

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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A RECORD OF FIVE GENERATIONS

The first up-to-date record of the contributions made by Jews to German scholarship, science, politics, arts and social life from the beginning of the emancipation up to the rise of the Nazi régime has come to hand recently.* If we say, the record is "up to date", it is a melancholy statement in this context, for whilst normally a reference book has to be adjusted in the light of developments which take place after its first publication, this need cannot arise in this particular instance: the relationship between Germans and Jews, as it had grown inside Germany within four to five generations, came to an end in 1933, and thus, Kaznelson's work is at the same time an epitaph.

The description of the genesis of the book, as given in the introduction by Robert Weltsch, is in itself of utmost historical interest. The first edition was printed in 1934, with a foreword by the Nobel Prize Winner Richard Willstaetter; however, the distribution of the book was forbidden by the Gestapo. Kaznelson spent the following years amending and amplifying the first edition and, in 1959, the second present edition was ready for print. Unfortunately, Kaznelson did not live to see the final outcome of his labours, because he passed away shortly before the manuscripts prepared by him had taken the shape of a book.

A Challenge

It is interesting to note that the preparation of the first edition was a joint enterprise of personalities as diverse as Kaznelson, a Zionist of old standing, and the publisher Leopold Ullstein, whose family had severed its relationship with Judaism before 1933. In many respects, the question of "Zionism" and "Assimilationism"—if we may use these oversimplifying slogans—had become obsolete. Before 1933, there may have been different opinions inside the Zionist camp on the question of to what degree the integration of the German Jews into German political and cultural life was possible or desirable. However, there could be only one reaction to the violent discrimination and ignominy brought upon German Jewry by the Nazi régime; the courageous articles published in those days by Robert Weltsch in the *Juedische Rundschau* testify to this. On the other hand, many persons of Jewish origin who had no Jewish affiliations before 1933, found their way back to the fold, and the necessity, forced by external circumstances, not seldom resulted in genuine re-thinking.

In the face of the official Nazi doctrine according to which the Jews were "the disruptive element" of the German nation, the publication of a record of their contributions to the development of Germany and to

Germany's reputation all over the world, was a courageous act. However, even more courageous is the foreword by Willstaetter. It will be remembered that this great scientist resigned his professorship in Munich as early as 1925, as a protest against anti-Jewish happenings at his University. Though he was first and foremost a scientist and did not partake in any specific Jewish activities, he begins his autobiography ("Aus meinem Leben", posthumously published 1949, Verlag Chemie) with the words: "My ancestors were Jews". In his foreword to Kaznelson's book, he complains (in 1934!) that the emancipation of the Jews in Germany had been incomplete under the monarchy and that even in the Weimar Republic there had been discriminatory measures of various kinds. He refers to the posters he saw when he was still attached to the Munich University, "die das deutsche Volk zum Rassenkampf aufhetzten". "The present book", he concludes, "will show that German Jewry has produced great men, who lived for the common good of Germany but who were restricted in their achievements because the emancipation of the Jews was incomplete." Willstaetter's foreword is followed by the editor's introduction. "This book", Siegmund Kaznelson writes, "will have served its purpose, if it makes the readers aware of the Jewish share in the cultural development of Germany during the past 150 years."

Without wishing to minimise the courage of writing in this vein after more than one year's "legalised" anti-Semitism, the fact that it was not inconceivable to put such words into print indicates the political climate of this early Nazi period; in 1937 or 1938 such a challenge would have been senseless political suicide. Nevertheless, the ban on the publication shows that, also in 1934, the Nazis were well aware of its real object. "The uninformed reader", the Berlin Stapo writes in the prohibition order, "must get the impression that, up to the National Socialist revolution, German culture owed its existence entirely to the Jews. The reader gets a completely wrong picture of the actual rôle played by the Jews, especially of their disruptive influence."

The problems involved in compiling a survey of Jewish contributions to German culture are touched upon in the second edition by Robert Weltsch in which, at the same time, he pays a moving tribute to the memory of the work's editor, his friend Kaznelson.

"Who is a Jew?"

The vexing question of "Who is a Jew?" has been of no mean importance. Should the book only include names of persons who were members of the Jewish community, or any persons of Jewish origin? Kaznelson had taken the latter course. This was quite consistent, because in 1934, the book was meant as a Jewish answer to the Nazi discrimination which did not differentiate between persons of Jewish faith and other "non-Aryans". It was certainly not a perpetuation of the Nazi doctrine if the second edition did not make amends in this respect. Heine and Mendelssohn-Bartholdy were baptised, and Mendelssohn was even a very conscious Protestant. Yet, in the eyes of Jews and non-Jews alike, they

were Jews, and it would be utterly unrealistic to ignore their existence in a standard work on German Jewry. The same applies to Rahel Varnhagen and her circle, and to many other members of the first generation of emancipated Jews. As throughout the past century, persons who did not belong to the majority denomination were barred from University and Civil Service careers, the list of scholars and scientists would be considerably smaller if only unbaptised Jews qualified for their inclusion. We must also remember that the turn to professional or artistic activities usually occurred in those Jewish families which, in the course of one or two generations, had reached a certain economic and cultural standard: this general up-grade movement was frequently linked up with a decrease of Jewish consciousness. The question of whether baptism and apostasy are morally justifiable, cannot come up in a book of this kind which has to assess the position from a sociological and not from a moral angle.

It would be an interesting task to classify the 5,000 "Jews" who appear in the book, according to their religious affiliations. The outcome of such a scrutinisation would probably be that the proportion of baptised Jews among those who had started their careers before 1918 was rather high, and that the last generation comprises quite a few half- and quarter-Jews. Under these circumstances, the term of a Jewish-German "symbiosis" cannot be used without qualifications. In a great number of cases we have rather to speak of a Jewish-German "transfer": the Jewish element had become dormant; it was not actively linked up with the German element, but replaced by it. Nevertheless, of course, the Jewish heritage had left its more or less intense impact on the personality concerned. In consistency with the general approach, one chapter, written by Kaznelson himself, even deals with the contribution made by persons of Jewish descent to Catholic and Protestant theology.

Balanced Selection

Whilst the question of when a person may be termed a Jew can be tackled by a general ruling, the problem of when the achievements of an individual are high enough to justify his inclusion in a book of this kind, has to be decided on the merits of each case, and there can be no hard and fast rule. On the whole, it can be stated that the contributors have succeeded in drawing the borderline properly; there are no serious omissions, neither are there undeserved entries.

The following authors have contributed to the symposium: Arthur Eloesser, Max Osborn, Karl Schwarz, Siegmund Kaznelson, Oswald Jonas, Rudolf Kastner, Fritz Engel, Rudolf Arnheim, Harald Landry, Franziska Baumgarten-Tramer, Georg Alter, Hilde Ottenheimer, Leonore Goldschmidt, Carl Misch, Felix A. Theilhaber, Paul Kuhn, Hadrian Stahl, Reuben Thieberger, Charlotte Politzer, Rudolf Keller, Hans Kalmus, Martin Gumpert, Alfred Joseph, Richard Kantorowicz, Max Pinn, Ernst Noam, Ludwig Karpe, Daniel Bernstein, Paul Landau, Jacques Mieses, Willy Meisl, Felix Pinczower, Joseph Meisl, Norman Bentwich (about German Jews in England), and Hans Lamm.

There can never be uniformity in such a symposium, and the contributions differ in approach and length. However, as each article reflects its author's individuality, the work is particularly lively.

Certain minor inaccuracies and shortcomings are bound to occur in a 1,000 page reference book (misspelt surnames, wrong first names, incomplete biographical data, etc.). The publishers expressly ask the readers to inform them on any errors. In some cases, where

Continued on page 2, column 3

* *Juden im deutschen Kulturbereich*. Ein Sammelwerk. Herausgegeben von Siegmund Kaznelson. Zweite, stark erweiterte Ausgabe. Juedischer Verlag, Berlin, 1950, 1060 Seiten. £5 5s.

COUNCIL OF JEWS FROM GERMANY

Tagung in New York

Am 9. und 10. Oktober 1960 fand in New York die internationale Tagung des Council of Jews from Germany statt. Die Tagung, die unter dem Vorsitz des Praesidenten des Council, Dr. Siegfried Moses, Jerusalem, stand, war von Delegierten aus U.S.A., England, Israel und Frankreich besetzt; zum ersten Male nahmen auch Delegierte der "CENTRA" in Montevideo, der Zentralorganisation der aus Deutschland stammenden Juden in Lateinamerika an der Council-Tagung teil.

Einen besonders Charakter erhielt die Tagung durch die gleichzeitig stattfindende Feier des 20-jaehrigen Bestehens der American Federation of Jews from Central Europe. In dieser Feier stellte Rabbiner Dr. Max Gruenewald, der Praesident der Federation, die Geschichte, Leistungen und Aufgaben der Federation dar und Dr. Herman Muller, Executive Vice President der Federation, gab einen ausfuehrlichen Bericht ueber die Arbeit der letzten zehn Jahre. Die sozialen Probleme der aus Deutschland eingewanderten Juden in den U.S.A. und die geleistete Sozialarbeit wurden durch den Praesidenten der United Help, Dr. Hans J. Frank dargestellt. Professor Ernst Simon, Jerusalem, hielt die Festrede ueber das Thema "Humanistisches Judentum als Erbe und Auftrag".

Ein grundsuetzliches Referat ueber die Aufgaben des Council und seine Politik wurde von Dr. Siegfried Moses, dem Praesidenten des Council of Jews from Germany gehalten; Rabbiner Dr. Max Gruenewald, der Vizepraesident des Council, sprach ueber die Stellung des Council in der juedischen Welt; Dr. Hans Reichmann, London, berichtete ueber den Stand der Wiedergutmachung. An diese Referate schloss sich eine lebhaftere Aussprache an. Die Tagung fasste Beschluesse auf organisatorischem und finanziellem Gebiet.

Im Anschluss an die Council-Tagung fand die internationale Tagung des Leo Baeck Institute statt, auf der grundsuetzliche Fragen der wissenschaftlichen Arbeit des Instituts behandelt wurden und aufgrund von Berichten der drei Arbeitszentren in Jerusalem, London und New York die bisherigen Ergebnisse der Arbeit und die Plaene fuer ihre Fortfuehrung besprochen wurden. Das Institut tagte in dem neuen eigenen Hause des L.B.I. in New York, das auch der umfangreichen Bibliothek und den wertvollen Archivbestaenden des New Yorker Instituts einen angemessenen und wuerdigen Rahmen geben wird.

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COMPENSATION NEWS**U.K. TAXATION OF GERMAN
COMPENSATION "RENTEN"**

In our issue of March 1960, we informed our members that arrangements are being made for a test-case to decide the liability to U.K. tax of "Berufsschadenrenten" to be heard in this country by the Appeal Commissioners and, if necessary, by the Courts. We now understand that the hearing by the Special Commissioners will probably take place in January, and it has been arranged that a case of "Rente" for loss of life ("Lebensschaden") will also be heard as a test-case. Our readers will be aware that "Renten" for damage to health (Gesundheitsschaden) are not treated as taxable income by the Inland Revenue.

The AJR, on behalf of its members and indeed of all recipients of such "Renten", takes a continuous and active interest in these test-cases, and we will keep our members informed about their progress and any decisions.

Income tax assessments in respect of the "Renten" will probably be raised in many cases in the course of the next six weeks, and we advise our friends to appeal against the assessments in order to keep the matter open. Appeals should be lodged within thirty days of the date of the assessment notice, and it is only necessary to refer to the pending test-case as a ground for the appeal.

COMPENSATION FOR REFUGEES**Agreement With High Commissioner**

An agreement has been concluded between the United Nations High Commissioner for Refugees and the Federal German Government, under which refugees within the meaning of the Geneva Convention who were persecuted by reason of their nationality and who suffered damage to body or health shall be treated in regard to the scale of compensation the same as refugees who were persecuted for racial, political or religious reasons.

Furthermore, the Federal Republic will place at the disposal of the High Commissioner a sum of DM. 45 million for additional measures of assistance to refugees persecuted by reason of their nationality. It is estimated that the total expenditure arising from the agreement will amount to DM. 100 million.

**DER "BLESSIN-EHRIG-WILDEN" IN
NEUER AUFLAGE**

Im Verlage von C. H. Beck ist nunmehr die langerwartete 3. Auflage des Kommentars zum BEG (Bundesentschaedigungsgesetz) von Blessin-Ehrig-Wilden erschienen. Von den drei Bearbeitern ist diesmal Blessin wegen seiner Ueberlastung mit Amtsgeschaeften aus der direkten Mitarbeit ausgeschieden. Das Standardwerk bleibt trotzdem mit Recht auch weiterhin mit seinem Namen verbunden.

Die 2. Auflage des Werks liegt weit zurueck. Obgleich inzwischen der ebenfalls sehr verdienstliche Kommentar von van Dam-Loos erschienen war, hat die Praxis auf die Neuaufgabe des "Blessin-Ehrig-Wilden" mit Spannung gewartet. Diese Erwartung ist nicht enttaeuscht worden. Die neue "vermehrte" Auflage schliesst sich weitgehend an die vorige an, beruecksichtigt aber die inzwischen durch die Verordnungsgesetzgebung und die wichtigen Verwaltungsvereinbarungen eingetretenen Aenderungen, insbesondere die jetzige Fassung der drei Durchfuehrungsverordnungen. Vor allem aber werden das neuere Schrifttum und namentlich die seit dem Erscheinen der 2. Auflage entwickelte Rechtsprechung des Bundesgerichtshofs und der uebrigen Gerichte erschoepfend gewuerdigt. Die Materie ist durch mannigfache Neubildungen der Rechtsprechung ja erheblich in Fluss geraten und darum ist der Kommentar vom Standpunkt des praktischen Bear-

beiters von EntschaeDIGungsfragen besonders zu begruessen. Er zeigt dieselbe abgewogene Haltung wie seine Vorgaenger und scheut in manchen Fragen vor kritischer Auseinandersetzung mit dem Bundesgerichtshof nicht zurueck.

An dieser Stelle waere ein Eingehen auf Einzelheiten nicht am Platze. Trotzdem sei es gestattet, auf einen Punkt hinzuweisen, der dem Rezensenten aufgefallen ist. In der 2. Auflage war fuer die Berufsschadenrente der "Unselbstaendigen" in Anm. 4 zu § 94 BEG missverstaendlich gesagt worden, dass auch diese Rente am 1.11.1953 zu laufen beginne. Van Dam-Loos hatten in Anm. 8 zu § 93 auf diese Unstimmigkeit hingewiesen und bemerkt, dass die Rente der Unselbstaendigen nach § 33 Abs. 4 der 3.DVO in der Regel mit dem Ersten des Monats beginnt, in dem der Verfolgte das 65. (eine Frau das 60.) Lebensjahr vollendet. Die neue Auflage des Blessin-Wilden ist in Anm. 6 zu § 94 insofern wieder missverstaendlich, woran auch der Hinweis auf Anm. 12 zu § 82 nichts aendert; allerdings ist bei der Erlaeuterung des § 93 der §33 der 3.DVO abgedruckt.

E. SCHAEFER.

MISTAKEN FOR BORMANN

A German named as Walter Flegel was arrested near Buenos Aires. He was, at the time, supposed to be Martin Bormann, formerly Hitler's deputy and head of the Nazi Party Chancellery. Bormann was said to have died in the ruins of Berlin in 1945 but his body was never found and there have been many reports of his having escaped from Germany.

Dr. Alfred Vitolo, Argentine Minister of the Interior, has announced that Flegel "appeared to have occupied an important post in Nazi Germany" but that he was definitely not Bormann.

A RECORD OF FIVE GENERATIONS

Continued from front page

people have passed away since 1934, their deaths have been recorded in the articles, in others not. It is also doubtful whether the appended list of non-Jews who are wrongly taken for Jews is correct in all points; it mentions the painter Franz Marc who, as the descendant of a converted Jewish family of Arolsen definitely had some Jewish blood in his veins. On the other hand, the list also includes Richard Wagner's stepfather, Ludwig Geyer, thus ruling out the possibility of the composer's partly Jewish origin.

Whilst the decisive value of the book arises from the fact that, for the first time, the widespread material has been compiled in one single up-to-date publication, every reader will find a lot of information which will be new or even surprising to him. To quote a few examples at random: A Jewish architect, Richard Wolfenstein, has designed both the Lindenstrasse Synagogue in Berlin, and, together with his Catholic partner, the Provost's House of St. Hedwig's Cathedral; the famous theatre troupe sponsored by the Duke of Meiningen owed its achievements to the artistic guidance of the Jewish producer, Ludwig Chronegk; Georg Gothein, the Chairman of the "Verein zur Abwehr des Antisemitismus", an organisation which was meant to comprise in the first place non-Jews who wanted to spread goodwill towards the Jews, was himself of half-Jewish origin. Who knew that the well-known Fontane statue in Berlin's Tiergarten had been created by a Jewish sculptor, Max Klein?

Yet the book is much more than an enumeration of names: the problematical aspects are dealt with in each article with sincerity and seriousness. Therefore, the work is, at the same time, an important contribution to the history and sociology of what was once German Jewry in the widest sense of the word.

HOME NEWS **ANGLO-JUDAICA****LORD SAMUEL 90**

On November 6th Viscount Samuel will have reached the great age of 90. There are few personalities in the world who can look back at a life so full of activities and achievements in such a variety of spheres. He is one of the most widely respected elder statesmen of this country, and his exalted position was symbolised by the fact that, on the occasion of Winston Churchill's resignation as Prime Minister, he was granted the privilege of expressing the thanks of the nation to him. Lord Samuel's name is also linked up with the history of Israel as that of the first High Commissioner for Palestine under the British Mandate.

On two decisive occasions, Lord Samuel lent the prestige of his name and, above all, his devotion and experience, to the rescue work for the victims of Nazi persecution. When, in 1935, the "Council for German Jewry" was founded, he accepted its presidency and travelled to the United States in order to design the policy of this combined effort of the major Jewish relief organisations in Great Britain and U.S.A. He remained the Council's Chairman until 1939 and, as Hon. President of the Central British Fund, is still associated with the relief work for uprooted Jews. The second instance was the acceptance of the Chairmanship of the "Movement for the Care of Children", through whose activities more than 10,000 children came to this country between the pogroms of November, 1938, and the outbreak of war. Together with all citizens of this country and with the Anglo-Jewish community in particular, we respectfully extend our good wishes to the nonagenarian.

JEWISH HIGH COMMISSIONER

Mr. A. E. P. Robinson is to be the next High Commissioner of the Federation of Rhodesia and Nyasaland. He is the first Jew to be appointed the High Commissioner in London of a Commonwealth country. Mr. Robinson is a Director of the Standard Bank of South Africa and went to Rhodesia seven years ago from South Africa, where he was an M.P. for a number of years after the war, in Smuts's Government.

LONDON'S NEW LORD MAYOR

Alderman Sir Bernard Waley-Cohen has been elected as London's new Lord Mayor. Sir Bernard will take over his new office on November 11th. He is the City's 633rd Lord Mayor and the seventh Jew to hold the office.

HITLER'S GENERAL ON B.B.C.

General von Senger, one of Hitler's generals concerned in the invasion of Holland, was interviewed on the B.B.C. TV programme, "Face to Face". He was asked when he first suspected that Hitler was persecuting Jews and replied that he suspected it from "the time of peace on". He described the persecution as a means of demoralising a nation and said that he, personally, loved the Jews. In defence of his actions, he stated that he had a horror, were he not careful, that his children would suffer the same fate as Jewish children.

C.B.F. ANNUAL REPORT

The 27th Annual Report of the Central British Fund for Jewish Relief and Rehabilitation states that of the £168,000 so far collected jointly with British ORT and OSE under the auspices of CORRA, 60% will be received by the C.B.F. The report goes on to mention the Fund's activities in Iran, where they began to operate for the first time last year and where an amount of £20,000 has been voted for the establishment of a fully equipped clinic for the 8,000 members of the Jewish community.

The C.B.F. is also very active in North Africa, where they have accepted responsibility for the establishment of a kindergarten for 200 children in Sefrou, Morocco. The Fund made an emergency grant of £5,000 on behalf of the victims of the Agadir earthquake, and administered another £6,500 given in response to the *Jewish Chronicle* appeal. They contributed towards the running costs of seven school canteens set up in Poland and granted £3,000 to pay for camping equipment for Jewish youngsters.

The report says that last year was the most successful in the history of the Jewish Trust Corporation for Germany, which is in charge of recovering the heirless, unclaimed or communal property in the British Zone of Germany. The C.B.F. has so far received £1,824,136 from the Corporation for allocation to the victims of Nazi oppression in the United Kingdom. The establishment of various Old Age Homes and the projected establishment of further Homes, in co-operation with the AJR, has come out of these moneys.

The report also deals with the welfare work for refugees from Egypt and Hungary in this country.

HOUSING SPECULATION CONDEMNED

The Rabbinate of the Union of Orthodox Hebrew Congregations has issued a circular condemning speculation in buying and selling houses with a view to quick profits at the expense of tenants. The circular, addressed to all the rabbis of the Union, denounces the practice of rent-increase speculations. It points out that it is disgraceful that the legislators of the country have done nothing to forestall the current crisis in good time but it is nevertheless regrettable that Jews, who ought to be models of honesty and fair dealings, are taking part in such practices. The circular appeals to the rabbis of the Union to call upon their congregants to refrain from such conduct.

"UNWANTED 'ALIENS'"

Colin Jordan, a Coventry schoolteacher and National Organiser of the British National Party, at a recent meeting in Trafalgar Square made a vicious attack on Jews. Together with coloured people, he classified Jews as unwanted "aliens" in Britain. There are about one million coloured and one million Jewish people in this country, he claimed. According to Mr. Jordan, there are two million people in Britain today who ought not to be here, who are taking British houses and competing for British jobs.

Corra Carries On

Corra—the Combined Overseas Relief and Rehabilitation Appeal—is continuing after World Refugee Year. There are many refugees from Egypt, Hungary and other countries who are still dependent on maintenance grants from the Central British Fund, and Ort and Ose have schemes for training and for supplying Israel with British machinery. Half a million Jews in Moslem countries who cannot leave for Israel are assisted by world Jewry. Corra is to be given a new Constitution and a General Council, which will decide matters of broad policy.

Adult Classes in Judaism

The United Synagogue and the Ministers' Association are instituting a series of talks and discussions in 36 London synagogues from October 17th. Courses such as "The How and Why of Judaism" and "Refresh Your Hebrew" will be held. The courses have been designed not only to help the memories of people who have forgotten their Hebrew, but also to assist those whose knowledge of Judaism and of classical Hebrew is scanty.

Sabbath Observance Employment Bureau

The Sabbath Observance Employment Bureau's annual report states that 556 jobs were found for applicants during 1959-60, as compared with 438 for the previous year. Trades and professions catered for were varied. Tribute is paid to the retiring President, Dayan H. M. Lazarus, and an appeal for more support is made by the new President, Dayan Dr. I. Grunfeld.

Doctorate for Rabbi Van der Zyl

Dr. W. Van der Zyl, Senior Minister of the West London Synagogue, is to have a Doctorate of Divinity conferred on him by the Hebrew Union College, when he visits Cincinnati this month. He is in New York to discuss the possible co-operation of the World Council of Synagogues and the World Union for Progressive Judaism. He also hopes to foster closer links with the Hebrew Union College in Cincinnati and the Leo Baeck College in London, of which he is an honorary director. Dr. Van der Zyl has, for many years, been associated with the AJR as a Board member.

Proposed Home in Glasgow

Plans for the establishment of a Jewish residential home and day centre in Glasgow for persons of 16 years and over who are mentally handicapped are to be considered by a committee to be set up. There are a considerable number of mentally handicapped children in the local community, and the provision of such a home would fill a great humanitarian need.

New Cemetery

A new Jewish cemetery at Skillet Hill, Waltham Abbey, has been consecrated by the Chief Rabbi. New prayer-halls have been built, and the cemetery has accommodation for officiating clergy and car parks.

Ajex Memorial Service

A memorial service for the Jewish armed forces who fell in the last war, was arranged by the Association of Jewish Ex-Service Men and Women, North and East London Region, and was conducted at the War Graves' plot in Marlow Road Cemetery, East Ham. More than 200 ex-Servicemen were among those present.

Aid for Africans

A £10,000 grant from the Isaac Wolfson Trust in Britain has made possible the creation of a sports stadium for the African population of Port Elizabeth in South Africa.

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NEWS FROM ABROAD

RUSSIA

Statement on Soviet Jewry

On behalf of the 5½ million members of the Jewish community of the United States, 17 major American Jewish organisations have issued a solemn appeal to "men of good will everywhere" to help alleviate the plight of Soviet Jewry. The groups, in a Yom Kippur statement, expressed "deep sorrow and ever-mounting concern" over the "tragic" position of Soviet Jewry, and condemned the campaign of incitement in Russia against Judaism. The statement was accompanied by a memorandum detailing the disabilities Soviet Jews face both as a cultural group and a religious community which, it is asserted, is in sharp contrast to the treatment of other ethnic and religious groups in the Soviet Union.

Copies of the statement have been sent to the headquarters of all United Nations delegations in New York.

Apparently disturbed by mounting criticism of Soviet treatment of Russian Jewry, Soviet officials in a weekly published by the Soviet Embassy in Austria, have made public a report giving data on Jewish religious activities.

The paper asserts that services are held regularly in 150 synagogues throughout the Soviet Union, that a new edition of the Jewish Prayer Book is being prepared, and that the Moscow Jewish community has a bank account of 500,000 roubles. It goes on to say that reports that baking of matzot was not permitted in Russia are untrue, and that in March and April of this year 70 tons of matzot were sold. The publication also mentions a rabbinical seminary in Moscow, and says that the Jewish community paid each student 1,200 to 1,500 roubles a month and provided free board and lodging for the students.

Mr. Khrushchev's U.S. Visit

Jewish organisations in America had decided not to seek a meeting with Mr. Khrushchev during his visit to the United States. They also decided not to take part in anti-Khrushchev activities as they did not wish to be identified with the "captive nations" which were organising demonstrations. It was felt that whilst the latter sought the overthrow of the Communist Governments, this was not the aim of Jewish organisations. They wanted only the amelioration of the Jewish situation in the Soviet Union and elsewhere.

President Nasser has, during his visit, been staying at Long Island directly opposite the local synagogue.

Moscow Rosh Hashanah Services

According to Mr. Moshe Kol, a member of the Jewish Agency Executive who has returned from a week's visit to Russia, some 3,000 worshippers attended the Great Synagogue in Moscow on Rosh Hashana. He said he was "thrilled to see the devotion of Moscow Jewry".

RUMANIAN RABBIS RELEASED

According to the Agudist World Executive in London, several rabbis who were gaoled in Rumania for several years for alleged offences against the State have now been released.

POLISH JEWS FOR AUSTRALIA

Forty Polish emigrants left for Australia recently. It is understood that there is a relaxation in the Polish Government's emigration policy covering Jews. According to the emigrants, many more Polish Jews will be leaving for Australia and other countries.

MESSAGE FROM HUNGARIAN JEWRY

The President of the Central Board of Hungarian Jewry has sent a message to Dr. Brodie, the Chief Rabbi, stating: "On behalf of Hungarian Jewry I express my best wishes for a peaceful New Year". Similar messages were also sent to *The Jewish Chronicle* and the Board of Deputies. The Chief Rabbi sent a reply reciprocating the good wishes, and also sent a New Year message to the Chief Rabbi of Rumania.

NORWAY

New Oslo Jewish Centre

Jews in Oslo have had a beautiful new community centre built next to the synagogue, which is intended to serve as a centre for Jewish culture in Norway. Apart from meeting rooms, the centre contains flats for employees of the congregation.

The Norwegian Minister of Church and Education and the Mayor of Oslo were present at the inauguration ceremony, which also included guests from abroad and representatives of Jewish communities in Sweden and Denmark. The staff of the Israeli Embassy in Oslo attended, headed by the new Ambassador to Norway.

The centre had been planned for 30 years. After the war, when two-thirds of the Oslo community died, the survivors started work again on the old plans. Funds for the centre, which cost about £75,000 to build, were provided with the help of the "Joint" and the Claims Conference.

Swastikas Daubed

In Oslo swastikas and the word "Heil" were found painted on the walls of the home of the Norwegian Foreign Minister. It is thought that they were a demonstration against Norway's membership of Nato and that they had no anti-Semitic significance. Many swastikas were also found on street lamps, fences and along hedges in the country. The source of the swastikas is being investigated.

NETHERLANDS

Jewish Memorial in Amsterdam

The Amsterdam Municipality is to convert into a Jewish memorial a theatre which was used by the Germans during the war as a collecting centre for Jews who were later deported. The Jewish population strongly opposed a previous plan to turn the theatre into an Israeli exhibition, and most Jews would have preferred that the building be completely demolished.

Anniversary of Ashkenazi Congregation

The Amsterdam Ashkenazi congregation has commemorated its 325th anniversary. In 1635 ten male Ashkenazi Jews assembled in Amsterdam for the first time for prayer. There were no festivities at the commemoration because of the serious losses suffered during the war—the congregation was reduced from about 70,000 to 13,000.

JEWISH SCHOOL IN ATHENS

At a ceremony attended by Greek Government officials, representatives of the Athens municipality and by Jewish communal leaders from every part of the country, the first Jewish school built in Greece since the Nazi occupation was dedicated in Athens. It will cater for 250 children as well as 80 in the kindergarten.

The American Joint Distribution Committee has contributed generously towards the cost of about \$150,000 for building the new school. The Claims Conference and the Jewish communities in Greece also contributed.

ANTI-SEMITISM IN ARGENTINA

In Buenos Aires and the provinces all synagogues were given police protection during Rosh Hashanah, following anti-Semitic outbursts at the University of Cordoba where pro-Nazi and anti-democratic slogans were painted throughout the building. Members of the fascist organisation Tacuara are assumed to be responsible for the outbreak.

The Chief of Police, after protests by the local representative body of Jews in Argentina, promised to take action against those responsible if identified, and guaranteed protection during the Holy-days.

JEWISH SECURITY CHIEF AT U.N.

In New York, Colonel Alfred Katzin, a Cape Town Jew, was in charge of co-ordinating security, protocol and public relations during the early part of the United Nations General Assembly session. Colonel Katzin has served with the U.N. since 1948 and, in the course of his career with the U.N., has also helped to form the organisation established to aid Arab refugees.

AUSTRALIA

Jewish Day School Opened

The senior school wing of the Mount Scopus College in Melbourne was officially opened by Mr. Menzies, the Australian Prime Minister. The college, which has 1,100 pupils, is thought to be the largest Jewish day school in the world. It is supported wholly by the Jewish community of Melbourne.

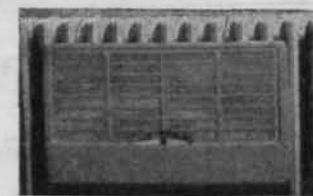
Anti-Semitic Organisation

Investigations are being conducted into an organisation known as the Australian Nationalist Workers' Party operating from Melbourne and circulating anti-Semitic literature. The group, which is affiliated to the British National Party and to the American Rockwell's anti-Semitic organisation, has been in direct contact with anti-Semitic bodies and individuals in 34 countries.

The organisation is led by a former member of Mosley's Union Movement and secured its contacts through the "Right" directory published in the United States, which links 2,000 Right-wing or anti-Semitic bodies throughout the world. The material imported into Australia includes books, pamphlets and newspapers, some of which have been published in Britain, Sweden and the U.S.A., attacking Jews and fostering Nazi beliefs.

AID FOR NEW ZEALAND COMMUNITY

The New Zealand United Synagogue movement is examining the possibility of assistance to New Zealand Jewry in the field of education. New Zealand Jewry, which numbers 5,000, is faced with difficulties in view of Government opposition to immigration. Without new blood, the community in New Zealand may face disintegration unless counteraction is taken by means of Jewish education and exchange visits by ministers of religion and competent lay personnel.



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NEWS FROM GERMANY AND AUSTRIA

NO CHARGES AGAINST OBERLAENDER

The Public Prosecutor's office in Bonn has decided that Professor Oberlaender, Federal Minister for Refugees until May this year, has no charges to answer concerning mass murders of Jews committed during the German occupation of Lemberg in June and July 1941.

Professor Oberlaender was German Liaison Officer in 1941 to the Ukrainian military regiment, the "Nightingale", which entered the southern Polish town of Lemberg in the wake of the advancing German armies. In July 1959 charges were brought against him and his former Commanding Officer, Lieutenant Herzner (who died in 1942), by the Association of Victims of Nazism, who claimed that both took part in the massacres. Oberlaender, in his defence, claimed that he never heard a shot whilst at Lemberg, later explaining that he could not have heard one anyway as so much heavy military transport was moving through the town at the time. The massacres, he insisted, were perpetrated by the Russians before they evacuated Lemberg.

The Public Prosecutor's office in Bonn has come to the conclusions that from June 24th to June 27th massacres of Ukrainian nationalists were carried out while the Russians were still occupying Lemberg, when about 3,000 people were killed and German troops had not yet arrived in the town. From June 28th to July 3rd massacres of Jews were carried out, principally by Ukrainian nationalist organisations, when many were killed. It was possible that some members of the "Nightingale" regiment took part in these massacres but they were not authorised to do so by their commanders, and there was no evidence to connect Oberlaender with these massacres.

Subsequent pogroms and persecutions of the Jews were organised by the S.S., and the Einsatzgruppe C, an S.S. special squad under the command of Dr. Rasch, was in charge of these operations. Although large numbers of Jews and Poles were murdered, the conclusion has been reached that neither the "Nightingale" regiment nor Professor Oberlaender had any hand in this. Professor Oberlaender has already been "acquitted" by a committee of former members of European resistance movements which was set up in The Hague and by a Christian Democratic Party "court of honour". It is unlikely that he will seek to be rehabilitated as a member of the Cabinet, although he has remained a member of the Bundestag. He was a leading exponent under the Nazis of a plan for a drastic "reorganisation" of Eastern Europe.

HEYDRICH'S BERLIN ESTATE

The Berlin Law Court imposed a penalty of DM. 12,000 on the Berlin estate of the late Reinhard Heydrich. The presiding judge strongly criticised Heydrich's widow and sole heir, Lina Heydrich, who now runs a boarding house at Burg (Fehmarn) and who had tried to claim her late husband's Berlin assets. Lina Heydrich, the judge said, should have been aware of the unspeakable crimes committed by the S.S. General. Moreover, it appeared that she had started litigation in order to play for time, hoping that one day "people of her antecedents might again get the upper hand".

EXHIBITION OF NAZI OUTRAGES

As a contribution towards the moral regeneration of the nation, German institutes for adult education in co-operation with the Trade Union Council organised an exhibition to remind the public of the enormity of the Nazi outrage. Taking as its title Hitler's demand, "Give me four years' time", the exhibition used contemporary photographs and authentic documents to illustrate the cynicism and cruelty of the Nazi slave state.

LIFE-LONG PENAL SERVITUDE FOR SACHSENHAUSEN GUARDS

The former Deputy Leader of the Sachsenhausen Concentration Camp, August Hoehn, and the former "Rapportfuehrer", Otto Boehm, were found guilty of murder and sentenced to life-long penal servitude by the Duesseldorf Criminal Court. A third defendant, Horst Hempel, was sentenced to five years' penal servitude which was, however, considered as having been made up by his previous confinement under the Russian authorities. Of the unspeakable atrocities which became evident during the trial one of the most terrible ones was the killing of Jews shortly before the camp had to be evacuated. Summing up the findings, the Court President concluded: "May we be spared in future of such a terror system which brought such unlimited misfortune to mankind and whose crimes have again become evident in this trial."

ANTI-SEMITE SENTENCED

In Cologne, a 46-year-old local worker, Hermann Luckow, has been sentenced to one year's imprisonment for distributing anti-Semitic literature during the past few years. He has also been deprived of his civil rights for five years. Over 2,000 copies of anti-Semitic pamphlets and leaflets, sent to him by the Swedish anti-Semite Einar Aaberg, were found at Luckow's home when he was arrested.

EAST GERMANY'S STATE COUNCIL

According to the West Berlin Committee of Free Jurists, two members of the newly formed State Council of East Germany are ex-Nazi Party officials. They are Heinrich Homann, Deputy Chairman, and Professor Peter Adolf Thiessen.

PUPILS ACCUSED OF DEFACEMENTS

The writer, Thomas Harlan, son of Veit Harlan (of "Jud Süß" infamy), has filed a complaint against the teachers and pupils of a school at Wolfenbüttel. He states that he strongly suspects the children were responsible for daubing swastikas on the walls of the Jewish Martyrs' Memorial in Paris (reported in our last issue). A legal investigation has been instigated but an official of the Ministry of Cultural Affairs has stated that he believes unknown persons used the occasion to defame the young German visitors.

Jews FROM HEILBRONN

The City of Heilbronn intends to publish a book in memory of its former Jewish fellow-citizens. Any readers who are able to provide information both with regard to general measures in Heilbronn between 1933 and 1945 and to the fate of individual members of the community (deportations, deaths, emigrations) should write to the editor of the publication: Redakteur Hans Franke, N. Schmidbergstr. 15, Heilbronn.

NEW SYNAGOGUES

A new synagogue and Jewish cultural centre is being built in Bremen from funds supplied by the local government. A new synagogue for Orthodox services was consecrated in Joachimstalerstrasse, Berlin; the Assembly Hall of the building where the services were held previously was converted for the purpose. Restoration work has started on the 300-year-old synagogue in Sandhausen in South-West Germany. The main part of this synagogue, which is believed to be the oldest in the country, is to be turned into a memorial for the victims of Nazi persecution and the rest will house the local public library. Funds for the restoration work came from private donations, Dr. Adenauer being one of the donors.

On September 18th, a new synagogue and communal centre was consecrated in Hagen (Westphalia).

PEACE PRIZE FOR VICTOR GOLLANCZ

The West German Booksellers' Association has awarded its annual Peace Prize to Mr. Victor Gollancz, the British author and publisher. Dr. Heinrich Luebke, presenting the Prize, spoke of Mr. Gollancz as "the Briton who did not demand subjection—the Jew who did not see us as murderers but as members of the all-embracing brotherhood of man". It is reported that Mr. Gollancz presented the prize of 10,000 DM. to the German Society for Christian-Jewish Co-operation.

MUNICH REMEMBERS HERMANN SINSHEIMER

To mark the 10th anniversary of his death, friends of the late editor of the "Simplicissimus", Hermann Sinsheimer, held a meeting at the invitation of the Munich municipality and the Ner Tamid Verlag. The works of the deceased author and critic were exhibited in the public library.

CHRISTIANITY'S PART IN ANTI-SEMITISM

Representatives of the Protestant and Catholic churches and Jewish representatives met in Deggendorf to discuss the religious aspects of Christian-Jewish relations. The local Benedictine monastery organised the meeting. The Benedictines pointed out, in explaining the reason for organising the meeting, that the Christian churches bore part of the responsibility for modern anti-Semitism.

DRAWINGS BY THERESIENSTADT CHILDREN

An exhibition was held in Frankfurt of drawings by Jewish children in Theresienstadt. The drawings are part of a collection of 4,000 now owned by the State Jewish Museum in Prague. They show, very movingly, the life of the ghetto as seen through children's eyes. This is the first time they have been shown in West Germany.

AUSTRIAN TRIALS

Proceedings have begun in Austria against six people who are charged with shooting Jewish forced labourers in 1945. Anton Rutte, formerly District Commander of Feldbach (Styria), and the five other defendants claimed that they had already been tried and sentenced by the British occupation forces, but the death sentences had later been commuted and those who had received terms of imprisonment had been reprieved.

EDUCATION IN AUSTRIA

Following requests from Jewish leaders and others that Austrian schoolchildren be informed about the Nazi period, the Austrian Minister for Education has ordered Austrian schools to include intensive courses in contemporary history in their curriculum. Teachers are to undergo special training before starting the new courses.

An exhibition has also been arranged by the Viennese educational authorities about the Ravensbrück concentration camp, which will later be sent to schools all over the country.

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A GREAT NOVEL ON ANGLO-JEWRY

Israel Zangwill is rightly praised as the great novelist who succeeded in presenting the Jewish East End, with all its squalor and poverty at the turn of the century, as a holy place. "The East End has more synagogues than any other borough of London has pubs", said a Gentile admirer of Zangwill, and he said it in the House of Commons when the great wave of immigration from Eastern Europe was being discussed. At that time nobody spoke of "Jews"; they spoke of "aliens", and the subsequent "Aliens Act" was tolerant, never amounting to a halt of immigration, and not anti-Semitic. The immigration of Poles and Russians fleeing from Czarist persecution demanded regulations scrutinising the immigrants with regard to their health, and not their religion. These *Greeners* were as free as any citizen of Britain from the day they left the boat which brought them to this island. Their adjustment to their new surroundings, however, was not accomplished for a long time. The bard of the heroic saga of these immigrants, who changed a mainly Sephardi Anglo-Jewry to an Ashkenasi community, was Zangwill. He showed us saints, piety unaffected by Western influence, tragedy relieved by truly Jewish charity, and happiness defying the slums, because it was rooted in religion.

When these heroes of Zangwill made good, became prosperous, left the East End and moved to more pleasant boroughs, even to the Anglo-Jewish paradise of that time, to Golders Green, they ceased to be the material for Zangwill's genius. Of the Jew in the process of achieving bourgeois status Zangwill continued to write. But where he could no longer chronicle the doings of *The Children of the Ghetto*, he stopped singing the praise of his people; he found them rather comical in their prosperity and, in his nostalgia for the holy past, he became a critic of the Jewish bourgeoisie. Is it a sin to be a Jewish bourgeois? If you are not a bourgeois, you are poor and destitute. Who wants to be poor and destitute, who wants to go back to the East End? Zangwill continued to write with his powerful pen after his book about the Jewish East End which will remain a classic. But he did not become the Galsworthy or Thomas Mann of the Jewish middle class. The English and the German middle classes have in these two men writers who succeeded in portraying bourgeois society. However, the Englishman seems to be the more serious than the German: Thomas Mann is the intellectual, who no longer identifies himself with his *Buddenbrooks*.

A Bourgeois Society

Anglo-Jewish society, like the general society of this country, is bourgeois. It is not only "the angry young man"—let alone the indoctrinated Marxist—who has his quarrel with bourgeois society. There are theological reasons why the bourgeois is easily misjudged. Christianity, unless it has close connections with Judaism, cannot possibly do justice to the idea of the good life. There is the Cross. But the good life is a deeply religious term, not identifiable with good living. Judaism, the religion of a people of martyrs, with a literature which, according to Graetz, is martyrology in its wider sense, is a religion preaching the good life. Happiness need not be ignoble. Happiness can be blessing, experienced in spiritual understanding.

The artist with the bourgeois as his material faces a dilemma: art, according to Plato, is always either tragedy or comedy. Man in his natural state, man in happiness and peace, is neither tragic nor comic. But the novelist, being the artist of an advanced civilisation, writes in prose; Plato's definition of art, therefore, does not apply to him. We have a right to demand that a Jewish novelist should make Jewish life the subject of his art. The book of Genesis describes the patriarchs—as Kierkegaard emphasises—in the social conditions of bourgeois existence, and how successfully is their story told! It is the story of a blessing handed down from the fathers to the children and to the children's children.

Has Gerda Charles given us in her novel portraying Anglo-Jewry a picture of a Jewish

bourgeoisie that is a Jewish one? I admit that in this undoubtedly great novel* Jewish situations, Jewish characters, and even Jewish doctrines are presented with true understanding. Gerda Charles loves the men and women, young people and children of Anglo-Jewry, and love is the first condition of understanding. Often a nostalgia for the former Jewish way of life prevails over the existential vindication of Judaism in the present. But Miss Charles is no Brian Glanville, who in his miscarried novel, *The Bankrupts*, spoke of Anglo-Jewry with contempt and hatred, and therefore without getting close to this community in which we live. We know that it harbours charity, honesty, industry, and true humanity, love of parents for their children, and love of children for their parents, and loyalty to the faith of their fathers, in short: Judaism. After all, how old is Anglo-Jewry? It is a new branch of world Jewry, born after the 'nineties, a young branch of the old tree. Patience, please! The Spinoza or the Franz Rosenzweig of Anglo-Jewry may not even be Bar Mitzvah today.

Miss Charles leads us to a seaside resort, where we see the Jews enjoying a kosher cuisine; to suburbia with a predominantly Jewish population, where we may even peep into the West End flat of a Jewish millionaire. We are led by Miss Charles' master hand into various branches of Jewish social life: charity "do's", a Jewish international conference, a Jewish literary society, where she describes not only the lecture but the gossip before and after it. A synagogue is in the background, but she does not describe the service, as does Heine in his *Rabbi von Bacharach*; we witness only the groups which gather and gossip after the service. All this is in the pleasant realism of a Dutch still life; all this, and a rabbi, too, is in the pages of Miss Charles' novel.

But is this rabbi a rabbi? His story, that of a bachelor who marries late, is told with the psychological insight and artistic perfection of the great novelist; however, the story would be the same, if it were told of a solicitor or any professional man. What is the difference between this rabbi and any intellectual? As a rabbi he is not convincing. Miss Charles' novel has 274 pages, in which she draws pictures of all the characters and goes lovingly into details of their features, clothes, and mannerisms, so that they stand full-blooded before us. But of the rabbi, one of the main figures in the novel, we are never told whether he has a beard, or whether he defies tradition in this respect. The portrait of this rabbi—as a rabbi, not as a human being—is a failure, and Miss Charles reveals in this failure the central characteristic of her novel: she speaks with love of Anglo-Jewry, but is haunted by an unexpressed and yet strong belief that to be a bourgeois is, for the Jew, what the Fall is for the Christian. That the bourgeois status can be mastered by the Jew, so that the Jewish bourgeois can be truly a Jew, is neither her nor Zangwill's conviction.

This is not to say that Miss Charles is unable to give an exposition of Jewish thought. In this respect she is very capable, without artificially interrupting the flow of the dialogue and narrative for the sake of sermonising. Her Jewish "sermon" comes naturally; the persons who preach it, do so as they speak about everyday affairs, or argue with a personal opponent. Sara, the heroine of the novel, gives a wonderful "sermon" about suffering. "Suffering bestows importance", she says. And Miss Charles also gets full marks from the Jewish theologian, when she says of the Jew that he is the crossing-point between God and man. The title of her book is aptly chosen. It reads like a thriller and has the quality which only lasting works of literature possess. Her Sara is a figure whom no reader will forget after having met her. I, for one, shall always regret with a pang in my heart that . . . no, I won't say how the plot of the story evolves. But as a Bible reader of a life-time, I must say: the Sara of Miss Charles is a Jewish woman of the tribe of Sara, Rebecca, Leah, and Rachel, and of other Biblical women and of Jewesses in the spiritual splendour of their faith.

* Gerda Charles: *The Crossing Point*. Eyre & Spottiswoode. 18s.

THEY CHOSE FREEDOM

Jewish and Other Refugees in English History

"To all the exiles who have enlivened my home", says the dedication in Francesca M. Wilson's most readable, well-informed and well-illustrated book, "They Came as Strangers: The Story of Refugees to Great Britain" (Hamish Hamilton, 25s.). Miss Wilson is a Quaker who has devoted much of her lifework to the care of those who came to this country in search of freedom, security and happiness; she gave the money which she received for her book to the organisers of the World Refugee Year.

Although she mentions "a handful of Jews brought over by William the Conqueror" (I would have liked to read more about them), her story actually begins with the Flemish weavers who, in the fourteenth century, laid the foundation for Britain's textile industry. French Huguenots and German Protestants sought refuge in England in the sixteenth and seventeenth century; Voltaire and Rousseau spent years of their exile here, and new masses of emigrés were brought to these shores by the French Revolution. Scores of political refugees came during the nineteenth century: Charles X of France and Karl Marx, Victor Hugo and Mazzini, German Democrats after 1848 and Louis Napoleon, Friedrich Engels and Louis Philippe. Towards the end of the last century came the flood of Jews from Poland and Russia, driven out by the pogroms, and forty years later the refugees from Nazi Germany, Austria and Czechoslovakia. No less than 60,000 of them, mostly Jews, were here at the start of the Second World War; half of them have now settled to a new life in Britain. During the war 120,000 Continental exiles, including many leading statesmen and crowned heads, crowded into this small island, waiting for the liberation of Europe, and after the Hungarian Revolution of 1956 Britain accepted 15,000 new refugees as immigrants.

It is a magnificent record, and Miss Wilson gives a full account of the great work of assistance carried out by British official bodies, welfare organisations, and private individuals. But she also recalls the various difficulties which had to be overcome in order to integrate the refugees into the set ways of British life.

"The Jewish Immigrant in England, 1870-1914", by Lloyd P. Gartner (George Allen and Unwin, 30s.) is, by contrast, a learned study of one comparatively short period of Jewish immigration to Britain, but it covers an extremely important phase—important not only for the great mass of East European Jewry but also for the country that offered them the chance of a new and better life. Over 100,000 Russian and Polish Jews settled here in that period, and Mr. Gartner has produced a complete picture of that new community among the British people.

There are some most interesting points on the anti-Semitism aroused by the East European Jewish immigration. Although it was, of course, strongest on the primitive shopkeeper and housing level, it is a sad reflection that not only in Disraeli's own Conservative Party but also among the Liberals and—most surprisingly—in Socialist circles there was some antagonism against the Jewish immigrants. "It also cast somewhat of a spell over Sidney and Beatrice Webb", says Mr. Gartner. However, "The full depths of racism, requiring not mere anti-alienism but anti-Semitism towards all Jews . . . were never plumbed. England no less than the Jews resisted such movements".

EGON LARSEN.

Kurt Simon (Nairobi, Kenya)

EREV ROSH HASHANAH IN MOMBASA

Living in Nairobi, in the Highlands of Kenya, we spent a week's vacation in Mombasa, the large port of East Africa.

During the first evening of our stay we went for a walk. Quite near the hotel is the street where the shipping merchant kings have their large cool houses, with well-kept, shaded gardens near the seafront. In one of the more modest side lanes we came across the name-board "Leo Beck". I had known him for years as one of the Jews who had settled in this country many years before the war, and who had helped hundreds of refugees to enter this country, particularly in 1939 when it had nearly become impossible to immigrate unless one could produce £1,500 per person. It was Sunday afternoon, and we walked into his house. He was sitting in his armchair, a tall man with good strong features, possibly dreaming of the past or planning tomorrow's working programme for his import/export business. He welcomed me: "I am so glad you have come, we need a Minyan man. We have already seven." This being an unusual occupation for me, I told him that I would willingly help, but only if there were nine men. According to my knowledge of Jewish rites my intrinsic value as a minyan man is such that there must be at least nine others to raise me to this special status.

Pioneers from Bohemia

Leo Beck is the last of a group of the original traders who came to this country from Europe. He emigrated from Bohemia in 1926 to work for the Old East African Trading Company. This company was founded by Otto Markus, one of the outstanding trading pioneers in East Africa. Markus landed in Mombasa in 1902 from Bohemia and created one of the largest merchant firms in this country. I only knew him in his later years, a magnificent sight in a cream-coloured suit, with a white beard. He had become a legendary figure and could talk for hours about the old days when there were very few white people here, and he went on foot to Uganda into the interior to buy up ivory and animal skins. The Company later on specialised in the export of hides, skins and coffee. Many a Jew from Bohemia, friends and members of his family, were brought out by him and for some time joined his business. There are still quite a few all over the country, most of them working now on their own, or for other firms. His own son and son-in-law left the firm, which a few years ago was taken over by a large Danish trading company. Soon only a few of the newcomers will remember this grand old man who always looked to me like Emperor Wilhelm II in his later years.

Leo Beck took us around Mombasa through the Arab quarters and squalid streets inhabited by Indians. We stopped the car at a place near the old Customs House. Indian children were playing cricket, the English game, between the dilapidated Arab houses. Here and there he showed me a wonderfully carved ancient Arabic doorway. We went down the worn stone steps near the Customs House, in front of which two sleepy African askaris got up from their seats and welcomed us civilly with the traditional greetings of this country "Jambo, bwana, habari" (Welcome, Master, how goes) and we exchanged a few friendly words in our common tongue, Swahili, the Esperanto of East Africa. The dhows from Arabia and India were lying still in the harbour, just as they must have for hundreds of years, bringing carpets and spices from the Persian Gulf and India. The sun was setting over the Indian Ocean. It was a peaceful picture and only in our minds we felt the fears for the tomorrow of the country.

A Mixed Congregation

We did have a minyan on Erev Rosh Hashanah, actually 14 men gathered at Mr. Beck's house. The shrine with the Sefer Torah stood in the sitting-room. A table with a snow-white damask tablecloth stood in front of the mantelpiece on which there were two silver candlesticks and a little oil lamp. The siddur, wine and kiddush beaker were standing on the table. The women sat in the adjoining dining-room to keep up the tradition of separation of the sexes. There we were gathered, a strange meeting of people and, I suppose, some of them might have had similar thoughts as I, thinking of the past, of evenings like this in the now destroyed synagogues of Central Europe, of our parents and grandparents. And if we had been able to exchange those pictures in our minds, it would have embraced part of the world where once Jewish life flourished and has gone. The service was given by a Russian. There was Leo Baeck from Bohemia, part of the former Austrian-Hungarian Empire. I came from Germany and the others from England, South Africa, Poland, Aden in Yemenite country. In a corner of the room stood an ascetic-looking tall Indian. He belonged to the Beni Israel and told me proudly that his forefathers went straight from Israel to India some 2,000 years ago and founded that community which attracted quite a few proselytes amongst the primitive people living at the shores of the Arabian Sea, near Karachi, in the land of Sind. This may account for his Indian appearance.

There were also some children of these various members of the local congregation. They do not know other countries except East Africa as their home, but will undoubtedly have to leave, as the new emerging Africa does want ordinary white citizens but only highly qualified technicians, educated abroad. The era of Colonial Empires, Arab, Portuguese, Dutch or British has passed. We are in the middle of a revolution, and Africa wants to be ruled by Africans, well or badly. The future Jews in this country will come as part of the large financing houses of the world, or as technicians.

These were my melancholy thoughts while our Russian friend was wailing in the *niggon* of his own lost childhood past. It was a short Rosh Hashanah service in a strange surrounding. Before I left I said to Leo Beck: "I am certainly not a religious man, but deeply inspired by the history and tradition of Judaism of which I feel part". The wise man replied: "Is that not Judaism?"

On my way back to the modern, American-styled hotel, with its illuminated swimming-pool overlooking the magnificent coastline, with its palm trees and the dark blue sky above, I was wondering if this might not have been the last minyan at Rosh Hashanah in Mombasa, where the wind blows from the Indian Ocean, and from further inland where white and black politicians are quibbling about the "Wind of Change" accumulating in strength to a devastating hurricane across the Black Continent.

Old Acquaintances

This and that:—Herbert Nelson recorded the songs of his father, the late Rudolf Nelson, on an L.P. in New York; if you are interested write to "Panorama", 250 West 57th Street.—Lily Valenty-Eisenlohr, on holiday in Europe, will be in "It Happened in Athens", directed by Andrew Marton.—Heinrich Fischer, who now lives in Munich, is collecting letters written by Karl Kraus for "Koesel-Verlag".—One-armed journalist, Wolfgang Fischer, who survived the war in Shanghai and returned to Berlin, will edit a Film Monthly with news and gossip shortly.—Rudolf Frank of Basle published his autobiography *Spielzeit meines Lebens* with Lambert Schneider in Heidelberg.—Wolf Citron moved from the States to Hamburg to become adviser of the television station.—Having spent the summer in Bavaria, Fritz Massary returned home to Beverley Hills again.—Wolfgang Reinhardt will produce a Sigmund Freud film directed by John Huston.

Austria:—Margarete Wallmann will direct Verdi's "Macht des Schicksals" at the State Opera.—"Theater an der Wien" will open again in spring 1961 with Molière's "Buerger als Edelmann".—Leopold Lindtberg will produce "Fledermaus" conducted by von Karajan on New Year's Eve.—Heinz Ruehmann will start as a member of the "Burg" with "Harvey" at Christmas.—Ernst Haeussermann is directing Lilian Hellman's "Toys in the Attic" at the "Burg".—A new remake of "White Horse Inn" with Waldtraut Haas is in production here.

Milestones:—This month, Richard Oswald, one of the pioneers of the German film, will be 80 in Hollywood where he now lives. Originally an actor and partner of Kainz in Austria, he became a film director in Berlin during the First World War and had a cinema named after himself in Kantstrasse. Conrad Veidt and Anita Berber played in his earlier pictures, and he produced a film on Zuckmayer's "Hauptmann von Koepenick" with Max Adalbert in the title role.—Hedwig Wangel, the unforgettable actress who, under Reinhardt, played Ibsen, Strindberg, and Hauptmann, is 85 years old.—Kasimer Edschmid marked his 70th birthday in Darmstadt with the publication of his *Diary 1958-1960*.

Home News:—Berlin's leading dramatic critic, Dr. F. Luft, will come to London next month and give a lecture at the "German Institute".—Marianne Kupfer-Deeming will be in Jack Hylton's production of "Little Darling".—Eric Pohlmann was in "Surprise Package" starring Noel Coward and Yul Brynner.—Karl Heinz Boehm, son of the famous Austrian conductor, appeared in his second British film "Too Hot to Handle" with Jayne Mansfield.—Robert Muller, the new dramatic critic of London's *Daily Mail* is Austrian by birth and educated in Hamburg.—Leo Lania's Willy Brandt biography *My Road to Berlin* was published by Peter Davies here.

Obituary: Sixty-nine-year-old Wilhelm Lichtenberg, the Austrian short-story writer and author of many novels and plays, has died in Basle.—Professor Dr. Alfred Meusel who lived in London during the war and was one of the leading members of "Freie Deutsche Kulturbund" died aged 64 in East Berlin.—Curt Goetz, the German "Noel Coward", playwright and brilliant actor, died in Lichtenstein at the age of 72.

Germany:—Joseph Plaut, still going strong, gave a recital in Frankfurt.—Lucie Mannheim and her British husband Marius Goring appeared in two Noel Coward one-act plays in Berlin.—Hildegard Knief and her British husband-to-be, David Cameron will go on tour in "Born Yesterday".—Erwin Piscator for the first time produced an opera, Boris Blacher's "Rosamunde Floris" at Berlin's "State Opera".—Paul Henckels received the German Cross of Merit first class.—Eric Burger's adaptation of Gore Vidal's "The Best Man" with Martin Held, Lotte Stein, and Herbert Gruenbaum was presented at Berlin's "Schiller-Theater".—Peter Zadek will direct Ionesco's "Nashoerner" in Kassel.—Elisabeth Bergner gave a recital of Schnitzler's "Fraulein Else" in Munich.—Trude Kolman of Munich's cabaret "kleine Freiheit" will next produce Wesker's "Roots" in Berlin.

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IN THE TURMOIL OF OUR TIMES

MARC CHAGALL'S LIFE-STORY

Marc Chagall wrote his autobiography in Russian. Cassirer (Berlin) published a luxury edition of 110 copies, with 20 etchings, in 1923, for books had become "Sachwerte" at the height of the German inflation. Bella, Chagall's wife, translated the book into French. Now it has been republished in German by Gerd Hatje, Stuttgart.*

We know the world of Chagall's paintings: the old man on the roof, a fiddler, a wedding, Bella, the bride in her white wedding gown, flowers in hand; clusters of Jews—Jews at prayers, at weddings, chasing blue cows over green grass; and Witebsk with its red, green, or blue wooden houses, its fences and a tiny horse hitched to a waggon . . . the golden glow of the oil lamp. A tiny Eiffel Tower appears over the shacks of Witebsk in a corner of his pictures. From canvas to canvas it grows larger, and under its feet grows Paris. Now a tiny Witebsk appears in one corner. This is how Chagall projected the layers of human memory into his pictures.

In his autobiography Chagall speaks about the reality behind his pictures, about his life and his models. His father unloaded herring barrels from lorries, "his fat boss standing beside him like a stuffed animal". Stinking and dirty from the herring fat, so tired that he fell asleep during the Friday evening meal, poor on 20 roubles a week, he became a king on Shabbat; more, the prophet Elisha, after he had washed himself with cans of steaming hot water and put on a white shirt. His grandfather spent half his life on the stove, a quarter in the synagogue and the remaining quarter as a butcher in Lyosno. He left the struggle for existence to the tiny grandmother, who died of sheer resentment.

Chagall tells the tale of all Jews, and the Pokrowskaja Street where he lived in Witebsk is the prototype of all the streets in the Jewish Pale, shining with poverty and hope and aimless longing of the gifted child, who craves for knowledge. He had his first lessons in the painting-school of Mr. Pen. He did not want fame, or anything except to be a craftsman like his beloved teacher. He earned some money by helping a photographer, and suddenly decided to go to Petersburg, with 27 roubles from his father in his pocket. He, the Jew-boy, who had no permit to stay in the city, who had only the corner of a room to live in, won a scholarship to an art school, and was put in prison for having no passport. Alone in a cell, with enough to eat and time to draw: that was bliss for Chagall. After he had finished his prison sentence he worked for a sign-painter. The head of the art school, Baron Ginzburg, and the sculptor Ginzburg were full of hope that he might become a second Anatokolski. He visited Lew Samuelewitsch Bakst, a self-conscious European, a member of the "Artists Society" and a despiser of Cézanne, Manet, and Matisse. Bakst considered him talented, but spoilt; but he took him into his school, where Chagall met Europe in miniature, Nijinsky, Countess Tolstoi. He was helped by the Duma member, Winawar, who bought two of his pictures and invited him for Pesach; when he entered the dining-room and saw a laid table, he was reminded of a fresco by Veronese. Winawar enabled him to go to Paris by making him a monthly allowance. He was deadly afraid of Paris, but when he visited the Louvre his fears ended for ever. "The museums, the window displays, the exhibitions of Paris taught me more than all the academies." He meditated on the power of France, that gave clarity and dimension even to minor artists.

In Paris he lived in "La Ruche", a collective of about a hundred studios, working in an ecstasy, stark naked. He was only twenty when he pushed his pictures on a barrow to the "Salon". He was not impressed with cubism, and the "cubists sitting on triangular tables, eating square pears". He met celebrities like Diaghilev, Leger, d'Annunzio and was not impressed. The poet and artist Apollinaire proposed to Herwarth Walden (Georg Lewin) that Chagall should exhibit. The exhibition took place in two tiny rooms of the "Sturm" in the Potsdamerstrasse, Berlin, in the summer of 1914. As Berlin was so very near to Russia, Chagall went to Witebsk

and married Bella, the bride in the white wedding gown.

War closed the door and Chagall stayed in Russia until 1922. The revolution began for him with the purchase of his pictures by the connoisseur, Kagan-Schabschaj, for a National Gallery which he intended to give to the new State. In his house he and Chagall discussed "war, life in general, art, the revolution" with the doctor and writer, Baal-Machsowes Eljaschew. At this time Chagall conceived the idea of bringing art, an academy, a museum, and collective studios to Witebsk; of making it a second Paris, as Paris had been his second Witebsk. At the Kreml Lunatcharski, the "Narkom" supported him. He became Director of an academy and prepared his town for the anniversary of the revolution. He ordered all the house painters and sign-painters to close their shops and copy his sketches. But the reaction of the new commissars was unfavourable. They asked: "Why are the cows green? Why is the horse flying? What has this to do with Marxism and Leninism?" And they ordered the decorators and sign-painters to make busts of Marx and Lenin in cement. His Directorship of the art school ended in the revolt of teachers and pupils against him.

Chagall left Witebsk for Moscow, where he worked as a stage designer with Granowsky's Yiddish theatre, meeting Meyerhold (yesterday in tails, today with a red scarf) and others. With the death of his father, killed by one of the lorries he was unloading, the last link with Witebsk had gone for him. Chagall was engulfed by the miasma of the civil war, the corruption, the injustice, the noise and the gigantic waste. Anski asked him to stage his *Dybbuk*, but Habima preferred Stanislawski's realism and reduced Chagall to bitterness. He felt he was liked neither by the Russia of the Czars nor the Russia of the Soviets, and decided to return to Paris.

Ludwig Rubiner, the German-Jewish author, had written to him that he was famous in Berlin, where high prices were being paid for his pictures. However, he warned him that he could not expect any money from Walden who had sold the pictures but took the view that having made Chagall famous was sufficient reward. He got a permit to leave Russia. In Paris his study, full of sketches, was waiting and he longed to see his old friends. He ended his book with the words: "Perhaps Europe will love me and my Russia, too."

GABRIELE TERGIT.

YOUTH GIVES EVIDENCE

An English book reviewer recently expressed his surprise that so little had been written by German Jews about their lives under Hitler. Usually, he said, writers who have been involved in a collective tragedy, are obsessed by their experiences until they have written the pain, fear, and humiliation out of their systems. Could the delay, I wonder, be explained by the enormity of the tragedy? Was not the suffering of such quality the very system of the writers was too badly hurt to shape and master the intimate records of human suffering? Beginnings, however, have recently come forward. Perhaps they could be regarded as the sketches and jottings of the artist before he attempts the final work. One of these attempts to tell his story has been made in a small book which was recently published in Israel by Rubin Mass. The author is Thomas Geve, a young German Jew who spent three years of his childhood in Auschwitz.

His approach is modest enough. "Youth in Chains" merely intends to report on the lives of those thousands of youth who grew up in concentration camps. Geve, who is now settled in Israel, has succeeded in giving what he set out to do: an honest record of unprecedented

experience in mental and physical agony. He has faithfully recorded the day-to-day life which, when it did not succeed in killing them, cruelly catapulted thousands of innocent children into premature adulthood. The sober account of events makes compelling reading. One has to listen to the author's factual description of that underworld, where only one law made sense to its population: the survival of the fittest. While trying to understand how human beings could survive that hell, one question comes to mind again and again: what gave these children the strength to sustain their hopes for liberation? Geve has an answer to that when he describes his one meeting with his mother during his years of captivity—a meeting which did not last more than fifteen seconds and during which she could not manage to pass on to him a slice of bread which she had saved from her ration. He tells us of the boys' little devices which helped them to fight despair: "To us youngsters, the best way to dream ourselves away was to sing. Those who had picked themselves a favourite song would hum it as a kind of signature tune, something they would be known by. My own choice was a sentimental French song, and every time I hummed this, my own private melody, I was overcome with the feeling that, despite all, I was still alive. After a whole year of Concentration Camp, I had remained my own self. Even though I could not see my face, for mirrors were denied to us, I could still hear my signature tune. It was the proof of my existence."

Against this inexorable background of unmitigated destruction of human values, "Eva", a novel by Meyer Levin (Frederick Muller, 16/-), has hardly to convey a message.

Story of a Polish Jewess

It is the story of a young Polish Jewess who, by changing her identity to a Ukrainian servant girl, escapes deportation, succeeds in making the Gestapo believe her Aryan origin, but is finally found out and sent to Auschwitz. She lives to see the liberation and finds her way to Israel with her spirit unbroken.

With the skill (which at times becomes tasteless) of the experienced craftsman, Levin has written an adventure story whose heroine is a girl of boundless vitality. She not only fights for her survival, but also has to solve the personal problems of an adolescent. In fact these latter problems are much in the foreground while labour camp hardships, deportation and gas chambers merely serve as the background—a device to fill this story with more suspense. It does not seem good enough.

There is one other novel which fits into this connection, "The World That Summer", by Robert Muller (Eyre and Spottiswoode, 16/-). Its hero, 13-year-old Hannes Hacker, is a "Mischling" but succeeds in passing himself off as a pure Aryan. As a result, he is accepted as a member of the "Jungvolk" but while admiring the glamorous idol of the SA he finds the brutality frightening and repulsive. In contrast to Levin, Muller does not wish to write a thrilling story. He is concerned with a child's dilemma brought about by Nazi Germany under its racial laws.

Hannes has come to hate his "Aryan" journalist father, who is unemployed because of his Jewish wife. He has no respect for his mother but adores his Jewish grandmother and visits her secretly. The boy's mind and soul can never be at rest; there is the permanent need to assert himself among his friends, to compete with them in the Nazi youth camps, in short, to convince himself and his surroundings that he is their equal. But, on the other hand, he has continuously to quieten his conscience, which is in revolt. The boy's inner chaos carries conviction, although I doubt whether the reader who has not lived in Germany will gather more than a vague image of life under the Nazis.

The author, who has perhaps woven into this his own childhood memories, only evokes the close atmosphere of that summer of 1936; he has failed to describe the thunderstorm. The boy's inward conflict has been used as an illustration of a picture which has neither the necessary definition nor focus.

LUCIE SCHACHNE.

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* Marc Chagall: *Mein Leben* (€1 13s. 6d.).

Herbert Freedman (Jerusalem)

FROM ISRAEL'S THEATRES

Judging by the balance-sheets, both financial and artistic, the three main theatrical companies in the country—Habimah, Chamber Theatre and Ohel—can be satisfied with the results of the past season.

Habimah presented four new plays, of which the greatest success was accorded to Dürrenmatt's "Visit of the Old Lady". One hundred and thirty performances of this play were given to over 130,000 spectators, and Aharon Meskin received this year's Israel prize largely for his part in this play.

"Twelve Angry Men" by Reginald Rose, Anton Chekhov's "Uncle Vanya"—on the 100th anniversary of the author's birth—and a French comedy "Mademoiselle" were the other three stage productions.

Brecht's "Dreigroschenoper"

Habimah opened its new season with Bertolt Brecht's "Threepenny Opera", and Weill's songs, played and heard on locally manufactured records, will soon become popular hits—especially among the younger generation who have not known them before. To make up for the regrettable absence of original Hebrew plays in the past year, two Hebrew authors will be presented with new productions: "Samson" by Har-Even, and "The King's Clothes" by Nissim Aloni. Other plays will include "The Wall" by John Hershey, Shakespeare's "Henry IV", and

"Long Journey into Night" by Eugene O'Neill.

The productions of the Chamber Theatre during the past season included Shakespeare's "Twelfth Night", "L'Hurluberlu" by Jean Anouilh and Scarpetta's "Misere et Noblesse". Further performances were given of the revised version of Pagnol's "Marius", of Ibsen's "The Doll's House", and "Look Homeward, Angel", based on Thomas Wolfe's autobiographical novel. Altogether, the Chamber Theatre put on 400 performances and played to an over-all audience of 300,000.

Five Plays at "Ohel"

The Ohel Theatre, playing to altogether 250,000 spectators, presented five plays during last season: Georg Kaiser's "Tanaka", "One More River" by Beverley Cross, Philippo's "Philomena" and "L'Année du Bal" by Lacour. Among the plays contemplated for the present winter are "The Milky Way" by Karl Wittlinger, "The Time of Your Life" by William Saroyan, "Time Limit" by Henry Denker and Mark Chase's "Harvey".

Speaking of the present season—the Israel Symphony Orchestra whose concerts are always an artistic—and social—occasion, will be on tour in the U.S.A. and the Far East till January, 1961, and two Symphony Orchestras have been invited to perform in November and December in Israel—the London Symphony Orchestra, under the baton of Antal Dorati, and the Netherlands Chamber Orchestra, under Symon Goldberg.

Cultural News

EXHIBITION "DER BLAUE REITER"

The exhibition of *Der Blaue Reiter*, organised by the Arts Council, at the Tate Gallery, was a great experience, not only because of its poignant associations with the past, but on its own merits. The sheer beauty of colour and design, especially revealed in the paintings of Kandinsky and Franz Marc, has lost none of its freshness and prophetic vision. In fact the freedom of "tachism" is foreshadowed here in a more disciplined form. The *Tower of Blue Horses* by Marc, which had been in Berlin, disappeared under the Nazi régime, but a truly monumental *Tiger* is represented in this exhibition, coupled with works on a smaller scale, but no smaller inspiration. The works of Kandinsky show perhaps a more intellectual approach, but most characteristic is the synthesis between the abstract and realistic elements in most of the exhibits. Among Jewish artists the musician Arnold Schönberg, represented by two idiosyncratic paintings of a *Head and Hands* is outstanding; the dilettante is revealed in the looseness of design, the colour being challenging and non-realistic.

It would be futile to catalogue and enumerate all the artists represented in a short notice. Many of them were famous or notorious before the 1914 war, all of them shared in a spirit of community and friendship, however different their styles. The excellent and well-illustrated catalogue deserves special mention. It contains not only brief biographical notes, but also extracts from the writings of some of the leading artists. This is especially interesting with regard to Paul Klee, who in this period of his life was still struggling for his own inimitable and individual style. Macke and Marc were the victims of the 1914 war, Campendonck, Kandinsky and many others died in exile, after creative and lasting work in Germany. But more than anything else, this exhibition gave a message of hope, since it presents that side of Germany which, repressed and frequently forgotten, stands for humanity and integrity.

DR. HELEN ROSENAU.

JEWISH MUSIC COUNCIL

At a meeting convened by the President of the Association of Ministers and attended by representatives of a number of choral and music societies, a provisional committee was set up to prepare for the establishment of a Jewish Music Council. The objects of the proposed Council are to co-ordinate Jewish music activities; offer advice and information concerning Jewish music and musicians; to encourage Jewish musical activities throughout the country and to plan programmes for Jewish Music Week and current musical activities.

FAMOUS VIOLIN TEACHER IN LONDON

Professor Maxim Jacobsen, the 70-year old Riga-born Jew, who is a well-known violin teacher and has written many books on the subject, recently visited London from Lisbon. His studies on overcoming the technical difficulties of violin playing are used by many music conservatoires throughout the world, and when he lived in Brussels he taught Queen Elisabeth of the Belgians, grandmother of King Baudouin. He hopes to go to Tel Aviv to discover new talent and to supply Europe with a new generation of gifted violinists.

SUGGESTIONS FOR JEWISH EXHIBITIONS

A memorandum has been sent by the Association of Jewish Ex-Service Men and Women to all its branches suggesting that they initiate Jewish exhibitions as one way of dispelling ignorance about the Jewish way of life in their local areas. Ignorance among non-Jews of the Jewish way of life, states the memorandum, has often been a root cause of prejudice, and one of the most successful ways of dispelling this ignorance is by offering practical illustrations of Jewish worship.



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SUBURBIA'S IMPACT UPON AMERICAN JEWRY

Our recollection of Jewry's status in pre-Hitler Germany is one of predominantly middle-class, citified existence, with only a minority clinging to market towns along the countryside, and with tiny clusters of upper-class residents in "Villenvororte," i.e., living in detached homes surrounded by private gardens.

Refugees arriving in England noticed that there middle-class Suburbia had been a reality since the beginning of the century. Those who proceeded to the U.S.A. observed the initial stage of a population explosion which gained full momentum only after the war. There were internal shifts, mainly from South to North, partly to the extreme West, often "coloured"—Negroes and Puerto-Ricans, resented by earlier residents, with or without justification, as low-class, shiftless and, in the instance of Puerto-Ricans, of alien tongue. These internal pressures precipitated a middle-class exodus to the suburbs; but it was made possible only by a rising standard of living and the availability of publicly subsidised mortgage funds for young "Veterans." The offspring of earlier Jewish arrivals became part and parcel of this upward and outward surge. Their exodus from the slums symbolised not only thirst for a more relaxed existence but also a break with the outlook on life of their parents and, in particular, broader educational goals for their own children.

Few, if any, of the Jewish refugees from Hitler's Germany could afford to fall in with this trend. Up to this day most of them are satisfied to occupy flats and to be members of congregations they have established in various city districts. However, in the course of the years, "defections" from among affluent families with growing children to the suburbs have also occurred. The crucial question arises: where will the next generation choose to establish residence? It is my expectation that, given the continuation of prosperity, our children, college-educated, competitive with, and sharing the aspirations of, their own generation, will increasingly merge with the general trend.

Some Statistics

A few statistical figures may serve to illustrate what has been happening on a national level. Between April, 1950, and April, 1959, the civilian population of the U.S.A. increased by 16 per cent. Central cities in 168 metropolitan areas rose only by 1½ per cent, whereas the surrounding suburbs reported a 44 per cent gain. One-third of the nation, roughly 60 million people, live in Suburbia to-day.

In regard to the New York metropolitan district (which houses nearly one-half of the Jewish population of the U.S.A.) preliminary 1960 census figures indicate the following: Compared with 1950, the population of New

York City has dropped by 3 per cent, whereas the entire metropolitan area has grown by 12.2 per cent. Hitherto the number of Jews in the entire area has kept pace with the general total. There were about 600,000 by 1900, and there are about 2,580,000 now, at both times equalling about 25 per cent of the total. A population projection through 1975 forecasts a further numerical rise to 2,718,000, but a relative drop to 23.6 per cent. The continuance of local shifts is anticipated, with heavily populated Jewish city districts, such as the Lower East Side in Manhattan, besides Brooklyn and the Bronx, at the losing end, and corresponding gains in the semi-suburban borough of Queens on Long Island and in counties outside city limits, such as Nassau, Suffolk, and Westchester.

Three main causes account for the projected decrease in percentages: (i) the reduced share of Jews in future immigration from abroad (after the tragic liquidation of traditional Jewish reservoirs in Europe); (ii) a disturbingly low fertility rate (79 per cent of the national average); (iii) a slowly rising intermarriage quotient (from slightly over 7 per cent at present to an expected 10 per cent within the next decade).

Concentration of Jewish Families

What are the characteristics of Jewish existence in Suburbia? Here, too, the Jews have tended to cluster together, causing an outflow of former Gentile residents from affected communities into others, which, to all intents and purposes, have remained, and may remain, "restricted". On the other hand, there is little likelihood that warnings, as have recently been circulated in places in near-by Connecticut—"get back to your New York ghetto or immigrate to Israel"—will be heeded or enforced.

Jewish institutional life has profited, and will continue to profit, from comparative prosperity and leisure in the suburbs. True, relatively few Jewish heads of families earn their livelihoods in Suburbia. Having moved out mainly for the benefit of their families, the daily commuters own (and pay the mortgage for) little more than a glorified dormitory out of town. Initially, the snobbishness of "nouveaux riches" and lack of self-assurance have tended to seek expression in the display of the most recent and luxurious car or cars, of mink coats ("jüdische Windjacke"), jewellery, and in ostentatious Bar- and Bas-Mitzvah and wedding parties. But the novelty of exhibitionism may wear off with the fading of memories of former drabness in sweatshops and cold-water flats.

Of increased importance has been, and will remain, the civic rôle of the wives and mothers, both in the community at large, in Parent-Teacher Associations, and the like, and in specific Jewish women's movements (Hadassah), in ladies' auxiliaries of lodges and charitable organisations, sisterhoods, etc. In point of fact, this kind of equalisation in the civic rôles of both sexes is no prerogative of Suburbia, but is about as pronounced in city congregations. Nothing principally wrong attaches to it.

More critical is the hitherto rather low level of Jewish education available all over the U.S.A. Responsible and qualified observers have compared it to "a shallow river, a mile wide and an inch deep". Such verdict need not be taken as anything static or irreparable. It is rather a challenge to all concerned—erstwhile immigrants from Germany included—to close ranks and lay the emotional and educational foundations for a more mature future of the Jewish people in America.

The crucial battle will probably not be

fought in either city or suburb, but on another ground—the college campus. Twenty-two per cent of the Jewish heads of households in America are already college graduates. This percentage is due to increase in line with rising standards of living and competition in professions, as well as in business. Given the parity of the sexes the number of girl students is incomparably larger than anything we ourselves experienced in European universities thirty or forty years ago. It can be stated without exaggeration that one social function of the American college campus is to provide a convenient meeting ground, with matrimony as a major objective. Hence a—guessed—measure of social compatibility is an admitted criterion for eligibility. Within this limit, however, there is less and less inhibition on either side preventing the formation of lasting attachments between Jewish and Gentile students of opposite sexes. These young couples encounter, but mostly disregard, a good deal of emotional objections on the part of their parents. The result is that the higher the educational background, the higher is the number of mixed marriages in certain districts in Suburbia. In the vicinity of the capital, Washington, D.C., where young college-educated government officials and the like are concentrated, it has reached the 34 per cent ratio already.

As far as this writer is able to judge, the success or failure of mixed marriages in America is not very different from marriages between young people of identical faith. It may be concluded from this observation that the prevalence of parental authority and the sway of religious tabu in America are slowly on the wane—notwithstanding the increased social importance of nominal membership in a church or synagogue, and irrespective of the still considerable cohesive strength of minority communities such as the Catholic Church and certain Orthodox Jewish congregations.

LETTER TO THE EDITOR

Die Deutsche Jugendbewegung

Da ich vom Sommer 1911 bis in die Hitlerzeit hinein einer dem Wandervogel nahestehenden Gruppe, der Deutschen Akademischen Freischar, angehörte und ferner kurz vor und nach dem ersten Weltkrieg Mitglied des Königsberger und des Hamburger Blauweiss war, kann ich die Ausführungen von Alfons Rosenberg durch einige persönliche Erfahrungen ergänzen:

In der deutschen Jugendbewegung waren immer einige Juden; vereinzelt, wie der spätere Schulleiter Max Bondy, waren wohl auch ganz einflussreich. Andererseits war schon bald ein ausgesprochen antisemitischer Flügel vorhanden, der von den beiden Schriftleitern der Zeitschrift des Altwandervogels, Fulda und Grothoff, geführt wurde. Unter Menschen, die ernst nach der Wahrheit suchten, war es aber nicht schwer, der Lügen- und Phrasentechnik der antisemitischen Propaganda, wo man ihr begegnete, entgegen zu treten.

Die beiden Blauweiss-Gruppen, denen ich angehörte, waren ohne persönlichen Zusammenhang mit der deutschen Jugendbewegung und nutzten die Zeitströmung dazu, die jüdische Jugend für den Zionismus zu gewinnen. Es wurde in diesen Gruppen auch tüchtig gewandert, und die Wirkung auf die körperliche und seelische Entwicklung der Jungen war herzerfreuend.

Dass auch bei den Juden eine starke Affinität für "freideutsche" Gedanken bestand, hat mir die folgende Beobachtung bestätigt: Der Dürerbund war unter der Führung von Ferdinand Avenarius stark deutschumbetont, aber nicht antisemitisch und suchte mit grossem Ernst nach dem Rechten und Wahren. Ich bekam in den Zwanziger-Jahren das etwa 8 Schreibmaschinen-seiten lange Verzeichnis seiner Berliner Mitglieder in die Hände; etwa ein Drittel hatten ausgesprochen jüdische Namen.

DR. H. C. PLAUT.

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Lucie Laquer

HOW INTERNMENT INTRUDED ON WHITTINGEHAME FARM SCHOOL

Having read in the September issue of the *AJR Information* the somewhat lighthearted reminiscences of the June, 1940, internees, I am tempted to describe an experience of those days as seen from the other side of the barbed wire.

For most readers of this paper it may be necessary to explain that Whittingehame Farm School was founded in 1939 by the Refugees' Committee in association with Zionist organisations for refugee boys and girls between the ages of 13 and 17; it prepared them, in the former home of the late Lord Balfour, for further emigration, mainly to Israel.

By the end of 1939 the school had reached its full complement of about 105 boys and 55 girls and had started to run smoothly after the teething trouble inseparable from a new and experimental venture. At first the war did not affect us seriously; though Whittingehame was situated in the "Protected Area" we were allowed to stay on.

A Sunday in June

But on a bright Sunday morning in June, 1940, a few policemen came to see the Headmaster; nothing was revealed to us after a lengthy conference, but the Headmaster looked more than gloomy when he appeared. We felt that the atmosphere had changed, and certainly not for the better. After Sunday dinner there was usually a speech devoted to internal school affairs (exhortations, praise, announcements); that day's announcement, however, was of a very different character: all German and Austrian boys over sixteen were to pack their essential belongings and to go to an internment camp, accompanied by all the male members of the staff who were of the same nationalities.

Frantic packing began, and an hour later a few old and shabby buses stood in front of the mansion to transport a party of about thirty boys and five or six adults. Lord and Lady Traprain, the School Governors from Edinburgh, the remaining staff and the girls and younger boys stood around while the party boarded the vehicles; everybody offered advice while the policemen who had come again looked on good-humouredly. Then, as the buses drove off and the school waved and shouted, those in the buses behaved as if they were going to a picnic.

In the school sadness set in; the Headmaster looked grim; girls missed their friends, groups their leaders; discussion groups some of their ablest speakers; the school a teacher; and some of their best and strongest "men". Even those few Polish and Czech members of the com-

munity, being not interned, felt somehow left out: to be classed with mere girls and juniors was not much fun. There arrived a few letters from Lingfield, where the buildings and grounds of the racecourse had been converted into an internment camp.

We tried to "make do" without the help of the senior members of the school. Juniors and girls rose to the occasion. Young boys drove the tractors on the farm, some were given the most coveted job, that of stoker in the house, while more girls worked on the land.

Later on rumours spread that our boys were to return soon. Mr. Ellis, the untiring Secretary of the Scottish Council for Refugees and a very good friend of the school, intervened on their behalf with the Home Office. About six to eight weeks after their internment they were released on the condition "that Mr. Ellis came for them and brought them back to the school unobtrusively". The Home Office did not realise that it had asked the impossible. Our thirty boys—the adults were not released until a few months later—had louder voices, higher spirits and shorter shorts than any thirty boys in the United Kingdom! I am sure that not only the whole train but also every railway station between Lingfield, Surrey, and Dunbar, Scotland, knew of the homecoming of our boys.

A Joyful Homecoming

And what a homecoming it was! A three-course dinner was laid on with no strings attached (the staff for once did all the washing-up), and the boys related their experience. In the camp the group as such had kept together, and were taught a few lessons a day; they played games, and did their chores "showing the other internees what was what". Even those who in Whittingehame had been slightly allergic to work could not resist telling me how slack and lazy their fellow-internees had been. They had learned from Italian and German sailors how to build models of sailing boats in narrow-necked medicine bottles and proudly showed me their craft.

It was a considerable time before the boys could be fully reintegrated into the school. "We, who were at Lingfield" had not only been a solid group there but continued so in the school. They had that veteran-like solidarity which is not easily destroyed; they tried to maintain an aura of heroism without ever having been heroes. In my opinion the only heroic deed was performed by Mr. Ellis who, poor man, could not participate in any of the celebrations of the day of release; once he had brought home his thirty noisy charges he had to retire to bed with a violent migraine. No wonder!

NEW GERMAN REFUGEES FOR BRITAIN

A large party of European refugees—one of the largest to leave Western Germany in recent years—sailed from Bremen at the end of September and have come to Britain. More than two-thirds of the 177 people are members of "displaced persons" families deported from their homes by the Germans during the war. All of them are physically or socially handicapped.

The group consists of almost half of the 370 people from the Federal Republic accepted by Britain under the resettlement scheme drawn up last summer with the co-operation of the West German authorities. About 930 refugees were, under this scheme, invited to offer themselves for selection in the early summer of last year. About 400, reduced to apathy by long years of life in refugee camps, simply failed to turn up. About 150 candidates were rejected, generally for security reasons.

The refugees have all found "sponsors" in Britain who are providing them with homes and, where possible, with jobs. Some will live temporarily in hostels. Sixty to 70 refugees have already been sent to Britain in small groups under the same scheme.

The refugee community in Western Germany still contains about 200,000 people who are under United Nations supervision, with at least 20,000 in need of assistance and perhaps 3,000 handicapped persons who want to emigrate. Those who have come to Britain have been collected from all over Western Germany, three-quarters of them having been living in camps.

In January another British selection team is visiting Western Germany, and lists of candidates for selection will be drawn up by the middle of November. The team will again concentrate on refugees who are physically or socially handicapped as such persons cannot emigrate by their own unaided efforts.

VISAS FOR REFUGEES

The Council of Europe has for some time been consulting its member-countries regarding a scheme to abolish the restriction on refugees whereby those holding residence permits and not the passports of their adopted countries do not fall under the agreement by which West European States waive their visa requirements.

Belgium, France and Holland—three members of the Council—have reached agreement that all refugees holding residence permits in their countries of domicile should be free to enter as visitors, without visas. Germany and Luxembourg are expected to sign this agreement shortly. Britain and other members of the Council have not yet ratified it. This problem affects hundreds of Jews and other former refugees in Europe who have never become naturalised.

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HELEN ROSENAU:
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TUESDAY, DECEMBER 6
H. C. STEVENS:
"Music and Musicians in Israel"
Two further lectures on Cultural Life in
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Centre will be given on January 10 and
January 17.
The lectures will be held at 8 p.m. at
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PROFILES OF TWO MUSICIANS

NORBERT BRAININ, O.B.E.

Norbert Brainin, the well known young leader of the world famous Amadeus String Quartet, was recently awarded the O.B.E. This is a great honour for one who came to these shores as a refugee when he was only 15.

He was born in Vienna on March 12th, 1923 and lived and studied there until 1938. For some time he was a pupil of the Chajes Gymnasium. There was no artistic background in his family, but his parents could not fail to recognise his musical talent. At the early age of four he showed a remarkable musical memory and sang with a clear, well pitched voice.

When Brainin was seven, Yehudi Menuhin appeared for the first time in Vienna. His playing made a deep and decisive impression on Norbert, and he began to take violin lessons. He studied with various teachers, among them Professor Ricardo Odnoposof and Frau Rosenfeld, a former fellow-student of Professor Carl Flesch. When he had worked with her for two years, she advised him to study with Flesch who at that time lived in London.

Norbert Brainin and his family came to London at the end of 1938. He had studied with Flesch for only six months, when the latter went to Holland, recommending Max Rostal as his successor. Brainin studied with him for four years.

As he was regarded as an "enemy alien" he was not allowed to accept engagements as a musician but had to do war work as an unskilled labourer. In spite of the heavy work to which he was neither accustomed nor suited, he tried to keep up his violin playing. But he did not have the strength to combine the two activities and had to give up his music.

At the end of the war he took up his studies again, this time without the help of a teacher. It is therefore, particularly remarkable that only a year later he won the "Carl Flesch Medal". This award entailed an engagement as a soloist with the London Philharmonic Orchestra in the Albert Hall, where he played the Beethoven Violin Concerto.

Foundation of Quartet

Norbert Brainin had always been extremely interested in chamber music, and in 1947 he founded his quartet, whose members (Norbert Brainin, Sigmund Nissel, Peter Schidlof and Martin Lovett) were all Austrian refugees, with the exception of the British-born cellist. In 1948, they made their debut at the Wigmore Hall with such success that many engagements resulted from it, and the quartet soon became well known.

In 1950 they were sent by the British Council to Germany and also to Spain, where they were the first British artists to perform after the resumption of diplomatic relations.

Norbert Brainin was now the proud owner of a "Guaneri", the generous gift of his friends, the owners of "Dartington Hall".

The year 1953 brought the first of numerous American tours, and in 1958, on their first world tour, the quartet gave 110 concerts in eight months, visiting America, Canada, Hawaii, Japan, Hong Kong, New Zealand, Australia and South Africa. During the whole season they gave 190 concerts and in addition made many recordings. They first recorded with "Westminster Recording Co.", but later also with "His Master's Voice" and "Deutsche Grammophon-Gesellschaft".

The swift rise to fame culminated in May 1960 in the award of the O.B.E. to Norbert Brainin. This honour bestowed on him will, it is certain, neither affect his character nor his

artistic integrity. He is modest by nature and more conscious of the great responsibilities fame has brought to him, than of fame itself. It means constant hard work, leaving but little time for his few hobbies.

He likes reading, is a keen photographer, and goes to the theatre and cinema as often as he can manage. He also loves to drive his car, especially when on holidays with his wife and his ten-year-old daughter.

During the last few months he has, on many occasions, again proved himself as an outstanding artist, acclaimed not only as a master of the violin but—and this is a most rare combination—also of the viola.

We congratulate him most heartily on his great achievements and wish him continued success for the future. We can be proud and grateful for the credit he has brought to us "Jewish refugees" and, in a wider and far more important sense, to the musical culture of Great Britain.

PAUL LICHTENSTERN.

ARNOLD SCHOENBERG—A NEW BIOGRAPHY

The Jewish contribution to European music since the emancipation has long been contemplated with pride by the community. Though there has been a preponderance of great interpreters, names like Mendelssohn, Mahler, Offenbach, and many others refute the theory that Jews are not capable of excelling in the creative sphere as well as in performance. Faced with so many achievements, we tend either to disregard the fact that few of these composers remained members of the community, or, admitting it, and avoiding racialist theories at the same time, to speculate whether their work contains traces of "Jewishness".

During the twentieth century the picture has changed to some extent: apart from the Israelis, composers like Bloch and Milhaud have adopted a positive attitude towards their Jewish origin. Above all, there is the case of that towering figure in twentieth-century music, Arnold Schoenberg. Like Mahler, he abandoned Judaism in his youth. But in 1933, after he had been driven from his Berlin post into exile in Paris, he solemnly returned to the faith, and confirmed this step not only by his statement—in the fifteenth of his "Modern Psalms"—that Judaism alone could save the world, but also by a formidable series of major works. These are: "Kol Nidre", for speaker (Rabbi), chorus and orchestra (1938), based on the famous melody, the "Survivor of Warsaw" (1947), which deals with the battle of the Warsaw Ghetto and introduces the "Schema Jisroel", the setting of the Hebrew text of Psalm 130; and, above all, the unfinished opera "Moses and Aron", which was begun as early as 1931.

A Challenge

One could almost call it an irony of fate that the tremendous impact made by these works on the Jewish public, owing to their subject matter, is impeded by the enormous difficulties that their musical language presents. Nevertheless, here is a challenge, and it must not be left unanswered. A great deal of Schoenberg's music can now be heard on the B.B.C., and for some guidance towards its comprehension we might turn to the German music critic and Professor of Music at the Berlin Technical University, H. H. Stuckenschmidt, whose *Arnold Schoenberg* is now available in an English edition (translated by Edith Temple Roberts and Humphrey Searle; John Calder, London; 21s.).

The author, although not a member of Schoenberg's inner circle, has always been a protagonist of modern music (with the inevitable results during the Nazi era). He knew Schoenberg personally and visited him in America after the war. His study, whilst it provides a good and well illustrated biography and a most sympathetic assessment of Schoenberg's difficult personality, concentrates mainly on the music

itself and the gradual development of Schoenberg's style. The writing is lucid, and the emphasis given to the historical and spiritual significance of each work, as well as to the links between Schoenberg's art and contemporary poetry and painting, makes this intelligent book highly rewarding.

Like Picasso, Schoenberg (who, incidentally himself tried his hand at painting) proved his command of the traditional manner in his earliest works. A further analogy lies in both artists' occasional return to tradition. Picasso's later "realistic" paintings have their equivalent in Schoenberg's later "tonal" compositions. On the other hand, the break with tradition occurs with both at an early stage, and visitors to the Picasso Exhibition may have found some of the paintings dating from the beginning of the century as problematic as listeners may have found Schoenberg's opera "Erwartung", written in 1909 and recently performed at Sadler's Wells and broadcast.

Schoenberg was fully aware of the obstacles which he had placed between himself and the public, whose negative reaction, however, he regarded with equanimity. In 1947, thanking the American Academy of Arts and Letters for a prize, he wrote: "There was no one willing to help me, and there were plenty who would gladly have seen me go under. I don't think it was envy—what was there to envy?—and I doubt whether it was lack of good will, or worse, ill-will on their part. Perhaps they just wanted to get rid of the nightmare, the agonising disharmony, the unintelligible thinking, the systematic lunacy that I represented, and I must admit that those who thought in that way were not bad men..." But: "Kunst kommt von Müssen"; "Only what has not been said is worth saying", were his maxims, and the letter to the American Academy adds this moving evidence of the compulsory power of genius that worked in him: "My own feeling was that I had fallen into an ocean of boiling water; and as I couldn't swim and knew no other way out, I struggled with my arms and legs as best I could... Perhaps my own merit was that I never gave in."

The significance of this confession is strongly underlined by Stuckenschmidt; it lends support to his claim that Schoenberg is "spiritually related to the prophets of the Old Testament."

The oft-voiced opinion that Schoenberg's art was a blind alley has long since been proved false: what is now called the "Second Viennese School", initiated by Schoenberg and his foremost disciples, Berg and Webern, has during the last decade begun to exercise a decisive influence on Western music. The system of twelve-note composition which Schoenberg developed and which, strangely enough, he once thought would "guarantee the supremacy of German music for the next hundred years", has recently been adopted even by his great opposite number, Stravinsky.

The challenge of Schoenberg has found its literary reflection in Thomas Mann's "Doktor Faustus". It was unfortunate that Schoenberg's own reaction to the great novel was hostile—a result of his utterly uncompromising attitude. A reconciliation was contemplated shortly before Schoenberg's death in 1951. The letter which Thomas Mann has contributed to Stuckenschmidt's book bears noble testimony to his deep respect for the greatness of the composer whose art, he confesses, has remained enigmatic to him.

H. W. FREYHAN.

SELF AID CONCERT

As readers will see from the advertisement on page 11 of this issue, this year's Self Aid Charity Concert on November 15 at Wigmore Hall will be given by the English Chamber Orchestra (formerly the Goldsbrough Orchestra), conducted by Peter Gellhorn, who has become particularly well known by his association with Glyndebourne Opera. The soloist will be Elizabeth Harwood (Soprano), whose artistic standing was recognised by the award of the Kathleen Ferrier Memorial Scholarship and who, during the 1960 season, appeared at Glyndebourne and the Edinburgh Festival. The programme consists of works by Mozart. It is hoped that, as in previous years, members of the community will help to make the function a success.

Dr. Otto Simon

BILD EINER MITTELGEMEINDE

Juden in Magdeburg

Angeregt durch den Brief von Dr. Alfred Karger (veroeffentlicht in der August-Ausgabe von "AJR Information") hat uns Dr. Otto Simon (frueher Magdeburg, jetzt Cambridge) die folgenden ergaenzenden Ausfuehrungen zur Verfuegung gestellt. Sie duerften fuer unseren Leserkreis deshalb von besonderem Interesse sein, weil sie ueberwiegend auf eigenen Wahrnehmungen und Untersuchungen des Verfassers beruhen, und gleichzeitig ein typisches Bild der Struktur einer Mittelgemeinde im Vorkriegsdeutschland vermitteln.

Eine Geschichte der Juden in Magdeburg wurde im Jahre 1910 von dem Religionslehrer Dr. M. Spanier veroeffentlicht. Aus ihr ergibt sich, dass bereits im Mittelalter voruebergehend Juden in Magdeburg gelebt haben. Sie wohnten in der Vorstadt Sudenburg, und ihre Grabsteine befinden sich auf dem jetzigen juedischen Friedhof, der durch die Hitlerzeit nicht gelitten hat.

Infolge der Napoleonischen Gesetzgebung konnten sich Juden in der Stadt niederlassen. Sie kamen hauptsaechlich aus dem nahen Anhalt. In diesem toleranten Land hatten sich Fluechtlinge aus Oesterreich zusammengefunden, die durch einen Ukas der "edlen" Kaiserin Maria Theresia vertrieben waren. Eine Schilderung dieser Ereignisse findet sich in dem historischen Roman von Gerson Stern: "Weg ohne Ende."

Die Zahl der Juden, die 1920 in Magdeburg lebten, betrug annaeherd 2000 Seelen. Darunter befanden sich etwa 800, die aus dem Osten stammten. Die meisten Gemeindeglieder waren

religios-liberal, entsprechend der Einstellung ihrer Rabbiner Jellinek, Ludwig Philippson, Moritz Rahmer, Grzymisch und Georg Wilde. Die aus dem Osten stammenden Juden hatten einen eigenen orthodoxen Gottesdienst, an dem etwa 70 Mitglieder teilnahmen. Trotz der liberalen Einstellung der Gemeinde gingen aus ihr auch fuehrende Zionisten hervor, z.B. Prof. Heinrich Loewe, Dr. Arthur Ruppin und der Misrachist Sally Geiss.

Taufen fanden in der Zeit von 1880 bis 1930 nur in vier Familien statt. In Mischehe lebten bei Beginn der Hitlerzeit 19 Gemeindeglieder. Fast in saemtlichen Faellen wurden die Kinder als Juden erzogen.

Beruflich ueberwogen die Kaufleute, waehrend die Zahl der Handwerker gering war. Unter den Akademikern befanden sich 45 Aerzte, darunter 20 Fachaerzte wie z.B. der langjaehrige Chefarzt der inneren Abteilung des Altstaedter Krankenhauses, Prof. Aufrecht. In der Weimarer Republik stieg die Zahl der Krankenhausaerzte auf drei. Da aus materiellen Gruenden viele christliche Aerzte eine antijuedische Haltung einnahmen, wurde im Jahre 1903 neben der Medizinischen Gesellschaft ein juedischer Aerzteklub gegruendet, der der wissenschaftlichen Weiterbildung sowie dem gesellschaftlichen Zusammenhang diente. In der Hitlerzeit war er eine Zentrale fuer die Aerzte in Mitteldeutschland. Den Vorsitz hatte ich, bis ich auswanderte. Die Zahl der juedischen Juristen betrug 20, darunter vier in amtlicher Stellung. Die meisten Gemeindeglieder galten als wirtschaftlich gut situiert. Die wirklich Armen wurden

durch Vereine oder aus privaten Quellen ausreichend versorgt.

In politischer Beziehung ist interessant, dass Bismarcks Gegner Eduard Lasker durch den Magdeburger Wahlkreis in den Reichstag gewaehlt wurde. Magdeburger Mandate hatten auch der Landtagsabgeordnete und spaetere Minister, Rechtsanwalt Landsberg, sowie der Reichminister Schiffer.

Wie an den meisten Orten im Reiche, wurde auch die Magdeburger Synagoge waehrend der Pogromnacht ein Opfer der Flammen, und die Gemeinde teilte waehrend des Krieges das Schicksal der Vernichtung. Nach dem Kriege konnte sich wieder eine kleine Gemeinde bilden, zum Teil aus Ueberlebenden der Konzentrationslager.

Magdeburg war auch der Sitz des mitteldeutschen Landesverbandes des "Central-Vereins." Den Vorsitz hatte bis zur Hitlerzeit Rechtsanwalt Merzbach. Als ich spaeter auf Verlangen der Gestapo das Amt uebernehmen musste, wurde ich durch den verdienstvollen Syndikus Kurt Sabatzky in aufopferndster Weise unterstuetzt.

WORLD YOUTH CONGRESS

The youth of 95 countries, including many from Soviet countries, were represented at the World Youth Congress held in Accra recently.

A resolution condemning anti-Semitism and the revival of fascism was unanimously adopted. The resolution demanded that every possible effort be made to bring to justice Nazi war criminals who have not yet been tried. It urged youth committees in all countries to promote a system of political education which would relate the full truth concerning the Nazi régime, and to bring up youth in the spirit of the Universal Declaration of Human Rights.

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OBITUARY

MATYAS SEIBER

Matyas Seiber, the composer, has died at the age of 55 in a motor-car accident in South Africa, where he had gone to take part in the golden jubilee festival of the College of Music at Cape Town. He was the most successful and one of the most gifted of the small group of refugee composers who settled in England.

Born in Hungary, he made his mark early there. He did not contribute anything epoch-making or strikingly original to modern music, but everything he wrote was musically interesting, technically masterly and perfectly realised. Outstanding among his works were the cantata "Ulysses" based on a passage from Joyce, three pieces for cello and orchestra and a recent violin sonata.

He left Hungary for Germany in his teens and, among other things, became Professor of Jazz at Frankfurt. He came to England in 1935 where official recognition was slow in coming. Only a few years ago was he offered a teaching appointment at one of the leading institutions here, when he no longer needed it.

STEFAN J. KLEIN

After a protracted illness, the German-Hungarian writer and translator Stefan J. Klein passed away in St. Albans, aged 71. He was born in Vienna as the member of a pious Jewish family and married the well-known authoress Hermynia zur Muehlen. The couple had been expelled by the Nazis on no less than three occasions: in 1933 from Frankfurt/M., in 1938 from Austria, their first country of refuge, and in 1939 from Bruenn (C.S.R.). After an adventurous flight via Hungary, Yugoslavia, Italy and France they arrived in this country in autumn, 1939. Commissioned by Swiss publishers, Stefan J. Klein translated many English novels into German. He became particularly well known by his translation of Jan Fowles' "Die Strasse der fischenden Katze". He will be remembered as a kind, gifted and highly educated man.

W. ST.

HILDE PLAUT

By the sudden death of Mrs. Hilde Plaut at the age of 59, the AJR and URO have lost a trusted friend and colleague who, for the past 15 years, was devoted to the efforts of these two organisations. She was the widow of the late Ernst Plaut, who, as a leading official of the Central-Verein, courageously fought for the rights of the Jews in Germany and who, after his emigration, took a decisive part in laying the organisational foundations of the AJR. After his untimely death, Hilde Plaut joined the staff of the AJR, and it was one of her tasks to trace the destinies of those who had not managed to escape the Jewish tragedy in Nazi Europe. Later on, she took over responsible administrative work at URO. Our feelings of sadness at having lost her at an early age are slightly mitigated by the thought that, after many years of hardship, she was able to take things easier during the last years which were granted to her and that she found particular happiness in the affection given to her by her son, daughter-in-law and her grandson. She will be gratefully remembered by all of us.

MELANIE KLEIN

Mrs. Melanie Klein, the well-known psychoanalyst, has died in London at the age of 78. Her work in the field of psychoanalysis revolutionised the subject and opened new lines of inquiry in many other spheres.

Born in Vienna of Jewish parents in 1882, she was influenced by the teachings of Freud and made important advances on his work, employing the techniques of free association with small children. She made a profound revision of orthodox Freudian theory and was the first to show the importance of the aggressive as well as the sexual instincts. Her contribution towards the exploration of the mind of man will long be remembered.

FRANZ ARNOLD

Franz Arnold, one of the most successful playwrights of the twenties, died on September 29th in London, aged 82. He wrote a number of farces and farcical comedies, both on his own and together with the late Ernst Bach. His thirty plays include "Die spanische Fliege", "Hurra, ein Junge", and "Der wahre Jakob", to name only a few, which are already classics in their field; they are still extremely popular and produced all over the Continent. Arnold lived in Berlin until he emigrated to London in 1936, where he acquired British nationality. Leslie Henson appeared in his "It's a Boy" and the musical version of the comedy had a long run here under the title "Blue for a Boy". Arnold's plays have been translated into many languages. For many years "Arnold & Bach" has been the guarantee for a full-house wherever their plays were produced and that will not change for a long time to come.

PEM

LUCIE LEVY-ZOBEL

It is learned with deep regret that Lucie Levy-Zobel recently passed away in Israel. She will be remembered by many in our midst as one of the most outstanding and devoted Jewish social workers in Berlin. As head of the Career's Advice Department of the Juedische Gemeinde, she did pioneer work in the vocational retraining of the Jewish community in Germany the need for which she, like several of her colleagues, already realised before the events of 1933. Her ideas were reflected not only in her practical day-to-day work but also in numerous articles, and she was recognised as an authority in this field. She was also associated with the "Seesener Kreis", a group of young social workers who, like herself, had originated from the Jewish youth movement. In Israel, her practical activities included the organisation of training and vocational absorption of young immigrants, and she also edited the publications about vocational training, published by the Israeli Ministry of Welfare. Her widespread reputation, also outside Israel, was reflected in the fact that she was Chairman of the Standing Committee of the "Seminary for Vocational Guidance of Handicapped People".

FAMILY EVENTS

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

Deaths

Wertheim.—Mrs. Melanie Wertheim (née Frost), of 82 Brondesbury Road, N.W.6, passed away suddenly in her home, aged 64, on September 7th. Deeply mourned by her husband, Max Wertheim, and family.

CLASSIFIED

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STOCKKEEPER/PACKER, experienced textiles, knowledge P.A.Y.E. and ledger work, seeks position. Box 740.

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WIDOWER, 55, of Austrian descent, unattached, in manufacturing business, wishes to meet lady, up to 50, with view to marriage and business partnership. Photo appreciated and returned. Box 735.

GOOD-LOOKING intelligent marriage partner, aged 32-39 of good cultural background, with sense of humour, in comfortable position, is sought for young girl (26) with similar attributes. Box 747.

MISSING PERSONS

Personal Enquiries

Jacob, Salo and Salka (née Keins), of Gebr. Barasch, Gleiwitz. Last heard of from there in 1939. Parents of Hans and Herta Heuman (née Jacob). Information or help to trace any of the above to: Edgar Lax, 27 Clare Court, Judd St., London, W.C.1.

Enquiries by AJR

Bernard Grant, last-known address: 229 Hackney Road, London, E.2. Manufacturers of material for silk ties.

BIRTHDAYS

HANS HIRSCHEL 60

Hans Hirschel (Berlin), Chairman of the "Bund für Freiheit und Recht", will be 60 on November 25th. He miraculously survived the war in Berlin by going into hiding. A moving account of his experiences during that time is given by him in a volume of poems "Deutsche Gesänge eines Juden". There he expresses his love of the German aristocratic woman scientist who, at danger to herself, rescued him, and his spiritual suffering under the inhuman conditions at that time. After the war he wholeheartedly devoted himself to the task of helping to reconstruct Jewish life in Berlin and, for seven years, served as a "Repraesentant" of the newly established Jüdische Gemeinde. He also co-operated with organisations aiming at a deeper understanding between Christians and Jews and took an active part in the fight for a just settlement of the restitution problem.

In the 'twenties, Hans Hirschel edited the periodical "Das Dreieck". However, later on he sacrificed his literary ambitions and concentrated on journalistic work. He has never striven for the limelight of publicity and never compromises where issues of fairness and intellectual integrity are concerned. May his next decade offer him plenty of leisure and opportunity to follow up his calling as a man of letters.

LUTZ WELTMANN.

PROFESSOR H. W. EPPELSHEIMER 70

Am 17. Oktober vollendete Professor H. W. Eppelsheimer, der Begründer und bis vor zwei Jahren der Leiter der unmittelbar nach dem Krieg errichteten Deutschen Bibliothek in Frankfurt, sein 70. Lebensjahr.

Professor Eppelsheimer, der wegen seiner liberalen Gesinnung 1933 als Direktor der Hessischen Landesbibliothek zwangsweise in den Ruhestand versetzt wurde, ist vor allem durch die

Herausgabe seines "Handbuchs der Weltliteratur" international bekannt geworden, das vor einem Jahre eine ergänzte Neuauflage erfuhr. Unmittelbar nach dem Zusammenbruch des Dritten Reiches wurde er zum Direktor der Stadt- und Universitätsbibliothek und gleichzeitig zum Honorarprofessor für Bibliothekswesen an der Universität Frankfurt ernannt. Weitsichtiger als viele andere, erkannte er sehr bald die Notwendigkeit, für die von den Westmächten besetzten Gebiete eine von den Deutschen Bücherei in Leipzig unabhängige Zentralbibliothek zu errichten, deren Aufgabe es vor allem sein sollte, alle in deutscher Sprache erscheinenden Bücher zu sammeln und zu registrieren. So kam es im Jahre 1946 zur Gründung der Deutschen Bibliothek, deren Auf- und Ausbau Professor Eppelsheimer anvertraut wurde. Sein damit geschaffenes Lebenswerk fand 1958 seine sichtbare Anerkennung mit der Einweihung des Turmhauses, das vom Bundespräsidenten Dr. Theodor Heuss der Öffentlichkeit übergeben wurde. Professor Eppelsheimer trat bald darauf von der Leitung zurück, um sich fortan seinen eigenen literarischen Neigungen zu widmen.

Im Rahmen der Deutschen Bibliothek wurde auf seine persönliche Anregung 1950 eine Sonderabteilung geschaffen: eine Sammelstelle für alle von emigrierten deutschsprachigen Schriftstellern seit 1933 im Ausland geschriebenen und publizierten Bücher und Zeitschriften. Diese heute rund 6,000 Druckwerke umfassende Sammlung dürfte die umfangreichste ihrer Art im gesamten deutschen Sprachgebiet sein.

Mit der Gründung dieser Spezialbibliothek hat sich Professor Eppelsheimer ein ganz besonderes Verdienst erworben, für das ihm nicht nur grosse Teile des deutschen Volkes, sondern in gleichem Masse auch die deutsche Emigration Dank wissen wird.

Mögen dem Jubilar noch viele Jahre erfolgreichen Schaffens beschieden sein!

W. STERNFELD.

NO CULTURAL EXCHANGE BETWEEN MUNICH AND JERUSALEM

The municipality of Jerusalem has refused to enter into cultural exchanges with the corporation of Munich. The initiative for such an arrangement had come from Munich's Lord Mayor, Vogel. His suggestions were favourably received by his Socialist opposite number in Jerusalem, who had, however, apparently underestimated the antagonistic feelings of members of other parties. At a Town Council Meeting the proposal was rejected. Commenting on the outcome, the Munich Town Council stated that the refusal "made it painfully clear how much the past still overshadows human relations between Germans and Jews".

BAZAAR AT OTTO SCHIFF HOUSE

Readers and their friends are cordially invited to a Bazaar at Otto Schiff House, 14 Netherhall Gardens (corner Nutley Terrace, nearest Underground Station Finchley Road), on Sunday, November 20th, from 3 to 6 p.m. There will be a variety of articles on sale, quite a few of which have been prepared by the residents of the Home, whereas others have been obtained from various donors. Two-thirds proceeds of the Bazaar will be allocated to the Fanny Williams Crèche in Jerusalem and one-third to the Amenities Fund of the Home. Visitors will get the opportunity of seeing the beautiful Home, and it is hoped that many of our friends will help us to make the function a success.

THE HYPHEN

The November programme of "The Hyphen" includes a lecture by Dr. W. Schindler on "The Psychology of Politics", on Saturday, November 19th, at 7.30 p.m., at Zion House, 57 Eton Avenue, N.W.3. Further particulars about the programme may be obtained from the Honorary Secretary, Mrs. A. C. Winter, 8 Priory Mansions, Priory Park Road, N.W.6.

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NAZIS IN EGYPT

Officials in Tel Aviv have stated that the trial of Adolf Eichmann will expose scores of leading ex-Nazis who have taken refuge in the Arab countries. The capture of Eichmann sent many Nazis flying. Some have already been detained in West Germany where fresh evidence is expected against them as a result of Eichmann's testimony. But many are in the United Arab Republic and other Arab countries, where they feel more secure from retribution than elsewhere.

The most notorious of these is Dr. Johannes von Leers, a former aide of Dr. Goebbels—an expert propagandist who acts as an adviser to the U.A.R. leaders. He is said to have organised the Middle Eastern branch of a Nazi "underground railway" which has helped several Nazi fugitives to escape. Von Leers is also directing far-flung operations, especially the spreading of anti-Jewish incitement and propaganda. He is

believed to be writing to neo-Nazi publications in many countries under various pen-names and was instrumental in Dr. Hans Eisele's escape. Von Leers is also said to have helped Ludwig Zind, recently arrested in Naples.

Two Nazis directly linked with Eichmann are believed to be in the Syrian province of the U.A.R. One is Alvis Brunner, one-time Vienna representative of the Nazi security service. There is evidence that he supervised the deportation of the Jewish communities in Slovakia and Salonika to the death camps of Poland. The other Nazi is Franz Rademacher, a Nazi official of the German Foreign Ministry, whose name appears in several documents related to anti-Jewish persecutions. He was convicted in 1952 of war crimes by a West German court but vanished whilst on bail and later appeared in Damascus.

There are many others on the long list of Nazis in the U.A.R.

CONGRESS OF POLISH JEWS

Polish Jews in Britain are to make a unified effort to send a large delegation to the Congress of Polish Jews, to be held in Jerusalem at the beginning of January. An organising committee has been elected which is to issue an appeal to Polish Jews in Britain to join the recently formed Association of Jews of Polish Origin in Great Britain, and work out proposals for the Congress agenda.

The Congress agenda, in addition to various projects for the commemoration of Polish Jewry destroyed by the Nazis and the erection of a permanent monument to their life and history, is also to include the question of compensation from Germany and other countries.

No definite stand has as yet been taken towards the forthcoming Congress by the Executive Council of the Cultural and Social Union of Polish Jews in Warsaw. An announcement states that, until the agenda is announced, Jews in Poland can adopt no attitude.

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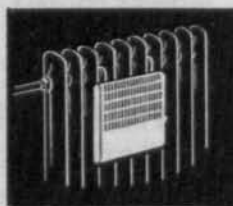
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