

SHADOW OF THE BLACK HUNDREDS

During autumn the calendar dictates the content of our editorials to a more than usual degree. In September the High Holy Days called for a religious theme. November's fiftieth anniversary of the *Kristallnacht* will require a commemorative leader. This month, too, contains an anniversary of great and abiding significance for ourselves: that of the 'glorious' October Revolution. (The fact that, due to a quirk of the calendar, Revolution Day is celebrated in November does not deprive *Okt'yabr* of its resonance in the Russian consciousness.)

One should never lose sight of the fact that Lenin's Revolution resulted from the extreme discontent of two different sorts of second-class citizens with Tsarist rule: the discontent of the poor, i.e. the peasants and workers, and that of the non-Russians. The discrimination the latter had suffered at the hands of the Russophile state and the orthodox Church made them participate disproportionately in the Revolution. This fact subsequently enabled Russophiles like Solshenitsyn — who emphasised the role of Baltic regiments, of the Pole Dzherzhinsky, and of assorted Jews in Lenin's seizure of power — to suggest that the October Revolution amounted to the imposition of alien rule over the Russian people.

A form of xenophobia bordering on the paranoid conforms to a Russian tradition hallowed by religion and literature. When, desirous of Western know-how, Peter the Great went off on his Grand Embassy to Holland and England, the Church hierarchy dubbed him 'Anti-Christ' for departing the soil of Holy Russia and exposing himself to the bacilli of non-Orthodoxy; in a similar vein Dostoyevski had the hero of *The Idiot*, the saintly Prince Myshkin, pronounce anathema on Western (i.e. Catholic) Europe.

During the 19th century the incubators of the Revolution, the Russian intelligentsia, divided into Westernisers and Slavophiles. By their actions in 1917, and after, the Bolsheviks brought the two opposite tendencies together: Marxism and technology, which they were introducing, had

come from the West — but so had the owners of much of Russian industry, whom they were now kicking out. Lenin's death allowed the East-West divide in the Party to open up again. Trotsky wanted Russia to serve the cause of international revolution, while Stalin, a Georgian Russophile — similar to the Corsican Frenchman Napoleon and the Austrian Teutomaniac Hitler — degraded the revolutionary International into a tool of Russian power politics.

What, meanwhile, of the Jews? They had both gained and lost in consequence of the events of 1917. Their chief gain had been the abrogation of the *numerus clausus* and related forms of discrimination; the *carriere ouverte aux talents* meant that soon Jews were prominent in the Party *apparat*, trading organisations and the arts. On the debit side officially decreed atheism destroyed the religious fabric of communal life, and state control of the economy spelt the end of artisan enterprises and retailing.

A concomitant negative feature of this transformation was the high profile of Lenin's Jewish colleagues Trotsky, Zinoviev and Kamenev. In the Thirties, though, Stalin killed off the aforementioned — and after this sacking of the Western-oriented Litvinov (as a signal to Hitler) one solitary Jew, Kaganovich, remained among the power brokers in the Kremlin.

Charged with carrying out breakneck industrialisation, Kaganovich did so with blithe disregard for its human, ecological or architectural consequences. His eminence, however, conferred no benefit whatever on Soviet Jewry as such. For them the wartime trauma was soon followed by the *shvartse yuren* (black years) of the anti-Cosmopolitanism drive, the Doctors' Plot, and the execution of the leading Yiddish poets and writers.

The subsequent chapter of official anti-Zionism shading off into antisemitism is too well known, and vivid in the memory, to require recapitulation. Recently, though, with the advent of *glasnost* a few gleams of light have appeared on the horizon. Rybakov's novel *Heavy Sands*, which

focuses on Jewish wartime suffering, has appeared, and plays and films with a similar tendency are beginning to be shown.

But *glasnost* has also made it possible for the atavistic Jew-hatred that inspired the Tsarist pogroms and the ritual murder trial of Mendel Beilis to surface again from the twilight existence it led since 1917. *Pamyat* ascribes every disaster that befell Russia since — the Civil War, the famine, the creation of the Gulag and forcible collectivisation (which they term 'ritual murder of the Russian peasantry') — to the machinations of a Jewish mafia. The existence of *Pamyat* is further proof, if such proof were needed, that Soviet-style Socialism can solve the societal problems of modern man as little as his economic problems. But this can be no more than a source of negative comfort of the I-told-you-so variety; what is needed are positive steps, such as the mobilisation of public opinion for the purpose of helping the reform-minded elements in Soviet society carry the day against the would-be pogromists of *Pamyat* and their putative Stalinist allies.

KRISTALLNACHT

To commemorate the 50th anniversary of 'Crystal Night' on 9–10 November 1938 the Wiener Library are mounting an exhibition with a specially commissioned video. The exhibition will be open for three weeks from 9 November. To coincide with the opening an Ecumenical Meeting attended by leaders of the various religious denominations will be held at Friends' House, Euston Road.

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FREUD, MOSES AND MONOTHEISM

At the time of the discovery of Tutankhamun's tomb Anglo-American archaeologists and historians were much exercised by the relationship of their discoveries to the story of the 'Children of Israel'. First and foremost among these speculations was, and is, the question: Who was the Pharaoh of the Oppression, and who of the Exodus? Favourite among most historians is Ramesses I (about 1293-1291 bc) for the Oppression. For the Exodus, Ramesses II (circa 1279-1212 bc) and his son Merneptah (circa 1212-1202 bc) are favourites. But some perfectly serious workers in this field have nominated Tutankhamun for the honour in respect of the Oppression.

Sigmund Freud, too, placed Moses in that epoch. He did not mention Tutankhamun in his celebrated *Moses and Monotheism* (*Der Mann Moses und die Monotheistische Religion*, published in 1939), but he certainly based much of his thesis on the Pharaoh who may have been either Tutankhamun's brother or his father, namely Akhenaten. Akhenaten was the 'heretic' Pharaoh who tried to enforce monotheism in the form of Aten (sun) worship on a people who had more gods than any other in antiquity. He was also hostile to the idea of after-life, and shared that, too, with early Judaism.

The question then arises: Who introduced whom to monotheism? Curiously enough, the Christian historians were inclined to vote for Moses; Freud saw it the other way about. I, too, feel the Pharaoh is likely to have been the prime mover. But it is impossible to settle such a question short of finding an inscription, or papyrus, making a clear statement. None is known to exist. If it really was between the two, perhaps they influenced each other. When Egypt became an Empire many alien ideas seeped in. Freud makes Moses an out-and-out Egyptian, not a foundling brought up as one. In his view Moses, as a scion of the Royal house, brought Pharaoh's new religion to the benighted immigrants, the Asian Habiru (Hebrews) living on foreign soil, mostly in the Delta. When Akhenaten died and his monotheism was overthrown, and god Amun restored in Thebes, the late King's loyal helpmeet Moses (an Egyptian name, as in Kamose, Ahmose or Thutmose, founders and great rulers of the Eighteenth Dynasty to which Akhenaten and Tutankhamun also belonged), led his converts towards a land they will make their own, with their new God and their new laws.

It is a seductive argument. Freud sees the development of Judaism as a struggle between the highly civilised Egyptian Moses (supported by his retinue of native scribes and intellectuals — all adherents of the condemned Aten heresy — later to be known as Levites) and the bands of nomads and Midianites who worship a volcanic demon from Sinai-Horeb, or the oasis Meribat-Qades. The 'Hebrews', the Jews to be, killed their noble mentor, who had used his influence to free them from slavery, but was imposing an intolerable burden of civilised law upon them. Then they longed for his return as the redeemer. Meanwhile

they gave their allegiance to the wild and vengeful Jahve whom it took a millenium to civilise into a universal deity with mercy as well as vengeance in his character. In Moses the Great the Jews had killed 'their father'; those Jews who followed Jesus (i.e. Christians) expiated this sin in the sacrifice of 'the son'.

Freud propounded these ideas at a time when the Jews of Europe were entering their greatest tragedy. So his seeming agreement with something very much akin to the charge of deicide — for he equated Moses with God — was not well received by his fellow-Jews.

Freud noticed that his re-interpretation clashed with many of the more fundamental concepts. For example, what of the God of Abraham, who was just and merciful long before Akhenaten? Freud does not accept this . . . he holds that the Egyptian events were relayed into the past. The demonic and volcanic Jahve was 'not spoken of any more', he was called Adon(ai), so similar to the Egyptian creator God Atum or Akhenaten's god Aten (or Aton).

The fundamentalist story of Moses in his casket in the Nile — the foundling story — also does not fit into the Freudian picture. Yet it is quite sound (whether it is 'true' is a different matter). There are Egyptian stories of floating children pulled from the river and adopted by childless or child-loving couples. It is likely that there was a policy of near-genocide (slaughtering of male 'Hebrew' babies) and that their parents may have chosen exposure as a last attempt to save them. For themselves the Egyptians used this as a form of population control, with a chance for the baby to be rescued.

Freud certainly was fascinated by Egypt. In the old Vienna days he used to buy artefacts from the Nile land regularly at a shop he used to pass. (His collection can be seen at 20, Maresfield Gardens, London NW3.)

He throws out another challenge to established Judaism in that he says circumcision came to the Hebrews from the Egyptians, believed to be the only nation of that time which practised it. It may have been so; and even before Christ the argument whether the practice was hygienic or purely cultic was going on. What they all mean is male circumcision; if the Jews got the custom from the Egyptians, they must have rejected the female form which was also extant there.

JOHN ROSSALL

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CATS' CRADLE

Just as the newspapers in this country divide into tabloids and 'quality', so does poetry. Pam Ayres appeals to the multitude, W. H. Auden to the discerning few. As for T. S. Eliot he, oddly enough, has a foot in each camp. A scholarly critic and editor as well as poet, he also (posthumously) supplied the lyrics for the smash-hit musical *Cats*.

Given the spectacular box office returns from *Cats* one is somewhat surprised that the London Library had to launch an appeal for a fund to help young writers, which they set up to commemorate the centenary of the poet's birth this September. Less surprisingly, the willingness of Lord Goodman and other prominent Jews to act as sponsors for the T. S. Eliot Fund has stirred controversy. The reason for this is the poet's reputation as an antisemite. Eliot was besotted with cats — for all that they had claws — but disliked Jews on the grounds of their being similarly endowed (*Rachel, neé Rabinowicz, tears at the food with clawlike hands*). This use of a zoological simile was not unique; in another poem Eliot likened 'the Jew' to a cockroach squatting on the window-sill.

He compounded these lapses from the basic humanity that ought to infuse all creative endeavour by a frank avowal of sympathy with Fascism. This, admittedly, was before the full horror implicit in that ideology manifested itself — but even when it did he did not publicly repent of his pre-war views; he merely kept quiet about them.

It has been argued that to censure Eliot for his spasmodic Jew-baiting is like berating Shakespeare for Shylock and Dickens for Fagin. This is, however, an oversimplification. When Shakespeare wrote England had been *judenrein* for several centuries, and Jews were creatures known only by hearsay or through myth. As for Dickens, he had such qualms about his antisemitic portrayal of Fagin that he redressed the balance by introducing a near-saintly Jewish character into *Our Mutual Friend*. Eliot, on the other hand, numbered Jews among his personal acquaintances; more crucially the 1920s, the period of his antisemitic utterances, had opened with the horrendous Petljura pogroms in the Ukraine and ended with the rise of Hitler in Germany.

One cannot help feeling that the likes of Bernard Levin who have gone 'public' to play down Eliot's antisemitism when compared to his contribution to literature, are following in the footsteps of Hermann Levi. That conductor whom Wagner tolerated at Wahnfried from thoroughly mixed motives — appreciation of his musicianship and enjoyment of his discomfiture at being the butt of antisemitic jokes — actually wrote to his father '*Richard Wagner ist frei von jedem kleinlichen Risches*' (Richard Wagner is completely devoid of petty antisemitism). Levi was not unique in his capacity for self-delusion. The wholehearted devotion of many of his co-religionists to the arch-antisemite who, had he lived, would presumably have applauded the Final Solution, is an interlude in the German-Jewish tragedy — of which the current brouhaha over the T. S. Eliot Fund sounds a farcical, but unmistakable, echo.

R.G.

CULPABLE SILENCE

By the summer of 1942 the International Committee of the Red Cross knew from unimpeachable sources that the Holocaust was unfolding under its very nose, yet despite being one of the few agencies with some degree of influence over the Nazis, they deliberately chose to remain silent.

This grave indictment of the wartime workings of the ICRC forms the main conclusion arrived at by the Swiss historian Professor Jean-Claude Favez, who spent several years sifting through the Geneva-based organisation's archives. What emerges from Professor Favez's new book on the subject *Silent Witness*, is a woeful litany of ICRC compromises in the face of Nazi aggrandisement.

In an interview with the BBC's Everyman programme, Professor Favez said 'The ICRC knew what was happening — that is quite clear. It did not dare confront the Germans.' Which begs the question: Why did the ICRC jettison its humanitarian principles by standing by silently whilst the Nazis annihilated European Jewry?

Favez gave no definitive answer. However, what his research did reveal is that two men rode roughshod over some ICRC members' attempts to issue a public appeal on behalf of the Jews. They were the enigmatic ICRC vice-president Carl-Jacob Buckhardt, and Philippe Etter, president of the Swiss Confederation; both forcefully opposed any departure from normal ICRC practice.

In fact it was Etter, normally a passive member of the committee, who had called for an extraordinary meeting to discuss whether to go 'public' or not. (This after the Swiss Foreign Ministry had learnt that 21 committee members were in favour of breaking the ICRC silence.)

Fearful of the consequences of such an action for Switzerland, the government, who paid half the ICRC's budget, brought pressure to bear on ICRC members. In the event the acting president, Edouard Chapuisat, chose to ignore the views of the 21 majority and concluded that the

committee was against the appeal. The minutes record that no one objected to this view and the meeting adjourned.

In exerting pressure on the ICRC to be more circumspect, the Swiss government was simply remaining constant to its new policy of strict 'neutrality'. In September 1942, the government had abruptly ended a benign policy of immigration, under which 28,000 Jews had been granted refuge since 1938. Instead it issued a police instruction that denied entry to refugees 'on the grounds of race alone'. As a consequence 9,000 French Jews were turned back to face almost certain death.

The debate over how many Jews died as a result of ICRC silence still rages today: Mr. Jacques Moreillon, the current director-general of the ICRC, remains convinced that an ICRC appeal would not have helped the Jews. For his part, Professor Favez believes that the Red Cross was 'too cautious' in standing up to the Germans.

One Red Cross delegate, Mr. Sture Linnerm — who helped save the lives of over 200 Jews in Greece — commented on the caution emanating from Geneva. 'A cautious attitude is sometimes a mark of a certain cowardice.'

PETER GRUNBERGER

TV Review

'BERLINERS'

The above BBC2 programme which took Andrew Sachs back to his native Berlin was something of a curate's egg. The blurb talking of the actor's 'return to relive the night in 1938 which changed his life' made one expect — in view of the upcoming anniversary — a feature on the *Kristallnacht*. The event in question, however, turned out to have occurred earlier in 1938 when Andrew's non-Jewish mother insisted that the whole family go into a café with a *Juden verboten* sign on the door. Within minutes the father had been arrested and hauled off to an uncertain fate — but a gentile relative with contacts to the Nazi Party managed to effect his release. The experience decided the hitherto reluctant Sachs paterfamilias to emigrate to England without any further delay. Fifty years later Andrew is still in touch with non-Jewish and *Mischling* relatives in Berlin. For him the televised return to his birthplace was therefore not an encounter with ghosts, but an exercise in bitter-sweet nostalgia. This enabled him to turn the programme into a mixture of travelogue and German lesson shot through with poignant reminiscences. At times, though, the playing down of past horrors was excessive: showing tourist brochure shots of the Wannsee while omitting any mention of the genocide-planning Wannsee *Konferenz* comes close to describing Golgotha as a picnic spot near Jerusalem.

R. G.

ALPDRUCK IN BADGASTEIN

The German compound noun *Fremdenverkehr* conventionally translates as tourism. It is, of course, a contracted form of *Verkehr mit Fremden* which literally means contact with aliens. The latter meaning seems to be prevalent in Austria. Tourists visiting that country come into contact with an alien civilisation where the norms and values of the rest of the world do not apply. The shortest cut to an understanding of how many Austrians differ from the rest of humanity in their perception of good and evil is to imagine a hospital where sufferers from the common cold are diagnosed as TB cases, and eczema is viewed as a strain of leprosy. These reflections are prompted by the following letter, which a hotelier at Badgastein sent to a would-be tourist from Israel:

Sehr geehrter Herr!

Unfortunately we must answer your letter of 10.12.87 in the negative.

The inhuman conduct of the State of Israel makes it impossible for us to extend hospitality to Israelis. For us post-war Austrians Dachau, Auschwitz and Mauthausen are part of a past some still have to confront. The present is Gaza and the West Bank, the bombing of civilians, and the setting up of concentration camps in the occupied territories.

The thought of accommodating someone who as an Israeli soldier may have fired a machine-gun at stone-throwing children in their own country is insupportable.

When you have put your own guilty men from the Irgun and the Stern Gang on trial, respected the UN Resolutions and apologised for defaming our democratically elected President — then write to us again.

A photocopy of the original letter is in the editor's files.

APT COINCIDENCE

This year's Bregenz Festival was officially opened by President Waldheim. His opening address was immediately followed by an orchestral rendering of Saint-Saëns' *Danse Macabre*.

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THE LAST JEWS OF COCHIN

Demise of an Ancient Community

In a remote corner of S.W. India, the remnant of an ancient Jewish community is struggling to pass its twilight years in a manner worthy of a proud tradition. Isolated from the mainstream of Jewish life for millenia, the Jews of Cochin have now emerged to become the subject of TV documentaries and social/historical research. The reason for this belated interest lies largely in the appeal of the romantic. Many who until recently had not heard of Cochin have come to realise that this pious congregation of great antiquity will almost certainly cease to exist within our lifetime.

Of the 13 synagogues and prayer-halls established on the Malabar Coast since 1100, only the ornate *Paradesi* ('foreign') synagogue in Cochin's Jew Town survives as a functioning house of prayer — as and when a *minyan* can be obtained. For the majority of the community has emigrated to Israel, others to Britain, Canada, the U.S.A. and elsewhere. From an estimated total population of 3,000 in 1948, the *Paradesi* congregation of less than 30 is now the lonely reminder of a once flourishing mercantile and scholarly Jewish centre.

Community leader S. S. Koder is the latest of several generations of Koders to receive Viceroys and Indian Prime Ministers. Mr. Koder himself welcomed Indira Gandhi to the celebrations marking the 400th anniversary of the synagogue in 1968; he has also been presented to the Pope, but he has waited in vain for a visit or some similar mark of recognition by a Chief Rabbi of the British Commonwealth. For many years he was Dutch Consul, and his award of an MBE was blocked only because the Delhi Government forbade Indian nationals to accept foreign decorations.

The origin of Jewish settlement on the Malabar Coast is a subject of scholarly debate. One legend places the establishment of the first Jewish trading post during the reign of King Solomon, and cites in evidence the Talmudic tractate *Yoma* (3b) which, it is interpreted, refers to the High Priest as donning a cloak of 'South Indian linen'. Cecil Roth places the advent of the Jews to Cochin in the 5th century CE.

The oldest surviving evidence consists of a set of three copper plates inscribed in the local language (Malayalam) — the famous 'Copper Plate Charter'. This grants certain royal privileges to one Joseph Rabban and his heirs 'so long as the world and the moon exist'. By general consent, the Charter is dated 379 CE.

The beautiful *Paradesi* synagogue was completed in 1568. The clock-tower which has become a famous landmark, with its faces in Hebrew, Roman and Malayalam numerals, was erected in 1760 by the 'merchant, scholar and diplomat' Ezekiel Rehabi, whose descendant Benjamin Ezekiel Roby is buried in London's Liberal Jewish cemetery.

In contrast to the European Jews who

experienced centuries of intolerance and persecution, the Cochin Jews are probably unique in that their long history is entirely free of discrimination or persecution (with the exception of an unhappy time under Portuguese rule). Thus even in the absence of the pressure experienced by European Ashkenazim, their strict religious observances have been maintained throughout the centuries.

So far from resulting in any loss of Jewish identity, complete religious and racial toleration has, in the case of the Cochin Jews, enhanced their Jewishness. A small example: since they have at present no *Shochet*, meat has been entirely excluded from their diet.

Yet unpredictable circumstances have combined to ensure the demise of the community. For several generations, their numbers have shrunk as a result of frequent 'in-marriage', i.e. the marriage of first cousins. The sheltered and isolated Cochin Jews looked upon marriage with Jews from abroad with a suspicion bordering on hostility, and even marriages with members of the present Bombay community of Bagdadi Jews were discouraged. Thus instead of producing two Jewish families, the 'in-marriage' of first cousins produced only one.

The establishment of the State of Israel led,

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10 Oct. Gerald Tichauer: The Jews in East Germany, Past and Present
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31 Oct. PEN — Lesebühne: Sonderveranstaltung mit dem Autor Friedrich Walter, London
7 Nov. Dr. André Singer: The Goddess and the Computer. Using Computers in the Third World
14 Nov. Ruth Boswell: Television in Britain Today
21 Nov. Else Goldschmidt: My Impressions in Turkey (with slides)
28 Nov. PEN — Lesebühne: Sonderveranstaltung über den Autor Diego Viga, Quito/Ecuador, vormals Wien
5 Dec. Stella Rosenack Ph.D.: The Change in the Role of Women in the Middle of the 19th Century
12 Dec. Clemens Nathan: Jews in Great Britain and the 'Athenaeum'
19 Dec. Walter Lewis: The Spy I Knew. The Story of Klaus Fuchs

1989
2 Jan. Hans Seelig M.A.: The Life and Work of Antonin Dvořák 1841-1904 (with tapes)

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during the 1950s, to a mass exodus of young people and couples (and some of the not-so-young). Those who went on *Aliyah* were largely professional people — doctors, lawyers, dentists, engineers, even a ship-builder. In addition to the enhanced opportunities for religious observances, they were influenced by the prospect of advancing their careers and the hope of ensuring Jewish marriage partners for their offspring.

All these factors, following upon a loss of political and social status as a result of the British withdrawal, accelerated the decline of the Cochin Jews. While communities in Europe disappeared in a violent upheaval, the ancient and noble Cochin community is likely to disappear 'not with a bang but a whimper'.

* The writer, a student of Jewish religion and history, recently visited Cochin whose ancient Jewish community has held his special interest ever since he was stationed there with the R.A.F.

BBC DOCUMENTARY: JEWISH REFUGEE CHILDREN

Fifty years ago, the British Government gave permission for 10,000 unaccompanied children to enter Britain.

BBC Television's *Forty Minutes* documentary team are working on a film of their story and are particularly interested in locating those who arrived on the first children's transport on 2 December 1938.

If you were one of those children or helped to care for them in any way, please contact Sally George, BBC, Kensington House, Room 2042, Richmond Way, London W14 0AX, Tel. No. 01-895 6611 Ext. 6742.

KARL WITTFOGEL

The eminent German-born, US-naturalised social scientist has died in New York, at the age of 91. The son of a Protestant teacher in Hannover he graduated from the Jugendbewegung via the Independent Socialists to Communism, which he subsequently renounced when his researches — especially into what he termed 'Asiatic production methods' — persuaded him that the abolition of private property did not necessarily lead on to the millenium.

A member of the Institute of Social Research — both in Frankfurt and, after 1933, in New York — Wittfogel was the antithesis of the dry-as-dust academic. In the 1920s he wrote plays which Piscator directed; in the early Thirties his anti-Nazi stance landed him in Esterwegen concentration camp (out of which he smuggled the Song of the Peatbog Soldiers, or *Lied der Moorsoldaten*). During the postwar decades, spent partly in the U.S. and the Far East he antagonised former colleagues on the Left by supporting the House Un-American Activities Committee, and by publishing *Oriental Despotism*, a scholarly condemnation of the Soviet and Red Chinese regimes.

In the course of his extraordinarily long life Wittfogel had three wives, all of Jewish origin.

A HERO OF OUR TIME

On 15 March 1977, Natan Sharansky was, in his own words, 'abducted by the KGB'. On 22 January 1986, he was exchanged for a spy held by the West. Between these two dates he experienced all the refinements of the Soviet penal system. His 'crime' was to campaign for the elementary right of a Jew to live in Israel.

The 'Memoir'* is Sharansky's account of those nine years of arrest, interrogation in the KGB prison of Lefortovo, trial, sentence and eventual release, shaken in body but triumphant in spirit. It is the chronicle of one man's resistance to a state whose strangling embrace attempts to draw into itself every action, thought and gesture of those it claims come within its power.

The Soviet state is a system of attempted total mobilisation. The objective of this mobilisation is an enforced modernisation, raising an economically advanced society out of the miasma of medieval backwardness. The instrument is a single ruling party which dominates every social institution either through persuasion, coercion or KGB terror.

Thus the two principal dramatis personae in this remarkable story are the ubiquitous and powerful KGB and its intended victim.

Drama in Two Acts

Sharansky won through because he was from the outset determined to maintain absolute independence from the KGB. He would concede nothing to them and reveal nothing. He did this even under the shadow of a possible death sentence; he resisted throughout the mental and physical privations of the punishment cell, and later the excruciating agony of hunger strikes and forced feedings. His resistance was a mastery of mind and of spiritual passion, defeating his own fears and uncertainties. He understood the mind of his KGB interrogators and subverted their intentions. Having no case the KGB had to fabricate one out of lies and the coercion of witnesses and present it at a mock trial at which both verdict and sentence were predetermined.

The drama was played out in two acts. The first ended with the sentence; the second act covered the period of prison and labour camp. In the first act the KGB attempt to construct their case, to prove their prisoner guilty of treasonable activities. They tried to compel him, moreover, to incriminate other refuseniks in a Jewish conspiracy against the Soviet state. And, wider still, they cast their net over the human rights activists of the Helsinki Watch Group and sought to involve them in similar 'subversive' activities. They extracted no confession from Sharansky, who was eventually sentenced to 13 years.

Act two covered the years of punishment when Sharansky had to protect his dignity and humanity, which were continually assaulted. Denied the right to write letters to his family, he began his longest hunger strike in September 1982 — an ultimate challenge, which, with forced feeding, he maintained for over three months. Emerging

victorious he again demonstrated his superiority over his captors.

Sharansky's book must, therefore, be read because it is a story of courage, both mental and physical. It is a refutation of moral cynicism since it tells us how his life was transformed into a search for an absolute Good: a life dedicated to a moral principle.

HAROLD FREEDMAN

* *Natan Sharansky: Fear No Evil — A Memoir*, Weidenfeld & Nicolson, £16.95

BRAVE JEWISH JOURNALISTS

Not only those of us who lived in Germany during the Hitler period but even more the many people in the Free World who take freedom of the press for granted will peruse Freedman's well researched and documented book *Die jüdische Presse im Dritten Reich** with great interest and profound reflection.

He throws light on the largely unexplored subject of Jewish journalism under the Nazi rule and reveals the courage and spiritual and intellectual resistance shown by Jewish editors in the process of the gradual constrictions of Jewish life and the creeping ghettoisation which, beginning after January 1933, charged the Jewish press with a special responsibility.

Under the restrictive measures of the Nazi rulers the Jewish press played an increasingly important role among German Jewry; in 1935 no less than 80 Jewish papers and periodicals were published with a total annual circulation of 1,180,000 copies. In fact at the time every Jew in Germany read almost two papers. Under the prevailing political conditions a Jewish editor had a difficult task: to inform, to entertain, to warn and to lead.

On 'Boycott Day', 1 April, 1933, observed nationwide against all Jewish enterprises, Dr. Robert Weltsch, the courageous editor of the *Jüdische Rundschau* published a front page appeal to his dejected readers *Tragt ihn mit Stolz, den Gelben Fleck* (Wear the yellow badge with pride); while it was the Nazi intention to stigmatise German Jews, Weltsch's slogan became a clarion call of encouragement. The readers were seeking answers to problems of the day and responding to them. Jewish journalists had to express themselves in such a way that the Nazi authorities remained in ignorance of what they wanted to convey. This required a peculiar technique, one in which certain crucial truths only emerged between the lines. There was no prior censorship, but the editor constantly had to face the risk that on publication his paper might be confiscated, and he arrested or sent to concentration camps. His work proceeded at the whim of the readers of the Nazi Press Office, some of whom could read Hebrew.

The Jewish press also provided a mirror of the many streams within the community with intellectual, religious, cultural and social plurality

Naturally the issue of emigration took up a large part of the contents of the papers; after an initially hesitant discussion of *whether* to leave, from the Nuremberg Laws of 1935 onwards, the focus switched to the question of *where* specifically to go. The contents of the Jewish press included a lot of literary material, such as essays, poems, book reviews and even serialised novels no longer available to Jewish readers in bookstores.

Advertising copy increased quite considerably, particularly from Jewish plumbers, bootmakers, tailors, locksmiths or academics looking for work, or shipping agents offering services for removal of household goods.

Yet inevitably the level of the Jewish press deteriorated as Nazi taboos and restrictions were more vigorously enforced over the years.

In 1938 — five years after Hitler came to power — 65 Jewish newspapers and periodicals were still appearing in Germany and Austria. Alas, with the Kristallnacht on November 9, 1938 all Jewish publications ceased.

Freedman's book is not only an historical document; it is also a human one, testifying to the selfless dedication of Jewish journalists in Germany under the ruthless Nazi dictatorship.

It is to be hoped that an English edition will be made available so as to enable a wider readership to learn about this aspect of Jewish life in Germany under Hitler.

WOLF MATSDORF

* *Die jüdische Presse im Dritten Reich (The Jewish Press in the Third Reich)* by Herbert Freedman, Frankfurt am Main: Juedischer Verlag bei Athanaeum, 203 pp. DM 48.

WIENER LIBRARY CONTEMPORARY HISTORY AWARD

The Wiener Library has announced the establishment of the Fraenkel Prize in contemporary history. The prize, to be awarded annually, will be for a finished, but as yet unpublished, work on a subject falling within the interests of the Wiener Library. Traditionally these include 20th century history of Central Europe, recent Jewish History, the second world war, fascism and totalitarianism, political violence, racialism and allied fields. The work may be written in either English, French or German.

The award is denominated in United States dollars and amounts to \$7,500. It is primarily intended for scholars of the younger generation and the first award is expected to be made in the summer of 1989.

THE LAW'S DELAY

Few if any of the 4,000 suspected war criminals still under West German investigation are expected ever to face justice, because time is erasing evidence — and public interest.

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PETER C. RICKENBACK

LETTERS TO THE EDITOR

SUCCESS STORY?

Sir — For Professor Werner E. Mosse 'success' is evidently a non-problematic concept.

He describes the story of Jewish refugees in Britain as one of the 'success stories of the century'. Not wishing to 'dwell overmuch on the dozen or so knight-hoods . . . Fellowships of the Royal Society . . .' he feels that the crucial point is that 'relatively few got left behind.'

Well, my late mother got left behind. Hardship, disability, cruel luck — but no glittering prizes. Just courage, hope, and good will. Obviously not one of Professor Mosse's success stories of the century.

26 May Crescent,
Lincoln

IVOR MORGAN

HERZL'S — AND HITLER'S — FINISHING SCHOOL

Sir — Your July editorial contains many interesting historic facts showing the long tradition of antisemitism in Austria. I fully agree and have tried in publications and lectures over 40 years to explain why this has been the case and how to fight antisemitism. You state that I lumped Jew-hatred together with Anti-Communism and designated Fascism and not Nazism as 'the enemy'. This I never said and is totally untrue. Why did you find it necessary to quote me in an offensive and libellous manner?

1200 Vienna,
Treustrasse 69

PROF. DR. HERBERT
STEINER

During the last 40 years antisemitism has been a live issue in Austria — but perhaps even more so in the countries of the Soviet Bloc. There was the Czech Slansky Trial, The Russian Doctors' Plot and execution of Yiddishists, the Polish expulsions

of '68, etc. To the best of my knowledge Dr. Steiner has not raised his fairly influential voice in condemnation of those outrages — an omission which undermines his bona fides. As to his complaint of 'libel', I personally heard him mention Antisemitism and Anti-Communism in the same breath at Vienna City Hall on 16 May. Ed.

Sir — The whole tenor of this article is unnecessarily venomous. Most of the first and second columns restates wellknown facts. It is true that antisemitism was — and still is to some extent — endemic in Austria and, as a one-time refugee and Jew, I do not wish to create the impression that I in any way condone the only all too visible evidence of the remnants thereof. But remnants they are, despite the continuing existence of geriatric ex-Nazis and some hooligan elements among the young, of whom Austria has no monopoly.

It is true that a great deal of educational work has been shamefully neglected in the past. But let us give credit for the new determination to tackle the neglect, which is at last bearing fruit. There is nothing gained by an attitude of spiteful vituperation.

7 Mayfield Worth,
Crawley, W. Sussex

DR. R. S. LENK

My opening remarks about Lueger, Kunschak et al aimed to highlight both the historic rootedness of

Austrian antisemitism and the reluctance of the post-war generation to dig up those roots. In West Germany, for instance, pupils at the Ernst Moritz Arndt Gymnasium (Bonn) petitioned to have their school named after someone other than the notorious Jewbaiter Arndt. Can one envisage dwellers in the Kunschak Hof doing likewise? Austrian antisemitism is by no means confined to elderly Nazis and young hooligans; Dr. Lenk has obviously not read recent utterances by ex-Foreign Minister Gruber or Kronenzeitung editorials. I did not conceive my piece in a spirit of vituperation, but of sadness mixed with anger. Ed.

ONE BOUQUET

Sir — Congratulations on the greatly improved and far more interesting AJR Information.

5 Balcombe Road,
Poole, Dorset

K. J. LAND

DEFINITION OF AN ANTISEMITE

Sir — Mr. George Brandt in his impartial view finds my views 'an emotive non-argument'. 43 years after the end of the 2nd World War he finds 'the firing of Dresden and the atom-bombing of Hiroshima vile acts of military barbarism'. I do not recall these views being expressed in this way in 1945.

May I repeat my view, in case it is forgotten in this controversy: Jews should apply the same standard of behaviour to Israel as did the Allies during the 2nd World War. I have not heard reported demonstrations among Arabs like the 'Peace Now Movement', asking the PLO to recognise Israel's right to exist. It is precisely the eagerness among Jews to condemn Israel, which makes my non-Jewish friends say to me: 'Surely, Israel is rightly condemned otherwise Jews would not condemn her'.

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HENRY TOCH



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Monday 3rd	CLOSED
Tuesday 4th	CLOSED
Wednesday 5th	Gerald Benson Entertains at the Piano
Thursday 6th	Harrow Sing-A-Longers
Monday 10th	'Your Luck Cycles by the Stars' — Raymond Irons
Tuesday 11th	The Beaufort Ensemble Plays for you — Everton Nelson
Wednesday 12th	Violin & Piano Recital — Suzanne Pierrejean
Thursday 13th	'Behind the Lace Curtain — Prague & Budapest — In Lilac Time' — Naomi Gryn & Michael Harding
Monday 17th	'Songs from England & The Continent' — Marquerite Rapp
Tuesday 18th	Sunshine Singers
Wednesday 19th	Sheila & Daphne Entertain with Songs & Duets
Thursday 20th	Cello & Piano Recital — Sophie Harris & Mark Ray
Monday 24th	Music Appreciation — Yacov Paul
Tuesday 25th	Alternative Medicine — Joe Goodman
Wednesday 26th	B'nai B'rith Jerusalem Women's Choir
Thursday 27th	Alyth Youth Singers
Monday 31st	Songs — Old & New — Pauline Ambatis

NOVEMBER

Tuesday 1st	Light Classical Music — Eddy Simmons
Wednesday 2nd	History & Work of Kew Gardens — Gail Bromley
Thursday 3rd	Make-up Demonstration — Eileen Dawson of Max Factor
Monday 7th	Musical Entertainment — The Stajex Players
Tuesday 8th	'Life is Curious' — Irene White
Wednesday 9th	'Presentation of Costumes & Songs with full Audience Participation — Carolyn James
Thursday 10th	'The Cradle of Civilisation. Greek Cities in Turkey' — Inge Munro

NICE TO BE APPRECIATED

Madam — I have been attending the Cleve Road Day Centre for a few weeks and have enjoyed it very much. I would like to express my appreciation for the good organisation, hard work, and above all, kindness and concern shown by the people running it. It is something they can be proud of.

22 Oakfield Road
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SARAH BRAUNER

Can you spare some time to entertain our members attending the Day Centre? If so, please contact Hanna Goldsmith on Wednesdays between 9.30 a.m. and 3 p.m. 328 0208 or evenings 958 5080.

OPEN DAY

Open Day at Heinrich Stahl House took place on 28 August. This being Bank holiday Sunday rain was obligatory — but mercifully a downpour eventually gave way to blue skies. Attendance, probably in excess of 300, was excellent: at times the area round the stalls resembled a West End store during sales week. After the delicious tea visitors, residents and staff gathered in the now sunlit garden to listen to the chairman of the House committee. Gremlins in his mike could do as little as the previous mini-deluge to dampen the festive mood. The technical hitch repaired, Ludwig Spiro welcomed distinguished visitors — including John Marshall, MP — praised staff and helpers who made the event possible, and thanked the truly generous donors of raffle prizes. The actual raffle and the subsequent auction raised an impressive amount of money for the Amenity Fund of the Home.

AJR CLUB NEWS

The AJR Club is open on Sundays, Tuesdays and Thursdays from 2 to 6 p.m. It will have concerts on:

October
Sunday, 16 Sharon Choa, violin, Geoffrey Whitworth, piano. The programme will include Beethoven's Spring Sonata.

November
Sunday, 6 Sarah Aaronson, accordion, Hans Freund, bass, Sylvia Cohen, piano.
Entrance fee: 40p. incl. tea.

On other Sundays video films will be shown in the lounge at 2.30, programme on the Cleve Road notice board.

SUBSCRIPTION

Don't forget — during the postal dispute you can pay your subscription at the AJR office — we will be delighted to see you!

END OF A CHAPTER

The London office of the United Restitutions Organisation, the first to be established by the URO some 40 years ago, is about to close its doors forever.

Over the years the London section has assisted thousands of Central and East European refugees in making restitution and compensation claims against Germany and Austria. (Refugees, who although mainly Jewish, nevertheless included German non-Jews fleeing Hitler's reign of terror.)

Its present director, Dr. Franz Gumpert, is at pains to stress that the winding-up of the office's activities represents a triumph for the URO. 'We are closing down because there are very few people left in Britain entitled to make claims who have as yet not done so.' This is reflected by the office's present organisational strength; beginning life as a department of the AJR, it boasted over 50 personnel (including ten lawyers) in its heyday, whereas today it employs only two part-time staff in addition to the director.

Working out of two rooms in the Finchley Road, Dr. Gumpert believes that the nature of the organisation's work has changed in recent years. 'Since the early 1970's, the conditions of social insurance pensions have improved considerably. In my opinion this represents an important benefit, for in many instances it is more advantageous for claimants to receive recurring payments than a lump sum in the form of restitution payments.'

The satisfaction that Dr. Gumpert derives from his 24 year career in the URO, is blighted by a weary sadness. For whilst he can look back with pride on the innumerable successes that the office has chalked up, daily contact with many individuals still endeavouring to come to terms with the psychological scars inflicted in the thirties and forties has taken its emotional toll upon him.

In its own pecuniary way the URO, which today operates 15 offices worldwide, has attempted to ameliorate such traumas. Offering compensation to the refugees of the Nazis is one of the few palliatives available to the victims. The conclusion of the work of the London office of the URO illustrates that in this small way justice has been seen to be done.

PETER GRUNBERGER

We refer readers who are affected by the closure to the information published on page 8 of our August issue.

TOP OF THE FORM

Over half the adult Jewish population of the United States are college graduates; the incidence of Jews with postgraduate qualifications is two to three times above the national average.

SURVIVORS SOUGHT

In the framework of an ongoing research project I am asking former inmates of Auschwitz-Birkenau who worked at some time in the 'Canada' barracks (or any of the kommandos connected with 'Canada') to contact me at the following address: Dr. Judith Baumel, The Arnold and Leona Finkler Institute of Holocaust Research, Bar-Ilan University, Ramat-Gan, ISRAEL.

ART NOTES

Of all the exhibitions now in London 'The Age of Dürer and Holbein: German Drawings 1400-1550' at the British Museum (until 16 October) is the most exciting, displaying a galaxy of works chosen entirely from British public and private collections. Dürer is represented in profusion including a group of six water-colour landscapes, masterful works which could well have been painted today. Of Holbein the Elder there are discerning studies of the citizens of Augsburg, and of Holbein the Younger the exhibition contains several striking portraits of the Court of Henry VIII.

Another of the great masters is to be seen at the National Gallery 'Art in the Making: Rembrandt' (until 17 January 1989). This is the first in a new series of exhibitions aimed at giving an idea of the creative processes of different artists.

Kenwood House, Hampstead, is celebrating the Gainsborough Bicentenary with an exhibition (until 30 October) in which, for the first time for 30 years, the portraits of 1st Earl Howe and his wife Countess Howe are being brought together again.

The latest exhibition at the Sternberg Centre is 'A Postcard View of Jewish Life' (until 9 November). These postcards, from the collection of David and Estelle Pearlman, give a fascinating and sometimes hilarious view of Jewish life. The Jews of Eastern Europe must have been well aware of modern technological progress since we see New Year Greetings (in Yiddish) being scattered from primitive aeroplanes! Raphael Tuck & Co, the innovators of the postcard industry, were the first to publish cards on Jewish themes in this country.

Joe Rose B.E.M. (born in Woldenberg in 1915) and now living mainly in London has had an

eventful and most successful career as a painter. He was decorated by the Australian Government for his contribution to art. In October an exhibition of his work will be opened in Sydney, followed by the launch of the book of his Hebrew Alphabet in Los Angeles.

Our old friend Lily Freeman, the Austrian-born artist, will be showing 'Happy Paintings' at Burgh House (until 13 October). Her paintings are always colourful and very pleasant to live with.

Pamina Liebert Mahrenholz, the sculptress and painter, is showing recent works at the Ben Uri Art Society's gallery (17-30 October, Mon.-Thurs. 10-5, Sundays 2-5). She was born in Berlin where she studied art, winning the prestigious Prix de Rome which she could not accept because of the political situation. She emigrated to England in 1939 to join her husband the photographer Rolf Mahrenholz; since 1956 she has exhibited frequently both on her own and in group exhibitions.

Aenne Bierman, née Sternfeld, was born in Goch (Lower Rhine) in 1898. Her work as a photographer which had a close affinity with the *Neue Sachlichkeit* movement, was publicly recognised during her lifetime, and she was acclaimed as one of the most significant women photographers of the Weimar period. She died after a long illness in 1933. In 1939 her husband escaped to Palestine via Italy, but his wife's photographic archives were confiscated in transit at Trieste and have never been recovered. With the increasing interest today in photography as an art-medium, the Folkwang Museum in Essen has managed to bring to light more than 240 examples of Aenne Bierman's work. A large selection of this material is being shown at the Goethe-Institut, London (until 22 October).

ALICE SCHWAB

TAKING THE LONG VIEW

At the recent World Congress of Philosophy in Brighton Sir Karl Popper gave a paper on 'Indeterminism'. On the following day *The Guardian* described Sir Karl as 'the most eminent living British philosopher, who in the way of these things, is actually Austrian and almost entirely unknown in Britain'. (Something along the same lines could, of course, be said about Elias Canetti, the only living British Nobel prize winner for Literature.) If Sir Karl feels less than philosophical about relative obscurity in his country of adoption maybe he will take comfort from the fact that the name Ludwig Wittgenstein — his predecessor in a number of ways — was posthumously often invoked on the Monty Python Show.

A HARD CORE

Though many prefer their identity to remain unknown, officially Hungary's Jewish population is estimated at 80,000. What is certain is that 15,000 Jews living in Budapest, Miskolc, Debrecen, Szeged, Pecs and several other towns remain actively involved in Jewish communal activities.

In Budapest, where the bulk of the community live, 22 synagogues remain in regular use. A 200-bed Jewish Hospital is staffed by eight Jewish doctors and 32 nurses. A Jewish high school caters for the pedagogic needs of Jewish youngsters between the ages of 14 and 18. There is also a Talmud Torah for the younger children.

As a religious entity, the Jewish community is represented in the Hungarian National Assembly by the Chief Rabbi, Dr. Alfred Schoener.

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Life with the Alien Pioneers

When War caught up with Martin M. Goldenberg

74th Company Alien Pioneer Corps caught up with me through my release from Prees Heath internment camp, 14 Oct. 1941. I was found A1 by the recruiting officer, had the King's shilling handed to me, together with a railway warrant, third class, to the depot at Ilfracombe, pronounced 'Ilfracombe.'

I, too, had volunteered at the outbreak of war; my offer to lay down my life for the cause coolly noted. After basic square bashing in a motley crew of Central European lawyers and accountants, foreign legionnaires who had come by way of Narvik and some Estonian merchant sailors, I was posted to Barnstaple and joined the battle hardened ranks of 74th Coy. I found them a snooty lot: they had been evacuated from Dunkirk, having taken part in sustained rearguard action in the bawdy-houses of Rennes. They let us newcomers know that we could not expect to be considered on par with them — we had not had the opportunity of recourse to such establishments in the internment camps and were bidden to keep quiet when they spoke of their exploits.

Like your military correspondent in the August issue of *AJR Information*, I too, found the company strange. What must our English officers and company sergeant-majors have thought of us? We were an argumentative and unruly lot. Every order was immediately contested by a bevy of constitutional, international, labour — and every other sort of lawyer. Every instruction for proceeding with work was immediately thrown out as wrong in principle and impossible in practice by our commissions of architects, structural engineers and experts in 'Hoch and Tiefbau' (Up-and Down-building?). The English personnel did the only possible thing: they usually let us get on with things, themselves retiring behind the latrines for a quiet smoke and sufficient booze to carry them through till midday break.

It is true, too — and it used to infuriate me more than anything else — that there were frequent references to how much better, more efficient and in altogether superior military manner things were being managed *bei uns zu Hause*. Many incidents arose from a less than perfect command of English. There was the case of the sergeant of the guard, nervously awaiting the arrival of Lord Reading, our Director of Labour; the orderly officer came round for a last inspection before that event. He asked whether sergeant H. knew what was expected of him and received the answer 'Yes, Sir, I am to call out the guard when our Lord arrives!'

It is true: we were an odd crowd and morale was rarely at a high level. However, we had been placed in very unfavourable circumstances. We were an (initially) unarmed corps of menial labourers. We had to put up with being looked down on by the combatant soldiers. We were used for tasks which gave no scope for the intellectual

and professional capabilities of perhaps a majority in our units. We felt humiliated and frustrated and no men can be expected to give of their best under such circumstances. But most of us did try. When we saw some sense in what we were required to do, we did it quite well and when the end finally came we felt some pride in being part of a victorious army.

However, I soon made friends with three other musketeers: W. W. Brown, now retired from a distinguished non-military career, laden with honours, richly deserved. Brian, the Oxford undergraduate, probably the most bizarre soldier of the lot who continued to a Chair in Greek Art and the authorship of many erudite volumes, and Serge, the White Russian with the bearing of a Guards Officer of the Czar, chain smoking and looking with amused bewilderment at that shower around him. I remember W.W. coming on parade in the morning with a copy of *The Times* under his arm. Immediately after our platoon had been dismissed, he would disappear into the latrine and emerge after a considerable time, a mine of information on the course of the war. Even in the darkest hours, like when we heard of the sinking of 'The Prince of Wales' and 'Repulse' by the Japanese, he kept up our spirits with his unshakable conviction of Britain's eventual victory. My own opinion of that had been formed earlier, when working on the land in Devon. The Local Defence Volunteers were formed and we Continentals saw with awe how the locals assembled for drill: with shotguns, a couple of ancient rifles of Boer War provenance and some even with pikes (would you believe it?). They were convinced that their equipment would be sufficient, come the day. After all, their opponents were going to be foreigners, weren't they — and that fact spoke for itself. The argument that those very same foreigners had just defeated France, Belgium and Holland, after having devastated Poland carried no weight. 'The whole lot had been foreigners, hadn't they, mate?'

I, too, remember the visit by Arthur Koestler and the heated argument we had because of his insistence that we be described as 'Germans and Austrians fighting Hitler for reasons of political disagreement,' while several of us held the view that we ought to insist on being known as 'Jews fighting our enemy.' Perhaps he was right and it would have been ill-advised to do so. Years later I was watching television with my family; they were showing some wartime propaganda films when my then little daughter jumped up and down with pleasure at seeing her Dad marching smartly towards the camera.

As my friend W.W. has mentioned in his dispatch, I went to pre-OCTU, where a futile attempt was made to teach me how to ride, first a pushbike and then a motorcycle. I spent a few weeks in a military hospital as a consequence and

was eventually listed as 'pathologically incapable of riding two-wheeled vehicles.' In spite of that and a mediocre performance at OCTU I was given the King's commission and thus removed from the ranks of the Alien Pioneer Corps.

My career took me to a company of physically and mentally defective Pioneers, to the position of Deputy Commandant of a detention compound for soldiers absent without leave and deserters, and finally a posting to the Middle East where I joined a company of Basuto in Quassasin, near Ismailia, and a move to Palestine.

But there begins another, very long story!

FRIGHTENING CONDUCTOR

Music-loving Austria has been cast into gloom by Herbert von Karajan's resignation from the directorate of the Salzburg Festival. Another 'resignation' earlier in the season — Hilde Spiel's non-attendance at the Festival because Kurt Waldheim performed the opening ceremony — was less of a shock. But then von Karajan has always been Salzburg's favourite son. While some countries barred this erstwhile Goering protégé (whose meteoric rise coincided with the *Entjudung* of German musical life) in the postwar years, the *Festspielstadt* took him to its heart. Salzburgers argued that he could not have been an illegal Nazi — having joined the Party even before the Austrian government banned it.

Such topsyturvy thinking accompanied the Festival from its inception. While its annual drama production, Hofmannsthal's *Jedermann* (Everyman), is a paean to poverty and humility, audiences traditionally comprise well-heeled snobs. Hugo von Hofmannsthal had conceived the Festival as a monument to Austrian culture; the monument to this Catholic poet — but Jew under the Nuremberg Laws — was destroyed at the Anschluss. The Anschluss also ended, for identical reasons, the long association between the Festival and its co-founder, the theatrical magician Max Reinhardt. Even earlier the Salzburg police had raided Stefan Zweig's house to search for hidden arms — thereby driving that arch-Pacifist out of Austria. Now Festival visitors throng the birthplace of Mozart (whose democratic convictions form the subtext of the *Marriage of Figaro*, pace the aria *Se vuol ballare, Signor Contino*) to venerate a conductor who retains the aristocratic prefix Von in his name in breach of the law of the Austrian Republic, and notoriously lords it over orchestral players in dictatorial manner.

R. G.

Mission to Evian

Just in time for the 50th anniversary of the Evian Conference on Refugees the Munich-based Daniel Film Production Company, in co-production with Hungarian TV, has completed a film based on Hans Habe's novel *The Mission* entitled 'Mission to Evian'. The film, so far performed only in its Hungarian version, has yet to find a distributor in the Federal Republic willing to have it dubbed into German.

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.

Birth

Bennett:—Mr. and Mrs. John Bennett (Joseph Berger, Nürnberg) are happy to announce the birth of their fourth great-grandson.

Deaths

Bacharach:—Mrs. Ruth Bacharach died suddenly in New York, 13 August, aged 85. Beloved sister of the late Frank Reinach and understanding sister-in-law of Mary Reinach. Deeply mourned by her family.

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Gerecht-Schick:—Litzi Gerecht-Schick died suddenly 7 June 1988, aged 75. Deeply mourned by family and friends.

Honigsberg:—Mrs. Johanna Honigsberg, widow, of Flat 51, Eleanor Rathbone House, London N6, died at Hornsey Central Hospital, London N8, on 6 September. She was born in Meckernich Eifel, Germany, in 1914. Finally released from suffering. Missed by all who knew her, especially her family in USA.

Kafka:—Henry Lothar Kafka, born 27 September 1897 in Brünn died 30 July 1988. Mourned by his wife and children.

Loeb:—Mrs. Else Loeb, born 19 March 1896 in Germany, died 31 July 1988 at 69 Greenfield Gardens, London NW2. Widow of the late Julius Loeb. Greatly missed by friends and family and all who knew her.

Mainzer:—Erwin Mainzer, husband of the late Gustel, father of Susanne and Conrad and brother of Gerrard, died peacefully 9 August, a week before his 90th birthday.

CLASSIFIED

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Miscellaneous

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Information Required

MITTWOCH. Information is sought about family Mittwoch who emigrated to England in 1938, daughters Ursula, Adelheid and Anita, who attended the Staatliche Augusta Schule, Berlin/Schöneberg. The eldest daughter, born around 1924, was a classmate of A. Schultze-Bahlke, Werner Voss Damm 33, 1000 Berlin 42 (Tempelhof).

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OBITUARIES

ERNST SIMON

Ernst Akiba Simon was born in Berlin in 1899. His talents were soon recognised by Martin Buber who appointed him co-editor of *Der Jude*, the great intellectual organ of German Zionism, at the age of 19. Simon thus joined a remarkable intellectual elite, coming under the influence of Franz Rosenzweig, the outstanding German-Jewish thinker, at Frankfurt in the 1920s. At the end of that decade he both published his best book, *Ranke and Hegel*, and emigrated to Palestine.

Although he took up the chair of educational theory at the newly-founded Hebrew University in Jerusalem he returned to Germany after the Nazi takeover to help organise Jewish adult education. He returned to Palestine in 1935, but did much to maintain the morale of those who remained behind. His book *Reconstruction in the Midst of Destruction* (1959) tells the story of his experiences in Nazi Germany. Earlier he had published books on pedagogy which influenced Israeli education, especially on the kibbutz schools.

After 1945 he campaigned for reconciliation between young Germans and young Jews, and also acted as an advocate of Arab-Israeli understanding. The newly created state showed its democratic maturity by awarding this scholarly spokesman for dissenting opinions its supreme honour, the Israel Prize, in 1967.

H. G. ADLER

Hans Günther Adler was born in Prague in 1910. He studied literature and philosophy at the Charles University, gaining a doctorate in 1935. Unable to emigrate after the Nazi takeover he first performed forced labour and was then sent to Theresienstadt and Auschwitz where his first wife died. After liberation he returned to Prague, where he helped build up the Jewish Museum. He emigrated to Britain just ahead of the Communist takeover and married the sculptress Bettina Gross. Domiciled in London he produced a series of works — imaginative as well as analytical — that drew on his experiences in the camps. His *oeuvre* written in German elicited high praise from luminaries of German belles-lettres. Heimito von Doderer dubbed Adler's *Eine Reise*

(1962, a balladesque tale of deportation) 'an outcrop of horror transmuted into song'; Heinrich Böll said the book placed its author in the proximity of Kafka and Stifter.

Adler's fame as a social scientist was first established in 1955 by *Theresienstadt 1942-45* — the most complete analysis of any Nazi camp undertaken till then — and subsequently enhanced with the publication of *Die Juden in Deutschland* (1960) and *Der verwaltete Mensch* (1974). The respect accorded him on both sides of the Channel was attested by lengthy obituaries in most leading English and German papers.

RUTH WOLF, MBE

Ruth Jenny Wolf who died 10 August 1988, aged 75 years, was brought up in a tradition of voluntary service. Her German-born mother was one of the first to realise the Nazi threat and after 1933 vowed to spend her remaining years in the rescue of family and friends from Germany.

Ruth abandoned her chosen career in dress design to help her mother and she soon became deeply involved in the rescue work, particularly among young immigrants arriving in the Midlands with the Refugee Children's Movement through the Central British Fund for World Jewish Relief. She continued this work until hours before her death and was a highly valued member of the Council of CBF. Among later refugees were those from Egypt, Hungary and Iran and at the same time she continued caring for the ageing remnant suffering mentally and physically from the long term results of Nazi oppression.

In 1957 she became Hon. Secretary to the Midland Council for the Preparatory Training of the Disabled, travelling throughout the region to advise and help those in need. She campaigned fearlessly against red tape and bureaucracy, using her great personal charm, stiffened by iron determination. She worked all day and every day, faithfully assisted and supported, especially as ill health began to take its toll, by her husband, Ernest. Over the years the Wolfs opened their hearts and home to many hundreds of their 'extended family'.

EVA MITCHELL, ZÖE JOSEPHS

Werner Rosenstock writes: Ruth Wolf's work resulted in many bonds of friendship with members of the closely-knit refugee community of Birmingham. It gave her great joy that the

history of that community, *Survivors* (see August issue *AJR Information*) was published some months ago; she had taken an active part in the preparation of the book.

Throughout the years Ruth Wolf was in constant touch with the AJR. She regularly attended the meetings of the former Board and also discussed problems of people under her care with our social workers.

Mrs. K's Letter

Dear Sirs, I want to disinter
My deceased parents — him and her.

Could you locate them? Somehow I
Am not quite certain where they lie.

But shaken free of earth they'll be—
Perfectly good — restored to me.

I long for that. Please go and look
Into your cemetery book;

And, having found them, send me word
Without delay, care of this ward.

I hope to leave here and renew
My life with them. My thanks to you.

GERDA MAYER

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ERRATA

We apologise to our readers for the transposition of several paragraphs in David Maier's TV review *Amid the Alien Corn* on page 4 of the September issue.

On page 3 of the same issue we inadvertently omitted to attribute the source of the illustration. It was taken from the jacket of the book under review, which was published by Bertelsmann Lexikon Verlag, Munich.

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Our next fixtures, to which you are cordially invited, are:

- | | |
|-------------------------|--|
| 30 September
at 8 pm | Mr. Fred Tuckman, Member of the European Parliament, will address us on 'The European Community'. |
| 19 October
at 8 pm | The Israeli Mr. Zvi Galon from the Zionist Federation will talk about the Pros and Cons of Israeli Education. |
| 2 November
at 8 pm | The Leo Baeck Memorial Lecture will be given by Rabbi D. Hugo Gryn. His subject being 'Religious Leadership at the Time of the Shoah (The Holocaust)'. |
| 16 November
at 8 pm | Mrs Cheryl Mariner, Deputy Director of the Central British Fund, will give us her Eyewitness Account of Ethiopia. |

SB's Column

A Trip to Israel. A summer trip to Israel by the Residenztheater, Munich, was enthusiastically received; performances of Schnitzler's *Professor Bernhardt* given twice in Haifa, Tel Aviv and Jerusalem sold out quickly, and were followed by a Thomas Mann dramatisation of a *Zauberberg* chapter, entitled 'Quelle des Wohllauts', executed by 83 year-old German actor Martin Benrath.

50 years ago Ödön von Horvath, one of the most promising dramatists of this century was killed in Paris during a thunderstorm after having escaped the Nazis in Austria. He was only 37 years old, yet had a number of plays to his name, of which *Tales from the Vienna Woods* the best known, was performed at the London National Theatre in 1977. British author Christopher Hampton, much impressed by Horvath and fascinated by his works (some of which he translated) has supplied an additional chapter to Horvath's short life: in a fantasy drama entitled *Tales from Hollywood*, premiered at the National, and recently shown at Vienna's Josefstadt theatre, he ignores the fatal accident in Paris and reinstates Horvath as an immigrant in Hollywood where he meets Greta Garbo, Brecht, Heinrich Mann, Marta Feuchtwanger and other important personalities. It is a play about exiles, a mixture of nostalgia, wit and insolence, inventive, theatre-

effective and with intimate knowledge of refugee life.

A recipe for longevity? It is said that being a member of the Vienna 'Burg' ensemble augurs well for a long life. Not all can emulate Rosa Albach-Retty who reached the splendid age of 105, but Attila Hoerbiger, Hermann Thimig, Adrienne Gessner and Richard Eybner were well over 90 when leaving life's 'stage'. Now Guenter Haenel (actor and producer), retired for some years, has joined the Nonagenarians, Heinz Froelich is 80, and former director Paul Hoffmann still plays the king in *Hamlet* at the age of 84.

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Obituary. Brigitte Horney, the German film star who has died at the age of 77, was one of the 'long-lasting' actresses who remained a screen success for many decades. British Television viewers of the Sixties and Seventies will remember her moving characterisation of the grandmother in Johanna Spyri's *Heidi*, a children's story presented and repeated by the BBC several times over the years. Brigitte Horney's funeral which took place near Starnberg Lake in Bavaria was strictly private, and, in accordance with the wishes of the deceased, only very few real friends were allowed to attend. One of them was Marianne Hoppe.

Rudolf Hartmann, who has died in Munich aged 87, was the last German opera producer closely associated with the work of Richard Strauss, with whom he enjoyed a close friendship.

ANNOUNCEMENT

To commemorate the forthcoming 50th anniversary of the *Kindertransporte* several events — possibly including a concert — are being planned by a reunion committee. Would anyone who arrived unaccompanied in this country aged 16 or below, and who is interested in participating in such an event, please write to Reunion Committee, *AJR Information*, 9 Adamson Road, London NW3 3HX.

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