

AJR INFORMATION

Volume XLIV No. 4

April 1989

£2 (to non-members)

'POUR OUT THY WRATH . . .?'

The two Spring months of the Hebrew year contain three dates of fundamental significance for Judaism and the Jewish people. The first of these is of great antiquity, the latter two have their origin within the living memory of our own past. The fact that they share a close proximity on the pages of the calendar is, of course, entirely fortuitous. Yet no reflection on them, nor any comment, can be complete or meaningful without acknowledgement of the thematic link between the three: Pesach, *Yom HaShoah*, *Yom HaAtsmaut*. Passover is the celebration of Israel's exodus from Egypt, the Jewish people's liberation from slavery and its long march from the Red Sea to Sinai and on into the dawn of nationhood. Independence Day is the anniversary of that nationhood's rebirth upon the ancient soil. Between the two is the day of mourning for the martyrs of the Holocaust, the men, the women and the children who paid with their lives for being of that nation.

The Pesach story is, of course, familiar to us all. We learned it in our religion classes, know that it has been told as if it were new in each year and in each generation for century upon century. The seder has been kept by Jewish families, the deeply devout and the less regularly observant, in times of peace and of war, in poverty and affluence, in freedom from fear and under the shadow of persecution. Its liturgy is well established. The *haggadot* of our childhood, with their gothic-scripted translation and the strange mediaeval woodcut illustrations, may today have been replaced by artistically impressive printings or by gaily coloured versions with intricate pop-up models to delight and instruct the very young; but the essential ritual is still the same. The well rehearsed four questions are still put and answered as before. The story is unfolded, interspersed with parable and commentary. After the festive meal, the unsuccessful search for the *afikoman*, the hidden piece of *matzah* essential for the correct continuation of the proceedings, is predictably abandoned and its surrender and

exchange for value negotiated amidst the delighted laughter of untroubled childhood. More prayers follow and more songs. And, although our cups of wine are mandatorily consumed, there is no unseemly disturbance of this dignified overture to the Festival.

The events to be remembered on Holocaust Day are also well documented, recorded in painting, sculpture, film and drama, in prose and poetry and music. They are the subject of historical research and sociological investigation, of medical enquiry and philosophical speculation. Museums and memorial plaques and monuments in many places call upon the passer-by to pause and to remember. Recent developments, such as Bathsheva Dagan's psycho-educational approach to helping children of all ages to an appropriate understanding of the *shoah*, and last year's Oxford Conference on *Remembering for the Future*, point the way towards the opening of new creative opportunities. But one matter remains as yet unresolved: there is no precise instruction from any quarter on how exactly the Day is to be observed. In Israel, it is true, a siren calls for two minutes of silence and all entertainment is sus-

pending; elsewhere there are, of course, always candles to be lit and the *kaddish prayer to be said*. But there is no formal service, no prescribed ritual to mark the date in its own right and quite distinct from the traditionally all-embracing lamentations of the Ninth of Av. No commandments, positive or negative, have yet been laid down to regulate its ceremonial observance. Indeed, in strictly religious terms such an observance may prove difficult, since the number of *mitzvot* to be performed is fixed for all time and none may be taken away nor added.

A similar dilemma exists in respect of Independence Day. Parades and concerts, dancing and merriment are the natural expressions of public awareness of, and rejoicing in, a national holiday; and, quite properly, that is what happens in Israel. But, however appropriate such secular manifestations of joy upon the anniversary of the 5th Iyar 5708 may be, that date is now part of the 'cycle of the Jewish year' in every sense.

Can we, in the Diaspora and of this generation, commemorate in any special way and on these days the events of which we were part and which are part of us? Perhaps (the thought occurs) we should repeat the dramatic custom of the seder night, when the door is opened and a proclamation is made of our indignation at the world outside by a recital of those three verses, derived from different sources but identical in meaning: 'Pour out Thy wrath upon the gentiles . . . for they have devoured Jacob.' The temptation is certainly great to lash out at those who deny the Holocaust; or those who seek to humiliate us once more with their updated hostility. But let us think again. Let us not forget that there are other 'others'. Let us pour honour, not wrath, upon all those, albeit 'scandalously few', whose common humanity rose above the evil of their time; and those, who defy the chorus of disapproval of Israel and go to help. Like the Indian dentist from the English Midlands who, in his retirement, and

A.G.M.

on

1st JUNE 1989

The Association of Jewish Refugees in Great Britain advises Members and Friends that the Annual General Meeting will be held on **Thursday, 1st June 1989** at 7.30 p.m., at 15 Cleve Road, London NW6.

A lecture will be delivered by Dr. Kurt Schapira.

Full details and Annual Report will appear in the May issue.

continued overleaf

continued

remembering that he, too, was once a refugee, volunteers his skill year after year in Youth Aliyah villages. If we have any special thoughts on these three days, perhaps we should include in them the words of the Hebrew poet Saul Tchernikhovsky which, roughly translated, read:

*Laugh at me, that I am dreaming,
That the dream stays in my mind;
Smile, that I have faith in mankind,
That I still believe in Man.*

D.L.M.

EAU DE COLOGNE?

Catalogue of the 'Jüdisches Schicksal in Köln 1918-45' exhibition by the Historische Archiv der Stadt Köln (November 1988-January 1989).

Cologne Jewry has a long and eventful history, documented in such works as *Monumenta Judaica* (catalogue of the imposing 1964 exhibition) and Asaria's *Die Juden in Köln* (1959). Cologne Jews were massacred during the First Crusade and expelled from the city in 1436, not to return until 1798. Even then it was a very small community, amounting to no more than 46 families in 1843. By the outbreak of the First World War there were about 12,000 Jews in Cologne; in 1925 the number of professing Jews had risen to about 16,000, the largest ever reached. This exhibition is concerned with this latest Jewish population, including special reference to leading personalities in the community — whether active participants or not. These include rabbis Alfred Kober, Isidor Caro, Ludwig Rosenthal and Emanuel and David Carlebach; among the public figures featured are Georg Beyer, editor of the *Rheinische Zeitung*, the politicians Hertha Kraus and Bernard Falk, the banker Louis Hagen, the industrialist Paul Silverberg, and the conductor Otto Klemperer.

This deeply researched and full account of the last phase in the history of the Jews of Cologne will add materially to the mass of historical data already gleaned about German Jewry in general. Future researchers will undoubtedly be glad of the information that has now been preserved and made available to them. But does the exhibition and its accompanying catalogue serve any wider purpose? Is it another step in the ongoing process of German expiation and atonement for the crimes committed against their fellow-citizens? When the last survivors of this cataclysmic period in Jewish history have gone to their eternal rest, will *Kristallnacht* and all that it implies, merely remain as a footnote to history? Or does it mean something more? The Cologne martyrs of the First Crusade are 'history', but they continue to be commemorated in the synagogue in a special prayer recited every year on the Sabbath preceding Shevuoth. Will *Kristallnacht* in time be absorbed into Jewish consciousness in the same manner?

The Nazis' final solution was merely the diabolic culmination of a long term process. Have the Germans merely cleansed their consciences by this exhibition and others of the kind? Or has there been a sea-change in their innermost beliefs and convictions? The organisers of this exhibition would have us think so, but only time will tell.

WALTER SCHWAB

HONOURED — AFTER A CENTURY'S DELAY

The decision by the Senate of Düsseldorf University to name the university after Heinrich Heine (briefly reported in the February issue of *AJR Information*) is the successful conclusion of a long struggle to honour the poet in a dignified manner in his native city. It began more than 100 years ago when Empress Elisabeth of Austria, an admirer of Heine, offered to present the city of Düsseldorf with a Heine monument designed by the sculptor Herter. This prompted an anti-Semitic drive against Heine, led by the notorious court chaplain Stocker, the historian Treitschke, Richard Wagner and others, culminating in the personal intervention of the late Kaiser who stopped the Düsseldorf authorities from further pursuing this plan. The monument was subsequently erected in New York's Bronx where it still stands; the monies collected for its erection in Düsseldorf were used for the purchase of Heine manuscripts from a Leipzig bookseller Meyer, which formed the basis of a collection of Heine documents now housed in Düsseldorf's Heine Institute. They were saved from the Nazis by the personal courage of Düsseldorf's Chief Librarian Dr. Hermann Reuter, who simply designated it as *Collection Meyer* and concealed it in a remote corner of the Library building; the Nazis were too stupid to see through this device and the collection survived their purge.

During the Weimer Republic a campaign was started by the writer Herbert Eulenberg for the erection of a Heine monument in Düsseldorf and received support from famous men of that period, such as Max Liebermann, Thomas and Heinrich Mann, Upton Sinclair and Theodore Dreiser. Conservatives and the Catholic Centre Party opposed it, the Nazis fulminated against it and the campaign was ultimately thwarted when Hitler seized power.

Citizens' Initiative

After the Second World War various attempts were made to honour Heine in Düsseldorf. When Düsseldorf's University was created in 1965 City Director Just suggested naming it after Heinrich Heine. An appeal in favour of this suggestion was launched by some faculty members but encountered resistance from the Christian Democrat Minister of Culture, Dr. Mikat, and the first Rector of the University, Professor Diemer (an admirer of the late pro-Nazi philosopher Martin Heidegger). A Citizens' Initiative for a Heinrich Heine University received widespread support in West Germany and all over the world, but the University authorities remained adamant and turned down the proposal in 1972. They rejected it again in 1982, albeit by a narrow majority, although by this time both the City authorities of Düsseldorf and the Land parliament of North Rhine Westphalia were unanimously in favour.

It gradually dawned on the citizens of Düsseldorf that the University's rejection of the name of Heinrich Heine had made their city ridiculous in the eyes of the world. Dr. Joseph Kruse, the Director of the Heine Institute, observed 'The world is bitterly complaining;

wherever one goes one has to expect awkward questions about the name of the University'. Moreover, a new generation of lecturers and professors had arrived on the scene. In 1987 one of them, Dr. Chantelau, a lecturer in medicine, aided by Otto Schönfeldt, the undefatigable spokesman of the Citizens' Initiative, made a fresh attempt to revive the question of naming the University after Heine. Chantelau found more support amongst his colleagues than he had expected, and eventually — possibly within the framework of Düsseldorf's seven hundredth anniversary celebrations in 1988 — the present Rector, Dr. Kaiser, supported an application to rename the University submitted by the Deans of all the faculties which was passed by a Senate majority of 15 against 5 votes.

Thus the city's *alma mater* will in future be named Heinrich Heine University Düsseldorf. We congratulate Düsseldorf's democrats and its Citizens' Initiative on this historically remarkable victory.

F. HELLENDALL

SIEHE DER STEIN SCHREIT AUS DER MAUER

My wife and I visited this exhibition at the Germanische Nationalmuseum, Nuremberg. I was deeply moved to see my father's life-size photograph, in a well recorded event in March 1933, as the first picture on show at the exhibition entrance. This shows him, having first been savagely beaten up, being marched through the streets of Munich, barefoot, with his trouser legs cut off, escorted by armed Nazi stormtroopers and with a placard around his neck which read: I will never again complain to the police. This same photograph is also in Yad Vashem and it appeared in *Picture Post* in July 1940. When my wife told one of the young exhibition guides that this photograph was of her husband's late father, he was visibly shocked. He certainly did not expect history to come alive before his very eyes.

Gravel Pit

Apart from the large number of exhibits, there was a very simple, but solemn, room dedicated to silent prayer, lit by a single light shining on a large wooden triangle over a triangular pit in the floor, thus forming a Magen David. Even more heart-rending was another poorly lit room, filled with coarse gravel, and lined on three sides with row upon row of names of thousands of holocaust victims from every town and village in Bavaria.

There were many visitors at the exhibition and we were particularly aware of several groups of teenagers, accompanied by museum guides whose commentaries were clear, factual and very knowledgeable. Visitors in general appeared to be horrified, shocked and almost incredulous at what they saw in the holocaust section.

H. P. SINCLAIR

'INTO THE DESERT'

This rallying cry from the children of Israel brings down the curtain. Now, at the end of Act I of Schoenberg's opera *Moses und Aron* the stage is set for the ensuing journey through Sinai to the Promised Land, for the awesome crisis of faith which led to the golden calf, and Moses' final despair at his inability to communicate the idea of God.

But the cry *Auf in die Wüste* had a more immediate relevance in Hamburg, in 1974. After years of negotiation, and at huge cost of millions of Marks and Israeli pounds, the Hamburg State Opera was to take its production of this 20th-century work to Israel. These days we are perhaps used to international tours by foreign cultural groups. Fifteen years ago, however, the new states of West Germany and Israel were just feeling their way towards a genuine relationship, only one generation after the Holocaust.

The year also marked the centenary of Schoenberg's birth. August Everding, Intendant of the Hamburg Staatsoper at the time, commented '*Das Gastspiel kostet irrsinnig viel Geld, (ist) aber auch im Interesse der Beziehungen beider Länder von grosser Wichtigkeit . . . Die Wahl, gerade diese Oper jüdischen Schicksals zu zeigen, findet grosse Zustimmung*'. And so it was that months in advance, every seat in the Roman amphitheatre in Caesarea was sold out for the four performances to be given in August.

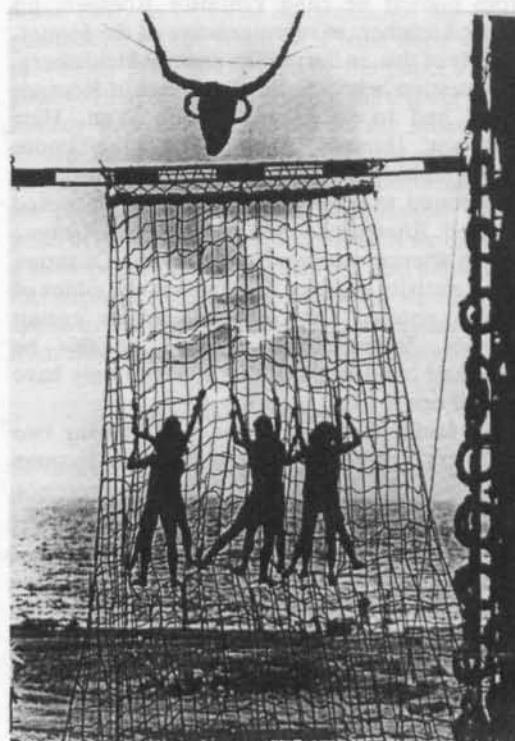
As luck would have it — was it really luck, or something more unfathomable? — just that year I was teaching English as an Assistant, not merely in Hamburg, but at the only school which regularly supplied children for parts at the State Opera. Somehow, I was given a part as one of the Seventy Elders in *Moses und Aron*. Rehearsals for the Hamburg performances began already in Autumn 1973, only shortly after I had been sitting in the Synagogue on Yom Kippur, hearing — from a German rabbi — that war had broken out in Israel. It was a time when I felt surrounded by the forces of history. Here I was, the son of Austrian Jewish refugee parents, born in England, performing on a German stage one of the formative episodes of Jewish history, to the music of a Jewish composer from Vienna.

Although the performances in Hamburg were a success, doubts were soon raised over the planned Israel tour. One or two members of the orchestra felt that risks of going to a war zone were too great, and took the case to court to see what the legal obligations of their contract were. '*Platzt das Gastspiel in Israel?*' — '*Wir werden Israel nicht enttäuschen*' — '*Gericht: Israel-Reise zumutbar*' were tense headlines during summer 1974, and only on August 15th, two days before the scheduled departure, was it finally announced that the tour would take place.

And so it was that we boarded the first El Al jet ever to land at Hamburg Airport — the plane stood on the tarmac alone, surrounded by six armoured vehicles of the German Bundeswehr to

protect it — and 362 members of the State Opera flew off to the promised land.

If the opera had moved me in Hamburg, how much more emotional were to be the experiences in Israel. One's first visit there must always remain unique, whatever one's particular attitude towards Zionism. We had come not only to see, but to perform. And this time, to perform the story of the Exodus of the Jews, to an audience of Jews, in the Land of the Jews. For many years at



Pesach, during the seder, my father had paused at the injunction in the Haggadah to imagine 'that we ourselves had come out of Egypt'; for him, and so many others, it was hardly a question of 'imagining'. Their Egypt had been Nazi Europe — Hitler, their Pharaoh. There was for me an infinitely deep sense of triumph at being part of this visit. An Israeli Jew, Gary Bertini, was the outstanding conductor; whether other Jews were in the company from Hamburg or not, I will never know. Jewish history has not been short of moments of tragedy and suffering, but here, for an instant in my own short history, was the other side of the coin, a vision of a new world.

Security was breathtaking. The memory of the massacre of the Israeli athletes in Munich only two years before was painfully fresh, and it was known that in Israel not everyone supported this visit by a German opera company: another terrorist attack would have been unbearable — no, even the prospect of one had to be made unthinkable. Helicopters circled silently over the Mediterranean coast during the performances,

while on the ground, in the amphitheatre compound, we could not visit the Gents without a pass.

The sea, of course, made a spectacular backdrop for the set, which consisted of two huge walls of rock, perhaps symbolising the two tablets of the Ten Commandments. At the end of each performance, the audience would not be contained in their enthusiasm. Many wept — perhaps former German citizens themselves — each night, some found their way backstage into the stone tunnels which were our dressing rooms, not to speak, but just to hold a hand, to embrace someone from the chorus, to express in their tears the sadness of a homeland never really forgotten, embodied for them in this cast of Germans playing the parts of Israelites.

Over ten thousand Israelis saw the production. Guest of honour on the opening night was Golda Meir, no longer Prime Minister then, but still the First Lady. I remember watching the German Ambassador, Herr Jesco von Puttkamer, escorting her to her limousine afterwards, and giving a gentle bow as he bade farewell. There was almost as much history in that moment as there had been on stage.

The *Hamburger Abendblatt* commented on our visit 'The older spectators exuded a mood of bittersweet nostalgia, remembering Berlin, Bratislava or Vienna . . . But all feel a moving pride in their new homeland. They appear to have surmounted, but not forgotten, what they experienced'.

JOHN DUNSTON

John Dunston is Vice-Chairman of the Association of Children of Jewish Refugees. Anyone in their twenties or thirties, who is a child of Jewish Refugees from Nazi Europe, and who would like to know more about the ACJR, should phone Anne Salinger on 01-579 9906.

SOCIETY FOR THE PROTECTION OF SCIENCE AND LEARNING

This Society whose new Published Guide to their archives (now deposited at the Bodleian Library in Oxford) was mentioned in our February issue have already received one or two enquiries as a result of our notice.

They have therefore asked us to confirm that their work continues unabated and they would be happy to receive future enquiries concerning their work, and cases meriting their help.

The address is: 20-21 Compton Terrace, London N1 2UN. Tel: 01 226 6747.

A DANCE FOR ANNE FRANK

The Manor House Society presents a multi-media event about Anne Frank's life combining dance, slide-light show, music and recitation at 8 p.m. on Tuesday 2 May at The University College School Theatre, Froggnal NW3. The production takes its inspiration from a cycle of paintings by the English Batik artist Gregory Tricker; the dancers are Avis von Herder, who trained with the Martha Graham School, New York, and the Ballet Academy, Munich, and her company.

LUCIFER ANTE PORTAS IN ACADEME

Studying medicine during Weimar's terminal stage

Heidelberg in 1931 was a small university town, situated almost totally in the beautiful Neckar valley, dominated by the castle ruins and the medieval bridge which spanned the river recently tamed by the building of several locks. That early spring the weather was unsettled, and so was the political climate where a Jewish professor had recently been sacked for daring to suggest that Germany had been defeated militarily in the first world war.

I found digs easily in the quiet High Street with a landlady who was so inconspicuous that I do not recall her at all. Next I registered for a course in medicine: first term anatomy, physiology, physics, chemistry, zoology and botany. On paper this was a formidable programme, but as students were only required to show their attendance at courses twice during each term in order to gain the necessary certificate, I had plenty of time for my other interests. I therefore attended Gundolph's famous course on Goethe, and introductory lectures on philosophy and art.

My choice of student organisation was predetermined as both my elder brothers were *Bundesbrüder* of the *Freie wissenschaftliche Vereinigung*, a liberal, non-denominational and non-colour bearing student fraternity, concerned with discussion rather than beer drinking etiquette (although tradition was upheld once a week with singing and drinking in our club rooms known as the *Kneipe*). Its main distinction was the toilet decorated with notices of *double entendre*,

illegally removed from premises all over the country, such as 'Do not lean out of the window'.

The academic leader of the Nationalists was the professor of physics, Nobel Laureate Lenard, who in his lectures played up to his audience by frequent abusive remarks about Jews and, in particular, the 'conscientious objector' Albert Einstein (Einstein had Swiss nationality during the first world war). Each such statement was followed by a roar of approval from his acolytes. There was little physics taught in these lectures.

It was Professor Lenard's thesis that there were two types of science: Aryan and Jewish. Apart from himself he cited Professor Röntgen, his revered teacher, as representative of the former. In spite of this, in the physics exam at Heidelberg, the question 'who was the discoverer of Röntgen rays?' had to be answered with 'You, Herr Professor'. (Lenard had actually left the famous photographic plate in Röntgen's study which was later found to have been mysteriously exposed and led Röntgen to his discovery of X-rays.) Jewish science was represented by the Quantum and Relativity theories. Lenard was the editor of a book entitled *110 German Scientists against Einstein*. When Einstein heard of this he remarked 'And to think that it would only have needed one if I had been wrong'.

For family reasons I spent the following two semesters in Berlin. The most respected lecturer there was Physics Nobel Laureate Professor Nernst, who was, however, difficult to follow.

This was not due to the content of his lectures, but to the fact that he had not long before invented the microphone. One of these gadgets stood on the work bench which extended along the full width of the lecture hall, and as the professor was in the habit of pacing from one end of the bench to the other while lecturing he was either inaudible or one was deafened by his voice.

Berlin University had many famous professors whose lectures were open to all students. Thus I was able to listen to Planck and Einstein. Amid the betrayal and surrender of academic freedom at the University they were among the few who did not give in. So also was Professor Sauerbruch, the first man who ever operated successfully within the thoracic cavity. One day I was among the crowd packed into the hall listening to him. The lecture was well on the way when the door at the back opened and a brown-shirted man, in riding boots and spurs, with swastika armband, walked noisily down the central staircase. Professor Sauerbruch stopped his lecture and watched the apparition silently until it sat down in the front row. He then said 'Thank you, *Herr Kollege*, for leaving your horse outside'.

Four months later I was a refugee in London, where my good examination marks secured me a place at University College.

H. M. GOLDBERG

Annely Juda Fine Art

11 Tottenham Mews, London W1P 9PJ
01-637 5517/8

CONTEMPORARY PAINTING
AND SCULPTURE

Mon-Fri: 10 am-6 pm Sat: 10 am-1 pm

LETTERS TO THE EDITOR

WHAT'S IN A NAME?

Sir — Last summer my wife and I were driving through the State of Washington in the North Western U.S.A. We happened to stop for a rest in Nespelem, an Indian village on the Colville Reservation, not far from the Grand Coulé Dam. We noted a monumental column carrying the names of local American Indians who served in the armed forces during the last war. Astonishingly among the names mentioned were Rosenbaum, Friedlander, Friedland and Rosenberg.

Trying hard to gather some more information the only hard fact I found so far is that a Friedland, possibly from Seattle, married 'Skenwhat-Ux' the daughter of a Colville Chief. This has been confirmed by Western Jewish History Center of Berkeley University.

It is wellknown that Jewish traders, some of them German, formed relationships with Indian girls, and the children sometimes kept the name.

I wonder whether any reader of your Journal has more information on this.

25 Wollaton Hall Drive FRED STRAUSS
Nottingham

DOROTHY DE ROTHSCHILD

Sir — In March 1939 Mrs. Dorothy de Rothschild and her late husband, Mr. James Armand de Rothschild, arranged the removal of thirty-five children aged six to fifteen from a Jewish Children's Home in Frankfurt am Main to a large country house on their estate at Waddesdon, Buckinghamshire. This undoubtedly saved them from becoming a mere addition to the statistics of the Holocaust.

During 1983 the late Mrs. de Rothschild entertained fifteen of the erstwhile refugees and their families at a Reunion luncheon in Waddesdon Manor.

Sadly our benefactress has not lived to welcome us again on the fiftieth anniversary.

Burton on Trent HENRY M. BLACK

WHO REMEMBERS THE ARMENIANS?

Sir — Why do you give publicity to what you define as 'the postwar German joke'?

Your quotation must deeply shock and greatly hurt survivors who know little about modern Germany.

The qualification of your quote as the postwar German joke is grossly unfair to the vast majority of today's Germans who are conscious of the Holocaust.

Am Bischofskreuz 17 Dr. O. E. HAAS
D7800 Freiburg

A CORRECTION

Sir — In *AJR Information* of November 1988, Hugh Rank writes about his visit to Vienna at the invitation of the *Auslandsösterreicher-Werk*. I have to correct the passage he writes about me.

Contacted by Mr. Fritz Molden, whether I could meet the group of *Auslandsösterreicher* and talk to them, I agreed and was tentatively put on the programme for Friday morning.

Since it turned out later that this group would also take part in the Friday-evening service in our newly renovated synagogue, I found it a nicer way of meeting them to address the group in the synagogue, which I did in a warm and friendly manner (which Mr. Rank considered cold). As a matter of fact I centred my whole sermon around their visit.

Since I consider my welcome to the group appropriate, I never explained later (as Mr. Rank incorrectly reports) my reserve towards the group at all. In particular I never said the group was 'not the right kind of Jews, because they attended the reception given by Dr. Waldheim'.
1010 Wien, PAUL CHAIM EISENBERG
Seitenstettengasse 4 Chief Rabbi

Hugh Rank writes: Chief Rabbi Eisenberg's sermon sounded distinctly unwelcoming; his attitude to our group was indicated by his non-attendance at the preceding symposium (see November issue, p. 2)

David Maier reports on Anglo-Jewish institutions

THE JEWISH PRESS

Those who have memories of pre-War Germany will recall that that country's Jewish community was served by a number of periodicals of considerable quality. *Das Israelitische Familienblatt*, the *Jüdische Rundschau*, and the *CV-Zeitung* led the field, each in its own way, with weekly news, comment and feature articles presented with skill and an understanding of the needs and wants of a not undemanding readership.

There is in this country only one publication of similar scope. The respected *Jewish Chronicle* can look back upon a history spanning nearly a century and a half, during which time it has risen to a unique position of influence and respect. Comparisons with *The Times* are inevitable, and its editor Geoffrey Paul recalls the humorous quip that, there being Parliament, there has to be a Board of Deputies, an Archbishop of Canterbury and therefore a Chief Rabbi and, since there is a *Times*, there has to be a *Chronicle*. Curiously enough, the 'J.C.' owes its existence to something much more mundane, namely the fact that, back in 1841, a Jewish typesetter in the City of London found himself with spare capacity which he thought might be usefully made available for the publication of family announcements and other items of information likely to be of interest to the, at the time still relatively small, Jewish population. Today, paid circulation is put at upwards of 50,000; but the paper passes from hand to hand, both within families and further afield, and the total regular readership is considerably larger. Still published from offices close to Fleet Street, the *Chronicle* has a truly national distribution and news coverage. While the London scene is reflected in a regular four-page feature, full scope is always given to reports on Jewish affairs in the provinces and, indeed, abroad. 'There is', confirms Geoffrey Paul, 'no sizeable Jewish community anywhere in the world where we do not have our own correspondent'. Specialist editors of outstanding ability offer thoughtful analysis and considered comment on world events of political, cultural or religious significance to Anglo-Jewry. In fact, the international scene, particularly in respect of Israel, is so well covered that the paper is not infrequently 'first with the news' and a step ahead of other media. To a considerable extent this is due to the *Chronicle's* arrangement with its Israeli English-language contemporary, *The Jerusalem Post*: each issue is electronically mailed to the Furnival Street offices at the actual time of going to press.

In Jewish matters generally, the *Chronicle* pursues a policy attuned to mainstream opinion; but it is always conscious of, and sensitive to, variances in emphasis and direction. Thus its letter columns are open to all who feel that they have something to contribute to discussion and debate. On an average, the editor's weekly postbag contains around 120 communications of which at best only one-quarter can be published. In an effort to stretch the available space, a new six-column page layout has recently been introduced. Selection of letters for publication is always made with a view to allowing the weight of

opinion on specific topics to be reflected with reasonable accuracy. The letter pages also serve as 'neutral ground' for the public discussion of controversial issues of a kind which the respective protagonists would be reluctant to debate in any other forum. Says Geoffrey Paul: 'People who would not normally dream of sharing a platform are happy to join in argument in our columns'.

That this is the case is an acknowledgement of the paper's standing and the strength it derives from its absolute independence. Its ownership is vested in a charitable foundation, which not only provides it with a sound financial basis, but is itself in a position to contribute to charitable causes. Since 1969, its editorial independence has been guaranteed by the terms of a trust deed whose provisions prevent the sale of the paper's title, goodwill and copyright, prohibit third-party interference with its policies and ensure security of tenure for both the editor and the managing director. To quote Geoffrey Paul once more: 'I am proud to work for an organisation which governs its conduct along such lines. If we do have a monopoly in our field, then we also know that this imposes a strict discipline which we can only apply to ourselves if we are, and remain, free from unwanted and unwarranted influences'.

Supremacy not challenged

So far, no one has challenged the supremacy of the *Jewish Chronicle* as 'the organ of British Jewry' and 'the world's leading Jewish newspaper'. And as long as it continues to uphold the spirit of *klal Yisrael*, the concept of the oneness of the Jewish people, no one will. This view is no doubt shared by the publishers of Britain's Jewish weekly. Relunched in November 1988, the *Jewish Herald International* is published from a small office in North West London. It is aimed at the substantial Jewish population in the area North of the Thames and South of the M25 orbital motorway; and its circulation is known, thanks to a special arrangement with the Royal Mail by which it is delivered each week to the addresses of its readers who receive it polywrapped and free-of-charge. The editor, Sandy Rose, who heads a small editorial team, believes that, although there may be occasional hiccups, the convenience of letterbox deliveries makes up for any exposure there may be to the vagaries of the postal service. The paper covers a wide range of subjects, from Israel to sport, and its regular features include a City page, international news stories and a guide to entertainments. Says Sandy Rose: 'We want to be seen as part of the Jewish community with whose members we want to maintain a weekly dialogue. In particular, I hope that they will share their *simchas* with us.' The paper's lively letters and announcement columns certainly point in that direction.

The special interests of the larger provincial communities are met by periodicals such as *The Birmingham Jewish Recorder*, a well-produced monthly published by the Birmingham Jewish Cultural Society. It is delivered by hand to

subscribers, who consider themselves well served by its announcements, features and local news items. Two weeklies, the *Jewish Gazette* and the *Jewish Telegraph*, cater for an established readership in the North and North West of England. Both are published in Manchester; but the *Telegraph* has offices also in Liverpool and Leeds and lays claim to being 'the biggest selling Jewish weekly in the North West', while the *Gazette* can point to its rather longer history. Both reflect the historical importance of the Northern communities and the contributions they make to the social, cultural and spiritual development of British Jewry.

Quarterlies

Two quarterly journals offer outlets for the best in contemporary Anglo-Jewish writing, literary criticism, artistic appreciation and creative commentary on current affairs in religious as well as the secular context. *Manna* is the journal of the Sternberg Centre's Manor House Society and, as such, will stand up to be counted among those who plead the Reform and Liberal-Progressive view of Judaism. *The Jewish Quarterly* is published by the independent Jewish Literary Trust and free to mirror all shades of Jewish thought and opinion. Neither would hesitate to exercise criticism of the Anglo-Jewish establishment and both have done so in recent issues. Now in its 34th year, the *Quarterly* is well established as the senior publication of its kind; but each deals with Jewish life and letters in depth and in a style and manner likely to appeal not only to the Jewish intelligentsia but to all who are concerned with maintaining high cultural standards within the community.

KINDERTRANSPORT REUNION

Bianca Gordon's Reunion Committee wants to establish contact with the following:
Boys from hostel in Sutton run by Dr. & Mrs. Hertz (Barbara Seadon)
Heinz & Ernst Finke from Insterburg/Ostpreußen Calvinstraße (Mrs Wertheim)
Rennie Duras — last heard of 1945 then a driver in ATS Mill Hill (Mr. Williams)
Marga Levy & Gisela Seligman — both living Newport/Glos. (Baker)
Girls who stayed with Mrs. Parker at Addison Gardens W14 (Carol Braun)
Gerti Dub from Prague (Lea Mandelbaum)
Herbert Popper (Mrs. Gadsden)
Children from Tylers Green, Bucks (Mr. Wolf)
Ursula Goetzl from Mannheim (M. Kingsley alias Heinz Königsberger)
Inge Fuß (Mignon Krubek, a German classmate) Berlin
Heine Löwenstein & Rudi Kirchheim — both from Berlin (G. Brady)
K. A. Sinclair — last address 1965 in Dorset (J. Hofer)
Inge & Ellen Levy and Marie & Adele Dunn both 1939-44 at Milton Lodge, Fleetwood, home of the Misses Bailey (Miss H. Gibson).

Contact Bianca Gordon, 44a Ferncroft Ave. NW3

JEWISH SPORT IN GERMANY — FIFTY YEARS LATER

In November 1988, I attended a conference on *Die juedische Turn & Sport Bewegung in Deutschland*, having been invited by the head of the Deutsche Sporthochschule, Köln, to speak on the *Sportbund Schild*; others investigated the past, or spoke on Maccabi's achievements all over the world. The majority of the lecturers were young non-Jewish German sport historians with amazing factual knowledge. This three-day colloquium took place at the *Akademie des Deutschen Sportbunds*. Outstanding — as always — were the contributions of Professor Dr. Hajo Bernett, whose 1978 publication *Der juedische Sport im nationalsozialistischen Deutschland 1933-38* I reviewed at the time in *AJR Information*. Bernett, a non-Jew, has made a unique contribution to the history of Jewish sport in Nazi Germany. Others, following in his footsteps read conference papers on such themes as *Antisemitismus in der Deutschen Turnbewegung und Turnen und Sport der Juedischen Frau*.

Dr. John Bunzl (a Jew living in Vienna) lectured on *Der juedische Sport in Oesterreich* and the famous *Hakoah Wien*. His recent book *Hoppauf Hakoah* tells the unique story of Austria's leading sport club before the Anschluss, and points up the difference from the situation in

Germany, where the majority of Jews had belonged to non-aligned sports organisations.

The Conference was attended by a number of *Zeitzeugen*, among them the son of Felix Flatow, gold medallist at the first Olympic Games in Athens 1896, who was to die as a deportee. From Israel came Robert Atlasz, the author of *Bar Kochba Berlin*, who was born in 1898, the very year *Bar Kochba* was founded, and Arthur Hanak who reported on the Pierre Gildesgame Maccabi Museum in Ramat Gan.

Maccabi Berlin

Today, over 26,000 Jews live in Germany again. Of these 5,000 reside in West Berlin, and have formed *Maccabi Berlin*, a much disputed topic at the conference. Fielding an entirely non-Jewish football team — the *Hakoah Wien* eleven are mixed — provoked the Israel contingent to question the purpose of this revival. The arrangement was, however, strongly defended by the wheelchair-bound chairman of the Club, for whom it was a matter of prestige as well as a means of attracting Jewish young people to join.

The future of Jewish sport in Germany remains as uncertain as the political situation. It is linked to the problem whether to be a Jew resident in Germany or a German Jew. Heinz Galinski, the leader of the community, explained that this decision must be left to the individual. The same

applies to Jewish athletes who may wish to belong to a Jewish club, or reject segregation in the field of sport — thus facing the same problems as Jewish athletes did before the Nazis seized power.

YOGI MAYER

HEIDELBERG CHAIR

Hamburg-born Professor Julius Carlebach, who was Reader in Sociology at Sussex University, has been installed as the new *Rektor* of the Academy of Jewish Studies at Heidelberg.

KALÉKO COLLECTOR'S ITEM

Of all the art forms poetry is most easily damaged by uprooting. In consequence the uniquely gifted Mascha Kaléko suffered from lack of recognition and appreciation throughout her long American exile. Eventually she moved to Israel, expecting to be the second most unknown German-speaking poetess — after Elsa Lasker-Schüler — in the country. On arriving at Jerusalem quite unversed in Hebrew, she was pleasantly surprised to have a total stranger address her by her first name. 'I must be better known here than in New York' she thought happily. Then, with the stranger pointing at her wristwatch the truth dawned: *ma-sha'a* is Hebrew for 'what is the time?'

(This poignant anecdote was retailed at a 1943 Club-PEN Lesebühne Kaléko evening.)

DAWSON HOUSE HOTEL

- Free Street Parking in front of the Hotel
- Full Central Heating ● Free Laundry
- Free Dutch-Style Continental Breakfast

72 CANFIELD GARDENS

Near Underground Sta. Finchley Rd,
LONDON, N.W.6.
Tel: 01-624 0079

AUDLEY REST HOME

(Hendon)

for Elderly Retired Gentlefolk

Single and Double Rooms with wash basins and central heating. TV lounge and dining-room overlooking lovely garden.

24-hour care—long and short term.

Licensed by the Borough of Barnet

Enquiries 202 2773/8967

WHY NOT ADVERTISE IN AJR INFORMATION?

Please telephone
the Advertisement Dept.

01-483 2536

C. H. WILSON

Carpenter
Painter and Decorator
French Polisher
Antique Furniture Repaired
Tel: 452 8324

MAPESBURY LODGE

(Licensed by the Borough of Brent)

for the elderly, convalescent and partly incapacitated.

Lift to all floors.

Luxurious double and single rooms. Colour TV, h/c, central heating, private telephones, etc., in all rooms. Excellent kosher cuisine. Colour TV lounge. Open visiting. Cultivated Gardens.

Full 24-hour nursing care

Please telephone
sister-in-charge, 450 4972
17 Mapesbury Road, N.W.2

Buecher in deutscher Sprache, Bilder und Autographen

sucht

A. W. MYTZE

1 The Ridg., London NW11.

Tel: 01-586-7546

Ich bitte um detaillierte
Angebote

ALTERATIONS

Carried out efficiently. Also customers own material made up.

Willesden area
Tel: 459 5817

WANTED

OLD BOOKS

pref. illustrated,
scholarly, or Jewish, any
kind!

MRS. E. M. SCHIFF

Tel: 205 2905

B. HIRSCHLER— JEWISH BOOKSELLER

Jewish Books in any language
and Hebrew Books

Highest prices paid

Telephone: 01-800 6395

GERMAN BOOKS BOUGHT

Art, Literature, typography,
generally pre-war non classical

B. HARRISON

The Village Bookshop
46 Belsize Lane, N.W.3
Tel: 01-794 3180

DRESSMAKER

HIGHLY QUALIFIED
VIENNA TRAINED
St. Johns Wood Area
Phone for appointment:
01-328 8718

TORRINGTON HOMES

MRS. PRINGSHEIM, S.R.N.,
MATRON

For Elderly, Retired and Convalescent

(Licensed by Borough of Barnet)

*Single and Double Rooms.

*H.C. Basins and CH in all rooms.

*Gardens, TV and reading rooms.

*Nurse on duty 24 hours.

*Long and short term, including trial period if required.

From £180 per week

01-445 1244 Office hours

01-455 1335 other times

39 Torrington Park, N.12

RELIABLE & CAPABLE PLUMBER

offers a complete 24-hour
plumbing service. Small
jobs welcome. Please ring

JOHN ROSENFELD

on 837 4569

GERMAN BOOKS BOUGHT

Metropolis Antiquarian Books
Specialist Dealers in
German Books

Always Buying
Books, Autographs, Ephemera

Eric Brueck

115 Cholmley Gardens

London NW6

Tel 01-435 2753

FINDING MEANING IN LIFE

Most thoughtful people seek meaning in their lives. They want to feel that their living makes a difference to their world, that they have purpose, a reason to live. Finding meaning is not, however, a straightforward task: many struggle to achieve this, and often falter.

Vital approaches to this search are provided by Viktor Frankl, psychiatrist and Auschwitz survivor. He believes that man has a drive to meaning, and that its lack constitutes the basis of much anxiety and depression. His books, *Man's Search for Meaning* (Washington Square Press) and *The Unheard Cry for Meaning* (Hodder and Stoughton), suggest that we discover meaning in three ways: by creating a work or doing a deed; by experiencing something or encountering someone; by the attitude we take to suffering. Of the first two ways we note that we are called upon to be active, to explore, to experiment, to be positive. It is, however, the last way, our attitude to suffering, which will concern us here.

In childhood we are persuaded that behaving in certain approved ways will be rewarded: there is fairness and justice in life. If we are 'good', hardworking, honest, loving, we shall receive what we need to be secure and happy. But let ill-luck, prejudice, injury or loss befall us, and these early expectations are refuted. The experience of deep suffering, unjustified in our eyes, can be shattering. This is the greatest challenge we can face. The threat lies in the lack of control over events which we experience, in the awareness of our own helplessness.

Viktor Frankl examines the issue. What can we do, he asks, when we are no longer able to change a situation such as incurable disease? Frankl replies that we are then challenged to change ourselves.

Frankl is no naive idealist. His philosophy was tested, indeed formulated, in the harshest of human situations. One of his basic tenets is that man's main concern is not to gain pleasure or to avoid pain, but rather to see a meaning in his life. Even suffering, he argues, can have meaning. Frankl does not suggest that suffering is necessary to find meaning; rather that meaning is possible even in spite of unavoidable suffering.

Logotherapy

In his system of Logotherapy, Frankl places centrally the attitude of 'saying yes to life in spite of everything', an attitude which he terms 'tragic optimism'. We should make the best of any given situation. In particular, when we become truly aware of the transitoriness of life, this must be a spur to responsible action.

We have all observed the victims of an incurable disease who commit themselves with all their strength to raising funds for research or for equipment that will save others in the future. What motivates them is the effort to find meaning in what remains of their lives. Taking responsible action in instances such as these means making each day, each hour, a real experience, even though the days are numbered. To Frankl, every

situation, however tragic, has a meaning which we can give, and which can be acted upon.

The fact of our own mortality is one that we all must face, and how we react to this awareness colours our whole existence. It affects whether we live in a state of constant apprehension and regret, or whether we make each day matter.

The American rabbi, Harold Kushner, tells us in *When All You've Wanted Isn't Enough* (Pan Books) that there are two ways of looking at life. We can either see it as limited and being used up with every day that we live, or as the accumulation of treasures, such as making new friends or the learning of new truths. Using the model of growth, we experience ourselves growing richer in experience rather than as shrinking in substance.

Kushner believes that it is not dying of which people are afraid. It is rather the fear of never having lived, of coming to the end of life with the sense that we were never really alive, that we never realized what life was for. He believes that our lives have no real meaning unless we meet the moral demands on us, to be generous and loving to others, to know the satisfactions of caring.

A Commitment Beyond Ourselves

In this vein, Bertrand Russell's advice contained in his *In Praise of Idleness* (Unwin) is apposite. He says that 'at all times a man should feel that there are matters of importance for which he lives and that . . . death . . . does not put an end to all that interests him in the world'. In other words, the meanings by which we live must reach beyond our personal advantage and family welfare; we must be committed to causes beyond ourselves.

Both Kushner and Russell emphasise the importance of directing our attention outside ourselves, of concerning ourselves with the welfare of others and the causes by which we live. But not only does this way of life benefit others: it gives our own lives meaning. Acting out the meaning of our lives seems to commit us to concerns for others, and even to future generations yet unborn. A concern for the future, even if we shall not personally participate in it, lends us a sort of immortality, and bestows a richer meaning on the present.

An awareness of concern is not enough. We are called to take responsible action. Nowhere could this be more effective than in our response to the institutions of which we are a part, whether they are political, social, economic, or religious. If politics seems a cynical game, we have to take a hand in influencing it. If the NHS is inadequate, there are organs by which we can remedy this. If religious institutions are weak, we must strengthen them with our love, commitment, and ability. When we take such action, we are expressing and at the same time discovering our own value, our own meaning. In making life different for others we are making it different for ourselves.

Even our personal suffering yields meaning when it enlarges our capacity to understand, to sympathise, and to contribute to ameliorating the suffering of others.

SIDNEY JONES

BOXED IN

Amos Oz BLACK BOX, Chatto and Windus, London, 1988

This novel charts the vicissitudes of a *ménage à trois* — two men and a woman — who are manacled to one another not so much out of love but more out of a deep-seated loathing.

At its centre stand Dr. Alexander Gideon, a brilliant academic recluse, his estranged ex-wife Ilana Sommo, a wandering spirit who can find no solace, and her new husband Michael Sommo, an orthodox Jew who fervently believes he is on a messianic mission to rebuild *Eretz Yisrael*.

What binds the destinies of these two hopelessly different men is the quiet sensuality of Ilana, which with the unremitting certainty of a magnet attracting iron, draws the seemingly emotionally impregnable Alexander and the homely Michael to her. What ties Ilana to them both is her inability to shape her own destiny.

The novel is at heart a desperately sad indictment of how the darker sides of human nature — lust, jealousy, guilt and avarice — can masquerade for and be interpreted as love; how such embittered love can smoulder on interminably gradually consuming the lover.

This is in fact what happens to Alexander whose obsessive jealousy of his ex-wife undergoes a metamorphosis and turns into a terminal illness. With death lurking just around the corner he returns to Israel, after several years in self imposed exile, and seeks refuge at the sprawling and delapidated family home, which his wayward son Boaz has turned into a commune for lost souls.

In a bizarre twist the novel climaxes in a reconciliation between ex-husband and wife. For there he meets up with Ilana who has fled the mind-numbing domesticity that her new husband has to offer. His lust and hatred spent, Alexander finds that he can finally offer her serene companionship.

Written in epistolary form, the subjects invariably remain detached from the emotions they depict. This detachment diffuses the emotional tension that Oz attempts to convey.

Nevertheless the novel remains a powerful study of emotional torment, one that mercifully encompasses the full gamut of human feeling, ranging from the pathetic to the comical.

The novel also alludes to the political currents sweeping across Israel during the mid-70's. Alexander espouses the creed of Zionist Socialism and Michael the orthodoxies of the populist Right, which liberals find unpalatable.

Mocked and ridiculed by Alexander's razor sharp logic and abetted by Manfred, Alexander's *shyster* lawyer (who plays the fool in this tragedy), Michael nevertheless has the last laugh. For behind Alexander's humane political posturing we see a man who exudes cruelty and intolerance from every pore. In Michael we see a man who in his new-found messianic confidence lives by his creed, which although bigoted and myopic nevertheless treats each human being in accordance with how it has been ordained from on High.

PETER GRUNBERGER

OBITUARIES

RAYMONDE WEIL

Everybody who met Raymonde Weil in the course of her many years' work for 'Self Aid of Refugees' will have learned with profound regret of her recent death at the age of 87. 'Self Aid' was formed during the last War by a few public-spirited German emigrants with the object of relieving the worst hardships among fellow refugees in need. Due to conditions prevailing at the time, the initial capital was of necessity very small indeed and the organisation had to depend from its very beginning on the generosity of the general refugee community.

By a stroke of luck — or genius — the committee managed to secure the services of Raymonde Weil for the post of what today would presumably be called 'Appeals Secretary', but at the time was nothing more than that of canvasser and collector. It is no exaggeration to say that, without her, 'Self Aid' would probably not have survived for long.

Raymonde combined in her person four outstanding qualities: a seemingly inexhaustible capacity for work and first-class organising ability; a real desire to help her less fortunate fellows together with the gift of putting their case most convincingly; an outgoing personality of genuine warmth and charm; and, last but not least, a remarkable — and ageless — beauty. But she never let the latter go to her head, retaining a friendly and unpretentious personality one simply had to like and admire.

In the later years, when she had many able helpers, it was still her presence and encouragement that provided the necessary inspiration. A major source of 'Self Aid's' income was — and still is — the annual concert; here again her efforts were one of the main reasons for the success of these functions; today they are one of the very few events in the social calendar of the former refugee community.

When ill-health enforced her far too early retirement, she retained her lively interest in the activities of both the organisation and former colleagues, and did her best to keep in touch. All in all, a valuable and lovable human being whose practical work for the welfare of many German refugees will secure her permanent niche in the history of emigration from Nazi oppression.

C.F.

FRITZ WALTER

In January Fritz Walter died in London aged 86. There are few men of letters left among our refugee generation, steeped — as he was — in the intellectual atmosphere of the prewar Continent, and now he, too, has gone.

After studying at various German universities (his graduation thesis was on Theodor Fontane), Dr. Walter worked as a literary editor on the *Berliner Börsen-Courier*, a paper more renowned for its cultural standard than for its City pages, and as a *Dramaturg* on the Barnowsky theatres in Berlin until Hitler came to power.

Walter emigrated first to Holland and then to France, teaching German at the University of

Nancy until the Nazi invasion. Surviving many hazards he managed to escape to England where he enrolled with the Pioneer Corps, serving for two years. After another period of teaching in Somerset and Yorkshire he started work on the British-produced *Neue Auslese*, a German kind of Reader's Digest sponsored by the Allies as a cultural bridge to a German public cut off from foreign contacts for a dozen years. In 1952 the *Südwestfunk* in Baden-Baden made him its London correspondent for cultural and artistic affairs, and for the next 25 years he reviewed British developments in these spheres for German listeners.

Fritz Walter's own literary work had begun during the first stage of his exile with two books, *Kassandra* and *Tobias*, originally published in Holland in 1939 and 1940, and reprinted in the early 1950s. He edited *Selections from Thomas Mann* for Macmillan in London and translated Siegfried Kracauer's famous book on the German film, *Von Caligari bis Hitler*, for German readers. He was also a most welcome contributor to *AJR Information*, especially as a book reviewer.

We mourn the death of a true and modest companion whose warm human qualities will always be remembered by his many friends and readers, and we offer his widow Illa our heartfelt and sincere condolences.

W. V.

BERTHA BRACEY

Although she reached the ripe age of 95 one feels intense regret that Bertha Bracey should have died a mere matter of months before hundreds of former child refugees, whose lives she helped save, meet at Kindertransport reunions. It was Bertha Bracey who with Lord Samuel went to see Home Secretary Samuel Hoare after Kristallnacht to obtain parliamentary approval for bringing ten thousand German-Jewish youngsters to safety in Britain.

Her Quaker provenance — she was born at Bourneville, her father a Cadbury employee — practically predestined Bertha Bracey to a life of humanitarian endeavour. Prior to her prodigious efforts to save Jewish lives in the Thirties she had cared for German victims of the Great War — and after the Second World War she did similar work yet again. Bertha Bracey was a Friend in every sense of the word.

NIEDERÖSTERREICH

Lower Austria

In connection with the restoration of Jewish cemeteries in Lower Austria, the Verein Kultur im Alltag seeks former Jewish residents in this area, who would be able to help with local Jewish history. We are interested in Jewish family life, customs, observances, etc. Photographs, which will be returned, would be helpful.

Please write to **Kultur im Alltag, Rembrandtstrasse 26/1, 1020 Wien, Austria.**

END OF PROJECT AUGUST 1989.

SYMBOLS OF PAIN AND HEALING

Vera Gissing: *PEARLS OF CHILDHOOD*, Robson Books, 1988; £10.95

Myra Byram: *THE GIRL WITH TWO SUITCASES*, The Book Guild Ltd, Lewes, Sussex, 1988; £9.50

Writers of autobiography are attempting to create order from the events of their lives; they seek out a meaning or pattern. Experience is recollected, organised and focused. It is, in a sense, an ordinary activity, indulged in by most of us, though we may not commit our thoughts to paper. Yet for some it becomes an imperative, a need to create a symbol that they — and others — can confront. John Stuart Mill's *Autobiography*, for instance, was prompted by a psychic breakdown in early manhood and his effort to remake his being both emotionally and intellectually.

The recent catastrophe that overtook European Jewry similarly generated novels, family histories and autobiographies. Victims of a senseless onslaught have a special need of the balm of meaning and order. Remembrance of survival and recall of those lost, the recreation of home and childhood — of lives, streets, trees and hills that are the fount of being — constitute the elements out of which symbols of pain and healing may be created.

Some experienced the trauma directly. There are others, who through accident or foresight, avoided the fate of the camps and underwent the trauma indirectly, living among strangers. That is what happened to Vera Gissing and Myra Baram. Czech-born Vera Gissing was nearly 11 when she came here on a Kindertransport in 1939, and Myra Baram 19 on arrival from Berlin in the same year.

Vera Gissing's *Pearls of Childhood* is an enthralling and vivid account of her youthful years in wartime England. It is a story compounded of happiness and despair, the ordinary and the extraordinary. It is ordinary because it is an account of a young girl growing up — and extraordinary by virtue of her intelligence, passionate concern for parents left behind in Czechoslovakia, and identification with her country. It is a tale of happiness because she found loving foster parents before boarding at the Czechoslovak State School in Britain, where she could recover her Czech identity and pursue an English education. It was a life of despair because of the reverses the Allies suffered early in the war; later came growing fears over the fate of parents, aunts and cousins.

Here, then, are two accounts of young people facing their disinheritance and rebuilding lives out of the ruins: Myra Baram at last finding her Self in the young State of Israel, and Vera Gissing marrying and settling in England. Such accounts are necessary and exemplary. We need them for ourselves, and for our children and grandchildren.

HAROLD FREEDMAN

CAMPS INTERNMENT—P.O.W.— FORCED LABOUR—KZ

I wish to buy cards, envelopes and folded post-marked letters from all camps of both world wars.

Please send, registered mail, stating price, to:

14 Rosslyn Hill, London NW3
PETER C. RICKENBACK

PAUL BALINT — AJR
DAY CENTRE

APRIL

Monday 10th	Marion & Max Entertain With Freda At The Piano
Tuesday 11th	'Down Memory Lane with Gershwin and Kalman' introduced by Adrian Shindel and Denis Snowman
Wednesday 12th	Celia & Eve — 'Four Hands In Harmony'
Thursday 13th	Faith Healing — Jack Donn
Monday 17th	'Unvergesslich — Gesang u. Poesie — Fred Stern
Tuesday 18th	'A Journey Through Europe With Opera and Other Songs' — Fred Rosner & Tessa Newman
Wednesday 19th	'A Spring Recital' — Linda Miller (Cellist) and Mark Smith at the Piano
Thursday 20th	CLOSED
Monday 24th	'The Incredible Trebitch Lincoln' — Talk by Ronald Stent
Tuesday 25th	Clare Graydon-James Plays & Sings For You
Wednesday 26th	CLOSED
Thursday 27th	CLOSED

MAY

Monday 1st	CLOSED
Tuesday 2nd	'Two Voices & A Piano' — Helen Mignano and Barbara Jacobson
Wednesday 3rd	(a) Outing to Carmel College (b) 'Six Weeks Down Under' — Talk by David Maier
Thursday 4th	Music Appreciation — Yacov Paul
Monday 8th	'The Merry Month of May' — The Popocatepetls
Tuesday 9th	'Musical Memories' — Hans Freund & guest artistes
Wednesday 10th	Harp & Flute Recital — Hilary Williams & Clare Hinton
Thursday 11th	Violin & Piano Recital — Suzanne Pierrejean & Jeanette Lin

THE PSYCHOLOGY OF AGEING

On 22 February Dr. Sidney Jones, social psychologist, spoke to about 30 AJR volunteers who visit people in their own homes, on the psychology of ageing.

He pointed out that our society suits people who are healthy, have an adequate income and a partner. Older people have to cope with losses of various kinds — loss of spouse, friends, work (and therefore of colleagues and for some people, the source of self-esteem), children who have grown up and moved away. Sometimes there is loss of health and mobility, hearing and vision. (Dr. Jones reminded us how much deafness isolates us from other people.)

Many of these blows occur at about the same time in life for older people and the losses may lead to anxiety, depression, paranoia and hypochondria. Some losses may be replaced or compensated for, while we have to learn to endure others. In his talk and in his answer to questions and discussion, Dr. Jones emphasised a positive approach, suggesting that joint and shared activities can help to avoid the 'concentration on the self and inner orientation' which can be so destructive.

Many volunteers already employ such an approach, playing chess or scrabble, taking people out where that is possible; intuitively helping and supporting. The fact that a visitor calls offers recognition to a person at home and raises morale.

Do you have any comments or suggestions on the points raised? I should welcome them and would be glad to have a meeting to discuss them if that would be helpful.

LAURA HOWE
483 2536

HAPPY HAIRDRESSER/S WANTED!

Can you give 2 hours voluntary work
Mon-Thurs 10-12 a.m. at the
AJR Day Centre?

SPECIAL REQUESTS

1. Visitors in NW3 and N2 areas.
2. Anyone out there in West Drayton Park ready to visit a lady of 91 years?

Please phone:
Laure Howe, Volunteers Organiser
483 2536

OWEN E. FRANKLYN — 75

Unlike *The Times*, whose daily birthday column on the Court page merely amounts to a bare statement of name and age, the tradition of *AJR Information* is for rather warmer and, to use a trite modern phrase, more personalized announcements. Thus, in this issue it is our pleasure to convey congratulations to Owen Franklyn, a dear and valued friend of many of us, on reaching his seventy-fifth birthday on 28 April, coupled with our best wishes for many happy returns.

The offspring of a well known solicitor's family domiciled in Hamburg for many generations, Owen is a many-sided person. Born just before the outbreak of the first world war he had the misfortune of Hitler's accession to power coinciding with his preparations to follow his father's footsteps into the legal profession. After a year's study at Grenoble he came to London in 1933 to complete his studies at the London School of Economics, where he obtained a law degree in 1936. After the usual period in articles there followed an increasingly successful career with a reputed City firm of solicitors of which eventually he became the senior partner. In later years his firm merged with another practice when, with a move to the West End, the name of Bartlett de Reya was adopted. In the new surroundings he found much professional contentment and satisfaction, culminating in his retirement in 1984.

His outwardly easygoing manner hides a prodigiously active personality. Despite the demands of his professional life he has for many years involved himself in the work of the AJR as a member of its executive committee, in the capacity of honorary legal adviser, as honorary secretary, and as a trustee of the AJR Charitable Trust. But above all it is his love of music and keen interest in opera that have occupied the hours of relaxation throughout his life. He is a passionate viola player and talented pianist, reputed to have mastered a Mozart piano concerto as a child. He regularly plays in amateur orchestras and chamber music groups, which pursuits, previously restricted by professional duties, he can now indulge in almost fulltime.

But the experiences of sadness have not escaped him. His father died early and his mother, having remained in Hamburg, was deported to Theresienstadt and perished in the Holocaust. The sudden illness and death in the spring of last year of his beloved wife and companion of 44 years, Helga, was a heavy blow, made worse by a period of ill health soon after.

Happily however, he seems fully recovered again, scurrying from one musical engagement to another, and travelling about maintaining contacts with friends at home and abroad. May he long continue his many activities for his own enjoyment and the comfort of his family and numerous friends.

C.T.M.

'ARTISTES' NEEDED FOR DAY CENTRE!

Do you sing or play an instrument?
Have you interesting anecdotes to relate?
Are you able to give a demonstration?

Please contact Hanna Goldsmith on Wednesdays between 9.30 a.m. and 3 p.m. 328 0208 or evenings 958 5080.

ART NOTES

Franz Cizek (1865–1946) was a pioneer in recognising children's inherent creativity in art. Bohemian-born Cizek came to Vienna in 1885 to study at the Akademie der Bildende Kunst, but already then began his life-long involvement with teaching young children. Although a member of the famous *Sezession* group, Cizek was not a great artist in his own right, but found expression through the work of his pupils.

The Bethnal Green Museum of Childhood's exhibition *Some creative Children and what became of them* (until 4 June) shows the work of three of his pupils who eventually came to England: Margaret Hammerschlag, Hilde Ascher and Lily Goddard. Margaret Berger-Hammerschlag (1902–1958) enrolled in Cizek's *Jugendklasse* in 1908 and later attended the *Kunstgewerbeschule*. In 1938 she and her husband Joseph Berger, FRIBA emigrated to England where she taught, wrote short stories and an autobiography. Among her best known works are the illustrations for Stefan Zweig's *The Hidden Candelabrum*. Hilde Ascher was born in 1903 and met Grete Hammerschlag in Cizek's *Jugendklasse*. She also graduated to the *Kunstgewerbeschule* and became a textile designer. In 1939 she escaped to England after the murder of her father and deportation of her mother. In England she never worked again as an artist but became an antiquarian bookseller. She now lives in retirement and well recalls the most interesting period of the Wiener Werkstätte. Lily Goddard, born in Vienna, also studied at the *Kunstgewerbeschule*. She arrived in England in 1939 and worked as a textile designer. She now lectures on art and has published a book on 'Coalhole Rubbings' as well as two volumes of poetry. Works by all these artists have been acquired by the Victoria and Albert Museum.

The exhibition, which has been organised in association with the Austrian Institute, comprises about a hundred examples of children's work, mostly from the years around 1920, including drawings and paintings for the exhibition which travelled around England in 1923/4. That exhibition was organised by Cizek's leading English disciple, Francesca Wilson, and is preserved in the National Arts Education Archives at Bretton Hall College, Yorkshire.

The Last Romantics exhibition at the Barbican (until 9 April) must be visited to see the amazing array of delightful and impressive works. But if a visit is impossible, the lavishly illustrated catalogue published by Lund Humphries and the Barbican Art Gallery (exhibition price £14.95) is something to possess and treasure. Also at the Barbican (on the 5th floor) is US-UK Print Connection, an international exchange exhibition of the Californian Society of Printmakers, the Los Angeles Printmaking Society and the Printmakers Council of Great Britain (until 5 March). It can be seen later in Salford (21 April–21 May), Warwick (29 May–1 July) and at Bristol, Brighton and Ramsgate later in the year. All the exhibits are worth seeing; the British section includes works by Judy Bermant, Ruth Jacobson, Elaine Kowalsky, Irene Scheinmann, Vikki Slowe, Martin Wiener and many others.

While at the Tate to see the important Agasse exhibition (until 2 April) and the Francis Danby exhibition (until 9 April), it is worth visiting gallery 61 to see the *Portrait of the Artist* exhibition (until 16 April). This is a selection of a hundred artists' self-portraits which originally appeared in the *Art News & Review* in the 1950s. It may or may not be surprising that about twenty of the artists concerned, many very familiar to us, are either of Continental or Jewish origin, or both.

Another exhibition worth visiting is *Joan Miro: Paintings and Drawings, 1929–41* at the Whitechapel Art Gallery (until 23 April). Miro may not have been a great painter, but his style, idiom and colour is a true delight.

Expressionists

The Leicestershire Museum and Art Gallery is renowned for its important collection of German Impressionist and Expressionist art which owes its origins largely to the Alfred and Thekla Hess Collection from which many important works were acquired, including oils by Marc and Feininger. Alfred Hess formed the collection but died in 1931. His widow Thekla and son Hans came to England as refugees before the war. Hans Hess worked in the Leicestershire Museum, then became curator of the York City Art Gallery and finally was Professor of the History of Art at Sussex University. He died in 1974. The Gallery is now showing a special loan exhibition (until 30 April) closely related to its own collection. Twenty-seven woodcuts, drawings, lithographs and watercolours by such important 20th century artists as Feininger, Marc, Heckel and Rohlf are on show. Leinster Fine Art is showing works by contemporary Austrian and German artists at 3, Clifford Street (until 24 April) and Leinster Contemporary Art is showing prints by Leonard Baskin at their Islington Gallery (until 26 May).

Last September I made mention of the Austrian painter George Eisler, who was then showing at the Manchester Art Gallery. Last February he had a showing in London at Fischer Fine Art, where two of his portraits of Erich Fried were on display, as well as some beautiful views of Jerusalem and the Judean Desert by night. Helen Keats, whose family came from Germany and whose husband is now chairman of the Ben Uri Art Society, is exhibiting a series of new lithographs from the Holy Land at the Curwen. These were drawn during a recent visit to Israel and are published in a limited edition (£85 each, £300 for the set of 4).

Annely Juda is showing reliefs, wood and painted bronze by the American artist Catherine Lee (until 15 April) and also new works by Michael Michaelides. From 21 April to 20 May she will be showing early and new work by Prunella Clough.

ALICE SCHWAB

BELSIZE SQUARE SYNAGOGUE 51 Belsize Square, London, N.W.3

Our communal hall is available for cultural and social functions. For details apply to:
Secretary, Synagogue Office.

Tel: 01-794 3949

SB's Column

He was truly great. The fact that Theo Lingen, the popular German film comic nicknamed 'Professor of Humour', who died 10 years ago, was in a special category and loved by every German language filmgoer, is well known; less known, perhaps, is that his wife Marianne Zoff (of Jewish origin) was first married to Berthold Brecht. Theo Lingen's daughter Ursula Lingen, a prominent Munich actress, writes about her father on the occasion of the anniversary of his death in a touching manner, saying he performed near-miracles under the Nazi regime to protect his wife and family (in which he succeeded against heavy odds). Reading the daughter's recent *Liebesbrief* to her late father, one gets an impressive picture of a man who not only entertained the masses in over 150 films with his irresistible brand of humour, but also possessed an immensely strong, and lovable character.

Birthdays. Vienna's cabaret has changed, and today artists are using their texts mainly for political satire. However, Hugo Wiener who has just turned 85, wrote librettos which originated in the *Simpl* era of Karl Farkas, when for nearly 20 years he produced songs to be recited or sung by his wife, *diseuse* Cissy Kraner. Ever-inventive, he wrote and accompanied such classics as *Der Nowak lässt mich nicht verkommen* and *Ich kann den Nowotny nicht leiden*. Hugo Wiener, author and pianist, one of the stalwarts of Viennese cabaret, still appears regularly on stage and TV, being referred to as 'the last reminder of the good old *Simpl* days'. Karl Schönböck, actor and charmer, prototype of the *bon vivant* on German stage and screen, currently touring in Neil Simon's 'Sonny Boys', had his 80th birthday.

Obituary. The death is announced of Ida Ehre, aged 88. Moravia-born, she acted in Germany until 1933; after a long Odyssey, and saved from concentration camp by Dr. Heyde, her (Aryan) husband, Ida Ehre had since 1945 been principal of Hamburg's *Kammerspiele*. A brilliant and great lady of the theatre, she played many classical roles excelling in Bernard Shaw parts. She was an outstanding Hekuba in Euripides/Werfel's *Trojan Women*, and an unsurpassed 'Mother Courage'. Darmstadt-born coloratura Erika Koeth who has died at the early age of 61, worked with a jazz orchestra to earn the money for her studies. First stations in the career of this very gifted singer were Kaiserslautern and Karlsruhe; afterwards she sang mainly in Vienna and Munich, where, in 1957 she was the subject of ovations when singing *Lucia de Lammermoor*, specially produced for her. Erika Koeth visited London in 1953 and crowned her achievements when singing in Bayreuth in 1965. A charming and attractive personality on stage, she had an extraordinary range of tone.

Thomas Bernhard who has died in Gmunden at the age of 58, was one of the most prominent Austrian dramatists. He was a 'cursing patriot', consistently criticising Austria, living there and denouncing its inhabitants. His novels are aggressive, his last play *Heldenplatz* (recently staged at the Burgtheater), in which he attacks Austrian antisemitism, is still the subject of heated debates in the country.

CHERCHEZ LA FEMME JUIVE

Question: What do the following have in common — the German writers Friedrich Schlegel, Thomas Mann, Heinrich Mann, Bertolt Brecht; the English scholars C. S. Lewis, F. R. Leavis; the democratic politicians Hugh Gaitskell, Michael Dukakis; the Communist apparatchiks Vyacheslav Molotov, Wladislav Gomulka; the actors Albert Basserman, Humphrey Bogart; the nuclear scientists Enrico Fermi, Andre Sakharov? Answer: a Jewish wife.

Until recently ambitious Jewish men took Christian wives for the same reason that Gustav Mahler converted: to gain social and professional acceptance. For obvious reasons such motives had to be excluded when non-Jews took Jewish wives. A more plausible motive — that Jewish brides were well-dowered — did often influence suitors (even as exalted as the sometime Liberal Prime Minister Lord Rosebery, who married a Rothschild) but this would hardly have swayed the above-mentioned. The fact that many Bolsheviki took Jewish wives stemmed from the refusal of Russian bourgeois to accept revolutionary ruffians into their family circle. But this could not hold good of all the other — eminently eligible — men enumerated above. What seems to be the case is that ever since Jews entered wider European society some members of the cultural elite were drawn to Jewish women whom they perceived as possessed of unusual sensitivity and receptiveness to new ideas.

This individual symbiosis was part of a wider

cultural cross-fertilisation the ending of which, in the 1930s, left a large part of Europe permanently impoverished.

When Mussolini introduced antisemitic legislation in 1938 Enrico Fermi left Italy for the U.S.A. This move, undertaken for the sake of his Jewish wife, led to Fermi participating in Project Manhattan, i.e. the development of the Atom bomb.

If Laura Fermi had, without meaning to, influenced the course of history in one way, the Jewish wife of the 'father of the Soviet A-bomb' Andre Sakharov has, quite consciously, done so in another. When Brezhnev tried to isolate and demoralise Sakharov by exiling him to Gorki (which is out of bounds to foreigners) Yelena Bonner, battling harassment and ill-health, made regular visits to Moscow to maintain her husband's lifeline to Western journalists. Partly thanks to her Sakharov today enjoys greater moral authority than anyone in the 20th century except Gandhi, and possibly Martin Luther King. He addresses both ideological camps without fear or favour. A friend to the West, he nonetheless condemned President Reagan's Star Wars project; though sympathising with Gorbachev, he castigated his handling of the Armenian problem. Therefore, with Thomas Mann in the Second World War, and Sakharov in the Cold War, in mind, I propose to amend the old saw 'Behind every great man is a woman' to read 'Behind every good man is a Jewish wife'. R. G.



Bundespost commemorates the Burning of the Synagogues

HEIMKEHR ZUR DEUTSCHEN SPRACHE

Wenn ich zur deutschen Sprache zurückkehre,
Ist es nicht die Sprache, die ich kannte,
Als ich dies Land verliess.
Noch fügen sich Worte zu Sätzen
Wie damals, wie immer,
Doch die Quellen, aus denen die Worte steigen,
Die unsichtbaren, haben sich verändert.
Altes Gestein zerfiel.
Taten, Leiden, Gedanken
Schufen ein neues Geröll.
Regen fällt nieder.
Wasser steigt wieder empor
Durch veränderte Schichten.

EMMA KANN

R & W CARS

(Russell Heymann)

Courteous and Friendly Drivers
No Distance too Small or too Great!

Please book in advance for a
Guaranteed Service

Tel. 450 3020
(Answering machine available)

MÖNCHENGLADBACH

The West German town of Mönchengladbach-Rheydt wishes to entertain its Jewish citizens abroad to a visit to their home town.

The visit is planned for 24-31 August 1989. The invitation can be for two people. All expenses will be paid by the host. Anyone who fits this description please write as soon as possible either to **Presse- u. Informationsamt, Rathaus Abtei, Frau Kehrbaum, Postfach 85, 4050 Mönchengladbach 1, Germany** or to **Elfriede Taylor, 3 Ascham Road, Cambridge CB4 2BB**, in order to be placed on the guest list and to arrange details of the visit with Frau Kehrbaum.



BELSIZE SQUARE SYNAGOGUE

51 BELSIZE SQUARE, NW3

We offer a traditional style of religious service with Cantor, Choir and Organ

Further details can be obtained from our synagogue secretary

Telephone 794-3949

Minister: Rabbi Rodney J. Mariner
Cantor: Rev Lawrence H. Fine

Regular services: Friday evenings at 6.30 pm,
Saturday mornings at 11 am

Religion school: Sundays at 10 am to 1 pm

Space donated by Pafra Limited

With best wishes from

VICTORINOX

Swiss Knives of Quality

HEDI FISHER INTRODUCTIONS

45/46 CHALK FARM ROAD
LONDON NW1 8AJ

Tel: 01-267 6066|W/E & Eves 01-958 4973

•Professional business clientele
•High success rate



•Personal caring service
•Guaranteed introductions

INVIDIOUS COMPARISONS

The Rushdie affair has inevitably stirred ignoble as well as noble sentiments. Thus Pendennis in *The Observer* saw fit to charge certain writers defending the publication of *Satanic Verses* with hypocrisy because they wanted *Perdition* banned. Pendennis is not comparing like with like: Rushdie's novel is a fiction whereas Jim Allen's play laid claim to historical authenticity. Rushdie's denigration of Mohammed is roughly on a par with Freud's 'demystification' of the Jewish Moses — whereas Allen's *Perdition* distorted facts in order to delegitimise the State of Israel.

AJR Club News

Thursday, 20th April, 6.15 for 6.30 p.m.
at 15 Cleve Road

SECOND SEDER
with ARNOLD HORWELL

Dinner, incl. wine: £9.50 for Club or Day Centre members, £10.50 for guests. Enquiries for vacancies can be made at 455 0727.

Sunday, 30th April, 3.30 p.m.

KATINKA SEINER: MY LIFE AND MUSIC
in words and song
Accompanist: Margaret Gibbs
Entrance fee: 50p incl. tea

The AJR Club at 15 Cleve Road is open on Sundays, Tuesdays and Thursdays from 2 to 6 pm for members to meet and talk to old and new friends or play cards, scrabble or chess. Tea and light suppers are served by volunteers (tea only on Sundays). Guests are welcome. The membership fee is £4 p.a.

There is live entertainment one Sunday a month followed by tea. On most other Sundays, video films can be watched or tapes listened to in the lounge at 2.30, programme on the Cleve Road notice board, and on Tuesdays and Thursdays at 2. Club members may attend the Day Centre entertainment.

INFORMATION REQUIRED

LEOPOLD JESSNER,
theatre director.

If you have any information,
please write to Box 1158.

Jackman Trisk

associates

Chartered surveyors,
valuers and estate agents

26 Conduit Street
London W1R 9TA

Telephone 01-409 0771 Telex 8814861

We buy sell let value survey and manage
commercial property for Clients

SABBATH

Stained glass . . .
Melodies and memories,
Old as the centuries.
Their ghosts gathering
With reconciling messages.
Last rays of sun glimmer
And are gone,
As today fades
Into yesterday.
Imperceptible,
Gently relentless,
Whilst a new week pauses.
Its colour unrevealed,
Cloaked by shadow,
Its cue not yet pronounced.
In the stillness between the two,
For an instant,
Peace is more than a dream.
Peace is.

BEATE LUX SMEED

PUBLISH AND BE DAMNED

Berlin's Jewish community leader Heinz Galinski has protested to the widow of Axel Springer about the publication, in paperback, of *Ich war dabei* by Franz Schönhuber, head of the neo-Nazi Republikanische Partei. The paperback appears with the Ullstein (!) imprint, now the property of the Springer publishing conglomerate.

Israel's

Very finest Wines

SHIPPED BY

HOUSE OF HALLGARTEN

YARDEN and GAMLA

AVAILABLE NOW

Please write or phone for
full information

HOUSE OF HALLGARTEN
53 HIGHGATE ROAD
LONDON NW5 1RR

01-267 2041

CLUB 1943

Anglo-German Cultural Forum
Meetings on Mondays at 8 p.m.
at the Communal Hall
Belsize Square Synagogue
51 Belsize Square
London NW3

Hon President: Dr. Erwin Seligmann, 11 Templars Ave.,
NW11 455-5273
Secretary: Berta Sterly, 4 Grey Close, NW11 6QG 455-1535
Vice Secretary: Hans Seelig, 27 Wood End Lane, Hemel
Hempstead (0442)-54360
Treasurer: Heddy Friedmann, 4 Grey Close, NW11 6QG
455-9610
Vice-Treasurer: Ing. Otto Egert, 12 Wycombe Gardens,
NW11 455-8321
Public Relations: C. Kryslar, 97 Hodford Road, NW11 8EH
455-8321

1989

- 3 Apr. Collin Berry Ph.D.: What Makes a Nobel Prize Winner?
- 10 Apr. Norman Dannatt F.T.C.L.: Music in Antiquity (with slides)
- 17 Apr. PEN-Lesebühne: Sonderveranstaltung mit dem Autor Fritz Beer, London
- 24 Apr. Kurt Pflüger: 'Die Geheimnisse' der Cheops Pyramide

Annual Members Meeting

- 1 May Bank Holiday: No Lecture
 - 8 May Dr. Dorothea McEwan: Hindu Fascism. A Little-known Phenomenon
 - 15 May Muriel Hammond: The Other Brother Grimm. Emil Ludwig, the Painter
 - 22 May PEN-Lesebühne: Sonderveranstaltung über den Autor Hans Kühner-Wolfskehl (1912-1986)
 - 29 May Bank Holiday: No Lecture
 - 5 Jun. Jens Brüning: Flucht durchs Nadelöhr in den Pyrenäen. Die Organisation von Varian Fry und Lisa Pittko (1940-41) (with slides)
 - 12 Jun. Anthony Verrier: The Political Conflict between Churchill and Roosevelt about the Future of France after the Second World War
 - 19 Jun. Gerald Tichauer: Spinoza-Mendelssohn-Heine-Marx. The Jewish Connection
 - 26 Jun. PEN-Lesebühne: Sonderveranstaltung über den Autor Heinz Weissenberg, Haifa/ Israel
 - 3 Jul. Richard Grunberger: Franz Werfel
 - 10 Jul. D. Perlmann B.A. (Hon.): A Jewish Life through Old Postcards (with slides)
- Summer Holidays from 10th July to 10th October 1989
The Committee kindly requests your attendance on the 24th April 1989 for the Annual Members Meeting

WERE YOU ON THE 'DUNERA' IN 1940?

Why not join the 'Dunera' (Europe)
Association?

For details, contact our Secretary,
Mr. Willy Field,
7 Meredith Avenue, London NW2.
Tel. 452 9681.

INTERNATIONAL DELICATESSEN

294 Neasden Lane, Neasden
London NW10
Tel. 452 9403

Specialising in a wide range of Kosher
and Continental Foods.

Opening Hours: Mon-Sat 9.30am-6pm

WHERE THESPIANS ARRIVE BY TAXI

Since virtually all theatre in Israel is in Hebrew, few tourists see anything other than ballet, which is a pity, for this tiny country has an astonishingly lively theatrical scene.

More theatre tickets are sold per capita — and that includes babes-in-arms and the Arabs — than in any other country. Not that the Arab population attend theatre much, but some do become performers. In Habimah's recent production of *The Dybbuk* the chasan was played by an Arab actor.

Having arrived in Israel speaking little Hebrew my first assignment was to direct *Twelfth Night*, through an interpreter, a young woman only recently arrived from Romania.

I knew the play virtually by heart, but was constantly lost, when I heard speeches which seemed to go on forever, and knew the original to be only 5 lines at the point I thought we were at. Gradually I realised that in the translation we were using, the innumerable puns and linguistic jokes were painstakingly explained, adding an hour to the playing time.

Israeli theatres are maintained by the state or the municipalities, and function on the continental repertory system (naturally, since the continent, particularly Russia and Germany, was very much the begetter of the modern Hebrew theatre). Habimah itself began as the Third Studio of the Moscow Arts Theatre; and, a memento from a different culture, in the office of Habimah's Director, in a glass case, hangs the sword worn by Josef Kainz in *Hamlet*.

The Russo/German atmosphere can still be vaguely felt, particularly during rehearsals, although today there is hardly a working actor

whose first language is other than Hebrew. The exceptions are Orna Porat (German born of non-Jewish parents) and the octogenarian Shimon Finkel, one of the legendary band of actors who performed *Belshazzar* in Hebrew at the Valetti Theatre in Berlin in 1924.

Today's theatrical influences are British and American rather than continental. The young directors and actors speak English as their second language, and are familiar with London and New York, not with Berlin or Moscow.

Since the drama schools turn out far too many actors for the needs of the major companies, a situation similar to Britain's has arisen: too many actors chasing too few contracts. The answer — apart from going abroad or choosing another profession — is a bit of radio, a bit of films, a little TV, and all very badly paid. Most television is imported, as it is too expensive to produce any other than educational programmes. The answer is one that would appeal to Mr. Tebbit: not a bicycle in this case, but a taxi.

In Tel-Aviv there is a taxi firm which specialises in theatrical 'tours'. A few actors get together on a fee-sharing basis and find a play with not more than four characters, and a set that can be loaded on the enormous roof-rack and into the boot of the large Mercedes. They perform on Friday nights, when the venue will be a kibbutz or a moshav. The big theatres are closed at that time, so actors appearing on grander stages also engage in some 'moonlighting', which can be quite profitable. Apart from Eilat, there is no place in Israel that cannot be reached for the evening show and with enough time left to get back that night to Tel-Aviv, where most actors live. Sadly,

the Friday night circuit has declined. As in other places, TV has made inroads into live entertainment, and the best British and American TV serials are always shown on Friday evenings.

Other tours, often more commercial, and perhaps built round a popular comedian or singer, will be moving round the country during the week, going to outlying and development towns. But the little shows, too, move during the week, to the many clubs or art centres to be found all over the country.

During my time in Israel I took part in two such small productions, one being *Boesman & Lena* by the South African playwright Athol Fugard. This wonderful (and far from easy) play, which we performed twice weekly, provided three of us with something less than a living for almost three years. In view of the size of Israel, surely quite astonishing!

The repertoire of the big subsidised theatres is rather as one might expect — Shakespeare, Molière, Brecht and the modern Europeans and Americans — but most important are the new plays by the Israeli dramatists such as Yeshohua Sobol, Hanoch Lewin and Yosef Bar Yosef. These writers are mostly leftwing and anti-Establishment. As was once said about the Weimar Republic, so Israel, too, tends to write with the left and act with the right.

HEINZ BERNARD

CONVENT PROTEST

The failure of Carmelite nuns to honour the promise to vacate their convent on the site of the Auschwitz death camp has prompted young Belgian Jews to stage a peaceful 24-hour occupation of Sablon Cathedral.

WALM LANE NURSING HOME

Walm Lane is an established Registered Nursing Home providing the highest standards of nursing care for all categories of long and short-term medical and post-operative surgical patients. Lifts to all floors. All rooms have nurse call systems, telephone and colour television. Choice of menu, kosher meals available. Licensed by Brent Health Authority and as such recognised for payment by private medical insurance schemes.

For a true and more detailed picture of what we offer, please ask one of your fellow members who has been, or is at present here, or contact Matron directly at

141 Walm Lane, London NW2

Telephone 450 8832

HILLCREST LODGE

40 Shoot-up Hill
London NW2 3QB

HOME FOR THE ELDERLY

Beautifully furnished Double and Single Rooms at Reasonable Rates. Qualified Nurses always in attendance.

Please telephone Matron:
452 6201

BELSIZE SQUARE GUEST HOUSE

24 BELSIZE SQUARE, N.W.3
Tel: 01-794 4307 or 01-435 2557

MODERN ROOMS. SELF-CATERING RESIDENT HOUSEKEEPER MODERATE TERMS. NEAR SWISS COTTAGE STATION

ANTIQUÉ
FURNITURE
AND OBJECTS
BOUGHT

Good prices given

PETER BENTLEY
ANTIQUES

22 Connaught Street, London, W2
Tel: 01-723 9394

R. & G. (ELECTRICAL INSTALLATIONS) LTD.

199b Belsize Road, NW6
624 2646/328 2646

Members: E.C.A.
N.I.C.E.I.C.

WHY NOT
ADVERTISE IN AJR
INFORMATION?

Please telephone
the Advertisement Dept.

01-483 2536

FOR THOSE YOU CARE MOST ABOUT



Springdene

A modern nursing home with 26 yrs of excellence in health care to the community. Licensed by Barnet area health authority and recognised by BUPA & PPP.

cares . . .

HYDROTHERAPY & PHYSIOTHERAPY provided by full time chartered physiotherapists for inpatients and outpatients.

SPRINGDENE 55 Oakleigh Park North, Whetstone, London N.20
01-446 2117

SPRINGVIEW 6-10 Crescent Road, Enfield. Our completely new purpose built hotel style retirement home. All rooms with bathroom en-suite from £305 per week. 01-446 2117.

ADVERTISEMENT RATES

FAMILY EVENTS	First 15 words free of charge, £2.00 per 5 words thereafter.
CLASSIFIED	£2.00 per five words.
BOX NUMBERS	£3.00 extra.
DISPLAY per single column inch	16 ems (3 columns per page) £8.00 12 ems (4 columns per page) £7.00

FAMILY EVENTS

Acknowledgments

Teitz:—For all the pleasure and happiness you have given me with your greetings, flowers and presents and all the good wishes on my 100th birthday which I appreciated immensely and will never forget, I would like to thank you all most sincerely. Freda Teitz.

Salzberger:—The family of Mrs. Salzberger want to thank all the many friends who have expressed their sympathy on our bereavement. Your letters have been so numerous that we hope you will forgive us for

not replying to each one of you personally.

Deaths

Leibel:—It is in great sadness that we, the members of the AJR Club, announce the death of Martha Leibel. She was one of the first members of the club and one of its most loyal members, an untiring helper for many years, and beloved by all for her warmth and her generous spirit. She is deeply mourned by her family and many friends.

Lindenstein:—Irma Lindenstein (formerly of Nürnberg) passed away peacefully on 27 February 1989, in her 96th year. Deeply mourned by her family and friends.

Peretz:—Else Peretz passed away peacefully in her 98th year on 6 March 1989 at Osmond House, whose care for her was exceptionally

kind during the 2½ years she spent there. Deeply mourned by her nephew, niece, great-nephews and nieces and all the Ehrnreich family and friends.

Robbey:—Frederick Bedrich Robbey, my beloved husband, died suddenly and unexpectedly on 14 February. Greatly missed by his wife and friends.

In Memoriam

Weiss:—In treasured memory of Karl Weiss, who left me heartbroken March 1982, also Tommy who died suddenly March 1956 not quite 11 years old. To the world they were only grains of sand. To me they were the whole world.

CLASSIFIED

Miscellaneous

ELECTRICIAN. City and Guilds qualified. All domestic work undertaken. Y. Steinreich. Tel: 455 5262.

REVLON MANICURIST. Will visit your home. Phone 01-445 2915.

I AM a collector who is looking for old Jewish and Palestine picture postcards. Even single cards purchased.

David Pearlman, 36 Asmunds Hill, London NW11. Telephone 455 2149. PROFESSIONAL Jewish, German speaking social worker, retiring soon

from local authority post, is prepared to take on private clients. Please telephone 01-866 8357 for further information.

CHESS PARTNER required for weekly game by a medium player. Box 1160.

Situations Vacant

ELDERLY LADY requires middle aged lady for companionship/help for 4-5 hours on a Sunday. Phone 586 1959.

Personal

CULTURED LADY, early sixties, interests music, travel, Bridge, would like to meet gentleman with similar interests for genuine friendship. Box 1159.

Information Required

JACOBY. Ann-Liese Jacoby, born 1904, came to U.K. in 1939. Last known address in 1955: Devonia Hall, Cliftonville, Kent. Sister of Max Jacobi. Would anyone having any information please contact the Jewish Refugees Committee, Drayton House, 30 Gordon Street, London WC1H 0AN.

SITUATIONS VACANT
MARBELLA (SPAIN)

Single elderly lady living in luxurious villa with swimming pool is looking for a reliable and domesticated living-in companion/housekeeper. Must be car driver. Initial trial period for 3-6 months. Own private quarters, TV and all modern conveniences. Weekly cleaner available. Send C.V. with photo and references to:
Grun, Urb. El Rosario 257, Marbella (Malaga) Spain.

SHELTERED FLATLET

available at **Eleanor Rathbone House**, Highgate, comprising bed-sitting room, kitchenette, bathroom and entrance hall. Resident warden. Enquiries to:—

AJR
HANNAH KARMINSKI HOUSE
9 ADAMSON ROAD, LONDON NW3 3HX
483 2536/7/8/9

ALTERATIONS
OF ANY KIND TO
LADIES' FASHIONS

I also design and make children's clothes
West Hampstead area
328 6571

'SHIREHALL'

Licensed by the Borough of Barnet
Home for the elderly, convalescent and incapacitated

- * Single rooms comfortably appointed
- * 24-hour nursing care
- * Excellent cuisine
- * Long and short-term stay

Telephone:
Matron 01-202 7411 or
Administrator 078 42 52056
93 Shirehall Park,
Hendon NW4
(near Brent Cross)

FOR FAST EFFICIENT FRIDGE
& FREEZER REPAIRS

7-day service
All parts guaranteed



J. B. Services
Tel. 202-4248
until 9 pm

SALES & REPAIRS

Television - Videos - Aerials - Radios - Stereos - Electrical Appliances

NEW & SECONDHAND TV'S/VIDEOS FOR SALE

Tel: 01-909 3169 Answerphone
AVI'S TV SERVICE
A. EISENBERG

ORIENTAL
RUGS

Bought, and
Sold

● Saturdays and Wednesdays
Stalls outside York Arcade,
80 Islington High St, N1.
(Opp Jct Liverpool Rd and
Upper Street)

● Sundays
Stalls outside 21 Chalk Farm
Road, NW1.

● Mondays, Tuesdays and
Fridays
Visit our stockrooms any time
by arrangement.

DETAILS
01-267 1841
5-9 pm or
before 8 am

● Repairs undertaken

IRENE FASHIONS

formerly of Swiss Cottage

Sizes 10 to 48" hips

invite you to see the new Spring and Summer Collections of Dresses, Coordinates, Jackets, Slacks, Shirts and a snappy range of Blouses and Tops.

For that special occasion, something unusual, as always.

For an early appointment kindly ring before 11 am
or after 7 pm 346 9057.

ANTHONY J. NEWTON
& CO

SOLICITORS

22 Fitzjohns Avenue, Hampstead, NW3 5NB

INTERNATIONAL LAW AGENTS
with Offices in: Europe/Jersey/USA

SPECIALISTS in all Legal Work:
Conveyancing/Wills/Probate/Trusts/Company
and Litigation

Telephone: 01 435 5351/01 794 9696

REFLECTIONS ON RUSHDIE

Philip Roth, a Jewish writer criticised by fellow-Jews — though not in a manner remotely comparable to Rushdie's treatment by fellow-Muslims — has produced an excellent definition of the difference between democracy and dictatorship: under dictatorship everything matters and nothing goes, while in a democracy nothing matters and everything goes. (As author of *Portnoy's Complaint*, Roth certainly knows about the latter.)

The heated debate following Khomeini's death sentence on Salman Rushdie has revealed a school of thought which rejects customary Western notions of sacrosanct freedom of expression, and condemns what it considers blasphemy of religion. 'Once again' complains Cardinal Decourtray, head of the French Catholic Church 'believers have been offended in their faith'. His complaint, drawing a parallel between the affront of Rushdie's *Satanic Verses* to Muslims and of Scorsese's *Last Temptation of Christ* to Christians, raises an interesting paradox.

There is, of course, also a parallel: in Paris Christian zealots felt so affronted by Scorsese's film that, like the Bradford Muslims, they resorted to a public burning — only they went the whole hog and firebombed a cinema screening *The Last Temptation*. The paradox is that bomb-throwing Catholic militants support the xenophobe Le Pen, who aims to make France *moslem-*, as well as, *judenrein*.

What Cardinal Decourtray, and those who think like him, overlook (or, possibly, regret) is that in consequence of the century-long evolution of the West sin is no longer synonymous with crime; it is nearly five hundred years since in Calvin's Geneva — as in Khomeini's Iran — an

offence against God was deemed a crime against the state.

During the succeeding period of secularisation the West is held to have fallen into moral decay. Interestingly enough, though, Khomeini himself sought refuge in the selfsame decadent West when he felt persecuted by the Shah. Today he charges the West with waging a conspiracy against Islam by simultaneously sponsoring divisive sects, like the Bahai faith, and decidual authors like Salman Rushdie. The Ayatollah's projection of the West, and of the U.S.A. in particular, as a world devourer uncannily replicates the portrayal in *Stürmer* cartoons of World Jewry as a poisonous snake encircling the globe.

Naturally enough, Israel herself features prominently in Iranian demonology alongside the Great Satan (America) and the Lesser Satan (Britain).

Roll of dishonour

But the roll of dishonour revealed in reflecting on the Rushdie affair is not confined to clerics embroiled in political mayhem. Almost as eager for a piece of the action are certain politicians who cannot resist making maladroit comments on religion and race. Some Labour MPs have interpreted the existence of the Blasphemy law protecting only the Christian faith as a form of discrimination against the immigrant population. However, far from seeking the removal of the archaic concept of blasphemy from the Statute Book, these 'fighters for progress' are asking for it to be enlarged to accommodate non-Christian creeds. Actually for Buddhists, who have no deity as such, the notion of blasphemy is meaningless;

Hinduism has so many gods that framing blasphemy legislation for them is an impossibility — and as regards us Jews, I cannot recall rabbinical complaints on that particular score.

As for Islam, it would be manifestly self-defeating in the multi-faith society of contemporary Britain to introduce legislation buttressing a religion whose Holy Koran says of adherents of other faiths 'they shall burn in the fire of hell'.

In a situation of unprecedented confusion an additional paradox is provided by the resounding silence of the Soviets over the Rushdie affair. The regime that came to power denouncing religion as the opium of the masses has not breathed a word of criticism of the turbaned Rasputins and Savonarolas dragging Iran back into blinkered medievalism.

And now for the ultimate paradox: the British-naturalised Rushdie, who has caused HM Government more problems than any individual in living memory, is no admirer of British institutions. Having achieved overnight fame with *Midnight's Children* he appeared on TV to describe English society as riddled with racism at every level. In *Satanic Verses* he portrays members of the Metropolitan Police as sadists who, on catching illegal immigrants, make them eat their own excrement. It is to be hoped, for Rushdie's sake, that the policemen guarding him do not conform to his own stereotype of them, and don't read books.

R. G.

INCONSTANT KOHL

The Federal Chancellor, whose dilatory handling of the project whereby a German firm built a poison gas facility for Gadafi, prompted much criticism, has retrieved his reputation to some degree. During the parliamentary debate about the projected *Haus der Geschichte* at Bonn he stated unequivocally 'We accept our history in its good as well as horrific aspects'.

STAINED GLASS

Panels for windows, screens, conservatories and the like, also glass hangings,

Designed in consultation with you,

Hand crafted by experienced and fully qualified stained glass artist.

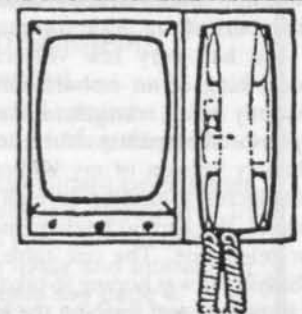
Restorations undertaken.

Contact M. Hoffner,
B.A. (Hons), Fine Arts.
01 722 7461 Answerphone.

The versatile INTERPHONE

for homes, offices and flats

- Instant Press button communication
- Porter Switchboard
- ENTRANCE SPEAKER System
- Optional VIDEOPHONE Security



INTERPHONE LTD. London NW3 7BG Tel: 01 794 7823

ISRAEL — TWO NATIONS OR ONE?

When I first settled in Israel I had a vision of myself as a farmer-intellectual, tilling the fields or planting cotton by day, giving seminars on literature by night.

This kibbutz experience lasted under half a year. After three months, though the work was fine, I found the social life stultifying and the absence of personal freedom impossible to bear. (This is not a comment on the particular kibbutz, but a personal reaction.)

When we left, my wife was 8 months pregnant, and we had no money. My inlaws offered us a small apartment in Ra'anana, a small dormitory town on the outskirts of Tel-Aviv, part of a group of terraced buildings on sloping ground surrounded by fields and orange groves. At the top end of the street were cultivated fields leading to a kind of shanty town of very primitive housing, even compared to the kibbutz and, from the outside at least, inferior to our apartment. The bottom end of the street connected with the main road, leading seaward through Herzlia, with its shops and middle class amenities, to single houses on generous plots of land, often guarded by large, fierce-looking German dogs. Downtown Ra'anana had not yet lost its rural look, and ours was the last but one street at that end of town, the last one being a quiet, religious Ashkenazi neighbourhood.

I have painted in this extensive background to explain why, when I found myself living in a poor street of Sephardi Jews from Morocco, Algeria, Iraq and Turkey, it was a total shock to my preconceptions about Israel and about Jews. In my foolishness it had never dawned on me that there was another Israel, non-European, impoverished, often Arabic-speaking. In this street my wife and I were virtually the only Ashkenazim!

The street had a hard surface for cars to drive on, but no pavements in front of its 2-storey apartment blocks. Five-year old children were left for most of the day to baby-sit their three-year old siblings on the edge of the road, their mothers being fully occupied with even younger children. This was not, to put it mildly, a birth control-conscious neighbourhood. I am not sure how many of the fathers had work, but a good many were drop-outs, living on social security. The street was a forgotten place, its only produce children, dark-skinned infants born into crushing poverty and neglect. Our daughter, the only Ashkenazi baby born in the street, though at the time into similar poverty, made us for a short time members of that little community.

We had very few visitors that year, being something of an embarrassment to our friends and my wife's relations. I was on a government-sponsored carpentry course in Tel-Aviv (another illusory version of my kibbutz ideal of artisan-intellectual), earning enough to cover our basic needs. We had no washing machine, oven, bath, or telephone. The one table served for eating, studying (I was hoping to take an M.A. in English Literature) and washing the baby. Only after the baby was born did a friend lend us money for a paraffin heater. When it was cold we just went to

bed. All this was too much for most of our acquaintances. We managed all right, except for the enormous, heavy-breathing cockroaches and the stifling summer heat.

There was perhaps another reason why we saw so few people. The street had a reputation for being dangerous, which we heard about, but never experienced. If someone came to see us on foot, however, and left after dark, I had to escort them to the main road.

Stranger in our Midst

Our Ashkenazi status was soon established, without our meaning this to happen. In addition, though my wife was a Sabra, or native Israeli, I was an 'Anglo-Saxon'. This was a bit like Herzl visiting Eastern Europe shtetls, except that we were living among the people, without a car and visibly little better off than themselves. Half-way down the street was a combined general store and greengrocery, the only shop. Normally we bought most of our provisions downtown in the 'super', and just bread and milk in the store. If I went in the shop would be full of about thirty mothers and motley children. No queue — a slightly foreign concept, even in 'civilised' cities like Jerusalem. Nor were the customers confined to this side of the counter; though normally served by the grocer, it was actually a self-service store. But when I entered the shop, on some sweltering Friday, when pre-Shabbat panic shopping was in full swing, the grocer himself would instantly disregard his other customers, tell them to be quiet, ask me (or rather inform me), what I needed for Shabbat, and then tell me 'Adoni (Sir) to go home in peace', while he assigned one or two children to deliver our goods to the door, about 200 metres up the hill. At first this preferential treatment over hard-pressed, child-carrying and pregnant women made me feel uncomfortable, but gradually I came to understand it as special treatment accorded to 'an honoured stranger in our midst'. The grocer was the leader of the little community, responsible for the synagogue, a peace-maker and authority figure, and was therefore in every respect entitled to confer such a distinction on us.

Not long after leaving Ra'anana, I did basic military service, followed by reserve duty each year. We moved to Jerusalem's Kiriat Menachem, again an area with high concentrations of poor Sephardim. In both contexts I experienced their bitterness at being turned into the sub-class of Jewish Israeli society.

A symbolic example of this was the miserable *Azbestonim* — cheap bungalow housing at the foot of the deep valley below Kiryat Yovel in Jerusalem, while modern, high-status apartment blocks constructed on the hillsides above, lay empty, awaiting Soviet (mainly Ashkenazi) immigrants, sometimes kept vacant for years, while the rats infested the lowly, overcrowded, temporary — but permanently occupied — buildings below.

Israel was ultimately forced into greater efforts to solve these inter-communal tensions assisted by diaspora programmes such as Project Renewal, which improved living conditions, services and opportunities in development towns and poor neighbourhoods. In education, American-style affirmative action tried to bring Sephardim quickly into professional occupations.

Lastly, intermarriage of Sephardim with Ashkenazim, facilitated by their interaction both at school and in the army, is around 25 per cent.

JOSEPH SHUB

YESTERDAY'S MEN?

Die ewig Gestrigen — as those who hanker after the glory days of Nazism are called in the Bundesrepublik — are on the march again. It has happened before, of course — most notably when von Thadden's NDP polled 4.3% of the total vote in the 1967 Federal Elections. Had they cleared the Five Per Cent hurdle, Neo-Nazi deputies would have sat in the Bonn Parliament, altering the political complexion of the country. After that watershed election the NDP lost support, not least because Strauss's CSU, which governed Bavaria, took up a sufficiently rightwing stance to attract potential Neo-Nazi voters.

Around 1980 though, Franz Josef Strauss, hitherto a Cold Warrior, executed a political U-turn by proffering an olive branch to the Soviets and the DDR. For all that Strauss's position in his home base was so strong that this *volte-face* hardly affected his popularity, some rightwingers did defect from the CSU and set up the *Republikanische Partei*. The leading defector was Franz Schönhuber, a Munich-based TV journalist whose publication of an autobiography glorifying the Waffen SS had cost him his job.

In Schönhuber's *Ich war dabei* — recently reissued as an Ullstein (!) paperback — the Waffen SS are described as a body of heroic idealists misused for political purposes. In contrast the officers involved in the 1944 plot against Hitler are termed *Monokelfritzen* (blimpish chinless wonders) who, having gloated over the execution of Captain Roehm and his plebeian SA confreres ten years earlier, richly deserved their fate.

Greater Germany

In other words von Thadden's would-be successor is evoking both the idealistic and the populist component of the appeal Nazism exerted in Weimar days. In West Berlin, where the Republicans recently gained their first representation at *Land* level, these factors merged with the Party's exploitation of unemployment, anti-Turkish xenophobia and frustration over the division of Germany. According to some on the ultra-Right overcoming the division of Germany would not only involve the fusion of the Bundesrepublik and the DDR into one state, but also the reabsorption of Austria.

The leading 'local' proponent of another Anschluss is Jörg Haider, who heads the Freedom Party of Austria — a country he has called an abortion. Currently Haider aims to emerge as a candidate capable of holding national office by presenting his party as untainted by the miasmatic corruption that has infected the members of the governing coalition in Vienna. Although his ideas hark back to 1938, thirty-nine year old Haider — who first gained prominence in his native Carinthia by mobilising anti-Slovene prejudice — may yet turn out one of tomorrow's, rather than yesterday's, men in the *Waldheimat*.