

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

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GERMAN JEWS IN SOUTH AMERICA

The history of the German-Jewish organisations begins in each locality the moment the first ten people from Germany disembark. In the few towns where Jewish groups were living before the Hitler period the immigrants were helped by the earlier arrivals. But it is interesting that this help was almost always limited to relief institutions and scarcely ever touched religious life, from which the earlier settlers had already become estranged.

Organisations, mostly of a congregational character, arose everywhere "from the Rio Grande to Tierra del Fuego". Societies and associations of all kinds were also formed and either subordinated to, integrated in, or affiliated with them: benevolent societies, lodges, women's organisations, sport associations, youth groups, etc. An address-book of these German Jewish organisations in Latin America would make a fat volume.

All these organisations developed in the several localities without mutual assistance or connections. It is interesting that their history was practically the same everywhere. During these years from 1936 (or, rather, 1938) to 1956 they began everywhere from rock bottom, with "minjanim" in the emptied dining-rooms of the so-called boarding-houses for immigrants. All, or nearly all, are now settled in their own congregational buildings.

In another important sphere there is also an almost identical development in 19 towns and 14 countries throughout the continent. Each began as an organisation of German emigrants of Jewish faith, or shall we say "of former German citizens of Jewish faith". Only here and there did they form "local Zionist groups".

Jewish National Groups

Today, 20 years later, the picture has been transformed by the development of our Jewish history in Israel, the world and South America itself. Our people must be described today by a new formula, which at first sight may seem difficult to understand; here and now in South America they are "Jewish nationals who have emigrated from Germany and, as such, are legitimate members of the relevant South American national families".

Consciously or unconsciously, according to the country in question, the European concept of nationality is unrecognised here. Here it is the normal thing, even in the third and fourth generation, for a man who plays a leading part in his country as a member of parliament, as senator, minister, or even president, to acknowledge his origin and say he is an Italian or a Spaniard or, at any rate, the son or grandson of Italians, Spaniards, Frenchmen, Germans, etc. Formerly the position of Jews in these "national families" resembled their unnatural status in the national States of Europe. There they were not Germans, and not Poles; on the other hand, Jewishness in this connection was not understood by the world around them as a national but as a religious term. Since 1948 the position is quite different. Hence the strong internal and external tie that binds the Jews in South America with Israel. This tie is stronger even than a mere pride in Israel's achievements, or the mere feeling that the State of Israel affords cover and reinsurance, should the situation in the land of their habitation become insecure at any time.

Though people here are not living as "Israelis

abroad"—to assert this would be false—they consider themselves as the sons of the nation which has built up the State of Israel, with the consciousness that now at last they are legitimate members of the national families of the land they inhabit at present.

This development has not always been a fully conscious one. The argument that all, or nearly all, the Jews from Germany became Zionists, is of no help here, for the concept of Zionism has become problematical since 1948.

There are, however, few or no Jews in our group today who would not confess to a belief in national Judaism. If we Jews from Central Europe differ in any respect from the rest of the Jewish mass, it is in that we all, or almost all, are sensible of the close connection between national Judaism and religious Judaism, a feeling largely unrecognised and unshared by other Jewish circles in South America.

This leads us to mention another characteristic of the life of our organisations: it is a religious life, irrespective of the particular religious persuasion. On the one hand this explains the great influence of the Rabbis on the lives of these 60,000 people; on the other, it gives rise to certain problems concerning co-operation with other sections of the Jewish mass.

We have the following picture today: in Rio de Janeiro, Sao Paulo, Montevideo, Santiago de Chile, Lima, Porto Alegre, Cochabamba, Bogotá, Guayaquil, Osorio, etc., we find "comprehensive" congregations which both foster religious life and are also concerned with welfare, the organisation of youth, homes for the aged, cultural activities, etc. Alongside them there is in almost all these towns a large number of societies with multifarious aims, which are actually, if not legally, subordinate to the congregations, or which at least occupy a lower level in the hierarchy.

In Buenos Aires, on the other hand, there exist today in our circle five organisations of a congregational type, which serve mainly the religious needs of their members without, however, having remained at the stage of the synagogue association. Alongside these are large, important, and financially strong organisations like the benevolent "Hilfsverein", the "Juedische Kulturgemeinschaft" and the Theodor Herzl Society, which pursue their own specific aims. This complexity goes so far that the Buenos Aires congregations engage in youth and cultural work and, conversely, organisations like the IKG and the Theodor Herzl Society organise services of worship on the High Festival days.

All these congregations of both types, together with the host of their member societies and organisations, have carried out big building projects in the course of the years, e.g., homes for the aged and for children, schools, stadiums, week-end holiday homes, etc.

It is remarkable that the great work done in South America has been accomplished, with easily enumerated exceptions, by a new generation of Jewish organisers. Here, of the active Rabbis alone, almost all were only beginning their careers or finishing their training in 1933. Similarly, very few of the persons at the head of the congregations and numerous organisations had filled leading positions in Jewish life in Germany; amongst the exceptions are Dr. Alfred Hirschberg in Sao Paulo and personalities like the former Breslau President, Georg Less, in Montevideo, and

a few others. Apart from them, a list of the creators of all these important German-Jewish organisations in Latin America would hardly contain a name of repute outside the continent. It is without any doubt a good sign that post-1933 German Jewry has been able to produce an entirely new generation of vigorous and successful leaders.

In conclusion two further aspects have to be mentioned: the relationship with the Jews around us, and the future of the community of Jews from Central Europe. Jewish life in South America is of recent date. It really only began in 1903, after Kischinev, if one does not take into account organisations like the Congregacion Israelita de la Republica Argentina, founded almost 100 years ago, the Hirsch settlements in Argentina, the Jewish congregation founded in 1870 in Lima and a few other organisations. At the time of our immigration we found lively organisations of Eastern Jews and Sephardim. When we approached them in our misfortune both groups proved the truth of the expression "Jewish solidarity". But beyond this, our Yiddish-speaking friends, in particular, found it hard to get on with us. A man coming from Germany with only 10 Marks in his pocket still remained middle-class, although an impoverished member of that class, and it was exceptional for even the poorest to become a proletarian. Burdened, troubled and needy, he still kept his white collar, and this gave rise here and there to slight tensions that are completely forgotten today. When the German Jews then reconstructed their personal life and simultaneously their organisations, a period of friendly co-operation with all sections of the Jewish collective set in. In many towns the organisation of Jewish life on a "Landsmannschaft" basis was accepted as a fact and even regarded as an advantage. For the most part the Yiddish-speaking and Sephardic congregations (often the Hungarian also) united with ours to form local federations, which took over the representation and leadership of the whole Jewish community. Today, after 20 years, in many of these federations our people are the leaders, or at least the most active members.

This furnishes an obvious transition to the concluding point of our remarks: organisation on a "Landsmannschaft" basis is only possible as long as no specific Latin-American Jewry exists, like North American Jewry. This is, however, purely a question of generations, leading to the question of the future of our work. In the early years there were present, in the minds of some, comparisons with the Sephardic congregations of, e.g., England or Amsterdam, which existed for centuries, still speaking Spanish or Portuguese. To have contemplated a future on such lines is commonly regarded as a mistake today. What we today foresee is a peaceful, friendly rivalry between the "Landsmannschaft" congregations for the honour of being the leading Spanish- or Portuguese-speaking congregation of the next generation of children immigrants from every country of origin. Many of our congregations have made great strides in this direction, especially in Sao Paulo and Rio de Janeiro. In others, only the youth organisations are in the process of losing their exclusively "Landsmannschaft" character. At any rate, in this sphere lies a great task before our congregations in future: to pass on the inheritance of German Jewry to the Latin-American Jewry that is in process of formation, as to a part of the Diaspora which envelopes Israel with its love and its succour, and receives from Israel its spiritual and human leadership.

[Translated Extracts from an Article in "Council Correspondence", published by the Council of Jews from Germany.]

RESTITUTION AND INDEMNIFICATION

DEUTSCHE SOZIALVERSICHERUNG

Fremd- und Auslandsrentengesetz

Die bisherige Regelung der Fremd- und Auslandsrenten war durch das Fremd- und Auslandsrentengesetz vom 7.8.1953 erfolgt. Dieses Gesetz ist ersetzt durch das Fremd- und Auslandsrenten-Neuregelungsgesetz (FANG) vom 5.2.1960, veröffentlicht im Bundesgesetzblatt No. 9 vom 3.3.1960.

1. Für deutsche Staatsangehörige und frühere deutsche Staatsangehörige, die ihre Staatsangehörigkeit durch Verfolgungsmassnahmen verloren haben, ist jetzt folgendes bestimmt:

- Denjenigen, die ihre Versicherungszeiten im Gebiet der jetzigen Bundesrepublik und Gross-Berlin zurueckgelegt haben, wird die Rente ausbezahlt. Dies ist eine Besserstellung, da dieser Personenkreis bisher nur eine Kannleistung erhielt.
- Diejenigen, die ihre Versicherungszeiten in Deutschland ausserhalb des jetzigen Bundesgebiets oder Gross-Berlins gezahlt haben, erhalten ihre Rente als Kannleistung gezahlt. Dies entspricht dem bisherigen Rechtszustand.

2. Eine erhebliche Erweiterung des bisherigen Personenkreises für die Sozialrente ist dadurch erfolgt, dass jetzt auch Versicherte, die früher nicht die deutsche Staatsangehörigkeit besessen haben, Versicherungsleistungen als Kannleistung erhalten koennen. Es sind naemlich den zu 1.b) genannten Versicherten diejenigen Ausländer und Staatenlose gleichgestellt, die zwischen dem 30. Januar 1933 und dem 8. Mai 1945 das Gebiet des deutschen Reichs verlassen haben, um sich einer von ihnen nicht zu vertretenen und durch die politischen Verhaeltnisse bedingten besonderen Zwangslage zu entziehen, oder aus dem gleichen Grunde nicht in das Gebiet des deutschen Reichs zurueckkehren konnten.

Es sind also in den Bereich der Versicherten, die eine Kannleistung erhalten, folgende Personen-gruppen eingeschlossen:

- Diejenigen, die nie die deutsche Staatsangehörigkeit besessen haben,
- Diejenigen, die die deutsche Staatsangehörigkeit aus anderen als Verfolgungsgrunden verloren haben; das sind diejenigen Versicherten, die vor Entziehung der deutschen Staatsangehörigkeit geheiratet haben und diejenigen, die eine fremde Staatsangehörigkeit erworben haben, bevor ihnen die deutsche Staatsangehörigkeit entzogen worden ist.

Vertriebenen im Sinne des § 1 Abs. 2 No. 1 des Bundesvertriebenengesetzes kann eine Leistung gewährt werden, wenn die Deckungsmittel der verpflichteten Versicherungsträger auf die Rentenversicherungsträger im Reichsgebiet uebertragen worden waren.

Die im Gesetz vorgesehenen Verbesserungen sind mit Wirkung vom 1.1.1959 in Kraft getreten. Für die Stellung von Anträgen auf Grund des neuen Fremd- und Auslandsrentengesetzes ist keine Frist vorgesehen.

Soweit eine Ablehnung eines Anspruchs auf Grund der bisherigen Bestimmungen erfolgt ist, nach den neuen Bestimmungen aber eine Rente gewährt wird, musses bei dem zustaendigen Versicherungsträger der Antrag gestellt werden, die erlassene Entscheidung zu ueberpruefen und die Rente zu bewilligen.

PROSPERITY AND SLOWNESS OF COMPENSATION

"The unprecedented prosperity," the Roman Catholic weekly *Rheinische Merkur* writes, "should have induced us to settle our material debt due to Nazi crimes." "However," the article goes on, "unfortunately this was not the case and many individual claims have not yet been investigated." The 1959 budgetary allocation for compensation funds could not be fully used and the paper anticipates that this will also happen in the current financial year. In view of these facts it does not see how all claims can be settled by spring 1963 as prescribed by the Federal Indemnification Law. Deploing the dilatory treatment of this issue, the article concludes: "Economically we have the possibility to keep to this date without curtailing other projects or endangering our prosperity in the slightest, politically it would rebound to our credit and morally it ought to be a matter of course."

CALL FOR REGISTRATION OF FORMER JEWISH SLAVE LABOURERS

Former Jewish inmates of Nazi concentration camps, who toiled as slave labourers for private German firms, are requested to register by the Committee of Former Jewish Slave Labourers in Germany, which was set up in co-operation with leading national and world Jewish organisations. The Committee has its principal office in New York (P.O. Box 1737, Church St. Station, New York 38).

The Committee is seeking to gain compensation from German firms for the benefit of their surviving Jewish slave labourers, along the same lines as are provided by the agreements reached with the I. G. Farben and the Friedrich Krupp companies. The Committee desires to register the surviving slave labourers, so that they might not be excluded from the benefits of any future settlements which may be reached. It is in the claimants' own interest, the Committee emphasised, to give the matter their immediate attention, and to register by December 31, 1960. The Committee makes no charge for its services, nor does it act as a legal representative of individual claimants.

Communications should be addressed to the Compensation Treuhand GmbH, Staufenstrasse 29a Frankfurt a/Main, Germany, and should contain the following information: full name, address, date, and place of birth, name of German firm, and the place and dates where the slave labour was performed. The Compensation Treuhand GmbH is a special trust set up to administer the funds to be paid out under the I. G. Farben and the Krupp agreements.

Former slave labourers at the I. G. Farben and the Friedrich Krupp companies, who have already registered with the Compensation Treuhand, are requested *not* to register again, as their claims are already on file. Slave labourers at other companies, who were in previous correspondence with the Committee of Former Jewish Slave Labourers at its New York office, need not register again, at this time.

CLAIMS CONFERENCE AWARDS

The Claims Conference has granted scholarships and fellowships valued at \$110,000 for the academic year 1960-61 to 167 scholars and students throughout the world who are victims of Nazi persecution.

OESTERREICHISCHE HAUSRATS—UND BERUFSINVENTAR—ENTSCHAEDIGUNG

Fristablauf 31. Dezember 1960

Am 31. Dezember 1960 laeuft die Frist fuer die Anmeldungen von EntschaeDIGungspruechen auf Grund des Kriegs—und Verfolgungssachschaeden-gesetzes ab; mit einer neuerlichen Verlaengerung der Anmeldefrist ist nicht zu rechnen.

Fuer die Anmeldungen muessen die amtlichen Antragsformulare verwendet werden, die von den Oesterreichischen Konsularbehoerden ausgegeben werden, das sind fuer Grossbritannien in London die Konsularabteilung der Oesterreichischen Botschaft (18 Belgrave Mews West, London, S.W.1) und in der Provinz die Konsulate: Manchester, 1 (5 Portland Street), und Edinburgh (15 Herriot Road). Mit den Antragsformularen moegen die erlauternden amtlichen Merkblaetter angefordert werden. Fuer weitere Auskuenfte steht der Austrian Desk des United Restitution Office (183/189 Finchley Road, London, N.W.3) zur Verfuegung.

Auf Grund des Kriegs—und Verfolgungsschaeden—Gesetzes kann EntschaeDIGung fuer den in Oesterreich erfolgten Verlust von Hausratsgegenstaenden und von Gegenstaenden verlangt werden, die zur Berufsausuebung erforderlich waren, nicht aber fuer den Verlust der Wohnung und des Geschaeftslokales. Als Verlust, der zur EntschaeDIGung berechtigt, gilt auch der zwangsweise Verkauf, wenn der Preis so gering war, dass er nicht als Entgelt angesehen werden kann. Ein Anspruch auf EntschaeDIGung besteht ferner, wenn die Gegenstaende wegen der nationalsozialistischen Verfolgungsmassnahmen zurueckgelassen werden mussten.

Zur Antragstellung sind der Geschaedigte und seine Hinterbliebenen (Witwe, Kinder) nach Massgabe ihres Erbrechtes berechtigt, wenn sie mit dem Geschaedigten vor dem Schadenseintritt oder vor ihrer Emigration im gemeinsamen Haushalt lebten.

Das Gesetz bestimmt, dass Personen, deren Familieneinkommen im Jahre 1955 72.000—oesterreichische Schilling (d.i. £1.000) ueberstieg, nicht anspruchsberechtigt sind.

Die Hoehe der EntschaeDIGungssumme wird nach einem Punktesystem errechnet. Die Hoechstbeträge sind:

- fuer den Verlust von Hausrat 12.000—oest. S (=£160.—)
- fuer den Verlust von Berufsinventar 25.000.—oest. S (=£350.—)

Im Falle von Not kann fuer den Verlust von Berufsinventargegenstaenden, Vorräten, Fertigwaren und Halbfabrikaten ein Haerteausgleich im Hoechstbetrag von 50.000.—oest. S. (=ca £700.—) gewährt werden. Das Ansuchen hiefuer muss auf einem besonderen Antragsformular ebenfalls bis spaetestens 31. Dezember 1960 gestellt werden.

F.L.B.

U.S.A. HEIRLESS PROPERTY BILL

The Senate Judiciary Committee in Washington has approved the Heirless Property Bill, providing \$500,000 for settlement of claims by Nazi victims. The Jewish Restitution Successor Organisation will receive the money, which will be taken from enemy alien properties confiscated by the U.S.A. during the Second World War. Some \$3 million was originally suggested, but it was ultimately agreed that \$500,000 represented a fair estimate of Jewish assets which remained unclaimed.

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HOME NEWS ANGLO-JUDAICA

LABOUR PARTY EXECUTIVE

Mr. Sydney S. Silverman, M.P., and Mr. Ian Mikardo have been nominated for the National Executive Committee of the Labour Party, together with 18 others. Seven candidates are to be elected to the Committee at the Party's annual conference this month.

MR. BUTLER PRAISES JEWS

In an article, "Morality and the Criminal Law", written by Mr. R. A. Butler in the *Church of England Newspaper*, the Home Secretary draws attention to the excellent record of Anglo-Jewry with regard to juvenile delinquency.

MOSLEYITES SENTENCED

Three members of Mosley's Union Movement were found guilty at Bow Street on charges arising out of a disturbance outside the Ritz Hotel on July 23rd, during which the High Commissioner for Ghana was assaulted. When the magistrate pronounced sentence of imprisonment on one of the accused, a fascist sympathiser shouted "Jewish justice!"

"MEIN KAMPF" IN ENGLISH

Extracts from Hitler's "Mein Kampf" may be published some time next year by Hutchinson, the publishers, depending on present negotiations between the company and Hitler's heirs. A spokesman stated that the publication of the volume was intended as a "debunking operation", and commentaries by Professor Desmond Williams would be included.

SIMON DUBNOW YEAR

The year 5721 has been proclaimed as "Simon Dubnow Year" by the Cultural Department of the World Jewish Congress. Jewish communities all over the world have been called upon to commemorate the centenary of the birth of the great Jewish historian who died at the hands of the Nazis in the Riga Ghetto in 1941.

LORD READING

The Marquess of Reading, who died on September 19th at the age of 71, had a distinguished career as a lawyer, politician and holder of high Government offices. At the same time, he always identified himself with the Anglo-Jewish community and, owing to his exalted position, was able to render signal service as its spokesman. When Anglo-Jewry celebrated its Tercentenary in 1956, he was a Vice-President of the Council concerned with the celebrations. Jews from Central Europe have added reason to remember him with feelings of gratitude and respect. During the most crucial period of their history, from 1938 to 1939, he was, as successor to Lord Samuel, Chairman of the Council for German Jewry, the central relief agency for the rescue of Nazi victims. After the outbreak of war he was appointed Commandant of the Pioneer Corps Training Centre. His close association with the "enemy aliens" who served with the British Forces was retained throughout the years and is also reflected in the foreword he wrote to Professor Norman Bentwich's book about the refugees' war services, "I Understand the Risks". At the same time, Lord Reading always displayed great understanding for the specific post-war problems concerning our community, and whenever the AJR approached him it could rely on his sympathy, advice and assistance.

RENT CRISIS FOR REFUGEES

As a result of the expiry of dwelling leases negotiated three years ago, a number of Jewish refugees from Hungary and Egypt are involved in the rent crisis now developing in London.

Of the 4,000 Jewish refugees who arrived in this country towards the end of 1956—about 2,000 each from Egypt and Hungary—none was after a time left in camps or hostels. Some emigrated and others established themselves with the help of relatives. The Central British Fund, however, was instrumental in helping a considerable number to find accommodation. Those refugees who were placed in flats with three-year leases are now faced with an increase in rent or the need to find new homes.

1960 ORT YEAR BOOK

According to the 1960 Ort Year Book which has just been issued, more than \$50 million has been spent by Ort since 1945 to provide training and related facilities to about 300,000 people in 19 countries. In 1959 Ort trade schools and related vocational services enrolled 38,731 people, and this year the enrolment figures are expected to exceed 40,000.

DEATH OF MARK HAMBURG

The well-known concert pianist and composer, Mark Hamburg, has died at Cambridge at the age of 81. He was born in a small town in South Russia and came to England with his family when he was 11 years old. In England he was heard by Paderewski, on whose advice he was sent to Vienna to study under Professor Leschetizky. At an early age he became a world-famous pianist and, apart from his compositions, he wrote several books.

CONFERENCE ON RACE RELATIONS

A conference on race relations is to be organised in Leeds, probably during October, by the Leeds Trades Council. The Leeds Jewish Representative Council will not take part. They are of the opinion that such a conference would be harmful and would tend to exaggerate conditions which in themselves were insignificant (the recent anti-Semitic incidents), and to add importance to irresponsible elements which it were best to ignore.

Members of the Council of Christians and Jews feel that such a conference would serve a much better purpose if individuals representing the various communities in Leeds had been asked to participate and discuss any problems confronting them.

Retirement of Jews' College Principal

The Principal of Jews' College, Rabbi Isidore Epstein, will retire from office in September, 1961. The Council of the College is anxious to appoint a new Principal who will maintain the great traditions of the College, and hopes that scholars possessing the requisite qualifications, whether resident in this country or abroad, will evince interest in this high office.

Synagogue Appointment

The Rev. F. Broza, who is 23 and was born in London, has been appointed Minister of the South Hampstead District Synagogue, Eton Villas, N.W.3, which is now in the course of being rebuilt. The post was taken up by him at the High Festivals.

From Birmingham to London

The Rev. Dr. Chaim Pearl, formerly Chief Minister of the Birmingham Hebrew Congregation, was appointed Minister of the London New West End Synagogue. The induction ceremony was performed by the Chief Rabbi. Dr. Pearl will be succeeded in Birmingham by the Rev. Sidney Gold, until now Minister of Bayswater Synagogue, London.

Three New Synagogues

The new synagogues of three congregations were, for the first time, in use for the High Festival services this year. They are the Edgware Adath Yisroel (Hale Lane) Synagogue, the Enfield and Winchmore Hill District Synagogue, and the Boreham Wood, Elstree and District Synagogue.

Removal of Aldershot Army Synagogue

The Aldershot Army Garrison Synagogue is to be removed from its present site, where it has been for the past sixty years. The land is required for residential purposes. It is hoped to find a new site and erect a building within eighteen months. Two plaques in memory of the 127 Jewish officers and men who died in the Boer War have been permanently transferred to the Willesden Jewish Cemetery.

Home for Aged Jews

The 1959 annual report of the Home for Aged Jews shows that during the year there was a total income of nearly £25,000, of which £20,000 was subscribed by the community. An amount of £15,000 was paid towards the cost of building and equipping the Home's new hospital wing.

Gift to Jerusalem Dental School

The Leeds Jewish Dental Association, through the Friends of the Hebrew University, is to present a complete dental surgery unit to the Dental School in Jerusalem. The Association has collected several hundred pounds since its inception in 1947 for dental equipment and general aid to the Dental School of the Hebrew University.

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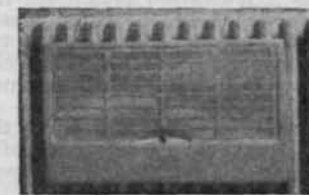


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FROM THE GERMAN SCENE

NO PROCEEDINGS AGAINST EUTHANASIA DOCTORS

The Hamburg district court, although it found that at least 56 children had been murdered under the Nazi euthanasia programme, has refused to reopen proceedings against 18 physicians who took part in the programme. Important posts at West German hospitals and other institutions are presently held by some of the doctors, and most of them are still in practice. Under the Nazis they worked at the Rothenburgsort children's hospital in Hamburg. In 1949 they were charged with responsibility in the killing of mentally defective and sick children there.

MEMORY OF DACHAU PRISONERS INSULTED

On the occasion of a visit to the site of the former Dachau Concentration Camp Martin Fiedler, a 24-year-old electrician, had a conversation with one of the guides in the course of which he claimed that the crematoria had been erected after the war by the Americans. When the guide said that he himself had been a prisoner of the camp for almost ten years, Fiedler said: "Then you are probably one of those whom they had forgotten to burn." He also said: "Why don't you tell the visitors that all the prisoners who were burned had been criminals?" Both Fiedler's father and his uncle had been guards in Dachau, and the uncle had been sentenced to death as a war criminal. Fiedler was sentenced to seven months' imprisonment.

REQUEST FOR ZIND'S EXTRADITION

The German Foreign Office has submitted a formal request to the Italian authorities for the extradition of Ludwig Zind. As reported in the previous issue of *AJR Information*, Zind, the anti-Semitic schoolteacher, had been arrested in Italy.

ANTI-SEMITE SENTENCED

The West Berlin Criminal Court sentenced the chimney sweep Erich Paech to six months' imprisonment. In the course of a quarrel with a Jewish merchant Paech had exclaimed: "Once a Jew, always a Jew".

POLICE OFFICER ARRESTED

Kriminalkommissar Heinrich Lacks, of Kempen, has been arrested. He is accused of having participated in the shooting of political prisoners between 1933 and 1945. His whereabouts could be traced only recently because in the list of wanted Nazi criminals his name had been entered as Lachs. He was on active police service after the war for more than ten years.

RITUAL MURDER ALLEGATION ACQUITTAL

In December, 1958, two journalists, Heinrich Koerner and Winfried Boehm, were held responsible for the publication of a report in a Nuremberg paper, alleging that a ritual murder had been committed by Jews in Lower Franconia in 1929, and that there was a Jewish law prescribing that matzot must be eaten with Christian blood. Earlier this year, Koerner was sentenced to two months' imprisonment and fined DM. 300, whilst Boehm was sentenced to four weeks' imprisonment and fined DM. 100.

Recently, the Nuremberg court decided that neither of the accused could be held responsible for the publication of the report, and they were accordingly acquitted.

ARREST OF FORMER S.S. MAN

Peter Blum, a former member of an S.S. unit which carried out mass executions in Poland, has been arrested in Schweinfurt on a charge of murdering Jews during the war.

EAST GERMAN ALLEGATIONS AGAINST GLOBKE

The East German authorities have brought out a booklet entitled "Globke and the Extermination of the Jews", alleging that Dr. Globke, present Under-Secretary of State in the Bonn Government, was not only associated with the infamous Nuremberg laws but had direct connection with the extermination of Jews, especially the thousands deported for liquidation in Rumania.

Since his appointment to Dr. Adenauer's Cabinet, Dr. Globke has been the subject of denunciations by Jews in Germany and outside, as well as by leaders of the German Socialist Party and liberal German opinion generally. The Chancellor himself has, however, strongly defended him, maintaining that Dr. Globke's quasi-scientific commentary on the Nuremberg laws was written to save Jewish lives.

BAN ON RIGHT-WING STUDENTS' ASSOCIATION

By order of the Lower Saxony authorities the branches of the "Bund Nationaler Studenten" at Goettingen University and at the Technical College of Braunschweig were dissolved. They were considered as organisations whose activities were directed against the constitution of the Federal Republic and against mutual understanding between the nations.

MASSACRE AT SLUZK INVESTIGATED

The local public prosecutor at Kassel has announced that two former Nazi police officers, Franz Lechthaler and Willy Papenkort, who were arrested some time ago, have now admitted their participation in the mass murder of several hundred Jews near Sluzk in Western Russia in October, 1941. They claimed they had acted under duress.

Lechthaler had commanded a German police battalion which, together with a unit of Lithuanian auxiliary troops, had carried out the massacre. This was done against the protest of the local Nazi Party chief, Kube.

The World Jewish Congress has announced that West Germany is seeking former residents of Sluzk who could give evidence regarding the massacre. Witnesses are also sought from survivors of the Bialystok ghetto, liquidated by the Nazis in 1943.

EISELE DEPRIVED OF MEDICAL LICENCE

The State authorities of Baden-Wuerttemberg have deprived Dr. Hans Eisele, the former Nazi concentration camp doctor who fled to Egypt, of his medical licence, on the grounds that he was guilty of serious criminal offences and violations of the rules governing the medical profession.

Eisele was, after the war, convicted by an Allied military court of crimes against humanity. He was, however, set free in 1952 and fled to Cairo in 1958 when he was to be arrested by the German authorities.

PENSION FOR SCHLEGELBERGER

Dr. Franz Schlegelberger, Secretary of State in the Ministry of Justice under the Nazi régime, is still receiving a monthly pension of over DM. 1,240. Previously he received a pension of DM. 2,800 which was reduced pending investigations into his war-time career.

BAVARIAN TEACHERS MEET

Under the auspices of the Bavarian Ministry of Culture, a meeting of history teachers took place in Hohenschwangau. The syllabus included lectures by Professor Michael Freund about the approach to German history and by Dr. Hans Buchheim, of the "Institut fuer Zeitgeschichte" (Muenchen), about the impact of the Nazi period on the attitude to contemporary history.

JEWIS IN MECKLENBURG

According to Press reports from Rostock, there are only 34 Jews now living in the East German province of Mecklenburg. In 1933 the Jewish community there totalled 1,003.

JEWISH EDUCATION SUBSIDISED

The Berlin Senate has decided to pay DM. 15,000 (about £1,250) annually to the West Berlin Jewish community, to help finance the religious education and instruction of Jewish children in West Berlin.

A SEQUEL TO "MEIN KAMPF"

Under the title "Hitlers zweites Buch", a so far unpublished and unknown manuscript will be published which Hitler had written in 1928. It mainly deals with questions of foreign policy. The book, comprising about 200 pages, has been edited by the "Institut fuer Zeitgeschichte" (Muenchen).

SHIPS FOR ISRAEL

A motor freighter, to be called "Gedera", was handed over by the Vulkan-Werft, Bremen, to the Israeli Navigation Company Zim. She is the fourth freighter completed under the reparations programme.

The director of the Zim Navigation Company stated in Hamburg that Israel would in future be interested in ordering ships from West Germany only if the shipyards could compete with foreign firms. During the past months, foreign firms were making better offers than West German shipyards. German firms have so far built 37 ships for Israel under the reparations pact, and 12 more are on order.

ISRAELI WOMEN IN W. GERMANY

In Bonn a delegation of women members of Mapai met Socialist women delegations from West Germany, Austria, Switzerland, India, Indonesia, Finland, Denmark and Luxembourg. They discussed problems concerning co-operation with and among under-developed countries. The Israeli delegation was on a week's tour of the Federal Republic.

ISRAELI TEACHERS TO ADVISE ON GERMAN TEXT-BOOKS

The International Schoolbook Institute has invited the Israeli teachers' organisations to co-operate in the development of teaching materials for German schools.

SKORZENY TALKS IN DUBLIN

Otto Skorzeny, the S.S. leader who rescued Mussolini during the war, and who has purchased an estate in Eire, spoke to members of a Dublin debating society on his wartime exploits. He pointed out that he had been cleared of any war crimes by a Tribunal at Dachau in 1947. He asserted that it was not Germany but Britain and France who had started the war.

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NEWS FROM ABROAD

UNITED STATES

The Forthcoming Elections

The drive for the important and possibly critical Jewish vote by the Republicans and Democrats began at the first national Jewish forum provided for them since the selection of the presidential candidates. This was the 63rd annual convention of America's Zionist Organisation.

Senator Kennedy in his address laid stress on Middle Eastern and Israeli affairs. Regarding free transit through the Suez Canal, he alleged that "our policy in Washington and the United Nations has permitted defiance of our pledge with impunity—indeed, with economic reward". The U.S.A., he said, must use its influence to remove all discriminations at the Suez Canal for all time.

He proposed a restatement of the Tripartite Declaration, saying it must be made definite that prompt and decisive action would be taken against any nation in the Middle East attacking its neighbour. He urged the U.S.A. to invite like-minded nations to join in signing, registering and depositing such a clear pledge with the United Nations. He proposed that the authority and prestige of the White House be used to call into conference the leaders of Israel and the Arab States to consider privately their common problems, "assuring them that we support in full their aspirations for peace".

Mr. Cabot Lodge, Republican candidate for the Vice-Presidency, has also addressed a meeting of Jewish leaders.

Nazi Leader Found Guilty

The Municipal Court in Washington has found George Lincoln Rockwell, leader of the American Nazi Party, together with seven other Party members, guilty of disorderly conduct.

Rockwell, during the trial, tried to blame Jewish hecklers for causing the disturbances at two meetings held in Washington in July, but witnesses testified that it was he who had used abusive language and incited the riots. He was fined \$100 or 30 days' imprisonment and his henchmen were also fined.

The New York State Supreme Court has dismissed a petition on Rockwell's behalf to compel the New York City authorities to grant him a permit to speak in Union Square.

MAKARIOS RECOGNISES ISRAEL

Despite considerable Arab pressure, the President of Cyprus, Archbishop Makarios, has recognised the Israeli State and has agreed to the appointment of Mr. Zeev Levin as Israeli Ambassador.

SWASTIKAS IN PARIS

The walls of the Jewish Martyrs' Memorial in Paris were smeared with swastikas, after a visit by a group of 42 West German schoolboys. The boys denied that they had had anything to do with this desecration.

AUSTRALIAN VISIT BY CHIEF RABBI

The visit to Australia of Chief Rabbi and Mrs. Brodie, which was to have taken place later this year, has been postponed. It will probably take place next year.

TURKEY'S PREMIER AGAINST ANTI-SEMITISM

The new Turkish Premier, General Cemal Gursel, has indicated that he will not tolerate anti-Jewish propaganda in Turkey. In a statement made at a club near Istanbul which has many Jewish members, he declared: "For the creation of national unity, differences of race or religion should no longer be a problem. Differences of religion do not count for us. We must all work together. I, for instance, am a man first, then a Turk, and then a Moslem."

CENTENARY OF JEWISH SETTLEMENT IN ARGENTINA

The Congress of the Vaad Hakehilot recently held a special session in Buenos Aires to mark the centenary of Jewish settlement in Argentina. The 246 delegates passed a resolution condemning dictatorial régimes which prevent the development of Jewish life, and requested the Argentine Government to take stern measures to eradicate the "anti-Semitic calamity". They vigorously condemned the Nazi-fascist movement in the country and expressed deep concern over the fate of Soviet Jewry.

Congress also expressed concern at assimilation and the increasing numbers of mixed marriages in the Argentine Jewish community. It was decided to convene a congress of Jewish university students in October.

POLAND

Days of Remembrance

The 18th anniversary of the destruction of the Otwock ghetto, near Warsaw, by the Nazis, and the mass shootings of all its inhabitants, was commemorated by the small Jewish community. All Jews in the locality and in several neighbouring villages were shot on August 18th, 1942, with the exception of a few who managed to escape. Some of the survivors whose families died at the time are planning to put up a monument to the victims.

A special meeting attended by representatives of the small Jewish community of Bialystok, members of the City Council, the municipal authorities and local Polish cultural and political organisations, commemorated the seventeenth anniversary of the Bialystok Ghetto revolt. A delegation arrived from Warsaw, and a number of representatives of other Polish-Jewish communities also attended.

Visit by Israeli Students

Seventeen students from the Hebrew University, Haifa Technion and the Weizmann Institute recently visited Poland, where they were the guests of the Union of Students in Poland and were entertained by leading members of the Jewish community in Warsaw. They stated that, wherever they went, there was great interest in Israel and in Jewish life there. The group left Poland for Moscow, and is to spend several weeks touring the Soviet Union.

INTERNATIONAL CONFERENCE OF POLISH JEWS

A delegation from Poland is to attend the international conference of Jews originating from Poland, to be held in Tel Aviv next January. A member of the Israel-Poland Friendship Committee who recently visited Poland stated that Jewish cultural life was dying in Poland. The régime was, however, very liberal towards Jews and showed friendliness towards Israel.

RUSSIAN SYNAGOGUE CLOSES

A synagogue in Orgeev, Bessarabia, has been closed down, on a decision by members of the Jewish community. In a statement they said that they considered the existence of the synagogue inexpedient. "The time has come to tell all Jewish believers: the synagogue brings the people nothing but harm . . . we do not wish to cheat ourselves or the toiling masses any more. . . ."

INTERNATIONAL WOMEN'S CONFERENCE RESOLUTION

The International Council of Women, at its triennial meeting in Istanbul, unanimously passed a resolution calling on all Governments to eradicate racial and religious discrimination. The resolution asked Governments to pass legislation to prevent violence for racial and religious reasons. It also appealed to women throughout the world to bring up the new generation to be free of racial and religious prejudices.

HONOUR FOR BELGIAN HERO

The Rabbi of Liège has dedicated a plaque in memory of a non-Jewish lawyer, Mr. Albert Von den Berg, a Belgian Resistance leader who, with the aid of the Bishop of Liège, Mgr. Kerkshof, hid about fifty Jewish children from the Gestapo during the war. The plaque is in a Catholic children's home at Banneux-Notre Dame, near Liège, and the ceremony was attended by the Belgian Minister of Public Works and by the Counsellor at the Israeli Embassy. Mr. Max Gottschalk, President of the Central Jewish Consistory, addressed the gathering.

B'NAI B'RITH CONTINENTAL MEETING

A meeting of over 200 delegates of the B'nai B'rith Continental European District took place in Amsterdam recently. Dr. E. Guggenheim (Zürich) was in the chair.

AMSTERDAM SYNAGOGUE

The disused synagogue in Linnaeus Street, Amsterdam East, is soon to be demolished to make way for a block of flats. The synagogue was built in 1928 and the exterior is still intact although the interior is damaged. It is too large for the needs of the remaining Jewish population in the neighbourhood, for whom a new synagogue has been opened on the lower floor of adjacent flats.

Rabbis Against Bishop's Deportation

Rabbi L. I. Rabinowitz, Chief Rabbi of the United Hebrew Congregation of Johannesburg, and Rabbi Israel Abrahams, Chief Rabbi of the United Council of Hebrew Congregations of the Cape, have protested against the deportation of the Bishop of Johannesburg, the Rt. Rev. Dr. Ambrose Reeves. Rabbi Rabinowitz appealed to the Government to reconsider their "hasty action", and Rabbi Abrahams said that "trial by deportation" was a unilateral act that could only play into the hands of South Africa's enemies.

Address by Mr. Moshe Sharett

Mr. Moshe Sharett, the former Israeli Premier, told a mass rally of Israeli United Appeal workers in Johannesburg that South African Jewry were second to none among Western Jewries in their spiritual and emotional identification with Israel. Mr. Sharett was visiting South Africa to launch this year's I.U.A. campaign.

Synagogue Arson Attempt

A bottle containing inflammable liquid was thrown into a window of the synagogue at Pietermaritzburg, Natal. The fire, however, only caused slight damage, estimated at £25.

TUNISIAN APPOINTMENTS

The Tunisian authorities have appointed twelve Jews as administrators and senior officials. They all studied Arabic after graduating from French universities. The study of the Arabic language among Jews is being encouraged by the Tunisian Jewish community, since Arabic is becoming increasingly important.

CAIRO JEWISH CEMETERY

The United Arab Republic is to demolish the Cairo Jewish cemetery, known as the Basatine Cemetery. It is understood that houses and schools for the Moslem population living in the area are to be built on the site. The Cemetery is more than 1,000 years old and is the only one belonging to the Cairo Jewish community. The Cairo Chief Rabbinate has, as yet, made no comment.

MOROCCAN JEWS ARRESTED

Sixty Moroccan Jews were arrested and later released, on suspicion of trying to emigrate to Israel. Among them were survivors of the Agadir earthquake. Reliable sources state that investigations are now being conducted into a "Zionist network" allegedly having its headquarters in Gibraltar and agents in the principal Moroccan cities. An unconfirmed report states that the police are inquiring into an alleged arms traffic between Morocco and Israel.

Alfons Rosenberg

WANDERER INS NICHTS?

Ausgehend von einem kuerzlich in Deutschland erschienenen Buch ueber die deutsche Jugendbewegung behandelt der folgende Aufsatz Fragen, die insbesondere diejenigen unserer Leser als persoeliches Anliegen empfinden werden, die selbst aus dem Erlebniskreis der Jugendbewegung hervorgegangen sind. Wir wuerden es daher begruessen, wenn sich an die Ausfuehrungen von Alfons Rosenberg eine rege Diskussion in "AJR Information" anschliessen wuerde.—Red.

"Wenn wir zur Natur zurueckkehren wollten, koennte es nur im Automobil geschehen," dieser Satz stammt von dem franzoesischen Schriftsteller Georges Duhamel. Er enthaelt die ganze Problematik der deutschen Jugendbewegung. Der eigentlichen. Um Missverstaendnisse zu vermeiden, muessen wir definieren, wovon wir sprechen. Der "Wandervogel" begann in dem Berliner Vorort Steglitz am Ende des vorigen Jahrhunderts. Das Ungestuem seiner urspruenglichen Entwicklung fand sein Ende etwa mit dem Beginn des ersten Weltkrieges. Nach dem Krieg begann die Phase des "Buendischen", jene Phase von ebenfalls extremer Romantik, die aber durch straffere aeuessere Zucht und Form kanalisiert war. All dies gehoert der Geschichte an. Wenn wir Heutigen zurueckblicken, wollen wir zu verstehen und zu deuten versuchen, was einstmal geschah. Mehr noch: wir wollen feststellen, was sein Sinn war, wie es eingeordnet werden kann in den Lauf der deutschen Geschichte des 20. Jahrhunderts.

Mehrere Fragen erheischen eine Antwort. Was sagt die deutsche Jugendbewegung aus (von jetzt ab meine ich damit den "Wandervogel" und das "Buendische") ueber den inneren Stand des deutschen Volkes zur damaligen Zeit? Wieweit bahnten sich in der ihr Entwicklungen an, die—im Guten und im Boesen—zukunftsrechtig waren? Wie schliesslich muessen wir als in Deutschland geborene Juden die Dinge aus dem grossen zeitlichen Abstand sehen?

Muss ich wiederholen, dass die Jugendbewegung eine rein deutsche Angelegenheit war, dass sie kaum hinausgedrungen ist ueber die Grenzen des alten Reiches und ganz und gar nicht ueber das deutsche Sprachgebiet? Hier bereits liegt eines der grossen Raetsel, das einer Loesung harret. Besonders, wenn wir erleben, dass die Teddy Boys und die Beatniks keine politischen und kulturellen Grenzen kennen.

Eine "Innere Emigration"

Die alte urspruengliche Jugendbewegung stellte eine "innere Emigration" dar. Man denke: um 1900 war Deutschland eines der reichsten Laender, das der buergerlichen Jugend ungeahnte Moeglichkeiten in ihrer Karriere eroeffnete. Denn nun muss betont werden, dass die Jugendbewegung nur die Gymnasiasten, also die Buergerlichen ergriff. Nicht die ganz Reichen und auch nicht die Aristokratie. Sie wandten sich ab von der Fuelle des Materiellen. Sie konnten nichts anfangen mit Schule, Kirche, Militaer, Respektabilitaet, wie sie damals waren. Es war der Aufstand der "Seele" gegen das Seelenlose. Und da kommen wir zu einem wichtigen Punkt: das deutsche Volk war damals nicht imstande, einen Teil seiner Jugend in den selbstverstaendlichen Kreislauf einzu-beziehen, ihn zu absorbieren und zu assimilieren. So kann man den "Wandervogel" als ein Krankheitssymptom des Volkskoerpers bezeichnen.

Aber hat es jemals ein schoeneres, ein bewegenderes Krankheitssymptom gegeben? Da zogen sie aus, diese Jungen, um aus ihrem Trieb und Instinkt ein eigenes Reich zu gebaeren. Wohl

niemals war es irgend einer Jugend vergoent, so sehr ihr eigenes Leben zu fuehren wie dieser. Da gab es Tage der voelligen Abgeschlossenheit von den Erwachsenen im Wald, auf Wiesen am Flussufer; und da gab es Naechte—vor allem Naechte—verbracht unterm Sternenhimmel, im Dunkel der Hoehlen, auf den Kuppen der Berge. Feuer wurden angezuendet, um sie herum sprach man, sang man, doeste man, schlief man. Es war ein fast schizophrener Zustand. All dies wird in dem kuerzlich erschienenen Buch von Werner Hellwig zum Greifen nahe beschrieben.* Es ist eine faszinierende und fuer die, die einmal dabei waren, eine wehmuetige Lektuere.

"Die einmal dabei waren" . . . ich gehoere zu ihnen, und ich werde die Erinnerung an jene Tage im Herzen bewahren bis ans Ende meiner Tage. Es geschah das Unerwartete oder das Erwartete, wie man will: ein Teil der juedischen Jugend Deutschland wurde von dem namenlosen, dem ziellosen Rausch ergriffen, genau so wie die Nichtjuden. Kurz vor dem ersten Weltkrieg wurde bereits der erste juedische "Bund" der Blau-Weiss gegrueudet, waehrend des Krieges und nach ihm folgten viele andere. Und damit kommen wir an eine, von heute aus gesehen, empfindsame und bezeichnende Seite der deutschen Jugendbewegung; die deutsche juedische Jugend konnte keinen Platz in ihr finden.

Deutsches Volkstum und Juden

Aha, der alte anstaendige Antisemitismus, werden manche denken. Das war es gerade nicht, und gerade deshalb verdient diese Erscheinung die groesste Beachtung. Die 18- und 19 jaehrigen der Jugendbewegung wurden nicht angefuert von baertigen und ein wenig "tumben" Oberlehrern, denen das Nibelungenlied zu Kopfe gestiegen war. Sie lebten vielmehr nur, "was aus ihnen heraus wollte". Sie belaechelten oder sie hassten die baertigen Oberlehrer. Mit ihnen und bei ihnen war etwas ganz anderes geschehen. Da sass sie im Silberlicht des Mondes am Fusse der Burg auf der Bergeshoeh und sangen die alten Volkslieder. Die Natur, die alten deutschen Worte und die alte deutsche Weise verbanden sich mit Herz und Sinn dieser "entwurzelten" Jugend, und das deutsche Land, das Deutsche schlechthin wurde als etwas empfunden, was in jede Pore des Koerpers drang. Das Deutsche wurde zum Heiligtum. Das war nicht angelesen, das war erlebt. Es ging deshalb umso tiefer, es war—so sagen wir im Rueckblick—umso gefaehrlicher. Denn ausserdem wurde erlebt jene Gemeinschaft deutscher junger Menschen. Nur sie konnten so reagieren, nur mit und unter ihnen konnte man das Unvergessliche, das Loesende erleben; es waren deutsche Menschen. Nation wurde zum rein von der Natur gesetzten Zusammenschluss.

Hier nun koennte man sich auf lange Exkurse darueber einlassen, was eigentlich ein Volk macht. Wir denken an das stolze Wort civis Romanus sum. Die grosse roemische Kultur hatte Menschen aller Rassen und der entferntesten Landstriche in bestimmter Weise gepraeget und damit befaehtigt, Teil des populus Romanus zu sein. Was da sozusagen heilig war, das war das Kulturelle und Religioese, das dem Imperium und seinen Bewohnern Sinn, Richtung und Wuerde gab. Im Wandervogel fand die Rueckkehr

* Werner Hellwig: Die blaue Blume des Wandervogels. Vom Aufstieg, Glanz und Sinn einer Jugendbewegung. 408 S. 14,80 DM. Sigbert Mohn Verlag, Guetersloh 1960.

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zum Naturzustand statt. So gaben koerperliche Merkmale den Ausschlag. Dieser Weg wurde in aller Unschuld betreten. Erst jetzt wissen wir, wohin er fuehrte. Werner Hellwig sagt: in der deutschen Jugendbewegung gab es keinen Antisemitismus. Eine solche Behauptung entbehrt jeder Ernsthaftigkeit. Er haette einmal lesen—und zitieren!—sollen, was sich an Diskussionen ueber die Judenfrage in Zeitschriften der Jugendbewegung findet. Ganz abgesehen davon, dass der junge Jude nicht akzeptabel war aus aesthetischen Gruenden. Er war nicht des tiefen Erlebens faehig; er war rationalistisch und analysierend, es sprang nichts spontan ueber von Land und Lied in seine Seele. Und vielleicht sass hundert Meter von der Burg, auf der diese Diskussionen gefuehrt wurden, juedische Jungen und Maedchen, versunken in Landschaft und Gesang, so hingegeben, dass uns Heutigen der blosser Gedanke daran fast unertraeglich wird.

Helwig weiss nichts davon. Will er nichts davon wissen? Er hat sein Buch in die Form von Gespraechen mit alten Fuehrern der Jugendbewegung, mit jungen Menschen, die erst viel spaeter dazu gekommen sind, gekleidet. Es befindet sich kein einziger Jude unter ihnen. Selbst das Vorhandensein juedischer Buende wird nicht erwachnt.

Helwig ist ein angesehenen Schriftsteller im Nachkriegsdeutschland. Er kann schreiben, er ist intelligent und sieht die deutsche Jugendbewegung von innen heraus. All dies verleiht seinem Buch einen besonderen Wert und macht es so lesbar. Aber er ist blind. . . . Er huetet sich zu verstehen und seine Leser verstehen zu lehren. Er registriert, dass die Reste der alten Buende zu Beginn der dreissiger Jahre die schwarz-weiss-rote Fahne aufziehen. Er kommentiert mit keinem Wort. Wo Deutschland am Rande des Buergerkrieges, am Vorabend seiner unheilvollsten Geschichtswende steht, spielen erwachsene Bundesfuhrer Knappen und Ritter in altem Burgmaeuer. Kein Wort des Schreckens ueber solchen Nihilismus. Das Deutsche, das der Jugend einstmals zum Heiligtum geworden war, ist zum Mummenschanz herabgesunken und, grosser Gott, wie sah der Mummenschanz aus, der dann aufgefuehrt wurde!

Fuehrer und Gefuehrte

Duerfen wir noch anderes beschwoeren aus der alten Jugendbewegung, das vor dem ersten Weltkrieg seine Schatten vorauswarf? Da war die Gruppe, eine so innige Gemeinschaft, dass der einzelne nichts war. Sie war in treuer Anhaenglichkeit verbunden ihrem Gruppenfuhrer, ja, sie war ein Geschoepf dieses Fuehrers. Verliess er sie, fiel die Gruppe auseinander oder veraenderte voellig ihren Charakter. Und sie ergriff ihre Menschen vom Scheitel bis zur Sohle. Auf diese Weise war die Jugendbewegung "totalitaer". Allerdings mit der wesentlichen Einschränkung: die Zugehoerigkeit war voellig freiwillig.

Natuerlich war es nicht notwendig im geschichtlichen Sinne (jedenfalls wissen wir das nicht), dass so vieles aus der Jugendbewegung viel spaeter in anderem Rahmen wieder als teuflisches Verhaengnis vorkam. Es kann auch nicht im entferntesten behauptet werden, dass dem "Wandervogel" irgend etwas wie der Nationalsozialismus vorschwebte. Wir denken an die vielen, fuer die die Zeit ihrer Jugendbewegung ein Gaerungsprozess war, aus der sich spaeter reich gebaute und liebenswerte Persoenlichkeiten entwickelten. Aber das aendert nichts an der unheimlichen Wiederholung. Wir versuchen—vergebens—den Nationalsozialismus zu "verstehen". In dem geschilderten Phaenomen sind ein paar Hinweise enthalten.

ERNST MUELLER DER SOHAR UND SEINE LEHRE

Das bedeutende Werk des bekannten Kabbala-Forschers war jahrelang vergriffen. Es ist nun mit einem Vorwort von Professor Hugo Bergmann, Jerusalem, im ORIGO VERLAG, Zuerich, in schoener Ausstattung in dritter, erweiterter Auflage wieder erschienen.

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A COMPOSER AND AN ACTOR

HANDEL RE-ASSESSED

A great little book! This may sound like a contradiction, but it is not. Indefatigable Richard Friedenthal has written a standard book for the bicentenary of Handel's death, and it has been published as a pocket book in the series of "Rowohlt's Monographien".*

Goethe, da Vinci, Handel—Friedenthal's choice of heroes, of a poet, a painter (who was a scientific genius as well) and of a composer, reveal the depth of his mind and, at the same time, all three works excel in their original approach to the various themes.

In the "Goethe Chronicle" the author revealed his outstanding gift for condensing rich material without depriving it of colour. "Leonardo da Vinci" and "Handel", for all their objectivity, seem to have a more personal touch, such as is illustrated in the author's emotion when he saw da Vinci's original drawings at Windsor Castle and the experience he shared with Handel—that of a foreigner being gradually accepted by the British. The reader feels through the book that the author's whole heart was in it, and it reflects his satisfaction at a "foreigner" who succeeded in a country which does not take easily to foreigners as such.

Handel, however, was no refugee. He came from Italy as a celebrated maestro, but the more he developed his art the more "British" he became, to the degree that not only the British nation honoured him at his death by burial at Westminster Abbey, but that the German Professor Gervinus dealt with Handel and Shakespeare together in a treatise as exponents of English genius. The fact that George I was Handel's sovereign in Germany before succeeding Queen Anne to the throne of England, gained valuable patronage for him which, however, must not be overrated. Handel had already composed the "Utrechter Tedeum" for Queen Anne, the first "official" acknowledgment of his qualifications as a "national" composer.

The Nazis tried to interpret Handel's music as specifically Germanic, but they felt somewhat uneasy about his Old Testament Oratorios and gave them over to the Jews. There were memorable renderings in synagogues by the Jüdischer Kulturbund, Berlin.

The oratorios are, indeed, Handel's most "English" creations, coming into existence through a happy coincidence of different circumstances: the decline of Italianate Opera, the death-blow it received through John Gay's "Beggar's Opera" and the preceding rivalries, and the reviving spirit of Puritanism which made the English people feel as the heirs of Israel, some considering themselves as descendants of the lost tribes. The troops celebrated their victory of the Stuart Pretender after the battle of Culloden with a chorus from "Judas Maccabaeus". London Jews constituted a large part of Handel's oratorio audiences, but they did not, to Handel's dismay, attend his oratorio "Theodora". Handel remarked sarcastically that the Jews stayed away because it was a Christian story, and the ladies because it was a virtuous one. Half a century later Zelter could write to Goethe from Berlin that the Jews were singing "horribly" ("grauenhaft") against themselves in a Passion Oratorio by Graun.

Unlike Heinrich Eduard Jacob, Richard Friedenthal is not fundamentally a musician turned author, but his introductions to and his analysis of Handel's music are no less competent. Friedenthal is more concerned with Handel's craft than with the experience of life and world that went into his work.

Handel was a man of the world who held his

* Handel, by Richard Friedenthal. Hamburg, 1959, 172 pp., 60 illustrations. DM 2.20.

own in a great century of English civilisation and who was on friendly terms with men of letters and artists such as Pope and Congreve, Hogarth and Roubillac, and with kings, earls and clergymen. Friedenthal does away with the legend of a poor misunderstood musician sweating in an attic, and he documents his story of Handel and the Georgian age convincingly. Friedenthal had a decisive life-long friendship with Stefan Zweig, but his integrity forbids him mentioning his friend's moving story about the "Messiah" in his text, or even to include it in the bibliography, because it is fiction and Friedenthal has built his documentary story on facts.

ERNST DEUTSCH A SEPTUAGENARIAN

The Rembrandt Verlag Berlin publishes a series of small books about the theatre, mainly portraits of actors and actresses. One of the latest additions is one about Ernst Deutsch, some thirty pages and some sixty illustrations*. The text has been written by Hugo Zehder, editor-in-chief of the leading German paper *Die Welt*. The choice was a happy one and not so surprising to this reviewer, who remembers the author as a theatre-fan who, in 1920, issued a symposium about the expressionist vanguard theatre. He belonged to the actors' circle of friends which included Hasenclever, Werfel, Kornfeld Ehrenstein and Kokoschka.

Zehder masters the art of delineating the character of an actor. On the one hand, there are some anecdotes but not too many to become gossipy; on the other hand, there is a skilful selection of highlights in the different parts played by the actor.

Zehder's book is a lively one and written with great charm. Without being unduly weighty, it gives the social, sociological and historical background of the career of Ernst Deutsch, who hails from a Jewish middle-class family. Deutsch experienced the downfall of an old world and an optimistic belief in a new one. The basic note of his personality as an actor is an awareness of the issues of his time and a capacity to face them in a cheerful way. He played many Jewish parts; from the Jewish boy in Arnold Zweig's "Sendung Semael" to the sexual murderer in Theodor Dreiser's "Ton in des Schöpfers Hand", from Galsworthy's society Jew, Lewis, in "Gesellschaft", to Paul Kornfeld's "Jud Süß". After having embarked on a promising American career as "Ernest Dorian", on his return he appeared as Nathan and Shylock, Professor Bernhardt and the father of Anne Frank. His "Jewishness" is different from that of Schildkraut and Hartau, Kortner and Granach. It is a sort of ethical force springing up from his Jewish heritage. Therefore, he is at his best in parts with an ethical mission.

Julius Bab once aptly wrote that Deutsch was the legitimate successor to Josef Kainz and an actor to whom verse came naturally, not as a necessary evil. When Deutsch played Shylock, he interpreted him as one man who had fallen at the hands of the many. One story told by Zehder is typical of the relaxation Deutsch liked at rehearsals, however concentrated he was at the actual performance. He was on tour with Bassermann in the "Merchant of Venice". "Which is the merchant here, and which the Jew?" asked Portia as the judge during one of the rehearsals, and Deutsch (who was Antonio to Bassermann's Shylock) answered: "You will laugh. Sir, I am the merchant and he is the Jew!"

The well-produced photos conjure up a great period of theatrical history and make us long to see Ernst Deutsch in his new parts we miss here.

* Hugo Zehder: Ernst Deutsch. Rembrandt-Verlag. DM. 4.80.

Old Acquaintances

Home News:—Egon Jameson spoke about "Im Ullsteinhaus geboren und nichts dazu gelernt" when the "Heuss-Kreis" met at the Hampstead Town Hall.—Anton Walbrook went to Berlin to appear in Fry's "Venus Observed" on TV.—Joe Lederer came on a visit from Munich after having sold her latest novel, "Die toerichte Jungfrau", to a film company.—German starlet Elke Sommer will co-star in Richard Todd's first production of his own, "Don't Bother to Knock", directed by Cyril Frankel.—Renée Goddard and her husband, Michael Mellinger, returned for good from Berlin, where they have lived for the past three years; he was a member of Helene Weigel's "Berliner Ensemble".—Walter Rilla's son Wolf directed "Piccadilly Third Stop" for Sydney Box.—Irene Prador will be in the new "Maigret" series on B.B.C. TV.—Eric Pohlmann will appear in "Settled out of Court", with Nigel Patrick in the lead.

A Second Career:—Frederic Joss was pocket-cartoonist of London's *Star* until 1955, when he fell ill. He is now a radio commentator in Seoul (Korea) and roving correspondent of the B.B.C. Partner in his new venture is William Church, once one of the famous "Dead End Kids" in Hollywood films. Joss's real name is Josefovicz, and he comes from Vienna; his brother is Joseph Carl, who just did the decor for "Filumena", starring Wanda Rotha, at the "Belgrade" in Coventry. During the war an anti-aircraft gunner, he exhibited his paintings at "Legers" and in the "Studio Club".

Milestones:—Prague-born actor Ernst Deutsch celebrated his 70th birthday. He made a name for himself in Hasenclever's "Der Sohn". He returned as one of the first from exile in Hollywood to Germany, where he is especially successful as "Nathan" in Duesseldorf and Berlin.—Kurt Hiller, the life-long Socialist, pacifist, and activist, became 75 in Hamburg, where he has lived since he returned to Germany from London.—G. W. Pabst, the Austrian director of Greta Garbo's only German film, "Die freudlose Gasse", and "Kameradschaft", to name only a few of his many pre-war successes, is also 75 years old.—Actor Paul Henckels, the comedian and eternal "Schneider Wibbel", is 75.

This and That:—Erich Kaestner's "Doppeltes Lottchen" will be re-made by Walt Disney with Hayley Mills in the parts of the twins.—Eric Burger, formerly with "Berliner Tageblatt", went to Berlin to attend the first night of his adaptation of "The Best Man" by Gore Vidal.—Gerd Oswald, son of Richard, directed the Anglo-German film "Three Moves to Freedom" based on Stefan Zweig's "Schachnovelle", which was shown in Venice, Vienna and London, with Kurt Juergens and Claire Bloom in the leads.

Obituary:—After a long illness Ilse Bois died in London. Born in Berlin, she appeared first with her brother Curt in Ferdinand Bonn's production of "Richard III". She was discovered by Otto Reutter at the old "Palast-Theater am Zoo", and became the great star of Kurt Robitschek's "Kabarett der Komiker".—Dr. Fedor Kaul, the former journalist and brother of Stefanie Kaul, died in London.—72-year-old Leo Stahl, the former French correspondent of Ullstein, died in Paris.

Germany:—W. Dieterle will take over the Theatre Festival in Hershfeld as from next year.—H. J. Rehfisch's last play, "Bumerang", was successfully produced in Leipzig.—Arno Assmann produced the British musical "The Crooked Mile" in Munich, and will now direct a film scripted by Gina Falckenberg.—Gustaf Gruendgens will appear for the first time on TV in H. Hoemberg's "Kirschen fuer Rom" in Baden-Baden.—G. Stapenhorst will produce a re-make of "White Horse Inn".—W. Trenk-Trebtsch, who returned from the States to settle in Germany, will direct "Deutsche Kleinstaedter" in Frankfurt.—Friedrich Wolf's "Professor Mamlock" will be filmed by his son Konrad in East Germany.—Lucie Mannheim and her husband, Marius Goring, are appearing in two Noel Coward plays in Berlin.

PEM

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ISRAELI NEWS

Herbert Freedman (Jerusalem)

STATE AND SCIENCE

The "International Conference on Science in the Advancement of New States" which was held last month in Rehovoth, was unique in its kind: for the first time statesmen and scientists, presidents, premiers and ministers of the young Asian and African countries met on the speakers' platform with Nobel prize-winners from Europe and America—the politicians posing the problems and the scientists trying to solve them. . . . Representatives from 31 countries mingled, on the invitation of Abba Eban, now Israel's Minister of Culture, at the Weizmann Institute to exchange views, to give and to take.

It is no coincidence that Israel was chosen as the venue of such a meeting. "We must be frank and admit that the pretention to be able to teach others is still premature", wrote the daily *Herut*, "but we can also contribute something from our own experience". It is perhaps from Israel's experience as a young state that the new countries in Asia and Africa can benefit no less than from technical and scientific "know-how". Or, as *Davar* formulated: "The new countries need a great deal of economic aid. . . . But the ability to make proper use of this aid is no less important than the aid itself".

The leader-writer of *Lamerhav* considered it "only natural that Israel should have a modest rôle in finding the connection between science and modern national liberation. The young State of Israel has from its inception sought national and individual salvation, and social and economic liberation with the aid of science and technology". And *Ha'aretz* reminded its readers that "Western scientists did not consider it beneath their dignity to appear together with Israel scientists, and the African and Asian statesmen from countries that are new and anxious for development were not afraid that we would try to exploit our cultural level to detract from their independence. . . ."

Indeed, Israel gives of her experience and aid "with no political strings attached". For countries which have just been freed from colonial rule and are oversensitive of the political designs of the big powers, this "disinterestedness" of Israel—if one may speak in political life of such a phenomenon—makes up for her lack of material resources. The truly world-wide character of the conference was further emphasized by the presence of representatives of Unesco and the other big international organisations, marred only by the absence of delegates from the East European bloc.

Prime Minister Ben-Gurion called the conference "bound up with the two most momentous revolutions in the annals of the human race". The first one was the ending of the rule of one people over another. All the nations of the world were steadily attaining freedom from foreign domination. The second revolution, he went on, was the intellectual, scientific revolution, whose achievements could contribute to "man's economic prosperity and his spiritual advancement". If these revolutions which seem to be taking place independently in our days, are merged and combined, the entire character of the human race can be transformed.

In the declaration which the conference issued at its closing session the hope was expressed that the meeting in Rehovoth may be a stepping stone towards this goal. A permanent committee was set up to prepare the next conference on similar lines.

EXTRADITION OF WAR CRIMINAL URGED

A member of the Knesset for the National Religious Party has urged the Israeli Minister of Justice to request the extradition of Herbert Cukors from Brazil.

Cukors' application for Brazilian citizenship has been twice refused by the Brazilian Government. He recently admitted in a Brazilian newspaper that he had "killed a few Jews", but he denied complicity in the mass murders of Latvian Jewry.

ISRAEL AND AFRICA

Aid to Congo

Father Fulbert Youlu, President of the Congo Republic (formerly French Congo), told the Press in Tel Aviv before his departure from Israel that many Congolese students expected to come to Israel to study co-operation and agriculture. Father Youlu had been on an official visit to Israel, during which he attended the international scientific conference at Rehovoth.

President Ben-Zvi and the Congolese President issued a joint communiqué stressing their countries' determination to develop friendly relations still further.

Exclusion by U.A.R.

The Israeli observer at the Pan-African conference recently held in Leopoldville was excluded from the conference, at the instigation of the United Arab Republic. Upon Egypt's Deputy Foreign Minister threatening to withdraw the U.A.R. delegation unless the Israeli observer was withdrawn, the Congolese organisers decided that all observers should be excluded.

Earlier this year the Egyptian Deputy Foreign Minister was involved in a similar incident at Conakry, when the Israeli Ambassador was instructed to leave the Afro-Asian Solidarity Conference.

Help for New Republic

Israel has, through her Counsellor at the Israeli Embassy in Paris, informed the High Commissioner of the Central African Republic in Paris of Israel's wish to establish diplomatic relations between the two countries. The Central African Republic (formerly Ubangi-Shari) recently obtained its independence from France. The African diplomat was also informed that the Israeli Government has decided to grant 15 scholarships to young citizens of the C.A.R. who wish to specialise in agricultural and co-operative studies in Israel.

Delegation to Nigeria

The Israeli Minister of Agriculture, Mr. Moshe Dayan, led the delegation to Nigeria's independence celebration in place of Mrs. Golda Meir. Mrs. Meir proceeded straight to the United Nations meeting in New York.

CÆSAREA TO BECOME TOURIST CENTRE

Baron Edmond de Rothschild, head of the Cæsarea Development Corporation, has revealed plans for investing £3 million in the ancient town of Cæsarea, between Tel Aviv and Haifa. He intends building a big modern hotel and transforming Cæsarea into a tourist centre. The town contains the ruins of the former Roman and Crusader settlements.

INCREASED IMPORT OF BRITISH BOOKS

An eight-month £40,000 agreement has been signed between Britain and Israel, under which British book exports to Israel will increase. Israeli book importers will pay into a counterpart fund for British books they order, and the fund will be placed at the disposal of the British Council for its cultural activities in Israel.

ISRAELIS AT OLYMPICS

The head of the Israeli Olympic delegation, Mr. Shalom Zysman, stated that the majority of the Israeli sportsmen had done an excellent job by breaking Israeli national records. The Chairman of the Israel sports federation, Haim Wein, said: "We did not expect to win medals, knowing the high standards of other teams and our difficulties. We followed a principle of sending a large representation rather than a symbolic one, with the view of encouraging our participants to raise their standards."

YOUNG GERMANS REPORT ON ISRAEL

A few months ago, a group of 29 pupils and youth leaders from Hanover paid a visit to Israel. The expenses were defrayed by the Land of Lower Saxony. The impressions some of them obtained in the course of their journey were published in a recent issue of the *Allgemeine Wochenzeitung der Juden in Deutschland*. One girl describes a walk through Tel Aviv with a Polish-Jewish boy. When she learned from the boy that he had lost his parents in a concentration camp, she felt deeply embarrassed. "However, Abraham put me at ease. He told me that in spite of all that had happened he was trying to be objective to the Germans and that he therefore welcomed the opportunity of talking to me and getting some first-hand knowledge of post-war Germany. I admired his attitude. He referred to the swastika daubings at Christmas and I realised again how much harm these actions had done to our reputation. I said that the majority of the German youth strongly condemned these occurrences. Abraham and I parted as friends, and now I know that the young Israelis are ready to forget the terrible past. . . . However, we ourselves are not entitled to forget. . . ."

Another member of the party, a boy, describes a visit to Herzlia. "A pleasant-looking woman welcomes us. We are surprised, we had thought, Jews looked quite different. 'You are our guests?' she asks us in German in a very friendly way. We answer in the affirmative, and she takes us into the house to show us our room. 'Are you from Germany?' she goes on. Again we answer in the affirmative, and suddenly we notice that her friendly warm look becomes serious. Without saying a single word, she leaves the room. . . . In the room I notice a picture: 'Goethe's Garden House in Weimar'. . . . I have a look at the book-shelf. Goethe's works, Schiller, Heine, Kant. . . . Far away from Central Europe one reads and loves these books as we do. I get a painful feeling; these people have been deprived of their homeland, however one could not take away from them its culture. We left Herzlia after three days. We had been treated politely, but with reserve. There was a terrible barrier. . . . The last days of our stay were also spent in Herzlia. We were asked how we had liked the country. And when we spoke about our manifold, deeply impressing observations, the ban was broken. . . . Germans and Israelis were sitting together. We quite frankly spoke about everything. We did not evade the issues, all barriers had come down. . . ."

PRESIDENT'S NEW YEAR MESSAGE

In his New Year message President Ben-Zvi stated that Israel had established friendly relations with numerous countries throughout the world, including eight new African States. He also referred to the visits by Afro-Asian, European and American statesmen. Pointing out that several international gatherings had taken place in Israel during the past year, the President stated that Israel had become "an international arena and a focus of attraction to scholars and scientists".

JOINT BARMITZVAH CELEBRATION

At the initiative of an employee of the Tel Aviv Municipality, a joint Barmitzvah celebration for twelve orphan boys was arranged at the Tel Aviv Great Synagogue. The money for the boys' new clothing was collected by the employee, Mr. M. Peretz. Two Rumanian boys who were also supposed to join in the celebration were forbidden by their parents to take part in a "Sephardi Barmitzvah".

OILFIELD LOCATED

A new oilfield was located in the Negba area. According to first estimates it is expected to yield about 120 barrels daily.

NEW JERUSALEM TELEPHONE EXCHANGE

Due to the installation of a new telephone exchange in Jerusalem, all telephone numbers in the district had to be changed and a new directory has been issued. There are now in Jerusalem about 7,900 subscribers out of a total population of 160,000.

GRANTS FOR WESTERN IMMIGRANTS

A plan for the absorption of immigrants with limited means from Western countries and South America is being prepared by the Jewish Agency.

Egon Larsen

THE TRIALS OF CAPTAIN DREYFUS

New Light on "L'affaire"

Twenty-five years ago Alfred Dreyfus, Lieutenant-Colonel in retirement, Officer of the Légion d'honneur, died peacefully in Paris at the age of 76. To mark the anniversary and to acquaint a new generation with the famous "affair", the publishers of the *Allgemeine Wochenzeitung der Juden in Deutschland*, Düsseldorf, have brought out a new edition of Bruno Weil's almost classic account of the case, "Der Prozess des Hauptmanns Dreyfus". It was first published in 1930 and had no less than nine editions within a few months; now, 30 years and a Nazi millennium later, the tenth edition adds a good deal of material which has since been unearthed by the author, Dr. Weil, a well-known Berlin lawyer and historical writer.

To the modern reader the book may appear somewhat old-fashioned, being written in the typical *reportage* style of the 1920's, with the story told in the dramatising present tense and often in a language now confined to the popular illustrated weeklies. The book also has the common failing of many German publications which might otherwise rank as standard works of reference—it has no index. But having said this, one must congratulate the publishers on laying before Germany's post-Hitler readers this eminently comprehensive, illuminating, and thought-provoking history of "L'affaire Dreyfus", whose lessons for our time are obvious enough.

France after Defeat

Bruno Weil begins his account by sketching the backcloth against which the Dreyfus drama developed: France, a decade and a half after the lost war of 1870/71, with reaction, nationalism, anti-Semitism and anti-Germanism rampant in a prosperous economy. There are tendencies towards dictatorship, personified in General Boulanger, and back to monarchism. The Panama scandal takes the lid off the cesspool of corruption; everybody expects only the worst of everybody else.

In 1890 some important defence documents disappeared from the files of the War Ministry. For four years the Deuxième Bureau of the French General Staff—its counter-espionage organisation—tried in vain to find the culprit. Then an unsigned letter to the German military attaché at the Paris Embassy, relating to defence matters, turned up mysteriously; it could have been written only by someone on the French General Staff. Handwriting tests seemed to point to Alfred Dreyfus, Captain of Artillery and assistant worker in the General Staff, as its author.

Dreyfus, born at Mülhausen, Alsace, in 1859, son of a prosperous Jewish manufacturer who opted for France, was the first Jew who, against much resistance among high-ranking officers, was permitted to work on the General Staff. His military record was excellent, but he lacked social graces, was ambitious and reticent, and had few friends. As a German-speaking Jew he was *a priori*, a suspicious character. In October, 1894, he was arrested and charged with treason; the Chief of the Intelligence Department, Major Henry, tried to make Dreyfus take his own life, "in accordance with the traditions of soldierly honour", but Dreyfus refused and declared on entering his cell, "My sole crime is that I was born a Jew".

France had its new scandal. To the anti-Semitic Press, the guilt of Dreyfus was a foregone conclusion. The nationalist mob was in full cry; to them every Jew was a German and an enemy. The court-martial began in December, 1894, in an atmosphere of hysteria and tremendous public pressure. Dreyfus lacked the ability to convince his judges by his demeanour and personality that he was the victim of error, malice, and prejudice. Major Henry, pleading that he was not allowed to reveal the sources of his information, swore on the picture of Christ in the court room that Dreyfus was a traitor.

On the flimsiest of evidence Captain Dreyfus was found guilty and sentenced to transportation for

life, loss of civil rights, and degradation. Throughout the shameful ceremony, at which the insignia were ripped off his uniform, he protested his innocence while the assembled mob shouted: "A mort! Dirty Jew! Traitor!"

"J'accuse!"

While Dreyfus languished on Devil's Island, off Cayenne, watched by heavily armed guards and for some time in irons, his relatives and a few friends tried to arouse France's conscience. Another Alsatian officer, Colonel Picquart, the new Chief of Intelligence, had the German Embassy in Paris watched by his agents, and one day in 1896 they retrieved from its waste-paper basket a torn-up letter evidently relating to some espionage activity, and addressed to Major Ferdinand Walsin-Esterhazy. Picquart made a special study of the character of that officer.

Esterhazy, 50 years old, scion of a famous Hungarian family, had been a soldier in Austrian and Papal services before joining the French Army in 1870; but now he was rather a soldier of fortune—always in debt, married, but maintaining a mistress, a gambler and writer of begging letters (Baron Edmund Rothschild paid him 2,000 francs in 1894). Picquart succeeded in getting samples of Esterhazy's handwriting. It was without doubt the same as that of the document said to be in Dreyfus's hand, which had sent him to Devil's Island.

Picquart, originally no less anti-Semitic and no less convinced of Dreyfus's guilt than most high-ranking officers, was a man of honour. Now that he believed he had discovered the truth, he was prepared to risk his career and reputation to vindicate the innocent man.

The strong forces who wanted to keep Dreyfus where he was, with Major Henry as their leader, tried to cure Colonel Picquart of his "fixed idea". He was transferred to Africa, and challenged to a duel; fake espionage letters were addressed to him. Yet he persisted and pressed for action against Esterhazy, with the result that he himself was arrested and charged. At his suggestion, Mathieu Dreyfus, the Captain's brother, denounced Esterhazy as the real traitor.

Esterhazy had to face a court-martial, but it was—as he himself boasted in later years—a carefully prepared farce, which was intended to show that Dreyfus was not the victim of any judicial error. Picquart found himself accused of having forged the incriminating letter from the German Embassy's waste-paper basket. The "esprit de corps" of the French army prevailed, and Esterhazy was acquitted. It was a victory for the powers of reaction.

On the morning after Esterhazy's acquittal, a man whose voice commanded the attention of the world delivered a mighty blow for the cause of justice. Emile Zola, using the front page of a newspaper, *L'Aurore*, published an open letter to the President of the Republic under the heading, "J'accuse . . .!"

Zola accused the generals who had plotted the destruction of the Jew Dreyfus, the court-martial, the War Ministry and their subservient newspapers, and the handwriting experts. His charges were: intentional miscarriage of justice, forgery, concealment of the truth, cheating, petty-fogging, perjury, partiality and other crimes against humanity and civilisation.

The Return of Dreyfus

The impact of Zola's indictment was tremendous. Like a stroke of lightning it cut through the mesh of lies and intrigues which had obscured the essential facts of the Dreyfus case. His plea to be brought before a court was accepted; he was tried for libel and sentenced to one year's imprisonment and the maximum fine. He fled to England. But his conviction was tantamount to victory for the "Dreyfusards". After Zola's flight his defending counsel, Georges Clemenceau,

took up the cudgels for a revision of the Dreyfus case; it was now only a matter of time until the man on Devil's Island would be allowed to return to face another court.

Jean Jaurès, leader of the Socialist Party in the Chamber, and principal founder of the new "League for the Rights of Man", announced that he was now able to prove that a document incriminating Dreyfus had been forged. Major Henry, the man who had presented it to the court-martial, was cross-examined by the War Minister and had to admit that he himself was the forger. He was arrested and cut his throat in the prison cell. Georges Maurice Paléologue, publicist and diplomat (he was French Ambassador to Russia during the First World War), intervened with Delcassé, the new Foreign Minister, to press for the earliest possible revision of the Dreyfus case. Anatole France, Henri Poincaré, Victorien Sardou and many other outstanding personalities raised their voices in favour of Dreyfus. At last, in June, 1899, the Court of Revision annulled his conviction and ordered a new trial before the court-martial at Rennes.

After five years of martyrdom the convict Dreyfus, now returned to the status of prisoner-upon-trial, was brought back to France, to Rennes. The generals presented as firm a front as ever, and the military judges knew quite well that now the whole French Army was on trial. Even the categorical declaration of the German Government that there had never been any relations between Dreyfus and the German authorities was of little help. The verdict was: guilty, though under extenuating circumstances; the sentence: ten years' detention and degradation.

"Not a Jewish Victory"

The whole world, which had watched the proceedings at Rennes with anxious eyes, was taken aback. England and America were shocked; Queen Victoria wrote to the Lord Chief Justice that the sentence appalled her and that she hoped the "poor martyr" could appeal against it to "better judges".

Dreyfus did indeed appeal at once, but his health had suffered so much that only instant liberation by pardon could save his life. His friends persuaded him to withdraw his appeal; the Minister of Economics, Millerand, later President of the Republic, succeeded in obtaining his immediate release. "My liberty means nothing without my honour", declared Dreyfus. "I shall continue to fight for my vindication".

Esterhazy, who had gone to England, sold to the *Daily Chronicle* a confession that he had acted as a counter-espionage agent, and later appeared before the French Consulate in London to submit himself to an extensive cross-examination. It established his guilt clearly, though in a fantastic mixture of fact and fiction, with Esterhazy the great adventurer as its hero. Forsaken by his friends, making a living by dubious means and petty business deals, he spent the rest of his life in England, and died at Harpenden, Herts, in 1923.

For six years Dreyfus continued to struggle in vain for his vindication; but immediately after the elections of 1906, which brought victory to the Left, the Court of Appeal began its sessions. On July 12th, 1906, the Dreyfus Affair ended with a solemn declaration that an innocent man had been made the victim of a gross miscarriage of justice.

Bruno Weil adds to his dramatic story an epilogue in which he brings it up to date with a wealth of recent revelations. The conclusion he draws concerns us all; it seems especially addressed to those of us whom the tragedies of the recent past have led to believe that it is the fate of the Jews to live in a world without friends:

"It was not Jewry that succeeded in liberating Dreyfus; the final victory was won by those non-Jewish, upright, steadfast Christian French men who, because or although he was a Jew, did not hesitate to fight with all their strength for justice. . . . This account of the Dreyfus Affair is dedicated to all whose hearts burn in just indignation when injustice is done anywhere; who are filled with pity towards the innocent; who regard the reparation of injustice as their greatest moral duty; to those who wish that the world may become a place where love and humanity, justice and goodness, reign supreme."

JEWISH SCHOLARS REMEMBERED

MORITZ STEINSCHNEIDER

Centenary of his Catalogue

In 1736 Rabbi David Oppenheimer, whose birthplace was Worms, died in Prague. He was a well-known Talmudist and his studies led him to collect old Hebrew manuscripts and prints, on which he spent all his money. Apprehensive lest these old writings, many of which dealt with Cabbalistic subjects, might arouse the suspicion of the Austrian censor, he kept the collection in Hanover, where the King of England had ruled as Elector since 1714.

After Rabbi Oppenheimer's death his heirs tried to sell the collection, but for nearly a hundred years it was impossible to find a buyer. At last, in 1829, the Bodleian (since 1602 the library of the University of Oxford) bought the 780 manuscripts and 5,421 books, most of them priceless, for 30,000 thalers, a price which seems ridiculous today. This acquisition made it necessary to find an expert, not then available in Oxford, to catalogue the collection. For many years nobody could be found equal to the task, until in 1849 an unknown freelance scholar from Berlin, Moritz Steinschneider, was chosen. He immediately set about compiling what was to be a standard work of bibliography, finishing it in Oxford in four years. The catalogue was published from 1852 to 1860 in Berlin. It comprised three volumes, totalling 3,100 pages. Each book and manuscript is exhaustively described, with year and place of composition or publication, name of author and any details known about him, and a critical bibliography of the relevant literature, mentioning any errors found therein. The hundred years since the publication of the third and concluding volume of Steinschneider's monumental work deserve not to go unmentioned.

Who was Moritz Steinschneider?

Born on March 30th, 1816, in the little Moravian township of Prossnitz, the boy Moritz was taught Hebrew by his father, Jakob Steinschneider, and went to the local primary school. As he was destined for the rabbinical career, he started a theological education under the Rabbi of Prossnitz, Nahum Trebitsch, and went with him to Nikolsburg, where David Oppenheimer had been Rabbi before going to Prague. From 1833 to 1836 he continued his studies in Prague and then settled in Vienna, where he began to study Arabic and Hebrew literature, not at the Oriental Academy, to which as a Jew he was not admitted, but, thanks to Professor Kaerle's kindness, in the library of the Catholic Theological Faculty. He earned his living by giving lessons in foreign languages, himself acquiring a knowledge of many of them which was to prove most useful to him in years to come. But for political reasons—which have not been ascertained—he was ordered by the Austrian police to leave Vienna. On his way to Berlin to continue his studies at the Humboldt University, he had to stay in Leipzig, as his passport was not in order. Here he attended Professor Fleischer's Arabic lectures at the University, started translating the Koran into Hebrew, wrote for Pierer's "Universal Encyclopædia on Hebrew and Arabic Literature" and edited, together with Franz Delitzsch, the medieval "Ez Hajim" by the Caraites Aron Elijah. In 1839 he was finally allowed to settle in Berlin, where he studied Oriental Literature and Comparative Philology at the University and became a friend of the great Jewish scholars, Leopold Zunz and Abraham Geiger.

In 1842 Steinschneider returned to Prague; he had, apparently, not given up his theological ambitions. Nevertheless, in 1845 we find him back in Berlin, absorbed once more in research. Together with David Cassel he planned a Jewish Encyclopædia, but before he had a chance to begin it, the *Nationalzeitung* and the *Prager Zeitung* sent him to Frankfurt to write on the debates of the Nationalversammlung there. In 1848 he married Augusta Auerbach; in 1849 he became a Prussian subject, and in 1851 a Ph.D. of Leipzig University.

The "Oppenheimer Catalogue" established Steinschneider's fame as a scholar. From 1859 to 1893 he catalogued the Hebrew Collections of Leyden, Munich, Hamburg and Berlin, thus becoming the creator of Hebrew bibliography. In 1859 he was elected to a lectureship of the Veitel Heine Ephraim Lehranstalt in Berlin, where his lectures were attended by many Christian students. From 1859 to 1882 he was editor of the "Hebrew Bibliographia", from 1860 to 1869 a representative of Berlin's Jewish Community. From 1869 to 1883 he was headmaster of the Jewish Girls' School in Berlin and from 1859 to 1882 Assistant Librarian at the State Library in Berlin. On his 80th birthday the title of Professor was bestowed on him, and even on his 90th, the Rote Adlerorden, Third Class! He declined invitations from the Hochschule für die Wissenschaft des Judentums in Berlin and the Landesrabbinerschule in Budapest, since, as he said, Jewish studies should be pursued only at Universities, independent of theological influences.

When Moritz Steinschneider died on January 24th, 1907, he left a vast corpus of scientific works. Apart from the catalogues mentioned above his wider studies include, among others: The article on "Juedische Literatur" in Ersch and Gruber's *Enzyklopædie der Wissenschaften* (1850), translated into many languages; "Zur pseudo-epigraphischen Literatur insbesondere der geheimen Wissenschaften, aus hebraeischen und arabischen Quellen" (1862); *Arabische Uebersetzungen aus dem Griechischen* (1889-1896); "Bibliographisches Handbuch ueber die theoretische und praktische Literatur fuer hebraeische Sprachkunde" (1896); and studies on the Italian and the Arabic literature of the Jews.

In 1,400 shorter articles, written for 120 different periodicals, in German, Hebrew, Arabic, French, Latin, and Italian, he dealt with a very wide range of subjects in their relationship to Judaism: Science, Medicine, Mathematics, and Toxology. His friends had planned an edition of these articles in five volumes for his 90th birthday. However, only one volume was published in 1925. His versatility is illustrated by his German version of old Hebrew poetry, dedicated to his wife.

Though Moritz Steinschneider wrote on Jewish subjects, he was, as a universal scholar, independent of religious and national bias. It is this fact which gives his work the stamp of true greatness.

PAUL WOHLFARTH.

A GREAT HISTORIAN

40th Anniversary of the Death of Marcus Brann

On the eve of Succoth, 40 years will have passed since the death of the historian and bibliographer Professor Dr. Marcus Brann, lecturer at the Jewish-Theological Seminary in Breslau. A descendant of an old rabbinical family—his father was Rabbi in Schneidemuehl—Marcus Brann studied at the Breslau Seminary; among his teachers were the Seminary's outstanding Rabbi, Zacharias Frankel, the famous historian Heinrich Graetz, and the classical philologist Professor Dr. Jacob Bernays, the son of Chacham Isaak Bernays of Hamburg. Brann first held appointments as a Rabbi in Breslau and Pless (Upper Silesia), but from the very beginning he was also devoted to scholarly research. When Heinrich Graetz passed away in 1891, Brann, in recognition of his early achievements, was elected as his successor. He thus became one of the three widely respected teachers of the Seminary of those days, the other two being Seminar-Rabbiner Professor Dr. Israel Lewy, the initiator of the historical-critical study of the Talmud, and Dr. Saul Horowitz, the talmudist, philosopher of religion and homilist.

Brann, following the footsteps of his teacher and master Graetz, embarked on an immensely prolific career as a scholar. Of his numerous publications the following ones are mentioned as examples: "History of the Jews and their Literature" (a Book for School and Family); "History of the Jews in Silesia" (five vols.);

"Reports about the persecution of Jews during the Crusades"; "History of the Jewish Theological Seminary" (Festschrift on the occasion of the 50th anniversary of the Institute's foundation); "History and Annals of the Dyhernfurth Printing Plant"; "Old Jewish Tombstones in Silesia"; "A Collection of Tombstone Inscriptions in Fuerth". Together with the Frankfurt scholar Aaron Freimann he edited the first volume of the "Germania Judaica", a venture which has now been resumed. Finally, his work as the editor of the "Monatsschrift fuer Geschichte und Wissenschaft des Judentums" deserves to be mentioned. Founded by Zacharias Frankel, later on taken over by Brann, the "Monatsschrift" was, after Brann's death, edited by the late Professor Dr. I. Heinemann, until its publication had to be discontinued in 1938.

Marcus Brann was a scholar, but he did not live in an ivory tower. He had an open mind for the happenings in the world, a clear understanding of the requirements of our people, and he was in constant touch with the leaders of the once-flourishing Jewish communities in Germany, which asked him for his advice and in most cases followed up his suggestions and recommendations when they were faced with the task of electing a new spiritual leader.

The memory of Marcus Brann will live on in the hearts of all his pupils.

P.H.

GUARDIANS OF OUR HERITAGE

A veritable "hall of fame" has been built by Leo Jung, himself a religious leader, to our Jewish religious leaders of the last two centuries.* In a conscientious and painstaking work he has collected and edited 29 biographies of scholars, saints and martyrs during the time from 1719-1953.

The book starts with a charming prelude by giving us the little-known childhood memories of a Jerusalem woman of the third generation who depicts for us an almost forgotten section of the Holy City, the centre of the Chassidim in "Sara-Beilas-Court", where all the Jewish customs were strictly observed and where even the plucking of a flower on the Sabbath brought severe punishment to the sinner . . . and also blessed relief from all sense of guilt.

Religious Giants

The religious giants of the nineteenth century in Germany are commemorated: S. R. Hirsch, the author of the "Nineteen Letters on Judaism" and the creator of German orthodoxy in Frankfurt/Main; and Esriel Hildesheimer, the founder of the famous Rabbiner Seminar in Berlin. The author does not forget the unusual life of Rabbi N. A. Nobel, the philosopher, who was a student and friend of Hermann Cohen and became the teacher of Franz Rosenzweig. In our own lifetime we have the heroic and tragic life of Joseph Carlebach, the scion of a famous rabbinical family. Carlebach rejected the numerous opportunities for emigration because he did not want to leave his congregation. . . . He perished, together with his young wife and two children, in a concentration camp. His name is remembered in Hamburg to this day.

Leo Jung reaches out over the borders of Germany when he portrays the brilliant Rabbino Maggiore of Florence, Rabbi Samuel Zwi Margulies, who planned to unite Occidental and Oriental Judaism and officiated half the year in Florence and the other half in Algiers and Morocco. He died in the prime of his life. His impressive portrait is today familiar to every Jew in Florence, more than fifty years after his death.

Above all, we have at long last depicted for us the life of the First Chief Rabbi of Jerusalem, Rabbi Abraham Isaac Kook, the man who became a legend in his lifetime. This Rabbi dared eat on Yom Kippur in a time of plague, in order to demonstrate to his congregation that sometimes it is better to discard a commandment than to obey it.

"The people of Israel are alive!" This is the unwritten message of the book. And Israel will stay alive . . . as long as she has guardians of her heritage, such as Leo Jung has portrayed for us.

BERTHA BADT-STRAUSS.

* *Guardians of our Heritage*. Ed. by Leo Jung. Bloch Publ. Co., New York.

HAMBURG'S NEW SYNAGOGUE

NOCH EINE ERINNERUNG AN LUDWIG HAAS

The 73-year-old Mayor of Hamburg, Max Brauer, himself a former Nazi persecutee, will soon go into retirement. One of the last official duties performed by him was the address he gave on the occasion of the unveiling ceremony of the new Hamburg synagogue on September 4th. He said that this dedication was an event welcomed by the public because, after the total destruction of its many synagogues during the Nazi régime, Hamburg now has again a synagogue. Moreover, the erection of the building was a proof of confidence. In the past, Hamburg Jews had played an essential part in the life of the city. In their honour Mayor Brauer recalled the work and tragic fate of Dr. Joseph Carlebach, Hamburg's last rabbi, who perished at Riga in 1942. He had maintained friendly relations with him, particularly during the period when both of them held office at Altona. Brauer solemnly handed over a Scroll of the Law, a gift of the Senate, the Town Council.

The new synagogue, erected at Hohe Weide 34, near the small emergency synagogue at Kielort-allee used ever since the end of World War II, is the work of Mr. Karl May, a Hamburg architect; a pentagonal, modern but by no means extravagant building, clear cut and bright; five colourful, high windows add a lot to the atmosphere, and the Almemor, in accordance with old Jewish tradition, stands in the middle of the main hall. Connected with it are a small synagogue for daily prayers and a Community Centre.

The ceremony on September 4th was attended

by a large number of people, amongst them city officials, rabbis, and representatives of many West German Jewish communities. They were welcomed by the Chairman of the Hamburg Community, Mr. Siegfried Gottschalk; he stressed the assistance generously rendered by the Town Council. In their addresses Rabbi Dr. Paul Holzer, London, who had formerly officiated in Hamburg both before and after the last War, and Rabbi Dr. I. E. Lichtigfeld, Frankfurt-on-Main, outlined the importance of the synagogue in Jewish life. In his dedication sermon, Mr. H. I. Gruenewald, the Hamburg rabbi, recently appointed after obtaining his diploma at Jews' College, London, referred to the Torah as the Eternal Light. The liturgical part was performed by Mr. G. Singer, the local chazan, the male choir of the Berlin Jewish Community, and accompanied by Mr. Arthur Zepke (Berlin).

The whole dignified ceremony was transmitted both by radio and television, thus enabling a large public to participate. All the more therefore one could have expected from the rabbis officiating a reference to the former Hamburg Jewish Community and its old and honourable tradition, to its manifold achievements and some of its outstanding spokesmen. However, this was entirely left to the Mayor and to the Hamburg local press—a regrettable though, perhaps, not deliberate omission. The Hamburg Jewish Community now numbers some 1,400 souls as compared with 20,000 in 1925 and 8,400 in 1939.

E. G. LOWENTHAL (Frankfurt).

Unter dieser Ueberschrift veröffentlichen die "Badischen Neuesten Nachrichten" die folgende Leserzuschrift, die sie zu einem Gedenkartikel anlässlich des 30. Todestages von Ludwig Haas (s. auch August-Ausgabe von "AJR Information") erhielten:

"Es war im Mai 1934 bei einem der grossen 109er Treffen. Wir vom Res.-Inf.-Regt. 238 (Rgt. 'Karlsruhe') beteiligten uns als Kriegsformation der Bad. Leibgrenadiere an diesen Wiedersehensfeiern. Sonntagmorgens stand fuer uns jeweils die Kranzniederlegung auf dem Grabe unseres guten Regts.-Kommandeurs Brunnquell auf dem Programm. Da die 238er ausser auf dem Heidefriedhof bei Langemarck keinen eigenen Regts.-Gedenkstein haben, sollten mit dieser Kranzniederlegung alle gefallenen und verstorbenen 238er geehrt werden. Auf dem Rueckweg nun sagte ploetzlich ein Kamerad: 'Lasst uns auch zu "unserem Haas" auf dem benachbarten juedischen Friedhof gehen!' Alles war sofort einverstanden und Kam. Kapferer besorgte schnell einen Blumenstrauss. Damals war das Dritte Reich bereits ueber ein Jahr auf uns hereingebrochen; einzelne Kameraden trugen ihre SA-Uniform. Das stoerte sie aber gar nicht mit zu Haas' Grab zu gehen. Und waehrend einer mit kurzen ehrenden Worten dieses alleits beliebten Kameraden gedachte—Leutnant d.R. Haas hatte beim Sturm auf Langemarck im November 1914 die 3. Komp. gefuehrt—und die Blumen niederlegte, standen diese uniformierten Kameraden mit zum deutschen Gruss erhobenem Arm auf dem juedischen Friedhof vor dem Grab ihres Kameraden Ludwig Haas.

Werner Heitmann, Darmstadt."

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A JEW IN POST-WAR BERLIN

Emanuel Litvinoff's "The Lost Europeans"* is much more than an excellently written novel about present day Berlin. It is one of the first literary attempts to probe into the "unbewältigte Vergangenheit" of the Germans, and in the event he has exposed the problems in such a way that they have proved valid for us Jews as well, if only for different reasons.

It is interesting that this serious effort should have been made by an author who is not German. It would, however, be quite wrong to think that this in any way detracts from the value of the book. Litvinoff is concerned with the immediate past and disturbed by the human attitudes which have followed in its wake. He is concerned with them as a Jew. There is nothing doubtful about the authenticity of his characters whom he has created with insight and who are substantiated by his detailed knowledge of the Jewish tragedy in Hitler Germany.

Return of an Intellectual

There is Hugo, the familiar type of the successful German Jewish intellectual of the 'twenties who, once uprooted, has become one of the "lost Europeans" of the 'fifties, in spite and because of his return from his refugee existence in London. Hugo has gone back to Berlin in search of his past glory and also to trace Putzi von Schlesinger who, having once been his closest friend, denounced him as a homosexual to the Gestapo. Putzi is hiding from the West and has in the meantime become a high functionary in East Berlin. In the climate of Berlin, Hugo's search for Putzi develops into an obsession and this, with all its political and human implications, introduces the elements of a thriller without reducing the quality of the book. It simply adds to the genuine setting which Litvinoff evokes by giving a vivid picture of Berlin, this European nerve centre where every trivial action assumes

* Emanuel Litvinoff: *The Lost Europeans*, Heinemann, 18s.

political meaning because of its East-West division line. Here, every nerve is exposed and the sub-conscious of its inhabitants is more alert than anywhere in the world. It hardly allows for any self-deceit and this is experienced by Martin Stone, the English-educated young Jew who returns to Berlin only as a passing visitor for a fortnight's stay. He wants to start proceeding for the restitution of the lost family fortune, but he too is caught by the singular atmosphere though on a different level. He had come to Berlin ready to despise every German, but finds that he could do this with much greater ease from a safe distance. He discovers that his feelings for his native town are stronger than he knew, and that his deliberate resistance to link his fate with that of anyone here is overcome when he falls in love with Karin who had her own experience of evil at the hands of the Russians. But Martin's story, like Hugo's, is not more than the lever which brings forth the essence of the author's concern: where does the new Jewish generation go from here—those who have survived the holocaust and are left to witness the spiritual ruins of a generation who thought that they were safe behind the barricades which Goethe, Bach, and Kant had erected against the Hitlers and Himmlers? Litvinoff does not claim to know the answer. He says: "The truth is that you have been condemned to homelessness. Each generation passes on to the next its virus of insecurity. You learn the technique of survival, fearing ostentation as if it were a vice, censoring the act or gesture that may be pilloried as strangeness, observing yourself constantly through the eyes of an enemy. In a fortunate time a hundred years may pass and you will remain unmolested. You become incautious and show a coloured feather, a hand with six fingers, and another king arises to say: 'Behold, the people of the children of Israel are more and mightier than we: Come let us deal wisely with them: lest they multiply . . . and join also unto our enemies.' You who survive go out into the

wilderness for forty years, the space of a generation, until a new, hard people advance upon another land of promise." However, he full well knows that this is only part of the truth.

I don't think that any one of us can give the answer, but we are grateful to Litvinoff for having posed the essential question so admirably on the human level.

LUCIE SCHACHNE.

KARL OTTEN'S ANTHOLOGY

Tribute to Jewish Authors

Karl Otten seems to have dedicated his life and work to the salvage of the literature of the half-forgotten, pre-Hitler generation, and we should be grateful for it. He follows up his collection of expressionist prose, "Ahnung und Aufbruch", with an anthology of the expressionist drama "Schrei und Bekenntnis", both published by Hermann Luchterhand, containing 36 plays by Unruh, Toller, Iwan Goll, Sternheim, Wolfenstein, Sorge, Brust, and Lautensack, to name only a few.

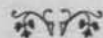
Still more important is Otten's collection of Jewish authors, "Das leere Haus", published by Cotta, Stuttgart (DM. 24.80), with complete novels by Albert Ehrenstein, Simon Kronberg, Ernst Blass, Efraim Frisch, Ernst Weiss, Paul Adler, Gertrud Kolmar and Paul Kornfeld, some of them published for the first time. The editor, by the way not a Jew himself, though he lived and still lives in exile, wants his book to be taken as an act of spiritual restitution on some Jewish representatives of German literature. And it is not only a work of piety and love, since these revived and rescued works are still immensely readable and topical and modern in theme and style. Especially moving is Ernst Blass's "Der Blinde", where the writer's own fate is identical to Karl Otten's.

The house in which these eight authors lived is really empty today, and German literature poorer for it. We cannot thank Karl Otten enough for the resurrection of these dead poets, still very much alive in their works.

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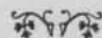


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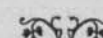
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ARTS AND ARTISTS

TUTTNAUER EXHIBITION

Before going to the opening of the exhibition, I had been warned: You will have to queue. I came late and I was fortunate enough to get in without any undue delay. But the Alfred Brod Gallery was overflowing with visitors, and many of them were of no mean order. It seemed a meeting point of London high society, Gentile and Jewish. Looking at the pictures on the walls I was wondering why it was that "tutt" has acquired so much popularity in such a short time. The Doctor, now 70, took up painting only five years ago.

There were these canvases, radiant with colour, very prominent a light blue. Flowers which come to life, smiling at us (or mocking us?). Trees become our brothers or sisters as if in a fairy tale. We have only to compare for a moment how Graham Sutherland turns them into frightening primeval monsters. And how much he delights in painting water, this most elusive, most "irresponsible" element. Always connected in our memories with holidays on distant shores. Look at the little boats on exhibit 24 "Ischia 1959." You couldn't sail in them, but you can play with them and you can—what is much more important—dream in them.

Lady MacIndoe, widow of the famous plastic surgeon, gave the opening address. Among the visitors were Lady Marks, Mr. Isaac Wolfson and later another most distinguished admirer of Tuttnauer's art arrived, Lord Mountbatten.

I was wondering again: what is the secret of this painter's appeal? It is, I think, a nostalgia to get away from bitterness and quarrels in politics, from the confusing complications of modern life. If the paintings could speak they would tell us: everything could be so pleasant and so easy if you were not so naughty, you little stupid children.

A. ROSENBERG.

VICKI BAUM

Vicki Baum, the novelist, play and scenario writer, has died in Hollywood at the age of 72, after a sudden illness.

She was born in Vienna and, for a time, wrote in German and edited two German magazines. In 1929 she began to write novels in English and the first of these, "Grand Hotel", achieved instant success both here and in America. A very successful film version of the novel appeared.

Miss Baum, who was married to Richard Lert, conductor of the Pasadena Symphony Orchestra, went to the United States in 1931 to see the play which had been made of her book. She so liked the country that she settled there with her family and became an American citizen. Since then more than a dozen of her novels have appeared, although none of the later books achieved quite the same success as "Grand Hotel". She belonged to the best of the frankly cinematic school of popular novelists, amongst whom she had few equals.

ERNST VICTOR WOLFF

The pianist, Dr. Ernst Victor Wolff, died at the age of 71, in East Lansing (Michigan), where he was the Head of the Piano Department of Michigan State University. In Germany he was one of the best-known accompanists and worked with the most famous singers of that period. At the same time, he was widely recognised as a soloist. The revival of the harpsichord is also, to a great extent, due to his efforts.

IN MEMORIAM BAPTISTA PEREIRA

Ein Brasilianischer Humanist

Kurz vor Vollendung des 80. Lebensjahres starb in einem Sanatorium von Sao Paulo der hervorragende brasilianische Schriftsteller und Soziologe Antonio Baptista Pereira, Schwiegersohn des grossen Juristen und Staatsmannes Ruy Barbosa, dessen Geburtsdatum in Brasilien Jahr fuer Jahr als Dia da Cultura gefeiert wird. Unvergessen ist jener Vortrag ueber das Thema "Brasilien und der Antisemitismus", den Baptista Pereira am 5. November, 1933 im ueberfullten Ehrensaal des "Hauses Ruy Barbosa" zu Rio hielt. Er, ein gluehender Verehrer des humanistischen Deutschlands und Bewunderer Goethes wandte sich schon damals, als das Ausland noch fast ueberall in vorsichtiger Zurueckhaltung gegenueber dem Nationalsozialismus verharrte, in einer flammenden Anklagerede gegen die Nazibarbarei. "Wie lange noch, rief der Redner, wird Europa mit verschraenkten Armen dieser Schaendung der Zivilisation zusehen?" Dieser Essay "O Brasil e o Antisemitismus", das Werk eines feinen Humanisten und eines tapferen Kaempfers, der Rudyard Kipling und den Grafen Keyserling zu persoelichen Freunden hatte, sollte als erster oeffentlicher Aufruf Sued-Amerikas gegen die Nazibarbarei unvergessen bleiben.

ERNST FEDER (Berlin).

POLISH AWARD TO YIDDISH WRITER

In recognition of literary and social work, particularly for his translations of some fifty works, chiefly of Left-wing writers into Yiddish, the Polish Council of State has awarded Marek Rakowski, a Yiddish journalist and translator, the Knight's Cross of the Polonia Restituta Order on the occasion of Rakowski's 70th birthday.

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FAREWELL TO MRS. MIRIAM WARBURG

"Work for Youth Aliyah has been, and always will be, my life," said Mrs. Miriam Warburg at the farewell reception given in her honour. After having been associated with Youth Aliyah since 1934, first in Germany and later in England as General Secretary of the Committee in Great Britain, Mrs. Warburg is going to leave for Geneva, where her husband, Mr. Gustav Warburg, has taken up an appointment. Dr. Israel Feldman, Joint Chairman of the British Committee, paid tribute to Mrs. Warburg's signal services. As an expression of their gratitude and affection, he announced, her numerous friends and co-workers in this country had established a Miriam Warburg Scholarship to assist young persons in Israel, who had been brought over by Youth Aliyah in pursuing studies or training in arts or crafts. The AJR, in whose efforts Mr. and Mrs. Warburg have taken a great interest throughout the years, joins all their other friends in wishing them happiness and success also in their new sphere of activities.

DR. GUSTAV BUCKY 80

The well-known radiologist, Dr. Gustav Bucky, recently celebrated his 80th birthday in New York. In Berlin, where he practised prior to his emigration, he was Head of the "Zentral-Roentgen Institut" of the "Rudolf Virchow Krankenhaus". By several important inventions, Dr. Bucky has done pioneer work in the field of radiology.

PROF. ADOLF GRABOWSKY 80

The scholar, publicist and University teacher, Prof. Adolf Grabowsky, recently celebrated his 80th birthday. Before 1933 he was lecturer of Geopolitics at the "Hochschule fuer Politik" (Berlin). As a Jew, he was dismissed by the Nazis and went to Switzerland, where he founded the "Weltpolitische Archiv". Since 1950 he has been Professor of Political Science at the universities of Marburg and Giessen. Grabowsky was also editor of *Das Neue Deutschland* (1913-23), a Conservative periodical which, in opposition to the party's leading circles, tried to promote a reform of German Conservative thinking on the pattern of its English counterpart.

ERNST MUELLER 75

The lawyer Mr. Ernst Mueller recently celebrated his 75th birthday. Throughout his life, both in Hanover, where he practised prior to his emigration, and in this country, he has been actively associated with Jewish communal work, especially with the B'nai B'rith Lodge, the "Central-Verein" and the K.C. students' fraternity. On many occasions he has rendered his assistance to the AJR Social Services Department, when needy refugees required legal advice. The general objects of the AJR have also always been near to his heart. We gratefully extend our cordial congratulations to Ernst Mueller and wish him many happy returns of the day.

DR. A. BEIN VISITS LONDON

Israel's State Archivist and Director of the Central Zionist Archives in Jerusalem, Dr. Alex Bein, paid a visit to this country in order to renew his contacts with Jewish and non-Jewish libraries in the U.K.

THE AUERBACH FAMILY

The genealogy of the descendants of Abraham Auerbach which Mr. Siegfried M. Auerbach compiled four years ago has met with great success. A supplement which brings it up to date was published in April, 1960. The author has been asked by many members of the family to write a proper history of the Auerbachs and is now engaged on collecting as many data as possible. He would be grateful to all bearers of the family name Auerbach to inform him (at 457 Finchley Road, London, N.W.3) of

- (1) their own date and place of birth,
- (2) date and place of birth and name of their father,
- (3) date and place of birth of their grandfather Auerbach.

Any other information on the history of the Auerbachs will also be welcome.

ZION HOUSE LECTURES

As in previous years the Theodor Herzl Society (in conjunction with the Extra Mural Department of the University of London) will hold a series of lectures, with distinguished and expert speakers. This year the subject of the series is "Centres in Israel". Details may be seen from the advertisement published in this issue. It is hoped that many of our readers will be interested in this venture and attend the lectures.

FAMILY EVENTS

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

Deaths

Block.—Mrs. Betty Block, of 16 Hanson Gardens, Southall (Middx.), passed away, aged 88 years. Deeply mourned by her daughter, Margot Block, 79 Roland House, Roland Gardens, London, S.W.7.

Grundmann.—Hedwig Grundmann (née Felsenthal), 305 Fulwood Road, Sheffield, 10 (formerly Vlotho/Westphalia), passed away on August 26th, aged 81 years. Deeply mourned by her two sons and their families.

Vogel.—Dr. Julius Vogel, of 4 West Heath Drive, London, N.W.11, passed away on August 20th, in his 86th year. Deeply mourned by his wife, Johanna Vogel, daughter, Lotte Edmonds, grandchildren, Dr. Herbert Edmonds and Hannah Lewis (née Edmonds), grandson-in-law, granddaughter-in-law and two great-grandchildren.

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MISSING PERSONS

Personal Enquiries

Gisela (formerly Anders), born in Germany, emigrated to England 1938/9. Married in England, name unknown. Sought by her cousin, David Meyer, Sidney Keith Street 6, Kiriath Bialik, Israel.

Will any person who formerly lived in or near Greifswald, please contact Miss Gertrud Bernhard, 16 Fawley Road, N.W.6 (HAM. 2564).

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OBITUARY

RABBI DR. M. L. BAMBERGER

It is learned with regret that Rabbi Dr. M. L. Bamberger, of Gateshead, died at the age of 57. He was a descendant of Rabbi S. B. Bamberger, the "Wuerzburger Rav", and, prior to his emigration, held office with the orthodox congregation at Mainz. For many years, he was a member of the AJR Board, but felt he had to resign when it turned out to be impossible for him to attend the Board meetings in London. However, his interest in our efforts remained undiminished, and he will be gratefully remembered by us.

Mr. H. W. FREYHAN writes: "I met Dr. Bamberger during our internment at Ramsey, I.O.M., where he was our "House Leader" and, of course, acted as Rabbi at our temporary Synagogue. In those trying months, when many respectable people reacted unfavourably to the strain, Moses Bamberger revealed the true greatness of his personality. He was an adherent of the strictest form of Orthodoxy, and his attitude in religious matters was absolutely uncompromising. But this attitude was not merely the result of his upbringing, nor did its security rest on a one-sided cultural background (one could hear him quoting Kierkegaard); it sprang from a living faith of such strength that it could not fail to impress even those whose outlook differed from his. An hour came when the greatness of this faith revealed itself to the full extent: we were faced with deportation, and we had just heard about the fate of the "Arandora Star". It fell to Dr. Bamberger to preach a sermon. On this occasion, he did not give a halachic discourse: what he did was to prepare his congregation for every eventuality, and he did it in words which I, for one, shall never forget.

"What made him so fascinating as a man was the richness of his personality: his religiosity—which was more than what is commonly called "Jewishness"—was combined with shrewdness in

worldly affairs and, above all, with a golden sense of humour, which gave a wonderful balance to his character and could spread happiness among those near him.

"True to the type of the Jewish sage, he was a very modest man. Consequently, he was not in the limelight—unlike so many people of much smaller calibre. But there was greatness in him."

ERNEST M. JOSEPH

Mr. Ernest M. Joseph, C.B.E., F.R.I.B.A., who passed away recently at the age of 83, was a well-known Anglo-Jewish communal worker. He was particularly closely associated with the Jewish boys' club movement in East London and the Jewish Lads' Brigade. He will be gratefully remembered by many in our midst for his signal services as a member of the Kitchener Camp Committee, set up under the auspices of the "Council for German Jewry" early in 1939 to establish and administer the transmigrants' camp at Richborough (Kent) for refugees from Germany and Austria.

MAX BLANK

Max Blank, of London, formerly Dortmund, passed away during his holiday in Switzerland at the age of 82. He was born in Witten, and built up a well-known department store in his home town. During the Nazi period he stood up most courageously to the continuous boycott of his store and his attitude in adverse and dangerous circumstances was considered exemplary by his business friends in Westphalia. He arrived in this country with a transport from Dunkirk, saving nothing except his life. He bore his plight with the same dignity, courage and humour which had always distinguished him.

The AJR, to whose Board he belonged for several years, will gratefully remember him.

MRS. VERA FEUCHTWANGER

Mrs. Vera Feuchtwanger, who passed away a few weeks ago, was the widow of our late friend, Mr. J. L. Feuchtwanger. After the death of her husband in 1958 she succeeded him as a member of the Otto Schiff House Committee. A quiet, modest and helpful personality, she became a trusted friend to her colleagues on the Committee and to the Home's residents during the short span of life still left to her. We express our sincere sympathy on her untimely death to her children and the other members of her family.

DR. JULIUS VOGEL

Dr. Julius Vogel, formerly of Karlsruhe, passed away on August 20th in London, at the age of almost 86. In association with his brother-in-law, Ernst Bernheimer, he developed from small beginnings the Papier-und Zellstoffwerke A.G., Ettlingen-Maxau, Baden, which became a leading undertaking in its field. He came to England with his family, in 1938, and until 1949, when he was 75, he made his considerable experience available to the Western Board Mills, Ltd., a company newly formed by his brother in the Pontypridd area of South Wales.

Julius Vogel was a man of high intelligence and culture, with manifold interests. Generous, warm-hearted, always good humoured, and interested in the affairs of his fellow-men, he inspired great respect and affection among Jews and non-Jews alike. He was deeply devoted to his family; to his two grandchildren, who lived in his house in England he became a true father. Dr. Vogel was a member of the AJR, in whose work he took a lively and intelligent interest. Right up to his death he retained his great intellectual faculties and remained a remarkable and lovable personality. All who knew him will sadly mourn the loss of this fine Jewish patrician. F.E.F.

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EDUCATION OF IMMIGRANTS' CHILDREN

An interesting essay on the problem "Immigrant parents versus British-born child" was published in *The Times* on July 25th. The unnamed author, a refugee from Germany who settled in the Midlands 20 years ago, writes: "We knew we could never become English, but we were allowed to become anglicised in record time. Our careers, our spare-time activities, an increasing circle of friends—all made us feel that we belonged." Things also appeared, at first, to go well with the education of their daughter, who: "... developed no complexes of either superiority or inferiority. She was not ashamed to own German-born parents, nor unduly proud of it. It was just a fact."

However, complications arose at a later stage of her school education. Whilst it was not so much of a problem that the parents could not help the child in subjects connected with English culture, it turned out a drawback that they could

not make up for this by a knowledge of the cultural history of their own original country. "... There is a gap somewhere, and that gap must be filled—can only be filled—by the intellectual, spiritual and emotional possessions which one brings along from the land of one's birth; and one neglects them or casts them off at one's peril. ... In our eagerness to make roots here we jettisoned, perhaps too deliberately, all that bound us to Germany. Our immediate memories were clouded by grief and anxiety; our links with it broken; there was the pressure of having to make a living here and there was neither time nor inclination—nor even the practical possibility—of keeping in touch with life and current affairs 'at home.'"

The author arrives at the following conclusion: "... It is not easy to steer the tricky and narrow course between the Scylla of cutting yourself off from your own culture in an all-out attempt to

become integrated in a new; and the Charybdis of clinging to the comforting protection of your national group, thereby remaining an alien forever in the land of your adoption."

Many of our readers will be familiar with the problem touched upon in the article. It would be interesting to learn their views on the subject.

THE VOM RATH MYSTERY

A request has been submitted to the Israeli Ministry of Justice to ask Adolf Eichmann about the fate of Herschel Grynszpan, who in November 1938 shot vom Rath, Third Secretary at the German Embassy in Paris. This has been done by the French lawyer, M. Franckel, who was Grynszpan's counsel for defence. A French newspaper recently alleged that Grynszpan was living in Paris under an assumed name, but police authorities have been unable to confirm this. The Vichy Government delivered Grynszpan to the German authorities and M. Franckel wishes to know whether he was executed by the Nazis.

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