

## AJR

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

W. Rosenstock

## A SENSE OF HISTORY

Last month, we were again reminded in our Hagadah that each of us should consider the Exodus as if he personally participated in it. This admonition is meant to express the continuity of Jewish history. We are not only part and parcel of contemporary Jewry but also a link in the chain of generations from early days onwards. This sounds very obvious and also edifying as long as we remain in the homiletic sphere. But does it stand the test if we consider the attitude of the average Jew from Central Europe in our days? Have we really retained a sense of history?

What we certainly have retained, and even intensified, is a sense of solidarity. In all countries of resettlement, Jews from Germany have joined hands and built up organisations which represent their interests. They have also embarked on constructive welfare schemes to which many in their midst devote all their time and energy. The efficiency and spirit of communal responsibility of the "Yeckes" have become the envy of many other sections of Jewry. On the other hand, those whose parents or grandparents experienced the exodus from Tsarist Russia have a different emotional approach to past and contemporary Jewish history. As descendants of families whose Jewishness manifested itself in language, culture and customs, they feel closer to Jewish upheavals wherever they may occur. Thus the "Third Churban," the destruction of Jewry in Nazi-occupied countries, became for them an experience to which they reacted as is demanded in the Hagadah, namely as if they themselves had been directly involved. This does not always apply to the same extent to the German Jews. Their Jewishness had been less tangible, they had ceased to be an ethnic entity many generations ago. Politically and culturally, they were Germans, and they left their country of birth because it was decreed that they were no longer Germans. Though many of them then realised that the laws of Jewish history had affected them and sought compensation for the loss of security by strengthening their Jewish leanings in various ways, their initial foreignness in their countries of resettlement was based on their German upbringing and not on the Yiddishkeit which distinguished those who emigrated from Eastern Europe one or two generations earlier.

True, each of us, as an individual will, for the rest of his life, mourn the loss of his nearest ones who perished in the holocaust. But the Churban as a collective Jewish tragedy is paradoxically more intensely felt by those who were spared the first-hand experience and are one or two generations removed from those who lost their lives on the Continent. This may be one of the reasons why at the annual meetings in remembrance of the victims they provide the main contingent of the

audience, whereas the Jews from Germany are only sparsely represented. In their sober approach many in our midst consider this kind of remembrance as an unwarranted and repetitious manifestation of sentimentality. In fact, these functions are the expression of genuine emotions based on a deeply rooted identification with Jewish destiny.

## London Memorial

It is under this aspect that the scheme of a London Memorial for the Victims, launched by Sir Barnett Janner, M.P., at the Remembrance Meeting on April 13, deserves the fullest support of each and every one of us. So far, London has been one of the few large Jewish centres which has no memorial whatsoever. In Israel the holocaust is remembered at Yad Vashem (near Jerusalem). There is a memorial of a similar pattern, though on a smaller scale, in Paris, and it certainly serves an important purpose that, albeit for a different reason and for different kinds of visitors, the Nazi crimes are also visibly remembered in several places in Germany, e.g., on the site of the Dachau concentration camp. London's memorial will link the remembrance of the past with the spiritual needs of the living, especially of the rising generation. It will be established in Hillel House, the new students' centre at Endsleigh Place, now under construction. One floor will include a library preserving the cultural heritage of Central and Eastern European Jewry and will also display pictures and exhibits related to those once flourishing centres of Jewish life. The promoters of the scheme were particularly anxious to enlist the co-operation

of the AJR, not only because the German and Austrian Jews were the first victims of the Nazi régime but also because they are regarded as the most closely knit and best organised community. Members of the AJR will soon receive further information about the memorial scheme, and it is hoped that they will contribute to its success to the best of their ability.

## New L.B.I. Year Book

It is with these thoughts in mind that we welcome the publication of a work which also helps us to retain and strengthen our sense of history: the latest Year Book of the Leo Baeck Institute\*. Like the preceding volumes, it encompasses a wide range of subjects, which are classified under three main headings: "In Search of a Way of Life"; "Intellectual and Political Relations"; and "Before 1933 and After." It is gratifying that the L.B.I. has gradually extended the scope of its research beyond the year 1933. The importance of works on which authors are able to write from first-hand experience, or at least from personal background knowledge, cannot be over-estimated. Conversely, at least one article of the Year Book shows how easily a distorted assessment of past events may emerge if the author has to rely only on written (and necessarily also incomplete) evidence.

In working our way through the book from articles on the recent past to those on earlier periods we have to deal first with S. Adler-Rudel's eye-witness account of the Evian Conference in July, 1938. Those of us who, at that time, still worked for the Jewish organisations inside Germany, eagerly awaited the reports of the members of the delegation from Germany, Otto Hirsch, Paul Eppstein, Michael Traub and Werner Rosenberg. We, at least the rank and file, were naïve enough to expect that the conference would result in a general relaxation of the immigration restrictions which had been imposed by most countries. We also expected that any measures decided upon would be translated into action immediately, and we simply could not grasp the fact that the only tangible outcome, with the exception of an agricultural settlement scheme in San Domingo, was the creation of a new office, the Intergovernmental Committee on Refugees. Adler-Rudel gives a detailed and vivid description of the various obstacles which stood in the way of more constructive results. Germany, which, after all, had created this new world problem, was not to be antagonised, the United States stuck to their immigration quotas, and the British delegation reiterated the restrictions of immigration to Palestine. "There were three groups of countries, differing in many respects from each other, but united by the same negative

\* Year Book XIII of the Leo Baeck Institute. Edited by Robert Weltsch. 358 pp. and 43 illustrations. East and West Library, London, 1968. £2 15s. Free of charge for Friends of the L.B.I.

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## The Association of Jewish Refugees in Great Britain

herewith invites members to its

## GENERAL MEETING

on Thursday, June 19, at 7.45 p.m.

at Hannah Karminski House,  
9 Adamson Road, Swiss Cottage,  
N.W.3

## AGENDA

Reports on AJR Activities

Treasurer's Report

Report on Restitution and Compensation

Election of Executive and Board

(The list of candidates submitted by the Executive will be published in the next issue.)

Non-members are not entitled to vote, but are welcome as guests at the meeting.

## A SENSE OF HISTORY

Continued from page 1

attitude, and each delegate said 'No' while trying to say it in a way not offensive to the President (Roosevelt), who had issued the call." And these were still pre-war days, when the whole problem of rescue was restricted to the few hundred thousand Jews trapped in Germany and Austria, or stranded as temporary refugees in one of the Western European countries. The millions in Eastern Europe were not yet affected, and Europe was not yet war-stricken. It is now generally recognised—and there is already a great amount of literature on this subject—that the governments and Jewish communities outside Germany had not done enough to rescue the victims of Nazi persecution, and thus had a share in their downfall. This verdict is, unfortunately, justified, and if it makes us say "*nostra culpa*" it will save us from complacency. Yet the notion of not having done enough to reduce the effects of the Nazi policy does not reduce in any way the guilt of those who set the causes of the tragedy. The conception of the world's "share in the guilt" must not result in grave misinterpretations in post-war Germany, thus impeding a genuine spiritual expurgation.

Another piece of contemporary history described in the Year Book consists of extracts from the diaries of Ernst Feder (1881-1964), the political editor of the *Berliner Tageblatt* from 1919-1931, edited, introduced and annotated most capably by Arnold Paucker. The published entries cover the last three years of the Weimar Republic, from January, 1930, to December, 1932. They represent not only the Year Book's largest single contribution, spreading over 70 pages, but, at least in this reviewer's opinion, also the most stimulating one. As the entries were made at the end of each day, they convey the atmosphere of that critical period in a most fascinating way. Feder was in constant touch with practically all leading politicians in Berlin, Socialist, Liberal and also Right-wing personalities, and close to the day-to-day events. In his crowded life political meetings and social functions were actually both sides of the same coin, and one is bound to admire the vitality of the diarist whose working days were followed by receptions and parties, as well as theatre performances in the evenings. Of course, the number of Jews among the *dramatis personae* was larger than warranted by the proportion of Jews in the total population of the capital. On the other hand, the diary reaffirms the fact that the Jews were not as predominant as people were made to believe by the Nazis. And yet, in the light of subsequent events, we now know that, notwithstanding the positions many Jews held at that time, it was life lived on a volcano. Specific Jewish aspects come in as well, because Feder was also actively associated with the Central-Verein and the Hilfsverein der deutschen Juden, and his personal friends included James Simon and Paul Nathan.

It is impossible to give even a selection of the entries within the framework of this article. Yet one quotation describes the situation in a nutshell. Reporting on a meeting of the Liga fuer Menschenrechte in May, 1931, where addresses were given by Lion Feuchtwanger, Kurt Rosenfeld and the—non-Jewish—Professor of Jurisprudence, Kohlrausch, Feder writes: "The hall is well filled, but only one per cent of the German people is represented—the Jewish."

Continuing the review in the reversed chronological order we now turn to Jacob

Toury's article about the futile efforts of German Jewry between 1893 and 1920 to establish a central representative body. The author has done a great amount of research work and brought to light much material hitherto unknown to the wider public. Among the main components in the endeavours were the "Deutsch-Israelitische Gemeindebund," a federation of the larger Jewish communities, and the "Verband der Deutschen Juden" (1904-1922), which was a roof organisation of the major Jewish organisations. Basically, the failure of the efforts resulted from the different ideologies of the organisations and personalities involved, which are described in detail by Toury. However, these controversies were not petty party quibbles, but manifestations of genuine divergencies, arising from the specific political constellation in Germany. It is interesting to see how outstanding personalities, both in the C.V. and in the Zionist faction, tried to find a formula which might be acceptable to both camps. It is also gratifying that men whose stature was above that of communal workers in the parochial sense, but who might not be considered eligible for inclusion in works of Jewish history, are remembered in treatises like that of Toury. To quote some names at random: Eugen Fuchs, Bernhard Breslauer, Arthur Hantke, Alfred Klee and Ismar Freund. On the other hand, Toury misinterprets the social structure of German Jewry when he repeatedly differentiates between the "notables" and the "masses." This gives the impression that the leaders were the "patricians," who had obtained their offices on account of their social status, whereas the masses, the "plebeians," were subdued because their status was inferior. In fact, the difference was one between those who took an active interest in Jewish affairs and the majority of German Jews, who, as the author himself repeatedly states in contradiction of his own thesis (e.g., page 72), and with equally unjustified generalisation, were indifferent towards Jewish affairs. The author also over-estimates the class difference among German Jews, at least as far as their numerically stronger indigenous sector was concerned. Of course, the status of the tradesman in the north-eastern district of Berlin was not the same as that of the banker in Dahlem, but basically German Jewry was, for good or evil, a homogeneous society, ranging from the lower to the upper middle-class, without proletarians and without industrial and feudal magnates.

The reviewer of a symposium has to restrict his comments, which anyhow can only be sketchy, to those subjects which are within

his sphere of experience. This unavoidable restriction is, however, not meant to belittle the great value of the other contributions published in the Year Book. There is, above all, the evaluation of Hermann Cohen, written by Hans Liebeschuetz to mark the 50th anniversary of the philosopher's death. "Cohen had started his life's work," Liebeschuetz writes, "with the belief in the vocation of the German people to win over the world for the realisation of humanitarian idealism. . . . But in the practice of his working day he transferred more and more of his hope and his belief to the messianic faith of the Jewish people." Of course, Cohen's academic career was also affected by the rising antisemitism among students, and during the thirty years of his professorship in Marburg he was never elected *rector magnificus*.

Another German Jew to whom an essay is dedicated is Walther Rathenau (by Robert A. Pois). The article compiles and interprets Rathenau's writings on Jewish subjects, and explores the facets of his complex personality. Yet interesting as the treatise is, it hardly appears possible to add many new findings to this subject. In a "Supplementary Note," Eduard Rosenbaum traces the sources on which some of Rathenau's ideas were based.

On the other hand, we learn much about the human side of the German-Jewish historian, Heinrich Graetz, from the extract of his diaries, edited by Reuvan Michael. It was a long way from the poor *talmud bachur* in Prussian Poland, whose German was still rather clumsy, to the Professor who was widely recognised as a scholar, and who, as a man of affairs, also negotiated on equal terms with the leaders of international Jewish relief organisations.

In the light of recent events, the description of the great Czech statesman and humanitarian, Thomas Masaryk, in Frantisek Cervinka's article on the Hilsner Affair has gained new topicality. The book also carries an article, posthumously published, by the late Eugen Mayer, about a short-lived theological periodical, jointly edited by Protestant, Catholic and Jewish scholars, under the title "Unparteiische Universal-Kirchenzeitung" (1837). The ideas of a lesser-known political thinker of the past century, Constantin Frantz (1817-1891) are expounded by Johanna Philippson. As a protagonist of the "Christian State," Frantz opposed the full emancipation of the Jews, especially their admission to public service. To a certain extent, his ideas coincide with those of Friedrich Julius Stahl, though they differ from Stahl's by their anti-Jewish aggressiveness. Again we are reminded of the strange phenomenon that the conception of the Christian State owes most of its theoretical foundations to a man of Jewish origin.

In an article by Carl Cohen about "Martin Bucer and his Influence on the Jewish Situation," the Year Book also gives the reader a glimpse of the pre-emancipation period. Bucer (1491-1555) was a contemporary of Martin Luther and also Luther's fellow-fighter in the Reformation movement. His anti-Jewish attitude resulted in proposals which were apt to lower the status of the Jew from that of the under-privileged to that of the pariah.

The Introduction is written by Robert Weltch, and once again we owe it to him that this new volume of the Year Book, with its variety of original contributions, is welded into an organic entity. These brief remarks on the contents cannot convey the full impact of the publication, but if they induce readers to become acquainted with the new Year Book they have served their purpose.

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# HOME NEWS

# ANGLO-JUDAICA

## MOTION AGAINST MOSLEY MEETINGS

A motion tabled in the House of Commons by a group of M.P.s urges local authorities not to grant facilities in their town halls for meetings of Sir Oswald Mosley's Union Movement. Recognising that those holding extreme political views are rightly given freedom of speech, the motion insists that it is by no means incumbent on local authorities to grant the use of their town halls to spokesmen of totalitarian political movements such as Mosley's. These meetings "provide intolerable provocation to ratepayers associated with victims of Nazi persecution".

## RELIGIOUS EDUCATION

Miss Alice Bacon, Minister of State for Education, said in Parliament that most religious educationists now consider it important for members of other faiths to have the opportunity to pursue them so far as was possible in school. Discussions on the best way of achieving these aims were taking place; there was much useful public discussion which should clarify what statutory provisions should be included in a new Education Act.

Mr. William Hamling, M.P., referred to the problem of whether Jewish parents should withdraw their children from religious instruction at Christian schools.

In reply to a request Mr. Edward Short, Minister of Education, listed the organisations invited to let him have their preliminary views on desirable changes in religious instruction in schools in the proposed Education Bill. The Consultative Committee of Jewish Day Schools was included.

## IRAQI PETITION

Sir Barnett Janner, Chairman of the Board of Deputies foreign affairs committee, reported that over 100,000 signatures had been collected for a petition to the Secretary-General of the United Nations on behalf of Iraqi Jewry. He admitted that he had expected at least a quarter of a million, but Alderman Fidler pointed out that in view of the short period allowed for the collection, the results were commendable.

Leading personalities, including Professor Max Beloff, Professor Sir Hans Krebs, Lord Lloyd and Viscountess Stansgate have signed the petition and have collected signatures from others. It was circulated by non-Jewish movements, including churches. Fifty M.P.s also added their names. Actor Roger Moore ("The Saint") obtained 35 signatures from his film studio.

The Secretary of the Board of Deputies, Mr. A. Marks, expressed his appreciation to the AJR for its co-operation, which had resulted in numerous signatures collected by AJR members.

## JEWISH JOKES ON TV

Simon Dee, in his B.B.C.-TV programme, told a joke about an Arab who wanted to shoot down a Concorde aircraft believing it was Israeli because of the shape of its nose. This resulted in a flood of indignant letters from Jewish viewers, with the matter being discussed on "Talkback". One of the complainants said that he objected in principle to Jewish jokes on TV; he felt sure that jokes of this kind were mainly to blame for children being called "Yid" and "Jew-boy" by their schoolmates. Novelist Bernice Rubens said that although it was easy for well-integrated Jews such as herself to take a broader viewpoint, many Jews found such jokes offensive. The Rev. W. W. Simpson, general secretary of the Council of Christians and Jews, said that while he had no wish to see Jewish jokes banned from TV, care must be taken to avoid such jokes being racist in tone or unkind. Mr. Greville Janner, hon. secretary of the Association for Jewish Youth was, however, against this attitude and thought that Jewish people were inclined to be too sensitive.

## NATIONAL FRONT

Mr. Victor Mishcon, Chairman of the Board of Deputies' defence committee, has warned about increasing activities of the National Front and Sir Oswald Mosley's Union Movement. He said that National Front candidates had received some 10 per cent of the votes in three municipal by-elections in London in the past three months. Ajex has prepared two leaflets disclosing the true nature of the fascist and racist origins of the National Front.

The National Front, claiming 10,000 members, though its actual numbers are believed to be much fewer, is the largest extreme Right-wing political group in Britain today. Its slogan is "Put Britain First", and it claims to be building up its forces strongly in many London regions and in the provinces. There is no Jewish question, says the N.F., boasting that it has "some Jews" as members.

The party is an amalgamation of the former League of Empire Loyalists, the British National Party, the Greater Britain Movement, the Racial Preservation Society, and other smaller extremist bodies. John Tyndall, formerly a leader under Colin Jordan, of the National Socialist Movement, is said to be "quite an authoritative person within the movement".

## ROYAL SOCIETY FELLOWSHIP

Dr. Eugen Glueckauf was elected a Fellow of the Royal Society. He was born in Eisenach in 1906 and studied chemistry at the Technische Hochschule, Berlin. In 1934, he joined Professor F. A. Paneth at the Imperial College of Science and Technology, London, and later at Durham University, in research on micro-gas analysis of the stratosphere, and on radio-active decay products. The research was supported first by the "Society for the Protection of Science and Learning" and later by the Meteorological Office of the Air Ministry. In 1947, Dr. Glueckauf joined the Atomic Energy Research Establishment at Harwell and within a few years rose to Deputy Chief Scientist. He is now Head of the Physical and Radio Chemistry Branch, Chemistry Division. According to the citation he was elected an F.R.S. in recognition of his work on the theory of chromatography and ion exchange, on micro-analysis of gases, and for his contributions to electrochemistry.

Dr. Glueckauf is a member of the AJR. We extend our sincerest congratulations to him.

## RESTITUTION NEWS

See page 11

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## Chief Rabbi's Address on Anglo-Jewry

Addressing the Leicester Jewish community on the theme, "Whither Anglo-Jewry?" the Chief Rabbi said that Jews in Britain were the main survivors of the European catastrophe and the foremost Jewish community in terms of cohesive strength. Compared with other communities in the diaspora, Anglo-Jewry was today probably the most stable and traditionally minded. Dr. Jakobovits said that this meant that the patterns of Jewish life in this country were not susceptible to revolutionary change. But it was imperative to rethink how to interpret Judaism, since religious convictions could not be maintained by the methods of yesterday.

## "Instant Conversion" Ruling

The Chief Rabbi has given a directive in an attempt to deal with the growing problem of people who, unable to qualify for conversion to Judaism in Britain, go abroad "for instant conversion". Such people will not in future be recognised or accepted by the London Beth Din of the United Synagogue unless their proselytisation is found after full investigation to be satisfactory to the Chief Rabbi and the Beth Din.

## Youthful Rabbi

The 19-year-old son of Rabbi and Mrs. Shlomo Weisz, of Salford, Eliezer Simcha Weisz, returned from Israel after becoming a rabbi in that country. The new rabbi comes from a long line of rabbinical descendants.

## Oxford Chaplain

The Jewish University Chaplaincy Board has unanimously appointed Rabbi Sydney B. Leperer chaplain to Jewish students at Oxford University for an initial period of three years. The board hopes that this will be the first of several appointments of full-time university chaplains. The chaplaincy is a new departure for the community, and Rabbi Leperer will largely have to create his own job as he goes along. He will take up his appointment at the beginning of the next academic year in October.

## Racialism Teach-in

An all-day teach-in on racialism was held in Birmingham by the Hamishmeret Hatseira, the religious Zionist youth organisation. Sixty members attended the meeting, at which the first main speaker was Mr. Gerald Kriss, of Birmingham Ajex. The Rev. Alfonso Alfredo, a Jamaican minister, spoke on the problems of integration from both the Jewish and the coloured points of view. After a lecture on Jewish ethics, the day ended with Israeli songs and dances.

## Why a Jewish Hospital?

Speaking at the annual meeting of the Friends of the London Jewish Hospital, Dr. Ian Gordon, consultant physician at the hospital, queried whether a Jewish hospital was necessary and whether the Jewish community wanted one. There was no direct communal representation on the hospital management committee and any Jews on it were appointed by the Minister of Health. In years to come there would be very little place for such a small hospital. It was for the community to decide if it considered a Jewish general hospital to be still necessary.

In Dr. Gordon's view a Jewish hospital was "a place where the Jewish patient will feel at home, without any handicap, and can practise his religion without hindrance".

## Home for the Aged

A £150,000 home is being built in North-West London for elderly Jewish people. The Sunridge Housing Association is building the home, to be run on the lines of a private hotel with every modern comfort. The cost will be between 25 and 30 guineas per week.

## NEWS FROM ABROAD

### RACE HATRED OUTLAWED

With the passing of 90 days since the 31st country ratified it, the United Nations Convention on the Elimination of All Forms of Racial Discrimination has now come into force. Britain ratified the treaty with a three-part reservation, which included the view that the Commonwealth Immigrants Acts of 1962 and 1968 do not involve discrimination within the meaning of the Convention. The United States, which signed the treaty, has not ratified it. The Soviet Union sent its ratification to the U.N. on February 4, following similar action by Czechoslovakia and Poland.

### UNITED STATES

#### Jews Against Jewish Mayors

When Mr. James H. Scheuer, a member of Congress who has declared his candidature for Mayor of New York City, addressed a meeting at Yeshiva University, he was warned by one of the audience that he would lose votes, not only from Christians, but also from Jews who fear that the election of a Jew would increase antisemitism in the city.

Mr. Scheuer said he was shocked by this suggestion—he was not seeking office as a Jew and tended to dismiss the incident as not representative of the Jewish community.

But, when Mr. Abraham Beame stood for Mayor against Mr. John V. Lindsay four years ago, similar sentiments were expressed in readers' letters in the Yiddish press. After the election it was thought that Mr. Beame might have won had it not been for the Jews who voted against him because they feared a Jew in the city's top position. In 1916, when President Woodrow Wilson submitted Mr. Louis D. Brandeis's name to the Senate for confirmation as an Associate Justice of the U.S. Supreme Court, open and latent antisemitism in America came to the fore. A significant amount of pressure was also brought to bear on President Wilson from important Jews to withdraw the nomination, with exactly the arguments used on Mr. Scheuer. However, Mr. Wilson paid no attention and Mr. Brandeis became one of the most successful and best loved justices America has ever had.

#### Students Accuse Community

A conference in Washington, attended by 150 Jewish students of various political views and the leaders of Jewish organisations concerned with campus activities, was organised by the national commission of the B'nai B'rith Hillel Foundations.

The students formulated a number of demands which included: the whole issue of the morality of the Vietnam war should be put on the active agenda of the B'nai B'rith Hillel Foundations; efforts should be made to improve Jewish education; all national and local Jewish organisations should add students to their policy-making boards; more should be done to provide information about Israel at universities and to answer attacks on Israel from Arab supporters and from the New Left; more chairs of Judaica should be established.

#### Jewish Vigilantes

Headlines in the press and sharp criticism from the major Jewish defence organisations have been the result of the Jewish Defence League's actions, a new organisation which believes that "confrontation" techniques must be used to fight black antisemitism.

The League, which has been in existence about seven months, has picketed various places including schools in Negro ghettos where, it charges "black Nazis" are teaching, disrupted a Board of Education meeting and initiated several court actions. The organisation has been called "dangerous", "paranoid" and "hysterical" by spokesmen for the major defence organisations and by some rabbis. Its founder, Rabbi Meir Kahane, an Orthodox rabbi in his mid-thirties, states that the myth that if you hit Jews they will back away must be destroyed.

### CANADA

#### Preserving the Yiddish Heritage

This month the first nation-wide conference of Canadian Jews to preserve the Yiddish heritage and study ways to develop the use of the language and culture, opens in Montreal. Organised by the Canadian Jewish Congress, the conference agenda has been prepared by a widely representative committee of Jews, including educationists, librarians, authors, social workers and representatives of organisations and of university faculties associated with Jewish studies.

#### Negro's Praise for Jews

*Contrast*, a periodical issued in the interests of Canada's Jews, has published an article by Mr. Stanley Grizzle, the president of the Toronto Negro Business and Professional Men's Association. Mr. Grizzle, deploring the Negro-Jewish "confrontation" in New York and other American cities, states that in Canada the Jewish community is the conscience of the community in the areas of human and civil rights. It would, in his opinion, be sad for a coalition between blacks and Jews to come to an end—both groups had suffered greatly at the hands of white Christians and both groups must develop the moral will to help free the white, Christian world, of its antisemitism and anti-blackism.

#### ROLE OF ANNE FRANK HOUSE

Mr. S. H. Radius, one of the two assistant directors of the Anne Frank Foundation, who has left his post because of differences with the foundation's board, feels that the Anne Frank House in Amsterdam has degenerated into a mere tourist attraction. Its purpose of confronting visitors with the Nazi persecution and execution of the Jews of Holland has, in his view, not been fulfilled. He stated that 170,000 tourists visited the house in 1968 but the only reason they did so was to participate in the cult of Anne Frank worship. His view, which is strongly opposed by the board of the foundation, is that the building should not be a place of pilgrimage, but an international centre for educating young people against war, racial discrimination and persecution, and "certain" political systems.

Dr. Jacob Soetendorp, head of the Amsterdam Liberal congregation, says, however, that the main task of the Anne Frank House is to propagate the ideas and thoughts of Anne herself. The persecution of the Jews should not be exploited for political purposes or other reasons. The house's most important objective was portrayal of what happened to the Jews of Holland during the Nazi occupation. "The Anne Frank Foundation's aim is to keep open the wounds of negligence the world bears. By pointing to the past, we hope to prevent the murder of Jews in the future", the rabbi stated.

#### ITALIAN "MEIN KAMPF"

The Union of Italian Jewish Communities instituted legal proceedings in Rome against the publishing house, "The Sentinel of Italy", which has issued a new edition of Adolf Hitler's "Mein Kampf".

The book carries a foreword equating the horrors of the concentration camps with allied bombing of German cities, Communist excesses in Eastern Europe and "Jewish" crimes perpetrated against the Arabs in Palestine in 1948, recommending the book to be read by all Italians and Europeans.

In its proceedings the Union alleges an "apologia for fascism" and "incitement to genocide", both criminal offences punishable by imprisonment.

## JEWRY IN THE EAST

### RABBIS IN RUSSIA

Rabbi Arthur Schneier, the president of the Appeal to Conscience Foundation, reported in New York that Soviet Jews will be allowed to study for the rabbinate and obtain semicha from the Hungarian Theological Seminary in Budapest. During their recent visit to Russia, Rabbi Schneier said, he and other members of his group received this promise from the Soviet Religious Ministry.

This would be the first time since the 1917 revolution that Russian Jews have been permitted to study abroad for the rabbinate.

### SOVIET ECONOMIC TRIALS

Two Soviet trials for economic offences are reported, in both of which the main defendants bore the Jewish surname of Heifetz and where other Jews were involved. In Moscow Aleksandr Heifetz and 13 co-defendants were accused of textile frauds. Heifetz was also accused of having given bribes and appointing "his henchmen" to "responsible posts."

In the other trial in Leningrad all the defendants were Jews. *Sovetskaya Rossiya* states that the four defendants were found guilty of black market offences involving textiles.

### "POLISH PEOPLE NOT ANTISEMITIC"

At the annual cocktail party arranged in London by the association of the 2,000 Polish students in exile, the president Mr. Janusz Krasnodermbski, said that the antisemitic campaign in Poland had nothing to do with the Polish people. It was mounted by the "imposed Communist regime", which was acting in the interests of the Soviet Union and its policy in the Middle East.

Mr. Krasnodermbski also claimed that it was the German occupiers who had exterminated several million Polish and foreign Jews in Poland during the war. The Polish people had had no responsibility in the matter, and he asked for wider recognition of this, stating that people tended to overlook the fact that more than a million Poles had been actively and personally engaged in saving Jews.

### CZECH DEMAND FOR ANTI-ZIONIST TRIALS

A flood of letters is pouring into editorial offices in Czechoslovakia pressing for "anti-Zionist" trials. Most of the letters claim that Jews are the cause of all the "disasters" which led to the Soviet occupation of the country.

However, several Czech and Slovak newspapers have published articles warning their readers against the dangers of antisemitism. In *Literarni Listy*, the weekly of the Czechoslovak Writers' Association, an article declares that it is only a short step from the present verbal expression of antisemitism to the inhuman antisemitism of the Slansky trial period of the early 1950s.

### AUSCHWITZ REMEMBRANCE IN PRAGUE

On Memorial Day for the victims of Nazism and the 25th anniversary of the date on which 4,000 Czech Jews were slaughtered, there was a guard of honour from the Prague garrison of the Czech Army outside the Pinkas Synagogue. Czech leaders laid wreaths on the memorial in the synagogue to the 77,297 victims of the Nazis. The following day the Jewish community held its own memorial meeting in the old Jewish Town Hall, with the main address delivered by the Chief Rabbi, Dr. Richard Feder.

### RUMANIAN GOVERNMENT REPLACEMENTS

Following the election of the new Rumanian Government on March 13, several Rumanian Communist leaders of Jewish origin have been replaced. The reason for this is thought to be not their Jewish origin but that they are pre-war Communists, who are being replaced by representatives of the younger generation.

Herbert Freedman (Jerusalem)

## FESTIVAL OF BOOKS

The biennial Jerusalem Book Fair quickly assumed an important place in international publishing. Since it started in 1963, it has climbed to fourth place among the world's largest book fairs, after Frankfurt, Leipzig and Warsaw. This spring, more than 1,000 publishing houses from 20 countries were represented and over 100 publishers attended personally. Such a meeting, in the first place, opens chances for co-production and for selling translation rights.

The Israelis are known for being a book-minded people and some 60,000 went to the fair—no mean figure, even compared with fairs held in bigger cities. Per capita, they are the greatest buyers of books in the world—last year, 5.6 books per 10,000 inhabitants were published as compared with 5.2 in the United Kingdom, 3.9 in Federal Germany and 3.0 in the U.S.A. Whatever happens here has an undertone of politics, and this also applies to the literary scene. At this year's fair the number of exhibiting British and American publishing houses increased, while that of their French colleagues waned.

Not counting the Arabic publishing venture of the Histadruth, only one Arab publisher—from Acre—was among the many Israeli publishing houses, but then, the Palestinian Arabs never excelled in book production, and even today, they receive their literary fare mainly from Beirut and Cairo. On the other hand, this one Arab publisher in Israel produced more books in 1968 (50) than those in Jordan altogether (27).

During 1968, Israel exported over \$4 million worth of books, just double the amount of 1963, the year of the First Book Fair.

The German Federal Republic was represented with 3,000 titles from 150 publishers, one-third of them Judaica. The facsimile edition of the "Pessah Haggadah Cod. Orientalis 8"—the original is being preserved in Darmstadt—is a technical masterpiece of the Propylaen Verlag. A special treat was a collection of delightful German children's books.

As on the three previous occasions, the Jerusalem Prize was awarded to a writer of international status whose works stand for the "freedom of the individual within the society". Previous winners were Bertrand Russell, who has since become a champion of the Arab cause, Max Frisch and André Schwarz-Bart. This time the choice fell on the renowned Italian writer, Ignazio Silone, who will be 70 this year. When asked what he thought about the Middle East, Silone replied: "The Great Powers have behaved very badly throughout, in making this area a cockpit of their own antagonisms. Ultimately, the problem must be solved by the Israelis and the Arabs themselves."

Another highlight was the dedication of the new "Central Library for Art and Archeology" of the Israel Museum. The Library, housing at present a collection of 28,000 volumes which will soon be increased to 70,000, was designed, like the whole museum city, by the Israeli architects Prof. Alfred Mansfield and Devora Gat. The building faces the main plaza, its cubic blocks blending in with the surrounding rock gardens. It has an auditorium, meeting rooms and club facilities for visitors. The opening ceremony took place in the presence of the German publisher, Axel Springer, who in 1966 donated a million dollars towards this project, as well as of two other German guests—the former Minister of the Interior, Paul Luecke, and the archaeologist Prof. Otto von Simson, of the Freie Universitaet, Berlin.

An "International Art Book Prize", for the first time awarded by the Israel Museum, went to the London publishers, Thomas Nelson & Sons, for their Henry Moore book. The jury, which examined 222 entries from 21 countries, finally chose this production for which Henry Moore himself had written the text. The layout man is Nicolas Jenkins and the photographer John Hedgecoe. The prize consisted of a work by the Israeli sculptor, Itzhak Danziger.

The prize-winning book was the centre-piece of an exhibition "The Beautiful Book—from the Gutenberg Bible till today". Among the books on display were some illustrated by Chagall, Picasso, Pascin and Liebermann. The National Library loaned "De Civitate Dei", printed in Basle in 1489, and the Schocken Library the story of Gottfried de Bouillon's crusade, printed in 1482 in Augsburg.

### REMBRANDT EXHIBITION IN BRITISH MUSEUM

Rembrandt, perhaps the most individual of painters, died 300 years ago, and for this reason he is now being remembered by commemorative exhibitions all over Europe. He holds a special place in Jewish affection, as he lived by choice for years in the Jewish quarter of Amsterdam, and painted Jewish types with insight and sympathy. In fact, he found his models for scenes of the Old and New Testaments in the neighbouring streets and even Jesus appears as what he was, a Jew.

The Print Room of the British Museum has mounted an exhibition of late etchings by Rembrandt (open until 11th May), which clearly shows the artist's development, whether in the sphere of portraiture, landscape or religious scenes. His meticulous efforts and experiments in different techniques and varying use of paper and vellum are seen in this outstanding show, which, be it on a small scale, reveals the greatness of the master. From a Jewish point of view, the famous scene of Jesus Preaching to the Sick, the so-called *La Petite Tombe*, is outstanding, not only Jesus himself looking like a Jew but a figure of an old man in the right foreground shows a dignified old Jew standing, surrounded by fellow-coreligionists.

Here not only the setting, but the whole emphasis is Jewish, Rembrandt having found among the Jews not only a physical but also a spiritual home.

At present, assimilation and integration are topical political subjects. Rembrandt did both, he assimilated creatively what he desired, whilst remaining himself, integrating not only the Jewish but also the classical heritage in novel creations. He thus represents more than a great figure in art, in history and in individual interpretation. Rembrandt appears as an exponent of what is best in European civilisation and culture, revealing a vivid interpenetration of environmental features with the power to transcend them.

HELEN ROSENAU.

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## Old Acquaintances

**Success, Success:** Peter Zadek, born in Berlin in 1926, returned to Germany ten years ago after several productions in London. He directed plays in Bremen and Berlin with remarkable success, and has just presented his first film: "Ich bin ein Elefant, Madame", based on the play, "Die Unberatenen", shown in London two years ago. Zadek was awarded the Berlin "Kunstpreis" worth 10,000 D.M. for this film.

**Milestones:** The historian, Golo Mann, a son of Thomas and Katja Mann, is 60 years old. His works include a German History of the 19th and 20th Centuries.—Karl Farkas, Vienna's most popular cabaret comedian and co-author of "Die Wunderbar" and other operettas, is 75 years old.—Dr. Arnold Fanck, who lives in Freiburg and who produced his first film "Monte Rosa" in 1913, and later "Wunder des Schneeschuhs" and "Piz Palue", is 80 years old.

**Obituary:** Ernst Deutsch, who recently died in Berlin at the age of 79, grew up in Prague as a contemporary of Werfel, Brod, Kafka and Willy Haas. He started his career in Hasenclever's "Der Sohn". As a member of Reinhardt's ensemble he appeared in plays by Wedekind, Schiller, Rolland, Shaw, Schnitzler and Galsworthy, starred in many films, and was loved and admired as a great artist. After spending lean years in exile, Deutsch returned to Europe, where he was first seen in "The Third Man". He was internationally praised for his performance of Nathan.—Guenther Weisenborn, the 66-year-old author and playwright who had been sentenced to death for belonging to a resistance group but was freed from prison by the Russians, has died in Berlin.

**News from Everywhere:** Erwin Leiser, who became known as the producer of "Mein Kampf" and of the Eichmann film, has resigned as director of Berlin's Film Academy.—Edmund Wolf, former chief of the German branch of the B.B.C., is producing a TV feature, "Born on May 8, 1945"—the day the war ended in Europe.—At the Lincoln Center in New York, Herbert Berghof took the lead in Heinar Kipphardt's "J. Robert Oppenheimer."—Norman Granz, promoter of the Rolf Hochhuth production "Soldiers" in London, lost £25,000 in three months.

**Austria:** Attila Hoerbiger appeared in Strindberg's "Wetterleuchten" at Akademie-Theater.—Kurt Meisel directed "Coriolanus" at the Burg.—The former cabaret, Moulin Rouge, reopened as a theatre presenting one-act plays by Pinter and Bellow. The audience, seated at tables, has to pay 1,000 schillings (£15) for a bottle of whisky and 1,445 schillings for champagne.

**The Changing Kurfuerstendamm:** An enormous new centre, similar to the Europa-Center, is to be built between Nestor- and Johann-Georgstrasse. The area around Komoedie and Theater am Kurfuerstendamm will also become a big shopping centre. Berlin's famous delicatessen, Rollenhagen, has temporarily moved into the Kempinski building until the new shop in Uhlandstrasse is ready.

**Germany:** Albert Lieven, Kaethe Haack and Hilde Krahl are in Somerset Maugham's "Finden Sie, dass Constance sich richtig verhaelt?" in Munich.—Paula Wessely will take the part of Frau Alving in Ibsen's "Ghosts" in Munich.—Lucie Mannheim of London appears in the TV production of Agatha Christie's "Zehn kleine Negerlein".

PEM

Myer Domnitz

## BREAKING DOWN BARRIERS

### The Central Jewish Lecture Committee

The Central Jewish Lecture Committee, which has been carrying out the inter-group relations programme of the Board of Deputies since 1933, has developed educational methods and activities to promote understanding and goodwill between Jews and non-Jews in the United Kingdom; and which are welcomed and supported by many leading non-Jewish organisations. Its activities are of interest to international organisations, including Unesco.

#### Adult Education

The Committee provides talks to many types of adult groups on themes such as Judaism, Jewish history, the Anglo-Jewish Community, the State of Israel and her Arab neighbours; antisemitism and problems of prejudice. This aspect of the Committee's work, which continues quietly and without headlines, is of much importance in breaking down barriers of misunderstanding between British Jews and their Christian neighbours. Misconceptions about Judaism and Jews are removed. The questions and discussions following talks indicate trends of public opinion on themes which are significant to the Anglo-Jewish community. In London and the provinces, speakers, men and women, representing various spheres of the community, are devoted to this vital undertaking of building bridges of understanding between Jews and Christians. Large and small groups of Christians are addressed under the auspices of various organisations in urban and rural areas. Many non-Jews in this country may have their only contact with the Jewish community through the speakers of the Central Jewish Lecture Committee and associated provincial lecture organisations.

#### Programmes for Schools and Colleges of Education

In 1948 the Committee was approached to prepare material on religious education for schools and colleges of education and this is an essential activity of the Committee. Frequent requests from teachers and students were for pictures to depict Judaism, Israel past and present, and developments of the Jewish community. A considerable selection of illustrations has been built up which is being continuously increased, to meet the demands from schools and other educational institutions. The following comment indicates the interest in the Committee's illustrative material: "These have helped us to a greater understanding of the Land of Israel and have been of particular benefit to Scripture students, and enabling them to appreciate the continuity of the religion and culture of the Jewish people. We are very grateful for your broadening of our approach to Biblical studies."

The Committee's film strip on "The Synagogue" made for Hulton Educational Publications 13 years ago has had a considerable distribution, and pictures from it are reproduced in educational text books. This film strip shows the link between the synagogue of today with the Tabernacle and the Temples. It stresses that Judaism is a living religion and shows how the Sabbath and Jewish Festivals are practised.

For religious education studies there is also the provision of much written material on varied aspects of Judaism, Jewish life and history, and the Jewish community. In 1967 a selection of information notes, "Judaism and Inter-group Relations", was published by the Board of Deputies and is used extensively in schools and colleges of education in many parts of the country.

The Committee provides much appreciated material for young non-Jewish people who wish to obtain some knowledge about Judaism and Israel, in order to undertake C.S.E. examination projects and for G.C.E. examinations.

#### Inter-group and Race Relations Programme

In 1948 the Committee commenced its programme of educational material on inter-group and race relations. The valuable publications of specialised organisations, including the American Jewish Committee, the Anti-Defamation League of B'nai B'rith and the National Conference of Christians and Jews (U.S.A.), were made available to establish a research and study programme, continued over the years. The first result was a series of articles published in 1950 in the journal of the National Union of Teachers and developed into a booklet, "Education in Human Relations", published by the Board of Deputies. This booklet was given considerable support by the World Federation for Mental Health and such organisations as the World Organisation for Early Childhood Education, which published a French translation of a chapter of this booklet entitled "The Early Years of Childhood".

As a result of continuing studies in inter-group relations, the booklet "Learning to Live with our Neighbours" was published by the Board of Deputies in 1962. It was based on a paper prepared for the World Mental Health Year in 1960, circulated by Unesco and also published in Hindi in the journal of the Education Department of the Indian State of Uttar Pradesh. This booklet has a continuing distribution and is used in colleges of education, schools and youth clubs for human relations programmes and for studies on problems of Prejudice. In 1961 a paper on aspects of Race Relations in the United Kingdom was

published by the United Nations Association for presentation to the U.N. Sub-Commission on prevention of discrimination.

A monograph on "Jewish Immigration and Integration in the United Kingdom," prepared for a conference on inter-group and race relations, was published by the Council of Christians and Jews in 1967. This and other publications of the Committee are used for comparative studies on problems of immigration and integration of Coloured Commonwealth immigrants. It should be added that the Committee has been consulted regarding its inter-group relations programme by Commonwealth immigrant organisations, and has participated in many conferences on Race Relations.

#### Catholic Interest

In recent years there has been much interest in the Committee's lecture programme and publications by Catholic organisations. It was requested to participate in a Catholic Teenagers' Conference at which talks were given on Judaism, inter-group relations, and aspects of prejudice to help young Catholics in the present phase of rethinking on Jewish-Catholic relationships. During the conference the synagogue film strip was used to illustrate the development of the synagogue and to indicate how the Catholic Church derived acts of worship from the synagogue. An illustrated talk was also given which clarified how Nazism was linked with earlier antisemitism in Germany.

In conclusion: The Central Lecture Committee has quietly built up its reputation in this country and overseas as a specialised department of the Board of Deputies which has made an important contribution to inter-group and race relations studies, and through its varied educational programmes is helping to promote better inter-group understanding at various levels of British society.

(Mr. Domnitz is Secretary and Education Officer of the Central Jewish Lecture Committee of the Board of Deputies.)

#### SHYLOCK CONTROVERSY IN GERMANY

Shakespeare's "Merchant of Venice" was recently broadcast on West German and Austrian television, with Fritz Kortner, the 76-year-old German-Jewish actor, in the part of Shylock. Joachim Kaiser, a noted young German critic, introduced the television programme by expressing the view that 24 years after the Nazi régime the public ought to be able to understand the play and the character of Shylock. Kortner's Shylock, said Kaiser, should be seen as a realistic counterweight to the philosemitic presentation of the role on the few occasions that the play had been staged in the country since the war.

After the broadcast, Jewish opinion of the play was about equally divided, one side criticising it as harmful and senseless, while the other welcomed it as a further step towards normalisation of relations.

In an 80-minute discussion by a rabbi and noted West German writers and stage producers after the broadcast of the question, "May Shylock again be evil?" this division was again reflected. The same lines were followed in newspaper comment.

#### GERMAN LANGUAGE AND LITERATURE CHAIR

Dr. Siegbert Salomon Prawer is to succeed Professor E. L. Stahl to the chair of German Language and Literature at Oxford. The grandson of a celebrated Cologne Oberkantor, he and his sister, Ruth Prawer Jhabvala (well-known for her novels on India) came to this country with their parents from Cologne shortly before the last war. An authority on Heinrich Heine, Dr. Prawer has until now been Professor of German at Westfield College, London.

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Ignaz Maybaum

## JEWISH ECUMENICALISM

The ecumenical movement of our day aims to unite the Christian churches or to bring them nearer each other.\* Within the movement, the problems of Secularisation, of Marxism, of humanism, and of a post-medieval approach to Judaism are discussed. The distinction Antiquity, Middle Ages and Modern Era is not the invention of a history master who requires a syllabus for teaching his subject. It is brought home to us as affecting the life of mankind.

Friedrich Heer, the Viennese historian, says that the Middle Ages did not provide a place for two human species: women and Jews. One of his books about the Middle Ages has been translated into Hebrew. Certainly a historian of renown, Heer is also engaged in theology. Like the other authors mentioned in this review, he speaks of "secularised" Jews. The Jewish reviewer is in duty bound to emphasise that this is a misnomer. Assimilated Jews abound, and assimilation has been freed from being regarded only in a negative sense. Both assimilation and dissimilation have their place in Jewish history. A Jew who ceases to be a Jew can become shallow, even vulgar, and will eventually lose his unique identity to the anonymity of the Gentiles. He can, however, not become "secularised". Only a church, only a dogma, only a Christian person can become secularised. In secularisation the church loses its spiritual element and what remains is the political structure of Christianity. Islam has no church and no clergy and this excludes the formation of a secularised Islam. It is exposed to westernisation, and a westernised Islam is, in fact, infused with Christian elements. Islam can become, and has often been, a "carrier of religions"—to use this phrase of the scholars concerned with comparative religion. The Muslim rejects, in fact regards as not understandable, the Christian article of faith called spirit, and sees matter, the world, the family and social life in "terrestrial holiness". No transfiguration into the spirit is needed in Islam to encounter holiness.

Islamic terrestrial holiness, as distinct from Christian spiritual holiness, has been discovered by Christian theologians in their attempt to come to terms with Marxism, humanism and—Judaism. Roger Garaudy and Simone Weil do not accept the view of a "dirty" matter. "There is a silent obedience in matter", Simone Weil writes. In this rehabilitation of matter Judaism and Islam are near each other.

Unfortunately, Christians have failed, over the centuries, to see Islam as a monotheistic religion, as did Jewish scholars of our age. Franz Rosenzweig, of whom Pastor Borchsenius, the courageous rescuer of Danish Jews during the Holocaust, gives a warm and understanding account, sees only "two ways to God": Judaism and Christianity. Buber

follows Rosenzweig in this respect. So does the Danish Pastor and Roy Oliver, who knows about Judaism only through his reading of Buber. Yehuda Halevi and Maimonides saw a third way to God: Islam. These two great medieval thinkers see Judaism as the seed, out of which a tree with two branches grows: Christianity and Islam. In the parable of the seed and the tree with the two branches, they have the concept of a monotheistic ecumene. It could spread its blessing to our "secularised" age. How often have Christian persecutors of the Jews in fact attacked Islam with arguments of Christian antisemitism! With the dialectic love-law Christianity turns against Islam, not against Judaism, in which a union between love and law is taught as possible. Love is a Jewish commandment: "Thou shalt love the Lord, thy God!" "Thou shalt love thy neighbour." The uncompromising Christian antagonism against Islam turned against the Jew in Christian antisemitism. The Christian faith in the Holy Spirit has no place whatsoever in Islam, whereas Judaism can still recognise this typical Christian article of faith as sprung from the Jewish root.

The Christian theologians to whom this review refers diagnose the ills of our age in the term "secularised Christianity". But neither humanism nor bourgeois morality in their ethical strength can be understood as "secularised Christianity". Islam is present, anonymous as it were, as the non-Christian element in the humanist and bourgeois world. In the dignity of humanist belief, in the deep concern with the manifold laws guiding social life, in the high regard for natural man, always seen as the creature shaped by God, the Muslim discovers terrestrial holiness. He rejects the need for a transformation of the Creation through what the Christian calls spirit. The Islamic and Christian contributions to mankind, as far as they originate from Judaism, are equally great. There are three ways to God: Judaism, Christianity and Islam. None of the three must be excluded in a monotheistic ecumene. About the Jews, Pope John a few days before his death wrote the following "Prayer of Repentance":

"We now understand that for many, many centuries our eyes have been blind to the beauty of Thy chosen people, thus preventing us from recognising in it the features of our first-born brother's countenance. We acknowledge that the mark of Cain is inscribed on our foreheads. For centuries Abel has been struck down in blood and tears, because we forgot Thy love. Forgive us the curse which we unjustly pronounced on the name of the Jews. Forgive us this curse, wherewith we crucified Thee a second time. For we knew not what we did." (My translation of the German translation from the Italian by Friedrich Heer.)

It has been said that "good theology" presupposes "good history". The theologian depends on the work of the historian. In his lifelong research about the Trial of Jesus (*Zum Prozess Jesu*) Paul Winter has given "good history" to the theologian. "A Roman, not a Jew, sentenced Jesus to death, Jesus was not a Christian, he was a Jew, the Evangelists, however, were Christians." This is Paul Winter's final word, now accepted by leading Christian theologians. A Jewish approach to monotheistic ecumenicalism bypasses Jesus but acknowledges Judaism as present within Christianity, just as it bypasses Mohammed but acknowledges Judaism within Islam.

In the Koran, Mohammed reveres Abraham, whom he calls Ibrahim, as a man of faith, as the father of all the three monotheistic religions. In the same way, the Talmud says: "The righteous of all nations shall have their share in the Kingdom of God." But westernisation brings secularised Christianity to the Islamic world, and the westernised Muslim can become "antisemitic".

When Jew, Christian and Muslim realise that they belong to one family, a strong peace-making force will be established in the Middle East. This is not a Utopia. It happened before, in the Middle Ages when, in the Arabic-Spanish-Italian Mediterranean world of Baghdad, Toledo and Palermo, there flourished a civilisation with the splendour of a renaissance. For short moments, Jewish-Christian-Islamic brotherhood was able to create a monotheistic civilisation. The present Jewish-Christian dialogue must be widened to a Jewish-Christian-Islamic talk. Israelis and Arabs, talking as Jews and Muslims with each other, can make a great contribution to the peace and prosperity of the Middle East.

### HELL REVISITED

Even those who attended the Eichmann trial or one of the other major war crimes trials, and those who have read a good number of the books on KZ life and death, will be gripped by this report on Nazi horror in the years of the Holocaust, written by a Rumanian Jewess from Kluc.\*

She wrote her diary when she was sixteen years old, under conditions of the greatest danger in Auschwitz, where she lost both her parents, and in several other camps. She took careful note of everything she went through and of her emotional reactions, obviously writing nothing but the horrible truth, moved as she was by the instinctive urge to record the indescribable. Her literary bent is also reflected in the irony of her giving the title "The Beautiful Days of My Youth" to her Dantesque chronicle of a non-imaginary inferno.

When the war had reached its end and the doors of hell opened again to release the last survivors, Anna Kovacz spent two years in the Jewish hospital of her Rumanian home town, suffering from T.B. and wracked by other grave diseases. "If you should be able to get out again", the doctor once told her, "it won't be due to the medicine but to your powerful will for life".

Indeed she recuperated, was for some time an actress at the Kluc theatre and then became a playwright. Four of her plays were staged in Bucharest and in the provinces—in Rumanian, Hungarian and Yiddish. In 1957 she was awarded the State Prize, the highest artistic distinction the Rumanian Government can bestow. In the following year she was denounced as an "inciter against the State" and as a "representative of bourgeois ideology". Such was life in Rumania at that time.

Anna Kovacz now lives in West Berlin. She says it took her sixteen years before she was again able to look at her Auschwitz notes and to mentally revisit that place. However, the delay in publication of her diary in no way diminishes its tremendous importance as one of the most weighty documents from the inside of that factory of death.

ERICH GOTTGETREU.

\* Anna Kovacz: *Die schoenen Tage meiner Jugend*. Translated from Rumanian into German by Barbara Frischmuth. Rowohlt Verlag. Reinbeck bei Hamburg.

\* Friedrich Heer: *Das Heilige Römische Reich*. Scherz, Bern, München, Wien.  
W. P. Eckert, N. P. Levinson, M. Stöhr: *Anti-Judaismus im Neuen Testament?* Chr. Kaiser Verlag, München. DM.17.50.  
Paul Borchsenius: *Two Ways to God* (foreword by Lord Soper). Vallentine, Mitchell, London. 35/-.  
Roy Oliver: *The Wanderer and the Way*. East & West Library, London. 35/-.  
C. K. Barrett: *Jesus and the Gospel Tradition*. S.P.C.K., London.  
Paul Winter: *Zum Prozess Jesu* (ed.: W. Koch). Hans Reykers, Weiden. DM.5.  
Dagobert Runes: *The Jew and the Cross and The War and the Jew*. Philosophical Library, New York. \$8.  
Father Richards: *The Crucifixion and the Jews*. Centre for Biblical and Jewish Studies, London.  
Heinrich Rengstorff and Siegfried von Korfleisch: *Kirche und Synagoge*. Ernst Klett Verlag, Stuttgart. DM.56.

A. Rosenberg

## “LEBENSZEICHEN AUS PIASKI”

Bosch hat die erschreckendsten, die monstroesesten, die ungeheuerlichsten Ungeheuer und Dämonen gemalt, die jemals einem Menschenhirn entsprungen sind. Bis heute zerbrechen sich die Kunstgelehrten und alle anderen Bewunderer des unvergleichlichen Malers den Kopf, was sie wohl bedeuten, welchen Sinn oder Unsinn sie haben. Aber das waren eben Schoepfungen, Ausgeburten der Phantasie. “Lebenszeichen aus Piaski” ist jedoch Wirklichkeit . . . Piaski ist eine der drei polnischen Kleinstaedte, in die im Februar 1940 die erste grosse Gruppe deutscher Juden deportiert wurde. Sie kam aus Stettin und Vorpommern. In dem Buch werden Briefe dieser Deportierten und andere aus Wien und Anklam veroeffentlicht. “Und wenn sie noch soviel Phantasie haben—unvorstellbar”.

Viele wollen es sich nicht vorstellen; sie fassen Buecher dieser Art nicht an. Es ist verstaendlich. Und doch . . . wenn ein Naechster von schwerer Krankheit gequaelt oder dem Tod nahe ist, wenden wir uns dann von ihm ab? Im Gegenteil, wir sind mehr von ihm als wenn er gesund waere. Hier handelt es sich um unsere Naechsten, und wir werden bei und mit ihnen sein bis zum Ende unserer Tage.

Von 1940 bis 1942, das wird viele ueberraschen, war es moeglich, Pakete und Briefe an die Deportierten zu schicken und auch Briefe von ihnen zu empfangen. Die “Endloesung” hatte noch nicht in ihrem ganzen Ausmass begonnen.

Zuerst einige Auszuege von Frau G.M. aus Stettin, einer “Arierin”, die ihren juedischen

Mann und ihren Sohn in die Deportation begleitet hatte. “Die Maenner hatten die 25 km zu gehen . . . bei 40 Grad Kaelte. Am naechsten Tag im Krankenhaus in Lublin wurden 130 Amputationen verfroener Glieder vorgenommen, darunter an einem siebenjaehrigen Maedchen, dem beide Fuesse, alle Finger an der einen Hand und einige der anderen Hand abgenommen wurden. (Sie sind nun alle tot, mancher haette an den furchtbaren Wunden sein Leben zu tragen gehabt.)” Maerz 1940: “Wir haben jetzt schon gut gelernt, ohne Messer und Gabel zu essen! Die Finger sind doch nuetzlich.”

Und zu derselben Zeit: die Glieder moegen absterben, die Haut mag von Floehen und Laeusen gepeinigt werden, aber etwas in uns bleibt hell und lebendig: “Strahlende Sonne. Der Fruehling naht mit Brausen. Ich habe mich auf den Waldfriedhof zurueckgezogen. Es herrscht absolute Stille. Einige kunstlose Kreuze vor mir, eine bluehende Birke, ein Ahornbusch, der Blick in weites Land mit Strohhuetten. . . . Ich werde von der Sonne beschienen und wechsele den Sitz ab und zu, damit ich auch von unten warm bin.”

Oktober 1940: “Ich las mit Interesse in der Zeitung Sagners [Antiquitaetengeschaeft in Stettin] Annonce ueber Tassen etc. aus nichtarischem Besitz.”

Ich kann hier nicht in Einzelheiten gehen. Juden und Nichtjuden arbeiten zusammen bei den Hilfssendungen fuer die Deportierten. Geruechte ueber Auswanderungsmoeglichkeiten in die USA rufen ekstatischen Jubel hervor, bis ihre Unwahrheit die Menschen in schwaerzeste Verzweiflung stoest. Immer wieder der Kampf um einen richtigen Platz auf dem Fussboden, um einigermassen zu

schlafen, um eine Decke, um ein Kissen, um Insektenpulver.

Der dauernde Schrecken vor Abtransport. Die unvorstellbaren Bedingungen bei der Zwangsarbeit. Die unsagbare Freude ueber ein Paket mit Holzsohlen; die grausige Kaelte und die drueckende Hitze. Die Kranken, die nicht behandelt werden koennen. “Hier viel Krankheit und leider nun auch keine Omnibuserlaubnis mehr, so muessen die Kranken auf einfachen Stellwagen auf Stroh nach Lublin. Viele wollen das nicht, und es wird viel versaeumt.”

Oktober 1941: “Vor ein paar Tagen heirateten zwei Leute. Sie sind gluecklich, nach monatelangem Warten in einer dunklen alten Ladenstube zu leben.” Jawohl, denn das war ja noch nicht die Endloesung.

Januar 1942: “. . . Goethe, Bibel, Klassiker, Romantiker . . . bieten immer noch Neues, Ungelesenes oder Unaufgenommenes. . . . Wenn auch der Frieden von aussen nicht zu spueren ist, im Inneren wird es still.”

Claere Silbermann aus Anklam war Lehrerin. Sie hatte eine Art Schule eingerichtet. Oktober 1940: “Wir haben Ende der Woche Festtage, und meine Kinder sind eifrig dabei, aus dem Buntpapier Ketten, Koeerbe, Sterne usw. zu fertigen, was ihnen sehr viel Spass macht. Wir haben auch Gedichte verfasst und gelernt, und so hoffe ich, nicht nur den Kindern eine Freude zu machen, sondern auch den Alten eine frohe Stunde zu bereiten.”

Frau Dr. Gertrud Luckner, die furchtlose und Barmherzige Katholikin, eine der Verfasserinnen des Buches, wurde selbst nach Ravensbrueck verbracht. Es ist auch als Dank und Ermutigung fuer sie gedacht, wenn ich zum Schluss noch einmal Claere Silbermann sprechen lasse. Januar 1942: “Heute habe ich mit den Kindern ueber Menschenliebe gesprochen, und ich glaube, sie waren ganz gluecklich und sind bestimmt besser weggegangen, als sie gekommen sind.”

\* Else Rosenfeld und Gertrud Luckner: *Lebenszeichen aus Piaski*. Briefe Deportierter aus dem Distrikt Lublin, 1940-1943; Biederstein Verlag Muenchen, 1968. DM. 12.80.

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## THE ISRAELI SCENE

### OXFAM ANTI-ISRAEL ALLEGATION

At a recent meeting of the Board of Deputies, Dr. S. Levenberg alleged that Arab propaganda had penetrated a number of charitable and social organisations, including Oxfam.

A spokesman for Oxfam, commenting on Dr. Levenberg's remarks, said that it was arguable whether the allegedly anti-Israeli articles referred to on two pages of a recent issue of the "Young Oxfam Bulletin" should have appeared. It was regrettable that Oxfam had offended its Jewish friends. He pointed out, however, that the articles were written by a young Jew and were supervised by a devout Jew on Oxfam's staff. He also said that the latest issue of the bulletin included an article critical of the earlier issue and letters for and against.

The United Nations Association and the Save the Children Fund, two other organisations alleged by Dr. Levenberg to have been penetrated by Arab propaganda, have denied the charges. A spokesman for the U.N.A. said they found it difficult to make comments on the Middle East situation without offending one side or the other.

A spokesman for the Save the Children Fund has said that while they have been helping sick and needy children in Jordan, they also helped Israeli children through close association with Children and Youth Aliyah.

### WOMAN PILOT

Miss Tatjana (Aviva) Glezer is head of El Al's simulated flight-training section. She has taught nearly 600 pilots—Israelis, Spaniards and Swiss—how to handle the giant Boeing jets. She holds a pilot's licence and has the formal title of captain.

Miss Glezer, who was born in Yugoslavia, speaks eight languages. As a child she wanted to be a ballerina. She became interested in flying after going into the Israeli Army.

### DEPARTURE OF U.K. ENVOY

A farewell dinner was given by the Israel and British Commonwealth Association in honour of Mr. Michael Hadow, the outgoing British Ambassador to Israel, who has been named as British Ambassador to Argentina. Beginning his address in perfect Hebrew and concluding in English, Mr. Hadow expressed regret at leaving which, he said, was with a heavy heart. He remarked on the complete mutual understanding and sympathy in Anglo-Israel relations "with the exception of a short, regrettable dark period". Negotiations between Israel and Britain for a cultural agreement were making good headway, said Mr. Hadow, and it was likely to be signed soon.

The chairman of the Association, Mr. Chaim Herzog, praised Mr. Hadow as a friend who had begun to represent Jerusalem to London and had gained Israel's sincere affection.

### VISIT TO GERMANY

Mr. Hacoheh, the Labour Party chairman of the Knesset Foreign Affairs Committee, and seven other Knesset Members, paid a two-week visit to West Germany. Before the journey he said the West German Government and people had stood by Israel during the Six-Day War and it was now time for the visit.

On the delegation were represented the Mapai and Rafi sections of the Israel Labour Party, the National Religious Party, the Liberal Party of the Herut-Liberal alignment, the Independent Liberals and a Mapai Arab faction. The other parties including Mapam, Herut and Agudat Israel, boycotted the visit.

### EGYPTIAN JEWS

A spokesman for the World Council of Churches said in Geneva that assurances had been received from Egypt that stateless Jews and Egyptian Jewish nationals would be authorised to emigrate if they so desired "in accordance with the Egyptian emigration policy which combats over-population".

### ACCUSATIONS OF MOSCOW RADIO

Moscow radio's home service has attacked Israel's relations with West Germany. It spoke of an "unholy alliance" with West Germany, "the spiritual heirs of the régime which, in the 'thirties, proclaimed the Final Solution of the Jewish question as the motto of its State policy". The attack was sparked off by the recent visit to the Federal Republic of a delegation from the Knesset.

The radio service alleges that 1,000 officers and sergeants from the Israeli Army were trained by the Bundeswehr—"professional officers of the Wehrmacht, many of whom were directly or indirectly guilty of the death of the six million Jews annihilated by the German fascists".


### SOKOLOV ARCHIVES TRANSFERRED

The final part of the library, archives and souvenirs of the late Zionist leader, Dr. Nahum Sokolow, have been transferred to Israel. Together with the books, private papers and manuscripts sent out earlier, they will be housed in a special Sokolow Hall in the Central Zionist Archives, Jerusalem.

At a reception given at the home of his daughter, Dr. Celina Sokolow, in Hampstead, Dr. S. Levenberg described Dr. Sokolow as a great scholar, diplomat, writer and journalist, and one of the outstanding figures of the Zionist movement.

### CZECH WRITER'S PLEA

"Listy", the official weekly of the Czechoslovak Writers' Association, has published a remarkable pro-Israel article, "Only a Note", which appeared instead of the usual leader, indicating that the entire editorial board supported it. The writer, Peter Khudozhilov, a well-known Czechoslovak publicist, visited Israel last summer. He writes of his fear that many people in Israel and the Arab countries may soon die a violent death. Israel, he says, is the last haven for the Jews, who have been not only unwanted but persecuted by the non-Jewish world for the past two thousand years.



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# MISS LYDIA FREUND 75

## Retirement after 27 Years' Loyal Service

On May 6, Miss Lydia Freund, membership secretary of the AJR, will celebrate her 75th birthday. The date coincides with that of her retirement after 27 years of devoted service.

Having joined the staff of the AJR only a few months after the organisation was founded, Miss Freund helped to build it up from scratch and, together with two colleagues still working, shared the initial difficulties. Her length of service by far exceeds that of most of her fellow-workers at Fairfax Mansions. It is, therefore, with some feelings of nostalgia that we part company with her, much as we are glad for her that she may now start to enjoy a life of well-deserved leisure.

In the course of almost three decades, many members got to know Miss Freund personally. At the same time, more than anybody else, she acquired a knowledge of the thousands of names on the membership records. This experience proved to be a great asset, and in this respect it will not be possible to replace her adequately. It is also due to her unfailing conscientiousness and accuracy that, throughout the years, hardly ever any queries were raised from subscribers.

What, however, made Miss Freund's work particularly valuable was the spirit in which she fulfilled her duties. Service to the AJR

meant for her service to the community from which she stems and whose fate she had to share. Her unreserved identification with the tasks of the AJR and the readiness with which she put her entire personality into this work have to be recorded with particular gratitude on this occasion.

The reception room, which served as her office, will be different after she has left. She will be missed by the numerous visitors who make their calls and in whose well-being she always took such a great personal interest, and she will be equally missed by her colleagues.

It is our heartiest wish on her 75th birthday that Miss Freund may enjoy her well-deserved retirement for a long time to come.

W.R.

### Glueckwunsch des AJR Club

Es ist wirklich nicht zu glauben,  
Dass die Jahre hoch sich schrauben  
Auch in Lydias Lebenszeit.  
Stets zum Club so hilfsbereit  
Schleppt die Einladungen sie an,  
Macht sie schnell postfertig dann.  
Dankbar ihr der Club heut herzlich gratuliert  
Wuenschend, dass sie sich bei ihm nicht  
pensioniert.

MARGARET JACOBY.

### Birthdays

**Abraham.**—Mr. Max Abraham, of 106 Albany, Manor Road, Bourne-mouth, former preacher and teacher of the Rathenow Jewish Congregation, former Board Member of the New Liberal Jewish Congregation, founder and chairman for many years of its Chevra Kadisch, attained the age of 65 on April 27. He is at present staying at Hilberts Park Hotel, Bad Nauheim, W. Germany.

**Fuchs.**—The AJR Club extends its very best wishes to its member, Mr. Josef Fuchs, of 69 Wakeman Road, London, N.W.10, who celebrated his 80th birthday on April 13.

**Rothholz.**—Mr. Siegfried Rothholz, of 48 Northolme Gardens, Edgware, Middlesex, will celebrate his 70th birthday on May 10th.

### Deaths

**Buckwitz.**—Mr. Wolfgang Buckwitz, of 67 Brookland Rise, Hampstead Garden Suburb, London, N.W.11, formerly Verlagsdirektor of the *Berliner Börsenkurier*, passed away suddenly, aged 73 years. He followed his sadly missed brother, Dr. jur. Hans Buckwitz, only nine months after. Deeply mourned by their sister, Hertha Eisner, 423 Wilbraham Road, Chorlton-cum-Hardy, Manchester, 21, brother-in-law, nephews and their families.

**Fleischmann.**—Mrs. Bertha Fleischmann, of Osmond House, N.2, passed peacefully away, aged 84 years. Deeply mourned by her family and friends. Condolences to Mr. Kenneth Fraser, Ward 3X, Stoke Mandeville Hospital, Aylesbury, Bucks.

**Hoffmann.**—The AJR Club mourns the death of its member, Miss M. Hoffmann, of 8 Queens Court, Hampstead Way, London, N.W.11.

**Scherman.**—Dr. Heinrich D. Scherman, of 24 Belmont Road, Harrow Weald, Middx., passed away peacefully on April 9. Forever mourned by his wife, daughter, relatives and friends.

**Tauber.**—Mrs. Gertrud Tauber, of Kestrel Grove, Bushey Heath (late of 27 Goldhurst Terrace, London, N.W.6), passed away peacefully on April 2. Deeply mourned and sadly missed by her children, grandchildren, great-grandchildren and by her many friends here and abroad.

### CLASSIFIED

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#### Women

**COMPANION HOUSEKEEPER** required for partially blind elderly lady. Compact centrally heated house near Paignton, Devon. Cleaning woman employed. Ability to drive (Morris 1000) desirable. Salary £9. Please reply in detail to Box 037.

**RESIDENT HOUSEKEEPER** wanted by childless couple in Hampstead. Daily cleaner employed. Applicant with child also considered. Box 046.

**HOUSEKEEPERS/ATTENDANTS** required for elderly sick or invalid people. Full or part-time. AJR Employment Agency, MAlda Vale 4449.

**ELDERLY COUPLE** require housekeeper for their 4-room luxury flat in Sloane Street. Own room, daily help kept, no rough work, simple cooking, mainly supervision of general household and personal assistance. Box 049.

#### Situations Wanted

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**PENSIONER** requires light packing or maintenance work. Box 044.  
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### DR. ALEXANDER SINGER 85

Dr. Alexander Singer will celebrate his 85th birthday on May 5. A dental surgeon by profession, before he came to this country in 1939 he practised in Nuremberg and took a leading part in Zionist and general Jewish activities in that city. In 1933, he was elected a Board member of the Jewish community. He now lives at Heinrich Stahl House where he has endeared himself to his fellow residents and the staff. We extend our heartiest congratulations to Dr. Singer.

### SEDER AT HANNAH KARMINSKI HOUSE

As in previous years, the AJR Club held its Seder on the second night of Passover at Hannah Karminski House. The guests were welcomed by Mrs. M. Jacoby, Chairman of the Club. The first part of the service was conducted by Mr. M. Morley. Rabbi Dr. G. Salzberger joined the members for the second part and, in his illustrative way, also explained the meaning of the Seder. Following the tradition of past years, Mrs. C. Freyhan, now 90 years of age, led all present in singing the old melodies and, of course, also rendered a solo performance.

To the delight of all guests, the Chairman, Mrs. M. Jacoby, together with her helpers, had arranged the tables most beautifully. Many people who otherwise would have been particularly lonely that evening were able to enjoy Seder in the happy family atmosphere of the Club. At the end of the evening Miss Susan Markus moved a vote of thanks to all who had contributed in ensuring the function's success.

Sedarim were also held in all the Old Age Homes, thanks to the kind co-operation of Rabbi Dr. Salzberger, the Rev. Lewandowski, Professor D. N. Baron, Mr. M. Lawrence, Dr. E. Norton, Mr. Sender and Dr. E. Sommer.

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### Personal

**WIDOW**, Continental, living North England, early 60s, independent offers kosher home to cultured gentleman in similar circumstances. Object companionship/matrimony. Box 039.

**DIVORCED LADY**, middle-40s, Continental, independent, wishes to meet gentleman. Object companionship/matrimony. Box 041.

**WHICH cultured gentleman**, aged 55-65, would like to meet intelligent, attractive lady, mid-fifties, financially independent, own beautiful home, to find some happiness again? Please write in confidence. Object companionship/matrimony. Box 045.

**WIDOW**, Continental, forties, tall, attractive, independent, wishes to meet kind gentleman. Object matrimony. Box 050.

### MISSING PERSONS

#### Personal Enquiries

**Graetz.**—Gitta Graetz, daughter of Alfred and Bella Graetz (née Nussbaum), born in Berlin. Last Berlin residence in 1939 Altonaer Strasse 10 (Weichselbaum). Wanted by Karl Nussbaum, now Mordechai Egosi, Kibbutz Ayelet Hashahar, Israel.

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# ERNEUTE ERHOEHUNG DER ENTSCHAEDIGUNGSRENTEN

Die seit langer Zeit erwartete Angleichung der laufenden Entschaeidigungsrenten an die 4%ige Erhoehung der deutschen Beamtengehälter wegen der gesteigerten Lebenshaltungskosten ist nunmehr durch eine Verordnung der Bundesregierung vom 25.3.1969 erfolgt. Diese Verordnung ist am 29.3.1969 im Bundesgesetzblatt veroeffentlicht worden.

Die angeordnete Erhoehung der Renten hat rueckwirkende Kraft fuer die Zeit ab 1.7.1968. Die danach vorzunehmenden Rentenerhoe-hungen werden von den Entschaeidigungs-behoerden ohne besonderen Antrag vorgenom-men. Bei der grossen Zahl der laufenden Renten muessen aber die einzelnen Ren-tenempfaenger Geduld haben. Die Differenz-betraege fuer die Zeit vom 1.7.1968 bis zur Bewilligung der neu berechneten Rente werden an die Rentenempfaenger nach-gezahlt. Wie erwaehnt, werden die Rentener-hoehungen etwa 4% der bisherigen Rente ausmachen.

Die Tabellen zur Berechnung dieser Ren-terhoehungen sind zu umfangreich, um sie hier bekanntzugeben. Wir beschraenken uns daher auf die Angaben ueber die Erhoehung der sog. Mindestrenten fuer Hinterbliebenen-Entschaeidigung und Koerperschaden, und der jetzigen Hoechstrente fuer Berufschaden. Diese Renten haben nach den neuen Bestim-mungen fuer die Zeit ab 1.7.1968 folgende Hoehe pro Monat:

## ENTSCHAEDIGUNGSRENTEN

### 1. Schaden am Leben

- a) *Witwen-Mindestrente* DM 329.—(statt bisher DM 316.—)
- b) *Waisen-Mindestrente*  
fuer Vollwaisen DM 165.— (statt DM 159.—)  
fuer Halbwaisen DM 125 (statt DM 120.—)
- c) *Elternrente*  
fuer beide Eltern zusammen DM 248.—  
(statt DM 238.—)  
fuer einen ueberlebenden Elternteil DM 165.— (statt DM 159.—)

### 2. Koerperschaden

- a) *Mindestrente* bei Erwerbsminderung  
bis 39% DM 165.— (statt DM 159.—)  
bis 49% DM 207.— (statt DM 199.—)  
bis 59% DM 248.— (statt DM 238.—)

bis 69% DM 288.— (statt DM 277.—)  
bis 79% DM 329.— (statt DM 316.—)  
bei 80% und mehr DM 411.— (statt DM 395.—)

b) *Altersmindestrente* gemass Par. 32 Abs. 2 BEG: DM 333.—(statt DM 368.—)

### 3. Berufschaden

a) Die *Hoechstrente* fuer Berufschaden ist fuer die Zeit ab 1.7.1968 von DM 1.030.—auf DM 1.066.—erhoeht. Die uebrigen Berufschadenrenten werden um rund 4% erhoeht. Auch die sog. Freibetraege bezueglich der Anrechnung sonstiger Einkuenfte sind entsprechend erhoeht worden.

b) Die Berufschadensrente der *Vertriebenen* deutscher Volkszugehoerigkeit betraegt ab 1.7.1968 DM 281.—statt bisher DM 270.—. Die Witwen-Berufschadensrente der Vertriebenen ist von DM 206.—auf DM 214.—erhoeht.

## SOZIALVERSICHERUNGSRENTEN UND GEMEINDEBEDIENTSTETE

### Entscheidung des Bundesverwaltungsgerichts

Wie bereits in *AJR Information* im Juli 1968 mitgeteilt wurde, sollte die Frage der Anrechnung von Sozialversicherungsrenten dem Bundesverwaltungsgericht zur Entscheidung unterbreitet werden. Diese Entscheidung ist nunmehr ergangen. Durch Urteil vom 13. Maerz 1969 (VIII C 6968) hat das Bundesverwaltungsgericht rechtskraeftig entschieden, dass eine Anrechnung von Sozialver-sicherungsrenten auf Versorgungsbezeuge fruherer juedischer Gemeindebediensteter unzu-laessig ist, soweit diese Renten auf Ersatzzeiten beruhen, die wegen national-sozialistischer Verfolgung bewilligt worden sind.

Wir werden auf das Urteil zurueckkommen, sobald die Begruendung vorliegt.

## STATUTE OF LIMITATION

### Draft Bill Announced

At a session of the Bundesrat, Professor Dr. Horst Ehmke, who succeeded the President-elect, Dr. Gustav Heinemann, as Minister of Justice, announced that before the end of the legislative period in July the Federal Cabinet would submit a draft bill to Parli-ament, seeking abolition of the Statute of Limitation for the prosecution of persons indicted for murder.

## AWARDS

### Federal Cross of Merit

The Federal Cross of Merit, First Class, was awarded to Dr. Eva Reichmann and Dr. Gabriele Tergit.

Prior to her emigration, Eva Reichmann was a senior official of the Central-Verein and chief editor of the German-Jewish monthly, *Der Morgen*. In this country, she was for several years Director of Research at the Wiener Library. Her book, "Hostages of Civilisation" (1950) (German edition: "Flucht in den Hass", 1956), is recognised as a standard work on antisemitism in Germany. After the war, Eva Reichmann paid frequent visits to Germany to address conferences and mass meetings on the political and spiritual aspects of the relationship between Jews and non-Jews, describing the impact of the catastrophe on the former German Jews with uncompromising sincerity and thus helping to promote mutual understanding. Dr. Eva Reichmann, the widow of the former Chair-man of the A.J.R., Dr. Hans Reichmann, is a member of the Boards of the AJR and the London Leo Baeck Institute, and a member of the British Executive of the Council of Jews from Germany.

Gabriele Tergit is a well-known author. Her achievements were described in this paper only two months ago on the occasion of her 75th birthday. She, too, is a member of the AJR Board.

### BUBER-ROSENZWEIG MEDAL FOR ERNST SIMON

At the concluding function of the German "Woche der Bruederlichkeit" in Wiesbaden, the "Koordinierungsrat der Gesellschaft fuer christlich - juedische Zusammenarbeit" awarded the Buber-Rosenzweig medal to Pro-fessor Ernst Simon (Jerusalem), who recently celebrated his 70th birthday. The *laudatio* was cited by the publisher, Lambert Schneider, and Ernst Simon gave an address on the subject "Freiheit und Umkehr".

### WUPPERTAL REMEMBERS ELSE LASKER-SCHUELER

To mark the centenary of Else Lasker-Schueler's birth, the municipality of Wupper-tal, her birth town, has arranged an exhibition, in which a complete collection of her works as well as letters, manuscripts, pictures and photos of the poetess are on display. The city also held an international conference in honour of her memory, at which the main address was delivered by a speaker from Israel, and saw to it that a wreath was taken to her recently rediscovered tombstone on the Mount of Olives in Jerusalem.

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## Letters to the Editor

### DR. C. KAPRALIK'S RETIREMENT

Sir,—During almost two decades I had the opportunity to witness Dr. Kapralik's single-minded and circumspect devotion to the manifold tasks in which he was engaged. Among them has been the cause of the Jewish victims of Nazi persecution from Austria. He has been effectively concerned for their welfare and has played an outstanding role in securing for them considerable benefits in the sphere of indemnification legislation. It was largely due to his efforts that a series of important legislative measures were enacted and that the United Restitution Organisation arranged for advice on and representation of claims under Austrian legislation. Among Dr. Kapralik's outstanding achievements, obtained thanks to his expert specialist knowledge and negotiating skill, are provisions in the Austrian social insurance legislation which have secured considerable benefits for thousands of Jewish refugees from Austria.

In the course of my professional work in the London office of the World Jewish Congress and, for a time, at the Austrian Desk of URO, as well as in my capacity as member of the Executive of the Council of Jews from Austria and of the team of legal experts engaged in the efforts in the sphere of Austrian indemnification, it has been my privilege to be associated with Dr. Kapralik and to experience the unique combination of expertise, diplomatic abilities and humanitarian outlook which gives distinction to his work and to his personality.

The Jewish refugees from Austria owe much more to Dr. Kapralik's efforts than is generally known.

Yours, etc.,

F. L. BRASSLOFF.

Geneva.

### ELSE LASKER-SCHUELER

Ich bitte Sie, die missverstaendliche Darstellung einer Episode aus dem Leben von Else Lasker-Schueler in dem Artikel von Erich Gottgetreu "She was with us, yet far away . . ." (Maerz, 1969) zu berichtigen:

Herr Gottgetreu schreibt unter anderem, dass Else Lasker-Schueler mir in der schlimmsten Zeit des Zweiten Weltkrieges einen Zettel mit dem Auftrag gesandt habe, dafür zu sorgen, dass die Alliierten mit dem Bombardement des Ruhrgebiets, speziell ihrer Heimatstadt Wuppertal, aufhoeren sollen. Das sieht so aus, als ob sie in ihrer vorher von Herrn Gottgetreu erwahnten Weltfremdheit die Vorstellung gehabt habe, ich koennte, als Sekretaeer des Irgun Olej Merkas Europa, irgendeinen Einfluss auf das Weltgeschehen ausueben.

In Wirklichkeit schrieb sie mir auf diesem Zettel, den ich auf meinem Schreibtisch vorfand:

"Lieber Adon Dr. Gerling,

Gute Besserung! Ich wuenschte dem Ruhrgebiet keinen Angriff mehr!!"

Ihre Heimatstadt Wuppertal ist nicht erwahnt, von einem Auftrag ist keine Rede. Der lapidare Satz ist einfach ein Ausdruck ihrer Menschlichkeit; sie wehrte sich gegen jede Vernichtung von Menschenleben und gegen die Zerstoerung ihrer Heimat, die sie —trotz allem—liebte.

HEINZ GERLING.

Jerusalem, 15.3.69.

### CHANGE OF NAME?

A selection of the replies received in answer to Mrs. K. Conrad's letter (see April issue, p. 12) will be published next month. Further comments will be welcomed.

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