

THE WIENER LIBRARY

Hopes and Prospects

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Jewish Refugee to be U.S. Ambassador to Austria

The prospective new U.S. Ambassador to Austria is a native of Vienna who came to his adopted country as a refugee in 1939 aged 17. Henry Anatole Grunwald was for many years editor-in-chief of the *Time* magazine and regarded as one of the most influential U.S. journalists. He retired from *Time* at the statutory retirement age of 65. His new appointment is subject to confirmation by the Senate. It will be a particularly sensitive one in view of the strained relations between the two countries after Austria's President, Dr. Kurt Waldheim, was put on the U.S. 'Watch List'. It is hoped that Mr. Grunwald's diplomacy will help to ease the situation. His career at least in no way suffered from the fact that he, like Fürth-born Henry Kissinger, speaks English with a heavy Continental accent.

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Letter to the Editor

BY ANY OTHER NAME

Sir — Richard Grunberger (August 1987) asks why do people change their names? As an ex-member of the forces, I can assure him that it was not only the desire to anglicise our names as a leftover of misunderstanding assimilation. It was forcefully made clear to us that naturalisation, except under exceptional circumstances, would not be granted 'for the duration', and a change of name might provide some protection should we be taken prisoner by the Germans. Little did we realise at the time that a change of name did not imply a change of accent!

I well remember the occasion when 93 Company Pioneer Corps were called on parade, prior to any members being drafted overseas before D-day, and addressed by the Commanding Officer, Major Black, a cheerful, proud Scotsman who sympathetically explained the procedure and desirability of name-changing — any name of our choice would be acceptable, 'but don't let me catch anybody calling himself MacTavish, MacGovern or MacGregor'!

The change of name was published in the unit's 'Part II Orders' and did not involve any deep poll

procedure. We did not have to undergo any agonies experienced by many of our forebears who were compelled to accept Central or West European surnames, often imposed by unsympathetic non-Jewish officials.

The problem of changing civic surnames was never considered by Jews too seriously; for generations Jews bore a first name only (by tradition, often that of a grandparent), with that of the father added, and often a jocular nickname in addition. An interesting sidelight is the study of Israeli name changes which certainly enriches one's Ivrit vocabulary, e.g. *Har Even* → Steinberg.

Upkeep of Jewish tradition and learning was a greater factor than that of mere surnames. I am happy to pass on to my son and grandchildren my, dare I say, German-Jewish heritage to flourish in a sympathetic British climate, and they will realise that a name change in 1943/44 also reflects our people's history. So, I may have lost my ... soul, but all's ... well!

ARNOLD HORWELL

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Volume XLIII No. 1

January 1988

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'CREEPING NATIONALISM'

Among German Youths

Neo-Nazi-type trends among young people aged 16-17 were examined by an educationalist at Bielefeld University, Wilhelm Heitmeyer, who found that about 40 per cent of the 1,257 interviewed would support violence, extreme nationalism, racism and the principle of the inequality of men (*Rechtsextremistische Orientierungen bei Jugendlichen*. Bielefeld. Juventa Verlag. 243 pp.). He was concerned not with members of neo-Nazi organizations — few of the youngsters actually belong to one — but rather with the causes making for neo-Nazi sympathies where educationists might still have a chance of exerting influence.

It appears that while the traditional neo-Nazi organizations with their uniforms and provocative bearing, are unpopular, great attraction (about 50 per cent) is held by such aggressive slogans as 'Germany for the Germans' and 'Wogs Out'. Germans were thought to be a higher race, and the social problems were considered to be capable of solution if 'the work-shy, criminals and mental cases' were 'somehow eliminated' from society.

25 per cent stressed the 'positive aspects' of Nazism — 'discipline and order, employment, no criminals'; only 'the chasing of Jews' was disapproved of. Girls, incidentally, seemed less infected by neo-Nazism than boys. No difference was noted as to whether the youngsters *did* or *did not have a job*. But there was frustration that, contrary to official teaching, efficiency did not seem to come to grips with 'the complex difficulties of reality'. People were thought to have lost

touch with what was going on, and they were seeking 'simple solutions'. The idea of 'national identity', the mark of 'creeping nationalism', seemed to promise 'lasting values', even when the social and economic situation was deteriorating.

A TOPICAL 'JEW SÜSS'

The 'horrible validity' of the Jew Süss story is stressed by a German critic of the new production, at Nuremberg, of Paul Kornfeld's play *Jud Süss* which the Czech Jewish author wrote in 1929. Twelve years later, aged 52, Kornfeld was deported and in January 1942 perished in a concentration camp near Lodz — 'a victim of that murderous antisemitism which he sought to stem with his play'. Career, character and judicial assassination of Joseph Süss-Oppenheimer (1692-1738) are presented as a topical concern which is underlined by reciting, as a curtain raiser, Chancellor Kohl's remarks about 'the grace of the late birth'. The plain message is that the evil past must not be forgotten even by those who may know it only from hearsay.

Writing under the headline 'A Myth is being Dismantled', the *F.A.Z.* critic Georg Hensel recalls how the Nazis, in 1940, used the story 'to gain public support for the State-engineered assassination of the Jews by fomenting hatred'. He also mentions the British Jew Süss film (1934, with Conrad Veidt) which, based on the novel by Lion Feuchtwanger, was to be a protest against the persecution of the Jews.

MORE 'REVISIONIST' DISTORTIONS

What Hitler Wanted

The 'revisionist' distorters of Nazi history find ever new ways of whitewashing Hitler. Would you believe it — Hitler never thought of conquering *Lebensraum* in the East: all he wanted was to regain the territories which Germany had lost in the first war. Therefore, the invasion of Russia in 1941 was not an act of aggression but merely a 'direct reaction' to 'Stalin's military threat', nothing more than 'preventive war'. This allegation is seriously made by Dr. Dirk Kunert in his book *Ein Weltkrieg wird programmiert: Hitler, Roosevelt, Stalin. Die Vorgeschichte des 2. Weltkrieges nach Primärquellen* (Ullstein. 1986. 372pp.) Kunert is a German historian teaching 'international politics' at the University of Johannesburg where he appears to be at a safe distance from the historical realities.

Rarely can the facts have been more blatantly distorted. Hitler's plans are plainly stated in his book *Mein Kampf*; there can be found all the 'programming' that Kunert needed. As for the restoration of Germany within the borders of 1914, this is what Hitler says in *Mein Kampf*

(pp. 738.736): 'The borders of 1914 don't mean anything for the future of the German nation; they neither gave security in the past nor would they give strength for the future. . . . The demand for the restoration of the 1914 frontiers is a political nonsense of a kind that makes it appear a crime', etc. Also: 'We National Socialists put paid to pre-war foreign policy. We stop looking South and West and direct our gaze towards the lands of the East. If today we talk of new territory, we can only think, first of all, of Russia' (p. 742).

This would seem pretty conclusive: what a pity that Dr Kunert, the 'historian', has overlooked this, the most 'primary' of sources.

Another piece of 'revisionism': Kunert has heard of 'rumours', early in 1939, that Germany was about to perpetrate acts of aggression, but he thinks — now, after nearly 50 years — they 'lacked any substance'. . . . A reviewer in the *Frankfurter Allgemeine Zeitung* remarks on the 'scandal' and the 'irresponsibility' that a book like this, which, 'in the wrong hands, will have disastrous effects', should be published by (of all people) the Ullstein Verlag.

NEW SYNAGOGUE AND OLD FEARS

in Freiburg

A new Jewish communal centre including a synagogue was opened in Freiburg (Black Forest). The ground, near the Cathedral, was donated by the City Council, and a contribution to the building costs was made jointly by the Council and the Baden-Württemberg Government.

The ceremony was attended by the city's Mayor, Herr Rolf Böhme, who recalled that Freiburg in 1933 had a Jewish population of 1,400; by 1941 not one was left as a result of flight, expulsion and deportation: 'Suffering and death of the Jews was at once the beginning of our shame, disgrace and guilt', the Mayor said. He referred to the centre as 'a monument of a past that will not and must not be allowed to pass'. He quoted a saying of the chassidic leader Baal Shem Tov that 'the secret of reconciliation is remembrance'. A special welcome was extended to Frau Gertrud Luckner, the well-known champion of Christian-Jewish understanding and editor of the annual *Freiburger Rundbrief*.

In his address, the chairman of the Central Committee of Jews in Germany, Herr Werner Nachmann, warned against the current tendencies to whitewash the Nazi regime; there was no cause for optimism, he explained, as had been shown by the fact that a local priest was asked by parishioners why a synagogue was allowed to be built in the neighbourhood of the Cathedral. Even before the ceremony the synagogue's windows were smashed by 'unknown elements'. The return of a small number of Jews to Germany, Nachmann said, should be seen as a courageous contribution to the rebuilding of German democracy.

The number of Jews in the whole area between Freiburg and the Lake of Constance is about 300.

*

ANNE FRANK DISCOVERY

Those familiar with the story of Anne Frank will know that 'Albert Dussel', the Franks' companion in their attic hide-out, had a Christian girl friend, Charlotte Kaletta. Now 'Dussel's' real name was Fritz Pfeffer, a Jewish dentist from Giessen, who left Germany, with Charlotte, in the night of the November program 1938. They went to Amsterdam but could not get married there because, in the case of refugees, the Dutch recognised the Nuremberg Laws. When the Germans occupied Holland, Pfeffer managed to escape the *razzias*, and Miep Gies, the Franks' contact with the outside world, introduced him to the family in November 1942. When the Nazis discovered the hide-out on 4 August 1944, he was arrested, deported to Neuengamme and murdered there. Charlotte Kaletta died a few weeks ago in Amsterdam. Her papers, including a foto album, were recently discovered on a flea market by a member of the Anne Frank Foundation, Mrs. Joke Kniesmeyer, who was able to identify Pfeffer from the only existing foto of 'Dr. Dussel'.

Richard Grunberger

WHAT THE YECKES DID FOR ISRAEL

A 50 Years' Record

The *Yeckes* are the theme of a study of German-speaking Jews in Israel during the last half century.* While the refugee influx into the Anglo-Saxon countries was numerically insignificant in relation to their population, the immigration of German-speaking Jews into Palestine during the 1930s, numbering around fifty thousand, formed a sizable reinforcement for the 200,000 strong Yishuv of pre-Hitler days. But the main difference the German influx made here was qualitative rather than quantitative. If, in the words of the recent *Times* editorial on the dissolution of the Amadeus Quartet (see AJR INFORMATION, October 1987), the refugees of the 1930s made a valuable contribution to Britain, the *Yeckes* in the Palestine of the Mandate helped effect a virtual transformation of that country.

In the 1920s the country had, despite gradual colonisation by Jewish settlers, retained an essentially Middle Eastern economic framework, and the subsequent Depression had made things worse. The arrival, over the next few years, of 20,000 'capitalists'—German Jews with funds in

* Shlomo Erel, *Neue Wurzeln, 50 Jahre Immigration deutsch-sprachiger Juden in Israel*. Bleicher Verlag, Gerlingen. 1983. 312pp.

Achievement in spite of Handicaps

Although talk of discrimination is, of course, fanciful, the fact remains that not a single Israeli leader from Ben Gurion to Shamir had a Mid-European background, this may have something to do with the fact that undue attachment to correctness and formality of German Jews tended to disqualify them from climbing, in Disraeli's words, to the top of the greasy pole. Some have, nonetheless, occupied key positions in the administration. Pinhas Rosen and Siegfried Moses, respectively Justice Minister and Comptroller General, built safeguards against chicanery and corruption into the structure of the emerging polity whose effectiveness outlasted their own period of office. Another Mid-European, Chaim Bar-Lev, was a top-ranking soldier and had a defence line in the Sinai Peninsula named after him. And then there is of course Teddy Kolkoff whose work as Mayor of Jerusalem has probably made him the best-known City Father in the Western world.

Elsewhere in public life the *Yeckes* have made the sort of contribution that their above-average educational background fitted them for. In journalism Gershom Schocken of *Haarez* and Asriel Carlebach of *Maariv* provide outstanding examples; in medicine Professor Herrman Zondek (whose patients ranged from Stresemann to King Abdullah's family). In the musical sphere mid-

excess of a thousand Palestinian Pounds could enter the country on so called capitalist certificates—injecting a dynamism into a stagnating economy that enabled it, in modern parlance, to take off. During the middle Thirties electricity consumption trebled, indicating a rise in living standards as well as increased industrial activity. The establishment of new enterprises—factories, workshops, port facilities, as well as, in the service sector, hotels, restaurants, shops, laundries etc—made the labour force grow by a factor of four. Twenty per cent of the German immigrants elected to follow the basic occupation of the Zionist nation-builders and became tillers of the soil; they founded new settlements of which Naharia became the best known. (The 1 in 5 ratio is all the more remarkable since their background had been overwhelmingly in the professions or commerce.)

But although they were Jews settling among fellow-Jews their integration did not proceed entirely smoothly. The Yishuv was largely composed of East Europeans who perceived the newcomers as culturally different and deficient in Zionist motivation. Cultural differences gave rise to numerous jokes, for example about a line of Yekke construction workers passing bricks to the steady accompaniment of *Danke, Herr Doktor!, Bitte, Herr Doktor!*.

Europeans both formed the nucleus of the Palestine (later Israel) Philharmonic Orchestra, and provided the core of its audiences. In academic life Hugo Bergmann, Arthur Ruppin, Gershom Scholem and Martin Buber added lustre to the Hebrew University.

Chaim Weizmann, himself a scientist, was most anxious, from the very inception of the Hebrew University (1925), to recruit German Jews for its science faculty. He set his sights specially at three Nobel Prize winners: Albert Einstein; the chemist Richard Willstätter and the physicist Fritz Haber. Alas, the pro-Zionist Einstein was critical of the way the University managed its science departments and eventually preferred Princeton to Jerusalem. Willstätter, guest of honour at the 1934 opening of the Sieff Institute at Rechovot, actually returned to Nazi Germany, saying 'I know Germany has gone mad—but if a mother has fallen ill that is no ground for the children to desert her'. In the same year Haber came to Palestine to test the waters, but died on the journey.

A sad story which underlines the point which Shmuel Tamir, the Israeli-born Justice Minister in the Begin cabinet, made to the author of the study 'What a state we could have built with the 500,000 Jews from Germany if they had all come here!'

Palestine Jewry and the Holocaust

A book recently published in Tel Aviv on the attitude adopted by the Yishuv towards the holocaust has attracted curiously little attention outside Israel though quite a lot inside. It does not yet seem to have appeared in any language other than Hebrew — *Hanhaga beMalkod: Ha-Yishuv nochach ha-Shoa 1942-1945* ('Leadership in a Trap: The Yishuv facing the Holocaust'), Am Oved, in cooperation with the Chaim Weizmann Institute for the Study of Zionism. 1986. 580pp. The author is Dina Porat.

A long review, by an Israeli, was printed in the *Frankfurter Allgemeine Zeitung* where the following points were made: The author deals with such "hitherto repressed" questions as, did the Jews in Palestine really do everything in their power to alarm world public opinion? were there any possibilities of negotiating with the Nazis and was advantage taken of them? was the Yishuv too much concentrating on the building up of the country and the establishment of the State, with the result that everything else was considered of secondary importance?

While the files of various national institutions revealed that detailed knowledge of the Nazi crimes was available long before the end of 1942, it was not until 22 November of that year that the Jewish Agency actually published news of the extermination in progress. Even then (the author says), after a month of mourning, the interest flagged. The Jews of Palestine and those of Europe seemed to be living in two different worlds.

Porat believes that a deal might have been struck with the Nazis, directly or indirectly, but the British were opposed and the Yishuv was only half-heartedly involved. The reviewer finds this part of her story convincing but cannot agree when she seems to suggest — though not without reservations — that all these plans were doomed to failure and that the Yishuv and the Zionist movement were probably well advised to support the Allied policy of Unconditional Surrender.

*

ELDERLY ISRAELIS' SELF-AID

A notable Israeli enterprise designed to help the aged to help themselves recently celebrated its 25th birthday. It is called Life Line (*Yad Lekashish*), and it is run by a lady, Miriam Mendlow, herself 70, who describes her aim as 'providing the community services and the employment that the elderly need to enable them to continue living in their homes and communities'. She wants the elderly to have 'a reason to get up in the morning and look forward to the day', for what they needed was 'not pity but integration within the community'.

With moderate assistance from the Government and local authorities, Mrs. Mendlow managed to set up 14 sheltered workshops in Jerusalem, employing some 250 people. Their trades are various handicrafts such as book-binding, ceramics, pottery, machine and hand-knitting, sewing, enamelled metalwork, toys, picture-framing, weaving, embroidery, jewellery design, shoe repair.

PAUL YOGI MAYER reports on

THE JEWISH CEMETERY IN BRESLAU

My wife (Ilse née Fabisch) and I recently visited Breslau where she was born and went to school. It is now of course Wrocław in Poland. Jewish visitors are rare there though this was once the third largest Jewish community in Germany, with a membership of 20,000. We stayed for only two days.

The strongest impression we gained was at the Jewish cemetery in Lohestrasse. There was the high wall surrounding the area, free of graffiti and slogans, restored to embrace over 12,000 graves. When we found the entrance and had crossed what looked like a builder's yard, we were met by a gentleman who asked us the usual questions — from where, how, what, which. He introduced himself as Mgr. Maciej Lagiewski, an art historian who had a small team to help him restore that vast area covered by many trees, bushes, ancient graves similar in shape to those in many other Jewish cemeteries.

'We have identified about 3,500 graves', he said, 'and restored many of them. But I have only one stonemason and some women to help me'. We walked along the broad paved alleys on which many years ago the slow and solemn funeral processions had moved, when there still were quite impressive family tombs such as the one of the Schottländer family.

Our informant told us that the cemetery had three times changed hands in heavy fighting during the last weeks of the war. Hence the destruction. *Ironie des Schicksals*: young boys and elderly *Volkssturm* men as well as SS defended the Jewish cemetery as part of Breslau, dying amongst Jewish graves, when Berlin had already fallen to the Russians.

When we asked names of the Jewish dead, our guide explained that at the beginning of the war (or even before) all brass, copper and other metal tablets, lettering, decorations had been 'extracted'. This made it so difficult to identify many graves. He took us to the grave of Ferdinand

Lassalle, as often visited by German Social Democrats from the DDR as is Marx at Highgate by Communists from the East (and West). Another grave was that of the parents of Erhard Milch, the air ace in the first world war who was declared non-Jewish by Göring; he then joined the Nazi Party and became Field Marshal in the *Luftwaffe*.

There also was the grave of the parents of Edith Stein, the beatified nun who perished at Auschwitz; the grave of Heinrich Graetz, the historian, and many other well-known people. Paula Ollendorf, the Jewish women's leader, who died in Jerusalem was commemorated with an inscription on a family grave. Quite a number of names had been engraved into stones often lying on their side, broken into two and more pieces. There were also the graves of Fritz Haber's parents, of Professor Ferdinand Cohen, the teacher of Koch. Finally we found the grave of my wife's grandparents (the Raschkow family). It was designed by their son, an architect who survived in Stuttgart because of his non-Jewish wife.

On our return to our guide's office, he showed

us with pride some excellent drawings and paintings of architecturally interesting graves done by one of his students. The walls of the office were also covered with black-red and gold pennants.

Mgr. Lagiewski deplored the scant interest shown in his work by Jews. The Polish Government paid his and his staff's salary, also the cost of the restoration of the cemetery which he remarked was the only cemetery of any religion to survive the war in Breslau.

He asked for information about the pre-war Jewish community as the small community using the cemetery now were all people from the East who were very different from those who once lived here. I thought that former citizens of Breslau, living in so much better circumstances than those Jews now living here, might wish to take a personal interest in them. Mgr. Lagiewski has written a book about his work (in Polish); it will be translated into German and sent to me.

Saying good-bye, he guided us through the iron gate which he had designed in the form of a *Menorah*, between two pillars with specially made large lamps, reminiscent of the *Mezuzah*. We felt that our mission had been accomplished. We decided on a new inscription on the grave, giving the names not only of those who were put to rest here many years ago but also *In Memoriam* of all those of our family who perished in the Holocaust.

News from East Germany

NEO-NAZIS IN BERLIN

An ominous incident occurred in East Berlin when a gang of about 30 neo-Nazis set upon some 400 young people, mostly punks, at the end of a rock concert in a Protestant church (reports the London daily *The Independent*). Shouts of *Sieg Heil* and 'Jewish swine', also 'Communist swine', were heard. Despite pleas from members of the audience, police reinforcements and first aid teams refused to intervene.

Church members, punks and non-Christians have founded an 'Anti-Nazi League'; leaflets urged people to resist the spread of neo-Nazism and to demand State action. A Protestant pastor, Rainer Eppelmann, who is prominent in the East German peace movement, and a church social worker, Lorenz Postler, were quoted as having suggested the Government's silence indicates they may not be sure how to tackle the problem.

ARNOLD ZWEIG MEMORIAL

The centenary of the birth of Arnold Zweig (see AJR INFORMATION, November 1987) was marked with an exhibition of his writings organized by the East German *Deutsche Bücherei*. His house in East Berlin where he lived from 1950 until his death in 1968, is to be converted into a memorial. A collection of 20 of his tales, entitled *Ein bisschen Blut*, as well as a volume giving a survey of the whole of his work, has been published by Aufbau Verlag, Berlin and Weimar.

They appeared to be regarding Nazism as so thoroughly finished that it could never return. School children are given an outline of the Nazi era, with appalling pictures of the extermination camps, but (according to Herr Eppelmann) 'they feel that it is like the atrocities in South Africa — something far away that does not affect them. They have no sense of guilt, there is no attempt to discuss how our history should affect our lives'.

JEWES OF PLAUE

Research on the Jews of Plauen, Saxony, East Germany, is being undertaken by Hannes Schmidt who has already published a series of seven illustrated articles in the East German Jewish *Nachrichtenblatt*, December 1983 to September 1985. He is now engaged in expanding his material which he hopes will eventually appear as a booklet. He would be glad to hear from former Plauen Jews. His address is Leninplatz 1/0509, 1017 Berlin, DDR.

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DAY CENTRE

Entertainment for January 1988

Tuesday 5th	Jack Donn — Faith Healer
Wednesday 6th	Hans Freund with Françoise Geller & Sons
Thursday 7th	Group Forum with Hannah Nyman
Tuesday 12th	Phyllis Boxer — Operatic Singer
Wednesday 13th	Fortune Telling by Frances Worrell
Thursday 14th	Musical Quiz by Lotte Zacks
Tuesday 19th	Magician
Wednesday 20th	Edies Chat Show
Thursday 21st	Peter Howard & Guest
Tuesday 26th	Musical Appreciation by Yacov Paul
Wednesday 27th	Dorei Duo
Thursday 28th	Barbara Jacobson & Helen Mignano

AFTER THE MOVE IS OVER

To be sung to the tune of *After the Ball is Over*

After The Move is Over
 After the Day has gone —
 Now we're in Hannah Karminski
 We can get on with the fun

Volunteers are wanted in plenty
 To visit those in need
 Please 'phone our new number
 You are very much wanted indeed.

VISITORS NEEDED FOR

(1) a widow living in Ealing; (2) a widow living in Bayswater; (3) a widower living in Central London; (4) a couple living of Millfield Lane, N.6 (housebound husband; wife needs a break), also for residents of the Bishops Avenue Homes.

Please ring Laura Howe 483 2536.

MORRIS FEINMANN HOME

The new Matron of the Morris Feinmann Home, Manchester, will be Mrs. Christine Gorton. She succeeds Mrs. Vera Smith who retired at the end of May 1987 after 15 years' devoted service. This was announced by the chairman of the Home, Mr. Kingsley, at the Home's 40th Annual Meeting on Sunday, 15 November, held on the Home's premises in Didsbury. Mr. Kingsley gratefully acknowledged the help so freely given by Honorary Committee members, volunteer workers and Jewish sister organisations, all of which contributed to a successful year. A well deserved tribute was paid, to the Home's staff, for the very high level of care shown to all residents. The distinguished guests who added their praise of the Home's work for the more than 60 residents included the President of the Jewish Representative Council, Mr. Henry Guterman.

CBF RESIDENTIAL CARE AND HOUSING ASSOCIATION

Statement by Mr. Ludwig Spiro

In accordance with the Articles of Association of the CBF Residential Care and Housing Association I will be retiring from the Association on 31 December 1987, the year in which I have attained the age of seventy five.

I am very pleased to announce that Mr. R. W. Mattes, who joined the Management Committee of this Association in September 1986, has been appointed by the Council at their meeting on 11 November 1987, to become the Chairman of this Association on 1 January 1988.

I like to take this opportunity to thank all members of the organisation for the help and support which I have enjoyed so much throughout my period in office.

I am confident that you will join me in wishing Mr. Mattes a long and successful tenure of office.

A NEW WING

to Heinrich Stahl

A new wing to the Heinrich Stahl House in The Bishops Avenue, the Charles Jordan Wing, was officially opened on Sunday, 15 November, by Mr. Oscar Joseph, OBE, the distinguished, now retired, worker for the Jewish refugee cause, who unveiled the plaque recording the event. At a ceremony presided over by Mr. Ludwig Spiro, chairman of the CBF Residential Care and Housing Association, short addresses were delivered by the Deputy Mayor of the Borough of Brent, Councillor F. E. Poole, and Mr. J. Marshall, M.P. for Hendon South and Member of the European Parliament, who stressed the 'magnificent contribution' which Jewish refugees had made to the United Kingdom. The new wing was blessed and the *Mezuzah* fixed by Rabbi Rodney Mariner, Minister of the Belsize Square Synagogue.

The new wing provides 17 modern rooms with toilets and showers for wheelchair cases. Altogether, the homes — Osmond, Leo Baeck, Heinrich Stahl, in The Bishops Avenue, and Otto Schiff House in Netherhall Gardens, provide complete residential care for some 210 Jewish victims from Nazi persecution between the ages of 70 and well over 90. A flatlet block in Highgate, provides sheltered accommodation in self-contained flats for a further 52 refugees.

Charles Jordan

Charles Jordan (1908-1967), after whom the new wing is named, was an American Jew who spent most of his life in the service to his fellow-Jews, especially, since 1941, as an agent of the American Jewish Joint Distribution Committee ('Joint'). He held the offices of Director General for the JDC Overseas Operations and Executive Vice-Chairman. In August 1967, on a mission to Czechoslovakia, he was, in mysterious circumstances, murdered in Prague.

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BIRTHDAY WISH

to dear Matron Dorli Neal

by Joseph Austerlitz (aged 90)

N ach wie vor kann ich nur sagen,
 Im Stahl House kann sich keiner beklagen.
 E s ist das Werk unserer lieben Matron,
 Kaum irgend ein Land hat solch einen Patron.
 A rbeitssam bienengleich, stets auf den Beinen,
 Spricht sie mit allen, ob sie lachen oder weinen.
 L ächelnd und in allen Lagen versiert,
 Hier ist noch keinem ein Unrecht passiert.
 D ank will ich zollen mit diesem Schreiben:
 Möge sie lange erhalten uns bleiben.
 O hn Zweifel dies ist eine Lady von Qualität,
 Belastet mit Arbeit von früh bis spät.
 R at, Hilfe, Relief gibt sie allen Leuten,
 Und das hat hier wirklich viel zu bedeuten.
 L anges Leben zu ihrem Geburtstagsfeste
 Möge Gott ihr geben: ich wünsch ihr das Beste —
 I ch wünsch ihr alles erdenklich Gute:
 Bleib sie nur gesund und stets froh zu Mute.

LEO BAECK HOUSE

Thanks for Entertainment

Residents and Staff much enjoyed the entertainment provided and wish to express their gratitude to the following artists for their delightful performances between June and November 1987: *Hans Freund* and co-artists (songs and piano recitals); *Alice Sommer* (piano recitals); *Ros Ashken* (piano) and *Douglas Poster* (tenor), with songs from shows; also the Belsize Trio (flute, cello, piano), with *Caroline Franklyn*.

Teddy Teddern's interesting film shows on 11 June and 22 Oct were much appreciated as were also, of course, the regular Monday afternoon musical presentations provided by *Irene White* and *Rudi Boydon*. Leo Baeck House is most grateful to them.

CAMPS
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 PETER C. RICKENBACK

In his flat in Hampstead I listened with Berthold Goldschmidt to a hauntingly beautiful tune. 'It is a set of rhythmic variations on a melodically constant theme', he explained, and added: 'I am afraid there is quite a bit of applause at the end'. The applause was a sustained, rapturous ovation and he was obviously moved. For him the wheel had turned full circle. For this was his private recording of a concert given by the Birmingham Symphony Orchestra, conducted by Simon Rattle, on 18 September, 1987 at the *Philharmonie* in Berlin, and the German audience's acclaim was for his *Ciaconna Sinfonica*, written in 1936, on the morrow of his arrival in England, a refugee from Berlin.

He recalls the hardships of the time. These were indeed dark days for an emigré musician in his early thirties, even one of his calibre, who had brought with him an established reputation as a

Huberman and supported by Jewish-American funding, he began to gather a group of instrumentalists who were one day to form the nucleus of the Palestine Philharmonic Orchestra. And he composed his *Variations on a Palestine Shepherd's Song*. But life in Nazi Berlin was becoming increasingly precarious and, although implored by many of his friends and colleagues, including the composer Hindemith, not to worry, not to leave on account of 'these idiots' who 'could not last', he decided, in 1935, to quit Germany for good.

For a short time, he and his wife lived in Switzerland, then they came to England and settled in London. He earned a pittance giving private lessons; but within a year he had completed two new works: a second String Quartet and the *Ciaconna*. In 1938, Kurt Joos commissioned him to write the music for a new ballet,

then permission was received to proceed with the work. At the end of 1949, nine months after he had started, Goldschmidt was able to put the full score for *Beatrice Cenci* before the adjudicating panel.

He was informed that he had won and received his prize. But no one mentioned a performance. At his suggestion an audition was arranged in July 1950 at which Goldschmidt played through most of the music on the piano assisted by some singers and the select gathering, which included such celebrities as Vaughan Williams, Lord Harewood and Rudolf Bing, was most complimentary. But that was where the matter rested. Neither Covent Garden nor Sadlers Wells were interested.

In 1987 the organizers of the 37th Berlin Festival decided to include in their programme of events an appreciation of Berlin musicians forced into exile by the Nazis, and they invited Berthold Goldschmidt to attend as guest of honour. And so it was that on 18 September he appeared in Berlin as a performer in a *Gesprächskonzert*, a conversation piece with Stephen Hinton as interviewer, framed by his String Quartet No. 2. That evening, his *Ciaconna* opened Simon Rattle's concert in the *Philharmonie* and was received with enthusiasm by the audience and the press. Goldschmidt has been further honoured by the inclusion in a publication to mark Berlin's 750th anniversary of extracts from an interview which he had given in London in 1977. Entitled *Verdrängte Musik. Berliner Komponisten im Exil* (Traber, H. and Weingarten, E. eds. Argon Verlag, Berlin, 1987.)

For Berthold Goldschmidt this was recognition in the country of his birth. But here in Britain, too, there was an interesting, indeed intriguing, development. In April 1987, the musicologist David Drew, who had heard the recording of the *Beatrice Cenci* excerpts, asked if he might borrow the score so that he could show it to a foreign conductor then on a visit to London. This was the Cuban-American Odelina de la Martinez who was, on behalf of an operatic singer, looking for a role with a high dramatic content. On seeing Goldschmidt's score she looked no further. And now the work has gone into rehearsal for a concert performance in the Queen Elizabeth Hall on London's South Bank on 16 April, 1988. This, too, is in its way a kind of *Wiedergutmachung*.

Once asked if he felt that there was an element of Jewishness in many of his compositions, Goldschmidt remarked that, while he had always been a conscious Jew, he did not believe that his music was peculiarly German or Jewish, but part of the European heritage. As Berthold Goldschmidt's 85th birthday approaches, it is fitting that we should know how much he has enriched this heritage.

'COMPOSER IN EXILE'

A Meeting with Berthold Goldschmidt

Who is celebrating his 85th birthday this month. He has long been a member of AJR. DAVID MAIER interviewed him.

pianist, conductor and composer of standing, with a piano quintet, a piano sonata, a string quartet, several choral or orchestral works and a highly praised opera to his credit.

Berthold Goldschmidt was born in Hamburg on January 18, 1903. Both his parents loved music and encouraged him in his choice of career (although he had fleetingly toyed with the idea of becoming a veterinary surgeon). He studied history of art and philosophy at Hamburg, then enrolled at the University of Berlin. In 1922 he joined Franz Schreker's masterclass in composition at the *Staatliche Hochschule für Musik*. 'I believe that I owe it to my respected teacher's encouragement of individuality in his students, in which he differed from, for example, Schoenberg, that I have never belonged to a "school".' At this time he first became aware of the music of Gustav Mahler, with which his name was later to become so closely linked.

He had early successes: in the summer of 1923 he saw the first performance of his quintet for piano and strings, with himself as one of the players; and in 1926 Erich Kleiber conducted his prize-winning *Passacaglia*. In the same year he himself conducted his Overture for *Comedy of Errors*, and his first String Quartet was received with acclaim by the public and warm commendation by eminent colleagues. He now had an engagement at the Berlin *Staatsoper* and an exclusive contract with a prestigious Viennese publishing house. His reputation spread, and in 1929 he was invited to join Carl Ebert, first in Darmstadt and then in Berlin. In 1932, the young composer's first opera *Der gewaltige Hahnrei* ('The Mighty Cuckold') was successfully performed at the *Nationaltheater* in Mannheim.

But already the storm clouds were gathering. The opera was criticized by a Nazi 'cultural' organization and before long he was confined to

purely 'Jewish' musical work. He took up the task with enthusiasm. Together with other Jewish musicians, encouraged by the violinist Bronislaw Chronica, which, with its topical allusions, was well received in a number of countries and thus brought in a little extra income. When war came, Goldschmidt's name was no longer unknown and he was invited to take charge of the music section of the BBC's German Service. He made a significant contribution to this element in the British war effort which involved, among other forms of 'cultural warfare', the broadcasting to Germany of Nazi-banned composers and performers.

After the war, Goldschmidt was once more becoming recognized as a conductor. He directed the Scottish Orchestra in the 1947 Glyndbourne production of Verdi's *Macbeth*, and when, in 1949, the Festival of Britain was in its preparatory stages, he was approached by the Arts Council with a request to establish his 'qualifications' for taking part in an opera competition. He responded and was accepted.

And so he went to work, and, together with Martin Esslin, the well-known authority on Brecht, wrote the book for a three-act opera based on Shelley's drama *The Cenci*. An outline of this was sent in, followed three months later by the piano score for the first act. Weeks passed and

Britain has Cause to be Grateful

'Hitler sent us a present of a whole generation of men of the mind who became ardent anglophiles and transformed the life of our country in their own field. Fellow-travelling was never as cosy again after Arthur Koestler's *Darkness at Noon*. The philosopher Karl Popper taught us about the origins of our own open society, and how to defend it; the British art history would have been a poorer thing indeed without Sir Ernst Gombrich.'

— George Walden M.P. reporting for the *Daily Telegraph* on his return from *The Writer in Exile* Conference held last month in Vienna.

AJR's NEW ADDRESS

Hannah Karminski House, 9 Adamson Road, N.W.3, which is the new home of the AJR, was opened, as a Communal Centre, on 12 December 1965. It was the first property owned by the AJR. Before it was bought, it was an extension of the Sachs Boarding House (now Swiss Cottage Hotel) across the road. The purchase was largely prompted by the desire to provide pleasant and more spacious accommodation for the AJR Club which from its foundation in 1956 had been meeting in one room at Zion House, Eton Avenue.

The building was adapted to its new purpose with much thoughtfulness and love. On the upper ground floor the Club would meet. The major part of the lower ground floor was converted into the Meeting Hall which some time ago was named after the late Margaret Jacoby. It was used not only by the AJR but also by other organisations of former refugees, thus being an asset to the community at large. The adjoining, well planned kitchen provided meals and snacks at functions and soon became also the headquarters of the Meals-on-Wheels Service.

All these activities have been transferred to the Day Centre at Cleve Road, and, after the necessary changes, Hannah Karminski House has become a well equipped new office of the AJR, though the rooms on the second and third floors continue to be used for residential purposes.

Hannah Karminski

Now that we are established here, our members, especially, the younger ones, may wish to know a little about Hannah Karminski. She was a German-Jewish woman dedicated to her people, working for them regardless of her own fate. In the Nazi years, when she was the head of the Jewish Women's League, she had a chance of emigrating but she chose to stay with her friends to the very end, while doing what she could to enable others to leave. After the November 1938 pogrom, the League was suppressed and she then joined the *Reichsvertretung*, the representative body of German Jewry, and in December 1942, aged 45, she was deported, never to be heard of again. A member of her family, the late Judge Sir Seymour Karminski, said of her: 'She was a very modest woman and a very gentle one, but underneath those qualities she had a tremendous sense of determination. She knew where her duty lay and she was not in the least afraid of the consequences. That means courage of the very highest order. In pursuit of her duty she died'.

Jewish Book News & Reviews (138 Middle Lane, Crouch End, London N8 7JP) is a well intentioned venture produced three times a year by two editors advised by a panel of four all of whom are apparently amateurs who perform well and should be able to do better. Out of eight pages (November 1987, Vol.2 No.2) five are covered with bibliographies and a list of contents of four Anglo-Jewish periodicals. Three book reviews are preceded by eight brief news items. Annual subscription rate £3.

SELF AID 40th ANNIVERSARY CONCERT

This year's Self Aid concert (November 29, Queen Elizabeth Hall) was the 40th of the series — an achievement of which the organisers may well be proud.

The performers were, as last year, the *Diverimenti*, directed by Paul Barritt. From the start of Britten's Simple Symphony, one was struck by the ensemble's outstanding discipline and accomplished balance. The players' string sound was rich and saturated, and their *pizzicato* in the second movement was delicate and spicy. The weighty pensiveness of the Saraband was well reflected, and the *Finale* brought splendid attack and vigorous drive.

Raphael Wallfisch was the soloist in C. P. E. Bach's Cello Concerto in A. From the beginning he injected a spirit of joyfulness and healthy joviality, always guided by stylistic insight. Yet he also captured the *Largo*'s characteristic emotional intensity while maintaining a classical pose and

sense of proportion. The *Finale*, delivered with superb technical skill, conveyed a mood of joyful drive, but gave the contrasting episodes their full due. The orchestra provided mature partnership.

Wallfisch was also in charge of the solo part in the *Andante* from Tchaikovsky's First String Quartet. The enticing themes of this popular movement (which had been a favourite with Tolstoy) made their full impact.

Dvorak's String Serenade in E, op.22, which concluded the concert, was an excellent choice, offering music of overflowing happiness. In the opening *Moderato* the sunny Bohemian atmosphere was fully established with all its sensual charm. The Waltz had a spellbinding lilt, and the intensely inspired *Scherzo* plenty of exuberance. In the sprightly *Finale* one enjoyed some occasional reminiscences of Beethoven's Eighth Symphony.

H. W. FREYHAN

ASSOCIATION OF CHILDREN OF JEWISH REFUGEES

A Progress Report

The Association of Children of Jewish Refugees (ACJR) is expanding as has been shown by the fact that private venues no longer seem sufficient for its functions. This gratifying prospect was one of the matter discussed at their second AGM held on 17 September at the Paul Balint-AJR Day Centre. In his account of activities during the past year, the chairman, Mr. John Dunstan, mentioned the series of discussion groups, their meetings addressed by distinguished speakers, their visits to hear Anatol Sharansky, the refugee, and Claude Lanzmann, director of the *Shoa* film. There had also been numerous visits to the theatre, concerts, cinema and operas. The monthly socials-cum-buffet suppers held in members' houses had been very well attended.

Referring to the AJR, Mr. Dunstan said he hoped that in due course members would be able to become more involved in its work. There was, after all, a special link between the generations. The AJR had a notable record of activity and would continue to be an important source of help for years to come.

A special vote of thanks was given to the administrative secretary, Anne Salinger. The Accounts for 1986-87 were presented and adopted. The following members were elected to the Committee for the coming year: John Dunstan, *Chairman*; Caroline Salinger, *Vice-Chairperson*; Ian Rosmarin, *Treasurer*; Anne Salinger, *Administrative Secretary*; Malcom Wald, *Membership Secretary*; Madeline Ismach, *Editor* (Newsletter); also Steven Derby, Colin Dunston, Daniel Levy, Helena Lieber, David Schreiber.

In response to a motion from the floor, there was a wide-ranging discussion of the work of the organisation 'Jews against Apartheid', and a splendid buffet supper rounded off the evening.

Anyone in their twenties or thirties who is a child of Jewish refugee parents, single and interested in finding out more about the ACJR, should phone 01-579 9906 for further details.

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W.W. Brown

SB's Column

Those were the days

When Cook/Maid & Butler were in Demand

Events of nearly 50 years ago came to my mind after a chance remark during an encounter with the Editor of this journal. I had mentioned that my wife and I had come to England as cook/housemaid and butler respectively, this being at the time the only occupation for which a work permit was issued.

An advertisement in leading newspapers here was placed by my sister who spent a few weeks in England in transit to the U.S. A well-meaning couple living on a large estate in Berkshire was rash enough to engage us. We had quite recently got married. My wife had worked as a secretary in Vienna and knew little about cooking; her mother and the *Dienstmädchen* did not allow her too often into the kitchen. I had spent my early life among books; learning and teaching were my interests as well as travelling, my qualifications include a diploma as a Montessori teacher. Whatever I knew by then and was able to do did not include the duties of a butler.

My master told me to prepare his riding clothes for 8 a.m. and an hour later his city outfit had to be laid out for him. Little did I know what English gentlemen wore for riding or for the City, but when I got the wrong things out for him, he, fortunately, knew where to find what he really wanted. My wife, the cook, had a kitchen maid under her; luckily

that girl was a clever one and could teach my wife what she had to do. The arrangement did not last long though. After 3 or 4 weeks the Lady of the House told us that we were charming and pleasant people, but they needed experienced and efficient staff. The 'season' was beginning, guests were expected, so we would have to part company. However, they understood our position: they would advertise for us in the local papers to find us a job in a less grand household. Which they did, and we started again, this time in the service of a retired Indian Army Colonel and his wife. This is where the real fun began.

On the first morning the Colonel showed me proudly his D.S.O. I had no idea what that was supposed to be but respectfully admired it. My early morning duties included cleaning the shoes, clearing the ashes from the grate, laying the breakfast table, etc., but there was something much more important I had to do. I had the *Times* delivered for me, but there was no hurry to read it. I had to get through the Colonel's *Telegraph* before he appeared. In those days I felt it was very important to get more than one opinion of what was going on in the world. And I had to read the *Telegraph* very carefully because it had to keep its pristine appearance. What the Colonel would have thought (and said) had he known that I had read the paper before him, I shudder to think.

'It's Not Done'...

One episode in our first days in the Colonel's house we shall never forget. On Sunday a chicken was served for lunch. A few thin slices were duly cut off by the Colonel in the well established English manner, then the chicken came back into the kitchen. We were not told what we were supposed to eat on that day, and in good faith we helped ourselves to parts of the chicken. We broke off the legs and ate them in our accustomed way and probably a few bits more. Next morning the Lady of the House came into the kitchen and said: 'We'll have cold chicken for lunch'. She opened the larder, saw the remnants of the poor bird and only produced the sound 'Oh!'. I think she almost fainted. There followed detailed instructions as to what we were entitled to eat — not a lot, I'm afraid.

Another episode we haven't forgotten: we had made friends, fellow-Viennese, who lived not far away. Sunday afternoon was our time off; the friends came soon after lunch and stayed on. We chatted, there were lots of things to talk about. At about 7 p.m. the Colonel knocked at our door, asked me out on the corridor and enquired: 'Aren't your friends going yet? They came before tea, it isn't done to stay so long when you are visiting'.

The 'Ohs' in various intonations and the 'It's not done' were early introductions into the English way of life. We laughed to ourselves and felt quite ironic about many aspects of the English attitudes when we first encountered them. Over the years we have learned to appreciate, to respect and admire much of what seemed ridiculous at first.

'THE DUNERA BOYS'

Another Reunion

When the first U.K. reunion of 'The Dunera Boys' was held in a London hotel last May (see AJR INFORMATION, July 1987), it proved such a success that another was called for and took place on 8 November (writes M. B. Simoni, one of them). Apart from socialising and going back to the 'good old bad days', we had a business meeting after lunch to decide on a more useful purpose for further meetings. A 50th anniversary reunion world-wide is envisaged in San Francisco in three years.

In Australia reunions of the ex-internees have taken place for several years. They also publish their own newspaper, *The Dunera News*.

SONS AND DAUGHTERS

Acting talents, frequently inherited by the next generation, have shown themselves all over the world. We think of the Fairbanks (senior and junior), the Barrymores, the Redgraves and Sir John Mills, with his daughters Juliet and Hayley, as well as the Massey family; recently too we have witnessed the acting gift of Amanda Waring, daughter of charming Dorothy Tutin. Their counterparts in German-speaking countries have included the three generations of Thimig, Paula Wessely and Attila Hoerbiger with their three actress daughters, and film fans everywhere still deplore the early death of Romy Schneider whose parents were Magda Schneider and Wolf Albach-Retty, whose mother *Burg* actress Rosa Albach-Retty lived to the ripe old age of 105. Thomas Fritsch is the son of Willy Fritsch, Götz George, prominent German actor, is the son of Heinrich George and comedy-producer Michael Hinz the son of Werner Hinz whose classical part in Lessing and Schiller plays made him a stalwart on the Berlin stage. Johanna Liebeneiner (daughter of producer Wolfgang Liebeneiner) is an actress in Munich, at present playing in Molières' *Tartuffe*.

Munich

The *Prinzregententheater*, one of the most beautiful in Germany, destroyed during World War II, has been rebuilt and, though not completely restored, was reopened with Lessing's *Nathan*. — *Wir von Film* (1928), a book with hundreds of photographs of old time film stars, has become something of an encyclopedia. It was originally edited by Stefan Lorant, a Hungarian whose stations in life included Munich (Editor-in-chief of *Münchner Illustrierte*) and London (*Picture Post*). The booklet has just been re-issued by Liane Kolf-Verlag, Munich.

Birthday

Soprano Jarmila Novotna is 80 and was the subject of many congratulations in New York. At the height of her career she was considered an ideal Mimi, a unique Octavian, and in 1934, she partnered Richard Tauber at the Vienna premiere of Lehar's *Giuditta*. Member of the Vienna State Opera from 1933-1938, and at the New York Met from 1940 to 1957, she will always be remembered for her excellent voice and the beauty of her appearance.

Obituary

Emmy Loose who had died in Vienna at the age of 73, was a typical opera soubrette and belonged to the Vienna Mozart Ensemble. She studied in Prague, made her debut in Hanover as Blonde in *Seraglio* and became a most appreciated member of the Vienna operatic scene. She was Despina in Mozart's *Così fan tutte* when the Vienna State Opera visited London after the war.

*

The name of the singer Maria Ivogün was unfortunately misspelt in our December issue.

*The anniversary of one of Stalin's last crimes
recalls other*

TRIALS OF JEWISH DOCTORS

Among the Stalinist crimes which he exposed in his great speech on the 70th anniversary of the Bolshevik Revolution, Mr. Gorbachov mentioned especially the 'fabrication' of the so-called 'Jewish doctors' trial' which was probably the most striking symptom of Stalin's advancing paranoia shortly before his death. In January 1953, nine eminent Russian doctors were arrested, having allegedly confessed to murdering, and/or conspiring to murder, a number of Soviet leaders. Six of the nine were Jews, said to be 'connected with the international Jewish bourgeois nationalist organisation, the "Joint", established by American intelligence . . . (in order) to conduct extensive espionage, terrorist and other subversive work in many countries including the Soviet Union'. The tone of the accusations was set by an article in *Pravda* which declared: 'The pack of mad dogs from Tel Aviv is loathsome and vile in its thirst for blood' (the sort of 'projection' which psychologists would recognise as a telling description of Stalin's own state of mind).

Fortunately Stalin soon afterwards died, and now (in April 1953) the doctors were vindicated. The charges against them were stated to have been false, the documentary data unfounded, and a Government communiqué actually (already then) spoke of 'methods of investigation which were inadmissible and most strictly forbidden by Soviet law'. All the doctors were then released.

This persecution of Jewish doctors was not an innovation of the Stalin regime. The Tsarist Government accused Jewish doctors of being accomplices of Stalin as it were, carrying revolutionary propaganda into the army, and on that ground Jews were barred from the Military Academy of Medicine. Subsequently Jewish physicians were restricted to private practice and denied the right to occupy any public posts.

A Case in Medieval England

Actually 'trials' of Jewish doctors accused of plotting to murder a head of Government were by no means peculiar to Russia. In fact the most notorious case occurred in medieval England when a Marrano physician, Roderigo Lopez, was charged with plotting to poison Queen Elizabeth I. After torture had obtained a 'confession' (which was later withdrawn), he was hanged in London in 1594. (The sensation created by the affair is believed to have inspired Shakespeare to write *The Merchant of Venice*.) Today it is beyond dispute that the charge was trumped up, unsupported by any serious evidence. The Queen herself was unconvinced, in fact she said she knew Lopez was innocent. But the manipulators of the judicial assassination had aroused the people, and it was not easy to ignore the outcry against 'the vile Jew', that 'perjured and murderous Jew

doctor' — the very propaganda that was later echoed in *Pravda*.

Again Lopez's death was not a single doom. James Parkes, the Christian historian, writes: 'If a king had a Jewish physician and did not actually perish on the battlefield, there was nothing surprising in this unfortunate doctor being accused of poisoning him'. The earliest known instance dates back to 877, and a record of the Holy Inquisition gives the names of 50 martyrs — physicians who, on the rack, confessed to all sorts of murders. At the time of the expulsion of the Jews from Spain, the royal physician, a Jew, was accused of having poisoned the *Infante* Don Juan, son of Ferdinand and Isabella. Martin Luther made similar charges and as late as 1610 the medical faculty of Vienna 'confirmed' that the Jews were bound by their laws to kill every tenth Christian patient by means of drugs. The Nazis did not bother to single out Jewish doctors — they summarily accused all Jews of plotting to murder Hitler.

But to come back to Stalin's crimes: though the charges of the 'doctors' plot' were soon (albeit by sheer accident) discredited, it is good to have them now exposed on the very highest authority — even if it would be rash to assume that having so been disposed of, those foul and evil accusations will never be raised again.



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Sir Sigmund Sternberg pleads for

DIALOGUE, NOT CONFRONTATION

An Interview

At the end of a terraced street in the severely industrial district of London's Kentish Town, stands a low rise purpose-built office block with a flat roof and large expanse of window glass. It accommodates the firm of chartered surveyors of which Sir Sigmund Sternberg is the head. Sir Sigmund receives me in his spacious uncluttered office.

I see before me a grey eminence, proffering at that moment a large colour photograph of himself attired in a ruff, doublet and sort of biretta beside the white-clad figure of the Pope. The photo depicts, Sir Sigmund explains, his installation as a Knight Commander of the Order of St Gregory in recognition of his work for Christian-Jewish reconciliation.

The Roman ceremony had been some time ago. Just now he was briefly back from Budapest, where he had officiated at the opening of an exhibition of the Hungarian items from the Tel Aviv Museum of the Diaspora. En route he had made a detour to set up a Jewish-Christian colloquy in East Germany.

Sir Sigmund says he is a man of dialogue, not of confrontation. He actually made this point in an article in the East German paper *Neue Zeit* where he discussed East-West relations under the caption 'It is our duty to meet each other half-way'.

He also paid a visit to President Waldheim because he thinks, more especially, that Austria, instead of being subjected to censure—which was essentially negative—should be induced to take positive steps, however, small. What sort of steps? Ameliorating the hardship of needy former refugees for one, and creating an institutionalised framework for Christian-Jewish religious dialogue for another.

Wide-ranging Interests

A secretary interrupts our conversation: something urgent has cropped up. As I gather up my notes to leave, Sir Sigmund hands me photocopies of articles about him and his work that have appeared in English and German papers. Perusing them at home I learn from the *Wochenpresse* that the list of his public functions takes up a quarter of a column in *Who's Who*, and so it does. Sir Sigmund is a Ring-Dealing Member of the London Metal Exchange, Lloyds underwriter, chairman of CRU Holdings, director Commodity Research Unit Ltd, Freeman of the City of London, member of the Court of Essex University, founder of the Economics and Industry Committee of the Fabian Society, founder of the Sternberg Centre for the Study of Judaism, chairman of the executive of the World Council of Christians and Jews, treasurer of the British Council of Christians and Jews, Speaker of the London Rotarians, KCSG, JP.

Clearly a man who has made his mark in many fields of eminently worthy human endeavour.

RICHARD GRUNBERGER

STAUFFENBERG HONOURED — AND DISHONOURED

To mark the 80th birthday of Count Stauffenberg, the man who led and perished in the attempt on Hitler's life in July 1944, a ceremony was held in the Federal Chancellor's office where several speakers vindicated the character of one who was sometimes accused of having broken his oath of loyalty. Chancellor Kohl quoted as 'the core of Stauffenberg's legacy' what he had said shortly before his death: 'We want a new order which gives all Germans a share in the polity to which they belong and guarantees them a life according to law and justice'. The members of the anti-Nazi resistance had acted from 'a profound love of their Fatherland', aware of their 'responsibility for the freedom and dignity of man'.

Some resentment was caused when a neo-Nazi

type lecture was delivered in a *Luftwaffe* barracks by a retired theology professor in the Friesian town of Aurich. In his address to 300 officers and civilians, Walter Bodenstern denounced the famous declaration of Germany's guilt made in Stuttgart by spokesman of the Protestant Church in 1945. Because those repentant Christians had described Hitler's defeat as a 'liberation', he abused them as 'Allied agents' in Germany's re-education. A number of clergymen present walked out in protest. The divisional commander, Major-General Karl Sasse, expressed regret at the occurrence, and his chief of staff, Colonel Klaus Pötsch, said: 'If I had known the contents, we would not have given Bodenstern a platform'.

THE STORY OF PAUL MAAS

The life and work of the German Jewish scholar of classical studies, Paul Maas, is presented by a West German scientist, Professor Eckart Mensching, of the Technical High School, Berlin, in a volume entitled *Über einen verfolgten deutschen Altphilologen: Paul Maas 1880-1964* (Berlin, 1987. 140 pp.).

Maas was professor at Königsberg University. After his dismissal in 1934, in spite of protests by his colleagues, he refused to make preparations for leaving Germany on the ground that he 'could not be a deserter' (he never felt any particular Jewish allegiance). It was, oddly enough, an English disciple of his, none other than Mr. Enoch Powell, who, in 1939, persuaded him to come to England (he actually obtained a visa for him). Even then Maas hesitated and it was not until it was almost too late, on 31 August 1939, that he travelled on what must have been the last passenger boat to leave Hamburg for England.

RUTH REWALD'S BOOKS FOR CHILDREN

A documentation shortly to be published on the life of a little known German-Jewish authoress, Ruth Rewald (1906 Berlin to 1942 Auschwitz) has been compiled by a German academician, Dirk Krüger, of *Gesamthochschule* Wuppertal. Rewald wrote several children's books between 1929 and 1934. With her husband Hans Schaul, a solicitor, whom she had married in 1929, she emigrated in 1933 to France. There she wrote another children's novel, *Janko, Der Junge aus Mexiko*, also *Die Kinder aus China* and after a trip to Republican Spain in 1937, a novel *Vier Spanische Jungen*, which, however could not be printed as meanwhile the Germans had occupied Paris. In July 1942, Rewald was arrested by the Gestapo and deported to Auschwitz where she perished. The manuscript of *Vier Spanische Jungen* was, however, preserved, deposited in the Potsdam Central State Record Office where

Krüger found it. He has now arranged for it to be published in Cologne.

The Frankfurt *Archiv Bibliographia Judaica* which is involved in this operation is also holding an exhibition on the life and work of a 'Frankfurt educationalist in exile', Hans Weil (1898-1972).

MARY GEROLD-TUCHOLSKY

Mary Gerold-Tucholsky whom Kurt Tucholsky married in 1924 and divorced in 1933 (though he kept corresponding with her) died in Kreuth, Bavaria, aged 89. She was joint editress of his collected works and administrator of the Tucholsky archives in Rottach-Egern. In 1962 she published, under the title *Unser ungelebtes Leben*, a documentary volume containing 326 letters addressed to her, among them Kurt's last letter before his suicide in 1935.

Synagogen in Baden-Württemberg: Zeugnisse jüdischen Glaubens is the title of a new book by Joachim Hahn, a Stuttgart Protestant theologian (Stuttgart, 134pp. and 110 illustrations). The publishers are the Baden-Württemberg Ministry of the Interior. The author is planning another documentation on Jewish cultural monuments in the region.

A book on the Jews of Giessen recently appeared in its fourth, enlarged edition — *Die jüdische Bevölkerung Giessens 1933-1945*. The author is Dr. Erwin Knauss, head of the Giessen Municipal Archives. The publishers are the Commission for the History of Jews in Hesse, Wiesbaden.

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David Maier

A Patient's View of

COMING TO LIVE WITH EPILEPSY

Sue Usiskin is a 'child of Jewish refugees'. She was born in London of parents who came to England in the mid-thirties — her father from Leipzig, her mother from Berlin. One of her great-great-uncles was Alfred Neisser whose discovery of a cure for one of the venereal diseases made medical history. Now she, too, has made a contribution to medical literature: she is co-author (with David Chadwick) of a new book entitled *Living with Epilepsy* (published by Macdonald Optima in the *Positive Health Guide* series. April 1987. Illustrated. 128pp. £4.95). She holds no degrees, has had no training in medicine or nursing. But she is eminently well qualified to speak on the subject, for she has herself suffered from epilepsy since adolescence and has come to live with it in her own remarkable way.

As the title suggests, the book seeks to persuade patients and their families that it is entirely possible to live 'an active, enjoyable and relatively unrestricted life' in spite of epilepsy. Its message is directed at the up to one per cent of the population actually afflicted by it and at all those who, by commitment or accident, are called upon the help a victim in the face of often distressing symptoms. Dr. Chadwick describes these symptoms, explains the background of the illness, illustrates the various types of disorder, discusses diagnosis and treatment and evaluates the outlook for cure and for improved control.

Sue Usiskin tells her story with directness and a simplicity which reinforces its impact. She records how she has coped with her problem — from the time of her first attack in her school's art studio to the present when, at the age of 38, she faces recurrences at more or less frequent intervals. Over the years she has overcome the difficulties of adjustment to heavy medication, has grappled with inevitable side effects. When, at school, she tended to lose concentration, she tried harder and gained seven 'O'-levels and a place at art college.

She left the shelter of her parental home and established herself in a small terraced cottage in Hampstead. She applied herself to her studies, obtained a diploma and started to work as a freelance fashion designer. She married a friend from her college days and has had two children.

She is conscious that she imposed a burden on her children when they were small, but she can point with some pride to the commonsense way in which they, too, 'lived with' her problem with an understanding and self-reliance well in advance of their age; so that they could unhesitatingly take charge of events if she happened to be overcome by a seizure in their home or, more importantly, in public, helping to avoid her being exposed to

the manifestations of ignorance, indifference or hostility of onlookers, taxi drivers or shop assistants. Not that all who became witness to her plight were uncaring: quite a few went out of their way to offer help in order to rescue her from the more unpleasant consequences of an unheralded attack while she was out walking or shopping.

Sue Usiskin has set herself the task of coping with the illness, under whose shadow she has lived for most of her life, not least so that she might help others similarly placed to come to terms with their problems in the same positive way. She and her children have taken part in radio and television programmes on epilepsy. She is often asked to lecture groups of doctors, nurses and medical students. She has participated in conferences and symposia and given talks to teachers and pupils. She knows that she has been fortunate in having a devoted husband, loving children, a caring family and good friends. But she believes that she has also had something else going for her. 'Being Jewish and brought up in a refugee family had already set me apart. Sufferers from epilepsy, too, are "strangers on the shore" of normality and I was prepared.'

A PURPOSEFUL LIFE

Sir Claus Moser's Interests and Beliefs

St Swithin's Lane, close to Bank Station, is a narrow thoroughfare that evokes the City of Dickens' days. It briefly loses its canyon-like appearance where the concourse in front of New Court creates a sense of space. The spacious glassed-in lobby of New Court, head office of Rothschilds, is adorned with two huge frescoes. One, neo-classical, depicts Moses and the Israelites in the wilderness — the other, Regency style, shows the founder of the English Rothschilds *en famille*.

The lift takes me to the office of Sir Claus Moser, deputy chairman of the bank. Accustomed, from TV, to seeing him in formal evening wear I am — illogically — surprised to find him dressed in a light grey suit. He is unstuffy in other ways, too: when a phone call interrupts our conversation, he mutters an expletive. The interruptions continue: it is the day when the name of Sir Claus' successor as chairman of the Royal Opera is announced. Sir Claus Moser held the chairmanship for an unprecedented thirteen years, and served on the board for the previous ten. I ask if leaving Covent Garden will be a wrench. He smiles 'Oh, I shall still go there — if I can afford the price of the seats!' He turns serious: 'Even now forty per cent of all seats sell at £12 or under, but I know we're stuck with the Rolls and black ties image; there's nothing anyone can do about it'.

I inquire if, with more time on his hand, he will take up some new interest. 'No — nothing new. What I aim to do is increase my involvement in Jewish causes such as the CBF; coming from Berlin I know what we refugees owe to Woburn House. I also want to do more work for Israel, for

instance in connection with the Haifa Technion.' 'Are you a Zionist?' 'No, I support Israel to the hilt, but I believe that Diaspora Jews have a great contribution to make.'

Sir Claus sees the Jewish contribution to contemporary Britain mainly in the arts. Covent Garden, for instance, which pre-war only played seasons, now stages five hundred performances a year; he attributes this to a change in the cultural climate in which Jews played some part both as artists and patrons.

Reference to changes in the climate prompts me to raise the question of antisemitism in Britain. 'I never encountered any — either at LSE, the Statistical Office, the Royal Opera, the Cabinet Office, or my Oxford College. However, a little while back, TV showed a programme about me. Entitled *A Full Life*, it drew a sizeable postbag. Most letters were friendly, but some contained antisemitic filth. What is more, since the Lebanon War it has become OK again to make antisemitic jokes at smart dinner parties'. 'How do you react to these manifestations?' 'In various ways. The other Sunday I scored a historic first at Oxford. As Warden of Wadham College, I asked Rabbi Hugo Gryn to preach a sermon — on the Holocaust — in chapel before a congregation of four hundred undergraduates . . . After what happened to be a passive Jew is unacceptable.' The phone rings again. I take a hurried leave. As I recross the spacious lobby, with the last sentence still ringing in my ears, something clicks into place in my brain: New Court was the address at the head of the letter that has gone down in history as the Balfour Declaration!

RICHARD GRUNBERGER

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Letters to the Editor

WHERE ARE THE YOUNG VOLUNTEERS?

Sir — As a member of AJR I frequently see requests for volunteers for the Homes. Whatever has happened to the Descendants of Jewish Refugees? Where are they? Why are they not coming forth in droves to help with the hundred-and-one jobs that are crying out to be done? Osmond House particularly needs help. The life-blood of voluntary service is the younger generation. Come along, young people, pull yourselves together and HELP!

1446 Princeton Street (Mrs.) PAULINE TODD
Sa. Monica, California

*

John Dunstan, chairman of ACJR, writes: *I know Pauline Todd, of course, from visits to Osmond House over the years, and her total dedication to her work for the home is legendary. We also feel that within the membership of the ACJR there must be a potential pool of helpers. The willingness to help is undoubtedly there. However, the main problem is the time of day at which help is normally required. Week-ends remain the only practicable possibility, and clearly other regular commitments also take place then. However, we will certainly respond to Pauline's plea, and hope that some volunteers come forward.*

It should perhaps be pointed out also that a number of ACJR members already help in ways they are best able to, e.g. by making music privately with individual members; by entertaining at the Day Centre; by bringing groups of school musicians to perform at Osmond House (annually) in fact or Heinrich Stahl House (31 January and 6 March 1988 being the next two visits), and perhaps in other ways too. But for professional working people, however much they may wish to help, it is difficult to take on regular daytime commitments of the type needed, or indeed of any type. As Ludwig Spiro once said, the regularity is of fundamental importance. Notwithstanding the difficulties, we will have another go!

INVITATION TO AUSTRIAN JEWISH DOCTORS

Sir — Former Austrian medical doctors who found refuge in Britain have been invited by the President of the Austrian medical Association, Professor Dr. Spitzzy, to come to Vienna and attend the Association's Annual General Meeting there on 18 March 1988. This invitation is extended also in connection with the 50th anniversary of the *Anschluss*.

I do not know Professor Spitzzy personally but was approached on his behalf and with his authority by a mutual friend in Vienna. Those interested please write to Professor Dr. Spitzzy at this address: *Gesellschaft der Ärzte Wien*, 1090 Wien, Frankgasse 8.

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GEORGE CLARE

THE DANES' RESCUE ACTION IN 1943

On his recent State visit to Denmark, the President of Israel, Chaim Herzog, praised the Danes for what they had done during the war to save Jews by organising their escape to Sweden. It was a well deserved tribute and the noble deed should never be forgotten.

Many Jewish leaders have made this point and some have contrasted the Danes' action with other Europeans' inaction. Rabbi Arthur Hertzberg, for example, a Vice-President of the World Jewish Congress, has written: 'When most of Europe collaborated with the Nazis — or, at best, was silent — a whole society, the Danes, behaved with honour'. This is true but it is less than fair to 'most Europeans'.

A summary judgement like this needs to be qualified because it ignores the circumstances in which the Danes were able to act. They were not the only people prepared to 'behave with honour'. No one people alone is so endowed. In fact we know of many 'righteous among the nations' whose memory is deservedly kept by the State of Israel, and almost certainly there are many more we do not know. If we were to single out the Danes on this score, we would be doing an injustice to others no less decent, honourable and

courageous. Rabbi Hertzberg properly mentions even 'some Germans who were (so) revolted' that they helped the Danes.

But the greatest help the Danes received was from their geography. The narrow strip of water dividing their country from Sweden made it possible for them to put their decency into practice — just as Britain's strongest defence in 1940 was not only, perhaps not so much, the magnificent spirit of her people but rather the Channel, that 'moat against the envy of less happier lands'.

This — in both Britain's and Denmark's case — was a favour denied to all other good men and true, surrounded as they were by the enemy, land-locked or hemmed in by the sea. How was it practically, realistically, possible for them to save the persecuted on anything like the Danish scale? It is all very well to be good, but unless we are born to be martyrs or heroes, which few of us are, everything must depend on the practical conditions permitting us to transform good intentions into saving action.

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ISRAELI EMIGRANTS IN U.S.A.

The Israeli emigrants (*yordim*) in U.S.A. are the subject of a book due to appear soon by a Professor of Tel Aviv University, Moshe Shokeid, who spent two years among his countrymen in New York. He found them a prosperous but lonely community, unable to be part of American Jewry because they have a guilt feeling that they ought to be at home. They explain their presence in America as somehow accidental and claim to be planning an eventual return to Israel. One result of this guilt feeling is that they do not mix with each other: though there are tens of thousands of Israelis living in New York, there is no Israeli 'community' in the way there are other ethnic communities. As for American Jews, Shokeid says, they 'relate to Israelis as symbols but not as human beings. They want to see them as heroes in the Israeli army . . .'

The number of Israelis living abroad is estimated at 350,000; they include people working in embassies, Jewish Agency emissaries and students. In Los Angeles alone there are about 80,000.

The Israeli Army radio station *Galei Zahal* broadcast a series of 20 anti-emigration programmes. At the same time, some American Jews, especially in California, have embarked on drives to integrate resident Israelis into the general Jewish community. This in turn has created some disappointment among Israeli officials who feel that they and American Jews work at cross purposes. Among the *yordim* again it is argued that little can be done to attract a substantial number of them unless there is a change in basic conditions within Israel itself.

When Torturers Claim

'DUE OBEDIENCE' TO 'SUPERIOR ORDERS'

'Superior Orders' was an excuse frequently used by those involved in Nazi crimes against humanity. But the excuse is not of course confined to Germans. It was also heard in Argentina when the torturers under the military dictatorship were called to account. While the principal leaders of the regime who sought to suppress 'subversion' by making people 'disappear' were duly sentenced after trials which were regarded as a 'warning to those who abuse political power', about 1,700 cases of second rank military personnel were allowed the defence of 'due obedience' which granted virtual immunity to all but the most senior officers on the grounds that they were 'obeying orders'.

In a special report (*Argentina: The Military Junta and Human Rights*, London, November 1987), Amnesty International warns that 'future would-be torturers may be encouraged to believe that their crimes, too, will be covered by a subsequent "due obedience" law'.

Art Notes by Alice Schwab

WEIGHTY CATALOGUES

This is the month of big volumes—catalogues seem to get larger and larger, too large even to fit into ordinary bookshelves. First, a volume that came to me by courtesy of the German Embassy, *Verfemte Kunst, Malerei der inneren und äusseren Emigration*, published by DuMont Buchverlag, Cologne 1986. This book arises out of the persecution of art by Goebbels and the well-known exhibition of *Entartete Kunst* in 1937. Fifty years later, after an exhibition of *Innere Emigration* in December 1984, Chancellor Kohl suggested that there should be a comprehensive survey of *Verfemte Kunst*. This volume is the result and has been prepared by Werner Haftman, Director of the National Gallery in Berlin 1967–74, with an introduction by Chancellor Kohl himself. One of the important aspects of this beautifully produced and illustrated book is the differentiation drawn between *innere* and *äussere* emigration, *i.e.* between those who remained in silent suffering and those who emigrated.

Another weighty tome is the catalogue of the *Age of Chivalry* exhibition at the Royal Academy (until 6 March 1988). There are so many treasures to be seen in this exhibition, and gloated over subsequently in the catalogue, that it is difficult to make a choice. In the room devoted to kingship is the oldest existing royal crown of England, part of the dowry of Henry V's daughter Blanche, which probably originally belonged to Anne of Bohemia, wife of Richard II. And then to the second room with the Hereford World Map, with Jerusalem as its centre and the British Isles tucked away in the bottom lefthand corner—something to think about! The craftsmanship of this period in all its aspects defies description and the catalogue (price £17.95) has everything—except, as one critic points out, a set of wheels needed to push it round.

The Edwardians—and Dreyfus

The third of the big catalogues is that of *The Edwardian Era* at the Barbican (until 7 February). The exhibition (and its massive catalogue) explores art and society during that era. There are over a thousand exhibits with over 300 paintings, including 'Jews Mourning in a Synagogue' by William Rothenstein.

The Dreyfus Affair is perhaps an odd subject for a major exhibition, but the Jewish Museum in New York has done just that: *The Dreyfus Affair: Art, Truth and Justice* (until 15 January). The

accompanying heavy-weight catalogue has a detailed essay by Norman L. Kleeblatt describing the horrendous series of events, and this is accompanied by a very large number of associated illustrations, highly interesting if not of particular artistic merit. Incidentally, a manuscript of Emile Zola's *J'Accuse* was offered for sale by Sothebys in Monaco on 8 December.

Charlie Chaplin

Charlie Chaplin and his Friends was the title of an amusing exhibition of works by Richard Ziegler at Leinster Fine Art (until end of December). Ziegler was born in Pforzheim in 1891 and immigrated to England in 1936. His work has been widely shown including an exhibition *Richard Ziegler zum 95. Geburtstag* in Berlin in 1986 and at the *Kunst im Exil* exhibition in London in the same year.

The Camden Arts Centre was showing (until 15 December) works by Ernst Neuschul (1895–1965), his wife Christel Norland and his son Khalil Norland. Ernst was born in Bohemia and studied at the Berlin Academy. Later he became director of the *Kunst-Hochschule*, Charlottenburg, and chairman of the *Novembergruppe*. He was highly recognised as one of the foremost painters of Social Realism.

Camille Pissarro

Camille Pissarro (1830–1903), the famous progenitor of a family of artists, was born on the island of St Thomas, then part of the Danish West Indies where a small Jewish community had flourished since 1665. He first came to Paris at the age of twelve, but finally settled there in 1885 to become 'the father' of French Impressionism. A small volume *Camille Pissarro and the Crystal Palace* by Nicholas Reed has recently been published. It reproduces many of the pictures, some of them very familiar, which Pissarro painted in and around South London; happily juxtaposed are contemporary photographs of the same scenes. This is an interesting and well-produced book, but somewhat nostalgic for South London residents when comparing the 'then' and the 'now'.

Zsuzsi Roboz was born in Budapest and came to London in 1947, studying at the Royal Academy School and then with Annigoni in Florence. She has had many one-, two-man exhibitions and her work is represented in many public galleries. Recently (until 6 December) she had an exhibition of drawings *Music Makers* in the Royal Festival Hall. Clever portraits of seventy artists were included in the exhibition, including Solti, Perlman, Previn, Ashkenazy, Oistrakh, Ogdon, Mehta.

The sculptor Fritz (Fred) Kormis (1897–1986) was an old friend whose work has often been mentioned in these columns. A memorial exhibi-

tion of his work was recently held at the Sternberg Centre and included many fine pieces, including *Adam and Eve* lent by the Ben Uri.

Tamara Katz and Steffa Reis have recently been showing works at the Pauline Podbrey Gallery. Steffa Reis was born in Berlin and came to England in 1937, but emigrated to Israel in 1957. She has had more than 25 exhibitions in various countries and is a member of the Zefat Artists Colony.

A new exhibition of works by Naum Gabo (1890–1977) is starting a tour at Oxford (until 7 February). From there it goes to Newcastle (20 February–27 March), Hull (9 April–15 May), Manchester (25 May–3 July), Birmingham (16 July–4 September) and Glasgow (16 September–23 October).

Finally, for those who love wood engravings there is an opportunity to see the work of many artists in this field at *Engraving, Then and Now*, the retrospective 50th exhibition of the Society of Wood Engravers at Sothebys (4–15 January).



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ANDRÉ DEUTSCH'S
70th BIRTHDAY

The 70th birthday of publisher André Deutsch (see 'A Chat in Bloomsbury': AJR INFORMATION, March 1987) attracted widespread attention. The *Guardian* carried an interview which despite its length contained some interesting evasions: the term refugee did not occur till the end, the word Jew not at all. Deutsch was described—in his own words—as Hungarian-Swiss and as someone who came to eve-of-war Britain in search of liberal values. His Jewishness was only referred to in code, as it were. Questioned about all the publishers—Maxwell, Weidenfeld, Hamlyn, Neurath—who shared his Central European background, he gave the gnostic reply that the Government ministers Lawson, Young and Brittan all had Baltic antecedents.

The matter was treated differently in an *Observer* profile. Although here too the word 'Jew' remained unspoken, there were references to Deutsch's *chutzpah* and to an uncle's death in the gas chambers. The *Observer* was also more informative about refugee publishers, describing Bela Horowitz of Phaidon Press and Walter Neurath of Thames & Hudson as 'scholarly specialists who transformed the printing and marketing of art books in the country'.

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A GERMAN ON THE DREYFUS AFFAIR

An exhibition organised by the New York Jewish Museum on 'The Dreyfus Affair: Art, Truth and Justice' (see Art Notes, p. 13) suggests to a German press reporter that 'antisemitism is not only a German phenomenon'; it demonstrates, he says, that 'even France, the first European country to grant the Jews equal rights was by no means immune to fits of racial hatred'. Among the more than 500 exhibits, a New York correspondent of the *Frankfurter Allgemeine Zeitung* notes the interesting alignment of French opinion at the time: Monet and Pissarro defended Dreyfus, while Cézanne, Degas, Renoir and Rodin

thought him guilty. Some of the press cartoons are said to have rivalled the *Stürmer*. In fact, the FAZ writer remarks, the German visitor to the exhibition cannot help being struck by 'the malice with which the anti-Dreyfusards treated their Jewish fellow-citizens as if they were the Fifth Column of the hereditary enemy' (Germany). The correspondent quotes from a then popular play (*L'autre danger*) a typically wild accusation that 'Prussia and Israel have joined forces', and he adds to it the surprisingly silly comment that here

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for once could be seen a different aspect of the 'German-Jewish symbiosis' which it was the fashion today either to deny completely or to regard as a mistaken idea. It seems indeed difficult to understand how a presumably educated person — a German on top of it — can put the idea of a 'German-Jewish symbiosis' (whatever we may think of it) on the same level as the antisemitic lies which accused French Jews of sympathy for the German enemy.

FAMILY EVENTS

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

Birthdays

Benjamin:—Belated most cordial congratulations on her 90th birthday to Miss Kaethe Benjamin, a dear loyal member. The AJR Club.

Lester:—To our dear father and father-in-law Henry Lester, who celebrated his 76th birthday in December — wishing him 'Long Life and Many More'. Ruth and René.

Milford:—Mrs Alice Milford was 75 on 21 December and not 80, as stated in our December issue.

Rosenstock:—Mrs. Susanne Rosenstock will celebrate her 80th birthday on 23 January. She was one of the earliest staff members of URO, first as an administrator and later as a legal adviser. Her many friends in the AJR join her family in extending to her cordial congratulations and affectionate greetings.

Marriage

Russell-Fisher:—The marriage has taken place on 3 December 1987 in Glasgow of Eddie, only son of Margaret Russell and the late Edward Russell to Helen, only daughter of Kurt and Inge Fisher.

Diamond Wedding

Rockwell:—Congratulations to Mr. and Mrs. C. Rockwell on your Diamond Wedding. The AJR.

Deaths

Abrahamson:—Annemarie Abrahamson, wife of the late Dr. Fritz

Abrahamson, passed away 3 December 1987 in Coventry. Sadly missed by her sister-in-law Trixi Abrahamson, family and friends.

Aron:—Lily Ruth Aron died peacefully on 15 November 1987 after an illness courageously borne. Deeply mourned and sadly missed by her husband Henry, son David, daughter Susan and daughter-in-law Pamela, and all her many friends.

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INTO THE LAND OF LOST SOULS

This book, *To the Land of the Reeds*, by Aharon Appelfeld (Weidenfeld & Nicolson £9.95), is not a big one — 148 pages — as far as size is concerned, nor is it difficult to read. On the surface it is pleasant and easy, almost a traveller's tale. But, as those who have read *Badenheim 1939* know, Aharon Appelfeld is out to warn the reader. For behind the spa in 'Badenheim' and the lovely landscape of the Bukovina and the River Prut the *Land of the Reeds* is lit up by the fires of the Holocaust. We never see them (in either book), we do not even smell them — but the reader must sense the lurking peril. Appelfeld tries to make the world — and most of all his Israeli fellow-citizens — understand how people slid into the disaster, unknowing, ununderstanding, sometimes even welcoming . . . at this stage.

In 'Badenheim' a harmless spa turns itself into some kind of a Theresienstadt, and then on to further deportation with the victims' full co-operation give or take the odd 'whinger'. In *To the Land of the Reeds* . . . well, it's a 'journey to the Prut' by a Jewish lady from Vienna, with her teenaged son, to her home town, Dratscincz (the author himself was born in Czernovitz).

Simple. A mother and son story, then. And so it is, up to a point. With Vienna in the background, and the holiday mood possessing the two protagonists, one might be in Stefan Zweig country. The mother, Toni, is divorced, deserted

really, by her husband, and here comes the first complication: he was a gentile with whom she eloped, and who soon showed his brutal side — like the other Ruthenian 'peasants' towards whom mother and son are now progressing. So the loving son is half a 'Ruthenian', and he becomes more and more so as they advance eastwards. Civilisation is left behind, they acquire horses and a wagon, and Rudi (the son) proves to be a fine coachman. No Jew he — except that Jewish law claims him. He accepts that, intellectually, but meets the challenges of the journey as his father would have done. This stuns his mother, who has not watched him grow up with any great care, for she was an actress, a demi-mondaine, whose latest lover has left her well provided. The son knows, but, of course, he resents even where he adores.

Gradually, as they progress deeper into Toni's homeland, reality begins to slip away. For one thing the time factor is and remains out of kilter. With realistic reckoning the journey, even by horse and cart, should have taken a few weeks at most, and, although no actual time is ever mentioned, one has the impression that it took a year, perhaps two years.

Toni both ardently desires and oppressively dreads the meeting with the parents she deserted for her gentile lover, and for a succession of gentile lovers and protectors after him. Rudi, the fruit of her womb, more and more resembles his progenitor as they travel farther into his country. The peasants frighten her Jewish sensibilities, but he confronts them and they cringe before his higher-caste image of themselves.

Appelfeld travels through the whole field of Central European psycho-history by means of 20th century European literature — sub rosa, as it were. As Zweigland falls away, Sartreland makes its appearance: mother and son spend a whole winter snowed in, at an inn in almost existentialist circumstances with a crowd of lost souls, Jew and gentile. Toni nearly dies of typhus, the horses nearly perish.

But Rudi leads on even farther into the Carpathians, and Kafkaland appears on the horizon. For one thing, the Jews, on whose sympathy and support they had been relying, have 'mysteriously' disappeared. For another they are living from hand to mouth with Toni hardly able to maintain her serious addiction to hot coffee. And Rudi has begun to booze — beer, backed up by huge peasant fry-ups whenever they can obtain them.

Towards the end of the novel — novella, really, — the allegorical element seems to fall away. In *Badenheim 1939* the author maintained it. In that book one is not even sure that the 'spa guests' were Jewish deportees. In *To the Land of the Reeds* it is clear that whole areas have been denuded of the long-settled Jewish population, and the better-behaved-and-disposed peasants and gendarmes shake their heads and shrug their shoulders and begin to mutter about 'the trains'.

The journey through literary and real times comes to an end a few miles from Dratscincz. Toni does not want to spring Rudi on her parents. Her own re-appearance would be shock enough. So Rudi stays behind and boozes himself senseless, until he wakes up to the fact that Mother has been gone 'for some time'. At first he resents this: she has always abandoned him for her beaux to maids, fat (kind) and thin (nasty). But eventually he begins to worry, the loving part of his nature getting the better of him.

At this stage another myth — that of Orpheus — peeps through, though with a variant. For this Orpheus is looking for Demeter — the Mother. But he only encounters darkness: empty, gaping houses, Stygian gloom and devastation. In that landscape he does find a Eurydice — in reality an escaped Jewish girl called Arna who nurses him through a near-fatal illness. With her he sets out to find Toni-Demeter. From station to station they wander; always *their* train has just gone, but they see plenty of 'passengers' anxiously waiting to be taken to their 'destination'. They never find Mother, but they do find a place on a train — the two together. Appelfeld himself underwent some of these traumas between the ages of eight and eleven, but managed to escape to the Russians, and eventually to Israel.

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Austrian Authors in Exile

Nearly all Austrian authors of any standing left their country at the time of the Nazi *Anschluss*. They remained productive in exile where they published under great difficulties, yet many of their works have remained largely unknown in Austria. Only recently has an appreciative study of them appeared – *Österreichische Schriftsteller im Exil*. Wien 1986. Christian Brandstätter. 309pp. Its author, Sylvia Patsch, has long been studying this much neglected literature.

Having done extensive research at the universities of Innsbruck, Cambridge and London, Ms. Patsch received the Austrian State prize for Journalism. Her special interest and indeed affection is devoted to the authors in exile. In her present volume she has included publications both before the exile and after. Her aim is in particular to acquaint the reader with such themes as persecution, loss of home and mother tongue, also the refugee's loneliness abroad.

Among the better known names represented are Felix Braun, E. E. Kisch, Lilly Körber, Robert Neumann, Manes Sperber, Hilde Spiel, Friedrich Torberg, Franz Werfel, Hermynia zur Mühlen and Stefan Zweig. H. S.

OBERAMMERGAU REFORMS

The producers of the Oberammergau Passion Play are getting ready for the next performance (in 1990). A Commission consisting of village council members, Catholic and Protestant clergy and a few scholarly advisers including a Munich University Professor for New Testament studies, has proposed some alterations in the text so as to make it sound less antisemitic. Greater stress is to be laid on the fact that Jesus was a Jew, so he is to be addressed as 'Rabbi', though again he is not to be so addressed exclusively and the title 'Master' is to be retained.

Care is taken to make the controversy appear as an inner-Jewish affair. So Jesus is said to have been condemned on a charge of 'blasphemy'.

Suggestions that all the blame be put on the Roman Governor Pontius Pilate were not endorsed since they could not be supported by reference to the Gospels which are to remain as the basis of the story. Consequently the character of Pilate is to be redrawn. Whereas in the traditional version he had declared: 'Jesus is free from guilt', he now is to say: 'I can find no guilt in him', and whereas he used to say, washing his hands: 'So you force me to yield to your pressure', he now tells his servant almost casually, 'I'll do as they wish'.

The notorious passage 'His blood be on us and on our children' is to be regarded not as suggesting a collective guilt of the Jews, but rather as the opinion of some, not all Jews.

A proposal that Jesus should be shown as having been condemned not by the Synhedrion but by a small clique of traitors who had disapproved of the people's enthusiasm for Jesus and sought to ingratiate themselves with the Roman occupation power, was not adopted.

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