

AJR

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INFORMATION

ISSUED BY THE
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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STEADY EXPANSION OF WORK

Report on AJR General Meeting

The interest of members in the activities of the AJR was reflected in the good attendance at the Annual General Meeting, held on June 17. In his opening address the Chairman, Mr. A. S. Dresel, stated that the loyalty of our friends had always been a particular encouragement for those in charge of the day-to-day work. He also paid tribute to three Honorary Officers who had passed away during the past year: Mr. Henry Bendhem, a member of the Executive, and the Board members, Dr. Erich Eyck, the well-known lawyer and historian, and Mr. L. K. Sonneborn, one of the founders and most active committee members of Morris Feinmann Home (Manchester).

Reviewing the activities during the past year, Dr. W. Rosenstock, General Secretary, reported that the "Thank-You Britain" Fund had been an outstanding success. So far, more than £80,000 (including tax recoverable from Covenants) had been raised, and the list of contributors included prominent personalities as well as the rank and file of the community of former refugees. There was still an influx of donations. It was intended to conclude the appeal in the autumn and it was hoped that by then many of those who so far had not participated would also send in their contributions, big or small. Whilst the "Thank-You Britain" Fund was a joint effort of all major organisations of former refugees, the AJR had taken the lead in this venture and also put its administrative machinery at the disposal of the Fund. The expenses of the scheme were, therefore, hardly more than 1 per cent of the raised income and consisted mainly of printing and despatch costs.

As an integral part of the Council of Jews from Germany, the AJR had safeguarded the interests of the former refugees in questions of restitution and compensation. Articles published in *AJR Information* had added weight to their requests. *AJR Information* had also proved to be indispensable to the members by its constant information on developments in indemnification matters as well as by its other features and news.

Dealing with the Homes, the speaker stated that, until recently, there had been a particularly great accumulation of urgent applications for admission to the four Old Age Homes. The position had now slightly eased, but the number of applicants still considerably exceeded that of vacancies available.

The Home for more infirm people, Osmond House, was faced with two waiting lists, one of new applicants and one of such residents of the four Old Age Homes who required a degree of care and attention which could only be provided for at Osmond House. To meet the increased demand, at least to a certain extent, the erection of an annexe to Osmond House was under consideration. It would provide accommodation for 14 residents, in addition to the 37 beds in the existing building. However, the implementation of the plan

depended on the availability of funds for building and current expenditure. Subject to financial resources, the erection of a small Home for senile confused people was also under consideration.

Due to the general rise in costs and salaries, the running costs for the Homes had increased during the year. The speaker paid tribute to the devoted services of the staff of the Homes and to the members of the various House Committees. He also referred to the happy co-operation between the AJR and the Central British Fund.

The Communal Centre at Adamson Road would be ready shortly. The announcement that it would be named after Hannah Karminski had been received with spontaneous expressions of appreciation by many who had been associated with her in her Jewish social work in Germany. Some of the rooms in the upper floors were already occupied by residents, and the AJR Club Rooms in the upper ground floor as well as the Hall in the lower ground floor were nearing completion.

The speaker also dealt with the work carried out by the AJR Social Services Department which, amongst others, dealt with questions of accommodation, employment and household help in cases of convalescence. He paid tribute to the invaluable services of Dr. Hans Fleischhacker, whose sudden death became known the morning after the meeting.

The report on the erection of "Self-Supporting Homes" for people who, due to their financial position, were not eligible for admission to the existing Homes, was given by Dr. E. A. Lomnitz, Deputy Secretary of the AJR. A site which might be suitable for the erection of an Old Age Home was under offer and a special Trust had been founded into which prospective residents had paid their share of the purchase price. Negotiations about the purchase of the site were still pending, and the contributors were kept informed on any developments.

Quite a few people had also expressed an interest in a "Self-Supporting Flatlet Home". At an informal meeting held a short while ago, they had elected a preparatory committee. To qualify for help and assistance from the authorities through the newly established Housing Corporation, a Housing Society would be formed as soon as details about the legal requirements became known.

The Financial Report was given by Dr. F. E. Falk, Hon. Treasurer of the AJR. According to the audited Balance-Sheet and Account for 1964, there had been an income from contributions and donations of £8,600 and an expenditure of £13,200. The deficit was covered by an allocation from the Jewish Trust Corporation (through the Central British Fund) out of the proceeds from the heirless and former communal Jewish property in Germany. The expenditure included £9,500 for administrative work, e.g., for the

Homes, the AJR Social Services, *AJR Information* and general administration; furthermore, £1,200 for the AJR Club and £1,450 net costs for printing and despatch of *AJR Information*. The speaker stressed that, considering the amount of work to be coped with, the AJR budget was very modest, but that, in spite of the utmost economy, an increase in expenditure would be unavoidable. It was highly essential to narrow the gap between expenditure and payments received from members. This could be achieved by outright increased subscriptions, by additional voluntary donations, by payments under Deeds of Covenant and, as far as members were in business, by advertisements in *AJR Information*.

In his report on restitution and compensation, Dr. F. Goldschmidt, Chief Legal Adviser to U.R.O., described the main contents of the Final Indemnification Law (details were published in the previous issue of *AJR Information*). He also reminded members that, during the year under review, the ceiling of 1,500 million DM for payments under the Federal Restitution Law (Bundesrueckerstattungsgesetz) had been abandoned. Whilst at the time of The Hague Agreement in 1952, the total costs arising from measures for victims of Nazi persecution had been estimated at DM 6 milliard, they were now estimated by the German authorities at DM 44 milliard.

In spite of several shortcomings the new Federal Indemnification Law was to be welcomed, and special tributes were due to those German parliamentarians who, for many years, had worked in the interests of the victims, especially to Rechtsanwalt Hirsch, Professor Franz Boehm, Bundestagspräsident Gerstenmaier, Professor Carlo Schmidt, Rechtsanwalt Jahn and Dr. A. Arndt.

During the discussion one of the questions raised was that of the taxability of pensions for former civil servants. The position was explained in detail from the platform and most of the speakers agreed that it would not be advisable to take any steps in this matter now. Another point was that of the entirely inadequate indemnification for victims from Austria. In his reply, Dr. Goldschmidt stated that he shared these misgivings and described the various efforts made in the interests of former Austrians.

The meeting was concluded by the election of the Honorary Officers as proposed by the Executive. Accordingly, the new Executive consists of the following members: Mr. A. S. Dresel (Chairman), Mr. W. M. Behr (Vice-Chairman), Dr. F. E. Falk (Hon. Treasurer), Dr. W. Rosenstock (General Secretary), Mr. S. Bischoff (Trustee), Mr. H. Blumenau, Mr. C. F. Flesch, Mr. H. S. Garfield, Mr. E. K. Heyman, Mr. V. E. Hilton (Trustee), Dr. A. R. Horwell (Trustee), Dr. K. Krotos, Mr. H. C. Mayer, Mr. C. T. Marx, Mr. R. Schneider, Mr. F. W. Ury and Mrs. L. Wechsler. The members of the present Board were re-elected and the following new members were co-opted: Mrs. A. Berent, Mr. O. E. Franklyn, Mrs. Lore Meyer, Dr. H. G. Sandheim, Dr. Fanny Spitzer and Dr. Charlotte Wittelschofer.

NACHSCHIEBEN VON ENTSCHAEDIGUNGS-ANSPRUECHEN

Anmeldefrist

Verfolgte, die bisher ueberhaupt keinen Antrag auf Entschaeidigung nach dem Bundesentschaedigungsgesetz gestellt haben, werden auch nach dem jetzt verabschiedeten Schlussgesetz die versaeumte Anmeldung fuer diejenigen Ansprueche, die ihnen schon das bisherige Gesetz gab, nicht nachholen koennen. Dagegen wird ein Verfolgter, der rechtzeitig irgend einen Antrag auf Entschaeidigung fuer eigenen Schaden gestellt hatte, noch andere eigene (nicht ererbte) Ansprueche, die ihm schon nach dem bisherigen Gesetz zustanden, deren Anmeldung er aber versaeumt hatte, bis zum 31. Dezember 1965, also sehr kurzfristig, dem urspruenglichen Antrage nachschieben koennen.

Ebenso kann ein Berechtigter, der rechtzeitig einen ererbten oder einen Hinterbliebenen-Anspruch nach einem bestimmten Verfolgten angemeldet hatte, in diesem Verfahren innerhalb derselben kurzen Frist noch andere ererbte Ansprueche nach demselben Verfolgten nachmelden.

"Andere" Ansprueche duerften auch dann nachgemeldet werden koennen, wenn der urspruengliche rechtzeitig angemeldete Anspruch abgelehnt ist.

Wegen der ausserordentlich kurzen Frist erscheint es geboten, dass die Berechtigten, die versaeumte weitere Antraege noch nachschieben wollen, unverzueglich schriftlich ihren Rechtsberatern Information erteilen und dabei die Ansprueche, die sie nachmelden wollen, kurz darlegen.

Die vorstehende Mitteilung bezieht sich nicht auf diejenigen Ansprueche, die erst das Schlussgesetz neu geschaffen hat. Fuer die neuen Ansprueche und fuer diejenigen schon frueher angemeldeten Ansprueche, die eine Erhoehung der Entschaeidigung bringen, wie z.B. fuer Ausbildungsschaden, wird die Anmeldefrist erst am 30. September 1966 ablaufen.

BEG-SCHLUSSGESETZ

Einspruch des Bundesrats zurueckgenommen

Im Anschluss an den in der vorigen Ausgabe veroefflichten Aufsatz von Dr. W. Breslauer wird mitgeteilt, dass der Bundesrat den Einspruch gegen den Entwurf des BEG-Schlussgesetzes zurueckgenommen hat. Das Gesetz wird nunmehr nach Unterzeichnung durch den Bundespraesidenten in einigen Wochen im Bundesgesetzblatt veroefflicht werden. Wir werden, sobald dies geschehen ist, hiervon Mitteilung machen.

Wie bereits angekuendigt, wird ausserdem demnaechst eine ausfuehrliche Darstellung des Gesetzes als Sonderbeilage zu AJR Information erscheinen. Die Veroeffentlichung ist fuer die naechste Nummer in Aussicht genommen. Mit Ruecksicht auf die erforderliche Vorbereitungszeit wird jedoch die September-Ausgabe voraussichtlich spaeter im Monat als ueblich erscheinen.

Gleichzeitig wird erneut darauf hingewiesen, dass die AJR Einzelauskunfte in Wiedergutmachungsfragen nicht erteilen kann. Dies kann nur durch die Rechtsberater der Anspruchsberechtigten geschehen.

GERMANY TODAY

DESECRATIONS IN BAMBERG

In one of the worst outbreaks of antisemitism in West Germany since 1960, tombstones at the Jewish Cemetery of Bamberg were daubed with inscriptions such as "Jews go to Hell," "Long Live the SS," "Six Million are too Few" and "Siegeheil". On one tombstone a photo of Hitler was fixed with the caption, "The Fuehrer says here lies a Jew pig".

Over 3,000 Bamberg citizens assembled in the pouring rain for a "Rally of Public Atonement" called by the Mayor, Herr Theodore Mathieu. The meeting was held under the slogan, "A City Mourns" and commenced with the peals of the City's church bells.

At its annual meeting on June 27 the Zentralrat der Juden in Deutschland passed a resolution expressing horror at the desecrations of cemeteries and similar acts in Bamberg and several other German cities. "The National Socialist Party", the resolution states, "came to power not so much by the strength of extremists, but by the weak and indifferent attitude of those who should have defended the rights of the state". This experience of the past should serve as a warning.

Our correspondent, E.G.L., writes: "The outrages in Bamberg mark the 129th desecration of Jewish cemeteries since 1946. This figure, covering about 20 years, is almost as high as the total number of desecrations committed during the 10 years 1923 to 1932 in the territory of the Weimar Republic which was about twice as large as that of the present Federal Republic. Desecrations of cemeteries are bound to have their effect beyond the particular places at which they occur. This was the case before 1933 and this also applies now.

During the years before 1933 the culprits were right-wing radicals. In the light of the developments after the war we are bound to ask: At which stage are we now? We cannot dismiss the happenings in Bamberg as isolated local events, and we still vividly remember the happenings after the swastika daubings in Cologne in 1959.

The time has come when the supreme authorities of the Bund and the Lander should realise their foremost duty and fight against the outrages with all possible political, legal, educational and propagandist means. This duty falls upon bodies and institutions such as the Conference of the Ministers of the Interior, the Supreme Law Authorities, the Permanent Conference of the Ministers of Culture, the Federation of Churches, the Association of Teachers, the press and radio. We must not wait until it is again too late.

Perhaps the 1964 Report of the Federal Minister of the Interior about the extreme Right-wing and antisemitic trends was, after all, unduly optimistic. In the present situation an analysis of the symptoms of political tensions and crimes during the last phase of the Weimar Republic could serve a useful purpose."

BUNDESRUECKERSTATTUNGSGESETZ

Novelle und 1. Durchfuehrungs-Verordnung

Im Juliheft 1965 Seite 3 ist eine Bekanntmachung ueber die Verkuendung der Durchfuehrungs-Verordnung erschienen, in der auf die Antragsfrist bis zum 23.5.1966 fuer die Ansprueche nach §§ 29b und 44a BRueG hingewiesen worden ist. Siehe auch die Darstellung der Durchfuehrungs-Verordnung im Juniheft 1965 und die Sonderbeilage zum Septemberheft 1964 unter III 1 und 2.

Ergaenzend wird darauf hingewiesen, dass die Frist fuer Antraege in denjenigen Faellen, die in der Sonderbeilage September 1964 unter II, IV, V 1 und 2, sowie VI 4 und VII 6 behandelt wurden, die Antragsfrist schon am 8.10.1965 ablaeuft.

BELSEN

Memorial Exhibition—Request for Exhibits

The Lower Saxon Ministry of the Interior is preparing a permanent exhibition on the site of the former Belsen Concentration Camp which, each year, is visited by thousands of people. The exhibition will include literature, documents and other items referring to the sufferings of the Jews under the Nazi regime and especially to events in the Belsen camp. It will be of particular importance for the great number of young visitors to the camp who cannot be aware of the historical context from personal experience. With the help of several Jewish organisations and institutes, quite a few items have already become available. However, the promoters are particularly short of mementos which convey a direct impact of the persecution period (e.g., the "Judenstern") and ask for the co-operation of survivors of the catastrophe. The exhibits could also be offered on loan. Readers who are able and willing to lend their assistance should get in touch with: Der Niedersaechsische Minister des Innern, Lavesallee 6 (Postfach), (3) Hannover, W.-Germany (Aktenzeichen I/3—Dokumentation Belsen.)

20th Anniversary Commemoration

Commemorative gatherings to mark the 20th anniversary of the liberation of Bergen-Belsen were held in Israel, and will be held in New York in November.

Delegations from Bergen-Belsen associations the world over and representatives of the Jewish communities in the former British Zone of Germany met at Bergen-Belsen for a memorial service at the mass graves. The commemorations continued with a visit to the Belsen Memorial Forest in Jerusalem, when the Belsen Monument on Mount Zion was unveiled.

The concluding event of this 20th anniversary year will be a liberation banquet to take place at the Waldorf Astoria Hotel, in New York, on November 24.

A memorial volume, "Holocaust and Rebirth", is to be published as a sequel to the commemorations.

SCHOOLBOY SUPPORTS NAZIS

A recent issue of "Globus", a magazine edited by pupils at Offenburg economic high school in south-west Germany, was destroyed by the Freiburg education authorities because it contained antisemitic articles.

It is understood that the articles by Kurt Rohner, a 17-year-old pupil, were originally written as compositions during German lessons. His teacher not only awarded him excellent marks but supported the publication of the compositions in the magazine.

Rohner said he had written in this way because he was convinced that his opinions on the war crimes trials in Germany and on Jews and Israel were shared by many other young people.

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HOME NEWS

PARKES LIBRARY

The Parkes Library, which was transferred from the home of its founder, Dr. James Parkes, to Southampton University, has now been officially opened. Dr. Parkes collected about 7,000 books, papers and periodicals during his researches over the past 35 years into the cause of antisemitism. The Judaica and Hebraica aspect of the library will be strengthened by the addition of the Claude Montefiore collection, also housed at Southampton.

Professor H. C. Baldry, deputy vice-chancellor of the university, who presided at the opening ceremony, announced that the university had decided to finance a research fellowship in association with the Parkes Library. It was hoped to attract to the university a Fellow who would include in his work the issue of a printed catalogue of the library and who would also carry out research into some aspects of the relationship between the Jewish and non-Jewish world.

PRAGUE SCROLLS AT WESTMINSTER SYNAGOGUE

On June 28 a Solemn Assembly took place at the Westminster Synagogue under the auspices of the Czech Memorial Scrolls Committee, to mark the completion of the preliminary classification of the 1564 Sifrei Torah from Prague and the beginning of their distribution among congregations throughout the world. After an introductory address by Sir Seymour Karminski, President of the Westminster Synagogue, the Chief Rabbi, Dr. Israel Brodie, read the prayer in memory of the martyred communities and Rabbi Harold Reinhart, of the Westminster Synagogue, recalled the tragic memories the ceremony was bound to evoke, but also reiterated his belief in the victory of the eternal values of humanity. He stated with regret that the representatives of the Prague Jewish Community had been unable to take part in the memorial meeting. The Assembly then proceeded to the three rooms of the building in which the collection of scrolls were displayed.

E. WINTERBURGH.

SMALL COMMUNITIES

The annual meeting of the Jewish Memorial Council received a report from the Rev. Malcolm Weisman on his work as minister to the small communities. This work is carried out under the council's auspices.

Mr. Weisman spoke of the "amazing misconceptions" he had to clear up which usually arose from gross defects in the Jewish upbringing of those concerned. The great majority of Jews feel that it is impossible to be a practising Jew and still play a full part in secular activities. The past year had been marked by an increase in, and consolidation of, activity in most of the communities he had visited. A number of the congregations would have disintegrated but for the work he had done for them.

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IN PARLIAMENT

Discrimination and Conciliation

When the Parliamentary standing committee considering the Race Relations Bill met, Mr. Peter Thorneycroft, for the Opposition, welcomed the Government's proposal that before action could be taken in the courts it would be necessary to prove that a course of discriminatory conduct had taken place. "We want to have conciliation and try to prevent it happening again", he said.

The view was expressed that the definition of places of public resort in which it would be unlawful to practise discrimination should be widened. There had been many instances over the years of antisemitic practices in places of public resort.

Sir Frank Soskice, the Home Secretary, resisted any attempt to widen the definition as laid down in the Bill. It was essential, he stated, not to leave an area of uncertainty. Persons who maintained premises were entitled to know whether or not they came within the ambit of the Bill.

Cairo Propagandist's Visit

After reference had been made to the visit to Britain of the United Arab Republic Parliamentary delegations, including Mr. Ahmed Said, director of Cairo Radio, Sir Barnett Janner said that the Government should express to this individual that they highly deprecated the violent anti-British and anti-United Nations propaganda, particularly with regard to Israel, emanating day by day from Cairo radio. Mr. Reginald Maudling thought that it seemed incredible that the director of Cairo radio was here as an honoured guest of the Government.

Mr. George Thomson, Minister of State for Foreign Affairs, replied that the best way to find a way out of the situation was to allow people from the United Arab Republic to come here and talk with people here and find out for themselves how strongly public opinion feels about this matter.

Genocide Convention

Mr. George Thomson was pressed in the Commons to comment further on the fact that the Government is carrying out another investigation into the possibility of Britain acceding to the Genocide Convention, which outlaws attempts at race extermination. In reply the Minister said that consideration of the question had not yet been completed. The Government had always accepted the spirit of the Convention. Sir Barnett Janner pressed for a definite answer to be given very shortly.

Nazi Groups

Speaking in a standing committee on the Race Relations Bill during discussion on the membership of the Race Relations Board and the conciliation committees which are to be set up under the Bill, Mr. Reginald Freeson warned that Nazis and fascists might try to join race relations conciliation committees. Sir Frank Soskice, the Home Secretary, replied that the Race Relations Board would be appointed by the Home Secretary and would be quite free from political influence.

YEHUDI MENUHIN, FREEMAN OF
EDINBURGH

Mr. Yehudi Menuhin, who is to be a soloist at this year's Edinburgh Festival, will be made a freeman of the city on August 23, the second day of the festival. Civic leaders from ten Continental capitals will attend the ceremony.

TRAVEL AWARD FOR RABBI

Rabbi Dr. J. Posen, minister of the Nottingham Hebrew Congregation, has been awarded the 1965 Robert Waley Cohen Memorial Travel Scholarship. He will use the award to undertake a study of medieval synagogues in Mediterranean countries.

ANGLO-JUDAICIA

Jews' College

The official consecration of Jews' College recently enlarged students' common room in the names of the late Abraham and Golda Nidditch was performed by Rabbi Dr. Israel Brodie. The importance of the College is being appreciated increasingly by the community today, said Dr. Brodie. Referring to the facilities being provided for the training of teachers, he considered the College was entitled to a large allocation from the Memorial Foundation for Jewish Culture, an international organisation recently set up to provide funds for the promotion of adult education.

Vandalism

Sir Isaac Wolfson, president of the United Synagogue, at a meeting of the council appealed to synagogues to take every possible precaution against vandalism. Recalling the recent arson and bomb attacks on synagogues in this country, Sir Isaac stressed the need to secure and lock up synagogue buildings whenever they were left unattended.

Care for the Aged

Mr. Cecil Kahn, chairman of the Home for Aged Jews' executive committee, told the annual meeting that the ever-growing problem of the care of old people seemed to be overlooked by the community in favour of causes with more apparent emotional appeal. It had been confirmed by official reports, said Mr. Kahn, that the need of homes for old people would increase considerably. What was needed today, for those elderly people able to look after themselves, was primarily flatlets with a resident warden. The Home has an option on a piece of land on which it could build 100 flatlets for old people, but lack of capital is preventing it from taking up the option.

Home in Hemel Hempstead

A £500,000 Old Age Home and Flatlet scheme for elderly Jews in Hemel Hempstead had its official opening by Sir Keith Joseph, M.P., on July 9. The building was erected as a result of a bequest of £700,000 to the Jewish Welfare Board from the late Mr. Maitland R. Joseph, for the establishment of a Jewish Old Age Home in memory of his parents, Rosetta and Morton Joseph. The flatlets accommodate 100 elderly residents capable of looking after themselves. The accommodation is in single and some double rooms. The Old Age Home has accommodation for 32 people in single and double rooms. With assets still remaining of Mr. Joseph's bequest, the Board may consider setting up another project on similar lines.

Leo Baeck College

The new Leo Baeck College was formally opened by Lord Cohen of Walmer, following a consecration service of the West London Synagogue, to which the college is attached. The new building cost over £105,000 and includes classrooms which also serve as lecture rooms for the college, a library, a students' lounge and a youth centre.

Nazi Bookshop Opened

The Association of Jewish Ex-Service Men and Women has expressed concern about the opening at West Norwood of a bookshop selling anti-Jewish propaganda. Viking Books is run by the Greater Britain Movement, the extreme Nazi organisation led by John Tyn-dall, former secretary of Colin Jordan's National Socialist Movement.

Glasgow Community

Rabbi Dr. Israel Brodie expressed thanks to the Glasgow Jewish community for the services it had rendered to all good Jewish causes, both at home and overseas. The occasion was a farewell reception in his honour by the United Synagogue Council of Scotland. Presentations were made to Dr. and Mrs. Brodie.

NEWS FROM ABROAD

UNITED STATES

Joint's Help

In a report of the American Joint Distribution Committee, it was stated that Jews continued to leave North African and European countries in greater numbers last year than in 1963. The "Joint" helped 179,000 to emigrate last year, compared with 148,000 in 1963. It also aided a total of 430,000 Jews last year, 20,500 more than in 1963.

The "Joint" also contributed to institutions for children and old people, schools and cultural and religious institutions. The rest of its aid funds were used to make reconstruction loans. Recipients of aid in Israel totalled 93,000 last year and in Europe 89,000. The number of Jews helped in the Moslem countries dropped to 64,150 last year from 84,000 in 1963.—(J.C.)

Scrolls Mutilated

Torah scrolls were torn and obscenities scrawled in the Rosedale Jewish Centre in the Queens section of New York City. It is not known who the vandals were.

Yale Trustee

Yale University has elected its first non-Protestant trustee. He is Mr. William Horowitz, an industrialist and banker. Although Yale has a long Protestant tradition, it has been a non-denominational institution for a number of years.

ARGENTINA

The Argentine authorities have given a firm indication that they are prepared to act against the neo-Nazi organisation Tacuara, which was outlawed over two years ago but has continued to operate almost unhampered. The Ministry of Education and Justice is ordering district attorneys to prosecute the members and followers of Tacuara. In addition, police headquarters have been ordered to furnish the authorities with the relevant dossiers.

Dr. Arturo Mor Roig, the president of the Parliament, during his address at a dinner given by Daia, the representative body of Argentine Jewry, stated that the Government regretted and was distressed by recent anti-Jewish incidents. It was determined, he declared, to eradicate seeds of hatred sown against any section of the population.

CANADIAN NAZIS

William John Beattie, the 23-year-old self-styled leader of the Canadian Nazi Party, was ordered in Toronto to stand trial on September 1 on a charge of causing a public disturbance. The charge arises from a demonstration against a Nazi rally in the city on May 30. Earlier eight anti-Nazi demonstrators, who have been similarly charged, were ordered to appear for trial in September.

According to a report on neo-Nazism and the distribution of hate literature issued by the central region of the Canadian Jewish Congress, the neo-Nazi group operating in Toronto is very small. The report states that no more than a dozen members have been involved in recent months and the financial resources are also small.

FRANCE

France is now the country with the largest Jewish population in Western Europe. With more than 500,000 Jews, it is fourth only to the U.S.A., the U.S.S.R. and Israel in the world Jewish population table. Hardly a week passes without the establishment of a new Jewish community in response to the need created by the mass influx.

Crif, the Representative Council of French Jewry, protested to the Minister of State for Culture at the presentation in Paris of a passion play which reflects the Christian antisemitism at the time of the Crusades. The performances in the court of Notre Dame Cathedral, which were seen by thousands of schoolchildren accompanied by Roman Catholic priests, were given under the patronage of M. Malraux, Minister of State for Culture. A senior official stated he was convinced that the Minister overlooked the antisemitic aspect of the play when he gave his patronage. He pointed out the protest was late since the final performance was already given after a month-long run.

A statue by Mme Françoise Salmon, commemorating the sufferings of the inmates of the Nazi concentration camps, has been unveiled at the Museum for Modern Art. The statue will be at the centre of the memorial to be erected at the site of the Neuengamme concentration camp, to be dedicated in November.

AUSTRALIA

To commemorate the centenary of the birth of General Sir John Monash, the commander of the Australian forces in France during the First World War, Australia has issued a special postage stamp.

The Hebrew Congregation of Brisbane, the capital of the Australian State of Queensland, has celebrated its centenary. A thanksgiving service and banquet was attended by, among others, the Israeli Ambassador to Australia, the Lord Mayor of Brisbane and the president of the Zionist Federation of Australia. Out of a total of 1,500 Jews who live in the city and the surrounding area, about 250 are members of the congregation.

SOUTH AFRICA

Mr. A. Suzman, chairman of the public relations department of the South African Jewish Board of Deputies, at the 24th Congress in Johannesburg reaffirmed the Board's attitude. He said that the Board is not a political body, that it cannot speak with one political voice and that it is neither its right nor its duty to enter the political arena. This continued to be the response to demands made, specially from abroad, that the Jewish community should take a specific stand on the racial policies of South Africa. Of South African Jewry's ties with Israel, Mr. Suzman observed that these were not ephemeral nor were they dependent on the prevailing foreign policy of any particular Israeli Government.

The Board passed a resolution calling upon the Government to bar persons of known Nazi or antisemitic sympathies from visiting or settling in South Africa.

EASTERN JEWRY

MOSCOW YESHIVA

The Chief Rabbi of Moscow, Rabbi Yehuda Leib Levin, has stated that Moscow's yeshiva, the only Jewish religious seminary in the whole of the Soviet Union, is to be expanded and the number of students increased from the present four to 20. He said there had been "an interruption" in the progress of the Yeshiva during the past few years because of its inability to obtain resident permits for students from outside Moscow. Now a promise had been received from the Soviet authorities that resident permits would be granted for more students, most of whom would come from the Ukraine, Georgia and Uzbekistan. Some would become mohelim, others shochetim or chazanim and some would receive full rabbinical training.

"RED HERRING" PROTESTS

An article in an edition of *Moscow News*, a Soviet English-language weekly, describes American protests over Soviet discrimination against Russian Jews as a "red herring aimed at distracting American Jews from the Negro problem and from their own problems". Aron Vergelis, the writer, was referring to last year's American conference on the situation of Soviet Jewry and this year's protest rally in Madison Square Garden, New York.

He also asked why Mr. Robert Kennedy, the Democratic Senator for New York, promised at the rally to give attention to the situation of Soviet Jews, while he "refused, when he was Attorney-General, to hand over to the Soviet Government Nazi criminals residing in the United States who had murdered hundreds of thousands of Jews".—(J.C.)

ACCUSATIONS CRITICISED

Dr. Nahum Goldmann, the president of the World Zionist Organisation and of the World Jewish Congress, stated in New York that exaggerated and distorted accusations levelled by some Jewish leaders against the Soviet Union had led to "a hardening of the situation there". The Soviet authorities, he said, particularly resented being compared with the Nazis and the use of the word "genocide" by Jewish leaders to describe the situation of Soviet Jewry. Dr. Goldmann told a news conference that unjustified accusations of this kind against Russia could "only delay the solution of the problem of Soviet Jewry and even harm" the Soviet Union's estimated three million Jews.

Replying to the severe criticism directed against him as a result of this statement, Dr. Goldmann said that he opposed any exaggeration of the grievances felt by Soviet Jewry, which were real enough. He discussed his statement with the Israeli Prime Minister, Mr. Levi Eshkol, and explained the importance, in his view, of seeking an improvement in the condition of Soviet Jewry without accusing the Soviet Government of anti-semitism.

RELIGIOUS TOLERANCE

A recent issue of *Nauka i Religia*, the official Soviet atheist monthly, criticised "administrative sanctions against religious believers". The article called on all the authorities to cease imposing administrative sanctions against religious believers and to refrain from persecuting them.

GHETTO TUNNEL

The remains of a tunnel used by the fighters of the Warsaw Ghetto Uprising were discovered by workmen building a road in Warsaw. The tunnel still contained some bodies, believed to be of members of the Jewish defence units in the ghetto.

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Peter Pulzer

THE YEAR OF DECISION

A Publication of the Leo Baeck Institute

"What is sin, the conception of which springs from man's consciousness of freedom? That is the question for theology. What is man's responsibility to society, the conception of which follows from his consciousness of freedom? That is the question for jurisprudence. What is conscience, and the sense of right and wrong behaviour that follow from the consciousness of freedom? That is the question for ethics. How is the past life of nations and of humanity to be regarded—as the product of the free or the unfree activity of man? That is the question for history."

The validity of Tolstoy's questions in "War and Peace" is eternal, only their context changes. No recent event is better qualified to encompass them in a nutshell than the ending of the German-Jewish symbiosis in 1930-33. This complex topic is the subject of the present volume, edited by Professor W. Mosse of the University of East Anglia.*

"Jewish Problem" ?

Was there really a "Jewish problem" in the Germany of the 1920s? Dr. Ezra Ben-nathan, in his outstanding sociological enquiry, concludes that Jews as a group were becoming progressively less distinguishable from the rest of the German population. Not only were their numbers declining—a well-known fact—their occupational structure was, in 1933, closer to that of the country as a whole than in the "golden age" of the Wilhelminian Empire. Contrary to antisemitic beliefs, the economic changes of the post-1918 period harmed Jews much more than they benefited them. The cartelisation of industry and the trend towards concentration in large units favoured promotion within a bureaucratic hierarchy, instead of entrepreneurial individualism. The growth of large-scale commerce impoverished many Jewish as well as Gentile small businessmen: between 1895 and 1933 the proportion of Jews who were "self-employed" declined by one-fifth. Only in a very few sectors, largely those favoured by recent immigrants, did Jewish influence increase.

Was there a long-term antisemitic trend which would have reversed the emancipation of the nineteenth century even without Hitler? Professor George Mosse, of the University of Wisconsin, in his learned study of the attitudes of the German Right, thinks so. The vituperative propaganda of all right-wing parties, often indistinguishable from that of the Nazis, the ideology of "Volkstum", especially widespread among the academic classes, the deliberate exclusion of Jews from virtually all nationalist organisations, lead him to think that some kind of *apartheid* awaited the Jewish community in the event of any overthrow of the Republic (p. 227). Dr. Eva Reichmann, in her discussion of the public debate on the Jewish question, adds emphasis to this thesis by pointing out that the vast majority of anti-Jewish controversialists distinguished between Jews and "Germans" and not—as they might have done forty years earlier—between Jews and

"Christians". It is more difficult to establish precisely how widespread these symptoms were and perhaps Professor Mosse takes them too literally.

As Bennathan points out, one Jew in six entered into a mixed marriage during the 'twenties (p. 96). And it may be that one reason why so many Jews—and non-Jews—were taken unaware by the Nazi terror was that there were grounds for thinking that conservative antisemitism would never go beyond verbal abuse.

What was the role of the Churches? Dealing with Protestantism, Hans Joachim Kraus traces the long-standing antisemitic tradition in the Evangelical Church, dating back to the Stoecker movement of the 1830s. He also points out how vulnerable the largely secularised Protestants were to authoritarian political ideals and to nationalist and even *völkisch* sentiments. Of perhaps greater interest, in view of current controversies, is the position of the Catholic leaders. Karl Thieme, dealing with the Church, and P. B. Wiener, dealing with the middle-of-the-road political parties, stress that officially German Catholicism was opposed to antisemitism. Like the Protestants, however, Catholics were disturbed by the materialist tendencies of the age and were apt to engage in anti-liberal or anti-capitalist clichés which could easily be translated into antisemitism in the reader's mind. Even so, Wiener rightly points out that the Centre Party's readiness to compromise with Hitler had its roots in political calculations far removed from its attitudes to Jews.

"An Atomised Minority"

And finally, what of the Jews themselves? They were, as Robert Weltsch says in his summing-up, and as clearly emerges from Kurt Loewenstein's essay on reactions within the Jewish community, a "truly atomised minority" (p. 559). But why should they be anything else in a liberal society which allowed every man to choose his own loyalties? Loewenstein does not draw any firm conclusions from his summary of the principal Jewish points of view and of the debate between Liberals and Zionists. The position of both parties suffered—as we can now see—from incurable weaknesses. The Liberals of the *Central-Verein* based their fight on the right of all German Jews to participate fully in civic and cultural life at a time when a growing sector of influential German opinion simply refused to accept the principle that Jews belonged to the German nation at all. The Zionists, on the other hand, while stressing the need for Jewish national consciousness and for the legal protection of minority rights, were obviously unwilling to abandon any of the gains which legal emancipation had bestowed. Only after 1933, when events had overtaken the position from which the *Central-Verein* was fighting, did organisational unity, under the leadership of Leo Baeck, become possible.

How much could be done by the methods which the *Central-Verein* recommended emerges from Arnold Paucker's important contribution, "Der jüdische Abwehrkampf". To defend the Jew's rights as a citizen, it was necessary to attack antisemitism; to do this, it was necessary to attack and discredit, in par-

ticular, National Socialism; to do that, it was in turn necessary to support, and work through, the Republican parties, the Republican press and the officials loyal to the Republican constitution. Both the extent and the ingenuity of this work will surprise many readers, and Mr. Paucker's documentation is a genuinely original contribution to historical knowledge.

In the end it was all in vain. As early as 1930 a French Jew, Gaston Heymann, had warned his German co-religionists that they were faced with a new "Dreyfus era". But what was a Dreyfus to do without a Clemenceau, a Jaurès or a Zola? The Jews of Germany had known for the best part of a century that they were destined to stand or fall with the liberal political order. What they failed to appreciate—what indeed nobody could know for certain until it happened—was the imminence of the catastrophe. ("The tension between Jews and non-Jews in Germany contained greater force and more hostility than most Jews thought", Eva Reichmann, p. 530.) For that reason your reviewer agrees with all those contributors who stress that the crisis of 1930-33 was essentially a crisis of German politics, not of the Jewish community. Robert Weltsch claims that "psychologically the struggle for Liberalism had already been lost" (p. 540); Eva Reichmann that "the non-Jewish bourgeoisie had long abandoned the spiritual independence which it had possessed . . . in the nineteenth century" (p. 528); Werner Mosse concludes that the Jewish Question was, in the last years of the Weimar Republic, no more than a by-product of the struggle for power (p. 40).

Fundamental Dilemma

If this is true, then some at least of the emphasis in the volume is misplaced. It is inevitable that a book sponsored by the Leo Baeck Institute should record the pre-occupations of those German Jews active in liberal politics and in defence organisations. However, the claim that the *Central-Verein* had the support of 80-90 per cent of German Jews (p. 412) is unsubstantiated, as is the statement that Jews voted overwhelmingly for the Democratic Party (pp. 10-11). The majority of Jews, like the majority of people anywhere, were probably apathetic and apolitical for most of the time. Thus some of the questions raised in the volume have about them an air of unreality. Should Jewish-owned newspapers have been more energetic in supporting the Republic? Should the Democratic Party have allied itself with the *Jungdeutscher Orden* for the elections of 1930? No knowledge is useless, but to someone of your reviewer's generation the relevance of these particular controversies has been superseded. Political exiles are always tempted to re-fight old battles and to sigh "if only. . ." But, like the rest of mankind, they would be better occupied trying to understand the fundamental causes of their tragedy. Fortunately *Entscheidungsjahr 1932* has plenty that is relevant, and some that is new, to this major problem.

All years are, in one way or another, years of decision. But there can be no doubt that the German-Jewish divorce is, in Werner Mosse's words, absolute (p. viii). There may be, and will continue to be, Jews living in Germany; there is not, and there can never be again, a German-Jewish community. If the years 1930 to 1933 decided nothing else, they decided that.

(Mr. Pulzer is Tutor in Modern History and Politics at Christ Church, University of Oxford, and author of "The Rise of Political Antisemitism in Germany and Austria".)

* *Entscheidungsjahr 1932. Zur Judenfrage in der Endphase der Weimarer Republik. Ein Sammelband herausgegeben von Werner E. Mosse, unter Mitwirkung von Arnold Paucker. J. C. B. Mohr (Paul Siebeck), Tübingen, 1965. £4 7s. 6d. Für Mitglieder der Society of Friends of the Leo Baeck Institute. 3 gns.*

Ignaz Maybaum

THE GREAT FAREWELL SERMON OF LEO BAECK

Leo Baeck's last publication "Dieses Volk! Juedische Existenz" is now available in an English translation.* Baeck wrote his last book in full consciousness of approaching death. This fact alone makes it part of the existentialist literature of our age which is no longer the age in which the "Essence of Judaism" was written. With his step from essence to existence, the octogenarian caught up with the spirit of the post-Auschwitz thinkers who, as existentialists, spoke in the name of Europe. We do not yet know whether they are the last philosophers of a dying Europe or the pioneers of a new Europe.

Emil Fackenheim, one of the most gifted scholars reared by the Hochschule fuer die Wissenschaft des Judentums, once Baeck's illustrious domain, is not quite justified in calling Baeck a theologian of Liberal Judaism. Already in his "Faith of Paul", written in London after Theresienstadt and published in English before it was published in German, Baeck, though certainly remaining the liberal theologian leaving the Middle Ages, had an approach which is no longer liberal, no longer nineteenth century, no longer exclusively bound to thought immanent in culture and civilisation. His breakthrough to the transcendence of prophetic faith is all the more remarkable as he remains, what he always was, the man of historical theology. But the way in which he expounds the historical facts of Jewish history and of world history is not limited by the sterility of historicism. The reason why his last book—like his preceding one about Paul—cannot be classified as belonging to the literature of historicism lies in the personality of the author. Baeck is Baeck, and not the exponent of a school of thought, not even of his own school of thought. Outwardly his method is that of historical analysis. But expounding historical facts, he applies what the Hebrew Bible calls "wisdom" (*chochmah*), and thus the historic canvas comes to life and we are introduced to Baeck's view of the world, of man, and of God.

The Great Preacher

Only one example can be given here. Baeck had written extensively about the Pharisees during his manhood years. What he wrote in this connection belongs to the world of specialised scholarship and is not yet dated. In his last publication, under review here, he returns to this subject. But it is not merely a shortened extract. It is a synopsis. The facts which he once scrutinised as an historical specialist come to life and are expounded in the way in which a preacher gives an exegesis of a text in a sermon. In his last book Baeck is the great preacher, and his reader is offered a guide to Jewish life. The book sums up what the author had said all his life, it collects everything of the material published during a long life and puts it into a nutshell. As a work of edification it should be read in small portions, as is the rule with any collection of sermons. The style, too, has to be appreciated as the style of a preacher who is eager to force his congregation with sermonistic intensity that they may grasp the point in question.

* Leo Baeck: *This People Israel: The Meaning of Jewish Existence*. Translated and with an introductory essay by Albert H. Friedlander. W. H. Allen, London, 1965. 42/-.

Baeck uses formulations which would not be suitable for any other type of writing. As an example we quote the phrase "the piety of culture and the culture of piety", a formulation which baffles the reader at first. Preachers force the congregation, if necessary, by gimmicks, to listen. The quoted phrase may sound to be such a gimmick but it serves the purpose of pointing drastically and therefore clearly to the difference between the Sephardi chapter of Jewish history ("piety of culture") and the Ashkenazi one ("culture of piety").

Anyone willing to read Baeck's last book with the apprehension that it is Baeck who speaks to him will find gems in its pages. In short, he will meet Leo Baeck, he whom we have loved in his wisdom, in his saintliness, in his mannerism, and in his blessed wholeness representing German Jewry in its glory and martyrdom and representing the Jewish people to the world at large as a German rabbi.

The translation is a masterpiece. But why, why does the translator use the Mendelssohnian medievalism "the Eternal One" in Baeck's own text, though not in Biblical quotations? Has he not read what Franz Rosenzweig had to say in his essay: *Der Ewige—Mendelssohn und der Gottesname*? The translation *der Ewige* may have become acceptable to German Jewry in the two hundred years of post-Mendelssohnian pietism. The English term "the Eternal One" expresses rather "the highest idea" of Aristotle than the Hebrew Bible's God of justice and love.

EUROPEAN SYNAGOGUES

An Architectural Appraisal

It is a pleasure and an honour to review the book of Rachel Wischnitzer on the architecture of the European Synagogues,* since its authoress is the doyenne of those art historians who are specifically interested in Jewish art. She has naturally travelled widely and her personal knowledge of the buildings dealt with enhances her survey, which ranges from the Near-Eastern beginning to the contemporary period. The value of the book consists further in the stylistic appraisal of the buildings considered and the conciseness of its historical annotations. The material collected is not only of importance for its own sake, but also serves as a reminder of many significant buildings, which have now been tragically destroyed. The work, popularising the knowledge of the European synagogues, will, it is hoped, reach a large audience.

The range of synagogue architecture is wide. Its development was influenced by Christian and Moslem buildings, and the problem of a specific Jewish contribution is more posed in the book than answered. Indeed, this is in many ways a picture book accompanied by a text, rather than a scholarly text illustrated by reproductions. Nevertheless, the footnotes reveal a wealth of knowledge and wide reading. The book is, therefore, recommended, not only to lovers of Jewish art but also to research workers and students in the field.

HELEN ROSENAU.

* R. Wischnitzer: *The Architecture of the European Synagogues*. Jewish Publication Society of America, Philadelphia, 1964. XXXII and 312 pp. Six dollars.

ANTISEMITIC PAMPHLET

An "open letter" in a pamphlet written by a Father Giorgio da Terni, a Roman Catholic priest, refers to the Jews as "the worst destroyers of humanity . . . from Nobel, the inventor of dynamite, to Einstein, the discoverer of atomic energy. . . . From the first masonic lodges to the Bolshevik revolution we find Jews everywhere; from the first Mayors of Rome to the ferocious and blood-thirsty Marx, Engels, Lenin, Trotsky, Stalin, Khrushchev and Brezhnev". The pamphlet goes on to say that the six million Jews gassed in German concentration camps never existed "except in the distortions of the clever Children of Israel".

The Union of Italian Jewish Communities addressed a letter of protest to the Bishop of Terni, in whose diocese Father da Terni preaches, and from where he also sends articles to the official newspaper of the Italian neo-fascist party, *Movimento Sociale Italiano*.

EXILE LITERATURE

Exhibition in Frankfurt

The Deutsche Bibliothek in Frankfurt/Main exhibited about 300 objects of its collection of exile literature, which altogether comprises about 10,000 items and is probably the largest and most comprehensive collection of its kind. The displays included political anti-Nazi literature, autobiographies and works of art and science written by exiled authors of Central European origin.

NAZI AUTHOR SENTENCED

Werner Nixdorf, a 44-year-old former S.S. officer, received a three-month probationary gaol sentence in Cologne for writing a book glorifying Nazi racial ideologies and Nazi militarism. He was banned from occupying any public post and deprived of voting rights for two years. His publisher, Helmut Cramer, fled from the country in March, taking with him more than 20,000 copies of the book.

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Erich Gottgetreu

DAS GRAB IN KILCHBERG

Zum 10. Todestag von Thomas Mann

Auf dem Bergfriedhof am Westhang des Zuercher Sees sind schon mehrere Ruhestaetten mit beruehmten Namen, unter anderen die von Conrad Ferdinand Meyer und Ludwig Klages, aber, wie uns die biedere Zuercherin versichert, die sich uns als Fuehrerin anbietet, die meisten Fremden kommen hierher, um das Grab Thomas Manns zu besuchen: "Neulich war sogar ein Japaner hier, ein richtiger Japaner —".

In den Grabstein ist nur sein Name eingemeisselt sowie die Zeitangabe 1875-1955, die diese gesegnete Lebensspanne umreisst. Am 12. August jaehrt sich sein Todestag zum zehnten Mal. Sein Nachbar, wenn man den buergerlich-diesseitigen Begriff hier anwenden darf, Herr Gottfried Binder, war ein Jahr nach ihm geboren, zwei nach ihm gestorben. Auf Herrn Binders Grabstein steht auch der Beruf verzeichnet, den er ausgeuebt hatte oder doch jedenfalls die Taetigkeit, die ihn den Kilchbergern so wert machte: er war der "Chronist" ihrer Gemeinde. Nicht mehr Platz als er und keinen groesseren Grabstein beansprucht nun der Chronist der Buddenbrooks und so vieler anderer deutscher Schicksale vom kleinen Herrn Friedemann bis zu Hans Castorp und Adrian Leverkuehn — das nenn' ich mir doch ein schoenes Symbol der Demokratie.

Die brave Zuercher Dame erzaehlt uns, sie kaeme oft auf diesen Kirchhof, denn ihr seliger Vater liegt hier begraben, und sie verhehlt nicht ihre Befriedigung darueber, dass der Ruhm der Staette betraechtlich gestiegen sei, seitdem Thomas Mann hier beigesetzt und sein Grab zum Anziehungspunkt fuer Besucher aus fernen und fernsten Laendern wurde: "Ich sag's Ihnen ja, sogar aus Japan ist neulich einer gekommen". Und dann fuegte sie noch hinzu: "Auch die Frau Dr. Mann kommt manchmal hierher, die Katja, wissen Sie ...".

Die Kirche am Eingang des Friedhofs wollte sie gleichfalls zeigen, aber das ging nun nicht, drin fand gerade eine Trauung statt, an der Wand neben dem Tor lehnten, als ob sie sich ausruhen wollten, die bluetenbesetzten Ehrenbogen, die die Brautjungfern im festlichen Zuge mitgetragen hatten. Ob wir nicht wenigstens nachher in die Kirche wollen, draengte unsere Fuehrerin. Sicher dauert's nicht mehr lange, die Dorfkapelle ist doch schon beim Stimmen der Instrumente.

Wir fragten nach dem Haus, in dem Frau Mann und ihre Tochter Erika wohnen. "Ja, das zeig ich Ihnen nachher", sagte die Zuercher Dame, "aber wenn Sie schon in Kilchberg sind, da muessen Sie erst noch das Conrad Ferdinand Meyer-Zimmer sehen."

Die Beschreibung war korrekt: dem Andenken C. F. Meyers war in dem Haus, in dem der Dichter die letzten Jahre ver-



bracht hat und in dem er starb, nur das — allerdings pietaeetvoll gepflegte — Arbeitszimmer gewidmet; die anderen Raeume galten der Erinnerung an die Geschichte Kilchbergs und waren fuer viele der Bilder und Dokumente bestimmt, denen Herr Binder, Thomas Manns letzter Nachbar, seine Arbeit gewidmet hatte.

Im C. F. Meyer-Haus uebergab uns die beflissene Zuercher Dame der freundlichen, alten Hausbesorgerin zur Fuehrung. Nein, Conrad Ferdinand Meyer hatte sie nicht mehr kennengelernt, "—aber die Tochter, und die war genau wie der Vater". Nur, dass sie eben keine Erzaehlungen und Gedichte schrieb.

An Thomas Mann konnte sie sich genau erinnern, er war ja selbst in Meyers Arbeitszimmer, als man ihm hier zum 80. Geburtstag eine wuerdige Feier veranstaltete. "Nachher haben sich alle ins Gaestebuch eingetragen".

Ich fragte, wer unter den zur Feier geladenen Gaesten war.

"Ja, das weiss ich schon nicht mehr so genau", sagt die treue Hausbesorgerin — das war noch im vorigen Gaestebuch — und es klang so wehmuetig-fern wie: Das war doch noch im vorigen Jahrhundert.

Aber dann fiel ihr doch noch einer ein: "Ja, dar war auch noch der Bundespraesident. ..."

Old Acquaintances

End of a Story: Berlin's once world-famous variety theatre, Scala, destroyed by bombs in 1943, is not to be rebuilt. A West German finance group is to erect offices on the site at Martin Lutherstrasse 14-18. All projects to revive variety in Berlin after the war came to nothing; the time for this kind of entertainment is over, except in a few places.

Austria: Walter Slezak, back from the States, scored a tremendous success at Vienna's Volksoper with his portrayal of Zsupan, the famous Girardi part in "Zigeunerbaron". —Adrienne Gessner and Alma Seidler will star in "Arsenic and Old Lace" at Akademie-Theater. —Robert Jungk participated in the eighth European discussion at Vienna's Town Hall. —Piscator is to direct his adaptation of "Krieg und Frieden" at the Burg. —Dr. Rudolf Kalmar, former editor of *Neues Oesterreich*, received the City of Vienna's Silver "Feder". —Paul Hoerbiger acted in "Wiener Blut" at the Raimund-Theater.

Home News: Trude Kolmann, of Munich's Kleine Freiheit, came to London to acquire the production rights of "Blithe Spirit", based on the Noel Coward play. —Marlene Dietrich is this month appearing at Brighton and at the Golders Green Hippodrome. —Brecht's "The Resistible Rise of Arturo Ui" will open the London visit of the Berliner Ensemble at the Old Vic on August 9.

Still Going Strong: Pola Negri's autobiography will be published by Doubleday (New York) under the title of "Memoirs of a Film Star". —Lilian Harvey was awarded the Golden "Filmband" at this year's Berlin Film Festival. —Lotte Lenya came from New York to Recklinghausen to take the title role in Brecht's "Mother Courage", directed by Harry Buckwitz. —Gustav Froehlich will shortly play in Molnar's "Eins, zwei, drei" in Frankfurt. —The East German composer, Paul Dessau, who wrote the music for several of Brecht's plays, has been elected one of the 15 new members of the West German Academy of Arts. He is also a member of the East Berlin Academy.

Obituary: Midia Kraus, 72-year-old widow of Professor Oskar Kraus of the German University in Prague, died in London. She was well known to many former refugees through her untiring activities as Hon. Secretary of "Club 1943". —Two once famous singers have died: 69-year-old baritone Herbert Janssen, a member of the "Met", who left Germany in 1933, died in New York; 86-year-old tenor Fritz Soot passed away in Berlin.

Germany: Edward Rothe, formerly with the B.B.C. in London, directed "Kaspar Hauser" for Bavarian TV, with his wife Marlene Riphahn and Peter Capell in the cast. —Hans Sahl's adaptation of Arthur Miller's "Der Milchzug haelt hier nicht mehr" will be produced in Hamburg. —Kurt Hiller, who lived in London during the war, will be honoured by an exhibition in Hamburg on August 17, the occasion of his 80th birthday. —Erich Fried, of London's German B.B.C. section, has written a new adaptation of "Sommernachts-traum" to be shown first in Braunschweig. —Tilla Durieux, who in 1913, took the part of Eliza in "Pygmalion", will now be Mrs. Higgins in the performance of "My Fair Lady" at Muenster. —William Dieterle directed "Nathan" in Bad Hersfeld. —Siegfried Arno's wife, Kitty Mattern, appeared in Feydeau's "Floh im Ohr" in Berlin. —Annemarie Hase acted in the Berlin production of "Billy Liar".

PEM



Robert Weltsch

TRAUER UM MARTIN BUBER

Die erschütternde Nachricht vom Ableben Martin Bubers erreichte mich—ausgerechnet—in Prag, mit erheblicher Verspätung, denn dort gibt es keine Zeitungen in unserem Sinne. Gerade war ich, nach vielen Jahrzehnten und unter so ganz veränderten Verhältnissen, durch die vertrauten alten Strassen gegangen, an den unzähligen unvergleichlichen Palästen vorbei, und hatte der Zeit gedacht, da wir, als Studenten, auswärtige Gäste durch diese Strassen führten. Vor allem haftet im Gedächtnis der Rundgang mit Martin und Paula Buber im Jahre 1909. Es hat wohl kaum Besucher gegeben, die mit so viel echtem Verständnis und Sachkunde die architektonischen und künstlerischen Herrlichkeiten der Stadt aufnahmen, aber auch die Magik und Mystik des Ortes empfanden. Nur noch wenige von denen, die damals Buber durch die Stadt begleiteten, sind heute noch am Leben. Der aktivste Interpret, der jeden Winkel und jedes Ornament kannte, Alfred Kraus, ist schon in den ersten Wochen des Weltkrieges 1914 gefallen, vor mehr als 50 Jahren. Das war unsere erste Begegnung mit Buber in Prag, damals hielt er dort seine erste Rede über das Judentum.

Ich ging auch durch die Lange Gasse, Dlouhá trida, an dem Haus Nr. 41 vorbei, wo einstmal die "Bude" des Studentenvereins Bar Kochba war, heute erscheint es mir verfallen, und von der Bude meldet keine Spur. Dort hat uns Buber im Jahre 1911 seinen "Daniel" vorgelesen, "Gespräche über Verwirklichung", ein Buch, das mit seiner Gegenüberstellung von "Orientierung" und "Realisierung" für unsere damalige Weltanschauung beinahe noch von nachhaltiger Wirkung wurde als Bubers jüdische Schriften. Buber war damals 33 Jahre alt, uns Jüngeren erschien er als Mann vorgeschrittenen Alters, ein Mann von unausweichlicher Autorität.

Genau zwei Monate vor diesem Rundgang durch Prag *à la recherche du temps perdu* war ich an jene Stunden von 1911 erinnert worden, da mich in London ein englischer Kulturphilosoph besuchte, um über Buber zu sprechen. Der Mann ist vor allem Theaterfachmann und hat im BBC einen (auch im "Listener" gedruckten) Vortrag über das "Gespräch nach dem Theater" aus dem "Daniel" gehalten. Er fand darin die entscheidenden Ideen zur Metaphysik des Theaters, viel tiefer als die modernen Theorien von Bertold Brecht und anderen, die für die englische Bühnenwelt so massgebend geworden sind. Dieser Mann kann weder deutsch noch hebräisch, aber er entdeckte eine Uebersetzung eines Teiles von "Daniel" in einer amerikanischen Ausgabe. Obwohl er natürlich nur einen Teil von Bubers Werken kennt und dem mitteleuropäischen Hintergrund von Bubers Laufbahn und Lebenswerk ziemlich ahnungslos (wenn auch lernbereit) gegenübersteht, erklärt er schlechtweg, dass für ihn Buber der grösste lebende (damals noch lebende!) Mann unserer Zeit ist. Er ist damit beschäftigt, ein Buch über Buber zu schreiben, um ihn der englisch sprechenden Welt nahezubringen. Dieser Fall zeigt, dass die Botschaft Bubers—ganz abgesehen vom jüdischen—jetzt eine grosse neue Welt von Hörern erreicht. Was 1911 in der Langen Gasse in Prag mit Bubers Vorlesung des "Daniel" begonnen hatte, wird mehr als fünfzig Jahre später wegweisend für Menschen ganz anderer geistiger Herkunft.

Es war ganz natürlich, in Prag an Buber zu denken; wir wussten, dass er von schweren physischen Leiden heimgesucht ist, und wir ahnten, dass das Leben des 87-Jährigen in Gefahr ist. Dann kam, verspätet, die Nachricht von seinem Tode. Es ist unmöglich, in diesem Moment auszusagen, was damit für unsere Generation dahingegangen ist. Ueber Bubers Gedankenwelt, über seine vielfache Wirksamkeit im jüdischen Bezirk, über seinen Anteil an der Gestaltung des modernen mitteleuropäischen Judentums und nicht zuletzt über seine Menschlichkeit und persönliche Wirkung im Gespräch und in der Offenheit für alle Rat und Hilfe Suchenden ist viel geschrieben worden und wird noch viel geschrieben werden. Seine komplexe, nach vielen Richtungen ausstrahlende, nach den üblichen akademischen Kategorien nicht zu klassifizierende geistige Position sollte zu seinem 80. Geburtstag in einem englischen Sammelwerk in der Serie "Living Philosophers" in Amerika in zwanzig Beiträgen verschiedener Autoren, mit einem auf kontroverse Punkte einzelner Beiträge eingehenden Schlusswort Bubers dargestellt und beleuchtet werden. Aus mir unbekannten Gründen ist dieses Buch sieben Jahre nach dem geplanten Erscheinungsdatum noch nicht erschienen, und inzwischen ist Buber leider nicht mehr unter die "Living Philosophers" zu zählen. Es wurde jedoch eine deutsche Uebersetzung des Werkes vor einigen Jahren im Verlag Kohlhammer herausgegeben, sodass es zur Verfügung steht als eine Art Buber-Encyclopädie, umso willkommener als vermutlich einige der Beiträge, vor allem Bubers eigene, ursprünglich in deutscher Sprache geschrieben waren. Auch die von Buber selbst noch besorgte Gesamtausgabe seiner "Werke" (er selbst fand das Wort Werke anstössig) bei Kösel-Lambert Schneider, und der Jüdischen Schriften bei Melzer, gab Gelegenheit zum Rückblick und zur Wertung von Bubers einzigartiger Stellung in der Geschichte des modernen Denkens und in der Geschichte des modernen Judentums.

Es scheint, dass er selbst in den letzten Jahren dazu neigte, die Bilanz seines Lebens zu ziehen und Rechenschaft vor sich selbst abzulegen. Das heisst aber nicht, dass er einen Schlussstrich zog. Bis zum letzten Tage stand er mitten im Leben, nahm teil an allem, selbst dem geringsten Geschehen, wie es ja überhaupt seine Art war, die kleinen Dinge ebenso ernst zu nehmen wie die grossen—oft zum Erstaunen seiner Gesprächspartner. Seine Schriften werden studiert werden, sie werden so manchem Erleuchtung bringen. Seine so ganz auf das Unmittelbare, auf den Anruf der Stunde und die Forderung der existentiellen Situation eingestellte "Philosophie" liess sich nicht in ein System pressen. Für die weitere Welt der Geistigen, nun auch besonders in England und Amerika, ist Buber der Kunder der dialogischen Philosophie, der Mann des "Ich und Du", und seine Botschaft wird Früchte tragen. Seine ausserordentliche Figur wird auch für die Nachwelt eine Herausforderung und ein Stoff der Auseinandersetzung sein.

Aber in diesem Moment ist das alles gar nicht zu erfassen. Dass Buber nicht mehr unter uns ist, dass sein Haus nicht mehr offen ist, dass wir ihn nicht mehr sehen und nicht mehr seinem gütig-warmen, oft auch von leichter Ironie oder Humor umspielten mensch-

lichen Blick begegnen können das ist der Schmerz, der uns jetzt in Bann hält. Manchmal schien es als ob Buber so etwas wäre wie das Haupt einer Schule, oder das moderne Äquivalent eines chassidischen Rabbi, der eine Gemeinde um sich sammelt. Er war nichts dergleichen, aber er war für eine ganze Generation jüdischer Menschen ein wirklicher Lehrer, in Dingen des Menschentums und Judentums zugleich. Seit jener Prager ersten Rede von 1909 hat Buber den jungen Menschen von damals, die zwar vage "Zionisten" und von dem schon damals aktiven völkischen Antisemitismus verletzt waren, aber in ihrer grossen Mehrheit mit "Judentum" (in seiner offiziellen Erscheinungsform) nichts anzufangen wussten, einen neuen Weg gewiesen, er hat nicht nur die Beschränktheit der in ihrer Degeneration hilflosen und nichtsagenden jüdischen empirischen Lebensform durchbrochen; er hat das "unterirdische" Judentum rehabilitiert und den Unwissenden neue Aspekte gezeigt, und er hat die Parole der "Erneuerung" ausgegeben. Noch im ersten Weltkrieg hat Buber die Jugend aufgerufen und das Wort vom Heiligen Weg geprägt. Die Stunde der "Verwirklichung", nun buchstäblich angewandt auf das Judentum und die neue Gemeinschaft, schien gekommen. Die Zeitschrift "Der Jude" war ein Ereignis. Dann kam die Prager Konferenz des Hapoel Hazair 1920, wieder in Prag war Buber eine zentrale Figur in der ersten Begegnung palästinensischer Arbeiterphilosophen und mitteleuropäischer Intellektueller.

Es erscheint wie ein unerlaubtes Wagnis, die weiteren Etappen schlagwortartig aufzuzählen. Bubers Leben und Arbeit nimmt eine neue Wendung, als die Bibel ihn ganz in den Bann zieht. Aber auch neben der ungeheuren Arbeit der Uebersetzung, an der Franz Rosenzweig nur kurze Zeit mitarbeiten konnte, erlahmt niemals Bubers aktives Interesse an den sittlichen und politischen Problemen des jüdischen Volkes und des Zionismus. Sein jüdischer Humanismus bringt ihn unlöslich an die Seite derer, die gegen die Mentalität einer kolonialisatorischen Herrenrasse im Judentum kämpfen und einen Ausgleich mit den Arabern suchen. Das führt ihn in die Reihen des Brith Schalom und später des von Dr. Magnes geführten "Ichud", für den er nach Magnes' Tod der massgebende Sprecher wird. Gedacht werden muss auch seiner Wirksamkeit in den ersten Hitler-Jahren in Deutschland, als er so viel beitrug zur Stärkung der Moral der seelisch erschütterten Judenheit und in der kulturellen Erziehungsarbeit im wahrsten Sinne zum Lehrer und Tröster wurde. Dann kommt die Uebersiedlung nach Jerusalem, die Verbindung mit der Universität, und die überragende Mitwirkung an hebräischen kulturellen Instituten. In Israel hat Buber auch genug Anfeindungen hinzunehmen, aber für die Welt wird er immer mehr der Grosse Alte Weise Mann des jüdischen Volkes, zu dem Menschen vieler Nationen pilgern—Dag Hammarskjöld ist dafür ein Symbol. Und in seinem letzten Jahrzehnt verbindet er sich dem Leo Baeck Institut, wird einer seiner geistigen Führer. Als ihm durch die holländische Erasmus-Stiftung die Aufforderung zuteil wird, eine ihm nahestehende Institution mit der Abfassung einer repräsentativen jüdischen Geschichtsarbeit zu beauftragen, wählt er dafür das Leo Baeck Institut.

Mehr als ein halbes Jahrhundert war Buber der Mittelpunkt eines Kreises, für den das Wort "Jünger" schlecht gewählt wäre, denn Buber wollte keine Jünger, und seine Freunde waren nicht unkritisch ihm gegenüber. Nun ist ein grosses Vacuum entstanden. Der Lehrer und Freund ist von uns gegangen. Wir trauern um ihn, aber wir danken ihm, und besitzen, was er uns gegeben hat.

Menachem Gerson (Kibbutz Hazorea)

MARTIN BUBER'S WERK IM DEUTSCHEN JUDENTUM

Wer Martin Buber persönlich kannte, weiss, dass er weit mehr als ein eminenter Gelehrter auf vielen Gebieten der Wissenschaft war. Sein tiefer Einfluss auf Menschen war in seiner ungewöhnlichen geistigen Persönlichkeit begründet. Seine Persönlichkeit erwuchs anscheinend aus einer tiefen und langen Krise, aus der er als ein gewandelter Mensch hervorging. Der junge Buber war ein Virtuose in seiner Beherrschung des gesprochenen und geschriebenen Wortes; mystische Ekstasen waren die Höhepunkte seines Lebens. Aber er entwickelte sich zum getreuen Diener des Wortes, in seiner Bibelübersetzung. Er wurde zum Meister des Gesprächs—und jedes Gespräch mit ihm erreichte seinen Höhepunkt, wenn sein Gesprächspartner ihn an den zentralen Problemen beteiligte, die ihm zusetzten, auf geistigem, politischem oder persönlichem Gebiet. Als ich ihn 1927 kennenlernte, hatte er es sich bereits zum Gesetz gemacht, auf jeden Brief, den er erhielt, persönlich zu antworten; und wenn er einen jungen Menschen als persönlichen Schüler akzeptierte, so beteiligte er sich an all seinen Freuden und Schmerzen. Diese grosse Fähigkeit zuzuhören, den Dialog zu führen mit dem Einzelnen und mit historischem Geschehen—diese seltene Fähigkeit ist es, die Bubers Person bestimmte und jedes Gespräch mit ihm zu einem Erlebnis machte, in dem Klärung, Vertiefung und Ermutigung sich wundervoll vereinten. Auf diesem seinem Weg von der Mystik zur Realität dialogischen Lebens gab es viele Stationen, auch Rückschläge fehlten nicht. Auf allen seinen Wegen stand ihm seine Frau Paula zur Seite, die Schriftstellerin (Georg Munk), die Christin, die aus Liebe zu ihm die Tür ihres Elternhauses schloss und nie wieder öffnete. Ich war in Heppenheim, als die S.A. 1933 eine Haussuchung in Bubers Haus machte. Ich erinnere mich, wie trotzig und mutig diese "Christin" den Nazi-Rowdies entgegentrat und sie zähmte. Der Dialog mit ihr war fuer Buber in seinem langen Leben Mitte und Ankerpunkt.

Drei verneinte Wege

Vier Einstellungen beherrschten in den zwanziger Jahren das geistige Leben der deutschen Juden. Die am weitesten verbreitete war der bewusste Wille zur Assimilation: neben dem Glanz der deutschen Kultur schien das Judentum nicht der Fortführung wert zu sein. Eine besondere Spielart war die "rote Assimilation" der jüdischen Kommunisten, die das Jude-Sein wegen der Aufgaben der Revolution als unwichtig ansahen. Weiter gab es den politischen Zionismus (in seiner extremsten Form: Jabotinsky's Revisionismus) und die Orthodoxie. In seiner Stellungnahme zu ihnen richtete Buber seine Argumente an den Einzelnen, das Individuum. Der junge deutsche Jude erlebte die Judenfrage nicht als ein politisches oder soziales Phänomen; fuer sein Denken stand nicht die Frage der jüdischen Massen im Mittelpunkt, sondern seine eigene Entscheidung: sollte er Jude bleiben oder nicht? Und es schien ihm damals, dass er darüber nach eigenem Ermessen entscheiden könnte, frei vom Druck objektiver, sozialer Gegebenheiten.

Den jüdischen Kommunisten erwiderte Buber 1918 (lange bevor Trotzky's Tragödie sich entfaltete!), dass der Jude in der Revolution als Redner und Kämpfer mitwirken

könne; aber wo es ans Bauen geht, versagt er zumeist auf fremdem Boden; denn er ehrt und kennt nicht die Besonderheit des Volkes, das die Revolution macht, und so entsteht ein tragischer Konflikt zwischen Doktrin und Volkstum.

Bubers Abgrenzung wurde zum geistigen Angriff, wo er sich mit den Jabotinsky-Schülern und Orthodoxen befasste. Den Revisionisten warf er vor, sie seien die eigentlichen Assimilanten; denn sie passten sich an das herrschende Dogma des Jahrhunderts an, "das heillose Dogma der Souveränität der Nationen". Aber die wahren Führer des Volkes befragten nie die "Eigenart des Volkes" nach der Richtung des Weges, sondern den einen, unteilbaren Geist. Und den Orthodoxen sagte er: "Wir ehren das Gesetz, die von ehrwürdigen Mächten geschmiedete Rüstung des Volkstums; wir grüssen jeden, der, unmittelbar gewiss, dass Gott diesen Panzer, wie er ist, dem Volke mit eigener Hand umgetan habe, von seiner Schwere ungehemmt mit uns ins Blachfeld reitet; doch wir beklagen jene, die ihn ohne diese Gewissheit tragen und denen er die Glieder starr und steif macht, dass sie zum Werk nicht ausziehen können und die ehrwürdige Rüstung wie ein historisches Paradekostüm am Leibe haben; die aber durch die Berufung auf das Vorhandensein des Gesetzes uns hindern wollen, aus des lebendigen Gottes Händen neue Waffen zu empfangen, derer werden wir uns erwehren." Bubers Auseinandersetzung mit den jüdischen Chauvinisten und den Orthodoxen setzte sich bis an sein Lebensende fort. So hatten denn die ehrenwerten Vertreter dieser Parteien in der Jerusalemer Stadtverwaltung "recht", wenn sie es dahin brachten, dass Buber die Zeremonie der Ueberreichung der Ehrenbürgerschaft Jerusalems nicht mehr erleben sollte.

Der Weg des Lernens

Seine eigene Antwort auf die Frage der jüdischen Existenz gab Buber in der Auseinandersetzung mit der Assimilation. Er schlug nicht vor, dass man sich von der deutschen Kultur freimachen solle; sie ist ja von unseren innersten Kräften verarbeitet und uns eingeeignet worden. Aber wir wollen zu Herren, und nicht zu Sklaven dieser Mischung von jüdischer und Umwelt-Kultur werden. Der Einzelne soll das Volk erleben als "eine Gemeinschaft von Menschen, die waren, sind und sein werden, eine Gemeinschaft von Toten, Lebenden und Ungeborenen, die zusammen eine Einheit darstellen; und diese ist eben die Einheit, die er als den Grund seines Ich empfindet. . . . Der Weg des Volkes lehrt ihn sich selbst verstehen und sich selbst wollen". Aber die seelische Neuausrichtung bleibt unwirklich ohne die Schaffung einer neuen jüdischen Heimat; es gibt keine jüdische Renaissance ohne den Aufbau Palaestinas. Dem assimilierten Juden wächst die Verbundenheit mit seinem Volk nicht organisch zu; er muss eine bewusste Anstrengung machen, um sie zu erreichen. Dreifach ist das Element der lebendigen Volksgemeinschaft dem Verbundenen gegenwärtig: vor ihm als das Werk des Volkstums in Schrifttum und Geschichte, um ihn als die gegenwärtige Volksmasse, und "in ihm als das verschwiegene Zeitengedächtnis der tiefsten Schichten seiner Seele, daraus, wenn er es nur zu

erschliessen vermag, ihm wahre Kunde quillt aus den seichten Wellen seiner privaten Erfahrungen".

In diesem Zitat kommen die beiden wesentlichen Elemente von Bubers Anschauung von der Ueberwindung der Assimilation zum Ausdruck. Der Jude, der mit seinem Volk verbunden ist, erreicht eine Tiefe und Harmonie in seinem persönlichen Leben, die dem Verleugner des Jude-Seins versagt bleibt. Und zum andern: für den assimilierten Juden genügt die rein politische Entscheidung zum Zionismus nicht, um den Anschluss an das jüdische Volk wieder zu finden. Er muss den Weg des "Lernens" beschreiten. Wenn er dabei das "unterirdische Judentum" der Propheten, Essaeer und Chassidim unter der Oberflächenschicht des offiziellen, Orthodoxen Judentums entdeckt, wird er zum Verständnis der Bestimmung des Judentums gelangen. "Nicht das gedankliche Erfassen des Geistes, nicht sein bildnerisches Aussprechen ist die dem Judentum vorbehaltene Aufgabe, sondern des Geistes Verwirklichung".

Der Anschluss an das Judentum und die Forderung des Lernens erschlossen dem jungen Juden einen neuen Lebenssinn und setzten seiner Aktivität eine konkrete Aufgabe, noch vor seiner Alijah nach Palaestina. 1932 bat ich Buber für die Berliner "Schule der jüdischen Jugend", die ich damals gemeinsam mit Moritz Spitzer leitete, etwas zur Konkretisierung des "Lernens" zu schreiben. In seinem Beitrag definierte Buber das Lernen als "Aneignung jüdischer Geschichtswerte", die Leidenschaft des Lernens der Söhne müsste nun die Leidenschaft des Ueberlieferns der Väter ersetzen. In diesem Aufsatz befasste sich Buber speziell mit dem Problem des Lernenden, der keine religiöse Erfahrung hat. Er wollte ja das Lernen nicht als ein Monopol der Orthodoxie ansehen.

Die Bibel Uebersetzung

Buber leitete das Lernen mittels seiner beiden zentralen Schöpfungen, die—zusammen mit seiner Lehre vom dialogischen Leben—seine Position in der geistigen Welt des Westens begründeten: seine Erschliessung des Chassidismus für den deutschsprachigen Leser, und seine Uebersetzung der Schrift. Im begrenzten Rahmen dieses Aufsatzes wollen wir wenigstens über die Uebersetzung einige Worte sagen—hat sie doch Buber bis in seine letzten Jahre hinein beschäftigt. Die Grundabsicht Bubers und Rosenzweigs war *Wörtlichkeit*, Wörtlichkeit bis zu den Grenzen der deutschen Sprache; aber nicht über sie hinaus. Als Wilhelm Stapel, der bekannte kulturantisemitische Schriftsteller, die Uebersetzung als undeutsch kritisierte, und ich Buber darauf hinwies, schickte er durch mich eine ausführliche Erwiderung an Stapel, die ganz und gar vom Gesichtspunkt der deutschen Sprache her geschrieben ist (die Abschrift des Briefes ist noch in meinem Besitz; es ist ein wichtiges wissenschaftliches und kulturpolitisches Dokument). Die Uebersetzer wollten dem Leser ein *akustisches* Verständnis der Bibel nahebringen, denn die Bibel ist als *mündliche* Ueberlieferung gemeint.

Was bewog Buber diese ungeheure Arbeit auf sich zu nehmen? Er sah in der Schrift das Zeugnis des jüdischen Glaubens und hoffte, dass die Treue zum Text dem europäischen Leser, Juden und Nichtjuden, die Bibel in einer neuen Weise eröffnen würde. Er wollte mit der Uebersetzung einen entscheidenden Beitrag zum Lernen leisten—aber zugleich auch zur Erneuerung des religiösen Glaubens in Europa. Fraglos ist die Uebersetzung für viele zum Kommentar

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Martin Buber's Werk im Deutschen Judentum

geworden, der ihnen ein neues Verständnis der Bibel erschloss. Es spielte wohl noch ein zusätzliches Motiv hinein. Buber war der Meinung, dass die letzten fünfzig Jahre vor Hitler eine wirkliche kulturelle Symbiose zwischen Juden und Deutschen mit sich gebracht hätten; er empfand wohl die Uebersetzung als einen geschuldeten Beitrag zu dieser Symbiose. Trotz aller späteren schmerzlichen enttäuschenden Erfahrungen hat wohl Buber bis zuletzt seinen Glauben an die Bestimmung der Uebersetzung bewahrt: sie sollte der europäischen Kulturwelt die Botschaft der Schrift mitteilen.

Rückhalt in Jahren der Verfolgung

Bubers Einfluss auf das deutsche Judentum war tiefgreifend, aber bis 1933 nicht weit. Ein kleiner Kreis von Intellektuellen sah ihn als ihren Lehrer an. Und von den jüdischen Jugendbünden fühlten sich nur die "Werkleute" als seine Schüler. Nach Hitlers Aufstieg zur Macht erfolgte ein gründlicher Wandel in Bubers Position. Viele, die sich bisher nicht um ihn gekümmert hatten oder ihn als esoterischen Propheten einer unverständlichen Lehre abgetan hatten, fanden nun in ihm den Wegweiser und Tröster. Der grausame Angriff auf die deutschen Juden überraschte die meisten von ihnen unvorbereitet in geistig-seelischer Hinsicht. Es fehlte ihnen die jüdische Identität, der Anschluss an das jüdische Volk, der ihnen das Geschehen hätte erklären können und sie zugleich standfest gemacht hätte. Bubers Lehre gab ihnen, was sie in der Not suchten, und so wuchs sein Einfluss und seine Aktivität in der jüdischen Öffentlichkeit rasch. 1933 berief ihn Leo Baeck zur Leitung der Mittelstelle fuer jüdische Erwachsenenbildung. Es folgte eine Periode rastloser Tätigkeit fuer Buber, Kurse, Vorträge, Ausarbeitung der Programme für die grosse neue Kulturaufgabe. All das musste in der Atmosphäre von Erschütterung und Angst unternommen werden, die diese Jahre kennzeichnete. Buber bestand diese grosse Prüfung, seine Lehre erweckte viele zu sinnvoller jüdischer Bewusstheit und bereitete sie geistig für die Alijah vor. Buber wurde so zu einem der berufenen, unerschrockenen Sprecher der deutschen Juden.

In beiden hier geschilderten Perioden seiner Wirksamkeit war Buber der *Jugend* besonders nahe und verbunden. Er hatte ja seinem Glauben für sie früh Ausdruck gegeben. "Die Jugend ist die ewige Glückchance der Menschheit; nur schade, dass sie immer wieder vertan wird." Er fand den Weg zum Herzen vieler junger Menschen—dank seiner grossen Fähigkeit, dem Gesprächspartner wirklich zuzuhören. Und er konfrontierte die Jugend mit einem konkreten Bild vom Menschen, das eine grosse erzieherische Kraft hatte. So warnte er die Jugend vor Optimismus und Pessimismus. "Der Ernst der Situation . . . ist viel zu schwer, als dass wir uns optimistische Träume oder pessimistische Stimmungen zulegen dürften. Es kommt darauf an, zu wissen, wie furchtbar schwer es ist—und trotzdem zu glauben, dennoch zu glauben. . . . Eine Unerschrockenheit des Sehens, kein Optimismus und kein Pessimismus." Und er erklärte den jungen Menschen den Hintergrund jener so weit verbreiteten Haltung jüdischer Intellektueller "die Ironie des modernen Juden, die ja nur daraus stammt, dass wir Jahrhunderte lang, wenn wir ins Gesicht geschlagen wurden, nicht zurückschlugen, sondern, der Zahl und der Kraft nach unter-

legen, uns zur Seite wandten und uns mit gespannter Ueberlegenheit als 'die geistigen Menschen' fühlten". Er lehrte die Verwirklichung aller Ideen im Alltag, in der Gemeinschaft, er brachte der Jugend die Ideale des Kibbutzlebens nahe. So wurde seine Lehre fuer viele zu einem *Lebensweg*, den sie in Israel beschreiten.

Verhältnis zum Kibbutz

Nach Buber's Alijah begann eine lange Zeit der Entfremdung zwischen ihm und unserer Gruppe. Die Schwierigkeiten des Kibbutz, der gerade seine Ansiedlung begann, liessen seine Lehre von der Gemeinschaft oft als zu rosig und unwirklich erscheinen. Auch der Marxismus und die Psychoanalyse, denen wir uns im Lande angeschlossen hatten fanden nicht seine Zustimmung (die Psychoanalyse erschien ihm als besonders fragwürdig!). Andererseits hatten wir von Buber erwartet, dass er sich im Lande klar und deutlich der Arbeiterschaft anschliessen würde. Er hatte sich stets als jüdischen Sozialisten angesehen, hatte von der Notwendigkeit gesprochen, dass der Aufbau Palästinas ein sozialistischer sein sollte, und von der "revolutionären Kolonisation". Aber in Wirklichkeit fand er seinen Platz im Lande hauptsächlich in der Jerusalemer Universität.

Doch in den letzten Jahren erneuerte sich unsere Beziehung zu Buber, und das enge Band geistiger und persönlicher Nähe wurde von neuem geknüpft. Buber selbst gab dieser erneuten Nähe eindeutigen Ausdruck. Als er von Freunden in der Schweiz gefragt wurde, wo ein Wald zu seinen Ehren gepflanzt werden sollte, war seine Antwort: im Kibbutz Hasorea. Der Grund für dieses erneute Treffen lag vor allem in der Grösse seiner Person. Professor Scholem sagte an Bubers Grab, dass er ein Lehrer war, der auch rebellierende Schüler akzeptierte. Das bewährte er in unserer Beziehung.—Es gab auch viele erneute geistige Berührungspunkte. Der Marxist, den die Erschütterung des kommunistischen 20. Kongresses betroffen hatte, hörte nun Bubers Kritik am Zentralismus des Marxismus offener zu, und auch Bubers Grundanschauung: dass die menschlichen Beziehungen Grundlage und Masstab jeden sozialen Regimes seien. In der israelischen Politik trafen wir uns mit Buber im Kampf fuer jüdisch-arabische Verständigung und in seiner Abgrenzung vom Kult der Staatlichkeit und ihres Hauptrepräsentanten, Ben Gurion. So erneuerte sich die nahe Beziehung und die Gespräche mit Buber wurden nochmals zur unerschöpflichen Quelle der Klärung, Stellungnahme und Ermutigung.

Doch nun wurde das Gespräch endgültig unterbrochen.

Es ist eine bekannte Tatsache, dass Buber in Israel weit weniger einflussreich war als im westlichen Ausland. Vielleicht war es ein gewisses Unbehagen dieser Tatsache wegen, dass manche offiziellen Repraesentanten bei Bubers Beerdigung veranlasste, ihn als Geistesriesen darzustellen, der in höheren Sphaeren lebte. Doch dies ist nicht die ganze Wahrheit. Buber war auch und vor allem ein kämpferischer Mensch, der fuer seine Ueberzeugung ohne Furcht eintrat. Er verliess keine geistige Position, nur weil sie ihm Isolierung eintrug. Er hat selber seine Situation am treffendsten geschildert: "Heute sind die grossen Charaktere noch 'Volksfeinde', sie, die ihre Gesellschaft lieben, aber eben deshalb nicht bloss darauf aus sind sie zu erhalten, sondern sie zu erhöhen; morgen werden sie die Bauleute einer neuen Einheit der Menschenwelt sein."

ISRAEL AND MARTIN BUBER

The first time Israel paid her respects to Martin Buber was after his death. True, in 1961 he was grudgingly awarded the Bialik Prize by the Tel Aviv Municipality, and ten days before his death Jerusalem's Mayor Ish-Shalom hurried to Buber's home to bestow upon him the Freedom of the City—but this is a story in itself, which does not enhance the glory of Jerusalem. For weeks the City Fathers haggled over the proposal to honour Jerusalem's greatest citizen. Herut, the right-wing faction, spoke against the proposal, for they had not forgotten that Buber had asked for the reprieve of Eichmann; the zealots of Orthodox Agudath Yisrael joined the Herut Councillors in their vote against Buber, for they saw in the philosopher an apostate who had strayed from the way of the dogma. Even the representative of Mizrahi found it necessary to abstain. And when thousands paid their last homage to Buber the municipal councillors of the Herut and Agudath Yisrael did not take part in the funeral of the man who had just been given the Freedom of the City.

While the world hailed Martin Buber as the greatest living Jew he remained an outsider in Israel. From 1937 until 1951 he occupied the Chair for Social Philosophy at the Hebrew University; he had his students and his disciples, but their circle was limited. He may still prove the teacher of coming generations, but his teachings did not leave any impression on Israeli youth in our days. In the struggle for Statehood he could not be their guide because he challenged narrow nationalistic aims, and even during and after the War of Independence he opposed the introduction of militaristic values in the education of Israeli youth.

Buber did not fit into any political party or setting. Time and again he dampened national enthusiasm by taking up unpopular causes, and his consistently advocating friendship with the Arabs, even when their provocations became intolerable, deprived him even further of influence and spiritual leadership. His attitude was forgiven, but his voice was not heeded. He was a member of Brith Shalom and later Ihud, small groups which worked for Arab-Jewish rapprochement—on the periphery of the Yishuv. The wreath placed on the grave by Arab students, however, was interpreted by some friends as a sign that the seed which Martin Buber planted may still take root.

Much Israeli criticism was aroused by Buber's acceptance of the Goethe Prize in 1952, at a time when relations with Germany were still taboo. Explaining his acceptance of the Award given to him by the Hamburg University, Buber said the Prize was expressive of the struggle between "humanity and anti-humanity" in Germany. The forces of humanity should not be weakened or discouraged and not lumped together with their adversaries, the mass murderers. Buber's rising popularity in Germany was looked upon sceptically in Israel—in 1954 when he was the recipient of the Peace Prize of the German Book Trade in Frankfurt, and in 1960 when he received the annual Cultural Award of the City of Munich for "his efforts for better relations between the German and Jewish people."

Only on his death was he given the position in Israel long due to him. The President was the first to pay a condolence call at Buber's home; the Government interrupted a session to hear an eulogy by the Prime Minister; the Knesset rose in his memory, and the Speaker recalled Buber's life and work. His body lay in state at the centre of the Hebrew University campus, and thousands passed by his bier.

HERBERT FREEDEN (Jerusalem).

H. W. Freyhan

SCHOENBERG'S LETTERS

A few years after the English translation of H. H. Stuckenschmidt's book on Schoenberg (reviewed in this journal in November, 1960) comes the English edition of the composer's letters.* From some 3,000 letters, the late Erwin Stein—himself a pupil and friend of Schoenberg—has selected over 250, each of which reveals a significant aspect of Schoenberg's views and personality, so that the whole collection amounts, as intended, to a successful "experiment in presenting Schoenberg as portrayed by himself".

Today, Schoenberg's place in twentieth-century music underlies no doubt. He is the head of the "Second Viennese School" (the First comprising the Viennese classics), and his Method of Twelve-Tone Composition, as developed by him and his foremost pupils, Berg and Webern, has made a decisive impact on Western music, especially in the last two decades; it has recently been adopted even by that other great pioneer of modern music, Igor Stravinsky (who has published, in an English Sunday paper, a deeply respectful review of the Schoenberg letters). Performances of Schoenberg's works have become more and more frequent in this country and abroad; they have long ceased to be controversial events. They may still be lacking in mass appeal, but it is now obvious that there exists a strong movement in the direction which Schoenberg predicted at a time when his followers were limited to his small inner circle.

Few composers have had to travel a stonier road, and Schoenberg was fully aware of the obstacles which his later works placed before the public. The complete overthrow of tonality, the absolute emancipation of the dissonance constituted a break with centuries-old listening habits, a revolution without precedent in the history of Western music. As late as 1947 Schoenberg writes: "I am quite conscious of the fact that a full understanding of my works cannot be expected before some decades. . . . I know that—success or not—it is my historic duty to write what my destiny orders me to write." Or, in a lighter vein: "Once, in the army, I was asked if I was really the composer Arnold Schoenberg. 'Somebody had to be', I said, 'and nobody else wanted to, so I took it on myself.'" Again and again, one comes across that proud sense of mission which caused him not to give up "in the face of the whole world's resistance".

As early as 1910 he claims: "For in ten years every talented composer will be writing this way, regardless of whether he has learnt it directly from me or only from my works." Five years later: "You know that I have scarcely ever taken any account of whether my works were liked or not." In 1924 he tells Paul Bekker: "Today I realise that I cannot be understood, and I am content to make do with respect." Such respect can only come from "someone who believes in himself and respects himself"—this thought recurs frequently and it is applied to Hindemith, who had joined Scherchen in organising a Schoenberg Festival in Frankfurt (Main) in 1924. "By doing this he is making a splendid sign of a proper attitude to his elders, a sign such as can be made only by a man with a genuine and justifiable sense of his own worth."

Opponents get no quarter, nor do those who sit on the fence, and even musicians who wish to perform his music incur his wrath if he

considers their preparations inadequate; he knew only too well how much the response for which, after all, he longed depended on the perfect realisation of his intentions. He abhors the analytical approach to his music ("I do not compose principles but music"); in 1947 he even goes as far as to wish "to be taken for a better sort of Tchaikovsky . . . people should know my tunes and whistle them".

His isolation induced him to adopt an aristocratic aloofness in cultural matters. Writing to Prince Fuerstenberg, who initiated the Donaueschingen Festival of Contemporary Music, he refers to "the fairest, alas bygone, days of art when a prince stood as a protector before an artist, showing the rabble that art, a matter for princes, is beyond the judgment of common people". Thus far he allowed himself to be driven by the lack of response! His later experiences in the U.S.A. were hardly likely to modify such views: in 1945, he tells the journalist, William Schlamm: "I believe in the right of the smallest minority" and "if it is art, it is not for the masses".

Utterances of this kind must be taken as symptoms of his artistic loneliness; they do not imply a misanthropic or reactionary mentality in general. From Los Angeles he writes to Kokoschka: "You complain of lack of culture in this amusement-arcade world. I wonder what you'd say to the world in which I nearly die of disgust. . . . Here is an advertisement by way of example: There's a picture of a man who has run over a child, which is lying dead in front of his car. He clutches his head in despair, but not to say anything like 'My God, what have I done!' For there is a caption saying: 'Sorry, now it is too late to worry—take out your policy at the XX Insurance Company in time.' And these are the people I'm supposed to teach composition to!"

But it is the letters to his pupils which reveal most strikingly the human warmth of the man. He was a great teacher in the fullest sense, a true guide in all matters, who went out of his way to help his pupils in their careers. With his two greatest pupils, Berg and Webern, he entered into a close friendship; his letters to them show him at once affectionate and relaxed, and even given to self-criticism. A war-time letter to Erwin Stein, who had emigrated to England, is in a similar vein; incidentally, it mentions Walter Goehr, another pupil who had gone to this country, and it includes greetings to Stein's daughter, Marion, now the Countess of Harewood.

Schoenberg was deeply rooted in the cultural traditions of his native Austria and of Germany: after 1918 he insisted that the artists of these countries should have restored to them their rightful place on the international scene; he resented the hostile attitude which still prevailed in France. Emigration to the U.S.A. after 1933 took its toll of him: while it hardly eased his situation versus the public, it forced him, in addition, to accept uncongenial work, such as teaching beginners—a depressing change from the Master Classes he had taken in Berlin under the benevolent reign of Leo Kestenberg, then Music Adviser in the Prussian Ministry of Education.

During his stay in Paris, after his dismissal in 1933, Schoenberg formally returned to Judaism. This was no mere reaction to Nazi persecution: as early as 1912 he had planned his oratorio, "Jacob's Ladder" (never com-

pleted), and had approached Dehmel for a libretto; the subject of the work was to be modern man's return to religion, "learning to pray!" He could be critical of Jews and resentful of their lack of response to his music, but any antisemitic attack would evoke the full force of his fighting qualities.

In 1923 his old friend, Kandinsky, invited him to join the "Bauhaus" community in Weimar. But Schoenberg had found out that some of the members were antisemites, and he was also only too conscious of the general antisemitic wave which swept Germany at that time. It appears that Kandinsky himself was not free of prejudice, making the usual exception for men like Schoenberg. In a long letter, which already makes mention of "that man Hitler" (this was before the Munich Putsch), Schoenberg becomes prophetic: "How can a Kandinsky . . . associate himself with politics that aim at bringing about the possibility of excluding me from my natural sphere of action; how can he refrain from combating a view of the world whose aim is St. Bartholomew's nights in the darkness of which no one will be able to read the little placard saying that I'm exempt!" But "Jewry has maintained itself unaided against the whole of mankind for 20 centuries. . . . They can accomplish the task that their God has imposed on them: To survive in exile, uncorrupted and unbroken, until the hour of salvation comes!"

A reconciliation with Kandinsky followed. Ten years later the hour struck. Schoenberg attended a meeting of the Senate of the Berlin Academy and listened to the message from the Nazi Minister of Education that "the Jewish influence at the Academy must be eliminated". Schoenberg declared that he never stayed where his presence was not welcome and left the meeting.

From his non-Jewish friend, Alban Berg, he could expect full understanding. "Today I'm proud to call myself a Jew; but I know the difficulties of really being one" (1932). "As you have doubtless realised, my return to the Jewish religion took place long ago and is indeed demonstrated in some of my published work" (1933).

At his refuge, in Los Angeles, he is busy

Continued on page 12



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* Arnold Schoenberg, Letters. Ed. Erwin Stein, transl. Eithne Wilkins and Ernst Kaiser. Faber and Faber. 63s.

Schoenberg's Letters

Continued from page 11

trying to secure the emigration of Jewish friends from Nazi territory. He warns one of them: "Don't say anything you don't have to say about your experiences of the last few weeks. . . . You know the Nazis take revenge on relatives and friends still in their power. . . . I have kept to this strictly . . . out of consideration for my friends and relatives in Germany."

In his comment on his "Kol Nidre" (composed in 1938) Schoenberg reveals that he changed the original text because it might be misunderstood. Perhaps he felt the significance for his own case when he wrote: "From the very first moment I was convinced . . . that it merely meant that all who had either voluntarily or under pressure made believe to accept the Christian faith (and who were therefore to be excluded from the Jewish community) might, on this Day of Atonement, be reconciled with their God."

After the war Schoenberg was given the freedom of the city of Vienna. His intention to visit Europe was frustrated by ill-health. It should be noted that he felt sympathetic towards Furtwaengler, who, he maintained, could not be accused of Nazism or anti-semitism.

In 1951 Schoenberg was elected Honorary President of the Israel Academy of Music. In his letter of thanks, written a few months

before his death, he declares "that for more than four decades my dearest wish has been to see the establishment of a separate, independent State of Israel. And indeed more than that: to become a citizen of that State and to reside there". That wish could not be fulfilled, but he bids the Academy to aim high and gives it his blessing with these magnificent words: "Those who issue from such an institution must be truly priests of art, approaching art in the same spirit of consecration as the priest approaches God's altar. For just as God chose Israel to be the people whose task it is to maintain the pure, true, Mosaic monotheism despite all persecution, despite all affliction, so, too, it is the task of Israeli musicians to set the world an example of the old kind that can make our souls function again as they must if mankind is to evolve any higher."

SCHOENBERG'S "MOSES AND AARON"

The recent stage production of Schoenberg's "Moses and Aaron" at Covent Garden—the first in this country—has rightly been treated as a major musical event by press and public. Contrary to predictions, all performances were sold out, and an early revival is planned.

In his admirable introductory note, Egon Wellesz, himself a Schoenberg pupil, calls the opera "Schoenberg's magnum opus", even though it has remained unfinished: of the last act, only Schoenberg's libretto exists (printed in the programme, but not staged without music, as Schoenberg had sanctioned shortly before his death, nor with music from the first scene, as in the Berlin production).

The significance of Schoenberg's choice of subject and its treatment can hardly be overrated. His formal return to the Jewish faith, in 1933, had been preceded by years of a spiritual *rapprochement*, and it was during this period that he wrote the opera which, as no other great work of music, centres round the tenets of Judaism. The conflict between pure, uncompromising monotheism, with its unadulterated vision of God, and paganism, including its sublimations, is represented in the conflict between Moses and Aaron and its repercussions upon the people of Israel. In Schoenberg's libretto, the mere historical aspect remains subordinate; the essence of the conflict is approached from present-day, or rather, from timeless conceptions.

To write an opera on such lines would hardly have been possible outside the German music-drama tradition, to which must be added the impact of works like Bach's Passions. Rooted in these traditions, Schoenberg created an apotheosis of Judaism; the fact that he did this in the years immediately preceding 1933 must tempt the historian to recognise this masterpiece as one of the final great achievements of the German-Jewish symbiosis, without, of course, limiting its importance to this aspect.

H.W.F.

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HEDWIG LACHMANN

Centenary of Her Birth

"Wie aus dem Schilf die Wasserfee
tauchtest du winkend aus der Schar
der andern um uns zu mir her
mit deinem langen schwarzen Haar
und deinem fernen Augenpaar".

These verses by Richard Dehmel, the great German lyrical poet, were addressed to Hedwig Lachmann, who was an intimate friend of his wife, Paula (a sister of Franz Oppenheimer). Hedwig Lachmann, born a Jewess in Stolp (Pomerania) on August 29, 1865, was herself a talented poetess. Dehmel fell so madly in love with her that he toyed with the idea of a *ménage à trois*, but Hedwig was not the type to agree to such an arrangement. Though she was certainly moved by the vigour of Dehmel's affection, which is also expressed in verses of his cycle, "Aber die Liebe," she remained loyal to her friend Paula.

Lieber kein Glück, nur lauter sein
Nur keinen Schritt abseits vom Recht
Nur keine Schuld, lieber kein Glück!
O Gott, ich stürbe, würd ich schlecht!

Later Hedwig Lachmann married Gustav Landauer, who was five years her junior. Their marriage was not only a happy one but also proved of mutual benefit. Hedwig's gentle nature pacified Landauer's restless mind, while, on the other hand, his strong personality built up her self-confidence. Together with her husband she translated Oscar Wilde's "Picture of Dorian Gray" and Rabindranath Tagore into German, and these translations are unsurpassed in quality. She showed the same masterliness in her German translations of novels by Balzac, Rossetti, Swinburne, Poe and Verlaine.

When she died at an early age at Krumbach (Swabia) on February 21, 1918, Fritz Mauthner, a close friend of the Landauers, wrote an obituary for her in the "Berliner Tageblatt". He paid tribute to her as a woman who was a worthy life companion of Gustav Landauer, who brought the magic of Wilde's "Salome" to the German-speaking world, and who also elevated all her friends by her noble and refined mind.

F. FRIEDLANDER.

AUSCHWITZ TRIAL PLAY

A three-hour play on the Auschwitz trial and extermination camp has been written by 48-year-old German-born Peter Weiss, the author of the "Marat Sade" play, who emigrated from Germany in 1934 and now lives in Sweden.

Production rights of "The Inquiry" will be available free of charge for performances on all German-language stages from October 19. The publishers, Suhrkamp Verlag, of Frankfurt, announced that this unusual step has been taken in view of the political importance of the subject. The proceeds from stage and radio performances will be paid into a foundation for the support of victims of Nazi persecution.

Theatres in Berlin, Munich, Stuttgart, Brunswick, Cologne and Essen will stage the play and it will also be broadcast in the autumn by West German radio stations. October 19 was chosen as the first night of the play because it is the 75th anniversary of the opening of the Berlin "Freie Volksbühne", closed by the Gestapo in the 1930s. The theatre was run by Erwin Piscator, who first staged Rolf Hochhuth's play, "The Representative".—(J.C.)

NEO-NAZIS MERGE

The German Society and the German Freedom Party have formed a new Right-wing party in Northern Germany, known as the "Actions Committee of Independent Germans".—(J.C.)

SIMON BISCHHEIM 80

To pay tribute to Mr. Simon Bischheim on the occasion of his 80th birthday on August 11 is the performance of a most pleasant duty. He is a man who has endeared himself to his colleagues on the AJR Executive as well as to an innumerable number of others who know him from his activities in Jewish life, his work in business or just socially as a trusted and helpful friend and a man with widespread interests. His personality embodies the best qualities of what was once German Jewry.

Mr. Bischheim was born in Frankfurt (Main), yet that city with its flourishing Jewish community has always meant more to him than just his place of birth. Coming from a family which had lived there for many generations, he is deeply rooted in its Jewish and general cultural traditions. It is this loyalty to his origin which has impelled him to do research work on the lives of his ancestors and also to take a leading part in present-day efforts to preserve the knowledge of the history and the achievements of Frankfurt Jewry. At the same time, like so many Jews of Frankfurt, Mr. Bischheim also recognised the opportunities offered abroad and, as a young man, spent several years in Manchester. Yet, unlike others, he returned to Frankfurt, built up a textile business and lived there until, after 1933, when he and his family settled in England. Here, success was again granted him and now, living in semi-retirement, he proudly watches the steady expansion of the enterprise, built up by his sons with his initial help.

Among his many outside interests, music plays a dominant part. During his formative

years, his accomplishments as a violinist even tempted him to embark on a professional career in this field. When, before the First World War, he lived in Hamburg for some years, he was a frequent guest in the house of Otto Klemperer's parents, where "old" Mrs. Klemperer would accompany him on the piano. In an enthusiastic letter home, fortunately still preserved, he describes Mrs. Klemperer's interpretation and adds the prophetic words: "Her young son just got an appointment as a conductor. People say that he has inherited his mother's talents."

In his work for the AJR, Mr. Bischheim is deeply involved in the manifold problems with which we are faced. He would never intervene in matters on which he cannot speak from first-hand experience, and this gives added weight to his sound advice, which is always based on personal knowledge. His unassuming attitude to others, his kindness and his warm heart have resulted in feelings of deep affection and respect towards him among his colleagues on the Executive.

On his birthday, our friend Bischheim may look back on a full and successful life. Yet, he is not a man who lives in the past. He has been granted good health and he enjoys life, full of vigour and blessed with children and grandchildren. May he continue like this for many years to come!

AJR CLUB

In August the AJR Club will be closed on Sundays. During the week the opening hours are as usual.

AWARD FOR MR. H. P. JUDA

The Council of the Royal Society of Arts has awarded its Bicentenary Medal for 1965 to Mr. Hans P. Juda, O.B.E. The medal is awarded annually to those who "in a manner other than as industrial designers have exerted an exceptional influence in promoting art and design in British industry". Mr. Juda was the founder as well as the editor and publisher of "The Ambassador", the British export magazine, from 1935 until 1964, when he joined the board of Thomson Publications Ltd. Under his leadership and inspiration "The Ambassador" has had a profound and far-reaching influence on British industry and also on the promotion of British overseas trade.

JEWISH CHAPTER

Reports in the world press that Pope Paul VI had given instructions for the declaration freeing Jews from the charge of deicide to be withdrawn from the agenda of the forthcoming session of the Ecumenical Council, have resulted in many denials from authoritative circles in the Vatican. Cardinal John Heenan, the Archbishop of Westminster, said he had received no information which would substantiate reports about the Pope's alleged instructions to the co-ordinating commission.

At the centenary dinner in London of the Evelina de Rothschild School, Jerusalem, Cardinal Heenan gave an assurance that he would continue to strive in the Vatican Council on behalf of the Jewish people.

In the course of a special audience granted to a group of cardinals, no mention was made by the Pope of the declaration on the Jews. Among the subjects he dealt with was what the Ecumenical Council had accomplished and what it was expected to accomplish during its forthcoming session in the autumn.—(J.C.)

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Round and About

NEW DIRECTOR-GENERAL OF 'JOINT'

Mr. Charles H. Jordan has been named executive head of the welfare agency of "Joint" with the title of Director-General. He succeeds Mr. Moses A. Leavitt, J.D.C. Executive Vice-Chairman, who died recently. Mr. Jordan has held leading positions with the "Joint" for many years.

AID PLANNED FOR PERSECUTEES IN EASTERN EUROPE

The West German section of the international Pax Christi Movement is planning to give financial aid to victims of Nazi persecution in Eastern Europe, who have so far not received compensation payments because they are living in countries which do not maintain diplomatic relations with West Germany.

HIDDEN NAZI FUNDS

At a Press Conference held in Brussels the President of the "Experts Committee" of the International Union of Resistance and Deportee Movements revealed that vast Nazi funds hidden in various countries during the last days of the war were, and are still being, used to support fascist and dictatorial movements all over the world. They are also being used to pay the costs involved in the defence of Nazi war criminals who are still to be brought to trial.

RHODESIA

The new Rhodesian Parliament has only one white Opposition Member, Dr. Ahrn Palley, a Jew, who was returned in the General Election to represent the constituency of Highfield, Salisbury's biggest African township. Five Independents were elected including Dr. Palley, the others being three Africans and an Indian. Ten African members of the Rhodesia Party are also in opposition.—(J.C.)

JEWISH VEGETARIAN SOCIETY

The Annual Dinner of the Jewish Vegetarian Society was held on Sunday, June 27 at the Royalty Suite of the West End Great Synagogue. The function was unique in character in that it was composed entirely of a vegetarian menu catered by a leading West End caterer under the supervision of the Beth Din. The function was attended by over 150 people. The Guest of Honour was Mr. Geoffrey Rudd, Secretary of the Vegetarian Society and amongst prominent visitors was Dr. Gordon Latto, President of the Jewish Vegetarian Society. Mr. Rudd, who gave an interesting and witty address, emphasised the great contribution of the Jewish people to mankind in all fields of human development. He added that the newly formed Jewish Vegetarian Society was like a shot in the arm to the whole movement. The speakers were introduced by the Chairman, Mr. P. Pick, who gave a short introductory address. The evening was concluded with classical music items performed by young members of the Society.

FILM AWARDS

The German film, "The House in the Karpfengasse", which is based on a book about the fate of the Jews of Prague under the Nazis, by M. Y. Ben-Gavriel, the Israeli author, was awarded five first prizes at the international film festival in West Berlin.

The film was the West German film industry's entry for the Cannes Festival but was rejected on artistic grounds. There had been considerable opposition among certain Government officials and members of the Bundestag in Bonn to its showing, and it is considered that this influenced the decision of the French film commission.

SWASTIKAS IN STOCKHOLM

The Stockholm public prosecutor has ordered legal action to be taken against a 43-year-old postal clerk accused of illegal possession of weapons and ammunition, after frogmen found a quantity of ammunition and Nazi emblems and swastikas in the river outside the Grand Hotel.

GERMAN CITIES REMEMBER JEWS

Nuernberg

The fifth volume of the series of monographs on the history and culture of the City of Nuernberg deals with the "Fate of Jewish Fellow-Citizens in Nuernberg, 1815-1845." The first part deals with the eight decades preceding the year 1933. Without minimising the steadily increasing manifestations of anti-semitism (e.g. publication of the "Stuermer") it carries references to Jewish personalities who played a leading part in the City's public or Jewish life or who left their mark as benefactors, artists, doctors, etc.

The documentation covering the period of the Nazi régime includes a report by Paul Baruch on the deportation of about 1,600 Jewish Nuernberg citizens.

Beuel

A memorial book has also been published by the Municipality of Beuel (Rhine), which, in 1932, had 130 Jews among its citizens. The time of the publication coincides with the consecration of a plaque in memory of "our former Jewish Fellow-Citizens and their Synagogue." The book also carries a list of the family names adopted by the 35 Jewish residents of the town in 1846.

Weinheim

Under the heading "They Were Our Citizens—The Jewish Community in Weinheim—History and Suffering", the Municipality of Weinheim an der Bergstrasse published a monograph by Amtmann Daniel Horsch.

In 1933, it is stated, the town had about 160 Jewish inhabitants. In 1940, 46 Weinheim Jews were deported to Gurs (Southern France). The author also deals with several prominent Jews, such as Marx Maier, the Jewish teacher and founder of the local Chamber Music Group, the lawyer, Dr. Moritz Pfälzer, the pianist Pauline Rothschild, and the "Volksarzt" Dr. Hausmann.

In his introduction the Mayor of the town, Engelbrecht, mentions that as the son of a Jewish mother he had been forced in 1933 to give up his work as a lawyer.

E.G.L.

FAMILY EVENTS

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

Birthday

Schweig.—Dr. Bruno Schweig, 20 Muswell Avenue, London, N.10, will celebrate his 75th birthday on August 19.

Deaths

Rosten.—Mrs. Alice Rosten, née Heimann (formerly Rosenstein) of 44 Cricklade Avenue, Streatham Hill, S.W.2, passed away on July 2 in her 76th year.

Sachs.—On June 24, Mrs. Lili Sachs, of 2 Adamson Road, Swiss Cottage, N.W.3. Deeply mourned by her family and many friends.

BUECHER GESUCHT

Buchhändler aus Israel kauft für den Bedarf öffentlicher Institute die seit 1933 ausserhalb Deutschlands in deutscher Sprache und in Übersetzungen davon ERSCHINENEN VEROEFFENTLICHUNGEN. Auch Flugblätter, Broschüren ganze Jahrgänge von Zeitschriften und Zeitungen aus dieser Epoche sind erwünscht. Ebenso alles dokumentarische Original-Material. Angebote erbeten unter Box 583, AJR.

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Personal

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MISSING PERSONS

Inquiries by AJR

Brandt.—Mr. and Mrs. Fritz Brandt, formerly Berlin, timber merchant in Berlin-Lichtenberg. Emigrated August 26, 1939. Last known address, 43 Warwick Lodge, Shoot-up Hill, London, N.W.2.

Stein.—Mr. and Mrs. Paul Stein, formerly Berlin-Friedrichsfelde, Friedrichsfelderstr. 19, owner of demolition firm. Emigrated to Hull on August 26, 1939.

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IN MEMORIAM

BERNARD M. BARUCH

Mr. Bernard Manes Baruch who died in New York in his 95th year was the son of a German Jewish immigrant. His father, the physician Dr. Simon Baruch, was born in Schwesens, Posen.

Mr. Baruch took no active part in Jewish affairs, but he showed on occasion his profound concern for the welfare of his fellow Jews. In a speech on behalf of the United Jewish Appeal in 1946 he said that the physical suffering and mental anguish of the refugees "stirs us to our very depths."

MOSES LEAVITT

Mr. Moses Leavitt, Executive Vice-Chairman of the American Joint Distribution Committee which he served for more than 29 years, died on June 21 at the age of 71.

Mr. Leavitt was the Head of the Jewish Delegation at the Hague Conference in 1952 which resulted in the German compensation payments to the Conference on Jewish Material Claims against Germany. He had been the Treasurer of the Claims Conference and was also elected Treasurer of the newly established Memorial Foundation for Jewish Culture.

DR. OTTO M. WEILER

Dr. Otto M. Weiler, who recently died in New York, held a leading administrative post in Ludwigshafen until 1933 and was afterwards Syndikus of the Federation of Jewish Communities in Bavaria.

In the United States he embarked on a business career and was also a Board Member of the American Federation of Jews from Central Europe.

DR. SALOMON EHLMANN

Dr. Salomon Ehrmann, one of the leaders of the Agudath Yisrael World Organisation, recently died in Zurich in his 79th year. Prior to his emigration, he lived in Frankfurt/Main where he practised as a dental surgeon. He was associated with the Agudath Yisrael Organisation since its foundation in Kattowitz in 1912. In Frankfurt he took an active part in the work of several Jewish organisations.

LILLI SACHS

With the death of Mrs. Lilli Sachs, founder of the well-known Boarding House at Swiss Cottage, a chapter of our community's history has come to a close. For thirty years, hundreds of Jewish refugees from Central Europe found a home again in the cheerful and protective atmosphere of the House. In the early days and during the war, the House was exclusively staffed by Jewish refugees, thus providing for many a working permit and livelihood.

Starting with one building, the Boarding House gradually expanded over six houses, and visitors from all over the world poured in for their London holidays. There were also celebrations of residents' golden and silver weddings, arranged by Mrs. Sachs, the perfect hostess. She also organised every year a bridge party, for the benefit of the League of Jewish Women.

The personality of Mrs. Sachs, with her love of music and literature, gave the house the atmosphere of old cultural tradition. Now the name of "Boarding House Sachs-Pick" has disappeared and its founders have left us for ever. It played an important role as a shelter for elderly Jewish refugees, and the names of Lilli Sachs and Bertha Pick will be remembered in deepest gratitude.

M. JACOBY.

GERHARD FRANKL

The painter, Gerhard Frankl, died in Vienna at the age of 64. He came to this country as a refugee and, for many years worked as an Extra-Mural Lecturer in Art for London University.

In an appreciation, published in *The Times*, Mr. Basil Taylor writes: "A most tragic aspect of his premature death is that in the last years his art had come to a new flowering as evidenced by a long series of pictures derived from Romanesque sculpture and, more recently, a remarkable sequence devoted to the Nazi terror. . . . It was characteristic that he should have waited for nearly 30 years before attempting to symbolise the Nazi brutality with which he had been so intimately acquainted and that then the images should have had a quite unhysterical objectivity."

DR. MAURICIO HOCHSCHILD

The mining industrialist Dr. Mauricio Hochschild died in Paris at the age of 84. He was born in Biblis (Hessen) and emigrated to Chile in 1911. He founded and developed mining enterprises in Bolivia and several other South American countries. When the Nazis came to power he was helpful to many refugees who went to South America.

In 1964 Dr. Hochschild was awarded the Great German Federal Cross of Merit.

PROFESSOR JONAS FRAENKEL

The historian of literature, Professor Jonas Fraenkel who, from 1921 to 1949 taught at Berne University, died in Switzerland in his 86th year. His publications included works on Goethe, Gottfried Keller and Carl Spitteler.

WAR CRIMES

Gestapo Men Gaoled

Robert Weissman, who was in charge of the Nazi security police office at Zakopane, Poland, during the first years of the Second World War, was sentenced to seven years' hard labour in Freiburg for complicity in the murder of 111 Jews. His subordinate, Richard Arno Sehmisch, who took over the office in 1943, was sentenced to four-and-a-half years' hard labour for complicity in the murder of 27 Jews.

S.S. Killer

Franz Hofmann, one of the 20 former Auschwitz camp guards on trial in Frankfurt, was charged in Hechingen with complicity in the murder of prisoners at two other Nazi concentration camps.

Described by the prosecution at the Auschwitz trial as "a killer for whom murder was a sport", Hofmann is one of four former S.S. men accused of war crimes at Vaivara-Saka concentration camp in Estonia and Natzweiler-Struthof in Alsace, now France. The others are Stefan Kruth, Helmut Schnabel and Eugen Wurth. The trial is expected to last over four months.

This is the third trial in which Hofmann has been accused. In 1961 a Munich court sentenced him to hard labour for life for crimes committed in Dachau.

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NEWS FROM ISRAEL

DEATH OF MOSHE SHARETT

Mr. Moshe Sharett, the former Prime Minister and Foreign Minister of Israel, died in Jerusalem at the age of 70.

Born in Kherson, South Ukraine, in 1894, Moshe used the family name of Shertok until 1949, when he Hebraised it into a name indicating "servant". The Shertoks came to Palestine in 1906 and Moshe learned Arabic as well as the Arabs' way of life.

In 1920 Shertok went to England for five years to study at the London School of Economics and to learn all he could about the institutions and culture of the Mandatory Power.

On returning to Palestine he joined the Hebrew Labour daily *Davar* as assistant editor, becoming editor of its English edition six years later. He was appointed head of the political department of the Jewish Agency in 1933. On the establishment of Israel, he became a member of the Provisional State Council as Foreign Minister. In 1953 he was Acting Premier when Ben-Gurion went on leave, taking office as Prime Minister and forming a new Cabinet in January, 1954, on Ben-Gurion's retirement. He held this office for two years until Ben-Gurion's return as Defence Minister and then as Premier, when Sharett was again Foreign Minister. This office he resigned from in June, 1956, to be succeeded by Mrs. Golda Meir.

After relinquishing office in the Government, Sharett's participation in Agency affairs increased, and he succeeded Dr. Nahum Goldmann as chairman of the Jewish Agency in 1961, which position he held until the time of his death. He is survived by his widow, two sons and a daughter.

MINISTER'S ATTACK ON GERMAN PEOPLE

During the Ort Congress in Rome, the Israeli Minister of Education, Mr. Zalman Aranne, made an attack on the German people. The greatest mistake the Germans could make, he said, was to think that the Jews could ever forget their six million brethren murdered by the Nazis. Israel had accepted the reparations agreement and diplomatic relations with West Germany because she had to be realistic, but it was important for Germany to remember that Jews would not forget what the German people had done to the Jewish people.

Mr. Aranne also strongly criticised the Soviet authorities for stifling the national culture of Russian Jewry. He demanded that Russian Jews who wished to emigrate to Israel should be allowed to do so.

NO VISAS REQUIRED

The British Consulate-General in Haifa, acting as the agent in Israel for the West German Republic, announced that Israeli citizens will no longer need entry visas to visit West Germany for periods of less than three months.

AGAINST ARAB CONFERENCE

The Organisation of Bavarian Christian Democrat Students passed a resolution protesting against a conference of Arab student groups in Bonn, at which demands were made for the formation of fighting units among Arab refugees for the destruction of Israel.

The Christian Democrat students also asked the German authorities to take effective action against Arab propagandists in West Germany.

BONN ENVOY

Appointment confirmed

Mr. Asher Ben-Nathan has been confirmed as Israel's first Ambassador to Bonn. Dr. Rolf Pauls has been accepted as West Germany's envoy to Israel.

For several weeks the Israeli Government delayed action on Bonn's proposal to send Dr. Rolf Pauls to Tel Aviv as the first German Ambassador. Protests were voiced against the acceptance of Dr. Pauls because of his service with the German Army, joining the Wehrmacht in 1934 and by the end of the war in 1945 being a major on the General Staff. He took part in the negotiations with Israel for the establishment of diplomatic relations with West Germany and is said by some official Israeli sources to "have demonstrated his friendship for Israel and the Jewish people." —(J.C.)

IRAQI RACIALISM

United Nations Urges Law Repeal

The International League for the Rights of Man, in a letter to the Iraqi United Nations delegation, urged the repeal of "a series of laws and regulations applicable specifically and solely to members of the Jewish faith". Referring to a 1963 law requiring Jews inside and outside Iraq to apply for new identity cards, the letter said the law had been applied "with great severity and in an arbitrary manner". Jews unable to return to Iraq in time to obtain their new identity cards had lost their nationality and their assets had been frozen. Iraqi Jews too, the letter concluded, were subject to special restrictive rules as far as travel abroad was concerned.

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