

# AJR INFORMATION

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Egon Larsen

## GERMANY'S REFUGEE PROBLEM

*Once more Germany is involved in a refugee problem. Now the refugees are not trying to escape from Germany: they are struggling to get into Germany. Some are 'economic refugees', coming mainly for financial reasons, usually from Third World countries in Asia, Africa and the Middle East; others are 'asylum seekers'. According to Chancellor Helmut Kohl, the number is rising from month to month, and there may well be a record of over 100,000 this year of whom only 16 per cent would eventually be recognised as victims of political persecution, such as Bahais from Iran or the Vietnam 'boat people'. We cannot fail to feel the utmost sympathy for them, for we once were, literally, in the same boat (shades of the St. Louis). 'Aliens in a land unknown/We learnt to pity woes so like our own'. Yet, in fairness, it is impossible not to sympathise also with the predicament of the German Government which, much like the British Government, finds itself dealing with overwhelming numbers. Both Governments are considering to keep a check by introducing visa regulations. They are not in the position of those countries during the Nazi era which claimed 'the boat is full'. That claim could never be substantiated because, as we now know, it was based on ulterior considerations. No such considerations can be assumed in the present cases in which the Governments face a tragic dilemma, as Egon Larsen explains.*

*The Editor*

## Large-scale Immigration and the Rule of Law

It was, of course, with the memory of Nazi Germany's criminal record of aggression and mass extermination fresh in their minds that the authors of the Federal Republic's *Grundgesetz* (constitution) emphasised the liberalism, humanism and understanding of the victims of persecution as basic principles of the new German state. Among these principles was the right of sanctuary for political refugees (Article 16). In the early postwar years there were not many cases of foreigners who were seeking safety and a chance to start a new life in hapless, impoverished Germany with its ruins, its camps of 'displaced persons', and its control by the Allied armies.

The first indications of change, even of a new xenophobia came after the start of the *Wirtschaftswunder*, when Germany's industry and cities needed 'guest workers' from other countries. Most of them came from Turkey. Swarthy, with oriental habits and low hygienic standards,

they were mainly used to do the kind of work the Germans didn't care for, like road-sweeping or refuse-collecting. There was no chance of their ever assimilating to the natives, and when the world recession came and with it unemployment, the guest workers were urged to 'go home', their departure was even subsidised. Those who stayed behind were made to feel that the German workers disliked and their womenfolk despised them. Soon there were traces of the old race-hatred, born again.

Then, only a few years ago, new waves of foreigners appeared, as it were, at Federal Germany's back door – especially at the Berlin Wall erected by the East Germans to keep their would-be emigrants at home. Now, suddenly, the Wall opened to let whole crowds of people through: refugees from Third-World countries who had been ferried, mostly by the Soviet *Aeroflot*, to East Germany in order to cross over to the West where they would be welcomed thanks to Article 16. It was a real shock for the Bonn Government when, last July, a party of 400 Iranians turned up at a Berlin check point, all claiming to be political refugees. The committee set up by the Government to enquire into that

claim found that they were, in fact, escapees from the Ayatollah's conscription orders for military service in the war against Iraq, and that the Russians had launched special air services for those emigrants who could afford them.

A month later, international interest was focused on an extraordinary escape trip of 150 Tamils from civil-war-ridden Sri Lanka to Canada by boat, air and train via Delhi, Moscow, East Berlin and a West German port, to be abandoned in lifeboats off the coast of Newfoundland: a formidable and rather expensive journey which, however, may have saved many lives. West Germany was never asked to consent to this mass transit.

### East-West Tension

In the case of the Tamils the East German (GDR) authorities were obviously engaged in activities which made their 25-year-old Wall look ridiculous: everybody who wanted to cross from the East to the West was being let through, except the GDR's own citizens! Bonn protested to East Berlin, but received no satisfactory reply.

A storm of indignation, pressing for action, arose in the Federal Republic, where 600,000 *Asylanten* are already catered for at a cost to the state of 2½ billion mark per annum for accommodation and food. Somehow, a stop would have to be put to a further unrestricted influx of asylum-seekers. Every day, letters to the editors of the major newspapers, and often leading articles, are dealing with that question. Here is a selection of recent samples of *vox populi* expressing various opinions – sometimes radical or even dangerous ones:

'What we need is a miniature Hitler to solve the problem,' wrote an 'honest Frankfurter', as he described himself. A lawyer from the same city compared the 'avalanche of *Asylsucher*' with the

*continued overleaf*

*This is an enlarged issue of 16 pages.*

The Executive Committee and Staff of the

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wish all members a  
**VERY HAPPY NEW YEAR**

and thank them for their continuing  
support

Wolf S. Matsdorf

## A FAMOUS EMIGRATION TRAINING FARM

### Gross-Breesen Reunion 50 Years Later

A recent reunion in Shavei Zion in Israel of over 80 former trainees and students and their families of the Jewish training farm in Gross-Breesen in Silesia, to remember its establishment, was almost a microcosm of German Jewish history during that time. One year after the Nuremberg Laws, at a time of increased pressure for emigration due to a rapidly deteriorating basis for Jewish life in Nazi Germany, the leaders of the *Reichsvertretung der Juden in Deutschland*, including the President, Rabbi Dr. Leo Baeck, and its Director, Otto Hirsch, decided to establish the training farm after obtaining the approval of the Nazi authorities.

An experienced educationalist, Professor Curt Bondy, was appointed Director, and he was responsible for the overall management and non-agricultural training, while the vocational training was in the hands of professional teachers.

Bondy, assisted by one of the older trainees, Ernst Cramer, aimed at a three-pronged educational programme: thorough knowledge of farming, conscious affirmation of the Jewish tradition and acceptance of the cultural heritage. In addition he encouraged the trainees to continuous self-examination, *Bewusstmachung*, an attitude which helped to shape the personalities of the trainees for the rest of their lives. Bondy himself selected most of the first candidates, who came to a large extent from the German-Jewish youth movement.

#### Overseas Settlements

Efforts were now made to find opportunities for group settlements overseas; only a few trainees managed to settle with their families in Chile, Uruguay, Argentina, Brazil, England or Holland, while attempts for collective emigration to Brazil or North America were not carried through, when during the November pogrom of 1938 Gross-Breesen was ransacked by the Nazi mob and all males over 18, including Bondy and Cramer, were taken to Buchenwald Concentration Camp.

There was now no more chance for an orderly emigration, and any conceivable means were applied to leave Germany.

Those who after their release from Buchenwald were spared to survive, kept in touch by way of the 'Gross-Breesener Letters'.

This year's Shavei Zion reunion was a most emotional event, which brought together former Gross-Breeseners, their wives and children from almost 15 countries including North and South America, Europe, Australia, Africa and Israel; many of them had not seen each other since 1938.

Hosts of this gathering were Lisbeth and Alexander Neumeyer, a son of the one time President of the *Verband Bayerischer Israelitischer Gemeinden* in Munich, another senior helper at Gross-Breesen. The Neumeyers left Germany in 1938 for Argentina before the

*Kristallnacht* to settle in the Jewish agricultural colony Avigdor. However because of the isolated nature of this project they came with their family to the Moshav Shavei Zion, which was founded by members of the Jewish community in Rexingen in 1938.

The event would not have been possible without the involvement of Ernst Cramer, Bondy's assistant. He emigrated after Buchenwald to the U.S. and returned before the end of the second World War with the U.S. Army of Occupation to Germany, where he was appointed chief editor of the organ of the American Forces *Die Neue Zeitung* in Munich. Subsequently, he was for over 18 years the 'right-hand-man' of Axel Springer, the influential German publisher who died last year. At present Cramer is publisher of the Springer weekly *Welt am Sonntag*.

During the reunion a solemn ceremony took place in Shavei Zion's 'Vad Otto Hirsch', dedicated to the memory of the last director of the *Reichsvertretung*. Hirsch who had many opportunities to leave Germany was murdered by the Nazis in a concentration camp. A memorial plaque in Hebrew, English and German, donated by Ernst Cramer, was dedicated and a wreath placed at the memorial with the inscription 'We remember you - Gross-Breesen'; an address was given by Hans-George Hirsch, the murdered son, now a senior specialist in the U.S. Department of Agriculture.

Professor Werner T. Angress, Professor for Modern European History at the State University of New York, also a former Gross-Breesener, recalled the influence of Bondy's educational programme, from which they all had benefited. He incidentally is the author of a book *Jüdische Jugend im Dritten Reich* (Hamburg 1938) which deals largely with Gross-Breesen and is now to be translated into English.

One of the most senior participants at Shavei Zion was Heinz (Henry) Kellermann, now a retired diplomat in the U.S. State Department, and one of the surviving members of the 'Board of Trustees' of the *Reichsvertretung*, to which he belonged as the last leader of the *Deutsch-Jüdische Jugendgemeinschaft*.

#### Dramatic Experiences

Traumatic, dramatic and downright miraculous were many of the life histories and experiences which were related in talks, pictures and exchanges of keepsakes. Family histories from Argentina illustrated the cruel suffering under the military dictatorship. Jochen Feingold, who worked for many decades as a farmer in Kenya, became President of the Kenya National Farmers Union, and, after his move to France, the General Secretary of the International Agricultural Producers Union. When he recently represented that organisation at an international convention in Bonn he felt that it was 'a long way to come to Germany again since that struggling training farm in that country 50 years ago'.

Probably the only place in the world where the name Gross-Breesen is still existing, is the coffee plantation *Fazenda Nova Breesen* in Paraná in Brazil, which was started by Hans and Inge Rosenthal, the only settlement by Gross-Breeseners in Brazil.

A large contingent of former trainees and their wives came from Australia, where 22 arrived just before World War II. Despite great initial difficulties most of them settled well in the academic and economic life of the country. Some made their marks in the medical, educational and industrial fields, and their sons and daughters became well integrated in the public life in almost all Australian States.

The seeds which Curt Bondy had planted in these boys and girls in Gross-Breesen helped most of them to endure the hardships of the intervening years. Alas, he was not spared to share in this historic event.

When participants described Shavei Zion as an 'unforgettable experience' it was no mere nostalgia, but rather the echo of thoughts which Stefan Katz from London had expressed previously: 'The few years at Gross-Breesen were the only years of youth we ever had. The friendships from those days have carried on for the rest of our lives.'

#### Germany's Refugees

concluded from p. 1

meat mountains and milk lakes created by the Common Market, while a Bavarian letter-writer drew a parallel between the demand to curtail the right of sanctuary in the Germany constitution and the imposition of *apartheid* on the South African blacks. A woman sociologist declared that Article 16 represents a basic principle of a democratic state and of humanitarian thinking but that it requires the consent of the population; politicians who disregard the changing attitude of the masses were 'acting irresponsibly'.

That changing attitude has found violent expression in a number of protest demonstrations, some culminating in arson or tear-gas attacks against refugees. In Bonn, the political parties forming the ruling coalition disagree among themselves whether Article 16 should be at least modified or not; Chancellor Kohl wants to change the 'limitless guarantee of sanctuary' since the situation had become 'intolerable'. Among the opposition, the SPD chairman Willy Brandt declared at the party congress that 'no one should try to tamper with the constitution', to gain electoral advantages by dropping humanitarian principles. On the media, well-known personalities warned against the dangers of letting xenophobia and racism run amok again in Germany.

It all reminds us of our own search for refuge from persecution. Does it remind some Germans too? No doubt, there are a good many decent people there who are horrified by the peril of stirring up old emotions of racial hatred. In his letter to a leading German paper, a judge expressed his concern in these words: 'What is in danger today, are the rule of law, democracy, and most of all the dignity of man which once, not too long ago, was violated so unimaginably upon the pretence that vital German interests were at stake.'

## Jews' 'Interest' in Keeping the Memory Alive

### German Scholar's Ominous 'Questions'

The 'revisionist historians' some of whom either deny or minimise the mass extermination of the Jews are no longer to be found only among the eccentrics. They have moved on. Of course in the new milieu they cannot very well 'justify' or whitewash Hitler; this is (as yet) still regarded as the prerogative of neo-Nazis, and this is a company in which no historian claiming to be respectable can afford to be seen. But there is something else that can be done, and that apparently is to 'look upon the past more and more in its complexity', to 'correct the black and white image', so as to make it possible for 'previous presentations to be revised'.

This is how a reputable German historian puts it. Dr Ernst Nolte has gained an impeccable standing as the author of scholarly works on the subject of fascism. How does he now propose to 'revise' history? In a lecture which was 'written but could not be delivered' (according to the *Frankfurter Allgemeine Zeitung* which printed extracts), Nolte explains: no German can wish to justify Hitler, if only because of his orders in March 1945 for the destruction of the German people; at the same time Nolte argues what the Nazis had done ('except for the technical procedure of gassing') was nothing unheard of; it had been known already in the 1920s - mass deportations, mass shootings, torture, death camps, exterminations of whole groups, public demands for the destruction of millions of people who were innocent but labelled 'enemies'.

Having thus reduced the Holocaust to much of a muchness, Nolte's next move is to dub all these crimes 'Asiatic', and he thinks it 'probable that many of the reports were exaggerated'. While this remark already has an ominous ring, even more sinister is what he calls the 'inevitable question': is it possible that Hitler and his Nazis perpetrated 'an Asiatic deed' only because they were regarding themselves as potential or real victims of an 'Asiatic' action? Possible? It is not only possible, it is certain - IF WE SWALLOW THE PROPAGANDA DISHED UP IN *Mein Kampf*.

#### We are to Blame . . .

Nolte doesn't of course, but he keeps on asking suggestive, rhetorical questions that might well put a new complexion on the old propaganda. If we talk about Auschwitz, he says, what about Archipelago Gulag - did not this exist before Auschwitz?, he asks, and he goes on: 'Wasn't the Bolshevik class murder the logical and factual precedent of the Nazi race murder? Is it perhaps true that Auschwitz had its origin in a past that was not allowed to pass?'

Here lies the root of Nolte's grievance. He says the trouble now really is with us - we will not allow the past to pass away, we insist on the past establishing itself as the present and being made the yardstick by which the present is measured.

This, from his point of view, is bad enough, but there is worse to come. As he searches for the reason why this might be so, Nolte plainly

insinuates that certain 'interests' are involved - 'the interests of the persecuted and their descendants in a permanent status of being privileged and above the rest'.

According to Nolte, it is quite wrong to fix attention only on that one mass murder - the one committed by the Nazis - and ignore the mass murders committed by the Bolsheviks, especially as there was a 'likelihood that the second is the cause and the first the effect'. Nolte actually finds 'a causal nexus' between the Bolshevik and the Nazi crimes. He seriously suggests that the Nazis would never have exterminated the Jews if the Bolsheviks had not first exterminated their victims!

Nolte's revisionist phantasias were vigorously attacked by German historians. Dr. Henning Köhler, of West Berlin's Free University, saw significance in the fact that no such views had ever before been presented by a University professor to a German public. However much he might deny it, Nolte had minimised the Nazi crimes by 'reducing them to a relative status.' Another, Dr. Heinrich A. Winkler, stressed that no parallel with the Bolsheviks could serve to make the Nazi crimes appear less evil than they were. 'Germany belonged and belongs culturally to the West and has to be measured by the norms of the West. By these standards, the Nazi extermination of the Jews was a crime without parallel and the ruling system which made this possible was the greatest catastrophe of the 20th century.'

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## Faced with Catastrophe They Refused to Believe it

This is the time of the year when we start reading the Five Books all over, and I confess I am always intrigued by the very beginning. The first chapters tell us that God found everything he had created - even man - 'very good,' but already in the next chapter we are told that everything turned out to be so far from good (because of 'violence') that God could think of no remedy other than complete destruction - even of all men with the exception of Noah who was to serve as the model of a new (and probably no less imperfect) man.

This I have always found to be one intriguing reflection. But there is another - with a more immediate relevance to our own story. Noah had been told about a great flood but he would not enter the Ark until the very last moment. On this a commentator says: 'Noah was of little faith, half believing and half disbelieving, and he did not enter until the rising waters forced him to do so.'

#### Trust in Progress

This might well apply to many of our people facing the Nazi flood - 'half believing and half disbelieving.' But was this a sign of 'little faith'? We may well think of it as a sign of great faith in that it seemed to them hardly possible that such a disaster should befall them - so soon after the creation had been pronounced 'very good.' They may well have believed, as most of us believed, in progress, even irresistible progress, a mere 100-odd years after the glorious French Revolution with its slogan 'Liberty, Equality, Brotherhood.' That great belief was the hallmark of the 19th century which one of its dramatists, Anton Chekhov, proclaimed so eloquently (in *The Cherry Orchard*): 'Humanity is advancing towards the highest truth, the great happiness that it is possible to achieve on earth. . . . Humanity is perpetually advancing.' *We had gone forward, we were going forward and the mere suggestion of a relapse seemed inconceivable.* To that state of mind, the idea of an all-engulfing flood could make no sense.

A few chapters after Noah, we come up against much the same phenomenon. Having heard of the approaching doom of Sodom, Lot warned his sons-in-law. But they refused to believe it - 'he seemed to them as one that jested.' They thought he must be joking (as we would say), and who can blame them - no one had ever heard of such things, 'in this day and age.' Who had in 1933? Who knew, who *could* know - which after all is the crux of the whole matter. And if people did not and could not know, are they not rather to be honoured for their refusal to credit the utterly unbelievable?

Whichever way you look at it though, there is no escaping from the melancholy truth in the words of Kohelet: 'Man knoweth not his time: as the fishes that are taken in an evil net and as the birds that are caught in the snare, even so are the sons of men snared in an evil time when it falleth suddenly upon them.'

C. A.

## 'Adass Yisroel Week' in Berlin

The memory of the *Adass Yisroel* schools was honoured by the West Berlin authorities who recently erected a monument at the original site at Siegmundshof. The unveiling was attended by a party of surviving members of the schools – teachers and pupils – who had been specially invited by the Mayor. Most of them came from Israel. The keynote of all the German speeches was to thank the guests for having agreed to come, in spite of their inhibitions which were fully understood. The monument records the names of some of the martyrs such as the headmaster of the Grammar Schools, Nachman Schlesinger, who perished with his wife and large family.

A special exhibition was dedicated to the *Adass*, and at a reception at the Jewish Centre, Fasanenstrasse, the visitors were welcomed by the Speaker of the West Berlin Senate, Winfried Fest, and by the chairman of the West Berlin Jewish Congregation, Heinz Galinski.

### One Day in the East

One day was spent in East Berlin, where the *Adass* had its own cemetery – at some distance from the large Jewish cemetery at Weissensee. This had been completely neglected after 1945. Instructions were now given for the cemetery to be restored in time for this 'Adass week,' and a number of East German volunteers, including some theology students from East Berlin University had put in a tremendous amount of hard work. Here, too, a monument was unveiled, with Hebrew prayers, and the speakers included the East German Minister for Religious Affairs.

A drive through East Berlin took us to places of Jewish interest, including the *Adass* buildings in the City centre, Synagogue, Rabbinical Seminary and Jewish hospital. The East Berlin Congregation entertained the guests at a new *Palast Hotel*, and their hospitality included a visit to the former State Theatre, Gendarmenmarkt, the beautiful Schinkel building, which has been restored and now houses a magnificent concert hall, where we heard an excellent concert given by the Dresden Philharmonic Orchestra and Children's Choir.

The coordination of efforts in West and East Berlin was quite remarkable.

H. W. FREYHAN

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The literary estate of the late Professor Herbert Marcuse, the political philosopher, who died in 1979, is to be made available for research at the Frankfurt City and University Library to which the roughly 40,000 items were transferred in 1984 from Oakland, California, where Marcuse had taught. As head of the 'Frankfurt School', Marcuse exercised a strong influence on the students' uprisings of 1968.

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## S. FISCHER VERLAG'S CENTENARY

The century of the *S. Fischer Verlag*, the famous publishers, was marked by the Berlin Academy of Arts with an exhibition under the title 'From the Foundation to the Return from Exile.' It was an occasion well worth celebrating for the Verlag certainly has had a career undreamt of even by the enterprising and farsighted founder, Samuel Fischer, a Czech Jew, who after early beginnings as a bookseller in Vienna, soon transferred to Berlin which offered greater scope to his dynamic energies.

He discovered the *avant garde* naturalists like Gerhart Hauptmann, but also introduced such revolutionary dramatists as Shaw and Ibsen. Other well-known names caught in this fisherman's net were Arthur Schnitzler, Jakob Wassermann, Freud, Kafka, and also translations of Dostoyevski, Tolstoy and Oscar Wilde. Yet even in the Weimar Republic Fischer went unrecognised by the powers that be. An honorary degree in literature was suggested but not conferred. Thomas Mann then remarked: 'If Fischer had published the war memoirs of some generals he would have received his degree long ago. However, since he published Hauptmann, Hofmannsthal and myself, the obstacles are considerable.'

Of course the outbreak of Nazism made an end of Fischer's in Germany. The founder died in 1934, aged 75, and two years later his son-in-law and successor, Dr. Gottfried Bermann Fischer, removed the business first to Vienna, then (1938) to Stockholm and finally (1941) to New York

where it became the rallying point of German exile literature.

In 1948 the *Verlag*, still under the direction of Dr. Bermann Fischer, returned to Europe, first to Amsterdam, then, in 1950, to Frankfurt am Main where the Berlin exhibition now will also be shown. A 748pp. illustrated catalogue is based on the *Verlag's* history published by the late Peter de Mendelssohn in 1970.

### Essen Jewish Artist's Exhibition

Sixty years after the first local exhibition of his work, the Essen Old Synagogue is showing almost all of the work of Kurt Lewy who was born in Essen in 1898 and died aged 65 in Freiburg. He was forced to leave Germany in 1935. Together with his wife, to whom many of the exhibited works belong, he first went to Brussels. Five years later, after the German invasion of Belgium, he was taken to camps in southern France. He was able to escape in 1942, returned to Brussels where he and his wife survived underground.

After the war he became a Belgian citizen and was able to get in touch with other artists. Step by step he developed his own abstract style which is clearly documented at the exhibition, in tapestries, stained glass windows and enamel. Not seeing himself as a Jewish artist as such, he also depicted Christian themes. Though there are more than 240 exhibits, many of the early works are missing as they were either destroyed or sold on behalf of the Nazi regime.



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## ENCOUNTERS IN THE JEWISH HOMELAND

### Freedom and its Limits

It had not been my intention to pay much regard to modern Israel. I had gone to the 'Holy Land' to find background material for some work I was doing on King Saul – my hero, neglected by history and maligned by the relevant chapters of Samuel and Kings.

And that I did during a relatively short stay – but oh, how oddly the modern and the historical blended in that mid-May heat. In fact, this symbiosis is at the bottom of the very charm and tragedy of Israel/Palestine.

What we were least of all prepared for is the feeling one has of being at home. Not home-coming, *being* at home . . . home from home. 'We' consists of a retired journalist who wants to write a definitive novel, and his wife who makes it all possible. Both of us early-youth refugees from Germany; both of us anglicised. And despite that, both of us felt at home in the not so splendid hotel, and the not so smart café and the little restaurant in Tel Aviv, *Mendele*, in Mendli Street, where we 'dined' every night after our foot-slogging, travelling and swimming. This was the light relief; the serious research went in tandem.

#### Bible Expert's Guidance

Our lifeline to the time of Saul, his daughter Michal (she who helped David to escape from Saul's ire), Abner (Saul's general and later king-maker), David and his officers, the sons of the formidable woman, Zeruiah, was Abi (not his real name). We found him through an agency which conducts private tours, and he was the Bible expert. His boss was an old hand at helping authors, aspiring or otherwise. And with Abi we travelled to Givat Shaül, and Nov, and the pools of Beeroth, round the environs of Jerusalem, from Benjamin to Judah.

His first words to me were: 'What denomination are you?' I did not hesitate. That is it! In Israel one does not hesitate. 'We are Jews.' No prevarication. Not 'Jewish'. Jews. His headgear proclaimed him as Orthodox, and though this certainly is not the stance I take – far from it – we got on well, with jokes and tales as well as learned talk.

My quest for a four-wheel drive journey into history he greeted with scepticism. 'People, particularly Christians, they know the names of these places, and they expect them to be the way they were 2,000 years ago.' Add another thousand at least for my search.

\* *The author, a native of Duisburg, was an executive on British national newspapers. He has written two novels (being considered for publication) and as his story indicates is at work on a third. A book review by him appeared in the September issue.*

And he was right: the paradoxes were painfully obvious. Army camps of today, with their communications antennae where once there had perhaps been – well, bronze-clad invaders or leather-reinforced tribesmen, fighting one another for the same strips of arid/fertile, undulating land. On Saul's hill the remnants of a Jordanian palace (modern neo-classical). Over the Judge/Prophet's grave – a mosque.

We went right through West Bank Arab country, just the three of us in a jeep, with three Bibles, my wife's notebook and a box camera.

Nov (Nob in King James's version) where there was a massacre of the priests by Saul who resented their succour of the fugitive son of Jesse, is just Jerusalem suburbia; now on the way on one of the hillsides there was actually a 'modern' Tefillin factory, possibly the only one in the world.

From the hill of Samuel – the roof of the mosque – one has a splendid view over the realm of King Saul, the unhappy ruler grudgingly

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entrusted with an impossible task which he nevertheless attempted – and perished in attempting. There and under the wild-growing trees of Shiloh one experiences a real sense of history.

Breathing in the dry, hot air; watching the wheeling birds of prey, I was bothered by my 'material'. Was not the dread Samuel as bad as the Ayatollah? Was not the eradication of one's enemy and all his goods and chattels all to reminiscent of events so recently past, and so presently threatening?

My Israeli friend and guide felt that such a *herem* ('anathema'; destructive curse) was understandable, but not its equivalent from the people of Mozart, Kant, Beethoven and Wagner. Yes, he said *Wagner*. I found this a curious comment from an Israeli since Wagner is usually regarded as a *bête noire*.

As a result of my journey I came to understand my confused but well-intentioned Saul better. I began to see him more as Othello than Macbeth. Samuel punished Saul for his good deeds, in my view.

But this is how the world goes. The four-wheel drive jeep that took us in and out of present-day dangerous areas was a Mercedes. And besides, half of Israel depends on money from Germany, including my retired relatives.

German language and Germans were quite prominent in Israel. Tourists, of course, but many of them seemed to have Israeli friends of the older and even the younger generation. While half-doing on the beach in Tel Aviv, I even heard German jokes and bon-mots, some so ancient that even I remembered, and laughed aloud to everybody's embarrassment.

As every casual traveller to Germany knows anyhow, it is as if the past had fallen into a hole as deep as Babi Yar.

More to the matter of 'feeling free', which Diaspora Jews experience in Israel. A distant relative of mine, a Wiltshire farmer originally from Westphalia, was ever a reticent and shy man. His widow told me recently that on a visit to Israel he boiled over with bonhomie and spoke to all and sundry although he had no Ivrit. This 'freedom' ends at the invisible borders of the Arab pale, particularly in the so-called West Bank. Ruth and I experienced this in our peregrinations in the Sauline realm – even our Sabra guide was anxious during a minor incident with a donkey-mounted greedy Arab boy outside a village – greedy, that is, for Ali's sunglasses. Obviously his peers and he believed that Jews were fair prey for molestation.

But even in Jerusalem we felt it. We decided to walk the Via Dolorosa to what is known as the Holy Sepulchre. We went in by the Damascus Gate and were instantly engulfed by crowds of Arabs. For a few minutes we felt uneasy, at risk in the present climate as both Jews and Britons. We soon became accustomed, but the aforementioned psychological complete freedom factor vanished for the duration of our dolorous walk.

Apart from our historic search we also took some of the usual trips. In both endeavours we were impressed by Israeli courtesy and efficiency at all levels – I know that this is not the received tourists' creed. In this respect I was also astonished by the habit of the Jewish guides' giving the Christian story 'straight' – Gospel truth all the way.

On these tours Judaism's history gets its due – but history-conscious people may ask themselves: Why is Bethlehem in Judah left so completely to Christendom? Was not David one of the great rulers of all time, fashioning an empire out of disparate tribes? Should he not have a plaque, at least, in the town of his birth, if only as the ancestor of the Messiah, whichever manifestation of such a Redeemer anyone wishes to believe in – all the Jesse trees start with Jesse.

I would like to see a statue of David in Bethlehem and of Saul on his hill to rival the Ramasid colossi of Egypt.

#### JEWISH ARABIC DIALECTS

The relatively unknown existence of special Jewish Arabic dialects such as some Moroccan and Tunisian varieties is being studied at Erlangen-Nuremberg University's Institute for Non-European Languages and Civilisations. The research was begun a few years ago by the Jewish Arabist Otto Jastrow who gave particular attention to the Jews of Mossul, Northern Iraq. Most of these people are now in Israel having escaped from persecution.

## FRED KORMIS AND FELIX GLUCK

The Art in Exile exhibition at the Camden Arts Centre has been a great success. Amongst the exhibits were some works by the late Fred (Fritz) Kormis which had been lent by the Imperial War Museum. I knew Kormis and his work well, but until I saw them now did not know of the existence of these figures which must count amongst the best of this work.

The work of Felix Gluck (1923-1981) has recently been shown at the Orleans House Gallery, Richmond. Gluck was born in Bavaria and in 1936 fled with his family to Hungary where he studied in the Free Academy of Art, Budapest. After imprisonment in a concentration camp he came to England, but returned to Budapest, only to come back finally to England in 1956. Living in Twickenham he combined book production with the furtherance of his artistic work. Gluck was a great exponent of the use of lino cuts and also used a technique, which he perfected, of painting in pastel on suede. One of his major works, on view at the exhibition, was 'When we are together again - a story without words', on the lines of similar works by the great Belgian artist Franz Masereel. Produced in 1948 it is a love story set in imaginary towns and countryside of central Europe.

At the Victoria and Albert Museum (until 24 November) is an exhibition by Tilmann Buddensieg and his wife and now owned by the *Nationalmuseum*, Nuremberg. These attractive wares were aimed for the mass market and were strongly influenced by the *Bauhaus*. Production ceased in 1933 with the reaction against modern innovation.

### Marcel Ronay

The Ben Uri Society will be showing drawings and watercolours by Marcel Ronay from 15 October to 8 November. Ronay who studied in Vienna was a most accomplished artist of the Expressionist school who has been much neglected.

At a recent Open Studio, Helen Keats, the daughter of refugees from Germany, displayed many of her etchings and drawings whose theme is mainly the world of nature. Having acquired a thorough education in painting and printmaking, she scored her first success by entering the prestigious Stowell's Trophy Exhibition at the Royal Academy, and in 1948 her work was accepted for the Summer Exhibition at the

Academy. There followed exhibitions at the Royal Institution of Oil Painters and the Royal Society of Painter-Etchers & Engravers (1984, 1985 and 1986). Helen, already a Fellow of the Printmakers Council, had work in Print '86 at the Barbican and the International Contemporary Art Fair at Olympia, and she has now undertaken a project to produce drawings and paintings in Israel for a series of lithographs. Late in 1986 she is due for a major show, with two other artists, at the gallery of the Ben Uri Art Society.

A major exhibition, some 250 works, of drawings and sculptures by Auguste Rodin will be held at the Hayward Gallery (1 November-25 January 1987). Many of the works have never been previously exhibited.

### Hugo Dachinger

The John Denham Gallery, 50 Mill Lane, N.W.6, always has something interesting to show. The current exhibition (until 2 October) is devoted to the work of Hugo (Puch) Dachinger. Dachinger, born in Austria in 1908, studied art at Leipzig and devoted most of his early years to work in advertising, but always painted and drew. He left Austria after the Anschluss and spent a few months in Denmark before settling permanently in England where he has continued to paint. He has had a number of exhibitions and, at the age of 78, continues to draw and says that he will go on as long as his hands can produce a young line.

I recently had the opportunity to see some of the work of Ellen Franklin, a native of Berlin who studied at the Reimann school there. She is a member of the Free Painters and Sculptors and has exhibited at their Gallery. She has also exhibited at the Gables Gallery in Gladstone Park, Cricklewood, and is regularly represented in local exhibitions at Brent Town Hall. Ellen is a member of Morley College and spends a whole day there each week painting from life. Her favourite scenes are still lives and garden scenes.

Finally, our congratulations to Frank Auerbach who has shared the main prize, the Golden Lion, as Britain's representative at the Venice Biennale, and also to our dear old friend Else Meidner, the distinguished artist now in retirement, on the occasion of her 85th birthday.

\*

### Dr. Erwin I. J. Rosenthal

Dr. Erwin I. J. Rosenthal, Emeritus Reader in Oriental Studies, Cambridge University, the first British scholar to be elected a Corresponding Fellow of the American Academy for Jewish Research at the end of 1984, was elected a Corresponding Member of the Rheinisch-Westfälische Akademie der Wissenschaften.

## 'Ein Verlorenes Berlin'

This heading was used by Munich's Society of Film Fans (*Die Kinofreunde*) to inform the audience about a subject that was unknown to many, viz. the largest Jewish cemetery in Western Europe, Berlin-Weissensee, which was not destroyed during World War II and once contained more than 100,000 graves. Today, largely overgrown by ivy and fern, the remnants form a unique landscape in which the history of Berlin's Jewry since about 1880 can be studied. Martin Koerber who produced the short film, added to the general interest by interspersing interviews with Jewish refugees thereby creating a lively atmosphere which contrasted tragically with the sadness of the theme.

An exhibition of documents relating to the Diary of Anne Frank was held in Vienna's Palais Palfy. It was enlivened by prominent actors taking part who gave readings from a book by a personal friend of the Frank family.

### The Camden Festival

The directors of the annual Camden festival have announced a major sensation for 1987: they have secured the first European rights of Kurt Weill's *Silbersee*, lyrics by Georg Kaiser, which, after simultaneous first performances in Erfurt, Magdeburg and Leipzig, was the composer's last work completed in Germany before he fled the country in 1933. Producer John Eaton, justly proud of having beaten a number of European opera houses by obtaining Weill's opera for the festival, intends to present the work on five evenings, and to do full justice to the partly symphonic, partly hitsong-like music which - in watered-down form - played to mixed reception on Broadway in the Seventies. *Silbersee* is to be the focal point of next year's festival events.

### Birthdays

Gottlob Frick, the 'Black Bass' of German opera, an ideal Sarastro, Hagen and Osmin who sang at many opera houses and enriched many a cast at London's Covent Garden between 1957 and 1967, celebrated his 80th birthday. Also 80 years old is Toni Niessner, 'grand old man' of Viennese musical opera, who was the star when an Austrian operetta ensemble visited London's Stoll Theatre in 1954. Recently, he played Kaiser Franz Josef in a performances of *White Horse Inn* at Vienna's *Raimundtheater*. Giorgio Strehler, called 'magician of the stage' and frequently compared with Max Reinhardt's genius, particularly active in Milan and Salzburg, is 65.

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## IN THE TRADITION OF HEINE AND SWIFT

### The Tragedy of Kurt Tucholsky

In his Leo Baeck Memorial Lecture some years ago, George Steiner asked 'where is Jabneh now?' (the little town in Palestine where after the destruction of the second Temple, Jewish scholars settled to preserve the foundation of Judaism). Steiner said that present Jabneh was to be found in New York, but that in the Twenties and early Thirties it had certainly been in Berlin. We who grew up during that period knew what he meant. There was a wealth of talent and energy among the young Jews who felt free from the political and social restrictions of the Wilhelminian period and expected to take a creative part in a better future.

Perhaps the most gifted among them was Kurt Tucholsky, a writer who continued the work begun by Heine and Boerne a century earlier. He had grown up in comfortable circumstances as the son of the director of a major bank and studied law, but all he ever wanted to do was to write. He was discovered by Siegfried Jacobsohn, the founder and editor of *Die Weltbühne*, a magazine that published political, social and artistic criticism. Both Jacobsohn and Tucholsky were in love with the German language, and even though they never sold more than 15,000 copies, the magazine was eagerly read in progressive circles.

Tucholsky's contributions covered a wide field. He was a great satirist commenting on all aspects of life under the Weimar Republic; he also wrote lyrical and satirical poetry, travel reports, book reviews and other literary criticism. His articles were published in several volumes at the time. After the last war, they were re-issued and have never been out of print since. When his collected works were re-published in 1975 in ten volumes, more than 50,000 copies were sold within a few months. He continues to be read all the time. In this country he is little known, partly because his very individual style of writing, interspersed with colloquialisms and Berlin dialect, is almost impossible to translate. It was therefore greatly to be welcomed when in 1980 Oswald Wolff and the New Jersey Humanities Press published a slim volume of 124 pages by Bryan P. Grenville *Kurt Tucholsky, The Ironic Sentimentalist* (now obtainable from Berg Publishers Ltd, Leamington Spa). It gives English students of the period a very good introduction to Tucholsky's life and work.

It is interesting to learn that Tucholsky spent four months in England in 1931. He lived in a rented house in Westwell, a village near Ashford in Kent. He did not like the political climate he encountered and spoke of England's 'political opportunism', which made the English the 'destroyers of Europe'.

By 1931, Tucholsky was a deeply disappointed man. Born in 1890, he welcomed the young German Republic which would put an end to all the injustices he had deplored during the war. It had also turned him into an uncompromising pacifist. When he realised that very little had

changed, that the vast majority of the German people was still attracted by militarism and social injustice, he raised his voice against it. He protested against the bureaucracy, the inadequate legal system, censorship and a world dominated by big business. He did so without entering into party politics. For a few years he belonged to the Independent Labour Party, and in the early Thirties he wrote some propaganda articles for the Communist Party when an anti-fascist alliance with the Social Democrats seemed possible. He was soon disillusioned and repudiated Communism by saying 'You have made Marxism into a dogmatic religion. We refuse to join.'

It is this anti-dogmatic attitude that has kept his writings alive and relevant for much that is happening today. His style of writing is timeless. He once explained that he followed Schopenhauer's advice to use ordinary words for extraordinary thoughts. One of his modern critics, Marcel Reich-Ranicki, concludes that he described states of mind rather than actions and circumstances rather than events and that therefore much that he wrote still applies in the different circumstances of our own time.

#### An Unhappy Man

In the last resort, notwithstanding his great gifts, Tucholsky was an unhappy man both in his public and in his private life. Under five different pen names he wrote hundreds of articles for *Die Weltbühne*, but he had no sense of achievement. He wrote two beautiful love stories *Rheinsberg* and *Schloss Gripsholm* which were required reading for young lovers in his day and which still appeal to them in our own time. He was twice unhappily married, though he only divorced his second wife who was non-Jewish to save her from persecution by the Nazis. She is now Mary Gerold-Tucholsky, the administrator of his literary bequest.

In 1924, tired of life in Berlin, he went to Paris as correspondent for *Die Weltbühne*. Like Heine before him, he was at first intoxicated by the intellectual freedom he found there, but he soon discovered that it was not free from bureaucracy and social injustice which he had hoped to leave behind. After Jacobsohn's death in 1926, he returned to Berlin to edit the periodical, but he did not enjoy it and soon handed over to another

old contributor, Carl von Ossietzky who remained in charge until 1933 when the Nazis suppressed the paper and sent him to a concentration camp. Tucholsky at first continued to write for him, but as early as November 1932, after another electoral victory of the Nazis, he decided that he was not going to write anymore. He had become conscious that having expressed his opinions, he had not achieved anything - 'not even the sacking of a single policeman'.

Three years earlier, disappointed with France's appeasement politics and on doctor's advice, he had moved to Sweden where he spent six years. When the Nazis came to power in 1933, his books were burned and he was deprived of his German nationality and of all sources of income. He lived on, plagued by ill-health and supported by a new woman friend, the Swiss physician Dr. Hedwig Müller. He sent her letters and diaries in which he expressed his despair. When his application for Swedish citizenship was refused in 1935, he took an overdose of Veronal and died on 19 December. It is certain that one of the main contributory reasons was his realization that he would never again be able to write in his beloved language. He was buried in the Gripsholm cemetery. The fiftieth anniversary of his death was remembered in many writings and lectures in Germany last December.

Tucholsky has often been criticised for his attacks on Jews and in particular for his many brilliant sketches of Herr Wendriner, the stereotype of the philistine Jewish businessman. They were unfortunate, because they appeared when they did and because they were so well written. It would seem, however, that they were no more or less than the expression of the rebellion of the well-to-do young man against the background from which he stemmed. German Jewish leaders considered him an embarrassment, and especially those professionally engaged in combating antisemitism felt he was a distinct liability. But he was not for that reason prepared to make any compromise. 'If, without wishing it, I harm those German Jews who are held responsible for me (he wrote in 1929), this is just part of my work which cannot stop me continuing it'.

He never showed any solidarity with the Jewish community which he had officially left in 1911 (to join the Protestant Church in 1916), and he attacked the Jews in 1933 for not leaving everything behind and going abroad. On the other hand, he had a number of close Jewish friends apart from Jacobsohn, and as a young man he had travelled to Prague to visit Kafka. Perhaps this Jewish self-hatred was an important component in his complex and unhappy personality.

As early as 1926, Tucholsky wrote a letter addressed to the reader of 1985. In it he wrote: 'Of course you have some three hundred useless gadgets more for your daily life, but apart from that you are as stupid, as intelligent as we were . . . What has remained, has remained purely by accident; of the things that were really great, only about half made it . . . I'd like to say as you turn away: You are no better than us or our fathers. Not a bit.' It is good to know that among the things that made it, are many of Kurt Tucholsky's writings. They place him among the great satirical writers in the tradition of Heine and Swift.

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## WORDS FOR OUR ENJOYMENT

In the beginning was the word. But the word is not only *logos* (rationality), it is also the plaything of plagiarisers, trivialisers and advertisers. How often when reading the newspapers or listening to the radio have I muttered under my breath 'Karl Kraus, thou shouldst be living at this hour, England hath need of thee!' I – we – need mutter no more. Kraus who warned against the *Vergiftung der Welt durch Druckerschwärze* long before such phrases as *gesundes Volksempfinden*, *Sonderbehandlung* and *Endlösung* gained currency has a successor (of sorts) in Fritz Spiegl.

I say of sorts because in contrast to Kraus, who dipped his pen in acid, Spiegl writes with amused contempt of the abuses of language he encounters. The reasons for this contrast are twofold. Vienna-born, English-educated Spiegl writes long after the apocalypse Kraus foresaw, and unlike his precursor, for whom words were the stuff of life, he is a musician who dabbles in wordplay for his, and our, amusement.

Not that his multi-disciplinary background in any way detracts from the value of *The Joy of Words* (Hamish Hamilton, 1986. £5.95). The book is both highly instructive and ribtickling funny, ranging as it does across a huge spectrum from infelicities of speech (would-be-slimmer's enquiry in chemist shop 'Have you got Ayds?') to police state euphemisms (Idi Amin's designation

of his torture squads as State Research Bureau).

Spiegl has a field day with job descriptions dreamt up by the radical trendsetters at work – if that's the appropriate term – in Britain's town halls: Detached Youth Worker, Mother Tongue Inspector, Temporary Part-Time Intake Social Worker, Countryside Interpretation and Information Officer, Sexual Orientation Officers (Local Government), Deputy Head Painter (Theatre). But to convey the full flavour of his wordplay I must quote him verbatim.

*Beware of accidental discrimination. A Police Authority wants to pay good money for a DARK ROOM ASSISTANT, adding ominously 'No Colour'. Similarly, Nordico Ltd has a vacancy for a THIN FILM TECHNOLOGIST; Liverpool Health Authority seeks a STERILE SUPPLY MANAGER, the City of Newcastle a SMALL FIRMS OFFICER (will candidates be passed through a ring till one of suitable size is found?); and there are ambiguous calls for a RADIOACTIVE WASTE MANAGER (get out your geiger counters) and an EDIBLE OIL ENGINEER (yum-yum).*

*There is no shortage of work in all manner of 'workshops' – an overworked word meaning a place where anything but manual work is done: my cuttings collection of advertisements starts with a BIRTH CONTROL WORKSHOP and ends with an invitation from Bradford Diocesan authorities to a WORSHIP WORKSHOP: jobs to look after us, not so much from the cradle to the grave, or even from womb to tomb, but from the erection to the resurrection.*

As can be seen from the above extract, the fun waxes fast and furious. Jargon, colloquially known as sociologese, proliferates and luxuriates. Sheffield appoints BEREAVEMENT COUNSELLORS, Rochdale a DELINQUENCY MANAGER. An irate social worker reproves a BBC interviewer for using the term baby battering, saying 'We call it non-accidental injury.'

After sociologese, journalese. Much as I approved of the U.S. air raid on Libya I was appalled at the gloating headline in Rupert Murdoch's *Sun*: THRILLED TO BLITZ (a play on words in the phrase 'thrilled to bits'). Spiegl quotes no comparable horror. Instead he lists the headline DEATH DICE JEEVES IN UPSTAIRS/DOWNSTAIRS DRAMA and points out that the same information could have been conveyed by 'Butler risks Life to Save Employer's Child.' Elsewhere in the book he tells a delightful anecdote about a true pedant:

*In about 1810 the lexicographer Noah Webster was – or was supposed to be – at work on the great dictionary which bears his name when his wife unexpectedly entered his study and found him in the arms of their housemaid. 'Oh, Mr Webster!', she cried, 'I am surprised!' Her husband raised himself up on one elbow and said, with all the dignity he could muster in that posture, 'No, my dear. We are surprised. You are astonished.'*

Given Spiegl's mid-European background I was not surprised at the amount of innocent – and

not so innocent – fun he has with translations and mistranslations. Pride of place in this section goes to Stalin's dictum concerning the role of the Soviet media: The organs of the Party must penetrate the most backward parts of the proletariat. Almost as *risqué* is Spiegl's rhetorical question whether Alban Berg was aware that *Lulu*, in baby talk, connoted wee-wee when he wrote his famous opera of that name. In a more scholarly vein he imparts nuggets of etymological wisdom: slob derives from the Russian-Polish *zhlob* and loafer from the German *landläufer*. In the controversy engendered by Peter Schaffer's portrayal of Mozart – in *Amadeus* – as a foul-mouthed gamin he corroborates the playwright's interpretation: Mozart's favourite expletive for the Bishop of Salzburg was *Hundsfott* (or sexual organ of a she-dog).

This Mozartian *Redewendung*, and the very term *Redewendung* itself, illustrates the propensity of German for the creation of compound nouns. As a child I derived innocent amusement from Hermann Leopoldi's pop-song about the *Donaudampfschiffahrtsgesellschaftskapitän*. Spiegl goes one better by compounding the German words for hottentot, potentate and assassin into one bizarre construct: *Hottentotentatenattentäter*. It may not be as long as Leopoldi's song title, but it combines exoticism with prophecy. In the unfolding South African drama, the 'men in the middle' are liable to fall victim to just such an assassin. I am certain that this was not in Spiegl's mind when he indulged in his *Wortspiel* – but words, do, alas, sometimes take on a life of their own.

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## THE LONELINESS OF FRANZ KAFKA

Loneliness, the hidden plague that festers amidst the busy noise of crowded cities, affects us all at times. For the more unfortunate it is a chronic condition.

Loneliness is not the same as being alone. One can be lonely among relatives and friends. It is an inner state that can lead to crippling despair or, in rare cases, to great heights of creativity. Such a rare case was Franz Kafka, a Jew who lived in Prague and wrote in German. His novels *The Trial* and *The Castle* express with a searing intensity the essence of loneliness. From the anguish of his own affliction there flowed forth in literary form allegories of our common pain so striking in their truthfulness that 'Kafkaesque' has become a word in the English language.

Although the significance of his work is universal it would be insufficient to say that Kafka is a great writer. To characterise his achievement adequately it is necessary to say that he is a great Jewish writer. (Incidentally, the *Concise Oxford Dictionary* makes the hideous error of calling him Austrian.)

It is the Jewishness of Kafka and its relationship to his writing that forms the intriguing theme of a recent book, *Franz Kafka's Loneliness*, by Marthe Robert (translated from the French by Ralph Mannheim and published by Faber and Faber at £12.50). In this carefully reasoned and well argued book Marthe Robert, an acknowledged expert on her subject, presents fascinating glimpses of Kafka's inner life and external experience and links them with the unresolved problem of his Jewish identity. With a great deal of convincing detail she shows how this problem was a source of his literary inspiration.

A curious feature of Kafka's writing is that in all his novels and short stories he never once used the word 'Jew'. And yet, as this book amply demonstrates, Kafka's Jewishness is expressed in every-

thing he wrote. Indeed his works, which are concerned with exile, transgression and atonement, have a distinctly Jewish quality.

Marthe Robert explores the ways in which Kafka was affected by Judaism, antisemitism and Zionism. She suggests in a persuasive manner that Kafka's strong dislike of his father, his inability to marry and his essential loneliness were all due to his failure to come to terms with his Jewishness. Her argument is that Kafka's fundamental difficulty came from the guilt he felt because he had decided to live as if he were not a Jew. Of course this attempt to deny his heritage was unsuccessful and he came to realise that he was Jewish even in his way of pretending not to be.

Aware of the contradictions in his personality between his Jewishness and his striving to be non-Jewish, he examined them through literary expression. In justifying this claim the book looks at many details of Kafka's family life, the situation of Jews in Czechoslovakia when he was growing up, the impact of the Yiddish theatre on Prague Jewish life, and Zionist activity in Czechoslovakia. The result is an extremely interesting analysis of Kafka as a suffering Jew, never at ease with his own identity, and a very illuminating study of Kafka as a writer whose torments were refined by his genius into great works of literature.

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Thursday, 2nd: Ronald Stent will speak on 'Ireland - The Insoluble Problem?'
- Wednesday 8th: Musical Appreciation with Mr. T. E. Prowse. Classical music, 19th century composers.
- Thursday, 9th: Jack Marks sings his lovely melodies with Flora Summers at the piano.
- Wednesday 15th: Is this a Record? A musical entertainment by Susi and Arnold Horwell
- Thursday 16th: Violin recital by Jane and Dennis Gomm.
- Wednesday 22nd: Succoth Party. Songs from many lands with Frederick Rossner and accompanist.
- Thursday 23rd: Succoth Party. Entertainment with Hans Freund.
- Wednesday 29th: Piano recital - 3 different composers - by Mrs. Caroline Kempner.
- Thursday 30th: The WIZO Choir.

### VIENNESE MUSIC

A lively performance, with plenty of pep, was given by Marguerite Rapp who treated a responsive audience to a varied repertoire of mainly Viennese songs. Strauss and Lehar were the stars whose swinging harmonies none of the well pleased listeners would have swapped for all the noise of pop and punk. Hebrew (*Ya'asse Shalom*) and Yiddish (*Rosinkes und Mandelen*) were well represented, and all remembered with gusto *The last time I saw Paris*. Ms Rapp who frequently appears on TV and radio was effectively accompanied by Happy Branston.

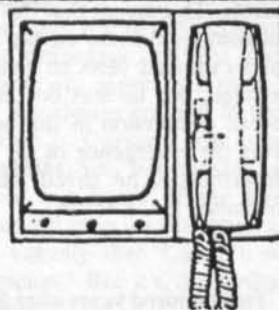
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## MENDELSSOHN'S BIBLE TRANSLATION

### mirrored Jewish thought of his time

Another volume of the definitive edition of Moses Mendelssohn's Collected Writings has appeared. It includes his translations of the book of Psalms and the Song of Songs: (Moses Mendelssohn: *Gesammelte Schriften. Jubilaeumsausgabe. Band 10, 1. Schriften zum Judentum iv.* Friedrich Frommann Verlag (Günther Holzboog), Stuttgart-Bad Cannstatt, 1985.) I have discussed the general background of this edition in AJR INFORMATION, May 1985.

Like its predecessors, the new volume is a model of scholarly precision and beautifully produced. Unhappily, the number of those who could and would make use of this translation is rapidly declining, but even for those not concerned with linguistic analysis, there is much to be gleaned here. To give but one or two examples, the language is formal to a degree that must be remarkable for the modern reader. It reflects not only the authoritarian rigidity of Mendelssohn's time, but also the pervasive political control, which was such a dominant feature of the era of absolute monarchy. The Jews of Prussia at the end of the eighteenth century were wholly dependent on the goodwill of the king and their loyalty was directed at him alone, and not, as in later years, to the nation. This is clearly reflected in this volume.

If we look, for example, at Psalm 146, with its casual rejection of earthly power (vv. 3 and 4), we have, first, the traditional Jewish version:

#### 'Put not your trust in princes'

*Put not your trust in princes,  
Nor in the son of man, in whom there is no help;  
His breath goes forth, he returns to the dust,  
in that very day, his thoughts perish.*

Or the New English Bible:

*Put no faith in princes,  
In any man, who has no power to save.  
He breathes his last breath, he returns to the dust,  
And in that same hour all his thinking ends.*

Now here is the robust version by Martin Luther:

*Verlasset euch nicht auf Fürsten;  
Sie sind Menschen, die können ja nicht helfen.  
Denn des Menschen Geist muss davon,  
Und er muss wieder zu Erde werden;  
Alsdann sind verloren alle seine Anschläge.*

Samson Raphael Hirsch, at the end of the nineteenth century, can also afford to use forthright language, with the confidence of a secure liberal-bourgeois citizen:

*Vertrauet nicht auf Edle, nicht auf einen Menschensohn,  
dessen nicht die Hülfe ist.  
Geht sein Geist aus, kehrt er zur seiner Erde wieder:  
An jenem Tag sind sein Pläne verloren.*

Mendelssohn had to be a bit more circumspect in translating a text which might have been interpreted as a critique of the monarchy:

*Vertrauet nicht auf Fürsten,  
Auf Menschenkind, das wenig helfen kann.  
Der Geist verlässt ihn;  
Dann kehrt er wieder hin zu seiner Erde,  
Aus ists mit seinen weisesten Entwürfen.*

That such considerations played a part in presenting Jewish texts to a general public, is made quite explicit in a defence by Mendelssohn of a rabbi who used Psalm 49 at a service for the Empress of Russia, when she died in 1762. The Psalm contains a famous sentence (Verse 17):

*Be not afraid when a man becometh rich,  
When the glory of his house is increased;  
For at his death he shall carry nothing away;  
His glory shall not descend after him.*

Reference to this Psalm was described as 'unseemly' and 'disrespectful' (p. 310), but Mendelssohn pointed out that in accordance with Jewish custom, this psalm was recited daily in houses of mourning.

Mendelssohn's translations not only render Hebrew into German, they also reflect and preserve the ethos of Jewish experience in his time.

#### True or False Prophet?

The significance of Moses Mendelssohn was a feature of the Jewish Book Week held in London. In a lecture on 'Mendelssohn - True or False Prophet?', Dr Lionel Kochan, Bearstead Reader in Jewish History at Warwick University, placed Mendelssohn in his historical context in a period of decline when the traditional Jewish community was being undermined by negative factors both inside and outside the community. Mendelssohn's pamphlet 'Jerusalem' (1782) was a response to this situation. Sensitive to impending changes in the status of European Jewry, he sought to find a way to preserve the traditional Judaism to which he was deeply committed. He hoped to create a secular society in which no religion or church would occupy a privileged position. Thus the rabbis would also not be entitled to exercise any more influence in their communities than the Church in Christian society. This meant that the onus of adherence to Judaism would rest on the individual. Mendelssohn exhorted Jews to remain faithful to their heritage, but he was not able to prevent widespread conversion in the next generation or to avert the emergence of the Reform movement. Nevertheless, he saved what could be saved, concluded Dr. Kochan.

\*

Two hundred years after Mendelssohn's death, it is perhaps worth recalling a representative German Jewish reflection on the 200th anniversary

sary of his birth. In September 1929 (less than four years before the advent of Hitler), the *Israelitisches Familienblatt* felt that Mendelssohn's struggle had achieved its object. 'Today (a front page article said) the German Jew is free before the law, enjoying equal rights. What Mendelssohn in his invincible, truly Jewish optimism had hoped for has become reality.' And yet, it was felt, 'there is still much missing in the true practice of equal rights. In the political, economic, social sphere the German Jew's equality is still, today perhaps more than ever, threatened by danger.' Quite apart from the programme of the Right-wing parties, 'whole sections of the economy bar Jews. The Jewish employee, the Jewish engineer, the Jewish research chemist has the greatest difficulty in finding a job . . . In social life, the Jew is being rebuffed wherever he seeks the company of Christians. The so-called 'better classes' deny him entry.'

It was a difficult situation, the *Familienblatt* thought, 'but not a hopeless one if we correctly assess what has been achieved. We must, like Mendelssohn, use all our strength in championing our good cause.' If the move into the big cities had proved no success, let Jews consider establishing themselves in small places which were still offering a chance of engaging in independent business. Let no Jew shut himself up again in a ghetto. This (it was said) was Mendelssohn's true legacy.

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## Argentina's Leading Journalist A Berlin-born Refugee

One of Argentina's best-known journalists is unquestionably Manfred Schönfeld, often kindling polemic flames or passionately seeking to put his point of view in the face of 'what everyone thinks'. This lone wolf ranging the somewhat conformist forest of Argentine journalism has also found his niche in the famous daily paper *La Prensa*, which cares little for popularity but holds stubbornly fast by the principles it has represented for 117 years.

Manfred Schönfeld, who, even after naturalisation, neither exchanged his forename for the (to Spanish-speakers) more euphonious *Manfredo* nor altered his surname's *umlaut* for 'oe', was born in Berlin in 1932. When he was five, he was taken by his parents to Argentina, where he attended the democratic-liberal Pestalozzi School, which also taught German, having been established as a counter to the German schools which at that time were controlled by Nazis. Manfred completed his education by reading philology and literature at the University of Buenos Aires. Speaking perfect German and English, he reached the standard of Licentiate, but cheerfully disclaimed the title. He won his spurs as a journalist on the *Argentinisches Tageblatt*, whose editor at the time, Ernesto Alemann, had also been one of the Pestalozzi School founders.

### Leader writer of *La Prensa*

After leaving the *Argentinisches Tageblatt*, Schönfeld joined *La Prensa*. This much respected paper had been seized by Perón's government as a mouthpiece for his party and been brought to the brink of ruin, before its restoration to the Gainza family on 3 October 1956. Schönfeld also wrote twice a week for *El Día* in La Plata, a paper belonging to the Kraiselburg family, Jewish publishers who, under the last military dictatorship, were ruthlessly persecuted. He also wrote for *La Capital*, Rosario, (the oldest paper in the country) and had a column in *Radio Continental*. His leading articles during the Falklands War were later published in book form.

Between 1966 and 1975, Schönfeld was the British correspondent of *La Prensa* and Bonn correspondent from 1975 to 1978. He was the paper's first leader-writer to sign his articles, which dealt with Argentine internal affairs as well as foreign policy in general.

Under the notorious military regime of 1976 to 1983, it was inevitable that Schönfeld's stand for democracy, justice and liberty should set him at odds with those in authority, who, however, lacked the nerve to tackle him directly. His open opposition to the regime and in particular a

courageous article in which he denounced the corruption and double-dealing of the army, inspired the top military to send a hit squad armed with knuckledusters to his house and he was attacked by them in the dark. This was on 22 June 1981; the cowardly assault knocked out five of Schönfeld's teeth and he only survived as if by a miracle. Since his family was receiving more death threats, for days Schönfeld stayed hidden with friends, though still writing his column for *La Prensa*.

As to his personal life, Manfred Schönfeld's wife is the authoress Laura del Castillo, a descendant of the *Conquistadores*, whose ancestor Pedro del Castillo founded the town of Mendoza. He has always remained true to his

### Caesar Aronsfeld

## How do you spell it?

There must be many names worse than mine, I mean baffling to spell. The Huguenot, for instance, who rests in the little church garden just off Marylebone High Street, Claud Champion de Crespigny, must have had a hard time of it; the distinguished Namibian leader Moses Katjiku Katjuongua will almost certainly run grave risks among our reporters and national health receptionists, and only Carlyle who doted on the Germans could have managed Herr Teuffelsdröckh and Kauderwälsch von Pferdefuss. Also of course our fellow-citizens, the Heatheringtons and Featherstonehaughs, will find many of their prejudices against foreigners amply confirmed when they travel abroad.

Compared with them all, my name clearly is chickenfeed, though admittedly *Aronson*, for example, would simplify matters. It might eventually alight on Ronson, as happened to the famous John Braham, the Richard Tauber of 150 years ago, who was originally Abraham. But I don't mind spelling my name every time, it seems well worth it, and if it occasionally appears as *Aronstead*, I put up with it as one of the countless misprints that we owe to modern technology. I once tried to make the name intelligible by explaining it as 'field of Aron', but then the identity of Aron was not easily established, so I was back to square one.

But if my surname gives rise to bewilderment, so does, even with a vengeance, my first name, Caesar. Now this, you will agree, is a name to conjure with, and I am always grateful to those who care to remark on it. Caesar – how come? Tom, Dick and Balthasar, yes, but not this one. Everybody of course has heard of the Cesar Palace in Soho or even in Luton, or wherever, and most people know vaguely that 'Caesar's wife must be above suspicion.' But it's the husband that's the odd one out.

I once mentioned the name to the elderly local vicar who had given a talk to a group of Jews and

Jewish faith; he constantly championed Jewish interests and fought against antisemitism. He belonged to the Orthodox community *Achdat Jisroel*, where his Barmitzvah took place under the guidance of Rabbi Klein, formerly of the *Adass Jisroel* in Berlin. His mother sang in the synagogue choir of Buenos Aires' chief community (in the 'Street of Liberty'); today, too, Manfred Schönfeld is a member there. While in England, he told me, he belonged to the small community in Colchester.

Why does he defend Argentinian interests so vigorously? To this question, Manfred Schönfeld gives the moving reply: 'I owe Argentina eternal thanks, because she made it possible for my parents to die a natural death with dignity as Jews and to be buried here in the Jewish cemetery of *La Tablada*. I am bound in gratitude to the country which saved me from the Nazi regime'.

W. M. FINKELSTEIN  
Buenos Aires

Christians. As I took him home, he chanced to enquire what my first name was, and when I told him he was visibly impressed. He had heard of many outlandish 'Christian' names but this one beat the lot. One did not come across many people so named, and (he said) he would definitely remember it, he would, he was sure he would.

We then parted company, and a few weeks later I had occasion to deliver a message at his home. I rang the bell, he opened, the same old-fashioned worthy with the ginger beard and now the heavy-rimmed glasses delicately perched on the tip of his nose; he looked at me, I saw at once he didn't have a clue, so I said: I don't suppose you remember this face, I am – 'Ah, he said and his face lit up, JULIUS, come right in!' He had promised to remember and you see he did.

Which reminds me: the other day in Bath which of course is full of Roman remains, I noticed, much to my delight, a cafe-restaurant called 'Julius "Geezer"', with a menu offering such delicacies as 'Brutus Brew,' 'McAnthony's Cocktails,' 'Caligula Steak,' etc.

Now you may wonder how did my parents come to give me this name. Good question, this. I never asked them and now it is too late. They must have thought that it was the civil equivalent of my Hebrew name, Yeheskel ben David, and besides it had been grand-father's name, and of others further back in time, as far as 1812 when, so the family saga goes, one of the ancestors, a grainmerchant somewhere near Poznan, had supplied Napoleon's army on its advance into Russia. There you have the point where, in my genealogy, Caesar and Napoleon joined hands, and little did it occur to them that one day a wretched late descendant would end up as a refugee in England, though Caesar did come over – came, saw and, alas, soon departed again.

### PLEASE REMEMBER

The Annual Concert in aid of Self Aid of Refugees (in conjunction with AJR) will take place at the Queen Elizabeth Hall on Sunday, 2 November 1986 at 3 p.m. Please reserve the date.

## THE FUTURE OF OTTO SCHIFF HOUSE

Residents, their relatives, friends, House Committee members and others closely associated with Otto Schiff House were invited to a meeting on 11 August when Mr. L. Spiro, the Chairman of the CBF Residential Care and Housing Association, spoke about the future of the home.

Mr. Spiro explained that the under-occupancy of Otto Schiff House had further increased in recent months thus adding to the serious financial position of the House. This together with the need for major expenditure if the house is to be brought up to the standard now required for adequate care of elderly residents, has led to the decision to commence with the closure of Otto Schiff House as soon as practicable and to concentrate all the Housing Association's residential care facilities in the Bishop's Avenue.

Arrangements will therefore be made to close all residential accommodation in the old wing of Otto Schiff House within the next three to six months. This will affect seven residents. The remainder of the House which provides for twenty one residents will remain operational for some eighteen to twenty four months depending on progress with the extensions in the Bishop's Avenue. A new wing to Heinrich Stahl House providing accommodation for seventeen residents will be completed by the end of August. Further extensions to Osmond House and Leo Baeck House are expected to be completed within the next two years. All new rooms will have their own toilet and shower.

Residents of Otto Schiff House will be invited

during the next few weeks to look over the newly completed rooms in Heinrich Stahl House of which a number will be offered to residents of Otto Schiff House.

The meeting was assured that everything possible will be done to handle the transfer of residents to the Bishop's Avenue with maximum consideration and in consultation with the residents and their relatives.

Mr. Spiro paid tribute to the supportive effort of the House Committee and in particular to the sterling work of Miss Rieger, the Matron of Otto Schiff House. The report was received with much understanding by all concerned.

### GARDEN PARTY AT HEINRICH STAHL

Whoever else may have been slow in supporting the Summer events in The Bishops Avenue, the weather was not, and if the TV forecaster didn't seem to be too sure, he clearly had not taken into account the garden party at Heinrich Stahl House on 24 August which commanded bright sunshine throughout - much to the delight of the record number of guests (nearly 400) who enjoyed their tea on the well laid out lawn. Praise was not sparing for the as ever helpful young ladies of the staff who were deservedly thanked by Mr. L. Spiro, chairman of the House Committee, but the success (e.g. at the briskly selling stalls) was no less due to the imaginative contribution by friends and relatives of the residents. Some welcome addition to the funds was raised by

an auction of various items including a painting by Mr. Ernst Eden, a member of the House Committee. A conducted tour revealed the extension of the House in a suitably modern new wing which was opened last month, bringing the number of residents from 54 up to 72. Mr. Spiro took the opportunity of introducing the new Head of Care, Mrs Mary Copsey.



Mr. Ludwig Spiro introducing the new Head of Care, Mrs. Mary Copsey, at the Heinrich Stahl House garden party, on 24 August

### CONCERT AT OSMOND HOUSE

A very successful concert was given at Osmond House on 24 August by Dina Bennett (piano) and Anna Nokes (flute). The very talented musicians played works by Beethoven, Faure and Poulence. Dina and Anna have performed at the Purcell Rooms and are soon to be heard on Radio 3. Recently a record of some of their programme was released.

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## Letters to the Editor

## 'THE NAZI OLYMPICS'

Sir - I have read your well written article with great interest, but the title of it shows the difference between you and the recent exhibition at the Wiener Library 'The 1936 Olympic Games in Hitler's Germany'. I am sorry you did not attend the Press Reception or the opening. Had you reported these events and visited the exhibition you would have gained certain information and understanding which are lacking in your article. You quoted me twice but you did not check all your facts.

Ibolya Czak is not Jewish. There was no 'bevy' of Hungarian Waterpolo Players, only two. Gretel Bergman did not hold the German record, just equalled it, and finally Harold Abrahams was not just a 'British-Jewish Sprinter' but headed the British Athletics Association and was after all the winner of the 1924 100 metres Gold medal. He was also, of course, the central figure in the film *Chariots of Fire*.

The Wiener Library exhibition which I produced presented the facts. Half-Jews like Lewald, Rudi Ball, Helene Mayer and Captain Fuerstener in charge of the Olympic Games village were human tragedies and did not exactly behave heroically. But if one fails to judge their behaviour in the context of 1936 (rather than that of 1986), one cannot even begin to understand their motives.

You and the readers of your paper will have another chance to see this exhibition when it goes on tour in the autumn.

11a Priory Road, N.W.6 P. YOGI MAYER

Editor's comment: *Mr. Mayer's claim that we did not check all our facts would seem to be bold. Some of the data were taken from his own article in the 1980 Leo Baeck Year Book ('Jews and Sport in*

*Germany')* where (p. 237) he mentions (contradicting himself now) 'an Hungarian Jewess Ibolya Czak'. The 'bevy' of Jewish Hungarian water polo players appears in his article as 'a number' which may or may not suggest 'only two'.

*Since our article was concerned mainly with the moral performance of the Jewish athletes, it would seem irrelevant that Harold Abrahams was 'after all the winner of the 1924 100 metres Gold medal', etc. The argument that events should be seen in the setting of their time has a point but the moral issue remains. Generally speaking, Mr. Mayer's exhibition appears to take one view of the Nazi Olympics, our article another, and if what we described as the Jews' 'lack of self-respect' is presented by Mr. Mayer as 'not exactly heroic behaviour', he may well claim to have reached an almost Olympic height of understatement.*

Sir - I would like to add something to the article 'The Nazi Olympics 50 years ago'. How was it possible that the games were not boycotted? I remember with regret, that, although the world knew what was going on in Germany, the athletes from all over the globe turned up. I saw many of them on my way home from school sightseeing in Berlin. They were taken in large groups, their nationality was clearly visible on the blazers they wore. The first group of athletes I met were Australians. I gaped at them in disbelief, and then I broke into tears with anger and fury.

9 Holmby Court ANTONIA KANN  
Cavendish Road, S.W.19

Editorial comment: *Reasons why there was no boycott were stated in the article. Apart from that, if Jews could be found so lacking in self-respect as to actually take part in those Games, we should not perhaps be too hard on simpletons like those from the Australian outback who did not understand what it was all about.*

## PORTUGAL &amp; JEWISH WAR-TIME REFUGEES

Sir - I am engaged in research into the contribution of the Portuguese towards helping Jewish refugees during the Second World War and should be most interested to hear from any of your readers with information or personal recollections of organizations or individuals, such as Aristides Mendes, who gave assistance to those fleeing from the Nazis. I should, of course, gladly reimburse costs of photocopying, postage, etc.

P. NEWMAN (Miss)

Dept of Spanish & Portuguese  
The University, Leeds LS2 9JT

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Sir - A short while ago I was invited to go to Hamburg in order to participate in a meeting which was called in order to create the William Stern Gesellschaft für Begabtenforschung- und Förderung. On that occasion I learned that my Father's books are no longer available in Germany since the Nazis burnt them and that endeavours by that committee to find some copies were in vain. I promised them that I would do my best to find old editions of William (and Clara) Stern's books, and I am therefore asking all those of your readers who own such books to put them at the disposal of the Psychology Department of Hamburg University. Please notify them whether you own one or more of Stern's books and, if so, whether you are prepared to part with it/them. William Stern was one of the main founders of Hamburg University, and for the students there it is of the utmost importance to have access to his books. The Jerusalem National Library has all of them, as they were acquired before the Nazis destroyed them. EVA MICHAELIS-STERN  
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## FAMILY EVENTS

Entries in this column are free of charge, but voluntary donations would be appreciated. Texts should reach us by the 10th of the preceding month.

## Birthday

**Gerrard:** Gerhard Gerrard, formerly Schlesinger, was 80 on 13 September, having recently celebrated his 57th wedding anniversary with his wife Helen who, together with his family, wishes him a very happy birthday and many more years of bliss. 26 Manor Road, Harrow HA1 2PB.

## Wedding Anniversary

**Rosney:**—On 28 October 1986, Mr. George Rosney (Osmond House)

and Mrs. Rosney will celebrate the thirtieth anniversary of their wedding, which was solemnised by the Rev. C. E. Cassell.

## Deaths

**Fuchs:**—Margot Fuchs, aged 95, passed away peacefully on 12 August, after long suffering, patiently borne. She was the widow of Ministerialrat, later First Secretary at the British Embassy in Bonn, Dr. Richard Fuchs. Mourned by her nephews Lucas Foss, New York and Oliver Foss, Paris, and her friends.

**Pragan:**—On Thursday 7 August 1986, in the Morris Feinmann Home, 178 Palatine Road, West Didsbury, Manchester, Miss Margaret Pragan (formerly of Leicester). Sadly missed by her sister Melanie and friends.

**Snowman:**—Angela Snowman was fatally injured while on holiday in Greece, aged 25. She will be greatly missed by her parents Marianne and Denis Snowman and her brother David.

**Snowman:**—Angela Snowman who died tragically on 15 August. We loved her dearly. Ise and Adrian Shindel.

## CLASSIFIED

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## Miscellaneous

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## Personal

**GENTLEMAN** aged 60, Austrian background, would like to meet lady for companionship. Box 1101.

## Information Required

**CHILDREN OF REFUGEES.** Researcher wishes to talk to children of refugees for forthcoming book. Please contact Box 1102.

**JEWISH REFUGEES COMMITTEE,** Drayton House, Gordon Street, London WC1 0AN would like to hear from anyone knowing the whereabouts of Jerzy KLEIN, born c. 1905/7 in Warsaw, left for London in August 1939. Sought by niece residing in USA.

**MANSBACHER.** Fritz Ludwig Mansbacher (Peter) from Lübeck, born about 1923, England 1938/9; Richborough Camp, Easter 1939; last known address c/o Norman, The Garage, High Street, Over, Cambridgeshire. Later possibly in Canada. Would any friends or

relations with any information contact Mr. H. A. Norman, 23 Fendon Road, Cambridge CB1 4RS, as he would like to return private papers, etc., left with him in 1940.  
**MATURAKLASSE** 8b 1936 des Elisabethgymnasiums Wien V sucht Waldemar SCHAPIRA, ehem. Wiedener Hauptstr. 106/16; Max SCHWARZ, ehem. Margarethen-gürtel 28; und Gertrude DRIMMER, seinerzeit Beth-ha-Karen, Jerusalem, Israel. Kontaktadresse 27 Clarence Terrace, London NW1 4RD.

**SEIGER.** Would anyone knowing the whereabouts of Mr. Ulrich Seiger, head teacher (Oberlehrer), contact C. Kryslar, 97, Hodford Road, London, NW11 8EH, Tel. 01-455 8321.

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## D.J.R. NEWS

## Travelling in Central Europe

Underlying our many social activities is the awareness of our common background, and there are times when we feel we want to focus on this alone. Hence our discussion groups, the third of which was centred on 'Experiences of travelling to Central Europe'.

Most of those present had been to Germany, Austria or Poland, some expressly to search out their roots and visit the home towns of their parents and grandparents. One of us had had the curious experience of spending some time in the village in which her family had been well known members of the community, and strangely feeling a part of it and yet apart from it.

Parental influence had been a strong factor in our own attitudes: while some had been actively encouraged to travel to Germany, even working and studying there, others had absorbed a mistrust and wariness of the country and its people, which they found hard to shed. It was encouraging, however, that many had formed friendships that we valued with Germans of our own generation, and felt this to be an important step forward in coming to terms with our feelings about Germany's past. There had been the inevitable unease at 'confessing' to our Jewishness, and shock when confronted with some sharp reminder of the Holocaust. Unease was not felt to be one-sided. German attitudes to us, it seemed, went beyond the friendly courteousness towards foreign tourists; we detected a deeper curiosity, and sometimes an urge to talk about that taboo area of recent history.

Though different views were expressed on a number of points, we were unanimous in feeling completely at home with continental cuisine! There was a remarkable moment, too, when we were shown one member's 1920s photographs of her grandparents on holiday: there were immediate cries of recognition of our own family

## PRIDE IN THE ROOTS

It was a memorable and moving experience last month when more than 1,000 descendants of the 350 slaves of a North Carolina plantation met to demonstrate what a press report called 'pride in their slave roots'. Of course the days of their slavery are long past - 100-odd years - but none of the people had forgotten. Secure in their citizenship rights now, they did not pretend that 'the shame and the guilt' of the system which reduced them to slavery had not existed. They remembered it, and they found it 'a healing experience', because, one of them said, 'we all need to know where we come from', and the gathering was felt to be 'like a family homecoming' where you 'find you do have roots'.

This 'unique event', as it was called, one 'of great significance', bears its lesson not only for those former slaves. It has no less a significance for those of us who suffered Nazi slavery. We also must remember our past and take pride in our roots. We also should stick together and beware

albums, with three of us at least laying claim to snapshots of such striking similarity that we were convinced we were seeing our own grandparents depicted in their skiing or seaside apparel.

The evening closed with a heightened awareness of what we share, but also of how widely our individual experiences and attitudes differ within the context of our common background. It was an opportunity to air more fully what had often been the subject of passing conversations, and showed, too, that we had many more themes to explore.

If you are between 20 and 32, single, and would like further details about this group, please contact Caroline on 01-579 9906.

C.M.S.

## Obituary

## DR. HANS HOLLANDER

Dr. Hans Hollander who died aged 86 was a distinguished musicologist. Born in Moravia, he studied music at Vienna University and was director of Brno radio station when the Nazis invaded Czechoslovakia in March 1939. He escaped to England three days later and found a position in Exeter University's Music Department. His publications include an account of music in the cultural history of the 19th and 20th centuries, also studies on the early life of Mahler and in particular a biography of Janacek.

## ANNEMARIE SELINKO

The Austrian-born novelist Annemarie Selinko who has died at the age of 72, had a life of literary successes and of great human tragedy. Daughter of a prominent Austrian industrialist family, highly individual and in her independence ahead of her time, she became known as a story teller with her first volumes *Ich war ein haessliches*

of pretending that because we now enjoy freedom therefore our slavery can be forgotten.

The AJR is, in a manner of speaking, the place where we meet, the gathering where we foster our roots of which we too can feel proud. Too many of us keep aloof, refusing to be reminded of their origins, either as Jews or as refugees, and so neglecting to support the cause of our united strength.

The membership of the AJR is regrettably small, compared with the number of those eligible for it. It seems a pity and a shame that so many, not least among those who have achieved distinction in public affairs, care so little for their roots. They may truly be said to have remained slaves. May we call upon our friends to approach these one-time refugees to bring home to them the duty to remember the past in the way it was so inspiringly done by those descendants of the slaves of North Carolina.

*Maedchen, Morgen ist alles besser* and *Morgen heirate ich meinen Mann*, all published just before the advent of Hitlerism in Austria which brought her much personal sorrow. (Her sister was killed during deportation from her Dutch refuge.) Later, married to the Danish Ambassador in London, Erling Christiansen, she received international fame with her novel *Désirée* (the story of the Swedish Royal dynasty) which was made into a film, starring Jean Simmons and Marlon Brando. Fate proved harder still when Annemarie lost her only son; retiring to Copenhagen, she spent her later years in Denmark. The writer of these lines who had known her since childhood is saddened by her death as are the many friends who remember her as strong-willed, intelligent and generous.

STEFAN BUKOWITZ

Dr. Michael Tennenhaus who died at the age of 85 was the first modern Hebrew teacher to be appointed to a day school run by the then London County Council. An Austrian by birth, he held teaching posts in Austria before coming to Britain as a refugee in 1939.

## CLUB 1943

Meetings on Mondays at 8 p.m.

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1986

- 6 Oct. Berta Sterly: *Elisabeth Bergner: persönliche Erinnerungen*.
- 13 Oct. No meeting (Yom Kippur).
- 20 Oct. Egon Larsen: *Die Geschichte des Kanaltunnels (The English-French Connection)*.
- 27 Oct. Dr. R. v. Schulze-Gaevernitz: *Deutsche Volkslieder mit politischem Hintergrund*.
- 3 Nov. Charles Guttmann, JP: *Teaching English Nowadays*.
- 10 Nov. Prof. John W. Bruegel: *Eine Studie des Paktes zwischen Hitler und Stalin in 1939*.
- 17 Nov. Gerald Holm: 1. *Ludwig Boerne (200. Geburtstag)*;  
2. *Emil Ludwig: a brief reassessment*.
- 24 Nov. Dr. E. Seligmann: *Meine Absage an die Gegenwart*;  
Peter Seglow: *My 'Yes' to the Present Time*.
- 1 Dec. Robyn Sewell, MA, BSc (Senior Psychologist at Holloway Prison): *How to Live with your Dreams*.
- 8 Dec. Erich Fried spricht über sein Buch *Mitunter sogar lachen (Zwischenfälle und Erinnerungen)*.
- 15 Dec. Martha Tausz: *Come and Travel with Martha* (Slides).
- 22 Dec. Alice Sommer: *Musikalische Darbietungen am Klavier*.
- 29 Dec. End-of-Year Celebration.

1987

- 5 Jan. Dr. K. Pflueger: *Der amerikanische Bürgerkrieg (1861-1865)*.

## JEW'S HISTORY IN THE TYROL

The August 1986 issue of the cultural magazine *Sturzflüge* ('Divebombing') issued by the South Tyrolean Authors' Union and the South Tyrolean Cultural Centre in Bolzano, is devoted to 'The history of the Jews in the Tyrol - from mediaeval beginnings to the present'. Considering that 'Catholic' antisemitism in the Tyrol (both north and south of the Brenner Pass) has traditionally been recognised as deep-rooted, this is a project to be valued all the more.

Taking the view that 'silence is guilty', the authors point out that the history of Jews in the Tyrol, from as early as the 14th century, was marked by discrimination and severe persecution. Alleged 'Jewish' murders of Christian children remain among the popular 'relics' of various pilgrimage churches, e.g. at Rinn, Lienz, Montiggel, Trient. The difficulty of breaking this antisemitic tradition is shown by the protests from some Rinn citizens when the Bishop of Innsbruck made an attempt to counter the lying tale of 'Jews who murdered little Andreas of Rinn 400 years ago'.

The articles by 17 Tyrolean authors, most of them relatively young, deal with the cultural and ideological roots of antisemitism and its propagandists who are often influential in press and politics. Finally there is an appreciation of the activity of the small Jewish community in Innsbruck and Merano. The volume contains many hitherto little-known illustrations.

H.S.

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### Maimonides - A Refugee

The story of Moses Maimonides' enforced travels from his native Spain to the Middle East is the subject of an article in *Refugees*, monthly journal of the U.N. High Commissioner for Refugees, July 1986. Driven from his home, Maimonides first went to Morocco, then to Palestine where uncongenial surroundings made him leave again, this time to settle in Egypt for good, an irony of fate as it was this country that his namesake Moses had led his ancestors out of. The story is based on the late Abraham Heschel's Maimonides biography (New York 1982).

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