

AJR

INFORMATION

Volume XLIV No. 6

June 1989

£2 (to non-members)

NOT QUITE IN FOCUS

Reflections on an Anniversary

With a monthly publishing schedule that rules out topicality, we can only now comment on the 'commemoration' of 20 April in the media. The centenary of Hitler's birth prompted both BBC TV and ITV to transmit programmes of in-depth analysis, and the latter channel also screened a film based on Simon Wiesenthal's life. (In the following week Joshua Sobol's *Ghetto* received its British premiere at the National Theatre, and *Escape from Sobibor* was televised on the eve of *Yom Ha-Shoah* — Holocaust Day.)

The intention behind the massive media coverage was unexceptional, even if in execution the programmes left something to be desired. While the commendably few defects in the Wiesenthal film can be traced back to the requirement of mass audience appeal, the in-depth features about Hitler's impact on the German people call for more differentiated criticism. It seems to us that both programmes got it subtly wrong by placing the emphasis on the leader — his upbringing, psychological make-up, sex life, etc. — instead of on the led. Granted that they both featured numerous individuals who recalled their reactions at the time — but the overall picture of the society that made Nazism possible was only sketchily filled in. Much was made of Hitler's skill in handling the media, but, though important, in the last analysis this mattered less than that he was a medium; he incarnated in his own psyche the impulses of frustration, self-pity and vindictiveness slumbering in the national subconscious.

Though Schiller, that prominent figure in the German pantheon, had written *Die Weltgeschichte ist das Weltgericht* (world history is the supreme court), the Germans showed a deep-seated reluctance to accept history's verdict about the outcome of the First World War. A country that had enjoyed spectacular military aggrandisement and economic growth for a solid-half century simply could not reconcile itself to defeat in battle. Hence the ready acceptance of the stab-in-the-back myth by which the generals

shifted the blame for defeat on to the politicians to whom they had handed over one minute ahead of surrender on the Western Front.

This flight from reality, which caused historians who taught that the German army had been beaten in combat to be dismissed from their university posts, compounded the outcry over the war guilt clause written into the Treaty of Versailles. The consensus was that Germany had been encircled and that, at worst, all the powers involved shared responsibility for the war; since all history is written by the victors Germany's guilt consisted merely of having lost. (In the meantime this version of events has been totally refuted by *Der Griff nach der Weltmacht*, Fritz Fischer's 1967 study of diplomatic documents which established primary German responsibility for the outbreak of the Great War.)

During the interwar years the Germans further demonstrated their reluctance to accommodate themselves to reality by electing Hindenburg President. This, too, amounted to an exoneration of the war-lords responsible for defeat; in addition the perennially uniform-clad Hindenburg mocked the very office — intrinsically civilian — to which he had been elected.

The elevation of the 'wooden titan', moreover, occurred at a time when the economy showed a distinctive upswing. This far from insignificant detail calls to mind an important oversimplification conveyed on TV — namely that it was solely the Depression which catapulted Hitler to power. Yet the crucial electoral breakthrough, when Nazi representation in the Reichstag increased almost tenfold, from 12 deputies to 107, occurred in mid-1930, i.e. before the massive onset of the slump. (On polling day the unemployed numbered just over three million out of a total population of sixty-five million.)

The fact of the matter is that the Nazis already achieved a quantum leap in votes unprecedented in the electoral history of any country at a time when the German jobless figure only stood at

half the final tally. This entitles one to argue that economic misery did not possess the crucial, so to speak mono-causal, importance in precipitating the Nazi landslide which commentators ascribe to it. The fact that millions of young people imbued with hero worship of Frederick the Great and von Richthofen in classroom and cinema came on to the electoral register in 1930 probably contributed almost as much to the amazing groundswell of Nazi support as the lengthening dole queues.

The 'economic' explanation for the ease with which the Nazis came to power and consolidated their rule also leaves out of account the contagious appeal of hate. The demonisation of Jews, Bolsheviks, etc., enabled millions to release their personal frustrations through state-approved channels. It is not too farfetched to speak — although the TV analysts forbore to do so — of a mass seduction through sadism. Hitler's success in arousing the sadism dormant in the national psyche was demonstrated by his 1940 speech threatening tenfold retaliation for early RAF raids on German cities. His climactic cry *Ich werde sie ausradieren!* (I shall erase them, i.e. the English towns, from the face of the earth!) elicited an almost orgiastic response from the audience, which, largely comprised of nurses and welfare workers, was an all-female one.

Until account is taken of the almost psycho-sexual dimension of Hitler's appeal to the Germans the Nazi phenomenon will not be properly understood.

**READ ABOUT OUR
NEW ADVICE CENTRE
ON PAGE 9**

HEINE — A SCHLEMIHL?

Ritchie Robertson: HEINE (Jewish Thinkers' Series) Peter Halban, 1988

'What good to the people are closed granaries to which they have no access? The people are hungry for knowledge and are grateful to me for every bit of spiritual bread which I honestly share with them'.

One might expect that the first paperback in English about Heine would follow his maxim and present to the English-speaking public a piece of this 'spiritual bread'. However, Ritchie Robertson sets out to present Heine's thoughts 'not as a set of conclusions, but as a series of conflicts and dilemmas, displayed both in his poetry and in his prose', and in the end arrives — nowhere.

In his chapter 'Poetry versus Politics' Robertson analyses the influence of German Romanticism on Heine's thought. He draws attention to Heine's fascination with folk tales and superstitions, but maintains that unlike the nationalists who claim that the Germans' deepest convictions were conservative, Heine adopted folk-poetry and folk-tales 'so as to bring out their latent revolutionary content, link it to the political programme of emancipation and thus deprive the German nationalists of one of their most potent weapons'.

In the chapter 'Between Revolutions' Robertson describes the poet's participation in the pre-revolutionary activities of the early 1840s, when Heine created perhaps his most powerful works, e.g. *Germany, a Winter's Tale*, and poems such as *Nachtgedanken (Denk ich an Deutschland in der Nacht . . .)* the *Silesian Weavers*, and others. The revolution of 1848 and its failure coincided with the onset of Heine's fatal illness which confined the poet to his 'mattress grave' and overshadowed the last eight years of his life. Robertson alleges 'it cannot be doubted that in some strange way his illness did bring Heine back to God' although the evidence for this contention is scanty and Heine's references to his alleged return to God are mostly expressed with the healthy irony Heine preserved to the end of his days. Thus Robertson admits that Heine 'seems to have enjoyed puzzling his visitors with his new-found piety'. One might well add the explanation that in the enforced loneliness of his mattress grave the poet searched for an imagined partner and chose 'somebody to whom I can describe in tears the liturgy of my suffering'. In a letter of the 1 June, 1850, he urges his publisher Campe 'not to believe' that he had 'become a pious lamb'. In his last will made in 1848 he expressed the wish, most unorthodox at that period (and later to be repeated in 'Commemoration Service'), that there should be no religious ceremony at his funeral — a wish fulfilled in the end. In his letter to Georg Weerth of November 1851, Heine stated: 'I die as a poet who needs neither religion nor philosophy and who has nothing to do with either of them.' Does that sound like a 'return to God'?

Düsseldorf, where Heine was born in 1797 as the son of Jewish parents, had no ghetto like Frankfurt and other German cities of that period. Even before Düsseldorf was occupied by the French in 1795 his parents tried, without abandoning Judaism, to become assimilated to their non-Jewish environment. The generation after Moses Mendelssohn saw the walls of medieval discrimination begin to fall; Jewish emancipation inaugurated the great, though ultimately tragic, period of an attempted Jewish-German symbiosis, to which we survivors can look back with sadness and pride.

When in the post-Napoleonic period Prussia re-introduced anti-Jewish legislation which anticipated Hitler's racial laws of one hundred years later, Heine and many of his contemporaries imagined they could avoid the effect of this legislation by conversion to Christianity, a cowardly and opportunist step which Heine described as an entry ticket to European civilisation, and which he then regretted for the rest of his life. Robertson rightly points out that it 'solved nothing'.

Grim Prophecy

In his analysis of Heine's attitude to Judaism Robertson quotes Heine's letter to Moses Moser of the 23 August, 1823, where the poet claims: 'I will enthusiastically support the rights of the Jews and their civic equality . . . But the born enemy of all positive religions will never champion that religion which first introduced the fault-finding with human beings (*Menschenmäkelei*) that now causes us so much pain; and if I nevertheless do it after a fashion, there are special reasons: tender emotions, obstinacy and the precaution to maintain an antidote', and he might have added, sentimentality. Robertson thinks that Heine believed that the anti-Semitism of his day would disappear when economic equality was established and that he considered the racist element in German nationalism unimportant. Robertson believes that Heine was wrong and that he failed to anticipate the genocide of our days. But in his letter to Moses Moser he anticipated as 'inevitable' 'bad times' for the Jews when 'the Germanic mob will hear my voice resounding in German pubs and palaces'. Robertson evidently overlooked amongst other Heine prophecies his grim forecast of the holocaust 'If Satan, sinful Pantheism — against which all saints of the Old and the New Testament and of the Koran may protect us — should ever be victorious a thunderstorm of persecution will threaten the heads of the poor Jews which will far exceed anything they suffered before' (Shakespeare's *Women and Girls — The Merchant of Venice, Portia*).

Throughout his life Heine's work was devoted to Jewish themes, and his baptism made no difference to this — from *Belshazzar* in his early days, and the *Rabbi of Bacharach* to *Hebrew*

Melodies of his last years. In one of his last poems on Jehuda Ben Halevy, Heine ironically describes the great medieval Spanish-Jewish poet who was accidentally killed by a Moslem as a *schlemihl*. Disregarding the flippant irony in Heine's words Robertson concludes that Heine believed that 'in the real world of conflict and greed the poet is a *schlemihl*, fated always to be defeated without dignity'. Robertson concedes that the image of the poet as *schlemihl* is not Heine's last word, though he finally pontificates: 'He (Heine) has no last word, no final message transcending the antimonies round which we have seen his thought restlessly circling'.

In his letter to Campe of June 1850 Heine rejected the idea that in editing his collected works he would delete anything in them: '*Quod scripsi, scripsi*' ('What I have written, I have written'). It is therefore legitimate for the purpose of ascertaining Heine's final message to recall words written by him whilst still at the zenith of his strength:

'I doubt whether I deserve a laurel wreath, for poetry has always been merely an instrument with me, a sort of divine plaything. If you would honour me, lay a sword rather than a wreath upon my coffin, for I was, first of all, a brave soldier in the war for the liberation of mankind'.

Let us leave it at that!

F. HELLENDALL

A full report on the A.G.M will be published in the July issue.

AJR CHARITABLE TRUST

CONTRIBUTIONS
UNDER COVENANT

A BEQUEST
IN YOUR WILL

GIFTS IN
YOUR LIFETIME

Your donation will help to ensure the continuation of our vital services to the community. These include:

DAY CENTRE
SOCIAL SERVICES
FINANCIAL SUPPORT
FOR THE NEEDY

Space donated by
Arnold R. Horwell Ltd.

COMMUNAL CARTOGRAPHY

Stephen Brook: *THE CLUB, The Jews of Modern Britain* (Constable £15.95)

At 440 pages this study of a 330,000-strong community is more than a mere book — it is a veritable Royal Ordnance map in prose. Doubling as a cartographer, the author familiarises us with a strange region called Anglo-Jewry, that is both confusingly fissured and prone to landslips around the edges. Inter-marriage is reducing the community in size, while *sub terram* the collision of tectonic plates named Orthodoxy and Reform causes worrying tremors and eruptions. All this seismic activity gives the scene a bewildering aspect: where, the uninitiated may ask, is the boundary between Chasidism and Aguda, the watershed between United Synagogue and Federation, the fault line between Progressive and Liberal?

Answers to these, and many more, questions can be gleaned from Brook's study, which is both informative and impressively up-to-date: Belsize Square's Declaration of Independence appears in the text, as do Maureen Lipman's British Telecom advertisements. The opening section deals with the ultra-Orthodox, the fastest growing section of Anglo-Jewry (although in their case the term Anglo is hardly apposite). The Fundamentalists owe their growth to a preternaturally high birth rate coupled with energetic missionising among tepid or lapsed Jews. Lubavitch missionaries are truly 'fishers of souls', and Brook provides an illuminating pen portrait of Rabbi Vogel, head of their UK operations.

Other charismatic rabbinical personages he delineates include Schlomo Levin, who 'turned round' near-moribund South Hampstead, and Michael Rosen, whose blending of radical form with Orthodox content has made Yakar a powerhouse in the community.

Rather less than charismatic in Stephen Brook's estimate is Rabbi Immanuel Jakobovits, whom he characterises as 'swooningly in love with his own voice'. The Chief is commended for his dovish stance on the Middle East conflict, but his 'Thatcherite' pronouncements on social issues — from the Inner Cities to homosexuality — rouse the left-inclined author's ire.

If the spiritual head of Anglo-Jewry receives scant praise in these pages, the lay leader of the community, Dr. Kopelowitz, fares even worse. Pace Mr. Brook the President of the Board of Deputies has an 'impossible public manner', parries questions with *non sequiturs*, and treats sections of his audience with 'booming condescension'.

However, it is not only Establishment figures who receive stinging authorial reproof. Rabbi Rayner 'squirms' in defining his attitude to *Halacha*, while Hugo Gryn's services take place in a 'dustladen atmosphere'.

What, one might ask, is Brook looking for when he attends synagogue service? His answer, if I read him aright, is a combination of the warmth generated in Chasidic *shniebls* with a theology of the spirit — rather than the letter — of the law. The spiritual leader he would undoubtedly have preferred as Chief Rabbi is Louis Jacobs of the New London Synagogue, to whom he ascribes 'a bleary-eyed look as if he routinely pored over Talmudic commentaries half the night'.

A similarly puckish turn of phrase characterises the author's treatment of the 'parliament' of Anglo-Jewry, the Board of Deputies. He describes *ad hominem* attacks (in plain English — personal insults) as an 'enjoyable feature' of Board of Deputies sessions, and quotes Ian Mikardo's punning epithet — the Board of Dead Bodies — with some relish.

Mikardo's *obiter dicta* lead on to another simultaneously entertaining and instructive aspect of the book: the self-perception of prominent Jews, and their view of relations with the host community. Mikardo, whose Cockney-accented pronouncements at Labour Party conferences once commanded the respect Greeks accorded to oracles, turns out to have started life as a Yiddish speaker; to-day he still feels most at home in the company of Jews. For all that, the ex-Member for Poplar is British-born; Sir Claus Moser, former Head of the Statistical Office, hails from Berlin. He, for his part, recalls being asked by a senior official at Whitehall 'What's it like working here as a German?'

Sir Claus is one of a number of luminaries of refugee origin whose membership conferred extra *cachet* on The Club. Brook points out that none of the four Jewish recipients of the Order of Merit, the highest British honour, — Isaiah Berlin, Solly Zuckerman, Ernst Gombrich and Max Perutz —

was actually born in the UK (although only the two last-mentioned are refugees).

On the general topic of 'Continental' he makes various assertions which, while not actually wrong, are no more than approximations to the truth. Is it really correct to describe German and Austrian refugees as overwhelmingly middle-class, and therefore unfamiliar (at the time of their arrival) with the technique of boiling an egg? Does Eva Figes, who feels totally detached from Israel — her Jewish consciousness derives solely from being a Nazi victim — deserve inclusion as a representative figure? Is the reason why 'continentals' frequent the AJR Day Centre rather than the Sobell Centre their preference for listening to Brahms over practising handicrafts?

While *Aimez-vous Brahms* hints at the refugees' cultural superiority, Brook's thumbnail sketch of his Austrian-born termagant of a grandmother — with its subliminal suggestion that she typified the species — conveys the contrary impression.

It seems to me that the authorial image of the refugees as, at one and the same time, commendably culture-orientated and oddly embarrassing, owes more to a striving for journalistic effect than to thorough sociological analysis.

But this defect does not substantially detract from the value of the book. The terrain Brook maps out is so variegated that in my anything-but-brief review I have left out large stretches, such as social welfare provision, 'communal' geography, the role of women, attitudes to Israel and, most intriguingly, the prognosis for Anglo-Jewry in the year 2000. What I hope to have done instead is whet the appetite of potential readers. R.G.



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

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

'OUR' MEN OF MUNICH 1919

Jews in the Räterepublik

German political commentators are fond of using the term *Weichenstellen* — switching the points — which, given the country's history of fatal crashes, is hardly surprising. The pointsman who set the course for the first crash was Bismarck, architect of unification through foreign wars, and framer of a constitution that combined autocratic substance with the shadow of democracy.

Yet, for all the authoritarian thrust of Bismarck's policy, Imperial Germany was sufficiently susceptible to the spirit of the age to permit some interplay between government and opposition. This limited pluralism found expression partly in Reichstag debates, and partly in the North-South contrast between Prussia on the one hand and Bavaria and Baden on the other. While Berlin, the official capital of the unified Reich, incarnated power-oriented Prussianism, Munich — arty and pleasure-loving — and liberal, reformist Heidelberg served, so to speak, as its counter-capitals. In both counter-capitals individual Jews played quite an important role. At Heidelberg their number included Professor Gundolf, Gertrud Jaspers, Georg Lukacs (model for Naphta in Thomas Mann's *Magic Mountain*) and the brilliant Russian, Eugen Leviné; at Munich the cultural elite included Professor Pringsheim, Bruno Walter and Franz Marc. To Munich there also came, either before or during the Great War, a number of Jews who could be labelled dissenters: socialists, pacifists and Bohemians. They gravitated to the Bavarian capital which boasted several political cabarets and the satirical magazine *Simplicissimus*, and possessed, in the artists' quarter of Schwabing, Germany's closest approximation to Montmartre.

The war added another 'attraction'. The munitions industry spawned an industrial proletariat, and lengthening casualty lists and food queues engendered anti-Prussian, and even separatist, sentiments. In the last days before the Armistice, when a power vacuum yawned at Munich, Kurt



Kurt Eisner

Eisner, a Berlin-born Jewish leftwing journalist, seized the initiative and proclaimed a Bavarian Free State — a polity without King, virtually independent of Berlin and deriving its legitimacy from Workers' and Soldiers' Councils. This Republic of Councils, or *Räterepublik*, lasted, in various manifestations, only from November 1918 till April 1919 when it was bloodily put down by a combination of *Reichswehr* and *Freikorps* irregulars.

Its six months lifespan was punctuated by upheaval, hostage taking and assassination. The first to fall victim to an assassin's bullets was the founder of the new state, Kurt Eisner. His murderer, Count Arco Valley, had dubbed Eisner 'a Jew, not a German'; curiously enough Arco Valley himself had a less than pure Aryan pedigree, and is assumed to have done the killing to overcome the taint in his own ancestry.

The Jewish issue was, in fact, much to the fore in the general German perception of the *Räterepublik*. This owed a great deal to the fact that a number of its leaders were Jews — but even more to the subsequent rightwing backlash which made Munich the cradle of Nazism, and militant antisemitism, in interwar Germany. Even in the early Twenties Bavaria grew so Judophobic that Bruno Walter resigned as *Generalmusikdirektor* of the Munich Opera, and Nobel laureate Richard Willstätter gave up his university chair. The best depiction of Bavaria during the period when the province incubated the brown disease appears in Lion Feuchtwanger's novel *Erfolg* (Success). By the late 1920s Bavarian-born Feuchtwanger, too, felt he was choking in the poisoned atmosphere and moved to relatively civilised Berlin; his flight marked another stage of the fatal deterioration of Munich from 'counter-capital' of the Second Reich into capital-in-waiting of the Third.

Those events, and the even more horrific succeeding ones, have overlaid awareness of the diverse Jewish personalities — politicians, poets, visionaries and academics — who played a key role in the *Räterepublik*. We print an appreciation of some of them below.

* * *

ERNST TOLLER

Toller was born in 1893 in the small town of Samotchin, Posen province, to well-off and socially highly respected Jewish parents (his father was a local councillor). Like most of the Jewish community they adopted German culture and ways of thought, as distinct from the Poles, though Jewish-German relations remained cool and distant. For Toller's powerful *Geltungsdrang* his religious and social Jewishness proved a hindrance and he reacted strongly against it, albeit without the animosity bordering on Jewish self-hatred. His fascinating autobiography, *Eine Jugend in Deutschland*, while prone to exaggeration, hindsight, selectiveness and some self-glorification, provides a revealing account of the images and experiences of these early years. He hardly refers to his religious upbringing, but remembers anecdotes indicative of the social stigma of being Jewish. Towards the end of the book, in exile, he reflects on the question of identity, recollecting 'the terrible joy' he felt when he wasn't recognised as a Jew. This flight from identity made him volunteer for the front in 1914 to prove that he was 'a German and nothing but a

German', and to have his name struck off the Jewish register.

Looking back at his younger self in 1933 he regretted this conduct. 'Am I not also a Jew? Does that make me a foreigner in Germany? . . . If someone asked me where I belong I would answer: a Jewish mother bore me, Germany nurtured me, Europe formed me and the world is my fatherland'. (These memoirs published at Amsterdam in 1933 carry an author's preface which ends: 'Completed on the day my books were burnt in Germany'.)

He describes the educational system he was exposed to as in equal measure bourgeois, nationalist and authoritarian. 'My schooling — as stupid as it was dust-laden — was designed above all to inculcate obedience and subordination'. But he became increasingly aware of the discrepancies and injustices in society, and reading the works of Hauptmann, Wedekind, Ibsen, Tolstoy and Dostojewski enhanced this awareness. After his enthusiastic enlistment in 1914 the experience of real fighting led swiftly to disillusionment and revulsion. One day when digging up an ema-

ciated, rotting corpse he felt a transformation of consciousness: '*Ein toter Mensch ist hier begraben*. Not: a dead Frenchman. Not: a dead German. A dead human being . . . At last I knew that all the dead French and Germans were brothers and that I was their brother'.

He had a breakdown and in 1917 was invalided out of the army. Studies at Munich and Heidelberg brought him into contact with Thomas Mann, the sociologist Max Weber and Kurt Eisner. He became active in pacifist student groups and supported a munition workers' strike resulting in several months' imprisonment. Postwar he followed Kurt Eisner to revolutionary Munich and became Second Chairman of the Executive of the Bavarian Workers, Peasants and Soldiers Councils.

When his chief adversary on the Left, Eugen Leviné, seized control of the *Räterepublik* he became regional commander of a Red Army section stationed near Dachau. The imperative of war brought him into serious conflict with his profound pacifist convictions. Tilla Durieux, the actress married to a Socialist publisher whose house he frequented, reported how one day he appeared in uniform with a red band: '*Toller. . . Sie sind doch Pazifist!*' '*Wir werden auch nicht schießen, . . . wir werden die feindlichen Soldaten*

fangen, ihnen die Waffen wegnehmen, sie mit unseren Ideen bekanntmachen und darauf wieder zurücksenden'.

And this is, moreover, what he did. When his unit, briefly victorious at Dachau, took 41 prisoners he defied an order from Red Army C-in-C Egelhofer at Munich to court-martial them. Merely keeping five officers prisoner, he let all the other go free (whereupon some of them promptly rejoined the Whites).



Ernst Toller

After the collapse of the *Räterepublik* Toller went into hiding but was captured and put on trial. Although eminent personalities testified to the purity of his character — Thomas Mann granted him 'profound ethical conviction', Max Weber said 'God made Toller a politician in his wrath, — he was sentenced to five years' imprisonment.

In jail he composed his most profoundly felt poetry and plays. Practically everything he wrote was closely linked to this own inner development, and mostly to particular events in his life. There were two cycles of poetry, *Gedichte der Gefangenen* and *Das Schwalbenbuch*, inspired by a swallow nest's survival struggle against prison bureaucracy. *Die Wandlung* is a drama concerning a young Jewish bourgeois, whose war experiences convert him into an ardent pacifist crying euphorically for non-violent revolution. It is expressionist in form and content, with anonymous characters, dream sequences and agonised *Oh-Mensch* pathos. (Fritz Kortner played the lead at the first performance in Berlin 1919.) *Masse-Mensch*, a year later, is similar in style, but contains a passionate debate between advocates of non-violent and violent revolution. *Die Maschinenstürmer* took the Luddite movement in England for its theme. *Hinkemann* (1922) was Toller's most successful, and probably finest, play. It is more realistic and without the blind belief in universal transformation, or over-idealisation of the proletariat.

On his release from jail Toller found that the revolutionary tide had ebbed, giving place to self-delusion and complacency. Many had accommodated themselves to the situation and become resigned. This development is closely mirrored in *Hoppla, wir leben!* (produced with Erwin Piscator in 1927). He engaged in a vehement but doomed campaign against the rise of Nazism; after 1933 he was forced into exile, where he restlessly continued his campaign giving, *inter alia*, an impassioned address to the PEN Congress. The

final scene was described by Stephen Spender in his autobiography *World within World* (1951):

'Shortly before the war, the German poet Ernst Toller came to see me. He had some scheme which he wanted to discuss, about an appeal through high functionaries to the conscience of the world on behalf of the Spanish Republicans. He had a whole suitcase full of documents about this, and he was tremendously excited and full of his own importance, telling me that he had been received by President Roosevelt and the Archbishop of Canterbury . . . Indeed there was something fascinating about him with his large brown eyes like a doe's, and his pale skin like an American Indian's . . .

A few days later Toller hanged himself.

HANS SEELIG

GUSTAV LANDAUER

Gustav Landauer came to the *Räterepublik* with twenty-five years of anarchist activity behind him. He worked through such organisations as *Neue Gemeinde* for a society in which man's humanity and creativity would be realised to their fullest extent. In his own wide-ranging activities Landauer exemplified this attempt to actualise every facet of human creativity. He was a noted literary critic, with studies and translations of writers as varied as Shakespeare, Walt Whitman and the mystic Meister Eckhart to his credit. Of his political writings, *Exhortation to Socialism* (1911) is the best known; its title conveys the intense ethical imperative behind Landauer's vision of a respiritualised community of free men. Landauer entered active politics only near the end of his life. Initially fired with enthusiasm by the Council movement, with its promise of a restructuring of society from the bottom up, he joined his friend Eisner in Bavaria, where the latter was Prime Minister. The ebbing of the



Gustav Landauer

revolutionary wave plunged Landauer into despair, but in the political radicalisation that followed Eisner's assassination he threw himself behind the radical cause. Following the coup of 6 April 1919, he assumed the position of Commissar for 'Enlightenment and Public Instruction'. Though he took no part in the second, Communist-led, regime, Landauer was cast as one of the hate-figures of the right, whose troops killed him with sadistic brutality.

The truth about Landauer was, of course, quite different. This gentle man had something of the aura of a prophet; his passion for social justice had a quasi-religious fervour. Indeed, one of Landauer's closest friends was Martin Buber, whose religious socialism and mysticism clearly betray Landauer's influence. Through Buber, Landauer's influence spread to the *Hashomer Hatzair* youth movement, and thence to the *Kibbutz* movement. Far from being the savage evil genius of the *Räterepublik*, Landauer was a pacifist humanist. He espoused a cosmopolitan form of Zionism which, while emphasising Jewry's special cultural identity and mission, dedicated that mission to the service of all mankind, as one nationalism in a plurality of equal but different nationalisms. Here again the nobility of Landauer's thinking mocked the sterile fanaticism of his murderers.

ERICH MÜHSAM

Erich Mühsam was more the political activist, with little of Landauer's mystical profundity and



Erich Mühsam

religious consciousness. Typical of the Bohemian circles in Munich's Schwabing, where he lived from 1909, Mühsam belonged to anarchist groups, edited an anarchist monthly, *Kain*, and generally flouted the conventions of bourgeois society. He was a writer of considerable distinction and great wit: his best known poem, *Der Revoluzzer*, is a splendid satire on the pseudo-revolutionary antics of the pre-war SPD. Radicalised by the war, Mühsam threw himself into left-wing politics in November 1918; he was active on the far left of the Council movement, first on the Revolutionary Workers' Council, then also in his own Organisation of Revolutionary Internationalists. Mühsam adopted a radical working-class anarchism, hoping to establish a link with the Communist Party, as the force most likely to drive the Bavarian workers to the left. But his plan for a Communist-anarchist alliance failed; the Council government that he proclaimed on 7 April 1919 lacked Communist backing. Arrested on 13 April, Mühsam played no further part in the tragic events of the *Räterepublik*. He was sentenced to 15 years imprisonment, but amnestied in 1924.

After his release from prison, Mühsam returned to anarchist politics, but his insistence on preserving the pristine purity of his anarcho-

syndicalist principles cut him off from the mainstream of left-wing politics. Mühsam was always to the fore in supporting left-wing causes — his play *Staatsraison* (1928), for example, excoriated the trial and execution of the American anarchists Sacco and Vanzetti — but he attracted only insignificant political support. As late as 20 February 1933, he spoke alongside Carl von Ossietzky at an anti-fascist demonstration, where he fearlessly attacked the Nazis — though not without sideswipes at his Communist allies for their deviation from the true path of anarchism. Arrested on the night of the Reichstag fire, 27/28 February 1933, he survived months of maltreatment before being brutally done to death in Oranienburg in July 1934. Like Landauer, Mühsam achieved little politically; like Landauer, he was savagely murdered for his beliefs. But Landauer's high moral appeal for a better, humane society and Mühsam's uncompromising adherence to his radical principles deserve our recognition and respect.

ANTHONY GRENVILLE
(University of Bristol)



Eugen Leviné

OTTO NEURATH

Neurath's father was professor of economics in Vienna; when a boy, Otto estimated there were 13,000 books in his father's study, to which he had free access.

To these books Neurath added thousands more of his own, reading, he reckoned, two books every day on average. He attended university, becoming professor of economics at the Academy of Commerce, and saw war service as officer in the Austro-Hungarian Army. Fellow students, teachers, and army superiors — all were in awe of his abilities. His published paper and books numbered over 270, and in 1917 he was granted German habilitation and became *Privatdozent* at Heidelberg. By 1918 he was working in the War Ministry in Vienna, and was also director of the Museum for War Economy in Leipzig.

The time was ripe. In December 1918 a friend persuaded Neurath that he should work out practical plans for systems of socialization (a thing the Social Democratic Party had never done), join the SPD, and propagate his ideas. He did so, first in Saxony, then in Bavaria.

In Munich his views on the political aspect of socialising the economy were sought by Finance Minister Jaffé and Kurt Eisner; after the latter's

death Neurath was appointed director of the Central Planning Office for the Republic of Bavaria as an unpolitical administrator.

Thus did Otto Neurath, after the fall of Leviné's second Soviet Republic, find himself arrested on 15 May and held in prison. He was found guilty of aiding and abetting high treason and sentenced to 18 months' fortress imprisonment. At the intervention of the Austrian Foreign Minister Otto Bauer he was, however, banished from Germany to Austria and released.

But that was not the end of Otto Neurath. He was a very large flamboyant man, who signed his letters with sketches of an elephant, and until 1926 he wore a full red beard; he was the centre of any group. In Vienna he founded first a Museum of Housing and Allotments, then in 1924 the Museum of Society and Economy which he directed until 1934. Both he saw as means to instruct the public in visualizing social problems and how to solve them — which later he developed in a vast range of manuals, using pictures and diagrams to display statistical argument (the Isotype system, used worldwide today). He was also a leading member of the Vienna Circle of scientific philosophers (the 'logical positivists'). In 1934, Neurath and his wife moved via Holland to England, where he worked in Oxford and died in harness in December 1945.

EDGAR JAFFÉ

Like Neurath, Jaffé came of well-to-do bourgeois stock. His father, ran a prosperous firm of traders and shippers in Hamburg, and the sons had tours of duty abroad. Accordingly Edgar Jaffé worked in Spain, and for 10 years in Manchester. Then, having made money, he did not retire to live as a country gentleman, but entered the University of Heidelberg, gained a doctorate, married a student of Max Weber, bought a large house, and in 1904 obtained his teaching habilitation. Also in 1904 he bought *Brauns Archiv*, which became known as the *Archiv für Sozialwissenschaft und Sozialpolitik*, a leading journal in the social sciences. In 1910 Jaffé became professor of economics at the polytechnic in Munich. From 1914 he was financial adviser to Ludwig, regent and later king of Bavaria, and became increasingly more anti-war and socialist.

So in 1918 it was natural that Kurt Eisner knew him, and from 9 November 1918 the Eisner cabinet contained Jaffé as Finance Minister. After Eisner's death Jaffé stayed in office only until the first re-shuffle, and then faded from view. His health was poor; he was ignored by the court-martial tribunal and died in a nursing home in April 1921.

Edgar Jaffé is intriguing because he is the exact antithesis of Neurath. Though he played a part in several significant events and movements and everyone mentions his name, he himself is almost invisible. Noone describes him. He does not seem to register on the eye; only a sentence here and there suggests he was not easy to know or to like.

Indeed the only vivid first-hand account of Jaffé is by the novelist D. H. Lawrence. Oddly enough, Lawrence and Jaffé were brothers-in-law: they had married Frieda and Else, the two most striking von Richthofen sisters. And in his novel

Mr. Noon, Lawrence depicts Jaffé under the name Professor Alfred Kramer — thus bestowing a sort of immortality on him.

DOUGLAS WEBSTER
(University of Salford)

DISPARATE DOPPELGÄNGER

The curious circumstance that the century's greatest laughter-maker and its greatest death-bringer shared a moustache and birthday (almost) has been widely remarked of late. The temporal coincidence has inspired the exhibition *Chaplin und Hitler* currently being staged at Munich. The exhibition about the inter-relationship of the two near lookalikes is full of interesting connections and observations. In Chaplin's view, for instance, Hitler's face appeared 'obscenely comic . . . a bad imitation of my own'. (Weimar's anti-Nazis likewise tended to satirise the prospective Führer's face. 'He wants to be dictator' mocked Klaus Mann 'with that nose!', while *Die Weltbühne* wrote 'Chaplin has asked Hitler to return his moustache; negotiations are in progress'.) When Chaplin expressed the intention to shave off his moustache to avoid being mistaken for Hitler the Nazi press displayed paroxysms of rage. They asserted that Chaplin was Jewish — a supposition to which the actor had already reacted in 1921 by stating 'I'm not Jewish, but I must have a drop of Jewish blood in me. At least I hope so'.

Chaplin ultimately squared his account with Nazi antisemitism in the 1940 film *The Great Dictator*. Later, when details of the Holocaust emerged, he felt like the Rider across Lake Constance of legend. 'If I had known the horror of the camps' he said 'I could not have made *The Great Dictator*; I would not have been able to make fun of the murderous madness of the Nazis'.

It remains unclear whether Hitler ever saw the film, although the advancing Russians came upon a copy in the *Propagandaministerium* in 1945. In the following year General Lucius Clay, U.S. Commandant in Berlin, arranged a screening before a selected German audience; they neither laughed at the humour, nor showed themselves moved by the tragedy. On its general release in the Bundesrepublik a dozen years later the film had quite a different reception, prompting the Jewish *Allgemeine Wochenzeitung* to comment 'What is past history in other countries remains echoing reality here. Laughter alone is not enough'.

The contest between the moustached 'tramp' and the moustached tyrant — the respectively greatest prompters of laughter or tears in our time — continues *ad infinitum*.

HAIDER'S PET HATE

German newspapers often feature questionnaires where prominent people indicate their favourite flower, colour, composer, author and so on. These questionnaires sometimes go on to ask respondents which historic personalities they hold in greatest contempt, the standard answer being 'Stalin and Hitler'. When an Austrian paper recently put that same question to Freedom Party leader Jörg Haider he, too, listed Stalin — but, instead of Hitler, he added Churchill.

David Maier reports on Anglo-Jewish institutions

CARING FOR THE CHILDREN

Part 1. Norwood

Stuart Young House in Golders Green Road, N.W.11, is the nerve centre of some of the most important Jewish social service activities in this country. One of the independent, but closely co-operating, organisations, whose work is directed from there, is Norwood Child Care, created by Royal Charter in 1795. When its orphanage in South London opened its doors to the 'handicapped, neglected, rejected or underprivileged' children of the Jewish community it inaugurated a new era in infant welfare, since this was a genuine home for them, rather than one of the workhouse-type establishments to which such unfortunates were customarily consigned at that time. Norwood's first patron was the then Duke of Sussex, one of King George The Third's sons, who thus expressed his good intentions towards his father's Jewish subjects. Alone among Jewish charities Norwood retains this Royal favour: its present Patron is H.M. The Queen.

In 1860, the original building was replaced by a new one to keep pace with the growth of the Jewish population, soon to be boosted by the influx of new immigrants from Eastern Europe. It is an interesting fact that, well into the early years of the 20th century, a sizeable number of the poverty-stricken parents struggling for survival in London's East End sought a place at Norwood for at least one of their children, not only for decent shelter, but to give them the chance of a good education and a worthwhile start in life. According to Ruth Fasht, Norwood's Director of Social Work, a few of these 'children' are still alive: 'From time to time, one or the other of these, our "scholars", gets in touch with us. Many have had successful careers, and it is most gratifying for us to know that they give so much of the credit for their achievements to our predecessors.'

As the Jewish population of London shifted from East and South to North and North West, the workload of the Norwood charities had to be transferred to the new areas of concentration. Today, the organisation disposes of four local area teams, strategically placed at Golders Green, for North West London, Stamford Hill, for North East London, Ilford, for Redbridge and District, and Edgware. To each of these teams there is attached a qualified Child Development Advisor, whose task it is to visit Jewish homes in order to help parents to care for emotionally, physically or mentally handicapped children, promoting their development through home-based programmes, and, equally important, offering practical advice and counselling to other family members and sharing with them some of their emotional burdens. Whenever necessary, further assistance can be rendered by calling upon outside professionals to deal with any particular difficulty. The basic objective here is to give these children an opportunity to pursue active and

purposeful lives in their own homes, demonstrating to them how much they are valued by the Jewish community as well as by those nearest to them. Qualified specialists in child care, the teams' Social Workers — some twenty in all — carry out a comprehensive range of tasks, from skilled personal counselling to liaison with other agencies and Local Authority offices. Their own background and knowledge of Jewish culture and tradition provides them with the ability to approach each case with the insight to open doors of understanding and mutual confidence which might otherwise stay closed. Where problems are 'for Jewish ears only', this is a vitally important attribute. Whenever practical assistance is called for, appropriate help is mobilised: a holiday is arranged or a family occasion, such as a barmitzva or a seder at home, is made possible. Here, too, the primary concern is to keep families together if at all possible. If it is not, then Norwood has available two family houses with accommodation for up to 16 children. It has a fostering service run by an experienced panel with a full-time officer, who can arrange both short and long-term placements. Under the recently introduced respite care arrangements, handicapped children can be looked after for brief periods by so-called link families, so that when the parents take a much-needed occasional break, the children are not surrounded by strangers, but can spend time with people whom they know and trust. In this context, the 'Jewishness' of Norwood's activities is of particular importance. Mrs Fasht stresses this point: 'We naturally operate right across the religious spectrum of the Jewish community without any leanings one way or the other. But it is vital that any fostering which we arrange respects the wishes of the child's family and reflects the degree of orthodoxy to which the child is accustomed. We are also at pains to draw the importance of this to the attention of Local Authorities, charged with implementing Care or Place of Safety Orders issued by Justices of the Peace, so that the possibility of Jewish children going into an unfamiliar environment or, indeed non-Jewish homes, can be avoided.'

Future plans

The various Norwood services are funded entirely by voluntary subscription by way of cash donations, testamentary gifts or personal involvement, and, so far, the community's generosity has not failed to provide the necessary means. But the needs of a changing community are unlikely to diminish and significant forward planning is in hand. As Ruth Fasht points out: 'The Jewish community is not immune from the stresses which pervade society as a whole. One-third of the cases we handle at present concern one-parent families. Child abuse is not a thing unheard of among Jews,

however much we may wish that it were. So we must be ready to adapt our response. And we would always rather prevent than cure, although, of course, we do both. Thus a number of important projects are under active consideration. They include the setting up of a child adoption agency, the establishment of hostel facilities, the expansion of existing ties with provincial communities to provide a truly national Jewish child care service. But the most ambitious project is the creation of a family centre to deal even more effectively with an annual caseload which currently stands at some 3000 young persons. Located in North London, the proposed establishment would dispose of such resources as the provision of sanctuary accommodation in crisis situations, a teenage 'drop-in' advice point, a toy library and play area, a therapy centre and family meeting room, as well as adequate space for the existing counselling and training activities — all under one roof.

As its directors proclaim in their 1987-1988 Annual Report, Norwood has come a long way from its origins in South London, nearly 200 years ago. The way it has met its many challenges during that time, augurs well for a future full of promise for the children of our people whose needs will be met by Norwood's care.

A STONE IN THE MOSAIC

Edgar Mais: *DIE VERFOLGUNG DER JUDEN IN BAD-KREUZNACH*, Verlag Fr. Fiedler, 1988

This quite unique book tells the story of the Jews in Rheinland-Pfalz, stretching back to the time before the Crusades. Of the approx. 600 Jewish citizens in the town of Kreuznach, where I was born, only a few now remain, forming a small community. The author, putting events into their right historical perspective tells in detail what happened to those people and provides many case studies, pictures and illustrations, documents, lists and surveys, because, as he says 'This happening must not be forgotten'. He shows great personal courage by instancing a number of trials in which local people were sentenced (though, on the evidence, neither frequently nor severely enough). Quoting eyewitness accounts, Mais reports their crimes with praiseworthy disregard for the fact that many of them are still alive and his fellow citizens in Kreuznach and Birkenfeld.

Among the stories of victims listed as deported, missing, or driven into emigration is that of the brothers Baruch. I knew both well, as they were our decorators and I remember enjoyable rides on their broad backs when I was a small boy. Returning from World War I, they became active in local sport; Julius eventually became European weightlifting champion, and his younger brother German wrestling champion. Julius died in Buchenwald, Hermann in Auschwitz, where he was deported in 1944.

The amount of detail, result of many years of painstaking research, that has gone into this book is astonishing; a brilliant presentation by a non-Jewish German, most generously supported by his hometown and district administration.

P. YOGI MAYER

REMOVING JUSTICE'S BLINDFOLD

They call the Holocaust 'the time when God was on leave'. Neither survivors nor those who record the event to the best of their ability can make any real sense of it. On Monday and Tuesday, April 24/25, ITV attempted the near-impossible by screening the film *Murderers Among Us*.

The subject of the attempt was one of the heroes of our time, 80-year old Simon Wiesenthal, an East European Jew who emerged from the pit to become the scourge of the surviving murderers.

The awesomeness of the subject tempts the critic to heap nothing but praise on the filmic effort. A superb actor, Ben Kingsley, who recently succeeded in doing justice to the role of Mahatma Gandhi, portrayed the Wiesenthal of forty years ago to the reported satisfaction of the original himself; in fact, the film was made under the latter's supervision. Simon Wiesenthal is also on record as saying that the events are essentially correct; one or two, he felt, had been overdramatised; one character had been dovetailed with several others (we shall return to that later), and occasionally it transpired that an Anglo-Indian actor is, after all, not a Polish-Jewish architect. Still, these difficulties are inherent in any screen portrayal, and the viewer has to adjust to this.

The fact that the film was based on Simon Wiesenthal's own writings made the characters authentic and the situations ring true. What we saw were events remembered and then retold, not just reconstructed. Inevitably there were flashbacks; the medium cannot deal in any other way with the psychological reasons for a man's iron determination to discharge a task to which he had dedicated himself.

'Who has elected Simon Wiesenthal?' (to deliver retributive justice) asks his wife Cyla. Simon cannot really answer this; he just reiterates that he must persevere with his task. Cyla, another fine piece of acting, by Renee Soutendijk, was the loyal supporter rather than direct helper, the way good wives used to see themselves. Help in running the Vienna office came from another woman, a gentle German who pretended to be a cousin so that the Wiesenthals' daughter should not feel the lack of a family so keenly. Another German — the composite character mentioned earlier — who had actually been in the Waffen SS while concealing his part-Jewish ancestry, was involved in the eventual abduction of Adolf Eichmann.

The film opens with the liberation of Mauthausen by the Americans seen through the eyes of Wiesenthal. Like many of the other liberated survivors he has waited for this moment, but he all but dies. An American major realises that Wiesenthal has documentary evidence against the criminals and is instrumental in keeping him alive. (This is the beginning of the Documentation Centre.) Wiesenthal, the skilled draughtsman, had made sketches, at his peril, of the torturers; these led to the arrest and trial of the middle-rank Nazis who bade fair to escape justice for lack of evidence. A friendly SS guard, who gave food to Simon and who liked to talk to

him, had said 'Nobody will ever believe that these things happened. Even we ourselves can hardly believe it.' Among the scenes Wiesenthal recorded was an SS man's demonstration how to kill two prisoners with one bullet. Another scene that recurred in Wiesenthal's nightmares is the execution of some twelve naked men, with himself sixth in line. Mere seconds before his execution he is ordered away from the killing ground to paint decorations for the Fuehrer's birthday. It is miraculous escapes like this which convinced him that he was chosen to mete out justice on behalf of those that were not delivered.

Revenge is not in his philosophy and he repeatedly prevents non-judicial retribution. He himself traces and arrests a camp guard who is hiding in a rooming house. In his physically still weak condition Simon collapses, and in a bizarre scene the arrested man carries the arrester down the stairs and to his own imprisonment.

The two halves of the film are rather different from each other. The first is dramatic and brimfull of horror, offset by bright sunflowers waving in a breeze outside the camp. The second part which comprises the Nazi-hunting, the heart-searching and disappointments is less stirring. Its real centre piece is the trial of Franz Murer, the 'butcher of Vilna', who had been tried and imprisoned by the Russians, and then released after five years. Armed with new evidence Wiesenthal fought with the Austrian establishment long and hard to secure a retrial.

At its conclusion Murer was acquitted on seventeen counts. Defence counsel had made mincemeat of the sick, demoralised, often hysterical witnesses and Murer retained his good name. The Murer episode, incidentally, has a British major arresting Simon as an Irgun suspect. It is a pity that the only British character to appear in the film — the few military policemen don't count — is shown as objectionable, when even Nazis are depicted in gradations of light and shade.

JOHN ROSSALL

A DIGNIFIED MEMORIAL?

In 1949 I first visited Seefeld, Tirol, to be reunited with relatives. On that occasion I discovered a primitive burial place in the near-by woods. It contains a large number of graves of former inmates of Dachau who, in May 1945, had been driven south ahead of the advancing US armies and had perished along the way. I well remember my emotion standing in that lonely spot, reading the inscriptions on the wooden crosses: *Ein unbekannter Sozialist*, some Polish-sounding names, but most of them nameless.

In 1988, at the very time of the Waldheim affair, I went out of my way to revisit that cemetery, but to my surprise found a notice on a tree pointing to a *Kriegerfriedhof*. My curiosity was aroused: what had happened in the intervening 37 years to change the burial place for victims of Nazism to one dedicated to soliders, or rather 'warriors'? This, I found, now forms a corner of a much larger cemetery serving the whole of Seefeld village from which it is separated by a row

of pine trees leaving a small entrance for visitors. To my amazement, in place of the former graves are now the identically laid out graves of German and Austrian soldiers, each mound bearing a cross with the name, regiment and the date of death — May 1945. Then I noticed three large pieces of rock bearing plates inscribed in Hebrew and German, and recording the number of victims of what can only be called a death march. No sign of their former graves.



Not one to let the grass grow under my feet, I wrote to the local Tourist Office, and the Mayor's office, for an explanation, and was referred to the *Österreichische Schwarze Kreuz* as the custodians of the cemetery. In their lengthy reply they listed a large number of costly alterations to the original cemetery and enclosed a cutting from an Innsbruck newspaper with a description of the consecration ceremony in the presence of representatives of the Jewish communities and military dignitaries. Amongst the former was David Biberling, who in his address declared the families of the victims looked upon these graves not as an accusation of the crimes committed against European Jews, but as a bridge toward peace amongst nations. (As the victims were 'nameless' one wonders how he could speak for their families.) The ceremony ended with a salvo and the singing of *Der gute Kamerad*. I was sent three photographs of the memorial stones.

I was assured that the three rocks were placed on the site of the former graves, but the area they occupy could hardly have accommodated 63 graves. The question remains unanswered: what had really happened, and why were the names, some of which I well remember, not recorded?

My suggestion that the signpost should be altered to point to the KZ victims was rejected on the grounds that they were sufficiently honoured by the three memorial stones! But who, except a chance visitor, is to know of them and what they commemorate? Soldiers have to take precedence, crimes must not be advertised.

I hope future visitors to beautiful Seefeld will not fail to direct their steps to this *Kriegerfriedhof*, where tragedy lies as near to the surface as does anti-semitism in Austria.

RUTH BLEASDALE-HAUSMANN

LETTERS TO THE EDITOR

**PAUL BALINT — AJR
DAY CENTRE**

JUNE

Monday 12th	'Jewish Life in Gibraltar' — Regina Lawton
Tuesday 13th	'Switzerland From A Different Angle' — Talk by Marianne Meier
Wednesday 14th	'Why We Should Live More Dangerously' — Talk by Professor Heinz Wolff
Thursday 15th	Musical Posy For Summer — Victoria Carlisle
Monday 19th	Sharona Applebaum (Vocalist) from Trinity College of Music Entertains
Tuesday 20th	'Music Hath Charm' — Angela Presman — Philippa Smith & Sally Popperwell
Wednesday 21st	'A Smile & A Song' — Eddy Simmons
Thursday 22nd	'An Afternoon At The Piano With Ken Penney'
Monday 26th	Godfrey & Joyce Entertain You With Magic
Tuesday 27th	Hair Care & Demonstration by a Stylist From Vidal Sassoon
Wednesday 28th	Show-Time with Helena Guest
Thursday 29th	Trinity College of Music

JULY

Monday 3rd	'Destination Everywhere' — Gladys Godley
Tuesday 4th	Music by Mozart — Dvořák & Kreisler — Jeremy Henderson & Sharon Chao
Wednesday 5th	'A Classical Medley of Songs' — Francoise Andre & Sally Popperwell
Thursday 6th	'A Look At Russia Today — From A Visit by Rena Behrman'
Monday 10th	'The Phillosans Entertain'
Tuesday 11th	Recital of Vocal Music — Gillian Brandon and William Hancox
Wednesday 12th	'Pot-Pourri of Music' — Valerie Hewitt
Thursday 13th	'Music by Marcello, Vivaldi, Giuliani & Benjamin Britten' — James Westall (Violin) and David Caswell (Guitar)

'DROP IN' ADVICE SERVICE

We are delighted to announce that Aggie Alexander, AJR Social Worker, will hold twice weekly advice sessions at Hannah Karminski House and at Cleve Road.

Services offered include help with:

FILLING IN FORMS
CHECKING BENEFITS RECEIVED
CHECKING ENTITLEMENTS
CLAIMING BENEFITS
FUEL PROBLEMS
MONEY MATTERS
etc, etc.

The service will be available from **Tuesday 4th July** as follows:

TUESDAYS 10 am–12 noon at 15, Cleve Road, London NW6

THURSDAYS 10 am–12 noon at Hannah Karminski House, 9 Adamson Road, London NW3

No appointment necessary, but please bring along all relevant documents, such as Benefit Books, letters, bills, etc.

**Do you enjoy
PLAYING CARDS?**

If so, why not join the Day Centre and play your favourite game?

Card tables will be available Monday to Thursday, as from 3 July.

For further information telephone
Mrs S Matus 328 0208.

**DAY CENTRE
SINGING GROUP**

You need not have performed at La Scala — but if you enjoy singing, please join us at the Day Centre.

For more information telephone
Edie Klempner 328 0208.

AJR CLUB NEWS

Sunday, 11th June, 3.30 p.m.

VISITS TO AFGHAN REFUGEE CAMPS

A Talk by KARLHEINZ GUTTMANN
Entrance fee: 50p (incl. tea)

The Club is open at 15 Cleve Road on Sundays, Tuesdays and Thursdays from 2 to 6 for socials and games, tea and (on weekdays) sandwich suppers.

Live entertainment one Sunday a month optional taped entertainment on other Sundays.

Free attendance at Day Centre entertainments on Tuesdays and Thursdays at 2 p.m.

Membership fee £4 p.a. Guests welcome.

**DRIVERS
FOR THE DAY CENTRE**

are needed **urgently**, so that elderly and isolated members can be taken to the Centre and driven home.

**PLEASE WILL YOU HELP? Contact
Renée Lee on 328 0208**

**AJR member, living Millbank SW1,
needs volunteer 'befriender'.**

**Please 'phone LAURA HOWE, AJR office,
483 2536 for details.**

'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

Emanuel Levy, who died in 1986, was a very good artist whose work is to be found in many galleries and public collections. In his life-time he never achieved the fame of such contemporaries as Bomberg, Kramer, Meninsky and Wolmark, but his stature is becoming increasingly recognised. A major exhibition of his work is being held at the Ben Uri Art Gallery in association with the Fieldbourne Gallery (6-26 June), and will be opened by Lord Ardwick. Bernard Sternfield, director of the Fieldbourne Gallery, and an old friend and admirer of the artist, will also speak.

After the Bakst exhibition in their Islington Gallery, Leinster Fine Art will be showing Contemporary Art from the Duchy of Lichtenstein (June to September). In their Mayfair Gallery they have recently been displaying Contemporary Artists from Austria and Germany. Rare Prints by John Piper are to be seen at Marlborough Fine Arts (26 June-4 July). The exhibition will include the beautiful Brighton aquatints, screenprints of flowers, views of French churches and English country-houses as well as the dramatic backdrop for Benjamin Britten's opera *Death in Venice*.

One of the most important exhibitions in London is the Berggruen Klee exhibition at the Tate (17 May-13 August). This collection of Paul Klee's work (11 paintings, 71 watercolours and 8 black and white drawings) was assembled by Heinz Berggruen between 1937 and 1984, when he donated it to the Metropolitan Museum of Art, New York. A further 13 works given by Mr. Berggruen to the Musée National d'Art Moderne, Paris, together with several works still in his possession, will also be on show.

There is an enormous exhibition to be seen at the Hayward Gallery *Art in Latin America* (18 May-6 July). It includes more than 400 works by some 170 artists from Argentina to Venezuela, paintings, sculpture, folk art, caricature, graphic art and photographs. The South Bank Centre has also organised a travelling exhibition of the Mexican graphic artist Jose Guadalupe Posada. It opens in Oxford in May and will be at the Camden Arts Centre 3 July-3 September.

1989 is the 200th anniversary of the French revolution and to commemorate the occasion the British Museum is holding a major exhibition *The Shadow of the Guillotine* (12 May-10 September). The exhibition demonstrates Britain's response to events across the Channel, paintings, caricatures, mugs, medals, broadsides and a small group of gory and macabre objects brought over from France by Madame Tussaud in 1802. There will be a concurrent exhibition in the British Library of printed books and manuscripts about the Revolution. And the Brighton Corn Exchange has an interesting exhibition *A Tale of Two Cities* (4 May-1 July) to mark the same event.

The Prunella Clough exhibition at Annely Juda finishes on 20 May, and will be followed (25 May-24 June) by a showing of the work of David Nash. And our old friend Lily Freeman will be showing at Burgh House 26th May to 9th June. Hours of opening are 10-5, not Mondays or Tuesdays. Following the major exhibition of Joan

Miro's work at the Whitechapel earlier this year, the Berkely Square Gallery is mounting a retrospective exhibition of Miro's graphic work (13 June-1 July). Miro created an immense range of prints which are eagerly sought after by collectors. The exhibition includes some of the rarest and most expensive (!) of his works. The Manor House Society is showing paintings by Bryan Senior (7 June-9 July). Senior was born in Bolton to a tailoring family. He studied modern languages at Cambridge during which time he held his first art exhibition. Since then he has exhibited widely and is represented in many public collections.

The Tate Gallery, Liverpool, is mounting an exhibition, *Kölnkunst*, (24 May-28 August). It comprises the work of 12 artists living and working in Cologne, and some vintage prints by two Cologne photographers August Sander and Chargesheimer. Photographs by Robert Capa, one of the world's greatest war photographers, are to be shown at the Barbican (27 July-3 September). Capa, born Endre Friedman in Budapest in 1913, was the son of fashionable dressmakers. He was exiled from Hungary in 1931 for political activities and moved to Berlin. In 1933, with the advent of Nazism, he fled to Paris. There he worked as a photographer covering the Spanish Civil War, China during the Japanese invasion, the London Blitz, the Allied landings in North Africa and Italy, the entry into Germany, the Israeli War of Independence and, finally, Indo-China in 1954, when he trod on a landmine and was killed, aged 40.

The *100 Years of Russian Art* exhibition at the Barbican continues until 9 July and should not be missed, since it reveals a whole facet of modern art with which most of those in the West are unfamiliar.

ALICE SCHWAB

WRITER REWARDED

The first Heinz Galinski Prize — endowed in 1988 to mark the seventy-fifth birthday of the Chairman of the Central Council of Jews in Germany, and worth DM 40,000 — has been awarded to Siegfried Lenz. The citation describes Lenz's work as 'suffused by the spirit of conciliation and tolerance'.

OSMOND HOUSE

The Bishop's Avenue
London N2

OPEN DAY

Sunday, 2nd July 1989

Doors open at 2.30 pm

Fabulous Raffle prizes

Gift and Cake and Flower Stalls

Delicious tea and cakes!

Entrance incl. tea £2.00

Please put the date in
your diary now.

SB's Column

America's most productive dramatist of to-day. Superlatives are dangerous, yet all reports from the States indicate the indefatigable productivity and unceasing popularity of Neil Simon, who has been nicknamed 'Balzac of Broadway'. Simon is a Jewish-American writer whose plays have drawn the crowds and achieved record audiences ever since his first work *Come Blow Your Horn* was staged in 1961. After *Barefoot in the Park*, *Plaza Suite*, *Sunny Boys* and *The Odd Couple* Londoners enjoyed *Brighton Beach Memoirs* (a National Theatre production) in 1986. This play — a moving self-portrait of the author's childhood amid pre-Second World War immigrants in New York, combining romantic sentimentality, astute reasoning and traditional Jewish family affection — has just had its Austrian premiere at Vienna's Volkstheater, where Cornelius Obonya, grandson of Paula Wessely, scored his first triumph as a young actor.

Garmisch. Richard Strauss days will be held in Garmisch, where the composer died 40 years ago. During June (8-11) George Prêtre will conduct the Bamberg Symphony Orchestra playing *Alpensymphonie* and *Till Eugenspiegel*, while Felicity Lott and Hermann Prey will give recitals. The event, organized by the family of the composer, was instigated by Strauss' ('Non-Aryan') daughter-in-law.

Maria Callas. She was unique and endured a great deal of suffering in her private life. Thus reads the description of the celebrated prima-donna about whom several books have already been written. The latest, issued by Schweizer Verlagshaus, Zurich, *Callas, Biographie einer Diva* by Nadja Stancioff (in German from the American original) is not for readers interested in an enumeration of operatic highlights, but the story of a woman, victim of unwanted publicity, who had climbed to the height of fame and ended her relatively short life a lonely and unhappy figure, perhaps unaware of the fact that the numerous records made during her halcyon days were to become much sought-after treasures for opera lovers everywhere.

Birthday. Austrian actress Heidemarie Hatheyer, who started out in 1936 in a non-speaking part alongside Zarah Leander in Benatzky's musical *Axel an der Himmelstür*, had her 70th birthday.

Obituary. The death is announced of Margot Lion, the French film actress and chansonnette who was well known in Berlin during the Twenties when appearing together with Marlene Dietrich. She was 90. In 1931 she played Jenny in the *Dreigroschenoper* film directed by W. Pabst.—International baritone Robert Kerns, who has died at the early age of 56, was a most reliable member of the Vienna State Opera since 1962. American-born, but at home in all major opera houses, he repeatedly appeared at London's Covent Garden, where he sang both *Figaro* roles (Mozart and Rossini), as well as Britten's *Billy Budd*.

LETTERS TO THE EDITOR

NOBLE CAUSE

Sir — Herewith my remittance for the noble cause of AJR. Although a Christian, I suffered Nazi persecution because I refused to join the Party. I had been happily employed for many years by a Jewish paper firm, *Gebrueder Levi* in Mannheim, the town where I was born. Over the years we had become firm friends and I was often invited to their home. Now, under this new regime I was supposed to treat them as my enemies and not even to look at them if I met them in the street. I did not see how a government had any right to choose who should be my friends and who not, so I continued to visit my friends as before.

Because of my refusal to join the Nazi party I was summoned to appear before various Nazi authorities, and threatened with concentration camp Kislau. From then on I was hunted from city to city until at last I succeeded in escaping to Switzerland.

As my wife was British by birth we were later able to settle in this country. We made friends with some Jewish people here and they introduced us to the AJR.

Clyde Road,
West Didsbury

E. FREEMAN

DEIR YASSIN

Sir — In 1948 the Irgun and Stern Gang combined to attack the village of Deir Yassin: the entire population — old men, women and children — were killed. Many families were blown up in their own homes. This was done to frighten the Arab population and make them flee to vacate land for Jewish settlers. Such attacks also occurred at other villages.

Therefore, Mr. Waldegrave is right in calling Shamir a reformed terrorist, and has not debased the currency of language. I hope you are not suggesting that the Nazi massacre of European Jews could in any way have excused this type of terrorism.

Roy Gardens,
Ilford, Essex

PETER PRAGER

Disclaiming the intention imputed to me in the last sentence, I would like to point out that Deir Yassin had some strategic importance; also, pace The Guardian's Eric Silver, the Jewish attackers kept open a corridor for would-be escapers from the village. Ed.

A CORRECTION

Sir — Your note concerning Alfred Kerr, who died 40 years ago, states 'His experiments with the German language prompted Karl Kraus, a life-long adversary, to accuse Kerr of writing a form of gobbledegook that merited the designation *Desperanto*.'

Please let me point out that these 'experiments with the German language' and the designation '*Desperanto*' have nothing to do with Alfred Kerr, but with Maximilian Harden, editor of *Die Zukunft*.

Be assured that I read *AJR Information* with great interest and pleasure.

Alexandra Place,
London NW8

KONRAD WEIL

SO WHERE DO YOU BELONG?

Suddenly the conversation faltered.

We had been chatting for well over an hour, on ground that by now was familiar to us: our feelings at being children of Jewish refugees, and our response to that identity. This particular discussion was taking place at the request of a film-maker, whose television series on the Jews of Britain is to be screened in autumn next year.

In the three and a half years since the founding of the ACJR, talking about this subject had provided some of the most intense experiences, because for the first time we were able to discuss our backgrounds with people who shared them, who understood. And so it was that for much of our conversation this time, we were able to recount familiar stories, and to transmit that unforgettable excitement that we had all felt in turn, on discovering this new, embryonic community of our own generation. We were all members of the ACJR committee, and thus at least nominally representative of the group, but undoubtedly a similarly varied, yet linked, collection of experiences could have been gathered from any five members of the ACJR.

And then, by his quiet, nudging question, the producer led us to what he must have seen as the heart of his enquiry. It was all very well, he accepted, for us to have this new identity — or at least, a newly discovered one — as children of refugees, but did we belong here? Did we really feel that this was our homeland? And for how long? And what about antisemitism? Suddenly, the issues were wider, perhaps more universal, as we found ourselves giving a surprising range of responses. For some, the answer may have been straightforward: here is where I was born, and this is where I belong. One member, however, felt much less secure — the experience of the parents' generation had, if anything, heightened awareness of how illusory Jewish involvement in a non-Jewish secular society may prove to be. Another reaction was to feel a genuine sense of belonging here — at the moment, but coupled with this was the knowledge that it could only be hoped that this would last a lifetime. There were no guarantees.

Of course, these very answers led on to another question: if not here, then where would you live? There was no pretence that this was a new question for Jews. Ever since the psalmist wrote during the Babylonian exile: 'How shall we sing the Lord's song in a strange land?', Jews have had to ask themselves anew, in every generation. And there is no easy answer, not even Israel, it seems at present. (At that point in our discussion, I was reminded of a taxi-driver who had once driven me from Jerusalem to Tel Aviv. He was saving up, he told me, to get out, to get to America, to be able to live a decent life, free from all the troubles, the army, the inflation and Mea Shearim. There was not much left in him of the vision, the Zionist dream — I found it rather sad to be hearing this from a young Jew in the Jewish state.)

It is clear that one could always be a Zionist, without wanting to live permanently in the State of Israel. But just now, as Israel's birthday approaches again, the fundamental questions of its existence are being raised once more. Since

1948, the term 'Palestine' has not been heard much, although over the years, the name 'Palestinians' has. Since Mr Arafat's recent initiative, this has changed, and world public opinion seems to be edging back towards the decision made forty years ago by the United Nations — partition of the area so keenly fought over for centuries, into a Jewish State and an Arab State. Who is to say if this development would make the condition of the Jews in Israel more secure or less?

It affects us even here. Just as, at the time of Entebbe, we were able to bask in the glory of a widely admired rescue, so during Israel's soul-destroying troubles, we are also identified with that country. And so, of course, it should be. There is no reason why, as fully integrated citizens of our country here, we should not feel a special relationship with Israel, however we may feel about its government policy at any one time.

One likes to think, these days, that the image of the Wandering Jew is of the past. Our Jewish film-maker seemed not so sure, but it will be interesting to see the results of his research, as he seeks out one group of Jewish society after another — he had already spoken to the Lubavitch about questions of identity, and also to a group of cab drivers in Ilford. In the meantime, we continue here. Undoubtedly the arrival of the ACJR has added a new dimension to my life: for the first time, it has made me part of a definite community within British Jewry — a minority within a minority, if you like. For at least some of us, it encourages us to hold our heads up as Jews, rather than keeping them down.

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 refugees from Nazi Europe, and would like to know more about the ACJR, should contact the Secretary, Anne Salinger, on 01-579 9906.

JOB SECURITY

Jekkes, a play by Israeli author Eran Baniel recently broadcast on German radio, featured this newspaper ad from the 1930s: 'Private teacher of Hebrew wanted — a position for life'.

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

BURIED TREASURE

R. M. Erich and E. Höfer: OITSER — das Shtetl in der Moldau und der Bukowina Heute (Christian Brandstätter, Vienna, 1988)

Even within Ashkenazy Jewry there is much difference in culture and tribal custom, promoting ignorance of those of other backgrounds. Readers of Chaim Bermant's autobiography may recall how this Latvian Scot, had never seen a Jew of non-East European origin; and was vastly perplexed, when introduced to his patrician Anglo-Jewish future in-laws, that they dined on good Anglo-French food. How could one have kosher food which was not of the Russo-Polish type? Much the same ignorance may apply to Central Europeans, who, unlike most British and American Jews, have no background in the East. I must confess that until I saw *Fiddler on the Roof* in my fifties I had never heard the word Shtetl. When those like me came to know the term and what it stands for, we could sadly reflect that the

reality behind this word no longer existed, that every such community had perished in the Holocaust. However, a recent book, worth reading and studying, makes clear that fortunately this is not quite true.

We owe the knowledge of what survives to the Austrian journalist Renata M. Erich, whom the venerable Chief Rabbi of Romania, Dr. Rosen, terms one of the just gentiles and 'a modern Ruth'. From the illustrated volume she has published jointly with a local photographer, we learn of the survival of traditional Jewish communities in Northern Romania, and probably also in Soviet-occupied Northern Moldavia and Bukovina. They are not really like the Shtetl of romantic and nostalgic memory, essentially Jewish communities with at least a measure of internal autonomy, as these survivors live in towns and villages with a non-Jewish majority, but there are still synagogues and schools, ritual baths and slaughter houses, other meeting places, families, and the cycle of the year with its fasts and feasts. They bear in themselves the seeds of

future decay, in that the young have gone or are going, and that no one will take the place of the present ever-ageing population. If this tinges the picture with melancholy, further sadness is added by specifically Romanian factors, such as the mania for rebuilding; whether it is for modernisation of town centres and 'housing units', or in order to clear agricultural villages, all over the country historic and other old buildings yield to pickaxe and bulldozer. Dr. Rosen, himself a member of Romania's National Assembly, has been successful in preserving the large and historic synagogues, but the small old squares, streets and school buildings are being torn down even when they are in sufficiently good shape to justify conservation or rebuilding. The wistful look at the last generation of a very old and once-numerous community has other parallels in Romania: the Hungarian community is probably too large for expulsion or forced assimilation; but the same cannot be said of the ethnic Germans in Transylvania. F.S.

ATTENTION

EHEMALIGE SCHÜLER DER JÜDISCHEN MITTELSCHULE GROSSE HAMBURGER STRASSE, BERLIN

We are planning a reunion of former classmates for the Spring of 1990, the fiftieth anniversary of the school's last graduation.

If you are among those who entered our school in 1934 or later and were scheduled to graduate in 1940, please contact us as soon as possible. Also, should you know the whereabouts of anyone who attended our class, let us know.

We have located the following classmates: Gerd Engel, Hilde Grynbaum, Kurt Ingwer, Hannelore Kittel, Erwin Klotzsch, Hans Kumik, Edgar Lax, Max Muskatblüth, Gerhard Steinhagen, Gerhard Wachsner, Heinz Wiener and Helmuth Wiener.

Reply to either one of us:

Jerry (Gerd) Bocian, 901 Colony Point Circle, Apt. 321, Pembroke Pines, FL 33026, USA
Bernie Burton (Bernd Burstein), 142 Monterey Dr., Manhasset Hills, NY 11040, USA



**John Denham
Gallery**

50 Mill Lane, West Hampstead
London NW6 1NJ 01-794 2635

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

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. HOLIDAY HOUSEKEEPER. 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.

Book Review

THREE CENTURIES OF JEWISH LIFE

JUDEN IN BERLIN. 1671-1945. Ein Lesebuch. Mit Beiträgen von Annegret Ehmann, Rachel Livné-Freudenthal, Monika Richarz, Julius H. Schoeps, Raymond Wolff. 1988. Nicolai, Berlin. (350 pp. inc. illustrations, bibliography and name index.)

In recent weeks, a number of AJR members, along with others who, before their emigration, were Berliners, have received through the mail, and with the compliments of Eberhard Diepgen, Mayor of Berlin, a copy of a new and rather unusual book. It is the story of the rise and fall of a large and important diaspora centre, of its beginning, its growth, its achievements. It is a record of its brilliance, its hope and its despair. As its subtitle indicates, it is intended to provide the reader with a new insight into the multifaceted world of Jews in Berlin during their three hundred years of life in the city.

As a sourcebook, the volume is, of course, the work of several contributors whose introductions to major chapters trace the striking aspects of this history, from the time of the Great Elector and his invitation to fifty Jewish families, expelled from Vienna, to accept his protection and settle in his capital, to the years of suffering and death. And in putting together the material, chosen from a multiplicity of sources, the editors sought to produce, not another item of Holocaust literature, but a positive commentary on the times seen from the Jewish point of view.

Thus it contains 'readings' taken from diary entries and private letters, from official proclamations and public pronouncements, from relevant statutes and other legal documents, from writings and speeches by Jews or about Jews, of poetry and prose. Each entry is provided with brief annotations and references to give depth and meaning to the text. Chronologically, the material is divided into five main sections. In discussing the first 'instalment', the period from 1671 to 1786, the commentator speaks of 'the dark of the enlightenment'. She suggests that the Hohenzollern dynasty's Jewish policy during those early years was positive as far as the Jews' economic usefulness was concerned, but negative in respect of their socio-political integration. Thus the developing Jewish community faced civil disabilities which were imposed upon its members by the rulers of the State, but slanted so as not to lie too heavily upon the better off, and hence most taxable, among them. When the first synagogue was consecrated in 1714, in the presence of members of the Prussian royal family, a payment of 3000 thaler was exacted. During the 'enlightened' reign of Frederick the Great, the Jews of Prussia were exposed to further discrimination against the poorer elements among them. On the other hand, the genuine enlightenment of the age found an echo in the minds of many Jews, and the spirit of Moses Mendelssohn spread rapidly from Berlin to other parts of the kingdom, thus preparing the ground for the development of the concept of 'Germans of the Mosaic persuasion'. Then came the 'struggle for reform and emancipation', the period, that is, from the death of Mendelssohn and Frederick to the end of the Franco-Prussian War in 1871. Liberalisation of

trade and commerce and the modernisation of Prussia's hopelessly bureaucratic state apparatus brought better conditions of life for Jews as well as the population as a whole. The Statute of Emancipation of 1812 gave Jews civil liberties, but released a movement away from Jewish tradition, if not, indeed, to outright conversion. And yet, economic progress was not the only goal. There was a good deal of consolidation of 'Jewishness', much cultural activity. The name of Leopold Zunz is associated with the drive towards the academic study of Judaism based on modern scholarship, those of Rahel Varnhagen, Dorothea Veit-Mendelssohn and Henrietta Herz with the intellectual and literary salons. The failure of the 1848 revolution did not prevent the further improvement of the status of Jews and the strengthening of the community. By 1871, the Jews had achieved social integration into the bourgeoisie of the capital of Prussia and of the new German Empire. But their prosperity and national pride was threatened by a new wave of anti-Semitism. No longer based on religious prejudice, but motivated by political principles and racial theories, it alarmed the Jews and led to the formation of the *Centralverein deutscher Staatsbürger jüdischen Glaubens*. The Zionist alternative gained adherents, too, but was not supported by the majority of German Jews. And when war came in 1914, some 100,000 fought for the *Vaterland* and nearly 12,000 did not return. That the Prussian government nevertheless carried out a 'Jew-count' in its army boded ill for the future. Thus, in the Berlin of the Weimar

Republic, 'success and danger signals were the coordinates of Jewish existence'. Without its Jews the city would not have figured so prominently in the fields of entertainment, journalism, literature, science, art, commerce and industry. In 1925, the 175,000 Jews of Berlin constituted over 4 percent of the city's population. The community took on social work in addition to its religious tasks, maintained homes for the aged and for children, a hospital, schools and libraries, as well as synagogues and cemeteries. All the major Jewish organisations had head offices in Berlin. But around them, the flames of anti-Semitism were fanned by right-wing political parties, whose hate campaign did not shrink from violence and murder. The stage was set for the final chapter.

The deadly seriousness of the situation was not at once appreciated by all Jews. But the horrors of *Kristallnacht* dispelled all false hopes. Berlin's Jews gave a valiant lead to their co-religionists in the rest of the country by the creation of the *Reichsvertretung* and the *Kulturbund*, two expressions of the absolute need for unity and for some form of self-assertion. Sadly it all came to an end when emigration had depleted the numbers and deportation had become the fate of most of those who remained.

To say that it is not easy to share the hope of Mayor Diepgen, that 1945 was not the end of the history of Berlin's Jews, is not to doubt his sincerity. But, as evidenced by the book's two epilogues, the divided city now also has a divided Jewish community of very modest numbers. It is difficult to imagine that there will ever again be a Berlin of Mendelssohn and Friedländer and Zunz and Geiger, of Zondek and Rathenau and Joachim Prinz and Leo Baeck — the list could go on. This book, this kaleidoscope of Jewish life, is therefore, a kind of memorial. It addresses itself not only to those who were once part of it, but to all of us. And it gives us much food for thought.

DAVID MAIER

'OPEN DAYS' IN THE HOMES

OSMOND HOUSE

Sunday
2nd JULY

OTTO SCHIFF HOUSE

Sunday
6th AUGUST

HEINRICH STAHL HOUSE

Sunday
27th AUGUST

LEO BAECK HOUSE

Sunday
10th SEPTEMBER

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

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

CONFLICTING SIGNALS

According to a poll by Moscow's Institute of the Book hitherto banned authors Russians would most like to read are, in order of preference, Solzhenitsyn, Alexander Galitsch and Josif Brodski. Their choice, given that Solzhenitsyn's mythologising of 'Holy Russia' occasionally shades off into antisemitism, hardly augurs well for Jewish-Russian relation under *perestroika* — but this impression is contradicted by the fact that both the balladeer Galitsch and the poet Brodski are Jews.

MOCKERY OF JUSTICE

After a Wuppertal court had given former Auschwitz guard Gottfried Weise a life sentence for, inter alia, using children for target practice, a superior court granted the ex-SS man *Haftverschonung* (exemption from custody) while his appeal was being heard. When police came to rearrest Weise on 20 April — centenary of Hitler's birth — they found that he had absconded. This latest scandal earned the judicial authorities a stinging reproof from many newspapers in the Federal Republic.

'OBJECTIVITY'

'Noone who has not personally lived through the year 1938 can possibly make an objective judgment about what happened' runs the review of Robert Knight's *Ich bin dafür die Sache in die Länge zu ziehen* (Athenäum Verlag, 1988), a study of official Austrian attitudes to Jewish Restitution, in *Die Presse*. It continues 'Robert Knight is a historian with pronounced anti-Austrian bias who failed to obtain an academic post in his native England and managed to procure a job in Vienna'.

ADVERTISEMENT RATES

FAMILY EVENTS	First 15 words free of charge, £2.00 per five 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**Acknowledgement**

Collins:—Henry Collins would like to thank all the friends who were kind enough to express their sympathies on the death of his sister Ellen Collins.

Birthdays

Berkovitz:—Lilo Berkowitz. Happy 85th Birthday wishes. With love from Edith.

Frankfurter:—Best wishes to Mutti, Granny and Great-granny Nina on her 90th Birthday from her family.

Goldschmidt:—Mrs. Gertrude Goldschmidt, of Wembley Park, celebrated her 90th birthday on 19 April 1989.

Klompus:—Ison Klompus. Happy 83rd Birthday. Wishing you good health and happiness. With love from brother George and Mina, Helga and many friends.

Seligmann:—Dr. Erwin Seligmann is celebrating his 96th birthday on 11 June at his home in Golders Green.

Golden Wedding

Roberts:—(formerly Rosenstern-Heymann). Vernon and Hilde Roberts (previously Hamburg and Sutton, Surrey) will celebrate their Golden Wedding on 11 July 1989 at 17 Berrydale, Northampton.

Deaths

Mollrich:—Johanna (Hansi) Mollrich, née Pessel, my beloved wife,

passed away on 12 April 1989, aged 85. Deeply mourned by family and friends.

Newman:—Margot Newman, sister of Mrs. H. Sabatzky, passed away on 5 May after long suffering.

Rosenberg:—Dr. Alfons Rosenberg, born in Hohensalza, passed away peacefully on 16 May 1989, aged 87. Will be loved and remembered by all his family and friends for his mind, wit and great humanity.

CLASSIFIED**Situations Vacant**

COMPANION required for my mother aged 75, living in North-West London, 1-2 days a week. car driver preferred. Tel. 0727 63993 evenings.

Situations Wanted

LADY available as companion, twice weekly, afternoons. Tel. 286 5058 (mornings).

Miscellaneous

CURTAINS made to measure. Pinch pleats, Austrian blinds, etc. Expert work. Very reasonable prices. Tel. 435 0557.

ACCOMMODATION offered in Victorian House, Chelsea, near

King's Road (two rooms, own bath, WC) in return for being there and occasional companionship. Suit person (M/F) working from home or semi-retired. House owner female, late 60's. Tel. Mr. Monina 835 1155 9 am-5 pm.

SELF-CONTAINED furnished flat, 5 mins. Golders Green station. Bedroom (twin beds), sitting room, kitchen, dining area, bathroom/toilet, own telephone. Would suit mature, responsible couple. If possible in part exchange for some housekeeping, cooking and shopping for professional lady. Rent/remuneration negotiable. Cleaner available. Refs. required. Box 1163.

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.

Information Required

KERSCHBAUMER. Information sought on the whereabouts of paintings by Anton Kerschbaumer (1885-1931) for completing an oeuvre catalogue. Please contact Konstanze Wetzel-Kerschbaumer, 11 Denningerstrasse, 8000 Munich 80 or 11 Pilgrims Lane, London NW3 1SJ.

ALTERATIONS**OF ANY KIND TO LADIES' FASHIONS**

I also design and make children's clothes

West Hampstead area
328 6571

IRENE FASHIONS

formerly of Swiss Cottage

Sizes 10 to 48" hips

invite you to see the new Summer Collections of Dresses, Coordinates, Jackets, Slacks, Shirts and a snappy range of Blouses and Tops. Cotton and Polyester Dresses at affordable prices.

For that special occasion, something unusual, as always.

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

'SHIREHALL'

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

- * Single rooms comfortably appointed
- * 24-hour care attendance
- * 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)

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

FOR FAST EFFICIENT FRIDGE & FREEZER REPAIRS

7-day service
All parts guaranteed

**J. B. Services**

Tel. 202-4248
until 9 pm

SATELLITE INSTALLATION 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

IN AMALEK'S TENT

I met Hannah Banet at a wedding in Jerusalem. She is an elderly lady, soberly dressed, as befits the granddaughter of a Hasidic rabbi, the learned and pious Aharon Marcus of Hamburg. She smiled with understanding and warmth at the young people around us and their sometimes highspirited celebration.

I already knew something of Hannah Banet, before this brief meeting in Israel. I was aware of her remarkable story, of the extraordinary circumstances of her survival in war-time Poland. I had read a translation of her autobiography (published in Hebrew under the title *Under the Nazi's Roof* by 'Aleph', Tel-Aviv, 1987). In it, she describes in simple, but frequently impassioned terms, her roots in the Hasidic tradition, her childhood, her marriage and the birth of her two children, a son and a daughter. She recalls the outbreak of war and Poland's defeat, the German occupation and the relentless round-up of Jews. Her own 'Aryan' looks allowed her to assume a false identity. Pretending to be the widow of a Polish officer killed in the fighting, she was taken on as housekeeper to a prominent Nazi, a German army doctor with the highest Party credentials and connections, whose work at the time would eventually lead to his conviction and imprisonment as a war criminal. For two years she

lived in his house with her baby daughter, never once abandoning her fervent faith and religious commitment, keeping as many of the commandments as she could, above all avoiding all forbidden food. Her diet thus consisted of nothing more than bread, butter and cheese. On Sabbath Eve she would, because she had no candles, strike two matches and, holding them aloft, hurriedly recite the blessings over light. To avoid discovery she had to leave her husband and small son in another town in Poland. Plans to be reunited with him failed when his supposed rescuer betrayed him to the Gestapo, and, but for chance, would have betrayed her too. When she learned of his imprisonment in the local jail, she made a desperate, but ill-advised, attempt to

reach out to him and to bring him some comfort to ease his pain. But his fate was already sealed and she herself was compromised. Nevertheless, she was saved, as were her children. She witnessed the chaos in the aftermath of the war and scenes of pogrom-like outrages perpetrated by newly liberated Poles. She decided to leave Poland and lived for a while in Germany, where she made contact with her erstwhile employer, who had, after all, not given her away. She arrived in Israel just before the proclamation of the State, to live, at last, in a land which she can call her own.

She is much concerned for its future, and in the concluding chapters of her book, pleads for its recognition and for peace with its neighbours, as she has made her own peace with mankind. As we parted, the wedding feast drawing to a close, she told me that she now only had one more wish. 'Everything I have written is the truth. I should like to have my book published in the English language. Not for money, but so that people everywhere can know what happened, and learn.'

DAVID MAIER

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)

RESIDUARY LEGATEES

According to a joke current in the DDR West and East Germany shared out Karl Marx's inheritance in the following manner: the one got Capital, and the other The Communist Manifesto.

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 Riding, 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

THE JEWISH COMMUNITY OF FRANKFURT

A genealogical Study 1349-1849, by Alexander Dietz. Editor: Isobel Mordy

This tome is not going to be a best-seller. It weighs over 7 lbs. The cloth edition costs £95, the leather bound volume £200, and the publishers wisely did not proceed with its production until they had secured 90 subscribers whose names are listed. They mainly originate from Frankfurt, and include a plethora of Rothschilds, Sir James Goldsmith, Eric Beecham (Bischheim), Felix Posen, Fred Worms, and a number of learned institutions. The book itself is a magnificent production, a veritable tribute to the printing craft. The colours are black and red on yellowish vellum with the names of the 625 featured families highlighted in red capitals.

The original German version, first produced by Alexander Dietz in 1907, is a work of considerable scholarship, often consulted by historians and genealogists. The new English edition includes a short history of the Frankfurt community written by Professor Robert Liberles of Ben-Gurion University, various illustrations, and a detailed plan featuring every house in the ghetto, houses some of whose names have been immortalised by the fame of their tenants.

Statistics are provided relating to the taxes paid by the Jews. There are special chapters which give the origins of the families before they came to Frankfurt and the destinations of their subsequent migration. Apart from the celebrated banking families who have made such an impact in the City of London and on Wall Street, many bearing the same names moved to the nearby countryside, particularly at a time when only the eldest son was allowed to marry and stay in Frankfurt, a regulation strictly enforced by the authorities.

If one wished to pursue the antecedents of a particular family, one could with advantage look at the Worms, of whom there are no less than 9 different branches. The first one — Liebermann Worms — came to Frankfurt from Worms in 1365. Others drifted in during the following three centuries. Their association with the various houses in the ghetto are clearly indicated, as are their ramification and marriages into other Jewish families in the town. One Visus Worms who resided at the 'Baer' paid sixty guilders tax in 1498, an enormous amount only exceeded by the family of Rabbi Epstein who lived at the 'Buchsbau' and the Wertheim family.

Chequered history

The history of the Jews of Frankfurt is a chequered one. Their steady progress was occasionally interrupted by short spasms of violent persecution. In 1241 the very small community was wiped out by a pogrom. Those that came back had their quarters destroyed in 1349. The resettlement of the Frankfurt Jews dates from 1360 when the local Council and the Emperor asked the Jews to return. It was only in the middle of the 15th century that Emperor Frederick III introduced the ghetto. In 1612 Vincent Fettmilch, the leader of the Peasants Revolt, caused the destruction of a number of houses in the ghetto although the Jews had nothing to do with his campaign. On the whole progress continued and Frankfurt became

a centre of rabbinical learning. There was an insatiable demand for accommodation in the ghetto which originally contained relatively spacious houses but which became a hopelessly overdeveloped and cramped area. A visitor in 1747 described it as follows:

Picture to yourself a long street, more than half a quarter of an hour long (to walk), shut in by houses at least five or six stories high. Think of these houses as having houses at the back of them with scarcely enough yard space to admit daylight, every nook up to the roof full of rooms and chambers in which are crowded together 10,000 (sic!) human beings, who think themselves fortunate when they leave their dens to be able to breathe the air on their dirty damp street . . . There you have an approximate idea of the Jews' quarter!

During the 18th century some of the leading families such as the Wertheims, Oppenheims, Goldschmidts, Worms and Rothschilds, developed a close relationship with various Princes in Germany. This growing connection with noble families led to a desire for better secular education. In 1804 after Napoleon had swept away many restrictions, a modern Jewish School — the Philanthropin — was founded. It remained one of Germany's best schools until it was closed down during the Hitler period. Many of my contemporaries had their education there. After the walls of the ghetto had been battered down in 1790, Frankfurt became the cradle of the struggle for emancipation. In the 1830s there was played out the usual scenario that can be observed so often in Jewish history that when outside pressures cease the community finds time to engage in internal squabbles. The newly created Reform Movement split from the traditional community with the support of the local Senate which ruled Frankfurt. In 1848 a number of the original orthodox families grouped themselves together and obtained Senate support for the formation of the Israelitische Religion Gesellschaft that developed ultimately into the classic model of orthodoxy, the IRG.

In 1851 they invited Samson Raphael Hirsch to become their rabbi. He opened the school bearing his name and began to exert his worldwide influence although his powerbase was less than 300 families. Judging by the impact which the Frankfurt Jewish community has made during the last 150 years, one is inclined to think that they comprised vast numbers. The fact is that, in 1867, the total number of Jews who were living in Frankfurt was 8,238; in 1900, 21,874, and their total never exceeded 25,000. The book is a fitting tribute to, and record of, a vanished community.

Is history about to repeat itself? When I visited Frankfurt some two years ago I found virtually no native-born Jews. The members of the community were relaxed in Yiddish but their German was obviously of non-local vintage, yet their children conversed in the unique local Frankfurt accent which simply cannot be picked up later in life. Is this 1360 all over again?

FRED WORMS

OBITUARY

EMILIO SEGRÈ

The son of an Italian-Jewish industrialist, Emilio Segrè was born in 1905. He studied physics at Rome under Enrico Fermi, with whom he worked in seminal nuclear research, and was appointed professor at Palermo University at the age of thirty-one. At Palermo he discovered one of the 'missing elements' from the periodic table. In 1938 Mussolini's antisemitic legislation forced him to go to Berkeley, California, where he continued to make pioneering discoveries. With a colleague he split an atom of uranium into two equal parts, and in 1943 he joined the Los Alamos team charged with developing the atom bomb. Postwar, as Professor of Physics at Berkeley University, he participated in, and received the Nobel Prize for, the discovery of the anti-proton. Since this anti-matter particle may well furnish power for spaceships of the future Emilio Segrè could conceivably earn a place in scientific history as a pioneer of flight to the stars.

He was married twice. His first wife, who died in 1970, was Elfriede Spiro, a cousin of the former Hon. Treasurer of the AJR.

OFFENBACH'S LAST RABBI HONOURED

On April 10 Offenbach-am-Main commemorated the 50th anniversary of the death of their last rabbi, Dr. Max Dienemann. The ceremony took place in the former synagogue of the town — now a smart theatre after the interior of the synagogue was burnt out during the Kristallnacht. Many people, both old and young, attended. The Lord Mayor gave a moving address, reminding the assembly to be vigilant that such a tragedy may never happen again. Other speakers were District Rabbi Lipschitz, historian Klaus Werner and a former pupil of Dr. Dienemann's.

In the morning, the new 900-strong congregation of Offenbach honoured their last rabbi in an emotional service at their new little synagogue.

The town had invited my sister and me — daughters of the rabbi — and made every effort to make us forget the past.

PAULA SCHINDLER-DIENEMANN

GUARANTORS OF SURVIVAL

In the perennial Israeli debate about the rights and wrongs of exempting yeshiva students from military service Rabbi Yehuda Amit stated 'We are not parasites, but are saving the lives of the Jewish nation. Filling the yeshivot with eager students is as important to the survival of the Jewish state as staffing the armed forces'. Amplifying the rabbi's remarks, an Orthodox historian averred 'We would number 250 million today, not 15, but for assimilation'.

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