

# AJR Information

Volume XLIX No. 11  
November 1994

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Don't miss...

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## Two elections

The German election results – which showed Schönhuber's ill-named Republikaner polling below 2 percent of the total vote – are a welcome indication of the country's commitment to democracy. In May we dubbed Schönhuber, Zhirinovski, Le Pen and Fini the 4 Horsemen of the European Apocalypse. The good news that the German electorate has unhorsed Schönhuber is qualified by the bad news that many Austrian voters hold Haider's stirrups.

Fortunately, thanks to demographic factors, Austria is hardly in a position to entice Anschluss-minded Germans by rephrasing the 1938 Nazi slogan to read *Heim ins (Öster)Reich*. □

An awesome – and awful – anniversary

## Shadow of November Days

No time of the year brings so many anniversaries in its train as early November. The seventh commemorates the Russian Revolution, the ninth the Abdication of the Kaiser, the tenth *Kristallnacht* and the eleventh Armistice Day. Though each of these events merits the epithet historic, some are clearly more longlasting than others in their effect.

A good example of this hyped-up importance was November 7. The start of the Bolshevik Revolution was long presented by “converts” as a turning point in human evolution. Their message found credence when Sidney and Beatrice Webb returned from Russia in the early 1930s and said “We have seen the future, and it works”.

Now, barely five years after its demise, Communism is as extinct as the dodo, and its former territory trails clouds of pollution and dereliction.

November 9 was another date made to carry undue symbolic freight. This had to do with a widespread misconception. November 9, 1918 was

a turning point in German history when – in a classic phrase – history refused to turn. From 1871 onwards, the country had inexplicably grown into Europe's industrial and military powerhouse. If any one person incarnated that power and the warlike ambition it engendered it was the Kaiser. His abdication from the German throne therefore seemed to leave the path clear for peace and the advent of democracy. That deduction was wrong. What really happened was that *der Kaiser ging und die Generale blieben* (The Emperor left and the generals stayed). A mere fourteen years after Wilhelm the Second's abdication a super-Kaiser (aka Führer) had ascended the throne armed with powers and a will to war quite dwarfing that of the Hohenzollern.

November 11, Armistice Day? Another misnomer. Was this not the terminal day of “the war to end all wars”? Soon after that date the phrase only evoked hollow laughter. Armistice Day should, by rights, have been called Temporary Truce Day, since what followed was a suspicion-laden suspension of hostilities lasting twenty years.

And so on to November 10.

Although it figures on fewer calendars than any of the aforementioned anniversaries, it is a date that echoes more loudly down the ages. Whosoever knows anything at all about traditional Polish markets, Carpathian inns, Budapest department stores, Berlin lecture theatres, Prague newspaper offices and Viennese coffee houses cannot but know that all is now utterly different.

Whoever crosses the continental landmass from France to Russia and from the Balkans to Scandinavia traverses a landscape from which Jews are virtually absent. Their yawning absence represents a decline of both numbers and vital substance from millions to a handful, which decline is, furthermore, irreversible. This is the “empty quarter” of Europe, a continent which from classical times till our own childhood represented all that was most forward-looking on Earth.

Crystal Night spelt *finis* to two millennia of civilisation. It was the widely disregarded precursor to a loss that will never be made good; that is why of all the red-letter days of November, it is the tenth which throws the darkest shadow. □



The Berlin synagogue in Fasanenstrasse after “Kristallnacht”.

## Farschriben

As a contribution to the Yiddish revival we are reprinting an anecdote from *Roite Pomeranzen* (Editor Immanuel Olsvanger, Schocken Verlag, Berlin 1935).

**E**jn schejnem wintertog is arajn in an achssanje (inn) a id in a fajnem fukssenem pelz, un hot sach awekgesezt neben a tischel un hot sich gehejssen darlangen zum essen. Er hot gegessen mi kol tuw (of all good things) un getrunken a glesele wajn ejch. Opgegessen, ruft er zu di balabosste (landlady) un sogt ir: "Macht mir dem cheschben (bill) un farschrajbt sich (chalk it up), worem ich hob ba sich kejn gelt nit; ich wel kumen dem ander mol, wel ich ajch bazolen." Tracht sich di balabosste: woss sol si do ton? A fremder id: nit si ken em, nit si wejss em! Glat asej trauen hot si nit gewelt, un farlangen a maschken (pledge) hot ir nit gepasst. Sogt si: "Ganz fajm! Nor kejn bicher fir ich nit; wel ich farschrajben ajer nomen mit'n cheschben af der want." Sogt der id: "Woss hejst? af der want? jederer wet arajngejn un lejenen (read), wel ich doch farschemen majn nomen!" macht di idene: "Nu, ejber as (if) ess passt ajch nit, kent ir farhengen dem cheschben mit'n pelz!" □

## Profile

### At the cutting edge



Annely Juda

Photo: Newman

**T**he Annely Juda gallery in Dering Street looks much like any other: wide empty spaces and broad white walls. Walking around the sunlit rooms of this fourth floor art-house one can see in the mind's eye the cultured coterie, sipping modest wines and admiring the works of Annely Juda's stable of well-known artists, which includes such names as Tony Caro, Alan Green and Michael Edes. It all seems so sophisticated. And then one looks up and sees the massive industrial hoist poised above the gallery-wide skylight gently lowering a huge, rough wooden crate which contains a stuffed reindeer. Seconds later, two burly men begin unloading broken refrigerators and obsolete cookers from the lift to the polished wooden floors. These are part of an exhibition of the sculptures of Gloria Friedmann.

Annely Juda, the gallery's founder-owner, turned 80 in September. Her close connections with those at the cutting edge of artistic innovation and deep understanding of modern art – from brick piles to dead sheep in formaldehyde – ensure that the words "...but I know what I like!" never cross her lips. One could sense her amusement as she showed off another of the exhibits from her forthcoming show: slices of tomato between two sheets of glass. It must have been obvious that the deep meanings and implications of work of this stature were flying high above my head. She didn't actually call me a philistine, but if she had she would probably have been right.

Now one of the best known figures on the London "gallery scene", Annely Juda came from Kassel. Her father was a re-

search chemist and her mother a painter. They left Germany for Palestine in 1933. In 1937 Annely came to London to visit friends. "I liked it, so I stayed", she now says. Initially finding work as a domestic, she later drove a WVS canteen wagon. In 1939 she met and married Paul Juda. He was linked to organisations working for German restitution and post-war she reluctantly followed him back to Germany. However, this did not work out too well and the couple divorced in 1955. Annely returned to Britain where she took a position in the URO offices.

In the evenings, she attended night classes at the Reimann School of Art. In 1958 she went to work for Erich Estorick – a well known art collector – as secretary and gallery assistant. Soon afterwards she joined the Kaplan Gallery. A year later she met Mrs Stern. This proved to be somewhat of a turning point. Mrs Stern wanted to open a gallery, but needed a partner. Annely fitted the bill. In 1960 the Molton Gallery opened on South Molton Street. Although this venture did not prove successful in itself, it showed that Annely Juda could "deliver the goods". She was approached by American investors who wanted her to open and run a gallery for them. She agreed and the very successful Hamilton Gallery came into being in 1963. It stayed in business until 1967 and many of the artists whom she first met then are still with her.

In 1967, the "Summer of Love", Annely Juda opened her first independent gallery to bear the name *Annely Juda Fine Art* in Tottenham Mews. Her son David, who had been in the Merchant Navy, joined her in 1968. They have worked together since then to build up a very successful international establishment. Their work takes them around the world from New York to Tokyo. Last year, at a specially arranged reception, Annely Juda was awarded the City of Cologne Art Prize for services to art, after which German TV made a documentary about her.

Five years ago, on the occasion of her 75th birthday, *The Guardian* newspaper ran a special profile of this remarkable woman. *AJR Information* does not share the newspaper's circulation, but this year we have pipped the national dailies at the post. The race for the privilege of printing Annely Juda's 85th birthday profile is now on! □M.N.

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## England my England

I have always thought that, if the story of one of our fellow refugees finding himself in England after more than fifty years and still without any friendship or social contacts is true, then it is very sad. This thought suddenly surfaced again as, earlier this month, I emerged from a family funeral in rural Warwickshire. Shakespeare would have known that cemetery, as it lies within an estate where he is rumoured to have poached, and to have had trouble with the local squire.

Of course, by the time "our Will" tangled with Sir Thomas Lucy, that family had been there for over three hundred years – and they are still there. For all that Charlcote Park has belonged to the National Trust for nearly fifty years, members of the original family still live there, after 750 years, as tenants.

As I went on philosophising to myself, I also reflected that in this crowded island, there is still such a thing as rural England and it still displays examples of extraordinary continuity. Of course, the difference between town and country in culture and habits has largely disappeared and the agricultural population is down to below 4%, so that even the Archers are no longer described by the BBC as "country folk". But the relatively few farmers who survive as such are still a little distinctive – and they intermarry. If I think I know that set and ambience better than many of my fellow-refugees, it is only because I have married into the tribe.

Hence the reference to a family funeral at Charlcote, the aunt in question being an aunt by marriage. I have never, Heaven knows, masqueraded as an Englishman, born under the briar patch, but I have never been made to feel an outsider. A son of the departed, Cousin John, is the archetypal John Bull figure, not only in looks but also in occupation and demeanour. Yet even here, there are foreign contacts; two of the brothers farm, but the third, a civil engineer, served a training period on the Yugoslav Danube some thirty years ago. Since then his mother has produced the most excellent *Gefuellte Paprika* and other Central European dishes.

Perhaps a sense of history helps in understanding people who can think that far back. Perhaps the fact that my Benedictine-run Viennese secondary school *Schottengymnasium* could look back on nearly 750 years of history by the time I got there, may make "acculturation" easier. And if it was not for the school, I

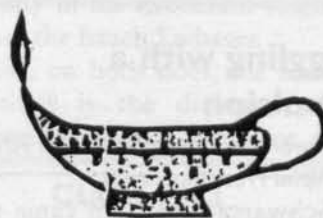
could remember that there are 18th century Steiner graves, if not earlier, in Kittsee. But I feel I cannot compete with my in-laws, who farmed – not as landed gentry but as tenants of an Oxford college – in the same Warwickshire village for some 300 years.

The joke is that they knew quite a bit of their earlier family history before they arrived as refugees from 1660s London – from the Great Fire or the Plague; they also knew of their ancestors' existence as silk merchants in the City of London as well as farmers in Essex, and so on, back to The Staple when Calais was still in English hands. However, even with that continuity, one can still be upstaged by more deeply rooted country folk.

When I discussed these family matters with the very old lady mentioned above, a few months ago, she chided me gently that Rosemary's family – into which she, too, had married – were really newcomers compared with her own, whose records could be traced nearly as far back as those of the aristocratic Lucys of Charlcote Park – their original 14th century holding being identified in the Domesday Book.

I still feel in many ways an unrepentant *Mittel-European*. But perhaps when I eventually join my wife (and her parents) in a tiny village cemetery, some 400 yards from the farmhouse in which she grew up, I shall – if conscious of anything – feel that I, too, have come home.

□ Francis Steiner



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## Home from home

I have recently been fortunate to visit my sister at the WIZO Parents' Home in Tel Aviv. I was so impressed with what I saw and experienced that I feel I want to share it with our readers.

The home is purpose-built, light and bright, efficiently run by management and a committee of residents. The very ill and mentally deficient have their own lounge, away from the entrance, and some have their own private carers there.

The staff, including cleaners and kitchen help, are friendly and caring, the food is very good and well presented. If the residents have guests for meals they are given a separate table. For a small dinner party they can have a separate room.

The bedrooms are on the small side, but well fitted with their own shower, toilet and basin; as well as a kitchenette with small fridge and sink. All cooking utensils have to be fitted with safety cut-offs. The entertainment side is organised on the lines of the AJR Day Centre, with outings, concerts, lectures, and sometimes a dress shop will take over the reception rooms, so that residents can look at clothes, try them and buy them there and then. It saves them going out shopping, which is difficult for some. There is always something going on in the evenings for those who like to be sociable or entertained.

The home is in a very good position, near buses, shops, a museum with concert hall next door, a hospital opposite, the Goethe Institute a minute's walk, yet it is set back from the road, with gardens and terraces, and not too noisy.

I have visited homes for old people in South Africa, England, Germany and elsewhere in Israel, but never have I experienced such a 'home from home'.

□ M.H.

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## Reviews

## National Poetry Day Special

The success and popularity of National Poetry Day in October has encouraged us to publish a number of poetry reviews by Jill Bamber whose own poems have been very well received by AJR Information readers.

## Shaping experience

Lotte Kramer *EARTHQUAKE* Rockingham Press £5.95

This is a long book...seventy-six poems...and I can only hope to convey something of their quality. To quote Richard Ellman, "Lotte truly shapes again the experiences which have shaped her". There are fewer poems about the Holocaust, as she is moving towards a new stage in the process of grieving. *Post-War* takes us through that period in her own life in a long poem. There are abundant memoirs of that time which will speak vividly to those who also lived through it, just after the War, in England.

*And fuel*  
*was in short supply, when we were visited*  
*Friends brought their rations as a gift.*

In the last section she writes of receiving heirloom jewellery that has somehow found its way to her out of Nazi Germany.

*It crouched inside my palm as family*  
*Survivor.*

The line-break here is used to great effect.

Always politically aware, she writes of the collapse of the Berlin Wall; *Immigrants* hints at the fear of what may slip across the border between Poland and Germany.

*The wolves slink into forests in the dark*  
*And bring a darker Russia in their veins*

I particularly liked the atmosphere she conjures in *Wind and Granada*.

First she paints for us the landscape:

*Language of olive trees*  
*Silent in the wind*

*From the Sierra Nevada*

and in the second part, 1492-1992 she draws on the tragic history of the Spanish Jews, in that place, at the time of the Inquisition.

*Who remembers our expulsion*  
*From that apricot land?*

*Who remembers our flames*  
*at the stake...*

We are movingly invited by the title to compare it with more recent history.

Sometimes she employs a direct, plain-spoken style, as in the poem *Two Great Aunts*:

*Aunt B., the younger of the two,*  
*Was housekeeper and cook*  
*And trotted to the market*  
*Quite early in the day,*  
*She was a match for any rogue*  
*And Quick-tongued in the fray*

Compare this with the fine writing in *Ageing Female Faust*:

*Mephisto is still patient;*  
*Knowing she cannot escape him*  
*He permits her limbs' agility*  
*In candelabra of movements.*

Both these narrative poems read quite differently, but neither, in my opinion, show Lotte Kramer's work at its best. I would like to end with a quote from *Celebration*, which is breathtaking in its simplicity of form:

*To celebrate the house*  
*They built the roof*

*And with the roof's completion*  
*Came the child*

*And in her hands she held*  
*The sapling tree*

*The tree with coloured ribbons*  
*In the wind*

Such incandescent writing goes with quiet penetration, and observation, so that readers may be changed in the way they see the world. I can pay her no higher compliment. □

### Struggling with a compulsion

Steffi Schwarcz-Birnbaum, *POEMS 1989 - 1993*, Alpha Press (unpriced)

Steffi Schwarcz-Birnbaum came to England with a Kindertransport, but made aliyah in 1963. Her writing is motivated by the Holocaust and the loss of her parents, to whom the book is dedicated.

I would describe most of her work as a series of "prose-poems", incantatory and full of information. She leaves nothing out and makes little use of form, metre or metaphor. The sheer weight of words is overwhelming and her publisher has crowded the book, sometimes leaving uncorrected syntax and even spelling mistakes. I sense a poet who is struggling with a compulsion to impart knowledge and to convince the reader of her viewpoint, but she leaves little to the

imagination and thus diminishes the impact of her message. Her political poems are particularly wordy.

From *Vacuum* page 63  
*The Jewish seed of identification*  
*retained throughout acclimatisation*  
*to flower in later years;*  
*passing political ideology*  
*and the frustration, fears*  
*of disillusionment.*  
*Culminating in Aliyah*  
*- "the Return".*

When she remains purely descriptive her language comes alive, as in *An Early Morning*, page 47.

*Towards the end-stop a sudden energetic*  
*drive*  
*seems to enforce itself into the passengers*  
*pulling them into the morning*  
*the day dawning toward duty and activity.*

I think it a pity she has not given her book a title, other than the dates, missing the opportunity to open the first door for her readers.

I enjoyed the two short prose pieces at the end; *Jerusalem at a Glance* and *Rosh Ha Shana September 1993* and felt that prose is a more suitable vehicle for her preoccupations. It is to be hoped that writing this book may have brought her some peace and that her readers may also find it helpful in coming to terms with the past. □

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## Poetry from homesickness

Lotte Kramer, *THE DESECRATION OF TREES*, Hippopotamus Press

Lotte Kramer was a child refugee from Nazi Germany and is probably best known for poetry about her experiences. In this, her third book, she widens her scope to include history from classical times, Joan of Arc, the ancient synagogue at Carpentras, artefacts stored in the basement of Peterborough Museum, where she works, and the things in her own house, from an ivory paper-knife to her own beloved books.

The title poem, *Desecration of Trees* is a good example of how she builds bridges from the past to her own life now and wonders how to prepare the children to face the horror of swastikas on trees. I wish she had not used it as the title of the book, however, as her work is far more positive than it suggests. It also led me to expect "Green" issues and the destruction of the environment.

I feel that her poetry springs from homesickness, "that permanent claw in the blood". In *Non-immigrant* she movingly remembers her father, who stayed in Germany although he had the application forms on his desk.

*His daily walk was all he'd need  
he thought. Abroad was where he'd been.*

She is torn and comforted by her two languages, her mother-tongue and English, *Myself I'm unsure in both*. She is, indeed, a fine wordsmith and can use strict forms, as in *Her Silence*:

*Her oval smile her knotted hair  
her silence in that room's new light.*

though in the Villanelle *Far From Here* I felt the form limited the impact of the terror.

The book is in four sections: the first relates to childhood and to Germany; the second consists of three longer poems about place and landscape, Black Forest, Weissensee and Arran. I liked the stanza on rain:

*Rain initials this island  
inch by inch.*

The third section ranges widely. *Painting Under the Bridge* is wonderfully visual and painterly, using her knowledge of art, employing liquid words and drawing the conclusions of history in the final verse.

In the fourth section she concludes the book with translations from Rilke, on whom she has lectured, Heinrich Heine and Franz Werfel.

I hope that this healing book will be widely read. □

## Speaking across a gap

Is it *Heimat*, the place where a sensitive period of one's youth was spent, or is it the hub of a land of horror which the surviving victims should forever shun? These questions sum up the feelings of anybody who attends a reunion in Germany.

The week-long meetings in Bonn are unusual. While many German cities have arranged similar reunions *once*, Bonn has, so far, held fifteen annual get-togethers and plans to continue doing so. Local authorities throughout the *Bundesrepublik* complain of near-bankruptcy; Bonn persists with its arrangements. First comers are totally paid for; others pay for food and accommodation. Each year the Mayor welcomes *Die Ehemaligen*, short for *ehemalige jüdische Mitbürger* (former Jewish fellow citizens) in the old town hall before he invites them to lunch.

That, slightly humorous, German abbreviation has been criticised as disparaging, not by the *Ehemaligen* themselves, as far as I can make out, but, curiously, by some German sympathisers. Many of them return every year from the four corners of the world, literally.

The meeting began in an evangelical church where a Catholic priest and a retired Jewish cantor also officiated, and ended at the new simple and dignified synagogue, with so many Gentile guests in headgear that the cantor at one point doubted that there was a *minyán*. This was followed by a traditional dinner at which many of the Christians joined enthusiastically in the exuberant singing of guests from the Israeli Embassy.

For many, on both sides, the zenith of the meetings is the dialogue of the *Ehemaligen* with school children of the

Cusanus-Hertz Gymnasium. This took place in the presence of an editor of the *General-Anzeiger*, the city's daily newspaper which, while local, reflects Bonn's status. Also present was an observer from the American Embassy (a pretty Jewish girl with whom we became friendly). Our discussions and question-and-answer sessions were recorded and when, exhausted, we left the classroom a history master begged us to give an extra "performance" for his class as a valuable history lesson. After a hasty cup of coffee we agreed.

## Fighting talk

There were consequences. I all but lost my voice, and our "fighting talk" appeared in the next morning's paper, quite prominently. My most controversial remark made up the headline. In answer to a girl who wanted to know whether we had in those days "spoken Jewish" I said that we had felt, and been, entirely German until rebuffed by our former friends. This is, of course, true so far as the German Jews were concerned, but it must be odd to hear this from someone who has to remember not to lapse into English. I told the later history class that the one thing they have to keep in mind, despite the many crimes that uglify war and peace at all times, the murder of a whole people is unique.

A further consequence was the phone calls from (Gentile) readers of the papers who had been fellow pupils with me. A terrible embarrassment, but I could not remember those who called. One was a gynaecologist and another connected with the Israeli Embassy (on the German side). We had coffee together later on – the doctor and his wife were charming people, we exchanged reminiscences – but to this day I don't remember them from days of yore.

To end on an odd note: we did not on that occasion talk about me and the woes of a Jew among the Nazis.... the doctor reminisced about how the "young bastards" had persecuted *him*.

**Continued p. 14**

### CLUB 1943

#### Anglo-German Cultural Forum Meetings on Mondays at 8 p.m.

at the Communal Hall  
Belsize Square Synagogue  
51 Belsize Square, London NW3

**Nov. 7th. Hans Seelig, MA:** Felix Mendelssohn-Bartholdy. A fashionable Romantic?

**Nov. 14th. Prof. Stephen F Frowen:** Subject to be announced.

**Nov. 21st. Dr Gabi Rahaman:** "I have seen how antisemitism corrupts the German character." The novelist Gabriele Reuter's perceptions of antisemitism in Bismark's Germany.

**Nov. 28th. Mr Ernst Flesch:** Indonesia (continued), Bali and Java (with slides).

**Dec. 5th. Lesung (in German):** Exil ohne Ende. Eine neue Anthologie des PEN Zentrum deutschsprachiger Autoren in Ausland, herausgegeben von Fritz Beer und Uwe Westphal.

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## Letters to the Editor

### HIERARCHY OF VICTIMS?

Sir – There were two interesting articles in the August issue of AJR Information.

Both of them were legitimate, and it just so happens that *Hierarchy of victims* really cancels out *Was the Shoah singular?*. I read the latter first and immediately felt that it needed a reply.

Whilst I sympathise with Angela Aratoon, deploring the general lack of knowledge about the massacre and persecution of the Armenians by the Turks, we must face the facts here. The stark reality is that the Turkish massacre of the Armenians – by virtue of its date – has become part of history, and I have no doubt that the Holocaust will suffer the same fate in time. However, just now it is still very much in the present, and I speak as a survivor of Auschwitz and Belsen, whose parents were murdered somewhere in Poland.

One massacre does not excuse another. All of them are equally deplorable and I think we should dispense with any kind of competition here. Maybe the Armenian tragedy was not sufficiently “advertised” at the time. There was no media coverage, no films like *Schindler’s List*. Maybe there are no museums and memorials where this sorry event is commemorated.

If that is so – and please correct me if I am wrong – then the fault lies squarely with the Armenians. I give occasional talks on the subject of the Holocaust to young people, and always make a point of mentioning other persecutions and massacres. The Gypsies, the Armenians etc. But one has to face the fact that, to youngsters, the Holocaust period, in spite of its high profile, is already so much part of history that it seems to have little to do with them. Even so, it is our duty to try to convey the dangers and emphasise the threat that we humans pose to each other with all the means at our disposal.

If we *have* to compare massacres I have to align myself with the people who claim that the Holocaust stands out among all other massacres by its scale and sophistication alone. Germany wanted to annihilate an entire race. Not just the German Jews: All Jews. And in true German fashion, they surpassed themselves in their inventiveness. The system was fool-proof and escape was as good as

impossible. To add to this, the Germans found extremely willing helpers in their quest wherever their advancing armies arrived: France, Poland, Ukraine... you name it.

There were no difficulties in uniting in a common cause, and that cause was to eliminate the Jews. To my knowledge, the Armenians did not find themselves in quite the same position..... if we must make comparisons.

It is a complete misconception that Jews deny others the right to their own bloody past. It is not the fault of the Jews that Turkey does not acknowledge the Armenian genocide and censors all historical accounts. This is the fault of the Turks.

There is no need to compete for ownership when it comes to massacres. *One* man killed because of his colour, nationality or religion is a disgrace to the human species. It is up to each and every one of us – whatever “make” we happen to be – to unite in our efforts to commemorate the bloody past in whatever way we can, and not be divided or take offence if one specific massacre appears to overshadow another.

Chelmsford Square  
London NW10

Anita Lasker

### THE RESTLESS CONSCIENCE

Sir – John Rossall, in his fair summary (September issue) of a Channel 4 TV programme, deplors the “paucity” of German response to the crimes of Hitler’s tyranny. More realistically, the paucity is one of our, and especially of German, ignorance and lack of interest in objective facts concerning the response.

It is always extremely difficult to gauge response under a tyranny. The enormity and madness of Nazi crimes adds emotional inhibitions – revulsion, or guilt feelings – acting against thorough search

for data about all types of resistance. Grandchildren of those involved are now the first to show detachment and new interest.

A beginning appears in a permanent exhibition opened in Berlin for the remembrance of the attempt on Hitler’s life on 20 July, 1944. It surprises the visitor with its documentation and photographs relating to a wide spread of resistance by Germans who defied tyranny by word or deed, who helped to save Jewish and other endangered lives, who emigrated and protested openly, who refused to act against conscience, who secretly kept contact preparing for a humane future.

Hard-pressed religious communities, persecuted political groups and youth clubs, independent individuals, all hostile to the tyranny from early on, were later joined by officers and others revolted by the crimes and an already senseless war. Many additional facts and names remain to be discovered and added to the exhibition which commemorates on a special stand the self-help of Jewish organisations and conspicuously cites the name of Leo Baeck.

Alleyn Road  
London SE21

Mr M L Meyer

### UNVARNISHED TRUTH?

Sir – Benny Morris’ *1948 and After* is somewhat biased. Golda Meir writes in her autobiography (London, 1975, p230): *In April 1948, I myself stood on the beach in Haifa for hours and literally beseeched the Arabs of that city not to leave... The Haganah had just taken over Haifa, and the Arabs were starting to run away... Nothing the Haganah did or tried did any good... I was quite sure that they went not because they were frightened of us but because they were terrified of being considered traitors to the Arab “cause”.*

Bishops Close  
Old Coulsden, Surrey

G Schmerling

Sir – Peter Prager reviewing Benny Morris is like the Pope reviewing Vatican publications: with equally predictable results.

In fairness to your readers, the following should have been included in the review: Writing in *Ha’aretz* last June, Aharon Megged listed Benny Morris among those who re-write Zionist history *in the spirit of its adversaries and foes.*

East Hill  
Wembley Park, Middx

Ruth Willers

### CAMPS

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I wish to buy cards, envelopes and folded postmarked letters from all camps of both world wars. Please send, registered mail, stating price, to:

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PETER C. RICKENBACK

## SURNAMES

Sir - Your article on surnames (September issue) is fascinating, and the subject deserves further explorations. Thanks for a stimulating magazine!

Wallwood Road  
London E11

Mrs M E Felix

## CUR NAMES

Sir - So you managed to transmogrify the much respected Arthur Rosenberg, author of books on left-wing movements, into the author of *Der Mythos des 20. Jahrhunderts* and war criminal sentenced at Nuremberg (1946). Well, well, well...

Coniston Close  
Chiswick

Dr F Parkinson

*I stand corrected. The pagan Nazi Rosenberg's Christian name was indeed Alfred and not Arthur.* Ed.

## A NAME TO CONJURE WITH

Sir - As a native of Brno (Brünn), I query your statement that Gabriële Princip was imprisoned in the Spielberg in 1914. I remember learning at school that the benevolent Emperor Josef II many years earlier forbade the use of Spielberg as a torture chamber and prison.

Please permit me to correct the last paragraph of your article and to add to Spielberg and the Bren gun: the monk Gregor Mendel, discoverer of Genetics; the composers Leo Janáček and Erich Korngold; the singers Maria Jeritza and Alfred Jerger; the mathematician Kurt Gödel, first Einstein Medal winner at Princeton University; the opera producer Emil Pirchan and Robert Donat, the actor. And there must be many more outstanding personalities.

By the way, if Yul Brynner - why not Brünnhilde?

Windsor Avenue  
Belfast

H Hammerschlag

## GORDONSTOUN FOUNDER

Sir - It was, of course, entirely proper for MI5 to investigate Kurt Hahn during the war, and equally to clear him of any suspicion. Off-hand, I cannot think of anyone less likely to have been a spy - and I knew him well, having been a pupil at his boarding school, Salem, from 1925 to 1928. I also kept in touch with him after we had both reached this country as refugees. May I mention a few facts underlining MI5's decision:

1. Kurt Hahn was incapable of uttering a

lie. At Salem - unlikely though I know this sounds today - nobody lied, whatever the consequences. It was one of the many principles on which the school was built.

2. He loved this country, but was undoubtedly a "good German" in the same sense as the plotters against Hitler. He himself had shown similar courage when, in 1933, he publicly raised his voice against the regime and was promptly imprisoned without trial.

3. He was hated by the Hitler regime for the simple reason that he had been the private secretary of Prince Max von Baden, the German Chancellor who offered Germany's official surrender in 1918. Not a very likely recruit for the German secret service.

Cholmley Gardens  
London N6

C F Flesch

## KINDERGELD

Sir - Mrs Gillatt could have saved herself £16.20 by simply having her children's birth certificates photocopied, as I have done (at 10p per copy). This is perfectly acceptable to the German authorities. New applicants please note.

Spath Road  
Manchester

Mrs L E Crewe

## GALLING GALLIMAUFRY

Sir - May I suggest that if ever Richard Grunberger is offered a peerage he might consider adopting the title of *Lord Gallimaufry of the Mazzesinsel?*

Canfield Gardens  
London NW6

Kurt Michael Oppen

*Varying the infamous dictum "When I hear the word culture I reach for my gun", I want readers to say "When I hear the words AJR Information I reach for my dictionary".* Ed.

## BOUQUET

Sir - *AJR Information* is like a dear friend, and I congratulate those who are responsible for making it the dear little and important journal that it is.

London W14

H Ungar

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## Search Notices

**Inga Brown** was born in East Germany. As a child she was in a concentration camp but somehow managed to get to Sweden. She married an ex-naval officer in 1959 and had a daughter in 1960. After her divorce in 1972 she lost custody of the child. Would the daughter, or anyone having information of her whereabouts please contact Mr I Cochrane, Box No. 1266.

**May Weinstock (Miriam Krazinski)** born Germany 1920-25. Please contact daughter Tara Lynn, flat 2/2, 106 Chamberlaine Road, Glasgow, G13 1RX.

**Charlotte Levy**, born 1923 in Bremen, daughter of Maximilian and Sophie-Else Abraham. Emigrated to UK 1939. Please contact Dr Bettina Decke, Friedrichstr. 4, 28203 Bremer, Germany, who is preparing a work on the family and origin of the psychoanalyst Karl Abraham, Maximilian's brother.

**Jewish Ex-servicemen**, AJEX has been approached by a film producer who wishes to hear from those who have interesting stories about their wartime activities, particularly if they resulted in awards, or involved in historic incidents that could serve as material for a film. Please contact Henry Morris, AJEX House, East Bank, Stamford Hill, London N16 5RT.

Information is sought, by a relative, as to the whereabouts of **Margarethe/Greta Kernek** (formerly Aldberg or Altberg), resident in Rutland Road, Harrow from 1944 (approx) until the early 1950s and believed to be a refugee who arrived in England from Vienna in 1939. Contact is also sought with Peter Jones (formerly Kernek) of Harrow. Replies please to Box No. 1264.

**Anna Gunzler (Gunzlar?)**, originally from Czechoslovakia, who stayed with Mr Tom Hill in Elm Road, Shefford, Beds and later went to London to teach orphaned children. Please contact Mrs Pearl Wharton (née Hutton), an evacuee whom you taught to knit, as she and her mother would like to see you again. Reply to: Acacia House, 38 Sollershott East, Letchworth GC., Herts. SG6 3JN.

**Freelance researcher** for BBC radio play wishes to speak to women from Vienna who entered domestic service on arrival in UK. Please contact Rachel Osorio on 071-737 4034 or via Box No. 1268.

# The AJR at Work

## M N's adieu



Maurice Newman Photo: Grunberger

The initials above have been appearing at the bottom of reports and profiles on these pages for almost five years. Given the size of the AJR's membership, it is unlikely that more than a few percent of *AJR Information's* read-

## Do you live in South London.?

Members living south of the Thames may find North West London too far to travel to take part in AJR activities and may welcome a chance to take part in activities in their own area. AJR member Ken Ambrose (3 Priory Park, Blackheath, SE3 9UY. Tel: 081-852 0262) has agreed to investigate the possibilities for action and what form – or forms – it could take. Another member, Mr M L Meyer, has very kindly offered his house as a meeting place. His address is: 89 Alleyn Road, London SE21 8AD. Tel: 081-670 7623.

A preliminary meeting to discuss the needs and wants of South London members will take place at the Meyer's house on Thursday 24 November, from 3 to 5pm. If you would like to attend, please phone Mr Meyer. Those who cannot attend, but would like to be kept in touch, should contact Mr Ambrose. Transport will be made available where possible and appropriate.) □

ers will be able to put a face to the name, or even a name to the initials! However, for me the past five years have provided hundreds of new names and faces and introduced me to a community about which, prior to my entry to the AJR, I had never known anything. I very much hope that some of those hundreds of people – staff, volunteers and members alike – will remember me occasionally with fondness, as I will remember them.

The person appointed in my place, Ronald Channing, will learn a great deal over the coming years – not about producing a journal or designing adverts, he will bring those skills with him – but about friendship, community and life. The learning process will not be arduous. In this case the road to knowledge is paved with *Stollen* and *Strudel*. My time with the AJR has been one of the happiest periods of my life. Thank you.

□ Maurice Newman

## Chanukah anniversary

This coming Chanukah, the Chairman of the Otto Schiff Housing Association (OSHA), Mr Werner Mattes, will join residents of Eleanor Rathbone House to mark the 25th anniversary of its opening.

Regular readers will recall that the House has recently undergone a "facelift" (June issue). Although this work was not specifically planned to coincide with the 25th anniversary, it is fitting that it has done so. Eleanor Rathbone House was named in honour of the late Eleanor Rathbone, MP, who – a gentile – was active in Jewish refugee causes, in particular the issue of internment during the war.

The 12-storey tower block, with views across Highgate and Central London, contains 46 studio flats and, in a two-storey side wing, six larger flats. The AJR holds a one third interest in the building, which is administered by OSHA as sheltered accommodation.

It has become a real home to its tenants over the past generation, with six of the very first residents still in occupation. Tenants are able to maintain their independence, while enjoying the company of their peers and the support of two resident wardens. Other amenities include a fine garden, easy access and parking for cars, a guest room, weekly shopping trips to Brent Cross and a fortnightly in-house doctor's surgery.

The Tenant's Association, ably headed by Ruth Meyer, in addition to liaising with the OSHA management, is active in organising regular social functions, ranging from concerts and talks to annual outings to the coast.

If you would like to find out more about Eleanor Rathbone House, Contact Katia Gould at the AJR offices on: 071-431 6161 on Tuesdays and Thursdays. □

## Free home sight tests

Members suffering from Glaucoma or Diabetes, or those receiving Income Support, Housing Benefit or Council Tax relief, may be entitled to free sight tests provided by a mobile testing service visiting their own home. The service also includes free frames.

Anyone wishing to take advantage of this service should contact Agi Alexander at the AJR offices on 071-431 6161 during office hours Monday – Thursday. □

### AJR 'Drop in' Advice Centre

Paul Balint AJR Day Centre  
15 Cleve Road, London NW6

between 10 a.m. and 12 noon on the following dates:

**Tuesday 1 November**  
**Wednesday 9 November**  
**Thursday 17 November**  
**Monday 21 November**  
**Tuesday 29 November**  
**Wednesday 1 December**

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**AJR, 1 Hampstead Gate, la Frognal,  
London NW3**

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

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## Message from Ernest David

A letter last month suggested we should call ourselves the AJER – the Association of Jewish Ex-Refugees, since most of us had taken root in our new country and had become citizens of our host country. That is, no doubt, true but we are what we are and where we are because of events that took place in Nazi Europe 50 – 60 years ago.

To a greater or lesser extent we have all been affected by our forced emigration and this period must not be consigned to a historical scrapheap at a time when Germany has found it necessary to enact a law which makes it a crime to deny the Holocaust. Unfortunately most other western democracies do not take the same view, so that the lies of the so-called revisionist historians take root and spread.

To this end, Lord Bullock's lecture, reprinted in *AJR Information*, is a most

valuable contribution to counteracting the distortion of history and we should be proud, as well as sad, to bear the label of refugee. Refugees have made a significant contribution to their host country.

However, whatever we call ourselves, the significant bond between us is that we are an association of people from a similar background and environment, often with a similar *Weltanschauung*, and the function of the AJR is to enable us to provide support and companionship to each other in our new, or now no longer so new, home. □

## For music lovers

For the information of music loving members, the encore played by Erich Gruenberg and Anthony Goldstone at the AJR & Self Aid Annual Charity Concert on 4 September, was the Scherzo from Beethoven's Spring Sonata. □

## AJR MEALS ON WHEELS

A wide variety of high quality kosher frozen food is available, ready made and delivered to your door via the AJR meals on wheels service. The food is cooked in our own kitchens in Cleve Road, NW6, by our experienced staff.

This service is available to those members with mobility problems or other difficulties.

The cost for a kosher 3 course meal is £3.50. Delivery charge 50p. Payment for meals to be made to the driver.

If you live in North or North West London and wish to take advantage of this service phone Susie Kaufman on 071-328 0208 for details and an assessment interview.

Meals can still be collected from 15 Cleve Road on weekdays (Mondays-Thursdays) for £3.50 per meal.

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*Afternoon entertainment* –

### NOVEMBER

- Tuesday 1** OPERETTA FAVOURITES – Kirsty Young (Soprano) accompanied by Stuart Wild (Piano)
- Wednesday 2** AN AFTERNOON OF MUSICAL ENTERTAINMENT – Lara Jane Moyler (Soprano) accompanied by Marek Dabrowski Pernas
- Thursday 3** SANG u. KLANG – Angela & Nicholas Arratoon – Diana & Elizabeth Legroux accompanied by Maurice Hermele
- Sunday 6** DAY CENTRE OPEN – NO ENTERTAINMENT
- Monday 7** SYMPHONY IN NOVEMBER – Deirdri Forrest (Soprano)

- Tuesday 8** accompanied by Geoffrey Whitworth (Piano)  
CLASSICAL STRINGS – SYNCOPATED PIANO ENTERTAINMENT PLUS – Jules Ruben (Piano) & Jack Davidoff (Violin)
- Wednesday 9** TWO STRINGS EACH – Lucy White (Violin) & Juliet Davey (Piano)
- Thursday 10** DUO CABARET – Helena Guest (Soprano) accompanied by Barry Wynford-Dawes (Piano)
- Sunday 13** DAY CENTRE OPEN – NO ENTERTAINMENT
- Monday 14** A SERENADE IN NOVEMBER – Hans Freund accompanied by Stuart Wild (Piano)
- Tuesday 15** YOUNG JEWISH VIOLIN VIRTUOSO – Jack Liebeck accompanied by Lyn Hendry (Piano)
- Wednesday 16** THE WORLD OF THE VIOLIN – Mateje Marinkovic (Violin) accompanied by Lyn Hendry (Piano)
- Thursday 17** SUNRISE - SUNSET Heidi Pegler (Soprano) accompanied by Simon Kent (Piano)
- Sunday 20** DAY CENTRE OPEN – NO ENTERTAINMENT
- Monday 21** TRINITY QUARTET – Amanda Palmer (Soprano) – Devon Harrison (Bass)

- Tuesday 22** Armen Boldy (Tenor) with Piano Accompaniment  
THE BEST POPULAR SONGS – David Lee (Piano & Voice)
- Wednesday 23** A PRE-CHANUKAH CONCERT – Geoffrey Strum & Johnny Walton
- Thursday 24** THE CHANNING FLUTES WITH RUTH NEWMAN accompanied by Pianist
- CHANUKAH**
- Sunday 27** CHANUKAH CONCERT – AROUND THE WORLD IN 60 MINUTES – Francoise Kara Wilson – Gordon Griffin & Colin Jaque accompanied by Irene Wallis (Piano)
- Monday 28** THE CONNAUGHT OPERA AT CHANUKAH
- Tuesday 29** SALUTE TO RICHARD RODGERS – FOLLOWED BY A CHANUKAH SING ALONG Cantor Marshall Stone accompanied by Bridget Marshall (Piano)
- Wednesday 30** CHANUKAH WITH SHELLY WELDON

### DECEMBER

- Thursday 1** CHANUKAH WITH HANS FREUND
- Sunday 4** TEA DANCE With Live Music Band.

**FAMILY EVENTS**

**Death**

Goldberger Lene Goldberger, born in Vienna, died, aged 86, on 12 October 1994. Deeply mourned by her cousins Ernst and Martha Pollak, London N8, Ilse Weber Oswego, New York State, and Lotte Newman, Wokingham.

Mayer Anne Mayer of Gerrards Cross on 24 September, aged 74. Darling wife of Harold, beloved mother, grandmother and sister.

Schwab Kathe Schwab (née Stern) died 10 October, 1994 aged 97 years. Sadly missed by family and friends.

Steiner Dr Dora Steiner, resident of Heinrich Stahl House, formerly of Twickenham and originally from Stuttgart, died on 22 September, 1994 aged 85 years, in the Whittington Hospital. Remembered with love and gratitude by the Rosney family: Audrey, Elizabeth and Clifford.

Wallace Eva Wallace, née Kaufmann, of Yeoville, Somerset, wife of the late Mr Frank Marcel,

passed away suddenly in hospital on September 14, 1994, aged 87 years. Sadly missed by her sister Lilly, family and friends both here and in the USA. Shalom.

trial. Please telephone Mr Brandman on: 071-405 2000 (days) or 081-441 0034 (eves/weekends).

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Professor Laurence Dreyfus,  
King's College, London:  
Wagner's Jewish circle

1 December  
Mr Leo Abse:  
Modern German culture and its relationship to German politics

All talks will take place at the Wiener Library, 4 Devonshire Street, London W1,  
on Thursdays at 6.30pm.  
Admission: £2.00 -  
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Alice Schwab

## Art Notes

*The Glory of Venice 1700 - 1800* at the Royal Academy (until 14 December) is one of the most beautiful exhibitions to be seen in London for a very long time. It includes work by Tiepolo, Piazzetta, Canaletto, Guardi, Canova, Piranesi and many others. A magnificent fully illustrated catalogue, published by Yale University Press, is available (price £22.50).

*Deutsche Romantik: A Festival of German Romanticism* is at the South Bank Centre (until 8 January). This is a major cross-arts festival - including music, visual arts, publications, films and performances - which provides an intriguing insight into the arts and ethos of a nation. Part of this festival *The Romantic Spirit in Germany 1790 - 1900* is at the Hayward Gallery until 8 January.

At the Royal Festival Hall there is an exhibition of *Käthe Kollwitz: Prints* (22 October - 4 December). During her lifetime Kollwitz (1867 - 1945) was concerned with social issues, fraternity and revolution. Two examples from her cycles depicting the workers' rebellions,



Käthe Kollwitz Self Portrait, 1921, Etching.

*A Weavers' Uprising* and *A Peasants' Revolt* are included in the exhibition, as are her depictions of maternal grief *Woman and Death* and *Woman with Dead Child*. The exhibition also features some of the many self-portraits she executed during her life.

Bernard Cohen, current Head of the Slade School of Fine Art, University College, London, is exhibiting *Thirty Five Years of Drawing* at the Ben Uri Art Society gallery (7 November - 18 December). After its showing at the Ben Uri, the exhibition will travel to Norwich, Bristol and

Maugham. He is currently making a guest appearance at the Vienna Volksoper as Emperor Franz Josef in Benatzky's *White Horse Inn*.

Another Viennese actor, Fritz Muliar, has just turned 75. He is known both for his stage work and for his readings of humorous Yiddish stories. These he has presented in many countries over the years (and several times at the Austrian Cultural Institute in London).

**Obituaries.** Gottlob Frick, a celebrated German bass has died in Berlin aged 88. He had a long and successful career at opera houses all over the world. Apart from his long associations with Dresden, Berlin, Vienna and Bayreuth, his "black" bass was heard in London between 1957 and 1967 - mainly in the Wagnerian parts of Hunding, Hagen and Gurnemanz.

The German actor Ernst Schröder has died in Berlin at the age of 79. He achieved success in the classics as well as in performances of Brecht and Beckett. He was Salzburg's *Jedermann* in 1969. He retired to Tuscany in 1975. □

Birmingham. There are ten paintings by Bernard Cohen in the Tate Gallery and in many other public and private collections.

Annely Juda Fine Art is showing (22 September - 29 October) works by *Gloria Friedmann*, born in 1950 in Kronach, Germany and now living in Avigny-le-Duc, France. She has had a number of one-person exhibitions, but this is her first with Annely Juda.

*A Bitter Truth: Avant-Garde Art and the Great War* is the title of an exhibition at the Barbican (until 11 December). The result of an ambitious collaboration between major museums in Berlin and the Barbican, it comprises some 220 works by artists such as Beckmann, Chagall, Chirico, Dix, Kollwitz, Nash and Spencer. All had direct, and often horrifying, experiences during the war which resulted in the creation of outstanding images.

*The Fine Art and Antiques Fair* is at Olympia (16 - 22 November). Magnificent antique furniture and outstanding works of art are being shown, all vetted for authenticity by the Fair Committee. □

## SB's Column

**Hungary's musical rôle.** A recent survey demonstrated the remarkable contribution made by this relatively small country, a creative centre of opera music since the beginning of the 19th century, when international opera was performed in both larger cities and smaller towns. In the homeland of Liszt and Bartok, Ferenc Erkel was instrumental in composing and sponsoring operatic music (he had one of Budapest's two opera houses named after him). In today's repertoire Kodaly and Ligeti rank equal with Puccini and Mozart. Conductors like Dorati, Dohnanyi and Sir Georg Solti enjoy an international reputation, as do the operetta composers Lehár, Kalman and Paul Abraham.

**Birthdays.** Hans Holt, long-serving member of the *Josefstadt* in Vienna will be 85 this month. The array of rôles he created over a period of 45 years speaks for the versatility of this ever-young actor in typical *bonvivant* parts ranging from Oscar Wilde through Schnitzler to Somerset

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## Before the anticlimax

AW Freud with the Special Operations Executive in Austria

The next morning, still cold and wet, I tried to orientate myself. This was not easy; I could be anywhere and there were few distinguishing features in the landscape from which to take a bearing. After a time, I realised that the little stream I had been trying to cross had been the Mur River, the biggest in southern Austria. It is known for its strong currents and I was lucky not to have drowned with all the weight I was carrying. I had been dropped near a little village called Oberzeiring, miles from the scheduled drop zone, and had to walk to it to meet the others, assuming they had been dropped. There were no roads or paths and I made very slow progress up the wooded mountain slopes. In order to reach the others I had to cross a mountain range and there was still quite a bit of snow about. Crossing the mountains proved very frustrating; every time I thought I was close to the top of that range, there was another mountain in front of me.

Most of the food had been in the big container which was lost and, after a few days, hunger began to bite. Luckily I came across an isolated farmhouse, my first contact with humanity on my Austrian mission. Checking that there were no phone lines, I decided that this would be a good point at which to meet some of

the local population, and get some food.

In the farmhouse, as in all the others which I would subsequently visit, there were only women, children and elderly people. All men between sixteen and sixty were geared into the German war machine. My identity was never questioned, nor did I offer any explanations for my presence. If the inhabitants should be questioned they could honestly say that they had no idea who I was. But they knew I wasn't the boy from next door. I didn't stay in the house long, nor in any that I later visited. It was completely obvious that there was no possibility of forming any sort of resistance movement from the local population. There were no people left to participate in one. One needs tough men for such work, not nursing mothers, suckling babies or geriatrics.

### Spilt bowl of soup

Moving on I visited other farmhouses, always ensuring they were well isolated. Sometimes the people were very afraid. One old man offered me a bowl of soup, but his hands shook so much that he spilt a good part of it; a pity, I was hungry. Other places took my visit for granted, almost as if I had been an expected guest. They may have heard about our drop, which must have become public knowledge in the area once our heavy container and Schweiger's rucksack had been found.

After some further meandering, all steeply uphill, I came across a deserted mountain hut. After one or two nights there I regained my strength and contin-

ued the trek. In rapid succession I had a bit of good luck, and then made my first mistake. On a mountain road I came across a lorry driver collecting firewood. I asked for a lift and he consented, indicating that I should climb on the back. Leaping aboard I gave him a cheerful "OK" in English. I knew immediately that I shouldn't have done it, but the driver only gave me a long, curious look but no further reaction. Perhaps he thought that I was merely acting affected by using the English phrase. As soon as the lorry's direction parted from mine I thanked the driver, in German!, and continued on foot.

I only panicked once during my sojourn in Austria, and it must have been about that time. As usual, I was climbing up a mountainside and thought myself near the summit. I thought it might be a good idea to leave the heavy rucksack by a tree in order to climb unhindered for a short time and check that this really was the top. It wasn't. Disappointed, I went back for my pack, but couldn't find it. Everything necessary for my survival, including the sleeping bag, seemed to have disappeared. Without it I would probably freeze to death. I began to run around in circles, getting terribly upset and flustered. I forced myself to sit down and think before returning to the point which I had thought to be the mountaintop and slowly retraced my steps down again. At last, I found the rucksack - the relief was indescribable.

To be continued....

## East Germany and Berlin

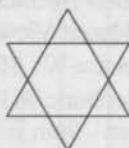
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## Hitler and the Holocaust (Part 2)

We are pleased to present Lord Bullock's authoritative lecture given one year ago under the auspices of the Yad Vashem Committee of the Board of Deputies.

I turn to the second question which I have made the centrepiece of my lecture. How are we to explain the absence of an order signed by Hitler for carrying out the Final Solution – a fact which has led to the claim that he did not know about it and was not involved? I believe this was not accident, but deliberate.

Long before he came to power, Hitler formed the belief that he had been marked out to play a great historic role, rescue the German people from the humiliation and divisions which followed the defeat of 1918 and restore their lost sense of their own greatness. This belief never deserted him: it hardened his will to prolong the war for two years after it was lost and armoured him against any feelings of guilt or remorse for the appalling suffering and loss of life for which he was responsible.

No-one has described the charismatic power with which Hitler could project this belief to a German audience better than Nietzsche in a passage written, with the insight of genius, more than 10 years before Hitler was born:

*Men believe in the truth of all that is seen to be strongly believed. In all great deceivers a remarkable process is at work to which they owe their power. In the very act of deception with all its preparations, the dreadful voice, the expressions, the gestures, they are overcome by their belief in themselves and it is this belief which then speaks so persuasively, so miracle-like to the audience.*

And Nietzsche added: 'Not only does he communicate that to the audience but the audience returns it to him and strengthens the belief.'

This interaction created 'the Hitler image', the belief shared by a large number of people in Germany as well as by Hitler himself that he was a Saviour sent by Providence, the Führer, raised above all sectional interests and offering not a political or economic programme but something more, the salvation of Germany.

But Hitler was every bit as much a politician as a visionary, fully alive to the exploitation of his image through every device of propaganda. He paid constant attention to the regular reports on public opinion in Germany carefully weighing up in advance the effect every tactical move-like every gesture on the platform – would have on the public perception of him both in Germany and abroad. It is Hitler's mastery of the irrational psychological forces in politics which catches the eye, but it was to the combination of conviction and calculation, the 'Man with a Mission' and an opportunist's ability to conceal, disguise and defer his long-term objectives, that Hitler owed his remarkable run of success from his breakthrough into German politics in 1930 to the defeat at Stalingrad in the winter of 1942-3.

### Racist ideology

This applies to Hitler's policy towards the Jews as much as to foreign policy. His hatred of Jews was part of the racist ideology which he picked up in Vienna in the 1900s. Where he encountered the three

enemies whom he was to make it his mission to destroy: the socialists (habitually referred to as Marxists), the Slavs (habitually referred to as sub-human), and the Jews, the latter in the form of immigrants fleeing from the pogroms in Eastern Europe and swelling the competition in Vienna for jobs and housing.

To the Socialist-Marxist preaching of class conflict aimed at creating a collectivist equality, Hitler opposed racial conflict aimed at preserving the natural inequality of individuals and races. The growing numbers and demand for equality of the Czechs and other Slavs he saw as a threat to the dominant position which the Austrian Germans had exercised in the Habsburg Empire for centuries.

No personal experience has come to light which could explain the intensity of his hatred of the third group, the Jews. He rationalised his feelings by declaring that what distinguished them from all other races was the fact that they possessed no territory of their own, and so had to become parasites (an obsessive metaphor of Hitler's) battenning on the creative activities which they sought to enslave.

Hitler believed that Western civilisation was already decadent and that the future destiny of the German people was to replace it. To achieve that destiny, the Germans must acquire the *Lebensraum* (living room) necessary to dominate Europe by the conquest of a new racist empire in the East at the expense of the sub-human Slavs and especially of Russia.

The circle was closed by the discovery that Marxism was a doctrine invented by a Jew, Karl Marx, and used by the Jewish leaders of the Social Democratic Party in Austria and Germany to ensnare the masses with their doctrine of class conflict and so alienate them from the nation. The Russian Revolution of 1917 drew the circle tighter. Hitler saw it as installing a Jewish Marxist leadership which made the Slav capital of Moscow the headquarters of the Jewish world conspiracy. In *Mein Kampf*, published in the mid-1920s, he wrote: 'When we speak of *Lebensraum* for the German people, we must think principally of Russia and the border states subject to her. Destiny itself seems to wish to point the way for us here.' The defeat of Russia would at a single blow secure Germany's future by the conquest of living space, the enslavement of the Slav masses, the destruction of the Jewish threat and the extirpation of Marxism.

To be continued...

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If you have already made a will, it is quite easy to add a codicil.

Whatever amount you are able to leave to the AJR, it will be well received, carefully applied and remembered with gratitude.

## Cooking with Gretel Beer



### Celeriac Fritters

The Chelsea Hotel in London recently held an Austrian Food Festival where quite a few of the dishes were cooked according to the recipes in my book *Classic Austrian Cooking* (Andre Deutsch, 1993). Unfortunately, notice of the Festival arrived too late to be included in *AJR Information* in time, but there is no reason why some of the dishes should not be tried at home – and

celeriac fritters proved to be one of the most popular ones.

#### Ingredients

1 large celeriac  
salt  
1 large onion  
1 - 2 tablespoons oil  
seasoned flour  
1 - 2 lightly beaten eggs  
fine breadcrumbs  
1 tablespoon grated Parmesan cheese  
oil for frying

Wash and peel the celeriac and cut into slices about 1/3 inch thick. Sprinkle with salt. Chop the onion finely and simmer it gently in the hot oil until softened and barely coloured. Add the celeriac slices and a dash of water. Cover with a lid and simmer very gently until the celeriac is tender, shaking the pan from time to time. Leave to cool in the pan.

Lift out the slices very carefully so that some of the onion purée clings to each slice and turn each of them round first in seasoned flour and then in lightly beaten

egg and finally in the breadcrumbs, to which the Parmesan cheese has already been added.

Fry the slices – not too many at the same time – in hot oil which should be just deep enough for the slices to “float”. Drain on kitchen paper and serve while still hot.

The Chelsea Hotel served the fritters with a sharp tomato sauce, as well as an accompaniment to some main courses. However, the fritters are also excellent if accompanied by a fresh green salad. □

*P.S. It seems that last month's recipe, turbot with fresh walnut butter, was not strictly Kosher. My apologies go to all those who may have been upset or annoyed by this oversight. However, the recipe does work equally well if halibut is substituted for turbot. Thanks go to those readers who took the time and trouble to point out, very delicately, the error of my ways. I hope you enjoy this month's recipe, Gretel.*

### Continued from page 5

Before leaving Bonn I took a look at *The House of History*. As *AJR Information* has already touched on that subject, I will only add a brief comment and say that I found the exhibition well-intentioned but so “impressionistic” as to become meaningless. What lodged in my memory was a legend high on a wall, an unwonted flash of double-edged humour. Share it with me, in translation:

*Your Christ...a Jew; your car...Japanese; your democracy...Greek; your coffee...Brazilian; your holiday...Turkish; your numerals...Arabic; your writing...Latin; and your neighbour...merely a foreigner.*

On my way back to London I visited a

more modest, but also more impressive effort at reminding German citizens of the awful past. It was in Krefeld, my wife's birthplace, where a formerly Jewish-owned building, the Villa Merländer, accommodates a permanent exhibition of the following:

Nazi persecution of the Jews; the other Krefelders under National Socialism; Resistance on the lower Rhine; the bombing of Krefeld; the fate of “degenerate art”. Special exhibitions, for instance about the lives of foreign workers, and the Nazi “euthanasia” programme for the handicapped are put on from time to time.

In charge of this documentation centre is the dedicated Dr Ingrid Schupetta, who showed me around the exhibition and with whom I had a lengthy discussion while my wife helped with corrections of data and names of local Jewish families.

I learned that few state or municipal documents have survived, an important exception being the papers of the Gestapo

office for Krefeld. Because of the relative paucity of primary documentation, Dr Schupetta is avid for photos, letters and postcards, diaries and the memories of witnesses to the Nazi times.

Apropos of “degenerate art” Merländer (the villa's quondam owner) was a patron of the expressionist painter Heinrich Campendonk, a member of the *Blaue Reiter* group. Two examples of his work adorn walls of the villa; other paintings, reproductions or photographs are being sought. Campendonk, who went into exile, died in Holland in 1957.

I asked Dr Schupetta whether young Krefelders saw the link between the Crystal Night destruction of the four local synagogues and the destruction of part of their town in Allied air raids.

The verdict: Not really. A few, perhaps. □ *John Rossall*

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## Obituaries

## Karl Popper

Karl Popper, the philosopher, has died, aged 92. He was born into a family that conspicuously typified Vienna's Jewish *Bildungsbürgertum*. The father, a lawyer, was an amateur scholar with a library of 10,000 books; the mother, an excellent pianist, had heard Liszt and Brahms in person and transmitted love of music to her son. No less typically, the Poppers also abjured Judaism some time before the Great War.

Young Karl's sheltered upbringing was abruptly interrupted by the war and its disturbed aftermath. A youthful rebel, he drifted to the Left but stopped short of accepting the panaceas offered by pedlars of revolutionary utopia. Influenced by Albert Adler, he did social work among juvenile delinquents in the 1920s, turning to philosophical enquiry by the end of the decade. 1931 saw the publication of *Logik der Forschung*, a highly regarded work that put forward a new theory of scientific knowledge. Popper's rapidly growing reputation helped him secure a university appointment in New Zealand

just before the Nazi annexation of his native Austria.

He spent the war years in New Zealand, coming to the London School of Economics immediately afterwards. This was the period of gestation of *The Open Society and its Enemies*, Popper's *magnum opus*, wherein he rejected the "closed systems" of political philosophers like Plato, Hegel and Marx as inimical to scientific method. The book catapulted its author into the front rank of "freedom fighters", alongside George Orwell and Arthur Koestler, who fought Soviet totalitarianism with the pen at the time the Red Army was fastening Stalin's rule on half of Europe.

Hereafter, Popper continued to play a dynamic role in the world of English philosophy. Commensurate recognition came to him in the form of a Knighthood, a Companionship of Honour and many honorary doctorates. Alas, unlike his compatriot Arnold Schoenberg, he did not consider Nazism and the Holocaust sufficient reason to return to the faith of his forefathers. □

## Yeshayahu Leibowitz

Professor Yeshayahu Leibowitz, one of Israel's most controversial intellectual figures, has died aged 91. His concern for a high standard of moral conduct on political and military affairs led him to engage in fierce polemics, often invoking strong language. The occupation of the West Bank caused him to refer to soldiers who served there as Judeo-Nazis, a description which brought him condemnation.

Born in Riga, Latvia, Leibowitz arrived at the Hebrew University of Jerusalem in 1935 from Germany and Switzerland with doctorates in chemistry, medicine and philosophy. His resistance to advocating a specific Jewish theology or science led him to adopt a religion for religion's sake stance, advocating service of God according to Halachic principles, not spiritual ones.

His extraordinary intellectual output included lecturing, editing the Hebrew Encyclopedia and writing a number of books. However, it was his proclivity for declaring his forthright and often outrageous views in public which brought him fame and notoriety from around the world.

After the 1982 invasion of Lebanon he called on Israeli soldiers to throw down their arms and to refuse to serve in the occupied territories. He also advocated the separation of religion from the state. A man of inherent contradictions, he campaigned for the rights of women, as well as admitting a penchant for pornography. He nonetheless attracted international renown for proposing the two-state solution long before it reached the negotiating table.

In many ways the *enfant terrible* of Israeli secular life, Leibowitz remained committed to his principles right to the end, turning down the Israel Prize, the country's highest award, after Yitzhak Rabin refused to attend the award ceremony. □



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## Difficult dialogue

THE JEWISH LEGACY AND THE GERMAN CONSCIENCE. Moses Rishkin and Raphael Asher (eds.). The Judah L. Magnes Museum, Berkeley, Cal., USA. 1991. 357 pp. Illustrated.

Rabbi Joseph Asher grew up in Wiesbaden, came to England in 1938, studied for the rabbinate, served as a chaplain to the British Forces in Germany and went on to become a rabbi in several American Reform congregations. He died in 1990.

The present volume of essays represents a memorial to him in recognition of his role in exploring the potential for a post-war German-Jewish dialogue.

The collection is divided up into broad areas of investigation, with dissertations ranging from a discussion of *Judaism and the German Mind* to a review of German Jews and their religious, intellectual and artistic aspirations.

The Christian-Jewish encounter in Germany is explored by the Protestant theologian von der Posten-Sacker, who argues that the German churches have a duty "to listen to the Jewish tradition, to recognize Jewish life and ... to recount both as if it were the Jewish voice itself" – thus echoing similar views expressed in recent years in this country. In the same context, Professor Ellenson of the Hebrew Union College of Los Angeles presents a well-documented study of the influence of Kantian philosophy on German-Jewish religious Orthodoxy.

There follow five essays on the history of German Jewry from the days of Moses Mendelssohn. This is arguably the most

interesting part of the collection. Gunter Plaut's account of the century of *common people culture* and Werner Weinberg's analysis of Judeo-German as a fully-fledged language in its own right exercise a strong emotional appeal. Both essays are serious studies of an important aspect of German-Jewish social history. But Weinberg's penetrating exposition is more likely to score full marks for nostalgia with anyone who, even if only vaguely, remembers the idiosyncratic idiom of his or her forebears, its cleverly contrived expressions and its often hugely amusing fun-words. (Who can forget such gems as *Aschaftenburg* translated into the "vernacular"?). In spite of all the difficulties they experienced, ordinary German Jews had a quite robust sense of humour.

Their Yiddish-speaking neighbours from Poland, or elsewhere in Eastern Europe, had less reason to look on life in quite the same way. *Ostjuden*, as Trude Maurer points out, were constantly in fear of deportation until, and unless, they were at long last granted German citizenship; and their integration into the German-Jewish host community was only gradual and by no means unimpeded.

Prayerbook reform is the subject of an interesting study in which the author deals in detail with the history of the *Einheitsgebetbuch*, a project inspired by the desire to get away from the prevailing "religious local patriotism" and to achieve a unit of liturgy, at least within the mainstream "Liberal" communities. Even when this "union prayer book" was finally adopted in 1929, it appeared in separate editions, one each for Berlin, Frankfurt and Breslau. As it turned out, nine years later most of the synagogues which used it were destroyed. But the prayer book served in congregations funded by refugees and influenced more recent liturgical developments. Less happy, perhaps, was the experience of some members of the "refugees rabbinate" who did not find it altogether easy to adapt themselves to their new communities.

Two authors, one Christian, one Jewish, discuss the intellectual aspects of modern Jewish theology in the German-Jewish context. The first suggests that it was his essential "rootedness in German culture and language", even after 1933, which allowed Martin Buber to exercise so great an influence on both Jews and non-Jews in his endeavour to revive the Jewish faith in the face of scepticism.

The second essay reviews the work of

the Magnes-Buber circle in Jerusalem and its reflections on "the spiritual possibilities of Zionism". A third contributor examines the proposition that "the role of German Jews reared in German culture was ... crucial to the founding and progress of Zionism".

The problems faced by many German-Jewish artists, on the one hand hoping to be seen as integrated into their environment and on the other anxious to express themselves as Jews, and indeed (as in the case of E.M. Lilien) as Zionists, are discussed in the book's penultimate section by reference to such famous names as Moritz Oppenheim, Max Liebermann, Lesser Ury, Felix Nussbaum and others.

An evaluation of the current position of Jews in Germany leads to Elie Wiesel's epilogue, a sensitive investigation of the possibility of reconciliation and forgiveness after half a century. One sentence seems to sum up both his own conclusions and the overall message of the book: "There were some decent people, even in Hitler's Germany, but these future generations will have to answer why their numbers were so few."

It is only too easy to see the imperfections in this volume. A collection of contributions by many writers inevitably suffers from a degree of unevenness. Not all the writing is equally persuasive. The question of whether or not there ever was a German-Jewish symbiosis is not really answered. But, all these points notwithstanding, this is a highly readable book.

□ David Maier

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### New law for new crime

Neo-Nazis and revisionist historians who deny that the Holocaust happened could face up to five years in prison under laws passed by the Bundestag in September.

A new Bill provides tougher measures to punish Neo-Nazis.

Yossi Beilin, the Israeli Deputy Foreign Minister, said on a visit to Bonn that criminalising the so-called "Auschwitz lie" was important.

The bill also permits intelligence gathered by the domestic intelligence service (BND), including information gathered by international telephone tapping, to be passed to domestic investigating authorities.

Manfred Kanther, the Interior Minister of the Christian Democrats, described the legislation as "the utilisation of different methods to fight a new criminal phenomenon". □