume his activities for the National Fund. After the creation of the State of Israel he became the U.S.A. representative of the Israeli Ministry of Finance; he held this office until he retired in 1961. In his autobiography "Go Forth and Serve", which was reviewed in this journal last year, Martin Rosenbluth vividly describes his youth in the Jewish enclave of Messingwerk (near Eberswalde) and his many interesting experiences as one of the first "civil servants" of the Jewish people. He was a brother of Pinhas Rosen, the former Israeli Minister of Justice.

CHARLES J. PLOTKE

Mr. Charles J. Plotke recently passed away at the age of 76. He was associated with the "Metallgesellschaft" (Frankfurt) from 1905-1938. In this country he worked for several years with the World Jewish Congress. As the son of Justizrat Plotke, a well-known lawyer and Jewish communal worker, Charles Plotke always took a great interest in Jewish affairs. He was a most helpful member of the AJR since its inception. Charles Plotke leaves many friends who will always cherish the memory of this gentle and cultured man.

IN MEMORY OF ARNOLD HAHN

The author, Dr. Arnold Hahn, passed away on June 28, in his 82nd year. Born in Bohemia, he went to Berlin after the First World War, where he became well known in literary circles, and wrote for various periodicals such as *Jugend*, *Simplizissimus*, *Das Tagebuch*.

In 1933 he fled to Prague. His writings during that period included articles for the *Pariser Tageszeitung*, and a pamphlet *Warum starb Stefan Lux*, based on an incident in the Gallery of the League of Nations where a man of this name committed suicide in order to awaken the conscience of the world against Hitler-Haman, the persecutor of the Jews.

When the Nazis invaded Czechoslovakia, Hahn found refuge in this country. Being a scientist by profession, he first taught mathematics at the Dragon School at Oxford, and after the war moved to London. In the middle of the war, Gollancz published Hahn's 49 sonnets, "Das Volk Messiah" in the German original. This work, dedicated to his persecuted people, had been previously published in Prague. It is a unique collection of poems about the "Nation of the Song of Songs and the Psalms". In one of the sonnets he asks:

"Ist Gott die Liebe? Ist er das Mit-Leiden?
Ist dieses Gott? Wie war's da zu vermeiden.

Dass sich die Menschen gegen ihn gewendet?"

Referring to the Crucifixion of Jesus for which the Jews were held responsible, he writes:

"Sein ganzes Volk wird jetzt ans Kreuz befohlen
Verflucht sei, wer um eignes Volk zu 'wecken',
Zum Hetzwild Juda macht zu seinen 'Zwecken'".
J. LESSER.

FAMILY EVENTS

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

Birthdays

Fabian.—Dr. Erich Fabian, formerly a lawyer in Berlin, of 53 Tunbridge Road, Southend-on-Sea, Essex, will celebrate his 80th birthday on August 23rd.

Taterka.—Mrs. Wally Taterka, of Leo Baeck House, The Bishop's Avenue, London, N.2 (formerly Berlin), celebrated her 80th birthday on July 19th.

Golden Wedding

Danneman.—Mr. and Mrs. B. Dannemann (née Anna Moses), of 37 Blenheim Gardens, London, N.W.2 (formerly Oels), will celebrate their Golden Wedding on August 16th.

Deaths

Michaelis.—Mrs. Ida Michaelis, of Otto Hirsch House, 2 Priory Road, Kew Gardens, Surrey, passed away on June 19th. Deeply mourned by her relatives and friends.

Zeitlin.—Mrs. Alice Zeitlin (née Schidrowitz) passed away on June 22nd. Deeply mourned by her husband, Dr. Leon Zeitlin, Osmond House, The Bishop's Avenue, London, N.2, relatives and friends.

CLASSIFIED

Situations Vacant

Women
WANTED, TYPIST WITH KNOWLEDGE OF GERMAN to type thesis, August/October. L. Seifert, German Department, University of Birmingham.
HOUSEKEEPER, residential, wanted for London Old Age Home. Excellent accommodation and remuneration. Box 276.

PART-TIME SECRETARY, 3 hours, 3 times per week, able to type to German dictation; German shorthand, good knowledge of English desirable. State references. Box 285.
GERMAN TYPIST, intelligent, required for about six hours per week. Box 286.

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BOOKKEEPER, up to trial balance, preferably Kalamazoo system, experienced invoice typist, good references, seeks suitable position. Box 277.
FORMER TEXTILE MANUFACTURER seeks position as storekeeper, preferably in the textile or electrical trades. Knowledge of simple bookkeeping. Box 278.

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RELIEF SHORTHAND-TYPIST, Bi-lingual (German/English), experienced, reliable, conscientious, available free-lance. Box 275.
RECEPTIONIST / SECRETARY, good references, seeks part-time position, preferably with a doctor or as a saleslady in a handicraft shop. Box 279.
MIDDLE-AGED WOMAN seeks light work, washing up, etc., preferably mornings.—Box 280.
WOMAN, 41, unattached, seeks residential position, preferably with children. Box 284.

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Personal

REFINED GENTLEMAN in good position, 52, good social background, wishes to meet cultured lady. View friendship or marriage. Box 273.

SLIM, ATTRACTIVE GIRL, 24 years old, first-class education and background, not without means, efficient in business but prefers home life to career. Not interested in sports, but travel, music, art. Seeks partner of similar tastes in secure position. Confidence assured. Photo returned. Box 274.
WIDOWER, 60, Austrian, no ties, self employed, wishes to meet lady in similar circumstances, view marriage. Box 283.

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MISSING PERSONS

Enquiries by AJR

Hermann.—Mr. Egon Hermann, about 40 years old, served with the Czechoslovak Brigade in England. Probably in the asbestos business.
Rosenthal.—Mrs. Rosa Rosenthal (née Dobin), born 9.9.1909 in Stuttgart, last known address 22 Randolph Avenue, London, W.9.

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CULTURAL NEWS

EXHIBITION OF OLD MASTER DRAWINGS

Alfred Brod Gallery

Drawings have at least two practical advantages: being small they fit into modern flats and they can be purchased (at least some of them) for a comparatively moderate price. But in order to appreciate drawings you must be able to delight in small things, in a line, even in a senselessly charming squiggle. The exhibition ranges from the Italian Renaissance (Veronese) to the nineteenth-century Venice (Giacomo Guardi). In between you have Claude Lorraine and the 18th Century French School.

Looking at Hendrik Avercamp's "An Elegant Couple Skating with a Man Lacing up his Skates", which is so lively and racy, one wonders why Impressionism in painting was not invented earlier.

The 18th Century loved to use caricature as a weapon. Here we see a caricature of the Jewish Bolognese Banker, Israel Medan, with his name inscribed in Hebrew letters (1711).

Barent Avercamp's very neatly outlined "Sketch-Sheet with Two Rows of Figures" seems to look forward to a more cubic form of art. It reminds us of Oskar Schlemmer's cone-like shapes in our own century.

The great Francesco Guardi had a problem child, Giacomo, the problem being that it is

sometimes very difficult to distinguish between the drawings of father and son. Is "A Venetian Quay with Figures" really Giacomo's (as catalogued) or is it Francesco's?

The two most beautiful drawings are Lambert Doomer "Two Canals and Their Keeper" and G. D. Tiepolo "Cherubs Playing in the Clouds".

A. ROSENBERG.

EXHIBITION OF WORKS BY
MARTIN BLOCH

A memorial exhibition of paintings and drawings by Martin Bloch was opened in the Ben Uri Art Gallery early in June by Sir Philip Hendy, Director of the National Gallery. Bloch was born in Neisse in 1883 and lived in Berlin until he emigrated in 1934. He spent the last 20 years of his life in this country and became the foremost Jewish expressionist painter, more particularly for landscapes. His work is represented in some of the most important museums of England and abroad.

FRANKFURT "PINKAS" FOR JERUSALEM

The Pinkas (book of records) of the Frankfurt Jewish community for the years 1712-1901 was presented to the Jewish National and University Library in Jerusalem by an anonymous American philanthropist. The

Pinkas was saved from the Nazis and sent to the United States where it was acquired by the donor.

ERASMUS PRIZE 1963 FOR MARTIN BUBER

In the presence of Queen Juliana and Prince Bernhard, Martin Buber received the Erasmus Prize for 1963 (100,000 guilders) at a ceremony in Amsterdam early in July. This prize was created in 1958 by Prince Bernhard to honour personalities or institutions who have made an outstanding contribution to the spiritual and cultural life of Europe. Past recipients were Robert Schuman, Karl Jaspers, Marc Chagall, Oskar Kokoschka and Romano Guardini. Martin Buber has decided to earmark the greater part of the prize for studies on the crisis and future of European Jewry which will be entrusted to the Leo Baeck Institute in Jerusalem and which he will himself supervise.

"FRANZ OPPENHEIMER INSTITUTE"

German Contributions to Hebrew University

To commemorate the economist and sociologist, Professor Franz Oppenheimer, an institute bearing his name will be opened by the Hebrew University (Jerusalem) next March, the centenary of his birth. The Societies of Friends of the Hebrew University in Berlin, Frankfurt and other German cities are raising funds for the erection of the building which is to house the University's Geographical Institute.

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ORGANISATIONAL NEWS

FROM DARKNESS TO LIGHT

Effective help by AJR

AJR members sometimes wonder why, so many years after the end of the war, there is still an urgent need for a Social Service Department. Here are the brief details of one of the most tragic cases which came under the care of the Department in recent years:

Miss X and most members of her family were deported to a concentration camp in Poland. She alone of the group survived and was able to come to London. However, her will to live was broken and she attempted suicide. Having been saved, she was sent from one Home to another, but once she managed to escape supervision, went to a railway station and threw herself in front of a train. Again she survived but both her legs had to be amputated above the knee, and she suffered other grievous injuries to her health.

For the next 13 years she was kept in a closed ward in a mental hospital in this country. In the meantime, U.R.O. had taken up her case and succeeded in obtaining indemnity for her. It was on U.R.O.'s and the mental hospital's suggestion that the A.J.R. began to concern itself with Miss X's case; she was regularly visited, made friends with our social workers and slowly regained new hope and confidence. It took not less than two years to make her overcome the past and to persuade her that, by joining a surviving brother in Israel, she could still build up a new life. Last month she left for Eretz Israel, into the light after 20 years' darkness.

INTERNATIONAL K.C. MEETING IN SWITZERLAND

The fourth International Meeting of the K.C. (Kartell Convent of former Jewish Students in Germany) took place in Interlaken from July 10th-14th. Previous international meetings were held in 1956 and 1959 in Chicago and New York respectively and in London in 1961.

The reunion in Interlaken was attended by about 250 K.C.'ers and members of their families. The oldest participant was the youthful Dr. Max Liebmann, London, 83 years old. K.C.'ers from all over the world were present, from as far as New Zealand, Chile and Brazil. The first evening was an informal gathering when many old friends met after more than 30 years.

The following evening was devoted to discussions and reports of representatives of the various K.C. Groups. Dr. Lothar Nelken, London, spoke on behalf of the K.C. in Great Britain.

The outstanding event was the "Gedenkfeier" at which addresses were given by Dr. Kurt Shalsha, New York, a member of the K.C.; and by Dr. Gertrud Kurz, Bern. Dr. Gertrud Kurz, who is non-Jewish, played a leading part in relief work for refugees both during and after the Second World War. Two social events at the week-end concluded this memorable meeting.

LETTER TO THE EDITOR

AMANDUS ABRAHAM MEMORIAL LIBRARY (SYDNEY)

Sir,—As you reported some time ago, Amandus Abraham, who will be remembered by many of his former associates in the German Jewish Youth Movement, was the victim of an accident in the midst of an active life dedicated to Jewish affairs and various aspects of adult education. Friends of his have started to build up a library in honour of his memory. The library is housed at the Liberal North Shore Temple Emanuel, Sydney, of whose Board of Management Amandus was a member at the time of his death.

It is the purpose of this library to make books available to all, Jews and non-Jews, who are interested in Jewish affairs, i.e., books of an educational, historical, political and religious nature, as well as fiction and juvenile literature, in both the English and German languages.

May we ask interested readers of your paper to contribute any books of this description. Help towards the building up of this library may also be rendered by subscribing to any periodical of Jewish interest on behalf of this library. Needless to say that money donations would be very welcome, too, as they could enable the library to obtain new publications.

The undersigned are acting as agents in this country for the implementation of the scheme. They will be pleased to receive any gifts of the above nature, and will forward them to the library; they will also be glad to answer any enquiries.

Yours, etc.,
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