

ISSUED BY THE

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FOCUS ON THE MIDDLE EAST

The great upheaval in the Middle East, which climaxed in the Iraqi revolution and the subsequent despatch of American and British armed forces to Lebanon and Jordan respectively, must be regarded as a new phase in the metamorphosis of the old nineteenth-century political world to which most of our older generation has been mentally accustomed. Through the two main driving forces of the epoch, socialism and nationalism, many novel factors have entered the international scene, and it is an often repeated truism that Europe's power, though still considerable, has declined as compared with the surge of the extra-European giants, and also because of the increasing importance of Asian and African nations in the post-colonial era.

The transformation of the Middle East began with the dissolution of the old Ottoman Empire, which created a power vacuum in the vast region approximately corresponding to the stretch of what is now regarded as the realm of Arab revival. Great Britain was not able to fill the gap permanently, in an era of declining colonialism, perhaps because her own power was hit too strongly by two world wars, perhaps also because of a lukewarm approach caused by changing beliefs. In any case, we notice in the Middle East a repetition of political processes—*mutatis mutandis*, of course—which shaped European history during the nineteenth century, from the establishment of Greek independence, through the unification of Germany and Italy, the progress of Balkanisation, up to the dissolution of the Austro-Hungarian Empire which had in some way represented an European idea *kat' exochen*. It was all a victory of nationalism which attained the character of an almost holy ideal. In this process, the European Jews, too, were imbued with the ideas of the time, and one of the results of Jewish nationalism—immensely propped by the Jewish tragedy of the Nazi era—was the Jewish State of Israel, a product of European nationalism planted on the shores of Western Asia, linking in an odd way the political and spiritual developments of two continents.

Independence of Small Nations

The idea of independence of the small nations of Europe was, in the American mind (primarily of President Woodrow Wilson) joined with the concept of universal peace guaranteed by the League of Nations, a sort of pax Americana based on an idealistic American messianic peace message to the world. Otherwise it would not be understandable that the United States, the prototype of the principle of union, glorified for the sake of Europe the principle of national self-determination. Unfortunately, America herself retreated from the task envisaged for her by Wilson. We all know that the 1918 settlement broke down and the European power vacuum was filled first by Hitler's Germany and later by Stalin's Russia. Actually of all the European empires destroyed by nationalism, only Russia survived, by superimposing on particularism another creed which could, at least for the time being, provide a basis for domination. The temporary cajoling of nationalism and independence by Communism proved a political method of isolating small states and preparing them for being devoured one by one, as a famous cartoon said of Hitler's plan. The Balkanisation of Central Europe led to the destruction of the European balance of power; after the Second World War this process was extended to Asia and Africa where independence

has been universally acclaimed as the only honourable way of national organisation, irrespective of the resources and the administrative capacity of the territory concerned. It is against this opinion that General de Gaulle recently threw his challenge by pointing out in an unequivocal way that independence—he called it "secession"—would inevitably mean shouldering genuine responsibility for their own existence without any claim for subsidies or support from outside (in this case from France). Independence should mean what it says. Actually we are far from this state of affairs. Although most states over-emphasise their own sovereignty, they are quick in declaring their willingness to accept "aid without strings", a political *contradictio in adjecto*. But none of the newly organised people think of re-establishing their own national civilisation as it was before the encounter with the West. They all are more or less Westernised and accept the Western way of life, although naturally in an amalgamation with national customs and tradition.

Impact of the West

The impact of the West, the revolution in communications and in technique, and the advent of the ideas of socialism and nationalism, have fundamentally changed the Arab Middle East which had been liberated in 1917 from Turkish rule under the leadership of the Bedouin element with British protection. The two ideas had the same effect as elsewhere. The younger generation and the intelligentsia began to advocate the welfare of the people itself and to demand thorough-going reforms, especially land reform, though this actually did not arrive very far even where the nationalists have gained power. As with all revolutions, the proclamation of aims is always much easier than their implementation. It is one of the tragic ironies of the position that a man like Nuri, familiar with the Western world, knew well that progress is a slow and long-drawn process and also needs goodwill and outside help (this was the aim of his often-praised development scheme), while those who promise quick and miraculous reforms, achieve nothing and arrive near to chaos which can only be camouflaged by irrational well-sounding political slogans.

Nevertheless, one should not underestimate the power of the idea of national unity. It is applied in an all-comprising sense of Pan-Arabism, the vision of restoration of Arab glory through the establishment of an Empire uniting the whole nation, all Arabic-speaking peoples, irrespective of their cultural level or historical peculiarity. It is based on the common language which is a strong tie despite all differences in other respects. We should not discount the power of such a tendency as we have witnessed, in our own time, the emergence of Jewish nationalism which had to overcome far greater differences in the way of life of splinters which had not even a common language. Historical and political consciousness will play a decisive rôle at this stage in such modern movements. The magic of union is stronger than the local patriotism even though this may be supported by vested interests of a ruling class. It was clear from the beginning that the so-called union of Iraq and Jordan was much weaker and had much less appeal than the United Arab Republic. Many reasonable objections can be made against nationalism and the student of history knows that too precipitate and too quick advance without proper consideration of the inter-

ests of others often leads to debacle; but the irrational emotional impulse is rarely restrained by such knowledge.

Pan-Arabism found its national hero in President Nasser and it is interesting to notice that the method of his aggression is almost exclusively confined to propaganda. As one British commentator stated, Nasser has neither an army worthy of the name nor an industrial potential, and his State is practically bankrupt; but his "Voice" is heard in the remotest corners of the Arab world and rallies Arab opinion around him to a degree never before experienced. He makes full use of modern technique. He has a strong ally in the predominant ideology not only of the Asian and African nations but also of the European and American peoples who actually invented and practised this ideology and cannot shake it off today. He can rely on the United Nations which strengthened him enormously by their decision in the Suez-Sinai conflict. It is one of the paradoxes of the political world of 1958 that a state whose army was completely defeated in a short campaign, has won tremendous strength and prestige as a result of defeat. Israel gained some very definite advantages by the Sinai campaign: peace at the frontiers has been restored, the gulf of Akaba has been opened, and Israel's potential enemies have learned to respect her military strength. But we cannot ignore that the Arabs, too, have gained much; above all, they have become conscious of their political power when practically the whole United Nations, led by the United States and Soviet Russia, supported them and turned their defeat into victory.

Neutralisation

As Russia can no longer be ignored, the problem before the United Nations today is whether it is possible to achieve some sort of neutralisation of the Middle East. This would legalise the power vacuum in this area owing to the rivalry of the two Great Powers as the principal aim of each of them would be to exclude the other. To the Arabs, neutralism has a strong appeal and is combined with anti-Western feeling, as the Western powers were the last "imperialist" rulers of the area. But it has also been advocated by some Jewish leaders, the most prominent of them being Dr. Nahum Goldmann; and it is well known that among the Israeli younger generation and, oddly enough, some of the most nationalist elements, the feeling is growing that Israel's existence is bound up with the fate of the Arabs and some kind of co-existence, and if possible co-operation, should be the foremost practical purpose of Israeli policy. Perhaps we may recall that a long time ago, as far back as 1920 and before, Zionists in Germany more than anywhere else regarded an understanding with the Arabs as the only safe foundation for Jewish settlement in Palestine. They steadily fought for Zionist recognition of Arab rights and equality, and for understanding Arab nationalism. This policy suffered a setback when the chaos created by Hitlerism and the ensuing wave of wars and violence eclipsed reasonable planning. It is certainly difficult to speak of mutual rapprochement today when the whole situation has completely changed. Nevertheless it is interesting to observe that—together with Israel's military preparedness—such thoughts intrude Israeli long-term policy planning. They are expressed in a new English-language monthly called *New Outlook*, published in Tel Aviv (agency in the U.K. at 54 Grampian Gardens, London N.W.2).

There are, of course, many factors involved over which we have no control, primarily oil and strategic positions. Many questions are now in

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COMPENSATION NEWS

AN OFFICIAL REPORT ON INDEMNIFICATION

The Press and Information Office of the Federal German Government has issued a report on the present state of restitution and compensation in its "Bulletin" of August 6th, 1958.

The report refers to claims made under the Federal Indemnification Law (BEG), the Federal Restitution Law (BRueG) and the Law concerning indemnification of public servants (BWGoED). It further refers to the agreement between the Federal Republic of Germany and the State of Israel (global settlement, with the obligation to pay up to 3 milliard DM) and to the obligation to pay 450 million DM to the Jewish Claims Conference. According to the report, more than 2½ million claims have been registered under the BEG, of which 750,000, i.e., 32 per cent, were settled by April 1st, 1958. More than 3,500 public servants have been engaged in dealing with these claims. Between October 1953 and March 1958, 130,000 cases were dealt with by the Indemnification Courts.

At the outset, the total cost of indemnification was estimated at seven to eight milliard DM, whereas the latest estimates of the Federal Government and of the Laender, of which the latter have to bear 50 per cent of the expenses, mention a total cost of 14 to 24 milliard DM. Up to April 1st, 1958, 4½ milliard DM was paid under the BEG, of which some 2½ milliard DM was paid to persecutees domiciled outside the Federal Republic. According to the "Bulletin", a further 2½ milliard DM has been earmarked in the Federal Government and the Laender budgets for the fiscal year 1958/59, with the result that a round sum of seven milliard DM will be reached at the end of the fiscal year; "this is one-fifth of the entire budget of the Federal Government for the fiscal year 1958/59".

This remark has been rightly criticised by the *Allgemeine Wochenzeitung der Juden in Deutschland* in its issue of August 26th, 1958, which points out that the total amount of indemnification hitherto which it is intended to highlight, is distributed over a number of bygone years and is a compound of budgetary items of the Federal Government and the Laender during several years. If one felt induced to make quantitative comparisons, the quantities should be reduced to the same temporal, regional and organisational denominator. Then the average reader, who did not take time to analyse the figures compared, would not exclaim that one-fifth of the annual Federal budget (or, even one-fifth of the total Federal budget during the past years) was spent on indemnification—for that indeed would be the normal reaction to the sentence quoted.

There is a further remark in the report in the "Bulletin", which might be open to criticism: "But the sums flowing to the individual persecutee are also very considerable. For instance, in one Land alone from 1.1.57 to 31.3.58 approximately 60 awards were made, adjudicating in each case compensation of over 100,000 DM and involving a total of 16 million DM. The highest single compensation amount was over 2½ million DM." Such payments are not typical of the work of the indemnification authorities.

The "Bulletin" mentions that the work in connection with restitution of identifiable property was finished to all intents and purposes. The total value of this property was many milliard DM, an amount which could not be statistically evaluated in detail. As to the confiscation by the German Reich of property which could not be restituted *in natura*, the Federal Restitution Law had made provision for monetary obligations up to 1½ milliard DM; therefore individual claims could, for the time being, only be paid as to one half. Until now, about 250 million DM had been paid under the BRueG and a further 215 million DM had been set aside for this purpose in the current financial year.

As the third major portion of the indemnification programme, the report refers to the pensions paid to former public servants, which are presumed to have long since exceeded the amount foreseen of one milliard DM. It goes on to note the generosity of the measure, as evidenced by the fact that all due promotions had been effected retroactively and that former "Referendare" (students who have

passed their first state examination) were now receiving pensions of "Regierungsraete" (senior civil servants).

For former employees of Jewish communities about 70 million DM had been paid so far. For victims of medical experiments, 2.6 million DM.

It cannot be denied that the aftermath of Hitler's wars and persecutions has necessitated very substantial payments and it would be wrong to minimise the endeavours of the Federal Government to fulfil its obligations towards victims of Nazi persecution. It would, however—to quote the *Duesseldorf Allgemeine* again—have been better to discuss the financial burdens which were the outcome of the Hitler régime *in toto*, instead of discussing separately the financial benefits accruing to the victims of Nazi oppression; quite different quantities and scales of comparison would then be revealed.

BEAMTE VON "NICHT-GEBIETS-KOERPERSCHAFTEN"

In "AJR Information" Nr. 2/56 haben wir als Beilage eine kurze Inhaltsangabe des Gesetzes zur Regelung der Wiedergutmachung nationalsozialistischen Unrechts fuer Angehoerige des Oeffentlichen Dienstes vom 28.12.1955 veroeffentlicht. In diesem Gesetz ist bestimmt, dass es fuer Beamte, Angestellte und Arbeiter von Koerperschaften, Anstalten und Stiftungen des Oeffentlichen Rechts (sog. Nicht-Gebietskoerperschaften) nur Anwendung findet, wenn dies durch besondere Rechtsverordnung geregelt ist. Eine aus 2 Anlagen bestehende Liste der bereits einbezogenen Koerperschaften usw. ist beim United Restitution Office (183/9 Finchley Road, London, N.W.3) erhaeltlich (6d.).

Jetzt ist eine neue Rechtsverordnung vom 15.8.1958 (veroeffentlicht im Bundesgesetzblatt 1958 vom 21.8.1958 Nr. 32) erlassen worden, die folgende Ergaenzungen vorsieht:

I. Die bereits durch Rechtsverordnung veroeffentlichte Liste wird auf folgende Koerperschaften ausgeweitet: Handelsgremien und Gewerbevereine in Boehmen und Maehren, Saarknappschaft, Bank von Danzig (Notenbank der Freien Stadt Danzig).

II. Der Liste werden die folgenden Koerperschaften angefuegt:

1. Anlage 1:

65. Schiffer-Betriebsverband fuer die Oder, Breslau; Mitteldeutscher Schiffer-Betriebsverband, Berlin; Ostdeutscher Schiffer-Betriebsverband, Königsberg/Pr.; Schiffer-Betriebsverband fuer die Weichsel, Danzig. 66. Anhaltische Landes-Eisenbahn-Gemeinschaft, Dessau. 67. Marienstift, Stettin. 68. Staatliches Waisenhaus in Königsberg/Pr. 69. Adolf Kessel'sche Stiftung, Schweidnitz. 70. Reussische Anstalt fuer Kunst und Volkswohlfahrt. 71. Oeffentlich-rechtliche Waldgenossenschaften in Boehmen und Maehren und Verband der Waldgenossenschaften, Prag. 72. von Conradische Stiftung. 73. Spend- und Waisenhaus, Danzig. 74. Kloster unser Lieben Frauen in Magdeburg. 75. Pädagogium und Waisenhaus bei Züllichau. 76. Deutsche Rentenbank-Kreditanstalt. 77. Hygienisches Institut Anhalt in Dessau. 78. Eigenbetrieb der Reichsbetriebskrankenkasse Wilhelmshaven. 79. Handelshochschule Mannheim. 80. Hopfenlagerhalle Saaz. 81. Ritterakademie in Brandenburg/Havel.

2. Anlage 2:

53. Böhmisches Sparkasse in Prag, Erste Mährische Sparkasse in Brünn. 54. Zentralbank der Deutschen Sparkassen in Prag. 55. Schulen des Deutschen Kulturverbandes in Boehmen und Maehren. 56. Brünnner Strassenbahn AG. 57. Elbinger Strassenbahn GmbH. 58. Gablonzer Verkehrsgesellschaft AG. 59. Städtische Werke GmbH, Stolp/Pommern. 60. Technische Werke GmbH, Greifenberg/Pommern. 61. Werke der Stadt Halle AG., Halle (Saale). 62. Fischereihafen Wesermünde/Bremerhaven GmbH. 63. Verband der Mecklenburgischen Ritterschaft. 64. Schlesischer Provinzialverein zur Bekämpfung der Tuberkulose e. V., Breslau. 65. Weinmann- und Petschek-Stiftung in Bockau b/Aussig a. E. 66. Niederbarnimer Eisenbahn AG., hinsichtlich der Angehörigen der früheren Industriebahn Tegel-Friedrichsfelde. 67. Opernhaus GmbH., Königsberg/Pr. 68. Neue Schauspielhaus GmbH., Königsberg/Pr. 69. Wirtschaftsberatung Deutscher Gemeinden AG., Berlin. 70. Reichsstelle fuer Siedlerberatung, spätere Reichsstelle fuer die Auswahl deutscher Bauernsiedler. 71. Deutsches Zentralinstitut fuer Erziehung und Unterricht. 72. Pestalozzi-Fröbel-Haus, Berlin. 73. Konservatorium fuer Musik e. V., Stuttgart. 74. Deutsche Arbeiterzentrale (DAZ).

Anmeldungen auf Grund dieser neuen Rechtsverordnung muessen bis zum 21.8.1959 (ein Jahr nach der Verkuendung) beim zustandigen Deutschen Konsulat erfolgen.

Bei dem Deutschen Konsulat sind die noetigen Anmeldeformulare erhaeltlich.

NAZI CRIMINALS

CENTRALIZATION OF INVESTIGATIONS AGAINST NAZI CRIMINALS

In an article published in the *Stuttgarter Zeitung*, the Chief Attorney of Stuttgart, Erich Nellmann, suggests the establishment of a central office, which should carry out investigations into the crimes of Nazis still at large. The office, he suggests, should also make use of the files of the Nuremberg trials, and of the material compiled by Jewish organisations. It was most unsatisfactory that, at present, actions against these "murderers and their henchmen" were carried out entirely unsystematically, and were left to chance. It is understood that the Federal Ministry of Justice is endorsing this proposal.

RECORD OF JUDGES INVESTIGATED

A special investigation into the pasts of 52 Bavarian judges and state prosecutors is to be undertaken. The list includes the President of the Bavarian Court, Dr. Adolf Paulus, who is suspected of having, in 1942, turned down a plea for mercy by an agricultural worker condemned to death by a Nazi tribunal for a minor offence.

The investigation follows a complaint lodged by the Association of Nazi Persecutees, and was also precipitated by the escape to Egypt of the concentration camp physician, Dr. Hans Eisele.

NAZI DOCTORS

A specific investigation designed to purge the German medical profession is suggested by Dr. Eugen Kogon, writing in the *Berliner Stimme*. He urges a close examination of the files of those S.S. offices in Berlin from where illegal experiments were organised: the Medical Head Office, the Institute of Hygiene run by the Waffen-S.S., and the Economic and Administrative Head Office.

PENSIONS FOR FORMER NAZIS

The West German trades union federation in Lower Saxony has published a pamphlet which gives details of pensions which are drawn by former leading Nazis. It records that Goering's close collaborator, former Secretary of State Dr. Erich Gritzsch, receives a monthly pension of over £100.

Two former major war criminals—Grand Admirals Doenitz and Raeder—receive about £200 monthly. Former Field-Marshal Erwin Milch gets about £115.

PENSION FOR HEYDRICH'S WIDOW

The widow of Heydrich, who was one of the most brutal Nazis, is to receive a pension for life as a war widow. Under the heading "Is Lidice Forgotten?" the *Koelnische Rundschau* states: "We do not object to Mrs. Heydrich keeping a boarding house notoriously popular with the top brass of the former S.S., nor do we quibble at her receiving a widow's pension from the municipality of Luebeck. But when it comes to asserting legally that Heydrich died 'honourably as a soldier', we hope members of the present and former Armed Forces will protest publicly against the insult of being identified with a common criminal."

Focus on the Middle East

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suspense, such as the future of the Baghdad Pact and the position of the sheikhdoms in the Persian Gulf, French policy in North Africa and Algeria which awaits clarification in connection with the re-shaping of the French Union. There are the pressing problems of securing Lebanon's and Jordan's independence. It is generally agreed that Jordan constitutes the crux of the present situation. There may still be some dangerous convulsions and even explosions in store, and we can only hope that world peace will not be shaken nor "little local wars" be initiated. All the countries concerned are in bitter need of peaceful development to make the area viable and to raise the—partially appalling—standard of life. The Western Powers have expressed their readiness to provide the means. Unless nationalist self-righteousness and blind resentment extinguish all clear thinking, it should not be beyond human power to arrive at a tolerable settlement of these burning issues. But we will not reach it unless we all are prepared to face the facts.

C. Kapralik

OESTERREICHISCHE LEBENS-UND RENTENVERSICHERUNG

Wir lenken die Aufmerksamkeit unserer Leser auf die Bestimmungen des oesterreichischen Gesetzes vom 26.6.1958 betreffend "Regelung der vom Deutschen Reiche eingezogenen Ansprueche aus Lebensversicherungen" (BGBI. 130/58).

Bekanntlich wurden waehrend der sogenannten Anschlussperiode juedische Lebens- und Rentenversicherungen in grossem Umfang konfisziert und zwangsweise eingezogen. Artikel 26 des Staatsvertrages zwischen Oesterreich und den Alliierten bestimmt nun, dass "in allen Faellen, in denen Vermoegenschaften, gesetzliche Rechte oder Interessen in Oesterreich seit dem 13. Maerz 1938 wegen der rassischen Abstammung oder der Religion des Eigentuemers Gegenstand gewaltsamer Uebertragung oder von Massnahmen der Sequestrierung, Konfiskation oder Kontrolle gewesen sind, das angefuehrte Vermoegen zurueckzugeben und diese gesetzlichen Rechte und Interessen mit allem Zubehoer wiederherzustellen" sind.

Personen, deren Lebens- oder Rentenversicherungen auf Grund reichsrechtlicher Vorschriften oder durch verwaltungsrechtliche Verfuegungen eingezogen worden sind, erhalten nunmehr Ersatz des erlittenen Verlustes nach Massgabe der Bestimmungen des zit. Gesetzes und zwar:

1. Ersatz wird nur fuer konfiszierte Lebens- und Rentenversicherungen geleistet, die zum inlaendischen Bestand einer in Oesterreich zum Geschaeftsbetrieb zugelassenen Versicherungsanstalt gehoerten, also fuer in Oesterreich, mit einer oesterreichischen Versicherungsanstalt oder mit einer oesterreichischen Zweigniederlassung einer auslaendischen Versicherungsanstalt abgeschlossene Polizzen. Kein Ersatz wird demnach geleistet fuer Polizzen, die bei einer auslaendischen Filiale einer oesterreichischen Gesellschaft abgeschlossen waren.

2. Das der Ersatzleistung im allgemeinen zu Grunde liegende Prinzip ist, dass die Polizzen so behandelt werden, als ob sie nicht konfisziert worden waeren. Sie teilen also im Grossen und Ganzen das Schicksal aller anderen oesterreichischen Versicherungen.

Folgendes ist dabei zu beachten:—

(a) Fast saemtliche Fremdwahrungsversicherungen, also z.B. die in Oesterreich so populaer gewesenen Dollar-Versicherungen, sind auf Grund reichsdeutscher Bestimmungen zwangsweise zuerst in R.Mark, sodann nach der Formel "RM 1—Oest.Sch.1" im Jahre 1945 in Schilling-Versicherungen ungewandelt worden.

(b) Die Ersatzleistung haengt vor allem davon ab, ob bei Eintritt des Versicherungsfalles (also Ableben bzw. Erleben) die bis dahin faellig gewesenen Praemien bezahlt waren. War in dem Zeitpunkt bis zu dem die Praemien tatsaechlich bezahlt worden sind, der Versicherungsfall noch nicht eingetreten, so gilt fuer die Ermittlung der Leistung die Versicherung als in eine praemienfreie Versicherung mit verminderter Versicherungssumme im Sinne der Bestimmungen des Versicherungsvertragsgesetzes umgewandelt, u.zw. im Verhaeltnis der effektiv gezahlten, zu den im Sinne der Polizze zahlbaren Praemien.

(c) Die solcherart ermittelten Summen

werden auf Grund des Artikel III des Versicherungswiederaufbaugesetzes um 60% gekuerzt. Diese allgemein—also fuer alle Versicherten, ob sie nun Opfer oder nicht-Opfer des Nazismus sind—geltende Kuerzung ist durch die Tatsache bedingt, dass nach Kriegsende die Versicherungsanstalten den grossten Teil ihrer Vermoegenswerte eingebueusst hatten und zwar durch Entwertung der Reichsanleihen, in denen sie ihre Mittel anzulegen gezwungen waren, durch Zerstoe rung eines Teiles ihres Hausbesitzes und durch die 60% gesetzliche Kuerzung ihrer Bankguthaben.

(d) Bei den meisten Polizzen ist Faelligkeit der Leistung inzwischen eingetreten. In den wenigen Faellen, in denen die Leistung noch nicht faellig geworden ist, kann eine Barablose in der Hoehe der entsprechenden versicherungsmathematischen Praemienreserve verlangt werden.

4. Ansprueche sind bei sonstigem Ausschluss *spaaetestens* am 30.6.1959 bei den betr. Versicherungsanstalten schriftlich anzumelden.

Es ist im Interesse unserer Leser, ihre Ansprueche so rasch als moeglich anzumelden und nicht bis zum Ende der Anmeldefrist zu warten. Je frueher die Anmeldung erfolgt, desto rascher kann Erledigung des Anspruches erwartet werden. Die Anmeldung kann im Wege eines formlosen, am besten eingeschriebenen Briefes, adressiert an die betreffende Versicherungsanstalt (nicht etwa an das Bundesfinanzministerium oder eine andere oesterreichische Behoerde) erfolgen. Beischluss der, in den meisten Faellen ohnehin nicht mehr verfuegbaren, Polizze ist nicht erforderlich. Es genuegt Angabe der Polizzennummer, des Datums der Polizzenausstellung und der sonstigen notwendigen Merkmale, wie Namen und Geburtsdatum des Versicherten, bzw. Versicherungsnehmers. Falls die Polizzennummer unbekannt ist, muessen die Antragssteller versuchen, durch moeglichst viele Angaben die Versicherungsanstalt in die Lage zu versetzen, in ihren Archiven die entsprechenden Belege ausfindig zu machen.

ZAMENHOF MONUMENT

Dr. Ludwig Zamenhof (1859-1917) was the Jewish inventor of the international language Esperanto. At the same time he was a well loved eye specialist in Warsaw. A monument for Zamenhof was recently unveiled in the centre of Vienna, in the Boersenpark when the Esperantists held their international congress in the Austrian capital.

EDGAR STERN-RUBARTH HONOURED

One of the veterans of German journalism, Dr. Edgar Stern-Rubarth received the Great Cross of the German Order of Merit on the occasion of his 75th birthday. The German Ambassador in London, Hans von Herwarth, presented him with the insignia of the Order, paying tribute to his work as the chief of the Wolffsche Telegraphenbureau, as the editor-in-chief of several newspapers, and as a champion of the unification of Europe. Stern-Rubarth was a close friend of Stresemann and Briand.

ANGLO-JUDAICA

The Spiritual Link With Israel

For the first time, an official delegation, headed by the President of the Board of Deputies, representing the whole of Anglo-Jewry, visited Israel. Its purpose, according to the Chief Rabbi, one of its members, was "to experience the feeling of warmth and brother-love that exists and links the Jews of Israel morally and spiritually with the Jews of Britain." The historical connection was stressed by the President of Israel who, at a reception to the delegation, recalled that it was just over a hundred years ago that the first settlement in Jerusalem outside the Old City had been built by Moses Montefiore.

Mr. Hugh Gaitskell to Attend Anniversary Dinner

Mr. Hugh Gaitskell, the Leader of the Opposition, and his wife have accepted an invitation to attend Anglo-Jewry's dinner and ball in honour of the Israeli Ambassador, Mr. Elath, on November 5th, on the occasion of the Tenth Anniversary of the State of Israel. The Prime Minister, Mr. Harold Macmillan, will propose the principal toast, and Mr. Gaitskell will propose a toast to Israel's prosperity.

Statements Against Racial Riots

The Board of Deputies has, in a public statement, expressed its abhorrence at the excesses which have occurred in London and elsewhere as a result of racial antagonism. "A long and bitter experience of racial and religious hostility suffered by Jews as a minority group in many parts of the world is convincing proof of the truth that no minority is safe where the spirit of hatred prevails," the statement says. The racial riots were also condemned by the Chief Rabbi on the occasion of his New Year broadcast on the B.B.C.

Atomic Scientists

Sir Ben Lockspeiser, F.R.S., was appointed Chairman of the Atomic Scientists' Sub-Committee, set up under the auspices of the British Association, to bring before the public the facts about atomic energy. Another Jewish scientist to serve on this committee is Professor J. Rotblat.

National Coal Board's Chief Engineer

The new Chief Engineer of the National Coal Board, one of the world's largest organisations, controlling a thousand collieries, is a Jew, Mr. Sidney Weinberg.

Jewish Day School

A Jewish Day School and Kindergarten is to open in Sunderland this month. It is envisaged that secular subjects up to the standard of the "eleven-plus" examination will be taught, together with a fully orthodox Jewish education.

Death of Sir Samuel Gluckstein

The death has occurred of Sir Samuel Gluckstein, a distinguished figure in London's local government for over fifty years. He was a son of Isidore Gluckstein, the founder of J. Lyons & Co.

New Minister at Alyth Gardens

The new Minister of the North Western Reform Synagogue, the Rev. Philip Cohen, was inducted on August 30th. He succeeds Rabbi Dr. W. Van der Zyl, who was appointed Minister of the West London Synagogue.

"Catholic Helps Jews to Fight Sunday Ban"

Under this heading, the *News Chronicle* reported that a Roman Catholic alderman in Brighton, Mr. Gerald Fitzgerald, had protested against the banning of a Jewish charity ball scheduled for a Sunday. The function had been prohibited at the instigation of the Lord's Day Observance Society.

Jewish M.P. Refused Permission to Enter Jordan

Mr. Sydney S. Silverman, the Labour M.P., was refused permission to enter Jordan in order to visit British troops there, because he is a Jew. When Parliament reassembles next month he will ask the Government whether they had to produce birth certificates of every British soldier flown out to Jordan in July, to ensure that there were no Jews among the troops, without whose protection King Hussein's régime would not last 24 hours.

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BOOK REVIEWS

FROM DARKNESS TO DAWN

In nine chapters of this book, "Men Who Fought for Freedom," written for young people, Mr. Larsen gives us the condensed biographies of men and women of different countries and periods "who have offered their lives that freedom shall not perish from this earth". He deals with William Penn, the Quaker who brought his followers to the new America and who founded the State of Pennsylvania; the Marquis de Lafayette, the Frenchman who helped free America of foreign domination; Simon Bolivar, the liberator of South America; the six Tolpuddle Martyrs, who suffered for the principles of trades unionism; Dr. Sun Yat-sen, the man who liberated China from her Manchu rulers; Professor Thomas Garrigue Masaryk, so instrumental in making Czechoslovakia independent of Austrian domination; the students of Munich who fought against the Nazi régime and who paid the supreme penalty in consequence; the brave Palestinian parachutists who were dropped over occupied territories during the last war to act as Allied agents and to aid the remnants of Jewish resistance; and the saintly Mahatma Gandhi, the first exponent of passive resistance and the "great soul of India".

In a recent poll amongst 12-year-olds, this book was considered the most popular. It is, however, a book for young and old alike. Although it is of value to young people especially, many of us older ones will also profit from it. The biographies are alive and glowing, and the author always keeps in touch with the human aspect, so that the book is not just historical. History, indeed, is given to us in a most palatable form, and each story is full of personal and human details, so that we seem to be reading a novel and are surprised to find that we have imbibed facts.

Each chapter is fascinating, but the two entitled "The Students of Munich" and "Parachutists from Palestine" are the most enthralling, principally because they deal with the events of the last war, which we remember so clearly. The story of the Munich students is especially well told and moving (perhaps because Mr. Larsen's home town was Munich), and the knowledge that, even in the ranks of the Hitler youth there were those who carried the bright torch of freedom, must be a source of hope to all.

In his introduction Mr. Larsen quotes a story from Heinrich Heine of the black Christians of San Domingo who, carrying a picture of the crucified Christ, butchered the white planters who had for so long oppressed them, crying: "The white people killed him, so let's kill all the whites!" Heine brings out the point that there is no clear-cut right and wrong. "You see," he says, "both are right in world history, the hammer as well as the anvil." There is no doubt that out of evil has come good and *vice versa*. The countries and the people who have fought so valiantly for their liberation have, in their turn, become the oppressors. There are few who can withstand power, and the heroic liberator of a nation can very easily become the oppressor alike of that nation and of others.

There is an illuminating sentence appearing in the book, uttered by one of the brave students

* "Men Who Fought for Freedom", Egon Larsen, Phoenix House Ltd., London, 15s. net.

of Munich: "Remember that every nation deserves the government it tolerates!" The book ends on the assertion that the world is still unready to receive its saints, and Mr. Larsen quotes Bernard Shaw's Saint Joan, who cries from the depths of her heart: "When will it be ready? How long, O Lord, how long?" There is today an all-important lesson to be learned: men must either be prepared to tolerate their tyrants and the holocaust of the H-bomb or each man must in himself find, as did the ordinary people through the ages who became heroes and saints, the power to withstand the forces of darkness and to help the world towards the dawn of greater understanding and peace, man with man and nation with nation.

ANNE RUBIN.

JEWISH REJUVENATION IN AMERICA

Sol Liptzin, Professor of Comparative Literature at the City College of New York, is well equipped for the momentous task which he set out to perform in his new book.* As a linguist able to speak German, Hebrew and Yiddish, he succeeds in giving us a colourful and thought-provoking picture of the gradual development of American Judaism and of the different reactions of the "natives" to the "stranger in their gates"—the Jewish neighbour living in their midst.

The Bible-loving Puritans at first saw in the Jews the "chosen people", the messengers of the prophets, and welcomed them, comparing the fight of Judith in the Bible to the battles of the American pioneers. However, these same Puritans soon came to think of the Jews as the "stubborn people" who had refused to believe in Jesus Christ.

In time, the Americans learned to live with their Jewish neighbours. Men like Beecher-Stowe, father of Harriet Beecher-Stowe, author of "Uncle Tom's Cabin", fought valiantly for the legal equality of Jewish Americans.

The Jews themselves enthusiastically accepted the new life in the new world. The influence of the "American melting-pot" was so strong that it led a whole generation to veritable flight from Jewishness—in some cases even to the notorious self-hatred which developed among some Jewish writers like Gold and Ben Hecht. However, since Jo Sinclair in her "Wasteland" saw the way to return, a new generation grew up which tried to acclimatise ancient Judaism to modern times and customs.

Mordechai Kaplan and his friends, "the Reconstructionists", saw in Judaism not only a religion but a civilisation, and the lovers of Zion stressed the links which tied America and Israel closely together.

Among the gallery of outstanding men and women who helped to rejuvenate American Judaism, we missed the heroic and deeply moving Jessie Sampter who, born and raised by an "avowed Atheist", found the way back to her own people. She is a typical case of the Jewish rejuvenation in America, and of the fateful decision which an earlier generation as well as our own had to undergo.

BERTHA BADT-STRAUSS.

* "Generation of Decision", Sol Liptzin (Bloch Publ.)

EXISTENTIALIST PAINTING

This book* deals with German art from the last decades of the Empire. Whilst the rulers of Germany were arrogant, noisy and boisterous, believing in their invincible army and the unshakability of their society, German painting spoke a different language. Two great movements are characteristic of German art before the First World War: Die Brücke (Kirchner, Heckel, Schmidt-Rottluff) and Der blaue Reiter (Kandinsky, Franz Marc, Lawlensky, Muenster). They were opposed to the ideology of the German rulers. The drama of art in those times is, at the same time, the drama of the German people.

Those young German painters had the most endearing and most dangerous quality of being "radical"; they tried to reach the root of human existence. They formed not only an artistic movement. They saw themselves as the vanguard of a new era of human existence.

Franz Marc, in his introduction to the famous anthology "Der blaue Reiter" (2nd ed., March, 1914), writes:

"Der grosse Trost der Geschichte war von jeher, dass die Natur durch allen verlebten Schutt hindurch immer neue Kraefte empor-schiebt; wenn wir unsere Aufgabe nur darin saehen, auf den natuerlichen Fruehling einer neuen Generation zu weisen, koennten wir dies ruhig dem sicheren Gang der Zeit ueberlassen; es laege kein Anlass vor, den Geist einer grossen Zeitenwende mit unserem Rufen heraufzubeschwoeren."

These were inspired words. The "Zeitenwende" was to start in a few months, and two years later Marc was one of its victims.

This is not the place to go into the details of the dramatic history of German painting of that period. The book under review does not bring out the immense tension, the explosive force inherent in German art before the First World War. But it gives facts and dates and tries to characterise the individual artists.

Its main interest probably lies in its comprehensive survey of contemporary artists who are hardly, if at all, known abroad. Here, for the first time, many will meet some of the most outstanding painters of the present generation, Fritz Winter, Hans Hartung and others and, among those who do not enjoy an international reputation—Nay, Heldt, Ackermann, etc.

The book suffers from technical faults. It contains a number of misprints of names and dates. The text of the introduction is in English, to which has been added the illustrated appendix of the German edition with its German captions. The translator has obviously not seen the illustrations, so that her English captions are not always correct and she was thus unable to refer to the number of the plates which she mentions in her English text. It is unfortunate that she refers to Heckel's famous picture as "Madonna in a Tent" when, in fact, it is a Madonna painted on two tent canvasses for a German soldiers' Christmas party in Belgium.

Some of the pictures are reproduced here for the first time, and the reproductions are excellent. In general the book is a valuable survey of the subject on an uniquely comprehensive scale.

A. ROSENBERG.

* Gerhard Haendler: "German Painting in Our Time." With 200 illustrations, including 44 colour plates. Translated by I. Schrier. Rembrandt Verlag, Berlin. DM 35.50.

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SHADOWS OF THE PAST

WERNER BEST CLASSIFIED AS "MAJOR NAZI"

Dr. Werner Best, a former senior Gestapo officer, a General in the S.S., and war-time Reich Commissioner in Denmark, was fined DM 70,000 by the West Berlin de-Nazification Court. Best, who is 55, was not present in court and was not legally represented. He is at present currently employed as legal adviser to a German firm in the Ruhr. The prosecution argued that he was a "major Nazi" and the Court accepted this classification.

Best was tried and sentenced to death for war crimes in Denmark, after the war. He was subsequently retried and sentenced to five years' imprisonment. This verdict caused an uproar in Denmark and at a third trial he was given 12 years' imprisonment. He served only a part of this sentence.

NEO-NAZISM AT UNIVERSITIES

The Bund National Studenten (B.N.S.), has issued a 10-point programme, which includes the following demands:

The creation of a unified Reich which the Bund terms as the supreme task. A stop to the erosion of German culture by alien influences. They also condemn the "tendentious distortion" of German history.

According to the West Berlin University magazine "Colloquium", the Cologne Chairman of the B.S.N., Hansjakob Kaiser, stated that Hitler had to be regarded as an equal of Bismarck, Napoleon, Frederick the Great and Christ.

Anti-Semitic trends are also revealed in anonymous letters received by the President of the Students' Parliament of Erlangen. The writers protest that Erlangen should not become a "Jew-ridden rat hole" like the universities of Frankfurt, Düsseldorf and Munich, and that Jewish students and other aliens should be thrown out of the country.

WAR CRIMES

A court at Rzeszow, in South-Eastern Poland, has passed the death sentence on Josef Kokott, a former Nazi police official, for the execution of a hundred people of Polish and Jewish origin in 1942-43. Kokott, who is of Czechoslovak origin, was captured last October near the frontier town of Ostrava, and handed over by the Czechoslovak authorities for trial in Poland.

A court at Ulm has sentenced ten former members of the Gestapo, the S.S. and the German security police to terms of imprisonment ranging from three to 15 years for their part in the mass murder of Jews in Lithuania during the war. The two men who received the heaviest sentences were found guilty of having taken part in more than 5,500 murders. During the trial it was stated that special squads (Einsatzgruppen) had followed the German troops advancing into Russia 17 years ago, murdering Jewish men, women and children in their path.

JUDGMENT IN ULM TRIAL

The trial at the Ulm Law Court against the Gestapo officials and SS men who were accused of shooting over 5,000 Jews in Lithuania, ended with sentences ranging from 15 years' penal servitude. The Court took the view that the defendants were not to be considered as the main culprits, but only as accessories to the crimes, because they had acted on orders.

MEMORIAL DAYS IN EASTERN GERMANY

The International Memorial Day for the Victims of Fascism was observed in East Berlin, when over 100,000 people attended a meeting at the August Bebel Square.

At the site of the Buchenwald concentration camp, a "Nationale Gedenktaette" was unveiled on September 14.

SACHSENHAUSEN CAMP GUARDS' TRIAL

The trial of two former Sachsenhausen concentration camp guards will begin on October 13th. Gustav Sorge and Wilhelm Schubert are charged with the murder of 420 Jews, Social Democrats, Communists, and churchmen.

LIDICE DEATHS

A former S.S. officer, Hermann Krumej (53), now a chemist, was arrested in Frankfurt on charges of complicity in the murder of 88 children from the Czech village of Lidice in July, 1942. He was later discharged but investigations of his crimes are in progress.

SEPP DIETRICH IN PRISON

Sepp Dietrich, a former General in the Waffen-S.S., has been taken to Landsberg prison, where he is serving his 18 months' sentence. As the C.O. of the Wachbataillon Berlin in 1934 he carried out Hitler's order to execute six high-ranking S.A.-officers.

DR. OBERHAEUSER AGAIN

Dr. Herta Oberhaeuser, a former concentration camp doctor, has filed a formal appeal against the withdrawal of her licence. She maintains that the Schleswig-Holstein Ministry of Interior had no right to take away her licence on the basis of her war crime convictions in 1947, because, in her view, the Allied trial at which she was found guilty of several concentration camp deaths and of performing experiments on camp inmates, was not conducted according to German law or German court proceedings. Therefore she claims to have a clean record under German law.

SS MEET IN AUSTRIA

The "Kameradschaft IV" held a meeting in Innsbruck. Former members of the SS from Austria and Germany remembered the dead and exchanged information about missing persons. The honorary patrons of the gathering were the Landeshauptmann of Tyrol, Dr. Tschiggfrey, and the Mayor of Innsbruck, Dr. Luggler.

The fascist organisation "Sorbe" (Sozial-organische Ordnungsbewegung Europas) plans a meeting of its followers in Salzburg. The official Austrian Travel Agency mentions this congress as one of the tourist attractions for November!

In 1959 "European Volunteers of the Last War" will organise a "European camp" in Arriach, Carinthia. It is expected that former members of the non-German SS units (Blaue Division, Ukrainian SS, Flemish volunteers, Division Neederland, Quisling groups, etc.) and the sons of SS men who were killed in the war, will attend. The latter are to experience "ein Gemeinschafts-erlebnis des wahren Sinnes der Opfer ihrer Vaeter".

Old Acquaintances

German "Invasion":—West Germany is such an important market for British films that more and more producers in London are trying to interest Continental stars to make pictures here. First came Hardy Krueger, a 30-year-old actor from Hamburg, who made a name for himself in "The One Who Got Away". He has just finished his second picture in England, "The Freshman", for Rank, directed by Walter Rilla's son, Wolf. His next film will be "S.O.S. Pacific". Another German favourite, O. W. Fischer, has started work in the film "Lorelei", also a Rank production, with J. Greco, Peter Illing and Lily Kann.—Elisabeth Mueller, a Swiss-born German star, is heading the cast of "The Angry Hills", and Hildegard Knef will soon come to England to star in "Subway to the Sky" for Sydney Box.—Lastly, Horst Buchholz, who was such a success in "Felix Krull", based on Thomas Mann's novel, signed his first British contract; he will appear in "Tiger Bay", directed by Lee Thompson.

Milestones:—B. F. Dolbin, the cartoonist and art critic of "Aufbau", celebrated his 75th birthday in New York. Born in Vienna he drew every personality of importance before '33 in Berlin, and his caricatures are on tour now in Germany.—Harry Kahn, the former dramatic critic of "Weltbuehne", now a translator of books in Lugano; Martin Jacoby-Boy, architect of Joe May's "Herrin der Welt" in Buenos Aires, and Hans Fritz von Zwehl, author and lawyer in Frankfurt, have all recently turned 75.

Obituaries:—German-born film director, Kurt Neumann, died at the age of 50, in Hollywood, shortly after his wife's death; he was the producer of the horror picture "The Fly".—Fritz Arno Wagner, cameraman of "Dreigroschenoper" and Fritz Lang's "M", died following an accident in Goettingen.

Germany:—Fritz Schiefert, author of "Marguerite durch 3", has become the successor of the late Otto Zarek as Public Relations Officer of Barlog's theatres in Berlin.—Swiss composer Rolf Liebermann is to be Heinz Tietjen's successor as director of Hamburg's opera.—Sybille Binder will play in Anouilh's "Leocordia" in Düsseldorf, directed by Viennese Joseph Gluecksmann.—Fritz Kortner will take the part of the old Moor in his own production of "Die Raeuber" in Berlin.—Paul Heidemann is in "Aimee" at Berlin's Renaissance-Theater, Ida Wuest is in Cologne Patrick's "Eine etwas sonderbare Dame".—Trude Hesterberg gave a one-woman show in Bad Wiessee.—Ernst Busch will tour West Germany with Brecht's "Galileo".—Curt von Mollendorf opened a new theatre in Frankfurt.—Leon Askin, on a visit from Hollywood, will appear together with Willy Trenk-Trebitsch in Kaeutner's Zuckmayer film "Schinderhannes", starring Juergens and Maria Schell.—Lil Dagover will be in "Baeume sterben aufrecht" on TV.—Ernst Neubach is producing the life story of singer Joseph Schmidt with music by Hans May of London.—Guiseppe Becce is scoring "Der Schaefer vom Trutzberg" in Munich.

This and That:—"Next To No Time", the last picture directed by Berlin-born Henry Cornelius, who died earlier this year, was shown with great success in London.—Walter Rilla returned to London from the Continent after having successfully appeared in Maugham's "Kreis" in Munich.—Ernst Haeussermann, director of Vienna's Josefstadt, will be Adolf Rott's successor as Intendant of the Burg-Theater when Heinrich Schnitzler takes over the Josefstadt.—William (Wilhelm) Thiele will produce "Yesterday Was But a Dream" by Viktoria Wolff, whose new novel, "Brainstorm", is soon to be published by Hammond, Hammond & Co. in London.—Fritz Rotter's "Briefe nach Luzern" will be the opening performance of the new theatre in the former Tauentzien-Palast in Berlin.—Israel has banned all films in which Attila Hoerbiger, Paula Wessely's husband, appears, because he was a Nazi.—Herbert Gruenbaum, who returned to Israel from East Berlin a few years ago, produced and performed "Leute auf Dangaard" in Fritz Wisten's Volksbuehne.

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OBITUARY

MAGNUS DAVIDSOHN

To all of us who knew Magnus Davidsohn's miraculous physical powers, the news of his sudden death came as a severe shock. Only a fortnight before, I had one of his kind personal letters showing his untiring great interest in all matters concerning his beloved congregation.

Magnus Davidsohn came from Upper Silesia (Beuthen), where his father had been Oberkantor for 40 years. In his parents' home the roots were laid for his love and interest in religious matters and for his later profession. After leaving school he studied the history of music at the University of Berlin and at the Berlin Musikhochschule, and later became a student at the Rabbinerseminar. He was only 18 years old when he first became a cantor, but one of his singing teachers persuaded him to become an operatic singer. Though he was very successful he always felt the call to become a "Servant of God"; he left the stage after two years and accepted the cantorship at the synagogue in Gleiwitz. He was married to Harriet Frohlich whom he lost a few years ago.

In 1912 he applied for the position as Oberkantor at the New Synagogue Fasanenstrasse in Berlin and was chosen out of 73 applicants. Magnus Davidsohn held happy office there for 27 years. During that time he became the President of the Allgemeinen Deutschen Kantorenverbandes and lecturer and examiner at the Berliner Bildungsanstalt. He never neglected his own studies, and all his life he was a great scholar of synagogue music.

In the Spring of 1939 he came to London, where he helped to build the New Liberal Jewish Congregation, whose Oberkantor he remained until his retirement in April, 1956.

He was an extraordinary personality with a strong religious spirit, a cantor of outstanding ability, knowledge and experience, with an unflinching sense of duty, loyalty and devotion. He had a tremendous energy (for nearly 15 years he never took a holiday), which kept him in office for more than 55 years. He had a wonderful bass-baritone and was able to keep his youthful and powerful voice till his late years. He also had an excellent knowledge of music and a rare ability for musical leadership. His kindly personality made many friends, and he always showed a great personal interest in those who worked with him and for him. The 15 years during which I was the conductor of his synagogue choir will always be treasured by me and will remain a most enlightening and pleasant memory. He took nothing for granted, and he never failed to show his appreciation and gratitude. Never was there any discord in our mutual co-operation (but he could not forgive himself for being on holiday in 1921 and not being able to officiate at my wedding in the Fasanenstrasse Synagogue!) He was a real "Seelsorger" and showed his sincere sympathy with the members of his congregation in sorrow and in joy.

The devotion to his art helped him to gather round himself singers of the highest distinction, who delighted his audiences on Sunday afternoons when he organised concerts. These "Gemeindefeiern" gave Magnus Davidsohn an opportunity to display his various gifts as a Master of Ceremonies, as an opera- and Lieder-singer and in solo sketches. He was a devoted member of the B'nai B'rith Lodge where, too, he organised classical and popular concerts and gave musical introductions and lectures on all suitable occasions. In 1956, he appeared in Hollywood in "This is Your Life", America's most popular television programme in a feature of the life of his only daughter, Ilse Stanley (the well-known author of "I Lift Up Mine Eyes," wherein she describes her father's successful efforts to serve his fellow-countrymen during the terrible years of the Nazi régime).

He was the principal teacher of the religion school of the New Liberal Jewish Congregation, and made a great contribution towards the development and the outstanding success of this school (which he started with 3 pupils in 1939, and which now has nearly 200 pupils). He loved "his" children, always had sweets or chocolates for them in his pocket and loved to be called their "Uncle Davidsohn".

The founding of the Chevra Kadisha was his special merit. He had nurtured the idea for many years and did not rest until he had overcome all difficulties. He became the first President and after his retirement was Honorary President. He never tired of giving generous help to the sick, and to the relatives and friends of the bereaved.

His last officiation was on the eighth day of Passover 5716 (1956) in the presence of Rabbis Dr. Salzberger, Dr. Leo Baeck (with whom he had officiated for so many years in the Fasanenstrasse Synagogue), Dr. Italiener and Dr. Cassel. Dr. Salzberger blessed him with a Misheh-Berach and paid tribute to his outstanding qualities as a cantor and teacher. Reverend Davidsohn took his official farewell with a few moving words at a Kiddush after the service.

Though he settled in Düsseldorf after his retirement he often came back to England to see his many friends. His last letters proved that he had left his heart in London and that he longed to return. But his sudden serious illness proved fatal, ending a rich and wonderful life. We have lost an outstanding representative of the good old generation—and more: we have lost a wonderful friend.

Farewell, dear Magnus! We have to thank you for your great services, your untiring and unselfish devotion, your ever-ready help and your friendship. Though you have left us, the seeds you planted will continue to bear rich fruit as time goes on. We will never forget you.

H. H. KUTTNER.

PAULA BUBER

Profound sympathies of a wide circle of Jewish and non-Jewish friends and admirers, among them certainly the German-Jewish communities all over the world, were bestowed upon Professor Martin Buber on the occasion of the death of his wife and close companion for almost 60 years. Paula Buber died in Venice and was buried there on August 11th, when she was returning with her husband from their exhausting trip to the United States and Europe where Buber had given many lectures.

Paula Winkler, of old Germanic stock, was born in Munich 1877, one year before Martin Buber, whom she met at the Zürich University in 1899 when both were students. Apart from the personal attachment between the two young people of similar intellectual inclinations, Paula Winkler also became passionately interested in Jewish affairs and especially in Zionism, to which, in about 1900, she devoted several enthusiastic articles. In contrast to her distinctive "Aryan" appearance, she fully identified herself with the Jewish people, although fortunately never uncritically. In the 'twenties Paula Buber wrote several novels which were published under her pen name of Georg Munk ("Die unechten Kinder Adams", "Irregang", a.o.) and after the war "Mückensturm", a deep and castigating study of German psychology on the advent of Nazism in a small West German town near the Rhine. The relationship between Martin Buber and his wife is certainly worthy of remembrance as one of the outstanding examples of spiritual and human closeness between two people of entirely different origins and natures; Buber himself was well aware of his debt to her. Paula Buber, with her artistic, refined taste, was also the soul of the cultured house in Zehlendorf, Heppenheim and finally in Jerusalem, where so many and varied guests of the highest standing from all over the world were welcomed. Her death is a grave loss to Buber who half a year ago celebrated his eightieth birthday in admirable vigour and freshness. She will be deeply mourned by all who knew her.

R.W.

DR. ARTUR DONIG

Dr. Artur Donig recently died in Buenos Aires at the age of 70. Prior to his emigration, he was a well-known lawyer in Berlin, and also took part in activities for the Jewish cause, especially as President of the Jewish welfare organisation, the "Israelitische Union". Dr. Donig was a legal adviser in Buenos Aires.

OTTO ZAREK

Like many of us, Otto Zarek, who died last month in Berlin, after an operation, six months after his 60th birthday, lived more than one life. He was author, playwright and professional discoverer before he went into exile. Starting as lector of Otto Falkenberg's Kammerspiele in Munich, he helped to pave the way for Bert Brecht and Elisabeth Bergner. Thirty-seven years ago Dr. Zarek saw his play "Kaiser Karl V" produced in Berlin, and returned to his home town as lector for director Saltenburg's theatres. Established as an important factor in the literary life of the capital, he discovered Zuckmayer's "Der fröhliche Weinberg" and published several novels with considerable success. In 1933 he had to leave Germany and went first to Budapest, where he wrote a Kossuth biography, a history of Hungary and a book on the Quakers. When war broke out Zarek was already in England and joined the British army, also serving abroad. After his discharge he became Public Relations Officer of the Youth Aliyah in London, and visited Israel and the States. Four years ago he returned to Berlin, where he was press officer of Barlog's Schiller- and Schlosspark-Theater. He also played a part in the life of the Jewish community there. Liked by his colleagues, he gave radio broadcasts on Jewish subjects and edited the Berlin page of Düsseldorf's *Allgemeine Wochenzeitung*.

But these bare facts can say very little about the personality of that creative man, who never felt quite at home abroad.

Though he was not a happy man by nature, he put all his energy into his third career and made a wonderful job of it. His many friends all over the world will be shocked by his untimely death.

PEM.

LEO BLECH

The famous conductor, Leo Blech, has died in Berlin at the age of 87. He was in charge of the Berlin State Opera Orchestra for several decades, and retained his position after 1935 even when, according to the Nuremberg Law, those Jews who had been in the employment of the State before the First World War, were dismissed. In 1937 he had to resign "for reasons of age". Later he held an appointment with the Stockholm Royal Opera, but returned to Germany after the war, where he conducted at the Municipal Opera of West Berlin.

DR. ALOIS ERNST

After a short illness, Dr. Alois Ernst, legal adviser at the United Restitution Organisation in Hanover, passed away at the age of 58. Dr. Ernst was born in Neurode and, until 1933, was a lawyer in Berlin. Owing to his activities in the German peace movement, he left Germany almost immediately after Hitler's accession to power, emigrating first to Prague and from there to this country.

In London he was for several years one of the closest collaborators of Otto Lehmann-Russbuehdt, the well-known pacifist and founder of the German League for Human Rights. Later on he was appointed legal adviser to the United Restitution Organisation, first in Frankfurt and then in Hanover.

Dr. Ernst was a quiet, unselfish man, with a strong sense of justice, compassion and deep humanity. He was a man who stood unflinchingly by his convictions. His noble character and his manifold activities will be gratefully remembered by all who knew him.

W. STERNFELD.

PROFESSOR FRIEDRICH WOHLWILL

Professor F. Wohlwill has died in the United States at the age of 77. The scion of a family of scientists, he was born in Hamburg, where he was a doctor of neurology and a professor at the University. After his dismissal in 1933 he placed his services and his experience at the disposal of the Hamburg Jewish Hospital. Eventually, he emigrated to Lisbon, where he held a Chair at the University there. In 1947 he took up residence in the United States and, from 1953, was a Research Associate at the Harvard Medical School.

Bertha Badt-Strauss

EINE NEUE GLUECKEL VON HAMELN

Erinnert Ihr Euch wohl noch der Ueberraschung, die es fuer einen weiten Leserkreis bedeutete, als der unvergessene David Kaufmann, der Professor aus Budapest, uns die "Erinnerungen der Glueckel von Hameln" zugaenglich machte? Da war eine juedische Frau und "Mutter in Israel", die, als ihr Gatte, Reb Chajim Hameln, allzu frueh die Augen geschlossen hatte, sich nicht anders ueber die Einsamkeit der schlaflosen Naechte zu troesten wusste, als dass sie ihr Leben und das Leben ihrer Familie niederschrieb; und es zeigte sich, dass in diesem einfachen Buche ein grosses Stueck juedischer Kulturgeschichte aufbewahrt worden war.

Nun haben wir in unserer Zeit, die so viele neue Entdeckungen und so viel Leid brachte "der besten und der schlimmsten von allen Zeiten", wie Dickens sie nennen wuerde, eine aehnliche Erscheinung erlebt: Eine "Frau und Mutter in Israel" die noch heute, nach ihrem 80. Geburtstage, Kinder, Enkel und Urenkel umorgt, obwohl der ungewoehnlich guetige Mann, der einst der Gefaehrte ihrer Jugend war, auf tragische Weise dahingeshieden ist, hat sich auf die Bitten ihrer Kinder hin entschlossen, ihre Lebenserinnerungen aufzuschreiben. Und wir besitzen dadurch ein fast unerschoppflich wertvolles Buch, das uns ein heute abgeschlossenes Stueck der Geschichte des traditionstreuen Judentums in Deutschland lebendig vor Augen fuehrt. Dies muss uns in einer Zeit, da so viele Werte unwiederbringlich verloren gingen, doppelt begruessenswert sein.

Bella Carlebach-Rosenak kann, wie einst die amerikanische Juedin Rebekah Kohut es tat, von sich sagen, dass sie die Tochter, Gattin und Schwester von Rabbinen gewesen ist. Sie entstammte dem weitberuehmten Geschlecht der Carlebach, dessen Haupt, der ehrwuerdige Rabbi von Luebeck, ihr Vater, bei Juden wie bei Christen gleich angesehen war. Es muss ein froehlich bewegtes juedisches Leben gewesen sein, das sich in dem weitraeumigen alten Hause in der St. Annenstrasse in Luebeck abspielte: der stattliche Mann, der von seinen Soehnen verlangte, dass sie nicht nur Talmud lernten, sondern auch schwimmen und Schlittschuh laufen konnten, mit der hochgebildeten Frau, die so sprachgewandt war, dass sie nach dem Vorbild von Chamisso's "Frauen-Liebe und Leben" ein eigenes Versbuechlein verfasste, das sie "Der Tochter Zions Liebe und Leben" nannte. Zwolf kraftvolle Kinder wuchsen dort auf; Bella war die aelteste Tochter. Und wem das Glueck zuteil wurde, sie in ihrer Jugendbluete kennen zu lernen, der weiss, dass sie ihrem Namen alle Ehre machte; ihr blondes Haar und ihr strahlendes Laecheln erinnerten mehr an eine der Rubensschen Frauen-Gestalten als an eine Rabbiner-tochter. Offenbar war auch ihr Vater der Meinung, die einmal in Lessings "Minna" ausgesprochen wird: "Wenn wir schoen sind, dann sind wir ungeputzt am schoensten. . . ." Denn er zoegerte nicht, die Tochter im einfachen Hauskleide mit einer Flasche Wein zu einem Kranken zu schicken, ohne dass das junge Maedchen sich erst, wie sie wollte "fein" gemacht haette. . . . Und grade an diesem Tage geschah es, dass der blonden Bella zwei junge Maenner im dunklen Anzug und mit hohem Hut begegneten, die sich bei dem Rabbi vorstellen wollten. Der eine war Dr. Mannheimer, ein guter Freund der Familie; der andere aber war ein erst vor kurzem in Deutschland angekommener junger Rabbi Dr. Rosenak, schon laengst der Stolz seiner Familie, der bald danach zum Rabbiner der grossen Gemeinde Bremen gewaehlt werden sollte. Diesem stillen, jungen Manne kam es vor, als sei ihm das Glueck selbst damals begegnet. . . . er verliebte sich Hals ueber Kopf in die junge Schoenheit und hielt nach kurzer Zeit, wie es sich gehoerte, bei ihrem Vater um ihre Hand an. Nun hatte es dem blonden Kinde zwar bis jetzt nie an Verehrern gefehlt; einer hatte sie sogar dichterisch angeschwaermt. Aber jetzt entschloss sie sich doch rasch, dem jungen Rabbi aus Ungarn ihr Jawort zu geben; und bald fand der "jaehrliche Hausball bei Onkel Efraim" zu Ehren des Brautpaares statt. Begleitet von den guten Wuenschen ihrer zahlreichen Geschwister zog die "grosse Schwester", die ihnen bisher fast eine zweite Mutter gewesen war, in das neue Haus in Bremen,

wo ihrer die neuen Pflichten einer Ehegattin und Rabbinersfrau warteten. Es ist fuer die steifen Sitten der Zeit und des norddeutschen Rabbinerhauses bezeichnend, dass das junge Paar unter Begleitung eines Lakaien nun zunaechst die Antrittsbesuche bei den einzelnen Gemeindegewaltigen machen musste; und ebenso bezeichnend fuer die strahlend harmlose Art der schoenen jungen Frau, dass sie sich bei diesen Antrittsbesuchen gleich ein paar Freundinnen erwarb.

Bald harrten ernstere Pflichten des jungen Rabbiners. Die russischen Juden-Verfolgungen von 1905 trieben eine Flut von Auswanderern nach Bremen auf dem Wege nach Amerika oder Palaestina. Fuer sie alle musste gesorgt werden, koschere Kuechen, warme Kleidung mussten beschafft werden. Da war auch fuer die junge Frau ein weites Feld der sozialen Taetigkeit vorgezeichnet. Auf den Vorschlag des jungen Rabbi baute man "Auswanderer-Hallen"; zugleich auch sorgte er dafuer, dass die grossen Schiffe des Norddeutschen Lloyd koschere Kuechen einrichteten. Hier zeigte sich zugleich Dr. Rosenaks unendliche Guete und seine grosse Organisationsfaehigkeit. Der Weltkrieg brachte dem friedlichen Manne Gottes neue Pflichten; als Feldrabbiner hat Dr. Rosenak im Verein mit dem Maler Hermann Struck und dem Juristen Sammy Gronemann sich besonders des Schicksals der Ostjuden angenommen. Manche Jeschiwoth wurden durch den verstaendnisvollen Foerderer talmudischer Gelehrsamkeit damals wieder aufgebaut. Was Dr. Rosenak damals als Feldgeistlicher leistete, das gehoert der Geschichte an. Aber auch die Frau an seiner Seite war ihres Gatten wuerdig. Sie organisierte die Logenarbeit in Bremen und hat manchem jungen Rekruten damals ihr gastliches Heim geoeffnet. Noch heute erinnern sich einstige Bremer Juden der frohen jugendlichen Geselligkeit, die Bella Rosenak in ihr Haus zog. Die Schwestern-Loge wurde von ihr gegruendet und lange Zeit auch von ihr geleitet. Daneben aber arbeitete sie auch mit dem Juedischen Frauenbunde zusammen; mit Frauen wie Ernestine Eschelbacher und Bertha Pappenheim verband sie enge gemeinschaftliche Hilfsarbeit.

Im Bremer Rabbinerhaus

Dazwischen gab es frohe Tage fuer das Haus Rosenak: die drei Kinder wuchsen heran, der begabte Sohn und die zwei anmutigen Toechter, die mit ihrem "Rautendelein-Haar" so auffallend schoen waren, dass der Stadt-Fotograf sich ausbat ihre Bilder in seinem Schaufenster ausstellen zu duerfen.

Die Silberhochzeit wurde von Familie und Freunden froh gefeiert. Auch der Norddeutsche Lloyd mit dem Dr. Rosenak in Sachen der Auswanderer viel zusammengearbeitet hatte, beteiligte sich an den Glueckwuenschen: er stellte dem Ehepaare eine Gratis-Reise erster Klasse nach Amerika zur Verfuegung, bei der sie sich den Termin selbst auswahlen sollten.

Endlich war es so weit; mit der juengsten Tochter Hannah bereiteten sich die noch sehr jugendlichen Eltern 1923 zur Reise vor, die froh begann und tragisch enden sollte. Bald nach der Abfahrt erkrankte ein kleiner Mitreisender, ein juedischer Junge aus Polen; Dr. Rosenak stand der Mutter hilfreich zur Seite und veranstaltete eine Kollekte, die ihr die Sorgen fuer die Bestattung erleichtern sollte. . . . Aber er ahnte nicht, dass auf der Heimreise ihm und seiner Familie ein gleiches Schicksal widerfahren sollte. Nach drei arbeitsreichen Monaten in Amerika, wo sie von Freunden in liebevollster Weise aufgenommen worden waren—sie hatten die Zeit genutzt, um fuer ein Altersheim zu sammeln—traten sie reichbeschenkt die Heimreise an. Es war im heissesten Sommer; auf dem Meere erfolgte ploetzlich ein Wetterumschlag, und Bella erwachte davon, dass ihr immer fuersorglicher Mann ihr seinen eignen Pelz aufs Bett legte. Am naechsten Tage erlitt der Vielbeschaeftigte einen Ohnmachtsanfall, der trotz aller Fuersorge der Aerzte zum Tode fuehrte. So froh die Abreise gewesen war, so traurig war die Heimkehr. Nur die Festigkeit ihrer jungen Tochter verlieh Bella die Kraft, aufrecht zu bleiben; aber sie war koerperlich so

geschwaecht, dass ihr die Aerzte nicht erlaubten, an der Bestattung des geliebten Mannes teilzunehmen und ihm den Beutel voll Erde aus Erez Israel, den er seit Jahren in seinem Schreibtisch fuer das letzte Stuendlein aufbewahrt hatte, unter den Kopf zu legen. Nur die Seelenstaerke der juengsten Tochter Hannah rettete die Mutter vor voelligem Zusammenbruch.

Leid und neues Beginnen

Langsam versuchte die Verlassene, einen Teil der Pflichten und Arbeiten des Gatten auf sich zu nehmen und fand darin ihren besten Trost: So wurde sie von der Stadt zur Jugendpflegerin ernannt und nahm sich auch besonders der Altersheime an, die sie im Auftrage des Juedischen Frauenbundes in ganz Deutschland besuchte. Dann kamen die furchtbaren Tage, die den Juden Deutschlands taeglich neue Erniedrigung brachten. Auch Bella Rosenak musste sich einer peinlichen Haussuchung unterziehen, bei der wertvolle Besitztuemer verloren gingen. Aber viel bitterer war, dass ihre aeltere Tochter Cilly, die nun schon selbst Mutter von fuenf gesunden Kindern war, hingerafft wurde. Davon kann die Mutter noch heute nicht sprechen.

Endlich gelang es ihr, zusammen mit dem Nachfolger ihres Gatten, der sich in ihre juengste Tochter Hannah verliebt hatte und nun ihr Schwiegersohn geworden war, in Amerika sich eine neue Existenz zu gruenden. Dort lebt Bella Rosenak nun, im hohen Alter immer noch die Frische der Jugend bewahrend, als Haupt der Familie von allen verehrt. Noch musste sie den fruhen Tod des hochbegabten Sohnes erleben, der wie einst sein guetiger Vater, sich ganz besonders der Arbeit fuer die Auswanderer angenommen hatte. Und doch stehen ueber dem Leben dieser neuen Glueckel von Hameln die gedankenreichen Verse Hermann Hesses, die sie einem Brief an mich beifuegte—in der zierlichen Handschrift, die noch ebenso adrett ist wie einst, da sie in Luebeck zur Schule ging:

"Es wird vielleicht auch noch die Todesstunde
Uns neuen Raeumen jung entgegen senden.
Des Lebens Ruf an uns wird niemals enden,
Wohlann denn Herz, nimm Abschied und
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BIRTHDAYS

ARTHUR BIRAM 80

The 80th birthday of Arthur Biram last month was an occasion for expressing to this great educator the admiration and gratitude of his students and the appreciation of the highest authorities in Israel.

Biram, born 13.8.1878 at Bischofswerda, is one of the small group of German Jews who went to Palestine before the First World War. He was appointed by the Berlin Zionist Executive to become the first headmaster—actually also founder and organiser—of the Realschule in Haifa, a high school originally conceived on Continental European lines, whose main purpose was to prepare students for the Technicum ("Technion") which had been founded at that time at the initiative of Paul Nathan, the director of the Hilfsverein der deutschen Juden. The work was soon interrupted by the First World War and Biram went back to fulfil his military duties as a German citizen, but after the war, when so much had changed and Haifa achieved a completely new character, Biram's work was resumed. Soon his school became the most famous in the country.

Biram was originally trained as a rabbi in Germany, but he combined with his Jewish and classical erudition a strong sense of honour and duty; his Zionism was mainly based on the idea of human dignity and strength of character, and these were the ideals which he tried to implant in the new generation. Perhaps it may be said that his was a specifically German-Jewish contribution to the educational philosophy of Palestine, and actually Biram had to overcome many obstacles and even hostility on the part of colleagues, parents and the whole community. There was at that time little understanding of the value of severe discipline (which was considered "Prussian") and accuracy; the majority of immigrants came from Russia and were under the influence of the revolution which at that time also affected schools, and even teachers from Germany mostly held semi-anarchic ideas, but Biram did not yield. He was convinced that the formation of strong and disciplined personalities must be the main object in a country which was in need of builders of a new society. Although his school was described as "Realschule" (Beth-sefer re'ali), i.e., preparatory for technical studies, Biram insisted on a wide scope of general instruction for achievement of what in classical Germany was called the ideal of Bildung. In addition to his own Judaistic instruction, he laid stress on all the subjects which in his view were lacking in Jewish pupils. The aim was not to overdo intellectualism and to develop a strong sense of reality and of personal responsibility. In the last phase before the establishment of the State of Israel he also took a leading part in organising physical training and even semi-military preparation.

Biram established for himself a unique position and is in Israel today the unrivalled "grand old man" of education. Many of his one-time pupils are now in leading positions. He is certainly a 100 per cent Israeli, but he will never be able to deny or to conceal his "German" origin. So German Jews all over the world can be proud of him, and join their sincere congratulations with those of the Israeli public.

R.W.

RABBI DR. G. KANTOROWSKY 75

Rabbi Dr. George Kantorowsky recently celebrated his 75th birthday in America. Prior to his emigration, he was rabbi of the Berlin-Neukoelln community. In 1940 he went to Shanghai, where he acted as rabbi for the community of German-Jewish immigrants. Dr. Kantorowsky now lives in San Francisco, where he is the spiritual leader of the B'ne Emenah Congregation, which he founded in 1949.

DR. SIEGFRIED GUGGENHEIM 85

Dr. Siegfried Guggenheim, New York, will be 85 on October 12th. He has always taken a great interest in Jewish affairs. At present he is engaged in the re-edition of his famous "Offenbacher Haggadah".

KURT FRIEDLANDER 70

On September 17 Mr. Kurt Friedlander, legal adviser in the United Restitution Office (London), celebrated his 70th birthday. We would have liked to express our good wishes to him before the event. That he strictly forbade us to do so illustrates two of his outstanding traits—his extreme modesty and his dislike of publicity.

In summing up the qualities which have marked his career, the greatest tribute we can pay him is to say that he is a civil servant in the best and fullest sense of the word. His knowledge and administrative ability are coupled with a human understanding, which at once preclude any bureaucratic approach. Coming from a very distinguished family in Bromberg—his grandfather, Dagobert Friedlander, was one of the only two Jewish members of the Prussian "Herrenhaus", that exclusive Upper Chamber—he adopted the career of an administrative civil servant and attained the responsible position of a Regierungsdirektor in Stettin at an early age. In that capacity he was the supreme arbiter in labour disputes in the province of Pomerania. When his public career was cut short in 1933 he became a servant of the Jewish community and put himself at the disposal of the Central Verein head office in Berlin. His work as an adviser during those years of humiliation and deprivation was especially valuable in questions arising from antisemitic measures in the field of economics and employment.

When he found refuge in this country in 1939 he had the strength and courage to forget the glories of the past and became a factory worker for several years, getting on well with his cockney colleagues, in spite of language difficulties.

Fortunately, nine years ago a use was found once more for his experience, when the United Restitution Organisation made him one of its legal advisers. He has repeatedly commented in this journal on the compensation laws and regulations.

Service to the State, to the Jews in Germany, and now to the Nazi victims in this country—these three stages of his life form a harmonious entity and, in the midst of his undiminished activities, Kurt Friedlander may look back on the achievements of several decades. They have been enhanced by endowments and pleasures in many fields: his sense of humour, his equanimity, his love of good books, his appreciation of the good things life has to offer. Thus he has endeared himself to his fellow-workers past and present, and to many others whose paths crossed with his at one time or another. They all thank him for what he has been to them, and wish him many happy returns of the day.

DR. FRED S. WEISSMAN 70

Dr. Fred S. Weissman will celebrate his 70th birthday on October 2nd. He comes from Karlsruhe, where he was Oberregierungsrat and, at the same time, took a leading part in Jewish activities. In New York, the establishment and expansion of the Self Help of Emigrés from Central Europe is, to a large extent, due to his initiative, his administrative capabilities and to his devotion to those in his charge. All who are associated with Dr. Weissman's work extend their cordial congratulations to him.

ARTHUR KAUFMANN 70

The painter, Arthur Kaufmann, celebrated his 70th birthday in New York. Prior to his emigration he lived in Düsseldorf, where he was one of the founders of the artists' association, "Junges Rheinland". He also organised the first international art exhibition in 1928. He was invited to Muehlheim (Ruhr), his place of birth, on the occasion of his 70th birthday, where he was honoured by a special exhibition and a formal celebration.

SIEGFRIED PAWEL 80

Mr. Siegfried Pawel recently celebrated his 80th birthday in Stockholm. Until last year Mr. Pawel was Joint Secretary of Self Aid in Stockholm, an organisation established to assist Jewish emigrants from Central Europe.

DR. ARTHUR GALLINER 80

Hundreds of former pupils of the Frankfurt Philanthropin will remember their teacher of Art and other subjects on his 80th birthday on October 9th, 1958, for during the many decades he worked there he has instilled in them his enthusiasm and, moreover, become their beloved and trusted friend. He reached a wider circle in his contributions to learned art journals, such as the publications of the Deutsche Verein für Kunstwissenschaft, and to the "Encyclopædia Judaica". His book on medieval glass painting was most favourably received by art historians.

His reputation and personality secured him a post as art master in a well-known college when he came to this country in 1939. Later on he worked as a teacher of painting and lecturer on the History of Art at two important art schools. But teaching is only one part of Arthur Galliner's life work. In Germany he was already well known for his studies of Bavarian peasants and, even more, for his portraits of outstanding Jewish personalities, particularly of Rabbis. To this reputation he has added very considerably during his stay in England. Delicate water-colours of English scenery show his mastery of this very typical English form of art. He became more widely known still through his portraits. Dr. Mordechai Eliash, the first Israeli Ambassador to Great Britain, sat for him, as did Leo Baeck, Lily Montagu, Sir Francis Simon, Dr. James Parkes, Albert Hyamson, Martin Buber, Lazarus Goldschmidt (whose portrait is now in the Royal Danish Library, Copenhagen) and many others.

Arthur Galliner's pictures form a regular part of the exhibitions of Royal British Artists and Royal Institute Galleries; he is also a member of the Hampstead Artists' Council and of the Ben Uri Society.

E. GOLDSCHMIDT.

ERIC GOODMAN 50

Eric Goodman, who has just celebrated his 50th birthday, is a native of Potsdam, where his father was the well-known Cantor Goodman. A man of deep religious feelings, Eric Goodman joined the New Liberal Jewish Congregation soon after his arrival in England in 1939, and became one of the synagogue's outstanding Board members, helping in its development in many ways. He joined the synagogue's choir at an early date, and later became its conductor. He often acts as cantor, and was a teacher of the religion school for many years. He rare wit and sense of humour coupled with a gift of being able to put his ideas into rhyme and prose, have given endless pleasure to many people. He married Franz Coschell, who hails from Vienna, in 1946, and Mrs. Goodman is well-known as an operatic singer and soloist of the synagogue choir.

We extend our very good wishes to our dear friend on this occasion.

H.H.K.

JUSTIZRAT K. HOLLÄENDER 90

Justizrat Karl Hollaender, 6 St. Peter's Way, Chorley Wood, Herts, has just celebrated his 90th birthday. He was a partner in one of the oldest and best-known legal firms in Berlin. We extend our best wishes to him.

MAX BLANK 80

Mr. Max Blank, 7 Daleham Gardens, London, N.W.3, recently celebrated his 80th birthday. Prior to his emigration, he was the owner of a department store in Witten (Ruhr). He was always a courageous champion of the rights of the Jews, and took a brave stand against the Nazis in the years after 1933. In this country, he has been a member of the AJR for many years. His numerous friends extend their cordial congratulations to him.

OTTO NACHMANN 65

The chairman of the Oberrat der israelitischen Gemeinden in Baden and of the Jewish community of Karlsruhe, Otto Nachmann, has turned 65. He is also a deputy member of the executive of the Central Council of the Jews in Germany. He has worked unsparingly for the interests of the Jews in Germany and for a better understanding between Jews and members of the Christian denominations.

TWO MEN WE REMEMBER

ALEXANDER GRANACH

When I produced a number of plays in Israel for the famous Habimah Theatre, after the war, I was again forcibly impressed by the richness of histrionic talent in Jewish actors there, most of whom originally came from Russia or Poland. This reminded me of the outstanding part which Eastern Jewish actors had played in the German theatre of the nineteenth century. The greatest of all were perhaps the famous Bogumil Dawison, a leading member of the Vienna Burgtheater at its zenith, and that most fascinating personality, Rudolf Schildkraut, the subject of a previous article. While writing that article, I was constantly reminded of Alexander Granach, a Jewish actor of my own generation who followed Schildkraut and inherited his position in the German theatre.

Granach was a typical example of the virtues of the Jewish actor: a passionate and irrepressible urge to act, always at any time and at any place. In his case this was particularly interesting because of this national zest and keenness he added a distinctly modern approach, which became deeply ingrained in him as a result of his outstanding performances in many "expressionist" plays immediately after the First World War. It was at this time—around 1921—that I first met Granach in Munich, where he was a member of the Schauspielhaus while I was a member of the Kammerspiele. The Schauspielhaus was then under the management of the famous actress Hermine Koerner, the leading lady of an excellent company which, besides Granach, included actors like Anton Walbrook, Heinz Rühmann, Erich Rieve and Paul Verhoven, who all became famous in later years. Granach was undoubtedly the most interesting of them all. Though still very young, he gave a sensational performance of Shylock; sensational because he based the conception of the part on his own deep-seated Jewishness, without letting this subjective approach wipe out the objective traits of Shylock's character. Besides, he spoke the Shakespearean language with a dynamic force that was quite novel and truly modern at the time.

I still remember Granach very well from those Munich days. We were all young, penniless and thrown together in those revolutionary post-war years. We not only constantly discussed the future of the theatre, which seemed to us of greater importance than anything else; we also ecstatically revelled in long and probably quite fruitless arguments about art and life in general, about politics, revolution and the future of mankind. It was a wonderful time and Alexander Granach was part of it and always unmistakably the centre of anything he was part of.

In 1921 he went to Berlin where he stayed until 1933; his first part there and one of his greatest successes was that of the Cashier in Georg Kaiser's "Von Morgens Bis Mitternacht". He worked for all the great producers of the time: Max Reinhardt, Leopold Jessner, Erich Engel. One of the highlights of his Berlin period was his performance in Bert Brecht's "Mann ist Mann".

I met Granach again in Berlin many years after our Munich days, and I was amazed and impressed by his "eternal youth", his great vitality, his unshakable optimism. His uninhibited enjoyment in acting seemed to spare him the disappointment and disillusionments most actors experience at some time or other.

He was not spared in the end; in 1933 he had to leave Germany and he first went to Vienna where he stayed only a short time. It was most fitting that Josef Schildkraut, the famous son of the even more famous father, Rudolf Schildkraut, helped Alexander Granach to settle at last in New York. Though not unsuccessful in America, this Jewish actor from Russia was in America an exile from Germany and the German theatre. The last we saw of him was a charming performance in the Greta Garbo film "Ninotchka". But he was also, fortunately, given to writing. After the war and not long before he died, still relatively young, he published a most moving autobiography, "Da Geht Ein Mensch"; the most touching part of which is a description of his childhood in the ghetto of some little place in Russia.

JULIUS GELLNER.

MAX PINKUS

GERHART HAUPTMANN'S FRIEND

Max Pinkus was not only a famous textile manufacturer in Neustadt (Upper Silesia), he also was the "Magier der Tempelzelle". Gerhart Hauptmann bestowed this title on his friend and fellow-Silesian on account of the latter's stupendous library.

In 1957 Pinkus would have been 100 years old. To commemorate this anniversary, the *Allgemeine Wochenzeitung of the Jews in Germany* reports his friends published a book, "Max Pinkus: 3. Dezember 1857 bis 9. Juni 1934". A limited number of copies will be distributed by the Bergstadtverlag Wilh. Gottl. Korn, Muenchen. The editors are Walter A. Reichart, Professor at Michigan University, U.S.A., and Dr. C. F. W. Behl, of Munich, writer, devoted friend of the dramatist and a former high judge.

At Pinkus's funeral two "Aryans" were present: Gerhart and Margarete Hauptmann. Then Hauptmann wrote in his diary: "Man hat den Tod des koeniglichen Juden nicht oeffentlich bekannt gemacht, weil unter den heutigen Umstaenden die Stadt, die ihm unendlich viel verdankt, an seinem Begraebnis nicht haette teilnehmen koennen. So senkt man ihn in der Stille ein. Natuerlich weiss die Stadt vom Buergermeister bis zum einfachen Buergermann, dass er verschieden ist. Aber es gibt ein allgemeins halsverrenkendes Wegblicken."

Pinkus loved his native Silesia above everything. His famous "Schlesierbuecherei" with its 13,000 books was the visible expression of this feeling. It is almost a symbol that this library was destroyed in the last war.

Among the many distinguished contributors to the memorial publication is Lady Beerbohm who, as Elisabeth Jungmann (of Oppeln) was Hauptmann's secretary for many years. Pinkus, by the way, was the brother-in-law of another famous Silesian, Professor Paul Ehrlich.

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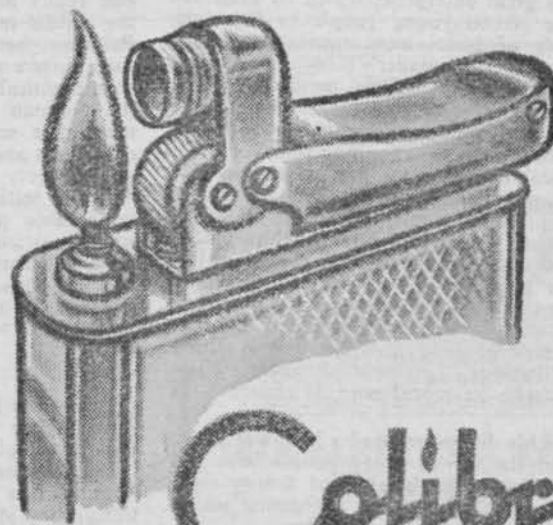
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ZIONIST DISSENT

Zionism is a late-comer among the European nationalist movements of the nineteenth century. This needs to be said in reviewing the writings of Georg Landauer*, not because he himself was anything but a citizen of his own times (born 1895, two years before the first Zionist Congress; died 1954, six years after the foundation of the State of Israel), but rather to qualify the meaning of the word "nationalist." In Landauer's own later usage it becomes a bad word. In earlier contexts it characterises a state of mind fully compatible and strongly identified with a liberal, a humanist, and even an individualistic outlook.

Most other European nationalist movements were associated in their earlier phases with liberal and democratic tendencies. But while these associations were typically determined by historic circumstances rather than by the logic of nationalism, the reverse is true of that group of Central European Zionists whom Landauer brilliantly represents.

He was born in Cologne, where the Zionist Organisation had its headquarters in the early years of this century. There he was a student and belonged to the Zionist student organisation K.J.V., when the 1914 war brought him to Germany's Eastern front, face to face with Eastern European Jewry; an experience as significant in his life as in that of many other Western Jews.

Georg Landauer's Activities

The years from 1924 to 1933 were spent in Germany in Zionist activity and office, where he headed the Palestine Office (concerned with emigration), and managed the Zionist Federation, and in Palestine, where he served from 1926 to 1929 as Secretary of the Labour Department of the Zionist Executive. In 1934 he became the director of the Central Bureau for the Settlement of German Jews at the Jewish Agency in Jerusalem. To his memorable work in this field he added the Youth Aliyah, which, for all practical purposes, is his creation. Till 1948, when his services were dispensed with, he administered and organised this great enterprise, which by then had brought some 30,000 young people to Palestine. And the State of Israel owes some part of its economic survival to Landauer's pioneering activity in the preparation of plans and methods for the German material restitution to the Jewish people.

These were enviable achievements. But it is with the development and the manifestations of Landauer's political thought that the present volume is primarily concerned. It is here that he stands apart from most other contemporary architects of Jewish Palestine. For his views and values placed him in opposition to much of the Zionist policy which led, in 1948, to the creation of the State of Israel. As this policy moved towards its political consummation and thereby opened a completely new phase of Zionism within a new setting and new limitations, Landauer dissented. The word dissent, with its moral note, is chosen with deliberation.

The roots of his dissent reached a long way back, and he shared them with many people who did not in the end take the lonely and thorny road of the dissenter in a society and a situation which places a high premium on conformity.

Of the pieces reprinted here, three in particular reflect the sources and the system of his Zionism: the essays on A. D. Gordon and on V. C. Arlosoroff, and the comments on a book by J. Lestschinsky, doyen of the Jewish statisticians and a materialist. The masterly essay in Jewish history which Robert Weltsch contributes as an epilogue, adds a great deal on the wider context, notably the German context, in which Landauer's views were formed.

A. D. Gordon's teachings, much indebted to Russian non-Marxist Socialism, were the main inspiration of an international group of Socialist Zionists known as Hapoel Hazair (the young worker). [Landauer and Arlosoroff were the central figures in the German section of this movement,

* Georg Landauer: "Der Zionismus im Wandel dreier Jahrzehnte. Ausgewählte Schriften von Georg Landauer." Edited and introduced by Max Kreutzberger, with a postscript by Robert Weltsch. Tel Aviv, 1957. 478 pp. European distribution: Max Hueber Verlag, Amalienstrasse 77, Munich 13; obtainable for members at a reduced price of £1 10s. through the A.J.R.

which was formed in the years immediately after the First World War.] In the elaboration of the youthful Arlosoroff their system became an outright reply to the Marxist analysis of the Jewish problem. For assimilationist socialism seemed at one with assimilationist Jewish liberalism in ignoring the principle of nationality in its diagnosis of the ill, and in seeing the first step in the cure of the Jewish problem as the absorption of the Jews in the social and economic structure of non-Jewish society. To Gordon and his disciples, too, the solution of the problem demanded a normalisation, not least a socio-economic normalisation of Jewry. But the only framework in which this process was conceivable was that of the nation, in the Jewish case a reconstituted nation with its revitalised cultural and linguistic attributes. The crux of the problem is therefore seen in the problem of nationality; here lay the permanent source of friction between Jew and non-Jew: to some extent, Jewish nationalism could explain anti-Jewish nationalism.

The way out lay through the regeneration of the individual within a national setting, particularly through the recovery of the relation of man to soil. The stress on the spiritual virtues and the therapeutic qualities of agriculture is, of course, common to several theories of nationalism. But original in Gordon's teaching was the insistence that the nation thus reborn must be ruled by the very same ethical principle as the individual, by the same humanist and austere values which have to guide his re-education.

This Zionism thus proclaimed itself as an internal missionary activity, a liberal ethos, opposed to violence and constraint, rejecting reason of state as a guide for action, demanding strict justice for the individual: a doctrine of self-education and self-discipline. Needless to say, this definition of the Zionist tasks was not accepted by everyone. Eastern European Jewry especially, being deprived of political and civic rights, felt the attractions of a purely political Zionism, of Herzl's emphasis on political rights and status. Could one really hope to control the development and the public morals of the growing community in Palestine, heterogeneous as to background, along such austere and idealist lines? Georg Landauer's own practical work in the 1930s—the settlement of the German immigrants and the Youth Aliyah—may have seemed to confirm such hopes. The merchants and the white-collar classes, the doctors and lawyers from the towns of Germany and Austria settled as farmers and underwent a remarkable process of social, cultural, and personal re-orientation. The Youth Aliyah again was no social work undertaking or immigration agency. It was a movement with its own educational principles and programme, leading the young to work on the land, to Jewish knowledge, to a new society.

Attitude to Arabs

But in the field of the external political issues of Zionism the position of Landauer and of like-minded people became increasingly embattled.

The touchstone of all Zionist policy, so Max Kreutzberger maintains in his interesting introduction, is the attitude to the Arabs. As regards the significance which differences in this attitude might have had for the actual historical development of relations with the Arabs, this proposition is by no means self-evident. An Arab nationalist, for example, would hardly agree.

There is, however, little doubt that the attitude to the Arabs was in fact a decisive test of the mentality of various streams in Zionism. It is at this frontier that the danger of ambiguity in Zionism has always been greatest. No one could be more conscious of this than those Zionists who strenuously sought to combine nationalist conviction with liberal and democratic principle.

Friendly co-existence with the Arabs, at considerable sacrifice and even if other methods promised quicker returns, was the overriding political principle in the type of Zionism represented by Landauer. "We want no contest. An undecided contest means permanent war; a decided contest produces victors and vanquished." (1944.) Either outcome would be a danger to Zionism. The need for constant military preparedness would sap the economic strength and absorb the attention of the

community. It would engender, in war or victory, an activist, militarist spirit, a muscular "kick-in-the-pants" outlook which would threaten a bitter mockery of the ideals which Landauer had preached: a normalisation of the Jewish people according to frightful norms.

This position necessarily shaped the attitude towards Britain in Palestine. The presence in the land of a third party, possessed of greater military and political power than either of the others, was to maintain alive the chance of an understanding with the Arabs and thus guarantee the peaceful setting for the process of the moral, social, and psychological renaissance of the Jewish people. Britain was to stay, bearing the full responsibility for security and order in a multi-national land. Beyond this, the British connection seemed to promise Jewry, outside Palestine as also within, an alliance with the system of democratic powers whose liberalism and political traditions offered the only environment in which Jewry can survive.

New Political Outlook

These views were formulated in the early 1940s, at a time when policies and attitudes were still forming on either side; and this the reader must remember lest hindsight blur the distinction between political argumentation that strives to shape the future, and forecasts which were falsified by the event. They are formulated in a series of war-time essays that developed a political outlook and a programme which became the platform of a new party, the Aliyah Hadasha, which Landauer helped to form and direct from 1942 onwards. He entered fully into the political debate, in response to those nationalist tensions within the Yishuv into which the exacerbation of relations with Britain and the Arabs increasingly translated itself.

The new party, soon to prove itself the second largest in the Elected Assembly, and Landauer as its spokesman in the National Council, advocated a political method of constant, single-minded negotiation and persuasion towards the achievement, not of so-called maximalist demands, but of the simple conditions of Zionist existence: immigration, freedom to colonise empty lands, increased autonomy for the community. "The morality of compromise" had to be re-established as against the growing insistence on "one hundred per cent" results. A Jewish State at that stage could not be among their aims. This not merely because they doubted the realism of this demand but primarily because they claimed the entire energies of Jewry for the realisation of that highly ambitious form of Zionism which remained Landauer's unchanging purpose.

From this flows the rejection by the party of David Ben-Gurion's Biltmore Programme, which, demanding in 1942 the immediate post-war creation of a Jewish State in the whole of Palestine, remained the foundation of Zionist policy till 1947. Impassioned protest against the spreading terrorism went hand in hand with bitter complaints about the double talk that became increasingly noticeable in Zionist policy. To the very end of the violence-ridden and confused stages of the post-war gropings for a settlement in Palestine, Landauer argued for a continued association with Britain and at each stage stubbornly reformulated the demands of Zionism in Palestine: immigration, free purchase of land, development of both peoples towards ultimate political independence but continued association with each other, hence no form of partition. On this point, in 1947, Landauer was overruled by his own party.

The strange history of the twenty months up to Britain's sullen withdrawal from the business and the territory of Palestine, and the victorious proclamation of the Jewish State, form the background for some of the most poignant articles in this book, written for the hour, yet moving and disturbing to the reader who is fascinated by the theme of Landauer's life and thought. Soon after Landauer's party broke up and merged with other groups, most of its leaders mindful of the need even of political oppositions to conform at some stage. But Landauer withdrew at that point and fell silent. Despite the urgings of friends he would not remain in political activity. A few articles and a handful of troubled and troubling letters, written with his customary brilliance and cool passion, bear witness to his dissent. The causes of this dissent remain of absorbing interest in current Zionist and Israeli history. The life and writings of Landauer, who died in 1954 at the age of only 59, deserve to be pondered by many.

IN MEMORIAM

DR. WILLY SALOMON

Dr. Willy Salomon died in London on September 3rd, after a grave illness, which he bore as heroically as he had conquered the sufferings of Buchenwald before his emigration to this country. We have lost in him a friend of great charm and an outstanding musician.

He was born in Frankfurt-am-Main and spent the greater part of his life there, figuring prominently in the artistic life of his native town, where he was well known as a teacher at Dr. Hoch's Konservatorium and as a lecturer and a répétiteur at the Frankfurt Opera. He accompanied the most famous singers and, with deep sensibility, adapted his piano playing to the most delicate nuances of the score, subordinating himself to the demands of his musical task and at the same time creating an exquisite work of art. He was trained by the well-known pianist Alfred Hoehn, and he applied and enlarged this training when he taught at the Konservatorium. He trod new paths in his course for accompanists, leading his pupils through the entire literature of the Lied and the opera, and he trained them through the use of opera themes and important compositions, independent of textbooks.

I met him for the first time in Professor Kautzsch's lecture on Dutch painting at the then newly-founded Frankfurt University, later on again in Wölfflin's lectures on art in Munich, again in London and in Onchan Internment Camp, where he was admired for his talent as an accompanist at concerts and as a lecturer, he always had large and enthusiastic audiences, including the Commandant and all the officers. Some of the members of the Amadeus Quartet owe much to him for their artistic development, and I am sure they have not forgotten the advice he gave them and the interest he took in them while they were there.

Willy Salomon took a doctorate in Frankfurt under Professor Bauer, submitting a thesis on Hugo Wolf's style and as a composer of Lieder. He also wrote an analysis of the musical style of Bizet's "Carmen", which he did not publish although it was worthy of knowledge by a wider circle. His original studies of the architectonic

structure of the Lied, the sonata, and of operas, might have put him on a par with Wölfflin and Strich in their research of the history of art and literature respectively.

Buchenwald and emigration uprooted this impressionable man, and he never really settled down to the full employment of his capacity, in spite of his coaching many well-known British artistes and giving his best to the London Wagner Society. Through his deep knowledge of Wagner's musical drama he was closely connected with Bayreuth before Hitler came to power. After the Second World War one of Wagner's grandsons offered him a post as a répétiteur there, which he refused for reasons of personal conviction, but not without a serious inner struggle against his artistic vocation.

Nobody who came across Willy Salomon can forget his wit and sense of humour, his idealism as a musician, his wide interests and great general knowledge, his love of nature and animals, his kindness towards his friends and especially towards aged people. Although he did not appear so, he was a very modest man, who, if he had cared to, could have been one of the more outstanding representatives of the emigration. We shall always remember this cheerful and inspiring friend, and we extend our deep sympathies to his bereaved wife.

ERNST KAHN.

DR. M. MARITSCHKE

On September 10th Dr. M. Maritschke died in London at the age of 84. Prior to his emigration, he practised medicine in Vienna, where he was the trusted friend and adviser of his many patients. At the same time, he took a leading part in the work of the Vienna B'nai B'rith Lodge. He built up a new practice in Hampstead in spite of his advanced years, and was again the friend of those in his charge. He was also a member of the Leo Baeck Lodge, and took an interest in the activities of the AJR. He is deeply mourned by his patients, friends and colleagues.

PROFESSOR FRITZ KAUFMANN

The philosopher, Professor Fritz Kaufmann, recently died in Zürich at the age of 67.

Professor Kaufmann started his academic career at the University of Freiburg, and after his dismissal in 1935 lectured for a time at the Hochschule fuer die Wissenschaft des Judentums. He finally emigrated to the United States, where he lectured at North Western University before being appointed Professor of Philosophy at Buffalo University. He held this position until his retirement. Earlier this year, and only a few weeks prior to his death, he returned to Europe to take up residence in Zürich.

Professor Kaufmann was a pupil of Husserl. His works include a philosophy of history (1931), which is still quoted with great respect, and monographs on Dilthey, Yorck and Jaspers. Two years ago he published an important book on Thomas Mann. He was a keen student of aesthetics, and a number of essays on Goethe and Rilke followed upon his work "Language as Creation". The connection between the artistic productivity of man and his religion especially interested him. His observations on Leo Baeck's style, which were printed in this journal's memorial issue on the occasion of Leo Baeck's death in 1956, is a typical example of his approach.

Jewish interests always played an important part in his life. In 1933 he established a Lehrhaus in Freiburg, through which he came into touch with Martin Buber who, at that time, stimulated adult education in Germany. Professor Kaufmann did the same at Buffalo, and had agreed to play his part in the creation of a Jewish Institute at Zürich.

Towards the end of his life he was closely connected with the Leo Baeck Institute, of which he was an active Board member in New York, and his advice and co-operation was also sought in Jerusalem and London.

Shortly before his death he completed a penetrating study on Martin Buber's "Philosophy of Religion", which will be published posthumously. He was actually working on an Introduction to the forthcoming new edition of Leo Baeck's "Aus drei Jahrtausenden" when death called him away.



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Gabriele Tergit

DAS VOLK DES BUCHES UND DAS JUBILAEUM VON MARTIN BRESLAUER

Man nennt die Juden "das Volk des Buches", aber nur die Allerwenigsten machen sich klar, in welchem Ausmass die Juden das Volk des Buches sind. Tief verborgen lebt in den meisten von uns ein Respekt vor Büchern, aber nicht alle wissen, dass es den Juden ausdrücklich verboten war, Bücher zu vernichten, dass die Synagogen einen Raum hatten, in den abgelegte Bücher weggestellt werden mussten. Wenn es nicht anders ging mussten sie begraben werden wie ein Mensch.

Solch ein Raum, die Genizah, wurde in einer nicht mehr benutzten Synagoge in Cairo entdeckt, mit einem Schatz an alten Büchern. Darunter waren so tolle Funde wie das Gudrunlied auf jiddisch, niedergeschrieben, wie J. Maitlis nachgewiesen hat, im Jahre 1382. Nebenbei bemerkt: Maitlis berichtet auch, dass "Herzog Ernst", "Dietrich von Bern", "Meister Hildebrand" und das Nibelungenlied genau wie die Artussage sehr populäre jiddische Literatur im 15. Jahrhundert waren. Der Fund aus der Genizah ist längst noch nicht ausgewertet. Säcke voll Manuskripten liegen in Cambridge.

Durch Zufall sah ich eine Handschrift aus dem 14. Jahrhundert, die aus dem Bücherabstellraum, aus dieser Genizah von Cairo kam, und ich sah sie hier in London in einem grossen Parterrezimmer, das viel zu fein war als dass man es hätte als Laden ansprechen können. So wie man ja auch von einem Kunstsalon spricht, so konnte man dieses Zimmer nur als Buchsalon ansprechen. Es gehörte dem Sohn des so vielen Berlinern, und nicht nur Berlinern, vertrauten Martin Breslauer, dessen Geschäft vor 60 Jahren gegründet wurde.

Wie jedes Schönheitsgeschäft wie jede Unternehmung, die mit Kultur handelt, spiegelt die Geschichte des Hauses Breslauer das Auf und Ab der deutschen Juden.

Handel mit alten Büchern scheint nach dem Vorhergesagten eine eminent jüdische Beschäftigung zu sein, und sie war es auch im deutschen Kulturkreis und in Amerika, wo Lessing J. Rosenwald eine weltberühmte Figur wurde; da waren die Rosenthals in München, die Bärns in Frankfurt am Main, Olschki am Arnoufer in Florenz. Bei ihnen allen hatte Martin Breslauer gelernt, aber nicht nur bei ihnen, auch beim Italiener Menozzi in Rom und beim alten Dorbon in Paris. Dann gründete er vor genau 60 Jahren die Firma Breslauer & Meyer, zusammen mit Edmund Meyer, diesem berühmten und beliebten Original, in dessen Buchladen in der Potsdamer Strasse die Bücher irgendwie herumlagen und er allein wusste, wo er sie hervorziehen sollte.

Aber in die Potsdamer Strasse war Breslauer nicht mehr mitgezogen. Er etablierte sich mit seinen Schätzen zuerst Under den Linden, dann in der Französischen Strasse. Er war mindestens so sehr ein Entdecker und Sachverständiger wie ein Kaufmann. Er entdeckte im Schloss des Herzogs Rainer in Wien die vergessene Privatbibliothek Napoleons I und der Marie Luise von Habsburg. Breslauer war vor allem am Bibliographischen interessiert, an Büchern über Bücher, an der Geschichte der Buchproduktion, er besass 21,000 Werke über dieses Gebiet, die er nicht mitnehmen durfte als sein Geschäft im Oktober 1936 geschlossen werden musste.

Den Hauptteil dieser Nachschlagewerke übernahm Dr. Bodmer, der Schweizer Bücherliebhaber, ein Nachkomme jenes Bodmer, den wir mit Breitinger zu nennen alle in der Schule gelernt haben, obwohl es sich bei diesen Namen um nichts handelt als um eine allerdings wichtige literarische Fehde von 1770.

Breslauer's Kataloge, von denen neunzig vorliegen, wurden Nachschlagewerke, so der Katalog "Das deutsche Lied", so der Katalog der Wolffheimschen Musikbibliothek, der in Zusammenarbeit mit Otto Haas entstanden war. Breslauer verfasste auch den Katalog der berühmten Musikbibliothek von Paul Hirsch, die jetzt im Britischen Museum ist. Er gehörte zum Gremium der Sachverständigen der Preussischen Staatsbibliothek. Er war der Berater der Bibliophilen und Autographensammler, Fritz Kreisler,

Heinrich Grünfeld, Hans Fürstenberg, Stefan Zweig, Paul und Olga Hirsch, Fedor von Zobeltitz, Rudolf Alexander Schröder, Anton Kippenberg, Georg Witkowski, Harry Graf Kessler, Namen, die noch vielen etwas sagen werden. Aber über den Kreis deutscher Sammler hinaus beriet er Yvette Guilbert, Alfred Cortot, Anatole France und viele andere in der ganzen Welt.

Im Juli 1937 kam er nach England und fing in kleinem Stil wieder in Bloomsbury an, wo er am 16. Oktober 1940 an den Folgen eines Bombenschocks starb.

Seitdem führt sein Sohn das Geschäft. 39 Kataloge wurden in England seit 1937 herausgegeben, und der 90. Katalog zum 60 jährigen Jubiläum der Firma ist ein reichillustriertes Buch von 144 Seiten.

Es ist eine seltsame Sache um diese Handschriften und Bücher die vom Jahre 700 bis ins 18. Jahrhundert reichen. Man sieht sie in Bibliotheken und Museen unter Glas. Man kann Dokumente erwerben, die tausend Jahre alt sind oder einen Brief von Chopin oder gar ein Testament von Stendhal, als er 1828 Selbstmord begehen wollte, bevor er irgend eines seiner grossen Werke geschrieben hatte. Was er zu vererben hatte war eine zu erwartende Leibrente von 1600 Frs. und eine Militärpension von 415 Frs. im halben Jahr und 2000 Mark Schulden beim Schneider. Man kann Bücher erwerben, die für die Königin Christine von Schweden oder für Katharina von Medici extra in köstlichem Leder mit viel Gold gebunden wurden. Man kann Stundenbücher bekommen, Meisterwerke aus dem 15. Jahrhundert mit einem Dutzend kleiner Gemälde darin.

Der Herzog von Urbino sagte, nachdem er von der Erfindung der Buchdruckerkunst gehört hatte, dass er kein gedrucktes Buch in seine Bibliothek stellen würde. Das gedruckte Buch war gegenüber dem geschriebenen Buch genau so ein Abstieg wie der von den goldgeprägten Maroquinbänden zu den Pappdeckeln des 19. Jahrhunderts oder von den entzückenden Pappdeckeln, der Inselbücherei zum Beispiel, zu den schauderhaften Papiereinbänden mit denen wir heute unsere verlorenen Bibliotheken erneuern. Wer würde statt dessen nicht lieber die Hochzeit des Figaro von Beaumarchais in der Originalausgabe von 1785 besitzen oder einen Boccaccio von 1552, der Maria von Medici gewidmet war?

"ADVOCATE FOR THE DEAD"

The Story of Joel Brand

Whatever one may say against this book*—and much has already been said—this story of one of the leaders of the Jewish "underground" in Nazi-occupied Hungary is sincere and subjectively truthful. At that period of terror and madness when the accepted human ties lost their meaning and a new set of values came to the fore—the period spotlighted in the Kastner trial—there was only "subjective" truth. Whoever tries to measure actions and omissions of those days with the yardstick of objectivity, with the rules of the moral and legal code, will fail; it is exactly this that turned the Kastner trial into such a tragic failure.

Alex Weissberg, narrating the story on the basis of Brand's material, dramatically and with professional skill conjures up two worlds: the one of Nazi-occupied Hungary with its death trains, gas chambers and clandestine work, and the other one of neutral Turkey, into which Brand was despatched by the Nazis with a monstrous proposition—to exchange the lives of one million Jews against 10,000 trucks. The proposal was made by none other than Adolf Eichmann himself, the man responsible for the mass liquidation of the Jews. He charged Brand to contact the Jewish Agency in Istanbul and, through them, the Allies.

Whether the offer was genuine, cannot any more be verified. Even at the time of the negotiations, the death trains which brought their daily load of 12,000 Hungarian Jews to Auschwitz did not stop.

* "Advocate for the Dead", by Alex Weissberg, Andre Deutsch, London: 15/-.

But even assuming the proposal was sincere, the Allies must have found it difficult to provide the enemy with thousands of army lorries just at a time when he was badly lacking the necessary transport to extricate his collapsing Eastern front. The argument was that the rescue of masses of German soldiers by means of trucks would have prolonged the war, both in the East and in the West.

Brand, carrying the unique proposal from Nazi-stricken Europe into the free world, expected it to be taken up at the highest level. Instead he was faced with the lower echelons of a sceptical and well-informed bureaucracy. Finally, he was persuaded to go to Palestine and Egypt to establish contact with the British authorities. Without any apparent move to follow up his information, they took him into "protective custody" and held him till the end of the hostilities.

The bitter disappointment of a man who had left friends and family as hostages in Budapest and who feared the consequences of the failure of his mission for his fellow-Jews, tints much of Brand's report. He was neither a politician nor could he understand the complex situation of the war in global terms. Naturally, his field of vision was limited and his accusations against the leaders of the Jewish Agency and British personalities, though they ring true from his subjective viewpoint, have little foundation in fact. It is regrettable that the publishers, in search of the "sensational", picked just these accusations for their "blurb", and in this way backed them with their authority.

Brand's story is captivating as it stands, with all its trials and errors—a thriller with nightmarish qualities which provides ample material for the historian.

HERBERT FREEDEN.

ARNO NADEL—LOST AND FORGOTTEN

On October 3rd, Arno Nadel would have been eighty. He was one of the most interesting and original of the lost and forgotten Jewish artists, and was poet, painter and musician.

In spite of his strong Jewish roots, he could not make up his mind to leave Germany in time, and was eventually deported to the East, where he met his death.

Nadel was born in Wilna, and belongs to that generation which was in the forefront of the Jewish renaissance, comprising personalities like Martin Buber. In his history of Jewish religious thought, Leo Baeck describes Arno Nadel's chief poetic work—a cycle of verses of wisdom—as one of the purest contemporary manifestations of monotheism.

The first performance of Nadel's play, "Adam", was directed by Leopold Jessner in Koenigsberg. Though the subject matter is biblical, it is not what we can term Jewish drama. It is rather in the tradition of Milton's "Samson Agonistes", Byron's "Kain", or Klopstock's "Death of Adam". But the dramatic form was not his strongest point, and in his translation of Anski's "Dybuk" and in his adaptation of that author's fragments, "Die Pest", he was more convincing than in his own series of biblical plays, "Der Sundenfall".

We meet the religious poet at his maturest in the cycle of poems, "Der Ton". Here he is again at home in the Oriental world, which features in so many of his works. The first edition of these poems was issued by Insel-Verlag, and it is hoped that they will be published again some day.

His synagogue music, also based on Oriental motifs and tone structures, is the work of a man of tradition, but it is his paintings which best show up Nadel as a man of genius. One of his portraits, that of a rabbi, reminds us of Tintoretto, whilst retaining the artist's particular style. Taking delight in rich Oriental colours, Nadel vividly portrays prophets and sceptics, God-seekers and rebels, warriors and women.

Forgotten though he may be, I myself am constantly reminded of him by his portrait of me, taken by many as a work of Kokoschka's. I also have a Chinese drawing on rice paper, which he gave me as a farewell present twenty years ago. In my mind I can still hear him reciting, in an unforgettably moving and simple manner, poems by Mathias Claudius. He was a man of many talents.

LUTZ WELTMANN.

W. Rosenstock

LORD SAMUEL'S ANCESTRY

At the beginning of the 19th century, two families were leading in the Liverpool Jewish community, the Samuels and the Yates. According to the "American Jewish Encyclopædia", the progenitors were Ralph Samuel (1738-1809), born either in Strelitz or in Kissingen, and Samuel Yates (1757-1825), son of Eliakim Goetz of Strelitz.

The two families frequently inter-married, and some descendants of Ralph Samuel's assumed the name of Yates, among them his grandson Ellis (Samuel) Yates (1805-1849), who, through his daughter Clara (1837-1920), was the maternal grandfather of Viscount Samuel. Clara Yates's husband, Edwin Samuel (1825-1877) was also born in Liverpool, but was not related to the Samuel family with which we have dealt so far.

Light on the family of Edwin Samuel, i.e., on the paternal ancestors of Viscount Samuel, is shed in a recent stimulating publication.* The first known ancestor is Menachem Samuel of Breslau, who, after the banishment of part of the Breslau community by Frederick the Great, went to Kempen (Poznan). His son, Asher Selig (born about 1735), was the father of Emanuel (Menachem) Samuel (about 1755 to about 1800), who emigrated to England in 1775 and settled in London. His wife Hanna (Hinde) (1752-1822) did not follow him until 1793. They had three sons, the eldest of whom, Nathan Meyer (about 1775 to 1835), was born in Kempen, whereas the others, Louis (1794-1859) and Moses (1795-1860), were

* "The Samuel Family of Liverpool and London", edited by Ronald J. D'Arcy Hart. Foreword by Viscount Samuel. Routledge & Kegan Paul, 42/-.

born after the wife's arrival in this country. Nathan Meyer was a Navy agent and pawnbroker in Liverpool, and also president of the Liverpool Jewish community. One of his granddaughters married into the well-known Lindo family. Another one was the wife of the Rev. Morris Joseph (1848-1930), Minister of the West London Synagogue.

Before dealing with the family of Emanuel Samuel's second son Louis, we turn to his third son Moses. He too lived in Liverpool, where he was a watch manufacturer. At the same time he was a Hebrew scholar and was also a zealous advocate of Jewish emancipation. His three sons married daughters of Schreiner Wolfe of Great Yarmouth, the first Mayor of Kimberley. One daughter was married to a convert to Judaism, Samuel Woodburn, and another one to a Jew from France, Jonas Reis. The descendants include a Roman Catholic priest, Father Edward Hill, and the well-known Metropolitan Police Magistrate, Geoffrey George Raphael.

However, the most interesting branch of the family was founded by Emanuel Samuel's second son Louis (1794-1859), a prosperous watch maker and silversmith in Liverpool. His eldest son Edwin (1825-1877), who has already been mentioned above, was the father of Sir Stuart Samuel (1856-1926), Liberal M.P. for Whitechapel from 1900 to 1916, and of Viscount Samuel, born 1870. Louis Samuel's youngest son, Montagu (1832-1911), assumed the name Samuel Montagu and later became Lord Swaythling. He was a well-known banker, a Liberal M.P. from 1885 to 1900, and also a leading personality of Anglo-Jewry. One

of his sons, Edwin Montagu (1879-1924), was Secretary of State for India; he was married to a daughter of Lord Sheffield and his—half-Jewish—daughter Judith recently hit the headlines when she revealed her strong Jewish feelings in a public address. Lord Swaythling was also the father of the Hon. Lily Montagu, C.B.E., born 1873, one of the leaders of the Liberal Jewish Movement, and was the grandfather of Ewen Montagu, C.B.E., Q.C., Advocate of the Fleet and President of the United Synagogue.

Of Louis Samuel's daughters, one, Marian (1822-1858), married the banker Adam Spielmann (1812-1869), who was born in Schocken (Poznan) and came to England at the age of 16. Their sons were Sir Isidore Spielmann (1854-1925), the expert on art collections; Sir Meyer Spielman (1856-1936), a prominent public and communal worker, and Marion Spielmann (1858-1940), the art writer and author of the "History of Punch". The grandchildren of Adam and Marian Spielmann include the Belgian General Ernest Edouard Wiener, born 1882, and Eva Hubback (1886-1949), the social worker and Principal of Morley College.


As a matter of curiosity, it may be mentioned that the husband of Louis Samuel's second daughter Hanna, Samuel St. Losky, was the son of Rabbi Hirschel Schenkowsky of Kempen (Poznan).

The descendants of Louis Samuel's third daughter Kate (1829-1902) and her husband, Martin Schlesinger (circa 1822-1866), include Hilda Schlesinger, M.B.E., born 1888, the President of the League of Jewish Women and Vice-President of the Jewish Board of Guardians. Another

Continued on page 15, column 3

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H. C. P. Lyons, D.D., S.J.
November 18, 1958. **JESUS (II).** Rev.
J. W. Parkes, M.A., D.Phil., Hon.
D.H.L.
November 25, 1958. **MOHAMMED (I).**
K. B. Ghulam Rabbani Khan.
December 2, 1958. **MOHAMMED (II).**
E. I. J. Rosenthal, M.A.
December 9, 1958. **SOCIAL-PSYCHO-
LOGICAL ASPECTS.** Dr. W. Schindler,
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SOCIAL WORK

AJR AT WORK

Employment Agency

August and September, being holiday months, brought comparatively few offers for work, especially for men. We would be grateful if offers for our unemployed people could be received again after the holidays, especially suitable jobs for elderly persons.

AJR Handicrafts Group

Miss Susanne Markus, who is in charge of the AJR Handicrafts Group, has returned from the U.S.A., and is available for any advice regarding handicrafts. She is willing to give short training courses.

MORRIS FEINMANN HOMES TRUST

The Annual General Meeting of the members of the Morris Feinmann Homes Trust will be held on November 2nd at 4 p.m., at the Morris Feinmann House, 7 Amherst Road, Manchester, 14. All members of the AJR in the Manchester area interested in the work of this Trust are cordially invited to attend the meeting.

ZEHLENDORF OLD AGE HOME

Federal President Heuss donated DM 1,000 for the Old Age Home for "rassisch Verfolgte", which is being built in Zehlendorf by the Evangelical Aid Committee. The President of the Bundestag, Dr. Gerstenmaier, contributed DM 5,000 for the same purpose.

FAMILY EVENTS

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

Births

Wechsler. On August 19th, a son born to Thelma and Henry Wechsler, 1 St. Paul's Rd., Salford, 7.

Nelken. A daughter, Caroline Anne, the second child, was born on Wednesday, August 20th, 1958, to Margarete (née Haas) and Dr. Lothar Nelken, of 17 Tenterden Drive, London, N.W.4.

Birthdays

Dr. Martin Weltmann, formerly Berlin, of 41 Ballbrook Court, Wilmslow Road, Manchester 20, will celebrate his 75th birthday on October 6th.

Deaths

Leo Marcus (formerly Werne/Lippe), dearly beloved husband of Gerta, passed away on August 30th. Deeply mourned by his wife, relatives and friends.—8 Ridge Crescent, Whitefield, Lancs.

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HUNGARIAN REFUGEE, few years medical studies, 26, seeks position as Sales Rep., pref. in pharmaceutical, chemical or medical lines. Box 439.

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HUNGARIAN REFUGEE, 52, former electrician, seeks post in Espresso or Cafe Bar, as waiter or counter hand. Box 446.

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REPORT FROM ISRAEL

Irgun Olej Merkas

The scope of social work in Israel carried out under the auspices of the Irgun Olej Merkas Europa, the AJR's corresponding organisation in Israel, is revealed in a thorough report recently compiled by Dr. H. Tramer (Tel Aviv). Altogether 723 persons have received regular or single grants from the organisation towards their maintenance. There are many Jews from Central Europe whose difficulties cannot be solved by compensation payments, because they either have very small claims or none at all. The total sum at the disposal of the organisation in 1957 amounted to £180,000, and it was originally intended to distribute it amongst about 600 needy persons, at an average of £300 each. But, as the number of applications was considerably greater, the average payments had to be reduced accordingly.

However, the paramount problem is that of accommodation. To relieve the situation a flatlet home with 48 units was recently built in Jerusalem. The organisation also maintains Homes for the aged, but the number of applicants still on the waiting-list amounts to 500. A special problem is created by chronically sick residents, and special facilities are provided for them in two of the Homes.

The well-compiled report, which is enhanced by photos of the flatlet home and the Parents' Homes in Ramat Chen (near Tel Aviv) and Haifa, confirms that the Israeli organisation is faced with many of the same problems with which we in this country have to deal in the interests of the Jews from Central Europe.

JEWISH FLATLET HOMES IN BERLIN

The Jewish community in West Berlin has built a new block of flats containing 24 one-room apartments. Each flatlet consists of one large room, kitchen and bathroom. All modern devices are built in. The new building will be named after Heinrich Stahl, who was chairman of the Jewish community when the Nazis were in power.

HERZL SOCIETY LECTURES

For the third time the Theodor Herzl Society, together with the University of London (Extension Courses), has organised a series of lectures to be held at Zion House, Eton Avenue, N.W.3. Under the heading "Monotheism and Society," seven lectures will be given by expert speakers. The details may be seen from the announcement published on page 13 of this issue, to which we wish to draw the special attention of our readers.

Letters to the Editor

SIR,—I should like to congratulate you on the particularly high cultural value of your issue, volume 13, No. 9, as expressed in the articles "Some Thoughts for the Holy-days," and the Commemoration article on "Samson Raphael Hirsch."

Yours, etc.,

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MISSING PERSONS

Enquiries by AJR

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Personal Enquiries

Mrs. Hunnius, née Reinach, daughter of the deceased Julius Reinach, last stay before his emigration Bad Homburg, v.d. H., Hessen, wanted by Kurt Lachmann, Frankfurt/Main 1, Kurt-Schumacherstr. 9.

Mrs. Milly Meyer, née Elkan, born in Berlin in 1913, last known address Solinger Strasse, Berlin, wanted by Mrs. Irmgard Ehlers, née Simon, Hamburg 1, Bergstr. 7/IV; or contact by telephone Robert Harben, London, TUD. 0141.

Dr. Fritz Wachsner, of Berlin; was perhaps head of the German school in Riga.

Karl Wiener, of Vienna. Musician. Resided in Berlin for many years; married to a Belgian.

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FROM THE GERMAN SCENE

YOUTH NEWS

Students' Union Against Zind

The organ of the Deutsche Burschenschaft of July, 1958, writes: "The Deutsche Burschenschaft declares in connection with the Zind affair that it stands by the principle of human dignity and that it rejects the idea of anti-Semitism and racial megalomania. The crimes which the Third Reich has committed against the Jews compel every German to do everything in his power for international understanding. Therefore the Deutsche Burschenschaft affirms its intention to continue its fight against anti-Semitic tendencies wherever they may appear."

Ignorance of Past

The new Minister of Education of Northrhine-Westphalia, Werner Schuetz, regretted that so many young people betrayed an appalling ignorance about the recent past of Germany, and in particular about the Hitler régime. He said that his Ministry would devote special attention to this problem. But, he stated, he would not coerce teachers who had changed their political convictions several times into this work of enlightenment. Volunteers would be welcomed.

German Youth Movement

"Dokumentation der Jugendbewegung" is to be financed by the Freideutscher Kreis Hamburg. The publication of a comprehensive history of the German youth movement from the turn of the century to 1933 is proposed.

Hostel at Bergen-Belsen

The Zentralverband demokratischer Widerstandskämpfer und Verfolgtenorganisationen at its congress in Munich decided to build a youth hostel at Bergen-Belsen in memory of Anne Frank.

Hitler Youth Chief Fined

In West Berlin, Artur Axmann, Baldur von Schirach's successor as leader of the Hitler Youth, was fined DM 35,000, half the value of his estates in Berlin.

Militaristic Influence

According to the *Sueddeutsche Zeitung*, 60 per cent of all males between the ages of 16 and 25 are prepared to serve in the Bundeswehr: 21 per cent of them would do it gladly whilst the other 39 per cent consider it their duty.

The Socialist weekly *Vorwaerts* points to certain militaristic circles which are trying to get hold of the young generation. The Jugendkorps Scharnhorst is affiliated to the Stahlhelm and attends their meetings in uniform. The Marinejugend worship Doenitz and Raeder as heroes. The Jungsturm inculcates military thinking.

GERHART HAUPTMANN MEMORIAL IN ERKNER

A Gerhart Hauptmann Memorial has been opened in Erkner, near Berlin, in the house where the poet lived from 1885 to 1889. During that time his writings included "Bahnwaerter Thiele" and "Vor Sonnenaufgang". Exhibits of photos and documents on which "Bahnwaerter Thiele" and "Biberpelz", which he wrote later, were based, are displayed.

CATHOLICS HONOUR NAZI VICTIMS

On the occasion of the 78th Congress of German Catholics in Berlin, about 30,000 people made a pilgrimage to Ploetzensee prison in order to commemorate the victims of Nazism. Among those present were Cardinal Wendel of Munich and the Papal Nuncio, Archbishop Muench.

"INVASION" OF GERMAN WAR FILMS

Several West German newspapers warn against the "invasion" of war films. They criticise films like "Kapitenleutnant Prien", "Blitzmaedel an der Front", "Der Arzt von Stalingrad", "Die gruenen Teufel von Monte Cassino" and others.

Lord Samuel's Ancestry

Continued from page 13

member of the Schlesinger branch married into the Kisch family.

Louis Samuel's fourth daughter, Adelaide (1831-1902), married Ellis Abraham Franklin (1822-1909). Amongst their descendants are Mrs. Helen Bentwich, Chairman of the London County Council 1956/7 and wife of Professor Norman Bentwich.

The publication includes reference to many famous collaterals of the Samuel family, i.e., Brigadier Kisch; Sir Brunel Cohen, well known for his activities on behalf of disabled soldiers; Lord Cohen, Chairman of the Committee on Prices; and Sir Seymour Karminski, and to the families of Sebag-Montefiore, Sassoon, Henriques, Lousada, Bearsted, Mocatta, Waley and Warburg.

Thus the book reaffirms the close relationship between the leading Anglo-Jewish families. It also reveals that, in spite of certain losses to the community in the later generations, on the whole the descendants of Emanuel Samuel remained within the fold and combined their high standing in public affairs with an active interest in Jewish communal life.

As far as the compilation of the book is concerned, it may be permitted to raise two minor points. Whilst in many cases the biographical data (date and place of birth and death, occupation, etc.) are recorded, it should not have been impossible to include these particulars also in a number of other cases, especially as most of the persons resided or reside in England. This would have even enhanced the publication from the sociological aspect. Furthermore, the genealogical tables have become a little unwieldy because of the many cross-references. In spite of technical difficulties of arrangements in view of the many inter-marriages, it would have been preferable if each particular branch of the family had been followed up separately, as has been done in two recent German-Jewish genealogical works dealing with the Feuchtwanger and the Auerbach families. However, these are minor shortcomings and the editor, Ronald J. D'Arcy Hart, himself a member of the family, is to be congratulated on his successful labours in presenting a complete record of one of the most distinguished Anglo-Jewish families.

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GERMAN JEWISH NEWS

GERMAN JEWS IN CHILE

A recent issue of the monthly journal issued by the Sociedad Cultural Israelita, *B'ne Jisroel*, in Santiago de Chile, is dedicated to the twentieth anniversary of the foundation of this most active and successful congregation of Jews from Germany.

One of the articles, written by Dr. Erich Bry, describes the integration and the achievements of the immigrants in various economic and cultural spheres. A number of industries and trades, such as the fashion trade, the manufacturing of leather goods, and the production of pharmaceutical articles, have been promoted by the newcomers. Dr. Bry also stresses that the development of interior decoration in Chile owes much to the former German Jews who, amongst other things, introduced modern lamps and carpets.

CONSECRATION OF NEW SYNAGOGUES

A new synagogue was recently consecrated in Düsseldorf. Amongst those who attended the ceremony were representatives of the German authorities. Apart from the large synagogue, with a capacity of 400 persons, the building comprises a community centre, named after Dr. Leo Baeck, who was for several years Rabbi in Düsseldorf, and a smaller "Betsaal".

The Essen community is also to receive a new synagogue and community centre, the foundation-stone of which was recently laid.

COMMUNITY CENTRE IN AUGSBURG

A new community centre has been opened in Augsburg. It contains a crèche, classrooms, and a room for social gatherings. The opening ceremony was performed by Professor Baruch Graubard, Deputy Chairman of the Bayrischer Landesverband, Rabbi Krauss (Munich) and Rabbi Zanger (Amberg).

GERMAN NEW YEAR MESSAGES

The New Year issue of the *Allgemeine Wochenzeitung der Juden in Deutschland* carries New Year messages from Federal President Heuss, who recalls his recent visit to the New York library of the Leo Baeck Institute; Federal Chancellor Dr. Adenauer; the Prime Ministers of the Laender, and leaders of political parties. Among the well-wishers are also Christian theologians, including Dr. K. H. Rengstorf, who stated that recently a student associated with the Evangelical Church Movement wrote a doctor's thesis on the history of the Jews in Silesia. The Joint Chairman of the Societies for Christian-Jewish Co-Operation, Dr. A. Freudenberg, expresses the hope that the developments in the Middle East should not unfavourably influence the position of Israel.

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