

Don't miss...

The Jew of Venice
Sharon Eytan p4

Third Age University
Maurice Soffa p8

Vicarious suffering
Ronald Channing p13

'Global' drama

All theatre involves disguises. It was even more so in Shakespeare's time, when boys were cast in female roles. Around 1600, the actor playing Rosalind in *As You Like It* had to be a multiple 'transvestite': a boy disguised as a girl who for the purposes of the plot disguises herself as a boy before revealing her true girlhood.

The Globe are currently staging this play alongside a *Merchant of Venice* also characterised by multiple disguises – with a German playing Shylock, the archetypal Jew. On several occasions this actor had to endure the jeers of the English groundlings who may – or may not – have been imitating his compatriots of 60 years ago. Here indeed is 'confusion worse

confounded'! □
See review on p4.

Reflections on the neo-Nazi success in Saxony-Anhalt

'The bitch is still on heat'

According to the soothing adage there's 'no gain without pain'. Western Europe's troubled progress towards monetary union and the East's switch from a command economy to private enterprise are both engendering stresses and strains. In quite a few countries these stresses provide a breeding ground for neo-Fascist parties.

Somehow or other democratic Europe has learnt to live with the Le Pens and other throwbacks to the age of the dictators – but when neo-Nazis march on German soil, loud alarm bells begin to ring.

With massive unemployment (particularly among the young), Saxony-Anhalt is an especially disadvantaged *Land*, but throughout the length and breadth of the erstwhile DDR disenchantment with the fruits of reunification persists. This disenchantment spawned the PDS, a party of former Communists who, throughout the nineties, constituted the specifically local opposition to the absorption of the East on West German terms.

Now a new forum for disaffected *Ossies* has materialised: the neo-Nazi Deutsche Volks Union. A first time election contestant, the DVU garnered an astonishing thirteen per cent of the vote in Saxony-Anhalt. The predominantly young DVU supporters could, of course, have voted for the extreme Left, but opted instead for the Far Right.

Paving the way, as it were, for this vertical take-off by the DVU, Saxony-Anhalt has long been the scene of vicious skinhead assaults on foreigners: by now many of its smaller towns are *ausländerrein*.

A mild form of xenophobia is, of course, endemic in Germany. If anyone doubts this let them look at the law making citizenship dependent on ancestry and not residence – a law still operative fully half a century after the founding of the democratic Bundesrepublik. Even so the hatred of foreigners is more widespread in the East than the West.

The reason for this is a function both of geography and history. The Eastern provinces border on Poland and the Slavs have long appeared inferior in German eyes. More importantly, during the 44-year long existence of the DDR, its 18 million inhabitants were spared a confrontation with their

own racist past. Jews were a taboo subject – except for ritual denunciations of Israel – and the guilt for Nazi genocide was 'offloaded' on to West Germany.

Foreigners, such as Vietnamese, employed in the DDR, lived in special compounds and had minimal contact with Germans. (The ethnically far more heterogeneous Soviet Union similarly ghettoised African students at its Lumumba University).

West Germans meanwhile evolved a far less ethnocentric outlook. Millions of foreigners – Turks, Yugoslavs, Spaniards, even Britons – found work in the Bundesrepublik; worldwide travel broadened minds; pop music gave young Germans a taste for Afro-American culture. Last, but not least, the Jewish 'question' received an airing both via the media and in the schools.

That is not to say that the battle against racism has been conclusively won in the eleven Western *Länder*. However, it is the East, whose rulers loudly proclaimed their internationalism, which today still offers a fertile breeding ground for racism. In Saxony-Anhalt the two and half percent of foreigners in the workforce are routinely blamed for 15% unemployment (as well as for rising crime).

Bertolt Brecht – paradoxically the top cultural luminary of the East German régime – put it succinctly at the end of *The Irresistible Rise of Arturo Ui*: *Der Schoss ist fruchtbar noch, aus dem das krocht!* We and democratic Europe ignore this warning at our peril □



Pronouncing the death sentence on Jew Suss Oppenheimer, 1738.

Profile

On the bright side

Alice (Liesel) Rosenthal was born in Heilbronn in 1915 the daughter of a newly-married wine merchant. Her father was called up in 1916 and returned from a French POW camp four years later.

The family were integrated both into German and Jewish culture. When Alice left school in 1932 she wanted to train as an artist, but with her father's business boycotted, she had to settle for working in a bookshop and qualified as a book-seller. After two-and-a-half years she came to the conclusion that it was necessary to emigrate to Palestine, America or England and enrolled in a Jewish school of housekeeping in Stuttgart to receive a more practical training.

In 1935 she went to Frankfurt where new works of literature were snapped up by a large, intellectual Jewish clientele, culture being of great importance at a time of deprivation. (The nascent Palestine Symphony Orchestra under Bronislaw Huberman gave a concert at the Salzburger Synagogue).

By now life had become increasingly difficult and some people had already disappeared. The visiting headmistress of a Birmingham girls' school warned Alice it was time to leave and she persuaded her reluctant parents and younger brother



Alice Schwab

to do likewise. Alice left Germany for England in May 1937 and, after six months in Birmingham, moved to London.

At Woburn House she helped to cope with the influx of refugees asking for help. Later, at Bloomsbury House, she was befriended by Anna Schwab, destined to be her mother-in-law. Joining Marks & Spencer as a management trainee, she was promoted to branch manager of, among others, the Hackney store in Mare Street – which when bombed out, carried on trading thanks to the loyalty of its staff and the help of its

erstwhile rival Woolworths.

In 1942 Alice married Walter Schwab. The newlyweds went to live in Hampstead, in the apartment block she still lives in today. After distinguished war service her husband worked at the Ministry of Town Planning. Their daughter, later to achieve fame as Rabbi Julia Neuberger, was born in 1950.

Six months after the birth Alice helped to run a new employment agency for Drs Reichmann, Rosenstock and Adele Levy at the AJR and later commenced producing Art Notes for *AJR Information*. From 1953 she commissioned Youth Aliyah's artwork greetings cards and took a leading role in the Ben Uri Art Society. Retiring officially in 1975, she promptly set up an over-60s employment bureau in the City of London.

Walter died only two years ago, by which time Alice was diagnosed as having a rare debilitating condition, Wegener's disease. But although unable to get out and about very much, she enjoys the company of her friends and family (including her two adorable grandchildren).

Alice collects German and English prints, engravings, etchings and lithographs of the 1920s and 1930s, which gives her great pleasure. With gratitude and infectious enthusiasm for her adopted country and so much to do, she continues always to look on the bright side of life.

□ Ronald Channing

My Cup overfloweth

I live some way beyond Highgate, several miles north of Highbury. As I wandered about my habitat in early May I noticed car aerals sprouting ribbons in two colours: white and red. What, I wondered, did this signify? I happen to be something of a connoisseur of national flags and two possibilities suggested themselves: Poland (white-red) and Indonesia (red-white).

Indonesia was at the time edging into the international spotlight, but I could not imagine thousands of North Londoners demonstrating their solidarity with the students in Jakarta. Poland, given the local presence of WWII veterans of General Anders' army, seemed a likelier explanation; even so, Ealing is a long way along

the North Circular.

After a steady build-up in the number of beribboned car aerals, one Saturday morning flag-bearers and wavers appeared in the streets. Their red-white-red banners suggested Austrian affiliations, but they wore no *lederhosen*; studying the symbols on the flags I at last realised they were Arsenal supporters 'up' for the Cup.

Why am I so ignorant of football? After all, it has links to two of my major interests: literature and politics. The literary connection is Shakespeare's Hotspur (*Henry IV*), who gave his name to Tottenham football club. Politically there was the incident of David Mellor 'playing away' in his Chelsea strip and contributing to the Tory defeat of '97.

Yet time was when I, too, supported a team. This was *Hakoah*, who wallowed at the bottom of Austria's First Division in

the 1936/37 season. Living too far away from the 'Island of Unleavened Bread' I never actually saw them play, but avidly followed their progress in the papers.

The Anschluss spelt the end of *Hakoah*, yet the club lives on in literature and legend. Friedrich Torberg's novel *Die Mannschaft* features its waterball team, of which the author was a member. As to the legend, it is of the nought-for-our-comfort variety. The whole unachieved Austro-Jewish symbiosis seems summed up in the quip: 'How do you know the *Hakoah* match is over?' 'I can hear the ambulance sirens!'

This sad joke in turn spawned the saying 'A Jew belongs inside a *Kaffeehaus*, not on the football pitch'.

Provided it is a *Literaten-Café*, I personally subscribe to that saying.

□ Richard Grunberger

Dilemmas of return

The collusion of ordinary citizens with the Nazi tyranny was examined in a documentary film and joint symposium by the Spiro Institute and the Austrian Cultural Institute. While it has become a Jewish tendency to identify the Germans and Austrians with Nazi crimes, the evening attempted to adjust the record. The film featured Austrians who risked their own lives to shelter Jewish friends from the Nazi reign of terror.

Although she stopped short of presenting them as equal victims of tyranny, Viennese film producer Alisa Douer, paid tribute to the righteous Gentiles who emerged as the unsung heroes of the Holocaust in her film *Wer ein Leben rettet, rettet die ganze Welt* (He who saves a single soul saves the whole world).

After the film a panel of speakers including *AJR Information* editor Richard Grunberger, *Guardian* journalist Hella Pick, Dr Emil Brix, director of the Austrian Cultural Institute and psychotherapist John Schlapobersky, debated the issues with an audience including survivors and refugees.

The debate revolved mainly around the hypothesis of Jews returning to the countries which had so shattered their lives. Given that there had never been any serious move to encourage Jews to return to Austria, the panel considered the depletion of Jewish culture and influence within that country. It was for this reason that Mr Grunberger in theory welcomed the return of Jews who would provide that missing link with their past and re-energize European communities with that essence of Jewish spirituality which the war destroyed. A member of the audience saw a parallel with Spain which, five centuries after the Inquisition, was still deprived of significant Jewish influence.

While Dr Brix criticised the imperfect democracy of his own country, exemplified by the growth of Haider's Freedom Party, Hella Pick felt the reality was far more complex. For her part, Alisa Douer denied having encountered any anti-semitism in the post-war period, to which a member of the audience (who confessed to taking regular holidays in Austria) retorted: "You are very lucky!"

The tenor of the meeting betrayed some of the nervous tension that characterises debates of this type even 50 years after the Holocaust. But is antisemitism actually *invited* by those who might fear it most? Ms Douer clearly thought that a

possibility, for she expanded her theory that if you do not seek out negative attitudes they are less likely to follow you. In his work as a psychotherapist, John Schlapobersky recalled the impact of a non-Jewish German client who had offered her own final solution to her Nazi parents: she had refused to have children and perpetuate a Nazi genealogy she so despised.

□ Gloria Tessler

Chat in a lakeside villa

Die Wannseekonferenz by Paul Mommertz

On a recent visit to Chur, Switzerland, I saw a performance of the above play. I had initially thought the subject most unsuitable for a stage production. Before the curtain rose, I was ready to interrupt the play with shouts of "Leichenschändung" and "Geschmacklosigkeit"! However, I soon changed my mind and was carried along with morbid fascination. Fifteen uniform jackets were carefully draped over fifteen backs of chairs, surrounding a large triangular glass-topped table. A speaker, a sort of Voice of Conscience, summoned on to the stage individually each one of the high-ranking Nazi officers to identify themselves with a brief CV, demonstrating that they were not a bunch of uneducated louts, but mainly university graduates of middle-class origin. The now smartly dressed assembly was called to order by chairman Heydrich with the words "Nehmen Sie bitte Platz, meine Herren" and the infamous meeting could begin to a backdrop of two huge bright red swastikas framing a map of Europe.

There followed an almost light-hearted discussion on logistics, costs involved, transportation, the provision of the killer gas Cyclon B, and other essentials. The tone of conversation was casual, and almost one of black humorous jollification. The truth that they were deciding the annihilation of European Jewry was almost lost in the animated chit-chat, with tongues loosened in a drinking session. As the meeting broke up to many "Heil Hitler" greetings, the Voice of Conscience returns to the stage, silently placing a blood-drenched garment and a posy of flowers on to the table. At this glass-topped table the wheels were set in motion for one of the greatest crimes ever perpetrated by man.

□ Werner Abraham

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Reviews

The Jew of Venice or the German of Bankside

William Shakespeare, *THE MERCHANT OF VENICE*, at Shakespeare's Globe.

Shylock the Jew, played by German actor Norbert Kentrup, stands on the Globe's stage with two actors of Asian descent, who play Italians. One of the latter jeers at Shylock, while he delivers his most moving lines:

Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, ... warmed and cooled by the same winter and summer as a Christian is? If you prick us do we not bleed? ... If you poison us do we not die? And if you wrong us shall we not revenge? (Act iii/ Scene i)

A small fraction of the audience joins in with vicious laughter, while the rest shake their heads in dismay. The difficulty of performing this controversial four hundred-year-old play in the twentieth century, supposedly the age of pluralism and political correctness, is further complicated by this theatre. The reconstructed Globe encourages a free expression of opinion by the audience, making each performance unique.

"I can't believe that people are so aggressive to Jews..." is Kentrup's first remark, as he emerges after the play. He explains, however, that the Globe's interactive nature, allows "the dark parts of the human being" to emerge and that even if 100 people mocked Shylock, 1400 will have learnt something today. Nevertheless, he believes that this specific production of the play does not encourage the audience to react to all the characters deservedly, as "the problem is that we [the company] are too nice"; in his opinion the corruption of the Christian characters should be portrayed more emphatically. The Globe Company, directed by Richard Olivier, indeed attempts to neutralize the play's diverse racial issues by infusing some tolerance through an international cast. Yet the spectators do not 'hiss' when Portia makes a racist remark about the Prince of Morocco's "complexion" or 'boo' when

Graziano calls Shylock an "inexorable dog". These examples, in Kentrup's opinion, convey the play's universal message. "I believe it is not antisemitic; Shakespeare brings out all the things we all have in our souls and have to fight". The point for Kentrup is our fear of minorities: "If we are in our cage and can't change position - we are lost". For this reason, Kentrup does not wish to show the audience the villain Shylock. He regards Shylock first and foremost as a father, whose daughter marries a Christian and runs off with the equivalent of a half-million DM!" To Shylock, he says, this is the equivalent of her being dead and this is what prompts Shylock's revenge. Drawing on his own complex relationship to his parents, Kentrup's approach reveals Shylock's emotional struggle and depicts him not as an allegorical minority figure or as a villain, but as a fatherly, multi-faceted personality. In that respect, it is painful to observe Jessica turning away uneasily in the last scene, when she and her husband are informed that Shylock will bequeath his fortune to them.

Kentrup stresses Shylock's spiritual dimension and Jewish identity by addressing the heavens at various moments in the play. While preparing for the role, Kentrup was told by Jewish friends that Jews speak directly to God and was impressed by this unmediated religious approach. The preparation for this role runs deeper than that, however. Kentrup has spent several years studying English specifically in order to play this role, which Sam Wanamaker cast him for just ten days before his death. As if this binding oath and learning of a new language were not sufficient pressures on Kentrup, the sensitivities for a German playing Shylock evoke feelings of responsibility towards the audience at all times, fearing incidents such as today's.

□ Sharon Eytan

Unsung heroes

Jack Kagan and Dov Cohen, *SURVIVING THE HOLOCAUST WITH THE RUSSIAN JEWISH PARTISANS* (with a foreword by Sir Martin Gilbert). Vallentine Mitchell, 1997, £25 (cloth), £14.50 (paper).

As Martin Gilbert has so convincingly demonstrated in his *The Boys*, not all intended victims of the Holocaust succumbed hopelessly and

helplessly to the perpetrators' intentions and the bystanders' cowardice (if not approval). Among those who turned the tables, against all the odds, were the joint authors of this remarkable account of armed resistance to the German occupiers and their - often only too willing - collaborators.

Berl Kagan (now Dov Cohen) and his cousin Idel (now Jack) were born in the small country town of Novogrodek, halfway between Vilna and Minsk, in what was then Poland and is now Belarus. Jews had lived there for five centuries and, in the two interwar decades of Berl and Idel's childhood and youth, Jews made up half the population. A vibrant community with their own synagogues, school and cultural activities, they faced growing Polish antisemitism.

In September 1939 Soviet tanks entered the town and a strict Stalinist regime was imposed, to the detriment of Jewish institutions and occupations. But, while the Russians only threatened the livelihood of Jews in the town, the invading Wehrmacht troops who displaced them threatened their lives.

By the end of 1941, all but 1500 of Novogrodek's Jews had been murdered.

Those still alive, the Kagans among them, were herded into ghettos and slave labour camps. Four brothers, the Bielskis, fled to the woods and formed a detachment of Jewish partisans under Soviet military command. Their objective was to carry out "sudden, powerful strikes on German headquarters, garrisons, military stockpiles and factories, destroying lines of communication and enemy echelons and derailing trains". The Kagan boys joined them - Berl at the threshold of manhood, Idel in his mid-teens. They had seen the last of their parents, brothers, sisters, aunts, uncles, cousins. But they could fight, and fight they did, until their home town was in Soviet hands and they were free to begin again.

Idel made his way to Germany, to a partisan kibbutz, to England, to Israel and back again to England and to a "normal life". Berl joined a kibbutz in Poland, met his future wife there, moved on to a DP kibbutz in Germany, found his cousin Idel, sailed with him on the *Exodus* to Palestine, was deported, returned to Germany, married and reached Israel in 1948. Having served in the Israeli Army and Ministry of Defence he now lives in retirement in Ramat Hasharon.

So bare an outline of this incident-

continued

filled, fascinating story of two lives cannot do justice to the stark realities of the Kagans' suffering and their eventual "triumph over adversity". Writing about it, each in his own way, may well have served as a catharsis for them; but sadness and anger pervade many of the pages. They have a right to remember and not to forgive. As far as their readers are concerned, the two authors have rendered a tremendous service. Supported by a wealth of documentation and well-researched archive material, as well as private photographs, this book throws light on an aspect of Holocaust history which has not so far (with such notable exceptions as Primo Levi and, of course, Martin Gilbert) been too well covered by the literary great. With their present title Jack Kagan and Dov Cohen have made sure that "the earthly hell" which they and their comrades experienced and their heroic determination to survive it will not remain unsung.

□ David Maier

Editor's memoirs

C C Aronsfeld, *WANDERER FROM MY BIRTH*, Janus, 1997, £9.99.

An octogenarian now, the unusually named Caesar Aronsfeld has written an account of his life. As the title suggests, he sees himself as a Wandering Jew, and while temporarily in Holland he briefly identified with the Flying Dutchman. He was Editor of this periodical when I started reviewing books and I always found him genial and helpful.

He is, as Mrs Thatcher might have said, one of us: i.e. a German Jew who escaped the Holocaust, yet lived his life under its shadow. But as such his experiences were unusual, and he deals with them idiosyncratically. He was born in 1910 in a small town in what is now Poland and was then Prussia. There he received what one might call the beginning of a German education under the auspices of his grandmother, a most cultured lady. When after what he calls the "Kaiser War" Poland regained the area, the Aronsfelds left for Berlin. There the German emphasis became total ... until Hitler came.

Then the Wanderer showed the strength of his own mind at a young age. He left for England, alone, and subjected himself to the life of a not-much-wanted refugee.

As a kind of *bachsbarah* he tried his hand as a sewing-machine mechanic in Leeds. He did not get far with that, but wrote innumerable letters to the Press. That served as a good preparation for his later prominence in the Wiener Library, both in Holland and in this country. He edited that organisation's Bulletin and was in charge of archives and Press files.

In this autobiography he shows great concern with the definition of Jewishness. He is no stranger to polemics, among them a spat with Enoch Powell whom he managed to annoy considerably. Oddly, he does not now think that Enoch was always wrong. Altogether, Caesar's reminiscences are worth reading.

□ John Rossall

Snapshots of war and peace

Peter J C Perry, *AN EXTRAORDINARY COMMISSION*, £20.

It is said that every refugee from Nazism has a story to tell; Peter Perry (Pinschewer) is one such and his biography is indeed extraordinary. With his brother, Geoffrey, Peter was fortunate to escape the Holocaust. Through the foresight and sacrifice of their parents they were sent to a school in England. Both joined the army when war broke out; Peter, after a stint in the Pioneer Corps, was commissioned in the Royal Fusiliers, and became a platoon commander. At the age of 26 he was posted to Berlin as staff captain with the post of Food and Transport Officer of his birthplace, the district of Charlottenburg.

Had the Nazis won the war one can imagine, with Auschwitz in mind, how the British population, particularly the Jews, would have fared. In contrast, Perry behaved impeccably, realising that revenge for its own sake was demeaning and self-defeating. He did what he could to succour the remnant of Berlin Jewry that had survived, while overseeing the equitable distribution of food supplies to 200,000 Charlottenburgers who were relying on the integrity of the administration which he represented. He reminds us that the British taxpayer in those days was subsidising its erstwhile enemy to the tune of £80 million annually.

His post-war career is no less fascinating, if rather less exciting: a scholarship to the London School of Economics

where he became president of the Union and supplemented his meagre grant by doing luncheon chores in the canteen; a stint in South Africa, where he encountered Apartheid; a fulfilling appointment as Director of BACIE, British Association for Commercial and Industrial Education, crowned by an OBE for meritorious services to his adopted country.

If Captain Perry's story of a journey through Europe's disaster, as he describes it, was undramatic, though exceptional, his wife Ellen's chronology, the second half of the book, is both vivid and riveting. It illustrates that, notwithstanding Nazi indoctrination, some courageous Berliners were prepared to risk their lives to help Jews in hiding. The heroine of Ellen's diary is her mother, Gine, who looked after the family with fearless devotion. There are diary entries of almost unbearable poignancy, such as when Ellen has to go to a children's hospital, suffering from scarlet fever, and her mother convinces the authorities that she is the child's aunt; when she nurses the child through diphtheria; when her husband is betrayed and taken to Auschwitz, never to return.

There is a happy ending: in his frequent visits to Berlin Peter had enhanced his friendship with Ellen, whom he first met as a serving soldier in the city. She had qualified as a lawyer and the couple were married by Rabbi Hugo Gryn, himself an Auschwitz survivor, at the West London Synagogue.

Incidentally, Peter's brother Geoffrey, who became a major in the Intelligence Corps, also has a lasting niche in wartime history. Stationed near Hamburg at the end of the war, he, together with a non-Jewish captain, captured William Joyce, alias "Lord Haw-Haw" (see our January issue). Joyce was later executed for treason.

This is documented history serving to refute the assertions of revisionist historians of the Nazi era. It should be made compulsory reading for them.

□ Lionel Simmonds

Rabbi Schonfeld remembered

Fifty-two former Czech-Jewish children met in London to commemorate Rabbi Dr Solomon Schonfeld. They were among a group of 148 child Holocaust survivors rescued by Rabbi Schonfeld in 1948 before the Iron Curtain came down □

Letters to the Editor

question – why is the self-confidence of individual Jews, world-wide, not translated into a corresponding feature of Israeli government defence and international policy.

Chalfont St Giles
Buckinghamshire

Alan S Kaye

SCALING DOWN

Sir – You write (May issue) "...The new-born Jewish state was heir to the greatest tragedy in history – a tragedy exceeding in scale the Irish potato famine, the Armenian massacres and even the African slave trade".

Exceeding in scale? Is that all?

Do I really, in *AJR Information* (not in a neo-Nazi publication) find the greatest genocidal mass murder in history, scaled down to: (a) the Irish potato famine, a natural catastrophe not caused, though culpably neglected, by men; (b) the Armenian massacre, which spared those who converted to Islam; (c) the African slave trade. Inhuman and cruel as its methods were, its aim was not to murder slaves, but to keep them alive for work. Dead slaves brought no money.

Newmarket, Suffolk

George Clare

A RABBI SPURNED

Sir – I was surprised and disappointed to read the somewhat tasteless article in your June issue regarding the recent rabbinical developments at West London Synagogue.

I support your organisation for the good work you perform, but consider it undignified for you to become involved in your monthly journal in current personality problems in our community. The media are already doing more than their fair share in that direction.

Avenue Road
London NW8

Ed Bello

AJR WITHOUT R

Sir – I ask for your help to eliminate the word "Refugee" from our vocabulary. True we were refugees about 60 years ago – but how long is a refugee a refugee? How long is a piece of string? Nearly 80 years ago I was called a "baby", but when I stopped using nappies, people stopped calling me "baby".

About seventy thousand of us managed to escape from the Nazis into this country – yes, we *escaped* but we did not remain refugees for long. Of the above figure which included children, 6000 (5000 men

ROOTS OF ANTISEMITISM

Sir – Stephen Smith traces the roots of antisemitism back to Europe's Christian culture (June issue). Yet it may not have been intended and at first came about because of a linguistic misunderstanding. *Yebudim*, Hebrew for what came to mean Jews, may have, originally, referred to the Jerusalem Establishment, the Temple, the Saducees, only. *Yebudim* did not then denote Jews. It was the name of the people of Judea, shorthand for Jerusalem. In Matthew's Gospel the exclamation: "His blood be upon us and our children" is utter nonsense when it is assumed to mean that it binds the population of an entire country. In the same Gospel, King James' version, the author refers to "Jews" only once, (Wedding of Cana) until Jesus and his followers, who were Galileans (see Matthew 26:70) reach Jerusalem. Then he uses it frequently. Various "Jewish" sects, Essenes, Massada dwellers, used similar language as is used in the Gospels when they referred to the Jerusalem establishment. *Yebudim* was not understood as and did not mean to refer to, all followers of the Mosaic faith. It meant the "townies", the sophisticates, Jerusalemites.

Yebudim, Greek *Judeoi* came to mean those who observed a religion, not only those who lived in a specific region. A religion, moreover, of which the gospel writers themselves had been adherents.

Aberdare Gardens
London NW6

Ezra Jurmann

PRESS BIAS

Sir – It's interesting to compare *The Times* comments on the disputed return of land to the fiercely antisemitic Robert Fisk articles in *The Independent*. I got to the stage of writing to *The Independent*. Eventually a reply came from the Deputy Editor, but that was some time ago.

It's good to have a voice for the Arabs as well, the land belongs to them too, but then the Fisk version is too biased! I wish he'd been trapped like many, in Nazi lands and had a brother, like me, who in 1948 was ambushed on Mt Carmel and killed.

Loughborough, Leics

R Willis

WJRO ATTACKED

Sir – Ben Helfgott's address to the AJR's Northern Group (May issue) on the work of the World Jewish Restitution Organisation (WJRO) makes dismal reading and is a disappointment to KZ survivors in the West. And to have the Swiss set up a Humanitarian Fund to dole out means-tested sums where they set the limit is the ultimate insult. It is like charity in Victorian times when the faces of the poor were ground (Isaiah 3:15) and a tiny amount was handed out so that the perpetrators felt absolved from their iniquities. The similarity is now extended. Instead of the deserving and the underserving poor the WJRO now divides us into the deserving and the undeserving survivors. What *chutzpah*.

Of course there are needy Holocaust survivors in Eastern Europe. They are needy because of what the Germans did to them in the first place and because of Communist antisemitism.

Post-war Germany found excuses for not helping those few survivors because they had not been of German nationality, although pensions were paid conscientiously to ex-members of the SS all over the world.

The Claims Conference is run by and for Germans who pay for the organisation. It is they who determine who gets what. Its offspring, the WJRO is dancing to the same tune. Jews should not lend their name to something that is entirely a German affair and not be sullied by them.

Ipswich, Suffolk

Frank Bright

ZION'S PANDORA'S BOX

Sir – That 1948 was not a time for kid gloves (May issue) is hardly arguable but that is no reason for criticism of Professor Wasserstein's historical analysis.

We should welcome the convergence of which he spoke. Self and mutual understanding are inseparable. If 50th anniversary celebrations require deletion of reference to historical fact (the Rabin/Arafat handshakes) we substitute ignorance and despair for knowledge and hope. Shades of Stalin!

Above all, your report raises a serious

and 1000 girls) joined the armed forces.

I believe our contribution to the war effort exceeded the national average. Over 40 of us received the MC (Military Cross); some attained the rank of senior officers and nearly 200 of us were killed. Of the remainder a lot worked in factories, turning out equipment for the war effort.

After helping to win the war many of our number became prominent in industry, science and the arts.

I therefore call on you, to eliminate the R in AJR.

Manchester

Harry Lue Blake

VITAL BITS OF PAPER

Sir - The type of certificate mentioned by Professor Samet (June 1998 issue) did not apply to professional people only.

I attended an *Umschulungskurs* (re-education course) on surveying which was held in a field in a Vienna suburb. The course members were issued with a pass exempting them from molestation and arbitrary arrest. To the best of my knowledge it was strictly enforced.

London NW11

Herbert F Fisher

'INMATES'

Sir - Re your profile on F Hutterer, I too lived in the Bradford Hostel.

To call us inmates is an insult to the memory of Mr & Mrs Stroud, Joe Morris, Mr & Mrs Eger and many others who did so much to make 1 Parkfield Road, Bradford a home.

Leeds
Yorkshire

A Grunhut

MARIAGE A LA MODE

Sir - In Israel marriage is a strictly religious affair, there being no equivalent to the British Registry Office. This presents no problem if both partners are of the same religion, but it makes a marriage between, say, a Jew and a Christian impossible; one or the other must convert to the intended partner's faith. As Mr H Schragenheim pointed out in *Cri du Coeur* (letters June 1998), the conversion has to be performed by an Orthodox rabbi, the work of a Reform rabbi is not recognised.

In order to circumvent this restriction of personal freedom, the couples have to go abroad for their wedding, perhaps to nearby Cyprus.

I find this law repugnant. Is the Jewish state so weak that it cannot absorb the few mixed marriages? Do we Jews have

to copy Nazi statutes which we abhorred when they came into force in September 1935? Have we forgotten the many Aryan wives and husbands who protected and saved the lives of their Jewish partners? Not so long ago a book was published describing the mid-winter 1942 protest of Berlin wives against the deportation of their Jewish husbands. Goebbels was sufficiently impressed by this show of opposition to recall the husbands from Auschwitz and certain death. What would we say if a modern country, say France or Britain, issued a law similar to that which is in force in Israel to-day? There would be an outcry and rightly so. This racist attitude cannot but bring a deluge of antisemitism.

Oxted, Surrey

AW Freud

CRI DU COEUR

Sir - I am gratified by Henry Schragenheim's admission that I am certainly Jewish.

However, I want to point out that by having a Christmas tree in the house I am not "practising the customs of another religion". The fir tree in December is part of a pagan tradition, celebrating the winter solstice - only later taken over by Christians. Be that as it may, the tree neither makes me into a pagan nor a Christian.

In so far as I were to consider myself to belong to any section of Judaism, it would be to the Reform movement. I was appalled to learn from Henry Schragenheim that in a head count of Orthodox Jews in a married couple only the husband is counted, whilst the Reform Jews count the couple as two.

I sign myself herewith as a "non-person".

Cheam, Surrey

Inge Trott

CULINARY HERITAGE

Sir - The closure of the Cosmo Restaurant, Finchley Road, brings to mind two other central European restaurants in NW London which no longer exist: the Dorice, also in Finchley Road, which closed down in the 1970s and Appenrodts, in Golders Green Road, which closed its doors much earlier. Now only Louis Patisserie, in Finchley Road and Heath Street, Hampstead, still remain; although coffee-houses and not restaurants, they nonetheless offer a central European ambience to their customers.

When the Cosmo was established, some 60 years ago, good restaurants in London were few and far between. Most

restaurants at that time were of the "steak and kidney pie/treacle sponge and custard" variety, abhorred by the continental refugees. One recalls George Mikes' comment in *How to be an Alien*: "The continent has good food; in England they have good table manners".

May I suggest that someone with expertise in this area collects central European recipes and publishes them as a book, to save them from extinction. They are, after all, an important part of our cultural heritage.

London N3

John Levy

BOUQUET

Sir - My family enjoy *AJR Information* very much. We find it is quite unique in the journalistic world and constantly improving.

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H Freund



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AJR News

Third Age university

Maurice Soffa, founder-member and chairman of the University of the Third Age in Harrow, inspired members of AJR's Luncheon Club with his account of U3A's history and development in bringing enlightened education, otherwise denied, to retired and elderly people.

The concept, first tried out in France in 1972, proved to be a highly successful adult education programme. The Gulbenkian Foundation then gave its support to investigating the potential for something similar in the UK. The first conference, held in Cambridge, which relied on the co-operation and support of established universities, proved quite a disaster, according to Maurice. But a second conference, in which more adult educators and local people participated, agreed to give the idea a try without any university involvement.

Begun in homes and rented accommodation in Cambridge, a few groups emerged. But it did not take long for the idea to spread and soon, with a little help from the BBC, 20 groups were functioning in South and Central England and by the mid 80s there were 200! Though each U3A group is fully independent, the need for an umbrella organisation to offer publicity, help and advice was met with the formation of the Third Age Trust.

Harrow U3A was set up in 1991 and charges just £15 for a year's membership plus 20p for coffee at meetings; three-times-a-year a brochure listing courses



Maurice Soffa at AJR's Luncheon Club

and giving news is supplied for free. All classes are held in the daytime to enable students to reach home before nightfall. Harrow currently runs more than 60 courses which are taken by the members themselves – there are no examination requirements, no-one gets paid and no fees are charged! Study group leaders (not lecturers) are taken at their word and have to attract their own students to continue.

To the cultural and educational meetings Harrow has added social activities and outings both at home and abroad. People who were once lonely, can now attend up to eight times a week. Harrow's membership of 960 and a national membership of 67,000 in 360 groups, attests to the knowledge, companionship and happiness U3A brings into many people's lives.

□ Ronald Channing

Breslauers to meet again

Former Jewish residents of Breslau now living in Britain met for the first time for 60 years earlier this year at the initiative of Mrs Vera Bass. The number of responses to her advertisement in *AJR Information* was quite unexpected and came from all parts of the country to wish the project every success.

The meeting, attended by 35 people, was held under the auspices of the Leo Baeck Lodge at its London premises. Mrs Bass welcomed her fellow townspeople,

after which participants gave details of their own background in Breslau and a friendly and informal atmosphere soon developed. It was agreed to hold a further meeting on Thursday 10th September, at 3pm, at the same venue and a small organising committee was set up. Over tea people met friends they had not seen since schooldays and everyone enjoyed sharing their many common memories □

Please contact Vera Bass on 0181 349 3394 if you are planning to participate on 10th September.

SOUTH LONDON AJR

By-passed Britain

Richard Balfe, MEP for Lambeth, told members of South London AJR that Britain was not at the heart of Europe, yet still had a considerable role to play.

A member of the European Parliament for 19 years, Richard Balfe recalled that after World War II – which in itself led Western European powers to seek closer economic and political integration – the British held the initiative, but this passed to the United States with the Marshall Plan which brought aid and political stability to the war-damaged continent.

The formation of NATO in 1949 integrated the Americans into European defence and kept the Russians out, while diminishing Germany's military requirements. Germany, which could be said to be at the heart of Europe, has exercised economic power (somewhat diminished since the incorporation of East Germany) and the French diplomatic power. The Americans favour Britain's use of compromise (as in the question of monetary union) as a counter-weight. The incorporation of Eastern European countries into the EU, Richard Balfe pointed out, will raise important questions of migration and border control.

□ RL

Helen Bamber speaks on *The Medical Foundation for the Care of Victims of Torture* at SLAJR's next meeting on Thursday 16 July at 2pm

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... Viewpoint ...

Closed doors

Since the passing of the Aliens Act of 1905, immigration into Britain has been controlled and restricted. The xenophobia which prompted the act – spurred not least by the influx of Eastern European Jews – has maintained itself undimmed in the British psyche. Enoch Powell's 'Rivers of Blood' speech of 1968 still echoes down the decades.

To her credit, Britain accepted 70,000 Continental refugees in the 1930s (though many others were refused), the overwhelming majority of whom were Jews fleeing from Nazi persecution. Their entry relied on the goodwill of exceptional Jews and gentiles, self-help and a demonstrable pledge not to call upon any of the state's resources.

Post-war immigration brought West Indians settling in the mother country, textile workers from the Indian sub-continent, Cypriots fleeing civil war and 70,000 East African Asians cast out of Uganda (in 1972 Britain's last mass immigration). All could lay claim to a British citizenship generously bestowed by an Empire anxious to fill the ranks in its forces. More recently, Vietnamese boat people, East Europeans, war-weary Yugoslavs, Nigerians after the late General Abacha's takeover and Hong Kong Chi-

nese, have sought residence.

So-called 'economic' immigration has been all but stopped and Britain, relatively, is not a popular destination. Germany had 570,000 applicants for asylum in 1996 (a liberal policy with echoes of guilt at Nazi racism) and the USA 645,000. In contrast, since the rigorously applied, restrictive Asylum and Immigration Act of 1996, Britain had 33,000 applications last year, but only 4,000 approvals.

A backlog of 76,000 asylum seekers whose cases may remain pending for years, is inexcusable. Though most hail from third world countries, or poorer parts of Europe, their standards of education are surprisingly high, 86% having secondary, further or university education.

The Government is currently studying asylum processes and procedures with a view to their improvement. A 'firm but fair' non-racist policy would square this circle, but not add significantly to the meagre numbers accepted. Would it be asking too much for the contribution successive waves of immigrants have made to Britain's economic progress to be given due consideration?

□ Ronald Channing

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JULY/AUGUST 1998

- | | | |
|------|----|--|
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| Thur | 2 | The Eddy Simmons Duo |
| Sun | 5 | The Crowndale Wind Ensemble - Conducted by Riy Budden |
| Mon | 6 | The Kentertainers |
| Tue | 7 | Antonia Kendall and Geoffrey Whitworth, piano |
| Wed | 8 | Amanda Palmer Entertains |
| Thur | 9 | Rachel Taite, John Taylor and Charlotte Ellis, piano |
| Sun | 12 | OPEN DAY |
| Mon | 13 | Gail Hadani and Margaret Eaves, piano |
| Tue | 14 | The Valerie Hewitt Show |
| Wed | 15 | DAY CENTRE OPEN - CLOSED AFTER LUNCH |
| Thur | 16 | Ronnie Goldberg on guitar |
| Sun | 19 | DAY CENTRE OPEN - NO ENTERTAINMENT |

- | | | |
|------|----|--|
| Mon | 20 | Marek Dabrowski, piano with Carmen Lasok, soprano |
| Tue | 21 | Pamela Kolirin and Geoffrey Whitworth, piano |
| Wed | 22 | Geoffrey Strum & Helen Blake |
| Thur | 23 | Primrose Powell and Andrew Wells, piano |
| Sun | 26 | DAY CENTRE OPEN - NO ENTERTAINMENT |
| Mon | 27 | Debbie O'Brien at the piano |
| Tue | 28 | The Eddy Simmons Duo |
| Wed | 29 | Jacqueleine Hildebrand and Henry van Emden |
| Thur | 30 | Antonia Kendall, soprano, Anthony Hawgood, tenor and Geoffrey Whitworth, piano |
| Sun | 2 | DAY CENTRE CLOSED - TISHA B'AV |
| Mon | 3 | Julie Leyland, soprano and Andrew Wills, piano |
| Tue | 4 | Freddy Harari & his music |

FAMILY ANNOUNCEMENTS

Deaths

Katz. Harry (Arnold Helmut) Katz, born 30.4.1913 in Cologne passed away on 8.5.1998. Emigrated to South Africa in 1937 and London in 1962. Mourned and sadly missed by his devoted wife Miriam, children Joan, Marion, Ronny, Vivian and families.

Kramer. Morris Kramer died peacefully on 5 June 1998 aged 96. Will be sadly missed.

Najmann. John Najmann, born Breslau 4.11.24, came to England with Kindertransport. Died 8 June 1998 in Jerusalem. Loyal partner and irreplaceable friend for 58 years. I will miss him greatly. Sincerest condolences to Hertha, Michelle, Philip and Julia. Fred Durst & family.

Barmitzvah

David Philip Lenten read Sedra and Haftorah at Menorah Synagogue, Manchester on 9 May 1998. Grandson of Hilde Weinstein (born Davidson).

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Art Notes

Chagall: Love and the Stage at the Royal Academy (July 2–October 4) features for the first time in Britain the mural paintings that the artist created for the State Yiddish Theatre in Moscow in the 1920s. During the purges of 1937, the paintings were rolled up and hidden, but have now been restored and cleaned. In his murals, painted in dazzling colours, Chagall gives free expression to themes such as Jewish folklore and legend, memories of the life and character of his native Vitebsk, Russian popular art and the love for his wife, Bella, whom he married in 1915. The murals are complemented by some of Chagall's costume and set designs and by paintings that he completed in the eight years he spent in Russia during World War I and the October Revolution and the civil war. Not to be missed.

The extraordinary flowering of art in 17th century Holland is reflected in a splendid exhibition **Masters of Light: Dutch Paintings from Utrecht in the Golden Age** at the National Gallery until August 2. A remarkable group of artists based in Utrecht created masterpieces which, though influenced by Caravaggio, with his use of chiaroscuro – the contrast of light and shadow – nevertheless have a quite distinctive character. The paintings of Hendrick ter Brugghen are particularly notable. Subjects include contemporary life, the classical world, the religious world, themes from literature, landscape and still life – all by artists who contributed to one of the richest periods in Western art.

The Marlborough Gallery is showing prints and drawings by **German Expressionists** including Nolde, Kirchner, Schmidt-Rotluff, Beckmann, Dix and Grosz. There is also an exhibition of works on paper by Feininger. Until July 17.

The Saatchi Gallery's **Young Americans 2**, featuring works by internationally known American artists who have rarely been seen in Britain, continues until July 12. At the Tate Gallery, until September 12, is a display of works of **Andy Warhol and Joseph Beuys** on loan from the Froehlich Collection. **Bruce Nauman's exhibition at the Hayward Gallery** (July 16 – September 6) covers his entire



Singing Girl, Hendrick ter Brugghen, at the National Gallery.

career and includes video installations, neons, film and sound pieces and drawings, focusing on his relationship with language – written, oral and musical.

□ Barry Fealdman

SB's Column

Munich. There was great interest in the première of *Effie Night* by Rolf Hochhuth, who achieved fame with *The Representative* and *Soldiers*. Called a Monodram, the play stars Maria Becker nursing a war victim. Maria Becker a veteran of the Schauspielhaus Zürich, is today a living legend of the German-speaking theatre. (Her late mother, Maria Fein was a founding member of the new *Josefstadt* in Vienna in 1924).

The London National Film Theatre has a special treat in store. On Fridays throughout July it will be showing films with the unforgotten Lilian Harvey 1906-1968. They include *The Congress Dances* (July 10), *A Blonde Dream* with Willy Fritsch and Willy Forst (July 17) and *Quick* (with Hans Albers, on July 24).

Egon Erwin Kisch. The Vienna Jewish Museum is devoting a special exhibition to the Prague-born 'raging reporter'. He spent years of exile in Mexico, eventually returning to Prague after the war where he died in 1948. The exhibition runs till August 9.

Sir Georg Solti, the world-famous conductor who died in 1997, had variable relations with the country of his birth, only coming to terms with Hungary during the last years of his life. Recently, his ashes were transferred to Budapest and

buried beside the grave of his friend and teacher Béla Bartók.

Birthday. Swedish soprano Birgit Nilsson, one of the great Wagnerian singers of the century but whose repertory extended to lady Macbeth, Aida, Salome and Turandot celebrated her 80th birthday. She appeared at all the great opera houses and was appreciated worldwide □

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Odyssey

First of three extracts from the unpublished MS of a Viennese Jewess whose husband obtained work in Estonia after the Anschluss. Within two years the family experienced Soviet occupation and German invasion.

Hitler's attack on Russia made us enemy aliens. We were listening to the BBC news with friends when another friend came to collect her sister because the NKVD was at their flat to arrest them.

When our homehelp heard about the arrests she told me calmly: "When you get arrested I'll take the bed of the master and the standard lamp!"

We did not have to wait long for the knock at our door. There was a high-ranking officer and two Russian soldiers who stood guard at the door. A neighbour was called to act as interpreter because we could not understand Russian. We were told: "Pack everything that you will need to live for a year!" We took a long time to fill our cases with summer and winter clothing, bundles of bedding, even mattresses, cooking utensils, buckets and bowls, the primus cooker, baby's pushchair and a lot of our hoarded provisions. When the officer counted our 17 bundles and cases he sent for a lorry. Meanwhile there was the first air raid alarm and we all sat in the dark to wait for the all clear. We did not realise at that time how lucky we were to be allowed to take so much with us. Later we found out that most people were only permitted to take as much as they could carry themselves, some having been arrested in the street without any luggage. When the lorry arrived everything was loaded until finally Kurt with little Ruth and I with tiny Walter, sitting on top of our worldly goods, were driven to our first camp, called Harnu, just outside Tallinn.

Women and children were locked up separately from the men. The first time when it really hit me that we were prisoners occurred when I was refused permission to go to the toilet. I had to wait until several women were to go together, escorted by a soldier.

We were about 150 enemy aliens gathered from all over the country. The Germans advanced very quickly into Russian territory. Already after ten days it was found necessary to move us deeper into the country. As a special concession I did not have to walk to the train but was allowed to ride in the black maria

with the children. It was a rather gruesome experience to be shaken about in the dark, not knowing where we were going and when it would end.

When we were finally let out we stopped at a cattle train. There were no steps or ladders to climb up into these trucks. Unless one was very young and athletic one needed a helping hand. Once inside one found two tiered bunks at each end, small grilled windows in the top corners and a hole in the floor which had to serve as a toilet. This last point was particularly embarrassing because on this, our first, journey men and women still travelled together. We were twenty-five persons to each truck, the luggage and kitchen were separate.

It was a steaming hot July day, the children were very restless. I took Walter's clothes off to sponge him down. Suddenly we heard planes approaching. The train stopped, we saw the soldiers running into the woods. A few seconds later a bomb hit and destroyed one of the trucks and blew the door out of another one. Somebody unlocked our door, we all scrambled down and hid in the woods. My poor naked baby was attacked by scores of midges. One woman let me have a sheet which she had grabbed before jumping from the truck, so I could protect the boy.

The bomber returned, evidently satisfied with his bull's-eye. When all was quiet again the Russian soldiers reappeared and made us return into the train. The result of the attack was ten dead, eleven injured and two absconded.

□ Edith Sekules

50 YEARS AGO

TRUCE

The State of Israel has emerged from the first stage of fighting as an undisputed reality. Its boundaries may be open to discussion but its existence is hardly disputed any more, not even by its enemies.

Indeed, in the military, organisational and economic fields, the new Jewish State has, in its first few weeks of existence, achieved something little short of a miracle. Not only its entire area – apart from some uninhabited stretches of desert land in the Negev – are free from the invader, its troops in defensive action have occupied the Western Galilee, originally not included in the Jewish State frontiers and important urban areas like Jaffa, Safad, Tiberias, Haifa and Acre □

AJR Information, July 1948

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Vicarious suffering and experiences

Anne Karpf, radio critic of *The Guardian* and author of the memoir *The War After*, contributed to the *Generations Series* of lectures promoted by the Wiener Library with a talk on 'Remembering for My Parents'.

Paradoxically, children were called upon to remember family history – of which they had no experience – on their parents' behalf. Anne Karpf admitted to her own preoccupation with a past which included old Poland and her parents' survival of the Holocaust, and yet precluded an identification with British Jewry.

Following the death of her father in 1995, Anne visited Poland in an attempt to integrate the mythical Poland with the actual country. But, in common with other members of 'the second generation' who undertook not-to-be-enjoyed sight-seeing, she was reluctant to do so. She warned of the danger of becoming a surrogate Holocaust survivor and counselled against maintaining a romanticised view of the past and a misplaced nostalgia for the shtetl.

Anne recently paid her first visit to Germany, discovering that while her parents' culture was no longer there to reclaim, she had felt surprisingly comfortable. Many things taken by her to be 'Jewish' proved German in origin!

Especially since the 50th anniversary of the liberation of Auschwitz in 1995 and the impact of the film *Schindler's List*, the no-speaking-about-the-Holocaust rule had become superannuated, and a flood of books about the Holocaust with 'memory' in the title published. Survivors reaching the end of their lives, she suggested, had to open up alternative paths of remembrance.

When considering how the memory of the Holocaust would be taken into the next century, in Anne Karpf's view the post-war generation were already remembering for themselves – not just for their parents.

Katherine Klinger, founder and director of the Second Generation Trust, spoke to the Wiener Library about her work with members of her own generation – children of Holocaust survivors and refugees – and their attempts to preserve the memories and come to terms with the traumatic experiences, of parents who survived the Holocaust.

The Trust, established in 1995 as a registered charity, provides a forum for the direct descendants of the victims of Nazi genocide openly to engage in discussion on the effects of the Holocaust on their own and subsequent generations. The Trust's activities centre on the organisation of lectures and conferences and generate international participation.

"Jews do not own the Holocaust", said Katherine Klinger, who favoured "widening the picture" to include gypsies and other victims. A significant part of the Trust's work encouraged the joint participation of children of Holocaust perpetrators with a view to eliciting their feelings and hidden thoughts and to exploring what she, somewhat unusually, perceived as "a shared European past and identity".

A conference in London in 1996, attended by 700 participants, examined 'Opposite Sides of a Shared History', at which the importance of the 'perpetrators' side' (through the eyes of their children) was presented. Katherine pointed out, however, that the question of reconciliation did not arise as neither side had done anything to the other! They sought not solutions, but responses as a way of working together.

Last year's conference in Berlin attracted 500 participants, the majority German non-Jews. It revealed that young Germans had also suffered and a tension between the two sides was evident. Believing that "memory is something that must be worked on", at this year's seminar in Berlin the 30 participants from 12 countries established an international network.

□ Ronald Channing

'Second generation' dilemmas

Bea Green views both lectures through the eyes of a refugee from Munich.

Anne Karpf and Katherine Klinger discussed the role of the 'second generation' in remembering their parents' Holocaust. But is it possible to remember something one has not experienced oneself? Is the child having to suffer the trauma that the parents are unwilling or unable to talk about? Anne Karpf goes as far as to describe her infantile eczema as her body weeping for her parents. She also found it difficult to accept her parents' attitude to her recourse to psychiatry. They coped, she had complexes.

While there is a taboo on asking questions about painful memories, it is also self-indulgence for someone to wallow in self-pity. One can flirt with one's failings or one can try to confront them. The temptation exists of passing them on to the third generation.

Katherine Klinger's approach is to confront the ogre of black memories – her parents' generation's – by seeking out the descendants of the perpetrators that caused them. The problem here is that the real victims, the 'first generation', did not seek to be victims and therefore their descendants have no choice about being the children of victims, while the perpetrators' second generation choose to take part. So, what is the ultimate purpose of such meetings?

That the victims' 'second generation' also choose to be victims themselves would not be surprising in a victim-oriented age. Objectively, they are mostly extremely fortunate. They are educated, have a job, a roof over their heads, enough to eat and to live with their partners and children. Instead of relishing this, feeling that their parents' survival allowed them this privileged condition, do they want to suffer? Is it part of the human condition to seek out problems? □

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Cooking with Gretel Beer



Red-currant meringue

The season for red-currants is unfortunately very short, but this is my favourite way of using this delicious fruit.

3 scant oz (80g) icing sugar
4 generous oz (120g) butter
6½ oz (180g) plain flour

1 egg yolk
1 teaspoon baking powder
1 lb (450g) red-currants
4 egg whites
5 generous oz (150g) granulated sugar
butter and flour for the baking sheet

Sift together icing sugar, flour and baking powder. Cut butter into the dry ingredients and work to a stiff dough with the egg yolk. Line a buttered and floured baking sheet measuring about 13 x 9 inches (33cm x 23cm) with the pastry. Chill for about half an hour, then prick with a fork and bake at Gas Mark 3, 375°F, 190°C for 20 – 25 minutes.

Remove stems from red-currants whilst pastry is baking. Whisk egg whites until stiff, whisk in half the sugar, fold in remaining sugar and redcurrants. Spread over pastry base, masking it completely. Bake at Gas Mark 6. Cut into slices with a hot knife, dipping the knife frequently into hot water and wipe dry quickly □

FORTHCOMING EVENTS
– JULY 1998

- | | | |
|------|----|---|
| Thur | 2 | Georgian Synagogues & their Judaica: Evelyn Friedlander. Pinner AJR, Pinner Synagogue, 2pm |
| Thur | 2 | Lunchtime Recital: Anna Morris, violin, & Julietta Demiriades, piano, play Brahms & Kreisler. Sternberg Centre, £2, 1.15pm |
| Mon | 6 | Evening of music & literature: Club 43, 8pm |
| Tue | 7 | Images of Early Zionism: Dr Michael Berkowitz. Jewish Museum, Finchley, £2, 8pm |
| Thur | 16 | Helen Bamber: Supporting Victims of Torture. South London AJR, Lily Montagu Hall, 2pm |
| Tue | 28 | The Jewish Brigade: Morris Beckman. Jewish Museum, Finchley, £2, 8pm |

SEARCH NOTICES

The Imperial War Museum's Holocaust Exhibition Project Office wishes to speak to former residents of Munich who emigrated to Britain or to other countries in the 1930s. The Museum intends creating a special exhibit on Jewish emigration from Munich as part of its Holocaust project. Of particular interest are people in possession of photographs and documents, etc, which illustrate their life in Munich, growing persecution which led to their decision to emigrate (eg aryanisation of businesses) and the bureaucratic emigration procedures (eg official correspondence, waiting numbers from foreign embassies, visas, etc.). Please contact Sandra Nagel on 0171 416 5286.

Neudeggergasse Synagogue, Vienna, destroyed in November 1938. Project of memories and respect to former Jewish neighbours is taking place for six weeks commencing 1st October 1998. Organisers wish to record the memories of former residents of 7th or 8th districts and extend a limited number of invitations. Please contact Karin Schön, A-1080 Wien, Neudeggergasse 12/18. Tel: 00431 407 6644.

Rabbi Leo Baeck. Personal letters from and to Baeck, as well as other unpublished material that may still be in private possession, are being sought by editor of

volume of documents pertaining to his life and works. If you are willing to share a copy or copies please contact Prof Michael A Meyer, Hebrew Union College, Cincinnati, OH 45220. Tel: 513 751 2586. Fax: 513 751 8396.

Kindertransport Ulm. Members of a Kindertransport from Ulm, Neu-Ulm, Lampheim, Herrlingen and surrounding areas are asked to contact Mr Silvester Lechner, Dokumentationszentrum, Postfach 2066, D-89010 ULM, Germany. Tel/Fax: 07 31/2 13 12. Mr Lechner is mounting an exhibition in Ulm about refugee children.

Marianne Unger, b. 4 August 1923, member of Unger-Kempinski family, believed to be living in New York, may have married name. Please contact cousin Monica Schubert (née Kohsen) re Berlin property which may be yours. 1204 College Avenue, Regina, Saskatchewan, Canada S4P 1A9. Tel: (306) 586 4756.

Ellen Ruth Heymann, b. 3.1.1919 in Hamburg, entered UK 1937, had sister who lived in Knebworth, Hertfordshire. Worked as a cook in Hitchin, naturalized 1947. Married Vincenzo Caponea in Letchworth 30.5.53. Knowledge of her whereabouts being sought by daughter Rona, b. 8.5.49 who was given for adop-

tion and had sister 2.5 years older. Any information on her mother please to Rona Mairom, 14-10 Hatzmaut Square, Natanya 42271, Israel.

Hildegard Jacob, b. 10.10.21 in Waren, Mecklenburg, lived at Lloydstrasse 4 until 1938, then at Berlin-Charlottenburg, Marburgerstr. 4, with brothers Günther and Alfred. From letters written by her cousin Gerda Loewenberg-Watson, Chicago, it would seem she survived, presumably in England, the only Jewish survivor of Waren. Information regarding her and/or any children is requested by Rolf Janssen, Paul-Klee-Weg 55a, Münster, Germany. Tel: 0049 16373. Fax: 29755.

Peter Newman (anglicised), a German-Jewish refugee who served in the Pioneer Corps, fought in the Bruneval Airborne raid in 1942, survived the war and probably lived in Northern England. Please pass any knowledge of his whereabouts to Martin Sugarman, AJEX Jewish Military Museum, East Bank, London N16 5RT

Willi Freud, born and brought up in Vienna. Worked in the oil industry, firstly in 1930s Berlin. Went to USA 1939. Any information please to Eric Walters, 61 Holders Hill Drive, London NW4 1NN. Tel: 0181 203 1510 □

Julie Held

Julie Held's paintings, which have attracted much critical acclaim in Britain, are to be shown in a series of exhibitions throughout Europe. The showings are of great significance for the artist, for though Julie was born in London in 1958, she is the daughter of two refugees from the Nazis. The fact that many of her family perished in the Holocaust has made a deep impression on her and is reflected in much of her work. The serious illness of her mother who died when Julie was 18, followed by a long period during which she was herself seriously ill, motivated her to embark upon the subjects of sickness and death. Her most recent paintings, however, celebrate the joys of life.

Julie will be exhibiting her paintings in June and July at the Franz Kafka Gallery, Prague. This exhibition will be followed by others in Leipzig and Hamburg – the very cities from which her family fled.

Among the works on display are early paintings depicting the Sabbath table, gathered around which are members of her family, both living and dead. In recent paintings, however, the table has

been deserted and a sense of doom permeates the scene, reflecting the destruction of Jewish life by the Holocaust.

□ Barry Fealdman

Celebs

Celebs is up-to-date shorthand for celebrities – on a par with Gazza for Paul Gascoigne and Hezza for Michael Heseltine.

The term first struck me – fuddy-duddy that I am – as a misprint for Celebes, the Indonesian island. (Readers may recall Max Ernst's surrealist 'Elephant of Celebes', a painting which in the 1930s prompted the rude verse *Der Elefant von Celebes hat hinten etwas Gelebes*). I soon learnt better and now know that 'celebs' denotes individuals who are 'famous for being wellknown' – as was memorably said of David Frost in the sixties.

While TV personalities, footballers and pop stars automatically qualify for celeb status, writers only do so every now and then. Martin Amis managed it by negotiating the highest ever publishers' fee for a British author and spending £20,000 of it on dental repairs. A writer with built-in celebrity status is Jeffrey Archer, though –

pace *Not A Penny More Not A Penny Less* – his fame rests more on financial than literary skill. Not that Archer would jib at being described as a mixture of writer and financier (with politician thrown in).

From him it is but a short step to Clement Freud, who happily juggled politics, catering, radio stardom and dogfood promotion. Even happier is the latter's son Matthew, who turned celeb promotion into a mega-bucks enterprise (he is PR man *both* to Chris Evans and to go-it-alone Ginger Spice). In addition he has opened a trendy catery, which looks like an apothecary's shop and is appropriately called The Pharmacy.

I wonder what his progenitor, the founder of psychoanalysis, would have made of the 'concept' of a restaurant serving mouthwatering food under the guise of a dispensary of purgatives and emetic agents.

And what would the author of *Civilisation and its Discontents* have made of this: on the occasion of Robert Muller's death I asked some acquaintances if they remembered the erstwhile critic, novelist and TV playwright. The question drew a blank. Then the light of recognition dawned 'Robert Muller – didn't he marry Billie Whitelaw?' □ RG

Obituaries

Eva Hauser

Austrian-born Eva Hauser has died aged ninety-two. She began to study art and crafts in Switzerland and moved to Paris where she was successful in selling her designs. Fernand Leger invited her to work with him in his studio. She remained with him for a year, met many of the major painters in Paris and exhibited.

By 1938 when war threatened, she took her by now considerable collection to London where she set up a weaving studio in Fitzjohn's Avenue, Hampstead. She designed fabrics for Liberty's, Heals and Harrods, as well as working with architects to design furnishings for hotels. By now she was employing ten weavers.

A direct bomb hit on her workshop destroyed her entire stock and all her looms. Nothing daunted, she started all over again and opened what was to become 'The Eva Hauser Gallery' which sold the best of contemporary Arts and Crafts and after the war imported modern

Swedish furniture. She also continued to design and weave cloth.

The gallery, in the Finchley Road, was successful for twenty-five years. In her eighties she took up the brush again, exhibiting about twenty-five paintings just months before her death.

Eva had a strong Jewish identity dating back to her adolescent membership of *Blau Weiss* in Switzerland. She always felt very close to Israel and almost experienced the state's misfortunes as her own □

Robert Muller

The offspring of a mixed marriage, Hamburg-born Robert Muller was allowed to continue in a German school after the fully Jewish pupils had been hived off. The 11-year-old found himself impaled on the horns of a dilemma: he simultaneously longed to join his classmates in the Hitler youth and feared their discovery of his guilty *Mischling* secret.

Coming to the UK at 13 he attended a South London school which fostered

handicraft skills. He didn't acquire any, but came top of his year in English. During the war he obtained a job in the London Bureau of Time-Life, where he speedily rose from office boy to journalist.

Journalism was to be his *métier* in the postwar decades during which he acquired prominence as *Daily Mail* drama critic. (He and the *Express*' Bernard Levin were once dubbed 'the kosher butchers of Fleet Street').

Later he diversified into writing novels and plays, as well as TV adaptations.

The autobiographical novel *The World That Summer* has a young *Mischling* hero who glories in German victories at the Berlin Olympics and is traumatised by his Jewish grandmother's suicide.

While Muller had been torn between being German and Jewish in his early teens, he subsequently chafed at his perceived foreign status among the English. Despite acute awareness of Nazi survival in West Germany, he at one time contemplated resettling there. Paradoxically, he was working on a TV series entitled *Bloody Foreigners* when he died, aged seventy-two. □ RG

NEWSROUND

Plundered gold estimate doubled

The previous estimate of Nazi gold plundered from Holocaust victims and deposited in the Swiss National Bank should be doubled according to a US Government report. Included with other looted gold, it was used by the Third Reich to pay Argentina, Portugal, Spain, Sweden and Turkey for war material. After the war Switzerland returned \$58 million of the total \$300 million it is estimated to have received; Sweden also made repayments.

Victim gold confirmed

The Bergier Commission set up by the Swiss Government reported that at least 120 kilos of gold, deposited in the Swiss National Bank by Nazi Germany, was plundered from death camp victims. While the Swiss maintain this presents no additional grounds for reparation payments, Jewish spokesmen suggest these disclosures reveal present schemes to be totally inadequate.

On trial

Andrzej Sawoniuk is to stand trial at the Old Bailey for the murder of four Jews in the Belarus town of Domachevo in 1942.

Generali policies

Italian insurance company *Generali* has provided a list of the names of 300,000 policy holders, who took out their policies between 1920 and 1945, to Yad Vashem in Jerusalem for further research. More than 80% appear to have been Jews, most of whom were Holocaust victims.

Holocaust records opened

The archives of the International Tracing Service, administered by the International Committee of the Red Cross, are to be opened up for historical research. The records were preserved by Allied forces in 1943 and transferred to Bad Arolsen in Germany in 1946 as part of the UN's main refugee archive.

Refugee shelter closes

The Jews' Temporary Shelter opened in London's East End in 1885 as a refuge for Jewish immigrants fleeing Russian pogroms and later served refugees from Nazism. Situated in Willesden since 1973, the shelter has been closed as today's immigration and asylum laws discourage the settlement of destitute migrants in UK.

□ RDC

Ghost town

I had not sought this. All I wanted to do was have a look at Hungary. On a business trip to Vienna, I took a few days off in the Burgenland to visit the old Eisenstadt ghetto and have a holiday. I cannot fault Austria as she is now. There is evidence of Jewish life all over the centre of Vienna. Posters of Jewish events bear witness to a Jewish presence. The country is clean, well run and prosperous. The inhabitants are friendly. I went to see a small corner of Hungary, as I was only half an hour away from it.

We went to Sopron, just across the border. It used to be called Oedenburg. Its inhabitants opted for Hungary in the plebiscite of 1922. We got out of the station and walked into the town. It was not far away. The street from the station led us straight into the *Ui Utca*, the late medieval ghetto, which again became a ghetto in modern times. There is a plaque, in Hungarian, which says that this was the ghetto in May-June 1944 and that the inhabitants were sent to Auschwitz-Birkenau. There are three synagogues, two of the late 16th century now restored and museums. Both well kept, clean, sanitised and visited by tourists. The town is

pleasant, in good order. From the tower one can see the old medieval confines. There are some later, Communist era, high rise blocks in the distance. The people who look after the museum sites are overcome if you give them 20 Austrian schillings (£1). They are all old people. We looked, rubber-necked, played tourists. We went down a side street off the town's main thoroughfare, just wandering about.

In the near distance we could see the trees of a small square. To the right of it, isolated in its grounds, stood a building, quite large with a cupola. We went up to it and saw the Hebrew inscription, weathered, time-worn, above the door. The windows and door were bricked up. It stood, forlorn, in overgrown grounds, deserted. A community had once existed here. It is no more. The old lady in the museum told me that before the war, Sopron had some 2000 Jews. The synagogue was built, I estimate, around 1860-1880. The shop down the street sells Hungarian spirits. The labels inform me they are kosher for Pesach, in Hebrew. The local jewellers in the High Street sell menorahs, *rimonim*, all replicas. "Tourists buy them" said the lady behind the counter.

□ Ezra Jurmann

Eating-words

As the humble bagel, or beigel, continues its inexorable advance in the country that once gave the sandwich to the world, allow me to wax etymological (about the former, not the latter; after all, everybody has heard of the Earl of Sandwich who wouldn't leave the gaming tables for long enough to have hot meals).

In 1683 the Viennese rapturously welcomed the Polish King Jan Sobieski who had put a besieging Turkish army to flight. As the king rode into the liberated city on horseback the grateful inhabitants pressed forward to kiss his stirrups. Next morning an enterprising baker astonished his customers by offering them ovenfresh stirrup-shaped glazed rolls which he dubbed *bügel* (from *steigbügel*, the German word for stirrup).

Bügel presumably mutated into beigel, or bagel, as the fame of the glazed roll spread into Jewish-populated parts of Eastern Europe.

Altogether, when it comes to eating

words, mutations from German into Yiddish are not uncommon. A prime example of this is 'lox' – as in the famed New York repast bagel and lox – which derives from *lachs*, the German word for salmon. Lox almost could – but should not – be mistaken for 'loksh'. *Loksh*, meaning noodle, is the singular of *lokshen*, as in *lokshen soup* (aka the Jewish penicillin). It is quite amazing to what varied idiomatic uses Yiddish has put the humble noodle. Thus an unusually tall person was termed a *longer loksh*. The appropriate response to an explanation of something that had previously baffled one was '*azoi kocht me die lokshen!*' Someone engaged in a task that earned them kudos rather than financial rewards was said to garner *kovet oon lokshen* (honour without noodles).

And since I don't want to make a meal of culinary folklore I shall now draw to a close. But not before I offer you a bitter-sweet dessert: the reply to the quotidian enquiry '*Vus macht a Yid?*' '*Me vaynt und kocht lokshen*'.

□ Richard Grunberger