

Folytatás B5 oldalról

In our May issue, we also voiced our doubts about whether our topics, traumas, and wounds be as important as they were before the coronavirus? At the end of March, we questioned whether the epidemic would not place the hundredth anniversary of Trianon in parentheses. As far as we can tell, the national trauma has been less discussed and hence less subject to healing than expected. And yet we were preparing for it, and part of our fourth issue will be dominated by the topic (perhaps by then Covid will not have to be the focus).

Péter Csunderlik's study examines how at the end of the First World War, during the two "revolutions" Jewish/liberal scapegoating became the dominant ideology. János Kőbányai's collection of documents on the "Jewish Army Units", also known as the "Zionist Units", goes even deeper. In the immediate aftermath of the First World War, to the pogrom waves running through the whole of historical Hungary, about which there has been little discussion in the last hundred years. All the more so as the Jewish officers and soldiers of the First World War, especially the Zionists, reacted against it by organizing regular formations. The documents are from the Zionist Archives in Jerusalem, from the file of one such Zionist officer – Ármin Beregi (the brother of the world-famous actor Oscar Beregi), whose sympathetic, colorful figure yet remains to be discovered.

Márton Soltész's study entitled "The Accused, Ady Endre" is about the attempts to destroy Ady Endre's nimbus, which began before the coronavirus era, with the so-called new "kulturkampf". One can wonder what is the most destructive virus? That which attacks our physical health, or that which attacks the basic pillar of our national identity? Interestingly, as Soltész mentions in his introduction, his study was not been published in other scholarly journals on the history of literature because it cites liberal authors (such as, among others, János Kőbányai).

And the Holocaust? How does the history of the Holocaust wound and its trauma hurt during the coronavirus? Because this trauma apocalypse is our constant theme, both consciously, and also courtesy of the authors, who regularly present studies on this topic. In the early days of *Past and the Future* Mária Ember used to say – and it was a view hard to accept then, in more hopeful times – "Don't publish a *Past and Future* issue without writing about the Holocaust." Even now there continues to be no lack of such studies: Katalin Járó has collected and published a fantastic correspondence, in which a young woman who had just been released from a concentration camp is looking for her family members and acquaintances through correspondence. The box containing the correspondence was opened only recently in Israel. The history of the letters themselves proves that the twentieth-century apocalypse will still continue to affect our lives for a long time to come.

Louise O. Vasvári's study of "Narrative Identity Constructions in Three Holocaust Survivors' Memoirs" it not only describes three fates, but theoretically examines the types of female Holocaust memories.

Steven E. Aschheim "The Eternal Question of the Holocaust: Why the Germans and Why the Jews?" There is nothing to add to the title of his essay, except that he examines the issue in the wake of the work of Götz Aly (one of whose books analyzing this issue we also published in Ágnes Huszár's translation).

In our May issue, Professor Károly Bárd wrote about László Bernát Veszprémy's book, which had caused great controversy. Bárd focuses on the key role of the Hungarian administration in the Hungarian Holocaust, examining the problem of "co-existence" from a legal point of view, which is such a sensitive and key issue that, for the first time in the history of this journal, it could only be fully covered in two parts. Veszprémy examines the role of a British diplomat in the consolidation of the Horthy system based on his original archival research.

Mihály Vajda's in his review essay based on of Margit Kassai's memoir, *Kindergarten in the Bomb Shelter*, thinks about his own survival as a Jew under the siege of Budapest. Paddling in more serene, or rather elevated waters. András Lengyel's study summarizes all the searchable elements of József Attila's enigmatic poem "Smá Jiszroel." Gerda Széplaky's study "The Invisible Face of God" deals with the question of the unimaginability of God, and yet with its representation. Anikó Polgár compares the relationships between Anna Hajnal and Sándor Weöres' mothers in their respective poems in which they say goodbye to their mother. György Péter Hárs's poems are only "beautiful poems", regardless of the coronavirus.

ÚJ FOLYAM

2020/2–3.

KORONAVÍRUS IDEJÉN II.

Szilágyi Ákos, Jeles András, Gyukits Gábor, Louise Gluck,
Alexis de Tocqueville, Ádám Péter, Széplaky Gerda,
Hárs György Péter, Weiss János, Polgár Anikó, Soltész Márton,
Bar Ruso, Kőbányai János, Csunderlik Péter, Für Emil,
Lengyel András, Konrád György, Gera Balázs, Nagy József,
Kelemen Gábor, Hidvégi Máté, Jeszenszky Géza,
Boris János, Dési János, Fehér László,
Huszár Ágnes, Oláh János, Vajda Mihály,
Tibori Szabó Zoltán, Molnár Judit, Járó Katalin,
Loise O. Vasvári, Steven E. Aschheim,
Bárd Károly, Veszprémy László Bernát
munkái

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Folytatás a 256. oldalról

making use of our thirty-years of publications as an updatable archive in the digital space because we are aware to individual writings can gain new meaning from a historical perspective and find new readers. Our May issue – issued in a larger scale – because to “give, give, and give” is the key to survival! – bore the shock of the coronavirus. The present issue is also a double issue, because of the continuing difficulties of publication during the corona virus era, which means also that our fourth issue will only appear in early 2021.

Ákos Szilágyi's four poems perceive our apocalyptic era, as do the excerpt from András Jeles's book, which in its style and sound evokes Imre Kertész's *Gályanapló*. Actually, Jeles sent his book to the publisher of the *Past and Future* even before the era of the coronavirus, but then a sensitive artist does not have to see the apocalypse, as he is precisely an artist (prophet) because he understands the winds of disaster. Two visual artists are also concerned with Covid, Bar Ruso (Jerusalem) and Emil Für, (who, after a longer emigration to London and a subsequent short stay in Budapest, now finds himself again in Manchester).

The new translation Alexis Tocqueville's essay on “Slavery and Racism” and the discovery of its topicality today is due to Péter Ádám. In this essay Tocqueville analyzes the current consequences of colonization and the oppression of blacks in a way that is highly topical, and which is not only tearing apart U.S. society.

Amidst the dominance in the news of the coronavirus, the news that that an American Jewish female poet, Louise Gluck, received the Nobel Prize, who is partly of Hungarian descent, has not received due attention. Her Hungarian translator, Gábor Gyukics, emphasized that Gluck's Hungarian origin had no real relevance for her poetry, but he described her artistic career and has translated four of her poems for us, which can be read here for the first time.

The era of the coronavirus only gives a gloomier backdrop to the subject of death, which in recent years has so cruelly marked the topics of our journal. Last year, the last great generation of the Hungarian Jewish spirit, and at the same time the backbone of the creative guard of our magazine, disappeared. But this is something we cannot accept, they have to remain with us! It is in this spirit that a number of articles in this issue were organized.

János Weiss, a protégé of Ágnes Heller, analyzes her *The Jewish Resurrection of Jesus*, a book that was not only published by us, but for which Ágnes also drew inspiration from our joint work. Gábor Kelemen, whom Ágnes at the end of her life acknowledged as the chief Heller expert, here examines the influence of Martin Buber on the late Heller works. Joseph Nagy looks at the double issue of the Italian journal *Testimonianze* (issues 530–531), dedicated to the memory of Heller by Italian colleagues and friends. Balázs Gera was Heller's companion during her last trip to Paris when she was received by President Emmanuel Macron in the company of the world's leading intellectuals. His account recalls this program-rich three days, a few weeks before her death. We can also thank Balázs Gera for another extremely valuable document, the manuscript of György Konrád's essay about Gera's father, György Gera, which is now published here for the first time. Few people know the name of György Gera. He is the author of one of the first Hungarian Holocaust novels, *Deflecting Path* (1972), which is a achievement and testimony that can only be measured in the context of Imre Kertész. To the writer's misfortune – precisely because he was the first swallow – the reception of his work was destined to be doomed. Our publisher wants not only to publish this work in the near future, but to raise its author, if not into the canon (Imre Kertész is not there either), but at least make his work known to public consciousness.

Máté Hídvégi remembers Tamás Ungvári, especially for their work together in the last great enterprise of Ungvári's life as a writer and scholar, in the Löw Imanuel Foundation and in the publication of his collected works.

Two writings also commemorate Randolph L. Braham, the immortal historian of the Hungarian Holocaust. Two close younger colleagues of Braham – Zoltán Tibori Szabó (from Cluj-Napoca) and Judit Molnár – continue his work in the series of “Holocaust Studies” even after his death, an exemplary evidence that those we have lost continue to live on and support us, only in other forms.

Not only the last generation socialized before the Shoah has been taken by Death, but Death is also rapidly depleting the following generation. Pirooska Kéri has disappeared, without whom the new *Past and Future* would not have been born. Miklós Hernádi also passed away, who was a central staff member of our journal. Hernádi's participation in the so-called “Jewish renaissance” cultural construction after the change of regime was also outstanding, even if that movement turned out to be an illusion. We have published several obituaries about Miklós – the first expressions of pain and condolences appeared online – in our newsletter, on Facebook (because at that time we did not yet have an online site), which, in turn, initiated another series of memories. These obituaries by János Kőbányai, Géza Jeszenszky, János Boris and János Dési with László Fehér, about their friendship and passion for collecting art, are also published in our print version.

András Gyekiczki, who also passed away, was a prominent researcher of the history of the Jewry of Pápa. He and his well-known exhibit on the are recalled by his friend also from Pápa, Ágnes Huszár.

Gábor Kelemen remembers Tim Wilkinson, who was the English translator of Hungarian literature, died in England. It is to Wilkinson that Imre Kertész owes his outstanding English translation of *Fatelessemségek*. The existence of this translation is more important than the Nobel Prize for Kertész, because it allows the whole world to read the Hungarian experience of the Shoah. Kelemen eulogizes Wilkinson, with a career image and a testimony that goes beyond the usual obituary, because he visited the very ill translator in person shortly before the latter's death.

János Oláh, Professor OR-ZSE, was on his deathbed when we corresponded with him about his work, which is published for the first time in *Past and the Future*. Unfortunately, he did not live to see his debut in our magazine. Oláh wrote a biography of Mihály Guttmann, rector of the National Rabbinical Training Institute (professor at the inaugural Hebrew University of Jerusalem), about whom there does not even exist a Wikipedia article. We had agreed that he would write for us another series about the teachers of that famous educational institution – because once every rabbi who taught there was an internationally renowned excellence in the Jewish sciences. Will there be anyone else who will take on this task as a matter of conscience?

Folytatás a bátsó borítón