

# AJR INFORMATION

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Things aren't what they used to be, is a very true if also very trite observation to which the obvious retort has been made by *Punch*: they never were. Certainly the England into which most of us came nearly 50 years ago no longer exists: the head of a great Empire has become an island off Europe, as one of England's prophets, Dean Inge, foretold as far back as 1926, citing the examples of Holland and Spain as 'a warning that small countries have their day of glory and then take the position which their limited area imposes on them'. But inasmuch as this has happened and Britons become more European, many of their views and customs change – in small things as in big. Many more now

improvement appear to be slight. Eight in every 20 suspect it will actually increase over the next five years, and another seven would expect it to remain much the same.

A similarly, instructive light was cast on some regions of the British mind when the editor of the Conservative *Sunday Telegraph*, Peregrine Worsthorne, published an article on the subject 'My Country Right or Wrong?', in which he found contemporary Britain gave 'more cause for shame than pride'. It had 'changed almost out of recognition . . . the character of many beloved towns has been ruined'. In London he sees himself 'surrounded by aliens', and some districts had become 'a nightmare of hell' because of

sion, insult and violence'. It was 'time the silent majority flexed its muscles'.

By contrast, a lady doctor (from Norwich) denounced the 'message of doom' as 'depressing, negative and ill-considered rubbish'. Those who were 'realists about Britain's greatness as a world power, or indeed her beneficence', had 'no need to blame the punks, the blacks or the football crowds for the apparent decline'. Her experience was that 'these adolescents with their glue-fixed, dyed hair' were 'independent, healthy young people, invariably ready with a smile when addressed as individual human beings'. She found 'the wonderful thing about British people' was 'their insistence on the right to do their own thinking and to act accordingly' and their 'infinite tolerance of the right of others to do the same'.

The trouble is tolerance is not really infinite: it has built-in limitations which can be summed up in the plain fact that you don't tolerate Hitler. Tolerance can clearly be overdone in the so-called permissive society where 'everything goes'. We have been living in it for quite some time, and there are signs that it too is changing – even if not entirely of its own volition. The public has been warned that sexual permissiveness and promiscuity must be cut out if the Aids epidemic is to be contained, and it certainly came as a surprise when the Cambridge University Students' Union voted that 'This House believes censorship to be a lesser evil than pornography'. Oxbridge resolutions are not always a mark of seasoned wisdom but they are straws in the wind, and if things appear to be changing, in some ways, for the worse, they also may change, in others, for the better.

## THE LAND WE LIVE IN

### Social Attitudes Changing

drink coffee instead of tea, Black Forest *gateau* is at least as popular as roast beef. On Remembrance ('Armistice') Day, at the stroke of 11, traffic no longer stops, and even if men were wearing hats, they would not now, as they used to, raise them when they pass the Cenotaph. At the Cup Final, none of the hooligans remember that once upon a time the crowds would sing *Abide with me*, and altogether social and moral values differ very much at the end of the 20th century from those at its beginning.

A recent survey of 'British Social Attitudes', sponsored annually by a combination of charitable, Government and private sources, mentions some of the changes. Considering what the *British Sunday* used to be, it is sad to hear that only 11 per cent go to a religious service at least once a week, 23 per cent practically never go. The morality of sexual intercourse before marriage has largely become a matter of indifference, though extra-marital sex is still frowned upon by 57 per cent. By contrast, capital punishment – 75 per cent in cases of terrorist murder – is now as much in favour as in the olden days, and euthanasia, except in cases of incurable illness, is opposed by more than eight to one.

Racial prejudice, never negligible, does not seem to have grown less. Although 65 per cent disclaimed any racial prejudice, 90 per cent admitted there was such prejudice against Asians and 87 per cent against blacks. The chances of any

'punks' who made him 'feel sick'.

In short, it was a Britain with which he had nothing in common; nor did he feel any 'affinity with the British Commonwealth, or any sense of fellowship whatsoever with many of the new immigrants'. To be frank, he confessed, 'it would not be difficult for me to become disloyal to this country'; the high Tory could think of circumstances where 'treason would become an option very much worth considering'.

This article drew 178 letters in support and five against (in a circulation of 678,233). A characteristic supporter expressed his 'resentment at the way in which we have been betrayed by a succession of weak Governments during the last 25 years'. In a style faintly reminiscent of demands once heard on the Continent, he called for 'a new political party of the Right' which would bring about 'a strong and tough Government dedicated to the restoration of discipline and responsibility' to rectify the shortcomings of 'our ever-increasing and much trumpeted "free society"'.  
Others deplored what they called 'the contempt in which self-control and restraint seem to be held', thanks (they thought) to 'the combined pressures of "progressive" thought and commercial interests' which were 'the root cause of the decline in the quality of life', especially in view of the 'social cannibalism' where 'no one, however humble, old or frail, could feel safe from intru-

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to the  
**Urgent Call**  
for  
**Volunteers**  
see page 5

## THE AUSTRIAN TEMPTATION

### Another Demagogue in Vienna

The recent parliamentary elections in Austria differed from the earlier presidential ones in that they produced a considerable Socialist vote whereas the President came in as a Conservative, though this might have been due to the special circumstances surrounding the person of Dr. Waldheim. Of course the Socialists have no absolute majority – 43 per cent, with 80 seats (out of a total of 183) – and they were in fact reduced from 47 per cent, with 90 seats. Their rivals, the People's Party, also went down – from 43 to 41 per cent (from 81 to 76 seats), and only the third, the Freedom Party, nearly doubled its vote, from 5 per cent (12 seats) to 9.7 per cent (18).

Any Government therefore will have to be a coalition, and the question is whether the two 'elephants' can unite. If they cannot – and it would be extraordinary if they could – they will have to consider a coalition with the Freedom Party, and this kind of combination must offer prospects that neither the one nor the other can wholly welcome. It is devoutly to be hoped that they will see the advantages of making common cause if they attach importance to parliamentary democracy, for the alternative would be to open the gate to a party that has little use for democracy and expressed its contempt for the two main parties in no uncertain terms.

### Underrated

The Freedom Party has always been to the far Right, and Nazis old and new have found the membership much to their liking. Such feeble 'liberal' strains as might have survived were submerged last September when a new leader came to the fore, Jörg Haider, 36, whose militant nationalism made itself presently felt. In fact it is to this man's vigorous campaign that the party's surprising poll is thought to be mainly due. His formidable oratory knew how to exploit a nationalist wave that became noticeable as a result of the Waldheim affair, and the virtual landslide of his success showed (as the *Times* Vienna correspondent wrote) that 'many Austrians are susceptible to the charisma of a Right-wing demagogue'. Characteristically, the Conservatives were found to have underrated the 'unscrupulous populist' who managed to mobilise the protest potential of widespread discontent. Much the same mistake was made by the German Conservatives of the Weimar era and it remains to be seen what people learn from history.

Haider certainly has made no secret of his convictions. He 'always felt (he declared) that Austria belonged to the German national heritage', and if his last day of campaigning included a visit to Hitler's birthplace of Braunau, it was not only for electioneering purposes. He supported the then Austrian Defence Minister (a member of his party) who two years ago greeted a convicted Nazi war criminal repatriated from Italy, and on the strength of such and similar exploits he came to be hailed as 'Hitler's adopted son'. He has already shown himself well versed in the gentle

art of political lying: how can he be suspected of being a Nazi – 'I was born in 1950'. This kind of blatant demagoguery is indeed (as the *Daily Telegraph* put it) 'sinister', suggesting 'a latent nationalism with antisemitic undertones'.

This man, set to gain power on the vote of many of the half million first-time voters, skilled work-

Richard Grunberger

## IN NO MAN'S LAND

### Young Jews in Germany and Austria Now

When the Romans had defeated Carthage they razed it to the ground. Then they sowed the soil with salt to ensure that nothing would grow there again – and nothing did. For Romans read Nazis and for Carthage German-speaking Jewry, and yet at the end of the war a few Jews had survived in Germany and Austria; others returned, and others still emigrated there. The younger ones among them found work, got married and had children – 'seedlings planted in poisoned soil'.

The phrase occurs in Peter Sichrovsky's *Strangers in their own Land. Young Jews in Germany and Austria Today* (London. I. B. Tauris & Co., 1986. £10.95), a composite picture of the fears and preoccupations of the survivors' children. Here orphans at one remove, so to speak, describe what it was like to grow up in a post-Holocaust landscape peopled by murderers and eye-witnesses who averted their gaze. It is a heavy burden this postwar generation had to bear though nowhere near as heavy as their parents'. They realise this in their heads, but in their hearts they still rage against fathers and mothers who gave them life in a death-haunted land.

At the same time they pity their parents and want to protect them. The inability to do so, or even adequately protect themselves, generates further rage that finds sublimation in all manner of strange ways. A lawyer invests unstinted mental energy in the defence of criminals, including murderers, who have transgressed much-vaunted Germanic norms of *Zucht und Ordnung*. A physician derives his ability to function among the unrepentant Viennese from the fact that when patients, ex-Nazis included, enter his surgery they all depend on him for a cure. But the same doctor has difficulty hating his lover's father, a former SS officer who has dwindled into a shuffling old man.

Not all contributors to this book are lawyers or doctors. One, strange to relate, is an Israeli-born German policeman. He justifies his choice of profession by claiming that those of his colleagues who had participated in the wartime roundup of Jews have been pensioned off long ago. But he has the candour to relate:

*At my mother's house a few days ago I took off my jacket before going into the living room. Only her frightened, nervous expression reminded me that I had forgotten something. Quickly, before she could begin to scream, I went back and took off my gun and holster . . . My mother often shouts*

ers in areas affected by high unemployment and small farmers disappointed at the Conservatives, now is entrenched in a position where he can expect to determine the balance of power. The Socialists showed sound sense by terminating a three-year coalition with a relatively moderate Freedom Party as soon as Haider was elected leader. It must be hoped that the Conservatives will show the same spirit by resisting the temptation of consorting with an evil and dangerous force – if only on the principle that if they cannot be good they had better be careful.

*when she sees me in uniform, 'Don't carry yourself like that! Don't stand like that!'*

The Jew who reminds his mother – who survived the war in Berlin as a *U-boot* – of the SS has a counterpart in the German consciousness. A number of contributors relate receiving double-edged compliments from Germans on the occasion of Israeli successes at Entebbe or in the Lebanon: 'That's exactly how we used to do things', 'You learnt that from Adolf', etc.

It is a moot point whether this form of insensitivity is better or worse than the stereotypical one exemplified by the question addressed to an Israeli-born Jewess: 'How is it that you have such a small nose. Did you undergo plastic surgery?'

Then there is insensitivity born out of self-righteousness. Another female contributor is appalled by the way feminists 'muscle in' on the Holocaust and appropriate Jewish suffering for their paltry sectarian ends:

*Some female journalists suddenly discovered there were others besides Jews who were put in concentration camps. Above all, other women. And they wrote articles, one of which began something like this 'When the prostitutes, lesbians and Jewish women were driven from their homes' and so forth. It was now becoming clear: we women had always been persecuted, regardless of whether we were Jews, lesbians, prostitutes, or leftists. That writer equated herself with my murdered grandmother to assume the pose of a victim.*

From all this it should be clear what a fascinating, if disturbing picture of the contemporary Jewish situation in Germany and Austria unfolds before the reader. There is little here for our comfort, except for one observation: the children of the 'orphaned generation' represented in these pages bid fair to grow into more balanced and integrated personalities than their parents. Whether they will still be Jews only the 21st century can reveal.

\*

The project of a 'National Memorial' (*Nationale Gedenkstätte*) to be erected in Bonn was opposed in a resolution passed by a members' meeting of the Berlin Academy of Arts. The suggestion was denounced as a 'deliberate falsification of history': 'Criminals and their victims must not be commemorated in the same way' (it was said).



C. C. Aronsfeld

## EVA REICHMANN AT 90

## The Hazards of Emancipation

On 16 January Dr. Eva G. Reichmann will be celebrating her 90th birthday. Many of our friends, familiar with her writings in this journal and elsewhere, will wish to mark the notable occasion by paying their affectionate respects to one of the last surviving witnesses of the German-Jewish civilization in which she holds an eminently honourable place. I went to see her for the benefit of an exchange of opinions in the light of her experience. I wondered what she thought the heart of it was. In her vivacious, spontaneous manner undimmed by the passage of years, she replied, eagerly, it was Judaism: it had always been uppermost in her thoughts as could be seen from her manifold publications, both written and spoken. The most profound and lasting source of her inspiration was Leo Baeck who was and has remained her revered teacher and guide from the earliest days of her youth in Oppeln, Silesia, where Baeck was then the local rabbi.

Having graduated at Heidelberg in political science, she joined the Central Association of German Citizens of the Jewish Faith (CV), the principal organisation of German Jewry committed to the defence of Jewish civil rights. It is now the fashion to look upon this work with condescension, suggesting, with the wisdom of hindsight, that it did little more than prescribe a pill against an earthquake. A time may well come when, adapting Churchill's verdict on democracy, people will regard the C.V.'s campaign as the worst of all possible Jewish defences *except for any other*. As the perspective of history regains a balance, it might be asked what else could practically be done in the years when a Jewish State did not and could not exist.

Like the overwhelming majority of German Jews, Eva Reichmann was a firm believer in a humanity enlightened by the spirit of the French Revolution which admitted no ideology other than that of uninterrupted progress. As the faithful disciple of Leo Baeck, she was as sure as he was (in 1928) that 'the age of the ghetto, in terms of history, is past'.

In this profound moral conviction, she fought the good fight, writing in the C.V. weekly paper but also, early on, in its quality monthly *Der Morgen* of which she soon became the editor. When the fight ended in failure and she, with her husband Hans devoted to the same cause, had to flee from persecution, her convictions were not defeated. Their roots were too deep. She was a German patriot, drawing on Hebrew universalism, and she remained one. That kind of feeling is not lightly cast off – those who were to try it would be attempting suicide.

She is now, she says, 'a former German Jewess of British nationality'. She feels deep gratitude to Britain where she gained new stimulating insights, not least the English perspective of things German. But she has also retained a broad loyalty to Germany, to its language, its scenery,

the hills and valleys, and to those of the people, perhaps not very many, who had not sold their souls. It is not easy and doubts readily grow. She has heard it often enough, 'We are not really wanted here – so why bother?'. Perhaps she harks back to Goethe's words that once appeared in the *C.V. Zeitung* (1933): 'If I love you, what's that to do with you?'

True, feeling is all (another Goethe thought), and Eva Reichmann feels reassured by the staunch majority represented in the *Bundestag*, supported too by the Constitution. Yet she is sufficiently rational too to appreciate the warning uttered more than a century ago by the Social Democratic Jew, Ferdinand Lassalle, that Constitutions can be relied upon only to the extent that they correspond to the will of the people. How far is the will of the people now in harmony with the Constitution? How far is *le pays légal* identical with *le pays réel*? The official speeches are

exactingly standard must be applied. Shades of those Göttingen professors who attracted Heine's withering scorn.

Eva Reichmann is perhaps best known as the author of the book *Hostages of Civilisation* (1950) in which she presented a scholarly analysis of the 'social causes of antisemitism'. It has since become a much quoted classic. When the German edition appeared in 1956 under the title *Flucht in den Hass*, German critics found the book 'to an astonishing degree fair and impartial', while others took comfort from her belief that there should be no 'unnecessary defeatism as far as Jewish emancipation is concerned'.

It is on the strength of this authority that she has wholeheartedly devoted herself to the cause of reconciliation between Germans and Jews. Whatever her relationship to the German language of which she is an unexcelled master, and however deep the spiritual roots in the land of her birth, she has decided not to live there; on the other hand, she has not pronounced the mythical *Cherem* with which we fondly like to think our ancestors were wreaking vengeance. Eva Reichmann has frequently been invited to Germany, and she has addressed meetings there of Jews, of Christians, of Christian-Jewish societies, often of young people, and the theme has invariably been

## Salute by the Leo Baeck Institute

The London Board of the Leo Baeck Institute salutes its senior member, Dr. Eva G. Reichmann, on her 90th birthday.

Sociologist, historian, Jewish activist in the Weimar Republic and in Nazi Germany, participant observer of the Jewish tragedy, she has for thirty years played an invaluable part in our councils. Her studies are seminal for the understanding of German-Jewish history. We have all benefited from her wisdom. Some of us have immeasurably gained by the influence she has exercised on our work. She has used her critical judgment with a modesty and self-effacement which have won our admiration and affection. May she be spared us for many years.

Prof. Werner E. Mosse  
Chairman

Dr. Arnold Paucker  
Director

Dr Hans Feld  
Hon. Treasurer

impressive, and the German Government has gone out of its way to honour Eva Reichmann, conferring on her the Grand Cross of the Order of Merit as she had previously received the Moses Mendelssohn Prize and, a particularly cherished honour, the Buber-Rosenzweig Medal awarded by the German Council for Christian-Jewish Cooperation as a tribute to her 'resolve not to let suffering crush all hope and human encounter'. At the same time she has been one of the first to recognise the dark rumblings that can now be heard among those – scholars, especially historians – who can by no means be associated with the compromised past.

She knows, and by her natural charitable disposition is only too willing to allow, that many once yielded to strong temptations, even Jews did, and she thinks it would be self-righteous to sit in judgment on them – just as many Jews seem only too ready to condemn in others what, in comparable circumstances, they might have done themselves. Nevertheless today, she feels, in such recent controversies as those around historians like Ernst Nolte and Joachim Fest, a far more

the 'tragic encounter' that was the 'grandeur and doom of the German-Jewish existence'.

We tried for a moment to glance into the future: was there one for Jews in Germany? To be sure, historians had best confine themselves to the past and Eva Reichmann wisely sticks to the rules of her craft, though she cannot entirely help feeling sceptical; certainly the general prospects do not seem encouraging. As for those who went back to settle again, she thinks they must bear their own responsibility, and it would be wrong to criticise them, after all Jews have always gone back to the lands of persecution, even to Spain, even to Egypt.

As we cast our minds over these various countries, inevitably we turned to England. I recalled the instructive comparison she had drawn in *Hostages* between Germany and this country. Oh, she said, there have been 'weird changes' in these 36 years; much of what was certain then must be queried today. How many remain of the

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*Eva Reichmann at 90*  
**A PERSONAL TRIBUTE**  
*by Werner Rosenstock*

Dear Eva – If I were to sum up my feelings on the occasion of your 90th birthday, I would say it is gratitude for a friendship which has now enriched 60 years of my life. It started when I joined the office of the *Central-Verein* as a liaison officer between this, the largest Jewish organisation and the anti-establishment and often esoteric German-Jewish youth communities. We shared the room in the Emscher Strasse, and in spite of your having been my senior by a few years, there was no generation gap. We considered you as one of us, and the relationship became even closer when, under the guidance of Ludwig Tietz, many members of the German-Jewish youth movement fought for the participation of non-Zionists in the work of the Jewish Agency for Palestine. You were then our ally. This was in 1929. Only four years later, and under tragic circumstances, many of our friends rose to responsible positions in the communal life of persecuted German Jewry.

The wider issues in those years before the storm are reflected in the articles you wrote during the period both in the C.V. press and in such distinguished German magazines as the *Süd-deutsche Monatshefte*. You did not try to deny or belittle the existence of a *Judenfrage* in Germany by cheap apologetics but, with sincerity and courage, went down to the roots.

There followed the years, when we, having been made outcasts, walked *tiefer und tiefer hinein in die eigene Kraft*, as Stefan Zweig put it in his drama *Jeremias*. We were forbidden to refer to the German facets which had shaped us in the five generations since the dawn of our emancipation. We therefore spoke of our 'Diaspora'. In those days it had become fashionable to consider Jewish life outside Erez Israel as inferior, if not altogether impossible. In your writings, you stressed the viability and Jewish productivity of

#### HAZARDS OF EMANCIPATION

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'moral principles' the people then had in common, in contrast to Germany (as she explained) where they were crumbling long before 1933? And how far is a 'superior vitality still exhibited by Christianity in Britain'? It is certainly not as conspicuous as it used to be, Eva Reichmann agrees, and inasmuch as she found (in her book) that 'the decline of religion is equivalent to moral decline', the decline of Christianity, here at least, might well be a cause for Jewish concern. We are in the presence of a struggle waged (as she wrote in 1950) 'no longer between ideas . . . but between civilisation and barbarism'.

There is not telling what the outcome will be, and once again we find ourselves thrown on to the hopes of that civil and human emancipation to which Eva Reichmann has dedicated a faithful and a fruitful life. We must wish that she, now enjoying a richly earned *otium cum dignitate*, will live to see them vigorously vindicated.

our existence also in the Diaspora. Today, this conception has again become almost uncontroversial.

At the end of this period, after the pogroms of November 1938, thanks to the efforts of Otto Hirsch, the unforgettable Director of the *Reichsvertretung*, a group of communal workers, including you and your husband Hans, could leave for England.

As for most of us, the start in the new country was not easy for you. You spent part of the war years in Cambridge and used the jobless time for scholarly research on the question 'How could it happen?'. The result was a PhD thesis, later to be published as a book entitled *Hostages of Civilisation* (1950). Its German translation, *Flucht in den Hass* (1956), left a deep impact on German political and religious circles. Your outstanding grasp of the essentials was also an invaluable asset for the Wiener Library whose Director of Research you were for many years.

A decisive step taken by you was the response to requests by individuals and institutions in post-war Germany. You gave addresses to large audiences nationwide and you performed this arduous task with dignity and courage, merging the condemnation of the past with guidance for the future. It was a widely acknowledged effort of bridge-building, reflected in the distinctions bestowed on you which I understand are recorded elsewhere.

Though you are now living more or less in retirement, this does not mean a life of inactivity. Every day is full to the brim. You cope with a widespread correspondence, and everybody who has the privilege of exchanging thoughts with you is aware of the precision and cordiality of your communications, enhanced by the brilliance of a style which has given a unique flavour to your essays and addresses. And then there are visitors, quite a few from abroad, who are anxious to retain their contacts with you.

As for us, dear Eva, we do not need many words to make you aware of how near we feel to you and what your friendship means to us. Many thanks and very best birthday wishes!

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## Symbol of Hope

Towards 'Normalisation'

Hesse's State Treaty with its Jewish community (briefly reported in last month's issue) is intended not only to secure the financial basis of organised Jewish life in the *Land* – by way of an annual subsidy of DM 2m – but also, more importantly, to help towards the 'normalisation' of Jewish life. These points were made at a reception given to the Hesse Prime Minister, Holger Börner, by the head of Frankfurt Jewry, the largest in Hesse, at the new Jewish communal centre. This building (the chairman, Ignatz Bubis, explained) was to bear witness that the Jewish community had been definitely established, though in its pursuit of 'normalisation', it was bound to realise that some time would yet have to pass before their members could regard themselves no longer as Jews in Germany but as German Jews.

The idea of 'normalisation' was taken up by the Prime Minister who said they would have to proceed with great care and make sure that no undue claims and expectations were raised. For 'normalisation' involved the full knowledge of the historically conditioned relationship between post-war Germany and its Jewish citizens. It equally involved a concern for the maintenance and furthering of German Jewry's cultural heritage. Declaring himself committed to the ideal of tolerance as proclaimed in Lessing's *Nathan der Weise*, the Prime Minister welcomed the new communal centre as a symbol of great hopes for the future.

Increasing attempts by German historians to relativise the Nazi crimes by representing them as a response to Soviet crimes were strongly denounced by the Deputy Speaker of the *Bundestag*, Frau Annemarie Renger.

## Cause for Fear

Warning Signs

'A people that has to its credit such outstanding scientific achievements as have the Germans, is entitled to expect that it shall be told no more about Auschwitz'. This statement was submitted to 4,000 schoolchildren in Baden-Württemberg who were asked: true or false? About 600 (nearly 15 per cent) agreed. The fact was reported by the chairman of the West Berlin Jewish community, Heinz Galinski, speaking on the anniversary of the November 1938 pogrom. Referring to the defence of many Germans who claimed 'the grace of late birth' to establish their innocence, Galinski warned them to beware of 'the curse of an early relapse'.

Revolting outrages were perpetrated in the Jewish cemetery of Bielefeld, Westphalia, where a number of tombstones were daubed with swastikas and inscriptions such as *Juden raus*, 'Germany Awake', 'Perish Judah', 'Fight the Jews', 'Hate the Jews', 'Kill the Jews', 'Hang all Jews', 'Thank you Hitler', 'We are back again'. Messages of sympathy were received by the local Jewish community and a reward of DM 3,500 was offered for information leading to the arrest of the culprits.



# AJR

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Evelyn Friedlander

## PRESERVING WITNESSES OF THE JEWISH PAST

### German Group's Devoted Work

I recently attended the 11th annual conference of the *Arbeitsgemeinschaft Jüdischer Sammlungen in der Bundesrepublik Deutschland*, West Berlin. This consists of a loosely-knit group of people with a common interest in Jewish collections, whose purpose in meeting is to exchange information, to share mutual problems and to further scholarship. Because Germany is divided into regions, and much of the work is locally funded, people in the north-east of the country often have very little idea of the work being undertaken in the south-west; hence the formation of this group with its informal but invaluable yearly gathering.

I was the only non-German, and one of the few Jews present. It was impressive to meet with this group who have taken it upon themselves to rescue what little tangible evidence remains of a thousand years of German-Jewish history. Their commitment is moving, their knowledge awesome, and their enthusiasm contagious. They work in the face of an almost total lack of co-operation from the Jews living in Germany today. To some extent, this apathy can be ascribed to the fact that many Jews are not of German origin and therefore just not interested. It is also obvious that German Jews have a very real problem justifying their presence in Germany. Observers note a resulting neurosis which evidently distances them from their past and from the work of this group.

### Register of Monuments

Each of the participants gave a brief report on their work; some of the schemes are outstanding. One of the most exciting is the state-funded project headed by Dr. Joachim Hahn which will systematically register all the Jewish monuments and memorials in Baden-Württemberg. It also includes a detailed study of small communities, and since documentation on rural Jewish life is sparse in contrast to that on urban centres, it will be of immense benefit to future local historians. This has never been attempted before and it is expected that other regions will follow suit.

Another urgent project is being undertaken by Dr. Hannelore Kunz with some of her students at the *Hochschule für Jüdische Studien* in Heidelberg. They are photographing every gravestone in Baden's 91 cemeteries. The pressure is there because the inscriptions are rapidly becoming illegible. Initially this was due to the normal ravages of time and nature, but now acid rain is accelerating the problem. Each passing month marks a decline, and to date 25 cemeteries containing about 11,500 stones have been photographed, deciphered and registered.

I was also excited by her report of the discovery in the spring of 1985 of a *mikveh* under a house in the *Judengasse* in Rothenburg ob der Tauber,

dating from 1409. Discoveries come in strange ways. Dr. Kunz told us that two weeks earlier she had seen a *mikveh* in a village house. The unsuspecting owners had complained that they always seemed to have water in their cellar!

Frankfurt is converting the so-called 'Rothschild Palais' into a Jewish museum which hopes to open by the beginning of 1988, and numerous former rural synagogues all over Germany are being restored for educational and documentary uses. Sadly, no communities exist to use them for ritual purposes.

The meeting itself was held in Freudenthal, a small village north of Stuttgart, in a conference centre recently converted from an erstwhile

Synagogue. Beautifully and sympathetically restored, this pedagogic-cultural centre intends to be a focal point for the study of Jewish life and history, and this new venture, under the dedicated leadership of Ludwig Bez, deserves to be successful.

Inevitably, I came away from the conference with mixed emotions. Sad, because there are almost no Jews in Germany willing and able to do this work, and grateful for the commitment with which the people I encountered are doing their work for them. Time is not on their side, so the need is urgent. Buildings are still being pulled down and inscriptions on gravestones are being eroded, so the importance of these various projects cannot be overstressed. Many of the people involved are young, born during or after the war. They are not driven by guilt; they feel love and compassion for these last few visible traces of Jewish life in Germany. Perhaps, in a small way, it is a new beginning.

## JEWIS IN EAST GERMANY

By a Correspondent who recently visited them

Fewer than 40,000 Jews now live in the successor states of the Third Reich – West Germany, the East German Democratic Republic (D.D.R.) and Austria. Of the communities in those three countries, the East German one is the smallest, numerically as well as in significance. It has lacked the reinforcement of East European immigrants that has boosted the number of West German and Austrian Jews to their present level of 28,000 and 8,000 respectively.

An estimated 1,500 Jews live in the D.D.R. at present – and their number is declining. East Berlin, the largest of the eight existing *Gemeinden*, had 450 registered members in 1971 and a mere 200 at the last count. (The actual total for the capital is probably higher, since not every Jew registers with the community.)

What there is of Jewish life in the DDR flows through two interlinked channels – religious and social. East Berlin boasts a kosher butcher and has a synagogue – the *Friedenstempel* in Rykestrasse – which however lacks a resident rabbi. Since the death of rabbi Dr. M. Riesenburger Sabbath services take place under the direction of cantor Oljean Ingster. At Passover Rabbi Ernst Stein from West Berlin conducts communal *sedarim* and on the High Holidays either he or an American rabbi officiate. The Dresden *Gemeinde* enlists on those occasions the services of cantor Lugosi from Budapest; elsewhere local community leaders officiate to the best of their abilities.

East Berlin's communal officials also conduct such essential activities as the upkeep of Weissensee cemetery (which, incidentally, is situated along a street named after the Jewish resistance hero Herbert Baum) and the running of the Old Age Home. In addition they organise a library service for members and arrange monthly cultural evenings. The latter included an 'Encounter with Marc Chagall' at which a singer and two professional musicians put on a performance against a backdrop of slides of Chagall's paintings. The community has a women's section and a small

youth group; plans to start a children's group are afoot.

Outside East Berlin communal activities tend to be confined to religious occasions and the commemoration of anniversaries. The Erfurt community, for instance, recently took part in a procession to the site of Nordhausen concentration camp organised by Protestant clergy; at the camp site *Gemeinde* chairman Raphael Scharf-Katz recounted his own experiences as an inmate of Nordhausen.

Rostock City Council issued an illustrated booklet entitled *Dem Vergessen entrissen: Rostocker Antifaschisten und Opfer des Nazi-Terrors* (1986. 61pp.), honouring the memory of 21 individuals including three Jews; Professor Dr. Hans Moral, who, having been deprived of his position as professor at the local University and director of its dental clinic, committed suicide in August 1933; also another physician, Dr. Hans Lindenberg and his wife Edith who both perished at Auschwitz. Their story, researched by the students' society *Geschwister Scholl*, was given wider publicity in the local press which also ran a series of articles, by a city archivist, on the history of Rostock Jewry. Here attention was drawn to other local Jews who either perished or managed to escape, e.g. Dr. David Katz, a professor for experimental psychology found a refuge in Manchester.

Christian-Jewish contacts take many forms. At the Leipzig Church-Synagogue colloquium Protestant theologians conferred with Helmut Aris, the leader of D.D.R. Jewry, and rabbis from Budapest and West Berlin. At around the same time the Greek-born West Berlin-based cantor Estrongo Nachama, backed by the Magdeburg cathedral choir, was giving recitals of Jewish liturgical music in various East German towns. A more melancholy event was the recent sale of the synagogue at Schönebeck near Magdeburg for conversion into an Evangelical church.

\* The writer is the wife of Dr. Albert Friedlander, rabbi of the Westminster Synagogue, London.



Alice Schwab

## THE MIDDLE AGES AND MORE MODERN ART

### Refugee Painters and Sculptors

The Medieval Treasury which is the name given to the refurbished gallery at the Victoria and Albert Museum was opened on 13 November and houses one of the richest collections of Medieval Art in the world. The origins of the incomparable exhibits are fully described in the catalogue which makes fascinating reading. For instance, the Eltenberg Reliquary, the work of Rhenish goldsmiths of the twelfth century, was owned by the Benedictine nunnery at Eltenberg (Hoch Elten) on the German/Dutch border. With the suppression of the nunnery at the time of the French Revolution, it was hidden but eventually passed through several hands, including those of Jacob Cohen of Anhalt, before landing in the collection of Prince Soltikoff from whom the British Museum bought it in 1861. The history of this magnificent reliquary highlights the important role played by Jewish dealers on the Continent in helping the great collectors to amass treasures, many of which have now found their homes in national museums.

In a more modern context, there has recently been an exhibition at the Brunel Gallery of sculptures by Bibby Zinram. Bibby, the daughter of Viennese refugees who arrived in London just before the war, was trained at the Camberwell School of Art and thereafter taught art in various London schools. After her marriage and the birth of two children she has carried on drawing and modelling. The figures in her exhibition 'A Question of Balance' are finely detailed with a light-hearted and engaging touch.

#### German Expressionists

CDR Fine Art have recently held an exhibition at Hamilton Gallery of German Expressionists, including works by many important artists of the period, such as Feininger, Klee, Kandinsky, Ziegler, Orlik, Grosz, Beckman. Another exhibition just passed is that of Eva Zimmermann at the Jablonski Gallery. Eva, born in London of Austro-German parentage, studied at the Chelsea College and the Royal College. Her work is bold and colourful.

The Wiener Library is an unlikely venue for an art exhibition, but they have recently mounted, in association with the Limehouse Foundation, a showing of important works by the celebrated French/Russian painter Benn — he does not appear to have a first name. He was born in Bialystock in 1905 and held the first of his many exhibitions in Paris in 1931. Undoubtedly a painter of the first rank, his works include many illustrations of Biblical scenes.

Sylvia Finzi, a fellow-pupil of my rabbinical daughter at South Hampstead High School, is a well-established artist who has had many one-man exhibitions of her work in London, France and Germany. Her most recent works are being shown in the *Kellergalerie* in Augsburg (until 25 January 1987). Unlike Sylvia who was born in this

country, Hansi Bohm was born in Vienna and studied there and later in Salzburg with Kokoschka and Vedova. She has recently had a retrospective exhibition of her sculpture at the Camden Arts Centre.

A new and most imposing piece of sculpture 'Renew Our Days' by Naomi Blake has now been placed on a prominent site at the Leo Baeck College in the Sternberg Centre, Finchley. Naomi who was born in Czechoslovakia is a survivor of Auschwitz where her parents and other members of her family perished. She studied at the Hornsey School of Art and was elected to the Royal Society of British Sculptors in 1979. She has exhibited widely and examples of her work are to be found decorating public buildings in London and the provinces. Her past and bitter experiences are undoubtedly expressed in her art, but in it there is also reflected a feeling of hope for a more enlightened and compassionate future. Naomi is very active in the affairs of the Ben Uri since she is convinced that young Jewish artists should be encouraged and have something to offer.

Royal Designer for Industry (R.D.I.) is the

highest distinction of its kind in the United Kingdom and may not be held by more than one hundred people at any one time. To mark the anniversary of the inception of the award, an exhibition 'Eye for Industry' is being held at the Victoria and Albert Museum (until 1 February 1987). Among the limited number of award holders we noted Margaret Leischner (1908–1970), born in Dresden, the famous textile designer who studied at the *Bauhaus*; the typographer Hans Schmoller (1916–1985), born in Berlin who designed many of the Pelican publications; Stefan Buzas, born 1915 in Hungary, who studied in Vienna and came to England in 1938; he won fame as an architect, exhibition and interior designer; Hans Schleger (1898–1976), born in Kempen, the graphic designer who used the work-name 'Zero'; Bernard Wolpe (born at Offenbach in 1905), the typographer and letterer who had his own retrospective exhibition at the Victoria and Albert Museum in 1980; Ralph Koltai (born 1924 in Berlin), the freelance stage designer; also George Him (1900–1982), born in Lodz but studied at Moscow, Bonn and Leipzig. He was a graphic designer with a tremendous sense of fun, designing the Guinness clock for the Festival of Britain, consultant to El Al and discoverer, with Stephen Potter, of the strange county of Schveppshire which appeared on the advertising hoardings.

Other friends who appear in the illustrious list of R.D.I.'s are Abram Games, designer of posters, emblems and stamps, and Enid Marx, textile designer, printmaker and illustrator.

### S.B.'s Column

## INTERNATIONAL THEATRE

The first Jewish theatre has opened in a southern suburb of Moscow. This year's programme includes Scholem Aleichem's 'Tevje, the Milkman' (on which the musical *Fiddler on the Roof* was based). Performances are given in Russian and in Yiddish; use of the Hebrew language is not permitted in the Soviet Union.

The *Berliner Ensemble* visited the Royal Alexandra Theatre, Toronto, in the autumn. This theatre is part of the Ed Murvish empire. *Honest Ed*, incidentally, made headlines when in 1985 he acquired and modernized London's Old Vic. 'The Berliner', the East Berlin Brecht theatre group, performed *Dreigroschenoper* and *Kaukasischer Kreidekreis* in the original German, the latter play with English subtitles. The ensemble, managed by Brecht's widow Helene Weigel until her death in 1971, is now under the directorship of Manfred Wekwerth who at present is visiting many cities in North America, familiarizing audiences with Brecht plays, notably the most famous one, 'Mother Courage and her Children'.

#### Birthdays

Congratulations flowed in for Budapest-born German soprano Maria Ivogün who is 95. During the peak of her career she was a celebrated Zerbinetta, Gilda and Queen of the Night. Apart from long engagements in Munich and Berlin, she visited many opera houses all over the world and

sang at Covent Garden in 1924 and 1927. In later years, when she became a singing teacher, her pupils included Rita Streich and Elisabeth Schwarzkopf.

Vienna's *grande dame* of the Josefstädter Theater, Vilma Degischer, widow of actor Hermann Thimig, and a 'pillar' of the ensemble, is 75. At the same theatre, Guido Wieland, a prominent actor and member of the *Josefstadt* for over 35 years, celebrated his 80th birthday.

#### Obituary

Fritz Hochwälder whose death was noted in last month's issue has left the German dramatic production bereft of one of its most prolific writers. Among his works 'The Public Prosecutor' (*Der öffentliche Ankläger*) was produced in many countries; castigating the Nazi-era in several of his works, Hochwälder satirized the hypocritical attitude of German villagers in his play *Der Himbeerpflücker* which was premiered in Zürich in 1965.

Toni Niessner, the veteran Austrian actor about whose 80th birthday this column reported in October 1986, has died in Vienna. Rudolf Schock, the German operatic tenor whose voice was often compared with Richard Tauber's and who was one of the most popular singers of German operetta and on Television, has died at the age of 71.

## A LIFETIME FOR ENGLAND'S ARCHITECTURE

*Some time ago, a 'Pevsner Memorial Trust' was established to honour the memory of a German Jewish refugee who became the foremost authority on English architecture: Sir Nikolaus Pevsner, C.B.E. The Trust enjoys the patronage of the Duke of Gloucester, the Archbishops of Canterbury and York, the Ambassadors of West and East Germany, and its supporters include many distinguished members of Britain's world of art. Mr. John Newman, lecturer at the Courtauld Institute, acts as chairman of the Trust. In the article below, EGON LARSEN traces the remarkable story of*

### The Achievement of Sir Nikolaus Pevsner

In 1808, when England was in the midst of the tiresome war against Napoleon and people demanded 'a bold stroke for the rescue of the world', Rudolph Ackermann, an immigrant from Saxony who ran a highbrow bookshop in the Strand, decided to bring a little pleasure into Londoners' dull lives by publishing a series of 24 booklets with coloured views of the capital's most interesting buildings, under the title of *Microcosm of London*. The booklets sold extremely well.

In 1943, in the midst of World War 2, Penguin published a thin little volume with delightful illustrations from Ackermann's book under its original title. The editor, mentioned in small print, was N.B.L. Pevsner, a name still little known to the general public.

The time – the period before the 'second front', the expected 'bold stroke' against Hitler – was similar to 1808; and the editor, too, was an immigrant from Saxony, born in 1902 in Leipzig, where his Russian-Jewish family had settled. His father was a prosperous businessman, and Nikolaus Bernhard Leon Pevsner was able to study at half a dozen German universities; his special subject was the history of art. At the age of 21, he married his childhood sweetheart, a half-Jewish girl; Lola's intellectual energy matched his own.

In 1929, Göttingen University took him on as a lecturer, but what attracted him there especially was the Institute of English Studies. His name began to be known as that of a vigorous researcher, and the Prussian *Kultusministerium* sent him to England to collect material on that country's history of art. In London he got in touch with Birkbeck College – a connection which was to last throughout his life. He had decided to make England his permanent home in 1933, though his parents wanted to stay in Leipzig, convinced that the Nazi regime was only a passing episode. Nikolaus' father died in 1940, and his mother killed herself to escape the concentration camp. In England, Nikolaus was interned in 1940, but his friends at Birkbeck got him released after a short while. For some time, he worked as a labourer clearing bomb sites, and then as a firewatcher at the College. Financially, these were hard times for him and Lola; they had already three children.

Pevsner's first books had already appeared, and at last in 1942 Birkbeck College made him a part-time lecturer. Now he was working on his ambitious *Outline of European Architecture*, which began with the striking lines: 'A bicycle shed is a building; Lincoln Cathedral is a piece of

architecture . . . The term architecture applies only to buildings designed with a view to aesthetic appeal'. That was Pevsner's philosophy in a nutshell.

However, his *magnum opus*, which made him famous, was still to come. It had altogether 46 volumes, which appeared one by one between 1951 and 1974: *The Buildings of England*, now the indispensable handbook for all students and experts of architecture as well as for tourists interested in the subject. Already when half of the series had appeared, it had become a national institution and its author's name a household word: 'Look it up in Pevsner' ended many an

### Contribution to British Industry

## Refugee Banker's 'Young Enterprise'

1986 was *Industry Year* in the U.K. This is not the place to engage in a discussion of its merits, or to assess its effect on the country's economy or on its social climate; or to wonder whether it was necessary in the first place, and why. But it is appropriate, and timely, to recall, by way of a brief footnote, an earlier initiative whose significant contribution to *Industry Year's* declared aim, namely 'to increase understanding of the role of industry and its service to the community', was made by virtue of one of Britain's gains and Germany's losses in the balance sheet of Nazi persecution.

A quarter of a century ago a banker from Hamburg, who became a respected figure in the City of London, founded an educational movement committed to no less an objective than the conversion of Britain from a 'reluctant industrial society' to a willing, indeed enthusiastic one. By now, Sir Walter Salomon's creation has grown to national stature on the firm foundation of pragmatic and uncompromising independence with which he imbued it from the start.

The seeds of the idea were sown when he was on a business trip to the United States. There, his attention was drawn to an unusual teaching programme which he saw as a challenge to British industry; and he set about convincing British industrialists that they had better accept it – as a matter of enlightened self-interest, if for no other reason. The result was Young Enterprise, a voluntary organisation financed by charitable contributions rather than government subsidy. Under its wings, young people in their last years at school, or soon after, are offered an insight into

argument at Birkbeck and the Courtauld Institute of Art, where he had also begun to lecture – plus the Oxford and Cambridge Universities as well as at innumerable British and foreign establishments where he was a guest speaker. In 1956 the B.B.C. invited him to give the notable Reith Lectures. He chose as his subject *The Englishness of English Art*, also published as a booklet. Inevitably perhaps it provoked some criticism: had not that foreigner overrated his understanding of the British way of living and thinking?

He may have overrated his physical strength. A twelve-mile walk from one place of interest to another meant little to him, and one saw his tall figure usually returning on foot to his Hampstead home. He was knighted in 1969. But when he was in his seventies his health began to fail; he died in 1983.

The Trust that has now been established as a 'public recognition of the great debt owed to Sir Nikolaus', wants to provide funds for rescuing works of architectural art urgently in need of restoration and conservation. The first building chosen to get the Trust's help is the modest little village church of St. Michael in Garton-on-the-Wolds, North Humberside, mainly of the 12th century, with lovely painted decorations – they had been one of Pevsner's serious worries: 'It is essential that they be preserved', he had written.

the world of industry and commerce by engaging, in their spare time, in an actual business venture exposed, to all intents and purposes, to the hazards of commercial reality. Academic background, scholastic attainments and precise career aspirations are immaterial. The participants themselves create the scenario for their undertaking (albeit under expert guidance). They set up scale-model companies, for which they select names and choose product lines. They conduct their own market research and raise working capital by selling 'shares' in the business. Executive officers are elected; but all participants are equally involved in the decision-making process and accept full responsibility for success or failure. Token wages are paid for office and shop-floor work. Prices are set to match demand and supported by accurate costing so as to meet profit targets. Production, too, is carefully planned for optimum efficiency and, when the company is 'wound up' at the end of some nine months, audited accounts are submitted to the 'shareholders' in accordance with best practice.

The programme is not intended as a substitute for formal academic instruction or vocational or professional training. But it encourages the acquisition of technology and commercial skills and promotes an appreciation of the importance of enterprise and achievement.

And so, every year thousands of school leavers up and down the country benefit from the scheme and thousands more participate in the various other youth activities for which Young Enterprise has served as precept and example.

D.L.M.



## AIDS AND—FOREIGNERS

An astonishing degree of xenophobia was revealed in Japan when people were told that if they wanted to avoid the risk of Aids, they must have no sexual intercourse with foreigners, especially Americans, Britons, French and West Germans who were suspected of a high incidence of the disease. (East Germans appear to have passed for fellow-Orientals.) Once upon a time, the Japanese were content to consider Aids a 'White man's curse', but ever since a number of Japanese have fallen victims, there is a tendency to treat all foreigners as Aids carriers. The obsession has already had effects: some public baths refused to admit foreigners into the same water used by 'normal' Japanese . . .

This kind of behaviour recalls the medieval reaction to the Black Death. In his book on the subject (*The Black Death*, 1969), Philip Ziegler writes: 'When ignorant men are overwhelmed by forces totally beyond their control and understanding, it is inevitable that they will search for some explanation within their grasp. When they are frightened and badly hurt then they will seek someone on whom they can be revenged'. It was then that the Jews were blamed and persecuted. It was seriously believed that 'if the Jews could only be eliminated, then the plague . . . might vanish too'. Ziegler fondly observes: 'Today such fantasies seem ludicrous. It is hard to believe that sane men can have accepted them', but as he cites the Nazi experience, he concludes that 'man's infinite capacity for thinking ill of man is in no way on the wane'.

John Rossall

## ODYSSEY THROUGH THE RUSSIAN FORESTS

in the Nazi-Soviet war

Primo Levi, the well-known Italian novelist, was in Auschwitz. His subject, in his latest novel *If Not Now, When?* (translated by William Weaver. London. Michael Joseph. 1986. £10.95) is an odyssey, the wanderings and sufferings of Jews and some others, in a group that fought its way through no-man's land between the Nazi and the Red Armies in July 1943 until August 1945.

The nucleus of this group consisted of two 'stragglers' of the Red Army: Mendel, an artilleryman and former 'watch mender' from a *Shtetl*, and Leonid, a paratrooper from Moscow. Both are survivors of the terrible reverses suffered by the Soviet armies; they themselves meet by chance in the godforsaken wastes of the Pripet Marshes, and at first it takes all their skill to survive in their battle with nature – apart from dodging the invading Germans. They go in search of the partisan bands which they have heard of, and after great hardships they find them – only to be rejected because Jews are not trusted. Mendel, the country-Jew unalloyed, accepts this. That is how things are in 'his' Russia. But Leonid, a child of big-city assimilation, is much more thin-skinned, and this contributes to his fate later in the book.

In time they do find a place in a partisan group in 'bandit country', strong enough to fight small Nazi detachments, to be a perpetual worry to them and build something like a redoubt. They free the survivors of a small ghetto and meet Gedaleh, a born violinist and leader, democratic and yet decisive – a type which was to become world-renowned in Israel's War of Liberation.

Friction between Jews and Gentiles is constant. Levi is just – he acknowledges that Jews were not then famous for their warlike qualities, and their hosts were desperate men in a fearful situation. But, as is known, Russians have nothing to learn from Germans (except methods) in devotion to antisemitism.

The Jews simply form their own partisan group – the Gedalists. They starve, but they live – and even love. He is a humanitarian and remains so throughout all vicissitudes of their imperilled existence. A baby manages to be born to 'Black Rokhele' and Isidor, a *shlemil* . . . an unlikely version of Romeo and Juliet. There are quite some passengers and misfits in the group – including a Siberian (Jewish), a Russian (Gentile) trained for silent killing, and some Poles. The Russian makes his decision, he stays with the Jews, even unto – this is implied – Palestine. He dourly puts up with jokes about circumcision. Unlike other *Partisankas*, the Gedalists absorb the misfits, and this motley crowd manages to liberate the remnants of a small camp and kill the SS guards, executing in the fighting, the surviving jailer. Above all, and this is Levi's point, they save themselves, and they suffer none of the guilt feelings of the passive survivors.

One's only criticism of this splendid work might be that, like Keneally's *Schindler's Ark*, it is not really a novel. If the subject were not so serious, so tragic, one might possibly call it picaresque. As it is, the facts – though gently treated, and without any spreading of blood and gore – overwhelm the fiction.

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- 12 Jan. A. & K. Reinfrank: *Berlin – 750 Jahre, nichts wie Aerger*.
- 19 Jan. Walter Lewis: *Ben-Gurion, one hundred Years*.
- 26 Jan. Sheila Levy: *The Paintings of the Synagogue Dura-Europos*.
- 2 Feb. Ada Crown: *The eight Gates of Jerusalem*.
- 9 Feb. Rüdiger Görner: *Das Deutsche Theater heute*.
- 16 Feb. Hannah Metzger: *the Kolrina Choir with Soloists. Paul Lichtenstern as accompanist*.
- 23 Feb. Hartmuth Kunkel: *Armin T. Wegner (1886–1978). Ein beinahe vergessener Deutscher Schriftsteller*.
- 2 Mar. A. H. Ningo: *Ludwig Tietz*.



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## A chapter of refugee history

## THE DIASPORA OF GERMAN-SPEAKING WRITERS

When in 1921 the International Pen Club was founded in London, its members undertook to work for the protection of human rights, freedom of thought and peace. Its German branch, set up in 1925, had only eight years to realise such ideas. Soon after the Nazis came to power, many of its members were forced to leave Germany, among them the last freely elected president Alfred Kerr and the secretary Herwarth Walden.

The majority of those who emigrated had to face the immediate loss of the German language, their professional tool, and quite a few of these came to Britain. Amongst them was Rudolf Olden, a well-known writer and editor, who, together with Lion Feuchtwanger, Ernst Toller and the poet Max Herrmann-Neisse, founded an autonomous PEN group of German writers outside Germany, with Heinrich Mann, then in Paris, as its first president. From then onwards, the group had its centre in London and by 1938 a membership of 70 to be found in many countries.

During the war, despite the threat of internment, meetings could be held in London, and wherever members had a chance of either reading from their works or listening to foreign lecturers. At the end of the war many declined to return to Germany, even though they might have had a better chance of publication. Before long their diaspora now was joined by a younger generation

who had decided to leave Germany but wanted to continue writing in German.

In order to demonstrate its new ideology, the Club in 1948 changed its name to Pen Centre of German-Speaking Authors Abroad. As secretary between 1957 and 1981, Gabriele Tergit edited four volumes of information about the members and their work. Her successor, the poet and essayist Arno Reinfrank, one of the younger generation, and his wife Karen, brought this information up to date and published it as a booklet under the title '*Ach, Sie schreiben deutsch?*' – a reaction often experienced by the writers who belong to the centre (Bleicher Verlag, Gerlingen. DM 16.80).

The 156 pages contain a wealth of material which make them a valuable contribution not only to the history of contemporary German writing, but, in a wider context, to the story of refugee life. It contains short autobiographies, with photographs, of PEN's 90 members in 14 different countries. It commemorates the many writers who have died during more than fifty years abroad, and it also points to some of the achievements of the Centre, e.g. its share in the establishment of a new PEN Centre in W. Germany and a resolution against all neo-fascist movements, which was unanimously adopted by the 1984 PEN Congress in Tokyo.

The present PEN Centre's president, Hans Keilson, Holland, wrote a thoughtful introduction in which he examines the attitude of German-speaking writers abroad towards a German language which has itself changed over the years, and their degree of acculturation in the countries where they now live. He urges a scholarly study of the position occupied in German literary life by authors surviving in a 'linguistic diaspora'.

Karin Reinfrank provides one answer to that question by quoting from an address by Will Schaber, the Centre's president from 1967 to 1973, during the 1983 London symposium to mark their 50th anniversary: 'The German writer in a foreign country today tends to be a kind of world citizen. His experience is vastly different from that of writers in his native country . . . (He) is the ideal intermediary . . . as the creative observer of foreign life, foreign ideas, foreign history. Never forgetting his heritage, he should be willing to play a role in forming the world of tomorrow . . . in which books are not burned, but called on to heal, to build, to stir man's conscience, and to lead us to new horizons'.

M.P.

\*

An exhibition entitled 'Jewish Emigration from Germany 1933-1941' was recently held at the Bonn 'House of History'. Its purpose to present the progress from persecution to extermination was illustrated by many hundreds of documents, contemporary press articles, photos and letters, as well as biographies of individuals once prominent in public life. The exhibition is also to be shown in other West German cities.



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Worrying where next day's bread may come  
from.

But lucky we were to come to this isle  
Which made us welcome with love and a smile.

With my heart I say: Shalom and God bless!  
May we all enjoy good health, good luck and  
happiness.

Irma Weingarten

\*

Gertrude Goldschmidt read some of her poems to  
the Day Centre. Six of them were printed in an  
anthology of contemporary verse entitled *Spring  
Poets '76* (London. 1976).

### DAY CENTRE TEA DANCE

On Thursday, 27 November, the Day Centre  
broke new ground by offering its patrons a tea  
dance and cabaret. Judging by the enthusiastic  
reception of the entertainment provided and the  
fair response to 'invitations to the dance', the  
innovation is here to stay. Phil Silverstone (violin)  
and Steve Norbert (piano) provided the music,  
playing, from a seemingly inexhaustible reper-

## AJR in ACTION

toire, melodies which set toes tapping, hands  
clapping and voices humming along. Foxtrot and  
tango, waltz and Yiddish tune were all performed  
with great skill and polish. An element of  
pleasurable nostalgia was introduced by Barbara  
Jacobson, who accompanied herself at the piano  
in a lovely rendering of three *Schlager* which  
gained appreciative applause. Much of the credit  
for the afternoon's success must go to Sandra  
Randall and her team of volunteer helpers.

### LONDON LADIES CHOIR

A greatly varied programme of English, German,  
Italian and Hebrew songs was presented on 12  
November by the London Ladies Choir under the  
direction of Mrs. Doris Samuels who is devoting  
her considerable arts to the furtherance of good  
causes such as the British Heart Foundation, the  
Tottenham Home and diverse projects in other  
hospitals. A large audience enjoyed the gusto of  
the ladies' performance of songs ranging from  
folk music to grand opera. Particular hits were the  
chorus of the Hebrew captives in Babylon, from  
Verdi's *Nabucco*; *So deep the Night* sung to  
Chopin's *Nocturne*, but also Ivor Novello's *Shine  
through my Dreams*; *Santa Lucia*, with its gony-  
dola feeling, while Lehar's *Kisses like Wine* easily  
evoked fond memories. A pot-pourri of racy  
Kibbutz airs was summed up by *Ossay Shalom*.  
The very versatile accompanist was Judith Nor-  
man and fine solos were given by Debbie Juggler,  
Pauline Frost and Rose Zalkin, as well as Doris  
Samuels herself.

### BRIDGE PROBLEM WINNER

First with the correct answer to our difficult  
Bridge Problem in the November issue was F.  
Hogan, of Sheldon Avenue, N.6. Congratula-  
tions! Here is the solution:

North wins the first trick and plays Queen of  
Spades, which West must win! North wins West's  
Heart return (a Spade return is allowed to win)  
and ducks another Spade to West. North now  
makes his two major suit winners, squeezing  
East, who must reduce one of his minor suits to  
three cards. Declarer can now establish two tricks  
in whichever suit East has unguarded, using the  
other minor suit for the necessary entries.

### MUSIC RECITALS AT LEO BAECK

Residents at Leo Baeck House wish to express  
their gratitude for the delightful musical enter-  
tainment provided for them on a number of  
occasions recently. On Sunday, 21 September,  
they heard the Belsize Trio with a programme  
ranging from light classical to modern. The artists  
were Caroline Franklyn (flute), Janet Coles  
(cello) and Rosemary Walker (piano).

On Sunday, 16 November, they were treated to  
a Flute Salad, with a repertoire extending over a  
period of 500 years of music, including original  
works, popular classics and own arrangements of  
well-known tunes. The Flute Trio artists were  
Jane Collins, Valda Solomons and Susie Silver-  
man.

On Sunday, 30 November, a carefully selected  
light classical programme was performed by  
Patricia Flory (piano) and Georges Isserlis  
(violin).

The Residents very much enjoyed these con-  
certs and thank the artists for so generously giving  
of their time. They would be pleased and grateful  
if other artists came forward to entertain them  
from time to time.

### PROGRAMME FOR JANUARY 1987

As usual our morning's activities include: Keep  
Fit, Discussion Group, Various Card Games,  
Chess, Scrabble, Bingo, Art Class.

The afternoon entertainment is:

Wednesday, 7th: Piano Recital by Jessica  
Duchen

Thursday, 8th: Hans Freund and Guest  
Artiste

Wednesday, 14th: Alan Starr and Jennie  
Sandler: Piano - vocals

Thursday, 15th: Jack Donn: Faith Healer

Wednesday, 21st: Hans Freund; Songs old and  
new

Thursday, 22nd: 'In Record Time' a musical  
entertainment by Susi &  
Arnold Horwell

Wednesday, 28th: Mrs. Lilly Freeman:  
Slide Show and talk on  
'CHAGALL'

Thursday, 29th: Roussel Trio playing classical  
works including Mozart

### MUSICAL QUIZ AT OTTO SCHIFF HOUSE

On Sunday, 16 November, Otto Schiff House was  
visited by members of B'nai B'rith Unity Lodge to  
hold a musical quiz with Mr. David Lawrence as  
question master. Residents, House Committee  
members and visitors were divided into five teams  
to demonstrate their general musical knowledge.  
The ensuing lively battle, like the whole after-  
noon, was much enjoyed by everybody present.  
Great praise is due to the young people, some of  
whom brought their families, for sparing the time  
to present this, for our Home, new entertain-  
ment.

## AJR CLUB NEWS

### Musical Entertainment by Young Artists

A most unusual concert was recently held at  
Hannah Karminski House, when seven children  
aged 6 to 14 played a variety of instruments and  
sang to their elders. At a time when the young  
generation comes in for much criticism, it was  
good to watch a group of youngsters gathered to  
bring pleasure to the older generations.

The first to perform was the youngest, 6-year  
old Jeremiah. He mounted a chair to sing *The Old  
Grandfather Clock*, with his own grandfather  
standing by for moral support. His sister Esther  
aged 8 sang a song from Pinocchio, and Louisa  
aged 11, the eldest of Hans Freund's three  
grandchildren, played the harp; incongruous in  
size to her large instrument, she evoked sounds of  
real beauty.

It was also a joy to listen to and watch 10-year  
old Susanna Price play *La Cinquantaine* on her  
big cello, while Rosa Butwick's other two grand-  
children Laura Price and David Peters played  
Mozart, Brahms and Dvorak on their violins,  
accompanied by grandmother and her daughter  
Daphne Price, the only adults allowed to take  
part. Another superb performer was little Louise

Rosen. Only 8 years old, her small hands moved  
skilfully across the keyboard as she played  
Brahms's Hungarian Dance No. 2.

Congratulations and warmest thanks are due to  
Hans Freund who directed the concert, and his  
crowd of gifted young artists.

### A Message from Margaret Jacoby

With regret announced it be:

No bazaar this February.

But our charitable foundations

Would warmly welcome your donations.

\*

Margaret Jacoby-Orgler Fund, Gertrud Schachne  
Fund, Ahavah Children's Home in Israel: Please  
make cheques payable to the AJR Club, 9  
Adamson Road, London NW3 3HX.

### The Horwells got it taped

The AJR Club's first function in the new year will  
be on Sunday, 4 January, at 3.30 p.m., when Susi  
and Arnold Horwell will present 'A Musical  
Entertainment' entitled 'We've got it taped'.  
Entrance fee 40p, incl. tea.

In West Germany, some 1,600 Jewish cemeteries are known by name, including 232 in Lower Saxony, 330 in Hesse and 143 in Baden-Württemberg. The actual number may be about one fifth higher. Time and again those interested in local history stumble upon such resting-places, usually small and long since fallen into oblivion. They are witnesses to the once flourishing life of German Jewry.

What has already been done in the study and preservation of Jewish cemeteries and what

still in existence could still be photographed during the Nazi period. The Hamburg Institute for the History of German Jewry actually possesses 25,000 photographs of Jewish gravestones. Until now, a current project of this magnitude was only known in Baden-Württemberg. There, Dietmar Schlee, the Minister of the Interior responsible for the up-keep of monuments, is patron of a project for 'the recording and description wherever possible of all monuments of Jewish history still extant'. Meanwhile, in the

where nature has encroached and the stones have weathered naturally, is fully in accordance with Jewish teaching. Only gravestones maliciously destroyed or defaced may be restored. On the other hand, assimilation led to many Jewish circles adopting a concept similar to that of the non-Jews.

After the Nazi persecution the Jewish cemetery with its right to eternal peace, is not only a place of sacred and cultural significance, it is often the only local witness to a once thriving Jewish life. For this reason, says Brocke, it is a duty to preserve it and to ensure that it be granted an academic status above the low prestige of local history. However, this would throw too great a strain on the 65 remaining Jewish communities of West Germany. In the Diocese of Aachen there are a mere 650 Jews in a total population of 1.9 million; there are 76 Jewish cemeteries but only three congregations.

\* The author is a German Protestant journalist, 48, specialising in local German Jewish history.

\*

Albrecht Schreiber

## Jewish Cemeteries in West Germany

remains to be done was recently discussed at a conference of 80 academics and members of the public, held at Pope John House in Krefeld. Under the direction of the Hebrew scholar, Michael Brocke, of Duisburg University's Research Centre 'History and Religion of Jewry', and with support from the Aachen Episcopal Academy and the Regional Centre for Political Education of North Rhine-Westphalia, a preliminary survey has been completed.

In general, according to Brocke, Jewish cemeteries, rarely, if ever, the subject of study, serve at best as a basis for genealogical and family research, or as a branch of local history. Malicious destruction and the natural decay of gravestones have made imperative their methodical preservation throughout the Federal Republic. Hamburg has produced what is probably the largest and most extensive investigation. Of the original ten Jewish cemeteries there seven survive. Both the stones of the disused cemeteries and those of four

office of the leader of the project, the Stuttgart Protestant pastor, Joachim Hahn, 80 files are accumulating – a foundation for a country-wide documentation of Jewish history.

The next largest project was started in the administrative district of Düsseldorf, under the Chairmanship of Brocke. Instead of the expected 75, he located nearly 100 Jewish cemeteries. Regensburg, in Bavaria, must be cited as a prime example of initiative. With municipal support a Catholic theologian was able to restore the 800 graves of the Jewish cemetery. Other measures are in progress in other federal Länder.

However this, as was frequently indicated at the Krefeld Conference, is not the general rule. There is great apathy and lack of interest of the part of the authorities. Jewish communities also often hold themselves aloof – for understandable reasons. According to the Jewish tradition, the cemetery is a place of everlasting peace which nothing may disturb. Thus, a Jewish cemetery,

### SHE COMFORTED THE PERSECUTED

A medal was awarded to a 86-year old Giessen woman, Auguste Wagner, who (it was said in the citation) 'defying the fears and the terror of Nazi rule, comforted Jews in Giessen and showed solidarity'. In 1944 she was arrested and, on a charge of 'subversion', sentenced by the People's Court to several years' hard labour. The medal, annually awarded by the Giessen City Council, is called after Hedwig Burgheim, a Jewish educationalist who was first director of the local Froebel seminary. She was murdered at Auschwitz in 1943.

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**SHOULD WAR CRIMES TRIALS GO ON?**

Sir - You requested comments on the article (November, p. 2) on the War Crimes Trials. The front page article reminding us of how Jews, for their personal reasons, have so often declined 'to stand up and be counted' is very pertinent to the anonymous writer of the Page 2 article. What he says has much to commend it, but the conclusion is, in my opinion, erroneous.

Firstly, I am not sure whether he is correct in the requirement of 'beyond all possible doubt', it should be altered to 'beyond all reasonable doubt'.

Secondly, by adopting something from Scottish Law, many of the author's doubts can be overcome, and that is by giving the courts three possible verdicts - namely: Guilty, Not proven, Not guilty.

Therefore, I feel that time should not let past criminals 'off the hook', and that trials should continue, albeit with the two proposed amendments.

25 Canons Drive,  
Edgware, Middlesex

EDGAR H. RING

**CONTEMPORARY GERMAN PROTEST AT 1938 POGROM**

Sir - You have to add one more voice of protest about the November pogrom. On the Friday after the pogrom *Domprobst* Lichtenberg said the following during a sermon at the St. Hedwigs-kirche, Unter den Linden: 'Was gestern war, wissen wir; was morgen ist, wissen wir nicht, aber was heute geschelhen ist, das haben wir erlebt: Draussen brennt der Tempel, das ist auch ein Gotteshaus'. He continued that those who destroy Houses of God are evil men. They should be treated the same way as if they had set alight a Catholic church.

My mother witnessed this sermon and the uplifting effect it had on the congregation which stood in aisles because all seats had been taken. In 1941 Lichtenberg was sentenced on a charge of 'sedition' and later died on the way to Dachau.

17 Roys Gardens,  
Ilford, Essex

PETER PRAGER

**S. FISCHER VERLAG**

Sir - It might be of interest to readers that Samuel Fischer's daughter Brigitte has written a notable book *Sie schrieben mir*, published by their Deutscher Taschenverlag (Dmk. 12.80). The book is a kind of auto-biography, gives insight into the great achievements of her father and his many intimate connections with the most prominent writers and personalities of the day, who at one time or other were house guests at their Grunewald Villa. Significant are also the ceaseless and finally successful efforts by Brigitte and her husband, to keep the *Verlag* alive through the years of persecution and war, to become again a leading publisher in Germany.

15 Crundale Avenue  
N.W.9

FRED M. FIELD

**PASTOR HERMANN MAAS**

Sir - For some time past I have been preparing, with a colleague, a publication on Hermann Maas, the former pastor of Heidelberg, who saved the lives of many Jews during the Nazi era. In 1949 he was the first German citizen to be officially invited by the State of Israel. While remembered by many Jews, he is no longer well known among us Germans. Our publication is to remedy this by endeavouring to revive his memory, particularly among the young generation. We are now searching for evidence of his actions, testimonials and/or reports from those who were saved by him. Who can bear witness that his or her survival was due to efforts taken by Herman Maas? Who would be prepared to provide such information? I would be most grateful if you were to contact me.

ALBRECHT LOHRBÄCHER

Nächstenbacher Weg 81  
6940 Weinheim, W. Germany

*Letters to the Editor***WANTED:  
LETTERS FROM ERNST SIMON**

Sir - The Leo Baeck Institute, Jerusalem, proposes to publish a selection of Prof. Ernst Simon's letters. The nature of this work depends to a large extent on the positive response of private persons who are in the possession of such letters. If you have letters from E. Simon, be good enough to contact us, stating how many (approx.), and if you are prepared to send us copies.

Leo Baeck Institute PROF. JOSEPH WALK  
33 Bustanai Street, 93229 Jerusalem

**KURT SCHWITTERS EXHIBITION****Sheffield Art Gallery seeks Material**

Sir - In May 1987 the Mappin Art Gallery in Sheffield is holding an exhibition of the work produced in England by the German artist and poet Kurt Schwitters. On his arrival in England in 1940 Schwitters was interned in a succession of camps (including Midlothian, Edinburgh, York and Manchester) before he was sent to Hutchinson Camp, Douglas, Isle of Man, where he remained until his release in October 1941. We would be very interested to hear from anyone who recalls meeting Schwitters during this time. Any correspondence should be addressed to me at the Mappin Art Gallery, Weston Park, Sheffield, S10 2TP.

SARAH SHALGOSKY

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**ANNA SEGHERS**

Sir - I am writing my thesis at the Free University of Berlin on Anna Seghers, the author (real name: Netty Reiling) who was married to the Hungarian Laszlo Radvanyi. The main point of my thesis is focused on the war years which Anna Seghers spent in Mexico, and I wonder whether any of your readers has letters or personal recollections of her. I would be grateful for any information you could give me.

Potsdamer St. 63 JOSEFINA SANDOVAL  
Apt. 513 1 Berlin 30,  
West Germany

**PRICELESS PRINTING ERROR**

Sir - Dr. J. Carlebach's article on Mendelssohn's Bible Translation (October 1986) quotes under the heading 'Put not your trust in princes' the New English Bible's translation as 'Put no faith in prices, In any man, who has no power to save'. Mendelssohn's *Vertrauet nicht auf Fürsten* may, as you say, have mirrored Jewish thought of his time. Priceless printing errors, however, may well reflect our own thoughts and greatly contribute to our enjoyment when reading AJR INFORMATION.

London N.W.2 ARNOLD R. HORWELL

*Editorial comment:* Talking of 'priceless' printing errors, what about this one: 'SMITH, Gertie, of Poole, a simple, kind lady who died with great dignity on 10 December. Loved by family and friends who knew her will'.

**'HOW DO YOU SPELL IT?'**

Sir - Apropos of the article under the above heading, I remember having seen in a paper a letter from a Mr. Stan Zbigniewcpnicz who complained of having been made the target of cheap jokes. Someone once suggested he had seen the name on an optician's test card, and a printer who had spelled his name wrong on 500 visiting cards - leaving out the 'W' - had the effrontery to tell him 'What's the difference?' Mr. Zbigniewcpnicz of course refused to pay for the cards.

49 Tarranbrae, N.W.6

ELLY KAMM

**ENGLISH ON A BANANA SKIN**

English has a way of making even those who may know a good turn of phrase to slip up rather uncomfortably. Here are two examples.

A mother, proud of her son's achievements: 'He is already helping the police with their enquiries'.

A German sixth-former asked to set down in English her impressions of a visit to London: 'First we went to Buckingham Palace in order to see where the guards relieve themselves at 12 o'clock'.

There are also of course pitfalls for those who are not foreigners, as this extract from a West country parish magazine shows: 'After much deliberation the judges decided that the joint winners of the best cook competition were Mrs. - (an old English tart) and Miss - (a surprise hot dish)'.

## Israel Population Statistics

Emigrants from Israel appear to have outnumbered immigrants in 1986 for the second year running, says a report by the head of the Government's Central Bureau of Statistics. As a result the country's population will grow only 1.5 per cent compared to a 2 per cent annual growth rate in the early 1980s. Emigration totalled 15,300 in 1985 as against 10,600 immigrants. The figures for 1986 are expected to be similar.

Prime Minister Shamir warned emigrating Israelis (*yordim*) that they were 'abandoning the front and making our enemies happy'. The chairman of the Jewish Agency Executive, Arye Dulzin, described the *yored* as 'a traitor not only to his country but also to his children and grandchildren'.

Israel now has a population of 4.3 million, of whom 3.55 million are Jewish (the figures do not include the Arabs living in the West Bank and Gaza). Between 1995 and 2000 the population is expected to reach 5 million of whom 4 million will be Jewish. At that time there will be 1.5 to 2 million residents in the occupied territories.

The birth rate among Israeli Arabs continued to fall in 1985 and 1986. The birth rate among Israeli Moslems was 34 per 1,000, compared to 47 per 1,000 in 1978. The birth rate among Jews was 22 per 1,000.

### Marriages and Divorces

The number of marriages continued to drop, in line with a trend that started 10 years ago. Last year 29,150 couples got married, the lowest number since 1969. At the same time, the average age of couples getting married has risen. The number of divorces stayed stable at a rate of 4 per 1,000 for the fourth year.

In an editorial comment, the *Jerusalem Post* remarked: 'The figures do not spell the imminent reduction of the Jewish majority in Israel, or even within the borders of Greater Eretz Yisrael, to the status of a minority. But they do augur increasing strains on Israel's democratic system unless the Arab community is much more fully integrated into it and unless the heavily Arab-inhabited parts of the territories are detached from the Jewish state'.

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## Obituaries

### J. W. BRUEGEL

The letter of his which we recently published was one of the very last of the innumerable ones that appeared worldwide. It bore witness to the same painstaking knowledge of detail that distinguished all his work in the specialised field of his scholarly interest, and only death, on 15 November, could stop him searching and writing. There cannot have been many to rival his expertise on the history of German-Czech relations since 1918, and his major publication, first in German in 1967, then six years later in English, *Czechoslovakia before Munich: The German Minority Problem and British Appeasement Policy*, will probably remain a standard work. (Its second volume, already available in German, has yet to appear in English.)

Johann Wolfgang Bruegel was born in Moravia in 1905 and educated at the *Deutsches Gymnasium* in Brno. Having graduated in law at Prague University, he served as secretary to Dr. Ludwig Czech, leader of the German Social Democratic Party in the Czechoslovak Parliament. In 1939 he managed to escape first to France, then, in 1940, to England. At the end of the war he returned but finding himself out of sympathy with the prevailing conditions, he soon came back again.

A considerable achievement was his German version, far more than a translation, of Gerald Reitlinger's standard work *The Final Solution*. He had spotted a number of inaccuracies which he felt would not escape critical German attention and might conceivably lend themselves to exploitation by neo-Nazis. Accordingly, every single document cited by Reitlinger had to be carefully checked - an enormous labour. This revised and improved version was later used in the Eichmann trial, and it passed through many editions.

### DR. HERBERT ROSENFELD

Herbert Alexander Rosenfeld, the psychoanalyst, who died in November aged 76, was born in Nuremberg. Having qualified as a doctor in Munich, he emigrated to Britain in 1935. He worked at the Royal Infirmary, Edinburgh, then at the Maudsley Hospital and Tavistock Clinic, London. After training as a psychoanalyst under Melanie Klein, he taught at the Institute of Psychoanalysis for more than 30 years. In 1965 he published his first collection of papers in a book entitled *Psychotic States* which was immediately acknowledged as a classic and translated into several languages. In its obituary, the *Times* said: 'He belonged to the generation of Middle European artists, intellectuals and scientists with which Hitler's madness enriched their countries of refuge'.

### Annelly Juda Fine Art

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### PROFESSOR KURT HIRSCH

Kurt August Hirsch, Professor of Pure Mathematics at Queen Mary College, London, died in October aged 80. He was born in Berlin and worked for the *Vossische Zeitung* where he was a colleague of Arthur Koestler, writing on science and philosophy. In April 1934 he came to England, first to King's College, Cambridge, where he took his second doctorate, then he taught at the University colleges of Leicester and Newcastle. According to the *Times* obituary, 'he was a leading force in establishing a long overdue modernisation of the teaching syllabus, and he set in motion an organized programme of postgraduate teaching and activities in modern algebra. Above all, he built up the mathematics department into one of the most respected research schools in algebra in the country'. As the editor of *Russian Mathematical Surveys*, he informed English-speaking mathematicians on the works of their Soviet counterparts.

### MONUMENT TO ROSA LUXEMBURG

A monument is to be erected in West Berlin to Rosa Luxemburg and Karl Liebknecht at the place where her murdered body in January 1919 was thrown into the *Landwehrkanal*. The City Council voted for the proposal by 87 to 46. Opponents argued that the two were enemies of democracy, but the majority felt respect was due to those who had been victims of the first political murders in the young German republic.

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## REFUGEES 'INVIGORATED OUR LIVES'

When the *Daily Telegraph* recently investigated the British way of life (so-called), the investigator confessed: 'We are all so different from one another that *The Englishman* is a figment of the imagination'. But of one thing he was sure: 'We owe our good fortune to the successive waves of emigrants, entrepreneurs and refugees who have found this island a haven from their tormentors in other countries. Time and time again we have

been saved from the consequences of our native indolence and inefficiency by the influx of foreigners, Jews, Dutchmen, French Huguenots, Irish, Germans, Indians, Pakistanis, West Indians, Australians, Americans . . . The list of those who have come and put up with our contempt only to invigorate our lives in every respect is endless'.

## Hesse 'Protection Letters'

'Protection in late 18th Century Hesse', is the title of an article by one of our members in Newcastle, Walter Sharman, published in the Summer issue 1986 of the London magazine *The Judaica Collector*. The article is an extract from one of the monographs which Mr. Sharman has written on the history of his forefathers. The text is illustrated with reproductions of *Schutzbrieife* issued to German Jews 200 years ago.

## 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

**Philipps:**—Miss E. Philipps, of 101 Vivian Court, Maida Vale, W9 celebrated her 90th birthday on 30 December. Best wishes to our dear Elsie from Lore, Walter and family.

**Sussman:**—Mrs. H. I. Sussman, of 29 Yale Court, Honeybourne Road, NW6 will be celebrating her 90th

birthday on 7 January. With all the love from family and friends.

**Weiss:**—Warmest congratulations to Lisl Weiss on her 80th birthday. With fondest love and affection and wishing her many more healthy and happy years from all her family.

## Deaths

**Connell:**—Dr. Richard Connell (Cohn) passed away, after a brief illness, on 19 October, aged 79, deeply mourned by his wife Margot, brother Eric and his family, other relatives, brothers of the Leo Baeck (London) Lodge and friends.

**Hollitscher:**—Erna Hollitscher died on 20 November at the age of 89 in a Battersea nursing home. After an active life it was a long, sad and painful decline.

**Karsten:**—Dr. Walter Karsten passed away on 15 November, aged 92. Sadly missed by Derek Cahn, family and all his friends.

**Michaelis:**—Fanny Michaelis, of 13 Netherhall Gardens, NW3, formerly Hamburg, died peacefully on 2 November 1986 after a long illness bravely borne. Missed and mourned by her numerous friends.

**Traub:**—Gertrude (Trudy) Traub, of 71 Apsley House, Finchley Road, London, widow of the late Eric Traub, passed away on 16 November shortly before her 77th birthday. Will be much mourned and missed by her sister Thea, nephews Jack and Frank and their families together with all friends.

## CLASSIFIED

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five words plus £1.00 for advertisements under a Box No. To save administrative costs, please enclose payment with the text of your advertisement.

## Miscellaneous

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**FELIX HOLLAENDER.** Two books of his required: *Der Demuetige und die Saengerin* and *Das Erwachen des Donald Westhoff*, Ullstein 1923-27. Offers: Phone 01 788 5931.

**LEHMANN.** Inge Lehmann, born 1911, married name unknown, emigrated probably 1934 from Hamburg, parents from Tremsbüttel emigrated around 1936/7 with two sons. Would anyone knowing her whereabouts please contact Erwin Löffler, Röprraedder 11, 2050 Hamburg 80.

## Information Required

**ROSENFELDER.** Would Mr. Gerd Rosenfelder, also known as Gerald Field/Rosen, born in Wuerzburg 26.4.1928, whose family lived until 1939 in Wielandstrasse 9, Berlin, and who is supposed to be resident in the U.K., or anyone knowing his whereabouts, please contact the International Tracing Service, D-3548 Arolsen, West Germany, under reference T/D1 154 976.

**SCHWITTERS.** Portraits of Hutchinson Camp Internees by Kurt Schwitters. Information wanted for indexing and research. Box 1109.

**UHRMACHER.** Would anyone knowing the whereabouts of Herta Uhrmacher, born 20.11.1920 in Vienna, last known address 2 Vereinsgasse 15/11, who emigrated to London in April 1939 please contact Franz Stadlmayr, 4-8/17/14 Bernoullistrasse, 1220 Vienna.

Would  
FORMER WIENER NEUSTADTER

having any information about Kurt Baer (Beer), Mr. Geist, family Gerstl, Kluger and Landau from Wiener Neustadt and about Mrs. Rosenfeld(er) from Woellersdorf MD, and about Jews in that area, please contact Mr. Felix Szolcsanyi, Grazerstrasse 69, A-2700 Wiener Neustadt, Austria, who is writing a book on this subject.

AUDLEY  
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## ACJR News

## A Visit to the Wiener Library

The experiences of our parents in Central Europe are known to us all to some extent, depending on how they have personally felt about discussing their early lives with the next generation. It was therefore with great interest that a group recently visited the Wiener Library to learn about its work in providing information about those years.

It was explained to us that as early as 1933 Dr. Alfred Wiener, a prominent German Jew, assisted by friends, began documenting in his Amsterdam exile the character and activities of the Nazi regime. In 1939 the by then already considerable collections were transferred to London where the Library was opened on the day war broke out. During the war the British and Allied Governments found the material most valuable. Later the Library was able to provide evidence for the Nuremberg trials; it also assisted those dealing with restitution claims, in some cases on behalf of our own parents.

In time, the Library's role changed. Its interests were extended to prejudiced discrimination still

rife in many countries, and it recorded the achievements of those who had escaped Nazi persecution to begin life in a new country.

Due to financial circumstances, a large part of the material was sent to Tel Aviv University in 1980 though great care was taken to ensure that each document sent was microfilmed so that researchers in England would still be able to make use of the information.

Being conscious of our roots and also of the importance to remember the experiences of our

parents and grandparents, we came to realise the need for future generations to have some means of understanding the enormity of what occurred under Nazi rule. The visit to the Wiener Library gave us an incentive to find out more for ourselves from our own relatives whilst the opportunity still remains.

The ACJR (Association of Children of Jewish Refugees) meets monthly for a social/buffet supper and arranges various other activities and visits. If you are in your twenties or thirties, single, and would like further details about this group, please contact Anne on 01-579 9906.

C.W.D.

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