

ISSUED BY THE
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Menachem Gerson (Kibbutz Hazorea)

THE GERMAN YOUTH MOVEMENT

An Assessment of its Impact

Walter Z. Laqueur, an author of German-Jewish origin, has, in his new book* given us the first history of the German Youth Movement published in English. This was not an easy task, as the members of the Movement did not excel in literary expression. It had so many faces and facets, that it is difficult for any author to give the picture as a whole without getting lost in details.

Laqueur has collected rich material for his book. Factual mistakes seem to be very rare indeed. (One of them is the attribution of Buber's famous saying about youth as "mankind's eternal chance of fortune" to Wyneken.) He takes a firm stand on questions of principle, e.g., when he rejects the widespread oversimplification that the German Youth Movement was a direct antecedent of Nazism.

The history of the Wandervogel is retold in a concise and exhaustive way, against the background of a saturated German bourgeoisie which could offer little guidance to its sons and daughters. The Wandervogel was not a politically-minded movement. "They wanted a change in human relations, and there was no certainty that these could be changed by a new political and social system. . . . The Wandervogel shows the other form of protest against society—romanticism". It was a movement of middle-class youth, with its centres in the big towns.

Beginnings of the Wandervogel

The author describes in detail the new style of life which was fostered in the Wandervogel. During the following decades it was destined to exert a great influence on the life of youth—far beyond the boundaries of the German Youth Movement. Laqueur does not always show a deep understanding of this style of life. His remark that "they made it a rule to sleep in barns rather than hotels" would sound like sacrilege to readers who can speak from personal experience. On the other hand, he is certainly right in describing the special meaning of this style for a bourgeois youth, which was guided by neither socialism nor religion and could have become an easy prey for a purely hedonistic outlook. "It acted as an important corrective to selfishness; neither the school nor the parental home could provide boys and girls of that age with the inner discipline and the comradeship that the youth movement demanded from every member". This created certain human qualities which remained throughout adulthood. As one of the leaders expressed it in 1954: "It is impossible to imagine anybody who ever felt anything of the ethos of the youth movement as a commandant of Auschwitz or as a G.P.U. manhunter."

During the first period, ending in the Youth Rally of the Hohe Meissner, 1913, the central personality of the movement was the educationalist and philosopher, Gustav Wyneken. He was the spiritual father of the idea that youth, having its special values, has to develop its own cultural style, and he tried to realise this idea at his school (Wickersdorf). It was a tragedy that Wyneken's over-ambitious and complicated per-

sonality never allowed him to fulfil the guiding rôle his gifts had predestined him for—neither in the youth movement, nor at his school, nor in the Ministry of Education after the revolution of 1918. Yet there is little doubt that Wickersdorf had a significant influence on the type of school created by the Kibbutz Movement in Israel. Laqueur does not mention this fact, although he mentions the interest the Soviets took in Wyneken's creation.

Altogether, the Jewish aspect is quite neglected in this book (even though the author lived for years in a kibbutz in Israel). It is dealt with in the chapter describing the antisemitic tendencies of the youth movement. There is a sort of "cultural antisemitism" which regarded Jews as strangers in Germany who should develop their own culture. The resulting expulsion of Jewish members of course accelerated the creation of Jewish youth movements.

The second phase of the German Youth Movement began when its members had to face the new reality of post-war Germany, after the revolution of 1918. Political escapism had characterised the first phase. Now, as reality became harsher and social tensions in Germany sharpened, its insufficiency became apparent. As Laqueur puts it: "The fact that various people had belonged in their youth to a group of ramblers was more or less accidental; there was really no good reason to perpetuate this in later life, for their interests would undoubtedly broaden and differ—and so would their political, cultural and social orientation. Only a clear purpose would hold a group of adults together; but did such a common platform exist?"

Penetration of Politics

In a most informative chapter, Laqueur describes the penetration of political consciousness into the Youth Movement and the ensuing struggle between Left and Right. Newly founded journals ("Der Anfang", "Der Aufbruch") sounded the clarion call for active participation in politics. But as early as 1919, there began the polarisation which was to put an end to any hope for a united, politically conscious Youth Movement. Right-wing nuclei were formed, which gathered under the banner of a "voelkisch" approach, but were much too individualistic to find their way to the Nazis. On the other hand, important leaders of the Freideutsche joined the Left-wing Socialists or became Communists.

In the beginning, there existed some illusion that political differences would not harm the unity of the Freideutsche, as long as beliefs were sincerely held. But at Hofgeismar (1920) bitter controversies between Communists and Right-wingers proved that political differences left no scope for a united movement. Some sought refuge in communal settlements (the most famous: the Bruderhof); the majority, however, had to make a decision and joined either one of the Left-wing or of the Right-wing parties and Buende.

There is little doubt that the Right-wingers prevailed numerically. The Buende, under the esoteric influence of Stefan George, made a romantic attempt to cope with reality. As Laqueur says: "Youthful idealism, personal

integrity and *élan vital* there were in abundance, but these were matched by an excess of extravagant and vaporous romanticism. Never before or since has German youth been led to remove itself so far from realities." It was only the Freischar which between 1925 and 1933 attempted in their labour camps to draw together different social strata of young people, to live and work together for a few weeks and to discuss the burning political and social problems. But their efforts touched only a small fraction of German youth. The way towards a common ideology was not found by the Youth Movement.

In the meantime, a new force grew up: the Hitler Youth. Its success was remarkably small as long as it had to rely on its educational and ideological strength. In January 1932, when the Nazis were already the strongest political party in the country, the Hitler Youth had fewer than 1,000 members in the German capital! But in 1933, they were given the monopoly for youth work, all the other youth movements and Buende were dissolved. This was the end of the German Youth Movement. Sporadic attempts to revitalise it after 1945 met with no success. German youth, after the war, had no longings for a world of autonomous youth. Nor were they rebels against the world of their elders. Preoccupation with personal interests and private careers has been the common characteristic of the adult and young generations in post-war Germany.

Many of the Buende had certainly some ideological elements in common with the Nazis. They were great believers in order, authority, the Fuehrer principle and Grossdeutsches Reich; they were also antisemitic. But their political influence was irrelevant because of their lack of a common ideology. It is unwarranted to regard the Youth Movement as one of the sources of National Socialism. The dissolution of the youth movements in the first year of the Nazi régime indicates that this accusation is not justified. Laqueur formulates the differences as follows: "The Youth Movement did not appeal to the mass instincts, nor did it develop an ideology of its own, because it saw the prospect of a better Germany not in terms of political action, but of the education of a new élite from the ranks of the younger generation." Thus the Youth Movement could never play an important rôle in Germany's political and cultural life. It remained within the boundaries of a personal experience, "the experience of personal integration into a charismatic group".

Laqueur gives the following summing up of the Youth Movement: "It contributed much to the gradual transformation of German education. . . . It invented and developed patterns of youth life—of groups, of leadership, of rambling and communal singing—that have survived widely in adapted forms. . . . Its young men and women developed qualities of sincerity, decency, open-mindedness and idealism. . . . The main defects of the Youth Movement were confused thinking, inadequate social courage and responsibility, and a profoundly illiberal outlook. It tended, like the Romantics before them, to venerate the Middle Ages in contrast to the modern world, and to exalt the peasant way of life above that of industrial society, to an extent which disqualified it for dealing with present realities. . . . This anti-rationalism caused them to be easily swayed in different directions by philosophical charlatans and political demagogues preaching all kinds of eccentric doctrines".

While "Young Germany" reveals a deep understanding of the special features of the German

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* Walter Z. Laqueur: *Young Germany*. 1962. Routledge & Kegan Paul, London. 35s.

The German Youth Movement

Continued from page 1

scene, this cannot be said about the preface by R. H. S. Crossman. True, Crossman is right in stating that the Youth Movement had its share in undermining enthusiasm for democracy in Germany. But then he goes on with the contention that the German Youth Movement was an analogue to the public school system in England, in so far as small numbers of members and great influence on public life are concerned. This seems to us a rather formal and far-fetched comparison. Even more misleading is his remark that it was the function of the Youth Movement to provide a framework for the rebellion against parent and home, which adolescents experience in any bourgeois society. We believe that this sort of collective rebellion, based not only on the striving for psychological independence, but on a different set of social values—was a rather unique feature of "Youth Culture".

Laqueur is not an educationist. Perhaps this is the reason why the reader is left with the feeling that the book does not do full justice to a phenomenon, the life-blood of which was education. We cannot blame the author for not being able fully to understand phenomena which have no rationale and which reveal their essence only to the participant observer; this applies, for instance, to Laqueur's poor descriptions of meetings in the "Heim" or of the personal experiences encountered in rambling ("Fahrt"). But criticism is warranted with regard to the author's description of the principal achievements of the Youth Movement. The following three main achievements, although mentioned in the book, do not seem to be adequately evaluated:

Evaluation of Achievements

1. It was the merit of the German Youth Movement that it discovered youth as a decisive period in life, with specific problems and possibilities. Meanwhile the notion that the adolescent is not just an incomplete adult who has to be rushed to adulthood as quickly as possible has become very familiar indeed through modern psychology. But it was the German Youth Movement which discovered this all-important educational fact and succeeded in providing an educational framework for the experience ("Erlebnis") of youth.

2. This was ensured mainly by an ingenious and simple idea: the conception of the young youth leader and his group—the most characteristic feature of Youth Movement education. If the young leader really devoted himself to his educational task, he created a great opportunity of character development and intellectual growth both for himself and for his youngsters.

3. There were certainly some problematic features inherent in the sexual ethos of the youth movement (and the author has dealt with them). But the great achievement of the Youth Movement in this field remains undisputed; it discovered that adolescent boys and girls can regard each other not only as sexual partners but also as comrades. At the beginning of our century this was a revolutionary discovery. Even today it has penetrated only a comparatively small strata of modern society. It became the basis for a new approach to social, cultural and sexual relations between the sexes.

These three achievements should be accorded their full weight if an evaluation of the German Youth Movement is attempted.

We have already mentioned another shortcoming of Laqueur's book: his evasiveness concerning the Jewish Youth Movement. As a matter of fact, the Jews are the only ones, besides the Germans, who had a Youth Movement in the original meaning of the term. But, as opposed to the German, the Jewish Youth Movement quite early recognised the importance of a common ideology. This enabled it to hold its adult members together and to make a decisive contribution to a revolutionary and constructive movement: the Kibbutz Movement in Israel.

Despite these critical remarks, we fully appreciate the importance of Laqueur's book as the first history in English of a movement which had a deep impact, not only on German youth, but also on education in general.

FROM THE GERMAN SCENE

TRIAL OF COMMANDO GROUP LEADER

The leading Prosecutor in Dortmund is engaged in investigating the case of Werner Schoenemann who is charged with murder.

The accused was the leader of a Commando Group of Einsatzgruppe B, which in 1941 in Central Russia was actively engaged in activities to destroy the Jewish population.

Schoenemann's Commando Group was in action for the period from July until the beginning of October, 1941, amongst other places in Slonim, Borissow, Knoloponitsche, Krupka, Smolewitsche and Zemblin.

Any persons who may be able to assist in the enquiries connected with this case should contact the leading Prosecutor in Dortmund: Saarbruecker Strasse 5-9, quoting reference — Aktenzeichen 45 Js 38/61.

MASS MURDERS IN POLAND

Witnesses are being sought for a series of investigations into Nazi crimes in Poland now being undertaken by the West German authorities.

The cases all involve men accused of mass murder, deportations and torturing of Jews in a number of ghettos and labour camps. They involve crimes against the Jews of Radzyn and the following towns in the Radzyn district: Miedzyrzęd, Lukow, Parczew, Serokomia, Wohyn, Czemeierniki and Debowa.

Witnesses are also being sought against the murderers of Jews in Czesochowa. At present criminal investigations are being conducted against Georg Schlosser and others in Bamberg and against Paul Degenhardt and four others in Lueneburg.

Anyone with information about these crimes or the men involved should communicate with: Dr. Nehemiah Robinson, Director, World Jewish Congress Institute of Jewish Affairs, 15 East 84th Street, New York 28, N.Y., U.S.A.—(J.C.)

PROCEEDINGS AGAINST S.S. MEN

The trial of twelve former S.S. men charged with mass killings continues at Coblenz.

The principal defendant, Georg Heuser, 49-year-old head of the Rhineland-Palatinate criminal investigation department until his arrest three years ago, was questioned about a small band of Russian Jewish partisans who were tied to a stake in the middle of a bonfire and burned to death on the orders of the S.S. chief in Minsk. The partisans had thrown a bomb at the S.S. headquarters.

Rudolf Schlegel, charged with the murder of 5,200 men, women and children, told the court of the day-long operation in which the Jewish populations of the Russian towns of Slonim and Sluzk were murdered by a Nazi commando unit, of which he was a member. He said he had pleaded in vain to be relieved of his duties, but his commanding officer had told him he must obey orders. Fearing for his own life he had lacked the courage to offer any further resistance to taking part in the murders.

A similar excuse was put forward by Friedrich Merbach, charged with the murder of 24,000 people. Franz Stark, charged with 4,652 murders said that he admitted every crime and was ashamed.

Arthur Wilke, a teacher accused of 3,000 killings, pleaded orders and a military emergency in his defence. He said he had taken part in several executions as well as in an "operation" in the Sluzk ghetto. The scenes beside the death ditches were so horrible, he declared, that he had almost fainted. All members of his unit had been "very unhappy" but had no alternative but to carry out orders.

Karl Dahlheimer, another of the accused, told the court that the massacres had nearly driven him mad. At one execution the victims were Austrian and German Jews. "They impressed me deeply by their calmness and composure when they stepped naked into the ditch to be shot."—(J.C.)

GATHERING OF GERMAN EX-PRISONERS OF WAR

The annual meeting of the "Arbeitskreis Featherstone" was held recently in Dusseldorf. The "Arbeitskreis Featherstone" is a group of former German Prisoners of War who were camped in Featherstone Park, Northumberland. This group has been organised by Mr. Herbert Sulzbach, a Jewish Refugee from Germany, who was a British officer at Featherstone.

The meeting in Dusseldorf was attended by more than one hundred former German officers who had been in the camp.

The main address at the gathering was given by the former German Ambassador in London, Herr von Herwarth, who is now Secretary of State to the Federal President. In his address about Anglo-German relations he pointed out that the developments in Germany from 1933 onwards had shattered the feelings of the British people more than probably those of any other nation. The fact that the British first underestimated the danger of the Nazi régime had also its bearing on their attitude to post-war Germany: in the light of past experience they were not easily inclined to have confidence in the prevalence of democratic forces in the Federal Republic, and it was bound to take some time until this distrust would be overcome.

DACHAU MEMORIAL

Following complaints by persons who survived imprisonment in Dachau, German refugees are to be evacuated from the camp's old barracks. Work to transform the former Nazi concentration camp into a memorial site will begin at the end of next year, the Bavarian Minister of Finance has announced.

Attempts to build a memorial to victims of Nazism in Dachau have so far only partly materialised because alternative accommodation had to be found for refugees living in the camp barracks.—(J.C.)

CHURCH LEADER ON GUILT

Herr Kurt Schaerf, Chairman of the Council of the German Evangelical Church, addressed a Christian audience of 2,000 people in Oberhausen. He expressed the view that West German reaction to war crimes trials taking place in that country was often negative and showed that even Christians were not prepared to repent and atone.

Recognition of German guilt and repentance for it, said Herr Schaerf, were the only means to national recovery from the Nazi past and towards regaining the respect of other nations. Present proceedings against German war criminals constituted an act of justice and were not, as some would have it, a national shame and disaster. It was the deeds of the past which constituted the shame and disaster.—(J.C.)

ANTI-NAZI EDUCATION

Historians from several European countries, including Britain, attended a meeting of the International Commission for Education in History held in West Berlin.

Their object was to study how the Nazi period should be presented to school children in textbooks. Numerous suggestions for improvement were made during the discussions.

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HOME NEWS

COUNCIL OF CHRISTIANS
AND JEWS WARNS

The Council of Christians and Jews has published a pamphlet in the light of recent fascist activities in this country. The pamphlet, entitled "The Religious Factor in Antisemitism", calls on all Christians to do everything in their power to avoid giving any cause of misunderstanding in their presentation of the Jewish background of Christianity, "of the part played by this or that section of the Jewish people in connection with the life, teaching and death of Jesus and of the proper Christian attitude to the Jewish people in our times".

An analysis is given of antisemitism and the Council puts forward a number of "practical suggestions" in the fight against antisemitism. All Christian parents and teachers, it states, should be made aware of the grave responsibility they assume in the presentation of the Passion Story and of the risk they run, however unintentionally, of implanting an aversion in the conscious or subconscious minds of children by careless teaching. It suggests the introduction of development at all stages of religious instruction in schools of a more sympathetic and more profound study of the Biblical and post-Biblical history of the Jewish people and also of "the Jewish problem."—(J.C.)

VICAR INDICTS ANTISEMITISM

The Rev. Malcolm Sutton, a Harrow vicar writing in his parish magazine, has stated that "no other single nation in all the world, in the whole of human history, can have suffered as much in all corners of the world as the Jewish people have done".

"Six million Jews died in concentration camps during the war. For centuries they have been humiliated, despised, insulted, ostracised, burned alive, hanged and tortured for no other reason than that of being Jews. Many of these terrible things were done—alas—by people who were Christian in name and profession. Truly we should hang our heads in shame and penitence when we approach a Jew".

BISHOPS CONDEMN RACIAL HATRED

Disapproval of the recent manifestations of antisemitism was expressed by several bishops when the Convocation of Canterbury unanimously passed a resolution condemning racial hatred.

Dr. A. S. Reeve, the Bishop of Lichfield, who proposed the motion, said that because there were no pogroms in England Jews tended to regard the country as a place of true liberty and understanding. The Bishop of Worcester, seconding the resolution, said that racial hatred was creating a corroding influence and was undermining the Churches' task of reconciliation.—(J.C.)

MANCHESTER ANTI-FASCISTS

About 500 people marched through the centre of Manchester in heavy rain on a march organised by the Northern Council Against Fascism.

The largest contingent was that of the Association of Jewish Ex-Service Men and Women. Others represented the Manchester, Salford and Stockport Labour Parties, the University Jewish Society, the Communist Party, the A.E.U., Young Socialists and the Manchester Peace Committee.—(J.C.)

GENOCIDE CONVENTION

Mr. Harold Wilson, Labour's shadow Foreign Secretary, in the House of Commons put forward a formal request by the Opposition for the Government to accede to the United Nations Genocide convention. "The case is more urgent today," he declared, "because of the resurgence of evil Nazi anti-racial doctrines in this country, and the Government can do something to make their position plain by ratifying this Convention."

The Lord Privy Seal, Mr. Edward Heath refused to consider a change in the Government's position. The House, he said, had been told why the Government had regretfully to refuse ratification of the Convention even though they were fully in accord with its purposes.

BRITISH NAZIS CONVICTED

Colin Jordan, the leader of the National Socialist Movement and Commander of its Spearhead Section, was sentenced to nine months' imprisonment at the Central Criminal Court. He and three other Nazis were found guilty on two charges of organising and equipping the Spearhead movement in such a way as to arouse reasonable apprehension that it was being organised for the purpose of using or displaying force in promoting a political object.—(J.C.)

SWASTIKA ON SYNAGOGUE WALL

A two-foot-high swastika and the words "We're back" were daubed on the front wall of the St. Albans Synagogue, Herts. A mile away another swastika, with the words "Jews Out", was daubed on the wall of a building.

News of the outrage was given to *The Jewish Chronicle* by the perpetrators. They dictated a message saying: "Task Force Eichmann speaking. We have personally daubed the St. Albans Synagogue with swastikas and slogans and we have daubed antisemitic slogans all over St. Albans. This is the Adolf Eichmann Task Force signing off, Jews."—(J.C.)

INTERNATIONAL YOUTH CONFERENCE

The international conference of Jewish youth organisations recently held in London, was described as "a success beyond our greatest expectations" by Mr. Eliahu Dobkin, a member of the Executive of the Jewish Agency and head of its Youth and Hechalutz Department.

Although the delegates represented many countries and all shades of Jewish religious and secular opinion, they managed either to reach complete agreement on a number of important questions, or decide on them in such a manner that the minorities, too, could ultimately accept them, stated Mr. Dobkin.—(J.C.)

TEACHERS' TRAINING

The Chief Rabbi is to investigate the possibility of setting up a college to train teachers for Jewish primary day schools in this country. This was decided at the National Conference of Jewish Day Schools. The aim of the conference was to get together headmasters and school governors and allow them to discuss their problems.

ANGLO-JUDAICA

Deputies' Emergency Fund

A nationwide emergency appeal for funds to meet the needs of defence work and other financial requirements has been launched by the Board of Deputies, meeting in Manchester for only the second time in its history.

The Board, said its President, Sir Barnett Janner, M.P., was running at a deficit instead of putting by a reserve fund for the kind of emergency now facing the community through fascist and neo-Nazi activities.

Training for Defence

Under the guidance of veterans from the Association of Jewish ex-Service Men and Women (Ajex), Anglo-Jewish youth is to be trained on a grand scale in Jewish defence and anti-defamation work.

Special courses in public speaking, Jewish affairs and the methods and arguments of the fascists will be provided through existing youth organisations all over Britain, together with training in physical courses. The aim is also to train the younger generation for the time when they will have to take over the burden of anti-defamation work now being carried by Ajex members.

Weizmann Anniversary Remembered

Veterans of the Zionist Movement gathered in the Weizmann Room at 77 Great Russell Street to commemorate the memory of Dr. Chaim Weizmann who was, for 30 years, the President of the British Zionist Federation and was, at the time of his death ten years ago, President of the State of Israel.

Addresses were delivered by Mr. Jacob Halevy, Lord Marks, Sir Barnett Janner, M.P. and Dr. S. Levenberg.

President Ben-Zvi headed the gathering of thousands of people who attended a ceremony in Rehovot at which homage was paid to the memory of President Weizmann.—(J.C. Correspondent)

Temporary Shelter

Major Albert S. W. Joseph, President of the Jews' Temporary Shelter, at the annual meeting of the Shelter stated that, despite the limitations set by the Commonwealth Immigration Act, "business" is still unfortunately booming.

The past year had witnessed a very substantial increase in demand for the Shelter's services. Altogether 240 people had been accommodated and 12,795 night lodgings had been provided. Most of the immigrants came from India, Aden and North Africa. Lack of sufficient funds was, as always, the Shelter's main problem. The Shelter's appeal for £75,000 had so far produced less than half that sum. The community was not fulfilling its duty.

School Project in Liverpool

An appeal to the Liverpool community for £100,000 towards the cost of the projected new Jewish primary school and for extensions now being carried out at the King David School, has been launched. Lord Cohen of Birkenhead, the Hon. President of the committee, described the appeal as a challenge, responsibility and opportunity for the community. When the new primary school was opened they would have something which was unique: a set of schools in which there was no lack of continuity from the primary to the secondary and grammar.

Home for the Chronic Sick

The Friends of the London Jewish Hospital have launched a project for a "long-term" home for the chronic sick. Two adjoining houses in Hendon have been acquired where 18 to 20 patients may be accommodated. Long-term cases will be given priority.

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NEWS FROM ABROAD

SOUTH AFRICA

Repercussions of Israel's Vote

There is anxiety and unease among South Africa's 105,000 Jews as they await further repercussions after Israel's vote in the General Assembly of the United Nations in favour of sanctions and other measures against Dr. Verwoerd's Government.

Dr. Verwoerd's newspaper, "Die Transvaaler," has given a warning that they "will have to choose, just as the Jews of Israel have chosen, where they stand: with South Africa or with Israel. They can no longer be with both of them. And it is not South Africa which has forced the choice on them, it is Israel."

Through her hostile attitude to South Africa, the writer declared, Israel had eliminated all possibility of dual loyalty for South African Jews. If Israel wished to carry out the sanctions for which she had voted, then she would have to close her diplomatic mission and end the El Al service.

Last year, Dr. Verwoerd, in a statement retracting certain of his previous comments on Israel's attitude when she supported a vote of censure on the South African delegate in the Special Political Committee, remarked: "No one must permit himself to be driven by propaganda, and thus have a share in the awakening of race hatred. I warn that neither the action of Israel at the United Nations nor the actions of certain people in the land must lead to antisemitism."

But even with this statement in mind, South African Jews are aware that difficult days lie ahead.—(J.C.)

Resolution Against Racism

The South African Federation of Student Jewish Associations at its annual conference passed a resolution reasserting its "faith in the dignity and the worth of the individual without regard to race, colour or creed".

The Federation also expressed its conviction that everyone in South Africa should have the fullest opportunity to develop according to his potential.

COMPENSATION FOR DUTCH JEWS

About 11,000 Jews will benefit from the agreement under which the West German Government will pay £10,850,000 in compensation to Dutch victims of Nazism. Altogether up to 67,000 Dutch citizens will receive some payment.

Jewish victims will receive compensation for the time during which they were forced to wear the Yellow Star. Compensation will also be paid for time spent in concentration camps in excess of three months. About 5,000 Jews are expected to benefit under these two headings. Another 6,000 will receive compensation as direct dependants of persons who died as victims of Nazism.—(J.C.)

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DEATH OF ELEANOR ROOSEVELT

The death in New York on November 7th of Mrs. Eleanor Roosevelt also means a grave loss for the Jewish people. As an outstanding humanitarian she always fought for the underprivileged, and it was only natural that the many causes to which she devoted herself also included active and effective work for the benefit of Jewish and other refugees.

She was often honoured by Jewish organisations in recognition of the work she did for them. In 1952 she became World Patron of Children and Youth Aliyah and soon after visited Israel to look after the work of resettlement. The Vocational Training Centre near Hadera is named after her.

WARSAW GHETTO UPRISING

Big Pilgrimage Expected

When delegations of Jewish communities from East and West meet in Poland next April to celebrate the 20th anniversary of the Warsaw Ghetto Uprising, Polish Jews hope the occasion will provide an opportunity for new and wider contacts with Jews from outside.

Mr. Idel Korman, a member of the editorial board of the Warsaw paper "Folks-Sztyme" and a member of the Executive of the Social and Cultural Union of Polish Jewry, who recently visited London, said that the response to the commemoration was very encouraging. "We expect a bigger pilgrimage than we have ever had before for the ghetto anniversary," he said.—(J.C.)

YIDDISH CULTURE IN POLAND

The latest plenary session held in Warsaw of the Executive of the Cultural and Social Union of Polish Jews was attended by delegates from about a dozen of the larger Polish cities.

The need for greater emphasis on the teaching of Yiddish and Jewish history and a new plan for spreading Yiddish culture among the young were two of the main items on the agenda. It emerged that there was a considerable shortage of teachers in Polish-Jewish schools and that insufficient attention was being given to the study of the history of the Jewish people.

There were numerous appeals for "urgent" steps to rectify this grave shortcoming. Members expressed satisfaction with the support which the Polish Ministry of Education was giving to Yiddish schools and Jewish education generally.—(J.C.)

CHMELNIK REMEMBERED

Survivors from Chmelnik, near Kielce in Central Poland, commemorated the twentieth anniversary of the destruction of the entire Jewish population of their town by the Nazis.

The liquidation of the 500-year-old Jewish community, which in 1939 numbered about 12,000 persons, was one of the most brutal and barbaric acts in the bloodstained history of German atrocities.—(J.C. Correspondent)

SENTENCED MEN

"Pravda Ukraina" has published the names of 14 of a group of 15 Jews who were sentenced by the Ukrainian Military Tribunal in Chernovitz recently, after being found guilty of economic offences.

Six of the Jews were given death sentences. This brings to 46 the number of Jews sentenced to death for economic offences.

Chernovitz, which Ukrainians now call Chernovici, had a Jewish population of more than 50,000 in 1940, before the Nazi extermination.—(J.C. Correspondent)

LITHUANIAN FASCISTS SENTENCED

The Supreme Court of Lithuania sentenced eight Lithuanians to death for their part in the mass execution of the Jews of Kaunas and other localities during the Nazi occupation.

The accused, it was stated, were members of the 13th Security Battalion organised by the Nazis for the express purpose of liquidating the Jewish population of Lithuania.—(J.C.)

HELPING ALGERIAN REFUGEES

Baron Elie de Rothschild of Paris appealed to a gathering at the Savoy Hotel, London, to support the emergency appeal of the Central British Fund and Ose (Corra) on behalf of the Algerian Jewish refugees in France.

Viscount Bearsted, the President of the Emergency Appeal Committee, said that he had always hoped their job of relief and rehabilitation would end. "Yet, time and again, with man's inhumanity to man, whole Jewish communities were first persecuted and then uprooted". Now it was the turn of the Algerian Jewish community to find itself in such a position, with most of its members transported to France. He asked "those of us who are the well-to-do and comfortable" to help the Algerian refugees in their present misfortune.

Baron de Rothschild, the head of the fund-raising drive of the Fonds Social Juif Unifié, pointed out that while the number of settled French Jews after the war was greatly diminished, the Jewish community had to absorb over the post-war period a vast number of Jewish refugees from Eastern Europe and other parts of North Africa. The French Government had promised assistance in the case of all Algerian repatriates. "But our problem today is an emergency resulting from the fact that when the dams in Algeria burst some 100,000 Jews who had lived in fear and terror arrived in France within three months, completely uprooted. Perhaps next year we shall be able to cope with the problem", the Baron said.

The C.B.F., which launched its appeal in the middle of September, had undertaken to raise £250,000 towards the funds urgently needed in France.—(J.C.)

JEWS IN CUBA

According to Mr. James P. Rice, Executive Director of the United Hias Service, there have been no manifestations of antisemitism in Cuba since the advent of the Castro régime. Nevertheless, some two-thirds of the country's 10,000 Jews have left the country since Castro came to power. They left, stated Mr. Rice, because of the complete change in the economic and social structure of the country and especially because of their concern over the indoctrination of their children with Communist ideology.—(J.C. Correspondent)

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Robert Weltsch

SALUTE TO ARNOLD ZWEIG

Arnold Zweig, who has just celebrated his 75th birthday, is nowadays perhaps known only to comparatively few of the new generation on this side of the Iron Curtain. He lives on the other side of the "barricades" in this divided world which, to our own surprise, has become the pattern of our existence after the victory over Hitler's dark forces. But to the older generation already forty or fifty years ago, Zweig was very popular as a writer, and he has also always been a man of strong Jewish—though not religious—convictions and a fighter for a better Jewish future.

My own acquaintance with Arnold Zweig goes back to 1913, when he contributed an essay "Die Demokratie und die Seele des Juden" (still worth reading today) to the book "Vom Judentum" published by the Students' association Bar Kochba, in Prague. A year earlier (1912) "Novellen um Claudia" had appeared, the book which was his first great success. But his world fame dates from "Der Streit um den Sergeanten Grischa" (1927), one of the great works of literature, and perhaps the most important post-war novel written in the German language. Many novels followed, though none, in my modest opinion, touched "Grischa" (which, as many may remember, was also dramatised and produced on the stage in Weimar Germany).

"Grischa" was based on Zweig's own experience during World War I in the German-occupied Russian provinces, mainly Poland and Lithuania, where he had an opportunity to watch the working of the German military machine. It also reflected the author's passionate championship of justice and humanity. In wartime Poland he also came into contact with Eastern Jewry which deeply impressed him. German Jews, who at that time filled jobs in the administration, became his friends: Hermann Struck, Sammy Gronemann and others, some became the models for characters in his books. One result of his days in the East was the book "Das ostjüdische Antlitz", with etchings by Hermann Struck. After the war Zweig was active in the Zionist Movement and was a frequent contributor to the "Jüdische Rundschau"; indeed, for a short time he was a member of the staff of "Meinekestrasse". His preoccupation with the Jewish problem led him to write a comprehensive study on antisemitism and its psychological and sociological impact ("Caliban" 1927).

It is impossible to enumerate all of Zweig's works. From the very beginning he was fascinated by the Jewish problem. This found expression not only in such stories as "Die Familie Klopfer" but most significantly in his drama "Ritualmord in Ungarn" (1915), later renamed "Die Sendung Semaels", first performed in Vienna in 1919, when Elisabeth Bergner created the role of Moritzel Scharf (it was, if I am not mistaken, her first appearance on the stage); in the later Reinhardt production in Berlin the role of the Jewish boy was played by the young Ernst Deutsch.

Other works on Jewish subjects that deserve mention are his "Juden auf der deutschen Bühne" (1928) and, after the catastrophe, "Bilanz der deutschen Judenheit", recently republished by Melzer, Köln.

For years Zweig and I have known very little of each other. He must have gone through a difficult time. The Stalinist era, as now officially admitted (see, for instance, Yevtushenko's recent widely publicised open poem, "Stalin's Heirs") was not favourable to men of letters nor to

champions of individual freedom. But we should not allow differences of opinion about political issues or, more correctly, about the cultural implications of political situations, to obscure Arnold Zweig's literary significance, nor to mar reminiscences of the past.

Perhaps a time will come when we shall all recognise another mistake of our youthful days: that politics is not the best and in any case not the only way to the realisation of human values. The "activist" view preached in 1920 by Kurt Hiller and others, which induced men of letters, intellectuals and theorists, to try their hand in the field of political action, has not always yielded the results we expected. It seems that the impact of literary and creative work is more solid and more permanent.

Arnold Zweig had an ethical approach to social problems and in a world of hard realities and struggle for power, he could not always prevail. In East Germany he became President of the Academy and of the P.E.N. Centre.

The decisive motive of Zweig's adult life was the fight against reaction and inhumanity, and he saw the very incarnation of bestiality in Hitlerism, or generally in fascism. When in 1948 he returned from what, in a speech at Hamburg in April 1961 he called "the emigration in Palestine", he concluded that "the main reason for the decline of the Weimar Republic, namely the split of the labour camp, had been abolished" (sc. in Eastern Germany). So, he went on, "we had the unconditional intention and conviction that German literature should again become an anti-fascist weapon in the battle of ideas of mankind. . . ." This is not the place to enter into an argument and certainly not where questions of conscience are involved; the quoted words may be an explanation of Zweig's position.

Many of his friends have regretted that his stay in Palestine was for him only an episode, but it would be unjust to ascribe the reason to him alone. He and his wife often still nostalgically remember the beauty of Mount Carmel. In his period of Jewish nationalism, the idea of humanity was, as always, paramount with him. We may assume that wherever he raised his voice, he must have suffered disappointment and disillusionment—as actually many others, too, have in similar or different circumstances.

In a moving message of goodwill he sent me on the occasion of my own birthday, he melancholically said that almost nothing has remained of our world of forty years ago; but, he added, we had "a common creative aim for the restoration of human culture, for the betterment of conditions of our Jewish sons and grandsons" and still today, he continued, we were inspired by "active hope for a better world". At 75, Arnold Zweig has not lost hope; and I can only reciprocate his own words: "Good luck for life ('le-chayim!'). Strength for creative activity," to complete his literary work in good health; and perhaps we may add the wish that the strange walls erected between us by events over which we have no influence, may not separate us for ever.

* Schriftsteller: Ja-Sager oder Nein-Sager? Hamburger Streitgespräch deutscher Autoren aus Ost und West. Rütten & Loening, Hamburg, 1961.

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Old Acquaintances

Obituary: Karl Grune, the 72-year-old Austrian-born director of "Die Strasse", "Die Bruecker Schellenberg" and many other German films, has died in Bournemouth. Before the war he directed "Abdul the Damned" in London, starring Kortner, and "Pagliacci", starring Richard Tauber.—Gertrud Bernhard-Landsberger, Georg Bernhard's widow, has died in New York at the age of 80.—Stefan Ehrenzweig, a former contributor of "Das Tagebuch" and founder of the art gallery Este, has also died in New York.

This and That: A dubbed version of the German "Hamlet", originally produced for TV and starring Maximilian Schell and Wanda Rotha, was shown at the San Francisco Film Festival.—Alfred Eisenstaedt, who first had his photographs published in Berlin's "Weltspiegel" and now works for "Life" in New York, has been awarded this year's German Photographic Society Prize.—Hans Deutsch, who publishes in Vienna and who bought the Austrian monthly "Forum", edited by F. Torberg, is now financing Erwin Leiser's film about Hiroshima.—Lotte Lenya married Russell Detwiler in London.—Curt Siodmak has scripted the German film "Feuerschiff", starring James Robertson-Justice and directed by L. Vayda.—"Paradies und Feuerofen", the German documentary about Israel, which has been dubbed in English and, introduced by Rabbi H. D. Arrow, of the U.S. Air Force, will be shown in England and the States.

Milestones: Betty Fischer, the once-famous diva of Viennese operettas, has reached her 75th birthday.—Dr. Erich Frey, one of the best-known lawyers of the 'twenties in Berlin, turned 80 years of age in Santiago.

Home News: Lotte Reiniger has exhibited her silhouettes in the foyer of the Everyman Cinema in Hampstead.—Herbert Lom, together with Lex Barker, appears in a Karl May film, "Schatz im Silbersee", produced for Germany in Yugoslavia.—Erich Kaestner's "Emil and the Detectives", adapted by Julius Gellner, will be staged at Her Majesty's for Christmas.

Books and Authors: Karl Otten, now living in Locarno, continues to neglect his own work in order to salvage the writings of Jewish writers and poets which would otherwise be lost. In his newest book, "Schofar", published by Hermann Luchterhand, he has collected songs, poems and legends by Beer-Hofmann, Lasker-Schueler, Wolfskehl, Adler, Arno Nadel, Rubiner, Perutz, Blass any many more.—For his book, "Die literarische Welt", Willy Haas, of Hamburg's "Die Welt", received Frankfurt's Society of Literature Prize.—Gabriele Tergit has had her book, "Kaiserkron und Paeonienrot", published as a paper-back by Droemer, Munich.—Walter Slezak's autobiography, "When Does the Next Swan Leave?", has been published by Doubleday, New York.—Curt Riess has written the history of Zürich's Schauspielhaus under the title of "Sein oder Nicht sein".—Vicky's "Evening Standard" cartoons will be published under the title of "Twists", with an introduction by Randolph Churchill.—The late Hermann Sinsheimer's "Shylock, die Geschichte einer Figur" has been published by "Ner-Tamid-Verlag"; a shortened version published by Gollancz, London, first appeared in 1947.

Germany: Eric Burger's adaptation of Chayeffsky's "The Tenth Man", with Emil Feldmar and Martin Berliner, was successfully produced in Berlin.—Erwin Piscator launched his directorship of Berlin's Volksbuehne with Hauptmann's "Atriden".—Paul Hartmann will appear as Alba in Gruendgens' Hamburg production of "Don Carlos".—Max Zweig, a 70-year-old relative of the late Stefan Zweig, now living in Israel, had his play, "Saul", produced in Celle.—Grete Mosheim successfully appeared in "Nacht des Leguan" at Cologne's theatre.—Liselotte Pulver is playing Henny Porten's part in a remake of "Kohlhiesels Tochter".

Austria: Helene Thimig and Ernst Deutsch have received the Kainz-Medaille.—Adolf Rott has become an honorary member of Burg-Theater.—Christl Mardayn is now Professor at the Academy for Arts and Acting in Vienna.—Max Lorenz will make his last appearance in "Salome" at Vienna's State Opera. He is 61 years old.

PEM

IN MEMORY OF MAX POTTITZER

FAREWELL TO A TRUSTED FRIEND

With the death of Max Pottlitzer which was announced in our previous issue, the AJR has lost one of its most active responsible workers. Among the members of the "inner circle", which runs the day-to-day work of the AJR, he was associated with our activities for the longest time. It was this continuity which made him part and parcel of our work, and which makes it particularly hard to conceive how to carry on without him.

On an occasion like this one tries to detect the characteristic trait which first and foremost shaped the personality of the deceased and from which all other accomplishments derived. In the case of Max Pottlitzer the outstanding quality was service for the sake of service, free from any personal ambitions. During the two decades of co-operation not a single incident comes to mind where personal considerations interfered with his sense of duty. He never put himself into the foreground, he never made a personal issue of his standing. It was not weakness, but the emanation of a balanced personality which designed this attitude. His abstention from any personal antagonism did not mean that he was a sober, bureaucratic routine worker; on the contrary, his service to his fellow beings stood out by an unsurpassed urge and warmth.

His death occurred a few days before his 60th birthday. He was born in Freystadt (Western Prussia) on October 19th, 1902. After the early death of his father the family moved to Berlin where he spent his school years. He started studying economics at Berlin University. However, when it became evident that a member of his family who had fallen ill would require constant support, he had to renounce an academic career after a few terms. He thus sacrificed his personal inclinations to the responsibility towards his family. This decision was typical of Max Pottlitzer, who always put obligations towards others first. Yet the result was not less typical. Whilst professionals, who under similar circumstances turn over to a business career often feel frustrated, he was exceedingly successful owing to his initiative, energy and knowledge. At the same time he remained the questing student, conversant and deeply interested not only in his special field of economics, but in many cultural spheres.

His sense of social justice made him an active member of the German Trade Union Movement. He especially excelled in adult education by giving lectures to the groups of the organisation.

He left Germany in 1938 and, after a short stay in France, came to England in 1939. He soon succeeded in building up his life anew, but, contrary to many others in his position, at the same time thought of his less fortunate fellow refugees. Shortly after the foundation of the AJR in 1941 he commenced his activities under the auspices of our organisation with which he remained identified up to the very last days of his life. His first venture was the opening of regular economic advice hours whose object it was to help the refugees in finding a foothold in this country. Through this case work during the war years a problem of a more general nature became evident: what would happen after the war? What would be the fate of the older ones who were in war work or replaced soldiers of British birth, and how could the refugee members of the Forces be integrated into the civil life of a country of which they had but scanty knowledge? Mainly at his initiative and under his guidance,

some thorough research work was carried out which proved invaluable after the end of hostilities.

At the same time he took a responsible part in building up and strengthening the foundations of the AJR. After having been a Board Member almost from the beginning he joined the Executive in 1945 and became Honorary Treasurer in 1949, an office he held until the end. When, in 1960, the AJR Charitable Trust was founded his appointment as one of the Trustees was the obvious choice. He also held offices with organisations linked up with the AJR, such as the Council of Jews from Germany, the Leo Baeck Charitable Trust and the United Restitution Organisation. Furthermore, he was one of the AJR's representatives at the Allocations Committee of the Central British Fund. Each of these burdensome offices was taken very seriously by Max Pottlitzer. He had a sound judgment of the



problems involved, whether they concerned matters of general policy or of individual "cases".

When the work for the Old Age Homes started a Management Committee was set up and he became one of its five members. It is only natural that common activities of such a small team create and strengthen personal bonds. The work for the Homes was particularly near to Max Pottlitzer's heart. It required patience, insight and time, and it was in this spirit that he generously rendered his services without limitations and reservations.

Though it is always difficult to face the departure of a trusted friend, especially if his life came to an end at a comparatively early age, we may find some consolation in the fact that he himself was not aware of the seriousness of his illness. If he was permitted to spend the last months in comfort it was in the first place due to the devotion of his wife, Margot (née Strauss), whom he met during the war when she held a position in the office of the AJR. We feel united with her in our feelings of having sustained a great loss.

As one of those who laid the foundations of our work and who was a guide and a servant to our cause, the name of Max Pottlitzer has been indelibly inscribed in the history of the AJR.

WERNER ROSENSTOCK.

TRIBUTES

Sir Henry d'Avigdor Goldsmid, M.P., Chairman of the Allocations Committee of the C.B.F., writes:

The news of Mr. Pottlitzer's death came as a shock to his colleagues on the Allocations Committee of the Central British Fund, to whom he had rendered such valuable and devoted service ever since its inception.

His sympathy and his wide knowledge earned him the respect of all with whom he came in contact, and no praise can be too high for his selfless generosity in the cause of the community he served so well. His death will be deeply regretted, and not least by those former German refugees who benefited so much from his completely unselfish work.

Mr. Bruno Woyda, Hon. Secretary of the Council of Jews from Germany, writes:

Many of Max Pottlitzer's friends from near and far, who collaborated with him in Jewish refugee work, saw him for the last time on 26th August, 1962, at an extended meeting of the Presidium of the Council of Jews from Germany.

We knew then that it was our last meeting and the news of his peaceful passing seemed to us a merciful release. We knew, too, what a loss his going meant.

Max Pottlitzer was one of the men in our circle whose aim was to further right and justice in this life by their influence and their acts. For him no frontiers existed in our work and this fact made him one of the leading honorary workers of the Council of Jews from Germany.

Hardship in youth and the ups and downs of a refugee's fate in the twentieth century went to form his character and his social conscience, which made him a convinced helper of those needing help and advice. Thus he became a co-founder of the Leo Baeck Charitable Trust and instigated the establishment of its Central Fund. In connection with these activities he advised on the creation and maintenance of welfare homes and institutes. But of equal importance in his eyes was help for the individual, the young hard-up student, the lonely old man, the business man in difficulties, the mother requiring rest and recuperation.

Social work is silent work, and many of those who received help will never know that they owe it to Max Pottlitzer. But those of his friends who worked together with him, will honour his memory. And their sympathy and thanks go out to his widow, who stood by him in his work with unselfish devotion.

DEATH OF MAX DESSAUER

Mr. Max Dessauer passed away suddenly in Frankfurt on October 23, at the age of 69. He was the Honorary President of La Solidarité (Paris), the AJR's corresponding organisation in France.

Max Dessauer was born in Sterbfritz, a little Hessian village. The days of his youth were described by him in a book "Aus unbeschwerter Zeit" published only a fortnight before his death, with a preface by Professor Carlo Schmid.

In 1933 Dessauer emigrated to France where he became one of the founders of La Solidarité. During the war he was first interned and later on went underground. With the help of the Resistance Movement he brought groups of destitute children to the safe borders of Switzerland, and also by various devices helped to relieve the plight of the internees.

After the war he devoted his energy to the rehabilitation of the former German Jews in France who had survived the catastrophe. He also managed to enlist the help of the German authorities and of German individuals for the benefit of his fellow refugees. The establishment of the Home in Limours near Paris is to a very high extent due to his efforts.

Four years ago Dessauer returned to Frankfurt to take charge of a department of the Central Welfare Organisation of the Jews in Germany.

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80th BIRTHDAY OF RABBI DR. G. SALZBERGER

THANKS FOR SIGNAL SERVICES

It is with great pleasure that we extend our hearty congratulations to Rabbi Dr. Georg Salzberger, who will be 80 on December 23. Rabbi Salzberger has for many years been an active member of our Board. Until six years ago, he held the office of rabbi to the New Liberal Congregation and he has become known to, and beloved by, many members of our Association. After his retirement Rabbi Salzberger did not cease to be of service to the community at large. Not only has he always been prepared to inspire the Jews from Germany by his thoughtful lectures but, in spite of his age, he has never failed to respond to the invitations of Jewish congregations in Germany who wished him to preach on Holy-days. These invitations have come to Rabbi Salzberger not only from Frankfurt a.M., where he officiated until his emigration to this country, but from many other synagogues in West Germany and Berlin.

Those who knew Rabbi Salzberger from Frankfurt will remember, with admiration, the accomplished style of his German sermons and lectures, which could bear comparison with the best prose writings of our time. His capacity to bring to life the image of a deceased person is particularly unforgettable.

A few years ago, when a committee was formed in London to prepare a history of the Frankfurt Jews during the last 100 years, Rabbi Salzberger was unanimously elected its president. Recently, the work of the London Committee was taken over by a committee appointed by the Corporation of Frankfurt, whose chairman is the Lord Mayor of Frankfurt, and Rabbi Salzberger was invited to become a member of that committee. He actively co-operates and attends the meetings held at Frankfurt. This is only one instance showing the respect and admiration in which Rabbi Salzberger is held by all who get to know him.

Our wish on his 80th birthday is that Rabbi Salzberger may, for many years, continue to enjoy this veneration, and that we may continue to have the benefit of his activities.

THE TEACHER AND FRIEND

Dear Dr. Salzberger,

It gives me great pleasure to be among the many who join to offer you their heartfelt congratulations upon your 80th birthday anniversary. For one like you who can look back on more than half a century of active life in his vocation a mere thirty years may not seem long—but that is the length of my memory of personal contact with you and your family. It began when you came to Stettin with your wife to officiate at the marriage of my friends who are your relatives. Then there was my short visit to you in Frankfurt. Years passed, but our relations were maintained through my sister who was a social worker there and was always welcome in your family.

Then I came to war-time London with my parents. Though I could rarely attend the Friday evening services in the Montefiore Hall, they and the High Holy-day services were highlights of our life. I remember that during all those years you held Bible classes, but only when they were held in the early evenings instead of the afternoons, it became possible for "working people" like myself to take part. And what a joy those evenings gave us when we listened to your dramatic reading of the Scriptures and to your wide-ranging explanations; when you brought the personalities of the Prophets to life or introduced us to the Sayings of the Fathers or spoke on the problem of suffering and evil in the world.

We were very happy when you carried on these Bible classes after your retirement. We came to your house on Saturday afternoons. It was truly an Oneg Shabbath; you made Havdolah for us, the youngest of us (about 50 years old!) holding the candle, and then we continued to learn what inexhaustible wealth of wisdom there is in the Scriptures even for men today. There were the Friday Nights and the Seder Evenings when you and your wife invited friends, including my sister and me, into your family circle. You

encouraged the young and the not-so-young to ask more than the traditional four questions!

The women members of our congregation are especially grateful to you for the encouragement you gave them when they planned and formed a Women's Society and for your support in its early years. As I had little Jewish education in my childhood I was grateful when you spoke on "Jewish Customs in the Home" during several winter months as part of the activities of the Women's Society. When the course was followed by our one-day Exhibition of Jewish Liturgical Objects you helped us in the preparations and devoted nearly the whole day to showing young and old around and explaining the exhibits brought by members of the Women's Society and their families and friends from their former homes.

How lasting your teaching and influence has been! Even now when several decades have passed and great distances may separate them from you, pupils from your former centres of teaching visit you here; and in this country young people whom you have taught still call on you. It comes easy to you to establish contact with children. I remember one little boy who almost begrudged any grown-up the chance of joining you and him on the way home from the synagogue and who, like some other boys, regularly visited you for long talks. One can feel how happy you are that there are now children in your own family: your two little grandsons.



As you remember the old fairy tales which you heard and read in your childhood and still love, you are a wonderful storyteller yourself. I recall one of the Simchat Torah Children's Services at the Montefiore Hall when you compared the joyful procession with the Torah Scrolls to the Bridal Procession of the then Princess Elizabeth which the children would soon witness. Your sermon must have touched the children's imagination.

The language of our new country did not prevent you from reaching the Anglo-Jewish community. I listened once to a discussion held in our synagogue between you and an Orthodox minister, and at another time to your lecture on the Jewish conception of Jesus and to the discussion with your Anglo-Jewish audience. Those were deeply impressive occasions.

Let me end my letter as I began: by wishing you health and strength for the years to come, for your dear family and for yourself, so that you can still pursue your teaching and preaching, here and abroad, for the sake of your many friends.

One of your old pupils,

LOUISE EHRENWERTH.

DR. ALEXANDER PHILIPSBORN 80

Dr. Alexander Philipsborn, a member of the AJR Board, celebrated his 80th birthday on November 21. From early days he was interested in Jewish affairs. For years he was one of the lawyers who were officials of the Jewish Community of Berlin. Then he branched out into a wider field by becoming principal legal adviser to the organisation of the German hospitals. He held that position until 1933. The high reputation he acquired in this capacity can be estimated from the fact that only last year he was asked to deliver an address to an international congress of hospitals in Italy.

After the Nazis came to power Dr. Philipsborn and his family emigrated to Brussels, the home town of his wife. When Belgium was invaded he fled to France, was captured, but escaped and, after an adventurous flight, returned to Brussels, where he lived in hiding under dire conditions until the liberation. When, after the war, the Jewish refugees from Germany in Belgium formed their own organisation, Coref, he at once became one of the leaders of that small circle of mostly indigent survivors. As a representative of Coref he often came to London to attend conferences of the Council of Jews from Germany. For years he was also active as the legal adviser of the Brussels branch of the United Restitution Organisation. When he lost his beloved wife some years ago, he came to London where one of his daughters and her family live. The many friends and acquaintances Dr. Philipsborn has acquired in the three countries in which he has lived, regard him with respect and affection and we express to him our sincere congratulations and best wishes. W.B.

PROFESSOR DR. SALOMON LEVI 80

On December 28, Professor Dr. Salomon Levi will celebrate his 80th birthday. He has been an interested member of the AJR since its inception and, on innumerable occasions, a most helpful friend to his fellow-refugees.

Professor Levi is the scion of an old established rabbinical German-Jewish family which may trace its origin back to the thirteenth century. His father was a minister and chazan in Munich. He himself was Professor of Mathematics and Physics in Ludwigshafen (Rhine). At the same time, he played a responsible part in the life of the Mannheim Jewish community. He was, for some time, President of the "Klaus" Synagogue of that city and when need arose, also acted as a Dayan in an honorary capacity. He regularly wrote articles on religious and philosophical subjects and was a widely recognised lecturer.

We gratefully extend our sincerest congratulations to Professor Levi.

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WITH LONDON JEWRY

Birthday Party for Joseph Leftwich

We all know by now that there are four layers of British Jewry, the last one comprising the immigrants from Central Europe after 1933. The numerically biggest immigration wave was that from Russia and Poland between 1882 and 1914. Before the Second World War its centre was the East End, its language Yiddish; it was a closely knit community. Now, with growing prosperity, it is dissolving into the English-speaking surroundings of London's North West.

A leading spirit of that community, Joseph Leftwich, recently celebrated his 70th birthday; the term "leading" applies to him not because he is some official or chairman but because, as a friend put it, he has "advanced culture in his community to an extent which is hardly recognised by most people outside".

Leftwich has published two most important anthologies: "Yisroel", a collection of short stories by Jewish writers the world over, and "The Golden Peacock", comprising works of Jewish poets. He translated most of the stories and poems himself, a labour of love. Thus single-handed he achieved something we German Jewish writers could never have done. In Germany, a collection of works by Jewish writers would have had a political, even an aggressive ring—here it was the natural thing to do. The reasons for this difference can not be explained in a few words. As an author in his own right, Leftwich has written an outstanding biography of his friend, Israel Zangwill, and published two volumes of his poems which are very touching indeed.

He also visited, many times over, Jewish communities in various parts of the world, from Poland to Israel, from South Africa to New York, establishing contacts and giving lectures. He was one of those English Jews who opened his house to us, to people as different as Stefan Zweig and the former Berlin Vice-President of Police, Bernhard Weiss; he has always devoted his life to establishing bridges of friendship and understanding.

A birthday party was given in his honour in the Cora Hotel, Woburn Place. I have attended birthday parties for world famous writers, including

Gerhart Hauptmann and Heinrich Mann; yet this was a different kind of party. It was also different from other Jewish parties in grand hotels which give one the feeling that Judaism has become a fund-raising society for Israel. Here we had a family gathering, a meeting of children of Israel for one of their non-conformist members. Of course, one of the reasons for this wonderful feeling of belonging emanates from the language which has all the ingredients of a private family language, reflecting the ironical wisdom of the poor who, amid brutality and misunderstanding, battled for justice, truth and the good of mankind, of intellectuals among hunters and warriors; it is a language which has been "Lingua Franca" for Jews of many centuries.

Hundreds of messages arrived from people from all walks of life, including Yehudi Menuhin, the Chief Rabbi, Berl Locker, Professor Norman Bentwich, Lady Henriques and Robert Weltsch.

After tea, speeches were delivered by Joel Cang, of *The Jewish Chronicle*, by Dr. Levenberg, of the Jewish Agency, by the scholar, Dr. Joseph Maitlis, by Samuel Izban, of the "Forwaerts", New York, by Idel Korman, of the Warsaw *Folks-Sztyme*. A Jewish National Fund Golden Book Certificate was presented on behalf of Poale Zion and the Yiddish Cultural Society.

GABRIELE TERGIT.

LONDON BOROUGH'S RESOLUTION

The Metropolitan Boroughs' Standing Joint Committee, representing all 28 London boroughs and the City of London Corporation, unanimously passed a resolution requesting the Government to consider amending the law so that incitement to violence by persons advocating racial or religious discrimination or hatred may become a criminal offence. A copy of the resolution was forwarded to the Home Secretary.

The St. Pancras Borough Council also unanimously passed a resolution urging the Government to introduce legislation on the same lines.—(J.C.)

DEATH OF DR. ERNST RACHWALSKY

It is learned with deep regret that Dr. Ernst Rachwalsky passed away on November 21. He was closely associated with the work of the AJR, especially as a member of the Otto Hirsch House Committee and of the AJR Board. As the news of his death reached us just before going to Press, a full tribute will be paid to him in our next issue.

REQUIREMENTS FOR OLD AGE HOMES

The newly opened Homes (Heinrich Stahl House and Osmond House) are in need of Television, Radio Sets and Record Players in working condition. Donations of Menoroth would also be appreciated, furthermore, a lady's bicycle for the staff is required.

Any readers who are prepared to donate such items should kindly get in touch with AJR, 8 Fairfax Mansions, Fairfax Road, London, N.W.3 (phone MAIDA Vale 9096/7).

ANGLO-GERMAN LAWYERS' ASSOCIATION

Lecture on Israeli Law

At the next meeting of the Anglo-German Lawyers' Association Counsellor Haggin, of the Israeli Embassy, will give a lecture on Principles of Modern Israeli Law. The meeting will take place on December 11th at the Avoca House Hotel, 43 Belsize Park, N.W.3, commencing at 8 p.m. Guests are welcome.

AJR GLASGOW

This year's winter activities of the Society of Jewish Refugees, Glasgow, the AJR local group, were opened on October 21st. Coloured slides of Yugoslavia were shown by Mr. Kirchenberger. The function was well attended.

SWASTIKAS IN AUSTRIA

Swastikas appeared in the town of Moedling, near Vienna. The police believe this to be connected with the forthcoming national elections.

FAMILY EVENTS

Deaths

Juliusberg.—Mr. Hans Juliusberg (formerly Breslau), beloved husband and faithful companion through life, a dear father, grandfather, brother, son-in-law and friend, passed away on October 23rd. Deeply mourned by all who knew him. Margot Juliusberg (née Goldstein), 154 Salmon St., N.W.9.

Mohr.—Mrs. Olga Mohr, aged 75, passed away suddenly on November 5th. Deeply mourned by her children, Hilde, Rudolph, Lotte, grandchildren, Diana and Nicholas, and many friends.

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LADY, in her fifties, pleasant appearance, own home, domesticated, wishes to meet gentleman, between 65-68. Object friendship. Box 171.

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MISSING PERSONS

Personal Enquiries

Cahn.—Mr. Cahn, formerly junior partner of the firm of wine merchants, Leo Cahn & Son, Mainz, who emigrated to England in 1936/7, wanted by Mrs. Hilde Stolle (née Siegmund/Sturm), formerly Bernburg, now Goslar/Harz, Marienburgerstr. 421.

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GERMAN JEWS IN MEDICINE

Lecture by Professor Dr. Ludwig Guttman

On October 31, Professor Dr. Ludwig Guttman, C.B.E., Director of the Spinal Injuries Centre, Stoke Mandeville, gave a lecture on "Der Beitrag der Deutschen Juden zur Medizinischen Wissenschaft" under the auspices of the Leo Baeck Institute in the crowded reading room of the Wiener Library. In his necessarily brief but fascinating survey Professor Guttman excellently conveyed how the many physicians and medical scientists springing from the German Jewish community had fundamentally influenced medical science within a mere century of more or less unrestricted freedom.

In the early Middle Ages Jewish and Arab physicians were in the forefront of medical learning and the fact that German Emperors, Princes and Bishops surrounded themselves with Jewish personal medical attendants, to whom they accorded many privileges, would attest to their excellence. Later on, when both the Catholic and the Lutheran Church vied in hurling edicts and denunciations against the employment of Jewish physicians and when the possibilities of proper medical training in Germany were extremely limited, the standards of Jewish medicine were probably low except where Jews had studied abroad, as the well-qualified Sephardic Jewish doctors practising in Hamburg.

The German Jews entering the medical profession after the emancipation encountered great difficulties; even conversion did not necessarily help the individual to advance in his chosen career. Their much-hampered participation in German medical studies was to last hardly a hundred years. Gabriel Gustav Valentin, the first Jewish Professor to occupy the medical Chair of a German-speaking university was Professor in Berne, and he was not the only one who had to pursue his career abroad. The restrictions placed on Jewish scholars by the German universities before the Republic of Weimar are familiar history.

Concentrating on the main achievements of German Jewish medical scientists, particularly in the fields of anatomy, physiology, pathology, neurology, bacteriology and psychiatry, Professor Guttman gave sketches of the work of Valentin, Ludwig Edinger, Otto Marburg, Robert Remak, Hermann Oppenheim, Paul Ehrlich, Ernest Boris, Chain, August von Wassermann and Sigmund Freud, to mention but a few of the most distinguished. German Jewish achievements were

predominantly in pure medical science rather than in empirical clinical work. Not only, as the speaker stressed, because the Jewish spirit, as in philosophy, was eternally questing and critically seeking new solutions but because quite obviously until the late nineteenth century the alternative of clinical work presented itself so much less. Only then notable contributions in dermatology and urology followed.

It is an impressive record of German Jewish achievement, a lasting contribution to science and to the alleviation of the sufferings of humanity which resounded to the honour of Germany. Expelled by the Nazi régime the last generation of German Jewish medical scientists have continued in the countries of their adoption to do much for the advancement of medical science. In this Prof. Guttman himself has played an outstanding part.

A.P.

Letter to the Editor

Sir,

Only today I had the chance of seeing the August issue of your AJR Information. With your kind permission I submit to you the following two observations.

(1) D. F. Koreff's thrilling life story, admirably retold by Paul Wohlfarth (on page 10) does, after all, not really indicate that he actually was "Heinrich Heine's Doctor" (in spite of his "assistance" at the rather strange duel on September 7th, 1841).

"Heinrich Heine's Doctor" was, as supported by quite a number of witnesses, etc., Dr. L. Wertheim (occasionally also called Wertheimer—and, according to Fanny Lewald's comments, "ein deutschsprechender Ungar"). Pretty early, he started to share his job as Heine's doctor with an eye specialist, Dr. Sichel, and finally with the famous Dr. David Gruby, under whose medical care (together with two other French medical celebrities) the poet remained until the sad end in February, 1856.

(2) In connection with the book review "Silbermann" (page 13), it may perhaps interest your readers that this novel by Jacques de Lacretelle has appeared in a German translation (by Walther Rode) already 40 years ago—in 1923 (E. P. Tal & Co. Verlag, Leipzig—Wien—Zuerich).

Ramat-Gan, Israel.

J. RAPHAEL.

U.N. ANTI-DISCRIMINATION RESOLUTION

A resolution has been adopted by the Third (Social) Committee of the United Nations and has been forwarded to the General Assembly asking for "further specific and effective measures" against racial discrimination and national and religious intolerance and the drafting of a Universal Declaration and Convention against religious discrimination.

The issue of religious intolerance was ignored in the draft calling for a convention on racial discrimination submitted to the Committee by a group of Afro-Asian nations. The Liberian delegate then demanded that religious intolerance be included in the draft. Eventually, 54 delegates upheld the Liberian viewpoint and 26 delegates abstained.

The Soviet and Arab blocs wanted the demand for a Declaration and Convention to be removed, leaving only the expression of concern about national and religious intolerance.

The Australian delegate pointed out that anti-semitic activities were suppressed in some countries by the authorities but the Soviet Government had taken no measures to halt attacks on synagogues and other Jewish institutions. In her reply the Soviet delegate stated that Jews enjoyed full rights in the Soviet Union. She said that the aim of those who spoke about the Jews in the Soviet Union was to distract the Committee's attention away from racial discrimination.—(J.C.)

EUROPEAN MIGRATION

The 1962 Migration Conference of the United Hias Service, held in Geneva, had as its central issue increased Jewish migration from Europe, Africa, the Near East and Cuba.

In view of the sharp increase in the rate of Jewish migration, the organisation had been forced to revise its estimates. It was expected that 9,100 Jewish migrants would need the agency's assistance this year as against the 7,156 assisted in 1961.

In 1961 over 2,000 Jewish refugees from Cuba were assisted by the United Hias Service and two-thirds of them were settled in 29 different States. Hias also gave advice to an additional 29,000 persons in Europe, North Africa and the Middle East, and helped persons emigrating to the United States as well as those seeking naturalisation there.—(J.C.)

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CULTURAL NEWS

GERMANS IN ISRAEL

Three groups of West German tourists arrived in Israel over one week-end. One group, was comprised of 32 clergymen led by Pastor Heinrich Grueber.

Another group consisted of 30 professors and lecturers from Cologne University who came to study Israel's political and economic problems, and the third consisted of 15 youth leaders.

ISRAEL HONOURS GERMAN

For the first time, the Weizmann Institute has honoured a non-Jewish German citizen. He is Heinrich Ritsel, a politician with a long record of opposition to political tyranny and racial prejudice.

Herr Ritsel was one of eight persons on whom the Weizmann Institute recently conferred honorary fellowships, the first ceremony in a series of national events marking the tenth anniversary of the death of Dr. Chaim Weizmann.

Two Britons were among those honoured: Lord Rothschild for his work in physiology and the biophysics of reproduction, and Mr. Harry Sacher for his services to Zionism and Israel. Dr. Nahum Goldmann and Mrs. Vera Weizmann were also the recipients of honorary fellowships for their "innumerable" contributions to Jewish social causes.—(J.C.)

JEWISH ARTISTS' EXHIBITION

An exhibition of several hundred paintings, drawings and sculptures by artists including Chagall, Franz Marc, Max Liebermann and others, was opened in Munich.

All the artists were named as "degenerates" by the Nazis.—(J.C.)

NEW P.E.N. PRESIDENT

Victor van Vriesland, the distinguished Dutch-Jewish poet, has been unanimously elected President of P.E.N., the world organisation of writers and poets.

Mr. van Vriesland succeeds the Italian author, Alberto Moravio. During the war he fought in the Dutch Resistance movement.—(J.C.)

ISRAELI-RUSSIAN CULTURAL EXCHANGE

Jacob Flier, the well-known Soviet pianist, got a tremendous welcome from Israeli audiences when he gave a number of performances in Israel. He told newspapermen that he would do everything possible to encourage cultural exchanges between the two countries, and said he was sure that the violinist David Oistrakh would shortly accept an invitation to play in Israel.

HEBREW-RUSSIAN DICTIONARY

The new Soviet "Hebrew-Russian Dictionary", edited by Professor K. A. Marzishvskaya, is almost ready. The first and second parts have been submitted to the Soviet State Publishing House and it is anticipated that the whole dictionary—the first of its kind to be published in Soviet Russia—will be ready at the beginning of 1963.

HAGUE COMMUNAL CENTRE

A new centre for the Jewish community of The Hague has been opened. It is accommodated in part of the community offices which have been rebuilt specially for this purpose, and it is hoped that many communal activities which have hitherto been held in hired halls in various parts of the city will now be held in the centre.

NOBEL PRIZE WINNER

Professor Lev Davidovich Landau, the Soviet Jewish scientist who has been awarded the Nobel Prize for his achievements in physics, is one of the most outstanding Soviet physicists, and a world authority on the properties and handling of liquid helium at temperatures near absolute zero. Early this year he was awarded a Lenin Prize for essays on theoretical physics.

Professor Landau is at the moment in hospital slowly recovering from an almost fatal car accident at the beginning of this year. It is doubtful whether, after his recovery, he will be able to resume his normal work.

As he is in no condition to leave his hospital bed, Professor Landau's wife, Koncordia, and their 16-year-old son, Igor, are expected to go to Stockholm to receive the award from the King of Sweden.—(J.C.)

SHOLEM ALEICHEM IN CHINESE

China's reading public is showing increasing interest in works of Yiddish literature. In a letter to the Yiddish journal in Moscow the President of the Writers' Association of China, Mao Dun, has appealed for more works by Yiddish writers which, he says, the members of his Association would like to receive and make available in China.

So far over thirty of Sholem Aleichem's books have been translated into Chinese. Several of China's leading writers, among them Chen Ugen-Guen, one of the leading translators in this field, are now busy translating more of Sholem Aleichem's works.

In a tribute to Sholem Aleichem's writings, Mao Dun says that their popularity is primarily due to the deep sentiments which the Yiddish author expresses and his sympathy for the underdog. By this he had made "a great contribution to the golden treasury of world literature."—(J.C.)

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