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JESUITS, JACOBINS AND JEWS

Reflections on the Bicentenary of the French Revolution

Two texts, adapted to the *Marseillaise* a hundred years apart, attest to the importance of the France of Bastille Day and The Rights of Man for the modern Jewish imagination. In *The Two Grenadiers* Heine made his moribund Napoleonic veteran plead *Begrab mich in Frankreichs Erde* (Bury me in French soil); a century later Jewish demonstrators in Wilna sang *Vos hobn wir brijder tzu verlijrn, vos toigt uns a lejbn uhn broit* (What have we to lose, brothers, What use is life without bread).

France is, however, infinitely older than the Revolution and has often represented principles inimical to the Rights of Man. The direct Jewish connection is also of venerable antiquity: the first attested Jewish presence in Gaul dates back to the reign of Augustus Caesar. In the subsequent Carolingian period the Jews flourished (and so did Judaic learning exemplified by Rashi of Troyes). The High Middle Ages wrought a drastic change, with the juxtaposed statues of *ecclesia* and *synagoga* — the one triumphant, the other blindfolded and broken-lanced — outside newly built Chartres Cathedral forming a stone backdrop to the slaughter of the Crusades that commenced in northern France. A royal edict of 1395 finally expelled all the Jews from the country.

For the succeeding three centuries the kingdom remained virtually *judenrein*. When the Jesuit-assisted Richelieu expanded the country eastwards the Jews of Alsace-Lorraine passed under French suzerainty. During the mid-1700s Alsatian (and other) Jews were beginning to trickle into Paris; a few decades later the Revolution turned subjects into citizens. By the mid-19th Century Jewish emancipation was proceeding apace — with Cremieux prominent in government, Meyerbeer and Offenbach in music, Rachel and Sarah Bernhard in the theatre, and Rothschild and Pereira in finance. The Dreyfus case halted, but did not reverse this process. Though it revealed hitherto unsuspected depths

of bigotry in the national consciousness the *affaire* ended ultimately, in the 1900s, with the defeat of the anti-Dreyfusards. On the eve of the Great War France boasted, moreover, a galaxy of Jewish talent ranging from Proust in literature through Bergson in philosophy and Durkheim in sociology to Chagall in art.

Exile and extradition

After the war France, having lost over a million young men, accepted many Jews fleeing Eastern Europe, and in the 1930s she also took in the majority of racial and political refugees from Hitler Germany. For a brief span the Paris that had received Börne and Heine a hundred years earlier accommodated such successors of theirs as Tucholsky, Koestler, Walter Benjamin and Hannah Arendt.

Upon the outbreak of the Second World War, though, the French authorities treated Hitler's victims as if they were his agents. Leon Feuchtwanger's memoir *The Devil in France* encapsulates the desperate plight of refugees fleeing Nazism for the second time amid the malign indifference, and worse, of French officialdom.

After the Fall of France the German occupiers, aided and abetted by their Vichy puppets, encompassed the deportation to the death camps of 80,000 foreign Jews — among them two-thirds of the German refugees. By contrast members of the Resistance and individual Catholics, both lay and ordained, helped save many Jewish lives.

The postwar situation showed a similar complexity. Though a goodly number of collaborators received condign punishment some were helped — by Petainist clerics in the main — to cheat the hangman. As she had done after the Great War, France again admitted a sizeable number of refugees from Eastern Europe, as well as transigrants en route — illegally — to Palestine. After the creation of Israel the two countries' interests coincided for a while, and the supply of French arms, especially aircraft, was of significant help to the Jewish state. Although Franco-Israeli amity ceased abruptly in the 1960s — when President de Gaulle made the most overtly antisemitic pronouncement of any postwar Western leader — contemporary French Jewry has reasonable grounds for confidence in the future.

Sevenhundred-thousand strong, thanks to large-scale North African immigration, the

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community is the fourth largest in the world, and sufficiently self confident to have attempted setting up a 'Jewish lobby' at election time. In addition, after a time lag since the premiership of Mendes-France several Jews (Simone Weil, Badinter, Fabius) are again prominent in public affairs.

On the debit side there is the persistence of atavistic Judeophobia — such as the Orleans rumours about Jewish white slavers abducting Christian girls — and the threat posed by Le Pen's National Front. Le Pen has characteristically dubbed the Holocaust a *bagatelle*, and the (not totally unrelated) perception that sections of the French establishment, including the Church and the judiciary, have not taken Jewish wartime suffering sufficiently seriously has long been a source of communal hurt. This hurt is, however, currently being assuaged by the Mitterand government's commendably energetic measures to bring Nazi butchers like Barbie and Touvier to justice.

EAST BERLIN'S CENTRUM JUDAICUM

It was reported several months ago that the famous synagogue formerly known as the Neue Synagoge, Oranienburger Strasse, Berlin will be rebuilt and public money made available for this.

According to the *Gesetzblatt der Deutschen Demokratischen Republik* of 4 July 1988 the rebuilding programme will create an institution to be called *Neue Synagoge — Centrum Judaicum* in memory of the millions of Jewish victims.

Besides being a place of commemoration for present and future generations, the building will contain a place of worship, and house a library and museum to preserve Jewish achievements in science and culture.

It is also intended to be a meeting place to foster and maintain Jewish culture and tradition for generations to come.

Although the number of people who have been worshippers at this synagogue prior to their emigration is becoming smaller every day, I appeal, as the son of the late Rabbi Dr. Malwin Warschauer who served that congregation for almost 40 years, for support of this scheme.

My appeal is not only directed to former Berlin Jews, but to all those who are interested in seeing Judaism kept alive.

In order to complete the whole scheme, i.e. to outfit the museum, library etc, donations are urgently required.

After completion of the building the cost for the administration and the staff will be borne by the East German authorities.

Jewish Community chairman Dr. Kirchner is President, and his Deputy, Dr. Simon, Director of the new Centre, guaranteeing the success of the project.

Any pictures, photographs or documents of historic interest, books and religious ritual items to furnish both library and museum will be very much appreciated.

Please support this very worthwhile cause by sending such items direct to Stiftung Neue Synagoge Berlin, Centrum Judaicum, Oranienburger Strasse 28, DDR — Berlin 1040.

JAMES JULIUS WALTERS

GERMAN-JEWISH REFUGEES IN FRANCE

The chief characteristic differentiating refugees in France from those in Britain is that we endured double persecution; also, because of the Nazi wartime occupation we could only commence attempts at normalising our lives after Liberation.

Asylum seekers in France, the reputed 'Eldorado of tolerance', suffered bitter disappointment from the outset. Since the early 19th Century the country had been perceived as the classical haven of refuge; in addition it was Germany's next-door neighbour. The liberal traditions inherited from the French Revolution had raised high expectations among German emigrés, many of whom arrived without visas or valid documents. Of all European countries France received most refugees, but numbers fluctuated constantly because the difficulties asylum seekers encountered there made many of them proceed elsewhere — mainly overseas — as soon as they possibly could. An estimated 60,000 German emigrants resided in France at any given time; in all about 150,000 made it their (temporary or permanent) home. In addition, France let in 10–15,000 Austrian refugees and 5–6,000 from the Saar.

How many disappointed these figures conceal! Oh, the difficulties involved in obtaining even the temporary right of residence, not to mention an identity card or permission to work!

When it transpired that the new arrivals were not isolated cases, but part of a mass exodus, doors banged shut — not only at government offices but also among the Jewish communal bodies, who were apprehensive of difficulties of their own.

As the influx of refugees increased from 1936 onwards, the originally sympathetic attitude of French Jewry to the new arrivals changed under the pressure of circumstances — such as the government's appeasement policy — to one of indifference, even rejection (shades of the reception accorded by German Jewry to the *Ostjuden*!).

Farce prefigures tragedy

Many refugees had expulsion orders served on them, though it was generally possible to secure deferment on a monthly basis. Even if only a small percentage were actually expelled, the perennial threat of having their residence permits revoked hung like a sword of Damocles over the rest. This situation was temporarily eased by the Popular Front administration of 1936/7, but the next government made moves in the opposite direction: on the occasion of a state visit by von Ribbentrop it moved all refugees out of Paris — accommodating some of them on moored boats — to 'forestall assassination attempts'.

After the outbreak of war, to 'preempt 5th column activity' the government decreed the internment of all male refugees aged 17 to 65, and of all female ones between 17 and 55. Most of these internees were later transferred to labour camps; eventually, under the terms of the Franco-German Armistice agreement, they were deported to the East.

Deportations occurred all over France, and in the Unoccupied Zone they were carried out by

the French (Vichy) authorities themselves. The number of Jewish immigrants deported was around 68,000; only a third of German-speaking refugees survived the war.

Postwar, on returning to their plundered apartments, the survivors generally found that in the interim they had been leased to French tenants whom it was impossible to dislodge.

Against the backdrop of grim postwar shortages, some surviving emigrés set up the *Solidarité des Réfugiés Juifs* to begin the work of ameliorating refugee hardships. (Soon after its formation *Solidarité* affiliated to the Council of Jews from Germany). The new organisation directed its attention primarily towards solving the acute housing problem among refugees; for those doubly persecuted Nazi victims the provision of accommodation was more important than financial succour.

Bundestag takes action

A documentary about their plight — Peter Adler's *Die Vergessenen* (The Forgotten Ones) televised by the *Süddeutsche Rundfunk* — had the consequence that the *Bundestag*, on Carlo Schmid's initiative, earmarked a budgetary allocation for the erection of a large dwelling house in park-like grounds at Limours near Paris. (Today the building serves as an Old Age Home.)

In addition, *Solidarité* managed to procure apartments for refugees still capable of gainful employment. The organisation acquired a number of one-, two- or three-bedroom apartments in 4 apartment blocks on the outskirts of Paris. Inhabited since 1959, this accommodation has enabled previously separated refugee families to reunite and to bring up children under hygienic conditions.

All in all the refugees' material conditions improved in the 1950s, with German Restitution as the decisive turning point. Alongside the improvement of material conditions a degree of social integration took place — at least among the younger generation. Post-war circumstances made it possible for most refugees to become naturalized, but even with French citizenship and strenuous attempts at assimilating into the host community, only the second generation — i.e. those who arrived in France very young, or were born there — have managed to integrate completely into French life. Even if, as rarely happens, former refugees speak good accentless French, xenophobic French society excludes them. With few exceptions first generation immigrants lead a marginalised existence.

RUTH FABIAN
Paris

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PETER C. RICKENBACK

TO BE, OR TO BECOME?

The Impact of 1789 on Jewish Consciousness

With the rise of Zionism, and the rebirth of Israel, there also arose new grounds for antisemitism, as charges of 'dual loyalty' were levelled at Jews who spoke the language of their native land and felt to some degree — or even fully — citizens of it. Could anti-Jewish sentiment now masquerade as merely anti-Zionism?

These questions have been asked before. Yet this year, 1989, marks the 200th anniversary of the event that first gave the Jews the opportunity of answering them. Although the French Revolution undoubtedly paved the way for full emancipation of the Jews of Europe, it was neither universally welcomed by the Jews in 1789, nor are its consequences accepted without question by Jews today. In effect, the question is asked: how does one live as a Jew in France, the country of the rights of man, which emancipated the Jews, but consigned 80,000 of them to genocide a century and a half later? The question has a wider application, but was put thus by Théodore Klein, president of the representative council of Jewish institutions in France.

Two hundred years ago, the consciousness of being Jewish in the world was awakening, the relationship between belief, history and observance in Judaism was being examined, and many Jewish ideologies and organisations were trying to understand what was meant by Jewish equality, survival and redemption. It was a slow process, with many setbacks, and no vision of what lay ahead in its full scope.

In Europe before the Revolution, most monarchs claimed absolute sovereignty by divine right. The nobility had special rights and few taxes, if any. The Church had its privileges, denied to other faiths. Trade and production were protected by closed-shop guilds. The lower down the social system, the more one's life was plagued with legal restrictions and obligations, reducing peasants to the level of feudal serfs, and Jews to similarly humble status.

In England and Holland, life for the Jews around 1770 was not so bad; in Poland strangely enough, they also had considerable freedom to run their own rural communities. Despite difficulties in Central Europe, it was accepted that certain Jews even had their usefulness, and Frederick the Great divided all his Jews into four groups in 1750: the generally privileged, regularly protected, specially protected, and tolerated. The last, while considered as Prussian subjects, were nonetheless viewed with a degree of contempt as semi-aliens. As the 1770's and 1780's wore on, attitudes changed.

From tolerated Jews to enfranchised citizens

Emperor Joseph II was committed to sweeping social reforms in the Hapsburg territories of Austria, Hungary, Bohemia and Moravia, and in 1781 abolished the badge all Jews had had to wear. In 1782 came his Edict of Tolerance for the Jews of Vienna and Austria, which allowed at least a quota of tolerated Jews to live outside the ghetto, learn any craft, leave their homes before

noon on Sundays, and not to wear a beard. But even so, these policies were opposed by those who saw their place in the hierarchy threatened. A scene in the film *Amadeus* vividly recalled the initial reaction of the Emperor and his court to Mozart's setting of Beaumarchais' play *The Marriage of Figaro* in 1786. The nobility were only too well aware of the effect such a revolutionary drama could have — and the play was duly banned.

It needed, in fact, a political revolution, abolishing the traditional, inherited monopolies and privileges, to bring about real change in the Jewish condition.

In France at the time, there were actually two distinct Jewish communities: the Sephardim in the south-west numbered about 3,500, and lived in rather privileged comfort and security. But the 30,000 Ashkenazi Jews of Alsace and Lorraine were restricted to moneylending and petty trade, and spoke Yiddish like the ghetto Jews of Central Europe. The French rulers had a contradictory attitude, wanting to integrate them and discriminate against them at the same time.

In 1789, everything changed. Louis XVI called to Versailles the Three Estates — the clergy, the nobility and the rest of the population — to solve the bankruptcy of the monarchy. They declared a National Assembly, and popular uprisings in Paris broke any resistance of the regime. In August of that year, after the fall of the Bastille on July 14, the Assembly issued a Declaration of the Rights of Man and the Citizen, which established that 'all men are born, and remain, free and equal in rights' and in Article 10 that 'no person shall be molested for his opinions, even such as are religious, provided that the manifestations of these opinions does not disturb the public order established by the law'. The slogan of the French Revolution — Liberty, Equality, Fraternity — was thus legally enshrined.

It sounded wonderful, but what precisely did it mean for the Jews? It was an ambiguous process that now began. Constitutionally, they had to be granted citizenship, which they were by September 1791, but specifically as individuals, not as an autonomous group or nation. The Revolution had determined that, logically, Jews must be liberated from their former legal straitjacket.

As the French armies carried the Revolution abroad, the ghetto walls came tumbling down — in Holland, northern Italy, the Rhineland. In 1799, Napoleon seized power, and five years later proclaimed himself Emperor. His regime was in fact far more centralised and absolute than the royal ones of the 18th century, while at the same time affirming the equality of all the nation's citizens. His domination of Europe put the fate of many Central European Jews into his hands, and widespread reforms were introduced. Abroad, in fact, the Jews seemed, ironically, to fare much better than at home in France.

Napoleon, a deft manipulator, wanted the respect of Eastern European Jews as he turned his attentions towards Moscow. Despite appearing to

blow hot and cold at the same time, he called an Assembly of 112 Jewish notables to the plush Town Hall in July 1806, to define the position of Judaism vis-à-vis the State. Specific questions were put, and carefully answered by the Notables who, without fully sanctioning voluntary assimilation, affirmed that civil law was fully compatible with Jewish religious law. Napoleon's next masterstroke was to reconvene a Grand Sanhedrin of rabbis and laymen in February 1807, to give the sanctity of binding religious law to what the Notables had said. The Sanhedrin was the supreme political, religious and judicial body in Palestine during the Roman period until the 5th century, and according to Jewish tradition its reconstitution was associated with the coming of the Messiah — Napoleon was well aware of this. Not surprisingly, the Sanhedrin pledged its undying loyalty to the Emperor and declared that any aspect of the Jewish tradition that conflicted with the political requirements of citizenship was no longer binding.

Lessons of history

This in itself amounted to a revolution in Judaism. Yet history was to teach that legal proclamation was not quite enough. The old, negative image of the Jew persisted in opposition to the acceptance of the Jewish people and religion as legitimate parts of Western civilisation.

A generation after the Holocaust, we look back. In France and even more in Germany the more the Jews came to resemble their neighbours the more hostility they aroused. Every time they made progress towards real emancipation, one social group or other would attack them for attempting precisely what they had been urged to attempt by those same social forces, namely eradicating the differences that set them apart from the rest of the community.

The most intense and remarkable outpouring of Jewish cultural and creative achievement is to be found in turn-of-the-century Vienna, with its list of giants who shaped the modern world in philosophy, music, psychology, linguistics, economics and literature. They were Jews caught between the emancipation ushered in only 100 years earlier by the French Revolution, and the 1940's that savagely ended it. They represent, pace George Steiner, the 'abrupt, tragic noon of Jewish genius in modern Europe'.

Was this the inevitable consequence of emancipation? Should the Jews, in the face of the destruction of the old order after 1789, have decided rather to *be* (i.e. to 'remain'), than to *become*, and try and attain what, apparently, was unattainable? Walter Rathenau, subsequently Foreign Minister of the Weimar Republic and *Fehme* victim, wrote in 1911 'In the youth of every German Jew, there comes a moment which he remembers with pain as long as he lives: when he becomes for the first time fully conscious of the fact that he has entered the world as a citizen of the second class, and that no amount of ability or merit can rid him of that status'.

If this is a truth of our new historical awareness as European Jews, two centuries after the Revolution, we must surely hope that it is not the only, or indeed the whole truth.

JOHN DUNSTON

DETOXIFYING VICHY WATER

The French between the wars had a clear perception of the danger of Hitler's Germany. Those who came from France every autumn to the Party Rally at Nuremberg, thus committing themselves to Hitler's cause, were few and without influence. A somewhat larger minority was sympathetic to Nazism, and to anti-Semitism in particular. These extremists all found themselves on the horn of a dilemma: the Nazism they admired was essentially an expression of German nationalism and it confronted their French nationalism.

The sudden and unexpected collapse of France in June 1940 brought a change of attitude. On the one hand the German *blitzkrieg* seemed irresistible, and on the other Marshal Pétain's readiness for an armistice implied acceptance of defeat. That September, André Gide, a representative of French sensitivities, was writing in his diary: 'To come to terms with yesterday's enemy is not cowardice but wisdom; as well as accepting what is inevitable.' It is safe to say that most of his 40 million countrymen agreed.

Pétain, at the notorious meeting with Hitler at Montoire in October 1940, announced that he was 'entering upon the path of collaboration'. Naturally he and everyone who felt relief at the time could not have foreseen all that that statement was later made to imply. The French State, its services and its resources and its personnel, were not merely to be placed by such a policy at the behest of a foreign power, but taken out of the rule of law. Complicity in Nazism ensued.

Racial persecution in France began in October 1940, initiated by the Pétain government, and its prime minister Pierre Laval, in the expectation of earning gratitude from Hitler. From the summer of 1942 onwards, the German authorities urged and supervised the entire programme of mass-murder, but they turned its implementation in France over to the French. At least 100,000 Frenchmen in one way or another worked for Himmler's secret police apparatus. Three or four times as many wore German uniform, and the huge number of ordinary policemen, railway workers and civil servants implicated in the deportation of Jews is beyond computing.

The historian Serge Klarsfeld has published the lists of Jews deported to their death from Drancy, outside Paris: 75,720, in 84 transports. About 3,000 survived. The overall figure takes no account of perhaps another 15,000 Jews deported according to other lists, or killed by other means.

Moral reckoning omitted

At the liberation, therefore, General de Gaulle had to decide how the nation was to purge itself of its complicity in mass-murder, by what means it was to sit in judgement upon itself. But no debate occurred. 767 death sentences were carried out, with Laval among them. Pétain was sentenced to death, and then neither executed nor reprieved. Some thousands received prison sentences, and thousands more lost their jobs, but by 1953 a general amnesty had been declared. The subject was held to be closed. In practice France had gone

through motions of justice without the moral reckoning that justice must entail.

The primary accusation against collaborators was that they had placed themselves at the disposal of the Germans. Accomplices in the mass-murder of Jews were not accused and charged as such, and so their crimes were held to be against the nation-state of France rather than against humanity. This failure to address the real nature of the crime has opened up a shadowy moral area, in which all manner of false and self-serving arguments thrive. Apologists are able to claim that the French could not have helped themselves, or that the Jews were to blame for their fate, or in fact that nothing like mass-murder had occurred. Actual denial of the Holocaust seems to be first and foremost a French concoction.

Auschwitz a mere 'rumour'

First with arguments of this type was Maurice Bardèche, a schoolteacher and writer. In two books after the war, he asserted that efforts to bring Nazi criminals to justice were themselves criminal, just an expression of the victors' power. The Nazis could be blamed only for losing the war, and the Allies had no right to sit in judgement on them for that. To him, the Holocaust was exaggerated by Jews and Zionists for purposes of gaining sympathy and money.

Paul Rassinier took up where Bardèche left off. In a series of books published between 1948 and his death in 1967, he declared that the Holocaust was a complete misnomer, and no systematic mass-murder had taken place, and that there had been no gas chambers. Playing with statistics, he built a thesis that 1,485,292 Jews had been killed, a figure he then reduced to 896,892. It is no exaggeration to say that from this obsessive man the postwar neo-Nazi and anti-Semitic movement has spread out across Europe and the United States.

Among many influenced by Rassinier is Robert Faurisson, who has a doctorate in literature from the Sorbonne. He denied the authenticity of Anne Frank's diary, and in 1979 published an article in the reputable newspaper *Le Monde* entitled 'The Rumour of Auschwitz'. In 1986, he gave a broadcast to say that stories of gas chambers and genocide 'form the historical lie' which 'made the gigantic political and financial swindle possible, of which the State of Israel and international Zionism are the principal beneficiaries, and the German people . . . and the entire Palestinian people the principal victims'.

Such people and such fantasies have arisen because of the inept and dishonest handling ever since 1945 of the question of French collaboration. A myth has been perpetuated that only a tiny minority was involved, and it has been dealt with. Failure at official or national level to have taken proper account of the implications and consequences of the Holocaust has perpetuated and amplified a mistaken handling of Jewish issues, and left in French society a sense of unexpiated guilt.

As a result of the Rassinier and Faurisson publications, the state took some obvious measures to defend itself. A law was passed on July 1, 1972 to set standards about what might and might not be published. Group defamation and incitement to racial hatred became criminal offences. Individuals and organisations may bring proceedings, and have done so against Faurisson, who on more than one occasion has now been found guilty in court and fined accordingly.

An earlier law, promulgated in 1964, allowed for 'crimes against humanity', a charge that could only be retro-active. The intention no doubt was to proceed against collaborators whose presence in society had become truly scandalous. Two such collaborators, Jean Leguay and Maurice Papon have been charged under this law. Both were active in delivering Jews to their death, as proven in a good deal of wartime documentation. Both were civil servants, and not in a position to plead that German compulsion forced them to carry out a dreadful task. Yet neither has been brought to trial, and legal proceedings are apparently in abeyance. This exemplifies the continuing wish to avoid taking a moral stance where the Holocaust is concerned.

President Mitterand may well have wished to halt this long-delaying complicity by means of the Klaus Barbie case. As from November 1942, Barbie had taken command of the Gestapo in Lyons, and had committed crimes against Gaullist Frenchmen as well as Jews. Thanks to the 1953 amnesty, crimes against Frenchmen could not be raised, and Barbie was convicted solely for his role in the murdering of 54 Jewish children. The government insists that there will be a second trial for crimes involving Barbie's French collaborators, but it seems more probable that Barbie will first die of old age.

Future portent or throwback?

Jean-Marie Le Pen and his National Front owe their rise to this background of subterfuge and moral cowardice. This has been one of the most successful neo-Nazi parties in Europe since 1945, obtaining over 2,000,000 votes, or about ten per cent, in national elections, and occasionally twice that in municipal elections. In person and career, Le Pen is reminiscent of a typical pre-war French fascist. His anti-Semitism has long been a matter of record. During a television interview in September 1987 he said that if there had indeed been gas chambers in the war, these were an 'incidental detail'.

The Jewish community in France is now 700,000 strong, the largest in the world outside America, the Soviet Union and Israel. Assimilation may well be back at the level that it was before the Nazi eruption destroyed the course of politics and society. Whenever the interests of France and Israel have collided, public opinion has sided with Israel. It may prove that the Le Pens and Faurissons are merely a throwback. Their careers have nonetheless been facilitated by the blind eye which has been turned to French collaboration and complicity in the Holocaust.

DAVID PRYCE-JONES
(Author, historian and critic)

DANGEROUS(LY UNSTABLE) LIAISONS France, French Jewry and Israel

In August 1947 the French government refused entry to the 4,400 beleaguered Jewish refugees aboard the 'Exodus'. Six months later it granted asylum to three boatloads of illegal immigrants intercepted off the coast of Palestine.

This see-saw in French policy was an early example of the ambiguous relationship between France and Israel over the past 40 years — an ambivalence resulting in part from the anti-Jewish tradition of the powerful Catholic Church.

Public recognition of Catholic culpability in abetting the liquidation of a quarter of French Jewry during the Vichy years, stifled anti-Jewish expression in the immediate post-war years. However, the establishment of Israel, the capture of West Jerusalem and the displacement of 560,000 Palestinians led to the recrudescence of Catholic anti-Jewish outbursts in the form of rabid anti-Zionism.

The newspapers *La Croix* and *Temoignage Chretien* alleged that Jewish troops had desecrated the Holy Places — both Church and State supported the internationalisation of Jerusalem — and the Catholic philosopher Gabriel Marcel, counselled the Fourth Republic to delimit the sphere of permissible Jewish influence.

The general public, though, sympathised with the Jewish cause. Pro-Israel sentiment ensured that between 1948–1949, Marseilles served as the main port of embarkation for the exodus of Jews from Europe to Israel.

This French-Israeli flirtation was cemented in a geopolitical marriage during the 1956 Suez campaign, which saw Israel accorded almost unanimous support, even by the antisemitic ultra-Right.

The subsequent governmental-level honeymoon lasted for just over a decade, and by way of *ketubah*, France became one of Israel's prime arms suppliers.

A by-product of this conjugal liaison was that it created the favourable conditions for letting previously 'closet' French Jews to affirm their Jewishness: suddenly the First Family rediscovered Baron Edmond de Rothschild's connection with the Zionist pioneers.

The French Jewish community, on the other hand, conspicuously failed to reaffirm their Zionist commitment in these auspicious times. Such was the Zionist malaise that Nahum Goldman, President of the World Jewish Congress, complained in 1964 'Half a million French Jews have donated less to Israel than 35,000 Italian or 19,000 Swiss Jews'. Three years later however, 45,000 French Jews donated 50,000,000 francs to the embattled Jewish State. Huge solidarity demonstrations stopped the traffic in Paris and attracted thousands of previously non-committed French Jews.

As so often in the collective Jewish experience it had taken adverse developments to shake French Jewry out of its lethargy. Adversity struck on this occasion in the form of President de Gaulle's embargo — 48 hours before the outbreak of the Six Day War — on much-needed

arms supplies to Israel (while public support for Israel remained overwhelming). The honeymoon was over at government level and divorce just around the corner. The aftermath of the war brought an erosion of sympathy for Israel amongst influential sections of France's non-Jewish population, and conversely an upturn in Zionist commitment within the community: figures for emigration to Israel climbed from 1,000 in 1967 to around 6,000 in 1969.

Unequivocal lurch

This raising of Zionist consciousness was counterpointed by growing anti-Zionism among important strata of French society. Championed by such culture heroes as Jean Genet and Jean-Luc Godard it engaged the sympathies of growing numbers both on the Right and the Left.

By the time of the *Yom Kippur* War, the anti-Zionist campaign had made significant inroads into French public opinion, and the overwhelming support enjoyed by Israel six years earlier had been whittled down to a narrow majority in 1973.

The pro-Arab tilt of French foreign policy in 1967 had by the 1970's developed into an unequivocal lurch. During the 1973 War the French government felt no compunction in denying refuelling facilities to U.S. supply planes bound for Israel. Similarly after the war French officials felt unencumbered in conniving at the insidious Arab boycott of Israeli and Jewish firms.

By 1977 French government indifference to Israeli and Jewish sensibilities had numbed to the point where a French court could find 'no grounds' for holding Abu Daoud, the PLO architect of the Munich massacre. This verdict was described by Yigal Allon as a 'shameful capitulation'; ironically, the only Arab recognition the French authorities received for their capitulation was that during the 1980's Paris became the terrorist battleground of Europe.

Abu Daoud's release occasioned much self-reappraisal within the Jewish community and led, in 1979, to the creation of a Jewish renewal movement *Renouveau Juif*, as a dynamic vocal alternative to the docile Jewish communal leadership. Opposed by Chief Rabbi Kaplan, *Renouveau* nevertheless attracted widespread support, as evidenced by the staging of a mammoth day-long 'Twelve hours for Israel' jamboree.

In October 1980, *Renouveau* led 100,000 demonstrators onto the streets of Paris in a protest rally against the terrorist attack on the *Rue Copernic* synagogue, which had left four people dead.

The election of pro-Israeli Francois Mitterand to the Presidency in 1981, in place of the pro-Arabist Giscard d'Estaing, brought with it renewed hopes that the French government would now be more receptive to Israeli susceptibilities.

Despite an early presidential visit to Israel, Mitterand soon showed that friendship and politics don't necessarily mix. In 1982 he com-

pared Israeli attacks on Lebanese civilians to Nazi behaviour at Oradour.

The Lebanese invasion was predictably condemned by all sections of the French press; less predictably it split the Jewish community, where many on the Left supported ex-Prime Minister Mendes-France's call for negotiations with the PLO.

The PLO response was swift — six dead and 26 injured in a terrorist attack on a Jewish restaurant in Paris — which had the effect of reuniting French Jewry in their opposition to the PLO.

Yasser Arafat's recent peace initiative was warmly welcomed in Paris and, departing from the policy of France's major EEC partners, President Mitterand invited the PLO leader for a *tête-à-tête* in May. That meeting bore dubious fruit in Arafat's ambiguous declaration that the Palestine National Charter is *caduque* — null and void.

Twenty-two years of untrammelled appeasement of the Arabs has left French Jewry in no doubt that government claims to evenhandedness in the Middle East are null and void. So, alas, are claims that the Vichy legacy is dead. In a TV poll following the arrest of former *milice* chief Paul Touvier, who had been hidden by Catholic orders since the war, 37 per cent of viewers thought it normal that a religious order should have protected him.

PETER GRUNBERGER

THIS WAS A MAN

The death of Primo Levi by his own hand two years ago was more than a loss to Jewry or the world of letters; it is no exaggeration to say that it diminished mankind as a whole. Levi had emerged from Auschwitz with his enlightened humanist faith still miraculously intact. His survivors' testimony, transmuted into literature, eschewed doom and bitterness; 'the aims of life' he wrote in *The Drowned and the Saved* 'are the best defence against death; and not only in the Lager'.

What could have motivated a man with convictions like these, formed in the hardest school on earth, to seek self-annihilation? According to Lorenzo Mondo, an old friend, the author feared that future generations might entirely forget about the *Shoah* — that Auschwitz should one day vanish from the records of history.

At the root of Levi's fear seems to have been the recent vogue for 'Holocaust revisionism' in German academe and elsewhere. Professor Nolte's, and others', denial of the uniqueness of the Holocaust, and their reduction of Nazi genocide to a link in a chain of 20th century atrocities stretching from the Soviet Gulag to Vietnam so appalled Levi that, he who 40 years earlier had overcome the trauma of the Lager, now lapsed into a deep depression. Shortly after refuting what he called Nolte's 'loathsome' theory in a *La Stampa* article entitled *The Blank Hole of Auschwitz* Levi hurled himself down the stairwell of the Turin apartment where he was born.

Holocaust revisionism, the monstrous construct of historians committed to 'relativising' evil, not only desecrates old mass graves — it also opens new single ones.

C'EST SI BONN

Heinrich Böll: *WOMEN IN A RIVER LANDSCAPE* (Secker & Warburg, £10.95)

And quiet flows the Rhine . . . past a small town in Germany. Actually a former small town, and now a major European capital with close on three hundred thousand inhabitants. Beside the (only rarely quiet) river stand the villas of the important and powerful in this new Republic, men who watch and fight each other, intrigue and make adulterous love. All that and more . . . worse.

That is the gist of Heinrich Böll's literary bequest to his country, the last work he completed.

All 208 pages of it are magnificent, but do they constitute a novel? For Böll chose to present his acerbic views of Federal Germany in the form of a play. The text consists of direct dialogue or Joycean monologue, with the speakers named and described as in a play text, the only concession to the traditional novel being a division into chapters.

However, one can only recommend the use of this hybrid; the play form makes reading easier and the characters soon stand out more clearly. There is no intervention of the authorial voice. The personae follow their predestined course, though the reader knows that the predestination is decreed by a god whose name is Heinrich Böll, renowned severe critic of the new Fatherland. Those who have read his early writings, and particularly *The Lost Honour of Katharina Blum*, will not be disappointed. Political Bonn is a sink of iniquity; it is only better than what preceded it because it simply could not be worse. The women, curiously old-fashioned, with no Thatcher or Golda Meir *Doppelgänger* in sight anywhere, are a deal better than the men, i.e. they have more ethical objections to the prevailing knavery and are often made the victims of it. But they nevertheless cling to the knaves of varying shades of black, and they play musical beds with them.

Allegory

One of the chief characters in this charade is Erika Wubler, the wife of one of the more decent members of the charmed circle, a legal wheeler-dealer for the 'party'. She is given to sitting on the balcony of her villa between Bonn and Godesberg and gazing through a telescope at the Rhine and its traffic, at her neighbours, and at the abode (on the opposite bank) of her beloved one, Karl von Kreyll.

'The other bank' is never named. It is a suburb of the capital now, but was once the fiercely independent borough of Beuel. The Beueler nobleman Karl, is a suspected terrorist, believed to insinuate himself into people's well-appointed

houses and chop up their grand pianos (which are one and all reputed to have been played on by Beethoven, Schumann, Wagner and, however unlikely, Bach). This is one of Böll's bizarre jokes. His mostly quite realistic novel-play occasionally trails off into sardonic allegory.

The German *haute bourgeoisie* was ever thus in respect of its grand pianos, and doubly so in Bonn which is, after all, Ludwig Van's birthplace. The more serious side of the terrorist threat and its repercussions on the Federal Republic make no appearance here; Böll dealt with it in *The Safety Net*. Here 'terrorists' are the men in power; they use fair means and foul to maintain themselves there and to conceal their past, or that of indispensable fellow party members.

The cast constitute the rearguard of the legacy from the Hitler years; they are all in their sixties, the women somewhat younger. The men have nicknames like 'the bloodhound' or 'the sponge', but, reading between the lines, one has the feeling that only a few were real Nazi functionaries; the others made accommodations with the regime.

Nevertheless, it is Böll's clear contention, his bequest to his fellow Germans, that 'dragon blood' was spilled hereabouts and that it is still poisoning their bodies and souls. The dragon, the whole Nibelung mythology, is evoked by the locale, for if Erika had tilted her powerful telescope a little she would have brought the

Drachenfels, the rock of Siegfried's dragon lair, into view.

Böll does not confine himself to nebulous and fanciful ideas. Real blood is spilled, and the menace of more mayhem hangs over the implied narrative. Politicians who are a threat, are 'disposed of' . . . they die of sudden strokes. Women who get to know too much and who share their knowledge with others are declared insane. One 'walked into the Rhine', another, hell-bent on exposing the Nazi past is incarcerated in a luxury asylum, where even gigolos are available and where she hangs herself.

It is a pity that so fine a writer as Heinrich Böll had, from first to last, such a jaundiced view of post-Hitlerian Germany. It is all very well to keep on saying that there is something rotten in the State, and that some of the successors have been tarred with the brush of the predecessors. But who could deny the solid achievements of the new Republic and its place in a Europe which has known half a century of peace. One must regret that Böll has fallen into the same error as those who should have been the friends of the first German Republic and whose disappointment with imperfections, and over-harsh criticism, contributed to its demise and helped to pave the way for those who liquidated it.

JOHN ROSSALL

'REUNION'

The film of Fred Uhlman's book about a Jewish-Gentile boyhood friendship shattered by the advent of Nazism has won plaudits at the Cannes Festival. Uhlman, who died four years ago, had a remarkable career: a lawyer in Germany, he became first a painter, and then, with failing eyesight, an author during his period of emigration.

COUNTDOWN TO NINETEEN-NINETYTWO

Desirous of intensifying European consciousness in this still regrettably Little England-oriented country (and inspired by the candidature of the former Liberal Party leader for the Euro-constituency of Toscana/Umbria) we suggest a much wider slate of candidates:

- D. Steel for Tuscany
- I. Paisley for Rome
- G. Kaufman for Venedig
- T. Raisin for Corinth
- P. Shore for Costa del Sol
- K. Livingstone for Stanleyville
- T. Benn for Karl Marxstadt
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ART NOTES

Last month I wrote about the Klee exhibition at the Tate (until 13 August) and must mention it again because of the superb catalogue which not only contains lots of coloured reproductions of Klee's works, but also much valuable material about his life. Paul Klee was the son of a Swiss-domiciled German music teacher and a Swiss mother who became completely paralysed in her early forties, but was a woman of iron will. She decided that Paul should go to Munich to study art, although his father wanted him to follow his own career as a musician. In Munich Klee became friendly with members of the *Blaue Reiter* group. After service in the German army in the First World War, he joined the *Bauhaus* in 1921, and in 1931 became professor at the *Düsseldorf academy*. His art being declared 'degenerate' by State decree in 1933, he unwillingly returned to Switzerland where he died in 1940.

Another exhibition worth mentioning again is *Art in Latin America* at the Hayward (until 6 July). There is so much to see that more than one visit is needed, the work of Frida Kahlo (1907-1954) being of special interest. Daughter of a German Jew and wife of the internationally famous artist Diego Rivera, Kahlo was very active in left wing politics. She became professor of painting at *La Esmeralda*, the Mexican School of Fine Arts, but suffered from an attack of polio in childhood and the effects of a street accident. She did some very beautiful work and her home in Coyoacan is now the Museo Frida Kahlo.

Apart from these two major exhibitions there is a tremendous amount of work on display. The Camden Galleries are showing *Inscapes* by Minne Fry (until 29 July). This artist, originally from South Africa, has shown extensively both there and in England. Her work is soft and delicate and, as she herself says, is in the form of suggestions rather than statements. The Royal Society of British Artists is holding its annual exhibition at the Mall galleries (July 13-24), following that of the Royal Society of Portrait Painters at the same venue (which finished on 22 May and contained two excellent portraits by Hans Schwarz).

Naomi Blake, the sculptress, and the painter Barbara Shukman will be showing their work at the Second Gottlieb Commemorative Exhibition (Julius Gottlieb Gallery, Carmel College, 12-30 June) which will be opened by Dr. Elizabeth Maxwell. Unfortunately details reached me too late to give advance information about *Photography in the Weimer Republic* (Goethe Institute until 17 June), but there is an excellent catalogue and the exhibition can be seen at the Ikon Gallery, Birmingham (8 July-12 August), the Cambridge Darkroom (25 August-8 October) and thereafter in Newcastle and Dundee. It consists of a stunning display of photographs of the period, including works by Moholy-Nagy, Renger-Patzsch, Sander, Salomon and others.

John Denham Gallery is showing oils, ceramics, watercolours, drawings and prints by a virtually unknown German artist Hedwig Marquardt (11-25 June). Hedwig, daughter of a village doctor, qualified as an art teacher and attended the Levin Funke school in Berlin where Corinth was her teacher. Subsequently she stu-

died ceramics and worked at the *Grossherzogliche Majolike Manufaktur* in Karlsruhe as a ceramic painter. Later she taught art at a private girls school in Hanover, where she died in 1969. Never a Nazi, she sympathised with the Confessional Church. Once asked for a contribution for the *Winterhilfe* by an S.A. man, she replied *untruthfully* 'I am Jewish' and walked away.

The death of Gustav Kahnweiler depletes the number of Continental Jewish art dealers who did so much to popularise modern movements in art. Born at Stuttgart (in 1895) he acquired a share in the business of Alfred Flechtheim, opening the Frankfurt *Galerie Flechtheim & Kahnweiler* in 1921. His elder brother Daniel-Henry had already opened a gallery in Paris in 1907. The two brothers worked closely together, selling modern French paintings to German museums and collectors. In 1933 Kahnweiler moved to Paris and then to England in 1936, settling in Cambridge. In 1974 the Kahnweilers donated 36 paintings to the Tate Gallery in gratitude to their adopted country.

The Whitechapel Gallery will be holding an exhibition of paintings by Euan Uglow (until 3 September). Uglow was born in London in 1932, studied at the Slade and has been teaching there since 1961. At the same time the Whitechapel will be showing three works, comprising two videos and one photographic installation, by Marie-Jo Lafontaine, a Belgian artist who in her work explores the relationship between power and violence, sensuality and cruelty.

ALICE SCHWAB

PLUS ÇA CHANGE?

It was to the Nazi purge of such Jewish musical talent as Otto Klemperer, Bruno Walter and Leo Blech — as well as to his own undeniable gifts — that Herbert Karajan owed his spectacular rise in the 1930s. Now that the conductor is about to sever his links with the Berlin Philharmonic, the latter are looking for a replacement. Their shortlist reads: Andre Previn, Seiji Ozawa, Bernhard Haitink, Ricardo Muti, Daniel Barenboim, James Levine and Lorin Maazel.

By the law of averages Berlin's next chief *Kapellmeister* may therefore, well be of the same ethnic origin as those whose removal created the vacuum which Karajan (and others) so adroitly filled in the first place.

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SB's Column

A Fortress of Resistance. Under this heading theatre critic Curt Riess wrote about the Zürich Schauspielhaus in 1963, naming it the theatre of resistance. It became a very special German-speaking stage after 1933, with producers and directors Leopold Lindtberg and Kurt Hirschfeld engaging a number of exiled actors from Germany (many of whom remained associated with that theatre for a long time after the war). The book *Das Schauspielhaus Zürich*, Langen-Mueller Verlag, Munich, has now been brought up to date and continues the story that first appeared 25 years ago. For some 30 years that theatre became a real house of resistance against dictatorial oppression, opening its doors to the literature which at that time was proscribed in Germany (and later on, in Austria) as well as to the artists who had lost their homeland and sphere of activity. Plays by Brecht, Steinbeck, Zuckmayer and Max Frisch received performances at the theatre, where Therese Giehse, Maria Becker, Heinrich Gretler and Ernst Ginsberg were joined by German and Austrian emigré actors. A prominent Swiss reviewer called the book a 'valuable history of contemporary theatre'.

Culture days were arranged by the Berlin Jewish community for the third year in succession. Apart from recitals, lectures and concerts attention was drawn to the survival of the Yiddish language which the *Kulturtag* promotes by means of readings with interpretations and explanations.

Birthdays. Martha Graham, the American choreographer and dancing teacher who is known worldwide for her unique style was 95 in May. She will be guest of honour at the Salzburg Festival (beginning later this month) when her company will perform there. Eightieth birthday celebrations were held for Erich Kunz, a very special Austrian opera singer who is one of the best-remembered Figaros, Leporellos and Papagenos. Not only as a pillar of strength at the Vienna Opera for over 40 years (and still to be heard in smaller parts), Erich Kunz is the legendary interpreter of Viennese songs, of which the recording of the *Fiakerlied* has often been heard in BBC programmes. His talents as a comedian form a precious addition to his musical achievements. Carlo Mario Giulini, conductor par excellence and frequent visitor to London where his appearances create a festive atmosphere, has reached the age of 75; also 75 is Boris Christoff, Bulgarian-born, one of the great bass singers of our time, unforgotten as Boris Godunov and as King Philip in Verdi's *Don Carlos*.

Obituary. Heinz Moog, whose death in his eighties has recently been announced, was a famous character actor whose activities at the Vienna Burgtheater extended over a very long period until 1969 (and again after 1975). His powerful voice and immense versatile characterisations overshadowed frequent personal difficulties with the management. Appearances on Austrian television impressed viewers until very recent months.

The AJR at Work

The following is the first article in a series on the work of the AJR. It deals with the operation of the Social Services Department. Further articles to be published in future issues will cover other aspects of the Association's activities.

1. SOCIAL SERVICES

Samuel Wolf holds two university degrees in sociology. He has worked as a journalist on the *Daily Mirror* and as a university lecturer in South East Asia. But, as he says, his present job is no less demanding, nor less stimulating, than anything he has done before: since 1985 he has been in charge of the AJR Social Services Department, one of the key areas of activity among the several in which the Association is engaged, and one which requires the firmness of resolve and the delicacy of understanding which he and his colleagues bring to the constant challenge of their duties.

The department was set up four years ago in response to what was seen as a need to supplement the social service facilities generally available from public or private agencies by providing the kind of special help which could not, in all fairness, be expected from that on offer to the community at large. After all, as someone has remarked, empathy is an essential prerequisite of sympathy and hence a precondition for any successful welfare work. The AJR's original 'client list' contained just over two dozen names; it has since grown ten-fold. New names are continually being added. For the most part, they are those of members who are making contact on their own behalf. Sometimes members get in touch because they know of someone who may stand in need of help. There are also referrals from other Jewish welfare organisations, such as the Central British Fund for World Jewish Relief, or the Jewish Welfare Board, or from medical practitioners or hospitals. And, finally, there is what Samuel Wolf calls the 'grapevine effect' through which local authority social workers become aware of the existence of a social service operating especially for Jewish people who originate from Central Europe.

Loneliness

'The spectre of loneliness', says Mr. Wolf, 'haunts almost all of us. It is surely the scourge of our age, and potentially the main problem of our aging membership. We must, therefore, do all we can to relieve it.' In all cases, a personal visit to the client is the first step, so that his or her precise needs can be established and appropriate support extended. The visit will also serve as an opportunity to place on record the prospective client's background and current circumstances. Such aspects of the social situation as the type of accommodation occupied, whether relatives are close at hand, or friends or neighbours to be called upon in an emergency, are noted, as are such items as the desirability of obtaining local authority meals-on-wheels, or otherwise improving or complementing help already being given. Any health problems which may have to be taken into account in any subsequent offer of support are carefully and sensitively noted. Arrangements will then be made for regular domestic visits, always backed

up by regular telephone contact to make sure that all is well. In certain cases help is of a temporary nature, such as when the AJR is asked to 'stand in' for a relative away on holiday, say, or an extended study tour abroad, giving peace of mind to both. If appropriate, visits to the Day Centre will be arranged. It is worth noting, incidentally, that the evidence obtained from social service reports gave a significant impetus to the initiative to set up a meeting place for people whose common refugee background was not adequately catered for by the then existing institutions. Often, too, the AJR will act as intermediary between official bodies, such as Housing or Rates or Social Service Departments of Local Authorities and clients nervous about dealing with officialdom, suffering perhaps, even after all these years, from a residual fear of such encounters, even the most benevolent. Samuel Wolf recalls the case of a former inmate of a concentration camp whom he had to help to complete an application form for restitution payment from Germany because painful associations with the words *Opfer des Nationalsozialismus* on the document caused him to recoil from the whole procedure, willing to forgo his entitlement rather than to fill in the paper with the dreaded words. Another case of 'refugee psychosis' which the Department had to deal with concerned a tenant in a flat, the lease of which had expired. However, pending its renewal, its terms were still valid and binding on both parties. There was a repair clause, which the tenant had consistently failed to observe, in spite of repeated reminders. The landlord had no choice but to seek legal enforcement of his undoubted rights. The tenant's instinctive, although entirely misplaced, hostility towards his landlord would clearly have led to the most unpleasant consequences had not the AJR taken up the matter on the tenant's behalf with a view to reaching an amicable out-of-court settlement. Helping clients to handle some of their legal affairs is, in fact, a

task not infrequently discharged by the Social Services Department. Thus, in one instance, by completing the necessary formalities and furnishing information required by a firm of U.S. attorneys, the AJR enabled a lady to accept a legacy from a distant relative which, but for this assistance, she would not have been in a position to claim.

On occasion, the AJR has been the means of 're-entry' into Judaism for persons who, for various reasons, would have resisted the intervention of purely religiously orientated bodies. Here, the case came to mind of a Dutch lady who survived the holocaust in Holland because she had been issued with false identity papers procured for her by the local resistance so that she could evade detection throughout the German occupation. After the war she came to England and married a non-Jew. Her only daughter was for many years unaware of her mother's, and therefore her own, Jewish descent. When she did learn the facts, she became interested in tracing her roots and regaining some sort of association with Jews and Judaism. Sensing that her mother, too, was anxious to find a way back, culturally, if not religiously, she put her in touch with the AJR.

Most touching case

But perhaps the most touching of the cases recalled by Mr. Wolf from among the hundreds dealt with by his department is that of the lady, now in her sixties, who lived with her 40 year old son. His chronic deafness prevented the kind of complete communication between them for which she yearned. While he was entirely proficient in the use of sign language, she had never picked it up. The AJR was able to find a suitable course of training for her and she completed it successfully, enabling her to overcome the previously experienced difficulties.

Samuel Wolf shares his considerable workload with a team of dedicated assistants: Susan Kaufman and Eleanor Angel are based at the Day Centre, available to deal on the spot with any social work which may be required there. Joan Kupler and Agnes Alexander work out of Head Office. In addition to her general duties, the latter will be able to apply her special knowledge of the welfare benefit system to the running of the new drop-in advice centres at Hannah Karminski House and Cleve Road.

DAVID MAIER

'DROP IN' ADVICE SERVICE

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OUR ANNUAL GENERAL MEETING

Not a single seat in the capacious glass-roofed hall of the Day Centre remained unoccupied on 1 June 1989, which — given the coincidence of the tube strike, a U.S. presidential visit to London, and a torrential downpour, with our AGM — showed a remarkable degree of members' interest in Association affairs. In his opening address C. T. Marx welcomed Dr. and Mrs. A. Balint of the Paul Balint Charitable Trust, whose presence indicated the Trust's continued interest in the project to which it had so generously contributed. The Chairman also thanked the long-serving AJR stalwarts Dr. Falk and Ludwig Spiro (both happily present) for spadework which had made achievements like the setting up of the Day Centre possible; distinguished visitors present, he said, included Mr. B. Mattes of the CBF Residential Care and Housing Association.

Mr. Marx then focused on the daunting financial challenge resulting from the coincidence of cuts in government support and erosion of the value of the pound with the increasing needs of ageing clients and the fact that, after a period of 30 years, the Homes require refurbishment and modernisation. This point was underlined by M. M. Kochman, the Hon. Treasurer, who forecast a rise in ordinary expenditure from £290,000 to £400,000 during the coming year. Mr. Marx then 'trailed' the fundraising campaign being launched to meet the extraordinary expenditure incurred through the ambitious refurbishment programme for the Homes, and appealed to all present to recruit new members — not least among their own children (or even grandchildren). The debate that followed produced the noteworthy reminder that legacies form an important source of AJR finance and — among a number of useful contributions from 'the floor' — the suggestion that potential recruits be sent three months' copies of *AJR Information* gratis as a 'taster'.

With the election of the new executive the business part of the evening drew to an expeditious close. What followed was sheer pleasure: Dr. Shapira's illustrated lecture on Marc Chagall entitled *Love at First Sight*. This was indeed a labour of love, to which the lecturer brought both acute aesthetic perception and a wealth of interpretation drawn from Biblical texts as well as Yiddish folklore. (A detailed appreciation of the lecture is printed below).

'FANTASY, COLOUR AND JOY'

That was how Dr. Schapira summed up the work of Marc Chagall. He said his own love affair with Chagall started when, as a young boy, he first saw *The Poet Reclining* at the Tate Gallery. It is a quiet picture of a rural scene with the artist, *alias* the poet, lying outstretched in the foreground. Possibly, the lecturer surmised, it reflects Chagall's yearning for an idyllic, rural, newly-married life.

Chagall was born in Vitebsk in 1887 into a Hassidic family. His mother kept a haberdashery store, alongside running the household, and his father worked in the fish trade. Chagall's whole

upbringing and family life was deeply imbued with orthodox tradition and custom.

If there is such a thing as the leading exponent of Jewish art Chagall must take pride of place. Dr. Schapira demonstrated this with great humour and considerable erudition, stressing the essentially Hassidic elements and origins in many of Chagall's paintings. Odd depictions in the artist's work sometimes puzzle the observer — a milkmaid whose head flies away, cows on a roof, a rabbi holding an *esrog* with another rabbi standing on his head. These obscurities were all explained by Dr. Schapira as illustrations of old Jewish legends and sayings which floated around in Chagall's mind. He showed that even the *Homage to Apollinaire*, depicting the separation of Eve from Adam, has deep cabbalistic meaning.

Chagall achieved enormous international success and acclaim in his lifetime. He painted all manner of subjects in his own idiosyncratic manner but, pace Dr. Schapira, his entire work had Russian roots influenced by a Hassidic background which he could not — and perhaps did not want to — escape. Significantly, in one of his pictures Chagall reproduced part of the text of his Barmitzvah portion, a fact which Dr. Schapira discovered by deft detective work.

An altogether inspiring lecture, enthusiastically received, which clearly showed that Dr. Schapira's 'love at first sight' has not diminished with the years.

ALICE SCHWAB

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EAST MEETS WEST (HAMPSTEAD)

Lady Eden said after the 1956 Mid-East crisis that for days she thought the Suez Canal was flowing through 10 Downing Street. Recently, when thanks to the cathode ray tube, everyone thought Tienanmen Square was inside their living rooms, I wandered into the Day Centre — and, lo and behold, the Far East had come to West Hampstead. Colourfully kimonoed and coolie-hatted ladies disported in the foyer, twirling parasols and agitating the air with handpainted fans. Vertically calligraphed scrolls and paintings of pagodas among willow trees adorned the walls.



Tastebud-swelling sweet-and-sour aromas wafted through the dining room, where visitors displayed a skill in handling chopsticks on par with those of Chairman Deng. Against a background of tinkling Oriental music (on tape) a lady at my table pointed a beanshoot-spearing fork at me and inquired, with a polite bow 'Are you on the side of the government or the students?' I felt confused. Confucianism in Cleve Road? Yin and Yang alongside Jung (C. G.)? Then all was revealed: it was Chinese week at the Day Centre. The event, brainchild of the caterers — who provided all the 'props', as well as, naturally, the mouthwatering menus — was a great success. Staff and volunteers entered fully into the spirit of the thing, dressing — and even making up — to the Oriental nines. Visitors, too, enjoyed it all hugely, though they had one regret: they had not been given prior notice of the event (for if they had, they would also have donned kimonos, or whatever).

French and Italian weeks are planned during the coming months. They too promise to be a treat in every sense, sartorial, aesthetic and, *ça va sans dire*, culinary.

This item was written before the recent bloody events in Peking.

LETTERS TO THE EDITOR

A CHANCE TO TALK IT OVER

Sir — Larry Mandon's advice in the May issue comes half a century too late for those of us from the Kindertransporte who never met an English Jew, but received charity from practising Christians.

It would have comforted me greatly in March 1939 if I could have told a Jewish woman how shamed I had been on arrival at Harwich, when I had been forced to strip to the waist and queue up on deck for my medical. Unfortunately, my English was sufficiently fluent to get the drift of the obscenities the dockers on the quayside shouted down to the queue of half-naked girls.

And I do not think that any Jewish psychotherapist would be proud to learn that a few years later, after I had left school, but before I received my first pay packet, I had been forced to sleep on brown packing paper on a bare floor because no Jewish organisation was prepared to LEND me the small sum of 30 shillings needed to buy a camp bed and mattress.

After experiences like these, I would rather face the Harwich dockers again than perform a mental strip-tease for the edification of Mr. Mandon and his colleagues.

Parliament Hill, I. R. HINGSTON, BSc
London NW3

Sir — There is no more effective conversation-stopper than to say 'Oh, by the way all my family died in the Holocaust' or 'I escaped by the skin of my teeth'. And the people who might, indeed, care and listen to you, fellow refugees or other Jews, get that embarrassed look on their faces and leave you well alone henceforth! People are embarrassed, they've heard it all before, and sympathy is in short supply! In the words of that corny old ditty: Laugh and the world laughs with you, weep and you weep alone.

Nor is it a good idea to inflict your suffering on your children. They have been deprived of loving grandparents, uncles and aunts and cousins, and have been afflicted with parents whose lives had been shattered, who were probably trying too hard to compensate somehow.

I don't regret the effort to bring my children up as normally as possible, not concealing the past, but trying to salvage, in a sense, the spiritual heritage of my family: love of Judaism, of music, literature and the countryside.

Nothing will heal our wounds now; it is facile to say that 'talking about it' will do any good. I fear that talking too much about it will merely isolate us more.

Park Lane, (Mrs.) L. ENGELHARD
Wembley, Middx.

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Coniston Gardens, DR. K. KRASA
London NW9

Sir — I do enjoy *AJR Information*.
Clarence Avenue, MRS. C. A. REUBEN
Clapham, London SW4

CARE OF GRAVES

Sir — re Karl Kirschner's article *Visit to Wroclaw* (January 1989). Readers wishing to receive information on Wroclaw's Jewish cemeteries and who may want to arrange for the upkeep of a grave should try to contact: Maciej Lagiewski, Januszowicka 18, Wroclaw 53.135.

I understand he is *Kustos des Breslauer Friedhofs*, speaks German and is most obliging. Initial enquiries should be accompanied by a self-addressed envelope and an International Postal Reply Coupon.

Former Breslauers may also be interested to learn that the only prewar cemeteries still in existence there are the Jewish burial grounds. After the war all German (non-Jewish) cemeteries were flattened and replaced by Polish cemeteries.

Reynolds Close, PETER COMBERTI
London NW11

A GOLDSCHMIDT PUPIL

Sir — I am a 'child of the Goldschmidt Schule' in Berlin, and recently heard that a book had been published about the school by the daughter of the owner of the school.

Tutta Goldschmidt was a good friend of mine in school these many years ago. I would love to have a copy of the book, if that is possible.

My name used to be Ilse Kussel; now I am a Buddhist nun and my name is Ayya Khema.

Please reply to me at my German Centre, where I shall be as of May: Buddha Haus, Uttenbuehl 5, 8967 Oy-Mittelberg, West Germany.

Love and Peace,
Nuns Island, AYYA KHEMA
Sri Lanka

UNJUSTIFIED OMISSION

Sir — With reference to 'Germany's Holocaust Legacy' (May 1989) I would like to say a kind word about ex-Chancellor Helmut Schmidt.

A very good friend of mine grew up with him in Hamburg. In addition to what one knew about his general conduct during his period of office, I know from her that his character is unimpeachable.

My husband and I were very upset when, years ago, Mr. Begin attacked him repeatedly, to our minds without any foundation. At the time we wrote to Chancellor Schmidt to let him know that we totally disagreed with Mr. Begin's attacks.

Rofant Road, M. HERZ (Mrs.)
Northwood, Middx

RABBI'S STANCE REGRETTED

Sir — When Mr. Rank's letter first appeared, I was extremely happy with the attitude Dr. Chaim Eisenberg was reported to have taken — namely to express dismay that Jews stoop so low as to be guests of honour of Dr. Waldheim.

To my astonishment, in his reply to my congratulations on this action he denied any unwelcoming attitude. He has now officially confirmed this 'no offence' disclaimer in a letter to *AJR Information*.

I ask myself: why? Rabbi Eisenberg is not dependent upon favours of any politician. Why is Vienna Jewry so meek, so anxious to please? Why was the *causa* Waldheim, the *causa* Hrdlicka and other issues, met with an evasive attitude and lack of Jewish pride?

A mealy-mouthed attitude will not make Austrian 'under-the-counter antisemitism' go away. Dr. Eisenberg's overly cautious attitude towards co-religionists who show spinelessness is regrettable. Jews who visit Dr. Waldheim without any diplomatic obligation to do so should be ostracised. I am really sorry, Dr. Eisenberg!

Cheapside, DR. F. WILDER-OKLADEK
Reading, Berks

A TRIBUTE

Sir — My grandfather was President of the congregation at Baden/Wien during the early Thirties. When refugees arrived from Germany he used to say 'To whom can a Jew turn in times of persecution? Only to another Jew!' He did not know of the Quakers. Because I believe in the truth of *Shema Israel* I find myself at one with the Society of Friends who have no rites or priests — but people such as Bertha Bracey.

Rodwell Close, MRS. F. EXLEY
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THE SINS OF THE FATHERS

Sir — I must disagree with Hilde Davis's letter criticising Klaus Werner's book *The Jews of Offenbach a/Main*. I think the task he took on and into which he poured an incredible amount of research very worthwhile. Today's *Mitbürger* of Offenbach do not have to 'cleanse their souls', because most of them were not even born when these horrible events took place. The great majority of young Germans are horrified by the events of the Nazi period. It is important that they get this information from one of their own. Their parents and grandparents were too ashamed to enlighten them. I certainly am no Germanophile and have no desire to travel to Germany. I have never felt any great attachment to my so-called

continued overleaf

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hometown, as I had antisemitic experiences long before the rise of Hitler. If Klaus Werner's book contributes in any way to the understanding of the injustices committed, I wholeheartedly support his effort. The keen interest of today's *Offenbachers* is shown by the fact that the first edition of the book is completely sold out and a second one is being printed.

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AN UNSCATHED SYNAGOGUE

Sir — I have just returned from my first ever visit to Berlin, finding much to see and do there. By sheer chance I found the beautiful Jewish Community Center and museum, whence I was directed to the nearby synagogue in the Joachimstaler Strasse. That for me, was the highlight of the visit. I was made most welcome and given the opportunity, after the service, to talk to members of the congregation as well as to the Cantor and Rabbi. I was told an amazing story.

It would seem that the synagogue building remained completely unscathed all during the Hitler years, as it lies well back from the main road and is concealed by an office block. I wonder if any of your readers remember worshipping in the Joachimstaler Strasse; I would certainly like to hear more about it.

We in Vienna were not so fortunate. Even the only surviving Synagogue, Seitenstettengasse, still bears the visible scars of those bitter years.
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SPELLING, DEAR EDITOR!

That Exec Member, you've boobed again,
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Schiedamse Vest, F. G. KATZ
Rotterdam

We apologise for adding an 's' to Mrs. Brook's name on page 3 of the May issue. Ed.

A LIFE ON THE OCEAN WAVE

Geoffrey L. Green *THE ROYAL NAVY AND ANGLO-JEWRY 1740-1820* (Naval & Maritime Bookshop, 1989)

Jews do not seem to have a particular propensity for a naval life (present-day Israel perhaps excepted). Sea-faring is not a Jewish profession. But Geoffrey Green paints a slightly different picture for, according to his researches, in the days when Britannia ruled the waves His Majesty's Ships of War were manned to some small extent by Jewish officers and ratings. The stars of the navy were undoubtedly the Schomberg family, descendants of Meyer Löw Schomberg who, born in 1690 at Fetzburg, Germany, came to London in 1720 and became a fashionable doctor, for a time acting as physician to the Great Synagogue. His son, Captain Sir Alexander Schomberg, served with distinction in the Navy for many years and his portrait by Hogarth still hangs in the National Maritime Museum, Greenwich. Two of Alexander's sons also served in the navy, one reaching the rank of admiral, the other of flag-captain.

But the author is not concerned merely with officers; he has delved deeply into the records to discover a number of Jews who served as ordinary seamen in the Royal Navy, suffering wounds, gaining distinctions and also undergoing the brutal punishments inflicted on seamen at the time. One such individual was John Levy, who was charged with desertion and robbery. He was sentenced to be flogged around the fleet. But he only suffered half the 150 lashes awarded and the remainder of his punishment was remitted for fear that he might not survive it. He was removed to hospital suffering from 'rheumatism' and later discharged from the navy as 'unserviceable'. Nothing is known of his subsequent career. But not all seamen suffered such misfortunes and many served for years and ended their lives as pensioners in Greenwich Hospital.

German Jews

A surprising fact to emerge from Green's researches is that some of these Jewish sailors were actually born in Germany. One such was Solomon Nathan, born in Kenningsburgh (Koenigsberg?), Prussia, about 1780, who served in the

Royal Navy from 1798-1806 and was then discharged, wounded. He entered Greenwich Hospital. Another such German sailor was Samuel Barnett, born in Hamburg about 1759. Apparently it was difficult at the time to find sufficient men to staff the naval vessels, and a special Act of Parliament was passed which gave anyone who had served two years or more on a ship of war, or merchant ship, the privilege of staying in England.

In his most interesting book the author covers the whole field, not only the serving seamen, but also those who supplied and victualled the ships in which they sailed. This was very much a Jewish trade, and the old communities of Portsmouth and Chatham owe their origins to it. Incidentally, another trade connected with the navy was the supply of rum. Lemon Hart established a spirits firm in Penzance in 1840, and by 1849, having moved to London, his firm was supplying no less than 100,000 gallons of rum a year to the navy. The brand name 'Lemon Hart Rum' is, as far as I am aware, still in existence.

Geoffrey Green has performed a valuable task, not only by illuminating a little known aspect of Anglo-Jewish life, but also by adding considerably to our knowledge of the social life of the broad mass of the Anglo-Jewish population in the 18th century. Anglo-Jews were not all financiers and monied men, as some would have us think.

WALTER MANFRED

BARBIE-TYPE TRAUMA

The arrest of Paul Touvier, wartime intelligence chief of the *milice*, Vichyite adjunct to the Gestapo, holds profound significance both for Jewry and France. Jewish pain is marginally assuaged by the intimation that unconscionably overdue justice will yet be done. Official France has to wrestle with the question of how the murderer of, among others, the 80-year old President of the League of Human Rights, could benefit from judicial ineptitude, a Presidential pardon and, most notoriously, Catholic solicitude throughout 45 years.

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Under the title 'Britain and the Holocaust — A Failure of the Imagination' an important, and well-attended, conference took place at the University of Southampton in early March. The conference met for three sessions. In the first Dr. Antony Polonsky of the London School of Economics addressed the question 'Why study the Holocaust?' He adduced four reasons. Firstly diaries of victims suggest that they wanted us to do so. Secondly, there is the debate about the uniqueness of the Holocaust (which he personally questioned; this highly controversial claim was to become central to the final discussion). A third reason for studying it is its significance due to the murderers' employment of the latest available technology. Fourthly, the impact of the Holocaust was not confined, but could be felt world-wide, thus posing the question of the character of evil itself. To illustrate his last point Polonsky introduced the phrase of the 'rationality of evil' when referring to Polish collaboration with the Nazis. He concluded his paper with a plea for concentrating not so much on the historical facts but on the destruction of a whole civilisation. In the second session Dr. Tony Kushner and Mr Richard Bolchover spoke about the responses of the British public and British Jewry respectively. Although, as Kushner explained, liberal British society had kept explicit political antisemitism to a minimum, the views held by the mainstream of British opinion were different. The overall picture of British antisemitism is characterised by continuity and change. While British response to the 1938 pogroms in

Austria and Germany was dominated by spontaneous disgust of what happened to the Jews, Britons still blamed antisemitism on the Jews themselves. By 1939 outrage about German antisemitic methods had almost disappeared, with an increase in claims that Jewish suffering was exaggerated, and atrocity stories made up by rich Jews for their own benefit. The suspicion even met refugees on their arrival in the U.K. In 1942, when the mass killings among Polish Jews became generally known, the attitude of most Britons again changed to more sympathy for the victims and contempt for the murderers — but with the reservation that they themselves did not much care about Jews. This apparent dichotomy was typical of British response during the war. While the Jews themselves were blamed for their extermination for failing to assimilate, among Catholics and the Left fear of Jewish power persisted. The pictures and reports from the concentration camps in 1945 influenced people's attitudes positively; however, the government's lack of sensitivity in referring to Jewish refugees by nation rather than 'race', reinforced antisemitism. The Holocaust has, moreover, attracted little attention in post-war Britain. In his paper Mr. Bolchover came to the conclusion that information by the media, in particular *The Times* and *The Jewish Chronicle*, was of a high standard. They reported on the atrocities accurately and speedily, the murder of the Jews being regarded a unique phenomenon. Historians, however, were slow to grasp the significance of the exterminations. In the late 1940s they still worked with

AJR INFORMATION JULY 1989

the population figures of Germany and German-occupied countries of the pre-war years. Like Kushner Bolchover blamed the 'debilitating provinciality' in Britain for the apparent discrepancy between information and historical insight.

'Voluntary workers'

The next session was devoted to the victims themselves. Dr. David Cesarani (Queen Mary College, London) dealt with the infiltration of the 'European Voluntary Workers' (EVW) scheme by alleged war criminals, notably from the Baltic countries. When, by 1946, the millions of unreparable Displaced Persons left in German and Austrian camps had become a severe problem, a number of them were invited to come to Britain. The government failed to screen these voluntary workers adequately, although some of these 'DPs' could have been members of the Wehrmacht, or even the SS. About 90,000 EVWs were admitted into Britain under the scheme; some with a record of wartime crimes against humanity were allowed to remain at large in Britain. In 1986 the 'All-Party Parliamentary War Crimes Group' was founded to jog the government's memory with respect to the former war criminals hiding in the U.K. Mr. Philip Rubinstein, a member of this group, explained its aims and research. The group faces the question of whether, in the late 1980s, it is not too late to prosecute criminal action committed 45 years ago. The history of British government policy on the extradition of alleged war criminals, however, shows that hardly any action has been taken since 1945. In Rubinstein's words 'the government's interest in bringing war criminals to justice has not changed since 1945'.

DR. ANDREA REITER
(University of Southampton)

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LIBELLOUS LABEL

Gregor von Rezzori: *MEMOIRS OF AN ANTISEMITE*, Pan Books, London

Do not be put off by the title. It may either be a product of authorial self-delusion — or publishers' 'hype' employing shock tactics to sell a book made up of disparate stories and articles.

Rezzori grew up among Jews, as anyone, gentile or gentry, Christian or Muslim, would have done in the part of the Bukowina where he was born. And he lived among Jews as a would-be art student in Bucharest, had a platonic affair with a Jew in Vienna at the time of the Anschluss, and appears in the course of three marriages to have had at least one Jewish wife. Their little boy died after they separated, in the middle of a custody dispute. His third wife appears to be an Italian aristocrat. The book is not an autobiography, but a collection of autobiographical chapters from which one can reconstruct some of his life. If all that means that he was not an anti-semite in the sense of those gentile Westerners who probably don't know any Jews but are instinctively and unreasonably prejudiced, it also means that at least as a boy, he must have grown up with no mean sense of superiority over Jewish pedlars and conventional contempt for those social inferiors. Yet the title is clearly a misnomer.

This writer, probably by now in his mid-seventies, is a typical relict of the Habsburg

monarchy which collapsed when he was a very little boy, a man whose mother tongue is probably Viennese German, though he has not been an Austrian citizen for over 70 years. He is a good writer in German; his *Maghrebinische Geschichten*, if salacious, is screamingly funny — at least to anyone who can recognise the Romanian allusions. This book is sadder and more reflective and, incidentally, makes one wonder how he came to know England so well and to write English sufficiently well for publication. It is perhaps hardly worth reading, let alone reviewing, for anyone not wedded to the area or period. This reviewer is glad to have done so, for Rezzori was born in Czernovitz, spent part of his school days in Austria, then lived in Bucharest, and was in Vienna at the time of Hitler's invasion. I was in Bucharest and in the Bukowina less than a year ago — and one of my grandfathers graduated (in agriculture!) at the University of Rezzori's home town over 100 years ago. And his memories of Vienna in March 1938 tally and overlap with mine. Small wonder that I am interested, but I am doubtful if the book is of wider appeal. Yet sections of it appeared in German before (and in the *New Yorker* in English), so therefore must be of wider interest. For anyone who — as so many of us do — likes to wallow in the past, the book is worth an hour or two; fortunately the contents do not bear out what the title threatens to imply.

F. M. M. STEINER

A BIGGER BITBURG?

Controversy over the German soldiers' cemetery at Costermano, Lake Garda, is currently casting a pall over German-Italian relations. The last resting place of thousands of members of the Wehrmacht, the cemetery also houses the remains of three war criminals — including those of Christian Wirth, commandant of several death camps — and this has caused Italian representatives to boycott commemorative ceremonies.

UNDIFFERENTIATED IMAGE

In her Observer review of Stephen Brook's *The Club* that fine fiction writer Anita Brookner perpetrated something of a fiction by describing pre-war Jewish refugees from Vienna and Berlin as 'solidly middle class and sophisticated'.

The facts are these: 70,000 out of inter-war Vienna's Jewish population of 180,000 lived in the adjoining Second and Twentieth Districts — an area about as middle class as Whitechapel or the Bronx. Likewise a quarter of Berlin's Jews were *Ostjuden* (immigrants from the East), with little claim to metropolitan sophistication.

Admittedly a larger proportion of bourgeois than of poorer Jews found refuge in Britain; even so the notion that the typical 1930's refugee was a *Herr Doktor* is an oversimplification which comes close to positive stereotyping.

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LAZAR. Would anyone knowing the whereabouts of Judith, daughter of Austrian writer Maria Lazar, please contact Anne Stürzer, Alte Wöhr 1, 2000 Hamburg 60, West Germany.

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THE HEALING ART

Resi Weglein, *ALS KRANKENSCHWESTER IM KZ THERESIENSTADT. Erinnerungen einer Ulmer Jüdin* (Silberburg-Verlag Titus Häussermann GmbH, Stuttgart, 1988, DM 24.80)

The title of this book goes to the heart of the matter: Resi Weglein and her husband were picked up in August 1942 from their home in Ulm and, together with about a thousand other Jews from Württemberg and Baden, were transported in cattle trucks to Theresienstadt. Throughout the almost three years of their ordeal Resi Weglein looked after the sick and dying under the most primitive and deprived conditions. After their return from this hell she wrote down her story as a document of the years 1942-1945, and also as a means of healing the deep wounds within. This shattering, deeply moving record is dedicated to her two sons who were able to leave Hitler's

Germany before the war. It has now been made available to a wider public by the two editors, Silvester Lechner, a historian, and Alfred Moos, born in Ulm and returned there in 1953, after 20 years of emigration.

The second part of the book, written by the editors, contains the history of the Weglein family within the larger context of the Jewish community in Ulm. The Wegleins owned a clothes shop and were fully integrated in the life of the town. Their story is in many ways typical as regards the attitudes and identity feelings of many assimilated Jews living in Germany before 1933. Mr. Weglein had volunteered for military service as a young man at the outbreak of the first world war and had lost his right leg in battle.

For obvious reasons, the book is of special interest to former Jewish citizens of Ulm and their descendants. But being a unique document of the real Theresienstadt as seen through the eyes of a

committed nurse, it forms an important addition to the existing literature and deserves a wide readership. Of a total of 141,000 deported men and women about 34,000 perished in Theresienstadt, about 85,000 were sent to the gas chambers in Poland, and the remainder somehow survived. These figures tell their own story.

Resi Weglein comes through as a fine woman, exemplary in the fulfilment of her duties, courageous and caring. She writes as a nurse and her memories are all the more touching for their immediacy and modesty. Her attitude to life is best summed up in her own words:

In schweren Zeiten muss man Gott um Arbeit und um Menschen bitten, für die man leben darf. Leben an sich ist nichts. Für etwas leben ist alles. (In hard times one must beg God for work and for people whom one may serve. Life in itself is nothing. Living for something is all.)

ERNEST ANTHONY MANN

FOR YOUR DIARY

PAUL BALINT — AJR DAY CENTRE

JULY

Monday 10	'The Phillosans' — Phil Rose
Tuesday 11	'Recital of Vocal Music' — Gillian Brandon & William Hancox
Wednesday 12	'Pot-Pourri of Music' — Valerie Hewitt
Thursday 13	'Music by Marcello, Vivaldi, Giuliani and Benjamin Britten' — James Westall (Violin) & David Caswell (Guitar)
Monday 17	Gerald Benson Entertains
Tuesday 18	Chinese Theatre — Brian Wang
Wednesday 19	'Music Lasts For Ever' — Hans Freund
Thursday 20	(a) Outing to Leeds Castle (b) Francoise Geller & Friends Entertain At the Day Centre
Monday 24	'Kissin-Time' — Henry Kissin
Tuesday 25	'Happy & Friends Entertain' — Happy Branton
Wednesday 26	'Serendipity of Songs' — Maureen & Les Stevens
Thursday 27	The Stajex Players
Monday 31	Cake Baking Demo by Eric Ruschin

AUGUST

Tuesday 1	The 'Ex-Directory' Group Entertain
Wednesday 2	'Unvergesslich — Musik & Poesie' — Fred Stern
Thursday 3	'A Summer Selection of Songs With Piano and Guitar' — Joy Hyman & Friends
Monday 7	'Peru — In The Land Of The Incas' — Illustrated Slide Show by Martha Tausz
Tuesday 8	'A Woman's Life & Love' — Music by Heather Exley & Myra Alexander
Wednesday 9	General Quiz — Senta Friedlander
Thursday 10	Members of Irma Mayer's Keep-Fit Class from Sobel House will give a Demonstration
Monday 14	A Welcome Return of the London Ladies Choir
Tuesday 15	Talk & Demonstration by KWIK-LINK — (Emergency Medical Alarms)

Card tables are available Mondays to Thursdays

AJR CLUB

15 Cleve Road, London NW6

OUTING to DORNEY COURT with EVA WOODMAN-BRANDT

On Monday, 14th August, Mrs. Brandt will take us to Dorney Court, nr. Windsor, one of the finest Tudor Manor Houses in England, and on a coach tour to near-by beauty spots. Tea at Dorney Court. Total cost: Club members £6.50. Non-members £8.00

BOOKING STARTS NOW. LAST BOOKING DATE 26th JULY. Full refunds will be made for cancellations received by 30th July.

The coach will leave at 1.30 pm from the C11 bus stop in Broadhurst Gardens at the rear of Waitrose.

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The Club is open on Sundays, Tuesdays and Thursdays from 2 to 6 pm for socials or games, tea, and on weekdays, light suppers.

Live entertainment one Sunday a month, video film shows (optional) on other Sundays, programme on Day Centre notice board.

Free participation in Day Centre entertainment on Tuesdays and Thursdays at 2pm.

Membership fee £4 p.a. Guests welcome.

OPEN DAY at

OTTO SCHIFF HOUSE

Relatives and friends are cordially
invited to join us on

Sunday, 6th August from 3.00 pm

STALLS, RAFFLE, TEA
(hopefully in the garden)

14 Netherhall Gardens NW3

Adults £1.00 Children 50p

BRING YOUR FAMILY AND FRIENDS to the

HEINRICH STAHL HOUSE GARDEN PARTY

**on Sunday, 27th August 1989
at 3 pm**

STALLS ★★ RAFFLE ★★ TEA

**Entrance incl. Tea £2.00
Children £1.00**

The Bishops Avenue, London N2
(Tel. 01 453 3474)

A NEW JEWISH MUSEUM

Memorial to Israel's Muttergemeinde

The city of Frankfurt prides itself on being one of the most important centres for museums in the federal republic. At the latest count there were 46, many of them strung along the *Museumsufer* on both sides of the river Main — 'hib der Bach unn drib der Bach', as a local might say.

The most recent addition to this rich range of cultural establishments is the new Jewish Museum on the right bank of the river. It is housed in the former residence of Baron Mayer Carl von Rothschild (1820-1886), grandson of Mayer Amschel Rothschild, the founder of the renowned financial empire. He bought it in 1846 from the widow of Joseph Isaac Speyer, another banker of a well known Frankfurt Jewish family, and greatly enlarged it. After his death the Rothschild family acquired the neighbouring house for the twin buildings to become the home of the *Freiherrlich Carl von Rothschild'sche öffentliche Bibliothek*, the gift of a public library to the city of Frankfurt.



Now these splendid patrician buildings have been completely remodelled to accommodate the Jewish Museum, which was opened on 9 November last year, the 50th anniversary of the *Kristallnacht*, when an earlier Jewish museum was destroyed. Of the new museum's three main sections two are historical and the third deals with Jewish religion, culture, and tradition. The initial historical section on the first floor covers the period 1100-1800, from the earliest certain presence of Jews in Frankfurt to the end of the ghetto into which the Jews had been forced in 1462. (At the time of the ghetto's establishment it accommodated approximately a hundred souls; by its end about three thousand crowded into the narrow 300-metres long street.)

The star exhibit in this section is undoubtedly the 1:50 scale model of the ghetto, based on the

plans for its rebuilding after a fire in 1711. Mounted on a movable platform the visitor can 'walk' through the *Judengasse* and gain a vivid impression of the overcrowded, if not the unsanitary, conditions to which its inhabitants were subjected. The beginning of the end came in July 1796 when the French army, appearing before Frankfurt, trained their guns on the arsenal, but missed and set fire to the nearby ghetto.

Diversity of historic and ritual exhibits

Jewish emancipation introduces the second section which, on both ground floor and first floor, covers the increasingly flourishing Jewish life in Frankfurt in the 19th and early 20th centuries. But it must not be thought that emancipation came in one fell swoop, far from it. Although after the fire some Jews began to live outside the ghetto, full equality was not reached until 1811 and was then of short duration. New restrictions were introduced by the city council after the defeat of Napoleon in 1815, and it was only in 1848 that all vestiges of discrimination disappeared.

The problems of presenting so complex a set of developments have been overcome with a wide selection of texts, documents and illustrations, not least the use of audio-visual media, interpreting thematically the early difficulties of acceptance, followed by the tremendous contributions the new Jewish citizens of Frankfurt made to culture, the sciences, politics and economics not only in the life of the city, but throughout the German empire, and afterwards the Weimar republic. A special part of the exhibition commemorates the fate of the Jews of Frankfurt from 1933 to 1942, when Jewish life in the city ended with the last transport to Theresienstadt. The final part of the exhibition is concerned with the new postwar beginning of Jewish life.

The section on Jewish culture on the second floor illustrates the Jewish year and its festivals, the synagogue, the study of the Torah, and attempts to convey the atmosphere of Jewish daily life. The Frankfurt Haggadah of 1731 introduces the section, which includes facsimiles of Hebrew manuscripts and introduces the visitor to what are to us well known religious objects.

The remainder of the building contains a library, a lecture hall and space for temporary exhibitions. Altogether, it would be difficult to find a more appropriate environment for a Jewish museum than this beautiful former home of a member of the world's most famous Jewish family, a family which concurrent with its rise to fame and fortune never forgot the condition of their co-religionists, and used their power and influence over almost two centuries to secure their emancipation and further their interests. Aptly did Jimmy Carter during a presidential visit describe Frankfurt as the city of Goethe and Rothschild.

C. T. MARX

DEEPLY FLAWED FAITHS

Smoking, we are warned on cigarette packets, may seriously endanger our (physical) health. Sometimes I feel that similar warnings — about the dangers to mental health — should be pasted on television screens. In late May a TV channel showed us the leading anti-Rushdie campaigner Dr. Siddiqui expatiating 'Islam is not a pacifist religion. We hit back; sometimes we hit back first'. So far, so illogical — but worse ensued when the speaker went on 'The British Government has the alternative of banning *The Satanic Verses* or putting two million Moslems in gas chambers'.

Such mendacious rhetoric constitutes yet another desecration of the mass graves of the *Shoah*. By coincidence, at precisely the same time as Dr. Siddiqui let his runaway tongue flail about among the ashes of Auschwitz, another TV channel transmitted a programme about the postwar Kielce pogrom. This, made in secret by Solidarity cameramen, consisted entirely of talking heads: Polish eye-witnesses recalling, quite unemotionally, how in 1946 their fellow townsmen had massacred around 50 local Jews. (The trigger for this event had been the alleged Jewish abduction and murder of a Christian child). Some of those interviewed came close to justifying the massacre by referring to Jews as alternately rich shopkeepers or Communist agents. Asked about Jewish 'ritual murder', a Catholic priest opined that this, though unlikely nowadays, may well have happened in the past.

Two TV programmes transmitted in parallel — and revealing with mindnumbing clarity deep flaws in the world's two most numerous monotheistic faiths!

R.G.



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Sunday 9th July
11.30 am to 5.30 pm

Exhibitions, entertainment, refreshments, music, nostalgia.

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