

AJR INFORMATION

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Werner Rosenstock

YOUNG SCHOLARS TAKE OVER

How Life was Lived in Wilhelmine Times

"Let's beware of the parvenu, the man without yesterday, and of the philistine, the man without tomorrow". The first part of this warning, once uttered by Leo Baeck, holds good not only for the individual but also for the group from which he stems. It is for this reason that the Jews from Central Europe and their descendants are particularly obliged to delve into their past, because the continuity of their past history has been interrupted by their resettlement in different countries. Whatever the ulterior motives of President Reagan's visit to Ireland during the election campaign may have been, there was certainly also a genuine longing for getting to know his ancestral roots.

In the same way, though on a wider and firmer basis, we Jews from German-speaking countries have to strive for an awareness of our past. This was in the minds of the founding fathers of the Leo Baeck Institute 29 years ago. That they took a step in the right direction is re-affirmed by the fact that the LBI has not only been kept alive for almost three decades but is still going from strength to strength. Its achievements include the unique collection of publications, documents, memoirs and other items on the history of German Jewry deposited in the beautiful house of the New York section of the LBI.

One of the other outstanding manifestations of the Institute is the LBI Year Book, of which we may now welcome the 28th volume (Secker & Warburg, London, £12.95). At 600 pages it is the largest so far published but even more remarkable is the exceptionally high level of the contributions it carries. The volume is dedicated to the founder editor Robert Weltsch, who died on 22 December 1982 at the age of 91. Tribute is paid to him in the introduction, written by Rabbi Dr. Max Gruenewald, President of the LBI.

Under the heading "Jewry in the German Reich" Arnold Paucker, the successor of Robert

He resigned from state service at the age of fifty-one, a disappointed man. Moving to Berlin, he took part in Jewish communal activities as a member of the *Repräsentantenkollegium* of the Jewish community and as chairman (later hono-

cannot be exhausted. The contents of the Year Book, the reader has to see for himself. He can do this by acquiring the book. Beyond this, he should support the vital work of

decreasing, and now they are a rather small minority. This process is rather revealing. One might have thought that once those personalities who could speak from their own experience had gone, the Year Book too would come to an end. Yet just the opposite has happened; younger scholars, including many who were not even of German-Jewish ancestry, came onto the scene. The fallacy that, for lack of personal background knowledge, they might arrive at false conclusions in their analyses has been averted, mainly through the thoroughness with which they have used the sources.

Whilst each of the 22 essays carries a wealth of newly discovered material, only a few examples can be singled out within the framework of a review. The ambiguous position of the Jews within the German body politic is reflected in the assessment of the Reichstag elections of 1912 by Werner T. Angress. To counteract the activities of the right-wing and antisemitic industrial and agricultural organisations, the *Hansa-Bund* was brought into being, among whose members Jews and persons of Jewish descent were preponderant. Its president was Jakob Riesser, the (baptised) nephew of Gabriel Riesser, and the two most prominent personalities were Emil Rathenau and Albert Ballin. The attitude of the Jews to baptised Jewish candidates also played some part in the campaign. Some statements by a minority within the Zionist fold expressed the view that "Tauflinge" were a greater threat than "Judenfresser". The newly elected Reichstag included 18 Jews, half of whom were Social Democrats. This resulted in strong antisemitic reactions in wide circles of the right-wing organisations, which called the election "Judenwahlen".

The general political attitude of the Jews, especially after the 1848 revolution, is described in the essay "Jews and Liberals" by Heinz Holeczek who, drawing on statistical estimates, comes to the conclusion that the majority of the Jews favoured the Liberals.

The first organisation, founded in 1890 with the specific object of fighting for the rights of the Jews, was the "Verein zur Abwehr des Antisemitismus". The Year Book carries the first part of the history of the organisation, written by Barbara Suchy. The initiators included Heinrich Rickert and Rudolf van Gneist, the chairman of the founding meeting. Its first members included progressive Gentile and Jewish personalities, among them

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Ernst Emanuel Simon winning the 100m. race in Berlin in 1906. (From the Year Book.)

Weltsch as the editor of the Year Book, has welded the variety of essays into an organic entity.

The changes the Year Book has undergone since its foundation arise from the generation change. The number of those authors who still spent their formative years in Germany has been steadily

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YOUNG SCHOLARS TAKE OVER

Theodor Barth, Paul Nathan and James Simon. One of its earliest successes was the publication of a statement against antisemitism, signed by 500 "Christian gentlemen of repute". Among them were Gustav Freytag (sometimes wrongly described as an antisemite), Theodor Mommsen and Hermann Sudermann; there is also one signatory by the name of F. Schenk von Stauffenberg, obviously a member of the resistance fighter's family. It is interesting to note that as a young man Kurt Eisner held a position in the "Abwehrverein". In 1909, Georg Gothein became Chairman. His father came from the Jewish Silesian family Gottheiner, but Georg Gothein never referred to his half-Jewish origin; he died "an old and embittered man" of 83 in 1940. The Verein had a loss of membership by the foundation of the "Central-Verein deutscher Staatsbuerger juedischen Glaubens" in 1893, but this turned out to be only a temporary setback.

Antisemitism on a popular and "entertaining" basis is evident in quite a few caricatures of the "Fliegende Blaetter". There was certainly sufficient material for attacking the minority of unscrupulous tradesmen and the parvenu "Kommerzienraete". Yet those who became "Kommerzienraete" belonged to the generation which no longer spoke the "Judendeutsch" idiom, as is implied in some "jokes".

The discrimination in the judiciary is investigated by Peter Pulzer. The problem arose partly from the fact that the proportion of Jews at the universities was higher than that of the other main denominations. "For every 100,000 Catholic males in Prussia between 1887 and 1897 there were 33 university students in the three secular faculties; the equivalent figure for Protestants was 58 and for Jews 519", Pulzer quotes. The chances of promotion within the judiciary were lower for Jews than for non-Jews though not quite as bad for baptised Jews. A memorandum of the President of the Kammergericht to the Minister of Justice, dated 30th April 1911, warns that exclusive consideration of examination results would have the inescapable consequence of a large increase of the Jewish element.

Outstanding judge

A flagrant example of discrimination in the judiciary is the fate of the outstanding jurist Albert Mosse, whose career is described by his great-nephew Werner Mosse, Chairman of the London Board of the LBI. The son of a poor Jewish country doctor, he was the first unbaptised Jew to be appointed to the position of an Oberlandesgerichtsrat. Yet it was a detour from the ordinary position of a Prussian judge which made this achievement possible. At the age of 40, when he was Landrichter, he was invited to become legal adviser to the Japanese cabinet. A specialist in administrative law, the attention of the Japanese authorities had been drawn to him by lectures to visitors sent to Germany by the Japanese government, which was anxious to modernise its system. He stayed in Tokyo for four years, having gained the recognition of the Japanese as well as of the German diplomatic representatives in the country. His problem arose when his leave of absence had expired and an adequate position in Prussia had to

be found for him. He was appointed Oberlandesgerichtsrat in Koenigsberg. This was the end of his career. Efforts of friends to obtain a transfer to the Kammergericht, the Oberverwaltungsgericht or the Reichsgericht failed. When the Japanese minister in Berlin raised the question of discrimination, he received from the wife of the Minister of Justice the frank reply: "We must keep the Kammergericht clean" (Wir muessen das Kammergericht rein halten). Besides his judicial work, Mosse was also active as an academic as a lecturer at Koenigsberg University and commentator on the commercial law code.

He resigned from state service at the age of sixty-one, a disappointed man. Moving to Berlin, he took part in Jewish communal activities as a member of the Repraesentantenkollegium of the Jewish community and as chairman (later honorary chairman) of the Hochschule fuer die Wissenschaft des Judentums. His professional life symbolises the position of the unbaptised Jew in the Second Reich. As Leo Baeck, quoted by Werner Mosse, stated: "The ostensible reason for the discrimination was, of course, a religious one. The door to the highest positions in the judicial service would have been opened for him if he had been prepared to make one single concession, the concession to the Middle Ages."

For love or money?

The myth of solidarity among Jewish bankers of different nationalities in cases of war is disproved by the diverse attitudes of Jewish financiers during the Russo-Japanese war. In his essay, A. J. Sherman shows the passionate opposition of Jacob H. Schiff to Russia, the country of the pogroms. Like Sir Ernest Cassel and other bankers of German-Jewish origin, he lent his support to the Japanese. On the other hand, loans were granted to Russia by a syndicate under the leadership of Mendelssohn & Co., S. Bleichroeder, Disconto-Gesellschaft and the Berliner Handelsgesellschaft.

The sale of poor Eastern-Jewish girls to countries overseas and the role of German-Jewish institutions in the fight against this "white slave trade" is dealt with by Edward Bristow.

Under the heading "For Love or Money" Marion Kaplan presents a sociological essay about the salient aspects of marriages until the end of Imperial Germany. "Arranged" marriages were the rule. In most cases they originated from family or business connections between the parents. In other cases use was made of the marriage broker (*Shadkhan*). A third important device was the insertion of advertisements in local Jewish newspapers. These advertisements also often reflect the financial yardstick by stating the amount of the dowry to be offered.

By way of example, in 1904 a woman with 75,000 M sought a lawyer, doctor or independent businessman. According to an estimate of 1909, the average age of Jewish brides in Berlin was between 22 and 24. Women who, due to age or poverty, could not find a proper marriage partner often married widowers, whose children had to be brought up, or emigrated. There were also charitable trusts and endowments to provide dowries for poor brides. Gradually, especially after the end

of the Imperial Reich, the proportion of arranged marriages decreased and love marriages, originating from direct meetings between the partners, were no longer the exception.

Vicki Caron gives a demographic analysis of the emigration of Alsace-Lorraine Jews to France, 1871-1872, and the controversial attitude of Jewish organisations and personalities to the "Ostpolitik" during the First World War is dealt with by Stephen E. Aschheim.

In keeping with the tradition of the previous Year Books, the volume concludes with a comprehensive Bibliography of Books and Articles 1982, compiled by Irmgard Foerg and Annette Pringle.

The enumeration of the articles mentioned here cannot be exhaustive. To get the real benefit from the contents of the Year Book the reader has to see for himself. He can do this by acquiring the book. Beyond this, he should support the vital work of the Institute by joining the Society of Friends of the LBI (4 Devonshire Street, London W.1) thus also ensuring the regular receipt of its unique publications.



THE ARISTOCRATIC RESCUER

The story of Dr. Maria Gräfin von Maltzan ("Maruska") is currently being filmed in Berlin under the title "Forbidden". Gräfin Maltzan has for many years carried on a veterinary practice in Berlin, but she is best known for the help she gave to the oppressed during the Third Reich. The daughter of a Silesian landowner, she was a student in Munich when Hitler came to power. Unlike many other people, she says, she had actually read "Mein Kampf" and "it was not just the appalling German I boggled at". In Munich she met the Jesuit Friedrich Muckermann and through him joined a resistance group, editing a church newspaper peppered with secret instructions to illegal groups. She went to Africa when Munich became too hot to hold her, but returned to Berlin and wrote animal stories, travel sketches and radio programmes.

Elegance as camouflage

It was 1936 when the first of 62 fleeing victims came to her for shelter. During the war, as a vet inspecting cattle for slaughter Gräfin Maltzan received many off-the-ration cuts of meat, which helped in feeding her "guests", always three or four at a time. She sold family treasures, learnt to forge papers with hardboiled egg "stamps", fended off Gestapo inspections, often by unashamed use of her aristocratic name and bold claims to friendship with Nazi high-ups. She was in fact the sister-in-law of Field Marshal von Reichenau, who she believes knew of her activities but turned a blind eye. Countess von Maltzan helped to blow up SS lorries, wearing as camouflage a cocktail dress and high heels.

In 1943, the Gräfin joined plotters working in Albert Speer's ministry, but in the following year they were discovered. It was she who collected 13,000 RM to enable the arrested group members to travel together to Torgau prison. Their defence counsel managed to drag out the proceedings until Soviet troops overran Torgau.

Now in her 70s, she still practises as a vet in Kreuzberg and is writing her memoirs.

HOME NEWS

On the 110th Anniversary of his Birth

HEINRICH STAHL HOUSE GARDEN PARTY

On Sunday 26th August the hot and sunny weather once again contributed to the success of the annual Garden Party at Heinrich Stahl House.

Relatives and friends of the residents flocked to buy the various goods on display, ranging from bric-à-bac and house plants to wine and home-made cakes, and to eat the delicious refreshments which were provided by the Matron Miss Gawthorpe, and her staff.

The highlight of the afternoon was the raffle, the winning numbers being drawn by Mrs Eva Mitchell, Executive Director of the CBF, and the prizes presented by Mr Ludwig Spiro, Acting Chairman of the Heinrich Stahl House Committee.

The success of the party was due in no small measure to the splendid organisation and hard work put in by Mr Spiro and the House Committee together with Matron and staff.

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- 1 Oct. Mitgliederversammlung: nachher geselliges Beisammensein.
- 8 Oct. George Jaeger, M.A., Th.L., "Is Marxism Relevant Today?"
- 15 Oct. Walter Lewis: "Success". Lion Feuchtwanger's Greatest Work".
- 22 Oct. Dr. Andre Singer: "The Afghan Spider Web, Past and Present" (with slides).
- 29 Oct. Vera Sharp: "Don't Put Your Daughter on the Road".
- 5 Nov. Dr. Ruth von Schulze-Gavernitz: "Die Wiederentdeckung Indiens in der Neuzeit, Angustil, Duperon, Sir William Jones, Goethe".
- 12 Nov. Prof. Dr. I. M. Bruegel: "Der Ausbruch des ersten Weltkrieges".
- 19 Nov. Dr. Kurt Pflüger: "Der Spanische Bürgerkrieg".
- 26 Nov. Dr. Erwin Seligmann: "Das Salz der Erde".
- 3 Dec. Katherine Cheng: "My Trip to China in 1982" (with slides).
- 10 Dec. Karin & Arno Reinfrank: "Kaleidoscope Berlin—Two Cities in One" (in German and English).
- 17 Dec. Egon Larsen: Hundert Jahre Wagen ohne Pferde—die Doppelgeburt des Automobils".

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LONDON RABBI'S JULY 20TH MESSAGE

Rabbi Albert Friedlander of the Westminster Synagogue was invited to deliver the central speech in Berlin, when the protagonists of the July Plot were honoured. It is just 40 years since a group of German officers, with others, decided that assassination of Hitler was the only way to save their country. Nearly all of them were executed after the failure of von Stauffenberg's attempt, and West Germany honours them each year.

Rabbi Friedlander, himself born in Berlin, paid tribute to all who had resisted Nazism and also stressed the Jewish role in the resistance, reminding his hearers of the Warsaw Ghetto Uprising and the Herbert Baum group. He told them, "While Jews cannot forget Auschwitz, Germans *must* not forget it. Each day we are called upon to stand up against evil and defend ourselves against becoming guilty of a new catastrophe." Present in the audience at the West Berlin State Library were President Richard von Weizsäcker, Chancellor Helmut Kohl, with relatives of the conspirators and victims of Nazism, amongst others.

A GREAT ATHLETE

One of Germany's greatest athletes, Max Blum recently celebrated his 80th birthday. From 1925 to 1932, he was an outstanding member of the Frankfurt 1880 Sports Club, but was deprived of membership by the Nazis. In 1935, while still living in Germany, he was included in the Tel Aviv Maccabiah and in the winter games of the same year he won the toboggan events. Even now, after a severe rugby injury which took years to heal, he is an ardent cross-country skier.

To celebrate his birthday, Max Blum's friends have presented a fund for prize books to be awarded to pupils of the Belsize Square Synagogue religion school. Four silver kiddush cups have also been given. Mr. Blum was a founder-member of the synagogue in 1939, the year after he arrived in Britain, and served on its board for 20 years.

"WHAT DOES 'HOLOCAUST' MEAN?"

When a dealer in Nazi war relics, named Forman, placed an advertisement in the London "Standard" evening paper, he illustrated it with swastikas and Nazi badges. When asked whether these symbols might not be offensive to Holocaust survivors, Mr. Forman replied, "What does the word 'Holocaust' mean? I've not come across it before". In fact, his illustrations had already caused the "Daily Telegraph" and "Daily Mail" to reject his publicity, although the advertisement was printed in "The Times" earlier this year. Charles Douglas-Home, the editor of "The Times", replied to criticism by saying, "We all know that there is a market in Nazi memorabilia and Formans are a respectable firm which certainly do not specialise in what you might call the black insignia".

WHO FORGED LIBERAL PAPER?

During a council by-election in Newham, copies of a publication made up to resemble the monthly news-sheet of the Liberal Party were distributed in the area. The paper carried such phrases as "Jews subject author to revenge frenzy" and "The racist governments of Israel and South Africa". Although the sheet was headed "Liberal Focus" and contained some points of Liberal policy, it has been described as a crude forgery. According to the by-election candidate, the party initially believed that the "news-sheet" was produced by the National Front, but later came to the conclusion that it was the work of someone else who wished to attack the Liberals and was using the Front as a cover.

"ANTI-ZIONISM = ANTISEMITISM" CONFERENCE

An important conference was recently held by the Institute of Jewish Affairs in London in an attempt to clarify the distinctions and similarities between anti-Zionism and antisemitism. More than 30 scholars from seven countries discussed the confusion at present existing in this field, but the conference was not open, since the organisers wished debate to be as frank as possible. Associated with the IJA were the Centre for the Study of International Antisemitism (Hebrew University) and the Programme for the Study of Political Extremism (Tel Aviv University). The heads of these organisations—Dr. Stephen Roth, Professor Yehuda Bauer and Professor Saul Friedlander—believe that confusion as to the exact definition of anti-Zionism weakens the struggle against it. Moreover, a too simplistic identification of anti-Zionism as antisemitism in every case will lead to disregard of Zionist or Jewish arguments against it. The three institutions are to produce a book on anti-Zionism at a later date.

PROTOCOLS AND FREEMASONS— AGAIN

Publications of "The Protocols of the Elders of Zion" have run into legal problems in two countries recently. In Yugoslavia the Macedonian writer Mihailo Popovski's "The Secret World of the Freemasons" was banned following protests by the Federation of Jewish Communities. The book contained several references to the Tsarist antisemitic forgery.

Here in Britain, the Home Office has referred "Imam" to the Director of Public Prosecutions following the magazine's publication of parts of "The Protocols of Zion" in February. "Imam" is an Iranian publication: a copy of the offending issue has been sent to Sir Geoffrey Howe, who has promised to make it clear that blatant antisemitism will not be tolerated.

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Ena Steiner

SCHOENBERG THE JEW

On the 110th Anniversary of his Birth

"At no time in my life have I been anti-religious or irreligious" wrote Schoenberg on December 30th 1922 to his friend, the singer Marya Freund, who had reported to him signs of religious offence observed during the recital of the poems "Madonna", "Red Mass" and "Crosses" at the Paris performance of *Pierrot Lunaire*, the 21 Melodramas after Albert Giraud.

Indeed, the earliest signs of Schoenberg's religiosity are to be found in an unpublished poem written by the 15-year old boy (dated 13 July 1890), a poem to be understood as a prayer for enlightenment, a supplication for deliverance from weakness and for the peace of longing stilled.

A year later, in May 1891, in a letter to his beloved 14-year old cousin Malva Goldschmidt—although he says he is an unbeliever—he praises the wisdom of the Bible, where the most difficult questions concerning morals, law-giving, industry and medical science are resolved, and foundations for present-day institutions laid.

Religiosity, for Schoenberg, had never meant adherence to a dogma, but rather a belief in something higher, something beyond, without organisational fetters, and it probably had no profound effect on his personality when for the sake of assimilation and access to society he changed in 1898 his Jewish religion to Protestantism which, with its greater emphasis on the admired Old Testament, had a stronger appeal to him than the more popular Catholic faith which so fascinated Mahler, whose new religion, although initially adopted for professional advancement, became an essential part of his life and work.

After the great compositions of Schoenberg's youth, *Verklaerte Nacht*, *Gurrelieder*, *Erwartung*, and *Pierrot Lunaire*, it was generally believed that during the war years he had been uncreative, when in fact he was working on a vast choral symphony, for which he tried to enlist the help of Richard Dehmel, whose poetry had frequently inspired him. What Schoenberg was now looking for was a text describing how the man of today, who has passed through materialism, socialism and anarchy, who was an atheist, but has still preserved a remnant of ancient belief (in the form of superstition), how this modern man struggles with God and finally arrives at the point of finding him and becomes religious; learns to pray!

The planned three movements of this mammoth symphony were never completed, due to repeated military call-ups, nor was the fourth movement, *Die Jakobsleiter*, this most transcendental, religion-inspired poem written by Schoenberg,

whose opening words reflect the composer's life, who at that time was wrestling with the development of the 12-tone technique:

"Whether to right or left, forward or backward, uphill or downhill—you must go on, without asking what lies before or behind you. It shall be hidden; you were allowed to forget it, you had to, in order to fulfil your task."



Arnold Schoenberg

Only after the master's death in 1951 was *Jakobsleiter* completed by Schoenberg's faithful pupil Winfried Zillig, based on directions he had left.

It was after a virulently antisemitic attack suffered in 1921 in Mattsee near Salzburg that Schoenberg became conscious of his indissoluble ties with Judaism, which not only led him back eventually to the religion of his fathers, but to the realisation of the desirability of a Jewish homeland, not necessarily in Palestine. This idea he fully developed in the drama *Der Biblische Weg* (so far only published in Italian), which was conceived in 1926. But even earlier, in 1923, thoughts for his opera *Moses und Aron* began to occupy him, the year also of his prophetic letter to his former friend, the painter Wassily Kandinsky, dated 4 May 1923, where he foresees the fate of European Jewry.

After his flight to Paris in 1933, where he returned to Judaism, in a letter to his favourite pupil and friend Anton Webern, dated 4 August 1933, Schoenberg makes the amazing statement

that in future he would do nothing but work for the Jewish national cause, deeming this more important than his art, with the immediate plan of touring America, which would perhaps turn into a world tour.

In a letter to his cousin, the opera singer Hans Nachod, dated 18 September 1933, more details were forthcoming as to what he had in mind, i.e. the publication of a journal in German, Yiddish and Hebrew, and also in English, French and Russian, asking Nachod to find financial support among his friends, the Austrian Jews. Since Nachod had probably never heard of Schoenberg's return to Judaism, nor did he know of the drama *Der Biblische Weg*, or the opera *Moses und Aron*, nor had he ever thought of his cousin as a religious or political leader—who could blame him for not understanding a word of the letter he had received, and when on October 7th 1933 Schoenberg mentioned to him his intention to form a Jewish Unity Party, this must have seemed to Nachod as so much fantasy, or even presumptuousness, since he had no knowledge of the recently conceived Four Point Programme for Jewry, in which, although never losing sight of Palestine as the ultimate Jewish homeland, Schoenberg develops a plan for the unification of World Jewry with the immediate aim of creating an independent Jewish State—no matter where—ready to receive in the hour of need the millions of Jews who—as he correctly foresaw—would soon have to emigrate in order to save their lives.

Recreation of a prayer

Now that Schoenberg's mind was so fully occupied with the Jewish plight, this turn of events was bound to express itself also in his compositions. In Los Angeles he made the acquaintance of Rabbi Jakob Sonderling, under whose guidance he studied the text of Kol Nidre, which led to almost a recreation of that great prayer (set for Rabbi, chorus and orchestra), which absolves the worshipper on the day of atonement from all vows. This, to Schoenberg, seemed a contradiction of the high ethical level of Jewish commandments, until he discovered that the situation of the Jews in Spain, from where the prayer originates, and where they were forced to accept the Christian faith against their will, vindicated the words which declare null and void all vows made contrary to the Mosaic belief, when repentant sinners are received back into the Jewish community.

When after the war the Nazi atrocities became known, Schoenberg's mind turned to the victims who included many of his relatives and friends—including his brother Heinrich—and following the visit in 1947 of a survivor from the Warsaw Ghetto, who told him of the unspeakable cruelties, *A Survivor from Warsaw* came into being (for speaker, male chorus and orchestra), followed in 1949, after the birth of the State of Israel, by the triumphant chorus on his own words "Israel exists again, it has always existed though invisibly", ending with the words "Israel has returned and will see the Lord again."

Three months before his death, in a letter of thanks to the Israel Academy of Music in Jerusalem, who had appointed Schoenberg to be their hon. president, he speaks of his dearest wish, held by him for four decades: to see the establishment of an independent State of Israel, to become its citizen and to reside there. Graduates

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of that Institute, Schoenberg says, should be priests of art, approaching it in the same spirit of consecration as the priest approaches God's altar. They should "set the world an example of the old kind that can make our souls function as they must if mankind is to evolve any higher."

Towards the end Schoenberg's mind concentrated even more than in former years on God, and on man's problems in to-day's world. Shortly after his last birthday, his 76th, work was started on the 'Modern Psalms' or, as Schoenberg called them in a letter to Oskar Adler, the friend of his youth, dated 23 April 1951, "Psalmen, Gebete und andere Gespraech mit und ueber Gott" (Psalms, prayers and other conversations with and about God).

From the beautiful facsimile edition (Schott, 1956), headed by the poignant last photo of the dying man, it is obvious that the first Schoenberg psalm was originally given the number 151—in continuation of the 150 Psalms.

When in 1974 Schoenberg's ashes were brought over from Los Angeles, and buried in a grave of honour near the memorials of Mozart, Beethoven and Schubert, the sound of his last completed composition, Psalm 130, the a capella chorus *De Profundis* (in the original Hebrew text) ascended to heaven, leaving us, the survivors, in deep contemplation, wondering whether the scene we had witnessed was dream or reality.

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MISCELLANY

JABOTINSKY PLAY FOUND IN MOSCOW

While Mrs. Viktoria Levitina was studying the archives of the Suvorin Theatre in Moscow, she came across an almost unknown play by the Zionist Revisionist leader Zeev Jabotinsky, dating from 1902, before he had even become a Zionist. Jabotinsky wrote three plays: the first, "Blood", was pacifist in sentiment and particularly opposed to the Boer War; the second, "All Right", is the one found by Mrs. Levitina; and the third, "Alien Land", was never performed, the Tsarist censor finding it "full of incitement to revolution". Both the earlier plays received a showing at the Odessa Municipal Theatre in pre-revolutionary Russia.

Mrs. Levitina discovered "All Right" while researching for a book on the Jewish Question within the Russian theatre. Aware that the Soviet authorities would not give permission for the document to be released, she secretly copied it and smuggled her notes out of the country. Later she was able to leave the Soviet Union and is now living in Israel.

TOLERANCE PRIZES AWARDED

Each year sees the award of the Leopold Lucas Prize by the Evangelical Theological Faculty of Tübingen University. The prize is named in honour of Dr. Lucas, a theologian murdered in Theresienstadt, and goes to those who have assisted the cause of tolerance by their scholarly works. This year two men have been honoured: Hans Jonas, born in Mönchengladbach and former tutor at the New York New School for Social Research, and Fritz Stern, who comes from Breslau and is now Professor of History at Columbia University. Hans Jonas's best-known works are "Gnosis and spätantiker Geist" and "Das Prinzip Verantwortung: Versuch einer Ethik für die technologische Zivilisation". Fritz Stern has studied the political background to pre-Hitler Germany in "The Politics of Cultural Despair: A Study in the Rise of the Germanic Ideology" and "Gold und Eisen: Bismarck und sein Bankier Bleichröder".

Another prize in the field of tolerance is the Moses Mendelssohn Prize awarded by the Senate of Berlin. This year it has been shared by two women: Liselotte Funcke, who has special Government responsibility for the integration of foreign workers, and Barbara John, who holds a somewhat similar appointment from the Senate.

EXILE LITERATURE DISPLAYED

The Deutsche Bibliothek in Frankfurt has recently held an exhibition covering 35 years of the exile literature written during the years of the Third Reich. Two major acquisitions—the late Professor Berendsohn's collection and the archives of the American Guild for German Cultural Freedom—added greatly to the success of the exhibition, the brainchild of Hanns W. Eppelsheimer, founding director of the Deutsche Bibliothek. Amongst many helpers (exile writers themselves figured largely in this category), particular acknowledgement was given to Londoner Wilhelm Sternfeld, joint author of the bio-bibliography "Deutsche Exilliteratur, 1933–1945".

SITE-CHANGE FOR MOUNT SINAI?

A group of Italian archaeologists led by Emanuel Amati believe that they have discovered the true Mount Sinai. It is generally thought that Jebel Mussa in the Southern part of the Sinai peninsula is the biblical mountain, but the Italians say that they have discovered remains of an ancient holy place at the foot of the Karkum Mountain, some 50 miles north-east of Eilat. Karkum lies on the route taken by the Israelites out of Egypt. However, Israeli archaeologists are not yet inclined to revise the accepted theory that Moses received the Ten Commandments on Jebel Mussa.

THE WIENER LIBRARY OPEN WEEK

Sunday 21 to Thursday 24 October
1984

The Wiener Library, an extensive collection of books and documents on fascism, anti-semitism, the holocaust and contemporary history generally, which was formed by Dr. Alfred Wiener and celebrated its golden jubilee last year, invites all our members and friends to its open week in October.

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More details (not available at the time of going to press) can be obtained from the Wiener Library by telephone: 01 636 7247.

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A TALE OF INTERNMENT

When mass internment started in May/June 1940, many of those affected did not understand what was happening to them. Most, though not all, had not been in Britain long, and the conditions of their admission usually stipulated that they had to work for English people who often had no idea why they had to leave their native countries. Their contacts with fellow-refugees were haphazard, their English often rudimentary and they had little opportunity to keep up with world events. When they were interned, they only felt that a great wrong had been done to them. They did not know that they had fallen victim to an enormous manifestation of British muddle.

In the last few years, there has been a belated interest in their experience. The Imperial War Museum collected, as part of its records of the Second World War, a number of very detailed case histories. In 1980, two important books on the subject appeared almost simultaneously: Peter and Leni Gilman's "Collar the Lot" and our contributor Ronald Stent's "A Bespattered Page?".

They are complementary to each other. Gilman devotes a lot of space to the treatment of Italian internees, whilst Stent records the development of internment policies and their influence on the victims. In particular he stresses artistic and intellectual activities in the various camps. Both books rely on the testimony of internees from all strata of life and expose the uninformed and callous attitude of the legislators of the period. In 1979 Ben Zion Patkin published "The Dunera Internees" in Australia, which deals with another blunder of extraordinary and fateful dimensions. In addition to these publications, there were several radio and TV programmes on the subject.

New kind of witness

Now another book has been published. Miriam Kochan has followed her book "Prisoners of England" which dealt with the half-million German prisoners of war in Britain with "Britain's Internees in the Second World War" (The Macmillan Press, London, 182pp). It is certainly a valuable addition to the literature on the subject. It is much shorter than any of the other volumes, and less aggressive in tone. She lets the facts speak for themselves. Its particular value lies in the fact that she has approached a new kind of witness: with a few exceptions, all of them were either then or are now academics, scholars of renown mostly connected with Oxford. Obviously, their indignation was no less great than that of the refugees who had supplied the background stories for the other books, but they were less isolated and had more contact with English people.

In this context, it is interesting to note that the majority were only interned for a relatively short period, because more was done for them by friends and colleagues outside. Adjustment to camp life in general very much depended on the work the internee had been doing before. There were German academics—not included in this book—who had come to Britain very late who had no work at all or had to do menial jobs, and to them the intense intellectual activities in the camps were almost a liberating experience.

However, one of Miriam Kochan's witnesses, Paul Jacobsthal, a fellow of Christ Church, Oxford, whose internment ended after four months, noted: "There were some serious and very good lectures by people of our set who deemed it their duty to contribute... but the majority of these lectures were cheap and delivered by dilettantes or conceited scholars." He concedes that musical life in the camps was highly respectable, but he disapproves of such things as cabaret performances which he calls "Kultur for the polloi". In his view the better part of spiritual life was going on in private, underground. The scholarly lectures by renowned specialists in their field took place on most evenings in House No 24 where a number of the Oxford group lived. "These evenings were a serious matter and prevented boredom and pointless talk."

Modern Münchhausen

Mrs Kochan gives a concise and unbiased summary of the official policies, and I am glad to see that she mentions the one fact which I have always felt reveals the British character at its best: on 10th July 1940, the day of the first large-scale daylight raid by German bombers, the House of Commons spent six hours discussing the rights and wrongs of government internment policy. Only a few lone voices maintained that general internment was essential for national security. Soon afterwards releases started.

One of the contributors to the book is our friend Heinz Kiewe, well known for his creative activities in art needle-work. He mentions inter alia that the chairman of the AJR, Mr Theo Marx, was considered "the best English-speaking" refugee in Kempton Park racecourse camp. I was rather baffled to read that Mr. Kiewe was considered an emigrant rather than a refugee, because he came to Britain in early 1933. That was why he was put into the "B" category which was liable to internment.

In his amusing report, Kiewe also revives the story of Jack Bilbo, whom Stent calls a modern Baron Münchhausen in his book. Bilbo used to entertain the inmates of his camp with stories that he had at one time been Al Capone's bodyguard and that he was the mystery author B. Traven. Much later, alas, he retracted all his stories, but they were widely believed at the time and seem to survive.

Miriam Kochan's short and highly literate book is a valuable addition to the documentation of a period of refugee history which, even after a lapse of more than forty years, has lost none of its fascination. MARGOT POTTLITZER

SPANDAU DESTRUCTION

For fear of sympathetic neo-Nazi demonstrations, it has been reported, Spandau Prison will be demolished immediately upon the death of its only prisoner, Rudolf Hess. Hitler's former deputy, Hess is now 90 and has been alone in his imprisonment for the last 18 years. It is intended to destroy the building with bulldozers within 48 hours of his death and to put up a British Naafi complex on the site.

FOUR CENTURIES OF JEWISH LIFE IN DARMSTADT

As long as 20 years ago, the Municipality of the city of Darmstadt announced its intention to publish a tribute to the contribution made by its Jewish citizens to the life of the city through the centuries. Work was started, but several successive editors were unable to finish the task, until this was entrusted to Dr. E. G. Franz, the Director of the Hessische Staatsarchiv, who has brought the work to a splendid conclusion. (*Juden als Darmstädter Bürger*, ed. by Prof. E. G. Franz. E. Roether Verlag Darmstadt, March 1984, DM 36. 442 pp.)

The result is a most interesting and readable book, allowing a deep insight into the substantial part played by Jews in the life of Darmstadt, particularly since the early 18th century. The narrative material is supported by a wealth of documentation collected in a series of Annexes.

The first part comprises 13 contributions tracing the life and status of the Jews in the city from early days, through the landgräfliche Residenzstadt, the transition to full citizenship of the Grossherzogtum Hessen in the immediate aftermath of the Napoleonic wars, and to the full flowering this brought in the 19th and early 20th centuries of the participation of the Jews in the industrial, commercial, financial, cultural, artistic and social life of Darmstadt.

The religious tensions inside the Jewish community which eventually led to a split between the liberal Religionsgemeinde and the orthodox Religionsgesellschaft are not neglected. The horrors of the Nazi regime are fully related, and are linked with earlier waves of antisemitism. The resurgence of a small Jewish community after 1945 completes this part.

Family links

The second part contains biographical sketches of about 25 prominent Jewish individuals throughout the centuries, which will be of particular interest to those who had family links with Darmstadt at some time.

The third part, briefly entitled Documentation, pays the most eloquent tribute to the historical and archival skills—as well as to the patience and sheer hard work—of the editor. It lists Rabbis, Cantors and Instructors of the two communities; the recently deciphered gravestones in the old part of the Jewish cemetery; property and taxation lists from 1746–1808; citizenship registrations from 1796–1848; family trees of 4 typical old families: Hachenburger, Linz, Trier, and Wolfskehl; and finally a complete list of victims of persecution and deportation 1938–45.

Inevitably, the multiple authorship implies some variation in the level of treatment; inevitably, the passage of time and the loss of so much documentation during the war years throws up many unanswered questions; but to anyone whose family had longstanding roots there, such as your reviewer, this book is a most worthy, fitting and dignified memorial to the Jews of Darmstadt. Beyond that, it is also most fascinating as a historical study. Dr. P. E. TRIER, CBE

RESEARCH ON UNNA

In connection with research I am doing, I should like to take up contact with former Jewish citizens of Unna. Please write to: Andreas Antepoth, Stralsundstrasse 55, 4750 Unna-Massen, West Germany.

CLEARED AFTER FORTY YEARS REVENGE THEORY PSYCHOLOGISTS

At first sight it would seem an odd mixture: mainstream psychology, the old warhorses of anti-semitism and the modern peace movement. They have been combined in an article "Asche auf unser Haupt—Was schulden wir Amerika?" [Ashes on our head—What do we owe America?] published in "Psychologie heute", a respected West German magazine. The authors, Peter Rubeau and Wolfgang Westermann, are psychologists and Dr. Rubeau certainly is a declared activist in the peace movement.

The starting-point of the essay is the question, "After two world wars with their million-fold dead have been instigated by Germany, after the ruthless murder of six million Jews, might there not still be victims who, perhaps not consciously, dream of revenge against Germany?". The writers go on to discuss the part played by Henry Morgenthau, Roosevelt's Secretary of the Treasury and a frequent target of Nazi propaganda: "The American Jew Morgenthau entertained the plan of throwing Germany back to the position of an agricultural nation. Here the theme of punishing the Germans for their crimes seems to us very clear, as well as comprehensible". (They might have considered that in the forties not only American Jews would have welcomed the de-industrialisation of Germany: the entire population of South-east England would have supported this war aim). Further, the two psychologists imply that, although Jews might wish to avenge their brethren, monetary considerations could well come into play: "Morgenthau with his plan stood opposed to a manifold complex of interests; to

some degree Jews, too, as owners of capital and recipients of restitution payments, were not the most opportune exponents of this direct and open revenge . . . Must not also those Jews who inclined towards the right, who pursued the interests of their business and power, must not they at least have regretted that it was an advantage *not* to punish the Germans?"

Rubeau and Westermann describe Jewish influence in America along these lines: "The Zionist lobby, in point of numbers, is indeed one small group among the many currents of Jewish population in the USA . . . It is however hardly to be doubted that Zionist-orientated groups and individuals within the periphery of the American government also have an influence upon defence policy and strategic discussions and decisions".

Laying the blame

Having sketched in a background of Jews seeking revenge on Germans, even though hampered by greed, and added to this the secret machinations of Zionism, the authors call up a chilling picture: "Suppose that these people, who harbour fantasies of revenge against the Germans (though to a great extent subconsciously and tacitly), suppose they work out a plan: Germany, which has murdered Jews, has tried to exterminate all Jews, shall now in its turn be annihilated". And they add: "The inventor of the neutron bomb, Samuel Cohen, has said in so many words that it is destined for use on German soil".

Apparently recognising that overt antisemitism

accords ill with present-day liberalism, the two authors lay the blame for the whole situation squarely at the door of West Germany. To continue their argument, all German governments evidently suffer deep guilt-feelings about the Jews and the State of Israel: therefore they possess a masochistic yearning for expiation and are accordingly prepared to accept the destruction of Germany. The West German government suffers further attack: "Through the so-called change to democracy, the vast majority of West Germans were apparently released from personal responsibility for the crimes."

Simple-minded

Drs. Rubeau and Westermann sum up their own study as follows: ". . . We have sought to show and to prove that an unconscious need for atonement on the part of Germans goes hand in hand with the economic interests of the American Establishment and the need of the latter, if occasion should arise, to punish us".

Readers are left with the impression of a small, vengeful group of American-Jewish Zionists, avid for money and power, who hope to destroy Germany. Assisting them to this end is the German Government, which itself harbours a death-wish. A gloss of respectability is given to their story by the authors' assertion that these emotions are in the main subconscious. However, it is difficult to conceal an all-too-familiar oversimplification, the hall-mark of certain mentalities facing a complex situation which is not amenable to "sound common-sense". One can hardly wonder that this article, by two professional men and printed in a reputable journal, has aroused strongly adverse comment. — J. LANGMAID

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CLEARED AFTER FORTY YEARS

In the confusion of Germany in Summer 1945, one of the most fascinating stories is that of "Nazi Gold", tons of bullion and banknotes from the Reichsbank in Berlin, hastily hidden in gardens, barns and mountainsides in Bavaria. Two "Sunday Times" investigators, Ian Sayer and Douglas Botting, have recently issued a book on this subject ("Nazi Gold", Granada, London, 1984, £10.95).

Undoubtedly, although some of this treasure was recovered by the Allied occupying authorities, a large part of it fell into private hands, Russian, German and American. But Botting and Sayer have exculpated one long-suspected American officer.

Captain Frederick Siegfried Neumann, by birth a German Jew, was acting as General Patton's interpreter and also working for army intelligence. He was investigating the von Blücher villa at Garmisch-Partenkirchen and Hubert von Blücher gives a highly-coloured description: "He went about with a dog whip... he also had two pistols and was in general excessively armed... One evening he came to see us privately... He said that the Jewish people were going to be given their own Jewish state in Palestine. His idea was to send the Reichsbank money in our garden in Garmisch as a donation towards the new state. A flying boat from the International Red Cross... was to land on Lake Walchen and from there fly with the money to Palestine where it could be handed over to the Zionist leaders. It never occurred to me for a second that Neumann might perhaps have put up this idea in order to keep the money for himself."

In fact the von Blücher brothers unearthed dollars from their garden to the total of \$404,000, and Neumann gave them a receipt for this sum. Later the American authorities, failing to trace a corresponding entry in their books, questioned the officer but were not satisfied with his story. From that day onward, Neumann was suspected by the German CID, American counter-intelligence, the FBI and the US Army of having appropriated the money—scarcely surprisingly, in view of the kind of evidence given by von Blücher.

Proper channels

Yet the new investigation completely clears Neumann. He had indeed passed the sum of \$404,000 through the proper channels to the Land Central Bank in Munich—but the fact was not observed, because of a simple auditing error. The sum was received by the bank in three separate consignments, together comprising the correct amount, but singly unrecognisable. Neumann died in 1970, still under a heavy load of suspicion.

In point of fact, that particular money never did reach the United States. Almost half a million dollars (today worth about 3 million) was deposited in the Land Central Bank in gold and currency—but on the way back to America it mysteriously disappeared. The US State Department has once again interested itself in the fate of this treasure, now that Sayer and Botting have jogged its memory.



"IN TWO PLACES AT ONCE"

What German invention is familiar to musicians, NASA and every teenager today—and was used to confuse Allied intelligence 40 years ago? The answer is magnetic tape, first produced by the Badische Anilin und Soda-Fabrik half-a-century ago, and still a leading manufacturer under the initials BASF. The company was absorbed by I. G. Farben in the thirties, together with Bayer and Hoechst, and re-established by the Allied occupation authority as an independent firm.

Recordings on wire were first made about 1900, but it was not until late in the 1920s that Fritz Pfeumer coated paper tape with iron for the same purpose. These methods were not very reliable and BASF was asked to find something better. The Berlin Radio Show of 1935 displayed the world's first tape recorder, the Magnetophone, which used BASF tape produced in 1934. Within a few months a concert at Ludwigshafen given by the London Philharmonic Orchestra under the baton of Sir Thomas Beecham was put on tape—which still exists.

And another performance still exists on tape—Hitler's wartime speeches. During the war, Allied intelligence could not understand how the dictator could be broadcasting from one town when he was known to be in another. Without the familiar cycling hiss of a gramophone record, the speeches sounded as though they were live. 350 such tapes have recently been found in Koblenz, all carrying wartime speeches by Hitler. Tight control is being kept over these recordings for fear that neo-Nazis should display an unhealthy interest in them.

GOLDEN JUBILEE FOR WEIZMANN INSTITUTE

1984 sees the 50th anniversary of the Weizmann Institute in Rehovot. To do honour both to this world-renowned scientific foundation and to the statesman whose name it bears, scientists and other prominent people gathered from all over the world. They heard Israel's President Chaim Herzog say: "Not everything in Israel goes as it should today. Yet the State is still inspired and guided by the humane, intellectual and progressive social vision of Chaim Weizmann". Representing the Federal Republic of Germany was the Research Minister Dr. Heinz Riesenhuber, who was holding discussions with his counterparts in Israel at the time. The head and future head of the Max Planck Society were also present.

It was announced that, in connection with the jubilee celebrations, the Volkswagen Foundation in Hanover was to put one million DM at the service of the Weizmann Institute, with the aim of furthering its international researches into the natural sciences. Some 2,400 scholars are currently working under the auspices of the Institute.

KING HEROD'S WASHBASIN FOUND

An unexpected archaeological find in one of King Herod's palaces is a carved head, discovered in a large bath-house measuring 24' x 39' and heated in the Roman manner. The floor and walls were decorated with mosaics and frescoes. The marble sculpture formed part of a washbasin. The find has aroused controversy in Israel because of the prohibition on "graven images" apparently contravened by Herod.



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OBITUARIES

DR. JACOB MAITLIS

Dr. Jacob Maitlis, who recently died at the age of 84, was an historian, folklorist and Yiddishist who was the author of a number of works in these fields. Born in Poland, he lived in Germany for a time before coming to Britain in 1936. Here he held positions with several Jewish organisations, the last with the Zionist Federation Educational Trust from 1957 to 1967, from which he resigned to devote more of his time to research work and lecturing. He had close personal contacts with authors and communal workers of Central European origin. He also contributed several learned articles to *AJR Information* and gave lectures to the members of the "Club 1943". We extend our deepest sympathy to his widow and the other members of his family.

ILSE SEGLOW

Ilse Seglow, one of the pioneers of psychotherapy, died recently at the age of 83. She was born in Hamburg, the daughter of Caesar Seligmann, the country's chief Reform rabbi. She studied psychology and sociology at Frankfurt University, and came to Britain in 1937 after a stay in France. After the war she worked first for the Mental Aftercare Association, with ex-servicemen needing treatment, then in various child guidance clinics. She was one of the founders of the Association of Psychotherapists (later British A. of P.) and eight years ago broke away from it to form the London Centre for Psychotherapy. The LCP has well over 100 professional members, 100 students in training, and about 300 patients, offering group and individual psychotherapy at reasonable prices. Therapy and the Centre were her life. She was a member of the AJR, and the sister of Dr. Erwin Seligmann, chairman of Club 1943.

MOISHE BORNSTEIN

Honorary life president of the Edgware Adath Yisroel Congregation, Moishe Bornstein had died at the age of 76. Born in Germany, he arrived in this country in 1934 and became active in the revival and nurturing of the Adath community.

HANS JAFFÉ

The noted art historian Professor Hans Jaffé died in Amsterdam recently, only a short time before he was due to retire. He was 69. Born in Frankfurt a.M., Hans Jaffé sought refuge from the Nazis in Holland, but in 1942 had to escape into Switzerland and thence to England. After the war, he returned to Amsterdam, where he held high office in the Stedelijk Museum and became director of the Jewish Historical Museum. In 1963, he was appointed to the first Dutch chair of Modern Art History at the University of Amsterdam.

GEORGE LOW

Viennese-born George Low, one of the foremost personalities in the American space programmes, died recently at the age of 58. Emigrating with his family in 1940, he joined the US army and soon after the war entered the National Advisory Committee for Aeronautics, the predecessor of NASA. As early as 1960, he foresaw that men would walk on the moon within a few years. In 1976, George Low became President of Rensselaer Polytechnic Institute.

ERICH SEELIG

The former German middleweight and light-heavyweight boxing champion Erich Seelig died at the beginning of 1984, aged 73. Forced to give up his German titles in 1933, he emigrated and continued boxing on the Continent until leaving for the United States in 1935, where he also fought. He will be remembered, too, as an amateur tennis-player with Tennis Borussia. Last year he was able to meet some of his old sporting acquaintances when he was one of those invited by the Senate of Berlin to visit his former home city.

COLONEL RÉMY (GILBERT RENAULT)

Gilbert Renault, better known as Colonel Rémy, died recently while about to take part in ceremonies marking the fortieth anniversary of a battle fought by his resistance unit in Brittany. After the German invasion of France, Renault escaped to England and joined General de Gaulle's Free French forces, immediately volunteering for secret service in France to inform the exile government of German movements there. After hairbreadth escapes throughout the remainder of the war, and the persecution and murder of members of his family, Rémy joined the post-war Gaullist party, though the two men eventually fell out over the question of rehabilitation for Pétain. Rémy wrote numerous books about the Resistance movement in France during the war.

BOTANICAL TOUR OF ISRAEL

British Friends of the Jerusalem Botanical Gardens organised a special interest tour of Israel a few weeks ago, attended by 18 Jews and non-Jews. The itinerary extended from Mount Hermon to Beersheba via Neot Kedumim, where the ecological conditions of Biblical times are in process of re-creation.

HUNGARIAN OFFICER HELPED JEWS

Earlier this year, Budapest television showed an interview with Adam Reviczky about his father, who had been a colonel in the Hungarian Army during the Horthy and Szalasi regimes.

Imre Reviczky, from a devout Catholic family, was stationed near the Slovakian-Hungarian border at the outbreak of the Second World War. He witnessed Jews and opponents of Admiral Horthy chased across the border, seized by the SS and shot, but refused to take part in such crimes. For this, he was sent as punishment to the Eastern Front, but again his conscience forbade him to destroy villages supposed to be sheltering partisans. Following his renewed disobedience, he was sent back to Hungary and put in charge of a Jewish forced labour camp with 40,000 inmates.

Colonel Reviczky found the prisoners being beaten up and tortured. He quickly put a stop to such practices and made every effort to ensure that the Jews in his camp were given essential work to keep them from the gas chambers. At the risk of his own life, he deliberately misinterpreted orders. For example, a train of empty cattle-wagons arrived to take Jews to Yugoslavia and probably to their deaths there. "By mistake on purpose" Reviczky had the wagons filled with firewood and sent them to Romania, then on the point of surrender to the Allies. This was too much for the Nazis and they arrested the colonel, who nevertheless managed to escape to Romania.

After the war, Imre Reviczky returned to Hungary. At first he was welcomed, but, because of his association with the Horthy regime, he was later demoted and his pension withdrawn. However, this decision was reversed six years later and he was reinstated shortly before his death in 1957.

Adam Reviczky hopes soon to publish a book based on his father's papers. In it, he intends to throw light on Colonel Reviczky's humanitarian struggle throughout the years of Hungary's alliance with Nazi Germany.

OTTO FRANK LETTERS FOR SALE

Choreographer and mime Adam Darius is selling a number of letters written to him by Otto Frank, the father of Anne Frank. The letters relate to a ballet based on the life of Anne, in which Adam Darius, its creator, portrayed Otto Frank all over the world, and their sale is intended to fund a West End season of performances.

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FAMILY EVENTS

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Deaths

Konikoff:—Eva Konikoff, of 3 Apsley House, Finchley Road, St. John's Wood, NW8, passed away on Tuesday, 21 August. Will be sadly missed by all her friends.

Platte:—Ella Platte (née Muenchhausen) passed away peacefully on 2 September. She will be sadly missed by her family in London and Sydney, Australia (Brigitte Flynn, Peter Hanf) and many devoted friends.

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INFORMATION REQUIRED

BERNSTEIN. Wanted-the addresses of Susi and Heini, children of Richard Bernstein (formerly editor of "Vorwaerts", Berlin). Information please to Fr. Heine, Wendelinusstrasse 38, 5358 Bad Muenstereifel-Scheuren, West Germany.

HARLAM, Kurt and Ruth. Originally from Wechsstrasse 2, Berlin-Schöneberg, brought to Britain as children in the mid 1930s by Käthe Zhao (married name), and they stayed in the Blau-Weiss Internat. They may then have gone on to the United States. Prof. Käthe Zhao, who now lives in Peking, would like to know. Write to Prof. Georg Iggers, 100 Ivyhurst Road, Buffalo, N.Y. 14226, U.S.A.

SUMNERS. Would Mrs. Gertrud Sumners, née Gottfeld, last known address 13 Waltham Avenue, London NW9, or anyone knowing her whereabouts please contact the International Tracing Service, D-3548 Arolsen, West Germany, quoting Ref. No. T/D-1 109 132.

Were you a resident of HARRIS HOUSE before the war or do you know the whereabouts of anyone who has stayed there?

Yorkshire Television are preparing a documentary and the producer is anxious to hear from children who emigrated from Germany and Austria, who have stayed there. He would particularly like to hear from Lottie Gross, Gertie and Hedwig Herzberg, Ilse Maurer, Frieda Beer, Jill Marx, Dorothy Freukel, Margot Brauer, Ruth Hammer and Hilda, Frieda and Lea Rot. Please contact Mr. Mark Galloway, Yorkshire Television, Television Centre, Leeds LS3 1JS, Telephone 0532-438383, or the editor, AJR Information.

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SCHOOL GROUP IN ISRAEL

Some time ago, Austrian schoolchildren were asked to write essays on the theme "What do I know of my Jewish neighbours?". Now the winners of the essay competition, a group of 14 senior pupils, have received their prize in the form of a short holiday in Israel.

AUSTRIA EXPELS IRVING

Revisionist historian David Irving was arrested in Vienna as he was about to give a lecture on Rudolf Hess at a rally organised by the "Society for Truthful Contemporary History". Later he was expelled from Austria as an "undesirable alien". It was confirmed by the Ministry of the Interior that the action was taken because of Mr. Irving's suspected involvement with the country's neo-Nazis.

The Austrian Government's determination caused considerable disappointment to the extreme rightwing National Democratic Party. Party leader Norbert Burger had already prided

himself on enlisting the "world-famous historian Irving, the scourge of the cover-up historians," for a number of lectures in various cities.

EUTHANASIA "REHEARSAL"

"Nobody could have been forced by an order given during the Nazi era to become a child murderer or a sadist". So says the internationally known political scientist and historian Professor Wolfgang Scheffler of West Berlin, in his expert opinion given to the court at Hagen, where the Sobibor trial is taking place. The "overture", the "area of experiment", for the systematic Nazi annihilation of Europe's Jewry was, he says, the "euthanasia action". This was the so-called "Vernichtung von lebensunwerten Leben" [Annihilation of lives not worth living], in plain terms the murder of mentally or physically handicapped people. He continued: "Right-wing extremist writers and journalists keep a modest silence on the connection between the two mass murder complexes and even well-known scholars have

often overlooked the fact. 'Euthanasia', in which medical and other functionaries took part (sometimes for career advantages), meant that between 1939 and 1941 over 70,000 people were murdered in gas chambers which had been installed by the Nazis in German mental hospitals. Contrary to general opinion, there were gas chambers in Germany itself long before the death camps were set up".

According to Professor Scheffler's affidavit, which revises some long-held post-war assumptions, the men involved in the "Final Solution of the Jewish Question" were not especially highly trained politically. Three-quarters of German personnel in the death camps of occupied Poland had formerly been engaged in the "euthanasia action", which in 1941 was partly abandoned by the Nazis following massive Church protests. During his years of research, the professor has been able to investigate about 140 persons involved in this murderous action. These men, including former SS-Obergruppenführer Karl Frenzel, aged 72 and now on trial in Hagen, were inured to mass murder by their "euthanasia" activities.

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THEATRE AND CULTURE

The new theatre season in Vienna started in style, with the "Burg" setting the classical scene with "Maria Stuart" (Schiller), "Le Misanthrope" (Molière) and "Das goldene Vlies" (Grillparzer) while the Akademietheater presented works by Dürrenmatt, Schnitzler and Molnar. "Lampenfieber" at the "Josefstadt" is a fair translation of Michael Frayn's farce "Noises Off", and "The Mousetrap" at Vienna's International Theatre seems set for a good run (even if it does not aspire to beat British records.) The colossal success of Andrew Lloyd Webber's "Cats", now in its second year, continues to pull in the crowds and the musical will continue at the "Theater an der Wien."

Who invented the Hungarians? In an amusing book "Ein Ungar kommt selten allein" (Paul Neff Verlag, Vienna) Georg Kovary attempts to prove that practically every modern invention: Vitamin C (first discovered in paprika), longplaying records (allegedly first made in Budapest), the dynamo, the Biro pen and the Rubik Cube came from the country of the Magyars according to the author, who also considers Hollywood to be the "Hungarian village" where Zukor, Alexander Korda and Lengyel directed and where Zsa Zsa Gabor, Szoke Szakall, Tony Curtis, Fred Astaire and Danny Kaye, who had their roots in Hungary, performed. Needless to say, many of the Hungarian celebrities were of Jewish origin: Bus-Fekete, Ladislaus Fodor, Ferencz Molnar among them, writers who enriched the Hollywood scene.

Birthdays. Hanover-born *Hilde Wagener*, Viennese "Burg" actress since 1924, founder of a major charity organisation for Austria's elderly

artists, celebrated her 80th birthday. *Irmgard Seefried* who was born in Bavaria and became known as one of the most popular soprano voices of the Forties, Fifties and Sixties, had her 65th birthday. She sang many Mozart parts in Salzburg, and visited London with the Vienna Opera Ensemble in 1947 when—amidst a prominent cast—Richard Tauber made his last operatic appearance as Ottavio in "Don Giovanni." Also 65 is *Wolfgang Wagner*, the composer's grandson, now sole director and administrator of the Bayreuth Festival. The favourite among Israel's popular comic writers, *Ephraim Kishon*, is 60 years old.

S.B.



ANTIGONE OLD & NEW

Antigone by Sophocles. Translated by C. A. Trypanis. Directed by John Burgess and Peter Gill. In repertory at the National Theatre (Cottesloe).

Antigone is a drama that has everything: the individual against the community, personal conscience against the state's demands, love against filial duty, brother fighting brother to the death and sisters fighting for life, family loyalty and religious obligation, the nature of justice, political power and public opinion, personal character as tragic fate; it is all there, and more. If the director is faithful to the text and the actors project it well, the play will always exert its power, as it does in this production at the National Theatre.

The directors have presented it in not-quite-modern dress. They must have wanted to bring it closer to a modern audience, but not too close, so

they have dressed it in the style of the thirties. This does not quite work, for one's initial impression is coloured by an inescapable touch of the ridiculous. However, the sheer strength of Sophocles's text soon takes over completely, and the baggy suits of the men and the turbaned snoods of the women become an irrelevance to the swift-moving narrative. The translation by C. A. Trypanis has the right mixture of the stately and the colloquial, so that speech is natural but enhanced. Once one accepts the premise that the dead must be buried to appease and house the spirit in the netherworld—and the drama generates the conviction—all follows inevitably.

This production is dominated—and rightly so—by Creon, who is played with great force and presence by Peter Sproule. It is Creon who has defended Thebes, and it is he who is outraged by Polyneices, Antigone's brother, having taken up arms against his native city. In him we see natural kingly authority turning to *hubris*, to overweening pride and arrogance which will deny to Polyneices the burial which Greeks always granted even to their defeated enemies, and will defy the advice of the seer Teiresias. And it is he who is broken by the death of his son, Antigone's betrothed, and of his wife Eurydice. When he understands how he has offended against religious law and natural justice, it is too late, and all is lost. The Chorus, in this Greek play, is an essential and integral part of the action.

The burning relevance of the play's issues to the terrible events of the thirties and the forties needs no emphasis here.

Jane Lapotaire is a fine actress, but one feels that with greater restraint and subtlety her Antigone would have been more effective. Ron Pember, who played the first Guard as a cockney, was excellent. In the end, it was Creon's evening, and Peter Sproule did the part full justice. M. S.

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