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Eva G. Reichmann

DER FEIND IST DIE LAUHEIT

Zur deutschen Situation von heute

Wie wir bereits in der vorigen Nummer berichteten, fanden im Rahmen der "Woche der Brüderlichkeit" in zahlreichen Städten der Bundesrepublik und in West-Berlin Kundgebungen statt. Die Redner waren in den meisten Fällen führende nichtjüdische Persönlichkeiten des öffentlichen Lebens in Deutschland. Das folgende, gekürzt wiedergegebene Referat, das Dr. Eva G. Reichmann (London) auf der Kundgebung in Bonn hielt, dürfte für unsere Leser deshalb von besonderem Interesse sein, weil es das Problem in einer Weise darstellt, in der es von vielen Menschen unseres Kreises empfunden wird.

Der Ruf, der an mich ergangen ist, zusammen mit Männern, in denen ich die besten Vertreter des neuen Deutschlands verehere, auch mein Wort zur deutschen Situation von heute zu sprechen, stellt mich vor eine ebenso schwere wie verlockende Aufgabe. Wer bin ich, so habe ich mich gefragt, dass ich die Verantwortung eines solchen Wortes auf mich nehmen dürfte? Eine Deutsche bin ich nicht mehr; eine Engländerin werde ich niemals sein, so wahr mir England das Recht zu leben gegeben hat, als meine Heimat es mir versagte. Ich bin eine ehemals deutsche Jüdin britischer Staatsangehörigkeit—eine etwas komplizierte Erscheinung, vor deren vielfältigen sich gegenseitig überlagernden und um einen Ausgleich ringenden Loyalitäten mir manchmal selbst fast bange werden möchte.

Aus der Sicht der Emigration

Das Deutsche und das Jüdische in mir, das, was wir in glücklicheren Zeiten unsere "geinte Zwiennatur" nannten, ist früher einmal ein seiner Problematik kaum noch bewusstes doppeltes Besitztum gewesen. Es wird, nachdem es zerstückt und zerstört wurde, niemals wieder aus den Trümmern zusammenwachsen. Aber vielleicht ist es dem Ankerplatz auf der britischen Insel zu danken, jenem neuen Horizont, der sich unter den freundlichen, unaufdringlichen Menschen dort drüben auftut, dass das, was früher Teil eines Ganzen war, sich selbst nach ihrer ungewollten Trennung noch immer aufeinander bezogen fühlt: dass das Jüdische am stärksten bewusst ist in seiner Zugehörigkeit zur deutsch-jüdischen Geschichte, das ehemals Deutsche in seiner Bewältigung der schuld-beladenen Beziehung zum jüdischen Mitmenschen, und dass beide eine neue Dimension gewonnen haben durch die Berührung mit der englischen Welt.

Und so möchte ich gleich mit einem Beispiel aus dieser beginnen. Es war im Jahre 1942. Der Ausgang des Krieges war völlig ungewiss. Da fanden sich in London auf Anregung meines hochverehrten Lehrers, des Professors der Soziologie, Morris Ginsberg, eines Juden, eine Anzahl akademische Forscher zusammen, um sich über das Wesen Deutschlands klarzuwerden. Die in dieser Arbeitsgemeinschaft gehaltenen Vorträge wurden später in einem Band "The German Mind and Outlook" zusammengefasst. Einer der Mitarbeiter, Professor Willoughby, beendet seinen Beitrag über "Goethe in der modernen Welt" mit diesen Worten: "Wir dürfen nicht dulden, dass der Gedanke an das, was Deutschland (durch den Nationalsozialismus) heute geworden ist, uns durch die in uns aufgewühlten Leidenschaften blind macht für das, was Deutschland war und wieder sein wird. Goethe selbst hat uns gelehrt, wie töricht übereilte Urteile sind, als er zu einer Zeit, da Napoleons Stern im Zenit stand, sich weigerte, die Franzosen zu hassen."

Die "Wiedergesundung Deutschlands" nach den "Schrecken und Leiden" der Gegenwart—darum kreisten alle Beiträge dieses Forscherkreises.

Darum zirkelten ohne Unterlass auch die Gedanken, die Befürchtungen und Hoffnungen meiner Freunde, die den Zusammenstoss mit dem Ungeheuer des Abgrunds nicht so sehr aus gelehrten Abhandlungen wie aus der Qual eigenen Erlebens kannten. Wir Ueberlebende der Katastrophe—und das soll weder pathetisch noch sentimental klingen—haben unseren eigenen Tod überdauert. Wir alle gingen durch Zeiten einer tödlichen Lähmung, von denen wir nicht wussten, ob wir sie überwinden würden. Aber man sagt, wir Juden seien Optimisten. Und so fingen wir tatsächlich an, Schritt für Schritt mühsam uns vorwärts tastend, den Weg ins Leben wieder zu gehen. Und das hiess für uns, die wir die Hälfte unseres Lebens in Deutschland gelebt hatten, zugleich, wieder eine Haltung zu Deutschland zu finden. Es war sehr schwer, vielen war es unmöglich. Aber wer noch einigen Mut in sich fühlte, bemühte sich, an die vielen ungenannten und unbekannteten Helfer zu denken, die den unglücklichen Gejagten ihr Schicksal erleichterten und manchmal das Leben retteten; und wir dachten an die Männer und Frauen des Widerstandes, an den Kampf der Kirchen und an die Treue derer, die niemals in das grosse Scheinwerferlicht der Geschichte traten.

Enttäuschte Erwartungen

Dann kam das Kriegsende mit seinen grauenhaften Enthüllungen, mit der Gewissheit, dass wir so viele unserer liebsten Menschen niemals wiedersehen würden. Wir hatten es bis dahin nicht glauben wollen, nicht glauben können. Auch damals wehrte sich noch immer ein Rest ungläubiger Auflehnung in uns gegen die lichtlose Endgültigkeit. Aber sie blieb unerbittlich. Damals gab ich mich einer wahrscheinlich völlig unwirklichen Erwartung hin: ich glaubte, es würde ein Aufschrei durch Deutschland tönen, ein Aufschrei der Qual und Erlösung zugleich. Noch niemals nach dem Erwachen der Menschheit zu einem wie auch immer gearteten politischen Selbstbewusstsein, zu Freiheit und Menschenrecht war ja im Namen eines Volkes, das zu diesem Erwachen hingebungsvoll und begeistert beigetragen hatte, so Unsägliches verübt worden. Ich glaubte an die grosse Erschütterung der griechischen Tragödie, an die Reinigung, die Neugeburt. Seither haben mich sachverständige Politiker und Sozialpsychologen belehrt, dass ein verstörtes, hungerndes Volk inmitten von Flüchtlingszügen und Trümmern zu einem solchen Aufschwung der Herzen nicht die Kraft hatte.

Es folgten Aufbau, Staatsgründung und Normalisierung. Es folgte ein fast schwindelerregender wirtschaftlicher Aufstieg. Es folgten auch—und keine davon soll vergessen oder verkleinert werden—grossoartige Manifestationen der Umkehr von einzelnen wie von berufenen Vertretern des Volkes. Die in immer wieder neue Worte warmer menschlicher Verbundenheit gekleideten Anrufe des ersten Bundespräsidenten, Professor Theodor Heuss, durchstießen nach und nach auch die härteste Verkrustung, die sich um trauernde Seelen gelegt

hatte. Das Wiedergutmachungswerk, das der Herr Bundeskanzler mit der Hilfe seiner Parteifreunde und -gegner ins Leben gerufen hat, wird von den Menschen meines Kreises nicht nur wegen des materiellen Ergebnisses, sondern als Symbol guten Willens und ausgleichender Tat anerkannt.

Und doch: trotz vieler hoffnungsvoller Anfänge sind wir heute nicht zusammengekommen, um uns an Erfolge zu freuen. Wir stehen vielmehr unter dem Eindruck schwerer Rückschläge auf dem mühsamen Weg zueinander. Seien wir ganz offen: sie kamen nicht unerwartet. Unerwartet konnten sie eigentlich nur von dem empfunden werden, der mit den Verhältnissen in Deutschland wenig vertraut war. Wer wie meine Mitarbeiter von der "Wiener Library" in London mit prüfenden und sorgenvollen Augen den deutschen Schauplatz zu überblicken gewohnt ist, konnte zu keiner Zeit wirklich beruhigt und zuversichtlich sein. Immer gab es neben Zeichen der Gesundung auch solche neuer Gefahr; ja, es ist wohl kaum ungerecht festzustellen, dass die Gefahrenzeichen sich zu mehren schienen. Die Vorfälle des Weihnachtsabends und die sich anschliessende Schmier-Epidemie als einen neuen Ausbruch von Antisemitismus in Deutschland zu beschreiben, hiesse darum, sie nicht zutreffend zu beschreiben.

Was wirklich geschah, konnte höchstens mit der Symptomentwicklung latent immer vorhandener Krankheitskeime verglichen werden. Entzündungen brachen aus, weil die krankhafte Anlage niemals ausgeheilt war. Es braucht kaum betont zu werden, dass diese Diagnose einer chronischen Disposition erster ist als die eines nur akuten Anfalls. Aber der Anfall kann zur besseren Behandlung des latenten Zustands Anlass geben. Es will mir scheinen, als habe die fast einhellige, empörte Reaktion der deutschen Öffentlichkeit, wenn man sie auf einen Generalnenner zu bringen versucht, gerade dieser Auffassung Ausdruck gegeben. Als habe sie begründet, dass etwas Unterschwelliges, ins Unbewusste Abgedrängtes wieder ins allgemeine Bewusstsein getreten sei und dass

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The Association of Jewish Refugees in
Great Britain

invites members to its

GENERAL MEETING

on Tuesday, May 17, at 8 p.m.
at 51 Belsize Square, N.W.3

(between Swiss Cottage and Belsize Park
Underground Stations)

AGENDA

Report on AJR Activities

Restitution and Compensation—
Latest Developments

Election of Management Committee
(Executive)

Election of Board

(List of Candidates and further particulars are published
on page 13)

No further notice will be given

Non-members are not entitled to vote but will
be welcome as guests at the Meeting

DER FEIND IST DIE LAUHEIT

(Fortsetzung von Seite 1)

es eine Stellungnahme gebieterisch verlange. In Deutschland war man, so wird mir gesagt, betroffen über die erregten Proteste des Auslandes gegen die Schmierereien.

Das Ausland hatte nicht angenommen, dass die Gesinnung, die das blutige Hakenkreuz symbolisierte, gänzlich geschwunden wäre. Aber es hatte ein Recht zu hoffen, dass sich die Träger dieser Gesinnung und das Zeichen nicht mehr im Volke würden zeigen dürfen, dass sie verfermt wären. Dass sich hier plötzlich so etwas ereignen konnte wie ein Appell der politischen Unterwelt, bei dem einer dem anderen im Verbrecherjargon zu verstehen gab: "Du bist nicht allein—auch wir sind noch da!"—das wurde im Ausland mit grosser Erregung empfunden.

Eine Stellungnahme also ist neu gefordert. Sie darf es sich nicht ersparen, in Andeutungen wenigstens, noch einmal auf das zu sprechen zu kommen, was unter der Herrschaft der Schande von Deutschen an jüdischen und christlichen Mitbürgern, aber auch an ebenso schuldlosen Mitmenschen ausserhalb der Grenzen geschehen ist. Fürchten Sie weder Zahlen noch Einzelheiten. Sie tun nichts zur Sache. Zur Sache, deren grauenhaft einfacher Tatbestand war, dass eine Gruppe entmenschter Menschen im Namen des zum Massstab der Menschheit emporgelungenen Volkes der Menschlichkeit den Garaus zu machen sich verschwor.

Wir Menschen sind ja eine fragwürdige Gesellschaft. Zwitter aus Tier und Gott, sind wir für immer dazu verdammt, im Kampf gegen uns selbst zu stehen, uns "strebend zu bemühen," über uns hinauszuwachsen. Um das Geheimnis Mensch haben von jeher Dichter, Gläubige und Philosophen gerungen. Dem Nationalsozialismus blieb es vorbehalten, den Tempel des Geheimnisses, in dem sich das menschliche Drama vollzieht, mit brutaler Hand zu schänden. Indem er sich als Vollender des Menschen zum kraftstrotzenden, jugendlich-zukünftigen Uebermenschen aufspielte, hat er in Wirklichkeit den jahrtausendelangen, auf jüdisch-christlich-antiken Fundamenten sich mühselig aufbauenden Prozess der menschlichen Gesittung abgeschnitten und zurückgewandt in die greisenhafte Oede der Vorzeit. Liebe, Rücksicht, Mitleid, Hilfsbereitschaft sowie die Errungenschaften des Geistes: Urteilsfähigkeit und Verständlichkeit wurden geächtet. Zugunsten solcher vor- oder doch frühmenschlicher Züge wie Kraft, Gewalt und Recht der Stärkeren. Wer den Nationalsozialismus nicht so als den Abbau der Menschlichkeit begreift, der hat nicht verstanden, was seine Dämonie ausmachte.

Der grauenhaft einfache Tatbestand

Dieser grauenhaft einfache Tatbestand der Entmenschlichung scheint mir von den deutschen Menschen von heute nicht voll begriffen zu sein. Sie hätten sich sonst in einem gigantischen Prozess der Abkehr und Reinigung aus den Schlammfluten, in denen sie zu ertrinken drohten, befreien müssen. An Stimmen aus ihrer eigenen Mitte, die ihnen diese Notwendigkeit klarzumachen versuchten, hat es nicht gefehlt. Es gibt heute in Deutschland eine hervorragende, geistig-moralische Elite, die in der Verurteilung der Wahnsinnstaten kein Kompromiss kennt.

Aber manchmal ergreift mich die Furcht, dass die Elite gar nicht für das Volk spricht. . . . Im demokratischen Staate ruht die Macht bei der ungleich grösseren Schicht der Gleichgültigen, bei denen, die von den Ereignissen niemals angerührt wurden und die sie darum, wie das Schlagwort heisst, in sich gar nicht bewältigen konnten.

Ich kenne alle Gegengründe, die man gemeinhin ins Feld zu führen pflegt: Das Volk war zu Tode erschöpft; die Alliierten haben psychologische Fehler gemacht; die Entnazifizierung war verfehlt; man könne nicht zeit seines Lebens im Büssergewand einhergehen; es müsse endlich ein Schlussstrich gezogen werden. Oh, dass doch endlich ein Schlussstrich gezogen werden könnte! Nicht unter die Abrechnung mit den Verbrechen sondern unter die Verwüstung der Menschlichkeit, die diese Verbrechen möglich gemacht hat und die wiederum ihr Ergebnis war. Sie ist noch mitten unter uns. Und wenn wir aufhörten, davon zu sprechen, so wäre es nur ein Zeichen mehr dafür, wie weit über seine zeitliche Herrschaft hinaus der Nationalsozialismus sein Ziel erreicht hat.

Die unvermindert andauernde Verwüstung

menschlicher Beziehungen ist es, die die grosse Masse der Gleichgültigen mit gutem Gewissen schlafen lässt; die es ihnen gestattet, mit wahrscheinlich ehrlichem Bedauern von dem "Unrecht" zu sprechen, das leider den Juden geschehen sei und das sie natürlich nicht billigen; die aber nicht selten hinzufügen, "man müsse doch zugeben, es habe wirklich allzu viele jüdische Aerzte und Rechtsanwälte gegeben, und schliesslich habe Hitler den Menschen Arbeit und Brot gebracht und die Autobahnen gebaut. Man müsse doch eben zugeben, dass am Nationalsozialismus nicht alles schlecht gewesen sei. . . ." Wer in dieser unlösbaren Ursachenkette von lahmer Rechtfertigung und Mord glaubt, etwas "zugeben zu müssen", der versündigt sich ebenso an den Opfern der Gaskammern wie an den Märtyrern, die für den Glauben an ein neues Deutschland in den Tod gingen.

Die Deutschen—und das soll kein Tadel sein—sind, so sagt man, nicht begabt für Revolutionen. Ein Land des Gehorsams nannte Herder sein Vaterland. Aber immerhin gibt es in der preussisch-deutschen Tradition ein Beispiel, das sich hätte nachahmen lassen: es gibt in der schicksalhaften Wende vom 18. zum 19. Jahrhundert, die die Aera der Freiheit und Rechtsgleichheit einleitete, die "Revolution von oben," die mit den Namen Stein und Hardenberg verbunden ist.

Es ist gewiss eine gewagte Analogie, aber Sie werden mich richtig verstehen, wenn ich sage: auch diese Revolution "von oben" ist in der zweiten deutschen Republik ausgeblieben. Nicht in dem Sinne, dass es an Weisung von oben gefehlt hätte. Ich habe schon erwähnt, welche segensreichen Wirkungen von der Staatsführung ausgegangen sind. Aber unter Revolution—selbst im übertragenen Sinne—verstehe ich etwas Radikaleres. Die Abkehr von dem Unrechtsstaat des Dritten Reiches hätte unbedingt, entschiedener, in sachlicher und personeller Beziehung gründlicher ausfallen müssen.

Kein Bruch mit der Vergangenheit

Es hat mit dieser Vergangenheit einen letzten, kompromisslosen Bruch nicht gegeben. Man schleppt sie hinter sich her, manchmal nur entschuldigend, für mildere Umstände plädierend, manchmal sogar rechtfertigend, immer aber als ein Stück nationaler Geschichte, das, weil in ihm auch tapfer gekämpft und fleissig gearbeitet und schwer gelitten wurde, doch eben auch mit verantwortet werden muss. Und in der Tat: verantwortet muss es werden. Aber nicht mit "Ja, aber . . ." sondern nur mit "Nie wieder!"

Sie wissen, dass es in England zur Ehre gehört, ein guter Verlierer zu sein, auf dem Sportplatz wie im bürgerlichen Leben. Die Deutschen sind schlechte Verlierer. Nach dem Ersten Weltkrieg leugneten sie die militärische Niederlage und schoben sie "Novemberverbrechern" und Juden in die Schuhe. Den Ausgang haben wir erlebt. Diesmal wird zwar die Niederlage nicht geleugnet; was man aber auch diesmal nicht zugeben kann und will, ist, dass man sich selbst an den Nationalsozialismus verloren und dass der Nationalsozialismus in seiner Kriegsentfesselung und seinen Todesfabriken den letzten Nimbus eines unter anständigen Menschen anzuerkennenden nationalen Idealismus verloren hat. Er war böse und entmenscht. Aber es gehörte zu seiner teuflischen Tüchtigkeit, dass er viele gute Menschen zu täuschen verstand, die ihm ihren wirren, hilflosen Patriotismus darbrachten und nicht merkten, dass sie betrogen wurden. Ja schlimmer: dass sie hineingezogen wurden in das Netz des Verbrechens, oft, bevor sie sich wehren konnten.

Der Anschlag auf das individuelle Gewissen ist damals allzuoft geglückt. Ist es aber notwendig, den Trick der Schuldverstrickung über das Ende des Systems hinaus künstlich am Leben zu erhalten? Sollte man nicht endlich seine Wirkung zerstören, indem man in Klarheit und Wahrheit sich als verlorener Verlierer bekennt? Natürlich gehört dazu Zivilcourage, aber kein so hohes Mass davon, dass es nicht auch der Durchschnittsvater oder Durchschnittslehrer aufbringen könnte. Er müsste nur endlich sich entschliessen, den Unfehlbarkeitsanspruch daranzugeben. Dieser Unfehlbarkeitsanspruch ist ohnehin überholt und unzeitgemäss. Das Verhältnis der Generationen könnte in Deutschland geradezu daran genesen, dass Väter vor Kinder und Lehrer vor Schüler hinträten

und sagten: "Ich habe damals auch mitgemacht. Vieles daran sah gut und richtig aus. Ich habe dann später gemerkt, wie wir missbraucht wurden. Und weil ich durch eigenen Schaden klug geworden bin, sehe ich heute meine edle, meine heilige Aufgabe darin, euch gegen Versuchungen zu stählen, damit es euch niemals wieder so geht wie damals uns." Es will mir nicht in den Kopf, dass ein solches mannhaftes Eingeständnis nicht zu vollziehen sein sollte. Und wenn es von Tausenden und aber Tausenden aller Schichten und Berufe vollzogen würde, dann wäre endlich der verhängnisvolle Bann der Schuldverstrickung gebrochen. Die Deutschen hätten ihre geistige Revolution vollzogen, sie hätten ihre Freiheit gegenüber ihrer eigenen Geschichte wiedererrungen.

Es geht um nicht weniger als die Menschlichkeit. Es geht nicht mehr um die Juden. Was früher einmal vielleicht als ein herausforderndes Schlagwort geprägt wurde, dass der Antisemitismus in Wirklichkeit keine Juden-, sondern eine Christenfrage—oder eine Antisemitenfrage—ist, das ist in neuerer Zeit durch soziologische und psychologische Forschungen über jeden Zweifel hinaus bewiesen worden. Es handelt sich beim Antisemiten schlechthin um den Typus der Menschenfeindes: intolerant, aggressiv, fanatisch, misstrauisch, bis zur Denkfähigkeit mit Vorurteilen belastet, dabei unterwürfig und autoritär, unfähig dazu, etwas mit der Freiheit anzufangen—weder mit der eigenen noch mit der seiner Mitmenschen. Es ist der Typ, der zum radikalen Nationalismus neigt.

Im Zeichen der übernationalen Bindungen ist der Nationalismus von der europäischen auf die Bühne der sogenannten unterentwickelten Völker hinübergewechselt. Dort ist wahrscheinlich seine Stunde noch im Kommen. Der Nationalismus war ein Geschöpf der Aufklärung; er ging Hand in Hand mit Liberalismus und Pazifismus. Und es mutet geradezu tragisch an, dass seine Verkünder gerade in Deutschland, dem Lande, in dem er am schlimmsten entarten sollte—die Schiller, Herder, Schlegel, Humboldt—, in ihren nationalen Visionen zugleich von Völkerverständigung und Völkerfrieden träumten, von vollendeter Harmonie im Konzert freier Nationen.

Hoffnung auf geistigen Sieg

Sie hatten, könnten wir heute vorsichtig abwägend sagen, damals das Vorrecht, träumen zu dürfen. Es gab ja noch keine deutsche Staatlichkeit, die sie mit der Pflicht zur Staatsräson, zum "Sacro egoismo", hätte an die Kandare nehmen können. Ich habe mich oft gefragt, ob nicht vielleicht auch in unserer Zeit der vorübergehende Verlust einer deutschen Gesamtstaatlichkeit eine Chance bietet, über sich selbst hinauszuwachsen. Als in den ersten Nachkriegsjahren die ersten deutschen "Pioniere" über den Kanal kamen und bei uns in der "Wiener Library" in London Zuspruch und Aussprache fanden, da schien es mir oft, als wären die Voraussetzungen einer solchen existentiell begründeten Neuorientierung vorhanden: Deutschland war geschlagen und zerstückt, aber "Europa" war auf ihrer aller Lippen. Selbst wenn die grossen Erwartungen jener Jahre inzwischen in den Mühlen politischer Interessenkonflikte zermahlen worden sind, so braucht doch vielleicht die Hoffnung nicht aufgegeben zu werden, dass auch in unserer Zeit aus dem nationalen Unglück ein geistiger Sieg hervorgehe.

In unserem Jahrhundert trifft Deutschland der lähmende Basiliskenblick nicht vom Westen, sondern vom Osten. Furcht und Abwehr nach dieser Richtung gehören viel zu sehr zu unserem täglichen Leben als dass es uns heute schon gelingen könnte, uns davon zu befreien. Wir stehen mitten in stürmischem Geschehen und können noch keinen Abstand gewinnen. Nur so viel können wir selbst heute schon sagen: Es ist gefährlich, sich von der Schlange lähmen zu lassen; der Basiliskenblick ist ihre stärkste Waffe. Es tut nicht gut, unverwandt nur in eine Richtung zu starren; unterdessen können die Gegner in unserem Rücken sich sammeln und zum Schlage ausholen. Damit sind wir auf einem gewaltigen Umweg wieder mitten bei Sinn und Hintergrund dieser Tagung. Es wäre leichter gewesen, mit einer Sündenbock-Parole zu operieren. Aber es wäre falsch gewesen, unwahrhaftig und irreführend. Der Feind, mit dem wir es zu tun haben, ist nicht zu personifizieren, nicht in einer Gruppe von Hakenkreuz-Schmierern und nicht in einer politischen Macht jenseits der Grenzen. Der Feind ist die Lauheit, die Gleichgültigkeit in der eigenen Mitte.

EVENTS AT HOME

FURTHER ATTEMPT TO OUTLAW
DISCRIMINATION

BOARD OF DEPUTIES' BICENTENARY

The Board of Deputies of British Jews celebrated its bicentenary on April 4th by a banquet, at which the Duke of Edinburgh was the guest of honour.

When he proposed the toast of the Board of Deputies the Duke saluted the "true and proud" loyalty of British Jewry. He described the Board as "a fearless and devoted protector" of the Jewish community. The lesson of tolerance, he warned, must be learnt afresh in every generation lest the "jungle instinct" of prejudice triumph over reason. "This country", said Prince Philip, "can count itself fortunate in the quality of the major part of the Jewish people who have made their home here." Recalling some of the occasions on which, during its history, the Board had intervened on behalf of Jews in distress, the Duke said that, as we now know, "nothing could avail against the insane persecution perpetrated by the Nazis in Hitler's Germany, though much humanitarian and rescue work was achieved."

The Queen sent a message to Mr. Barnett Janner, the President of the Board, in reply to the expression of homage which the Board had given to Her Majesty. Both Sir Winston Churchill and Lord Samuel sent messages of congratulation. Apart from these three messages, the only other message which was read out was the one sent by the AJR, reading:

"On behalf of the pre-war refugees admitted to this country as victims of Nazi persecution we extend our cordial congratulations on bicentenary. We thank the Board for decisive help in our times of peril, its invaluable support of our efforts, its assistance towards our integration into Anglo-Jewish community."

The *Jewish Chronicle*, in its issue of April 8th, states that it was a thoughtful and moving gesture on the part of Mr. Janner, who presided over the 1,300 guests, to select, from all the many messages received apart from the three mentioned, only one more—from the former refugees from Germany. "Thus it was that the Queen, her Consort, Sir Winston, Lord Samuel, and the hunted Jewish refugees who had found a new home in Britain were joined together on a great occasion."

The "warmest good wishes" of the Prime Minister were conveyed by Dr. Charles Hill, Chancellor of the Duchy of Lancaster, and the Opposition was represented by its leader, Mr. Hugh Gaitskell. The Israeli Ambassador, Mr. Arthur Lourie, also spoke. The final toast, that of the Jewish communities of the world, was proposed by Judge Laski, the only surviving past President of the Board.

TRAINING OF GERMAN FORCES IN
BRITAIN

Board of Deputies Opposes Proposal

The suggestion that military personnel of the Federal German Republic may come here for training has been attacked in various quarters in this country. The Board of Deputies, at its monthly meeting, passed the following resolution:

"This Board of Deputies of British Jews takes the strongest exception to the suggestion that H.M. Government should afford to the German Armed Forces facilities for training within the British Isles."

Mr. R. Freeman, in introducing the motion, which Mr. Barnett Janner, M.P., recommended the Board to approve unanimously, said that he did so to make it clear that as Jews "we are utterly opposed to any proposal which would bring German jackboots into the country".

Although the resolution was not opposed directly, several Deputies had some misgivings. One Deputy said that they should consider whether it would not be more prudent to give public opinion, which was also opposed to having German troops on British soil, "a free rein" before adopting the resolution. Another Deputy spoke of a "tragically difficult dilemma"—how to express abhorrence of the German past without discouraging the democratic forces in Germany itself.

The discussion took place against the background of the recent anti-Semitic outrages in

Germany and the White Paper which the Federal Government subsequently published. The President of the Board called the White Paper "an attempt to whitewash", which view was endorsed by other Deputies.

Mr. H. Diamond, of Ajax, said they could not accept the "hechsher" which the Israeli Prime Minister had given to the German Federal Chancellor so long as Dr. Adenauer continued to surround himself with notorious ex-Nazis. He echoed the views of other Deputies before him when he stated that without sufficient evidence that former Nazis and neo-Nazis had been ousted from public office, there could be no confidence in Germany.

Earlier in the meeting Mr. Janner commented on the resolution concerning the recent anti-Semitic manifestations adopted by the sixteenth session of the Commission on Human Rights in Geneva, stating that, to his knowledge, this was the first time anti-Semitism had been specifically named as a violent manifestation of religious and racial hatred in a United Nations' resolution. He stressed the fact that there had been complete consultation and co-operation among the Jewish organisations which were represented in Geneva.

Mr. Percy Cohen suggested that this example of Jewish co-operation in international affairs should be followed on other occasions. He pointed out that some important declarations of international bodies had later resulted in legislation by national parliaments. The U.N. Declaration on Anti-Semitism and Racial Hatred might, therefore, should it be brought before the House of Commons, provide an opportunity for a Bill which, he said, could be of greater importance than the present Bill sponsored by Sir Leslie Plummer, M.P.

Sir Leslie's Bill, the object of which is to make it a punishable offence to insult publicly or to conspire to insult publicly any person or persons because of their race or religion, failed to obtain a second reading in the House of Commons. The Committee decided to communicate to Sir Leslie its support of, and sincere appreciation for, his public-spirited action.

"KEEP BRITAIN WHITE"

The British National Party has been distributing leaflets headed "The Jewish Attack on Free Speech" in the Bournemouth area, referring to proposed legislation against racial insults. "The Jews, their coloured allies and their supporters in Parliament", says the leaflet, "want to crush all resistance to the Jewish domination of Britain and the coloured invasion. They fear the voice of the British National Party which fights for a Britain for the British. Hence they are seeking to bring in a new law to make it an offence even to say 'Keep Britain White' and to deny free speech to anyone who is not in favour of Jewish domination and the coloured invasion."

DISCRIMINATION BY GOLF CLUB

Mrs. Joyce Clyne, a Liberal member of East Finchley Borough Council, is seeking evidence of discrimination from Jews who have been refused membership of the Moor Park Golf Club. If such allegations are proved, Mrs. Clyne hopes to persuade the Middlesex County Council, which gave over £32,000 to the Rickmansworth Urban District Council towards buying the land now leased to the club, to terminate the lease forthwith. Mrs. Clyne, who is not a Jewess, says she feels that discrimination reflects more seriously upon non-Jews than upon Jews.

RITUAL SLAUGHTER

Because of pressure from the head office of the Royal Society for the Prevention of Cruelty to Animals, the Society's auxiliary branch at Scunthorpe (Lincs) reluctantly decided to call off its campaign against the ritual slaughter of animals. The conflict between headquarters and the Scunthorpe branch dates back to January, the period of swastika daubings. The R.S.P.C.A. made it known then that it was not an anti-Semitic body and regarded that particular time as inappropriate for campaigning against the Jewish ritual method of animal slaughter. It instructed its branches accordingly.

Following the failure of Sir Leslie Plummer's Racial and Religious Insults Bill to secure a second reading, Mr. Fenner Brockway, Labour M.P., has moved "that leave be given to bring in a Bill to make illegal discrimination to the detriment of any person on the grounds of colour, race and religion in the United Kingdom".

In his speech in the House of Commons, Mr. Brockway stated that it was the fifth time he had introduced the Bill. It had on all former occasions been given a First Reading, but when it had reached the Second Reading some Members had not been so acquiescent. He hoped that on this occasion all Members who, he believed, accepted the principle of the Bill would co-operate in securing its passage through the House. He explained that it was a distinguished white South African who first encouraged him to introduce the present Bill. If this country wished to influence that Dominion to practise racial equality, the best step we could take would be to pass legislation in the House against racial discrimination in Britain.

Mr. Brockway appreciated that racial prejudice in this country is much less than in many other countries. Nevertheless, racial prejudice does exist and it is wider than many suspect. His Bill would deal not only with discrimination on the grounds of colour, but also of race and religion. "It would include the Jewish race and the Jewish religion. I have been disturbed by the extent of prejudice against that race and their religion."

He recognised that racial prejudice in this country, which is aggravated by social conditions and particularly housing conditions, cannot be overcome by legislation. It must, fundamentally, be done by education, experience, and the growth of civilised conditions and opinions. There was, however, a definite place for legislation if we sincerely accept the principle that there should be racial equality in our land.

Mr. Brockway explained that his Bill would limit legislation to public places and institutions and to social contracts. It would make illegal any discrimination in a lease for accommodation, and would also apply to employment or promotion in employment.

DISCUSSION ON RACIALISM

Sir Leslie Plummer, M.P., at a meeting of the Younger Pharmaceutical Group of the Friends of the Hebrew University of Jerusalem, criticised those Jews who think that no action should be taken against racial and religious intolerance. The speakers at the meeting included a coloured South African, who is a member of the South African Boycott Committee.

Many Jews today, said Sir Leslie, took the view that such steps as the Bill he was introducing in Parliament were really quite unnecessary and that it was better that no notice should be taken of the outbreaks of anti-Semitism in this country. There was nothing more contemptible than the spectacle of people who were being persecuted for something which they could not control, cringing before the persecutors. "... Fight back," said Sir Leslie. "The world likes a fighter."

Sir Leslie said that there were those who felt that existing legislation was adequate. But many things were said and written in the way of insults which did not violate public order at all, but which were designed to hurt people. He added: "I am hoping that the police will one day recognise that it is a far greater danger to public peace to shout insults than it is to remonstrate with the man who does so."

Mr. Colin MacInnes, the writer, who also spoke, felt that it was necessary to counter racial discrimination by all interested groups keeping constantly in touch with each other on an official and a personal level. Mr. James Cameron, a journalist, felt strongly about the recent refusal of certain boroughs to allow boycott meetings to take place in public halls because of the threat by fascists that the meetings would be broken up.

Rabbi B. J. Gelles, minister of Finchley Synagogue, suggested that educationists should introduce methods of teaching children about humanity. "It is not good enough merely to cure the disease. We must try to avoid it coming about."

THE GERMAN AND AUSTRIAN SCENES

REPORT BY M.P.

PROSECUTION OF NAZI CRIMES

Expiry of Time Limit

The time limit for the prosecution of Nazi crimes liable to penal servitude of more than ten years is due to expire in the early summer of this year. The prosecution of crimes liable to lifelong penal servitude will expire in 1965. No legislation to prolong the time limit is intended.

However, according to a statement made at a recent conference of the Lander Ministers of Justice, there is no danger that Nazi criminals will escape punishment. The conference claimed that the authorities had seen to it that the examination of cases had started in time.

Thomas Gnielka, in an article in the *Frankfurter Rundschau*, casts serious doubts on whether all the necessary steps have been taken in this regard, especially in connection with judges who miscarried justice during the war.

INVESTIGATIONS AGAINST JUDGES

According to a spokesman of the State Government of Lower Saxony, investigations are proceeding against ten ex-Nazi judges and prosecutors charged with criminal activities during the Nazi régime. All ten still hold their posts and, it was stated, a final decision on their further employment was impossible at the moment since the authorities did not possess the complete material on all ten cases.

NEO-NAZI DISMISSED

The Berlin Labour Court has decided that membership with the "Nationaljugend Deutschlands" is a justifiable reason for the dismissal of an employee of the "Bundesversicherungsanstalt". The employee was arrested in January because he had participated in the "Sonnenwendfeier" of the "Nationaljugend Deutschlands". At that rally black-white-red banners with swastikas were displayed. The organisation has meanwhile been banned by the Berlin Senate.

N.S. LITERATURE CONFISCATED

The political department of the West Berlin Police searched eight second-hand bookshops for Nazi literature. They found about 600 books and pamphlets, including copies of "Mein Kampf" and of books by other leading Nazis. The material was confiscated and handed over to the Public Prosecutor.

REVIVAL OF NAZISM IN AUSTRIA

At a luncheon of the Foreign Press Association, during which correspondents fired many questions as to why Austria was doing so little against indications of a revival of Nazism in Austria, Josef Afritch, Austrian Minister of the Interior, declared that while the Austrian Government did not belittle anti-Semitic and neo-Nazi incidents in Austria, it was convinced that the Nazis were an insignificant minority.

The Minister said that "Sorbe", the neo-Nazi organisation, was planning to hold a convention in Vienna in June and that the Ministry was seeking ways and means to ban the conference. The Minister, commenting that the Austrian Nazis were "obviously" connected with an international organisation, added that their influence should not be exaggerated.

LIGHT SENTENCE FOR AUSTRIAN PRO-NAZI

When Helmut Riedel, a 36-year-old printer, was sentenced in Graz, Austria, to four weeks' imprisonment for making pro-Nazi remarks in public, the judge stated that one should not create any martyrs. Riedel's defence counsel described the law formulated just after the end of the war forbidding any pro-Nazi activity as "a law of the worst kind dating from a time of political confusion".

Jewish circles in Austria are most upset, not only about the outcome of the trial but about the way in which it was conducted.

OBERLANDER'S RESIGNATION

The West German Minister for Refugees, Professor Theodor Oberlander, has gone on leave. At the time of going to press his official resignation was expected before May 5th, when the Social Democrats wish to debate the case in the Federal Parliament. It has been announced that the Bonn Public Prosecutor will not lay charges against Dr. Oberlander, and that extensive investigations had produced no indications that any part of the "Nightingale Battalion", in which he served during the war, had participated in murders at Lvov in the summer of 1941. The announcement concluded that there was no reason why Dr. Oberlander's parliamentary immunity as a Member of the Bundestag should be lifted.

The East German trial of Professor Oberlander opened on April 20th before the East German Supreme Court. The Prosecutor has accused Oberlander of crimes against humanity and with the preparation and carrying out of war crimes. His failure to appear before the Communist court has not prevented the trial from proceeding, and he has received a copy of the indictment against him from East Germany.

The East German News Agency has announced that it has been established that Professor Oberlander staffed and trained special punitive detachments intended for the execution of criminal tasks on the territory of the Soviet Union. He is alleged, in 1940, to have set up a punitive battalion of Ukrainian *bourgeois* nationalists in Poland, the "Nightingale Battalion", who, after entering Lvov on June 30th, 1941, killed Soviet officials and people of Jewish and Polish nationality.

FRICK'S ESTATE CONFISCATED

The estate of former Nazi Minister of the Interior Wilhelm Frick, who was executed as a war criminal in 1946, was ordered to be confiscated by the West Berlin denazification court. The estate is valued at \$33,000. The bulk of Frick's \$200,000 property in Bavaria was confiscated in 1948.

"MURDER FOR 'HEALTH' REASONS"

The *Wiener Zeitung* gives a report, under the above heading, on the acquittal of the former Volksturmkommandant Oskar Reitter, who was accused of ordering the shooting of 11 Jewish forced labourers in April 1945. The defence stated that the labourers were shot because they were suspected of having typhoid.

BUNDESWEHR OFFICERS ATTEND CHRISTIAN-JEWISH CONFERENCE

A number of young officers of the Bundeswehr were given special leave to attend a three-day conference on the Jewish question, held in Hamburg under the auspices of the Youth Organisation "Drei Ringe" and the Hamburg Group of the Young Men's Christian Association. Addresses were given on "The Legacy of the Third Reich" (Goesta von Uexkuell), "Ups and Downs in Jewish History" (Dr. Hans Lamm) and "Church and Synagogue" (Pastor Schmidt). The participants at the Conference greatly appreciated the addresses and ensuing debates, which helped them towards a better understanding of the Jewish problem.

JEWISH TRAGEDY RECALLED

A recent issue of *Die Brücke*, published in Munich by the Social Democrats from the Sudeten area, carries an article entitled "The Sufferings of the Jews" by Ernst Paul, in which Jews who had taken an active part in the Socialist Movement are recalled.

"These men and women", states the article, "did not join the Labour Movement in the first place because of their personal economic position. Their association with the idea of socialism was determined by their ethical attitude." One of them, Robert Kolinsky, a generous supporter of the Movement, was arrested when the Germans occupied Prague and, after much suffering, he died in Buchenwald. The article also recalls the merchants Engelmann and Weissenstein who were deported, the author Alfred Kleinberg who committed suicide in Prague, Berta Glas, Lisl Polach and others, to give only a few examples of the millions of Jewish sufferers under the Nazi régime.

Mr. Trevor Skeet, Conservative M.P. for East Willesden, who recently visited Germany, told a meeting of the General Zionist Organisation of Great Britain that, while at present there was little danger to the Jewish community in West Germany, "there could be certain conditions operating in the future which could have a tendency the other way". However, he was convinced that Dr. Adenauer was doing his best to suppress anti-Semitic activities.

Regarding the appointment of former Nazis to Government posts and the teaching professions, Mr. Skeet considered there should be an examination of some of the appointments. It was felt that Dr. Adenauer could have taken further action in this matter. Mr. Skeet pointed out that nobody could expect a system of education to change, within a few years, a people who for a long period had been indoctrinated.

THE GERMANY OF TODAY

Baron von Pachelbel, the Assistant German Press Attaché, speaking to the London Jewish Graduates' Association on "Germany's Attitude to Israel", said that the new Germany was "emphatically not the Germany of yesterday".

The political situation was not such as would allow the Nazis to raise their "ugly heads". He claimed that there were now only 9,100 members of extremist youth organisations, as against six million members of democratic youth movements.

The majority of the German people were opposed to anti-Semitism, although this would always exist because of prejudices caused by ignorance. The recent anti-Semitic incidents in West Germany had evoked a wave of dismay and disgust and those responsible had been punished. Israel, stated Baron von Pachelbel, had received more aid from West Germany than from any other country.

YOUNG GERMANS COLLECT FOR ISRAEL

Thirty-two young Germans from West Berlin undertook a propaganda journey through the Federal Republic in order to raise funds for one-year scholarships for Israeli students at German universities.

FORUM AGAINST ANTI-SEMITISM

Jewish, Catholic and Protestant students at the Geneva University have organised a forum against anti-Semitism, by way of protest at recent anti-Semitic incidents in Switzerland.

GEORGE WOLFF
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NEWS FROM ABROAD

SOUTH AFRICAN JEWRY'S REACTION TO SHARPEVILLE

In Johannesburg, South Africa, a call by Chief Rabbi L. I. Rabinowitz for prayers to be recited in synagogues under his jurisdiction for "political prisoners", was vetoed following strong objections raised by members of the Jewish community and representations by them to the South African Jewish Board of Deputies and the Federation of Synagogues.

In a sermon at one of Johannesburg's oldest synagogues, Rabbi Dr. Kossowsky said that he thoroughly disapproved of involving the synagogue and the Jewish community as a whole in activities which in any way bear a political character. There was no such thing as a Jewish community political attitude, said the rabbi. Every South African Jew was entitled to hold whatever political views he wished.

Rabbi Rabinowitz had, previously, commented on the Sharpeville shootings in a Friday evening sermon, deploring the wanton loss of life.

He prefaced a further sermon at his synagogue by stating that the "pulpit stultified itself if it did not comment on topical events in the light of what the preacher believed to be the word of God". South Africa, said Rabbi Rabinowitz, was now a Police State "in the full sense of that sinister phrase", and the gap between law and justice yawned wider than ever before. He deplored the idolatry of "the completely unacceptable doctrine of the superiority of one man over the other simply on account of the colour of his skin . . . when our idolatry brings confusion and no profit, blindness and ignorance, at last we hear the authentic voice of God . . . and then, and only then, not as a result of the expression of our ethical attitudes but as a result of hard and sober facts . . . the voice of God penetrates the husks which have surrounded our souls".

Both leading Jewish newspapers in the country broke precedent by commenting editorially on the unrest in South Africa. Hitherto the South African political scene had been regarded as outside the scope of communal discussion. *The Jewish Chronicle* (England) states that, like other white elements in the country, the Jewish community is confused, anxious and dismayed by the clash of white and black nationalism in South Africa, which came to a head at Sharpeville.

Commenting on the disturbances, Chief Rabbi Professor Israel Abrahams stated in Cape Town that the problem of the disturbances was far greater than the immediate catastrophe. . . . "It is a profound challenge to the whole population, in all its multi-faceted aspects, to rethink our racial problems and to seek radical solutions. Peace can only be founded on justice. . . . In spite of the calamity inherent in the present crisis, it presents a glorious opportunity to solve the greatest of human problems—race relations—in our country and to set thereby an example to the world. The solution will call for great courage and wisdom."

The Chairman and General Secretary of the South African Jewish Board of Deputies have denied that numbers of South African Jews were planning to leave the country. Mr. E. J. Horwitz, the Chairman, stated that the Jews believe that the laws of the land must be obeyed, and the Government helped to maintain law and order. If there were genuine grievances among non-whites, then everything must be done to remove them.

SEDER RITUAL FOR NAZI VICTIMS

A special ritual in memory of the millions of Jews murdered in Eastern Europe and of the heroes of the ghetto risings, is included in many homes in the United States in the Seder service. The ritual commences with the words: "On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh. . . ." It goes on: "Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary. . . ."

ALGERIAN JEWS FEAR SEPARATION

The Algerian Jewish Committee has issued the following statement:

"The A.J.C. for Social Studies expresses its deep surprise at the numerous Press reports, originating from various sources, tending to question anew the position of Algerian Jews.

"It underlines that the Algerian Jewish community is neither a political nor a juridical nor even a geographical body. In Algeria there is no Jewish party or political organisation likely to speak in the name of the whole Algerian Jewish community. This community is made up of French citizens who, when the time comes, will make use of the rights attached to their qualification as French citizens—just as other French citizens will do. . . ."

Algerian rebel leaders have stated that Algerian Jews would endure the consequences of their attitude when the rebels' "Algerian Algeria" came into being.

It is obvious that the report about the likelihood of a separate Jewish federation in Algeria has caused alarm. Being a minority of about 150,000, Algerian Jews are strongly opposed to the very idea of being divided from the French community. Many members of the Jewish population of Algiers, however, participated in the "uprising" of January 24th. Two days after President de Gaulle's speech on January 29th, the Algerian Jewish Committee met for the purpose of sending a "message of loyalty" to President de Gaulle from the Algerian Jewish community. The debate at the meeting was very heated and a large majority of those present opposed the sending of such a message. It was, however, agreed that the leaders of the Committee should see M. Delouvrier, General Delegate of the French Government, and assure him of the support of the Jewish community. This was accordingly done.

The Algerian Jewish Committee for Social Studies, which had five members, was then enlarged and "reinforced" by four members taken from the compact ranks of the "opposition". It is this Committee which issued the statement.

DRAFT DECLARATION ON RIGHT OF ASYLUM

A Draft Declaration on the Right of Asylum was adopted by the Human Rights Commission at Geneva, recommending that U.N. member states should base themselves and their practices on the following principles:

Asylum granted by a state shall be respected by all other states; the situation of persons forced to leave their own or another country because of persecution or well-founded fear of persecution is of the purpose and principles of the U.N. and of concern to the international community; where a country finds difficulty in continuing to grant asylum states, individually or jointly or through the U.N., should consider appropriate measures to lighten the burden of the country granting asylum; no one seeking or entering asylum should, except for overriding reasons of national security or safeguarding of the population, be subjected to measures such as rejection or expulsion which would result in compelling him to return or remain in a territory if there is a well-founded fear of persecution endangering his life, physical integrity or liberty in that territory.

AUSCHWITZ SURVIVORS IN U.S.A.

In New York, 500 survivors of the Auschwitz concentration camp held a dinner reunion after 15 years. It was a tearful, emotion-choked event.

About 1,500 survivors of the camp now live in the United States, most of them in New York. Some 2,000 are in Israel and the rest scattered in other countries.

The main purpose of the dinner was to formally launch the Auschwitz-Buna Memorial Scholarship Fund in memory of those who died in the camp and for the benefit of children of survivors. All the funds will be contributed by the Auschwitz survivors themselves.

A delegation of six representatives of former inmates of the Auschwitz-Buna concentration camp, now residing in the U.S.A., was received by President Eisenhower. The delegation presented the President with a scroll expressing their gratitude for American aid to the victims.

AMERICAN NAZI PARTY

A permit has been granted to the "American Nazi Party" by the Arlington (Virginia) County to maintain political headquarters in Arlington. The head of the party, the anti-Semite George Lincoln Rockwell, stated that he intends staging his political rallies in Washington every Sunday. The Party was forbidden to stage political assemblies in its offices.

SWASTIKAS IN CANADA

Ottawa, the capital of Canada, which was relatively free of any swastika daubings during the recent outbreaks, had a crudely painted swastika flag hoisted on top of a water tower. The water tower is the property of the Notre Dame Cemetery, whose officials refused any comment and did not ask the police to take any action.

CAMPAIGN AGAINST ANTI-SEMITISM

April 19th, the anniversary of the Warsaw Ghetto Revolt, was this year proclaimed as a day for a world-wide campaign against anti-Semitism. A resolution to this effect was submitted by the Jewish delegates from Paris representing the French Resistance fighters at the International Conference Against Anti-Semitism, held in Rome early in March.

The conference, at which representatives of twelve countries, including Mr. Kozlov, Chairman of the Supreme Soviet of the U.S.S.R., and a Jewish delegate from Warsaw, were present, may give a new impetus to the fight against anti-Semitism.

A lengthy resolution adopted appealed "to all peoples, Governments, religious and political organisations" to take the strongest and most effective measures "to counteract the revival of anti-Semitism and neo-Nazi propaganda". It called for legislation prohibiting propaganda of hatred and racial discrimination, and demanded that those who preached those dangerous theories should be condemned and placed outside the pale of civilised communities.

AGADIR RELIEF

Apart from the money being raised by *The Jewish Chronicle*, the Central British Fund for Jewish Relief and Rehabilitation decided immediately after the Agadir emergency to make £5,000 available to assist the victims. The Federation of Jewish Relief Organisations has sent half a ton of clothing to the survivors of Agadir.

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Joseph Lejtwich

IN THE TOWN OF PROFESSOR GRAETZ

I was struck by this title over one of his poems in Chaim Leib Fox's book of Yiddish poems published in 1951, after his return to Poland as a repatriate from the Soviet interior. Many of the repatriates found themselves directed to the newly Polish places in Lower Silesia. The town of Professor Graetz is, of course, Breslau, which is today the Polish town Wroclaw. It is understandable that to a Yiddish poet, to any Jew with a sense of Jewish history, Graetz's name should evoke a feeling, as Fox says in this poem, of standing in "the shadow of Jewish generations, generations of Jews", filled with a consciousness that there was spun the web which drew together the threads of Jewish life through the centuries, "the time of my now, and of my people for centuries".

Flying to Poland on a plane run by one of the big international airlines, I picked up the map in my rack and found the town still marked there as Breslau. The name sticks.

After my first visit to Poland in 1958 I spoke in my article in *AJR Information* of feeling Germany's eye on the city as I walked across the bridge over the Oder at Wroclaw, which was Breslau, and understanding some of the sullenness in the faces of the Polish inhabitants—"they are in the advance line".

Breslau Today

On that first visit I found the town drab and ugly, though I noted a few noble old buildings that had remained. There had been so much destruction. More than two-thirds of the town had been destroyed, and there was still much rubble everywhere. There still is. But on my second visit this year I found much more of the old beauty of Breslau; I also found excellent shopping in what had been German department stores. In the countryside the fields had a German trimness. The fields are now worked by Poles, but they have fallen into the old patterns. The smaller towns round about had been mostly untouched by the war, and except that the German names have been changed to Polish ones they would be recognised by their former inhabitants as the places they had known. I found a good many Jews in these towns and I was told that at one time some of them, like the former Rychbach, or some called it Reichenbach and Reichenau, which were almost completely Jewish, had taken on the appearance of a small Jewish town in the old Poland.

I did not find them like that now; but there are still many Jews in these places, mostly recent repatriates from Russia. I heard people speak Yiddish in the streets. I visited the Jewish schools, where the language of instruction is Yiddish, and I saw hundreds of Jewish children there. I went into the homes of many of the Jews living in these towns, and into the poor homes of the recent repatriates, who find things very hard, but say they are glad to be out of Russia.

Wroclaw, when it was Breslau, was the third largest Jewish community in Germany; in the Jewish cemetery I still found intact the monument that had been erected to the Jews of Breslau who had fallen fighting for Germany in the First World War. But always I turned to the building which had housed the Jewish Theological Seminary where Graetz had worked. It is now the building of the Jewish community. The communal kosher kitchen is there and the synagogue, and the courtyard is thronged with Jewish repatriates and their children.

The Jewish cemetery has been badly damaged, and the vandals are still at work, demolishing gravestones, mostly to carry off the marble and granite for other uses. But the worst damage has been and is being done to the old Jewish Cemetery, where Graetz and Lassalle and other famous Breslau Jews are buried. The Graetz grave had been for a long time without a gravestone. When I was there last summer the gravestone was back—it records that under it lie Heinrich Graetz and his wife Maria Graetz, born Monasch (of the family of Sir John Monash, of Australia). The tombstone over the grave of Ferdinand Lassalle

had been smashed, and bits of the old tombstone, which was white marble, still lay around. But a few weeks before I came a new tombstone had been put up, black marble this time. The cement round its base was still fresh. It was, even to the words of the inscription, a complete replica of the old tombstone, including what is unusual in present-day Poland, the recording that the tombstone had been erected in 1947 by the Polish Socialist Party, which no longer exists in the new one-Party Polish State.

The name on the gravestone is spelt Lassal. It had not been Lassalle long in either spelling. Lassalle's own father, who had been Chaim the son of Wolf, had under the new Prussian law of 1812 giving rights to the Jews availed himself of the opportunity to adapt the name of his native town Loslau, and became Heymann Lassal.

Lassalle lies under that gravestone with his mother, Rosalie Lassal, born Heifeld, who died six years after him, in 1870.

Everywhere once-imposing monuments and impressive marble tombstones had been smashed; the whole cemetery presented a picture of ruin and wreckage. People said to me that they did not expect the new Lassalle gravestone to stay very long. For the cemetery is open to the vandals, with no gates to keep them out, and no watchmen on guard. Some husky young Jews in Wroclaw said that if a guard would be organised they would volunteer to take turns, but I was told there would not be enough to make it a regular service. And the cost of putting the cemetery into repair is prohibitive. I noted the names on some of the most expensive-looking monuments and family vaults that had been half-smashed—the family Emil Sachs, Victor Mamroth, Gustav Frankfurter, Heymann Fuchs, Isaac Wohlmann, Ernst Heymann, Hedwig Muehsam, born Schlesinger—all smashed, and big slabs of the marble carried off.

Large Jewish Population

Wroclaw has the largest Jewish population in Poland today, more than Warsaw or Lodz or Cracow. At one time there were over 13,000 Jews in Wroclaw; but many left after 1956, when there had been anti-Jewish manifestations in Wroclaw at the time of the Posen rising. Today there are about half that number, 6,500.

They are not Jews native to those parts. After the liberation many Jews who had survived could not bear to stay in their old home towns, where they met only desolation and painful memories of families and friends who had perished. Then the movement started to go to Lower Silesia, which Poland was Polonising by sending large numbers of Poles there. The President of the Wroclaw Jewish community, Aschkenasy, was a repatriate from Russia in 1946. Most of the Jews I met in Wroclaw were repatriates from Russia in 1946. The later streams of repatriates have also gone in large numbers to Wroclaw and the other places round Wroclaw. They are, as I said, Yiddish-speaking.

In the Jewish schools I saw the exercise books in which the children did their lessons in Yiddish; and they delighted in class in reciting Yiddish poetry by heart. This was Sholom Aleichem Centenary Year, and the children had been reading and acting Sholom Aleichem. They had been making puppets of Sholom Aleichem characters. On the walls were texts and illustrations from his works. So there were in the Jewish Club, and in the Yiddish Theatre, and in the Ort workshops, and in all the Jewish offices. Incidentally, the Yiddish theatre in Wroclaw is larger than the Yiddish theatre in Warsaw. Warsaw has 400 seats; Wroclaw has 476 seats. Everywhere I heard people talking Yiddish.

I wonder what Moses Maimon, who started with Lithuanian-Polish Yiddish as his language and dropped it for German, would have thought of this return to Yiddish in the Breslau where he spent some years, and "became acquainted with the famous Jewish poet, Ephraim Kuh, who, neglecting all his former occupations and pleasures, confined himself entirely to my society". Kuh was Breslau born and died in Breslau.

THE GERMAN PRESS

TEXT-BOOKS SURVEYED

The Press in West Germany has made a careful scrutiny of current history text-books after suggestions that the recent anti-Semitic incidents in Germany were to some extent due to widespread ignorance of the Nazi record.

The trade union journal, *Welt der Arbeit*, is of the opinion that most text-books "promote nationalism". There was a tendency to minimise Nazi crimes and an "entirely distorted" picture was being shown of Germany's relations with Eastern countries. The paper says that the presentation of "the biggest crime committed by Germany—the crime against the Jewish citizens of Europe", is truly humiliating. No attempt is made to provide an adequate idea of what the crime meant.

WHO IS TO BLAME?

The West German teachers' organisation has declared in a statement that teachers refuse to be regarded as scapegoats for the anti-Semitic outbreaks. They would rather put the blame on "the failure of the parents and the shortcomings of German political life". They feel that not enough has been done to lay the foundations for a sound political education.

ANTI-SEMITISM IN SCHOOLS

The teachers' journal, *Geschichte in Wissenschaft und Unterricht*, in a recent issue carried an article on the difficulties experienced by a teacher in dealing with the subject of anti-Semitism in a class. While most of the class was sympathetic, there was a fairly general feeling that "the exercise of the freedom of opinion was risky". Hidden resentments were revealed in such remarks as "We've got to talk fair about the Jews today—anything else is 'verboten'". The teacher too mustn't say anything except what he has been told to. Most of the pupils had shown an open mind. At the same time, however, there was time and again an "ominous indifference" concealing dangerous anti-Semitic resentments. These resentments, the teacher goes on, are not directed specifically against Jews but are part of a wider discontent. "The anti-Semitic incidents must be related to other symptoms of a certain uneasiness with democracy and political life in general, with signs of a newly revived or altogether new anti-democratic ideology, but also to the fact that among large sections of the people democracy does not possess the strength and security of a proven conviction."

JOINT RESPONSIBILITY

The *Frankfurter Hefte* discusses the perennial question of how far all Germans must be held responsible for Hitler. "Those who rightly refuse to accept a collective guilt will have to find the guilt in individuals, especially in themselves." Tens of thousands, the article goes on, had frantically hailed Hitler's murderous slogans. "We of the older generation all bear joint responsibility for Hitler because we are jointly responsible for the circumstances which gave him his chance and for the moral constitution of the nation which made him possible." It was up to "us normal Germans" to stop the new Nazis from "spoiling our democratic future" by learning the firm lesson of the past.

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RESTITUTION AND COMPENSATION

BERUFSENTSCHAEDIGUNG FUER "GEMISCHT-DOPPELVERDIENER"

Entscheidung des Kammergerichts

In einer Entscheidung vom Februar d.J. hat das Kammergericht Berlin ueber die Auslegung des § 113 Abs. 2 BEG., welcher die Berufentschaedigung der "Gemischt-Doppelverdiener" regelt, bemerkenswerte Ausfuehrungen gemacht. In dem Urteil (17 W Entsch. 1466/59 heisst es: "... Fuer einen solchen Fall der Schaedigung sowohl in der selbstaendigen als auch in der unselbstaendigen Berufstaetigkeit schreibt § 113 Abs. 2 BEG vor, dass fuer den Anspruch auf Kapitalentschaedigung und Rente entscheidend sei, aus welcher Erwerbstaetigkeit der Verfolgte nicht nur voruebergehend das hoehere Einkommen bezogen habe. Der Gesetzgeber will den Verfolgten mithin nach den Vorschriften ueber die Berufssparte behandelt wissen, die das hoehere Einkommen erbracht hat. ... Die Vorschrift des § 113 Abs. 2 BEG ist nun insofern nicht eindeutig, als zwar fuer den Anspruch auf Kapitalentschaedigung und Rente entscheidend ist, aus welcher Taetigkeit das hoehere Einkommen floss, aber nichts darueber bestimmt wird, ob lediglich der groessere Schaden entschaedigt werden soll oder beide Schaeden zusammengerechnet werden und lediglich die Modalitaeten der EntschaeDIGUNG aus den fuer die groessere EntschaeDIGUNG geltenden Vorschriften zu entnehmen sind. Beide Auslegungen sind nach dem Wortlaut des § 113 Abs. 2 BEG zwanglos moeglich; die zweite koennte naeherliegen, weil das Gesetz von einer einzigen Schaedigung in der Nutzung der Arbeitskraft ausgeht, auch wenn die schaedlichen Eingriffe sich auf verschiedene Taetigkeiten richteten und auswirkten (vgl. § 65 BEG und § 37 Abs. 3-5 der 3. DV.-BEG, vgl. auch den Hoechstbetrag des § 123 BEG) und weil nicht erkennbar ist, weshalb der in selbstaendiger und unselbstaendiger Erwerbstaetigkeit geschaeDIGTE Verfolgte, der also jede Einkommensquelle verlor, nicht besser behandelt werden sollte als der nur in seiner einkommensguenstigeren Taetigkeit geschaeDIGTE, in der anderen Taetigkeit aber unbehelligt gebliebene Verfolgte. Diese Frage brauchte aber vorliegend nicht entschieden zu werden. ... Das Kammergericht war der Entscheidung enthoben, weil das Einkommen des GeschaeDIGTEN aus der einkommensguenstigeren Sparte allein schon den Hoechstbetrag von 40.000 DM erreichte, es hat aber trotzdem die Gelegenheit benutzt, seine Ansicht ueber die sinn-gemaesse Auslegung des § 113 Abs. 2 BEG zu erkennen zu geben, die im bewussten Gegensatz zu der wenig befriedigenden van Dam-Loos'schen Kommentierung und der darauf fussenden Praxis des EntschaeDIGungsamts Berlin steht.

Es ist hiernach auch fuer diejenigen GeschaeDIGTEN, die selbstaendige und unselbstaendige Erwerbsverluste zusammenrechnen muessen, um die 40.000 DM Grenze zu erreichen—worunter insbesondere pensionierte Beamte mit Nebenberuf fallen duerften—die Aussicht vorhanden, volle EntschaeDIGUNG fuer ihre Berufsverluste in Berlin durchzusetzen.

WILHELM MENO SIMON.

BUNDESRUECKERSTATTUNGSGESETZ UND ALTSPARERGESETZ

Nach in Berlin ergangenen gerichtlichen Entscheidungen sind die nach dem Inkrafttreten des Bundesrueckerstattungsgesetzes erlassenen Ergaenzungen der Altsparengesetzgebung auf die unter dem BRueG erhobenen Anspueche ohne weiteres anzuwenden.

Wie das Bundesministerium der Finanzen dem Council of Jews from Germany nunmehr mitgeteilt hat, wird diese Stellungnahme vom Ministerium anerkannt. Die beabsichtigte Aenderung des § 11, Nr. 6 des Bundesrueckerstattungsgesetzes und die Anpassung des § 21 BRueG an die Neufassung des § 24 des Altsparengesetzes werden daher nur deklaratorische Bedeutung haben und brauchen fuer die Erhoehung der Leistungen nicht abgewartet zu werden.

CLAIMS CONFERENCE

Time Limit for 1961 Applications

Organisations, institutions and communities seeking the allocation of funds for the year 1961 from the Conference on Jewish Material Claims against Germany, should file applications by June 30th, 1960, the date of the deadline.

Applications should be submitted in twenty copies to the Conference on Jewish Material Claims Against Germany, 3 East 54th Street, New York 22, N.Y., and should contain a detailed description of the activities for which funds are requested. Organisations submitting applications should also include precise budgetary data and information on other sources of income which may be available to the applicants for the projects in question.

By the terms of the agreement it concluded with the Federal Republic of Germany, the Claims Conference is able to allocate funds only for those activities which contribute to the relief, rehabilitation and resettlement of Jewish victims of Nazi persecution, in accordance with the urgency of need.

CLAIMS OF JEWS FROM AUSTRIA

The urgency of a speedy settlement of the indemnification claims of Austrian Jewish victims of Nazism was stressed in a resolution adopted by the Council of Jews from Austria in Great Britain (Jacob Ehrlich Society) at their Annual General Meeting held on April 6th at Zion House, London, with Dr. H. Tauber in the chair. The resolution also demands that Germany participates in the indemnification for Jewish victims of Nazism from and in Austria, and that they receive their full share with regard to all such payments rendered by Germany.

The report on organisational matters by the Hon. Secretary of the Council, Mr. J. Fraenkel, and the survey on the legal and political aspects of the fight for indemnification by Dr. F. L. Brassloff, stressed the need for continued and intensified efforts of the responsible representative Jewish bodies abroad, in close co-operation with the Federation of Jewish Communities in Austria.

The Council conveyed to its President, Dr. F. R. Bienenfeld, its best wishes and recorded its grateful appreciation of his untiring work for justice and human rights, especially for the recognition of the rights of the Jewish victims of Nazi persecution in the field of restitution and compensation. It acknowledged, with appreciation, the valuable support of its endeavours by a number of Jewish organisations, including the Association of Jewish Refugees in Great Britain, the Central British Fund for Relief and Rehabilitation and the United Restitution Organisation.

Messages of greetings were received from the Vienna Jewish Community, the Board of Deputies of British Jews, the Association of Jewish Refugees, the World Jewish Congress (British Section) and from Dr. C. I. Kapralik, General Secretary of the Jewish Trust Corporation for Germany.

COMPENSATION FOR SCANDINAVIAN VICTIMS

The Federal Parliament has adopted agreements providing indemnification payments for Norwegian and Danish victims of Nazi persecution. Norway will receive 60 million marks and Denmark 16 million marks, to be distributed among victims by the authorities in the States concerned. The Social Democrats abstained from voting on the agreements, on the grounds that while they agreed in principle to compensation for victims, they considered the amounts to be paid totally inadequate.

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LEO BAECK INSTITUTE PUBLICATIONS

AN INTERESTING BIBLIOGRAPHY

Dissertations on Jewish Subjects

The Leo Baeck Institute's publications, continuously reported in these columns, have been enhanced by a "Schriftenreihe" published in German under the auspices of the Institute by J. C. B. Mohr (Paul Siebeck), Tuebingen. The series commenced with S. Adler-Rudel's book, "Ostjuden in Deutschland" (see our December 1959 issue); in the second volume, Dr. Ernst Simon writes on Jewish adult education in Nazi Germany ("Aufbau im Untergang"), and the third volume consists of an essay on Georg Simmel by Margarete Susman. The latter two are reviewed on this page.

The fourth volume, to which this review is dedicated, is a most interesting bibliography of dissertations on Jewish subjects, compiled by Professor Dr. Guido Kisch (New York) and Bibliotheksrat Dr. Kurt Roepke (Tuebingen).^{*} The index records not less than 381 dissertations, classified according to subjects in 12 chapters, e.g. religion, economics, anti-Semitism, statistics, Israel and Palestine, etc. It comprises both Jewish and non-Jewish authors, and in each chapter we may discern three periods: the pre-Nazi period (1921-1932), the Nazi era, and the post-war years up to 1955. It is interesting to note that, before 1933, quite a few candidates felt attracted by biblical and talmudical law (e.g. "Das Vorkaufrecht" according to Jewish Law and to the BGB). The Nazi period also includes Jewish authors such as rabbinical students. Perhaps the most interesting, and also most distressing, chapter is that on Nazi racial legislation, covering about 30 items; several dissertations deal with subjects such as "Rassenschande" and one even with the employment of German domestics in Jewish households.

The bibliography will not only be indispensable for research work on Jewish subjects, but is certainly also of great value for the wider public.

W. ROSENSTOCK.

^{*}Guido Kisch/Kurt Roepke: *Schriften zur Geschichte der Juden. Eine Bibliographie der in Deutschland und in der Schweiz 1922-1955 erschienenen Dissertationen. Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Institute. DM. 5.80. For Friends of the L.B.I. 8/- (including postage).*

SPIRITUAL RESISTANCE

Many of us who were in Germany after 1933 still remember the lectures, the study courses, and the classes which sprang up all over the country within the framework of Juedische Erwachsenenbildung—Jewish Adult Education. Not every student then was conscious of the "grand design" behind the unassuming details. But now we have a little book^{*} which deals with the organisation and history of this enterprise, recalls the names of its leaders, defines and analyses its aims and ideals, and, at the same time, puts Jewish Adult Education in the great context of spiritual and religious Jewish tradition. It recalls to our memory long forgotten experiences and personalities. We are deeply moved to see how a tiny group of "outcasts" strove to preserve a part of man's immortal heritage in barbarous surroundings.

We all know from our childhood instruction that teaching is the most venerated profession in Judaism. Thus we are not surprised that teachers came forward to guide, to encourage, to comfort the forsaken flock: Buber, Baeck, Otto Hirsch, Karl Adler, Bondy, Kantorowicz, Eppstein, and, last but not least, Professor Ernst Simon himself.

The vital task of adult education was defined with uncanny foresight as far back as 1923. The

^{*}Ernst Simon. *Aufbau im Untergang. Juedische Erwachsenenbildung im nationalsozialistischen Deutschland als geistiger Widerstand.* Pp. 109. £1 1s. For Friends of the L.B.I. 15/-, plus 1/- postage.

writer is Dr. Richard Koch, of the Frankfurt Lehrhaus:

"Wenn unser geschichtliches Leid aber wieder kommt, dann wollen wir wissen, warum wir leiden, wir wollen nicht wie Tiere sterben, wie Menschen, die wissen, was gut und schlecht ist. Aber wir suchen nicht das Leid, sondern den Frieden. Dass wir Juden sind, dass wir Fehler und Tugenden haben, ist uns genug von uns selbst und anderen gesagt worden. . . . Das Lehrhaus soll uns lehren, warum und wozu wir es sind. . . ."

The situation of more than a decade later is pithily described by Dr. Simon: "Waehrend der ersten Jahre der Naziherrschaft kuemmernten sich die (deutschen) Kulturbeamten weniger um die Tendenz des innerjuedischen geistigen Lebens als um die Entgeistigung des deutschen Volkes."

There is something poignant in the fact that at this fateful moment of our history even a prayer became an element of "education". In 1935 Leo Baeck wrote a prayer, which was sent to all Jewish communities in Germany by Otto Hirsch and read aloud on erev Yom Kippur. Baeck and Hirsch were arrested for it. Here is a quotation from this historical prayer:

"Wir stehen vor unserem Gotte. Mit derselben Kraft, mit der wir unsere Suenden bekannt, die Suenden des Einzelnen und die der Gesamtheit, sprechen wir es mit dem Gefuehl des Abscheus aus, dass wir die Luege, die sich gegen uns wendet, die Verleumdung, die sich gegen unsere Religion und ihre Zeugnisse kehrt, tief unter unseren Fuessen sehen. Wir bekennen uns zu unserem Glauben und zu unserer Zukunft."

The teacher in the Jewish tradition is always the man who upholds the eternal values whatever the rabble of his own time may say or do. Therefore he is endangered in times of crisis, or he voluntarily shares the dangers of his "pupils". We read of the murder of teachers like Otto Hirsch, Paul Eppstein, Ernst Kantorowicz. Baeck's sacrifice was, as it were, not "accepted." We shall never cease to admire his courage and heroism, a true teacher in Israel.

A. ROSENBERG.

ALMOST FORGOTTEN PHILOSOPHER

Georg Simmel, the author of a famous book on Goethe and of a "Soziologie" at a time when this science had hardly ever been treated systematically, is now practically forgotten. We still meet quotations from his works but catastrophic events and new ways of thinking have swept over the work of this once celebrated lecturer of philosophy in Berlin and Strasbourg.

Margarete Susman has undertaken the difficult task of giving a comprehensive picture of this elusive philosopher's spirit, and of finding unifying principles in his writings.^{*} In her penetrating study, she considers that he lived at a time when the fact of Western civilisation was hardly a problem, but she also keeps in mind that fundamental changes have taken place since his death in 1918, and she points out that many of his ideas are still alive. Simmel believed that life teaches us much more about true reality than mere reflection. Mrs. Susman makes us understand that this is no biological concept but comes near the modern existentialist method of explaining the world. "Life is a limited form of creativeness which continually transcends its limitations." (Simmel.) There is a force which binds mankind together: social relationship. Mrs. Susman goes far in calling Simmel's cosmic relativism towards sociology a "grandiose attempt to bring a dissolving world to the contemplation of a whole". Sociology enlightens and guides us but it is doubtful whether

^{*}Margarete Susman. *Die geistige Gestalt Georg Simmels.* DM. 4.20. For Friends of the Leo Baeck Institute 6s. 6d.

it is advanced enough to solve the world's problems.

Simmel's desire to find a way out of the boundaries of human existence accounts for his preoccupation with religious problems. His treatise on the "Personality of God" reveals, in Mrs. Susman's words, "the religious core of his character". It is interesting to note that he refrains from giving any definition of a world beyond that known to us and he comes to the conclusion that the slightest attempt at a determination of God "oversteps our thinking rights". These considerations testify to the philosopher's consciousness of his Jewish heritage, and Mrs. Susman tells us that many of his ideas, like that about the soul, owe much to his reverence for the Bible.

He was fully aware of what it means to be a Jew, from the sociological point of view. In his "Soziologie" he devoted a whole section to the position of the Jew in an adopted society—of "the wanderer who arrives today and comes to stay tomorrow . . . and has thus not entirely overcome the freedom (Gelöstheit) of coming and going". The authoress, speaking for Simmel, points to the mobility peculiar to the immigrant who, through his enforced distance, gets a deeper and more objective insight into the society around him than the Gentile himself, very often becoming the confidant of the Gentile, who confesses to him more of what is going on in his heart than he does to his own people.

A short time before his death the philosopher called himself metaphorically "a favourite of the gods". We agree with the authoress of this enlightening book that he was entitled to say this because he was spared to live through the consequences of the First World War and was "endowed with the singular power to see this decomposing world as an unbroken cosmos".

ERNST KAHN.

TRIBUTE TO LEO BAECK

A Publication of the Council of Jews from Germany

The full biography of Leo Baeck has still to be written, and it will be one of the duties of the Jews from Germany to see to it that this noble obligation is carried out in an adequate way. Yet time, and perhaps also distance, will be required until this can be achieved. In the meantime, we have to preserve the great number of smaller contributions dedicated to him which are already in existence. It is gratifying that the Council of Jews from Germany, whose President Leo Baeck was up to his death, undertook this task by publishing a book in his memory.^{*}

The 260-page volume comprises about forty contributions by well-known authors. Most of them were written shortly after Baeck's death on November 2nd, 1956. Some were conceived at a later date and thus already represent more detached assessments of his work. The book includes obituaries and essays published in Jewish and non-Jewish papers all over the world, addresses delivered at memorial meetings and messages from personalities and organisations associated with Leo Baeck in one way or another. By collecting this material from various sources the Council has secured its permanency. At the same time, by its wide scope, the book brings to life anew the many facets of this great leader of German Jewry.

The publication is enhanced by beautiful photos, biographical notes, and a facsimile of Baeck's characteristic handwriting. It deserves a place of honour in the library of every German-Jewish family.

W.R.

^{*}Worte des Gedenkens fuer Leo Baeck. Im Auftrag des Council of Jews from Germany herausgegeben von Eva G. Reichmann. Lambert Schneider, Heidelberg, 1959. Verkaufspreis in Grossbritannien £1 8s. 6d.

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WILL ISRAEL'S BEDUIN SETTLE?

In 1947 the Negev Beduin population comprised seven tribal groups, totalling 55,000-65,000 souls. On the cessation of the War of Independence Beduin tribes began their return to what has become Israeli territory, and the wandering back and forth continued until 1950, when a certain degree of stability was reached. Of the seven tribal groups, however, two remained in the Gaza Strip, two in the Sinai Peninsula and in Jordan territory, and three others were divided between Egypt, Jordan and Israel. Altogether, the Israeli Negev Beduin today number 14,500, comprising 13 parts of tribes. The size of the tribes varies greatly, ranging from 60 persons in the smallest tribe to some 2,400 in the largest.

The headquarters of all tribal groups whose members live in Israel have remained in Egyptian or Jordanian territory, a fact which, considering the Beduin blood-relationship loyalty and solidarity, has encouraged them over and over again to cross the borders, and very often to get their orders from their chiefs in the countries which proclaim their constant enmity towards Israel.

The effect of the separation of tribes and tribal groups has started a process of disintegration of the traditional frameworks, with the result that the tribes which inhabit Israeli territory have become more consolidated, and somewhat more independent of their parent-communities across the borders.

The Negev Beduin today inhabit an area of 1,100 square kms., which constitutes about 5 per cent of the total area of the State of Israel, in a triangle lying between Beersheba, Sodom and Revivim. The borders of this area are the Israeli-Jordanian and Israeli-Egyptian borders of the Negev. Because of this it is considered and defined as a security zone and thus placed under military government.

Social Changes

All agricultural work, apart from ploughing with camels, is done by the women, as prescribed by tradition, and the fact that the men consider this work as despicable and beneath their dignity constitutes a handicap to developing Beduin agriculture. There are, however, signs of some change taking place beneath the surface: the appearance of the tractor, which the young Beduin is especially proud to drive and handle, the patient instruction in mechanised agriculture conducted by the Ministry of Agriculture and the Negev kibbutzim, and the formation of an agricultural co-operative of young Beduin for the common cultivation of their land.

Perhaps the most marked among the processes of social change is the gradual decline in the status

of the Sheikh. The Sheikh is still the mediator between his tribe and the Government in all administrative matters, but his subordinates know that they can appeal to a civil court which will do them justice in case he abuses his power. The Beduin have their inter-tribal court of justice, comprising nine influential Sheikhs, which is recognised by the State; but owing mainly to the fact that the Sheikhs tended to abuse their power as judges more and more, Beduin are bringing their cases before civil Israeli courts.

Women are still subjugated by the men of their families and sold in marriage by their fathers. At the same time the increasing number of "voluntary kidnappings" (when a girl has been kidnapped by a man her father will in most cases give his blessing to the marriage later—usually such a kidnapping is carried out with the girl's consent), indicates a growing wish for emancipation. The high "bride-money" and the monogamy enforced by Israeli law are also slowly influencing the Beduin to give up their polygamous customs.

Beduin dress has not changed with the years. The young men who go to work outside the Beduin area very often wear Western dress, only to change back into traditional clothes when they return home. The only novelty that has taken root is shoes.

Traditional Framework

The traditional framework has been preserved, and the importance of a clan or a tribe is still measured by the size of its property and the number of its men. Especially significant is the decline in the number of crimes among the Beduin, including blood feuds, which are still practised, but to a much lesser extent than ten years ago.

The Compulsory Education Law for all citizens between the ages of 5 and 14 has resulted in the opening of five elementary State schools in the Beduin centres. The implementation of this law has met with difficulties, owing to the fact that girls are barred from attendance at school by force of tradition and that the boys are required to work as shepherds for their fathers. Despite all efforts to encourage study, it is estimated that only some 6 per cent of Beduin children attend school. The nomadic conditions, too, are a discouraging factor, as few teachers would volunteer to wander with the tribes in order to teach the children. So far only the sons of the richer Sheikhs have enjoyed the benefit of secondary education—mainly in private institutions. There are still no Beduin teachers, and the teachers come from among the town or village Arab population.

Perhaps the greatest achievements in Israel's efforts to convince the Beduin of the benefits of civilisation have been in the sphere of health services. While in 1949, when these services were initiated, their organisers met with distrust among the Beduin, who practised witchcraft and went to dervishes, today the clinics established in the Beduin centres have their hands full.

The Israeli authorities aim at improving the standard of living of the Beduin and of integrating them more fully in the life of the country. This involves a long and arduous process, beset by difficulties, such as developing water resources and preparing the Negev land for cultivation on the one hand and overcoming the obstacles represented by the age-old Beduin traditions, customs and prejudices on the other. The first problem is expected to be solved by 1964, on the completion of the Jordan-Negev pipeline, which will bring water to this arid area from the North. At first drinking-water reservoirs will be erected for the Beduin and their livestock so as to eliminate the material cause of their nomadic existence. The next step will be the planning of villages, which will be based on irrigated cultivation of land. It is hoped that with the passing by the Knesset within the next few months of the Beduin Settlement Law, provision will be made for the beginning of this project. The final realisation of the plan is expected to take no less than ten years. The example of thousands of semi-nomadic Arabs who have settled down in Northern Galilee to a complete farmer's life has shown that with the provision of water and suitable material conditions tradition and prejudice may be modified.

ANGLO-JUDAICA

Council of Christians and Jews

The Rev. W. W. Simpson, General Secretary of the Council of Christians and Jews, at the Council's recent annual meeting, made an appeal to the Roman Catholics in Britain to clarify their attitude towards the Council of Christians and Jews. The Roman Catholics here left the Council five years ago because they feared that the search for common ground might lead to "religious indifferentism".

Mr. Simpson sounded a warning that "it would be foolish to suppose that there is no further ground for anxiety" with regard to anti-Semitism. Whilst in Britain there was no organised discrimination, the deep-seated prejudice which found its expression in quite unexpected places, such as social and sports clubs, must not be overlooked. The Archbishop of Canterbury, Senior President of the Council, presided over the meeting. The Chief Rabbi, in his address, said that rather than talk of the anti-Jewish manifestations, he would speak "with much thankfulness and gratitude" of the universal reaction to them on the part of all men of good will.

Glasgow Bans Film on Nazis

Three documentary films purporting that Nazi officials now hold high Government posts in the West German Government, have been refused a showing in Glasgow by Glasgow magistrates.

World Refugee Year

As a result of a bread and cheese luncheon held by the Glasgow Jewish Committee, about £200 was raised in aid of World Refugee Year. More than 400 people were present.

Lord Provost Resigns

Sir Myer Galpern, M.P., resigned from the office of Lord Provost of Glasgow on April 4th—a month earlier than he intended—to avoid a by-election in the Shettleston and Tollcross Ward, where his term of office is not due to end until May, 1961. Besides being the first Jew to occupy the office of Lord Provost in Scotland, Sir Myer is also the first Glasgow-born Jew to receive a knighthood.

Jewish Book Week

The Adolph Tuck Hall at Woburn House was the scene of colourful exhibits and attractive displays of books during the eight annual Jewish Book Week held recently. As in the past, Book Week was a co-operative effort of the Jewish Book Council and various other communal organisations.

Ben Uri Art Society

It is hoped that the Ben Uri Art Society, which has had to close its gallery at 14 Portman Street, W.1, will get a new lease of life and become a much more important institution in Anglo-Jewry when it finds new premises. The newly elected President, Dr. Alec Lerner, at the Society's annual meeting spoke of launching major appeals to the community for a £30,000 building fund and a £20,000 fund to purchase the works of living Jewish artists. Miss Harriet Cohen, the concert pianist, has consented to become the Patron of the Society's Music Section.

Wolfson Grant to Old Vic

The Old Vic Theatre has received £10,500 from the Isaac Wolfson Foundation, to be used to acquire the freehold of a new annexe to the theatre.

Jewish Aid For Catholic Chapel

The Hon. Mrs. Stonor has publicly expressed her gratitude to those of the Jewish faith who have assisted by gifts in the reopening of the historic fourteenth-century Roman Catholic chapel of the Stonor family at Stonor, near Henley-on-Thames. The whole family has been deeply touched by this evidence of Jewish regard for traditional monuments.

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"A CONSCIENTIOUS DISSENTER"

Kurt Wilhelm zum 60. Geburtstag (9. Mai 1960)

Vor einigen Jahrzehnten wurde das politische Vocabular um einen neuen Begriff bereichert, den des "conscientious objector". So nennt man die "Kriegsdienstverweigerer aus Gewissensgruenden". Es sind fast ausschliesslich moralisch hochstehende Menschen, die, aus Verantwortung fuer ihr eigenes Volk, an dessen Kriegsvorbereitungen und kriegerischen Handlungen nicht teilzunehmen wuenschen und sich lieber schweren persoennlichen Missheiligkeiten aussetzen. Nichts ist unsinniger als der Vorwurf der Feigheit, der ihnen gelegentlich gemacht wird. Der Entschluss, nicht mit den Anderen in die Schlacht zu ziehen, erfordert eine ganz besondere Art von Mut, die nicht geringer ist, als die des Soldaten, insbesondere nicht im Zeitalter des totalen Krieges.

Die Haltung der conscientious objector ist aber nicht die einzig denkbare fuer friedenswillige Menschen. Es gibt unter ihnen solche, die mit grossem Einsatz fuer die Bewahrung und Foerderung des Friedens einstehen, aber in bestimmten Randsituationen keine Moeglichkeit sehen, einen integralen Pazifismus konsequent durchzufuehren. Tritt der Kriegsfall ein, so werden sie ihn nach der jeweiligen Situation beurteilen und aufgrund ihres Urteils ihre Entscheidung treffen.

Yehuda Magnes als Vorbild

Zu diesem vielleicht noch selteneren Typus gehoerte der verstorbene grosse amerikanische Jude, Dr. Yehuda Magnes, der eigentliche Begruender und erste Praesident der Hebraeischen Universitaet Jerusalem. Er war ein so entschiedener Gegner des ersten Weltkrieges, dass seine oeffentlichen Ansprachen auf Grossestadtplaetzen unter der Drohung auf ihn gerichteter Gewehrlaeufe durchgefuehrt wurden und dass amerikanische Gemeinden und Organisationen ihn abschuettelten, die in ihm bisher einen ihrer bedeutendsten Repraesentanten gesehen hatten. Im zweiten Weltkrieg, dem gegen Hitler, aenderte er seine praktische Haltung und damit auch seine grundsatzliche Einstellung. Da er einen Krieg erleben musste, den er als tragische Notwendigkeit zu bejahen hatte, konnte er kein prinzipieller conscientious objector mehr bleiben, dem alle Faelle gleich sind. Der eine grosse Ausnahmefall zerstoerte ihm den allgemein gueltigen Gesetzescharakter der unbedingten Kriegsablehnung. So wurde er aus einem conscientious objector ein conscientious dissenter, wenn dieser Ausdruck erlaubt ist. Kurt Wilhelm ist einer der treuesten Schueler von Dr. Magnes, gerade auch in dieser Haltung. Er ist niemals ein 100% iger Dogmatiker gewesen, in keinem Lebensbezirk, weder dem religiosen noch dem politischen oder sozialen. In Magdeburg geboren, aus assimiliertem Elternhaus stammend, findet er in einer ganz persoennlichen Anstrengung den Weg zum religiosen und nationalen Judentum. Er reihte sich damit zunaechst nur einer kleinen Schar juedischer Intellektueller in Deutschland ein, die einen aehnlichen Weg gingen. Sehr bald aber macht sich das fuer Wilhelm eigentlich Charakteristische bemerkbar. Er begnuegt sich nicht mit dem vortrefflichen Lehrgut, welches das Breslauer Seminar zu geben hat, sondern geht als Student an das konservative Jewish Theological Seminary in New York. War in Breslau sein Hauptlehrer wahrscheinlich Prof. Isaak Heinemann s.A., so geriet er in New York vor allem unter den Einfluss von Prof. Israel Davidson s.A. Sein wissenschaftliches Interessengebiet erwehert sich dadurch und bekommt einen neuen Schwerpunkt: neben dem theologisch-philosophischen den liturgisch-literaturwissenschaftlichen. Wilhelms Studien in zwei Kontinenten machen ihn nicht nur mit zwei grossen Zentren des westlichen Judentums und ihren Problemen bekannt, sondern fuehren ihn auf verschiedenen Wegen in den Gesamttraum der "Wissenschaft vom Judentum" deren Ertrag und Forschungswege er bald so beherrschen wird wie nur wenige seiner Generation.

Mit dem amerikanischen Rabbinerdiplom und dem deutschen Doktorat ausgestattet, versieht er erfolgreich die Rabbinate in Braunschweig und

Dortmund, allmaechlich immer staerker in den Vordergrund tretend durch Predigten, Vortraege und Aufsaetze, in der Jugendarbeit und der Erwachsenenbildung. Kurz nach Hitler's Machtantritt uebersiedelt der langjaehrige, Zionist nach Erez Israel. Schwere Jahre folgen, in denen der Aufbau einer Existenz, von einer besonders tapferen Frau unterstuetzt, nur langsam gelingt. Die Gruendung der Jerusalemer Gemeinde "Emeth we Emunah" kann den Existenzkampf kaum erleichtern, da der von ihr erfasste Kreis ehemaliger deutscher Juden klein bleibt. Es zeigt sich, dass fuer viele, vielleicht die meisten, nicht gesetzestreuen Juden aus Deutschland der Zusammenhang mit der Synagoge eher sozialen als authentisch religiosen Charakter trug. Nun, im juedischen Land, brauchten sie die Synagoge nicht mehr, um ihr Beduerfnis nach juedischer Gemeinschaft zu erfuehlen. Dieses wurde durch weit staerkere Faktoren als die Synagoge genuegend befriedigt. Um es ganz kurz zu sagen: wer in Israel religios sein will, muss religios sein, waehrend die sogenannte Religiositaet in den Laendern der Diaspora, frueher in Deutschland, heute in beiden Amerikas, sehr haefig den Charakter einer sozialen Ersatzreligion traegt.

Kurt Wilhelm ist religios und noch dazu in einer Weise, die ihn einem kleinen Kreise besonders lieb macht, aber die Vielen vor den Kopf stiess. Immer mehr wurde er ein conscientious dissenter.

Das kam vor allem in den Jahren hoechster nationaler Spannung zum Ausdruck, als die juedische Bevoelkerung in Palaestina einen Zweifrontenkrieg gegen die englische Mandatarmacht und den aktivistischen Teil der arabischen Majoritaet im Lande fuehrte. Wilhelm gehoerte zu dem Kreis des "Ichud", der unter der Fuehrung von Dr. Magnes glaubte, einen friedlichen Ausweg aus diesem Zweifrontenkriege zeigen zu koennen. Den Englaendern sollte die Moeglichkeit gegeben werden, das Haus des juedischen Nationalheims auszubauen und fuer juedische Einwanderung, besonders aus den bedrohten Laendern Mitteleuropas, offen zu halten, indem der Jischuw aktiv bereit war, die Hypothek des arabischen Widerstandes, die auf diesem Haus lag, friedlich abzutragen. Das war der eigentliche politische Sinn der viel umstrittenen Formel vom "bi-nationalen Staat". Ohne sie sich in jeder Phase und in jedem Detail zu eigen zu machen, war das auch Georg Landauers Konzeption, der ebenfalls zu Kurt Wilhelms Freunden gehoerte.

Kampf mit religiosen Mitteln

Als Rabbiner fuehrte Dr. Wilhelm diesen Kampf nur nebenbei mit politischen, sondern wesentlich mit religiosen Mitteln. Seine Predigten hielten sich von propagandistischen Methoden frei, brachten aber seine persoennlich erkaempfte Grundanschauung unzweideutig zum Ausdruck. Sie konnten sich auf eine umfassende und fundierte Kenntnis der juedischen Traditionsquellen stuetzen. Immer wieder hoerte man eine ueberraschende aber nicht gezwungene Deutung eines Bibelwortes, eines Midrasch, einer liturgischen Formel, einer historischen Quelle. In ihrer Auswahl und der Art ihrer Erklarung drueckte der Prediger sich selbst aus; durch dieses Medium suchte er seine Gemeinde zu erziehen.

Man wird nicht sagen duerfen, dass ihm dies gelungen sei. Es war eine Aufgabe, die nicht gelingen konnte. Es handelte sich um eine in ihrer Struktur buergerliche Gemeinde, deren Mitglieder, in bester Absicht und mit gutem Gewissen, den Weg in die sich neu bildende nationale Gemeinschaft finden wollten, nachdem sie soeben den Schock der gewaltsamen Ausstossung aus ihrer frueheren Gemeinschaft, der deutschen, erlebt hatten. Um es paradox zu sagen: Wilhelms Gemeindeglieder waren in zu geringem Masse Zionisten gewesen, um nun zusammen mit ihrem Rabbiner zionistische dissenter aus Gewissensgruenden werden zu koennen. Sie suchten den neuen Anschluss, den sie brauchten, in einer Hundertprozentigkeit, die ihnen ihr geistiger Fuehrer, aus Gewissensgruenden, nicht geben konnte.

Die lang schwelende Spannung kam am Jom Kippur 1946 zu offenem Ausbruch. Kurz vorher hatte eine juedische Terroristengruppe einen Fluegel des King David Hotels, der von der Mandatsregierung fuer Bueroraume benutzt wurde, in die Luft gesprengt. Ueber 80 Tote und 50 Verwundete waren die Opfer, Juden, Englaender und Araber. Rabbiner Wilhelm hatte den Mut, bei der Seelenfeier alle Namen zu verlesen, nicht nur die der Juden. Dieser Akt des Glaubensernstes, der vor dem einen Gott der Weltsoepfung an dem Tage, der ganz seinem Dienste gewidmet ist, keine Glaubens- und Rassenunterschiede kennt, wurde mit offenem Murren aufgenommen.

Diese Darstellung, die einmal gegeben werden musste und zu der Kurt Wilhelms 60. Geburtstag der geeignete Zeitpunkt ist, soll nicht den Eindruck erwecken, als ob er nicht haette in Israel und bei seiner Gemeinde bleiben koennen. Trotz aller Meinungsverschiedenheiten hielt sie ihm die Treue und haette sich nicht von ihm getrennt. Aber bei ihm selbst war nun die seelische Grundlage erschuettert, die widerstandsfaehig genug gewesen waere, um die faktischen, vor allem aber die moralischen Umwaelzungen ertragen zu koennen, die der juedisch-arabische Krieg im Gefolge der Staatsgruendung mit sich brachte. So folgte er dem ehrenvollen Ruf, das durch Markus Ehrenpreis' Hinscheiden frei gewordene Ober-rabbinat von Schweden anzutreten.

Seitdem hat Kurt Wilhelm nicht aufgehoeht, der Sache der juedischen Gesamtheit zu dienen, die immer seine ganz persoennliche ist. Wer sich seinen Weg selbst waehlt, wird es nie leicht haben, und man kann unserem Freunde auch fuer die Zukunft keine geebneten Hauptstrassen prophezeien. Die scheinbar leichte Art, mit der er die Dinge nimmt oder gar an sich herankommen laesst, verhuellt nur dem Fernerstehenden die Schwierigkeiten, die er sich selber macht und meist, wenn auch vielleicht nicht immer, machen muss. Umso erstaunlicher und erfreulicher ist dass er zu einer sehr ansehnlichen objektiven Lebensleistung gelangt ist. Gerade in Stockholm ist ihm die Musse geworden, weitere gediegene wissenschaftliche Arbeiten zu veroeffentlichen, in den drei Sprachen, die er beherrscht: deutsch, hebraeisch und englisch. Seine Studien zur Geschichte der Palaestinaeinwanderung, der Soziologie der juedischen Gemeinde, der Geschichte des juedischen Gebets und der Struktur der juedischen Wissenschaft haben ihm einen wohl verdienten Ruf als Honorarprofessor an die Universitaet Frankfurt a.M. verschafft. Seine dortige Taetigkeit uebt er neben seinem Hauptamt in Stockholm und neben seiner Mitarbeit im wissenschaftlichen Vorstand des Leo-Baeck-Instituts aus.

Ein Volk, das wie das unsere nach langer Zerstreuung die kampffreie Anstrengung macht, sich territorial zu konzentrieren, braucht gerade in solcher Stunde Maenner, die scheinbar an seine Peripherie ruecken, weil sie in seinem geistigen Zentrum wurzeln. Sie sind keine conscientious objectors; sie verweigern den Dienst nicht. Sie sind conscientious dissenters; sie tun den Dienst, aus jener Distanz, die oft die echte Naeh ist.

Einer der besten von ihnen ist Kurt Wilhelm.

DR. MORITZ GOLDSTEIN (INQUIT) 80

The well-known author and journalist, Dr. Moritz Goldstein (Inquit), recently celebrated his 80th birthday in New York. He was attached to the Ullstein publishing firm, where he acted as law reporter in succession to Sling (Schlesinger).

Dr. Goldstein emigrated to Italy in 1933, then to England and the United States. His works include the essay "Deutsch-Juedischer Parnass" published in the *Kunstwart* (1912), which caused widespread discussion on the position of Jews in Germany's cultural life. The history and repercussions of the essay are vividly dealt with by Dr. Goldstein in an article published in the *Leo Baeck Institute's Yearbook* 1957.

DR. KARL SCHWARZ 75

The art historian, Dr. Karl Schwarz, celebrated his 75th birthday on April 22nd. He was the Director of the Jewish Museum from 1933 and, after his emigration, became head of the Tel Aviv Museum. His works include a book on "Juden in der Kunst", published in 1928.

PERSONALIA

Old Acquaintances

AN INTERVIEW WITH RAHEL STRAUS

Dr. Rahel Straus recently celebrated her 80th birthday in Jerusalem, where she now lives, surrounded by her children, grandchildren and a large circle of friends. She was one of the first women students to study medicine at a German university, and she spent her married life in Munich, where her husband, Eli Straus, was Chairman of the Jewish Community. Her many friends and admirers in this country will surely welcome the opportunity of joining us in our congratulations to Rahel Straus, and in our hopes that she will for many years continue in the good work she is doing.

When she was interviewed by Mrs. Eva Michaelis at her home in Jerusalem, her first question was why it was thought worth while interviewing her. Mrs. Michaelis stated she had read Rahel Straus's memoirs, which concluded with her aliya in 1933. In Jerusalem she had succeeded in building up a new life and Mrs. Michaelis wanted especially to recall that part of Rahel Straus's social work which was created for the first time in Jerusalem through her initiative.

Rahel Straus told Mrs. Michaelis that she had worked in her profession as a doctor until she was 60. During the last twenty years she was able to devote all her time and energy in assisting new immigrants—at the time almost exclusively refugees from Nazi Germany. She aimed at teaching those without professional knowledge some basic craft which would enable them to earn a living. Most of these untrained women immigrants started as household helps in the belief that this was the only work which would offer them a livelihood. No advice bureau or labour exchange existed for the large number of women who had to implement the family income. Dr. Straus therefore set up three-month cookery courses with the help of Hadassah.

During the course the women were taught to prepare food for large numbers of people in order to enable them not only to work for private households but also for kibbutzim and restaurants. The food was served to needy people for a small sum. Up to 400 people were fed every day and more than 100 women were thus trained.

A clothing and furniture storeroom was founded simultaneously with a distribution centre for second-hand clothing and furniture. The furniture was renovated and painted by pupils, and was sold very cheaply. It was a principle never to give away things free of charge. Dr. Straus says people value their belongings more if they pay for them. Also, it strengthens their feelings of dignity if they are not treated like beggars—a fact which was of special importance for the Middle European immigrants who had seen much better days and were very sensitive about it. The clothing was cleaned, mended and altered, and whilst volunteers were mostly used, the centre also provided work for dressmakers, laundresses and carpenters. Unfortunately, the income did not cover the expenditure and, to Dr. Straus's great regret, this essential work could not be kept up. Dr. Straus feels that the work would be even more urgent now for the Oriental immigrants, and she has not given up hope that the idea will be revived.

One of Dr. Straus's most important and successful creations is her "pet child", the weaving school for defective children, which she heads on behalf of Akim, the organisation for the welfare of defective children. She is very modest about this and states that she should not get all the credit as such projects can only succeed if a devoted group of public-minded citizens makes a concerted effort. She believes that Akim will succeed in establishing something permanent which gives satisfaction to under-developed children and to their families, who are happy to have found some sort of training for their unfortunate children, and who even receive a little income from their work. Dr. Straus saw in America what could be done for the under-privileged. In Israel they had hardly started to cope with this sad problem.

Rahel Straus is Chairman of the Golden Age Club, where many elderly German-speaking people have found company and entertainment, and where they meet for lectures, musicals, film shows and discussions. Last, but not least, she is honorary President of the Women's International League for Peace and Freedom, created during World War I in Holland. She was a member of the League in Germany from the beginning, and she called it into being in Israel in 1952. In her own words, she has been a fighter for peace and freedom as long as she can remember, and she looks upon this group as a very important beginning in Israel to teach tolerance and to watch over the rights of Israeli minorities. She believes that Israel, in this respect, has a special mission to fulfil. She hopes to see the Israeli League grow and achieve their aims in the years to come.

PRESIDENT LUEBKE'S GREETINGS TO DR. WIENER

On the occasion of Dr. Alfred Wiener's 75th birthday, President Luebke sent a greetings telegram to him, praising him for his life-work in combatting race hatred and intolerance. Dr. Wiener is the founder of the Wiener Library in London.

JERUSALEM DOCTORATE FOR PROFESSOR KREBS

The Hebrew University has conferred an honorary doctorate on Sir Hans Krebs of Oxford University, the Nobel Prize winner. Professor Krebs is a member of the Board of Governors of the Hebrew University and a member of its Council of Friends in England.

AWARD FOR DR. HANS HIRSCHFELD

On the occasion of his retirement as Head of the Press and Information Department of the Land Berlin, Dr. Hans Hirschfeld was awarded the Great Federal Cross of Merit.

Germany: Lotte Lenya has arrived in Frankfurt from the States to sing "Die sieben Todsunden" by Brecht and Weill.—Fritz Lang, whose pre-Hitler film "M", with Peter Lorre, has been revived with great success, will direct "Die 1000 Augen des Dr. Mabuse" for Brauner.—Friedrich Hollaender is working on "Die Wohlstandsooper", a new musical, for production in his own theatre in Munich.—W. Dieterle is directing Zuckmayer's "Fastnachtsbeichte", with Hans Soehner.—At Munich's Kleine Freiheit, Trude Kolman will produce "Die Dame in Bonn", by Erich Kuby, who wrote "Rosemarie".—Alfred Braun produced "Die goettliche Jette", with Lucie Mannheim, Paul Westermaier and Egon Brosig, on TV in Berlin.—Peter Gorski will direct Gustaf Gruendgens' production of "Faust" on the screen with Quadflieg, Schomberg and, of course, Gruendgens.—Peter Zadek of London will direct the T.V. production of "The Lady in the Black Robe".

Home News:—Egon Jameson gave a hilarious lecture on London curiosities for "Club 43". The packed audience laughed from beginning to end. On May 16th Gabriele Tergit will give a reading to the Club from her new novel "Die Vertriebenen".—Marcella Salzer took part in a spoken anthology of English poetry introduced by Clifford Dymant at the Royal Festival Hall.—Robert Stolz came from Vienna to conduct his entry in the European song competition, and to attend rehearsals of his new musical, "Joie de Vivre", based on Rattigan's "French Without Tears".—Martin and Hanne Miller will appear in O. Preminger's film, "Exodus", currently in production in Israel.—Brecht's "Galileo" will be produced by Bernard Miles at the Mermaid Theatre here.

Obituary:—Hans Margulies, the former court reporter of Vienna's *Stunde*, has died in London.—Sixty-four-year-old Henry Bernhard, Gustav Stresemann's former Secretary, and editor of the *Stuttgarter Nachrichten*, has died in Stuttgart.—Dr. Ewald Wuesten has died in Cologne at the age of 61; he was the last editor of Ullstein's *Berliner Illustrierte Zeitung*.—Two old-timers of the opera, 79-year-old Eduard Habich and 71-year-old Hertha Stolzenberg, recently died in Berlin and Oberstdorf respectively.

Milestones:—Viennese-born Fritz Wisten, who started his acting career in Stuttgart and took over Berlin's Jewish Kulturbund theatre in 1933, is seventy years old. He is now director of the East Berlin Volksbuehne.—Dr. Gustav Wyneken is 85 years old.—Hans Leibelt, the *père noble* of the German theatre, is 75 years old.

U.S.A.:—Arnold Marlé left the cast of "The Tenth Man" on Broadway and was replaced by Rudolf Weiss.—Lilli Palmer, currently starring in "The Pleasure of His Company", is to appear in "Night Without End" thereafter.—The Berlin-born dancer, Zorina, will appear in "Facade" in Seattle.—Wolfgang Roth was responsible for the decor for "The Secret Concubine" showing off Broadway.—On the invitation of the *Aufbau*, Kadidja Wedekind gave a lecture on her father in New York.—Oscar Homolka will be in "Hitchcock Presents" on T.V.—Evelyn Rudie, Emeric Bernauer's daughter, appeared in "The Bad Seed" in Houston's Playhouse.—Fritz Kortner's son, Peter, is writing a film script on the life of the late Kurt Weill.

This and That:—Seventy-six-year-old Johanna Terwin appeared in Karl Paryla's production of "Der lebende Leichnam" in Munich a few days after the 25th anniversary of her husband's death. She was married 25 years when Alexander Moissi died aged only 56 on March 23rd, 1935.—Robert Jungk, whose latest book "Strahlen aus der Asche" will be published in twelve countries, is flying to Japan this month to do a series for the Munich T.V.—Richard Oswald's son, Gerd, will direct Stefan Zweig's "Schachnovelle" with Curt Juergens in Berlin.—Fritzi Massary arrived in Vienna from California; she will spend the summer in Europe.

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JEWISH NEWS FROM GERMANY

LEADING BERLIN JEWS REMEMBERED

Under the auspices of the Berlin Society for Christian-Jewish Co-operation, Dr. F. Friedensburg gave an address on his Jewish friends who had been prominent in Berlin before 1933. His personal recollections especially referred to Walther Rathenau, Kurt Sobernheim, Georg Hahn, Kommerzienrat Guggenheim and Felix Deutsch.

TUCHOLSKY'S LIFE AND WORK

A function in memory of Kurt Tucholsky, under the auspices of the Berlin Section of the International League for Human Rights and of the Municipal Borough of Berlin-Kreuzberg, took place during the Week of Brotherhood.

Kate Kühl was one of the artistes who performed, and H. G. Sellenthin gave an address.

The Kreuzberg Municipality has also arranged an exhibition of documents in the Kreuzberg Town Hall, referring to the life and work of Tucholsky, who would have been 70 years old this year. The exhibition displays documents of the Nazi terror régime.

BERLIN HONOURS PROFESSOR MUEHSAM

The memory of the former head of the Rudolf Virchow-Krankenhaus in Berlin has been honoured by naming the main street on which the hospital faces the Richard-Muehsam-Allee.

Professor Richard Muehsam was one of the most outstanding surgeons in Germany. After working for several years with the Moabit Hospital, he was appointed superintendent of the Rudolf Virchow-Krankenhaus in 1919, which position he held until he was forced to retire by the Nazis. He died in Berlin in November 1938.

1959 LEO BAECK PRIZE

The Leo Baeck Prize for 1959 has been awarded jointly to Schalom Ben-Chorin (Jerusalem) and Dr. Eleonore Sterling (née Oppenheimer).

Ben-Chorin, formerly Fritz Rosenthal, was born in Munich in 1913. He is the author of several books on Judaism. Dr. Sterling, born in Heidelberg in 1925, emigrated to the United States in 1938 and returned to Germany some years after the war. She is the author of the well-known book on anti-Semitism, "er ist wie du" (1956), and is Assistant at the Institute for Political Science of the Frankfurt University.

The Prize, which consists of 3,000 DM, is for research workers of any nationality or denomination who are active in the spirit of Dr. Leo Baeck.

HELENA RUBINSTEIN AWARD FOR GERMAN PAINTERS

Helena Rubinstein has placed DM 50,000 at the joint disposal of the Munich Municipality and the Gurlitt Gallery, Munich, to be awarded to young painters in the Federal Republic including West Berlin. The award consists of one prize of DM 20,000, two of DM 10,000 each, and two of DM 5,000 each.

JEWISH COMMUNITY STATISTICS

At the end of 1959, the registered membership of the Jewish community in West Germany was 21,643. The average age is 46 years. The community is still predominantly elderly with 4,458 people in the 50-60 group and only 2,800 people between 6 and 20. In the last quarter of 1959, 267 Jews settled in Germany and 162 emigrated.

OBITUARY

DR. HERMANN WEIL

Dr. Hermann Weil, London, passed away suddenly on March 27th at the age of 62, whilst on a visit to his family in South Africa.

He was born in Stuttgart and, like his father Sanitaetsrat Dr. Sigmund Weil, took a leading part in the Jewish activities in his home town. He was particularly interested in the Old Age Home in Sontheim and he was known not only amongst the Jewish members of the community, but also amongst his fellow citizens of Stuttgart.

Dr. Weil was the director of the well-known Salamander shoe factory.

He emigrated to London in 1936 and was, for many years, an interested member of the Association of Jewish Refugees. In this country he made a fresh start and also took the keenest interest in the arts, literature and Jewish affairs until the very end.

Dr. Weil's relatives and many friends all over the world will mourn his sudden death deeply, and his memory will not be forgotten.

PROF. LUDWIG BERGSTRÄSSER

The well-known politician and historian, Professor Dr. Ludwig Bergsträsser, has died in Germany at the age of 78.

Professor Bergsträsser was the author of "History of the Political Parties in Germany" (1920) and he was a Social Democrat member of the Reichstag under the Weimar Republic.

DR. BERNHARD ASCHNER

The gynaecologist, Dr. Bernhard Aschner (formerly Vienna) passed away in New York at the age of 77. He had several books and articles published on gynaecology.

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AJR AT WORK

AJR GENERAL MEETING

As will be seen from the announcement on the front page, the AJR General Meeting will be held on Tuesday, May 17th, at 8 p.m., at 51 Belsize Square, N.W.3.

During the year which will be reviewed in the general report, the AJR has been active in many spheres, such as its work for the three Old Age Homes, preparation of a Home for the Infirm, efforts concerning the taxability of compensation payments, and the expansion of *AJR Information*. A special report will be given on progress in the field of restitution and compensation and on the steps taken or planned in order to safeguard the general interests of our community in this matter.

Change of Name?

The meeting will also provide an opportunity to discuss the question of whether the AJR should change its name. The Executive feels that a matter of such importance should not be decided upon without very careful consideration. The question will, therefore, not be put to the vote at the meeting. However, the Executive is anxious to hear the views of the members, which will serve as a guidance for its further deliberations.

The view that the present name should be retained prevailed on previous occasions. This attitude was based on various reasons. It was felt that loyalty to our past as refugees should also be expressed in our name, in a similar way as has been done by other long-established communities of immigrants, such as the French "Réfugiés" and the Sephardic "Spanish and Portuguese" Jews. It was also felt that the AJR has established its reputation inside and outside the community under its present name. Furthermore, it might be difficult to find another name adequately describing our present position.

On the other hand, in the course of time a greater number of protagonists for a change have come forward. Without wishing to deny or to hide their foreign origin, they feel that in view of their increased integration into British and Anglo-Jewish life the term "refugee" no longer applies to them. The argument has also been put forward that, by retaining our present name, we might be confused with the various categories of unsettled people who are still refugees.

It would be greatly appreciated if all our friends gave some thought to the matter before the meeting, and if those who are unable to attend would let us have their views in writing. As far as they are in favour of a change, proposals for an alternative name would also be welcomed.

The agenda for the meeting will include the election of the honorary officers. The following proposals are submitted by the Executive:

President: Mr. A. Schoyer.

Management Committee (Executive): The present Executive members stand for re-election. They are: Dr. H. Reichmann (Chairman), Mr. A. Dresel (Vice-Chairman), Mr. M. Pottlitzer (Treasurer), Dr. W. Rosenstock (General Secretary), Mr. W. M. Behr, Mr. H. Bendhem, Mr. A. Berglas, Dr. W. Berlin, Dr. F. R. Bienenfeld, Mr. S. Bischheim (Trustee), Mr. H. Blumenau, Dr. F. E. Falk (Trustee), Mr. H. S. Garfield, Mr. V. E. Hilton (Trustee), Dr. F. A. Mann, Mr. Alfred Straus (Edgware), Mr. B. Woyda.

Board: It is proposed to re-elect the members of the present Board. They are: Dr. P. Abel, Dr. S. Auerbach, Rabbi Dr. M. L. Bamberger, Mr. E. Berent, Mrs. R. Berlak, Mrs. R. Berlin, Mr. S. Boehm, Dr. J. Bondi, Dr. W. Breslauer, Dr. R. Bright, Rabbi I. Broch, Dr. W. Dux, Dr. F. R. Engel, Dr. L. Engel, Rabbi Dr. M. Eschelbacher, Mr. L. Eschwege, Dr. E. Eyck, Mr. J. Feig, Dr. H. Fleischhacker, Mr. K. Friedlander, Dr. R. Fuchs, Mr. F. Godfrey, Mrs. Elisabeth Goldschmidt, Dr. F. Goldschmidt, Dr. E. Gould, Dr. L. Guttman, O.B.E., Mr. S. F. Hallgarten, Mrs. G. Hambourg, Mr. E. Haymann, Mr. A. W. Heller, Mr. Herbert Hirsch, Dr. A. R. Horwell, Mrs. M. Jacoby, Dr. A. Kaufmann, Mr. H. E. Kiewe, Mrs. F. Kochmann, Dr. E. Kramer, Mr. L. Kritzler, Dr. K. Krotos, Dr. H. W. Kugelman, Dr. H. H. Kuttner, Dr. H. Lawton, Mr. Ludwig Loewenthal, Dr. E. G. Loewenthal, Mr. J. Lowenthal, Dr. E. Magnus, Mr. C. T. Marx, Rabbi Dr. I. Maybaum, Dr. H. Neufeld, Mrs. H. Philipp, Mr. E. Plaut, Dr. E. Rachwalsky, Dr. Eva Reichmann, Mr. Z. M. Reid, Dr. E. Reifenberg (Gabriele Tergit), Mr. A. Reimann, Mr. J. Sachs, Rabbi Dr. G. Salzberger, Mr. F. Samson, Mr. R. Schneider, Mr. F. Schonbeck, Mrs. M. Schurmann, Dr. W. Selig, Mr. P. E. Shields, Mr. E. Speyer, Mr. Hugo Stern, Dr. A. Straus, Mr. G. Sreat, Mr. G. L. Tietz, Dr. U. Tietz, Mr. F. W. Ury, Mrs. L. Wechsler, Dr. Alfred Wiener, Dr. Leon Zeitlin, Rabbi Dr. W. Van der Zyl.

The Board also includes representatives from the provincial groups.

It is proposed to elect the following new members to the Board: Mrs. R. Abels, Dr. P. Chapp, Dr. Erna Goldschmidt, Mr. E. K. Heyman, Mr. H. C. Mayer, Dr. A. Philippsborn.

DOCUMENTS OF THERESIENSTADT INTERNEE

Birth certificates, postcards and photographs amongst other effects left by a deceased Theresienstadt inmate refer to the following persons:

Marie S. Lichtenstein, Samuel Goldschmidt, Simon Lichtenstein and Marie Zinner.

Persons who wish to have more details should contact the AJR.

WARSAW GHETTO UPRISING

Commemoration Meeting in London

A meeting to commemorate the 17th anniversary of the Warsaw Ghetto uprising, and the six million Jews who died in Europe, will be held on Sunday, May 8th, at 3 p.m., at the Prince's Theatre, Shaftesbury Avenue, London, W.C.1.

The meeting will be held under the auspices of the Polish Jewish Ex-Servicemen's Association in conjunction with the World Jewish Congress (British Section) and the Association of Jewish Ex-Servicemen and Women. The Marchioness of Reading, Sir Leslie Plummer, M.P., Mr. Michael Cliffe, M.P., and Major Harry Bernstein will address the meeting. David Kossoff and Leon Blumenson will give readings.

Admission is free, by ticket (obtainable at the theatre on the day of the meeting).

SOCIAL SERVICES DEPARTMENT

Accommodation

The number of elderly people seeking adequate accommodation is on the increase. Some of these people live under extremely bad conditions, and are unable to find suitable furnished rooms because landlords are reluctant to let to tenants who do not go out to work. Any readers who might be able to help in this regard should contact us at MAI. 4449.

BAZAAR AT LEO BAECK HOUSE

The Leo Baeck House, The Bishop's Avenue, London, N.2, one of the Old Age Homes run under the joint auspices of the Association of Jewish Refugees and the Central British Fund, is to hold a Bazaar on Sunday, May 15th, from 3 p.m. to 6 p.m. The bazaar is to be held at the special request of the residents. The proceeds from the work sold, gifts received and the sale of teas, sandwiches and cakes are to be divided between the World Refugee Year (Corra) and the Leo Baeck House Comforts' Fund. The Bazaar will be opened at 3.30 p.m. by the Hon. Roger Nathan. AJR members and their friends are cordially invited.

The *Jewish Chronicle* of April 1st, in its "Women and Home" column, carries an article entitled "Gracious Living for Old People". The whole article is devoted to the Leo Baeck House, and speaks about the Home and its surroundings in glowing terms. It is gratifying to see how well thought of our Homes are in Anglo-Jewish circles.

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ORGANISATIONAL ACTIVITIES

"COUNCIL CORRESPONDENCE"

The Council of Jews from Germany, to strengthen the contacts between its affiliates all over the world, has launched a bulletin, *Council Correspondence*, edited by Mr. H. Gerling (Jerusalem). The second issue, which has just been published, is of particular interest because it also carries contributions from South America and Belgium.

In the issue, Rudolf Hirschfeld (Montevideo) states that as a whole the economic position of the German Jews in South American countries has to be regarded as consolidated. From small beginnings quite a few have succeeded in building up enterprises, and in many cases their connections with German Jews in other countries have enabled them to build up import and export firms. Whilst there is, broadly speaking, no noticeable anti-Semitism, the trend to the academic professions amongst younger Jews from Germany and other countries might create problems.

The work of the Council's constituent in Belgium, Coref, is described by Hans Schoemann (Brussels). In spite of the help courageously rendered by many Belgians under the Nazi occupation, only about 4,000 German Jews have survived the catastrophe. During the first post-war years, Coref had to try and secure the legal status of these technically "allemands ennemis". At present, Coref's work is mainly concentrated on social tasks, and many needy Jews from Germany and Austria have been given assistance out of the funds administered by the Council.

The 15th anniversary of the Council's foundation is marked with an article by Dr. Kurt Alexander (formerly London, now New York), who was Secretary of the Council until he re-emigrated to the United States in 1949. He recalls the decisive work immediately after the end of the war, when the Council started to fight for legislation on restitution and compensation, and he also refers to the Council's efforts to obtain a share in the proceeds from the heirless Jewish property in Germany. In the meantime these

assets have been used for launching constructive social schemes in various countries. URO and the Leo Baeck Institute are also offsprings of the Council.

Council Correspondence helps to strengthen the bonds between those who work for the benefit of the Jews from Germany scattered all over the world.

LEO BAECK INSTITUTE LECTURE

The Society of Friends of the Leo Baeck Institute's fourth lecture was given by the Secretary of the Institute's London office, Mr. A. Paucker, M.A., on the subject "Das deutsche Volksbuch bei den Juden".

It will have been unknown to many members in the audience that, in the Middle Ages, German folk-tales were made accessible to Jews in Germany by the creation of Yiddish versions. The speaker especially referred to books such as "Till Eulenspiegel", "Die Schildbuerger" and "Die schoene Magellone". He had ascertained by detailed comparisons that the Yiddish editions were not just translations of the German texts. The problems with which Jewish translators were faced arose from the fact that the German tales were based on the Christian background of their characters. The speaker quoted interesting and sometimes amusing examples, in which references to Christian features or rituals were replaced by supposedly Jewish equivalents. Thus, for instance, in some cases "Church" was replaced by "Synagogue", "Pork" by a dish not forbidden by Jewish law. Sometimes the "adaptation" went further and resulted in distorted descriptions of the plot or rather absurd transformations of typically Christian notions. On the other hand, the fact that, on the whole, the German "Volksbuch" appealed to the Jews as well, shows the links existing at that time between the Jews and the majority population.

The research work done by Mr. Paucker is a most valuable contribution to German-Jewish historiography.

MATERIAL REQUESTED

PUBLICATION ON STUTTGART JEWS

The Municipality of Stuttgart plans the publication of a book recording the fate of its Jewish citizens after 1933. An appeal for material recalls that in 1933 the number of Jews in Stuttgart amounted to about 4,900. Among them, the *Stuttgarter Nachrichten* states, were outstanding scholars and artists, well-known doctors and widely respected industrialists and merchants. By 1939 the Jewish population had decreased to 2,600 persons, and at the end of 1944 only 150 still lived in the city. The others had either emigrated or perished. The *Stuttgarter Zeitung*, which also published the appeal, pays special tribute to the memory of two Jews from Stuttgart, Dr. Otto Hirsch and Dr. Fritz Elsas.

The AJR has been asked by the Stuttgart Municipality to draw members' attention to the scheme and to ask for their co-operation. Any relevant material for the preparation of the book would be welcomed, such as pictures, reports on the fate of individual Jews, descriptions of noteworthy happenings under the Nazi régime, newspaper cuttings, etc. Readers who can assist should communicate direct with the "Buergermeisteramt," Stuttgart.

CITIZENSHIP CERTIFICATES

In connection with his research work on "Die Judenbuergerbuecher der Stadt Berlin", Dr. J. Jacobson, 21 Lower Chestnut Street, Worcester, would be grateful for copies—and copies only—of citizenship certificates ("Buergerbriefe") acquired during the first half of the nineteenth century by Jews in German cities other than Berlin. This material would be most helpful in his efforts to compare procedure in various parts of Germany. At the same time, Dr. Jacobson wishes to express his thanks for the excellent response to his request for Berlin documents published in our March issue.

FAMILY EVENTS

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

Births

Simmonds.—To Hanna-Ruth (née Eger) and Geoffrey Simmonds, a son, on April 19th. 7 St. Clement's Road, Harrogate.

Birthdays

Samuely.—Mrs. Helene Samuely, 68 Bridge Lane, London, N.W.11, recently celebrated her 80th birthday.

Deaths

Bechhofer.—Elisabeth Bechhofer (Elly to her family and a multitude of friends) passed away on March 24th at 2 Alverstone Road, Mapperley Park, Nottingham. Cremation took place on March 29th. Donations, in compliance with a last request, were sent and may be sent to the SAVE THE CHILDREN FUND, 12 Upper Belgrave Street, London, S.W.1.

MioDownik.—Margot MioDownik, 167 West End Lane, London, N.W.6, passed away on March 26th in her 54th year. Deeply mourned by her husband and son.

Ries.—Hedwig Esther Ries, formerly Berlin, passed away peacefully on April 16 at Otto Hirsch House, Kew Gardens, shortly before her 90th birthday. Deeply mourned by her three daughters. Heartfelt thanks for sympathy shown and flowers sent.

Wetterhahn.—Josef Wetterhahn (formerly Frankfurt/Main), 149 Empire Court, Wembley Park, Middlesex, passed away suddenly and peacefully on March 25th. Deeply mourned by his wife Joanna and daughter Mrs. Elspeth Toeman.

Consecration of Tombstone

Rabbi Dr. Moritz Bauer. The consecration of the tombstone of the late Dr. Moritz Bauer, a former Rabbi in Vienna, who died on May 9th, 1959, will take place on Sunday, May 8th, at 12.30 p.m. at the Willesden Cemetery, Beaconsfield Road, London, N.W.10.

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EXPERIENCED COOK, seeks part-time work in private household. Box 676.

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MISSING PERSONS

Personal Enquiries

Persons whose lift vans, when they emigrated, were transported by the firm of **Alfons Hess, Berlin**, Taentzienstr., are urgently requested to contact Mrs. L. Cassirer, 1 Kent Avenue, London, W.13.

Mrs. Lisa Hammerschlag, formerly of Berlin - Wilmersdorf, Sächsische Strasse. In 1934 took her State examination as medical technical assistant in Berlin. She may be working as an X-Ray assistant as well. Probably aged about 50. Wera Kandler, Berlin-Zehlendorf, Schützallee 98a.

Enquiries by AJR

Manfred Heymann (Stettin), last known address in 1951 65 Blenheim Gardens, N.W.2.

Hedwig Katz, formerly teacher of arts history. In 1944 was at the Women's Internment Camp, Port Erin, Isle of Man. Last-known known address c/o Miss Jadja Goroneff, Craiglockhart House, Craiglockhart Ave., Edinburgh, 11.

Mrs. Ingeborg Stott (née Herz), born 23.8.1924, formerly of M.-Gladbach, Hindenburgstr. 67a. Married William Pringle Stott on August 7th, 1947.

Family of **Zimmerlinski,** formerly of Nürnberg. Believed to have emigrated to England. Family consisted of mother, father, and several children.

CULTURAL NEWS

MELA SPIRA—WRITER AND PAINTER

Mela Spira was born in Vienna and, before her emigration to this country, had a novel, a book of verse and some short stories published under her maiden name of Mela Hartwig. In 1929 she was awarded the Dichterpreis der Stadt Wien (Emil Reich-Stiftung) and her works have been translated into many languages. She has also had her prose, verse, essays and translations published in newspapers and periodicals and they have been heard over the radio.

Her emigration put an end to her promising writing career (writing in German in London proved an illusion). At an advanced age, therefore, she turned to painting in order to have another artistic outlet independent of the German language. She has had exhibitions at the Archer Gallery in Westbourne Grove, and last month she exhibited in the West End at the Woodstock Gallery, 16 Woodstock Street, W.1.

The exhibition of painting by Mela Spira provided a survey of her work in recent years. Her feeling for colour—especially in monochrome—is marked, and the angular shapes of her flower compositions combine impressiveness with a balanced clarity. On the other hand, her landscapes are less convincing, but there also her sense of colour is arresting. Although Mrs. Spira's range is restricted, nevertheless she excels in her chosen field of representation. Her still lifes especially reveal the integrity of a sensitive and maturing artist.

NEW PLAY BY YOUNG PLAYWRIGHT

Bernard Kops, the young Anglo-Jewish playwright, is to have the world première of his new play, "The Dream of Peter Mann", performed at the Edinburgh Festival from August 21st to September 10th.

YIDDISH PUBLICATIONS IN THE SOVIETS

A special conference convened at Wroclaw, to publicise "the Yiddish book" in Poland, was attended by over 100 delegates representing practically every Jewish community in Poland. Although the number of Jews in Poland continues to decline, Yiddish publications have fallen only slightly.

The conference adopted a resolution appealing to every Jewish householder to subscribe to Yiddish books and periodicals. A Yiddish Book Month is to be proclaimed all over Poland, and the Polish authorities are reported to have promised support.

The "Diary of Anne Frank," translated from the Dutch version, with an introduction by Ilya Ehrenberg, the Russian-Jewish author, has now been published by the official Soviet Department for Foreign Translations, after years of hesitation. The ban on the Anne Frank film and the play is still maintained.

Other publications announced in Moscow include a series of poems from Yiddish by Aron Bergelis, Yosef Kerler and Leizer Katzovich. Some of these poems have now been put to music by the Jewish composer, Mr. Koeaneyetz. A Russian translation of the "Uprising in the Warsaw Ghetto", by the Polish-Jewish historian Berl Mark, is shortly to appear.

RECITALS BY ERNST DEUTSCH

Ernst Deutsch read extracts of the works of Richard Beer-Hofmann, Werfel and Stefan Zweig at a recital in the Tribune (Berlin). He also read a chapter from the biography of the late actor Alexander Granach.

EDUCATION

WORLD CONFERENCE ON JEWISH EDUCATION PLANNED

It has been announced in a joint statement by the American Jewish Congress, the B'nai B'rith and the World Jewish Congress, that a preparatory meeting for a world conference on Jewish education will be held in Paris on June 29th and 30th.

Leading educationists from the United States, Canada, South America, Europe and Israel will participate in the meeting, which is expected to discuss plans for a world conference on Jewish education to deal with the problems of assimilation and the rôle of Jewish education in strengthening Jewish identification.

SYMPOSIUM ON PHILOSOPHY

A symposium on philosophy, edited by Fritz Heinemann, has recently been published by Verlag Klett, Stuttgart. The contributors include A. Fraenkel, F. Kaufmann and M. Landmann.

BROADCAST ON JEWS

H. G. Sellenthin, in the Berlin school broadcast series, "Jewish Destiny in Germany", spoke about Jews under the Weimar Republic. He stressed that the attacks of the Right-wing extremists in the 'thirties, though seemingly directed mainly against the Jews, were in fact meant to destroy democracy in Germany.

OTTO FRANK SUBSIDISES SCHOLARSHIPS

In memory of his daughters, Anne and Margot, Otto Frank has donated \$50,000 to be used for scholarships for gifted Israeli children.

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NEWS ABOUT ISRAEL

BEN-GURION'S MEETING WITH ADENAUER CRITICISED

The Israeli Knesset, by 59 votes to 3 and some abstentions, rejected a Communist motion of no confidence in the Government because of Mr. Ben-Gurion's meeting with Dr. Adenauer. The Acting Premier accused the Communists of white-washing the East Germans, who had made no attempt to pay reparations.

ISRAELI PRESS PRAISED

The Israeli Press has received praise from the Federal Minister for All-German Affairs, Ernst Lemmer, in connection with the recent anti-Semitic outrages in Germany. Herr Lemmer said that, in recent weeks, Israeli newspapers had proved their tolerance, loyalty and justness. They had assessed the outrages with restraint.

PROFESSOR KAHN-FREUND ON ISRAELI LAW

Professor Otto Kahn-Freund, Professor of Law at the London School of Economics, recently returned from Israel after delivering the Lionel Cohen Lectures for 1959-60. Speaking at a reception held in his honour by Lord Cohen and the Legal Group of the Friends of the Hebrew University, he referred to Israel as a meeting point for legal systems and methods of legal thought derived from all parts of the world and various ecclesiastical traditions. He added that all these varieties met at an outstandingly high level of development and much good resulted from the constant exchange of views between those who taught the law and those who practised it.

EDUCATION

At a Hebrew evening held in London as part of the Jewish Book Week, Professor A. Katzir stated that there were some 70,000 Jewish scientists in the world today, of whom about 1,500 live in Israel. "Thanks to them, the Jewish people have become the most productive nation in the world." A spiritual revolution had taken place in Israel in recent years.


Mr. Y. Smilansky, the Israeli novelist and Mapai Member of the Knesset, gave the second lecture of the evening on "The Hour is the Hour of Education". He said that some 600,000 people of all ages were receiving some sort of education in Israel. Education in Israel was, however, passing through a major crisis owing to mass immigration and linguistic obstacles as well as political and economic difficulties, which produced unusually complicated problems.

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