

# AJR Information

Volume XLVII No. 9  
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£3 (to non-members)

Don't miss . . .

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gold teeth** p16

## Gleams of hope

Post-Cold War euphoria has now given way to deep worries about the state of the world. Fortunately global gloom is relieved by some gleams of hope. After a tentative break of the Arab-Israeli logjam comes news of the Vatican's impending recognition of the Jewish State. This Roman thaw after a forty years' freeze is more than a diplomatic nicety. It points to an incremental change in the Church's attitude towards Jew from hostility to – however grudging – acceptance. Long may it continue! □

This Solemn Season

## Rosh Hashanah 5753

Morality, wrote Sigmund Freud, is 'conduct designed to benefit society as a whole or its members individually'. The same is, of course, true of law. However, as between some legal theorists, there has long been in existence a basic difference of opinion as to the precise relationship between morality and law and their respective functions in the social order. One school of thought holds that the tenets of morality are one thing, rules of law another and that in practice, in real life, law should not seek to enforce the moral values of the majority (or, indeed, any others). While both, so runs the argument, are indeed intended to serve similar ends – the maintenance of an established and stable social order – they do not have much else in common. For law must of necessity pursue pragmatic justice, that which is attainable given the imperfections of an unavoidably fallible

system. Morality, on the other hand, aims for the absolute, that which by definition is not entirely achievable but which must still be taken and respected as the measure of desirable human behaviour.

The major implications of this point of view are that law making and enforcement are the prerogatives of political power and official authority, while morals are and remain a purely personal matter, subject only to an individual's private conscience and concern. The law should not impose morality and neither should received conceptions of morality impose themselves upon the law.

No such dichotomy exists in the religious and philosophical traditions of Judaism. The Jewish faith rejects the separation of morality and legal rules, not least in order to ensure that the conduct of human affairs is governed by the law of God, not Man. Put simply, sin is crime and crime is sin. In this respect, at any rate, there is no divergence based upon synagogue affiliation: Jews of whatever colour of commitment to traditional concepts are at one on this point, no matter how some outward forms of worship and observance may differ from each other.

This year it is, perhaps, especially appropriate to stress this aspect of what might be called the Jewish mission to the world. For lately, it would seem, the prevailing social order has become disturbed enough to call into doubt both legal rules and their efficacy and popularly conceived standards of morality. Once again an increasingly turbulent world seems ready to defy both divine law and its man-made counterpart. We have, in recent months, not lacked examples of the wanton disregard of both by individuals and groups; and all too often the response of the rest of society has been a reluctance to find fault with some, if not all, the perpetrators. Too often have we seen the 'unacceptable face' of power in public, and not so public, life.

The liturgy of Rosh Hashanah, Day of Judgement, is punctuated by the blowing of the shofar. One hundred trumpet blasts remind Jews of their unconditional commitment to the moral standards of an ancient legal code. Perhaps the shofar's strident tone will penetrate the walls of our synagogues and prayerhalls in order to proclaim that there are values on which followers of all religions (and of none) should now be able to agree. □ D.L.M.



Blowing the Shofar at the New Year. Illustration from *Die Juden in Deutschland*. N.T. Gidal, 1988.

## Hungarian compensation

We understand that there is the possibility of making a claim for compensation from the Hungarian Government for those people, or their relatives, who were unjustly deprived of their life, freedom, property etc for political or religious reasons between 1939 and 1989.

We have been advised that applications must be submitted by midnight 2 November 1992.

Further inquiries are being made but, in the meantime, members who may qualify can apply for application forms to the Hungarian Embassy, 35 Eton Place, London SW1. Telephone number 071 235 4048 (a small fee may be charged for the application form). □

## Honoured by his peers

Siegfried Lenz, one of the best known contemporary German writers, will deliver the laudatio at the award ceremony of the Peace Prize of the German book trade to the Israeli author Amos Oz on 4 October at the Paulskirche, Frankfurt. □

## Misplaced wreath

Nelson Mandela placed a wreath at the shrine of Ayatollah Khomeini on a visit to Iran. Tehran Radio reported the ANC president as saying 'Khomeini's ideas encouraged us during our struggle against apartheid'. □

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## Profile

### Anti-Revisionist



Mr Gerald Fleming.

Photo: Newman.

When I first encountered the word in the Thirties Revisionist meant rightwing Zionist. In the 1960s Revisionist was an intra-Communist expletive flung by the hawkish Mao at the allegedly doveish Krushchev.

Since then its connotation has changed drastically. Nowadays Revisionism denotes a denial of the Holocaust and/or Hitler's share in it. The man who has probably done more than any other in Britain to combat the Revisionists with the weapon of scholarship is Gerald Fleming.

Born in South West Germany in 1921, Gerald came to Taunton at the age of fifteen to attend school. Three years later his parents were able to leave Germany and his father, a former *Oberstudienrat*, obtained a language teaching post at Bradford Grammar School. During the war Gerald worked as a precision engineer. Subsequently he trained – inter alia at the Sorbonne – to teach languages. His first appointment was at a large South London Comprehensive where he experimented with the use of visual aids in the teaching of French grammar. His pioneering work, which received support from the Ministry of Education, served as a launching pad for an academic career that eventually took him to a readership in German at the University of Surrey.

At Guildford, too, he was a pioneer directing his students' interest to the role of art and language in propaganda. He also made them do analytical work on Nazi documents – a project that led on to his own personal involvement with anti-Revisionist scholarship.

After five years of research, which involved the feat of gaining access to Soviet archives, he published *Hitler and the Final Solution* (Oxford University Press, 1982) to refute David Irving's thesis that the Holocaust was carried out behind the Fuehrer's back. The book attracted much attention and excellent reviews – from, among others, Professor Trevor-Roper – but even that has not as yet sufficed to demolish the Revisionist thesis totally.

To procure further ammunition against the Revisionists he has continued his researches into hitherto unavailable documents about Auschwitz in Soviet archives. When I interviewed him at his study (adorned with Dürer and Cranach engravings) at the height of the Goebbels Diaries brouhaha he was firing off statements and contributions to publications as diverse as the *Independent on Sunday* and the *Jewish Chronicle*.

Gerald Fleming is a man with a mission which, six years into retirement he pursues with the zest and volubility of someone half his age. I salute him as a doughty volunteer in the unfortunately necessary engagement with the slimy proponents of Revisionism.

□ R.G.

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## Romancing the Stone

'Have gown, will travel' is not a quote from a footlose transvestite, but describes the attitude of a growing number of dons with one foot in academe and the other in Fleet Street/Wapping. Their forerunner was A J P Taylor, who saw no incongruity between his professed Socialism and working part-time for Lord Beaverbrook, the rightwing press tycoon.

Today Rupert Murdoch's *Sunday Times* has at least two Oxbridge professors on its payroll. One is the book reviewer John Carey, whose championing of middle against highbrow literature need not concern us here.

The other is historian Norman Stone, called in to repair the paper's gaffe in asking David Irving to vet the Goebbels diaries in Moscow. Substituting Stone for Irving is like replacing a quack by a surgeon – but, alas, that is not the whole story. Whereas surgeons invariably have one area of specialisation, Stone suffers from a compulsion to produce snap judgments on every aspect of world history and politics.

### Factual errors

In a *Sunday Times* piece on Czechoslovakia he wrote 'somebody described Austria-Hungary as an experimental laboratory for world destruction'. (The name of Karl Kraus had slipped the Professor's memory, and a busy schedule prevented him from looking it up.) Earlier he had written an article in the *Daily Telegraph* lauding the English tradition of academic amateurism over the stodgier Continental approach, and quoting the Cavendish Laboratory's pioneering work on the atom as an example. This piece contained at least six factual errors, as Sir Rudolf Peierls, FRS, the renowned nuclear researcher, pointed out in a subsequent letter to the paper.

Stone's view of intuitive English scientists as superior to plodding Continentals may be discounted as wrongheaded, but endearingly romantic.

No such allowance can be made when he enters the minefields of the Origins of Hitler's War, of the German 'Historians' Quarrel, and of the British War Crimes Bill. On the first topic he inclines towards (his teacher's) A J P Taylor's view that 'Hitler's War' was a misnomer. In a comment on the *Historikerstreit* he resorted to logic chopping to clear Ernst Nolte of the charge that he had trivialised the Holocaust. In the matter of the War Crimes Bill he absolved the House of Lords, and first and foremost

its judicial component, of any lingering vestige of antisemitism. (The vaunted objectivity of the 'law lords' in the matter can be inferred from Lord Shawcross's letter to *The Times* citing a 'supposed' Commons majority for the War Crimes Bill. In actual fact the House of Commons voted 3 to 1 in favour of the measure).

One does not have to see *rosches* under every bed – as imputed to me by a respondent to the Questionnaire – to suspect that vestigial antisemitism surfaced in the Lords' War Crimes Bill debate. If Stone can give the anti-War Crimes lobby, some of whom sentimentiously contrasted Jewish Old Testament vengefulness with Christian forgiveness, a clean bill of health, then he is hardly the surgeon whose second opinion will command much respect.

□ Richard Grunberger

## Mea culpa

If David Irving's superior knowledge of the subtleties of Dr Goebbels' prose was a factor in his having the honour of deciphering the Diaries for the *Sunday Times*, I am to blame.

As I look back over a long teaching career, many students have faded into oblivion, a few, for better or worse, are ineradicable from the memory. None more so than tall, dark and handsome David Irving whom I encountered in the late 1950s. While Imperial College was evidently fully stretched laying the foundations of his future career I, a young assistant lecturer in German at a sister institution, was asked to admit him to my weekly discussion classes.

From the beginning his earnest demeanour, the regularity of his attendances and his exemplary punctuality were daunting. And although his command of the grammatical intricacies of the German language was initially not much above average, this was admirably camouflaged by an impeccably clipped Teutonic enunciation.

### Unsmiling and sinister

At first I hoped this 'mature' student, self-assured, articulate and clearly intelligent might act as a leaven in a group of inhibited, unresponsive second year undergraduates. He had, of course, the opposite effect, and as he increasingly dominated our halting conversations, my pedagogic skills were tested to the utmost. I began to dread those Tuesday mornings, when young Irving would contrive to be waiting for me – lying in wait, as it seemed to me – outside the lift gates: erect, unsmiling and slightly sinister (methought I heard the clicking of heels).

Inside the tutorial room the atmosphere grew charged, as Irving injected into our innocuous conversations about holidays in Austria or the pros and cons of set books unvarnished notions of neo-fascism and anti-semitism. As to the manner born, he would dazzle us with facts and figures, quoted verbatim from the latest edition of the *Soldatenzeitung*, a rabidly nationalistic newspaper which, as a good scholar (I encouraged my students to work from *The Text*) he nearly always carried under his arm. It was fascinating stuff, straight from the Nazi horse's mouth. But with impressionable youngsters, two of them Jewish, in the group, how long could I let it pass?

Finally, I sought the advice of my Head of Department, a mild mannered and much respected English *Germanist*. His reaction was baffling. 'If this were to get out', he said visibly shaken, 'do you realise where it could end up? In the House of Lords!' He clearly knew more than I dreamt of in my innocent philosophy. But why the caution, why such craven timidity? It was not for me, on the lower rungs of the academic ladder, to ask the reason why. Nothing more was said or done, attendances at my discussion class predictably dwindled, and Mr. Irving's linguistic prowess, alas! went from strength to strength.

□ Brigitte E. Hay

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## Reviews

## Montagu's blue-blooded Capulet

Naomi B. Levine, *Politics, Religion & Love*, New York University Press, 1991, £27.95

This book claims to be 'the story of a love affair that changed the face of politics in the British Empire'. The claim is justified. It is a learned work (complete with scholarly apparatus) analysing the letters of the great, the good and the awful, and yet it holds one enthralled like a romantic historical novel.

Its hero is one of Anglo-Jewry's turn-of-the-century luminaries, Edwin Montagu, and its heroine the scion of one of Britain's oldest aristocratic families, Venetia Stanley.

His ancestors were East European orthodox immigrants who earned a hard crust in Liverpool. Edwin's father, however, rose to become the incorruptible financier-cum-politician Lord Swaythling, one of the first Jews to enter Parliament, where he covered his head on all solemn occasions. She could trace her ancestry back to 1066; one of her forebears had played a decisive part in the overthrow of Richard III.

### Not much of a Jew

As if this was not enough disparity, the great Liberal Prime Minister H. H. Asquith (later Lord Oxford) was deeply in love with her and she seemed to reciprocate his feelings. Yet she bestowed her favours also on Edwin Montagu, seventh child of ten, of Samuel Montagu and Ellen Cohen. In fact, she married him and converted to Judaism. Needless to say, she never became a Jewess in the spiritual sense of the word; the thing was done to prevent Edwin being disinherited. Not that he was much of a Jew either. He would not even look at potentially suitable Jewish spouses; scorning all other women he resolved that only Venetia would do.

All this was complicated by the fact that Edwin was Asquith's favourite. In 1906 the Liberals won a landslide victory and Edwin got into Parliament. With Asquith's backing he achieved some of the glittering prizes of politics – the India Office being one of them. The Indians liked him, loved him, even. (They put up a statue to him.) Edwin was also a favourite of Asquith's wife, Lady Margot – after all he had freed her of her rival, Venetia.

Ardent opponent of Zionism, he would not countenance a visit to a synagogue, let

alone a Jewish Homeland. He saw himself as a true Brit and, fearful of the charge of dual loyalties, in cabinet fought the Balfour Declaration to the last. Despite this he encountered antisemitism. Even Asquith and Venetia joked behind his back about 'the Assyrian in his silken tent'. Far worse was the hatred some of the Tories bore him, and even his own party colleague Lloyd George uttered sentiments more redolent of Nazidom than Liberalism. But Winston Churchill was his friend.

The Montagu-Stanley marriage so affected the Prime Minister that he did not fight back sufficiently in the Coalition crisis of 1915 and lost the Premiership. Naomi Levine goes beyond and behind the historical material. She also provides some bed-chamber revelations, in language suitable to the serious aims of her book, of course.

□ John Rossall

## Brain drain in reverse

R. M. Cooper (ed.) *REFUGEE SCHOLARS. CONVERSATIONS WITH TESS SIMPSON*. 1992. Moorland Books, Leeds. 258 pp. Illustrated.

Although sometimes viewed with suspicion, these were not Greeks bearing gifts, but refugees from Central Europe who came to Britain to escape from Nazi persecution. That they were able to bring their very real gifts at all was in no small measure due to the devoted efforts of a courageous Yorkshirewoman, whose life and work this book celebrated.

Leeds born Dr Esther ('Tess') Simpson in 1933 joined the Academic Assistance Council, which aimed to help individual academic refugees to come to Britain and resume work in their special fields.

Renamed the Society for the Protection of Science and Learning (SPSL) in 1936, the organisation continued its valuable work for many years, with Tess Simpson as Secretary.

Her story, as told by herself in a series of recorded interviews, has, as Lord Ashby points out in his Foreword, 'all the informality of a private conversation'. Tess Simpson comes across as a woman of great charm, talent and determination, gifts she used to advance the cause of helping fellow-human beings. She speaks of herself and her achievements with much modesty. Fortunately R. M. Cooper's own contributions to

this book, such as a detailed account of the part she played in securing the release from internment of some 500 academic 'enemy aliens' balances the picture. For it is largely due to her that most of the highly qualified immigrant scientists, research workers, teachers, sociologists, musicians, artists, medical practitioners and consultants, were able to start their work again, to the great benefit of their new, and the disadvantage of their old, country.

### Well-deserved tribute

While this volume does not quite equal, in either scholarship or presentation, some previous contributions to the subject of refugee achievement (Wolfgang Mock's *Technische Intelligenz im Exil* comes to mind) it is a timely and well-deserved tribute to a remarkable Society and a remarkable woman with total commitment to the refugee cause. The AJR Charitable Trust is to be congratulated on having made a financial contribution to the publication. Most readers will, therefore, be prepared to overlook the poor proof-reading which countenanced such unfortunate howlers as *Friberg im Briesgau, Karlstur, Marburgh, grateful, and committment*. Against this minor blemish may be set the minor 'scoop' represented by the facsimile reproduction of a letter vouching for 'the perfect loyalty to this country' of a refugee art historian, signed by – of all people – Antony Blunt!

□ David Maier

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## Harem globetrotter

Elaine Feinstein, *LOVING BRECHT*, Hutchinson, 1992, £13.99.

**B**ertolt Brecht was the great genius of his time, the man from the sticks (i.e. Augsburg) who first took Berlin and then the civilized world by storm; a name which is a byword for cultural worth decades after his death. This still widespread perception – at any rate in this country – is not shared by Frieda Bloom, the storyteller of Mrs Feinstein's elegant and neatly compressed novel.

### User of women

In 187 pages Frieda is whirled, in Brecht's orbit, from festering Berlin to Moscow, from Stalinist Moscow to New York and Hollywood, from McCarthy's America to peaceful London and back to the eastern rump of Berlin. And her story is that her lover Bertolt was a weak man in many ways who used talented women to do much of his work for him. This touches on the well-rehearsed debate about the relative importance of an artist's creation and of his own character – a debate that may well go on forever.

Readers familiar with the playwright's *Galileo* will find that Frieda sees strong similarities with the great Italian scientist who was also a great trimmer. He recanted when shown the Inquisition's torture instruments, only to reassert the theories another man (Copernicus) had developed ahead of him.

### Waywardness of Brecht

In Mrs Feinstein's book Brecht is accused of treating Kurt Weill and Lotte Lenya, to whom he owed much of his reputation, badly. Frieda, a very young *bourgeoise*, nonetheless loved him to distraction. He sleeps, more or less *seriatim*, with his entire harem; she copies his writings and gives him access to her body on demand. Lest anybody think this is a crude bodice ripper let me assure them that the love interest is depicted with delicacy. Tragedy overtakes several of the leading female, as well as male, protagonists, but that owes more to the crimes of Hitler and Stalin than the waywardness of Bertolt Brecht.

The author's excursion into the terrible, and withal nostalgic, past takes in productions of Brecht's great stage successes which are shown in all their tawdry, and often haphazard, glamour. What now looks like the mind and shaping hand of one genius was often no more than opportunistic grasping at last-minute compromise and the collective effort of those not credited. □

## From farce to tragedy

Jiri Weil, *MENDELSSOHN IS ON THE ROOF*, trsl Marie Winn, HarperCollins, £14.99 (paperback £4.99).

**M**endelssohn's statue stands, among those of other giants of music, on the roof of a Prague concert hall. Reich Protector Heydrich wants it knocked down. The SS man who leads a 'task force' of two Czech workmen is unable to identify the Jew, so he goes for the fellow with the big nose . . . the proto-Nazi Wagner. From there the whole thing goes helter-skelter.

Jiri Weil follows the Czech tradition of extracting humour from even the grimmest situation, and he does not spare the grimness.

The Czech gentiles in the story display a dumb insolence which is a poor substitute for opposition to the occupying Nazis. Nor is the author overly sympathetic to his Jewish characters. Both in Prague and Theresienstadt they eagerly help their murderers-to-be in order to prolong their own lives; this is even true of those in the community establishment who have guessed what the end result will be. Both Jews and gentiles, however, have their heroes and heroines, too. The shining examples are two little Jewish orphan girls who are hidden by a Czech family, and gain a moral victory over the Gestapo.

□ J.R.

## Opto-pessimist

Henry Stanhope, *ON THIN ICE*, Dorrance Publishing Co., 1991, £12.95

**C**oncealed behind the book's title is a story with which subscribers of this journal are familiar: it is 'our' story, told with a difference. The author sees the tragedy in which he was spared the worst with quite relentless humour. If readers can accept Mr Stanhope's unwavering 'opto-pessimism', and tongue-in-cheek modesty about his quite considerable achievements, they will enjoy this *Odyssey*.

And something like an *Odyssey* it is, ranging from birth in post-World War One Berlin to a desperate, but not serious, struggle with Japanese businessmen and dealings with a *Madame Butterfly*. And at the end, in his seventies, a love-hate relationship with painting and the word processor that produced this work which, though offered as an autobiography, strikes me more as an autobiographical novel.

### Oddities abound

From the word go oddities abound. Henry was born into a Berlin slum, where a crippled war veteran helped keep him alive with the milk of a cow which bureaucracy had decreed was to be deported from the metropolis. Anneliese the cow, and the veteran won so that Henry survived. He grew up in the 'Weimar' years the son of a much-loved doctor who had an enormous slum practice and chose to live among his patients (though in a much improved house).

Henry felt that he had entered the world with unsurmountable handicaps having been born a Jew and a coward. The first is undeniable, the second doubtful. He served in the British Army for six-and-a-half years. He also depicts himself as a 'con-man' and a master of incompetence. Admittedly, he bribed a Gestapo officer to get out of Germany after Crystal Night, and in the British Army he resorted to the shifts known to all 'old sweats'. But he became a skilled designer and an expert on aspects of gunnery. He was evacuated from France, sick with meningitis; he helped to keep Britain safe from invasion; he served in Italy; he shook hands with Field Marshal Alexander.

And then he founded a design office which was one of the cornerstones of Britain's recapture of world markets. All done by a timid bungler? Tell that to the Marines . . . it is the biggest laugh of all.

□ John Rossall

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# Letters to the Editor



## PEN FRIEND WANTED

Ich bin 30 Jahre alt. Väterlicherseits stamme ich aus einer jüdischen Familie welche in Wilna-Litauen gelebt hat. Mein Vater hat als einziges Familienmitglied den Holocaust in verschiedenen Lagern wie Maidanek und Buchenwald überlebt.

Bis 1989 war es fast unmöglich von Ostdeutschland aus Kontakt zu bekommen. Ich möchte gern in Briefkontakt mit einer jüdischen Familie oder Einzelperson treten um alle Fragen welche Menschen im täglichen Leben betreffen auszutauschen. Weiters habe ich grosses Interesse an jüdischen Leben und Geschichte.

Ich würde mich über eine Antwort sehr freuen. Schalom.

Hegelstrasse 61

Uwe Schwarz

Cottbus, 0-7513, Germany

## A TALE OF TWO GHETTOS

Sir – In contrast to the scholarly quality of most of your articles, the July editorial was a surprisingly rambling, disconnected tale (or, in the vernacular, a *farblundgete bubbameise*).

Yes, Jews and Blacks experienced ghettos and ghetto-like oppression, but so did the Armenians and the American Indians, the Gypsies, and the Aborigines. Are Jews also similar and different in regard to those peoples, and isn't it therefore 'A tale of two, three, four, or ten ghettos'?

Next, most Blacks do have a sound family environment, as do most Jews. Crime and criminals, Black or White, however, are no respecters of good family ties – as we all know. Black African families were, of course, shattered by Arab and White slavers; fortunately, that misery has healed itself with time. While poverty and relative lack of opportunity burden Black families, they also burden White, Brown, Tan and Yellow families.

On to role models. In denigrating role models like Jimmy Hendrix or Mike Tyson, others such as Jessye Norman and Frank Bruno (in entertainment and sport) are conveniently overlooked. To counterbalance the author's Nkruhama and Mugabe examples in post-colonial Africa, there are Mandela and Houphouët-Boigny; for Malcolm X and Farrakhan in the States, try substituting Ralph Bunche and Martin Luther King. Don't they count as role models?

Although race relations in America are

far from ideal, a short 35 years after the historic Civil Rights Act of 1957, there are numerous Black leaders in national and state governments, the judiciary (including the Supreme Court), in the arts and sciences, and throughout the complex strata of the nation.

Finally, but not least, I take great exception to your 'However much we may smart under the current negative image of Israel...'. Who are the *we* that are smarting? What negative image? Friends of democracy, Jew and Gentile alike, respect and admire Israel while remaining aware of her occasional mistakes.

May your front page be more blessed in future!

Purley, Surrey

Sam Notkin

## UPPER SILESIA

Sir – I have received a very interesting book: *Juden in Oberschlesien, Teil 1 Historischer Überblick. Jüdische Gemeinden (I)* edited by Dr. P. Maser of the University of Münster, with beautiful photos of the synagogues of Kattowitz, Gleiwitz, Beuthen, Königshütte, Oppeln etc.

They sent it to me because I provided descriptions of Crystal Night and the time before emigration.

My home town Neisse will be dealt with in their second volume.

The extensive text is surprising: I never before saw such amazingly detailed work of non-Jewish authors about centuries of Jewish history.

Leo Baeck House,

Mrs. C. Singer

London N2

## A BALLOT-PROOF FUTURE

The Jewish community has to face up to rising antisemitism. Ralph Blumenau thinks British Jews must support MPs who criticise Israeli actions to prove their loyalty to the United Kingdom. The debate between Zionists and anti-Israeli Jews reminds me of 1937/38 debates in Vienna between the 'Unionists' (assimilationists) and the Zionists.

I feel a great wave of despair. However, the antidote to despair is not to fragment our efforts between Zionists and Anti-Israeli Jews, but to act together against our enemies. David Irving and those that give his lies publicity will always treat us alike.

Hawkshead Lane

Henry Toch

Hatfield, Herts

## LINGUAPHONIES

Re your editorial philosophy HAPS (July issue, p. 9). Acculturation sounds dreadful. Is this a 'new word' listed in a recent edition of the Concise Oxford Dictionary? Or is it a word you have 'created'? (It does not appear in my 1951 edition of the C.O.D.). On the subject of reaching for the dictionary to look up more difficult words, why does one of your ads read 'Zahnarzt/Dental Surgeon'? I would have thought every ex-refugee living here would know the term 'dentist' by now.

Amersham, Bucks

K. L. Orpen

## BUSCH BABIES

Sir – As the author of *Rudi's Tierbüchlein* I would hope that I have nothing in common with Wilhelm Busch, with the possible exception of the use of rhyme which your reviewer dismisses as 'versification' and which, with a little more generosity, he might have accepted as poetry.

In contrast to Busch, I would like to think of my animal poetry as devoid of all nastiness; it aims to entertain, perhaps to teach a little zoology and to serve the cause of species conservation.

7 Mayfield

R. S. Lenk

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## BIRTHDAY GREETINGS

Sir – I read with pleasure that Dr. Kurt Pahlen is, at 85, still spreading the musical gospel. I fondly remember singing in a Viennese children's choir founded by him to bring out the joys of music.

I sang alto till my voice broke – or more accurately – disintegrated, but my love of making music has remained.

So, many thanks and happy returns, Maestro.

Bettles Close

Eric Fisher

Uxbridge, Middx.

## VERSE AND WORSE

Sir – Apropos of the lines on Dr Casey in your July edition I wonder what you would say if a Jew were ridiculed in the same way in a Catholic periodical.

Willowbrook,

P. Needham

Eton, Berkshire

Having satirised many Jews – among them Karl Kraus (*Sauerkraus*, with his pen a-dripping gall), Arthur Schnitzler (*Schweinskerl*) and George Steiner (*The fellow's brains have gone to his head*) – I feel no need to apologise for poking fun at Dr Casey. Ed.

## Talking it out

The refrain 'We don't talk about that', from an old song could apply to the attitudes of many Holocaust survivors towards their experiences under the Nazis. No one likes to invite pain and the memories of many of us are so horrific that for the greater part of our lives we have preferred to bury them. This may temporarily shut out a reality we would wish to forget, but it has a way of coming back to haunt us. It spreads into our personal relationships and can form a barrier between ourselves and the next generation.

To combat this, a group was formed under the leadership of a psychoanalyst with the aim of breaking down this silence. The group was fairly evenly balanced between so-called first and second-generation Holocaust survivors. For the most part, the participants were not related, which meant that we were able to speak freely. We met on Sundays every 4 weeks for several months. There was no set agenda, but people spoke as and when they felt they had something to contribute.

### No contact

For me this was an interesting and moving experience. I came to England with the Kindertransport at the age of 9 without my parents who were later killed by the Nazis. I was brought up by a Jewish couple who had emigrated from Poland at the turn of the century. Their friends were people like themselves, so I had virtually no contact with other Austrian refugees during the whole of my later childhood and adolescence.

At university I did meet an young woman who had come from Berlin, but as the granddaughter of a very rich man, she and her mother and sister had come to England together and had even brought their furniture with them. I didn't think there was much in common in our situations. Besides, our heads were filled with Shakespeare and Donne and other writers. Our lives seemed insignificant by comparison. I had little idea, therefore, of what happened to the few hundred children who were on my train in 1939 or the rest of the 10,000 who like me managed to get out of Germany, Austria and Czechoslovakia. I remember some of the children on the train saying 'I'm going to Manchester' or 'I'm going to a town near Scotland', but what happened to them thereafter I had no idea.

It was good then to hear the stories of others of my generation. We divided broadly into 2 groups: there were those who

## For services rendered



The above picture shows Mr Rolf Weinberg (right) shortly after being decorated by the Commander-in-Chief of the French army in the Garden of the Resistance at the French Ambassador's residence in London. The decoration was given, on July 14, in recognition of Mr Weinberg's Resistance activities during the last war.

were young teenagers when they arrived. They had to leave school at the earliest possible moment to find work as funds for their upkeep ran out. Many of the girls became nurses while the boys took temporary jobs before going into the army. One of their grouses was about the curtailment of their education. The other group consisted of people who were children from age 7 upwards. These fared better educationally as they had more time to learn English and in my case, pass the 11+, that open sesame to a grammar school. Where we lost out was, even more seriously, on our sense of identity. Our memories of our home-town were sketchier, our knowledge about our families less detailed. I remember one well-meaning but misguided teacher saying of me 'she's just like an English girl'. The cultural and emotional chasm that divided me from my schoolmates was ignored, making me a very confused teenager.

### Problems of adaptation

There were many stories in our group of early struggles, of exploitation in foster-homes, or harsh employers. Some of us had been lucky enough to end up with kind foster-parents, though we still had many problems of adaptation. Perhaps the most interesting contribution to the discussion came from the younger generation. None of them had suffered the terrible traumas of persecution and loss of parents that we had. Nevertheless, they felt that their lives had not been easy either. Some felt this more than others, but in some way the Holocaust had cast its shadow over all of them. Several

registered a certain unease, a fear of reality in their parents' attitudes which they found imprisoning. They described their parents' tendency to cling to them and resent their independence. Some told of their parents' occasional outbursts of anger which had little to do with the situation in which it had occurred, but more with the deeply-repressed anger they felt against the Nazis. Sometimes they also exerted great pressure for academic success on their children or got a bogus security out of clinging to rigid arrangements of furniture and possessions.

I hope, I think, we all left the group a little wiser about the feelings of the other generation and the experiences of our contemporaries. Many of us talked about things that had lain buried for decades and although it will never be easy for us to tell our children our story, it now seems more possible to do so.

□ Martha Blend



## John Denham Gallery

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I wish to purchase paintings and drawings by German, Austrian or British Artists, pre-war or earlier, also paintings of Jewish interest.

# The AJR at Work

## PAUL BALINT AJR DAY CENTRE



There is a constant need for volunteers to give a hand to others. Pictured above are some of the regular volunteers who attend the afternoon club sessions at the Paul Balint AJR Day Centre. As any wise person will tell you, it is better to give than to receive. People are needed now to give a little time to others. □

The day centre has extended its hours and will remain open until 7 p.m. Monday to Thursday and on Sundays from 2 p.m. to 7 p.m.

### VOLUNTEERS ARE URGENTLY REQUIRED

To help with a variety of tasks – including driving members to and from the centre, serving refreshments, helping on reception, running the shop etc.

Please ring Bobbi Spencer at the day centre on 071-328 0208  
 Tuesday, Thursday and Sunday  
 2.00 p.m.–7.00 p.m.  
 Monday and Wednesday  
 9.30 a.m.–2.00 p.m.

## Membership up to date

In the course of the last 10 years of AJR's existence, none of its departments has undergone a greater metamorphosis than the Membership and Reception Department. Gone are the days when all its work rested in the phenomenal memory of the late Mrs Trude Oettinger, who for many years presided over the membership work. She knew most of the members personally, sending out stern reminders to dilatory payers. Covenants were handled by Mrs Susi Friedlander, then AJR bookkeeper/accountant, who spent many days each year laboriously typing long lists required by the Inland Revenue for the purpose of obtaining tax refunds.

Today the department is filled by the hum of the computer, in whose memory are lodged all the membership details, payment records etc. (It was Ludwig Spiro, then Hon. Treasurer of the AJR, who foresaw the need for, and supervised the introduction of, computerisation.) The computer, which can now conveniently be blamed for any errors or mix-ups, also prints out the address labels for *AJR Information*, formerly painstakingly and noisily 'banged out' on an ancient duplicating machine by a patient volunteer.

It is the membership staff who form the all-important first point of contact with members visiting or telephoning the AJR

Office. They lend a preliminary ear to callers' problems before directing them to the appropriate department. They are patient and compassionate and have become experts in interpreting the manifold foreign accents.

The one link between to-day's computerised proceedings and the old days at Fairfax Mansions is the genial Gary Leon, who continues to give his regular voluntary services and has made overseas distribution his special responsibility.

The Membership Department forms an important 'window to the world'. In spite of the steady loss of members through deaths, it is dealing with growing membership figures – as those amongst former refugees who have hitherto preferred to stay outside the AJR ranks realise that they, too, can benefit from its services and/or make a valuable contribution to the organisation. □

*The Executive Committee and Staff of the*

## AJR

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and thank them for their continuing support

## AJR

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### AJR TAKEAWAY MEALS SERVICE

Members can now take advantage of the catering facilities offered at the Paul Balint AJR Day Centre, in the comfort of their own homes.

Meals consist of three courses: soup, main dish (a choice of fish or meat), and dessert. The cost is only £1.50 per meal.

Clients who do not attend the Day Centre can collect meals at 15 Cleve Road between 10 a.m. to 3 p.m. on Monday to Thursday. All dishes are deep-frozen, ready to be re-heated in a conventional or microwave oven.

For further details please contact SYLVIA MATUS 071-328 0208

**Each case is a person**

There are few quick and easy solutions to the kind of problems brought, with increasing regularity, to the AJR Social Service Department.

Hundreds of clients are currently seeking help and advice from our social workers. Some come directly as members, others are referred by local authority social work teams. Every new client receives a visit to assess their situation. Sometimes their needs seem small, especially to those of us who can take mobility and family life for granted, and they may be helped by being encouraged to attend the Paul Balint AJR Day Centre in West Hampstead. Others can be catered for simply by providing a regular volunteer visitor to do a little shopping. Some urgently need direct financial assistance.

**A variety of problems**

Clients bring a variety of problems to the department including harassment by noisy neighbours, underpayment of state benefits, bad housing and claims for damages. They all receive professional attention and individual care.

Anecdotal evidence of the good work performed is easily obtained: One gentleman, recently arrived from another EC

country, had problems with his residency permit. A misunderstanding had disqualified him from claiming a pension in Britain. It took two years from his application to the AJR for help, to the day he arrived at the office with a large bunch of flowers for the social worker who had successfully dealt with his problem.

A council re-housing case has taken three years of letter-writing, form-filling and regular meetings with officials to come to fruition.

**Large workload**

A lady who lost 22 pounds in weight over a few months due to receiving sub-standard dental treatment has had a complete new course of treatment provided – social services continue to campaign for damages on her behalf. But it is the hundreds of, seemingly, minor cases which make up the bulk of the department's workload: The assessment visits, the follow-ups, the document chasing and endless paperwork.

Happily, for all of us, this is not a thankless task. Although the caseload is huge and the work may seem endless, members of the department say that they have very high levels of job satisfaction. 'Each case is a person', says one, 'and people are fascinating. You hear about different worlds every day!' □

**AJR BOUQUET**

Sirs – May I express my sincere thanks for your help. Just to know that you are there is great – to receive your help is wonderful.

With my thanks and best wishes to all.  
Putney M.L.  
London

**WHO IS WHO  
IN THE AJR OFFICE**

- Administrator  
*Lydia Lassman*
- Editor, AJR Information  
*Richard Grunberger*
- Publications and PR Manager  
*Maurice Newman*
- Assistant to Administrator  
*Carol Rossen*
- Sheltered Accommodation  
*Katia Gould*
- Head of Homes Department  
*Ruth Finestone*
- Head of Social Services  
*Agi Alexander*
- Day Centre Organiser  
*Sylvia Matus*
- Volunteers Co-ordinator  
*Laura Howe*
- Membership/Reception  
*Maralyn Summers*

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*Afternoon entertainment* –

**SEPTEMBER**

- Tuesday 1* Songs with Memories – Rita Davis and Jack Davis (Piano)
- Wednesday 2* Eddy Simmons Sings & Entertains with Piano Accompaniment
- Thursday 3* Take a Quick-Step Back in Time with Geoffrey Strum (Tenor) & Johnny Walton (Piano)
- Sunday 6* Plain & Pearl Entertain – Maggie Stables and Larry Barnes
- Monday 7* Strauss & Other Romantics – Maja Elliott

**SEPTEMBER**

- Tuesday 8* (a) Outing to Sissinghurst (b) 'Staendchen' – Clare McCourt (Soprano) and Nigel Foster (Piano)
- Wednesday 9* Songs From My Album – Cantor Michael Rothstein and Sheila Games (Piano)
- Thursday 10* The Rythms of Life – Talk by Joe Goodman
- Sunday 13* Music & Fun with Debbie O'Brien
- Monday 14* CAMERATA TRIO – Maureen Lawton and Stephen Paisley with Stephen Salter (Piano)
- Tuesday 15* Hans Freund: The Yom Tovim are Near
- Wednesday 16* Recital of German, French & Hebrew Light Classical Music – Noa Lachman and Arnon Erez (Piano)
- Thursday 17* Songs My Mother Taught me – Sylvia Hartman and Hermione Goldsmith (Piano) with Sergei Bezkorvany (Violin)
- Sunday 20* Classics & Evergreens – Gitte Sorensen (Flute) and Vegard Lund (Guitar)

- Monday 21* An Autumn Recital for Cello & Piano – Richard Jenkinson (Cello) and Paul Lewis (Piano)
- Tuesday 22* Music for a While – David Greiner and Elizabeth Upchurch
- Wednesday 23* Viennese Cocktail – Emmanuel Emerich (Violin) and Jason Brooks (Piano)
- Thursday 24* Autumn Melodies – Valerie Gelinis (Flute) and Sarah Down (Piano)
- Sunday 27* CLOSED
- Monday 28* CLOSED
- Tuesday 29* CLOSED
- Wednesday 30* A Taste of Ireland – Barbara O'Neill (Mezzo), Gerarda McCann (Dancer), Sjobhan Fox (Violin) & Graham Dinnage (Baritone & Bodhran Player)

**OCTOBER**

- Thursday 1* Metropolitan Police Band
- Sunday 4* Debbie O'Brien At The Piano
- Monday 5* Take a Quick-Step Back in Time with Geoffrey Strum (Tenor) & Johnny Walton (Piano)

**FAMILY EVENTS**

**Birth**

**Gruenwald** Congratulations to Stephen and Tina Gruenwald on the birth of their son Jasper James on 26 July. A second grandson for Mrs M. Gruenwald.

**Deaths**

**Collier** John Collier (formerly Hans Köhler) died, aged 78, on 13 July 1992, in Fulham, SW6. Greatly missed by his wife Judy, children and grandchildren.

**Eisner** Paula Eisner passed away peacefully, on 11 August, at Leo Baeck House, London.

**Kendall** Hilda Kendall, born 21 January, 1906, in Germany, died on 15 July, 1992, after a short illness. Remembered with affection by her nephews and the Kaufmann family in Brussels and Geneva.

**Koppel** Hilde Koppel died in

Slough on 6 August, one month before her 93rd birthday, after many battles with illness, greatly missed by her daughter Marion and her numerous friends.

**Leopold** Siegfried Leopold, husband of Charlotte, father of Miriam Kramer, grandfather of Joanna and Robert, died peacefully on 25 June, aged 97 years.

**Samson** Fritz Samson died on 3 July, 1992. Sadly missed by his wife, son and daughter and their families.

**Weil** Julie Weil passed away peacefully in her sleep on 27 May in her 91st year, after 67 years of a very happy marriage. Deeply mourned by her husband Konrad and all her friends.

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Alice Schwab

## Art Notes

**R**ita Mathews, widow of the late **Henry Mathews**, is holding a one-day retrospective exhibition of his works at the Charles Bernard Hotel, 5 Frognal, London NW3 from 11 a.m.–5 p.m. on 20 September. (Prices of prints from £10). Henry Mathews came to art late after a career designing and manufacturing fashion clothing.

*Manet: The Execution of Maximilian* at the **National Gallery** (until 27 September) contains some very fine pictures well worth visiting. From 30 September to 13 December the National Gallery will be showing *Themes and Variations: Saint Jerome*, tracing the life in art of particular subjects and themes associated with Jerome, the 4th century scholar and polemicist.

**Camden Arts Centre** is showing *Northern Adventures*, an exhibition of European art displayed at St Pancras Station and in the gallery itself. It comprises works by 8 artists (British and European), all inspired by some aspect of the station, its history, scale and changing functions. The title of the exhibition is derived from Paul Nash's 1929 painting of that name.



Marevna, *Deux personnages Géorgiens*, 1913, oil on canvass.

**Jean Rustin**, born in France in 1928, is a major figure in French and European painting. A full range of his paintings can be seen in London at the Cooling Gallery, Cork Street (from 5 October 1992).

### Marevna and Montparnasse

**Marevna**, so-named by the poet Maxim Gorky, came to Paris in 1912 as a Russian Jewish emigrée and joined the circle of painters in Montparnasse, many of whom were of similar origin. She enrolled in the Russian academy and soon fell in love with the painter Diego Rivera, the father of her daughter Marika. A talented painter in her own right, she was amongst the first women Cubists. In 1947 Marevna came to England and lived for nearly 40 years in Ealing with her daughter, where she held regular salons and continued to paint. To mark the centenary of her birth, Wildenstein have entitled their summer exhibition *Marevna and Montparnasse* (until 16 September).

The **Manor House Society** is showing watercolours and graphic works by Jerusalem-born Rivka Sinclair, (until 30 September). After training at the Bezalel School, Jerusalem, Rivka obtained a diploma at the London College of Printmaking. She has had a number of one-man shows in London and her screenprints have been bought by public collections in this country and by private collectors.

The **Ben Uri Art Society's** Annual Open Exhibition will be held from 13–27 September. This exhibition is open to all Jewish artists, professional or amateur, and always attracts a large entry of pictures and sculptures, most of which are for sale at reasonable prices.

## A Life for refugees



Charles Jordan.

**J**ust 25 years ago Charles Jordan's corpse was found floating in the Vlatva. According to a Czech autopsy he had died of drowning, suggesting suicide. Anyone who knew him would strongly refute such a notion. Jordan was a senior executive of the American Joint Distribution Committee

who had initiated a world-wide effort for transferring Jewish refugees from Shanghai after the war. Later, having access to Government departments he spread his activities; he helped Jews get out of Eastern Europe, and set up orphanages and old age homes in Poland. Naturally, he was a *bête noir* to the KGB and all their dependent sections in the Soviet satellites.

The Joint, not satisfied with the result of the autopsy, asked a Swiss doctor for a second opinion. This doctor returned to Switzerland and let the Joint know he was preparing a report. Shortly afterwards he was found dead near his home, his car 300 yards away from his body. Subsequently a Czech defector, Mr Frolic, claimed to have been an eye witness when Charles Jordan was pushed into a car outside his Prague hotel and taken to the Egyptian Embassy. Frolic, then a Czech secret service agent, was told not to interfere and to stay outside the Embassy. Next morning they dragged Jordan's body out and threw it into the river.

Although defector stories should always be taken with a pinch of salt, his account sounds plausible; the 'suicide' occurred a mere two months after the Six Day War.

Jordan's work had received widespread recognition in his lifetime, he wore the French Legion of Honour and the Nansen Ring awarded by the King of Norway, and enjoyed the friendship of Golda Meir and Teddy Kollek.

His memorial service in New York was at Carnegie Hall; the London one was conducted by Rabbi Hugo Gryn. The Charles Jordan wing of Heinrich Stahl House was named in his honour.

□ Fred Liebermann (cousin)

### Leo Baeck Lodges

In our June issue the open day at Clara Nehab House was mentioned together with the Homes of the Otto Schiff Housing Association. Although the Clara Nehab House is administered by OSHA, it is the residential home of the Leo Baeck Housing Association Ltd. which is the Housing Association of the Leo Baeck Lodges. □

#### NOTICE

SB is on holiday. His column will appear again in the October issue.

## A history of the Jews in the German-speaking lands

## Part 3: The Period of the Crusades (II)

## The Crusades

Ironically, it was only one year after the Emperor Henry IV had confirmed and extended the privileges of the Jews that Pope Urban II called a Crusade to drive the Infidel Turks out of the Holy Land (1096). Travelling along the main river systems crusaders from all over Europe converged on the Mediterranean.

In days when roads were poor or often non-existent, rivers provided the best means of transport. Because they were the arteries along which trade flowed most easily in peacetime, Jewish communities clustered most thickly along the river valleys. The crusaders massacred Jews whenever they found them on their way; and the destruction along the Rhine Valley was particularly extensive. Cologne, Mainz, Speyer, Worms, Trier, all witnessed slaughter. Sometimes the crusaders offered the Jews the chance to save their lives if they would accept baptism. Many accepted; but most preferred death, preferably at their own hands or those of fellow Jews, to idolatry. They believed that when they had committed *Kiddush haShem* (Sanctification of the Holy Name) they would go to Heaven as martyrs – where they would be under an obligation to *argue* with God for the sake of those who were still suffering persecution on earth.

**Damage limitation**

The Emperor, princes and bishops were unable to halt the massacres; but once this First Crusade was over, they tried to undo the damage. In 1103 the Emperor Henry IV allowed forcibly converted Jews to return to their faith without incurring the penalties prescribed for 'backsliders'. There was a short debate in the Jewish community whether to receive back those who had deserted Judaism; but Rashi (see Part 1) defended them and persuaded those who would have rejected them.

The First Crusade was followed by seven others over the next 300 years; and each of them exacted its toll of victims. In the Second Crusade (1144) several communities again suffered, though not quite as severely as in the First Crusade, because St Bernard, the inspiration behind the Second, came out strongly against massacres; as did the crusading King of France, Louis VII. In 1146 (see Part 2) the Emperor Conrad announced that henceforth the Jews would

be the possession, not of the princes and bishops, but of himself so that he could extend his protection to them.

**Superstitions**

During the period of the Crusades a number of superstitious beliefs gained currency which further inflamed the mobs against the Jews. One of these was the Blood Libel: the story, initially propagated by converts from Judaism to Christianity, that around Passover time, the Jews would secretly kidnap and murder Christian children in order to use their blood for the making of unleavened bread. The charge was the more outrageous since the Jewish religion specifically forbids the ingestion of any blood. But now, if any child was found missing or dead at Passover/Easter time, there was the danger that the Jews would be blamed and massacres of Jews would spread from the immediate locality to entire regions. The first such incident took place in Norwich in 1144. A particularly vicious wave swept through Southern Germany in 1298, in the course of which 146 Jewish communities are said to have been wiped out. The same area was again affected in 1475. The Jews were expelled from Swabia and hounded down in other parts of Southern Germany following an incident which had led to the entire Jewish community of Trient in the Tyrol being committed to the flames.

**Desecration of the host**

Another story that intermittently spelt destruction for Jewish communities was the belief that they desecrated the host. The Doctrine of Transubstantiation – that the body of Christ was physically present in the wafer taken at Communion – had been promulgated at the Fourth Lateran Council of 1215. It was alleged that Jews would try to get hold of these wafers and pierce them to kill the body of Christ. If wafers have been stored for a long time, they can produce a rust-coloured fungus called ergot. Whenever that happened, the superstitious believed that the discolouration was the dried blood of Christ; and then it would go ill with the Jews. There were massacres of Jewish communities in Beelitz, near Berlin, in 1243; the story played its part in the massacres of 1298 in Würzburg, Nuremberg, most of Bavaria and Austria;

and in 1337 a further 51 communities suffered in Bavaria, Bohemia, Moravia, and Austria.

When the Black Death spread panic through the population in the years beginning 1349, another fearful slander made the rounds: that the Jews had poisoned the wells. The fact that Jews were also victims of the Black Death did not prevent this idea from spreading, though it has been suggested that perhaps the Jews, with the religious obligation to ritual cleanliness, possibly suffered proportionately less from the Plague than did the rest of the population. Instead they suffered from more massacres: 300 communities in Germany were destroyed, including 6,000 killed in Mainz and 2,000 in Strasbourg.

**The Catholic Church**

The Popes during the period of the Crusades occasionally spoke out against these superstitions; and they fairly regularly denounced massacres and forcible conversions.

On the other hand, the Papacy became increasingly intolerant of any religions outside the Catholic Church. Pope Innocent III (1198 to 1216), whilst opposed to conversion by brute force, certainly wished to use all means short of actual force to pressure Jews into baptism; and the new Dominican and Franciscan Orders were encouraged by him to preach against – and indeed to – the Jews to achieve conversion, and to keep a sharp eye on those who had converted in case they relapsed.

The Church certainly wished to eliminate the Jews from positions of influence and prosperity and to isolate them from the Christian community. So the Third Lateran Council (1179) urged the rulers of Christian Europe to enforce residential segregation between Jews and Christians; and many German rulers complied. In city after city the Jews were to be confined to special quarters, known since the 16th century as 'ghettos', but initially called *Judengassen* in Germany. These were often close to the castles or the residences of bishops, so that it would be easier for these to protect them. Because the mobs would often try to burn down Jewish houses, they tended to be built of stone – still an expensive and therefore rare building material for private homes – for extra protection; but this certainly did nothing to endear the Jews to their jealous neighbours and gave further currency to the idea that the Jews must have become enormously rich through money-lending.

The Fourth Lateran Council of 1215 decreed that the Jews were to wear distinctive clothing – badges (the *Judenfleck*) or a special kind of pointed hat. Wherever this

ruling was enforced it put every Jew at the mercy of attacks in the street by urchins and bullies of every kind, and perhaps did more than anything else to cow the Jews and to rob them of their pride.

### The Ghetto

Indeed, these two decrees effectively cut off the Jews of Germany from the Christian world for the better part of 400 or 500 years. It forced them to become an inward-looking community. Deprived of access to universities, they would be excluded from the intellectual advances that were made in the Gentile world; and their own intellect would concern itself almost exclusively with Talmudic studies and the religious life. This was all that could give meaning to their existence, and the rabbis insisted, probably rightly, that only a firm and total adherence to Talmudic orthodoxy could ensure the cohesion and survival of the Jewish community. The Jews organized their own schools; they were required to organize the raising of the taxes demanded by the rulers, and had the right to tax themselves for their own communal purposes. They settled disputes among themselves in their own courts. Altogether, the fact that the Jews were organized as corporations with considerable powers to administer themselves

reinforced the control of their leaders, who were sometimes fairly wealthy individuals but were more often the rabbis.

In the course of a few generations the Jews became, through no fault of their own, total strangers inside Germany society, alien in appearance, alien in customs, and alien even in language, for the majority of them lost touch with the language of that society: Yiddish became the language not only of those Jews who had gone to Poland, but also of those who remained behind. Mutually intensely supportive of each other, in their rare contacts with the Christian world, they were understandably suspicious, often forcing themselves to be obsequious for fear of insults and worse.

### Exodus to Poland

When the Middle Ages ended, the Crusades, the decrees of the Church, and the superstitions which have been described had utterly destroyed such prosperity as the Jews had enjoyed before the Crusades. The period is punctuated by massacres and by expulsions. There was a massive exodus of German Jews to the East, to Poland and Lithuania, whose kings and Grand Dukes offered the Jews a welcome and granted them a series of charters from 1264

onwards. Poland was still economically so backward that the contribution which the Jews could make there was greatly valued; during this early period Jews feeling safer in Poland than anywhere else, were pleased to correlate the name of the country with the Hebrew *Polin* which means 'Stay There'. They took with them, of course, the Middle High German they had spoken in Germany and which, mixed in with Hebrew and Slav words, was to become Yiddish.

### The Wandering Jew

But many Jews remained in Germany. Expelled from one region could usually find refuge in another one, where the rulers found them useful enough to offer them protection. This would last for a time until that region in turn experienced some deadly spasm of hatred which the rulers could not control. Then the Jews would be on the move again. So was born the legend of the Wandering Jew. It is considered that throughout the Middle Ages only the Jewish communities of Worms and of Frankfurt could show an unbroken history. Everywhere else in Germany the Jews had been driven out at one time or another, though once a wave of anger had burnt itself out, the rulers often invited Jews back.

□ *Ralph Blumenau*

## Cherchèz la femme

The sickening media circus surrounding the Goebbels Diaries has refocused attention on the role of Mephisto's wife. Magda Goebbels apparently had the *nous* to characterise her husband as 'the devil incarnate' - which, however, did not stop her worshipping Hitler with equivalent fervour; in fact she concurred in the suicide of the entire Goebbels family upon Hitler's death.

### Emmy Sonnemann

Frau Goering, the former actress Emmy Sonnemann, was more detached from Nazi politics; she is even credited with having helped some Jewish ex-colleagues to get out of Germany. Sad to relate, only one of the top Nazi 'ladies', Henriette Schirach, wife of the Hitler Youth leader turned Gauleiter of Vienna, had the humanity to protest at a policy that involved murdering a million children.

Overall one could say that irrespective of status German women were even more devout Hitler worshippers than men. Frau Bechstein, Elisabeth Förster-Nietzsche and Winifred Wagner conferred early legitimacy

on him. Once in power he was inundated with offers from women wanting to bear his child; news of his death triggered a wave of female suicides.

Which of the two - the sexual or the pseudo-religious - components dominated in Hitler's appeal to German womanhood is hard to determine. In this connection a glance at the opposite political extreme, i.e. Communism, might be instructive.

There were, of course, important differences built into the two belief systems. Communism did not postulate the inferiority of women - on the contrary, it counted Rosa Luxemburg and La Passionaria among its heroes. Soviet reality, alas, presented a different picture: the only woman in the Russian government in the last half century was Madame Furtseva, Commissar for Culture.

The conjunction of a female with culture had a symbolic aptness within the ambit of the Left. Between the wars, and even postwar, the Communist cause received powerful moral support from famous writers: Brecht, Kisch, Romain Rolland, Louis Aragon, Auden, O'Casey, Pablo Neruda, etc. Research has meanwhile established that in some significant cases the writers' wives were instrumental in drawing their husbands into the Communist camp

(or keeping them there long after they should have known better).

Brecht abandoned his early nihilism (vide *Baal*) thanks partly to KPD member Helene Weigel. Egon Erwin Kisch's longterm loyalty to Moscow - he eulogised Stalin in 1947! - has been ascribed to his wife. Louis Aragon's conversion from Surrealist to Communist owed much to Elsa Triolet. Romain Rolland arrived in the same camp from Pacifism, and stayed there, under the influence of the domineering second Madame Rolland. In France the tradition continued into the 1970s. The philosopher Louis Althusser, Marxist guru of the '68 generation, too, was in thrall to his wife (whom in a bizarre reversal he eventually strangled in a fit of insanity).

### Ersatz religion

What was it that turned all these wives into priestesses of an *ersatz* religion? Women's greater need for a sustaining faith, and corresponding susceptibility to fake Messiahs? To hazard such suppositions is to invite the wrath of feminists. I hope I shan't arouse the ire of co-religionists if I point out that Helene Weigel-Brecht, Gisela Kisch, Elsa Triolet-Aragon and Madame Althusser were, all of them, Jewish!

□ *Richard Grunberger*

## VERSE AND WORSE

## ANDREW NEIL

How, dear reader, could I  
With clear conscience deny  
That HRH Princess Di  
Made a suicidal try?  
How could I not say *grazie*  
To an amateur Nazi  
Who proved the extermination  
Of the God-chosen nation  
Was their own fabrication?  
It might affect circulation

## ELDORADO

The plot of sex-and-sangria soap  
Reverses Masoch-Sacher:  
No woman need abandon hope  
To be a *ganze maja*

## GARRICK CLUB

In yonks since Garrick did his shtick  
- With women played by boys -  
Around St James they still must trick  
Themselves out in disguise

## MARQUESS OF BATH

His forebear was a King's man true  
And Papal wealth belittler  
While he made money from a zoo  
To purchase art by Hitler  
Alongside Heinrich Himmler's specs  
And similar choice exhibits,  
Proceeding thence to outdoors sex -  
Which decency prohibits

## MELLOR

Tongue lashings on an Israel trip  
Endeared him to the media hacks  
Who now reveal his own bare facts  
To titillate their readership

## CLUB 1943

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Sept. 7th. Dr Hermann Hierv.  
Culture Contact and Culture Shock -  
Germany in New Guinea (1848-1914)

Sept. 14th. H. Leyrer BSc BA.  
Two Controversial Economists:  
Rosa Luxemburg and Joseph Schumpeter.

Sept. 21st. Bea Lewkowicz.  
The Jewish Community of Salonika  
(with slides).

Sept. 28th. No Lecture.

Oct. 5th. Dr. Tom Lukes.  
Siegfried Sassoon. The Anglo-German  
War Poet.

## Search Notices

**Gertrude Meaney** may be the only survivor of the Weil family of Austerlitz (Slavkov u Brna, Czechoslovakia). Would Mrs Meaney, or any of her relatives or friends, or anyone who knows of her, please contact Mr E. H. Strach, 7 Tower Way, Woolton Park, Liverpool, L25 6EB.

**October 1993** will be the 120th anniversary of the founding of the orthodox Rabbinical Seminary in Berlin by Rabbi Esriel Hildesheimer. The preparation of a comprehensive history of the seminary, its teachers and (as far as possible) its students is underway. Anyone with documents pertaining to the seminary (archival material, letters etc) are asked to send them to: Dr E. Hildesheimer, 16 Ha'ari St., Jerusalem 92191. (Originals for short-term loan or photo-copies.) Any expenses will be refunded.

**Sonja and Betty Feinkuchen**, born ca 1920, last German address c/o Carl Pefrausch, Burgstrasse 21, Cottbus. Emigrated to England 1939. Please contact: Charlotte Schneider, Bachstr. 2, Cottbus 0-7500, Germany.

**Familie Schönbrunn aus Aachen:** In connection with a genealogical project anyone who has contact with, or knows the whereabouts of, members of this family is requested to contact Mr Gerd Friedt, Jawlenskystrasse 12, 8000 München 71, Germany.

40 Years Ago  
this Month

## A NEW YEAR

It is the intention of our Rosh-hashanah to emphasise year by year that in spite of time never being cancelled, man is nevertheless enabled to begin again, to start on a new stretch of time. We can come to be aware of no better comfort and consolation 'midst the troubles of life, and atonement also is rooted here. Apathy or despair would be a denial of the very idea of Rosh-hashanah and Yom-kippur.

Here is the main way where people, both individuals and nations, may unite again after their course has parted them. There is no final fate of division. Speaking of a fate, we mostly think of the future; we should rather think of the past. It is only the past that stands still, nor can it be broken off. But the future is the great opportunity given to man time and again. It shows us the task, since it points out the beginning which no one and no day are debarred from. Everywhere is the road to coming together anew.

Our world has become smaller, it is a world of inter-dependence now. No nation can escape the other they are confronted with, and so often adverse to, each other. What they stand in need of to-day is a new way, a new principle, for the sake of which some part of the old independence, the old fate, so to speak, could be abandoned. Not merely another year should begin here, but a New Year. And a Day of Atonement will then follow.

L BAECK

AJR Information September 1952.

## Cookery Corner

It should be noted that the recipes contained here do not take the form of a rigid set of orders for the preparation of any meal. They are simply suggestions which are meant to inspire the reader to take a new approach to an old standard. If a recipe contains too much garlic, use less. If it isn't spicy enough, add pepper. If you prefer to fry in butter, rather than olive oil, feel free. If you prefer to ignore this column altogether and make all your food purchases in ready-made form from Marks & Spencer, that's OK too.

Readers are invited to submit quick and easy recipes of their own to this column. Please send recipes to M. Newman at Hannah Karminski House, 9 Adamson Road, NW3 3HX.

## No. 6 HOT CHICKEN AND SAVELOY SALAD

## Ingredients (serves 2-3)

1 chicken breast fillet  
2 saveloys  
2 cloves garlic  
 $\frac{1}{2}$  onion  
 $\frac{1}{2}$  green pepper  
 $\frac{1}{2}$  red pepper  
Tomato puree  
English mustard  
Soy sauce  
4oz mushrooms  
A selection of your favourite salad vegetables (any you like)  
Red wine vinegar

## Method:

Chop the chicken breast into cubes. Slice the saveloys and the green and red peppers and the onion. Fry the chicken in extra-virgin olive oil until almost cooked then add the chopped saveloys and vegetables. While they cook stir in a spoonful of tomato puree, a spoonful of mustard and a few splashes of soy sauce. Simmer for two minutes. Add the mushrooms and leave for a further couple of minutes until it all looks very edible.

Prepare all the salad vegetables in a large bowl, and sprinkle with vinegar. Add the contents of the frying pan to the salad and toss. Serve with creamed potatoes.

□ M.N.

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## Obituaries

### Heinz Galinski

The death of Heinz Galinski at the age of 79 has deprived German postwar Jewry of its undisputed spokesman. It has also deprived Germany as a whole of the 'conscience of the nation', and of the most authoritative voice calling for Jewish-German reconciliation after the horrors of the past.

Heinz Galinski had firsthand experience of those horrors. The son of a severely wounded Great War veteran, he lost his entire family in the Holocaust which he survived as a slave labourer. Despite having personally experienced the indifference, and worse, of his neighbours in Nazi times, he resolved in 1945 to rebuild German-Jewish life out of the ashes. This endeavour did not endear him to world Jewry, to say the least.

The growth of Berlin's postwar community from 1,400 in the 'Year Zero' to the present 8,000 is, nonetheless, testimony to a man who worked indefatigably to re-establish communal institutions and synagogues in the former capital.

### Assumed national leadership

After the Nachmann scandal of 1988 he assumed the national leadership of 30,000-strong German Jewry. His meeting soon afterwards with Erich Honecker led to improved relations between Israel and the DDR, as well as to East German admission of some Soviet-Jewish refugees. The collapse of the Berlin Wall prompted him to warn of resurgent German nationalism. His words, alas, proved prescient: the last months of Galinski's extraordinary life were embittered by seeing Hitler salutes openly given in the streets through which he had been dragged off to Auschwitz 50 years earlier. □

### Dr Hans Feld

It is with great regret that we inform our readers that Dr Hans Feld, a 90th birthday tribute to whom appeared in the July issue, passed away recently. □

## Birthdays

### Ruth Anderman - 80

AJR is what it is thanks to the devoted, and frequently unsung, efforts of many voluntary workers. One such worker for whom service to others is virtually second nature, is Ruth Anderman.

The daughter of a Berlin lawyer, she came to Britain (after a study year in France) in the mid-1930s and married a 'compatriot' businessman. Despite family obligations she did social work during the war when her husband was away in the Forces.

Postwar, introduced into our Association by the incomparable Margarete Jacobi, she involved herself in a range of welfare activities. She chaired the Eleanor Rathbone House Committee, served on the AJR Executive and visited members in the various Homes.

Most importantly she started, at her own expense, the Meals on Wheels service (later supplemented by a Luncheon Club) whose *clientele* increased from initial thirty to two hundred; launched in 1967, the service continued for over twenty years.

### Manifold activities

In all her manifold activities Ruth Anderman showed a knack for finding volunteers whom she knew how to inspire and involve; in consequence they readily stayed on, many of them doing so just because of her. She endeared herself to all she came into contact with through a combination of innovating efficiency and unfussy personal modesty.

Advancing age, which obliged her to leave the Executive five years ago, necessitated a scaling down of activities. These days Ruth Anderman leavens her well-deserved 'retirement' by attendance at U3A lectures, theatre visits and participation in a French-speaking circle. We wish her many more years of enjoying these hobbies and her close-knit family life. □

### Hilde Helft - 90

Hilde, fought her way through to a fulfilled life against heavy odds. Widowed at a relatively early age, she came to England in 1939 as a domestic; her daughter, left behind in Belgium, perished at Auschwitz. Postwar Hilde worked as a cashier and, joining the AJR Club soon after its foundation, became a popular hostess on account of her humour. Her chief pleasure is opera-going; long may she continue to indulge it! □

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## Lying through gold teeth

Upon losing the Kaiser's war Ludendorff produced an alibi which, in flagrant violation of the truth, alleged that Germany, undefeated in battle, had been stabbed in the back by Liberals, Marxists and Jews.

This myth of the stab in the back – *Dolchstoßlegende* – gained widespread belief in the country in Weimar days, and became official dogma under Hitler.

The Second World War can be seen as a replay of the First, with Hitler yoking his own resolve to exterminate the Jews to the Kaiser's aim of world domination.

### Total denial

The collapse of 1945 spawned its own mythic alibis. A new *Dolchstoßlegende* grew up around Canaris, Stauffenberg and the Officers' Plot of July 1944. As to the Holocaust, it was first 'minimised' by a downward revision of the number of victims. Subsequently a total denial of the Final Solution took place. The details are wearily familiar: the gas chambers at Auschwitz were post-war Allied propaganda mock-ups, the Jews use the 'holocaust hoax' to extort money from Germany and so forth.

### Side effects of war

In the version spread by David Irving in Britain, Prof Faurisson in France, and Ewald Althans in Germany, the Jewish dead in Nazi Europe resulted from the unavoidably harsh side effects of war: internment, epidemics, hunger. This 'reading' of history is not confined to the lunatic Neonazi fringe. More respectable media disseminate it too, at least in part. The Vienna *Kronenzeitung* draws comparisons between the Jews and Wehrmacht POWs in Soviet camps. In the German *Historikerstreit* Prof.

Nolte has argued that Hitler was entitled to intern the Jews on grounds of wartime security, that Auschwitz equalled the *gulag*, etc.

From here on the shadowy penumbra obscuring the distinction between darkness and light, broadens out. The *Sunday Times* affords Irving the opportunity to apply his technique of selective quotation to the Goebbels Diaries. The *Daily Mail* has likewise given Hitler's spin Doktor a posthumous sounding board, as has *Der Spiegel*.

### Titillating jaded palates

The public-has-a-right-to-know justification put forward by these papers for titillating readers' jaded palates with tainted fare is pure disingenuous hogwash. Nothing published to date has added significantly to the stock of historical knowledge.

Although neither the *Sunday Times* nor the *Daily Mail* are any longer located in Fleet Street, that name is symbolic: the River Fleet was once an open sewer. It was with prophetic foresight that Karl Kraus, arch-enemy of venal journalists, warned of printer's ink poisoning the world's wells of truth.

□ R.G.

## Trauerarbeit

Readers will by now be familiar with the North-Hessian town of Hofgeismar, its Jewish Museum, and the publications of their Local History Society. The latter has recently added a fifth volume to its series '*Juden – Hessen – Deutsche*'. It contains 207 pages and costs DM18 plus postage, obtainable from *Verein für Hessische Geschichte, Hofgeismar, Nordhessen, Germany*.

The book reviews 450 years of Jewish history in this area. There are 22 individual contributions, covering the period from *Philipp the Magnanimous* to the Holocaust. Included are names of 440 of the victims in the districts *Hofgeismar, Kassel-Land, and Wolfhagen*. For the first time the more distant area of Eschwege is included.

This publication was made possible by the generous sponsorship of both the Catholic and Protestant Churches, Local Authorities, and individuals.

Its value is best summarised by Professor Dr Krause-Vilmar's postscript '*It makes very clear . . . what was destroyed, never to come back, and will be missed by future generations*'. □

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