

AJR INFORMATION

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1938

THE ANSCHLUSS

1988

In the Perspective of History

On the 50th anniversary of the incorporation of Austria into a 'Greater Germany' the question must again be asked what exactly it was that happened? Was it a voluntary union or was it, as Churchill called it, a 'rape'? Different observers at different times will give different answers. Germans of our generation will be inclined to see a voluntary action; they will quote Dr. Adenauer who once bluntly remarked 'nowhere was Hitler so enthusiastically received as in Vienna', but others will not be so sure. They will see significance in the fact that Nazi action, whether by design or otherwise, forestalled Dr. Schuschnigg's plebiscite, in the possibly realistic expectation that it might produce an anti-Nazi verdict, as under undoctored conditions Nazis never managed to score a majority.

Schuschnigg himself, when asked in confidence about the prospects of the plebiscite, said: 'I have the solid support of a quarter of the electorate, and so have the Nazis; the remaining 50 per cent will vote *wie der Hase läuft* (i.e. they will run with the prevailing wind).' He might have gone through with the plebiscite had he been assured of Western assistance. In 1937 he had sought a British guarantee of Austrian independence but he did not get it. Britain certainly was not yet ready to act on an Austrian guarantee as she later was on a Polish one.

The result was that, left to his own devices and however determined to resist, he could not hope to stand up to the Nazi bully. The 50 per cent whom he might have won had the prevailing wind been with him, were sure to join the bigger battalions — as they did in a way a land surface changes during an earthquake.

Undoubtedly, much of the 'spontaneous enthusiasm' of which Nazis used to boast was in fact highly organised, as was indeed much of the 'spontaneity' of German enthusiasm soon after 1933. It was a combined operation of Goebbels' cunning and Himmler's force which between them rarely failed to produce the proverbial majorities of 99.75 per cent.

Yet the strict record of history is rather more complex so far as Austria is concerned. Certainly

that country was not 'Nazi-occupied' in the sense that, e.g., France was or Holland or Denmark. She had strong bonds with Germany, bonds of sentiment and history, and the *Anschluss* idea was indeed popular, long before Hitler, wherever German was spoken. It seems, therefore, reasonable to suggest that Austrians were as susceptible to Nazism as Germans — no more, but also no less, certainly after the resounding successes which Hitler had scored between 1933 and 1938.

The advent of Hitler brought about a parting of minds not only in Germany but also in the kindred Austria. Anti-Nazis there were in both countries. In Austria they were doomed to silence after the

Anschluss. In his Hitler biography, Alan Bullock explains their feelings: 'With the dissolution of the Hapsburg Monarchy (they) saw in a union with Germany the only future of a State which, shorn of the non-German provinces of the old Empire, appeared to be left hanging in the air. . . . The pull of sentiment, language and history, reinforced by the material advantages offered by becoming part of a big nation, was strong enough to awaken genuine welcome when the German troops marched in . . . even among those who were far from being Nazis.'

In fact, a well-known German Catholic writer (E. Hemmerle) says: 'Many had a feeling of being face to face with an overpowering force of history and began to doubt their own convictions. They could not wholly resist the appeal that went forth from the slogan, *Ein Volk, Ein Reich, Ein Führer*.'

continued overleaf

50TH ANNIVERSARY OF THE ANSCHLUSS

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Richard Grunberger

AUSTRIA'S LESSON FROM THE ANSCHLUSS

'No Conclusions Are Ever Drawn'

In the 16th century Habsburg court, poets used the vowel sequence A-E-I-O-U to rhapsodize *Austria Erit In Orbe Ultimate*, which means Austria will be the last (Empire) on earth. Now, forty-odd years after the end of the Hitler War, and fifty after Anschluss, the Austrians are indeed the last — the last of the nations responsible for that horror to engage with their own past. The Italians themselves executed Mussolini; in Germany Chancellor Adenauer made financial, and Chancellor Brandt, symbolic amends for the unspeakable crimes; Austria has made no equivalent gesture. Circumstances have conspired to prevent the Austrians from seeing themselves as they really were (and are). The wartime Allies, in their 1943 Moscow Declaration, termed Austria Hitler's first victim, but added that she bore co-responsibility for Nazi crimes. In 1945 Austria received more lenient treatment than Germany, escaping partition, ostracism and the burden of paying adequate reparation. Ten years later, when the State Treaty ending Four Power occupation was being negotiated, Foreign Minister Figl also got the co-responsibility clause struck out.

Internally the effect of postwar De-Nazification had in the meantime been nullified by a series of amnesties; in consequence a large number of erstwhile Nazi Party members — forming ten per cent of the population, compared to seven per cent in Germany — were free to return to political life. Hereafter the (Catholic) People's Party and the Socialists competed for ex-Nazi support; a third grouping, the Freedom Party, set up specifically to represent amnestied *Parteigenossen*, recruited fewer ex-Nazis than the two establishment parties.

No Revulsion at Nazi Crimes

The reintegration of former Nazis could proceed so smoothly because Austrians felt little revulsion at the Nazi horrors. Films on the atrocities would be dismissed as 'propaganda', and when incriminated former Party members still incurred certain penalties, they were popularly referred to as 'victims'. The spirit of reconciliation, which had established a coalition between formerly mutually hostile Socialists and Catholics, was undifferentiated and all-pervasive — a development that led to the (Jewish) Chancellor Bruno Kreisky's appointing former SS and SA men to ministerial office.

This political process went hand in hand with a blatant manipulation of recent history. The years 1938 to 1945 were excised from Austrian history and everything that happened then was ascribed to the Germans — a falsification of the past prompting the *bon mot* 'Hitler was a German and Beethoven an Austrian'.

The return of so few Jews to postwar Austria — not that anyone asked them to come back — reinforced this self-serving mythology; had they

come back in larger numbers their presence would have been an unwelcome reminder of the true state of affairs in and after 1938.

In other matters of Jewish concern, however, Austria earned the plaudits of the international community. The country acted as the 'turntable' of a large-scale exodus of Jews from Eastern Europe, especially Hungarians in the 1950s and Russians in the 1970s. Vienna accommodates an 8,000 strong Jewish community (mainly East Europeans who didn't continue the journey) and the office of the intrepid Simon Wiesenthal. The Austrian government is also gradually enlarging the scope of its pensions scheme for the benefit of Nazi victims.

For all that, Austrian antisemitism is, according to international comparative studies, more widespread than in other countries, including even Germany. A poll conducted in 1982 revealed that every fifth Austrian considered the Jews 'largely' responsible for the mass extermination, and 50 per cent held them 'partly' responsible. Since then the notion of antisemitism being the fault of the Jews themselves gained renewed currency with the flare-up of the Waldheim controversy. As the International Historians' Commission found him "only" morally culpable of crimes, he will wish to stay in office, even perhaps preside, embarrassingly, over the Anschluss celebrations. He may do well to follow the advice offered by the hitherto reserved Simon Wiesenthal that the time had now come for him to resign. But whatever he does, it must be feared he will vindicate the truth of the remark once made by the usually perceptive Karl Kraus: "Austria is a country where no conclusions are ever drawn".

SIMON WIESENTHAL

ON THE AUSTRIAN SITUATION

The Austrian people's widespread indifference towards their national past has been appreciably scotched as a result of the controversy surrounding the person of President Waldheim, said Simon Wiesenthal at a meeting in Vienna. He himself refused to join in the indiscriminate unproven allegations by international organisations, he explained, and he believed that the Waldheim election campaign 1986/87 had brought about a 'rethinking' which inspired hope, despite the fact that a minority of Austrians were remaining aggressive antisemites.

In the course of his talk, Wiesenthal described his personal sufferings in 12 Nazi concentration camps. If he was known as a 'Nazi hunter', it should be realised that he was concerned only with those who could be shown to have committed crimes, not with the 10.5 million average Austrian Nazis. He did not accept the idea of a collective guilt and would dissociate himself from any preaching of undifferentiating hatred.

50 years ago

CRYING 'PEACE' WHERE THERE IS NO PEACE

In its New Year's issue, *The Daily Telegraph* reprinted an editorial of 50 years ago, entitled 'The Prospect of 1938'. The Conservative paper expressed 'greater confidence in the future than we could feel at more than one moment of the past year'. Because peace had been preserved, the paper saw 'abundant cause for satisfaction with what 1937 brought us'. Not a word was said about the Nazis' continuing brazen defilement of human rights, especially the persecution of the Jews, so there can be no surprise that the optimistic forecast proved false and the smug 'satisfaction' was cruelly deceived.

IN THE PERSPECTIVE OF HISTORY

concluded from front page

The Catholic writer goes on to recall what he describes as the 'unnecessarily' warm welcome given to the Nazi régime by the Roman Catholic hierarchy, led by Cardinal Innitzer, 'voluntarily and without compulsion' — a fact which in a preponderantly Catholic country was bound to assure the ruling faction of much popular sympathy.

A well versed judge, France's Ambassador in Berlin at the time, M. Robert Coulondre, summed up the position as follows: 'The seizure of Austria by Germany is an annexation but also the *Anschluss*, the unification of two peoples of the same race and language. It was actually

brought about by an aggression, but a son does not steal his father. It is a family affair.'

Perhaps the right understanding lies somewhere halfway between the Germans' and the Austrians' argument. The *Anschluss* as a consummation of their history was desired by a majority in both countries. The means by which that consummation was eventually brought off were in dispute. But though there are grounds for assuming that the Nazis probably commanded no majority, they were nevertheless, in varying degrees, endorsed by so substantial a minority as to seriously qualify any claim that Austria as such must on principle be considered free from responsibility for any acts of the Hitler régime.

VIENNA'S LITERARY AUTUMN

No Tears for the Losses

Out of the entire intellectual emigration, it was the writers — whose work, unlike that of painters, musicians or scientists, tied them to their native language — who had the strongest motivation to return to Germany or Austria, but for emotional reasons most did not. This emotional 'block' was not confined to Jews: Thomas Mann felt unable to settle in postwar Germany, opting for Switzerland instead. The Swiss option was also taken up by such major surviving Austrian-Jewish literary emigrés as Alfred Polgar, Robert Neumann, Fritz Hochwälder and Elias Canetti. Even so several important colleagues of theirs — Ernst Lothar, Friedrich Torberg, the poet Theodor Kramer and Hilde Spiel — had gone back to Vienna.

Of these *Remigranten* the first three are, alas, now dead. Hilde Spiel, born under the Habsburg double eagle, remains as the sole surviving link between the culture of interwar Vienna which has a stronger Jewish admixture than any other metropolis, except possibly New York, and the postwar *Stadt ohne Juden* ('City without Jews').

Conscious of the obligation which this unique situation imposes on her she has written an

account of Austrian culture during the Habsburgs' last half century (*Vienna's Golden Autumn, 1866-1938*. Weidenfeld. 1987. 246 pp. £16), when the Empire declined while its art flourished as never before. The subtext of her book is that this astonishing efflorescence owed a great deal to the Jews. The sphere of culture where this can be most clearly demonstrated is literature.

Although Jews did not emerge as novelists or playwrights of the first rank till the 1890s their influence had made itself felt for a whole century before. Under Joseph II his reforming minister von Sonnenfels (a converted Jew) had tried to promote the works of Lessing, Goethe and other German classics. Henrietta Pereira-Arnstein and Josephine von Wertheimstein presided over Vienna's leading literary salons, the former playing hostess to Grillparzer, the latter to Hugo von Hofmannsthal (himself of Jewish descent).

If to Hofmannsthal are added Schnitzler, Kraus, Werfel, Broch, Stefan Zweig and Josef Roth, Austrian literature of the Habsburg twilight appears as a virtually Jewish preserve. What were the factors underlying this remarkable phenomenon?

Jews have traditionally venerated 'the word'. For them far more than for any other ethnic subjects of the Habsburgs without ghetto memories, assimilation into the dominant culture was a precious means of overcoming pariah status. Thanks to their intellectual and artistic efforts they became outsiders posing as insiders, with the result that the emotional balance of the more sensitive among them was disturbed.

Examples abound: Stefan Zweig cultivated mimosa-like sensitivity; Karl Kraus hurled anathemas in all directions; Hofmannsthal yearned for a Conservative revolution, and Werfel espoused a cloying Catholicism. But such idiosyncracies apart, they produced work that was their passport to the international republic of letters. Zweig's compassionate forays into the byways of the human psyche; Kraus' concern with language as the litmus test of truth; Hofmannsthal's finely-tuned *ennui*; Werfel's pillorying of Turkish genocide in Armenia (*The Forty Days of Musa Dagh*) — all served to raise the stylistic level and moral awareness of Austrian literature.

As against this, in at least two areas of knowledge where Vienna led the world for a time, Jews were virtually on their own. One was psychoanalysis (into whose inner circle Freud recruited Jung as a gentile 'frontman') and the other linguistic philosophy. The *Wiener Schule* of Logical Positivists is particularly close to Hilde Spiel's heart since she herself studied under its revered head Moritz Schlick.

Schlick was assassinated by an antisemite in 1936. In the same year the Socialist-inclined Hilde Spiel left Vienna — only returning to it from London in 1964. Her long-delayed remigration was an act of faith which, to judge by the concluding section of her book, she now rather regrets:

When the exhibition presenting Vienna during the period with which we have been here concerned, moved from Vienna to Paris, a whole room was added to document the refugees' exodus — which nobody back home had particularly wanted to illustrate. 'Les gens pleuraient' was how a friend described the visitors' reaction. Nobody cries for them in present-day Vienna.

The day after the *Anschluss* Ergon Friedell — whom Hilde Spiel dubs 'Austria's only answer to Dr. Johnson' — threw himself off the top of a building. As he jumped he called out a warning to passers-by in the street. They duly stood aside — and have been doing so for half a century.

R.G.

Visiting Austria

INVITATIONS WANTED

In March 1988 it will be 50 years that Hitler occupied Austria. That country was always a centre of antisemitism and it was no wonder that Hitler was received with open arms. A new generation has grown up meanwhile and 99½% of them cannot explain nor understand how their parents and grandparents could take part in the holocaust.

Germany has done a bit better by offering reconciliation in inviting Jews to visit towns from which they were ejected. Austria has never officially invited Jews to visit the town of their birth as its guests. The answer 'All Jews of Austria are *Zugereiste*', is not true; many of their ancestors lived more than 100 years in the country.

Perhaps these few lines will induce a few *Bürgermeisters* in Austria to copy their counterpart in Germany and invite as their guests, officially, some Jews to the town of their birth.

E. R. GARSON

AND REFUSED

Many young refugees came from Austria following the *Anschluss*, who found it difficult to settle in England. They were mainly Jewish, or of Jewish origin, amongst them a few non-Jews who had previously been politically active, who would have been persecuted had they remained.

For these lonely young people the organisation 'Young Austria' was formed. It must be acknowledged that it gave them a good deal of support and friendship, but the organisers spared no effort to indoctrinate its members politically and tried to motivate them to return to Austria after the war, which some of them did. Of these, some have now invited previous members of 'Young Austria' to a re-union in Vienna, to take place from 15-18 May 1988, and it appears that this has full Government support.

I wonder if this is another attempt by the Austrian Government to perpetuate the myth that the Austrians were victims of German aggression and played a minor role in the persecution of the Jews. It has now been well established that they behaved a great deal worse towards them than the Germans — and there has been no attempt by the Austrians to make any restitution.

I find it surprising, indeed contemptible, that any one of Jewish origin should want to convene and support such a meeting, and thereby help the propaganda efforts of the Austrian Government, irrespective of how interesting it might be to meet people one knew 40-50 years ago.

EVA FREAN

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GERMAN JEWRY'S TWILIGHT

Reflected in Leo Baeck Yearbook XXXII

The 1987 edition of the Leo Baeck Yearbook, ably edited by Dr. Arnold Paucker, contains as usual a number of scholarly essays on a variety of topics associated with the noon as well as with the twilight years of German Jewry. In addition to a preface by the Editor and an introduction by Prof. Werner Mosse, there are 16 essays, some by Jews, others by non-Jews; some by ex-refugees, others by American, Israeli and German academics. Dr. Paucker summarises the wide spectrum of articles ranging from an investigation into the relationship between Frederick II and Mendelssohn, the history of B'nai Brith, a portrait of Otto Hirsch, to the plight of the refugees marooned in Shanghai.

For this reviewer the most appealing essays concern subjects which have thrown shadows across the path of his own young days and of many of his contemporaries. They are George Mosse's introduction on 'The German Jews and Liberalism in Retrospect', Norbert Kampe's 'Jews and Antisemitism at Universities in Imperial Germany', and Chaim Schatzker's 'The Jewish Youth Movement in Germany in the Holocaust Period'.

The full titles of the last two essays are to some extent misnomers. Kampe's article takes academic antisemitism and the Jewish response to it right into the Nazi period, whilst Schatzker's long essay takes us back into the origins of the youth movement before World War I. But it is the late twenties and early thirties in which one was alive and *aktiv* which, by stirring up so many memories, make absorbing reading.

Nationalism and Liberalism

The two guiding ideologies of the 19th century were nationalism and liberalism, offsprings of the 18th century enlightenment. In the fragmented and autocratic German lands they motivated political activity. Amongst the fruit which they shook from the tree were emancipation and assimilation of the Jews. No wonder therefore that German Jews embraced both ideologies with fervour, and to the extent that they were politically active they became German patriots of a Liberal persuasion. In Bismarck's Germany they were by and large supporters of the National Liberals and even when later some turned to Jewish nationalism, it was a nationalism much inspired by the romantic, humanistic 19th century ideas of 'Young Germany' and 'Young Italy'.

Political Liberalism also spilled over into their religious commitment, and absorption into the German *Kulturkreis* led many to seek a form of religious worship, if not religious philosophy, which could the better express their 'enlightened' view of the world. In his essay Mosse has chosen the *Jüdische Reformgemeinde* in Berlin as his paradigm of that development. Founded in 1845, this, the most radical wing of Liberal Judaism attempted to achieve a symbiosis between Jewish

beliefs and modern form and expression (services mostly on Sundays and mostly in German). In this extreme form it never spread its wings far in Germany beyond the small but influential Berlin congregation.

Not all members were politically Liberals; some were super-patriotic *Nationaldeutsche Juden*, but basically the religious emphasis was on individual choice, on the humanism of the Hebrew prophets, in tandem with a commitment to total identification with German *Kultur*. George Mosse comments on the painful reorientation which became inevitable.

Schatzker's essay is concerned with the plethora of Jewish youth movements which existed in pre-Nazi Germany, from the Revisionist *Betar* to the *Schwarze Fahnlein* and the *Vortrupp* on the other extreme. Reference is made to the various German-Jewish organisations which emphasised the German component as *Assimilationist*, an expression with a somewhat pejorative undertone, as if the members were deliberately toiling to assimilate themselves and to become something which they were not. But most of them were convinced that they were already *Deutsche Staatsbürger Jüdischen Glaubens*.

The last splinter group which broke away from the 'right' of the Jewish youth movement was the *Deutsche Vortrupp*, 'guru'd' by Hans Joachim Schoeps. Unlike the *Schwarze Fahnlein*, which was rather irreligious, Schoeps saw prophetic Judaism as the true begetter of the moral imperatives of what he regarded as enlightened *Preussentum*. Schatzker quotes him as having written in 1934: 'We are a fraternity of misery consisting of the impoverished and forsaken, who have huddled together to await their hour, whether that hour sealed their doom or offered the possibility for a truly new life'. In September 1939 Schoeps wrote from Upsala to this reviewer — one of his former disciples — that he was confident he would be back in Berlin before long and could then be contacted again at the same telephone number. He did go back to Germany after the war (though not to the same telephone) and became a distinguished professor of history, with his ideas apparently little changed.

University Antisemitism

The last essay to be considered here is subtitled 'The Friedrich Wilhelm University of Berlin: a Case Study on the Students' "Jewish Question"'. During the earlier part of the 19th century Berlin's university, founded in 1810, along with other German universities was one of the academic bourgeoisie's strongholds, agitating for a romantic nationalism (unification of Germany) and Liberalism (greater freedom from autocratic regimes). By and large Jews became freely admitted and were able to join the many student corporations, duelling or not. But beginning in the 1880s there was a distinct sea change in the recently reunited German Reich, fostered by such people as Court Chaplain Stoecker and the historian Treitschke. Gradually Jewish students were excluded from the corporations.

To combat the rising antisemitism a new non-duelling student body emerged, the *Freie Wissenschaftliche Verbindung*, founded by non-Jewish as well as Jewish students. Though it became more and more a predominantly Jewish fraternity, the ideals of its founding fathers having been sunk in the strong wave of antisemitism. More and more student organisations decided to blackball Jews, even baptised ones. The so-called Jewish Question became a dominant topic in academic circles. This in turn led to the formation of purely Jewish *Verbindungen* both Zionist (KJV) and *deutsch-vaterländisch*, the KC which became the academic nursery of the CV.

In the year of the bicentenary of Australia, special mention should be made also of a 26 pp. article by Suzanne D. Rutland, an Australian Jewish scholar, on 'Australian Reactions to the Plight of the Jews in Shanghai after the Second World War'. It is perhaps sufficient to reproduce the motto which is from a message by the representative of the American Joint Distribution Committee in Shanghai, A. C. Glassgold, dated 2 December 1948: 'I have to transmit to you some information which should by now not be shocking to any Jew, but which nevertheless still horrifies one . . . The new Australian Consul in Shanghai said: "We have never wanted these people in Australia and we still don't want them. We will issue a few visas to those who have relations there as a gesture"'.

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BRITISH JEWS & THE CHALLENGE OF ISRAEL

'Lack of Moral Leadership'

The Arab rebellion in Gaza and the West Bank produced characteristic reactions in Anglo-Jewry. There was much criticism of the Israeli policy summed up by the Defence Minister Yitzhak Rabin that 'the first priority is to use force, might, beatings.' British Jews, said the Secretary General of the Board of Deputies, Hayim Pinner, were 'unhappy about the situation, as well as about the reaction of the Government here.' He attacked the Foreign Secretary, Sir G. Howe, for remarks about 'Arab terrorism' and 'Israeli tyranny.' On the whole, the *Jewish Chronicle* noted, communal leaders were 'reluctant to criticise Israel,' and the *Chronicle* itself was blowing alternately hot and cold to keep what might appear as a balance.

The controversy assumed larger proportions when some criticism of Israeli policy was voiced by the chairman of the Board's Foreign Affairs Committee, Mrs. June Jacobs, who described the scenes in the occupied territories as 'quite appalling and absolutely horrific.' She was called 'irresponsible' and accused of 'betrayal' because it was said, 'at this time of grave anxiety in Israel, it behoves Anglo-Jewry to be united.'

The President of the Board, Dr. Lionel Kopelowitz, insisted that first of all 'law and order must be restored,' and the chairman of the Zionist Federation, Dr. Stephen Roth, warned against 'one-sided and biased reports and attacks on Israel,' though he did not deny 'the human misery

in the refugee camps.' It seemed to him that there was less risk in 'the peace process' than in maintaining the present stalemate.

These of course were political considerations: no moral ones were advanced by communal leaders, and this was a point strongly made by their critics. The orthodox rabbi Michael Rosen, director of the Yakar study centre, tersely stated: 'There is no leadership from the "leaders"'; he felt that 'neither the Board nor the Zionist Federation spoke for Anglo-Jewry.' In a similar vein, an English-born Israeli *shaliach* (emissary) of the socialist Zionist Mapam movement, Dan Leon, warned against a 'unity-at-all-costs approach' which would imply that 'Israel can do no wrong.'

If Dr. Kopelowitz had claimed: 'We are independent and British, we are not an appendage to the Israeli Government,' he was told by a member of the Board, Colin Shindler, editor of the *Jewish Quarterly*, that 'both the Board and the Zionist Federation had become mouthpieces for official rhetoric from Israel.'

The critics constitute as yet only a minority but it is one sufficiently substantial for the *Jewish Chronicle* to warn Israel that 'her greater fear now must surely be that she will be weakened more quickly by the cancer eating at her from inside than by any perceived future threat from outside or from talking about peace across a table.'

AN HONOUR FOR US ALL

Chief Rabbi in the House of Lords

The Chief Rabbi's elevation to the peerage was an event of historical significance. Not only is he the first holder of his office to be so honoured, he is also a former refugee who has become a pillar of two establishments, the respected representative of Anglo-Jewry who has an acknowledged place as such in British public life. Through him, described in the press as 'model immigrant,' the country has paid tribute also to two traditions: the British tolerance of cultural and religious 'otherness' and the Jewish commitment to the universality of its moral values.

Shabbat in Dockland

What has been described by a Trade Union official as 'a very good deal' has probably also made industrial relations history. It is an agreement reached between a firm of orthodox Jewish property developers and three unions representing workers employed on a London Dockland scheme. Based upon a normal 39-hour working week, the arrangement is to include a weekly rest period during the hours of *Shabbat*, time off for *Yomtov* on 13 occasions during the year as well as on Christmas, Boxing Day and New Year.

Jewish Editors

There have not, in the past, been many Jewish editors of national newspapers. There certainly have not been many women in such posts. But now two Jewish women journalists have succeeded in reaching the top of their profession: Miss Eve Pollard has become editor of the *Sunday Mirror*; and Miss Wendy Henry is editor of the *News of the World*.

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EAST GERMANS TO PAY REPARATIONS

On 25 January the East German Government informed Jewish leaders in New York that it 'no longer objects in principle' to paying compensation to victims of Nazi persecution. This was a major change of policy since East Germany had always refused to pay any reparations on the ground that it bore neither moral nor historical responsibility for the Nazi crimes. The successor to the Third Reich was declared to be West Germany which has paid £20.7 billion.

The executive director of the World Jewish Congress, Mr. Elan Steinberg, said the East German decision augured well for German-Jewish as well as East-West relations. Since East Germany has no diplomatic ties with Israel, it is not clear whether it would receive any money.

The *Daily Telegraph's* Bonn Correspondent noted that there were no more than 400 Jews in East Germany, so (he remarks) the belated decision on compensation was unlikely to be very expensive to the state.

A FILM ON NAZIS' ART ROBBERIES

'The biggest art robbery of all time' was the title of a film by Ernst Leiser and Nina Steinhauer on German TV, showing the origins of the one time 'Führer Gallery' in Linz, a favourite project of Hitler's. This collection made up of the booty stolen all over Europe was to consist of 'Teuton classical works of art', including items confiscated from various museums and the property of emigrés and refugees in occupied countries after the owners had been deported and murdered.

In addition to the stolen goods, the film illustrated the robberies perpetrated on behalf of Hitler's rivals in this field, Göring and Rosenberg whose roving *Einsatzstab* was particularly active among Jewish art collections, libraries and archives in occupied France. Also shown were the sales campaigns which were to extract the maximum profit from the 'degenerate art'. Attempts to trace the whereabouts of the treasures after 1945, established that a batch of Dürer designs, belonging to an emigré family, may have cropped up in Moscow and may now be hidden in as yet unopened crates in East Berlin.

ARYANISERS' ANNIVERSARY

Some German companies have been celebrating the 50th anniversary of their 'foundation' — by which they mean the 'Aryanisation' to which they owed their existence. The *Spiegel* news magazine presented one such case — Horten AG. Helmuth Horten took over the Alsberg Group, formerly owned by Adolf Abraham, in 1936 and changed its name to his own, while Abraham escaped to Britain. In the same year Horten published full page press advertisements as 'under Aryan ownership' and carrying the Nazi seal of approval 'A German Business.' When the firm published an anniversary booklet it included a facsimile of that first advert which was now judiciously touched up: 'Aryan' became 'another' and the mention of 'German business' disappeared altogether.

AUSTRIAN RESTITUTION OF STOLEN ART WORKS

The claims proceedings for Austrian-held artworks confiscated under the Nazi régime are nearly at the end of the first stage of review. A total of 1,170 groups of property, including fine and decorative arts and household furnishings, are subject to restitution. The claimants state that they are the pre-1938 owners of the artworks or the owners' heirs.

According to a spokesman for the Austrian Ministry of Finance, out of 278 claims eligible for review by a branch of the Ministry — presented by sole claimants — only 'about half a dozen' will be ruled valid and property returned. He said that 215 objects were not claimed by anyone and that an additional 512 claims are now before Vienna civil courts; these involve property claimed by more than one person, or claims rejected by the Ministry and now presented again. Works that are not claimed, or for which there is no valid claim, will be sold by auction, and the proceeds will be distributed by charitable organisations to victims of fascism.

An earlier claims period, which Simon Wiesenthal and others criticised as inadequately publicised, lasted from 1969 until 1972, and the resulting claims dragged on through Austrian Courts for another eight years. An Austrian judge who adjudicated some of them said that the process was tortuous because claimants, who fled Europe with nothing but the shirts on their backs, seldom were able to pack, carry and keep documentation of ownership — receipts, photo-

graphs — and so had to rely on memory to describe artworks they had not seen in 40 years. The judge said that a further complication arose because far more paintings were confiscated or looted than were available for restitution, since many were either destroyed or hidden in private homes. This situation led to duplicate claims, as when, for example, different people who each lost a painting by a particular artist, filed claims on the one remaining work by that artist.

ANSCHLUSS EXHIBITION at the Wiener Library

The 50th anniversary of the *Anschluss* will be marked at the Wiener Library, 4 Devonshire Street, W.1. with an exhibition presented by the Jewish Community Exhibition Centre, in conjunction with the Yad Vashem Committee of the U.K., from 9 to 24 March 1988. The exhibition shows the political developments leading up to 1938 and the effect they had on the Jews, both in Vienna and the provinces, as well as emphasising the difference between the treatment of Jews in Germany and Austria.

Included in the exhibits are photographs and copies of original documents, maps and press cuttings of the period. A documentary video will be screened continuously, showing eye-witness accounts and personal experiences of survivors. The exhibition also highlights the human loss to Austria caused by the forced exile of Jews and a number of prominent non-Jews, especially in the cultural and academic fields, and the contribution made by those survivors to the countries in which they found refuge. (See front page advert.)

EMIGRATION FROM SOVIET RUSSIA

25,000 adults and 8,000 children emigrated from the Soviet Union in 1987, about six times more than in 1986, it was stated by Yuri Kashlev, Soviet Ambassador to the 35-nation Vienna Conference on Security and Cooperation in Europe. He also stated that 200 were prevented from leaving because — the usual excuse — they 'held State secrets'. In January 1988, 658 Jews left, as against 98 in January 1987 and 686 in December 1987.

Whereas in 1986 no more than 901 Soviet Jews arrived in Austria, between January and September 1987, the number had risen to 5,874. This was announced by the Austrian Foreign Minister Alois Mock in a statement to the Parliamentary Committee on Budget and Finance. Austria continues to be ready to help people find a new home in freedom, he said. Since 1958, about 273,000 Jewish refugees had passed through Austria.



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Entertainment for March 1988

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Wednesday 2nd	Alice Sommer - Pianist.
Thursday 3rd	It's Purim - A Musical Entertainment with Susi and Arnold Horwell.
Monday 7th	London Ladies Choir.
Tuesday 8th	Helena will sing for You by Helena Guest.
Wednesday 9th	Jack Gerrard.
Thursday 10th	Iberian Folk Dance & Musical.
Monday 14th	Hans Freund.
Tuesday 15th	Songs from the Shows by Valerie Albert.
Wednesday 16th	A Memorable Holiday by Ilse Barrington.

Can you spare some time to entertain our members who attend the Day Centre? If so, please contact Hanna Goldsmith on Wednesdays between 9.30 a.m. and 3 p.m. 328 0208 or evenings 624 0941.

Thursday 17th	Happy Branston & Marguerite Rapp.
Monday 21st	Jack Donn - Faith Healer.
Tuesday 22nd	Kol Rinah Singers.
Wednesday 23rd	Magic-made-to-Measure by Mr. & Mrs. Gabriel.
Thursday 24th	Alice Sommer - Pianist.
Monday 28th	Iberian Folk Dance & Musical.
Tuesday 29th	Music for your Pleasure by Hans Freund.
Wednesday 30th	Flower Arranging by Joy Blade.
Thursday 31st	Singing-Duo - Rita & Jack Davis.

HELP!

We still need urgently people willing to visit in Central London or London W.2. We also need an escort to go in the minibus on Wednesday mornings for local shopping with residents from Heinrich Stahl House, The Bishops Avenue. Any offers to Laura Howe please: 483 2536.

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AJR CLUB

A 'Thank You' Letter to

Lotte Sanger

who has retired as Club chairman

Thank you for your many years of hard work, understanding and caring devotion to the AJR Club and each one of its members. Last year, after the death of our Mrs. Jacoby, you agreed to be our Chairman, at the time when we were about to move to Cleve Road.

We are very sad that, as from the end of January, you have ceased to be our Chairman, at your own request. But may we hope that you will continue to be amongst us for many years to come as our friend and advisor.

ALL THE MEMBERS OF THE AJR CLUB.

*

The Club's function on 24 January was both sad and glad. It was sad because it was Lotte Sanger's last appearance as Chairman; she was soon due to resign, at her own request. The regrets of all members, together with grateful thanks for all the devoted work she had done, were expressed by Mrs. Dora Segall.

The programme, compered with his usual skill and *chein* by Hans Freund, was presented by the soprano Helen Lawrence and the violinist Phil Silverstone. Miss Lawrence, the daughter of Martin Lawrence, the well-known bass, treated the large and appreciative audience to passages from the *Marriage of Figaro*, the *Barber of Seville*, *Carmen*, Leoncavallo's *Mattinata*, as well as Offenbach (*Tales of Hoffman*) and Lehar (*Die lustige Witwe*). Hans Freund was not exaggerating when he remarked it had been a treat straight from *La Scala*, Milan. Actually Miss Lawrence had just, the night before, appeared in the Coliseum production of *Der Rosenkavalier*.

Mr. Silverstone, at 85, astonished the audience with the verve with which he drew from his fiddle the rousing Czardases of *Countess Maritza* and other operettas, also Kreisler's *Schöne Rose-marie*. The accompanist was again Mrs. Rosa Butwick who showed herself equal to all the variations of this most entertaining afternoon.

Please make a note of our function this month, on 27 March, at 3.30 p.m., when Katinka Seiner will present a concert entitled 'My Life and Music in Words and Song'; the accompanist will be Margaret Gibbs.

SECOND SEDER WITH ARNOLD HORWELL

On Saturday, 2 April, at 6.15 for 6.30 p.m., Dr. Arnold Horwell will again conduct the Second Seder for the AJR Club, and this will be a joint function with the AJR Day Centre. It will be held at 15 Cleve Road, N.W.6. The charges for dinner incl. wine are £9.50 for members and £10.50 for non-members. Additional voluntary donations will be most gratefully accepted.

Please book early, no later than 12 March, enclosing cheques payable to the AJR Club. Full refund will be made for cancellations received by 19 March.

'No good at retiring'

TRIBUTES TO LUDWIG SPIRO

On his retirement as chairman of the CBF Residential Care and Housing Association, Mr. Ludwig Spiro was paid well earned tributes at a party held at Osmond House on 14 January. His notable achievement for the welfare of the residents was stressed by several speakers, especially his successor, Mr. R. W. Mattes, who cited the 'sound foundations' of the Homes, while Mr. C. T. Marx, chairman of the AJR, spoke of the foresight and energy that had brought about 'this immense work'. Dr. Lore Stein, chairman of the Osmond House Committee, quoted Mr. Spiro's confession that he was 'no good at retiring'; how fortunate, she remarked, as he had still much to give, as a Consultant, to the CBF and our people generally — apart from the considerable amount of work awaiting him at home, with his books and keeping house and garden in good repair.

Mr. Fred Durst, chairman of the Leo Baeck House Committee, thought Mr. Spiro's merit was particularly in having built such homes as we would wish to have for our parents. A former director of the CBF (now at Ravenswood), Maurice Ross, wittily dwelt on his own experience as a kind of disciple of Mr. Spiro's when he really learnt his trade; there was a man who had always 'shown the way forward'. A presentation was made by Dr. C. Kapralik.

In his reply, Mr. Spiro acknowledged his and the community's debt to Dr. Kapralik who, together with Mr. Oscar Joseph, had effectively administered the heirless Jewish property in such a way as to enable the residents to lead as happy a life as was possible. He also paid due tribute to Dr. W. Rosenstock, his personal friend, who had been the first Secretary of all the Homes, and he reiterated a frequent urgent appeal for volunteers to visit the residents. He was certain that under Mr. Mattes' direction the future of the Homes was assured.

*

Congratulations to **Ruth Gawthorpe**, Matron at Osmond House, on her forthcoming marriage to Mr. Charles Rath.

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WORK FOR REFUGEES IN MANCHESTER

In Memorium Rae Barash

Rae Barash who devoted her life to helping refugees from Nazi oppression in Manchester passed away on December 18, 1987, aged 85, after a long illness. We shall never forget her devotion and energy in helping us during those dark days. She could not have been so successful but for the help of the Manchester Jewish community. They had themselves been immigrants — so they knew how we felt.

The first refugees arrived in Manchester in 1933 and went to Isidore Apfelbaum. He had a small shop in the Shambles and he found them shelter and work. Rae Barash was his niece.

I arrived in 1936. The Refugees Committee worked from a dingy office in Spring Gardens. The *machers* at the time were Leonard Cohen, Morris Feinmann and Alec Jacobs. The Committee helped me to get some friends out of Germany who later went overseas. It is with pride that I look back upon my work for the Committee — translating and interpreting, helping people to find work and welcoming new arrivals.

It was around that time that Rae Barash became Secretary of the Committee. By the beginning of the war, she and Morris Feinmann chaired the Committee jointly. When Morris left for Africa to work with refugees there, he left Rae in sole charge. Morris died in Africa in 1942.

The Committee had about 3,500 names on their lists. Rae didn't treat people as statistics but as individuals, and she brought a sixth sense to her work, a sense of humanity. In spite of her poor eyesight, Rae worked on and her enthusiasm inspired others — she always had more helpers than she needed.

On one occasion about 100 children arrived, whose parents had sent them to safety. Manchester's Jewish community made houses available and although we employed people to look after them, we treated them as our children too. At the

beginning of the war they had to be evacuated to Blackpool and Southport but were able to come back later.

When war started, one of the hardest periods was when Jewish refugees were treated as enemy aliens and interned — first at Warth Mills in Bury, later in the Isle of Man if they were not sent overseas. The Committee worked hard to have them released. Many families were left without a breadwinner and got support.

After the war about 30 youngsters, aged between 10 and 14 came to Manchester, straight out of a concentration camp. For weeks they kept crusts in their pockets — they couldn't believe that there would be a meal next day. They were housed in a hostel in south Manchester. Rae became their mother.

When the Committee closed down after the war, Rae told us that there were some elderly refugees who needed care and it was on her initiative that we started the Morris Feinmann Home — for refugees by refugees. Even after the Committee finished its work, 100 refugees arrived from Egypt and there was still a network to cater for them.

Today, the Morris Feinmann House is able to take elderly Jews from the wider community into our care, thus repaying in a small way the debt we, the refugees, owe to the community. The refugees from Germany certainly left their mark on the community — even today the President of the Manchester Communal Council is a former refugee.

W. T.

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Franz Peters

Bath Tourist Guide

concluded from February issue

Some years ago I was asked to become a Professional Tourist Guide, in addition to being a Mayor's Guide. I had to attend a strenuous University course in Bristol, which lasted a whole year, but for five years now, I am also a West of England Tourist Board Guide and take tourists on trips to the Cotswolds, to Stonehenge, Salisbury, Tintern Abbey and Stratford-upon-Avon.

On one memorable occasion, I was asked to collect eight very rich and very antique American widows for a short walking tour of Bath from the Royal Crescent Hotel, one of the poshest and most expensive hotels in England. They were on the last leg of a luxury tour of the British Isles. When I got to the hotel, there were only six old ladies waiting for me. The young lady in charge of the tour (and she was about my age) told me that unfortunately two of the ladies had died on the trip, and they had returned them refrigerated to the States. You can imagine how very carefully and slowly I took the remaining, very frail, but very determined ladies on a walk of Georgian Bath; anyway, most of the time was spent in the finest jewellers shops.

Israelis' Interest

Not so long ago I had a party of senior citizens from Israel. It was a lovely summer day, and I took them on an extensive tour of the world-famous Roman Baths and Museum, and then showed them the beautiful gardens and parks of Bath and we toured all the elegant and unique Georgian Crescents, Squares and Terraces surrounded by gorgeous green hills. When we had finished our excursion one old gentleman took me aside and said: 'Excuse me, is there a Shool in Bath?' I said, sorry, no. 'Is there a Kille in Bath?' Sorry, no. 'Is there a Kosher restaurant in Bath?' Sorry, no. 'So, who then wants to live here?'

Some other time I was engaged to take a coach tour of German tourists from Hanover through Bath and then on to Cheltenham and back. We had a very enjoyable trip and I noticed a very attractive elderly lady in front of the coach, who nodded vigorously at my explanations in German. When we got out of the coach, I asked her in German, how she had enjoyed our tour. She answered: 'Oh, you have to speak to me in English, I don't understand any of that foreign lingo'. On my enquiry, how she managed in Hanover without any German, she laughed: 'Me, I have never been out of Bath all my life, but I like these coach trips; on a nice day I often go to the Coach-station and get on to those foreign coaches for a nice little free trip'.

As Mayor's Guides we do not accept any payment or tips. On professional tours of course, we do not refuse tips. My potentially most valuable gift came recently from an American surgeon: He said: 'I enjoyed our tour so much, I want to give you something. If ever you come to Chicago, you can have a free Prostate Operation'.



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PHOTOGRAPHY AS AN ART

At the Goethe Institut there was a highly original and interesting exhibition *Artists Use Photography — Today*; it finished on 20 February. But from 1 March it will be at the John Hansard Gallery, Southampton (until 9 April). This exhibition is a cross-section of the work of 24 artists living in Germany who use photography in art in varying ways. An important illustrated catalogue (in German with English insert) is available at the exhibition (price £4.80).

The Barbican is celebrating the Chinese New Year with a stunning exhibition of photographs of China by the Japanese photographer Hiroji Kubota (until 6 March). Kubota had an unique opportunity to travel wherever he chose in China and this is the result of his journeyings. The exhibition has already been shown in North America and Asia and is now going on a 10-city European tour.

The opportunity should not be missed of seeing the photographs of Roger Fenton at the South Bank Centre (to 17 April). Fenton was one of the most important figures in the history of photography. He was a solicitor by profession and his involvement with photography only lasted for about ten years, but during that time he produced wonderful photographs, of the Crimea where he went as an official photographer, a series of portraits of Queen Victoria, Prince Albert and their children, and of the British Navy at Spithead. An important catalogue about Fenton's life and work by Valerie Lloyd is available at the exhibition (price £12).

At the National Portrait Gallery are portrait photographs by Robert Mapleson, born in Brooklyn in 1946. Many of the photographs are being exhibited for the first time.

Open '88 is the title of an exhibition of contemporary prints organised by the Royal Society of Painter-Etchers and Engravers at the Bankside Gallery (24 March–17 April). The exhibition also includes prints and bookplates by the All-Union Society of Bibliophiles, a society of Russian print-makers.



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paintings of Jewish interest.

Hans Hofmann (1880–1966), the American abstract expressionist painter, was regarded for most of his life as an inspired teacher and it was not until the mid-1950s that he devoted himself entirely to painting. His best work, done in his seventies and eighties, is being shown at the Tate Gallery (2 March–1 May).

Works by Picasso, Braque, Léger and Gris are included in *Douglas Cooper and the Master of Cubism* at the Tate Gallery (until 4 April). Cooper was an avid collector and prolific scholar and his collection filled the walls of the *Chateau de Castille* in Argilliers, France, where he lived for the last twenty years of his life. The selection has been made by Dr. Dorothy Kosinski, curator of the Cooper collection and author of the dual language (English and German) exhibition catalogue.

Our contemporary, the *Arts Review*, has recently reported on the *Kunstsammlung Nordrhein-Westfalen* in Düsseldorf which unfortunately I have not been able to see. Its nucleus consists of a large group of paintings, watercolours and drawings by Paul Klee which were purchased from an American collection. There are also fine works by Derain, Braque, Kirchner, Modigliani, Kokoshka and Picasso, with many works by Schwitters, Schlemmer, Arp, Ernst, Miro, Magritte and Dali. A fine volume *Bilder des 20. Jahrhunderts* by Werner Schmalenbach (416 pages and 595 illustrations) published by Prestel (DM 78) is illustrative of this important collection.

Another opportunity to see the work of Suzanne Lackner is in the window of St John's Wood Library, Circus Road, NW8 (to 18 March).

Last month I began my article by writing about David Bomberg and the major exhibition of his work at the Tate Gallery (until 8 May). It is an exhibition not to be missed, but more of his work can be seen at the Gillian Jason Gallery where *Works on Paper 1912–1956* by Bomberg will be on show until 18 March, while more of his paintings and drawings will be seen at the Bernard Jacobson Gallery from 11 until 12 March. Richard Cork who selected the works for the Tate Gallery exhibition will be giving an illustrated lecture on Bomberg at the Ben Uri on 10 March at 8 p.m.

Annely Juda is showing the work of three young artists — Nathan Cohen, Christine Hatt and George Meyrick (until 5 March). All these artists were born and have studied in London. Their work is exciting, clear lines and colours, satisfying abstractions and shapes. Certainly worth seeing!

Finally, a reminder of the major Lucian Freud retrospective at the South Bank Centre (to 17 April).

*

An exhibition of 'Paintings and Water Colours, 1940s to 1980s,' by Walter Nessler, will be held at the John Denham Gallery, 50 Mill Lane, N.W.6 (tel. 794 2635) from 13 to 31 March, daily 11 to 5. Closed Saturdays.

SCULPTOR'S THEME OF THE REFUGEE EXPERIENCE

The work of Chaim Stephenson, a Liverpool-born sculptor, is being shown this month (from 6 to 29 March) at the Sternberg Centre for Judaism, 80 East End Road, N.3 (Mondays to Thursdays 11 to 4; Sundays 11 to 1 and 3 to 5; also Mondays and Thursdays 7.30 to 9.30 p.m.). He joined a training farm in England to prepare for Kibbutz life. When he was conscripted during the War, he opted to be drafted into the coal-mines, living in a small mining town near Manchester. After demobilisation, he returned to the training farm. A group of young Polish Jews, survivors of concentration camps, came to live with them. Their experiences marked Stephenson forever. 'The shock of what I heard then affects my work still. I cannot seem to get out of my system the theme of the refugee fleeing from persecution and have expressed this in a number of works.'

He now lives as a shepherd in Galilee. His wife, Lynne Reid Banks, the well-known novelist, will give a lecture at the Centre, *Living with an Artist*, on Sunday, 27 March at 7.30.

Together with Stephenson's sculptures will be shown, at the Centre, paintings and drawings by Ruth Jacobson, a Londoner, daughter of a Polish mother who was the only survivor of a family which perished in the Holocaust. Ruth's work has been widely exhibited in this country and in Israel, and she has been commissioned to paint a portrait of the Queen Mother.

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MORE ABOUT LUCIAN FREUD

Alice Schwab has drawn attention to the major exhibition of Lucian Freud's paintings, and no doubt many of our friends will have followed her advice to see them. But there is more to this artist than his paintings, and a feature article in the *Sunday Telegraph* by Geoffrey Wheatcroft presented what was called a 'portrait of the artist as a ladykiller.'

Lucian Freud, CH, a brother of Clement and Stephen, came to England in 1933, aged 11; during the war he served as a merchant seaman, and from 1948 to 1958 he taught at the Slade School of Art. Though described as 'the last great portraitist in a line of descent from Rembrandt,' 'his paintings do not often suggest Rembrandt's warmth and humanity.' While he has painted many figures in high society, the absence of 'flattery and sentiment' is believed to be a reason why he has not become a society portraitist. In fact (says Wheatcroft) 'some of the high-born ladies have been more than friends and models,' and the writer remarks on the 'interaction between the painter's easel and the model's sofa.' As a result of these 'pastimes,' there have been 'accusations of sexual caddishness from disgruntled husbands and fathers,' though no great damage has been done to Freud's standing.

'NEAREST TO THE HUMAN VOICE'

Raphael Sommer and his Cello

Raphael Sommer's first memories of music are from his early childhood in Theresienstadt. Only he and two other children survived out of many thousands rounded up, and Sommer believes this might have been due to his mother's nightly piano concerts billed as part of the highly developed camp cultural programme.

In 1945, after the Russians liberated Theresienstadt, Raphael and his mother returned to Prague. His father had been killed in Dachau. In Prague, his mother was able to revive her career as a concert pianist and Raphael aged eight began his formal education. Czechoslovakia's newly enjoyed liberation did not, however, mean the weakening of antisemitism. On the contrary, it was because of this, as well as the fact of his mother's two sisters living in Israel, that prompted mother and son to emigrate there in 1949. He began cello lessons immediately. He was 11.

On reflection he notes that it was the ability of the cello to create its own sound, in contrast to the piano where the sound is 'there' to be made, that excited him so much at the time. He adds: 'The cello is possibly the instrument which comes nearest to the human voice and the voice is the most natural and beautiful instrument. That is what art is about — communication'.

In Israel Sommer continued to study music and began his schooling while his mother became professor of piano at the Rubin Academy of Music in Jerusalem. It was, however, neither music nor school which absorbed his attention but radio and theatre. Most of his teenage leisure time was spent taking part in programmes for Israel radio. Indeed such was his enthusiasm that, at the age of 15, he opened the Israel radio breakfast show before school. Although a member of the Israel Youth Orchestra for which he played solo at home and abroad, cello playing at the time was an enjoyable hobby rather than serious study for a prospective career.

It was in fact only when he was in the army and a member of the military orchestra that he began to think seriously about music as a career. For the next two years, every weekend he took lessons with the famous Tortelier who was then a member of Kibbutz Ma'abarot. 'Tortelier inspired me and when he became professor at the conservatory in Paris, he suggested that I continue my lessons with him there. He treated me as a son and still does. He is my spiritual father'.

Winning several international cello competitions, including in 1961 the Pablo Casals competition in Brussels, opened the doors for his career, and at 26 Sommer was beginning to make his name as a soloist.

In 1965 he married a pianist in Paris with whom he had two boys. Two years later he was invited to head the cello department of the Royal Northern College of Music in Manchester, and Sommer moved with his family to England, where he had always wanted to live. 'I only live in Paris because of Tortelier. I was not attracted to the French. Music is not their cup of tea. They are artists of the word and of life. English people love music — to them it's life's oxygen. And London is still the world musical Mecca'. True, he notes, this love is usually more passive than active, the English generally preferring to listen rather than to play or compose, which Sommer regards as a symptom of the 'English suppression of emotion'.

After ten years or so in England, Sommer was divorced and in 1985 met Genevieve Teulierer at Tortelier's home in the south of France. Teulierer, herself a top cellist and professor at the conservatory in Marseilles, became his second wife and now flies from London to Marseilles twice each month as well as continuing to teach at the *Ecole Normale* in Paris. Both love England — as Sommer puts it: 'Life is difficult. But English manners and attitudes make life easier. The English have patience and a sense of humour, two qualities they have in common with the Jews.'

Sommer is choosy about what he plays. He especially loves the beauty of harmony, the melodies and the rhythmic harmony in romantic music. 'I am interested in making good music. And I think that most modern music, say Stockhausen or Boulez, is not good music. I call it "noisic"'. He remembers highlights in his career such as collaborating with Barenboim and the Israel Philharmonic two years ago; playing with Rudolf Serkin; a recent tour with the modern composer Ludolavsky — 'one of the few modern composers whose music I play' — and performing with Charles Münch and the Boston Symphony. He loves being with people, and music, he says, is his way of talking to them — more deeply, a symbol of continuity and survival.

IRENE NEWTON

* The writer is author of the *Berlin Arts Guide* which was referred to by Mrs. Schwab last month.

'BRITAIN HAS REASON TO BE GRATEFUL'

'Some of the most prominent citizens of this country are "foreigners" or the descendants of foreigners,' says a review article in the London daily *The Independent* on a recent Amnesty publication entitled *EXILED: Asylum-seekers in the U.K.* The reviewer, Nicholas Ashford, goes on: 'Britain has reason to be grateful for the purges and persecutions which, over the centuries, have caused successive waves of French Huguenots, Russians, Germans, Poles, Hungarians, Czechs and others to seek sanctuary on our shores. Our political, commercial and above all our cultural life has been greatly enriched by those who came and settled here as refugees.'

According to the Amnesty publication, between 1935 and 1950, more than 250,000 settled here; more than 15,000 came in 1956 after the Hungarian uprising, and over 5,000 Czechs after the Soviet invasion in 1968. More recently large numbers of Chileans, Indo-Chinese and Iranians have arrived.

The *Independent* writer sums up: 'It must be in this country's own interests to welcome the oppressed from other lands. For, as Britain's historical experience shows, refugees usually become model citizens. Their contribution to the nation's well-being can greatly outweigh the initial costs of providing them with a safe haven.'

CLUB 1943

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MARCH 1988

- 7 Charles Guttman J.P. 'The Merchant of Venice.'
- 14 Sheila Levy B.A.: 'Hebrew Illuminated Mediaeval Manuscripts.' (slides).
- 21 Hartmuth Kunkel: 'Heineabend mit Schülern der Deutschen Schule London.'
- 28 'Pen-Lesebühne.'

APRIL

- 4 Easter Monday: No Lecture.
- 11 Nicolaus Reed, B.A., M.A., M., Phil.: 'Camille Pissarro, a Jewish Refugee in London.'
- 18 Dr. R. von Schulze-Gävernitz: 'Prophetesses in Classical Antiquity. Sibyls and Sibylline Books.'
- 25 'Pen-Lesebühne.'

MAY

- 2 Walter Lewis: 'Perdition: Thoughts on a Play.'
- 9 Dr. Ronald Asch: 'Der Englische Königshof zu Beginn des 17. Jahrhunderts'
- 16 Dr. Dorothy McEwan: 'South African Reality.'
- 23 Harald Lyrer M.A.: 'The World System of Emanuel Wallerstein.'
- 30 Bank holiday: No Lecture.

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DANES' RESCUE ACTION 1943

Sir — Having taken part in the events in Denmark in October 1943 I naturally read with great interest your report (January 1988) of President Hertzog's recent visit to that country and his expressions of gratitude. I must, however, take issue with the sentiments put forward in your report, be they the President's or those of your reporter.

I am the last person to deny their justly deserved recognition, honour, and gratitude to any 'Righteous Gentile' of whatever nation, nor do I ignore the geographical position of Denmark, but I emphatically uphold the right of the Danes to be singled out, and this for at least two reasons.

Firstly, in the first hour of the occupation, the Danish Government requested and (perhaps surprisingly) received an assurance from the Germans that they would not harm the Jews in Denmark, a promise that also included refugees

Letters to the Editor

from Germany to Denmark and which was kept for 3½ years until it was broken due to events totally unconnected with the 'Jewish Question'.

Secondly, when the action against the Jewish Danes was imminent they were not left (literally) to sink or swim, nor were they at the mercy of individual 'Righteous Gentiles', but we knew that we could (and did) count on the entire population, all three million of them, to do all in their power, to bring us to safety.

Your final comment, Sir, 'everything must depend on the practical conditions prevailing' must be preceded by the notion that the 'good intentions to save lives' have to be there first; may be they will find a way, but without them no way will even be sought.

Perceval Ave.
N.W.3.

W. GOETZ

*

Editorial comment: While the views of our correspondent must command respect, the following observations would seem to be in order:

1. If the German 'assurances' were broken 'due to events totally unconnected with the "Jewish Question"', it is useful to recall the facts: On 31 August 1943 the chief spokesman of the Danish administration, Nils Svenningsson, was informed by a representative of the Jewish community that their records containing the names and addresses of all Jews had just been seized by the Germans. Upon immediate enquiry, the German plenipotentiary, Dr. Werner Best, replied that he did not know anything about it. On 17 September, the German legation confirmed that the documents had been seized. They described this as a 'very small action', a routine search for proof of anti-German activity, and that action — the Germans said — had nothing to do with the 'Jewish Question.' See Raul Hilberg, *The Destruction of the European Jews*. London, 1961, p. 359. According to this authority, basing itself on an official German document, the reference to events unconnected with the 'Jewish Question' must be regarded as an — untrue — German allegation.

2. Any reference to the entire Danish population must allow for the existence of an admittedly small Danish Nazi faction led by Fritz Clausen.

3. It is true that 'good intentions' must be there first, but it would be a wrong, because indiscriminate, assumption that such good intentions did not also exist elsewhere.

HELP TO ASYLUM-SEEKERS

Sir — As the daughter of one of the AJR founders and as a member of Amnesty International, I should like to draw your attention to the Refugee Campaign of Amnesty. It started with a public meeting at the House of Commons on 21 January and will continue into April.

As you will know, Amnesty works to prevent people seeking political asylum from being sent back to countries where they are in danger of being imprisoned, tortured or executed.

Amnesty International, in cooperation with other refugee bodies, is concerned that many asylum-seekers have no right of appeal against refusal of asylum before being removed from the U.K. Amnesty is further concerned that interviews of some asylum-seekers may fail to discover their reasons for fearing persecution; also that some asylum-seekers have been kept in detention here during long periods.

As procedures were tightened by the Home Office in 1987, I would be grateful if members of the AJR were to write to their MP asking them to use their influence to ease rules for refugees. I feel we, who found a refuge in Britain, should now plead for others whose life and liberty is threatened.

Southwood Lawn Road,
N.6.

EVA TRENT
née Breslauer

IN DEFENCE OF ERICH FRIED

Sir — Richard Grunberger's attack on Erich Fried is something against which I cannot protest too strongly.

As a Jewish refugee from Vienna who lived in Britain for over thirty years, I want to stress that those of us who disagree with Zionism were nevertheless part of our common fate, and we have never dissociated ourselves from our Jewish background and heritage. We are neither traitors to the Jewish cause, nor 'Jewish antisemites,' as is so often suggested.

I assume that Mr. Grunberger has read more of Erich Fried's writings than the few carefully and unfairly chosen quotations in his article. If he has, then he must know about Fried's personal sufferings through Nazism, and how much he has written on the subject of Nazi horrors. On the other hand, if Mr. Grunberger knows so little of Fried that he can quote only those few passages from his many books of poetry, prose and speeches, I strongly urge him to read more!

Fried's utter integrity has always made him speak up passionately for peace and tolerance and humanity, and as passionately decry fascism, nuclear arms, injustice, and antisemitism. Not only is Fried undoubtedly the greatest contemporary poet of the German language, he is also a courageous man who will always stand up for his convictions.

It is unfortunate that he is known so little in Britain, due to the fact that he writes in German and is difficult to translate. In Vienna I have witnessed, over and over again, how he can fill the largest halls and theatres to the last seat.

Erich Fried, the poet and humanitarian, is someone we can be very proud of.

Rechte Wienzeile 9a/16,
A-1040 Vienna

GITTA DEUTSCH

* The writer is an Austrian poetess who recently received the W. H. Auden prize for translating Austrian poetry into English.

ERNST LISSAUER RECOLLECTIONS

Sir — I was greatly interested in your article on Ernst Lissauer (December 1987). May I add some personal recollections? We had been friends since 1925. I was introduced to him by a Mr. Schmock who had invited me for an evening in the Berlin *Herrenhaus* dedicated to Bach and consisting of some of Bach's organ works and Mr. Schmock's reading Lissauer's Bach poems. I was deeply moved both by the organ recital and the to me completely new Bach poems. I described my feelings in a long letter to Mr. Schmock and I agreed to its being passed on to Lissauer then resident in Vienna. He replied that he would like to meet me and that I should come to see him whenever I would be in Vienna. This I did. We walked in the beautiful countryside and talked and talked. When he had visitors, and there were many, I was often invited too, proud to be in the company of famous and interesting people. I wish I had kept a diary.

There was of course much more to Lissauer than the creation of the 'Hate Hymn'. We talked about this too. He said that England had forgiven him sooner than Germany. He was not the only overpatriotic German Jew, but this apart, his main interest were writing, music, and the great writers and poets, foremost of all Goethe. Jokingly he once called me his Eckermann. He also played the piano, accompanying my 'singing'. Had our unfortunate performance been recorded, it would have been the joke of the century. I have no voice, could never sing, and Lissauer hardly ever lifted his foot off the pedal.

As far as I understood he was separated or divorced from his Jewish wife. A charming non-Jewish secretary, Grete Langen, looked after him. They must eventually have married, for on some of his cards she signed 'Grete Lissauer'.

He was too fat, a diabetic, and always tempted to eat the wrong food. On his last card to me (1936) he mentioned that his latest poems would be published in the coming year.

It is true Lissauer was not a major German writer, but that he has been completely forgotten seems to me a great pity. I am always surprised that so many continental people have never heard of him. I do not think that any of his works have ever been translated. It would be impossible too, because of his sometimes pompous (*schwülstige*) language. Nevertheless I shall never forget him.

Greenfield Gardens PAUL LICHTENSTERN
N.W.2

THE COSEL CEMETERY, BRESLAU

Sir — I was interested to read in your January edition the report by Paul Yogi Mayer entitled 'The Jewish Cemetery in Breslau'. The information contained in this article is correct and correlates with a previous article by myself in *Aufbau*. More recently, on 18 December, 1987 *Aufbau* published a further article by myself, of which I enclose herewith a copy, on the Cosel cemetery which, I am afraid, is entirely missing in Mr. Mayer's report. The Cosel cemetery is of the greatest interest for a good number of your readers inasmuch as it is the more recent abode in use in the present century.

P.O.B. 359,
London, S.W.3.

F. D. LUCAS

Many Happy Returns

WERNER E. MOSSE 70

Werner E. Mosse, Professor emeritus of the University of East Anglia, Fellow of the Royal Historical Society, celebrated his 70th birthday on February 5. Born in Berlin (or Charlottenburg as he prefers to stress), he came to this country in the 1930s, and was educated at St. Paul's School, London, and Cambridge University. A historian of international reputation, noted for his contributions to Russian history and the history of Liberalism, he held the chair of European History at the University of East Anglia for some twenty years until his retirement in 1983.

Since the early sixties he has also occupied a key position in German-Jewish studies which owe much to the impetus they have received from his vigorous presence. Three seminal volumes on the Jewish Question in Germany of which he was editor-in-chief, *Entscheidungsjahr 1932. Zur Judenfrage in der Endphase der Weimarer Republik* (1965, 1966), *Deutsches Judentum in Krieg und Revolution 1916-1923* (1971), *Juden im Wilhelminischen Deutschland 1890-1914* (1976), have become standard works of Jewish and German historiography. Of his many other studies his recent unconventional *Jews in the German Economy. The German-Jewish Economic Elite 1820-1935* (1987) deserves special mention. Connected with the London Leo Baeck Institute almost since its inception, he was, when Robert Weltsch left England for Israel ten years ago, unanimously elected Chairman of its Board and Executive, a position he has held and holds with enthusiasm and distinction.

HANS CAPELL 80

Greetings to Dr. Hans Capell on his 80th birthday, on 23 March, from his friends in London who remember him from the days, now 40-odd years ago, when he was chairman of the Theodor Herzl Society, that band of stalwart Zionists who came over in or about 1938. They were all good middle-of-the-road folk — General Zionists of whom one cleverly remarked 'We are General because we are particular.' Capell was prominent amongst them, already in Germany, both in the Rhineland where he was born and later in Berlin. Now he was soon noticed in Great Russell Street, the Zionist HQ, where he was highly thought of as an effective speaker and for his talents as a skilled and knowledgeable politician. He then transferred his gifts to Israel where he played an equally distinguished part — latterly among the German olim, especially as editor of their *Mitteilungsblatt*, until failing eyesight forced him to retire. We very much hope he will enjoy his well earned retirement, together with his wife Hilde and the family of his daughter Esther.

ILSE WOLFF 80

On 25 March Ilse Wolff will be celebrating her 80th birthday. Many scholars and researchers from around the world will best remember her from the Wiener Library whose chief librarian she was until her retirement in 1966. It was not least through her untiring efforts that a documentation centre, started as the 'Jewish Central Information Office' in the 1930s, was built up into a major research institute, not only on Nazi Germany and the persecution of the Jews, but also on most other aspects of modern German and European history.

With such achievements to their credit, most people, when reaching retirement, would have wanted simply to sit back and look with satisfaction at what had been created. Not so Ilse Wolff; she in fact started another career. In 1958 her husband had founded Oswald Wolff Publishers Ltd., devoted to making the literature, scholarship and culture of Central Europe more accessible to an English-speaking readership. The firm introduced many German authors, among them Heinrich Böll, Günter Grass, Siegfried Lenz und Kurt Tucholsky.

Oswald Wolff died in 1968, and Ilse, who had always shared his love of books, decided to continue the enterprise. She did so with great enthusiasm and success. Wishing to preserve the Wolff imprint, she linked up in 1986 with Berg Publishers Ltd. whose director had once worked in the Wiener Library doing research on German-Jewish refugees in England in the course of which she had the good fortune of meeting Ilse. It was due to Ilse's example and encouragement that Berg Publishers was founded.

Having started out as colleagues, Ilse and this writer soon became friends and partners: to merge the two firms seemed the ideal solution to Ilse Wolff's desire to continue her firm's ethos which is to build bridges between Britain and the Continent in the spirit of a humanistic culture. It

is this humane attitude in her relationships with people that characterises Ilse Wolff as a person: her warmth, generosity, kindness, liveliness, intelligence, ever-fresh curiosity and loyalty make her into a very special individual, much loved by all those who have had the privilege of counting themselves among her friends. May we enjoy her company for many years to come.

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SOUTH AFRICA — TO STAY OR NOT TO STAY

Is it wise to stay in South Africa now or would people do better to leave? The question carries a faint echo of Germany 50 years ago though comparisons must be made with care. Some people are leaving; perhaps more would if they could overcome the financial obstacles: the wealthy certainly stand a better chance. In 1987 the balance was definitely in favour of emigration: 10,500 went and 7,000 came in, though lately the trend has to some extent been reversed.

Among Jewish immigrants from Britain has been Rabbi Cyril Harris to become Chief Rabbi of South Africa. As an opponent of Apartheid, he said 'one would occasionally have to say something'. This is true. Time was when Jewish congregations would advertise for 'a rabbi not a politician', and a rabbi who did take a stand — a refugee from Hungary — was expelled. Another British rabbi, Jeremy Rosen, who has also been approached as a possible candidate for Chief Rabbi, turned down the financially attractive offer.

SB's Column

GERMAN-SPEAKING THEATRE IN 1987

The annual survey organised by the theatres in West Germany, Austria and Switzerland reports that in 1987 the Italian author Dario Fo experienced a spectacular rise in his fortunes, moving into second place of most-performed authors in German translation. First in the list — as always — were the works of Shakespeare, and Bertold Brecht ranged number 3, in particular due to a large number of revivals of his *Dreigroschenoper* on many stages. The musical scene — and this embraced every aspect of music — saw Lloyd Webber's *Cats* standing out as 'leader of the year' with Mozart's 'Magic Flute' second in number of performances.

In a new production of the musical *Cabaret* Hildegard Knef (also known as *Neff*) reappeared on the stage of 'Theater des Westens', playing the landlady whose love story with the Jewish greengrocer repeated the success when Lotte Lenya played the role in the original cast.

Helmut Qualtinger

A book, simply called *Helmut Qualtinger*, written by Michael Horowitz and published by ORAC, Vienna, was issued one year after the death, at 58, of the author, satirist and actor who stood in the forefront of anti-Nazism, although very young at the time. For years, Qualtinger entertained Viennese audiences with his witticisms, and his humorous book *Der Herr Karl* castigates the changes of character which a nation can quickly undergo.

JEWISH BOOK WEEK

The annual Jewish Book Week will begin on Monday, 7 March, and end on Sunday, 13. It will be open, at the Adolph Tuck Hall, Woburn House, W.C.1, every day from 10.30 a.m. to 10 p.m., except on the first day (7th) when it will open at 7, and on 11 Friday, when it will close at 1. Admission is free.

The following lectures (at 8 p.m.) will be given: on Monday, 7th. *Israel at Forty: A New Chapter in Jewish History*, by Leonard Fein; on Tuesday, 8th. *Contemporary Hebrew Literature. A Perspective of Forty Years*, by Moshe Shamir; on Wednesday, 9th. *The Creativity Libel: Wagner, Mahler, Hitler and Beyond*, by Norman Lebrecht (among the sponsors of this evening is the AJR); on Thursday, 10th. *That Which was Lost: Fiftieth Anniversary of the Anschluss*, by Richard Grunberger, with an introduction by George Clare, author of *Last Waltz in Vienna* (1982). On this occasion a commemoration performance will be given by the Delme Quartet playing Joseph Horowitz's String Quartet No. 5. Finally, on Sunday, 13th, Dr. Tudor Parfitt will speak on *The Dream of Zion*.

There are also two daytime events — on Monday 7th at 12.30 a *Lunchtime Literary Meeting*, and on Sunday 13th at 3.30: *Forty Years: A People's Walk towards the Light*. An Israeli contemporary poet Emmanuel Zahar reading his poems in English.

Correction: One of Gustav Fröhlich's films mentioned in this column last month was wrongly named. Its title was *Das Lied der Puszta*.

The film author and producer John Kahan, one time professor at the London Academy of Music and Dramatic Art, was 90.

Obituary

Prague-born Fritta Brod who had died aged 91, was well known as an expressionist actress; she retired early from the profession. Her first husband was the dramatist Paul Kornfeld.

Star of the German opera scene Anneliese Kupper has died aged 81. Born in Silesia, she started her career in Breslau and was for many years leading soprano in Munich. She sang in many Verdi, Wagner and Strauss operas and her greatest success was the part of Danae in Strauss' *Liebe der Danae* in Salzburg 1952.

The son of composer Erich Wolfgang Korngold, Georg Wolfgang Korngold who was mainly known as composer of film music, has died in Los Angeles, aged 58.

Harry Buckwitz whose name was connected with many prominent German theatres, has died in Zürich at the age of 83. Devoted to the theatre and totally committed to enhance its popularity, he spent a lifetime — only interrupted by the Nazi period — to raise drama, opera, and later on, television, to the highest production standards; he was on occasion likened to Reinhardt. Munich-born and of Jewish descent on his mother's side, he fled Germany, returning from Tanzania after the war.

PEN LESEBÜHNE

A New Venture

Two long established refugee associations, the Club 1943 and the PEN Centre, nine years its senior, which was then called 'in Exile' and now bears the name PEN Centre of German-speaking Writers Abroad, are to initiate jointly a new literary forum in the Paul Balint-AJR Day Centre with a special opener on 28 March.

Wolfgang G. Fischer, Viennese author of the middle generation, will bring smiles to your faces reading from his latest monograph a chapter entitled *Gustav Klimt und die Frauen*. A propos of the 'Anschluss' of March 1938, there will also be an excerpt from Fischer's novel *Wohnungen* with descriptions of the days when one had just left a last address 'at home' to move into a bed-sitter somewhere as an alien. PEN member Fischer is recipient of Austrian and Swiss literary prizes. His works have appeared in English and French translations.

With this new literary forum the 1943 Club and the PEN Centre of German-speaking Writers Abroad offer a chance to meet informally, over a cup of tea, with personalities from the world of letters.

These PEN *Lesebühne* specials of the Club 1943 will take place on the last Monday of every month. Planned for April is a comeback soirée for Dosio Koffler's work *Die deutsche Walpurgisnacht*, just republished in Mannheim. The publisher Lisette Buchholz is expected to be present at the occasion. Everyone interested to receive invitations to the PEN *Lesebühne* may write to The Secretary, 10 Pattison Road, London NW2 2HH, or phone 01-435 1460. Admission is by invitation only.

ARNO REINFRANK

Home in a Foreign Land

THE ROMAN CENTURION'S SONG

by Rudyard Kipling

Among Kipling's less well known poems is the one about the Roman Centurion who had been stationed in occupied Britain 40 years and was then ordered home. But he cannot obey the order because, to all intents and purposes, he is now British and his home is here.

Legate, I had the news last night — my Cohort ordered home
By ship to Portus Itius and thence by road to Rome.
I've marched the Companies aboard, the arms are stowed below:
Now let another take my sword. Command me not to go!

I've served in Britain 40 years, from Vectis to the Wall.
I have none other home than this, nor any life at all.
Last night I did not understand, but, now the hour draws near
That calls me to my native land, I feel that land is here.

Here where men say my name was made, here where my work was done,
Here where my dearest dead are laid, my wife, my wife and son;
Here where time, custom, grief and toil, age, memory, service, love
Have rooted me in British soil. Ah, how can I remove?

Legate, I come to you in tears — My Cohort ordered home!
I've served in Britain 40 years. What should I do in Rome?
Here is my heart, my soul, my mind — the only life I know.
I cannot leave it all behind. Command me not to go!

HOW TO ESCAPE FROM THE ENGLISH WEATHER

The best thing that can be said about the English weather is that it provides an inexhaustible topic for conversation, the worst thing probably that it encourages suicide and emigration. Suicides on this score appear to have been less noticeable lately, but the idea of emigration has been much in the news — the fall-out as it were of the TV programmes about Australia's bicentenary. Lots of people, having watched the apparently never setting sun shining on the glamorous beaches down under, have joined the queue outside

Australia House in the eager expectation of getting at last to a place as near paradise as possible. Oh to be in *Australia*, even as a not too highly regarded 'pom'.

More than 20,000 made discreet enquiries, some confessing bluntly they are 'fed up with the weather', and though Bournemouth was admittedly nice, even its (stunted) palm trees did not make it an attraction in winter. One prospective emigrant had been impressed by the opinion of

Henry Kissinger that Australia was gaining stature in the world — which frankly should have been enough for him to think again. A good many of the would-be emigrants probably belong to those who will be taken in by any odd gimmick of the TV advertisers. They might with profit listen to the director of the London Australia Migration Office who said: 'There are going to be a lot of disappointed people. Only one in ten applicants was accepted last year and we are allowing only 120,000 worldwide into the country this year.' So much for the paradise to be regained. But, then, hope springs eternal in the human breast.

FAMILY EVENTS

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

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(non-smoker) by retired company director in Edgware. All household duties, good free time, own room, television and bathroom. References essential. 01-952 9955.

Acknowledgement

Gillard:—Warmest thanks to all the dear friends who expressed so much concern and affection during my recent illness. Walter Gillard.

Deaths

Kornik:—Mrs. Eva Kornik, who passed away on 4 January 1988 aged 89, will be greatly missed by her family and friends. She enriched the lives of all who knew her.

In Memoriam

Preece:—Alix Preece, so sadly missed. My dear wife Alix who departed this world on 19 January 1987. The joys we shared together ever will remain.

CLASSIFIED

The charge in these columns is 50p for five words plus £1.00 for advertisements under a Box No. To save administrative costs, please enclose payment with the text of your advertisement.

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Personal

CONTINENTAL FATHER of lovely vivacious 23-year old daughter would like to contact discreetly parent of suitable son. Box 1130.

Information Required

BACH. Leo Ernest Bach, born in Vienna 1902, came to U.K. with his family in 1939 and/or his two sons Berthold Rudolf born 1928 and Fritz Heinz born 1934. Would they or anyone knowing their whereabouts please contact the Jewish Refugees Committee, Drayton House, 30 Gordon Street, London WC1H 0AN.

BERMAN. Rosina Berman from Bernkastel, Germany, is sought by Brenda Baldwin, of 27 Brown Bank Terrace, Cross Hills, nr. Keighley BD20 7DR.

GROAG. Susanne Groag, born in 1926, formerly resident Herrengasse 28, Troppau (now CSSR), presumed to have emigrated to England in 1939 and married. Would she or anyone knowing her whereabouts please contact the International Tracing Service, D3548 Aolsen, West Germany, under ref. T/D 1 173 892.

HERMANN. Would Lieselotte Hermann, who attended the grammar school in Berlin Schöneberg in 1928, or anyone knowing her whereabouts, please contact Nelki, 43 Nightingale Lane, London SW12.

PERL. Ilse Perl, born 19 March 1921 in Bismarckhütte, and then lived in Gleiwitz, Upper Silesia with her aunts. Moved to Berlin-Niederschönhausen 10 Feb 1938. Believed to have survived Bergen-Belsen. Would she or anyone knowing her whereabouts please contact Charlotte Hillburn (formerly Lieselotte Wiener), 138-55 Hoover Avenue, Jamaica, NY 11435, USA.

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WERNER NACHMANN

Werner Nachmann, the chairman of the Central Council of Jews in Germany for the past 22 years, died last month aged 62. The son of a Karlsruhe merchant, he went to France with his family after the November 1938 pogrom. He again escaped, this time to North Africa where he joined the Free French forces. Soon after the war he returned to Germany to be associated with the *Oberrat* of Jews in Baden whose President he became.

His intellectual concerns were shown by his association with the Heidelberg High School for

Obituaries

Jewish Studies which he served as chairman of the Governing Board. He also was an honorary Senator of Heidelberg University. His notable contributions to the progress of understanding between Jews and Germans were recognised by the Federal Government which awarded him one of the highest distinctions, the Grand Cross of Merit. In 1986 he received the Theodor Heuss Prize. While fully aware of the various manifestations of militant antisemitism which he did not cease to denounce, he was never on that account deterred from believing in a tolerable future of 'normal' Jewish life in Germany.

HELMUT ARIS

The President of the East German Federation of Jewish Congregations, Helmut Aris, who was also chairman of the Dresden congregation, died on 22 November 1987, aged 79. He played a conspicuous part in East German public life as a member of the National Council of the DDR's National Front and in the executive of the DDR's Peace Council. In an official statement, the East German Head of State, Erich Honecker, paid tribute to Aris as 'an upright anti-fascist and patriot' who had 'served the cause of peace, international understanding and humanism'. The memorial service in the Dresden synagogue was attended by Honecker's deputy, Horst Sindermann; the Secretary of State for Church Affairs, Klaus Gysi and the Mayor of Dresden, also by representatives of the World Jewish Congress, of the Churches including the Russian-Orthodox one, by West German, US and Austrian members of the diplomatic corps, and the Chief Rabbi of Hungary, Dr. Ödön Singer.

MARGOT POTTITZER

With the death of Margot Pottlitzer, on January 5, the AJR has lost one of its earliest associates. She was 78.

Werner Rosenstock writes: A native of Kreuznach, she lost her mother at an early age and did not have a happy childhood. Having studied philosophy and languages, she embarked on a journalistic career, working for several German papers. When the Nazis came to power, she wrote for a Jewish paper.

She came to this country on a domestic permit and got a position as a governess. She had to endure the hardships of Holloway prison until she was transferred to the Isle of Man. After her release, she settled in London, where she did secretarial work and gave English lessons.

One of her pupils was the founder-Chairman of the AJR, Mr. A. Schoyer, and through him she became associated with the AJR. She dealt with the steadily increasing correspondence, also edited the circulars informing members about current problems and developments.

After the war, Margot left the AJR in order to join the Jewish Relief Unit stationed in Lower Saxony under the direction of Dr. H. G. van Dam. Here her human understanding, resilience and administrative skill in dealing with former inmates of the D.P. camps and German-Jewish survivors were a great asset.

On her return, she married; unfortunately, the very happy partnership came to an early end when Max died in 1962.

Throughout the years that followed, she was in constant touch with the AJR, especially for the benefit of AJR INFORMATION. Her articles were always colourful, and her tributes to personalities on happy or sad occasions testified to her perception of human nature.

She took an active interest in the work of the Leo Baeck Institute as a member of its London Board. Above all, she undertook research work on the history of the German-Jewish refugees in this country. She built up a wide collection of documents, memoirs and interviews which will be of indispensable value for the historian.

Margot Pottlitzer had no family but she leaves many friends from various walks of life. The attendance at the funeral, where Rabbi Mariner gave a moving address, bore witness to this. All those who were near to her will remember her sincere, understanding and helpful personality with gratitude and affection.

RUTH NEUSHUL

Many people were saddened by the death of Ruth Neushul on 3 January — friends, colleagues, concertgoers, but most of all the many clients of Self Aid whom she helped and supported for so long.

When she joined Self Aid many years ago as a welfare worker she was not trained in social work. She was a professional as a trained nurse who had also a fund of sympathy, patience and understanding for her deprived and often very difficult clients. Her quiet, gentle voice brought comfort and support and her quick response ensured that nobody seeking help sought in vain.

The meticulous attention to detail and reliability which she brought to all she did invited her participation in the administration of the Self Aid concert. In recent years her knowledge and love of music made her the natural successor as its organiser. Even her last terrible illness did not prevent her from working on the highly successful 1987 Concert in November.

Her life was a hard one — a refugee from Nazi Berlin to England, internment, one broken marriage and widowhood in the second which left her alone to bring up two young children Robert and Cooky, to whom deepest sympathy is extended. To them she was a loving and devoted mother, to others she was a good friend, good colleague, with a loyal and generous heart.

SHIRLEY TAUSSIG

HISTORY OF LEIPZIG JEWS

A well documented history of Leipzig Jewry (1800-1945), due to appear later this year, is believed to be the first publication in East Germany on a purely Jewish historical subject. Its author is not a Jew, Edwin Martin, 59, who narrowly escaped from a death sentence for 'desertion'. His research is supported by the authorities and will be published (under the title *Würde und Bürde*) by the State-owned *Deutscher Verlag der Wissenschaften*, East Berlin. Martin has been enabled to contact Leipzig Jews now living abroad. In 1935 Leipzig had a Jewish population of about 12,000; of these 4,000 were able to emigrate. Today the community consists of about 40.

ATTENTION ALL FORMER 'YAVNEH' PUPILS

All former students of the 'Yavneh' School in Cologne are invited to attend the dedication ceremony of the new Dr. Erich Klibansky Hall in the Maimonides Institute, Haifa, on 14 April 1988. For details please contact David Alster-Yardeni, 41 Eder Street, Haifa 34752 (tel: Israel 04-251516).

*

A new cultural link between Berlin and Israel was established when the Circle of Friends of Habimah was revived in the city. Founded in 1927 by Erwin Piscator and Margot Klausner, it ceased to function in 1933. Habimah, now Israel's National Theatre, gave its first performance in post-Nazi Berlin last autumn.

NEW DUTCH BOOK ABOUT ANNE FRANK

A recent Dutch book on Anne Frank (*Anne Frank is niet van gisteren*. 'Anne Frank is not of yesterday') received the prize of German Juvenile Literature in its German version *Anne, Kitty und die beiden Paulas* (Persona Verlag, Mannheim). The author is Mies Bouhuys, 60, whose purpose is to impress on children that the forces which destroyed Anne are ever present and people must be put on guard against them at an early age. During her visits to Germany, Mevr. Bouhuys noted that Dutch children were far better in-

formed than German ones; she found the reaction to the Anne Frank story 'disappointing'.

Mevr. Bouhuys knew Anne's father, Otto Frank — 'a very modest man (she told an interviewer of the *Allgemeine Jüdische Wochenzeitung*, Bonn), he would never hear of vengeance. There were witnesses who knew exactly the people involved in the betrayal of the hide-out, but he did not want them to be prosecuted. He said: "Why start with feelings of vengeance again? This sort of thing would then never end."'

SIR SIGMUND STERNBERG AWARD FOR GERTRUD LUCKNER

The annual Sir Sigmund Sternberg Award, established by the International Council of Christians and Jews to honour outstanding service in the cause of interfaith, more especially Christian-Jewish, harmony, was handed to Dr. Gertrud Luckner, the Freiburg Roman Catholic, who has spent the best part of a life time in promoting understanding between Christians and Jews. It was the first time the award was given to a German.

The ceremony took place in Bonn, at the official residence of Chancellor Helmut Kohl, who stressed the importance of Frau Luckner's work in view of the Nazi crimes; while noting the distinction between 'religiously motivated anti-Judaism and racist antisemitism', he remarked that the former created the conditions in which the latter could spread. Rabbi Dr. N. P. Levinson recalled that Frau Luckner had worked in close cooperation with Hannah Karminski, then the director of the *Reichsvertretung's* Social Service Department. She had been (until 1969) in charge of the Freiburg Catholic *Caritas* organisation which did much to assist victims of Nazi persecu-

tion, and since 1948 she has been editing the annual *Freiburger Rundbrief*, a compilation of documents on the progress of Christian-Jewish relations.

Rabbi Levinson said: 'We Jews who have returned to this country, often against the will of our sisters and brothers throughout the world, and who even today are apt to be frightened and made to feel insecure by forces belonging to the past, look with confidence to people like Dr. Luckner — because then we know that we have done the right thing.'

HONOUR FOR HEINZ GALINSKI

On the occasion of his 75th birthday, the freedom of West Berlin was conferred on Mr. Heinz Galinski, chairman of the city's Jewish community and a leading member of the Central Council of Jews in Germany. The West Berlin community has also set up in his honour a Heinz Galinski Foundation to make awards to individuals and organisations for their contribution to the consolidation of local Jewish life. The foundation was launched with a capital of some £170,000.

GERMAN CHRISTIANS' DUTY

A call for greater efforts to develop relations between German Christians and Jews was made

in a resolution passed at the Synod of the Rhineland Protestant Church to mark the 50th anniversary of the destruction of the synagogues in November 1938. It was too little appreciated (the resolution said) that the Holocaust was a matter affecting not only Jews: 'We do not realise that it was we who did it and that therefore it is our own selves that are involved'. German Christians must never cease to mourn the dead. After 50 years it was not a case of bringing those then responsible once more to book: the point was to break with disastrous traditions. German Christians had to be fully aware of the share of guilt in their national identity and accept responsibility, instead of running away into a 'normality' which separated them from the past. They had to look upon the Jews as the 'apple in God's eye' (as Zechariah put it); the State of Israel had to be respected as the refuge for all persecuted Jews and solidarity must be sought with the Jewish congregations in Germany.

*

A Jewish refugee from Czechoslovakia, Mrs Eva Kushner, 57, who arrived in Canada in 1947, was appointed President of Victoria University, Toronto which has 3,200 students.

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