

AJR INFORMATION

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Michael Rosenstock (Toronto)

THE GERMAN SCENE TODAY

A Complex But Heartening Reality

What does the Germany of today have in common with the Germany of the past? Is it a fundamentally healthy society, or has the absence of major economic and political crises since the War merely created an illusion of health? Are the Germans of the Baader-Meinhof generation more prone to extremism than their contemporaries in other societies? Is there any truth at all in the extremists' claim that those in power in Germany today are repressive and unrepentantly 'fascistic'?

Probably no-one is better qualified to provide thoughtful and thought-provoking answers to these questions than someone with the background of Walter Laqueur who, in his youth, was never quite an insider and is now not quite an outsider. By combining his experience with three qualities essential in any study of Germany – a sense of history, a sense of proportion and a sense of humour – he has produced an analysis which is not only absorbing and stimulating but also reassuring, perhaps a little too reassuring for some tastes. (*Germany Today* by Walter Laqueur. Weidenfeld & Nicolson.)

In most external features, the Germany Walter Laqueur knew as a young man has changed beyond recognition. The German peasant no longer exists, the south is more prosperous than the north, the Ruhr is one of the cleanest rivers in Germany and the biggest taxpayer in Essen is not Krupp but Coca Cola. On the other hand, each of the new corporations formed when IG Farben was dismantled is now larger than its parent ever was.

Internally, the situation is more complex. Ingrained attitudes formed over centuries cannot be traumatised out of existence but tend to re-emerge, sometimes in new guises. At any rate, many characteristics of contemporary German society can be interpreted as new manifestations of such attitudes. Thus, judging by some of the more extreme pronouncements which make the headlines, we are still justified in leaving the word 'Angst' untranslated. The Germans, Professor

Laqueur writes, 'seem to feel the shortcomings of their society more acutely than others, they suffer more from abstract and metaphysical pains than other less philosophically minded nations', but individuals suffering from this mental condition are rather elusive: the overwhelming majority consider themselves happy, but less than half feel that others are.

Few Germans emigrate, and the suicide rate is higher elsewhere. 'Never pioneers in *savoir-vivre*', they have a tendency to live in a world of absolutes very different from the low-key pragmatism with which the English are credited. One must either love the state or hate it. 'Some Germans', we are told, 'find it difficult to accept that there are compromises between wearing jackboots and walking barefoot'.

Does this explain why the protest movement of the sixties and seventies went further in Germany than it did in other countries? In part, no doubt it does, but Professor Laqueur suggests another possible reason: the sixties struck German youth with particular force because Germany had missed a revolution. Because the country had been in ruins in 1945 and what remained of its intelligentsia was discredited, it could produce nothing comparable to the intellectual ferment prevalent in, say, France at the time.

As a result, when the New Left emerged in the sixties, Germany had two revolutions to make for everybody else's one. This would certainly help explain the way in which the German New Left characterised the authorities. For the new revolution to have validity, the enemy of 1970 had to be the enemy of 1945. According to this reasoning, Germany was still run by repressive, unregenerate 'Fascists'. 'Fascist' was a sufficiently vague, emotive term which everyone was free to define (or leave undefined) according to taste. 'Nazi' would have been too precise and too obviously inappropriate.

In the event, the political attitudes which this self-styled revolution produced could not be

taken seriously, and its artistic achievements were equally unimpressive.

Ironically, the movement's most striking failure was what it presumably regarded as its *raison d'être*: coming to grips with 'Fascism'. Artistic poverty and simple historical ignorance made its few attempts to confront the Nazi past trivialising, melodramatic kitsch when it was not simply revolting and embarrassing.

If the German New Left need not be taken too seriously, what of German nationalism? Clearly, it exists (indeed, if Germany were the only country in the world with no overt national feeling there *would* be cause for concern) but it is not the aggressive, expansionist nationalism of the past. If anything, it has moved to the opposite extreme, to an isolationist nationalism which wishes to withdraw from international entanglements, a *Boden ohne Blut*, as Professor Laqueur calls it.

This hankering after the luxury of a neutralism which Germany's size and strategic importance make impossible may have its dangers, but they are not those of the past. Apart from this, the need to deal with the moral implication of Nazism for today's Germany has resulted in a few odd intellectual contortions, but it would be foolish to regard every expression of irritation at hostile outside criticism and every specious new historical theory as evidence of a resurgence of Nazism.

The reality of Germany today which the book conveys is, of course, far more complex than one can convey here, but the author's final verdict is a heartening one:

'All things considered, there is now not only more freedom in Germany than ever before in her history, but also more common sense and moderation. There is a great deal of hypochondria about, but also an essential toughness . . .'

As for Germany's view of her role in the world, 'the desire to live perilously and to do great deeds is no longer there: let the *Weltgeist* pick someone else for its major assignments.'

Don't miss:

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DENAZIFICATION IN AUSTRIA

A recent three-day symposium in Vienna attracted little notice, although it related to an almost unknown aspect of the Nazi defeat in Europe—the denazification of Austrian Nazis. It was attended mostly by young historians, with a sprinkling of Resistance veterans and journalists.

However, the meeting was not without controversy. When the Minister for Science, Heinz Fischer, declared that public reaction to the Reder/Frischenschlager affair showed that fascism had no roots in Austria, he was sharply contradicted by his hearers. It was time to stop painting a pretty picture, he was told, the authoritarian fascistoid syndrome still had life in it.

The symposium proper was opened by the German historian Lutz Niethammer, who traced the story of German denazification and pointed out that the Austrian experience occurred under peculiar conditions. Contrary to a lovingly-nurtured legend, the proportion of Austrians who were Nazis, even those who were guilty of serious war crimes, was no less than that of Germans: the position was rather reversed and made nonsense of the often-heard slogan that Austria was the first victim of National Socialism.

600,000 Party Members

In 1945, about one-tenth of the population were listed for denazification, that is, some 600,000 Party members. 100,000 of these were already Nazis before 1938, at a time when the NSDAP was banned in Austria, and had secretly worn the swastika. The denazification authorities concentrated on these "illegals", whilst the mass of Party members were accepted as "hangers-on" or "misled", and were thus freed from blame. One variation on the German system had positive results: from the outset, Austrian denazification was administered by all four occupying Powers together with the three existing parliamentary parties (Social Democrats, Christian Socialists and Communists). Later, therefore, no political party could disclaim its part in denazification.

Appallingly Sluggish

Nevertheless, the symposium participants one and all stigmatised the denazification process as appallingly sluggish and lax. Its first move had been to divide the 100,000 "illegals" into "incriminated" and "less incriminated", which at once cut down the number of guilty Nazis to 40,000. Altogether, 23,000 trials of Austrian national Socialists took place, 43 of them ending in death sentences.

The great majority of the accused quickly found the slate wiped clean and were again accepted in general society. A rapid alliance with one or other of the occupying Powers or simply a verbal declaration of loyalty to Austria—and a stroke of the pen sufficed to remove the traces even of serious crimes or close association with the Nazi party.

This state of affairs was laid mainly at the door of the parliamentary parties, who set as their chief goal the rehabilitation of the country and for practical reasons backed away from a thorough-going purge of all National Socialist traces in the system of government—for how could so many experienced employees be replaced?

Moreover, each party was anxious to help its own supporters and gain their adherence by easing their path through denazification. After the clean-up of the immediate post-war period, by 1948 a general rehabilitation and reinstatement of denazified functions was under way, without too much care whether their opinions had truly changed.

Participants expressed the opinion that young Austrians today despised and disliked party politics just because of this previous blurring of the boundaries between democracy and National Socialism. As a means of redress, the whole problem had to be faced again, even to the extent of reassessing history. Towards that aim, the symposium represented a first step.

FRANCE'S MONTH OF JEWRY

Traditionally, French Jews have kept a discreet profile as a defence against antisemitism in France. But with increased numbers of immigrant Sephardis from North Africa, who arrived in the 1950s and 1960s, the position has changed. The Sephardis now form the majority of French Jews and, unhampered by the residual fear and guilt haunting their European counterparts, in many ways have revitalised the community.

Despite bombings and attacks on Jewish institutions, Paris has recently seen a 'Month of Judaism' organised by the Polish-born novelist Marek Halter. 'Le Monde' and 'La Libération' have produced special Jewish supplements; the Catholic paper 'La Vie' has carried Halter's portrait on its cover; the series of readings, films and discussions has been backed by the President, the Prime Minister and many other leading Jewish and non-Jewish personalities; hundreds of young people have thronged the Centre Rachi for discussions on racism and anti-Zionism and other relevant subjects.

According to a recent opinion poll, 70 per cent of French people are openly racist; much of this sentiment is directed against non-Jewish immigrants from North Africa. Physical attacks are usually the work of Arabs rather than native-born Frenchmen, but 'social antisemitism' is still prevalent in the country.

'FIRST' FOR MUNICH CHAIRMAN

The Jewish Community in Munich has elected Frau Charlotte Knobloch as its new head in place of Dr. Hans Lamm, who died in 1985. Frau Knobloch is the first woman to hold such a post in the Federal Republic. There are over 4,000 Jews in Munich, the third largest community in West Germany, outnumbered only by Frankfurt and West Berlin.

JUDAICA FROM BRATISLAVA

In the first all Israeli auction of Judaica, Perry's Gemoart in Tel Aviv sold 250 items for \$600,000 in total. The highest-priced lot was a seventeenth-century burial society register from Bratislava, bought by a New York Chasidic group for \$155,000.

QU YINAN FINDS HER JEWISH ROOTS

Qu Yinan, a young woman from Peking working as a journalist, had an idea that her ancestors had been Moslems and accordingly she had always avoided eating pork or bacon. But her career was changed four years ago, when her mother, a sociologist, attended an international conference and by chance heard a talk on the virtually extinct Jewish community in China. The speaker mentioned the names of Jewish families from Kaifeng, among them a certain Professor Yin, who died some years ago.

Kaifeng is the only Chinese Jewish community on which concrete evidence is available (although their origin is doubtful: they may have come from Persia or India). Stone inscriptions show that Jews lived there over 1000 years ago. Nevertheless, in the whole of China there were never more than a few thousand Jews: and though their history went back to the Sung dynasty (960-1278), the community was almost entirely assimilated by the middle of the nineteenth century.

Jews of Kaifeng

After 1500, Imperial decree prohibited contact with the outside world: the Jews of Kaifeng endeavoured to retain their religion, but the knowledge of Hebrew, of the liturgy and of religious practices disappeared over the years.

Professor Yin was one of the last leaders of the Kaifeng community — and he was also the great-uncle of Qu Yinan. The family was confused, but now it was remembered that her grandfather had practised certain rituals, had told his children not to eat pork or shellfish and had worn a blue cap, not a white one such as Moslems wore. In the turmoil of China's recent history, much of this had been forgotten.

Chinese Jewess

Qu and her mother became deeply interested in their Jewish heritage, and the latter wrote an article 'I am a Chinese Jewess,' which was published in a scholarly journal and aroused much attention. It was, says Rabbi Josh Stampfer from Portland, Oregon, the first declaration of its kind. He met the family in 1983 and invited Qu Yinan to his home, after hearing that there were no courses on Judaism available in China. A year elapsed before the Chinese government permitted the visit to be made.

After staying with Rabbi Stampfer's family to learn English, Qu enrolled at the Los Angeles University of Judaism. She hopes to return to China and to publish a book on Judaism and the Jewish communities of the world.

In the course of his visit to Kaifeng, the rabbi found some 100 or 150 more people who still feel themselves to be Jewish. 'They don't practise their religion at all,' he explains, 'and they have no precise knowledge of Judaism, but they have a sharply defined sense of identity.'

With acknowledgement to the news service of the Jewish Chronicle.

HOME NEWS

GENERATIONS OF ACADEMICS

Recently awarded a knighthood, German-born Sir Geoffrey Elton is Regius Professor of modern history at Cambridge. His father was Professor Victor Ehrenburg, the scion of generations of academics. In 1921, Geoffrey Elton (as he is now) was born in Tübingen, but the family later moved to Prague, where Victor Ehrenburg became professor of ancient history at the German University. Then came emigration to Britain in 1939. Geoffrey and his brother Lewis (at present professor of science education at Surrey University) were accepted without payment of fees by Rydal School in North Wales.

Soon, however, Geoffrey was teaching at the school and simultaneously reading for an external London University degree: 'I never worked so hard in my life', he says. But his future course was set when he was awarded a research scholarship and also met the Tudor historian, J. E. Neale, who happened to have been evacuated to North Wales.

First of all, young Ehrenburg had to serve in the forces. It was at this period that, for his own safety, he took the name of Elton, 'a bit of a wrench', he admits, 'but in the circumstances the only sensible thing to do'. He remained in Germany with the Allied occupying forces, 'helping to denazify the place'.

Returning to England, Geoffrey Elton became a don at Cambridge and established his reputation as an historian with his 1953 publication 'The Tudor Revolution in Government'. Some years later, he became professor of constitutional history and in 1983 was appointed Regius Professor.

THE LUCK OF THE NELKIS

In a two-part lecture at the Judische Volkshochschule, Wolfgang Nelki, a London dentist, traced his family history, which he declared to be on the whole one of good fortune. Heiko Roskamp gave a prefatory talk, pointing out that a non-privileged Jewish family in the eighteenth century must indeed have been lucky to have been tolerated. These so-called 'beggar Jews' banded together at the end of that century.

It was from these people that the Nelki family came, explained Dr. Nelki. He went on to recount the history of his immediate family from 1890. His father Hermann had founded a dental technical laboratory in Spandau and the family attained a high standing, only to be exiled from German life in 1933.

Dr. Nelki is to publish a book on his researches into family history.

SINGING TOGETHER

One edition of BBC TV's 'Songs of Praise,' usually devoted to Christian hymns, was recently relayed from the West London Synagogue. The programme was based on psalms and other Biblical passages, rendered in English and Latin, as well as the original Hebrew.

Opening with 'Hear, O Israel,' the congregation then sang 'Jubilate Deo,' the Hundredth Psalm. The next hymn was by the 18th century Wesleyan Thomas Oliver and was inspired by his hearing a Jewish Doxology in a London synagogue. A Pentecostal choir also sang, after their Black minster had spoken of his debt to Jewry, the source of his own religion, and of the parallels between Blacks and Jews.

As usual with this programme, it was punctuated by short interviews with the participants: with the Methodist William Simpson, who told how he became involved in Jewish-Christian relations from 1933 onward; with Rabbi Hugo Gryn, who explained that when Jewish refugees began to arrive, some English people asked 'What are all these Germans doing here,?' others 'What are all these Jews doing here?' Conversations with Naomi Blake, the sculptress, Mrs. Helga Aronsfeld and Dr. Lore Stein, AJR Executive Member, were shown among others.

Finally, Rabbi Gryn and former Dean of Westminster Edward Carpenter pronounced the blessing line by line in Hebrew and English - a moving demonstration of Christianity and Judaism at one.

SCIENTIST'S LINKS WITH ISRAEL

Sir Walter Bodmer, who received his knighthood in the New Year's Honours list, came to this country as a toddler in 1938. His father was a Jewish doctor in Frankfurt, though his mother was not Jewish.

During his career as a leading geneticist, Sir Walter has maintained close links with Israel, where he has cousins living. Over the last 15 years, he has visited Israel nine or ten times. Two years ago, the Hebrew University in Jerusalem awarded him a prize for his work in immunology.

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MRS. MARINER'S NEW POST

Mrs. Cheryl Mariner has become deputy director of the Central British Fund for World Jewish Relief. She has been active in many fields since coming to Britain from Australia in the 1970s with her husband, Rabbi Rodney Mariner of Belsize Square Synagogue. For the past four years, Mrs. Mariner has been director of the Joint Israel Appeal, women's division, and before that she worked with the Reform Synagogues Israel Action Committee and the National Council for Soviet Jewry.

THREE-GENERATION WINNERS

Maryla Spyra, daughter Shirley and granddaughter Nicola were the winners of the Run for Fun three-generations race in Hyde Park organised by the "Sunday Times". For Mrs. Spyra, it was the first race in which she had taken part since a long-ago school sports day.

Born in Poland 71 years ago, Maryla Spyra emigrated to Palestine, but returned to Poland just before the Second World War. She married there and with her late husband witnessed the Warsaw Ghetto Uprising. They survived because of help from some Polish Catholic friends. The family came to England in 1947.

"THANK GOD FOR THE JEWS"

Reformed Church minister Donald W. Norwood has called for Christians to thank God for the Jews. He believes that such an attitude, rather than mere confessions of shame, would show a real change of heart and a recognition of the Christian debt to Judaism.

Writing in "The Times", Mr. Norwood also quoted from a new hymn by Brian Wren. This arose from a local Jewish-Christian meeting on the Holocaust, at which Mr. Wren—a Biblical scholar and Reformed Church hymn-writer—spoke on the theme "Lord, thank You for the Jews".

The hymn, entitled "All Nations shall be Blessed", includes the following verse:

"Redeem your infant Church's crime;
believing Christ had come,
we cursed them as for ever wrong
through centuries of hate
that paved the devil's way
to Auschwitz and the Holocaust:
how could your Christians be so blind?
Kyrie Eleison (Lord have mercy)"

In another move of reconciliation, the newly-published Church of England liturgy for the Easter period excludes traditional "reproaches" against the rejection of Jesus by "Israel". Although the Church's teaching is that "Israel" includes Christians as well as Jews, it was feared that the old wording could be interpreted as blaming Jews for the Crucifixion.

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DOMINICAN HAVEN

As the possibility of emigration for German and Austrian Jews became ever more restricted in the late 1930s, President Roosevelt called a world conference to ascertain how many countries would declare themselves ready to take in Jewish refugees. This was the ill-fated Evian Conference, broken off within days because almost no state would accept the imperilled Jews.

But there was just one exception, one country which came forward with an offer to shelter up to 100,000 Jews. This was the small West Indian island Dominican Republic, which stood in marked contrast to the Swiss representative, Dr. Rotmund, who threatened strong measures if the flood of refugees were not halted. This same Dr. Rotmund, as head of the Swiss immigration police, demanded that Jewish passports should be specially marked to distinguish them from 'aryan' Germans and Austrians, who needed no visa to travel to Switzerland: so that, from 5 October 1938, Jews' passports were marked with the red 'J'.

So what lay behind the generous offer made by Rafael Trujillo, the dictator of the Dominican Republic, a man feared by his subjects? He presented it as a humane gesture. In reality, he wished to ingratiate himself with Roosevelt and sweeten his own unsavoury international reputation.

Educated Europeans

Trujillo had other aims in view. The Dominican Republic was underpopulated and he wished to import educated Europeans. However, a deeper motive for his offer was that he wished to acquire white people in order to 'lighten' the Dominican blood. Accordingly, he chiefly favoured young Jewish bachelors who might marry Dominican women.

A paradox indeed, that while in Germany Jews were hunted down as 'subhuman,' Rafael Trujillo hoped to 'improve the race' by means of Jewish heredity.

Although 100,000 places had been offered, only about 600 or 700 Jews took refuge in the island republic, mostly coming from refugee camps in Switzerland and Luxembourg. The first trickle began in 1940, when it was already dangerous to cross the Atlantic, because of U-boat activity. Moreover, Trujillo had given preference to single men, which is possibly why so few were able to take up the offer.

Those Jews who found a refuge in Sosua (the locality where they settled) will never forget their welcome. As they set foot in the Republic, Dominicans lined the streets to greet them. 'In Vienna', one immigrant recalled, 'we were spat on by people in the street'. Here they were honoured and prized. The island's richest and most important families preferred Jews as sons-in-law. Many descendants of these immigrants today know almost nothing of Jewry and its culture, yet they are still proud of their Jewish

heritage and wear a Star of David round their necks.

Although the newcomers were mostly city-dwellers, they became successful farmers. A government official once sighed, 'If only we had a hundred Sosuas!' Sosua is the most successful development project in the country. The Jews transformed the land east of Puerto Plata into a model agricultural area, with cattle-farms and large dairies. The Compañía Industrial Lechera is the most important dairy produce business in the Caribbean.

Many of the former refugees left the Dominican Republic when the Second World War ended. No more than 30 or 40 live there now. Nevertheless, their reputation is still high: they did a great deal for the country, not only in agriculture, but also in the field of culture. One of the immigrants, Josef Eichen, an octogenarian still living on the island, describes Sosua even today as a possible place of refuge for Jews who suffer persecution anywhere in the world.

HANS WINTERFELDT

ART FOR ALL TASTES

I always thought that Scottie Wilson (his work was recently shown at the Ben Uri and reproductions of two of his paintings appeared on Youth Aliya greeting cards) was a Canadian, but it was not until I saw his birth certificate at the exhibition of his works at Gillian Jason Gallery (42 Inverness Street, NW1) (until 15 March) that I learnt that he was born in Whitechapel in 1889, the son of Esther and Julius Freedman.

The family moved to Glasgow when he was a small boy and he later went to Canada where he first started to draw. Gillian Jason has managed to assemble a very fine selection of his works - paintings, plates, examples of the porcelain he designed for the Royal Worcester factory, textile designs produced for the Edinburgh Weavers, scarves for Jacqmar and Ascher and other ephemera.

Dina Larot whose work has recently been shown by Margaret Fisher (2 Lambolle Road, NW3) is a Viennese artist, born in 1942 in that city where, as she herself writes, she had 'eine bürgerliche Ausbildung und ebensolches Leben.' In 1962 she met Kokoschka whose influence turned her to painting. Most of her works are/or work is figure studies, beautifully drawn. Colours form part of the picture but are subjugated to the expressive lines of the composition. Margaret Fisher still has some of her pictures in stock.

Some people may like, others hate, the coloured mosaics designed by Eduardo Paolozzi for Tottenham Court Road Underground Station. Nevertheless, London Transport is to be congratulated for having the desire to liven up the somewhat drab surroundings of our everyday existence. The exhibition 'Eduardo Paolozzi

Underground' at the Royal Academy (until 23 March) shows the earliest drawings to the completed designs—very, very interesting!

The name of Caspar Neher (1897-1962) will be familiar as one of Germany's leading stage designers and graphic artists. An exhibition of his work was recently held at the Riverside Studios under the sponsorship of the Arts Council.

The exhibition reflects Neher's relationship with Bertolt Brecht with whom he collaborated during the Weimar Republic and after 1945. Those who missed this exhibition can still see it in Manchester (26 February-6 April), Sheffield (12 April-18 May), or Plymouth (31 May-5 July).



Threepenny Opera

Leinster Fine Art have moved to delightful new premises on the fourth floor at 3 Clifford Street W1. They are mounting a series of vernissages during February and March (ending on 12 March). Part I showed works by Leonard Baskin, Helaine Blumenfeld, Frank Ettenberg and Reg Loving from the USA, as well as two Germans, Georg Tappert and Richard Ziegler. This will be followed by Spanish works and, finally, by a mixture of English, Scottish, Austrian and Norwegian works.

Georg Tappert (1880-1957), of whom three works are shown, was a great and important Expressionist painter, but his work was neglected even in his own day and it was not until a memorial exhibition was held in 1961 and some of his pictures unearthed in the cellar of his bomb-damaged house where they had been concealed, that his true worth was appreciated. An exhibition to mark the centenary of his birth was organised by the Berlin Gallery and his works have now found their way into many public and private collections both in Germany and abroad.

ALICE SCHWAB

JEWISH-CHRISTIAN HARMONIES

A choral evening under the auspices of the Hampstead Council of Christians and Jews was recently held in Hampstead Parish Church. The church choir and the singers from Belsize Square Synagogue each gave a selection of liturgical songs and hymns. The Jewish parts of the evening were introduced by the Revd. Lawrence Fine and Sue Heimann gave a solo rendering. The synagogue choir was conducted by Sue Straus.

OBITUARIES

LILLI PALMER

Lilli Palmer who died in Los Angeles at the age of 71 was no ordinary actress. She was a lady of the stage and of the screen, an accomplished painter with successful art exhibitions, and an author whose autobiographical book 'Change Lobsters and Dance' (German title: 'Dicke Lilli, gutes Kind') became a bestseller. Born in Berlin and having made her first stage appearances in Germany, she left when the Nazis took over, and after an interlude in Paris where she appeared together with her actress-sister Irène Prador, she devoted herself mainly to English-speaking films. Lilli Palmer was one of the few Continental-born actresses to achieve international fame and high rank among the 'greats' of Hollywood. Among many celebrities, she partnered Gary Cooper, Rex Harrison (her first husband) and Noel Coward in the latter's 'Song at Twilight' at London's Queen's Theatre. She spent her later years in Switzerland with her second husband, Argentinian actor Carlos Thompson, in closest artistic collaboration. S.B.

WILHELM UNGER

Founder of the German Library in London and co-founder of Germania Judaica in Cologne, the writer Wilhelm Unger has died in Cologne at the age of 81. The son of a Jewish doctor in Bad Hohenalza, he spent his youth in Hamburg and lived there clandestinely under the Third Reich. In 1938 he emigrated to London, where he became Secretary of the PEN-Club and first director and founder of the German Library. After the Second World War, Wilhelm Unger called for the re-admission of the German PEN-Club and later organised a Goethe bicentenary festival in London.

In 1957, Unger returned to Cologne where, together with Heinrich Böll and Paul Schalluck, he founded the Germania Judaica library. For the 12 years up to 1978, he was the chairman of the Cologne Society for Christian-Jewish Cooperation. At the same time he continued his journalistic work until his death. A selection of his critical writings appeared in 1984 under the title 'Wofür ist das ein Zeichen?' (Dumont, Cologne).

BIBLE AS SPRINGER MEMORIAL

An Israeli business-man and his wife, Yekutiel and Liora Federmann, have presented a rare Bible to the Hebrew Museum, Jerusalem. Their gift was made in commemoration of the late Axel Springer.

The Bible, written by Elias Hutter, was produced in Hamburg in 1587. It is valuable, not simply because it is 400 years old, but because the writing has certain unique characteristics which are significant for biblical research.

Mr. Federmann, who is on the board of the Hebrew University, felt that his gift would be a fitting memorial to Axel Springer, who did so much to reconcile Israel and Germany.

FRED DANNEN

Mr. Fred Dannen, who died recently in his 81st year, was one of the earliest members of the AJR. Born in Cologne, he established himself in Berlin as a partner in a ladies fashion firm. He came to this country in 1937 and resumed his business activities in the trade. When the AJR was founded in 1941, mainly by refugees who had arrived after the November 1938 pogroms without any means, he was one of those earlier and re-settled arrivals who lent their support to our cause. Later, he took an active part in the work of the AJR by serving as Chairman of the House Committee of Osmond House during a period when the Home went through some administrative difficulties.

His competent guidance at that time will always be gratefully remembered. Mr. Dannen was also a member of the AJR Board, whose meetings he attended as long as his health permitted. We extend our sincerest sympathy to his widow and her family.

JAROSLAV SEIFERT

The Czech poet Jaroslav Seifert, who received the Nobel Prize for Literature in 1984, died a short time ago at the age of 84. His poetry often dealt with the lives of the poor and oppressed, among them the Jews whom he had seen dragged away in wartime Prague and whom he could not forget.

LILI MATHE

Lili Mathe (Lily Bernstein) died recently in London. She will be remembered by many for her famous gypsy orchestra, which performed throughout Europe before the Second World War. A Hungarian, she was deported to Auschwitz, where her musical talent saved her from the gas chambers: she was a leading member of the women's camp orchestra. Sent on to Belsen (where Mrs. Magda Bloom recalls her kindness when Mrs. Bloom's mother died) Lili went to London following the liberation of the camp. There she married her Viennese husband Eddi, who had been with the British soldiers entering Belsen. She again formed a gypsy orchestra, with herself as violinist, and gave delight to many people at leading London hotels.

PRIZE FOR ISRAELI EDITOR

Founded by the late Axel Springer, the Rudolf Küstermeir Prize has been awarded by the Israeli-German Society jointly to Alice Schwarz-Gardos and the Israel Kibbutz Choir. The prize is given to those who promote understanding between Israel and Germany and is named after a former Deutsche Presse-Agentur journalist.

Alice Schwarz-Gardos edits the German-language Israeli newspaper 'Israel Nachrichten,' and the citation praises her work as a journalist and author in support of dialogue between the two nations. The choir has made six successful tours in Germany and in this way furthered cultural relations.

DR. WALTER SCHINDLER

Dr. Walter Schindler has died in London at the age of 89. Born in Breslau in 1896, he gained a high reputation in his profession as psychotherapist and psychiatrist and established a successful practice in Berlin. For the first time in the history of Depth Psychology he brought together the different schools of thought and practice. His initiative and efforts in this sphere are referred to by Professor E. H. Schultz, a well-known German authority on psychotherapy, in his memoirs.

On his emigration to England in 1938, Walter Schindler became a member of the medical staff at the Tavistock Clinic in London and was later appointed consultant at the Paddington Hospital. He also established a considerable private practice. He achieved international prominence, in particular as co-pioneer of group psychology, and was in demand as guest lecturer at many universities and congresses. For fifteen years he was Lecturer in Medical Psychology at the Extra-mural Department of London University.

For approximately fifteen years he acted as Director of Studies of the Annual Zion House Lecture Courses arranged by the London University Extra-mural Department and the Theodor Herzl Society in London, which became an outstanding feature of Jewish life in London due to the excellence of their standard and the breadth of vision which inspired their founder. They encompassed all areas of Jewish life and history in Israel and the diaspora and covered the central teachings of the three monotheistic religions.

Those fortunate enough to enjoy his friendship, the wit and stimulation of debates around his dinner table, or his wise professional counsel, will be deeply saddened. Our warm sympathy goes out to Lois, his devoted wife, who brought sunshine into his later years. F.E.F.

A POSITIVE SURVIVOR

Professor Ron Baker—in his own words "once a little Holocaust kid"—is giving a course of lectures entitled "Problems of Survival" at the Spiro Institute, Sternberg Centre for Judaism, Manor House, Finchley. The course makes use of survivors' writing and art, together with visual material, to illustrate the theme.

Berlin-born Professor Baker, whose father and brother perished in Auschwitz, was adopted as a child by a Salford family. He is now 53.

Eight years as a mental health social worker led on to an inaugural chair of social work practice at the University of New South Wales. Professor Baker is currently a visiting professor at the London School of Economics.

However, in 1981, he realised "that many people whom I did not know had assisted me as a refugee and I felt more and more that I wanted to give something back to the refugee field". Professor Baker left full-time academic work and became a consultant to the Ockenden Venture for its 1981 conference on the psycho-social problems of refugees. For four years he was research officer to the British Council for Refugees. "After many years", he says, "I was able to study the impact of being a Holocaust survivor and the effects on children and grandchildren".

REYNOLDS AND THE ANGLO-JEWISH CONNECTION

The highly successful Reynolds exhibition at the Royal Academy (until 31 March) contains two pictures of special Anglo-Jewish interest.

The first is that of Miss Gideon and her brother, William. Maria Marow Gideon was the granddaughter of Samson Gideon (1699-1762) and great-grand-daughter of Rowland Gideon, a West Indian merchant who came to London from Barbados in 1680. He left a modest fortune, but his son went on to become a prominent financier and the government's chief adviser on financial matters.

Despite his enormous wealth and landed estates, he was denied the title he dearly coveted (presumably because of his religion), but as a compromise his son Sampson, then a boy at Eton, was raised to the baronetcy and eventually became Baron Eardley (his wife's name) of Spalding. He was converted to Christianity as a boy. Maria Marow, the subject of the picture, was his daughter and subsequently married Lord Saye and Sele. William, her brother (1775-1805), never married and became a colonel in the Army.

'The Ladies Waldegrave' (No 122 in the Catalogue of the exhibition) were the daughters of the 2nd Earl of Waldegrave. For many years it was thought that their mother (she was an illegitimate daughter of Sir Edward Walpole, High Secretary of Ireland) was Maria Norsa, sister of Hannah Norsa who achieved fame as Polly Peachum in the Beggar's Opera. But this story has been disproved.



Maria & William Gideon (detail)

The Waldegrave family did, however, have Jewish connections in another way. Frances Braham (1821-1879) was the daughter of the famous singer John Braham who was the original Max in *Der Freischütz* when performed at the Lyceum in 1824. Frances married four times, first to an illegitimate son of the sixth Earl of Waldegrave and then, in the same year, to his legitimate brother. As Countess Waldegrave she became a great Victorian hostess at Strawberry Hill, the former residence of Horace Walpole.

WALTER SCHWAB

AWARDS

This year's Dr. Leopold Lucas Prize, named after the long-standing Rabbi of Glogau, who perished in Theresienstadt, was awarded to Professor Dr. Ernst G. Lowenthal and Christoph Albrecht of West and East Berlin respectively. The Prize has been endowed for persons who by their activities have spread the idea of tolerance. Dr. Lowenthal is known to our readers as a contributor to this journal. He has an unsurpassed knowledge of events and personalities pertinent to the past and present of German Jewry.

He has been closely connected with the AJR since its inception as co-founder and member of the first Executive, and he was also a co-editor of 'AJR Information,' when it was created in 1946. We extend to him our cordial congratulations on this new expression of the esteem in which he is held. The co-winner of the Prize, Christoph Albrecht, is organist of the Marienkirche in East Berlin, one of the oldest churches of the city.

*

In recognition of his outstanding works on German history in the 20th century Professor Walter Laqueur was awarded the Grand Cross of the Federal German Order of Merit. Professor Laqueur is Director of the Wiener Library. He is also Chairman of the Research Council of the Center of Strategic and International Studies at Georgetown University, Washington, D.C. as well as Professor of Contemporary History at Tel Aviv University.



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AJR IN ACTION



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DESCENDANTS OF JEWISH REFUGEES (DJR)

Since August 1985, a group of young people has been meeting in the London area, with the common link that they are all children of Jewish refugees. This was the inspiration of Mrs Lilly Allen, an AJR member, whose idea it was to bring together people of this generation. We have met several times since then, and each time numbers have increased.

At a recent buffet supper, they welcomed Ludwig Spiro, Hon. Treasurer of the AJR who spoke about the AJR, its history, its present function, and speculated on its development. Above all, he aroused considerable interest in the possibility of future links between the DJR and the AJR.

In addition to meeting socially in people's homes, the group has established a programme to cater for a variety of interests. Activities have included a visit to the 'Memorial Candles' concert at the Royal Festival Hall, and an afternoon discussion, during which they shared experiences arising from a common background.

A steering group has now been formed to co-ordinate a broad range of future events. The group would very much like to hear from other people aged approximately 20-32, who are keen to participate. Please contact Caroline on 01-579 9906.

DAY CENTRE OPENS WITH A FLOURISH

Despite a cold, rainy, blustery day, the opening of the AJR Day Centre in the Hall of the Belsize Square Synagogue was an important event which had been preceded by two years of surveys and interviews involving some 300 people to examine the need for a social centre.

Sixty visitors attended the opening day and the calm well-organised hall was soon humming with carefully-paced activity. In sections of the hall subdivided with the help of movable acoustic screens, groups of three and four settled down under the guidance of Sandra Randall, the Centre's Organiser to games, chatting and joking away as they studied their cards. Dotted among them were pairs of elderly gentlemen concentrating on games of chess. Here and there were ladies enjoying a chat.

In one corner a group of perhaps thirty people seated around a discussion leader had got involved in lively debate. Subjects were wide-ranging, on public affairs and social problems, moved with ease from one topic to another. What active and enquiring minds they had, and how well-informed many of them are. Here was an opportunity, obviously relished, to make their opinions and feelings felt and to share them with others. It was a stimulating session enjoyed by both participants and observers.

Apart from the discussion group, another corner of the hall was screened off for bridge tables. Here the players were concentrating hard on their cards - perhaps as relaxation after the Keep Fit exercises which officially started off the morning. Keep Fit need not alarm anyone. It is

done seated and after a cup of coffee and warm-up chat.

Lunch came at 12.30, provided by AJR's well-known team of professional cooks who wish to emphasise that they prepare the same home-made gourmet meals as always in the same Hannah Karminski kitchens. The menu was minestrone soup; meat loaf with wine gravy, parsley boiled potatoes and sweet-sour red cabbage; and rhubarb crumble. The smell and taste were fantastic, especially on a cold winter's day.

After lunch, chairs were arranged round the piano for the afternoon's entertainment. Later in the afternoon there was a song recital by the AJR member Hans Freund, the excellent bass-baritone, which was much appreciated by the listeners. Music is the most popular relaxation and the standard is high. The day finishes with a cup of tea and cake, and departure time is 3 o'clock.

The Day Centre provides excellent value. The maximum number the hall can take is 60. Those wishing to join should phone the AJR on a Tuesday after 9.30 a.m. on 328 6317 and speak to the Centre's Organiser. You can also phone the Day Centre on Wednesday and Thursday between 9.30 a.m. and 3 p.m. on 435 6931. Finally our thanks go to the excellent team of volunteers always prepared to roll up their sleeves and join in with all jobs. However, more drivers are needed to take people to and from the Centre. It is the housebound who benefit most from their new social life.



In the kitchen



A game of cards

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A customer at the Day Centre shop

IMPORTANT RECORD OF THE HOLOCAUST

In a 'Jewish Chronicle' article about the writing of his most recent work, *The Holocaust: the Jewish tragedy* (Collins, £17.50), the author Martin Gilbert pointed to the coincidence that the seventh volume of his Churchill biography covered the very same period. The day of Pearl Harbor was the day that Chelmno, the first death camp, was opened: on VE Day Theresienstadt, the last camp, was liberated. Sometimes news came to European Jews of this other face of the war: on hearing of the Casablanca conference in 1943, a woman in Kovno Ghetto allowed herself to become pregnant, believing that relief was not far off. The Jews of Lodz Ghetto thought that the Red Army was about to arrive: but the Nazis still had ample time to deport them all.

Mr. Gilbert travelled all over the world to interview eye-witnesses and to find contemporary diaries and letters. As he says, there is probably not a single town which does not have at least one Holocaust survivor. He heard the story of a young woman who perished in Belzec with her parents rather than leave them for her own safety; of foreign consuls feverishly stamping and signing passports and visas in the hope of saving fellow-creatures; of one of the only two Jewish survivors of Belzec, murdered after the liberation by Polish antisemites; Gentiles who helped Jews at the risk of their own lives and others who voluntarily devised new means of persecution; Jews who physically and spiritually resisted their murderers. In his 800 and more pages, he has quoted whole diaries left by the victims, as well as a letter

from a survivor: 'I realise that you [in Palestine] cannot imagine one-hundredth part of the suffering, fear, humiliation and every kind of torment we lived through. People who live and think as normal people cannot possibly understand.'

Mr. Gilbert has dedicated this book to Professor Alexander Lerner who, in June 1941, sent his two little girls on a holiday with their grandparents in the Ukraine. Almost immediately, the children and their grandparents were murdered by Nazis advancing into the Soviet Union. Now in his seventies, Professor Lerner is a leading figure in the band of Jews seeking exit visas from the USSR. In Mr. Gilbert's own words: 'Not only did Jewish life survive the Holocaust, but the Jewish struggle continued and goes on today and will go on tomorrow.'

TEXT OF THE HOLOCAUST

C. C. Aronsfeld has done a valuable piece of work in tracing the development of the Nazis' extermination propaganda from 1919 to 1945 in *The Text of the Holocaust* (obtainable from Micah Publications, 255 Humphrey Street, Marblehead, Mass. 01945, USA, at \$10).

With all the evidence available, it is astonishing that any credence at all is given to the fabrications and fantasies of the deniers of the Holocaust. Current apologists for or proponents of Nazi and fascist ideologies know perfectly well what happened, but find the Holocaust a stumbling-block which discredits all their notions, so they deny it took place. There is no hope for cranks and madmen, or for cynical politicians, but among the young and naive the ignorance of recent history is

widespread and for them this little book can perform a real function. All they need is there, and schools should take notice and take copies for their libraries.

Mr. Aronsfeld has brought a considerable range of source material together, has provided clear and penetrating comment, and has documented every source meticulously. There is also an appendix with an essay each on the 'revisionist' Institute for Historical Review, 'The Protocols of Zion Since 1945' and 'Mein Kampf 1945-82'.
M.S.

SCHOLARLY JOURNAL ON CAMPS

Recently appearing for the first time, 'Dachauer Hefte' is an international journal printing scholarly essays and documentations relating to National Socialist concentration camps. It represents a new departure in Western publications. The first issue contained nine articles on the liberation of Dachau (29 April 1945) and the authors came from five different countries. Responsible for 'Dachauer Hefte' are the Comité International de Dachau, Barbara Distel (head of the Dachau memorial foundation) and Wolfgang Benz of the Institut für Zeitgeschichte, Munich.

LECTURE BY EX-ARCHDUKE

In February, Dr. Otto Habsburg, once Archduke Otto of Austria, gave the annual Sarah Stolz lecture. Dr. Habsburg, who has renounced all his hereditary titles, is a member of the European Parliament.

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LETTER TO THE EDITOR

Remembering Synagogues

Sir, - We will be publishing a memorial volume commemorating synagogues and houses of prayer, especially of small communities, which were destroyed during the November 1938 pogrom. We are seeking photographs or illustrations and would appreciate a short covering letter, giving the history and the events leading to their destruction. The book will be published in 1988 on the occasion of the 50th anniversary and is being prepared by a committee headed by Dr. Joseph Burg. Contributors' names will be published and pictures will be returned if requested. B'ne Hachoma 3, Dr. MORITZ SCHWARZ Old City, Jerusalem, Israel

*

MEMORIAL IN BERLIN

Under the auspices of the Berlin Senate a memorial will be erected on the site of the former Levetzowstrasse Synagogue, which from 1941 to 1943 served as an assembly centre en route to the deportation transports at Putlitzstrasse railway station. To symbolise the events the model of a railway wagon will be in the foreground of the memorial, which will also show reliefs of the 36 Berlin synagogues and a chronological table of all deportations from Berlin.

KREUZBERG MAYOR REMEMBERED

In front of the Berlin Kreuzberg Town Hall a memorial in honour of Dr. Carl Herz (Koethen 1877-Haifa 1964) has been consecrated. Dr. Herz was the Social Democratic Mayor of the District from 1926 until he was cruelly deposed by the Nazis at the beginning of 1933. (EGL)

HAMBURG HONOURS WEICHMANN

In memory of its former Governing Mayor Herbert Weichmann, who would have been 90 on February 23, a street (formerly Adolf-Strasse) will be named after him, and a bridge across the Uhlenhorster Kanal will be called Herbert-Weichmann-Bruecke. (EGL)

AUSTRIAN ART OBJECTS

Following the letter from the Austrian Embassy in our issue of December 1985 about art objects which formerly belonged to victims of Nazi oppression, the Austrian government has now issued a list of the objects involved. This list can be obtained from Mr. Reginald Thomas, Austrian Embassy, 18 Belgrave Mews West, London S.W.1. The back page of the list provides detailed instructions for making a claim to objects on it. Claims for objects have to be made by 30 September 1986.

JEWS IN HESSE

Many West German districts and communities are producing historical accounts of the vanished Jewish life of their areas. One of the best of these is *Fremde im Eigenen Land* (Strangers in Their Own Land: Contributions to the cultural and social life of the Jews in the old districts of Hofgeismar, Kassel, Wolfhagen and the town of Kassel, edited by H. Burmeister and M. Dorths) and published by the Verein für Hessische Geschichte. (Available from OstR H. Burmeister, Rappekaulschecke 70, 3520 Hofgeismar, Hesse).

This publication could not have come at a better time to revive and stir memories. In words, pictures and statistics this excellent and informative book is a fitting memorial to those German Jews who worked and lived in these places from the early 18th century until the Final Solution. The book touches upon every aspect of Jewish life and the research has been painstaking. President and future historians reading this book will wonder how these loyal, law-abiding and industrious people could have been wiped out by remorseless hatred. Those whose ancestors lived in these districts will obviously be interested, but every German Jew will see it as a mirror of his own life until 1933. M. ROSENBERG

SELF-SACRIFICE HONOURED

The self-sacrifice of Dr. Paul Eppstein has been commemorated by the unveiling of a bust in Mannheim's Abendakademie. At the same time, the main lecture hall was formally given his name. Dr. Eppstein headed the Mannheim Volkshochschule from 1928 to 1933. Driven from his position by the Nazis, in 1934 he joined the board of the Reichsvertretung der Juden in Deutschland and moved to Berlin, where he was in charge of the organisation's Emigration Department. Although it would have been possible for him to save his own life by emigration, he and his wife preferred to remain and help their fellow-Jews. The couple were arrested in 1943; neither survived the Holocaust.

PLAQUE AT MEINEKESTRASSE

A plaque has been fixed on the Meinekestrasse 10 house in Berlin to commemorate the Zionist organisations which were once located in that building.

THE FRIEDBERG (HESSE) JEWISH COMMUNITY IN THE MIDDLE AGES

Great thanks and appreciation are due to Dr. Fritz Herrmann, of Friedberg, the heir of the well-known bookseller and publisher Bindernagel, also the editor of the *Wetterauer Geschichtsblaetter* in which there are dozens of articles about the history of the Friedberg Jewish Community in the Middle Ages.

There are 2 precious books preserved which were written during the Middle Ages and form the basis of all research. 1. The minutes of the years 1536-1680, now in the library of The Jewish Theological Seminary in New York. 2. The statutes of the years 1664-1798, now in the Archives for the History of The Jewish People in Jerusalem.

Dr. Loewenstein, Dr. Adolf Koben, Dr. Bernhard Brillung and W. H. Braun, M.A., all historians, have dealt with the subject, but the contributions of Dr. Fritz Herrmann go furthest into the details of the past.

Now, after 50 years activity Dr. Herrmann has resigned but intends to continue with his research. It is to his credit that the history of the Jewish community is being passed on to present and future generations.

In 1260 a mikva was built in the Gothic style, which still exists and is now, as 'The Judenbad', under the protection of the City of Friedberg. The oldest known spice box of 1550 is now in the possession of the Jewish Museum in New York, also a Torah Crown of 1715 and a Torah Shield of 1680, all of silver, which used to be in the synagogue of Friedberg.

Chajim ben Bezael, a brother of the famous High Rabbi Loew ben Bezael of Prague was a teacher in the Friedberg jeshivah.

The synagogue was destroyed during the November pogrom. There is no longer a Jewish community in Friedberg. S. LEOPOLD

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FAMILY EVENTS

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

Deaths

Heilbrunn:—Dr. Eric Heilbrunn (formerly Kassel and Sondershausen) died peacefully at the Morris Feinmann Home, Manchester, on 11 January. Devoted husband of the late Elvira Heilbrunn. A very dear uncle and a loyal and true friend of many. Greatly respected by all who knew him.

Katz:—Dr. Eduard Katz, of 44 Hillside Court, NW3, died 20 January in a nursing home. Sadly missed by Laura.

Kiewe:—Heinz Edgar Kiewe died on 5 February, aged 79. Deeply mourned by his niece Lilo Markrick,

Arlington, USA, and six great-nieces and nephews.

Meisel:—Mrs. Julia Meisel, born in Vienna, passed away peacefully on 8 February 1986. She was 86 years old. Mourned by her family Hersburgh in Australia.

Schlesinger:—Otto Arthur Schlesinger, beloved husband of Hilda, dear father of Barbara and adored grandpa, died unexpectedly on 7 February.

Sinclair:—Dr. Karl Sinclair, died on 20 November 1985. A life devoted to the service of others as doctor and friend, founder of the Western and District Branch of the Society for Mentally Handicapped Children. Deeply mourned by his wife Isabel and children Ingrid, Karen and Nick.

for a lady companion (preferably a refugee from Germany) to live with her permanently. The lady is fit and up to now has done all the housework and gardening, as well as some professional work. Box 1089.

Miscellaneous

MEMORIES of Wilhelm Furtwängler - illustrated lecture recital by John Hunt, Swiss Cottage Hotel, 18 March at 8.15 pm. Please phone 435 5199 for tickets.

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Golden Wedding

Stent:—To Ronald and Gabi Stent warmest congratulations on their recent golden wedding from their loving family and his admiring readers.

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Information Required

GOLDSTROM. Joachim Goldstrom, born 2 April 1929 Marienburg/Westpr., arrived in England in June 1936, resident in Birmingham, is being sought by his half-brother Franz Zielinski, Warendorferstrasse 155, 44 Münster, West Germany. Would Mr. Goldstrom or anyone knowing his whereabouts please contact Mr. Zielinski at the above address.

LENNHOFF. Dr. Herbert Lennhoff, physician. Worked with Dr. Fritz Fränkel during the early 1940s in Mexico. Before that possibly in Spanish Civil War. Smallest details welcome. Please contact Klaus Täubert, Fuhrmannstrasse 1, 1000 Berlin 42, West Germany.

INFORMATION REQUIRED

The Gesellschaft für Christlich-Jüdische Zusammenarbeit, Poppendiekweg 15, 3250 Hameln 1, is seeking to locate the following former citizens of Bad Pyrmont: Brandt, Feniger, Heimann, Hodenberg, Rosenberg, De Haas, Gustav Sturmthal, Julius Sturmthal, Arthur Schöndorff, Gustav Beermann, Rosenkranz, Schottelius, Meyer, Erich Landsberg, Marcus, Imanuel, Coppel, Otto Buchinger, Brandt, Abraham, Bock, Lichtenstein, Cilli & Hans Seutemann, Salomon, Charlotte Leonhard and mother.

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JAPAN ATTRACTED PLAYWRIGHT

The daughter of refugees—her mother was Jewish, her father an early political exile from Hitler's Germany—Sonja Lyndon has gradually become immersed in Japanese culture. Her play "Present Continuous", dealing with the dangers of meddling with another country's traditions, was produced at the 1985 Edinburgh Festival and has also recently been heard on Radio 4.

Mrs. Lyndon was first drawn to the Far East as an English-language teacher. Noting that Japanese students tended to get overlooked, she and a friend began a small specialised school for Japanese women. Soon she was learning their language herself, then taking instruction in the tea ceremony and finally spending a holiday in Japan at the invitation of one of her pupils. Although reluctant to leave her husband Leslie and three children, even for a few weeks, she found it "amazing" to be immersed in a totally different culture. Her play was written a year later.

Sonja expects that one day she will write a play on Jewish themes, too.

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Munich. The 'Friends of the Cinema' association in Bavaria has recently shown films dealing with subjects connected with National Socialism. Among these, 'Hinrichtung fuer 4 Stimmen' was written by Thomas Harlan whose love-hate relationship with his father Veit Harlan (the ill-reputed Nazi film director) appears to have motivated his work. To witness the kidnapping of an 80-year-old man who in the course of his trial is revealed to have been responsible for the murder of thousands can hardly be considered pleasant viewing; but the doubtless intended accusation against the 'Father Generation' is meant to vindicate those who are well aware of their ancestors' crimes.

60 Years ago. 1926 was an important year for composers and lovers of operetta; within a period that later became known as the 'Silver Era' of that musical form of entertainment, Kalman introduced the saxophone into 'Zirkusprinzessin' (the work that followed 'Graefin Mariza'), Bruno Granichstaedten scored a triumph with 'Orlow' in Berlin and Vienna (regrettably, this operetta is now much neglected) and in Britain 'No, no Nanette' by American-born Vincent Youmans (of English-Irish origin) has not only survived, but produced one of the lasting slow foxtrot song hits with its 'Tea for Two'.

Honours. A valuable prize named after the Austrian author Peter Rosegger, whose alpine stories were very popular early this century, has

been awarded to authoress *Hilde Spiel*. The Berlin senate honoured actor *Bernhard Minetti*, today one of the most prominent German actors, with the title of Professor in recognition of his valuable work on stage and in television.

Birthdays. *Benno Kusche*, bass-baritone of the Bavarian State Opera for many years, who also worked at Covent Garden in the fifties where he sang Beckmesser and La Roche, is 70. *Jean-Pierre Aumont*, French author, stage and film actor, at present in the musical 'Gigi' in London, celebrated his 75th birthday.

Memories of a 'femme fatale.' She started as a showgirl in the Rudolf Nelson revues in Berlin. That was the beginning of film actress *Camilla Horn's* long career. She describes it all in her book 'Verliebt in die Liebe', published by Herbig Verlag, Munich. After appearing in silent films (together with Marlene Dietrich) she came to Hollywood where she worked with Lubitsch, John Barrymore and Douglas Fairbanks, before returning to Germany where she became famous. Married four times (one of her husbands was Gustav Diessl before his marriage to soprano Maria Cebotari) she says she survived the Nazis and the postwar years only by her ruthlessness and tireless energy. Attractive during all her phases of life and still filming, she is now in her eighties, but, she maintains, 'never resting'.

S.B.

A recent biography by Richard Whelan of the famous photographer Robert Capa (Faber & Faber, £15) tells how he was 'invented'. The story began with André Friedmann, a Hungarian Jew who was exiled to Berlin in 1931. With little command of German, he became a photographer. Because of his Jewish appearance, in 1933 Friedmann found himself threatened and insulted in public and fled once again, this time to Paris. There he met Gerda Pohorylles, with whom he fell in love. Hard work brought in a reasonable living, but Gerda and André decided to raise their standing by inventing a rich and successful American photographer, Robert (from Robert Taylor, the film-star) Capa (from Frank Capra, the film director). To the outside world, Friedmann pretended that he was merely Capa's darkroom assistant: Gerda would take his photographs to Paris editors and convince them that such a famous man as 'Robert Capa' could not be insulted by an offer to buy at the usual rate; she demanded, and obtained, three times the normal fee from editors who, had they known they were purchasing the work of a struggling refugee, would have rejected it out of hand.

In this way, André Friedmann took on the identity of 'Robert Capa.' At the outbreak of the Spanish Civil War, he took the photographs which were the basis of his world-wide fame. Sadly, Gerda was killed in Spain and, seventeen years later, Robert Capa was also to die while photographing the face of war in Indo-China.

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