die Vereinheitlichung, sondern die Wahrung der Vielstimmigkeit des Erinnerns sei. Konkret solle ein beständiger Dialog, in dem jede Seite ihren Standpunkt darlege, Perspektivwechsel ermöglichen und dadurch einem über das jeweilige „Erinnern-wie-üblich" hinausgehenden Umgang mit der Vergangenheit den Weg ebnen. Dieser Gedankengang lädt zu einer gesonderten Diskussion ein. In ihrem Rahmen wäre speziell der Frage nachzugehen, inwiefern ein vereinheitlichtes, europäisches Erinnerungsnarrativ nicht selbst auf ein (makro-)nationales Narrativ hinausliefe. Für eine solche Debatte haben W.s pointierte, mitunter zum Widerspruch anregende Beobachtungen den Boden bereitet. Allein schon mit Blick auf das sich daraus ergebende diskursive Potenzial ist dem Sammelband eine größere Leserschaft zu wünschen.

Münster Matthias E. Cichon

Catastrophe and Utopia. Jewish Intellectuals in Central and Eastern Europe in the 1930s and 1940s. Hrsg. von Ferenc Laczó und Joachim von Puttkamer. (Europas Osten im 20. Jahrhundert, Bd. 7.) De Gruyter. Berlin – Boston 2017. VIII, 355 S. ISBN 978-3-11-055543-1. (€ 49,95.)

The present volume brings to light the activity and thinking of Jewish intellectuals in Central and Eastern Europe in the 1930s and 1940s. It is an area considerably influenced by Jewish culture and the Jewish way of life before World War II and the Shoah, but which is greatly underrepresented in the scholarship. During the prewar years, when the National Socialists came to power, and German-speaking Jewish refugees set out for Eastern and Central Europe, this influence became particularly apparent. It coincided with the presentiment of the catastrophe encroaching upon Europe and the world. The necessity to imagine the future, and the understanding of its virtual impossibility, mark the works of the Jewish intellectuals of the 1930s and 1940s that are presented and discussed in this volume consisting of twelve articles, symmetrically divided into four parts.

The first section tackles 1933 and Adolf Hitler's rise to power as a frontier which ultimately turned over the perception of Jewishness and arguably even more so in areas with a German-speaking Jewish population. Ines Koeltzsch draws on a "loose network" of German Jewish, Czech Jewish, and Czech writers and translators in Prague who sought to activate and mutually promote creative work despite the onset of fascism and growing national enmity. Viewing translation and mutual promotion of artistic works as embedded in everyday practice, Koeltzsch demonstrates how translation was employed to overcome the rising xenophobia in pre-war Europe. Also, after the war and the Holocaust, the memory of pre-war cultural connections drove the activity of the surviving intellectuals.

Marija Vulesica delves into the biographies of three Yugoslavian Jewish Zionist Intellectuals who, in the 1930s, gathered in Zagreb around a journal *Zidov* (The Jew). Looking into the lives and works of Alexandar Licht, Lavoslav (Leo) Schick, and Vera Stein Ehrlich, renowned at the time yet largely unknown today, Vulesica demonstrates how the year 1933 activated the Zionist summons, which were perceived as a possible chance for Jews to elude the catastrophe. In studying the diaries of Milán Füst, one of the most prominent Hungarian authors of the time, Gábor Schein examines Füst's reflections about his Jewishness. The existence between cultures and complex attitudes toward his Jewish roots, adjoined to common and political anti-Semitism in Hungary, affected Füst's personality and provoked an identity crisis.

The second section tackles the search for identity augmented by the crisis of modernity and the approaching catastrophe. Eszter Gantner deals with the motives of Béla Balász's internationalism. A talented and successful writer, poet, and scenarist, Balász followed the path to some extent typical for a person of his background. Born into a well-to-do Jewish family, he sought ways to emancipate himself from his Jewish heritage, which resulted in his admiration for Hungarian romantic nationalism and, later, communism. The life of Arthur (Zakan) Bryks, a learned cantor, artist, and furniture designer, as told by Małgorzata

A. Quinkenstein, is the story of a secularized European Jew who, while supporting Zionism and socialism, regarded Europeanness to be a central element of his identity. Born near Radom in 1894, Bryks traveled to and lived in many European cities. After a 10-year stay in Israel (1954–1964), he returned to Europe. Insisting on keeping his Polish passport, which he first received in 1920, he remained a Polish citizen until he died in 1968. A talented artist whose artistic endowment was recognized by, among others, Käthe Kollwitz and Alexey Jawlensky, Bryks (together with his wife Vena) put a great deal of effort into supporting and connecting other artists across Europe and later also war refugees. In the last article in this part, Camelia Crăciun approaches the somewhat surprising outburst of the Yiddish-speaking culture in interwar Bucharest. Unlike in Poland, Lithuania, Ukraine, and Belarus, Yiddish was never the sole or primary language spoken by the Jews of the Kingdom of Romania, which included regions with an uneven distribution of the Jewish population and varying levels of assimilation. At the same time, traditional Jewish centers such as Cernăuți (Chernivtsi) or Chișinău gradually lost their importance, and the core shifted to the capital city of Bucharest. This situation was successfully used by leading Romanian Jewish intellectuals, who created a vibrant milieu where Yiddish-speaking culture, especially theatre, could flourish.

The third section is devoted to intellectual attempts at building a discursive continuity between the pre- and post-war (and the Holocaust) periods. Clara Royer discusses the attempts of survivor Jewish intellectuals to re-gain their pre-war activities in Budapest. She focuses on *Haladás* (Progress), a journal founded in 1945 by the renowned writer Béla Zsolt. Although it represented assimilationist positions, the journal devoted much space to discussing "Jewish topics;" it persistently thematized the Holocaust, demanded the persecution of war criminals, and struggled against anti-Semitism. In this vein, the publishers and authors of *Haladás* confronted many of their Hungarian peers, who were stained by anti-Semitism and collaborationism. When Soviet-imposed socialism became firmly established in Hungary by 1948, the journal, with its appeal for utopian socialism, ceased to exist.

The remarkable role of Jewish intellectuals—historians and writers—in documenting the intermediate experience of suffering and catastrophe during the first post-war years is approached in the contributions of Ferenc Laczó and Ilse Josepha Lazaroms. Laczó discusses the works of the Hungarian Jewish Holocaust researchers of this period, representing a strikingly different perspective. Being (even if unwillingly) a member of the Central Jewish Council, Ernő Munkácsi hastened to provide his answer to the question of how the Holocaust could happen, which he also included in the title of his published book of 1947. Perhaps seeking to justify his discourse, Munkácsi simultaneously succeeded in providing meticulous documentation of the suffering of the Hungarian Jews. The second author, Jenő Lévai, as Laczo points out, was the pioneer of the historiography of the Holocaust in Hungary. Unceasingly working and publishing through the first post-war years, Lévai created a thorough but highly reflective history of the Holocaust, the central work of which was the "Jewish fate in Hungary" (1948). Finally, the monograph by the communist and controversial political figure Endre Sós, entitled "European fascism and antisemitism," was among the first attempts to understand the Holocaust from a transnational perspective. Lazaroms discusses two novels by the writers and Holocaust survivors Ernő Szép and Jiří Weil, who attempted to grasp the inexpressible through literature. In the opinions of both of the authors, the Holocaust did not and could not become a matter of the past even after the end of war; on the contrary, the experience of the Catastrophe defined both their present and their future. The past appears as imagined and as being almost impossible. Literary works written immediately after the Holocaust, as Lazaroms shows, have been too often omitted as sources, as if they could distort our understanding of the event. Yet precisely in this proximity, each individual's encounters with life and death are discernible.

The final part of this collection tackles the post-war trajectories of Jewish intellectuals in Hungary, Romania, and Poland, which almost inevitably demanded the revision of

loyalties and identities. Tamás Scheibner immerses the reader into the complex intellectual path of Jewish-Hungarian writer Imre Keszi. Being an exceptionally gifted and widely-read intellectual, Keszi became best known as a zealot of *Zhdanovshchina* in socialist Hungary. Not arguing against this notoriety, Schreiber approaches Keszi and his views in a much more nuanced manner. Returning to Keszi's pre-war activities, he depicts him as an adherent of the Jewish renaissance who sought a way to conciliate rivaling tradition to overcome the crisis of modernity. Felicia Waldman overviews the biographies and career developments of 15 Jewish intellectuals who made it to tenured positions at the University of Bucharest, despite the discrimination they faced under different political regimes. She seeks to understand (although not explicitly formulating this objective) to what extent personal and political compromises could have been instrumental for career development that was already complicated by their Jewish heritage. The number of Jewish intellectuals at the University of Bucharest (though still unproportionally low) had somewhat increased by 1948; yet by this time, not scholarly merit but an ability to adapt became the major criterium for being awarded tenure. In her essay, which concludes this important and compelling collective monograph, Karolina Szymaniak looks into the life and work of the Jewish-Polish writer and activist Rachel Auerbach from the 1920s and through the 1950s. A prominent and somewhat tragic figure, Auerbach was the most consistent representative of Yiddishism—in which she saw the way to sustain the Jewish people and the Jewish culture in Poland. Identifying herself as Jewish, Auerbach felt deeply connected with the Polish culture. In the Polish language, she wrote her unique Warsaw Ghetto Diaries, for which she became famous as one of the first and subtlest chroniclers of the Catastrophe. Simultaneously, as Szymaniak convincingly shows, it is necessary to look deeper into Auerbach's early activities to understand how this unique account (and later her work for Yad Vashem) became possible.

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Ludwik Hirszfeld: Geschichte eines Lebens. Autobiographie. Übers. von Lothar Quinkenstein und Lisa Palmes. Verlag Ferdinand Schöningh. Paderborn 2018. 434 S. ISBN 978-3-506-78138-3. (€ 39,90.)

In seinem ausführlichen autobiografischen Text erzählt Ludwik Hirszfeld (1884–1954) die Geschichte seines Lebens bis in den Sommer 1943, als er sich im noch immer von den Deutschen besetzten, nahe bei Warschau gelegenen Miłosna versteckt hielt. Die Schilderungen beginnen mit der Studienzeit in Würzburg und Berlin und führen über die Zeit als Assistent in Heidelberg, wo der Vf. gemeinsam mit Emil von Dungern die Beschreibung und Nomenklatur der menschlichen Blutgruppen entwickelte, zunächst nach Zürich, wo der Vf. sich 1914 habilitierte (Kapitel 1–3). In den Kapiteln 4–5 behandelt der Vf. die Erfahrungen, die er gemeinsam mit seiner Frau, der Ärztin Hanna Hirszfeldowa, im Ersten Weltkrieg machte, als beide sich zuerst in serbischen Diensten und später mit der Armée d'Orient im südöstlichen Europa in der Behandlung und Vorbeugung von Infektionskrankheiten engagierten. Auf eine neuerliche, jedoch nur kurze Zürcher Episode folgte die Rückkehr des Ehepaars nach Polen, wo die Tochter Maria zur Welt kam und der Vf. seine Erfahrungen und sein bereits beträchtliches internationales Renommee rasch in den Aufbau medizinischer und hygienischer Strukturen einfließen ließ, u. a. in das Warschauer Hygiene-Institut (Kap. 6–13).

Ab etwa der Hälfte des Textes bilden der Zweite Weltkrieg mit der Besatzung Polens und insbesondere Warschaus den Rahmen der Schilderungen. Gemeinsam mit seiner Frau und Tochter wurde H., der einer jüdischen Familie aus Lodz entstammte, sich aber bei der Rückkehr nach Polen hatte taufen lassen, im Februar 1941 ins Warschauer Ghetto gezwungen. Die folgenden Kapitel behandeln das Leben im Ghetto und speziell H.s Engagement im dortigen Gesundheits- und Hygienewesen. Dabei finden auch die geheimen, unter prekären Bedingungen durchgeführten Forschungen sowie die daran beteiligten und nahezu