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The Young Generation Carries On

Continued from page 1

preoccupation with Jewish matters and his special interest. Rabbi N. Nobel. He, among other things, in "Leopold Zunz als Prediger" ("Zur Frühgeschichte der jüdischen Predigt in Deutschland"), explains why Heine included his comments on Judaism in his 1882 correspondence to be found among the last studies of the New Israelitische Synagoge in Berlin (1822), are the first sign of a new effort to represent Judaism in the categories of nineteenth-century scholarship. And they form also the beginning of the German language in Divine service. He followed the examples of Christian ministers, above all Schleiermacher's, whom he found already not as Professor A. Altman has found out. Zunz replaced the idea of revelation by that of "culture and virtue", and reason and the Kantian notion of ethical freedom to take the place of ceremonial law which becomes a means towards the end of moral perfection. The messianic awakening of man and his progress to the apocalyptic "Day of the Lord" confirm Zunz's conviction that he stood on the threshold of a new era.

Zunz's eschatological dreams about a steady progress towards an ever increasing ethos are far removed from the reality as the Jews of our century had to cope with. He did not realise either that the Jewish spirit could become creative in the political movement. Instead of making his life consistent, his hope of a messianic awakening of man and his progress to the apocalyptic "Day of the Lord" confirm Zunz's conviction that he stood on the threshold of a new era.

Youth pursued Rabbi N. Nobel's nationalistic-strength and endurance, result in a creative power of the Jewish soul for stability, and its spiritual, culture.

an occupational regroupment. The young people answer every demand of scientific precision. The interesting assessment of the economic and social dynamic period between 1926 and 1929.

The religious Chalutz movement is the subject of Herbert Strauss about new era.

"The Jugendverband" tells us that this organisation comprised 25 local youth groups (Vereine). Their number never exceeded 250. A few of these groups continued even to exist legally after 1933 and kept in touch with their Jewish members. Many, however, were not free from antisemitism, a fact which led to the foundation of associations like Blau Weiss and the Kameraden.

History of Youth Organisations

As early as 1894 the first Jewish youth association was founded in Stuttgart. The enlightening social and intellectualism by the "Jugendverband" "The Torah Va'Avodah Movement in Germany". The author gives an interesting assessment of the economic and social structure of German Jewry which clammed for an establishment of Jewish communities. The young people who belonged to these groups first followed S. R. Hirsch's religious footsteps, but the Mizrachi Youth pursued another path. Nobel's nationalism-socialist ideas which gave the Torah a new meaning without losing contact with German culture.

The Year Book 1961 covers a wide range of seemingly conflicting tendencies. Yet the striving of the Jewish soul for stability, and its spiritual, intellectual and cultural potentialities arising from Youth pursued Rabbi N. Nobel's nationalistic-strength and endurance, result in a creative power of the Jewish soul for stability, and its spiritual, culture.

The trial was held in Salzburg, Austria, of Captain Hermann Hoeffe. Thirty-one Israeli witnesses testified before the Tel Aviv District Court concerning the war-time activities of Hoeffe. One witness stated that in the first day of the Warsaw Ghetto revolt Hoeffe shot and killed another elderly Jew. Another witness said that Hoeffe had a notorious reputation even among the Gestapo chiefs. Railway carriages were filled with Jews and sent to the death camp at Treblinka on orders from Hoefe."

"ZENTRALRAT" REPORT ON JEWISH POSITION

In a report to the Executive Board of the Central Council of Jews in Germany at its recent meeting, Dr. H. G. van Dam, its Secretary-General, said that certain German youth groups had already been badly influenced by the campaign of anti-Jewish defamation conducted by Right-wing extremist groups.

Dr. van Dam pointed out that German democracy was largely dependent on economic prosperity and did not stem as a natural result of the political attitude of German citizens. German democracy was not born of genuine indignation at the Nazi past by the German people. It was imposed by the victorious Allied Powers. That did not mean that the growth of a truly democratic system in Germany was impossible. The Organic Law development was slower and more much susceptible to threats and influence from outside. The development was hampered by other influences by which the people was also hampered by former Nazi officials occupying numerous key positions.

In a message to the Council on the occasion of its meeting, the Federal Minister of the Interior expressed the Government's satisfaction at the re-establishment of Jewish communities and institutions in Germany after the war."

NEO-NAZISM IN AUSTRIA

At a ceremony held in Vienna to mark the anniversary of the liberation of Mauthausen concentration camp towards neo-Nazis was bitterly criticised.

Colonel Kaes, a former member of the Resistance movement, said that it did no good to minimise the damage done by neo-Nazis. Swastikas were daubed on walls, Jewish cemeteries were desecrated and there had been meetings of ex-members of Hitler's Storm Troopers."

AUSTRIAN JEWISH COMMUNITY

A survey recently carried out in Austria states that there are 11,000 Jews in Austria today, compared with the 240,000-strong community in the country before the war.

In the capital there are 9,280 Jews today, compared with 180,000 in pre-war Vienna. Most members of the Austrian Jewish community are elderly people and 561 of them live on communal charity.

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HOMENEWS

BIRTHDAY HONOURS

Several Jews are named in the Queen's Birthday Honours List. They include the following:
Albert Edward Phineas Robinon, High Commissioner of Rhodesia and Nyasaland-Knight Bachelor.
Isaac Schoenberg, for services in the development of television and sound recording-Knight Bachelor.
Adolph Basser, C.B.E., New South Wales, Australia. For services to charitable movements-Knight Bachelor.
Alfred Emanuel Snowman, O.B.E., jeweller to the Queen-M.V.O. (4th class).
Harry Blech, for services to music-O.B.E.
Emil Grant, Chairman of the Finchley Savings Committee-O.B.E.
Arthur Abraham Haller, Chairman and General Manager, Main Martketing Board, Kenya-O.B.E.
Mr. Haller, during the widespread famine in Kenya not long ago, was principally responsible for organising the distribution of relief supplies of maize.
Barnett Kaplan, for services to the community in the Mtoko district of South Rhodesia-O.B.E.
Maurice Solomons, Sydney, New South Wales. For services to charitable movements-M.B.E.
Sidney Phillips, Higher Executive Officer, Colonial Office-M.B.E.

"CRISIS FOR ANGLO-JEWRY"

At a brains trust organised by the Anglo-Jewish Association in the W.2, agreement was voiced that Anglo-Jewry is facing a serious crisis.

The Hon. Ewen E. S. Montagu described the present communal crisis as "perhaps the greatest crisis that Anglo-Jewish Orthodoxy has faced. This refers to the Rabbi's decision not to appoint Rabbi Dr. Louis Jacobs as Principal of Jews' College.
Mr. Montagu said it was of the utmost importance that young people should be attracted to Orthodoxy. It was no use telling an intelligent young man that one could approach Judaism in only one way. "Dr. Jacobs might well have brought the young intelligentsia into Orthodoxy; it is tragic that this is no longer possible through Jews' College. Perhaps it may still be done in some other way.

Mrs. Helen Bentwich felt that the Orthodox "Establishment" had become less understanding in recent years and had indeed grown so intolerably rigid as to drive the younger element into the Reform field.

Mr. Victor Mishcon said he was himself second to none in admiration, respect and affection for Dr. Jacobs. But the crisis would not be solved by ignoring the difficulty and conflict that faced those people who held a fundamentalist viewpoint and therefore saw in this situation a danger to those things that were sacred to their very lives.-(I.C.)

JUDICIAL COMMITTEE

A new issue: the Rose of Lidice, has been developed on behalf of the "Lidice Shall Live" Committee, announced Dr. Barnett Stross, M.P., the Chairman of the Committee, at a Press conference given at the House of Commons. Over 2,000 of these rose trees have been sent to the rebuilt village of Lidice, Czechoslovakia, to commemorate the 20th anniversary of the destruction of the village by the Nazis in June, 1942.

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ANGLO-JUDAICA

Chief Rabbi's Retirement

The Chief Rabbi, Dr. Israel Brodie, has announced that he will retire in three years' time. Dr. Brodie made the announcement at the closing session of the Conference of Anglo-Jewish Ministers and Preachers held at Jews' College.

Jewish Mayors

Holborn Borough Council has elected its fourth Jewish Mayor in May, Councillor for Frank Jaque, aged 44, Mr. Jaque's election to the mayoralty follows closely on that of his predecessor, Nield Jaque. His mayress will be his sister, Mrs. Sheila Grossman.
Three Jewish Mayors—all "firsts" in their towns—have been installed into office in the provinces.

Councillor Barrington Myers, aged 34, became the youngest man to be Mayor of Christchurch, Hants. Councillor Dr. S. J. Hepworth and Mrs. Hepworth were installed as Southport's Mayor and Mayress and Councillor Philip Smith was elected Mayor of Farnworth, Lanes.

Ghetto Exhibition

Mr. Charles Coward, a former British Army sergeant-major who saved many Jewish lives when he was an inmate at Auschwitz, opened the second presentation of the "Warsaw Ghetto Exhibition" at the Hackney Town Hall.

Jews in East End

In spite of the depopulation of Jews in the East End, there are still some 30,000 Jewish people living in the area. There are fewer than 500 children in all the Jewish education in the East End, but more than 1,000 in the area, primarily girls, who are not receiving any Jewish education.

Combat Lack of Knowledge

The General Assembly of the Presbyterian Church of England unanimously passed a motion calling for accuracy by the Church in reports on Jewry and Judaism. The object of the fund will be to enable the Church of Scotland's Jewish Mission Committee, which came before the General Assembly in Edinburgh, states that the "established wall of communalism" between Jews and Christians is not nearly so strong now as it used to be. It also states that Christianity is no longer considered the "insular flesh of Judaism. Antisemitism is described as "a mysterious and incurably dangerous".

"Mysterious Disease" of Antisemitism

The report of the Church of Scotland's Jewish Mission Committee, which came before the General Assembly in Edinburgh, states that the "established wall of communalism" between Jews and Christians is not nearly so strong now as it used to be. It also states that Christianity is no longer considered the "insular flesh of Judaism. Antisemitism is described as "a mysterious and incurably dangerous".

Kopul Rosen Memorial Fund

The Kopul Rosen Memorial Fund is to be launched at a dinner at the Dorchester Hotel on July 5, when the guests of honour will be Sir Isaac and Lady Wolfson.

The object of the fund will be to enable the Governors of Carmel College to complete the task which the late Rabbi Kopul Rosen started in 1948. A large building programme has been undertaken at Carmel College and, in addition, the Governors of the College have incurred a heavy financial burden. The Governors hope, when the building programme is completed, to devote a large portion of the annual income to maintaining and increasing the scholarship allocation.

Middle-Aged Loneliness

Mrs. Rosa Freedman, President of the League of Jewish Women, presenting her report to the League's Annual Assembly in May, said that loneliness in middle-age was a problem which the League would attempt to solve in the coming year. She spoke of the great loneliness that existed in the middle-aged, especially in the groups of 30 to 50.
The League, she said, was the cause of these lonely men and women, said Mrs. Freedman, by offering them hospitality at group cultural and social meetings, also private hospitality in the homes of members, and assist them to form their own social clubs.

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NEWS FROM ABROAD

MOROCCAN COMMUNITY

In a report submitted by Mr. David Amar, the President, to the congress of the Jewish Community Council held in Rabat, it is stated that the Moroccan community is still firm in its decision to remain "rooted in Morocco". The dwindling community has been estimated to about 130,000 in the last two years by emigration.

The Governor of Tangier, M. Bensalem Guessous, has stated that with a new "open door" policy the Government of Morocco hopes to engender a greater feeling of individual security and a lessening desire to leave. "Now Moroccan Jews have complete liberty to stay or go," he said, "there should not be any uncertainty because there is freedom to leave." The Governor spoke of Morocco as "historically a place where Jews can live and prosper". He declared: "It is an historical fact that there has been peaceful coexistence between Jew and Arab. Logically, there is no reason why this should not continue."

OUTRAGES IN ARGENTINA

Argentine neo-Nazis reacted to the execution of Adolf Eichmann with armed attacks on Jewish premises in the capital. Following a strong protest by a delegation from the Jewish representative body (D.A.I.A.) to the Minister of the Interior, police protection was immediately provided for Jewish institutions. A number of D.A.I.A. leaders received anonymous telephone calls.

Outrages have been perpetrated against the Jewish community in Argentina. Recently antisemites machine-gunned the premises of the Jewish community in the city of Mar del Plata. There were no casualties. The D.A.I.A. stated that with a new "open door" policy the Government of Morocco hopes to engender a greater feeling of individual security and a lessening desire to leave. "Now Moroccan Jews have complete liberty to stay or go," he said, "there should not be any uncertainty because there is freedom to leave." The Governor spoke of Morocco as "historically a place where Jews can live and prosper". He declared: "It is an historical fact that there has been peaceful coexistence between Jew and Arab. Logically, there is no reason why this should not continue." (J.C.)

JEISH BRAZILIAN GENERALS

A Jewish army officer, Aron Benschonim, of Belem, has been promoted to the rank of Lieut.-General of the Brazilian Army. General Benschonim, who has received many decorations, is active in the Sephardi community of his city. Colonel Rafael Zippin, another Brazilian Jew, was promoted to the rank of Major-General in March. There are also five Jewish colonels on active service in the Federal Army. (I.J.C.)

SECRETARY OF MOSCOW CANCER CONGRESS

The International Congress Against Cancer is to open in Moscow on July 22nd. Professor Leon Shabad, a leading Russian-Jewish cancer specialist, has been appointed Organising General Secretary. The Congress, the eighth of its kind, will be one of the most representative scientific gatherings ever held on the problem of cancer.

Professor Shabad has said that there is every reason to expect the Congress not only to foster friendship between the scientists of all countries, but also to play some part in the efforts to eradicate the disease. (I.C.)

CARE FOR GRAVES OF K.Z. VICTIMS IN FRANCE

In autumn 1940 a great number of old Jews in Baden were deported to Gurs and other concentration camps in France. Many of them died as a result of the horrible conditions. They were interned near Angoulême. An enquiry, carried out by "La Solidarité" the AJR's sister organisation in France, revealed that about 2,250 victims of the Nazi regime were entirely neglected. As a result of an intervention by "Solidarité" with the Bonn Foreign Office, the Federal Republic was requested by the German Embassy in Paris to organise the necessary work. Out of the first payments received the victims were re-interred near Toulouse. In future an agreement between "Oberrat der Israeliten Badens" has taken charge of the restoration of the cemeteries in Gurs, Noe and St. Simon out of German funds which have been made available.

ITALY

Awards

Three Jews have been given the "Award for Faithfulness to the Resistance"—an honour bestowed by the Association of Italian Partisans on Italian citizens who have been faithful to the war to the ideals for which they fought to free Italy from Nazis and fascist tyranny. The three recipients of the award are Carlo Levi, author and painter, Leo Vallianti, historian, and Ada della Torra Orzano, a teacher who last year courageously denounced textbooks used in Italian schools on the grounds that they distorted the history of the fascist dictatorship. (I.J.C.)

Fight Against Fascism

Groups of democratic students in secondary schools and universities, many of them Jews, have formed a Movement to fight the resurgence of fascism and to neutralise its influence among the younger generation in Italy. The movement is appealing to Italian youth to oppose fascism, intolerance and racial discrimination. (I.J.C.)

LUBLIN MARTYR'S MEMORIAL

A monument is to be erected in the centre of Lublin to commemorate the 14,000 Jewish children who were killed by the Nazis. The Union of Polish Artists and the Union of Architects, which has been appointed to undertake the project some time ago, have now chosen the winner, and the project will be completed in the near future. (I.J.C.)

SUFFERING OF GREEK JEWISH CHILDREN REMEMBERED

A memorial to commemorate the martyrdom of 14,000 Jewish children of Salonika, gasted by the Nazis in Poland during the war, was unveiled at a ceremony attended by representatives of the Greek Government and the Municipality.

CALL FOR "RELIGIOUS DIALOGUE"

Rabbi Edward T. Sandrow, President of the Rabbinical Assembly of America, has appealed to the Soviet Union to allow its Jewish religious leaders to conduct a "religious dialogue" with American Jewish leaders in the same way as the Russian Orthodox Church is doing with the American National Council of Churches.

The plea was made by Rabbi Sandrow in his address to the annual convention held in New York, in the wake of the Rabinical Assembly of America. (I.J.C.)

NO PARTICIPATION IN ECUMENICAL COUNCIL

The Standing Committee of the Conference of European Rabbis, held in London confirmed its decision made in Paris last November not to participate in the forthcoming Ecumenical Council. Chief Rabbi, E. Toaff, of Italy, gave a report on the situation, and a discussion took place on the attitude of the Conference to approaches to the Vatican regarding the Ecumenical Council.

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AIR INFORMATION July, 1962

EICHMANN'S END

German newspapers approved the Israeli Supreme Court's rejection of Adolf Eichmann's appeal against the death sentence.

The "Koelerer Stadt-Anzeiger" wrote: "What court in the world would have reached a different verdict against Eichmann?"

The leading daily, Die Welt, said: "If he should live longer he would owe this to an act of supreme clemency by the brethren of those whom he sent to their deaths. The man who denied personal responsibility throughout these months and tried to put the blame on others does not spare us the spectacle of begging for his life, since his subordinates were in vain.

The Frankfurter Allgemeine Zeitung commented: "... Eichmann was not the small cog in that giant murder machinery as his counsel and Eichmann himself wanted us to believe. No doubts are possible with regard to personal responsibility for what happened within his competence."

Eichmann's eldest son, Klaus, commenting on the execution of his father said, in Buenos Aires: "History and the whole of mankind will have to reassess what is just and what is unjust. Judaism has achieved the impossible and proved once again that money is stronger than law and justice."

A Federal Government spokesman in Bonn said that the Germany of today condemned the crimes of which Eichmann was found guilty and was determined to ensure that such things could never happen again on her soil. Germans were aware that the crimes of the past could not be wiped out by the execution of Eichmann.

The Free Democrat Party declared that Eichmann's death could hardly relieve the German people of its guilt with regard to the millions of victims of the Nazi regime. They had to fight the poison of antisemitism which had enabled Eichmann to commit the most horrible crimes against humanity. The spirit which had imbued Eichmann and the ideology in whose service he had become a mass murderer were still alive.

Martin Buber: "Execution a Mistake"

In an interview in Jerusalem, Professor Martin Buber said that he was inclined to the view that the Eichmann execution was "a mistake of historical dimension". He expressed the fear that the act of taking Eichmann's life might serve to expiate the guilt felt by many young Germans.
INTERPRETING THE HISTORY LESSON

I still remember a conversation I had with a group of German students of the Freie Universität in Berlin. Following their request, I had given them certain aspects of Contemporary Jewish History, and there was a lively discussion afterwards. Quite a few of the audience were teachers-to-be, and they, in particular, were seriously concerned with finding a way of interpreting events in Nazi Germany to the growing generation. We all agreed that the approach of the history lesson alone was not sufficient to bring home to young people the full meaning of the happenings, but that it had to be supported by the "story" which would tell of the human experience. This was in 1949, and there were hardly any stories published. Today, thirteen years later, this gap has been filled, and I am thinking of quite a few books, other than "The Diary of Anne Frank" (which, incidentally, has become a "must" in many a German syllabus for schools).

Story of a Dutch Jewish Girl

One of them, recently published, is "Bitter Herbs", by Marga Minco—a little book which could confidently be put into the hands of children, even aged 12 and 13 years. Like "Anne Frank's Diary", it is an account of German occupation in Holland, but the story is most moving told by a girl much more naive than Anne Frank; and in the event it is the simplicity of language which makes a deep and lasting impact. It will not be read by anyone who is searching for new facts. It presents familiar background, but it compels by authenticity.

"Sternkinder", by Clara Asher-Pinkhoff, was originally written for the benefit of young readers. Here, too, we have the same background, Nazi rule in Holland, and the "Sternkinder" are the children who were compelled to wear the Yellow Star. By not giving them or their parents a name, the author has somewhat transformed her characters into symbols of Jewish suffering in war-time Europe. The episodes evoke the worst and most bitter phases of the tragedy, but although each single one bears the stamp of truth and unfailingly conveys its message of suffering, I doubt whether this book will leave the mark it actually deserves. I believe that the reason for this lies in a laboured simplicity of style, which is too obviously adopted in the attempt to speak with children. It remains, however, an echo of a child's emotion.

In the introduction Erich Kaestner tells his readers that this book is as important as "The Diary of Anne Frank". He wishes all adolescents to read it, and he hopes that they will ask questions which their elders cannot evade.

"Der Kreidestrich", by Karl Eskin, is on an entirely different level. A Jewish refugee from Sudetenland is the hero of the story. When he was a boy of twelve he arrived, together with his relatives, in the United States and settled in New York. This was before the war, and his mother stayed behind in Europe. After the war the now grown young man cannot find his own peace of mind until he has pieced together the last years of his life, and he does this painfully step by step.

This, in short, is the story which the author has to tell, and as he has ability to write, one has all reason to hope that it will become a novel. In fact, one keeps on hoping while turning page after page, but, on reaching the end, one feels thoroughly let down. The characters have remained vague and the plot proved much too thin for a novel.

Mr. Eskin's attempt at writing a novel with this particular background in the form of a thriller (or is it a thriller in the form of a novel?) seems not in very good taste.

LUCIE SCHACHNE.

AN ENGLISH JEWESS

A biography of the Hon. Mrs. Henrietta Franklin, by Monk Gibbon. This was a boy of twelve he arrived, together with his relatives, in the United States and settled in New York. This was before the war, and his mother stayed behind in Europe. After the war the now grown young man cannot find his own peace of mind until he has pieced together the last years of his life, and he does this painfully step by step.

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FROM TIN PAN ALLEY TO CARNEGIE HALL
In Memory of George Gershwin

Twenty-five years ago, in the crowded Temple Emanu-El on Fifth Avenue, New York, the Aristocratic Moderate from the "Rhapsody in Blue", was played on the organ at the funeral service of its composer. "The singer of the songs of America's soul", whose life had been interwoven with tunes and sounds, had suddenly become silent.

The most successful of all American-Jewish composers, George Gershwin, was born in Brooklyn in 1898, the son of Russian immigrants. Although never poor they had to work hard to survive in the new land. There were three children—a daughter and two sons. The younger son, Yacob, changed his name to George.

Since his early youth George played the piano and was fascinated by popular songs. "I have a pupil", wrote Hambitzer, his teacher, "without doubt the boy is a genius! He wants to go in for the modern music, called jazz!" This is the statement of the man who discovered Gershwin.

With the progress of time Gershwin's compositions developed remarkably; they became more personal, lifting jazz to musical artistry and still later to art.

After he left school Gershwin found his way to "Tin Pan Alley", the famous street of music-publishing houses where, as the youngest pianist ever employed at the firm of Remicks, he pounded out the current songs released for visiting performers in search of new material. The sensitive George did his best with the often coarse material and methods of the music racket. It was, for the future composer, an exceedingly valuable experience. And compose he did, in the jazz style, at first influenced by the tunes of Kern and Berlin and then slowly beginning to devise his own particular methods of composition, his own tunes. After one or two of his tunes were printed by Remicks and collaborated with other firms, accompanying singers, but still composing his own songs (1910-1915).

It was, however, not until Al Jolson heard some of his melodies and adopted these, that Gershwin found fame as a composer. Now, his tunes were printed in their thousands, his records sold in equally high numbers, and this gave the composer his independence. He not only began to give more attention to his compositions, but he started to ascend one of the ladders to success. "Songs by George Gershwin!" What a thrill for the young fellow to have this appear on music sheets and recordings.

In 1922 his real power as a composer began to assert itself; he achieved recognition with his musical comedies and his piano pieces. "Watch Gershwin", said Van Vechten, the writer, the epigrammatist, "he is going to amount to something more one day". All over New York people were talking about the young Jew.

"Rhapsody in Blue"

Then came "Rhapsody in Blue!"

The first part was conceived on a journey to Boston, with the roaring of the train, the rattle of the wheels: while on his way to New York he created the soft, melancholical theme of the middle part, thus completing the work.

When Paul Whiteman, the musical leader and conductor, the King of Jazz, heard some of the "Rhapsody in Blue", he insisted on arranging it for his orchestra. At the Boston Orchestra on January 12, 1924, with the composer at the piano. Even though it was played towards the finish of the evening, the public was too anxious to tire the listener. The "Rhapsody in Blue" electrified the atmosphere, and received a spontaneous ovation.

With this experiment in modern music, Gershwin carried jazz into a definite symphonic form; indeed, the "Rhapsody in Blue" made history.

In 1923 he completed his "Concerto in F" for piano and orchestra which, with the jazzed-up finale, gives the impression of a brilliant poetical musical work. "The Preludes for Piano" followed in 1926 and, in 1928, after his return from Paris, his famous tone poem for orchestra "An American in Paris" had its première at the Carnegie Hall. With its opening "walking theme", its straightforward air, it gives a picture of freedom, pleasure and gaiety, the spirit of Paris. It is often described as one of the best examples of modern music because of its originality.

With "An American in Paris" Gershwin achieved the depth and mellowness for which he had been searching.

Inevitably, an endless stream of musical shows and songs followed, with more or less musical merit, Gershwin himself often conducting. It was now that he began work on his greatest serious composition, the opera "Porgy and Bess". Since his youth he had dreamt of composing an opera. He first considered an opera based on the people with whom he had such strong ties—the Jews. He chose a Jewish folk-tale, the "Dyubk", feeling that, with his Russian-Jewish heritage he could draw on themes that would come to him easily and naturally, and include some Chassidic songs and ecstatic Chassidic dances.

However, after having read Du Bosc-Heyward's "Porgy", the tragic story of a Negro cripple and his love for the girl, Bess, Gershwin started to set "Porgy" to music. He travelled to South Carolina, settled on a small island, and studied there the Negro's life and his world. The opera occupied Gershwin for two years. It had its première in Boston, at the Colonial Theatre in 1935, and the ovations it received brought him acclaim and recognition as one of the greatest composers that America had ever seen. "Porgy and Bess" has become the American folk-opera, with its modern events and modern music, enacted in a modern time.

Gershwin now, more than ever, enjoyed every moment of his success. He had, apart from a little stomach trouble, enjoyed good health, but he started complaining that he was tired and listless. He went to Hollywood, walked in the hills, planned another opera, wrote some more songs, gave a few concerts. It was not until one of these concerts that he lost the thread for a few moments, but recovered, playing on as if nothing was wrong.

This happened a second time. Some other symptoms were observed—at last he went into hospital where an operation was unavoidable, from which Gershwin never awoke.

He, who said that he had in his head more melodies than he could write down in a hundred years, died tragically with all these tunes unsung and unplayed, at the age of 38, in July 1937.

He died without learning that he had just received the highest honour that Italy could bestow on a foreign composer: Honorary Membership of the St. Cecilia Academy in Rome, the only American ever to have been honoured in this way.

On us, however, he left the imprint of an immensely gifted musician—a Jew of whom we can be proud.

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AIR INFORMATION July, 1962

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BIRTHDAY GREETINGS
FRITZ WALTER 60

There are many who have taken up the job of reporting on, and interpreting, British cultural life and events to post-war German readers and listeners. To most of them it is a routine duty, little different from the transmission of news items on political and economic developments. Fritz Walter, who will be 60 on July 19, is one of the very few who take that job seriously, and who honestly believe in the vital importance of conveying the essence and meaning of cultural events in this country—in art, literature, music, the theatre and the media of entertainment—to those in Germany who care about these things.

Deeply rooted in Germany's cultural tradition, and perhaps with a bias towards France rather than England, this Jew from Wuppertal-Elberfeld started his successful career in the sphere of belles-lettres at a very early age. After studying in Bonn, Munich, Berlin and Münster, where he graduated with a thesis on Theodor Fontane in 1924, he was appointed Feuilleton editor of the Berliner Börsen-Courier at the age of 23, and Dramaturg of Barnowsky's theatres five years later.

He emigrated to France in 1933 and was assistant lecturer of German language and literature at the University of Nancy from 1934 until the outbreak of the war. After many months of bitter and precarious human relationship, he came to escape to England where he served in the Army for some time, and then took up teaching again at schools in Somerset and Yorkshire.

The immediate post-war period offered Dr. Walter his first chance of helping a bewildered and pre-occupied German public to form a truer picture of the Western world; he worked as an educational digest. Neue Bildung and the illustrated Blick in die Welt until 1951. For the last ten years, however, he has been the London correspondent of Südwestfunk, an activity which has afforded him just that opportunity which seems to be most congenial to him: the assessment of England's intellectual, artistic and literary life in our time, from new books and plays to philosophical trends, and from the emergence of new formative artists to educational matters. He is also a correspondent of the periodical Merkur, of the leading German musical journal Musikjournal, of Die Weltbühne, Stuttgart, and a contributor to Encounter.

Writing is no easy task for Fritz Walter. In these days of frightful deterioration of the German language, the dismal legacy of the Nazi period, only the highest standard satisfies him in his work. He feels that he has not (and will never be) an academic and a commercial career. Though he lectured at universities for some time and was included in the circle round Stefan George, his decisive job was with the Hamburg Chamber of Commerce. In his capacity as an economic expert before the First World War; we find his name in old German periodicals of that time. He feels he has always vied with his own work. His whole life has been devoted to his art, as an academic and a commercial career. Though he lectured at universities for some time and was included in the circle round Stefan George, his decisive job was with the Hamburg Chamber of Commerce. In his capacity as an economic expert before the First World War; we find his name in old German periodicals of that time. 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"BLAU-WEISS" MEETING IN NAHARIYA

It was a bewildering, memorable and somewhat melancholy week-end in Nahariya. From all over Israel as well as from more distant parts of the world over 700 former members of the "Blau-Weiss" met for the 50th anniversary of the foundation of that erstwhile youth movement.

In 1921 men like Felix Rosenblith (now Pinhas Rosen), Martin Buber and Moses Calvary laid the foundation of a "Jüdische Wandergemeinschaft Wandern"; this was a move towards a greater approximation to nature—a counterweight to urbanisation and to "stereile Intellectualismus" in a Jewish communal spirit. Of course, the ideals were part and parcel of the German "Wander-vogel".

After World War I, certain anti-Jewish tendencies in the German Jugendbewegung led to a greater emphasis on Jewish nationalism on the part of the "Blau-Weiss", which in 1919 found its expression in the "Nationaljüdischer Jugendtag" in Berlin. Dr. Walter Moses became the representative, the head, the formulator and leader of the movement which, tired of "old" Europe and of the society of the generation of their parents, grew more and more anti-bourgeois. "Klutt" and "Klampfen" were two symbols of their revolutionary romanticism, which found expression in the choice of their songs—a daring mixture of German "Landsknechts- und Fahrende Gesellen" music, with "Dort wo die Zeder ..." and the Hebrew "Po be'aretz Chemdath awoth".

In 1922, at the Bundestag of Prunn, near Ingolstadt, the movement assumed certain undemocratic forms: the leadership could not be elected anew but remained undissolvable. Everyone who took the oath, "Ich gelobe Treue dem Bunde und seinen Gestzen", and was decorated with the "Blau-Weiss Nadel", no longer had a free choice as to his profession, even domicile—the Bund decided where and what his place was.

This was, of course, the root of its final disruption: some groups went to Palestine as early as 1920 and there founded the "Blau-Weiss Werkstatten". But conflicts with the Histadruth and claims of leadership which were not heeded by the Yishuv led to disappointments and failure. In the meantime the "Blau-Weiss" members in Germany found the demands of the Bund incomparable with those of life the older they grew, especially when they married and founded families.

At least in a formal sense the end came in 1925. Individually, the members of the "Blau-Weiss" were formed and moulded by the experiences of the "Bund". The camp fires continued to burn in their souls and the old songs were never forgotten. In Israel the former "Blau-Weiss" members are in positions of responsibility; they include generals and diplomats, bankers and peasants.

Seven brief speeches at the week-end meeting in Nahariya took stock of the past and present. Most touching were the many unexpected encounters—people who had not seen each other for decades suddenly discovered that once they had been in the same "Zug" and together: "auf großer Fahrt"—and they came together again and sang the songs of their youth, some with tears in their eyes.

HERBERT FREEDEN (Jerusalem).

CHADDE OF MODERN HEBREW
Leo Baeck Institute Lecture

The third series of lectures given under the auspices of the Society of Friends of the Leo Baeck Institute ended on May 17th with an address by Dr. Meir Gertner on "Die hebräische Literatur in Deutschland zu Beginn der Aufklärung".

It is not generally known, even by German Jews, that the rebirth of Modern Hebrew literature took place not in Eastern Europe, which had become the main centre of Jewish life and culture, but in eighteenth-century Germany, although many of its proponents were actually of Eastern European origin.

A threefold intellectual revolution stimulated this development: a critical revaluation of Talmudic studies which prepared the Jew for the instrument of this process of Jewish self-emancipation. The resultant literature propagated an appreciation of the arts. For this humanistic effort the writers used the Hebrew of the Bible, biblical Hebrew alone being regarded by them as truly beautiful. Thus the first basis of Modern Hebrew Literature was laid in Germany, with the exception of a prose which for a long time continued to be written in the old Hebrew style. To an examination of the considerable body of literature created during a few decades the second part of Dr. Gertner's lecture was dedicated, in which he dwelt in some detail on the works of Mendelssohn and Wenkels. His erudite and fascinating address was greatly appreciated by his audience.

A.P.

A REMARKABLE SUCCESS STORY

A success story of an industrial enterprise is related in the June issue of the "Toy Trader", announcing the foundation of a new company, Dunbee-Combex Ltd., to be floated shortly on the Stock Exchange, the article recalls that the Parent Company, Dunbee Limited, was incorporated in 1946 by two young men, Mr. R. Beecham (son of Mr. Benson Bischheim of Frankfurt a/M) and Mr. B. S. Feldman, each of whom had a capital of £500 each which they had borrowed from their respective parents. Today, the journal writes, "Combex with their factory at Peterborough produce probably the largest range of nursery toys in the United Kingdom." To keep up with the increased demand large extensions to the existing factory, new machines and new moulds are at present being installed and call for a capital expenditure in the region of £100,000.

The three-page illustrated article describes in great detail the range of articles produced by the firm, the modern manufacturing processes, and the marketing arrangements for home and overseas consumption. The paper quotes Combex as "one of our most progressive toy manufacturers".

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REPRESSIONS UNDER THE NAZIS

Dear Sir,

I should like to make some comments on H. G. Reissner's article on Jewish Resistance in your June issue.

First of all, let me state that I, too, consider Hilberg's book as an outstanding scholarly achievement. Even so, I, too, think that his treatment of the Jewish resistance is not up to the general standard of the work. Reissner is quite right when he feels that this is due to the fact that Hilberg is too young to have retained sufficient personal memory of the years of persecution.

As far as German Jewry is concerned, it has to be kept in mind that the German Jews did not constitute anything like a national minority. In spite of their communal and other organisations, they were just individuals dispersed among the German people. This includes even the Jewish communities in Berlin, Frankfurt, Breslau and other large towns. Even in these large cities the Jews did not form a "voelkische" or "volks unlachliche geschlossene Minderheit". The majority of the German Jews had a "buergerliche" mentality. Only a minority was politically active.

For those of us who experienced the years of persecution in Germany—the idea of a Jewish active, organised and militant resistance is inconceivable. If the German people, including all those who were anti-Nazis in their hearts, "Reichsflagge Schwarz-Rot-Gold", and the organised working population (Socialists and Communists) did not put up an organised wide-spreading resistance, this shows that the Nazi terror was much too strong to make such resistance possible. To expect such a movement from the German Jews is wrong altogether.

Let me add that in Austria, too, no active resistance was put up by the anti-Nazi minority, although this minority had created large government-sponsored organisations under the Schachinger regime. Even in the C.S.R. there were only individual—if heroic—acts of resistance. The mass of the Czech people, including those who had served in the army, remained passive. It is true that the Czech people were of a bourgeois mentality.

The national character of the Yugoslav people, in particular the Serbs proper, was a different one. Furthermore, the geography of the country favoured partisan warfare.

Jewish resistance in Soviet Russia must not be over-rated. In my capacity as a translator during the Nuremberg trials I was particularly concerned with Jewish documents dealing with the partisans. Actually, the Jewish element of the partisans was small. Those Jews who managed to flee, hiding in the woods and swamps, were by the nature of things absorbed by the Russian partisan units operating in the districts concerned. The documents show, however, that the number of Jewish partisans actually encountered and captured by the German army and the "Einsatzgruppen" was negligible. It was just the official Nazi propaganda which stressed the "Jewish" character of Bolshevism in their pronouncements in order to make the ruthless measures of annihilation of "Untermenschen und Juden" acceptable to the soldiers.

It may be understandable that Hilberg committed his error of judgment for the reason mentioned above. It is difficult to understand that an historian of the standing of Trevor-Roper who is fully conversant with the history of the Third Reich follows this trend of thought.

Your etc.,

E. SCHAEFER.

61 Wood Lane,

THE STORY OF PETER CRONHEIM

Sir,

May I be permitted to correct your reviewer of my "Story of Peter Cronheim" on one point? Mr. Larsen writes, "This English practice of election "knocking up" was, of course, unknown in Weimar Germany." Although my book is in no sense autobiographical, it so happens that I did in fact go on just such a "knocking-up" operation at the last election in which the "Staatspartei" figured. I cannot be certain of the precise date now, but I know that I was quite young; in fact it may well have been in 1932.

At the same time, I do apologise for leaving out the Social Democrats! Thank you for reminding me. The only excuse I can offer is that I was writing a book of fiction for children and not a social history for adults.

Yours etc.,

KENNETH AMBROSE.

3 Priory Park,
MAX BROD ON MAHLER

During the “Berliner Festwochen 1960”, which coincided with the centenary of his birth, Max Brod delivered an address which is now available in print. He can draw on his own experiences of Mahler’s music and on the life and thought of his recipient and former friend, and even had a personal encounter with the composer which, however, came to an abrupt end through the young writer’s shortness of breath.

Though primarily a poet and writer, Brod is also renowned as a number of his compositions, and this dual capacity results in a visionary approach to Mahler’s art which must be welcomed as far as it is possible to react with Mahler’s music in common with Mahler’s own. It is this “Waltverbundenschaft” which gives Brod’s address its special validity.

After drawing an enthusiastic portrait of Mahler’s personality, and after probing into some features of his work, Brod devotes the final part of his speech—enough to add the book—to the question of Mahler’s Jewishness. He discusses Mahler’s conversion and admits that Mahler, although aware of his origin and its consequences, did not consciously embody anything Jewish in his music. Yet he claims that Mahler can only be fully understood if a subconscious element of anti-Semitism in his music is acknowledged. Brod refers to an article which he published in the periodical Der Jude in 1915, in which he tried to explain Mahler’s frequent use of march rhythms and a similar tendency in his music. It is interesting to note that a German musicologist later used Brod’s thesis as support of the claim that Mahler’s music was “alien” to the German spirit. As late as 1949, H. J. Moser repeats: “Insgesamt geht es Brod zu seinen scharf profilten Hospitaten der deutschen Musik, die selbst in dieser Zugehörigkeit keine mehr eine Drangstätigung zu anderen Zielen erblickt haben”. While the first part of this statement presents the writer’s private opinion, the last part is true: “Der Jude” and Mahler’s own writings.

Many Jews are even interested in the work of the summer Mahler, and the expression of these ideas will be in common with Mahler’s own. It is this “Waltverbundenschaft” which gives Brod’s address its special validity.

Conservation of Memorial Stone

Wolfsberg.—The memorial stone in loving memory of my beloved husband, the late Eduard Wolfsberg, will be consecrated at the Wolfsberg Cemetery, Pond Lane, Willesden, on Sunday, 15th July at 11 a.m.—Mrs. L. Wolfsberg, 10 Regal Way, Harrow, Middlesex.

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No Time for Tears

These cautionary observations had to be made: they are not intended to minimise the merits of Brod’s fine tribute to Mahler.

H. W. FREYHAN.

BRUNO WALTER’S LAST RESTING PLACE

The ashes of Bruno Walter were interred at the Dachau cemetery, 55 miles above Munich, in August 1953. He had left the last orders of his life with friends and family there. The service, which took place at 3 p.m. on Sunday, 15th July at 11 a.m.—Mrs. Berta Mayer passed away after a protracted illness. Box 990.

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OBITUARY

RABBI DR. A. POSNER

Rabbi Dr. Arthur Posner died in Israel at the age of 71 years on 16 May 1966. Box 994.

Personal

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AJR GENERAL MEETING

The first thoughts at this year's General Meeting, held on May 28, were dedicated to the memory of the AJR's founder-member and former General Secretary, Kurt Alexander, who had passed away suddenly in New York on February 18. In his memorial address, Mr. H. Reichmann, Chairman of the AJR, recalled how the whole life of Kurt Alexander had been moulded by his love for Germany. The AJR, he said, had served him since his student days onwards as a courageous fighter, an able negotiator and a persuasive speaker. In this country he had a decisive part not only in building up the AJR but also in the foundation of URO and the Council of Jews from Germany. Two other founder-members of the AJR with whom he had co-operated had also passed away during the past year, Mr. A. Schoyer, the AJR's first Chairman, and Dr. F. R. Bienenfeld.

Site for Flatlet Home Acquired

In his summary of the AJR's activities Mr. W. Rosenstock, General Secretary of the AJR, reported that the year under review was marked by a decisive achievement. After many strenuous efforts it had at last become possible to acquire a suitable site for the erection of a flatlet home for elderly people with limited means. The property is situated in Highgate and will be jointly owned by the Central British Fund and the AJR. The site will be constructed in sections, one room and two-room flats. While everything will be done to speed up the building work, it will take until some time until the various preparatory stages have been passed.

The fourth Old Age Home (Heinrich Stahl House) and a Home for people who need more than the usual care and attention (Osmond House) will be completed in the autumn.

The speaker also referred to the activities of the Social Services Department, the AJR Employment Agency (annually licensed by the L.C.C.), the AJR Club and the publication of AJR Information. In the course of the past year many of our friends have been benefited from the repayment of taxes for compensation payments by virtue of the exemption clause of the Finance Act, 1961, which was the result of efforts in which the AJR had taken a decisive part. In the field of restitution and compensation the Council of Jews from Germany, of which the AJR is the British constituent, has continued to act as the spokesman of our community.

Turning to financial questions, the speaker stated that the AJR's expenditure in 1961 had amounted to £10,800, of which £7,900 was covered by contributions and donations. The expenditure was bound to rise in 1962, especially due to the expansion of the administrative work for the Homes, and to the increased demand for and dispatch of AJR Information. It was, therefore, highly essential to increase the income from contributions. Whenever an overseas member should help in this respect, especially by voluntary adjustments of their subscriptions, by payments under Covenant to the AJR Charitable Trust, and by approaching for membership those of their friends who are not yet members of the AJR.

The meeting was followed by the election of the Hon. Officers. The Executive, including Mr. H. Reichmann as the Chairman, was re-elected as listed in the April issue of AJR Information. In addition to the re-elected previous members of the Board, the following new Board members were elected: Mr. Dr. J. Friedmann, Rabbi J. Kokotek, Dr. Julius Loeb, Mr. Perez Mosbacher and Dr. Valerie Wills.

Address by Robert Weltsch

The second part of the meeting was devoted to a talk by Dr. Robert Weltsch on "Juedische Existenz—heute". His talk covered a wide range of questions arising out of the past spiritual and political situation. The paramount feature of the address was the courage and sincerity with which the speaker queried views, the correctness of which is only too easily taken for granted. The aim of thinkers and politicians of the nineteenth century, he said, had been the "normalisation" of the Jewish people. To be it by emancipation in their countries of residence or by the creation of a Jewish national home, those two objects had been achieved. Yet the Jewish problem has not been solved but only changed its complexion. Though, in the process of secularisation, Jews had ceased to be a group united by a common religious belief, they were considered as different by their environment. They did not realise that Gentiles did not see them in the same way in which they were inclined to see themselves, but as a distinct entity. The creation of the Jewish State had also resulted in the creation of new problems, especially with regard to the relationship between the Jews in the Diaspora and the State of Israel. One of the questions with which we were faced was whether the State of Israel could be compared to other States—"States do not exist for ever," the speaker said—or whether it had to be based on specific spiritual and historical values. The audience was faced with the meeting were made aware anew that many things which they had taken for granted were not. They had assumed, and also those who did not agree with some of Robert Weltsch's statements were deeply impressed by his challenge.

"SALE OF WORK" AT LEO BAECK HOUSE

A very well attended "Sale of Work" took place at Leo Baeck House on June 17. Various kinds of handicraft work, made by the residents were on show and greatly admired by the visitors. The proceeds of the sale to which several firms had also contributed will be used for the Amenity Fund of the Home.

FELLOWSHIPS OF LEO BAECK INSTITUTE

The Leo Baeck Institute, which has acquired a large building housing its library and archives at 871 Finchley Road, N.W.1, is dedicated to the promotion of scholarly research and publications concerning the history of German-speaking Jewry in modern times. In expanding its programme, the Board of Directors has decided to appoint a number of scholars doing research in this field as Fellows of the Institute. So far the following have been appointed: Professor Felix Gilbert, Bryn Mawr College; Professor N. N. Glazer, Brandeis University; Dr. Ernst Hamburger, New York City; Professor Erich Kahler, Princeton, N.J.; Dr. Franz Kobler, Berkeley, California; Professor Hans Kohn, City College of New York; Professor Guy Stern, Denison University; Dr. Selma Stern-Tasbecher, Basel/Switzerland; Professor Bernard Weinryb, Dropsie College.

The Board of Directors plans to continue to appoint non-residents also to enable fellowship grants in support of worthy research projects in its field of study.

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AUSCHWITZ DIARY DISCOVERED

Problem of Resistance

A diary kept by a Jewish inmate of Auschwitz has been discovered. Like several other diaries recently discovered it was written by a member of the Sonderkommando. The Sonderkommando—whose task it was to bury the bodies of their fellow-prisoners who were gassed to death—knew that they, too, would be killed, and a number of them kept a record of the dreadful events and later buried the diaries in the graves which they were forced to dig.

The latest of these diaries to be made public was written by Zalman Grodowski, who was deported with members of his family and other Jews to Auschwitz in January 1943. The diary was unearthed in March 1945 by Soviet Army officers who were excavating the death camp. Attached to the diary was a letter in Polish, Russian, German and French addressed to "whoever finds this document which contains very important material for the historian". It was dated September 4, 1944.

The Soviet officers sent the diary to the medical museum of the Red Army in Leningrad, where it has remained until now. But a microfilm of it was recently sent to the British Royal Mark, Director of the Jewish Historical Institute in Warsaw, with the hope that the diary should be published as a warning to humanity not to allow such things to happen again.

Grodowski devoted his diary not only to a description of the dreadful conditions in the camps, but also to the problem of resistance. He explained that there were two main reasons why the Jews herded in the transit camp before transport to the death camp did not rise up: first, German perdy in making the victims believe that they might yet avoid extermination—an illusion that could be fostered in the complete isolation in which the Jews were kept; and secondly, the very close attachment among Jewish families which prevented the younger and stronger elements from undertaking any action that might seal the doom of their parents or little children.

Yet the last part is the story of preparation among the Jews in the Sonderkommando in Auschwitz to start an uprising together with the prisoners of the camp. It is clear from the account that Grodowski himself was among the minority who urged that "the great deed" (as he calls it) should be undertaken without delay. But others advised caution until there was a general rising in occupied Poland and the Red Army (which was moving nearer to the area) came closer.

The diary ends with the entry dated September 4, 1944: "The day is near. It may happen today or tomorrow. I am writing this in a moment of the greatest peril and excitement."

It is known that in October there was an uprising of the inmates in Auschwitz, led by the Sonderkommando, who blew up crematoria. Zalman Grodowski, the diarist, perished together with many others. (J.C.)

INCREASED IMMIGRATION INTO ISRAEL

Immigration Department disclosed that more than 250,000 persons have emigrated to Israel since the declaration of independence, and that more than 400,000 persons have been refused entry to the country.

The Board describes the directives as "a flagrant reversal of the main decision of the Chief Rabbinate" and "a breach in the equity law which should be applied without distinction and discrimination." (J.C.)