

# AJR Information

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Don't miss . . .

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## Stop Press: Austrian payments

**W**e have been informed that every eligible refugee from Austria will receive a payment of AS70,000 and, in cases of need, this could be increased threefold. We do not, as yet, know how need is defined.

Everyone who has not already registered their details should write directly to the Nationalfonds fur Opfer des Nationalsozialismus, p.A. Parlementsdirektion, Dr Karl Renner Ring 3, A-1010, Vienna.

They will send you a questionnaire to be completed

Reflections on the interplay of race and religion

## Achilles tendons and heels

**S**ir Roger Bannister's remarks about genetic factors – longer Achilles tendons, etc. – giving black athletes a 'built-in' advantage is the stuff of which newspaper headlines are made. His remarks followed the much trumpeted publication of Murray's and Herrnstadt's Bell Curve in which the scholarly authors advanced the thesis that Blacks have lower IQs than Whites. Suddenly the issue of race was in the forefront of public debate again.

The race debate is one which by its very nature must generate more heat than light. Even if it could be proven that Blacks were innately less intelligent – a nonsense in view of the towering achievements of Nelson Mandela and Colin Powell – to what

earthly use could such findings be put?

We Jews ought to be constantly aware of the basic fact that however much asserted racists may target Blacks, Pakis or Gypsies their ultimate enemy will inevitably be 'the Jew'. The reason: antisemitism mobilises more powerful emotions than 'common-or-garden' race hatred because it is, at least in part, fuelled by religious – Christian or Muslim – conviction.

By strange coincidence a recent Channel Four programme attempted to depict Muslims as similarly victimised – i.e. both on racial and religious grounds – by the West. In the programme Professor Halliday of LSE cited deep-seated anti-Muslim attitudes in Europe which, he claimed, could be traced all the way back to the Crusades: the French tradition of baking *croissants*, the English habit of calling pubs *The Saracen's Head*, the use of *Mecca* as a name for gambling clubs, of *Sheba* as a brand name for cat food, and so forth.

(Not to put too fine a point on it, the learned professor produced an argument of such a trivial nature that it must have reminded viewers of Dr Charmley throwing mud pies at Churchill).

In a programme alleging Western demonisation of Islam the Jewish state naturally had to figure as an – at least partly – guilty party, and a retired US diplomat was duly wheeled on to complain of undue Israeli influence on Washington's policy making.

The programme makers did have a valid point, however, when they insisted that fundamentalists only constituted a minority of all Muslims. It remains sadly true, all the same, that throughout the entire Muslim world no cleric or theological scholar dares speak out against Islamicist fanaticism. If those peaceably inclined Muslims who fear for the future of East-West relations want to arrest the current downward slide they should turn their attention away from chimeras like demonisation in the Western media. Instead they should demonstrate to the world community that the Iranian ayatollahs and their crazed henchmen in over twenty countries – most notably Lebanon, Palestine, Egypt and Algeria – are not authentic spokesmen for mankind's third great monotheistic faith



Stamp issued by the French Post Office to commemorate the July 1942 round-up of Paris Jews.

## War of the words

“**P**ropaganda warfare is a major weapon of war”, former Kol Israel broadcaster David Jacobs told an October meeting of Club '43. Jacobs described the Soviets and the Palestinian allies they trained after the Six-Day War as being very adept in 'PW' techniques, while both the UK and Israel often appeared misguided, uninterested or inept in handling this crucial aspect of their 'war' situations. PW was not to be confused with PR which sought to put an organisation in good odour with the public.

In an age of hugely destructive weaponry PW was of utmost importance. It was cheap, non-destructive and ever easier to disseminate. PW ran the gamut of monocolours from black, white and grey to misinformation, disinformation and control of the flow of information, as in the Falklands War. The PW message had to be put across with absolutely clarity and targeted at people of influence in government and the media, not the *hoi polloi*. To maintain its effectiveness the message had to be continually repeated.

Soviet PW established many 'front organisations' ranging from the World Council of Churches to the World Federation of Democratic Youth, to attract neutrals and the naïve. While front organisations like CABU, the Council for Arab British Understanding, (and BIPAC, the British Israel Public Affairs Committee) are overt organisations, covert operations – a pretence to pursue one aim while doing something else – were more insidious and dangerous. 'Medical Aid for Palestinians' aimed to bring neutrals on to their side. The campaign to free Mordechai Vanunu was, in David Jacobs view, clearly a campaign to stymie Israel's nuclear deterrent, and had little or nothing to do with Vanunu's imprisonment. Christian Aid and Oxfam were classified by Jacobs as infiltrated organisations, which explained their blatant pro-Arab sympathies.

Pre-1948 the term 'Palestinian' had defined the Jewish population of the mandate. The fact that the world now accepted 'Palestinians' as stateless Arabs of the area was a major propaganda defeat for the Jews. By asking why PW for Israel in the UK had been a serious failure when the community could call on massive expertise and good will, David Jacobs provoked a lively and informed discussion.

□ RDC

### Profile

## Honoured by his adopted country

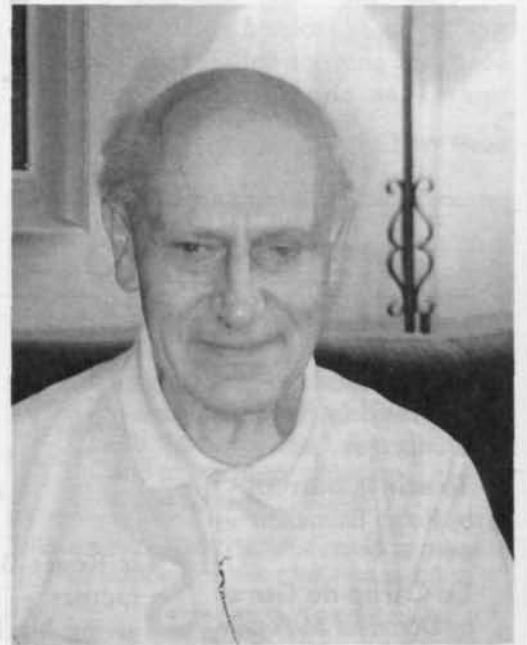
**H**ans Cohn was born in 1923 Berlin. Aged ten he was enrolled at the prestigious French school – a move his lawyer father hoped would afford him some protection from the ongoing political upheaval. In his second year at school Hans received a blow in the eye during a racist-inspired fight. Within a week his eyesight had deteriorated and, despite operations in Holland, he eventually lost the sight of both eyes.

In May 1938 Hans and his mother left for England where, with the help of the Jewish Blind Society, he spent the next four years at a school for the blind in Worcester. His father continued to pay his school fees until 1941, but perished in Theresienstadt in 1942. That same year Hans began training as a physiotherapist, a profession which gave him independence. He settled in Willesden, where he has lived ever since.

Not surprisingly, he developed and pursued an interest in the welfare of the blind, subsequently devoting his energy and time to voluntary activities for over half a century. In 1961 he became one of the first blind people to serve on the governing body of the JBS. Delegated as representative to the Royal National Institute for the Blind, he was elected on to, and still serves on, the RNIB's Executive Council. Making good use of his multilingualism, Hans Cohn is also a UK delegate to the World Blind Union, participating in conferences in Egypt in 1992 and in Poland in 1993.

A keen chess player, he carries on a number of simultaneous games by correspondence. In 'face-to-face' games Hans has played for the UK in blind Olympiads and other international championships. These efforts were recognised when from 1988 to 1992 he was President of the International Braille Chess Association. He is also editor of the quarterly Chess International magazine.

A lecture he gave on blind welfare in Europe led to a series of articles in *Viewpoint*, the journal of the National Federation for the Blind. Within a short time Hans was appointed editor and is now in his 15th year. Since *Viewpoint* circulates among local authorities and other



Hans Cohn

agencies for the blind, its editorials carry considerable influence.

Earlier this year, a lifetime's voluntary work for the visually handicapped was recognised by the award of an MBE. "I felt that I was entitled to feel British," said Hans, and that "after 50 years people will stop thinking of me as a foreigner!" His love for football and cricket should still any residual doubts.

□ Ronald Channing

### MAKING A WILL?

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**Whatever you are able to leave to the AJR** will be gratefully appreciated, carefully applied and remembered with gratitude.



## Publish and be damned

While most authors would agree that publishers are a necessary evil they remain deeply divided on whether the emphasis in that phrase should be on 'necessary' or 'evil'. I hope – for their own sake – that my readers have had little contact with the world of publishing. Even so an article on the topic might be of interest given that many a founder of an important publishing house – both on the Continent and here – was Jewish.

In Germany there was the redoubtable Slovak-born Sami Fischer who during the reign of Wilhelm II helped usher in the modern age by publishing the likes of Gerhart Hauptmann. Sami's enduring memorial is the still extant Fischer Verlag, Frankfurt. Sad to relate after the founder's death his son-in-law Gottfried Bermann-Fischer played a less than creditable role by continuing publishing operations in Germany till 1936. This played straight into Goebbels' hands by making it appear that in the Third Reich, by and large, literary life was continuing normally.

In crisis-ridden interwar Austria the singly most important publishing house was the Zsolnay Verlag, for a place on whose list all authors competed jealously. In this situation even a literary heavyweight like Franz Werfel needed someone to intercede on his behalf. It so happened that at the time Paul Zsolnay was courting the somewhat reluctant Anna Mahler, Werfel's stepdaughter through his marriage to the composer's widow Alma. One day, fed up with her daughter's equivocations, Alma said: "*Geh heirat' doch den Zsolnay damit der Franzl endlich an Verleger hat.*" (Go on, and marry that Zsolnay chap so that Franz has a publisher at last).

In 1930s Britain the name to conjure with in publishing circles was Victor Gollancz. Gollancz set up the Left Book Club which had thousands of subscribers and indirectly contributed to the 1945 Labour landslide. He was a political animal for whom the old adage 'publish and be damned' should be adapted to read 'Be damned for not publishing'. The book Gollancz tried to suppress was Orwell's *Animal Farm* which he considered anti-Soviet. Fortunately another (Jewish) publisher, Frederick Warburg, stepped into the breach and gave the impoverished, ailing Orwell a platform.

Jewish publishers soft on Communists can, alas, be complemented by others who were none too hard on (pro-) Nazis. André Deutsch brought out the English translation of *Der Wahrheit eine Gasse*, the self-exculpatory autobiography of Franz von Papen, gravedigger of the Weimar Republic.

The immediate result of Papen's handiwork was thousands of deaths. The Nazi armaments boss Walter Speer exploited slave labour skilfully enough to prolong the war by two years, and therefore has millions of lives on his conscience. Even so he merely received a 20-year jail term at Nuremberg. His subsequent sojourn at Spandau gave him the leisure to elaborate the mendacious 'confession of responsibility' that had saved him from the gallows, into a book. Entitled *Inside the Third Reich*, this book, earned Speer more money than his Reich Minister's post and Hitler's architectural commissions had done jointly.

Astonishingly the publisher of Speer's bestseller was George Weidenfeld – which bizarre combination gave rise to a witticism: Speer finished up working for Weidenfeld, who, if he hadn't got out of Vienna in time, would have finished up working for Speer.

□ Richard Grunberger



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## Reviews

## To stir is human

Norman Cantor, *THE SACRED CHAIN: A History of the Jews*. Harper Collins, 480 pp., £20

This stimulating and provocative book will irritate a large number of its Jewish readers both through its content and probably also through its manner. The book's title, to begin with, is misleading if it suggests that there is a central tradition which runs through the history of the Jews. The title of one of the chapters 'Jewish Diversity' corresponds more closely with the theme of the work; but few of those diversities escape without some reprimand from Professor Cantor, Judaism's "candid friend". Thus the orthodox rabbinate is repeatedly criticised for erecting, from Hellenic times onwards, a high barrier between Judaism and the more advanced cultures surrounding them: Jews must bear some responsibility for ghettoization, for to an extent they ghettoized themselves. On the other hand, he refers several times to Emancipation as a Faustian bargain; and the efforts of Reform rabbis in the 19th and 20th centuries to promote acculturation with assimilation are described as "feeble and inconsequential". The "marvellous varieties of Jewish responses [to the modern world] which have so enriched Western culture" are due to the fact that orthodox and reform rabbis alike have failed to provide adequate intellectual leadership. Only a few Jewish religious thinkers – like Martin Buber, Gershom Sholem, Hermann Cohen, Franz Rosenzweig – have, in Professor Cantor's view, made an effort which could compare with the attempts of Catholic theologians to meet the challenges of modernity.

Cantor is throughout illuminating on Jewish historiography, and he frequently takes issue with its one-sided view of Jewish history. Thus Graetz is criticized for being "insensitive to the Christian side of the story". Writing about the Chmielnicki massacres, Cantor comments, "The Ukrainians had a right to resent the Jews, if not to kill them". A similar line is taken in explaining Tsarist policies with regard to the Jews between the 1820s and the 1860s: the rabbis and tsaddikim had after all done nothing to get the Jews "out of their stinking and impoverished domiciles

and into an improved systemic situation."

Some readers may be startled to have some received ideas challenged by the revisionist historians whom Cantor quotes. Some examples: the Maccabean War is better understood as a civil war between orthodox and Hellenized Jews than as a national uprising. Jewish historians have stressed how much Aquinas borrowed from Maimonides: here we read that "Maimonides' *Guide* is simply not comparable as an intellectual achievement with Aquinas' *Summa Theologica*." Contemporary scholarship drastically reduces the size of the diaspora of the Sephardi Jews after 1492: so far from the traditional 150,000 Jews having had to leave, there were only some 80,000 professing Jews in Spain before 1492, and of these about half had refused to convert and were therefore expelled.

Coming to the present, Cantor is very critical of Israeli policy; and he thinks that much Catholic antisemitism in France, the United States and Canada (Quebec) stems from the unwise alliance between Jews and secular liberals against State funds going to religious schools.

But it is Cantor's last chapter, on the future of the Jews, which has drawn most criticism in reviews I have read. Like many others, he sees intermarriage as "a one-way ticket to disappearance as a distinct ethnic group" (leaving only the 15% or so of orthodox Jews unassimilated); and he suggests that the likely peace and economic co-operation in the Middle East will in due course lead to a similar cultural and ethnic blending between Jews and Arabs. But whereas all religious and quite a number of non-religious Jews would regard this as a catastrophe, Cantor suggests that perhaps "the Jews have fulfilled their role in history... The Jews served their own purpose, and God's purpose, and mankind's purpose. Pragmatically, they are no longer very much needed as a distinct race." They have given so much to the world (from monotheism to shaping modernist and post-modernist culture) that "the Jewish heritage would endure if the Jews disappeared as a major group in the world in the twenty-first century." That disappearance could be avoided only by a revival of Jewish education on a scale and of a quality which he does not think will happen.

It is impossible to do justice to this meaty and vigorous book in such a short review; and I have concentrated on a few of those aspects which are unusual in Jewish writing. Whether you like it or dislike

it, agree or disagree with it, this is a book which will make you think and anyone interested in the history of the Jews should read it.

□ Ralph Blumenau

## Schlock of gold

WHILE YOU WERE SLEEPING, Director Joe Turteltaub (USA). On general release.

In the public perception the names of certain US towns are a sort of shorthand for particular American activities. Thus Reno stands for divorce, Las Vegas for gambling, Washington for politicking and Hollywood for movie-making. 'And what about Chicago?' I hear you ask. Chicago – Al Capone's 'manor' and scene of the St Valentine's Day massacre – naturally stands for crime.

It is a measure of the fairy-tale quality of Chicago-based *While you were sleeping* that a crime takes up mere seconds of its 100-minute running time. But though the mugging is over in a flicker of an eyelid its consequences for the film's heroine Lucy (endearingly acted by Sandra Bullock) are huge. Lucy, a stepchild of fate, was brought up by a widowed father whose death leaves her quite alone with just a cat for company, and exposed to the embarrassing advances of her landlord's son. She works as a ticket clerk on the elevated railway. One day she sees muggers push Peter – a commuter she has never spoken to, but around whom she weaves romantic fantasies – on to the track and saves him from an approaching train. Accompanying the comatose Peter to hospital she is mistaken for his fiancée and accepted as such by his winsomely eccentric family. (How eccentric can be gauged from the fact that, though the Callahans are church-going Catholics, Peter's godfather is called Saul and makes free with Yiddish four-letter words). Peter's brother Jack alone suspects the brand-new 'fiancée', and in the course of interrogating the interloper, falls in love with her.

When Peter comes out of the coma he does something similar (and yet different); nudged by his godfather Saul, he proposes marriage to the woman who saved his life.

Though the threatened *Bruderzwist im Hause Callahan* fails to materialise, the twists of the plot keep cinema-goers close

continued on page 5



continued

to the edge of their seats right up to the last reel. (I say *close to* rather than on the edge because, moist-eyed though we were, we knew in our innermost hearts that, having come unscathed through the earlier reels, Lucy had shed her stepchild-of-fate persona).

*While You Were Sleeping* copies earlier films from *The Graduate* to *Four Weddings and a Funeral* in ending with a disrupted wedding ceremony. It also employs a well tried formula (pace *The Apartment*, and *When Harry Met Sally*) of using the Christmas week as its emotion-charged time-frame. What it adds to a familiar genre is an up-to-date dash of political correctness: counterbalancing Peter's Jewish godfather, Lucy has an avuncular black for guardian angel.

However, all criticisms notwithstanding, the film got to me. Its impact can perhaps best be explained by quoting Clemenceau's dictum "If you're not a socialist at 20 you have no heart; if you're still a socialist at 40 you have no head." Forget the politics; your reviewer went into the cinema as a 40-year old and came out aged twenty.

□ RG

## Schiller on the Appellplatz

Ruth Klüger, *WEITER LEBEN*, Wallstein Verlag, Göttingen 1993

This is a very honest book. Unlike other survivors who paint a rosy picture of Jewish family life before the Nazis, Ruth Klüger describes frankly the tensions that existed in her family. She admires her father's *lebenlust*, but her last memory before his forcible departure is of being humiliated by him. (Escaping for France, he is rounded up by the SS and gassed at Auschwitz.) Her mother undermines her and criticises her constantly and is envious of her precious talent for poetry.

The author's account of wartime Vienna recalls ever tighter restrictions and the move to a crowded, bugridden quarter. In breach of the rules, Ruth goes to see Disney's *Snowwhite*. She is discovered and threatened by the local baker's daughter, a staunch Nazi at the age of ten. When she reaches home, frightened and

tearful, she gets no sympathy from her mother.

Given the option of sending little Ruth to Palestine, the mother refuses; both are deported to Theresienstadt on the last transport from Vienna in 1942. There they encounter overcrowding, hunger and constant arrivals and departures.

Despite school being forbidden, there is much clandestine teaching and cultural activity. She finds living in a barrack with 30 other girls liberating from her mother's demands, enjoys discussions, discovers Zionism and listens to a talk by Leo Baeck.

In retrospect she defends the Jewish leaders' co-operation with the Nazis by arguing that the alternative was complete chaos.

There follows the by-now familiar journey to Auschwitz in sealed trucks and the vicious speed with which they are emptied on arrival. A friend acquaints her with the camp's gruesome purpose which she only half-believes. Her main impressions are of thirst and endlessly standing in line for rollcalls. She endures the latter by reciting to herself all the Schiller ballads she had committed to memory, but is too young to wonder at the mismatch between German liberal literature and treatment of the Jews.

Eventually, the mother volunteers for a work camp, and 12-year-old, undersized Ruth, too, escapes gassing, due to the intercession of an uncharacteristically helpful trustee. In the labour camp they are in the charge of German women who regard them as animals, but do not, unlike their menfolk, physically illtreat them.

As the Russians advance, the prisoners are taken on a death-march from which Ruth and her mother manage to escape. The end of the war finds them in Bavaria, whence, after a while, they emigrate to the USA.

Here, something quite remarkable happens. Despite all sorts of problems of readjustment – as well as continuing mother-daughter friction – the girl who recited Schiller poems to herself on the *Appellplatz* at Auschwitz learns English, enrolls at university and eventually becomes a professor of Comparative Literature.

In that capacity she takes up a post in Göttingen in the Federal Republic where she writes *Weiter Leben* both to exorcise the demons of the past and to give her German readers food for profound thought.

□ Martha Blend

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## Letters to the Editor

### BRESLAU JEWRY

Sir - I recently returned from a trip to Wroclaw (Breslau) where I found that many changes had occurred in the last few years. On a visit to Kosel cemetery I bought a book entitled *The Jews of Breslau 1850-1945* which is full of fascinating photographs. It is, alas, written in Polish, but since the photographs depict the German period, the meaning of the captions is relatively easy to follow.

There are many pictures of Jewish businessmen, doctors, architects, rabbis and academics. If any AJR member requires information I would be only too delighted to help.

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F Goldberg

### HANSEATIC REUNION

Sir - I should like to state that Lottie Levy and I were the only ones from London to go on the trip. We both contributed to the article, and I should appreciate it if you printed this letter, in case some former inhabitant of Bremen sees it and realises I am still around. These things still happen, even fifty years on!

Pemberton Road  
London N4

Mrs Rita Kahn  
(née Posnansky)

### FRANCO A PHILOSEMITE

Sir - It is a pity that you are still riding some of your old hobbyhorses (*pace* 'Error and Trial', September issue). General Franco was instrumental in the defeat of Hitler by denying him access to Gibraltar (and allowing the repatriation of escaped British airmen to Britain). Franco - as distinct from the Swiss - did not turn back Jewish refugees fleeing from occupied France and, when the Nazis entered Salonica, sent ships to collect several thousand Jews of Spanish descent, much to Hitler's fury. In fact, Gen. Franco deserves a place of honour at Yad Vashem, as do several other anti-racist fascist leaders.

Bishops Close  
Old Coulsdon, Surrey

G Schmerling

### HOW DARE THEY?

Sir - You would think the Austrian government is trying to salve its conscience.

After all these years they are being condescending and inviting us to become Austrian nationals again. Do they not realise that we may not want to take up Austrian nationality again, especially after the way they treated us?

Every day we are more and more reminded of what happened to our loved ones. Some of us only found out just recently - since the liberation of Poland from the Communist regime.

I did my time in the British army as an interpreter and I thought I would be able to trace my family after the war. In fact it was only last month that I found out my poor father was one of the first persons to be sent to Nisko in Poland in October 1939. All the time we are reminded of the past we can never forget, and let us hope never will.

So why do they want us to become Austrian nationals again? Do they hope that by giving us back our former nationality they may escape paying us restitution?

Annetts Close  
Amesbury  
Salisbury

Walter Rechnitzer (Richards)

### FRENCH COLLABORATION

Sir - The above article (September issue) gives a wrong idea of President Chirac's speech on the occasion of the 53rd anniversary of the round-up of Parisian Jews. The President, an outstanding philosemite, said "We can never compensate for the criminal acts, committed by the Vichy criminals in the name of France".

Claude Courley, a police officer, brother of one of my comrades-in-arms in the Free French Forces, refused to participate in the round-up, and was shot on the spot, not by French *milice*, but by SS men. The sacrifice of the real French people was tremendous! The First Free French Division under General Diego Brosset, suffered 4000 officers and soldiers killed and 6000 wounded between 1941 and 1945! Not to count the thousands of resistance fighters, tortured and killed by Nazis and *miliciens*.

In May 1994, Israel awarded the 'Medal of Righteousness' to the only survivor of the little Alpine Village Prélénfey du Gua for having saved 51 Jews (including 12 children) from the Gestapo, by not giving away their hiding place, even as they started to shoot them one by one (180 in total!). There were many similar heroic acts, which, it seems, you have never heard of?

When I entered the last Bastille Day celebration at the French Embassy by special invitation of the Ambassador, I was surprised by an act ordered by the President. A contingent of Marine-Soldiers, specially arrived from France for the occasion, had formed a lane and presented arms to a Jew of German origin, who had become an officer in the Free French Forces!

As such, I feel it my duty to contradict you! The real French nation consisted of those who under De Gaulle fought against the Nazis!

The Paddocks  
Wembley Park  
Middx

Rolf Weinberg, CDG CVR MVR

### NEW ISRAEL FUND

Sir - Most of us are appalled by the violent acts of extremists who are trying to stop the fragile Middle East peace process.

This violence is not just between Jews and Arabs. During the summer a group of Jewish settlers joined by some Knesset members called for armed resistance against the Israeli army should the government act to remove the settlements. A group of rabbis meeting in New York called the leaders of the Israeli government 'traitors' and declared it acceptable under Jewish law to assassinate them.

In this menacing climate it is important for those who wish Israel well to do something towards reconciliation between Arabs and Jews and between Jews of different persuasions. The New Israel Fund, established in 1979, is designed to do just that. Since then it has distributed £32 million to more than 170 grassroots organisations to promote Arab-Jewish co-existence, to protect the civil and human rights of every Israeli citizen, to foster religious tolerance and pluralism and to secure equality for women.

Readers who want to contribute to this fund and wish to know more about it should write to: New Israel Fund of Great Britain, St James' House, 10 Rosebery Avenue, London EC1R 4TD.

Roy Gardens  
Ilford

Mr P Prager



## Le Camp de Gurs

The Camp de Gurs was an enormous complex designed to house about 19,000 refugees from the Spanish Civil War. Some still lived there when in May 1940 the French Government suddenly interned everyone who did not have French nationality. The internees were mainly refugees from Nazi Germany, but also people from Alsace Lorraine who had kept their German nationality.

The Camp was sub-divided into 12 'Ilots' or blocks, each with 25-27 barracks. Each barrack was about 25m long by 5m wide, to sleep 60 people on sacks of straw. The roofs were covered with ancient roofing felt. Ventilation was by way of gaps in the roof, which could be closed by means of wooden slats. There were no windows, no toilets. There was no provision for cooking or washing. There were no utensils, no crockery. Everything had to be improvised on the spot, mainly from empty tins which had contained liver-sausage. The huts were without any firm foundations, so that for part of each year they were deep in mud and impassable without high rubber boots. Men and women were strictly segregated and, as many men had first been interned in another camp (in St. Cyprian), families lost contact.

When the Germans took over from the French military authorities, some 'Aryan' German nationals were released, provided that they were willing to go to Germany, but some chose to stay. By August 1940 the camp was less crowded, but there was the first of many epidemics of dysentery. The medical staff consisted of internees, except for one French doctor who did very little work. The hospital blocks were inadequate, and beds were given to those who could pay for them.

6,000 Jews from Baden and the Palatinate arrived on 24th October 1940, after travelling for two days in closed wagons. All organisation remained in the hands of the original internees until the newcomers had settled in. These were mostly in a depressed and terrified state, and many were starving.

The women were on the whole capable of keeping themselves and their barracks clean, and were able to buy and to cook food. The men were more helpless and prone to sickness and despair. Everyone suffered from lice, bed bugs and dysentery.

There was a system for the distribution

of passes which were needed to go to another part of the camp in order to visit a wife or husband. These passes were in the hands of the 'ilots-chefs' (block chiefs), who had a very difficult and unpopular task, and were of course prone to bribery. The medically trained people among the deportees from Baden did wonderful work, but the numbers of deaths increased with the onset of the wintery weather. The camp turned in to a morass of mud. Nevertheless, some organisation was possible, and by Christmas there was a kindergarten and a school.

Various charitable organisations in neutral countries such as Switzerland and the United States were now taking an interest. The Quakers, the Jewish ORT and a Unitarian Service Committee sent much needed supplies such as knitting wool, tools and medicines. All were to be used by camp inmates of any religion, except those from the Catholic charities who specified that their supplies were only for Catholics.

Money was collected from anyone who had any left inside the camp to buy food on the free market outside. Some people were gradually released as papers arrived for their emigration to other countries; many died.

Cultural activities flourished, there were lectures on every possible subject, plays, ballet, choirs. One block managed to hire a grand piano, which was the envy of the whole camp. There were famous theatrical directors and singers among the interned, as well as many artists. One of the actors wrote the following poem:

Wir haben in Gurs Theater gespielt,  
wenn Ihr wisst was das heisst:  
die Welt lag hinter dem Stacheldrahtzaun  
wir waren sechstausend Männer und Frauen  
arm und entgleist

Wir haben im tiefsten Elend gelebt  
vergessen, verwaist,  
in trostlosen Holzbaracken gehaust  
über uns der Krieg weggebraust  
wenn Ihr wisst was das heisst!

So zauberten wir eine bunte Welt  
aus Fetzen zumeist -  
wir haben gezimmert und nächtelang spät  
mit eiskalten Fingern Kostüme genäht  
Ihr wisst nicht, was das heisst

Wir haben ums nackte Leben gespielt  
keiner ahnt, was das heisst -  
Für Ibsen gab es ein sechzehntel Brot,  
Für Sommernachtsraum ein Ei und zur Not  
eine Handvoll Griess...

Wir haben in froststarrten Nächten geprobt,  
halbverhungert zumeist -  
Wir haben getanzt und gesungen, geweint und  
gelacht,  
aber Tausenden Licht und Freude gebracht,

Ihr wisst nicht, was das heisst.

Wir haben die Mutlosen aufgewühlt  
an Seele und Geist -  
Haben selbst alle Schmerzen der Weltheit  
gefühlt;  
aber wir haben Theater gespielt!  
Denk mal nach, was das heisst!

On 29th December 1942 there were about 2,000 Jews from Mannheim and the surrounding areas left in the Gurs camp. Over the next week they were collected in lorries and taken to assembly points where they were left overnight without food in the bitter cold. From there they were sent East in cattle-wagons to the extermination camps.

□ Dorothea M Potten

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# The AJR at Work

## A glorious tenth

Lilly Allen, founder of the Association of Children of Jewish Refugees ten years ago, joined members in raising their glasses to celebrate this special anniversary. She recalled that her original advertisement in the AJR Information received 36 replies and that the first meeting was attended by just eight people.

Today's Chairman, Ian Rosmarin, was able to report a most successful and active year to nearly half the total membership of 126 who crammed into the AGM. 85 events had been organised, including a wonderful Seder, barbecue, concerts and theatre outings, country walks, current affairs discussions and eating out, every event an opportunity to share other people's company, and members received a commendable monthly newsletter.

After ten years of active service on the ACJR's committee, Vice-Chairperson Anne Salinger accepted the committee's expression of gratitude on her leaving office.



Chairman Ian Rosmarin and Admin Secretary David Selo raise their glasses to celebrate the ACJR's tenth anniversary.

The members discussed methods of publicising the ACJR and extending its membership; finding ways in which to assist today's refugees attempting to settle in the UK; identifying with the plight of Bosnian Jews; and expressing in public a consensus on matters of concern to the Jewish refugee community.

□ RDC

## South London AJR

When Trudie Harris retired from her practice as a GP in South London she decided that it was the right time to recommence her studies. Having first taken a BA with the Open University, she followed this up with an MA at London University! Clearly, Trudie's example shows that an active life does not end at retirement.

The subject she chose for her dissertation was 'The Jews of South London', having been one of them all her life. South London AJR shared Trudie's knowledge on the subject at one of our meetings. Among the many things we learned was that Jews lived in South London long before our arrival. Being spread across the area, as we are today, they too came together for company as much as for religious observance.

A presentation given by Tony Hammond, Deputy Director of the Spiro Institute, whetted our appetites to enrol in

the adult classes the Spiro is establishing in our neighbourhood.

### Meetings Diary:

Thursday 16 November: Fred Tuckman OBE, ex-MEP and President of the Anglo-Jewish Association will talk about his work as a European MP.

Thursday 18 January: Fruma Mitchell, Senior Social Worker, will talk about the work of Jewish Care, particularly in South London.

The November meeting marks South London AJR's first birthday. Do join in our celebration.

□ Ken Ambrose

### Paul Balint AJR Day Centre TEA DANCE & SING-ALONG

Sunday 26th November

Entrance £5 (by ticket only)  
Including tea

### AJR 'Drop in' Advice Centre Paul Balint AJR Day Centre

15 Cleve Road, London NW6  
between 10am and 12 noon on the  
following dates:

Wednesday 8th November  
Thursday 16th November  
Monday 20th November  
Tuesday 28th November  
Wednesday 6th December

and every Thursday from  
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**AJR, 1 Hampstead Gate,  
1a Frognal, London NW3**

No appointment is necessary, but please bring  
along all relevant documents, such as Benefit  
Books, letters, bills, etc.

### JACS

at Belsize Square Synagogue  
**Programme for November**  
2pm - 4pm every Tuesday in the Hall

#### Tuesday 7th

A welcome return to actor **Kalman Glass** who will give us readings from his 'Favourite Ladies'.

#### Tuesday 14th

**Martin Goldenberg** and **Gerry Sigler** will talk to us about The Wiener Library and its Functions.

#### Tuesday 21st

Musical Gems with **Rev. Lawrence Fine**, from Verdi to Schumann, Rodgers & Hammerstein to Andrew Lloyd Webber.

#### Tuesday 28th

**Albert Wassener**, its new Director, will talk on The Work of the Goethe Institute

#### Tuesday 12th December

JACS will be celebrating its first birthday with food & entertainment.

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## Message from the Director

How is it that there are Holocaust museums in Washington, Israel, Japan, Nottingham, and talk of such a museum in London, while in Berlin, the centre of the late and unlamented Third Reich, there is nothing and there are no plans for one?

A memorial is planned in the heart of Berlin to be set on a large area of ground over Hitler's bunker, and there are suggestions for covering this with a huge slab of granite engraved with the names of the six million who were murdered. Surely the concept of a memorial alone is not enough. It is backward looking and does nothing to prevent history repeating itself. How many people visit memorials other than the relatives of the dead?

In my view it is essential to provide more than a memorial – a museum, a learning experience in the city where the Shoah was planned, not to enable the 50,000 Jewish inhabitants to learn, but to serve as the centre for teaching the 80 million citizens of present-day Germany what was perpetrated by their immediate parents and grandparents in the name of the greater Reich.

Such a museum would be a solemn place commemorating the dead, but it is of equal, if not greater importance that, as in Washington, it should attract long queues of non-Jews who want to know how it was possible for an apparently civilized society to commit such evil with the explicit or implicit approval of the nation.

There is no place in the world that cries out more for a Holocaust Museum than Berlin.

□ Ernest David

### 50 YEARS AGO

#### RESTITUTION

Although a final decision has not been taken yet by the Allied Nations, it is known that after the occupation of Germany the Western countries issued a regulation which controls all property directly or indirectly robbed by the Nazis. To stress the importance which we attach to this control, the Association has submitted to the authorities two memoranda with detailed suggestions how this regulation should be carried out. The first deals with the property of Jewish communities and organisations, the second with individual property. As a further step the "Council for the Protection of the Rights and Interests of Jews from Germany," a body consisting of nearly all refugee organisations in the world, has also submitted a memorandum outlining the principal demands for restitution and compensation.

AJR Information, June 1945

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*Afternoon entertainment* –

#### NOVEMBER

- Wednesday 1 THE DULCET TONES  
Thursday 2 ROMANTIC MUSIC FOR FLUTE & PIANO – Nancy Ruffer (Flautist) accompanied by John White (Piano)  
Sunday 5 THE BALATON DANCERS  
Monday 6 YOUNG MUSICIANS PLAY LISZT, CHOPIN, BEETHOVEN & OTHERS – Anthony Schreider & Nicholas Viric  
Tuesday 7 CLASSICAL DELIGHT – Viktoria Baranyini (Soprano) accompanied by Khin Yee Lo (Piano)  
Wednesday 8 SONGS BY WEIL & GERSHWIN FOLLOWED BY A COLLECTION OF FOLK SONGS – Elizabeth Fried (Soprano) accompanied by Angus Cunningham  
Thursday 9 RONNIE GOLDBERG ENTERTAINS ON GUITAR  
Sunday 12 DAY CENTRE OPEN – NO ENTERTAINMENT  
Monday 13 HERE IS MUSIC YOU WILL REMEMBER – Anthony Hawgood (Tenor) accompanied by Peter Crockford (Piano)  
Tuesday 14 THE GEOFFREY STRUM & JOHNNY WALTON DUO  
Wednesday 15 AROUND THE WORLD IN SONG – Margaret Pearman (Soprano) accompanied by Philip Mountford (Piano)  
Thursday 16 FLOW – Madrigals for four voices

- Sunday 19 DAY CENTRE OPEN – NO ENTERTAINMENT  
Monday 20 THE MANY FACES OF LOVE FROM COUNTRIES AROUND THE WORLD – Katinka Seiner (Soprano) accompanied by Daphne Lewis (Piano) with Guest Artist Laszlo Easton (Violin)  
Tuesday 21 VIRTUOSO MUSIC FOR VIOLIN & VIOLA – Dona Lee Croft (Violin) and Susan Bicknell (Viola)  
Wednesday 22 A CELLO AND PIANO RECITAL – Ian Page (Piano) and Anton Lukoszevics (Cello)  
Thursday 23 MELODY HOUR – David Jedwab & Avril Kaye with Piano Accompaniment  
Sunday 26 TEA DANCE –3-6pm – MUSIC BY SHELLY WELDON  
Monday 27 THE MUSICAL DUO – Jack Harris accompanied by Happy Branston  
Tuesday 28 A WINTER MUSICAL MEDLEY – Charlotte Mathews (Piano) & Fenella Barton (Cello)  
Wednesday 29 WINTERTIME SERENADE – Joanna Fellerman (Soprano) accompanied by Geoffrey Whitworth (Piano)  
Thursday 30 A POT POURRI OF GREAT MUSICAL MEMORIES – Presented by Yacov Paul  
  
DECEMBER  
SUNDAY 3 DAY CENTRE OPEN – NO ENTERTAINMENT  
Monday 4 THE BUSHEY SHOW GROUP  
Tuesday 5 THE GEOFFREY STRUM & JOHNNY WALTON DUO  
Wednesday 6 SONGS THAT LEAVE THEIR MARK – Mark Rosen (Tenor) accompanied by Daphne Lewis (Piano)  
Thursday 7 OPERA POPS – accompanied by Margaret Gibbs (Piano)

## FAMILY ANNOUNCEMENTS

### Deaths

Jordan. Margot Jordan. In loving memory of my darling wife and mother. Hans Robert.

Maass. Eva Maass, née Bendix, born Berlin 8.9.1914. Died 5.9.1995 in Manchester. Deeply mourned by her husband Herbert Friedrich, daughter Joan, and all her family and friends.

Duschinsky. Erich Duschinsky died on 29th September. Deeply missed by his wife Lilo, by Peter and Michael, Valery and Romy, Jonathan and Anna, Robbi and David.

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### Miscellaneous

World Wars. I collect cards and envelopes from the camps. Please send with price asked to Peter C. Rickenbach, 14 Rosslyn Hill, London NW3 1PF.

Continental Lady. Seventies, North London, seeks friends. Box 1280.

Harry May (son of the late Moritz & Erna May of Frankfurt/Manchester) has moved to Flat 22, Otto Schiff House, 14 Netherhall Gardens, London NW3. Tel: 0171-435 5613.

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Alice Schwab

# Art Notes

**F**red Williams is holding a retrospective exhibition of his Australian landscape paintings at *Marlborough Fine Art* (till 2 December). The exhibition consists of twenty major paintings from 1967-1982, together with a group of gouaches of the late 60s and a selection of graphic work.

The Story of Marcel Ronay's rediscovery and the total sell-out of his exhibition



Marcel Ronay, *Italian Courtyard*, 1931

at the *Ben Uri Art Gallery* in 1986 is well known. Born in Budapest in 1910, Ronay lived for the first part of his life in Vienna where he studied painting. In 1936 he arrived in England with his family and started to design and manufacture porcelain costume jewellery; after World War II he worked exclusively in commercial art. An exhibition of his paintings, watercolours and drawings (Vienna, Italy, London, 1928-1943) will be held at the *John Denham Gallery*, 50 Mill Lane, NW6 (19 November-3 December).

**Myths and Fables: Three Paintings** by Piero di Cosimo is at the *National Gallery* (until 5 November). This is an intimate and highly successful exhibition which demonstrates di Cosimo's unorthodox style and his taste for poignant, lyrical and grotesque narrative.

Two newly-restored cartoons by Agostino Carracci, are on show in the Sunley Room of the *British Museum* (until 14 January 1996). They were made in preparation for the ceiling decoration of the Galleria in the Palazzo Farnese, Rome.

**Dynamics: Painting in Tudor and Jacobean England 1530-1630**, is at the *Tate Gallery* (till 7 January 1996). This covers the period between the arrival in London of Hans Holbein the Younger and Sir Anthony van Dyck a century later. Nearly a hundred paintings, miniatures, tapestry and sculpture will be on show, including works by Rubens, Hilliard, Hans Eworth and Isaac Oliver □

## SB's Column

**I**srael's New Opera House. Budget disputes are not confined to London's Covent Garden: the Mayor of Tel Aviv decided on a substantial contribution to fund the Israeli opera house, and when part of this money was used for the opening production of *Boris Godunov* (an epic of Russian Christianity) the hostile reaction forced the general manager to resign. Eventually a new administrative and musical director placated the public by presenting *Nabucco* (with its rousing chorus of the Hebrew slaves). This was a success which augurs well for the future of the opera house.

Fifty years ago Ivor Novello's operetta *Perchance to Dream* featured the song 'We'll gather lilacs in the spring again', a symbol of postwar hopes. Ivor Novello's oeuvre (practically unknown on the Continent) came to an end with *Kings Rhapsody* and *Gay's the Word*. One more attempt to continue this tradition was made by Vivian Ellis with *Bless the Bride*, but audiences wanted a change of style and rhythm, and operetta had to yield to the musical.

**Obituaries.** Russian-born conductor Anatole Fistoulari who has died, aged 88, had an adventurous life: having worked in Bucharest and Paris and toured with 'Ballets Russes' in Europe and America, he had a spell in the French army. There followed a move to London, where he married Anna Mahler, daughter of Gustav Mahler. After the war he was guest conductor for the Royal Ballet and the London Philharmonic. The Vienna State Opera mourns Erich Kunz who has died aged 86. One of the great baritones of the post-war period, Kunz was an almost un-

rivalled Beckmesser and most beloved Papageno. He sang the Austrian *Heurigen* songs with verve, humour and crystal clear diction. An appreciation of Kunz appeared in this column in June 1995 when the book 'Eric Kunz, a life for the opera' was published in Vienna □

## 1939 Emigrantensong

Ich bin ein German refugee,  
There is no fatherland for me,  
Darum kam ich nach Surrey.  
Ich hab' still einen deutschen Pass  
And got my permit without fuss,  
Therefore darf ich nicht worry.

At first found ich so viel so queer,  
The English cooking und das Bier,  
Natuerlich auch das Wetter.  
But wenn ich English speaking könn't,  
Würd'ich of England very fond  
Und like it immer better.

Bestimmt, life's difficult for us,  
At home, you see, da war man was,  
Hier ist man just a stranger.  
Man sitzt in Lyons' Corner House  
und pickt the other Germans raus,  
Freut sich, they're not in danger.

Im Sommer, wenn die Stadt too hot,  
Find ich im Park a netten spot,  
For twopence in a deck-chair.  
Da liege ich im Sonnenschein  
Und gucke auf den Serpentine  
Und dream, that ich weit weg wär.

Ich träume of a Wunderland  
Where aliens are quite unbekannt,  
And also their restrictions.  
Ich wand're in a peaceful Welt,  
Wo Englisch wird phonetisch spelt,  
Und love is keine fiction.

Doch on the whole bin ich content,  
I'm happy, dass mich keiner kennt,  
Und fühl' mich like a gipsy,  
Tomorrow ist's vielleicht vorbei -  
What do I care, heut' bin ich frei,  
Und Freiheit makes me tipsy!

□Willy Katzenstein

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## REFLECTIONS ON THE GERMAN-JEWISH EXPERIENCE

Peter Pulzer

It is impossible to think about the history of German Jewry without hindsight. Because it ended in disaster we naturally want to ask: What were the flaws in the German-Jewish relationship? But that should not be the only reason for our curiosity. The German-Jewish experience is inherently interesting both because it represents one of the principal paths that Jews took to modernity and because of the path to modernity that the German nation chose.

The paths to modernity open to Jews fall into three broad categories, which I shall call the French, the American and the German. The French path was that of the big-bang emancipation of 1791 in the wake of the Revolution. The status of Jews was settled once and for all: overnight they were transformed from second-class subjects to *citoyens libres*, the United States was a secular state from the start. The constitutional ban on establishing a state religion meant that equal rights were in force almost from the origins of the USA. Needless to say these constitutional provisions were no guarantee against unofficial discrimination, whether in public or in private life, nor against anti-Semitic prejudice. No Jew has ever been President of the United States and Captain Dreyfus must at times have wondered about the principle of equality before the law. But Jews have occupied many other high offices in America and the Dreyfus Affair did have a happy ending after many twists and turns. What the French and American paths had in common was that Jews could identify with the states of which they were now full citizens. Indeed they made a point of stressing this. When Napoleon demanded of the Sanhedrin that he had summoned whether the Jews of France had turned their backs forever on their separate nationhood and their hope of a return to the Promised Land, Abraham Furtado replied unequivocally: 'We no longer form a nation within a nation. France is our country'.

The path adopted by German Jews was different. They understood modernity intellectually and culturally as defined by the Enlightenment. The characteristic of German-Jewish modernity was its own Enlightenment, the *Haskalah*, promoted

by its most prominent advocate, Moses Mendelssohn, to emancipate Jews from being a people devoted to 'praying and suffering'. The ideal to which the *Haskalah* aspired was not citizenship, but *Bildung* – self-cultivation through learning. There was a very good reason for this different path. The Germans were a cultural nation before they became a political one: to be German was to share the language and ideas of Goethe and Schiller, Lessing and Herder, Kant and Hegel. The option of becoming citizens of a modern state, as in France and the USA – and, with some qualifications, in Britain – was therefore not open to the Jews of Germany. What intensified the German-Jewish dilemma was that two moves towards modernity coincided: German Jews were trying to enter the German nation at the very moment that the German nation was trying to define itself. The consequence of that was that the terms of emancipation would be exceptionally severe.

Emancipation everywhere faced Jews with a hard choice: what price were they prepared to pay for their improved status? Up to the eighteenth century there had been no problem about what it meant to be a Jew. Jews were a nation, defined by their religion. From the end of the eighteenth century onwards the terms of their existence were rather different. They could retain their religion, but would have to cease to be a nation. It was a paradox that, coinciding with the universal rise of nationalism and the revival of many long-lost national identities, Jews alone were required – and in many cases prepared – to practise self-denial. They aspired to become Germans, Frenchmen and Englishmen 'of the Jewish faith', indistinguishable in dress, speech and manners from their Gentile neighbours.

But because the German nation was politically incomplete at the time that this Jewish transformation was under way, emancipation became associated with cultural assimilation even more imperatively than elsewhere. Even the most ardent Gentile advocates of civic equality and the most outspoken opponents of anti-Semitism were agreed on this. Wilhelm von Humboldt, whose memorandum of 1809 was influential in bringing about the partial emancipation measure of 1812 in Prussia, hoped that equal citizenship would encourage Jews to convert to Christianity, since the stigma of opportunism would then disappear with this step. Theodor Mommsen, in his dispute with Heinrich von Treitschke during the revival

of anti-Semitism in 1878-9, spelled out the demands of the liberal Gentile world: 'Entry into a great nation exacts its price', he wrote. Jews had a duty 'to knock down with a determined hand all barriers between themselves and the other German fellow-citizens' – including the barrier of religion.

The absolute tone of this emancipatory programme left the Jews of Germany divided. The Orthodox minority which, by the end of the nineteenth century, amounted to about one-fifth of the community, rejected it. For them it meant too great a renunciation for too uncertain a benefit. So, too, the Zionists, an even smaller minority before 1933, refused to accept that Jews had ceased to be a nation. But the majority of German Jews acknowledged that they owed a *quid pro quo* in return for civic-equality; that there was, in the parlance of the day, an emancipation contract. There was, however, no agreement on the terms of this contract. Emil Lehmann, one of the founders of the *Deutsch-Israelitischer Gemeindebund*, argued that Jews should celebrate their Sabbath on the Christian Sunday and even give up circumcision. Raphael Loewenfeld, whose pamphlet of 1893 gave a powerful impetus to the formation of the *Centralverein deutscher Staatsbürger jüdischen Glaubens*, argued that an educated Jew had more in common with an enlightened Protestant than with 'a fanatic of Talmudic wisdom'.

While Jews were puzzled about what was expected of them, they had a clearer notion of what they expected. They had finally gained unconditional civic equality through the law of 3 July 1869; what remained was to ensure that their rights were respected and that the relics of anti-Semitism and discrimination be driven back. The German Empire was to behave like a *Rechtsstaat* – a state ruled by law. Because these aims proved to be difficult to attain, organisation was needed: the *Centralverein*, which I have already mentioned, and the *Verein zur Abwehr des Antisemitismus*, founded by Gentiles with Jewish support. These organisational initiatives had a paradoxical result. Though they were designed to advance the project of emancipation and, by extension, of assimilation, they reinforced the internal cohesion of the Jewish minority and created a new collective identity. Jews had been forced to become what they had always claimed they did not want to be: an organised interest.

*continued on page 13*



These frustrations notwithstanding, the majority of German Jews continued to believe in progress. Time after time they believed a new dawn had arrived – in 1869, when the law on civil equality was passed; in 1914, when the Kaiser proclaimed that he knew no parties, only Germans; in 1918-19, when the regimes that had discriminated against them collapsed and a democratic constitution was adopted. The Weimar Republic, with its commitment to equality of opportunity, held out the greatest promise in this respect. Yet, as under the empire, Jews 'throve visibly and suffered invisibly', in Fritz Stern's memorable phrase. Parliamentary democracy, religious equality, avant-garde art – all that we associate with Germany's Golden Twenties – were heavily contested and Jewish association with them rendered both more vulnerable. Given that, some of the Jewish defence strategies rebounded. The more Jews emphasised how great their contribution was to national greatness and to world peace, to industrial enterprise and to social reform, to learning and the arts, the more they merely advertised their asymmetrical position in German society. Their enemies gained an excuse to demonstrate that twelve-tone music, flat roofs and the Theory of Relativity were merely components of a conspiracy to undermine traditional morality and subvert the social order.

Those were the strengths and weaknesses of German Jewry as it faced the rise of Hitler. With hindsight German Jewry has been blamed for its complacency in misjudging its exposed position in German society, for assuming that 'it' could not happen in a civilised country like Germany, or at least not to civilised Germans like themselves. My own view is that their evaluation of their prospects even if, as we now know, mistaken, was more sophisticated than that. Most German Jews had experienced some anti-Semitism or discrimination, or knew someone who had. They had devised counter-strategies and had become quite skilled at using the criminal law against incitement and vandalism, and the civil law against the threat of boycotts. In their different ways both the Empire and the Weimar Republic were *Rechtsstaaten*. They provided protection, even if this was at times imperfect. Moreover, especially under the Weimar Republic, Jewish defence organisations were able to cultivate contacts with sympathetic politicians, civil servants and police forces. Over two

generations they had learnt that anti-Semitism, though a permanent threat, was containable.

These comfortable assumptions came to an end on 30 January 1933. The Jews of Germany, and the rest of us, learnt too late that all minorities need the rule of law, Jews even more than others, and that exclusive nationalism, even without racialist overtones, is always dangerous. From 1933 German Jews were negotiating from a position of increasing weakness, until at last the only viable option was to emigrate.

It is evident from these reflections that we need hindsight to understand why the German-Jewish experience ended in disaster, but that there are strong reasons other than the disaster for studying the history of German Jews. The disaster was no doubt the chief impetus for the formation of the Leo Baeck Institute in 1955 for the study of German-Jewish history. As we celebrate its fortieth birthday and await the fortieth volume of its Year Book, we are conscious that a heritage has been rescued and that, however unexpectedly, the study of the Jewish component in German life has entered the mainstream of historical scholarship. Better late than never □

*This is a shortened version of a lecture given by Professor Pulzer at University College, London, on the fortieth anniversary of the foundation of the Leo Baeck Institute.*



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### SEARCH NOTICES

**Isidor Goldschmidt.** Dr. H. J. Goldsmith (Hans Goldschmidt), formerly of Dusseldorf, would like to establish contact with the grandson of Isidor Goldschmidt of Dortmund, formerly of Worms, now thought to be resident in the USA. Contact Dr. H. J. Goldsmith, 'Deep Dene', 7 Rose Lane, Liverpool L18 8AD. Tel: 0151-724-5555.

**German POW Camps.** Information is being sought on German POW Camps No. 21 (Comrie) and No.23 (Devizes). Enquirer particularly interested to hear from anyone who was there 1944-1945. Please contact Roderick de Normann, Tinkfield House, Monument Hill, Devizes, Wilts. Phone & Fax: 01380-722-312.

**Paul-Theodor Lowenberg, or Pauls Levenbergs,** a Latvian National, born 1922 in Halle/Saale, Germany, and lived in Riga, Latvia, in 1941. He, or any knowledge of his fate, is being sought by his brother living in Britain. In a recent television documentary on the liberation of Auschwitz in January 1945, he was recognised by his brother as a survivor. Please contact Ernest Lowenberg of 46 Byron Road, North Wembley, Middx. HA0 3PD, who is anxious to receive any information about his brother or hear from any other survivor who may have known him.

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## Cooking with Gretel Beer



### Rose Cakes

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Makes 9-10

- 5oz (140g) plain flour
- 2 teaspoons vanilla sugar
- pinch of salt
- 2 egg yolks
- 1 dessertspoon double cream

- 1 dessertspoon rum or brandy
- 1oz (40g) butter
- oil for deep frying
- vanilla sugar, redcurrant jelly or raspberry jam for topping

Sift together flour, salt and vanilla sugar. Sift again on to a pastry board. Make a well in the centre and add the egg yolks, cream and rum (or brandy). Work to a stiff paste with the butter cut into small pieces. Cover with a cloth and leave for 15 minutes.

Roll out as thinly as possible. Using three round pastry cutters (or glasses) graded in size, cut the dough into equal number of rounds of each size. Place the two smaller rounds on top of the largest round, moistening the centre with a little eggwhite. Press down the centre of each 'rose' with a fingertip to make a small well. Make a few incisions round each 'rose' to mark the petals. Have ready a small pan of hot deep oil. Drop in the roses separately, petal side down. Turn them over carefully when the petal side has browned, then fry other side. Drain on kitchen paper, dust with vanilla sugar and place a small blob of jam in the centre of each 'rose' □

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Some of our younger members intending to apply for a German or Austrian pension may be pleased to learn that a lack of German should not prove an obstacle.

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Such a procedure may involve some delay but this should be minimised by a special mechanism within the European Community designed to facilitate the processing of claims and documents in the various EC languages.

With thanks to Herbert Goldsmith for providing us with this information □

#### CLUB 1943

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- Nov 6** Dr. Jonathan Katz, M.A., D.Phil., teacher of Classics at Westminster School, Consultant to the Indian Institute and Bodleian Library at Oxford. Gujarat to Vienna to Oxford: men and manuscripts, Dr. Katz has been responsible for unearthing several manuscripts.
- Nov 13** Mr. Brian Power M.A. "The Anglo-German presence in China 1860-1940". Mr. Power grew up in Tientsin in the 20s and 30s and is the author of a childhood autobiography 'The Ford of Heaven', 1984.
- Nov 20** Arno Reinfrank: 'Das lachende Gebiss'. Arno Reinfrank liest satirische Verse aus seinen über 20 Buchpublikationen.
- Nov 27** Mr. Ernst Flesch, B.A. our indefatigable travelling member: Travelling in Germany (with slides).
- Dec 4** Mr. Dan Levene, Egyptologist, will speak on Ancient Egyptian Turquoise & Copper Mining in the Sinai Peninsular (with slides).
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## Obituaries

## Gabrielle Cairncross

**G**abi Cairncross died in September from a protracted illness. She was born in Frankfurt where her family, the Oppenheims, were highly respected and well-known commodity traders.

Gabrielle Cairncross had a fascinating career, working frequently with her husband over a wide range of United Nations' organisations, particularly the FAO in Geneva and Rome, and in the Far East.

It was her international experience, combined with a linguistic fluency in most West European languages and an enthusiasm for all its activities, that helped her work as Secretary of the Anglo Jewish Association during the Presidency of Maurice Edelman MP and Harold Sebag-Montefiore in the 1960s. When the Association celebrated its centenary in 1971, she was deeply involved with the complex organisation of this major event which was attended by HRH The Duke of Edinburgh.

Her enthusiasm and affection for the students of the AJA was exceptional and she played an important role in linking to-

gether the many scholars of the AJA into a group of friends. She was also instrumental in raising funds for scholarships from among her many musical and artistic acquaintances. On occasion she represented the Association at the Council of Europe, UNESCO and at other international organisations through the Consultative Council of Jewish Organisations. Following her retirement, she continued her activities on the Educational Committee for many years, representing the Association in Strasbourg and at various other international meetings. She remained in close contact with the Alliance Israélite Universelle in Paris.

Gabi Cairncross maintained an exceptionally close relationship with her nieces and nephews and her husband's family, despite their separation. Her remarkable courage through many difficult life experiences never prevented her from retaining a wide range of cultural interests. She possessed a sensitivity and affection for countless individuals by whom she was cherished and for whom she leaves a gap. Among them are many who still remember her from her earliest days in this country working at the Jewish Refugee Committee in the 1930s. She celebrated her 80th birthday last year.

□ C N Nathan

## Martin E Eversfield

**M**artin E Eversfield, who passed away in August 1995 at the age of 84 in London, was born in Berlin on 23rd July 1911 into a family which raced and bred thoroughbred horses.

His mother died when he was six and so he spent most of his formative years accompanying his father to the race-track and stables where he developed a life-long fascination and expert knowledge of horses.

Although his ambition was to become a vet, his father insisted that he studied law and in 1933 he enrolled at the University of Brussels.

The rising tide of Nazism in Germany brought his career to an abrupt halt and he fled Germany with his father and brother to Czechoslovakia and thence to England. In 1938 Martin was interned with many other refugees and sent to Canada where he enrolled in the Pioneer Corps.

He was posted to Scotland as a skiing instructor for special service troops, re-

maining there until the end of the war when he was seconded to the Intelligence Corps as a high-powered interrogator. During his internment he met many people with whom he retained life-long and close friendships.

He married in 1946, and in 1953 his only daughter, Caroline, was born. With his knowledge of horses, and as the son of Germany's best known pre-war race-horse owners, he became a renowned expert on bloodstock and horse-racing. He also wrote several equestrian books, including the German section of the definitive history of thoroughbred breeding.

As a journalist, from which profession he never retired, Martin Eversfield remained a familiar figure in the press box. He was also involved in compiling a history of horse racing in Germany, with specific reference to the great Hoppergarten in Berlin during the inter-war years, a subject on which he was the acknowledged expert.

□ Caroline Marx

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### Dr Werner Rosenstock

The AJR regrets to report the death of Dr Werner Rosenstock on 18 October. An obituary will appear in the next issue □

## One Man's War

### Part 3

#### Tobruk to Piraeus

After a few more weeks the company was ordered to board the *Ulster Prince*. Together with thousands of other troops we left Alexandria harbour, sailed along the North African coast and disembarked at Tobruk. Recently captured from the Italians, Tobruk served as the major supply base for the 8th Army. Ships were continuously arriving with war materials. It was our task to unload and move all goods to a fleet of hundreds of brand new Fiat lorries, which the Italians had left behind undamaged together with enormous stores of war material and millions of gallons of petrol in 30-gallon drums lightly buried in the sand.

We worked very hard, often 15 hours a day; sometimes we were woken in the middle of the night to unload munitions urgently needed in the fighting. Food was terrible, with nothing to eat but bully (corned) beef and biscuits. The cooks did their best and served it hot, cold, boiled, fried or grilled, but we actually went hungry after a while, because we couldn't swallow any more of it. Fresh bread was, perhaps, available once a week as the one field bakery had many units to supply.

Likewise starving were thousands of Italian prisoners-of-war, who milled around freely, begging for a last puff of a near-finished cigarette. A friendly, likeable bunch, they were glad that the fighting was over for them and indicated a dislike of Mussolini with typical Italian gestures.

I had had five hourly lessons per week in Latin at high school not such a long time ago and when I spoke to them they understood and laughed. On that day we had to load drums of petrol on to an endless line of Fiat lorries, which was very hard work. One of our chaps had previously found a secret passage to an underground store with millions of Italian cigarettes. We dispatched him to get hold of some and I explained in Latin that every prisoner willing to work for us, would receive one cigarette right away, which he was not allowed to smoke; not only because of petrol, but the production of this one cigarette will show that he belonged to our work force and he would be given four more at the end of the day. Before I realised what was happening I found myself shouting: "Shupito, avanti

quattro soldatieri", here, "Otto caretas" there, and in no time we achieved a great deal without too much sweat.

Back in Czechoslovakia I had belonged to the leftwing *Hashomer Hazair* and had learned songs like the Italian Communist hymn, '*Avanti popolo - bandiera rossa - la trionfera*'. I well remembered that song in the sands of Africa in the year of 1940. At the end of our first working day we lined up all our Italian POW's to issue the four promised cigarettes. I shouted '*Attentione Bersaglieri Avanti Populo*' and was immediately drowned by a chorus of melodious Italian voices. As they sang they were doubled up with laughter; in spite of years of Mussolini's fascism, everyone knew this Communist hymn.

The next day we had about a battalion wanting to work for us, but needing only fifty, we sent the rest away. After a few days, the Lieutenant-Colonel in command of Tobruk hearing of our enterprise, came to warn us not to use POWs in transporting munitions. He asked me if I spoke Italian to which I carefully replied: "I make myself understood"; he then told me he would soon need my services as an interpreter, but it never came to that.

A few German bombers regularly came about midday, dropped a few bombs on the harbour without causing much damage and flew away. The harbour, however, looked like a ship's cemetery, with many boats sunk or half submerged in the water and extremely difficult to navigate.

One day as a large cargo boat filled to capacity with thousands of Italians started to move slowly out of the harbour, there was a terrific explosion and hundreds of bodies were thrown into the air. Soon the water was full of people, some dead, some still alive. We learned, then, that this was one of the Germans' new wartime surprises: magnetic mines dropped into harbour waters, which exploded when a ship moved directly overhead.

We didn't feel too happy, when, a few weeks later, the *Ulster Prince* arrived back in Tobruk and we were ordered to board ship. Joy over the rumour that we were going on leave outweighed fear of the mines - but, of course, we didn't go home but joined a huge convoy of perhaps 15 ships sailing north to Greece.

On board was not only my company, but several thousand men, part of an expeditionary force entering Europe. We felt apprehension at a new phase of war, different from what we had hitherto known in North Africa.

Before leaving Palestine we had been issued with First World War uniforms, as new battledress was in short supply. The rifles were made in Canada in 1917 with 2ft long bayonets, but in insufficient numbers. Only 8 rifles were available per 24-man section, so the bayonets were given to the other 8 men, worn unsheathed in their belts like pirates. The remaining 8 men, mostly elderly, being left with bare hands were supposed to act as auxiliaries to the 'armed' men of an auxiliary company.

They - being born around the turn of the century - and being forty or older, were thought to be best suited to start *davening* (praying) in emergencies. Issue of webbing was also haphazard, so when riflemen received about 15 rounds of ammunition, counted in the palms of their hands, I found it very uncomfortable in my trouser pockets. Luckily I had got an old shoebag with string at the top, made by my grandmother from offcuts with a flowery design which I had hanging from my belt with the bullets inside.

After a few days at sea we arrived at the port of Piraeus near Athens, disembarked and marched a few miles through streets lined with thousands of jubilant Greeks, in spite of the fact that Germany was at that stage not yet at war with Greece. The German Embassy still functioned and we were warned of the existence of many German spies. We spent some time in a tented transit camp called 'Old Phaleron' on the outskirts of Athens, enjoying quite a bit of leave and having a good time. □ *HP Weiner*

(to be continued)

