

# AJR Information

Volume XLVI No. 2  
February 1991

£3 (to non-members)

Don't miss . . .

Es gibt mir p2

The truth shall prevail p4

The changing face of Shylock p12

## Time of trial

**T**he Gulf War is a crucial turning point. Having learnt the lesson of the 1930s, the democracies have elected to deploy force before the accretion of power to Saddam makes an even larger conflict unavoidable later on.

The pundits who pooh-poohed comparisons between him and Hitler were wrong. As controller of the Gulf's oil reserves, possessor of nuclear weapons and manipulator of the Islamic multitude Hassan could inflict worldwide damage.

His strongest affinity with Hitler however, lies in his murderous designs on the four million Jews in Israel.

At this nerve-tearing moment of crisis our hearts go out to Israel. May its sorely tried inhabitants soon enjoy the state they daily invoke in their greetings: *shalom!*

## Lingering malady

# New strains of an old virus

**A**ntisemitism, like the Hydra in Greek myth, has sprouted many heads: religious, economic, cultural, nationalist, racist-biological. Since the last-mentioned head was cut off two new ones have grown in its place: antisemitism without Jews, and punk antisemitism. Antisemitism without Jews has been particularly prevalent in the country which experienced greater Jewish bloodletting in recent times than any other, namely Poland. During the Presidential elections phantom Jews were conjured out of thin air. The first round saw man-of-the-people Walesa pitted against the intellectually inclined

Mazowiecki; here the intellectuals were pilloried as Jews. When Bishop Orszulik offered evidence to show that Mazowiecki's forebears had been Polish and Catholic for centuries the prelate was himself 'accused' of being a Jew.

Walesa claimed to fight the election as a 'true Pole'. Nor did he scruple to denounce Professor Geremek - who had been smuggled out of the Warsaw ghetto as a child and formally adopted by his Polish rescuers - of hiding his Jewish identity under an adopted name.

When history repeats itself, said Karl Marx, it occurs first as tragedy and then as farce. After Walesa's demagogic, and antisemitically tinged, anti-intellectualism which destroyed the Solidarity consensus, came the farce of his run-off with Stanislaw Tyminski in the second round. Tyminski, Poland's counterpart to Screaming Lord Sutch, almost proved Walesa's equal in the demagoguery stakes. Eventually the Church helped to save the country from the humiliation of having a semi-literate self-proclaimed Amazonian witch doctor as President.

Poland's resultant poor image in the eyes of the world is the direct result of the murky xenophobic politicking of the devoutly Catholic Lech Walesa - demonstrating the validity of the axiom that antisemitism is not a Jewish, but a Christian problem. The gullibility of the Polish electorate stems in no small measure from a political culture which, both under Catholic tutelage and Communist rule, substituted pouncing on scapegoats and proclaiming unchallengeable truths for democratic debate.

Punk antisemitism has, to some extent, the same antecedents. If Neo-Nazi thugs currently disrupt Leipzig and Dresden more than Munich or Cologne it is because, for decades, young East Germans grew up without education in - as well as through - democracy. However, as cemetery desecrations and incidents around Stamford Hill indicate, punk antisemitism also affects Britain. The reason: even the Mother of Parliaments has been unable to legislate against a social malaise among the young in which racism and delinquency flourish like flowers on a dunghill.

## AJR RESIDENTIAL CARE APPEAL

### ACTION MEETING

You are invited to attend a meeting on Tuesday 12 February 1991 at 7 p.m. for 7.30 p.m. at the Paul Balint AJR Day Centre, 15 Cleve Road, NW3. Refreshments will be served.

Our objective is to give you a progress report on the AJR's £4 million Residential Care Appeal and to enlist your personal support and involvement in an Action Committee to galvanise the appeal.

Please telephone the AJR office, not later than Wednesday 6 February on 071-483 2536, if you are able to come.

We appreciate that not everyone will be able or wish to serve on the Action Committee, but look forward to your contribution of good constructive ideas to further the appeal.

Do not underestimate what each individual can do. Come and join our brainstorming session.

## Meritocracy

The Order of Merit – in the news because of Mrs Thatcher's elevation – has twenty-four members. Five of those are Jewish by origin. Two of the five – Sir Ernst Gombrich, Max Perutz – are Vienna-born; another two – Sir Isaiah Berlin, Sir Yehudi Menuhin – hail from Eastern Europe; the fifth – Sir Solly Zuckerman – comes from South Africa. □

## New Year Honour

Helmut Rothenberg who, for many years, was a member of the AJR Executive Committee has received an OBE in the New Year Honours list. The award has been made for 'Charitable services'. A 'profile' of Mr Rothenberg will appear in AJR Information in the very near future. □

## Jews = Germans

In a study entitled *Political Murder from Classical Antiquity to the Present* the Harvard historian Franklin L. Ford asserts that the Biblical Israelis were, like the Ancient Germans, barbarians in the literal sense of the word; neither had managed to produce a definition of lawful sovereignty or the justified use of force. According to Professor Ford Ancient Israel engendered the type of zealot imbued with the murderous conviction of the absolute rightness of his cause. □

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## Profile

## Es gibt mir

Upon meeting Mrs Frieda Kochmann for the first time it is difficult to believe that this sprightly lady is over 90 years old. Her demeanour is that of a much younger woman, and her sense of humour still has a wicked edge. Upon being complimented recently by a visitor that she still only looked 72 she replied, archly: '52 I would have taken as a compliment'.

Mrs Kochmann, a Berliner, arrived in the U.K. two weeks before the outbreak of war. Her two children, a boy and a girl, had been sent here a few months earlier, the girl having come via the Kindertransporte. Since that time she has had to cope with many hardships, including the early death of her husband in 1951. It is an indication of her strength of character that she has not only coped admirably with the ups and downs of her own life, but has also found much time to help others.

The AJR is particularly indebted to 'Friedel' for her dedicated work as a member of the Otto Schiff House Committee. In this capacity she did not only lend her advice, but gave a tremendous amount of practical help as well, never shirking any of the responsibilities placed upon her in emergency situations. Miss Loni Rieger, Head of Home at Otto Schiff House, who has worked closely with Mrs Kochmann for 23 years, says: 'She really and truly was a great worker and very generous. Sometimes I felt she was almost giving too much'.

As well as her work at Otto Schiff House she was a member of the Board of the AJR for many years and is still a highly respected member of the Leo Baeck Women's Lodge. In every capacity her understanding of the practical needs of those she has helped, coupled with her warm, humorous outlook, has left everyone who worked with her with pleasant memories. One has only to attend a gathering at which Frieda Kochmann is present to observe at first hand the deep affection and respect felt for her within the community.

When I spoke to Mrs Kochmann, with a view to writing this piece, I commented upon this and asked her why she had given so much to others in the course of her life. The reply was unexpected. She shrugged her shoulders and said: 'I don't give so much, *es gibt mir*'.

Her community spirit is shared by her



Mrs Frieda Kochmann.

Photo: Newman.

son, Max, Deputy Chairman and Honorary Treasurer of the AJR, whose commitment to the community reflects his mother's.

It is the hope of all who know 'Friedel' Kochmann, friends and family alike, that she will continue to receive our thanks and affection in the very best of health for many years to come.

Mrs Frieda Kochmann will be 93 years of age on May 16 1991.

□ M.N.

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## Reviews

## Cologne Remembers a Holocaust Hero

Diter Corbach *DIE JAWNE ZU KÖLN. Zur Geschichte des ersten jüdischen Gymnasiums im Rheinland und zum Gedächtnis an Erich Klibansky*, Scriba Verlag, Cologne, 1990. DM24.

As the subtitle announces, this is a history of the first (and only) Jewish grammar school in the Rhineland and a tribute to the memory of Dr Erich Klibansky, its last principal. It is also a souvenir volume published in connection with an exhibition dedicated to the same subject and staged first in Cologne's *Historisches Rathaus* (12–26 November) and then in the *Königin-Luise-Schule* (27 November–25 January).

When the Jawne school was founded in 1919, a formally recognised, independent orthodox minority community had been in existence in Cologne for more than a decade. The school, too, had for its object the pursuit of *torah im derech erez*, and thus offered an education based on the combination of halachically orientated, strictly traditional Judaism and contemporary secular learning.

### Courage and devotion

The early years were characterised by financial difficulties, but by 1929 the establishment was ready for consolidation and development. This task was entrusted to Dr Klibansky as newly appointed principal. He was then 28 years of age. Born in Frankfurt, he had graduated from Marburg University with a doctorate in History, French and German, and had held a teaching post at the Jewish Realgymnasium in Breslau. His appointment to the leading pedagogic and

administrative role at Jawne proved to be an outstanding success. Under his direction high academic standards were achieved, the financial situation improved and the number of pupils rose from 100 in 1929 to 230 in 1932/33. He established fruitful contact with other Jewish secondary schools in Germany. Then came 1933 and Klibansky's work became immeasurably more demanding as he was called upon to shoulder the increasing burdens imposed by the impending catastrophe. He discharged with characteristic courage and devotion the trust his staff, his pupils and their parents had placed upon him. In the light of the fundamentally changed situation he adjusted the syllabus so as to prepare as many of the students as possible for emigration to foreign lands.

### Rescue action

In 1938 he attempted to transfer the institution itself to this country. He failed, but managed to bring some 130 of the children and several teachers to safety in Britain. It is, in this context, interesting to note how closely the recollections of some of these resemble memories of the traumatic experiences recalled elsewhere by others who 'came alone' in order to survive in England.

Erich Klibansky himself stayed on in Cologne to carry on as long as he could. To all intents and purposes, his school ceased to operate in the Autumn of 1941. On 19 July 1942, he, his wife and their three sons, together with some 150 children and an unspecified number of adults went on the one-way journey to their death.

The book is prefaced by a number of complementary messages which are impressive in their unanimous acceptance of the view that the wrong done to the Jews in the name of Germany is a German problem to be solved by Germans.

In his own Foreword, the author describes the motivation for his initiative: concern that a great Jewish community would soon have vanished virtually without trace. A leading official of the *Evangelische Stadtkirchenverband* of Cologne speaks movingly of the failure of both his Church and his people to protest against the deportation, mostly to their death, of 11,000 Cologne Jews. The Mayor expresses understanding for the feelings of those of his city's former citizens who cannot forget the circumstances of their leaving. The Kultusminister of Nordrhein-Westfalen, patron of the exhibition, acknowledges the difficulties facing those who hope to restore a meaningful sense of relationship with 'the common past'.

Both as an important historical record and as a way of 'making good', the exhibition, honouring the memory of Rhineland Jewry and the contribution it once made to the region's cultural life, the silent vigil in the newly named Erich-Klibansky-Platz, the *Gedenkfeier* and the *Gedenkbuch* are significant stages in the process of German-Jewish readjustment and a welcome and timely antidote to the cancer of resurgent antisemitism in Central Europe and elsewhere.

□ David Maier

### Learned ignoramuses

The University of Kiel has removed a memorial plaque honouring four German scientists from its auditorium maximum after it was pointed out that one of the four, Nobel Prize winner Phillip Lenard, had been a rabid Nazi. 'None of us' pleaded Rektor Müller-Wille 'was cognisant of Lenard's writings.' (Lenard was author of *Deutsche Physik*, an anti-Einstein diatribe published in 1936.) □

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## The Truth shall Prevail

*THE NASTY GIRL*. Film 1990. Michael Verhoeven Dir.



Lena Stolze as Sonja in 'The Nasty Girl'. Photo by courtesy of Mainline pictures.

**P**filzheim is a pseudonymous town in Bavaria, Catholic to its very marrow. Shrines litter the environs, a baroque Cathedral dominates the skyline, clergy run the schools. One schoolgirl, herself the daughter of teachers, shows exceptional promise. Having won a nationwide essay competition she is encouraged to enter another – on the theme of 'My Home Town during the Third Reich'.

What she, brought up on comforting postwar myths, expects to demonstrate in her essay is the probity of most Pfilzheimers under Nazi rule. What Sonja's researches reveal – to her amazement, which gradually turns to horror – is the very opposite. The town's former mayor was a Nazi; two local clergymen denounced a Jewish merchant who was killed; a local doctor carried out obscene medical experiments; a concentration camp functioned within earshot of Pfilzheim.

These discoveries, and the obstruction she encounters, turn Sonja into a crusader for the truth. When she demonstrates her resolve to turn over the stone under which the town teems with a slimy mass of former collaborators and informers, obstruction turns to ostracism and physical attacks. A 'war of attrition' between the truth-seeker and the local Establishment drags on for years. At its end Sonja is a successful author, well known – and well-hated – in her home

town; although her parents stick by her, she has lost the husband who wanted her to be a wife and mother rather than a 'muckraker'. The film ends on an inconclusive note – with neither Sonja nor the townsfolk victors in an unequal context. *The Nasty Girl* deserves to be seen for any number of reasons. It invests its grim subject matter with humour, boasts a central performance by Lena Stolze that ought to secure her an Oscar nomination, and – last but not least – is true almost down to the smallest detail; Sonja is Anja Rosmus, embattled anti-Nazi campaigner and single parent, and Pfilzheim is Passau, the venerable diocesan town on the German-Austrian border.

□ R.G.

## A hard school

5th COLUMN. Broadcast 12 December 1990, BBC2

**'A**ntisemitism is alive and well in Britain' was how Jo Wagerman, head of the Jewish Free School, concluded her ten-minute talk in December. A serious assertion coming from an educator of 34 years' standing.

Mrs Wagerman acknowledged that this was not the institutionalised persecution refugees have experienced; she herself had believed that the war and the Holocaust had driven out most of the anti-Jewish feelings of the English. But she now finds a broad-based Judeophobia, particularly among the young. It arises, she holds, from the Israeli-Arab conflict, especially the Lebanon invasion which made harsh judgement on Jews respectable again.

She blames the hard Left among teachers for instilling antisemitic attitudes in the young. Jews are supposed to be pro-capitalist and to offend against all the liberal sacred cows, being against Blacks and Moslems living here (because they espouse the Palestinian cause), as well as against gays and the permissive society as such.

Jo Wagerman considers the harassment of Jewish children to be far more serious than cemetery vandalism; her own pupils, easily identifiable in their uniforms, are often attacked. One JFS girl had her face injured in the Underground; nobody came to her aid.

The school building has had bricks flung at it; at times 'invasion' is attempted. Younger pupils get frightened, but older ones are encouraged, by the school, to counter such actions (without, however, resorting to vigilantism). □ John Rossall

## A unique family

Eckert Klessmann *DIE MENDELSSOHN'S Bilder einer deutschen Familie*, Artemis Verlag, 1990

**T**he subtitle – Portraits of a German family – proclaims the author's refutation of racism. In his section on Moses Mendelssohn he points up the anti-semitism which frequently confronted the philosopher.

Even Frederick the Great, a hero to many historians, deserves censure on this account. Mendelssohn, who by the King's decree had to purchase goods from the Royal Porcelain Factory on his marriage, was given twenty large china monkeys.

After Moses' death his widow had to petition the king for a continued residence permit for herself and her children, which she had difficulty in obtaining.

The 'great king's' successor, Friedrich Wilhelm II, usually not a favourite with German historians, showed a different spirit by granting her a pension.

All the Mendelssohns were great letter-writers; a special attraction of the book is Moses Mendelssohn's correspondence with his bride, Fromet Gugenheim, a Hamburg girl (the letters are still in Yiddish, written in Hebrew characters). Theirs was a love-match: this fact, as well as the correspondence, was uncommon in Jewish society at that time, and Moses himself followed traditional custom when he arranged his first two daughters' marriages (which did not last!).

Of more general interest is his correspondence with his great friend Lessing, who erected a lasting monument of him in *Nathan der Weise*, with Herder and Kant. In the light of such relations with outstanding non-Jewish contemporaries, it is sad to read one of his letters to a Benedictine monk: 'Here, in this so-called tolerant country, my life is hemmed in. Sometimes, in the evening, I take a walk with my wife and children. Papa, asks the innocent little one, what is that lad calling after us? Why do they throw stones?'

These were the traumatic pre-Emancipation experiences of Moses' children, which may explain the later attitude of some of them towards their father's religion. His son Abraham, author of the well-known statement: 'I used to be (known as) my father's son, and now I am my son's father' married Lea Salomon, granddaughter of the Court Jew Daniel Itzig.

Lea's mother was a great music-lover and also quite orthodox. She broke with her son Jakob, who had become a convert and adopted the name Bartholdy. Thanks to the pleading of his niece Fanny, his mother eventually became reconciled with him. Yet it was on his advice that Abraham, his brother-in-law, had his children baptized in 1816; he and Lea followed 6 years later. In typically Jewish fashion, Jakob Bartholdy wished that his name should be kept in the family and urged Abraham to give his children the non-Jewish sounding surname Bartholdy. For various reasons, Felix disliked this uncle – who had questioned the wisdom of a musical career for him – and, to his father's chagrin, continued to use the old family name, since he was completely free of the curse of Jewish self-hatred, and admired his grandfather. This was one of the few occasions where he was not his father's obedient son. The author accepts that he became a sincere Protestant, but feels that for Abraham conversion was, as it had been for Heinrich Heine, the *entree billet to European civilisation*. Anyway, Felix was only seven-years old and not consulted when his father severed him from his ancestral faith.

Felix and Fanny were the two outstanding musicians among Abraham's children. It was characteristic of the family mentality that, at Fanny's birth, her mother remarked that the child had 'Bach fugue fingers'. Both children eventually became pupils of Zelter.

Fanny, her brother's closest musical confidante, was also a gifted composer. Her father's old-fashioned views, shared by Felix, did not permit her to establish her prowess in public. A few of her works were indeed published, but under her brother's name.

Klessmann claims that Fanny did resent the neglect of her works and pleads for more appreciation of them; moreover, he considers her the most gifted of Abraham's children. On the other hand I am inclined to feel that she has hardly anything to her credit that could match the *Sommernachtstraum* music, the *Hebrides* or *Elijah*. Clara Schumann, herself a gifted but neglected composer – in the shadow of her husband – admired Fanny's pianism, but was not quite as enthusiastic about her compositions.

Certain of Felix's early works are unsurpassed as products of early genius, even by Mozart at the same age. Above all, the *Sommernachtstraum* overture is unique, not only for the power of its inspiration, but also for its formal maturity. The fact that he could compose the remainder of the music for Shakespeare's play many years after the

overture and recover its spirit at the same level defies the mistaken view that his creative powers declined in later years. An inborn stylistic conservatism which showed in his lack of appreciation of Belios and Wagner, might have prevented him from becoming a leading figure in the progress of music – hence his posthumous neglect. Perhaps this post-Emancipation genius was too eager to 'conform' and give priority to solid workmanship, and therefore moved within certain limitations (unlike such later Jewish-born composers as Mahler and Schönberg). Felix's balanced style may explain his popularity in Victorian Britain.

As a conductor, he achieved fame first through his historic revival of Bach's St Matthew Passion in 1829 which ushered in a remarkable Bach renaissance. Zelter had reluctantly permitted the use of his choir, the Berlin *Singakademie*.

Even so, when the post of Director of the choir fell vacant after Zelter's death, his rather mediocre deputy was elected in preference to the 'Jew', who had restored one of the greatest works of church music to German concert life. Felix felt very bitter about it, more than about minor antisemitic incidents he had experienced on occasion. He was amply compensated through his years as conductor of the *Gewandhaus* concerts, and as founder of the Leipzig Conservatoire.

One piece of fame he was never to know of made him the composer of one of the Anglo-Saxon world's most popular Christmas hymns: a tune from his Cantata on a Gutenberg anniversary – *Festgesang* – was adapted by H. H. Cummings to 'Hark the herald angels sing'.

□ H. W. Freyhan

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## The gift of Grace

40 MINUTES. Broadcast 3 January 1991, BBC2

It could have been the core of one of those sensitive novels about a woman's search for her identity. Indeed, a 54-year-old woman known as Grace Stocken conducted such a search. Shown on television it had as its background that most awful time: the Hitler years. So perhaps Grace Stocken was one of 'us', a refugee of the genus *Kindertransport*? Yes, certainly, but with so many differences that the similarities were all but negated.

In 1936 twin girls, Susi and Lotti, were born to Rosa Bechhöfer in Munich. She was what would now be called a single parent; in those days they had other epithets. For good measure Rosa was Jewish. She worked for Jewish families until they emigrated, and then in an orphanage where the twin girls were placed. At the age of three they came to Britain. Here they were adopted by a Welsh minister and his wife, the Hopkins', who brought them up in fear of the non-Conformist God and ignorant of their past. Susi became Grace and Lotti, Eunice.

In the programme Grace Stocken (her married name) criticised the Reverend and Mrs Hopkins for this. One cannot help feeling that she was being a little unfair. The minister and his wife may have seen it as their duty to shield the girls from their past.

Lotti/Eunice contracted a brain tumour and was eventually institutionalised, dying in her thirties. Susi/Grace was sent to boarding school and there, at O-level time, discovered her 'real' name. It was not explained how this happened, but it sent Grace on her search for Susi. She also married and had a son, and she lives in Rugby. A woman friend said she always felt that there was something odd about Grace; she did not seem to be your average British Christian, though she attended church and spoke nothing but native English. Then Grace heard of the *Kindertransport* reunion, and with the help of Bertha Leverton, found she was one of the *Kinder*.

Now the search spread to Germany. There she learned that her mother had shared the fate of all Jews who could not emigrate. As to her father...? One is reminded of Sinclair Lewis's *Kingsblood Royal*, the story of an ordinary American who imagined he would find royals among his ancestors and found an adventurous Negro. Grace discovered that her father was an 'Aryan' German, Otto Hald, whom she romanticised until she learned that he was a bit of a womaniser and 'economical with the truth'. He had been a soldier, he had married, and his daughter, Martina, was living in Leipzig.

Instead of despairing, Susi/Grace rejoiced in the restoration of her identity. She found Jewish-Orthodox cousins (her *mishpoche* as one said) living in New York, and she met the totally non-Jewish Martina whom she at once recognised 'as her lost twin'. The embrace of those two middle-aged women was moving. They could not speak to each other, but just cried and said 'sister' and 'Schwester'. And Martina handed Susi a ring which their joint father had given her when she was three years old.

□ John Rossall



## Letters to the Editor

### SHADOW OF TEMPLE MOUNT

Sir – Calling Israel a 'Flawed Democracy' is less than fair. Amoz Oz, constant critic of the Shamir Government said in *The Times* (24 October):

'For years Israel has undergone a collective Salman Rushdie experience, living under a death threat issued by Muslim religious leaders and Arab politicians, which has never been withdrawn. This would have been enough to drive even the sanest society insane. We have been through persecution, oppression and isolation. What is surprising to me is not that so many Israelis have become hawkish, but that so many Israelis have managed to remain politically sober and realistic.'

So let us not beat our breasts, but let us remember that what is now Israel took the largest number of refugees *per capita* from Hitler, and is now taking in refugees from Russian antisemitism.

Hawkshead Lane  
North Myms

Henry Toch

Sir – The December issue is of the usual high standard, but above all I should congratulate you on your admirable leader.

Frogna  
London NW3

D. L. Maier

Sir – There is much to agree with in your December editorial. Criticising the Shamir government does not exclude the favourable comparison of the state of Israel with its neighbours that you made. Unfortunately I cannot share your evaluation of future prospects of change, or the optimism expressed in your last two lines. The comparison with British experience in respect of the Boers and India is, I think, a false analogy. In both cases the relatively amicable settlement was in line with historical development in general, and political development in the U.K. in particular. In Israel both sociological and political trends would seem to lead in the opposite direction. Recent political moves to the right will be reinforced by changes in the population structure, as the earlier immigrants from Central and Eastern Europe cease to dominate the scene. It is no coincidence that the moderation and tolerance of Mayor Kollek are displayed by a politician in his late seventies. There is no guarantee that democ-

racy will remain 'woven into the very fabric' of a state populated eventually by locally born citizens, and by Sephardi and Russian immigrants from very undemocratic countries.

Deddington  
Oxfordshire

Francis Steiner

Sir – I can only assume that, after losing its former non-political status, *AJR Information* is now being given a distinctly left-wing flavour.

The right wing of the Israeli political spectrum represents more than half of the Israeli electorate, who would hardly accept your assessment of Mr Shamir's policies. The only way to influence them would be through making aliyah and acquiring the right to vote in the next Israeli election.

You describe Israel as a 'flawed' democracy: if such a description were correct, it would apply, to a much larger extent, to the United Kingdom, in view of the intifada-type violence witnessed in Northern Ireland for over 22 years, the shoot-to-kill policy operated in the province, the SAS killings of unarmed civilians in Gibraltar, etc.

You further refer to the 'massacre' on the Temple Mount by which 'all of us' were tarnished. Who are 'all of us'? Why should anyone feel tarnished because a few Israeli policemen defended themselves against a mob of 2,000 to 3,000 fanatical Arabs screaming for their blood?

Before going public with a remark I do not hesitate to call outrageous, it would perhaps have been advisable for you to acquaint yourself with the actual facts. Being fully aware of the tremendous amount of good work that is being done by the Association, I do not intend to cancel my membership but, if the current left-wing slant in *AJR Information* is meant to be a permanent feature, I would prefer not to receive it in future.

East Hill, Wembley  
Park, Mddx

Ruth Willers

Sir – You write 'the Shamir administration has done, and is doing, many things we find difficult to condone'. Who are 'we'? I am a member of the AJR, and you certainly do not speak in my name. Also, I was not aware that the AJR has a political position regards Israel.

With respect, given that the AJR represents a body of *galut* Jews, it is akin to *chutzpah* of you to lecture Israel on its policies. Go and live inside hard-pressed Israel if you want to carp and criticise!

I have previously been angered by your hectoring Israel on this, that and the other, but this particular instance of talking nonsense in my name has prompted me to put pen to paper.

Thornton Way

David Kut, BSc

Hampstead Garden Suburb

*Opinions expressed in editorials are strictly those of the Editor – despite the use of the pronoun 'we' – and not of the AJR.*

*As regards my alleged chutzpah in 'hectoring' Israel on 'this, that and the other' I have, on the contrary, consistently attacked those whom I perceived as hostile to Israel: the writers E. Fried and T. Kempinski, the journalist R. Ingrams, the parliamentarians R. Adley and Lord Mayhew, also Prof. Kiernan, Terry Waite and even Dr Runcie. For some of these attacks I have been quite severely criticised. Ed*

### WRONG CHEMISTRY

Sir – I was interested in your article on the *bagel* (December issue). May I add a small postscript, from organic chemistry? The molecule of benzene has the form of a ring containing six carbon and six hydrogen atoms. My brother, the late Professor Franz Sondheimer, made a major advance in 1959 when – as head of the chemistry department of the Weizmann Institute – he and his collaborators synthesized ring-shaped analogues of benzene, containing larger numbers of carbon atoms. The question was – what should these strange new compounds be called? Franz proposed to call them *bagelines*. Unfortunately, the chemical community considered this suggestion frivolous, and so he has now gone into chemical history as the discoverer of the annulenes. I have always regretted that Franz's original proposal did not win the day.

Cholmeley Crescent  
London N6

Prof. Ernst Sondheimer

### ONE WHO WAS THERE

Sir – Re your article *Internalised Judeophobia*, (November issue): I was one of the children at the Chateau de la Guette and have a small part in this documentary film.

You are right about the way some of the children wrote their essay 'Why Hitler hates the Jews'; however, I would like to point out that this part of the documentary, was in fact trying to illustrate that anti-Jewish Nazi

propaganda even affected some Jewish children.

The fact that a German film company should make and present this film to the German public is in my view to be applauded by Jews everywhere.

I feel that your article might lead readers to draw the wrong conclusions about the intentions of the documentary makers.

Lymington, Hants F. Springer

#### KOOK'S TOUR DE FORCE

Sir - I find the humour of *AJR Information* irresistible. Kook's Tour gives me stomach ache from laughter; may it never run out of dishes.

St Swithun Street Gertrud Walton  
Winchester

Sir - I agree with K. L. Orpen. Cancel Kook's Tour.

Belsize Park Mews E. Flesch  
NW3

Sir - I would like to take this opportunity to express my appreciation of the ever improving quality of *AJR Information* - it is a wonderfully mixed bag of relevant information and humour.

Hayne Road Elizabeth Sinclair  
Beckenham

#### ASSOCIATION OF JEWISH EX-BERLINERS

Sir - Our Association, formed in summer 1989, now has approximately 300 members, well attended meetings are being held regularly and contact with Jewish ex-Berliners resident in the U.S.A. and in Israel has been established.

Plans are in hand for a general reunion in Berlin to take place in early 1992 when the *Senat* of that city will hold a major exhibition on a Jewish theme.

Anyone wishing to join the Association should contact me.

41 Meadowside Harold Becker  
Cambridge Park  
Twickenham TW1 2JQ

#### BOUQUET

Sir - May I tell you how much I enjoy reading *AJR Information* with a new face. I read it from cover to cover and pass it on to friends.

Prebend Gdns, Mrs Ilse Tysh  
London W6

#### AIR MAIL BOUQUET

Sir - I continue to be most interested and highly impressed by your talented, informative and most entertaining (as well as justifiably serious) writing in *AJR*

*Information*. With good wishes for continued inspiration, Shalom.

Kathmandu Gerd Ledermann  
Nepal

#### SCHOLEM'S LETTERS

Sir - The correspondence between Betty and Gershom Scholem referred to in your October issue is a publication of the Leo Baeck Institute in Jerusalem. It will be followed by further volumes dealing with the full range of Scholem's scholarly work.

Tel-Aviv Zeev Estreicher

#### TITTLE-TATTLE

Sir - I find your publication very informative. As a Rabbi who counts many of your members as congregants I try my best to keep up with all the various aspects of their experience.

However, I was taken aback by your short note *Casus belly* in the November issue, reporting a rabbinical ban on immodest entertainment in rabbinically supervised catered affairs in Israel.

I cannot understand what this bit of 'tittle-tattle' has to do with your organisation's aims, especially the aside you added. Such tidbits can only subtract from your standing and can be only seen as divisively petty. I would hate to think that, after all we Jews have gone through, we are still busy seeking to score cheap points against our religious authorities.

South Manchester Synagogue Rabbi Y. R. Rubin

The views expressed in *AJR Information* are the editor's - and not necessarily those of the Association.

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#### CLUB 1943

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For details:-

Chairman: Berta Sterly, 4 Grey Close, NW11 6QG. Tel: 081-455 1535.

#### Millisle Farm

'When I, aged nine and just arrived from Vienna, first stood in the farmyard, I saw Shimshon the carpenter in his shop and Moshe the cobbler in his. I saw teenage pioneers, chickens, cows and horses who all had Jewish names. I saw Jewish fields and Jewish roads stretching inland as far as the eye could see. I was just a boy, and for me the farm was my country.'

This is how (currently US-domiciled) Robert Sugar remembers the place on the NE coast of Ireland that was home for him from the summer of 1939 until some time after the war. Refugee Settlement Farm, Millisle, Northern Ireland resulted from a post-Kristallnacht initiative of the Belfast Jewish community. Its president leased abandoned farmland previously used for bleaching flax on the coast of County Down, and settled a group of German *chalutzim* on it. Later came other refugees, one of whom, a civil engineer, designed two buildings comprising byres, workshops and cold-storage rooms. These had been built by 1941, by which time Millisle accommodated eighty inhabitants, including a thirty-strong group of children. The farm produced hay, wheat, oats, barley, potatoes, beets, leeks, onions, carrots, peas, cucumbers and turnips; the cows gave milk, bees made honey, chickens laid eggs, black-berry hedges yielded jam.

Gradually numbers declined. The *chalutzim* went to Bachad farms on the mainland. Most of the older boys who remained joined the Army. By 1944 only thirty youngsters - now largely orphaned - were left and within three years they, too, dispersed. 1948 saw the farm finally close its doors.

Today the 'children' are scattered across the globe. 'Supposing' muses Robert Sugar 'we want to place a plaque on a farm building, what should it say?' Answering his own question he suggests: 'We packed in haste, crossed the sea dry-shod, camped in tents by the shore, conquered the land, built houses, sent soldiers against our pursuers, lived like brothers and sisters here, in this very place.'

□ R.G.

#### BELSIZE SQUARE SYNAGOGUE 51 Belsize Square, London, N.W.3

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Tel: 071-794 3949

## PAUL BALINT AJR DAY CENTRE

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### Afternoon entertainment –

#### FEBRUARY ISRAELI WEEK

*Monday 4* 'Strolling Through Israel With Song and Guitar' – Ron Goldberg  
*Tuesday 5* 'Blue and White' – Malka Shinar  
*Wednesday 6* Hans Freund: 'Tseina Tseina'  
*Thursday 7* Philippa Caller entertains with song & guitar

*Monday 11* 'Songs You Remember and Love' – Caroline Chambers (Soprano) accompanied by Lynn Hendry

*Tuesday 12* 'Let's Sing Together' – Hans Freund

*Wednesday 13* 'The Old Songs Are The Best Songs' – Jack Harris accompanied by Happy Branstom

*Thursday 14* 'An Afternoon Of Piano Music For Four Hands' – Heather Mc Nerlin and Stephen Baron

*Monday 18* Members of Irma Mayer's Keep-Fit Class from Sobel House will give a demonstration

*Tuesday 19* 'A Touch Of The Lighter Side Of Music' – Richard Jones (Tenor) accompanied by Elizabeth Nordern  
*Wednesday 20* Concert by The Trinity College of Music

*Thursday 21* 'Interlude of English and Continental Songs' – Marguerite Rapp

accompanied by Irene Wallis  
*Monday 25* 'An Afternoon of Music' – Rosa Butwick (Piano), Annette Jones (Soprano) and Phil Silverstone (Violin)

*Tuesday 26* 'Singing Duo' – Jack and Rita Davis

*Wednesday 27* 'Coffee From Seed To Cup' – Talk by Mary Banks

*Thursday 28* 'Flutelle' – Siobhan Grealay (Flute) and Sally-Anne Ewin

#### MARCH

*Monday 4* Justin Joseph Entertains At The Piano

*Tuesday 5* 'With A Song In My Heart' – Jack Harris accompanied by Happy Branstom

*Wednesday 6* 'Me – My Music and You' – Linda Roth (Mezzo) accompanied by Norman Sydee (Piano)

*Thursday 7* 'Popular Classical Music' – Maurice Isaacs (Violin) accompanied by Isabel Isaacs (Piano)

## The AJR at Work



Mrs Kochmann and Miss Rieger receiving floral tributes.

Photo: Newman

### End of an era

The traditional happy atmosphere prevailed at the Otto Schiff House Chanukah party this year, even though it was tinged with poignancy.

The candles were kindled by Cantor Marshall Stone, who inspired those gathered to a most enthusiastic rendering of *Maos Tsur* to follow. The food and drink were, as always, of the highest standard.

This party marked the end of an era in two ways. It was the last Chanukah party that will be held for the present residents at Otto Schiff House, who will be moving into the new Balint House in the Bishops Avenue in mid-January.

It also marked the retirement of Mrs Frieda Kochmann, who has been on the House Committee since its inception in the early 1950s.

Mr Theo Marx, Chairman of the AJR and the Otto Schiff House Committee, welcomed the guests, who included Mr Werner Mattes, Chairman of the newly-named Otto Schiff Housing Association. There were special thanks to Mrs Kochmann and Miss Rieger, Head of Home at Otto Schiff House, who have worked closely together for many years to provide the best care, attention and affection possible for the residents. In his speech Mr Marx

stressed that there could not be words enough to express our deep gratitude to both of these ladies.

Although Mrs Kochmann is retiring from the house committee she intends to be a frequent visitor to the new Balint House, where Miss Rieger will become the Head of Home. □ M.N.

Please see page two for the 'profile' of Mrs Kochmann.

### WHO IS WHO IN THE AJR OFFICE

Administrator	Lydia Lassman
Editor, AJR	Richard Grunberger
Information	Maurice Newman
Publications and PR Manager	Carol Rossen
Assistant to Administrator	Katia Gould
Sheltered Accommodation	Ruth Finestone
Head of Homes Department	Samuel Wolf
Head of Social Services	Agnes Alexander
Welfare Rights Advisor	Sylvia Matus
Day Centre Organiser	Laura Howe
Volunteers Co-ordinator	Sarah Hannon
Membership/Reception	

Freund in need



Hans Freund

Photo: Newman

The first Sunday afternoon Tea Dance at the AJR Paul Balint Day Centre in December proved a great success after initially threatening to turn into a disaster. Due to circumstances beyond

anyone's control, the entertainer booked to appear on the day failed to arrive and could not be contacted. The dance, which had been scheduled to begin at 3 p.m., was still very firmly 'grounded' thirty-five minutes later - when it was fast becoming apparent that something would have to be done. And something was done.

Hans Freund, a stalwart of the Day Centre's regular entertainers' pool, was contacted by telephone. Although caught somewhat 'on the hop' - he had been taking an afternoon snooze prior to another engagement that evening - Mr Freund managed to rustle up a pianist, Geoffrey Steinitz (who also had to cancel some engagements at short notice) and the two managed to get to the Paul Balint AJR Day Centre, ready for the fray, within the hour. With Mr Freund providing an almost instant solution to the entertainment problem the dancing got off to a flying start.

Since the event took place the organisers have been bombarded with requests to make the tea-dance a monthly feature. Similar functions are planned for the not too distant future. (Advance notice of these will appear in *AJR Information*.)

In the meantime our thanks and best wishes go to Hans and Geoffrey for their willingness to come to the aid of the 'party' so selflessly and promptly.

□ M.N.



'It's awfully good of you to dance with me.'  
'Well, after all, it is a Charity dance!'

**AJR**

**'DROP IN' ADVICE SERVICE**

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

**IT'S NICE TO BE NEEDED!**

AJR NEEDS MORE VISITORS ESPECIALLY FOR THE HOUSEBOUND. WOULD YOU TAKE SOMEONE SHOPPING? GOING TO THE SHOPS IS A RARE TREAT FOR SOME OF OUR MEMBERS.

Information from LAURA HOWE  
071-483 2536

**OUR DAY CENTRE NEEDS:-**

Volunteer drivers to take people to and from the Day Centre in Cleve Road NW6. Also a volunteer hairdresser to give us some time each week.

Please contact SYLVIA MATUS/  
RENEE LEE 071- 328 0208.

**AJR CLUB**

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Information from Hilda Baban 071 359 9951

You can contact the AJR by

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## Quotes of the month

*How do I know that Mazowiecki is a Jew?  
He looks sad and prays a lot.*

A Polish voter

*I have vivid memories of Margaret Thatcher dancing the hora in the Knesset banqueting hall, but this was in the days when Shimon Peres was Prime Minister.*

Chaim Bermant, *Jewish Chronicle*  
columnist

*What must the Israelis be thinking about the long delay in liberating Kuwait? Certainly if Israel were ever successfully invaded, a four-month delay in liberation would mean there would be very few Israelis left . . . Perhaps Western politicians will now cease telling Israelis not to be paranoid about their security. The lessons of Kuwait are more than enough to justify paranoia.*

Peregrine Worsthorne, Editor

## Northwood seminar

Northwood and Pinner Liberal Synagogue is one of the congregations in whose safe keeping Czech Memorial Scrolls were placed. On Sunday 10th February they will discuss new ways to help revitalise Czech Jewry and keep alive the memory of defunct communities. The seminar – from 2.45 to 6 p.m. – takes place at the Synagogue, Oaklands Gate, Green Lane, Northwood, Middx. (Further enquiries to Rabbi Goldstein, 09274 22592.) □

## Moral imperative

Helmuth von Moltke was executed for treason after the Stauffenberg bomb plot to kill Hitler in 1944. His 79-year old widow recently visited the Moltke's family home in the Silesian village of Kryzowa (formerly Kreisau). Asked if she wanted to reclaim the estate, she said 'I have no claim at all. How can I, a German, dare to claim anything from the Poles? Silesia must remain Polish as a mark of German repentance.' □

## VERSE AND WORSE

### TARIQ ALI

Tariq Ali, the Bengali  
Tiny Trilby-Trots' Svengali,  
The barricades would fondly ogle  
But finished up a media mogul

### TONY BENN

When Saddam spreads the poison cloud  
And in the Gulf shove follows push  
He leaps to the defence of Saud  
By burning effigies of Bush

### LEON BRITAN

Target of old Justice Denning  
Whose misjudgement was quite stening  
When, without a prior recce,  
He called the *litvak* Brit a *yecke*

### HEIDEGGER

He probed 'the grounds of being'  
Unfeeling and unseeing;  
Gave Hannah Arendt *busserl*,  
Said *Juden raus* to Husserl.

### Annely Juda Fine Art

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### CONTEMPORARY PAINTING AND SCULPTURE

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### PROPERTY CLAIMS – CZECHOSLOVAKIA

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#### ICS – Claims

146-154 Kilburn High Road, London NW6 4JD  
Tel: 071-328 7251 (ext. 107)  
Fax: 071-624 5002

## Making a will? Remember the AJR

Something that none of us should avoid is making a will and keeping it up to date.

We know we cannot take our worldly possessions with us but we can – at least – see that whatever is left behind goes:

- where it will be appreciated,
- where it will do some good,
- where it is needed.

Many of our former refugees have found their association with the AJR a rewarding one. This is an opportunity to support the AJR Charitable Trust. Your solicitor will be able to help you; alternatively you can consult with our welfare rights advisor, Aggie Alexander, on 071-483 2536 (Tues, Weds, Thurs) or the social workers at the Day Centre 071-328 0208.

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

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

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141 Walm Lane, London NW2

Telephone 081-450 8832

Alice Schwab

## Art Notes

**M**ax Ernst, one of the most inventive of the Surrealists, has his centenary in 1991. To mark the occasion the Tate Gallery is mounting a retrospective exhibition sponsored by Daimler-Benz (13 Feb–21 April). Born in Cologne, Ernst studied philosophy and psychiatry before turning to painting. After war service he resumed painting, turning against 'fine art' and the prevalent cult of painterliness. He moved to Paris, where he became a seminal figure, parodying conservative art and producing paintings full of spectral hordes, petrified forests and seething vegetation. In 1941 he fled to America but returned to France postwar.

Hannah Moser, who lives in Hampstead, was born in Austria of mixed parentage, but later converted to Judaism. Inhibited from studying art as a child she became a doctor. Now, entirely self-taught, she has reverted to her childhood ambition and paints vibrant pictures based on semi abstraction using strong colours and convoluted shapes. Her work has recently been shown at Henny Haendler, 24 Wellington Road, NW8.

The Monets at the Royal Academy attracted unrivalled crowds, but not so many people went to see *Egon Schiele and his Contemporaries* in the same gallery (until 17 February). On my second visit I was most impressed, especially by the work of Klimt, 30 years Schiele's senior, whose work is well represented in the exhibition. Prints and some paintings by J. B. Yentl, a retired merchant of Sephardi extraction living in Paris, are on show in *A Past Revisited* at the Sternberg Centre (until 14 February). John Bratby, associated with the 'kitchen sink' school of the mid-fifties, is being shown at the National Portrait Gallery (8 March–27 May).

The National Gallery is showing *Art in the Making: Impressionism* (until 21 April). This exhibition, the final one in the series, features Manet's *Music in the Tuileries*, Renoir's *Umbrellas*, Monet's *Bathers at the Grenouilleres* and Pissarro's *Cotes de Boeuf*.

Ursula Hulme, née Neumann, was born in Germany in 1917 and studied at the Reimann School in Berlin, specialising in textile design. She came to England in 1937 and first worked as a textile designer. Early

in the war she became a voluntary art therapist at the Middlesex Hospital, and her work with disabled patients rapidly grew and developed into the Society for Art for Physically Handicapped People. Given a Whitbread Community Care Award in 1989, she has now celebrated 30 years of work in art for the disabled.

Issac Rosenberg (1890–1918) was both a major poet and distinguished artist. Unfortunately his life was brought to an untimely end on the Western Front in 1918. An exhibition of his work is on show at the Imperial War Museum (until 2 April). Born into poverty in the East End of London, Rosenberg was forced to leave school early, and was apprenticed to an engraver. He studied in his spare time; the patronage of three wealthy Jewish ladies enabled him to study at the Slade as a contemporary of Spencer, Bomberg and Gertler. He left the Slade in 1914, and in 1916 enlisted in the army. The Barbican is showing *Stanley Spencer: The Apotheosis of Love* (until 1 April). The exhibition comprises 65 of Spencer's major compositions.

Emil G. Bührle (1890–1956), a Swiss industrialist, formed a very important collection of Impressionist and post-Impressionist paintings. *The Passionate Eye* – 85 paintings from the Emil G. Bührle collection – is being shown at the Royal Academy (until 9 April). Artists represented include Manet, Monet, Renoir, Degas, Gauguin, Van Gogh, Hals, Cuyp, Canaletto and Tiepolo, to name but a few.

Finally, the Ben Uri Annual Picture Fair will take place on March 3rd. A selection of excellent pictures will be on display and you may be lucky in the draw (tickets: £5). □

## SB's Column

**A Jewish Entrepreneur** Starting and directing a political cabaret was no small challenge for a woman: Stella Kadmon made history when she founded 'Der liebe Augustin' in Vienna in 1931. After her exile in Israel she opened the 'Theater der Courage' with Brecht's *Furcht und Elend des dritten Reichs*. Evolving into a famous personality of the Austrian stage, she stayed at the helm of the theatre until her death in 1989. A year later a plaque was placed on the house where she had lived. At the ceremony initiated by the Vienna Womens' Organisation, the main address in Stella Kadmon's honour was given by Elisabeth Orth, eldest daughter of Attila Hörbiger and Paula Wessely.

**Birthdays** Elisabeth Schwarzkopf, 75, world famous soprano, was first heard in London in 1947, when she came to Covent Garden with the Vienna State Opera ensemble. At subsequent visits she excelled as Marschallin in *Rosenkavalier*, a role she sang at many major opera houses. Later she impressed when conducting her London master classes. – Hildegard Knief (also known as Neff) author and film actress, one of the few German postwar performers known on Broadway, where she appeared in Cole Porter's *Silk Stockings*, had her 65th birthday.

**Obituary** The American composer Aron Copland died shortly after his 90th birthday, about which this column reported in the October 1990 issue. The passing of Copland and Leonard Bernstein, the two most prominent figures of American musical life, has left a gap which will probably not be filled for a long time. – Austrian-born actor Herbert Berghof has died in the United States at the age of 81. After a promising start in Vienna (some may remember him in Shaw's *Doctor's Dilemma*) he went to America in 1938, where he soon established his reputation by taking the lead in works by Ibsen, Shaw and Terence Rattigan. His greatest success on Broadway was Lessing's *Nathan*. He later became a teacher of drama and was instrumental in sponsoring new writing for the theatre. – Those who enjoy lighthearted comedy will be sad to learn of the death of Dodie Smith, the British writer. She was 94. Her best-known play, *Dear Octopus*, had long runs in London both before the war and when revived in the Sixties. Of her other plays, *Call it a day* was a sensational success in Vienna's 'Josefstadt' under the title *Der erste Frühlingstag* back in 1954. □

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## The changing face of Shylock

When the late Laurence Olivier was rehearsing Shylock for the 1970 Old Vic production of *The Merchant of Venice*, he bought himself dentures, a big hook nose and ringlets. It seemed appropriate, if not necessary, to set himself apart from the other actors even in rehearsal – an alien figure, the stock 'type', the Jew, threatening to, and rejected by, a Christian society. As it happened, Jonathan Miller, the director, decided to set the play in 19th century Venice, a not altogether successful experiment in practice, but one which obliged Olivier to consider that Shylock, to reach his status in the city, must have had considerable contact with Christian merchants. As he himself says, 'I will buy with you, sell with you, talk with you, walk with you' and so on . . . To an extent, he must have been absorbed into, even accepted (at a certain level) by those on the Rialto, and presumably he would have made some efforts to be so. The 19th century setting emphasised this. Eventually, Olivier sought to look as much like his fellow-actors as possible, and dispensed with the nose and ringlets!

The portrayal of Shylock, the vicious usurer who pursues his pound of flesh with single-minded malevolence, has always caused problems. Little documentary evidence exists of performances in Shakespeare's time, but it seems likely that he was seen as a pantomime villain, an obstruction to the necessarily 'comic' conclusion, an outwitted maverick who loved money above everything except revenge. If Shakespeare intended his audiences to feel pity for Shylock when deserted by his daughter, ridiculed by the Venetians and then humiliated by the 'merciful' court, it is unlikely that he was actually portrayed like that. The famous 'Hath not a Jew eyes?' speech, if allowed to win sympathy for Shylock, would have complicated the audience's perception of him as a nasty outsider who must and will receive his come-uppance. It would be easier to laugh at him than to analyse the tenderness, for example, of his reminiscences about the ring that Jessica has sold for a pet monkey.

In such a 'safe' way, the part seems to have been viewed for a century and a half. Traditionally played in a red wig, Shylocks would strut and fret their hours upon the stage, then conveniently disappear to allow the comic business with the caskets to take centre stage in the dreamy, fairy-tale world of Belmont. Shylock only appears in six of the play's scenes: it was easy to bring Portia

to the fore and relegate Shylock to the fringes, to the world of caricature. Charles Macklin in the 1740s was the first to see Shylock as inherently tragic, but even he was 'malignant, sullen, malevolent: powerful and unshakeable, he stood like a tower' (A. B. Dyson). His revenge stemmed from vindictiveness, bloody-mindedness, rather than family love and racial pride. Only in 1814 did an actor challenge the received interpretation of Shylock. Edmund Kean had the audience on their feet, roaring their approval, as he uttered the words, 'I am a Jew' with gentle but proud simplicity, and as he held his head erect under the taunts and sneers of Gratiano at the end. His performance placed Shylock at the heart of the play, thereby ensuring that the themes of victimisation, racial tensions and hypocrisy were at the forefront of the audience's perception.

Hazlitt, writing in the *Morning Chronicle* on 27 January 1814, said of Kean that 'there was a lightness and vigour in his tread, a fire and animation, which would accord better with almost any other character than with the morose, sullen, inward, inveterate, inflexible malignity of Shylock'.

Having seen the play on several sub-

sequent occasions, Hazlitt, to his credit, had clearly been swayed by Kean's interpretation when he wrote on 4 June 1816, 'he [Shylock] is honest in his vices; they are hypocrites in their virtues'.

This single production in which, according to Douglas Jerrold, Kean impressed the audience 'like a chapter of Genesis', paved the way for what can only be described as an excessive backlash against the stark two-dimensional and not altogether central portrayal of Shylock in earlier centuries. Henry Irving cut Act V in order to place emphasis on Shylock, adding a scene after Jessica's elopement in which her father stood silently and helplessly before his front door about to discover the terrible truth.

Seeing Anthony Sher and Dustin Hoffman, to name but two, in the rôle of Shylock in recent years, makes one appreciate the wide range of interpretations available to audiences today. To an extent, this broadening and deepening of the character is to the credit of 19th century actors, Kean in particular: in turn, one is tempted to attribute *their* achievement to their own first-hand observations of and dealings with the Jewish community. In the light of that, it is perhaps not surprising that Miller chose the setting that he did for his 1970 production.

□ Barry Edwards

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## Excavation 'corrects' Revelation

Anybody who wants a grand overview of the history of the Old Testament should visit the British Museum exhibition *Archaeology And The Bible* (until 24 March, 1991). It ranges from the Patriarchs to the Roman destroyers of Judaea – the Emperor Titus, who burned the Temple, and Hadrian, who drove out the remnants of the people.

The exhibition comprises treasures usually displayed elsewhere in the Museum, with valuable additions on loan from Israel and Jordan. There are artefacts which are nine thousand years old, yet astonishingly accomplished and even lifelike.

It will not surprise anyone that the accompanying descriptions express a secular, scientific (that is to say hypothetical) view. Though the explanations are always attuned to the familiar Bible narratives, there is a constant, though gentle and respectful, undercurrent of 'it ain't necessarily so'. The existence of the Fathers, Abraham, Isaac and Jacob, is not denied, but their likely appearance is dated about 500 years earlier than generally assumed, which in turn alters the supposed date of the story of Joseph.

The most controversial part concerns the Exodus, an event which excites great interest outside Judaism, as well as within. On it hinges so much of the often terrible history in which we are still enmeshed.

## Trauerarbeit – in the literal sense of the word



This photograph of the Jewish cemetery at Laupheim near Ulm was taken by Ruth Young, who reports that a resident of Laupheim, Herr Schell, with some volunteer assistance, keeps the cemetery in pristine condition.

The Exodus remains shrouded in myth and mystery. The Museum has used some of its Egyptological possessions to try and draw material parallels to the received texts. I think it is fair to sum up its conclusions like this: Moses and the people he led out of bondage in Egypt were only one of the elements vying for settlement in Canaan. Economic pressure and strategic consideration drove needy town dwellers to search for a new home. A decline in Egypt's power enabled the invaders we know as Philistines, and the Israelites, to fight it out, and the Jewish State emerged.

From then onwards the exhibition becomes less problematical. History and Holy Writ walk more easily hand-in-hand up to the fragments of the Dead Sea Scrolls, and a fine reconstruction of the Temple as rebuilt by King Herod.

Not even seasoned travellers will ever have the locales of these fateful events so readily accessible in a few rooms, nor see them so well described – even if one wants to argue with some of the conclusions.

□ John Rossall

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**FAMILY EVENTS**

**Deaths**

Fry Louis Fry, sadly missed by his wife Thea, daughter Rebecca and son Michael, also cousins E. Kossman and family.

Haas Lore Haas. We are deeply saddened by the passing of our dear, courageous, caring sister and loving aunt on 17 December, aged 70 years, after a long illness. We will always remember her with love and affection and will miss her immeasurably. Susie, Ernst, Peter and Antony.

Heilborn Bertha Heilborn died peacefully at home, aged 92, much loved widow of Fritz and mother of the late Frank. A dear friend of Eva and Len.

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## Obituaries

## Lucy Dawidowicz

With the death of Lucy Dawidowicz at 75 Jewish historical scholarship has lost one of its great exponents. New York-born of immigrant parents she had, after graduating from Hunter College, gone to Vilna to study Yiddish literature in 1938.

A witness to the vibrant Jewish culture extirpated in the Shoah, she subsequently focused mainly on that catastrophe, producing works like *The Historians and the Holocaust* and *Hitler's War against the Jews*. (The former censured German historians for denying the uniqueness of the Holocaust; the later argued that the destruction of Jewry was Hitler's overriding aim – and impugned Hannah Arendt's thesis of the six million going passively to their deaths.)

Despite strongly held views Lucy Dawidowicz was capable of modifying her opinions: on a visit to Berlin in 1985 she confessed that she now believed in the existence of a 'new Germany'. □

## Richard Hauser

Richard Hauser, who died aged seventy-nine, was born in Vienna. He studied sociology at the University and in 1938 emigrated to Palestine. During the war he served in the British Army with a Palestine Jewish unit. Postwar he came to Britain and did important work as a sociologist. Together with his wife, the late Hephziba Menuhin (pianist sister of Yehudi Menuhin), he founded the Centre for Group Studies which researched the roots of intolerance and persecution. As co-director of the Centre Hauser was an adversary of racism, a champion of the underprivileged and a promoter of German-Jewish reconciliation.

## Gideon Hausner

The eminent Israeli lawyer has died in Jerusalem at the age of seventy-five. Born into a Lemberg rabbinical family which emigrated to Palestine in 1927, he studied at the Hebrew University. Subsequently Hausner built up a thriving practice and also taught commercial law to undergraduates. Appointed Attorney-General he was chief prosecutor in the 1961 Eichmann Trial; his exemplary level-headed conduct throughout the nine months' proceedings redounded to the credit of the Israeli judicial system. Hausner was elected to the

Knesset in 1965 and eventually became Minister without Portfolio under Yitzhak Rabin. When Likud achieved power in 1977 he retired to private practice.

## Eugene Heimler

Eugene Heimler, born in 1922 at Szombathely, Hungary was the son of a leading Social Democrat. He received his schooling at Talmud Torah and Yeshiva, and subsequently trained as a psychiatric social worker. In 1944 he was first moved to the Budapest ghetto and then to Auschwitz, where his wife died; most of the rest of Heimler's family also perished in the camps.

After liberation he embarked on a journalistic career in Budapest, but the Communist takeover drove him to Britain. Here he published *Night of the Mist*, a fine early example of Holocaust literature, but his main interest lay in social work. He lectured in that discipline at London University, and also in North American academic institutions. He developed a therapeutic method known as Human Social Functioning, and in recent years counselled Holocaust survivors at the Sternberg Centre, Finchley.

## Inferno remembered

Arguing the need to commit poetry to memory in *The Independent* recently Oxford don Bernard Richards wrote that a poem was like a Swiss army knife – 'you should always have it to hand, for you never know when you might need it'. To substantiate his argument he cited the case of Primo Levi as a prisoner in Auschwitz. One day, while suffering black despair, lines from Dante's Ulysses canto came to him: *Think you of your breed; for brutish ignorance/Your mettle was not made; you were made men,/To follow after knowledge and excellence.*

That recollection was, as Levi subsequently wrote (*If This Is A Man*, 1958) 'like the blast of a trumpet, like the voice of God'. He repeated the stanza to a fellow prisoner. The latter 'received the message, he felt that it had to do with him – that it had to do with all men who toil'.

Later Levi tried to remember more lines, 'but they refused to come. I would have given the day's soup to retrieve them'. □

## Overdue initiative

In an unprecedented gesture a pastoral letter condemning antisemitism was read in churches across Poland on 20 January.

## Search Notices

**Erika Schmidt**, nee Cahn, last heard of in Glasgow, 1945. Sister Ingaberg Jenner-Mears and cousin Kurt Kahn both in Australia/New Zealand. Please contact Erica Levy, 16 Lightfoot Road, London N8 7JN.

**Ilse Paul**, born 1927. Came to UK from Germany 3/3/39. Married a Polish soldier (Paul Magurski) in 1945/6. Sister of Manfred Paul and cousin of Stephanie Paul.

**Ursula Baruch**, born 1930. Came to UK from Germany 3/3/39. Lived with aunt (Mrs Elman) in Whitechapel until June '49.

Information about Ilse Paul or Ursula Baruch to: CBF World Jewish Relief, Drayton House, 30 Gordon Street, London WC1H 0AN.

## KINDERTRANSPORTE

A group is meeting to explore the experience of being a member of the Kindertransporte and how this has affected subsequent personal development. Monday evenings.

Commencing January 21 in Hendon, if interested please contact Ruth Barnett on 071-431 0837.

40 Years Ago  
this Month

## The Shadows of Edward I

When that fantastic commando of unmitigated Scots boldly descended on Westminster Abbey to liberate the Coronation Stone which had been in English captivity for 654 years, some of our easily and habitually frightened co-religionists may have felt gently relieved at the thought that at least this was not the work of Hebrew zealots. Yet such is the irony of fate that it might well have been so. For the Stone has been credited with as many Jewish as Scottish associations. Pious legend has it that this is the Stone on which our father Jacob dreamt his famous dream, and when the first Temple was destroyed some devout exiles carried the same Stone to John Bull's Other Island. Thence it made its way easily to Scotland where the English Edward I captured it six years after he had (the first European monarch so to do) banished all Jews from his realm. Whether on that score the Scottish Nationalists feel entitled to more than ordinary Jewish sympathies, is uncertain, though steadfast, even absurd, determination to treasure one's own distinct tradition can never fail to be respected among Jews.

*AJR Information January 1951.*

## Minority within the minority

If the presence of a Catholic priest at the Kindertransport Reunion caused some surprise, this merely echoes similar reactions some fifty years before. When, on a freezing December day in 1938, the shout of 'Katholiken in die Lounge' echoed through the halls of Pakefield Hall Camp, near Lowestoft, there were similar expressions of wonder. The fact that representatives of welfare organisations for non-Aryan victims had come to inspect their recently arrived charges, seemed natural to us who were being summoned. But it seemed strange to the majority of our fellows, who clearly did not know that such victims existed. To us, whose minds had been concentrated on the minutiae of the Nuremberg race laws at least since the Anschluss, such ignorance seemed equally strange.

Although extensive apostasy from Judaism and intermarriage must have been known in Germany, too, the phenomenon was more widespread in Central-Eastern Europe. (Pre-1914 Prussia could not have seen the spectacle of a Jewish soldier attending Synagogue in full dress of an Imperial general.) That this *perceived* tolerance led to feelings of 'belonging' and consequent assimilation, is not surprising. It also led to integration, and to what Richard Grunberger has perceptively described as the dialectics of conversion.

This integration provided, at least in Vienna, a rich assortment of types of *Nicht-Arier* ranging from recently baptised Jews to Christians with some Jewish ancestry a few generations back, who had little Jewish appearance or contact, and may even have been unaware of the connection. Out of this motley crew, those whom the race laws had classified as *Volljuden* discovered that they needed the same help and protection as anyone else. Hence the fact

that perhaps 10% of the Kinder were not Jewish by faith; which probably meant that they ended up at other destinations, different education and jobs in England.

The variety of the assortment certainly applies to me. One of my great-grand uncles in mid-19th century Vienna was baptised and married to a gentile wife. An equally distant relative was a bishop in Hungary from 1890 until his death in 1900. In my branch of the family this conversion happened later, but even so I, a 'cradle Catholic', was unaware of my origins until the age of 8. There were no boys of Jewish faith at my primary school or at the *Schottengymnasium*; neither school ever discriminated by race but the 'gymnasium' was so short of places that by my time it had ceased to accept non-Catholics. In my form there were, as it transpired eventually, four non-Aryans (all of whom ended up in England). My own particular chums were not immediately affected by the Anschluss, but the school was eventually closed down by the Nazis. However, the school, the Abbey to which it belonged, and some of my class mates' families were very supportive to my parents who stayed behind in Vienna.

All of which makes my experiences of post-Anschluss Vienna slightly different from my 'fully' Jewish contemporaries. My father, a senior judge, was pensioned off, and during *Kristallnacht* we were able to put up relatives whose flats had been attacked. No wonder that my mentality was that of a reluctant emigrant; with distant visions of the fall of the Nazis I even looked forward to coming back eventually and finding my parents.

Life in England which has followed no set plan, but a sequence of surprises, has perhaps also been different from that of the other 'Kinder'. When Pakefield Hall Camp broke up I ended up as a boarder at a monastic boys school not too dissimilar to the Viennese school I had attended as a day boy. Then I went to the Isle of Man, and I also once worked in a company founded by Middle Europeans. Apart from this, my life has been largely spent among the 'natives' and virtually without any contact with Anglo-Jewry. What Jewish friends I have are pre-war connections, and I have kept in touch with only one fellow *Kind*. If that sets me off from other *Kinder*, perhaps so does the fact that I have no contacts with Israel. Finally, though there are Austrians I would not speak to even today, I have not cut off contact with the land of my birth. I suppose I am an odd man out among the Kinder, among my neighbours, and perhaps even in Vienna. What price identity?

□ Francis Steiner

## Research Project

Work is currently in progress on a three-volume history of Freiburg im Breisgau, and it is proposed to include a detailed account of the town's Jewish community with particular reference to, and emphasis on, its foundation in the nineteenth century and its destruction under the 'Third Reich'. The present two publications are first results of the intensive long-term study undertaken by the *Stadtarchiv* into the history of Jews in this part of Southern Germany.

One section in the series is a carefully researched account of the origins of the Jewish community. It records in interesting detail the lengthy process of Jewish resettlement in the town after four centuries and offers an insight into the difficulties by its description of the long drawn-out test case of a Jewish lawyer petitioning for citizenship rights, as distinct from the more readily available residence permit. This affair catalysed the process of practical emancipation, and opened the way for the formal foundation of a community in 1864/65 and the building of a synagogue which was solemnly consecrated on September 23, 1870.

The second title deals with the fate of the Jews of Freiburg and the events of November 9 and 10, 1938, as illustrated by the life and times of a typical Jewish citizen of the town who emigrated to the USA in 1939 but, less typically, returned to his home town in 1960 and lived there until his death in 1962. The story is told by the historian in overall charge of the project.

Plans are in hand to carry on this research into the history of Freiburg Jewry beyond the publication of the general history of the town. The municipal authorities are anxious to obtain as much information as possible from anyone in a position to provide relevant data.

□ D.L.M.

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