

# AJR *Information*

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Don't miss . . .

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## Backwards to the future

To make political capital out of nationalist nostalgia the Hungarian Premier Antall recently arranged the retirement of the prewar Regent Admiral Horthy, initiator of the *numerous clausus* and other, cumulatively worse, antisemitic measures. Now President Tudjman of neighbouring Croatia wants the notorious Jasenovac camp to commemorate 'Ustashe victims of Communism' alongside murdered Jews and Serbs. This is rather like burying Himmler alongside Anne Frank at Belsen, and shows how precipitate Western leaders – Lady Thatcher, Herr Kohl – were to recognise independent Croatia on the outbreak of the Yugoslav civil war. □

## Chancellor Kohl's omissions and commissions

# German(e) issues

Earlier in the year *AJR Information* was criticised by some readers for peddling anti-German sentiments. This criticism reached a point at which I was asked to state that the views expressed in the journal were the editor's and not those of the Association.

In a subsequent editorial I pointed out that my misgivings about developments in Germany had, time and again, been balanced by acknowledgment of more positive aspects. This failed to conciliate my critics, who persisted with the charge that I viewed the Federal Republic through a distorting lens.

My critics depict me as a latterday Vansittart, a *Boche*-baiter who daily intones the mantra 'The only good German is a dead German'. This is an inane oversimplification. My view of the Bundesrepublik is a much more variegated one. I see it as a country that has to a considerable – but still insufficient – extent grappled with the problem of its past.

The problematical past reached its apogee in the Third Reich, but I contend that Hitler stood, as it were, on the shoulders of the Kaiser and Ludendorff – with Bismarck, Wilhelm I and Frederick the Great at the base of the pyramid.

The past lingers on. The triumphal statue of Wilhelm I outside Koblenz which was damaged in the war has recently been re-erected on the anniversary of Prussia's 1870 victory over France. *The Times* called it a

'conscious attempt to revive memories of Germany's imperial past'. The same could be said of the earlier re-interment of Frederick the Great's remains at Potsdam.

Chancellor Kohl attended that event (but absented himself from the Solingen funeral of Turkish victims of neo-Nazi arsonists). He had also been present on another funerary state occasion – at Bitburg cemetery, last resting place of among others, Waffen-SS soldiers. As to Solingen, the outrage occurred after months during which German officialdom trivialised assaults on foreigners as acts of juvenile delinquents.

On that occasion the country's good name was to some extent salvaged by the attendance of Bundespräsident von Weizsäcker. The President has, in fact, often spoken as the conscience of liberal Germany while Chancellor Kohl, fearful of offending rightwing sensibilities, has been mealy-mouthed. (Exceptionally, he did actually raise the alarm about Neo-Nazism at the CDU Conference in mid-September.)

Now Weizsäcker's term of office is drawing to an end, and Kohl has nominated Steffen Heitmann as official CDU candidate for head of state. Heitmann's statements to date on several sensitive issues, including the Holocaust, stamp him as a conservative of the deepest dye. This has aroused doubts about his suitability for the (nominally) highest office in the country, but he received strong endorsement from the Bavarian CSU, whose own governance of Passau created the scandal highlighted in the film *The Nasty Girl*.

Let us have no illusions: Germany is currently drifting to the right. The strongest indications of that trend are not neo-Nazi outrages, nor the lackadaisical official response to them, but prosaic voting figures. In traditionally left-leaning Hamburg two ultra-Right parties, the Republikaner and the Deutsche Volks-Union garnered eight per cent of the vote and only failed to gain entry into the Land parliament because they were split.

No political commentator now doubts that at the next Federal Election the Republicans will clear the five per cent hurdle and enter the Bonn parliament. Attuned to the rightwing drift in the country, Kohl is substituting a conservative Bundespräsident for a liberal one; in other words he is going with the

*continued on p. 2 col. 3*



Bundespräsident Dr Richard Freiherr von Weizsäcker, the conscience of liberal Germany.

## Sussex reunion

Some 50 years ago a collection of Austrian and German refugees arrived at a mansion on a Sussex estate and became the so-called 'Apsleytowners'. Anglo-Jewish philanthropists arranged *hachsharah* training and, as designated agricultural students, we listened to lectures and worked on farms whilst a resident matron fitted us out with the second-hand clothes and nursed us when ill. Friendships were forged till war and internment scattered us around the world. Even so, contact was maintained over the intervening years. Latterly some of us mooted the idea of a reunion, and before long a list of invitees was drawn up and the whole thing set in motion. In July this year, Apsleytowners arrived from far and wide to celebrate at a reunion dinner, a theatre visit, and an outing to the original mansion, where the current occupants listened in fascination to our reminiscences.

A meeting such as this, when erstwhile school leavers, trainees and apprentices confront each other half a century later as, respectively, retired scientist, lecturer, transport manager, technician, pastry chef, psychotherapist, salesman and hotel owner, makes a profound impact on one's psyche. We wanted not only to recollect shared experiences and renew friendships, but also to discover what we have made of our lives, and engage in appropriate rituals to mark the occasion. Finally we resolved to make it an annual event.

□ Ken Saunders

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## Profile

### Dr Dunera



Fred Parkinson.

Photo: Private.

Vienna-born in 1922 Fred Parkinson had a Jewish bank employee father and a non-Jewish mother. At his Realgymnasium he attended Protestant religion classes. The teacher in charge knew him to be a *mischling* and contrived to make Fred's schooldays far from the happiest days of his life.

Soon after the Anschluss Fred went to join a business uncle in Lagos, Nigeria. On arrival he found the uncle gravely ill and the business in total chaos. After the uncle's death he sailed for England. War broke out in mid-journey and, as a German passport holder, he had to spend five weeks in jail after landing at Liverpool. Next he was assigned to a farm in the Chichester area but in May 1940, pursuant to Churchill's 'collar-the-lot' directive, he was interned, put aboard the *Dunera* and sent to Australia. Released two years later he returned, through U-boat infested waters, to the U.K. Here, after a spell as a factory worker, he volunteered for H.M. Forces. Service with the Suffolk Regiment took him to N.W. Europe and via Italy to Austria (where he met his parents again).

Demobbed he worked in the Ministry of Civil Aviation and for British-South American Airways, meanwhile catching up on his education at evening classes. A government grant took him to University College, where he read History; after postgraduate work he lectured on International Relations in the Law Faculty and served as Assistant Director at the London Institute of World Affairs.

Dr Parkinson has many scholarly articles and several books to his credit. Of special interest to us, though, is a volume he edited entitled *Conquering the Past. Austrian Nazism Yesterday and Today* (Detroit: Wayne State University Press, 1989). Of

equal interest is his tireless leadership of the Dunera Association. This has a 300-strong membership worldwide - 120 of them in the U.K. - and publishes the triannual *Dunera News*. In connection with the Association's work Dr Parkinson has twice been 'downunder' - most recently on the fiftieth anniversary of the *Dunera's* arrival. Some months earlier, at the commemoration of internment in the Imperial War Museum, he told journalists that ex-internees still awaited compensation from H.M. Government for the wrongs done to them in 1940.

Though retired for several years he is still busy on the international lecture circuit. As a sufferer from a chest complaint he prefers engagements in warm, dry climes such as California, Florida and the aforementioned Australia. Fred Parkinson is clearly a man who, in Kipling's phrase, forces the unforgiving minute to yield him sixty seconds' worth of distance run.

□ R.G.

*continued from page 1*

backward-looking tide of opinion, instead of - as is the educative function of a statesman - confronting it head on.

None of these developments signify that Germany's postwar experiment in democracy is drawing to a close. They do, however, indicate that all is far from well in the German body politic. It gives me little pleasure to reiterate my previous health warnings - for all that they show that I have been right and my critics wrong.

□ R.G.

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ALL LEGAL WORK UNDERTAKEN

## Japanese horizon

Although Tokyo, at the height of Japanese militarism in the 1930s was part of the Rome - Berlin Axis, efforts by the Nazis to persuade the Japanese to participate in the Final Solution of Jewry on the whole met with a lukewarm response. This was probably due to the fact that the Jewish communities in Japan and Japanese conquered territory in China (notably Shanghai) were small in number and also because before Pearl Harbour (the Japanese attack on the United States naval base in Hawaii in December 1941) the Asian communities could look to America for protection or serve Japanese interests as a bargaining counter to securing useful economic ties with America. While the notorious antisemitic forgery *The Protocols of the Elders of Zion* was translated into Japanese and was widely on sale (as it is even to this day), neither the Japanese Establishment nor the man-in-the-street showed much interest in singling out Jews for special treatment. The enemy was White Colonialism, which was essentially Christian, and apart from depredations in China (regarded as necessary Lebensraum) Japanese rule over subject Asian territories was not unduly harsh to the native populations.

Historically, Japan had no quarrel with the Jews; on the contrary, the Jewish

financiers of America, notably the Schiff family, had been of great service in underpinning Japan's finances in her successful war with Tsarist Russia at the turn of the century, and this fact was not forgotten by future Japanese administrations. Traditionally, Japan has been a tolerant nation to its religious minorities.

While the official religion is Shinto, other faiths are allowed to flourish, notably Buddhism, Christianity (accounting for about one per cent of the religious population) and Judaism (the present Jewish population of Tokyo is about 150 families). Among the many races to have claimed provenance from the Lost Ten Tribes of Israel are Japan's Ainu, native settlers now confined to the northern island of Hokkaido, and the Hada Tribe in the island of Shikoku, concerning whom an interesting booklet has been compiled by the Tokyo Bible Society. It is entitled *The ancient Jewish Diaspora in Japan, the Tribe of the Hada, their religious and cultural influence*. The argument may sound fanciful, but there is no denying the sincerity of the sentiments expressed, which include a sympathetic admiration for the State of Israel.

Tokyo's present Jewish Community is well served with religious and cultural amenities. The Jewish Community Centre is located in Shibuya-ku, a pleasant suburb about 30 minutes' journey by taxi from the city centre. The building, acquired in 1953, includes well appointed lounges, a swimming pool, a mikva and two libraries - one general and one of Hebraica and Judaica. The centre-piece is the synagogue.

Since its formation in 1949 the Tokyo Jewish Community has had close ties with Israel. One of its distinguished visitors was

Israel's former President, Chaim, Herzog, an autographed portrait of whom graces the communal lobby. Japanese-Israeli relations are close and cordial at ambassadorial level. A sustained attempt by the Arab States during the 1973 Yom Kippur War to blackmail Japan by threatening to cut off oil supplies unless she broke off relations with Israel, was strongly resisted and proved unavailing.

I had the pleasure to spend Shabbat as the guest of the Community and attended the Friday night Service, conducted by a young man from Kabul, Afghanistan, who was acting as religious instructor to the youth, pending the arrival of a newly-appointed rabbi, American born with residence in Jerusalem. The youth participated in the service, which concluded with a boisterous rendering of Adon Olam to the tune of Yankee Doodle!

At the kiddush and communal meal which followed the service the company included several Asian ladies (Japanese and Indonesian) converted to Judaism and a cross-section of the Community's membership from many lands. It included professionals and businessmen, a number deriving from Shanghai and from Harbin and Mukden in Manchuria. The Chairman is from Hong Kong. In the course of its existence the Community has helped the local Jewish Welfare Board to cater for the needs of American and other Jewish servicemen and women stationed in Japan and for Korean War veterans. Though far from the mainstream of Jewish life, it is not isolated, having close ties with the World Jewish Congress and Australia's Jewish Communities.

□ Lionel Simmonds



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## Reviews

## Hale bodies, scarred psyches

Adi Wimmer (Hg) *DIE HEIMAT WURDE IHNEN FREMD, DIE FREMDE NICHT ZUR HEIMAT* Verlag für Gesellschaftskritik, Vienna, 1993

Adi Wimmer's book deals with a form of survival where the survivor remains hale in body but his psyche is permanently scarred. This is a condition for which medical science has no word, but in everyday language it is known as emigration.

Pre-Anschluss Austria had a Jewish population of almost 200,000, two-thirds of whom fled abroad. Three countries – Britain, U.S.A. and Palestine – were the main havens of refuge. Herr Wimmer has visited around 60 ex-refugees resident in those countries and got them to tell their stories and express their feelings in their very own language.

One account in particular sets the scene. Benno Weiser attended Vienna University in 1932, a time of frequent mini-pogroms staged by Nazi students. The campus being 'extra-territorial' the police could only intervene if summoned by the Rektor – who, however, averted his gaze from non-academic trivia like near-lynchings.

Reminiscences of 1938/9 recall the megapogrom of Crystal Night and the pain of leavetaking. Others bespeak the Austrians' infinite capacity for perfidy as well as self-pity. Sir Ernst Gombrich (the most prominent of Wimmer's interviewees) recalls the scene when his mother asked a cellist of her acquaintance how he, who owed so much to Jewish help, could turn Nazi, and was told: 'The fact that the Jews were in a position to help me merely proves how powerful they

were!' Self-pity, too, already made its appearance in 1938. Prior to emigrating the sweet manufacturer Heller's son was told by an ex-friend turned Nazi 'You're lucky to get away while we are going to be embroiled in a war'?

Given the never-to-be-assuaged hurt they endured the interviewees are amazingly devoid of vengeful feelings. Inga Joseph, who was orphaned at 11, told Wimmer: 'I would dearly like to know who it was that came to our apartment in the Wipplinger Strasse and took my mother away. I would like to have talked to him and asked him 'How could you do a thing like that? My mother was such a nice, dear and innocent lady'. She also said: 'I would so much like to be accepted in Austria – so much like to hear someone say 'Ah, there you are again; I am so sorry'!

## Permanent nostalgia

It is a moot point whether this yearning for 'psychological repatriation' springs from a wish to turn the clock back 50 years or from permanent nostalgia. There is, regrettably, another possible explanation. Despite the lapse of over half a century some interviewees still experience acute alienation from their host societies. Lilli Sykes claims that whenever she meets an Englishman for the first time she introduces herself with the phrase 'I am a bloody foreigner'! One can look at such addiction to the conversational pre-emptive strike with bemused tolerance, but I scent paranoia when she instances examples of English antisemitism – public school quotas, catchphrases like 'Hampstead is full of Jews' – before concluding: 'I don't have to go to Austria to experience antisemitism; I have it right here, on my doorstep'!

□ R.G.

## The women speak last

Giuliana Tedeschi, *THERE IS A PLACE ON EARTH*, Lime Tree, 1993, £9.99.

Ida Fink, *THE JOURNEY*, Hamish Hamilton, 1992, £14.99.

Helen Lewis, *A TIME TO SPEAK*, Blackstaff Press, 1992, £6.95.

Suddenly, at this late stage, the women survivors are bringing their experiences of the Holocaust to the notice of a world which is beginning to forget in the welter of new ethnically motivated atrocities. Their words are at times even more trenchant than those of the men, Jewish and Gentile, who have borne witness in the past.

It is as if they, the women, had carried the burden of memory longer in silence and had decided that the time was now ripe to speak out. All three writers have this in common: they were young, came from good, happy homes and were flung unprepared into infernos that beggar even Dante's imagination. They survived, just, by a mixture of toughness and adaptability aided by bizarre coincidences. Apart from that their experiences differ.

Giuliana was taken from husband, children and a teaching job in Turin and tipped out at Birkenau, the worst place within the Auschwitz *anus mundi*. There were only five Italian women among the jumble of nationalities and babel of languages; on one occasion she had to resort to Latin to communicate with a Polish prisoner. She was selected for work, first shoe repairs and then earth-moving.

The fact that the Italian transports took place relatively late in the war, and her good fortune in being selected for work aided her survival. For all that she required the support of friends, such as an Italian doctor in the camp hospital, and the ability to 'organise' successfully (ie pilfer) to keep up her strength and thus cheat the dread selections.

Inmates could hear the Russian guns in the distance, and rumours of liberation swept the camp incessantly, always 'authentic', always false. In the end they were marched to Germany and abandoned at the Elbe where Italian military prisoners-of-war kept them safe until the Russians arrived.

Polish-born Ida Fink now lives in Israel. Her journey there led her through Germany at a time when nearly all other Jews under the German yoke went in the opposite direction. Though her book is a work of fiction, it is clearly based on the experience of her and her sister.

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They volunteered for work in Germany, using false papers. Right from the start they met Polish as well as German anti-semitism, but also kindness. In a bizarre conjunction their works camp commandant combined aspects of Mengele (the Angel of Death) and Schindler (the Angel of Mercy) in his character and actions. At any rate, Ida lived to tell the tale.

Helen Lewis was taken from early success as a Prague ballet student and deported to Theresienstadt, thence to Auschwitz and several satellite labour/death camps. Her experiences were unimaginably grim. She escaped the death selections by a succession of coincidences which still astonished her even at the time of writing.

Once Mengele tired of his task and walked away just as her turn approached; at another time, near-collapsed from starvation, she was kept alive by an SS officer's breakfast sandwiches; on the final death march ordinary German soldiers gave her shelter.

All three survivors have one trait in common: the ability, despite their own peril and misery, to feel sorry for those of their persecutors who showed some traces of humanity. They share this with other Jewish prisoners who, as candidates for annihilation were saved by the SS 'knight of the sandwiches'. When the time came *they* saved *him*.

□ John Rossall

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## Al fresco in Edgware



Top quality cheffing at the ACJR annual summer barbecue.

Photo: Private.

The Association of Children of Jewish Refugees (ACJR) held its 1993 annual summer barbecue in Edgware. The event, which is becoming more popular with each passing year, was well supported with over 60 people in attendance.

The day of the barbecue, held in the garden of Sally and Edwin Strauss, was blessed with fine weather. Although members contributed a large variety of salads and sweets to the feast, the main course came courtesy of the chefs – David Cronheim, Ian Rosmarin and David Selo – who sweated over hot stoves throughout the evening.

A number of Jewish refugees from Sarajevo in Bosnia were entertained as guests at the party. For ACJR members this offered an excellent opportunity to engage with people who had, in many ways, endured hardships similar to those endured by their parents but were contemporaries of the second generation. The ACJR look forward to seeing these new refugees at future events

and expressed the hope that they would find Britain a welcoming place. (An impromptu collection raised a substantial amount for Jews still trapped in former Yugoslavia.)

A minor crisis arose when it became apparent that one first-time attender was not a fully paid-up member. However, when confronted with evidence of his breach of protocol, baby Daniel Aron simply ignored everyone and went to sleep. (Regular gate-crashers should note this unorthodox tactic for future reference.)

The ACJR has been established since 1985. It arranges a wide variety of activities throughout the year, ranging from serious talks and discussion groups to walks in the country and trips to the theatre. In addition to the two yearly 'highlights': the communal Seder and, of course, the annual barbecue, there are monthly 'socials' at various London venues. Visitors and new members are always welcome. If you wish to find out more about the ACJR please contact Anne or Ian via the AJR offices, using Box No. 1250. □ Paul Benedyk

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## Letters to the Editor

### FULSOME

Sir – I admire the way you publish criticisms against yourself – and your culture, knowledge and linguistic style. Regarding ‘fulsome’ I take it there is a debate going on as to its use, and the user wins over the lexicographer.

By the way, don’t let them trim your exuberant poetic licentiousness!

Romilly Street

London W1

Peter Zander

### REUNION AT MAINZ

Sir – Perhaps the very fact that Helmut Grünfeld lives in Mainz gives him all the more reason to fear rising Neo-Nazism. The fact that the local town council generously passed the finances to fund another *Versöhnungsfest* this year hardly outweighs all that is going on in Germany at the present. Perhaps Mayor Wevel needs reminding that the Jews of Mainz who ‘had to emigrate’ were the few lucky enough to get away by the skin of their teeth, paling in number beside those from Mainz, and elsewhere, who perished.

Four Oaks

Werner E. Abraham

Sutton Coldfield

### NAZI THESP COMMEMORATED

Sir – I recently received a letter from Germany franked with a postage stamp issued by the Deutsche Bundespost and showing a portrait of ‘Heinrich George 1893–1946’.

The stamp was evidently intended to commemorate this famous actor who starred in *Hitlerjunge Quez*, *Jud Süß* and *Kolberg*.

A further commemorative stamp may be expected in 1997, the one hundredth anniversary of the birth of Joseph Goebbels.

Endersleigh Gardens

F. Hellendall

London, NW4

### GENOCIDAL WAGNER

Sir – I would like to correct Ralph Blumenu (The antisemitic backlash in the September issue) slightly. It was not in fact Houston Stewart Chamberlain who introduced the idea of contamination of German blood by Jews. Chamberlain’s mentor, Wagner, had done so in his 1881 article ‘Herodom and Christendom’, part of a cycle of articles on the general subject of racial regeneration. In another the com-

poser envisaged a situation in which there would be no Jews. These articles were linked to his opera *Parsifal*. Hitler said he ‘built his religion up out of *Parsifal*’. Wagner’s infamous ‘joke’ – that all the Jews should be burnt at a performance of Lessing’s *Nathan the Wise* – was made in 1880.

Rannoch Road

Hammersmith

Simon Weil

### GERMANOPHOBIA

Sir – I disapprove of your anti-German bias, especially the failure to show the favourable attitude of Federal and local authorities, as well as cultural organisations, towards Jews and Israel; this editorial hostility has already been criticised by other readers.

Barn Hill

Wembley Park

R. Graupner

### DISSENT IN THE COCKPIT

Sir – Ruth Barnett concludes her personal psychological perspective on the play *Kindertransport* with an invitation to former kinder to participate in the groups which she co-facilitates. May I point out that these groups originated as a result of a lengthy conversation I had with her colleague over two years ago. In discussing much of what I had gleaned in the course of numerous interactions with kindertransportees I saw the need for creating a shared environment where tormenting psychological baggage could be deposited.

Judging by the result it seems I was right.

Sherwood Road

London NW4

Paula Hill

### COMPARATIVE RACISM

Sir – Because of German dogmatic thoroughness the racialism in that country had to be a pseudo-scientific *biological* issue. ‘Aryans’ became a ‘race’, while in fact they were only a language grouping and ‘Nordic men’ became one of the sub-groups. What is called racialism outside Germany, is in fact much more of a culture clash concerned with religion, language, custom and life-style.

In German racialism this is secondary; the primary issue is the colour, the form of the nose, the physique. This is why it is much more dangerous.

Connaught Avenue

Grimsby

E. H. Kenneth

## Einstein the man

Einstein, an icon in his own lifetime whose very name has become a synonym for intellectual brilliance has, in the past few years, come under intense personal scrutiny. This is partly due to the deaths of his immediate executors, Helen Dukas and Otto Nathan, who appear to have guarded his reputation to the extent of suppressing information in his archives.

Details are now emerging, for example in the book *Albert Einstein/Mileva Marić, The Love Letters*, (Ed. Jürgen Renn and Robert Schulmann, Princeton University Press, 1992, £15.00) which reveals the existence of an illegitimate daughter and, more recently, in the *The Private Lives of Albert Einstein* (by Roger Highfield and Paul Carter, Faber and Faber, 1993, £15.99). Here we learn of his alleged liaisons, maltreatment of his first wife and sons and his general indifference to intimacy.

What are we to make to these ‘revelations’? To set them into context we will first consider a brief account of his life and achievement.

### Family and childhood

Albert Einstein was born in Ulm, S.W. Germany on 14 March 1879 and died in Princeton, New Jersey on 18 April 1955. His family was comfortably off, assimilated and non-practising. He was never Bar-Mitzvah. Albert’s father Hermann, an amiable and mild man, failed in several efforts as a supplier and manufacturer to the electrical industry and died in 1902. His mother Pauline (née Koch), the driving force of the family, was literate and musical. She died in 1920. His sister Maria (Maja) was born in 1881 and was very close to Einstein, especially in later years.

Several features are always quoted about Albert’s childhood. He was late in speaking, with speech problems even at age nine. At the age of five he was fascinated by the intangible power that guided the movements of a magnetic compass needle. At 12 he was thrilled by the contents of a geometry textbook. He experienced antisemitism in his Munich Catholic primary school when a teacher produced a large nail in class claiming it was the one with which the Jews had nailed Christ to the cross. The other pupils turned on Albert. At age 11 he went through a *frum* period, eating no pork, pressuring the family and writing, and setting to music, songs in praise of the Lord.

Nothing in Einstein's childhood gives a clue to his later genius except, perhaps, the mature and sardonic gaze of the three-year-old child in the earliest known photograph.

### University and marriage

Having failed university entrance at his first attempt he took special coaching and was admitted to the Swiss Federal Polytechnic in Zurich in 1896. He was an awkward student and antagonised even his physics professor. He graduated in 1900 as a teacher specialising in maths and physics with an overall mark of 81 per cent.

At the Polytechnic he met fellow physics student Mileva Marić from South Hungary. They married in 1903 and had two sons and also a daughter born before the marriage, of whom all traces have been lost. The marriage collapsed in 1914, and the Einsteins were divorced in 1919, after which he married his double cousin, Elsa. She died in 1936.

From 1902 to 1909 Einstein worked as a patent officer in Berne and it was during this period that his genius flowered.

In 1905, rightly labelled his *annus mirabilis*, Einstein published several fundamental papers. One extended Planck's quantum theory of heat to include the notion that light is emitted and absorbed in quanta or packets of energy. At a stroke this explained the photo-electric effect, the laws of which had earlier been enunciated, but not explained, by the German physicist, Philip Lenard. He later led the Nazi-inspired attack on Einstein, describing relativity as part of a vast 'Semitic plot' to corrupt the world.

Another 1905 paper expounded Einstein's ideas on special, or restricted, relativity. This theory linked matter and energy through the celebrated equation  $E = mc^2$  and, through the later work of Minkowski, linked space and time into a single manifold, 'space-time'.

In 1915 he published the general theory of relativity. The 1905 special theory described the way in which observers in uniform, straight-line motion (i.e. unaccelerated motion) with respect to each other each perceive the laws of physics. The 1915 theory enables the laws of physics for observers in any state of motion to be determined.

The theory showed that gravitation arises from the effect of massive bodies on space-time. Light is bent by the gravitational fields of massive bodies. In the words of John Wheeler (1967): 'space tells matter how to move and matter tells space how to curve'. Whereas the special theory was linked, in part, to the ideas of others, the general theory was Einstein's own and is regarded by many as his finest creation.

The deification of Einstein – itself a separate and fascinating subject – followed from the success of British astronomers in confirming the bending of light by the sun during the May 1919 eclipse. As soon as this was reported in the *The Times*, Einstein overnight became a legend, against all his instincts, and has remained so ever since.

He received the Nobel prize for physics in 1921 for his 1905 paper on the photo-electric effect and by previous arrangement gave the prize money to Mileva.

He carried on making major contributions until the mid-20s. He then devoted his last 30 years to the unsuccessful pursuit of a unified field theory to combine gravitation and electro-magnetism.

Although he had been a founder of quantum theory, he made his famous pronouncement in a 1926 letter to Max Born: 'The quantum theory does not really bring us any closer to the secrets of the Old One (i.e. God). I, at any rate, am convinced that He is not playing at dice . . . '.

### Einstein's non-scientific contributions

Einstein was involved to his last days in peace movements, although the advent of Nazism caused him to dilute his pacifism. He left Germany in 1932 never to return despite the earnest pleading of several eminent German savants. Nor did he ever forgive the Germans, whom he denounced as mass murderers.

Intermittently active on behalf of the League of Nations, he was responsible for the publication by the League, in 1933, of a little-known booklet entitled *Why War?* consisting of an epistolary dialogue between himself and Freud.

He made an early contribution in the 1920s to the founding of the Hebrew University in Jerusalem, including a memorable fund-raising visit to New York with Weizmann where he appeared on the liner's gangplank clutching his violin case.

He was involved, via two famous letters to Roosevelt, in initiating the atom bomb project although he never participated in it actively.

He made significant contributions to philosophy, to the concept of a supra-national armed organisation for maintaining peace between nations, to educational theory, to the discussion on antisemitism, to socialist ideas, to the religion/science controversy ('science without religion is lame, religion without science is blind'), and to general scientific ideas ('the Lord is subtle but He is not malicious').

As a naturalised American, he stood out against McCarthyism in the 1950s. Indifferent to wealth, he despised appearances and

wore his clothes to the point of shabbiness. He enjoyed cigars and his pipe. His huge laugh was notorious, as was his sardonic sense of humour. The author of many little poems to friends, he was also a considerable amateur violinist. He enjoyed the company of women. Asked for advice of all kinds by hordes of strangers, he always responded. He never lost his profound 'apartness' and need for isolation and the space to think. He died bravely, refusing to permit any palliative surgery.

Much of everyday science and technology can be pursued on the classical or Newtonian basis but this is known to be an approximation to the relativistic case. Nuclear science, however, is inconceivable except by using relativity theory, and modern cosmology is founded on the equations of general relativity.

Through its abolition of absolute space and time, and by its emphasis that the observer's state of motion affects what he sees and measures, relativity complements and completes the Copernican/Newtonian revolution and places man and the universe into a true relationship.

### Retrospect

Once the genius is recognised as a human being with desires, weaknesses and compulsions like the rest of us, the current sensationalism falls into perspective. Einstein himself admitted that he had 'twice failed rather disgracefully' in his marriages.

It is very likely that he had affairs. One of his many biographers, his wife's friend Antonina Vallentin, wrote, in 1954, of his 'masculine good looks of a type that played havoc at the turn of the century'. His best scientific biographer, Abraham Pais, refers to the attachment he had to a younger woman in the early 1920s which Einstein terminated. He was subjected to unremitting public attention and adulation. When once asked what his profession was he replied: 'Photographer's model'.

It is worth comparing the faults ascribed to Einstein with those of the other genius with whom he is frequently contrasted, Newton. Newton was not attracted to women and had no personal involvement with the opposite sex. His major biographers all refer to his suspicious, dictatorial and vindictive traits, manifested particularly in his treatment of the eminent and aged astronomer, Flamsteed, and in his famous controversy with Leibnitz. Einstein's failings are those of a 'normal' person in comparison.

The above-mentioned books help, in essence, to round out the picture we have of Einstein and leave his greatness intact.

□ H.S.

# The AJR at Work

## Business as usual



The Day Centre receives a 'wash and brush-up' after seven years of occupancy.

Photo: Newman.

The Paul Balint AJR Day Centre in Cleve Road has been operating for almost seven years. It is now receiving a facelift. The scaffolding pictured above, which covers the building front and back, has been erected by the builders who have been contracted to clean and paint the building's fabric. Minor refurbishments

have also been carried out on the Day Centre's interior. It is hoped that all building work will be completed in the very near future and that no disruption to members will result. In the meantime, the Day Centre staff are determined to prove that, like the Windmill Theatre, 'We never close'. □

## Saluting the fleet

As most regular readers of these columns are already aware, the Paul Balint AJR Day Centre is located in West Hampstead. The services provided at the Day Centre are open to all members who can make their way to Cleve Road to utilise them. On any given day you can meet people who have come from every part of London, from Borehamwood to Brixton, in order to enjoy food, entertainment and social events in the company of other members of the refugee community. Many manage to reach Cleve Road on foot or by public transport, but the majority are driven to and from West Hampstead by a fleet of volunteer drivers who give freely of their time and energy in order to make life a little easier for others.

The volunteer drivers, of whom there are

more than 30, bring people to and from the Paul Balint AJR Day Centre, free of charge, once or twice a week. Whilst the Day Centre staff are working hard to provide more and better services constantly, it is the drivers who ensure that many of those who would otherwise be unable to get there never feel forgotten, and who thus offer them a secure and regular link with the outside world. Day Centre drivers make a valuable contribution to members' quality of life and derive great satisfaction from their passengers' gratitude. They give great happiness and their work is highly appreciated. □

*The Paul Balint AJR Day Centre always needs more volunteer drivers. If you could spare an hour, or even two, a week to drive someone to, or from, West Hampstead please contact Renee Lee on: 071-328 0208.*

## AJR

seeks

### DIRECTOR

to take charge of all its welfare activities.

The AJR, with a staff of 20 and numerous volunteers, is concerned with the welfare of its members, mainly victims of Nazi persecution. AJR operates a Day Centre, a kosher Meals-on-Wheels service, and its Social Service department provides financial and other support for the elderly and infirm. AJR also administers sheltered accommodation and publishes a monthly journal.

The director is expected to develop these activities to meet the changing needs of members. The successful candidate will have a proven record of staff management, effective administration, and the ability to maintain sound financial control. Empathy with elderly people and an understanding of their problems are essential. Some experience of social work and a knowledge of German would be an advantage.

Salary and benefits commensurate with the responsibilities and experience.

**Applications in writing with detailed CV to be addressed to:**

**The Chairman, Association of Jewish Refugees, 1 Hampstead Gate, 1a Frognal, London NW3 6AL**

## AJR MEALS ON WHEELS

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

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

The cost for a kosher 3 course meal is £3.00. Delivery charge 50p. Payment for meals to be made to the Driver.

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

**Meals can still be collected from 15 Cleve Road on weekdays (Mondays-Thursdays) for £3.00 per meal.**

**AJR Social Service Department update**

**1. AUSTRIAN NATIONALITY**

**W**e have been advised by the Austrian Embassy that by virtue of a 1993 amendment of the Austrian Citizenship Act of 1985, those emigrés who left Austria before 9 May 1945 for racial and/or political reasons and subsequently acquired a new nationality, can now re-acquire Austrian citizenship (while retaining their present nationality).

As far as we understand such re-acquisition of Austrian nationality will in no way alter or advance your Austrian Pension rights.

**How to apply**

AJR cannot assist you in making an application. Should you wish to avail yourself of the new regulation you should in the first instance write to the Consular Department of the Austrian Embassy (Mrs H Reinsperger – Tel. 071-235 3731 ext. 35), stating your place of residence at the time of emigration, that you left Austria before 9 May 1945 for racial and/or political

reasons, and that you were endangered by persecution by the NSDAP and/or authorities of the Third Reich.

In due course you will be informed by the *Landesregierung* what documents will be required in support of your application. □

**2. 51st AMENDMENT OF THE AUSTRIAN SOCIAL SECURITY ACT**

**F**urther to the above amendment, which came into force on 1 July, 1993, recipients of Austrian (refugee) pensions may now be entitled to an increase in their Austrian pensions, backdated to 1 July, 1993, if they apply before 30 June, 1994. If application is made after 1 July, 1994, an increase would only be due from the first of the month following application.

**Application addresses**

Enquiries/application from *existing* pensioners who may be entitled to an increase

are to be made *directly to the pension authority* in Vienna, stating the ten digit VSNR number. Addresses as follows:

*Pensionsversicherungsanstalt der Angestellten, Postfach 1000, 1021 Vienna,*

or

*Pensionsversicherungsanstalt der Arbeiter, Rossauer Lände 3, 1092 Vienna.*

The contact at the Austrian Embassy in London concerning pension enquiries is Mrs Renate Markey-Böschl, Ext. 29. It must be stressed, however, that applications have to be made directly to the Austrian pension authority and not the Embassy in London.

**AJR**  
 Our address is:  
**1 HAMPSTEAD GATE,  
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 Our phone number is:  
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 Our Fax number is:  
**071-431 8454**

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*Afternoon entertainment* –

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*Monday 1* Musical Miscellany – Jane Rosenberg accompanied by Annette Saville (Piano & Accordion)

*Tuesday 2* A Winter Recital for Cello & Piano – Richard Jenkinson

*Wednesday 3* The French Soprano Florence Daguerre Entertains with William Hancox (Piano)

*Thursday 4* Trinity College of Music Ruth Halvany (Alto) and Lianne-Marie Skrinari (Soprano)

*Sunday 7* Michael Sabel Sings Arias by Mozart, Verdi & Schubert accompanied by Geoffrey Whitworth

*Monday 8* A Winter Concert with Doris Samuels & Marian Hartman (Piano)

*Tuesday 9* The Lighter Touch of Music – Giselle Minns (Soprano) accompanied by Phillip Mountford (Piano)

*Wednesday 10* CAMERATA TRIO – Maureen Lawton (Soprano) Stephen Paisley (Baritone) accompanied by Stephen Salter (Piano)

*Thursday 11* Musical Evergreens – Sean Sweeney (Baritone) & Lianne-Marie Skrinari (Soprano) accompanied by Laurie Kubiak (Piano)

*Sunday 14* Ruth Newman with the ORNATI String Quartet

*Monday 15* Clare Graydon-James Plays & Sings for You

*Tuesday 16* TETE A TETE – Jennifer Rice & Ian Edwards Sing In Harmony with Guitar Accompaniment

*Wednesday 17* A Musical Journal Around Europe – Stephen Norbert (Piano) & Eugen Kurti (Violin)

*Thursday 18* Talk by Dr Sandra Richer – Back Problems & Associated Complaints

*Sunday 21* THE KENTERTAINERS

*Monday 22* Let's Make Music with Hanny Lichtenstern & Geoffrey Whitworth

*Tuesday 23* Cello & Piano Duo – Robert Max & Zoe Soloman

*Wednesday 24* Take A Quick-Step Back In Time – Geoffrey Strum (Tenor) accompanied by Johnny Walton (Piano)

*Thursday 25* B'nai B'rith Jerusalem Songsters – Conducted by Margot Landes – accompanied by Sheila Games (Piano)

*Sunday 28* THANKS GIVING PARADE – Valerie Hewitt (Soprano) accompanied by Anne Berryman

*Monday 29* A Music Pot-Pourri – Jane Rosenberg accompanied by Ian Stirling (Piano)

*Tuesday 30* Singing For Fun – The Longford Singers accompanied by Margaret Eaves (Piano)

---

**DECEMBER**

*Wednesday 1* OPERATIC DELIGHTS – Vasiliki Fikaris (Soprano) – Domenico Colonna (Tenor) accompanied by Tony Pappano (Piano)

*Thursday 2* The Pleasures of Music – Satya Barham (Soprano) acc. by Geoffrey Whitworth

*Sunday 5* Judi Merri-Frowde & Offsprings Perform Old & New Favourites with June Moore at the Piano

**FAMILY EVENTS**

**Deaths**

**Cohn** Hugo Cohn on 28 July and Renate Cohn on 16 September, deeply mourned by their daughter Gillian and their many friends. May their dear souls find eternal rest with their loved ones who perished in the Holocaust.

**Elston** Edith Elston (widow of Robin) nee Schwarzschild, born in Frankfurt am Main, passed away suddenly on 27 September, 1993. She devoted her life to the care of others. We mourn and miss a very loyal friend. Resa Roos, Netta Lane and Kathleen Chissick.

**Saalheimer** Hedy Saalheimer (nee Seeligman) passed away on 3 October, 1993 in her 98th year. The memory of a very special lady will be with us always. Sadly missed by her daughter Susan Klauber, grandson Peter, family and friends.

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Volunteer drivers required to take people home from Paul Balint AJR Day Centre, Sundays at 7 p.m. Please help. Expenses can be paid. Phone Laura Howe, AJR office: 071-431 6161 Tuesday-Friday or Marion Sipsier, Paul Balint AJR Day Centre: 071-328 0208 Tuesday, Thursday and Sunday.

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Alice Schwab

## Art Notes

London is at present awash with exhibitions. It is impossible to see them all. A relative newcomer to the art scene is Jo Cohn, granddaughter of the late Ernst Ascher and his wife Käthe, who recently showed her oil paintings on the theme of music and drama at Lauderdale House.

The *American Art in the Twentieth Century* exhibition at the Royal Academy and also at the Saatchi Gallery (until 12 December) is a memorable display. For those who have not yet seen it, there is a free bus service between the Royal Academy and the Saatchi Gallery; exhibition catalogue is priced at £22.90.

The Whitechapel Art Gallery is showing *Lucian Freud: Recent Work* (until 21 November). The exhibition contains 55 paintings, 4 drawings and 14 etchings, all completed in the last ten years (a most impressive exhibition catalogue is priced at £18. After its London showing the exhibition will travel to the Metropolitan Museum of Art in New York and to the Centro de Arte Reina Sofia in Madrid.

The *Dorothe Tanning* exhibition at the Camden Arts Centre, already mentioned in these columns, continues until 21 November (catalogue (£15.50 paperback, £18 hardback). Simone Alexander is the artist-in-residence for the duration of the exhibition.

There is a beautiful exhibition of modern paintings at Jonathan Clark Ltd, 18 Park Walk, London SW10. It includes an early Victor Pasmore, a fine William Nicholson, several Pipers and many other interesting works. An impressive innovation at the National Gallery is a series of Masterpiece Loan exhibitions, organised by the National Arts Collection Fund as part of their 90th anniversary celebrations. Each of these exhibitions is based on a single work and the painting chosen for the first of the exhibitions is *The Madonna and Child enthroned with Saint Peter and Saint Paul*

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and a *Donor* by Giovanni Bellini, on loan from the Birmingham Museum and Art Gallery. This alterpiece was painted about 1505 and arrived in England early in the 19th century.

Also at the National Gallery is the first of a series focusing on major works in the Collection. *Making and Meaning: The Wilton Diptych* (until 12 December) was probably painted for Richard II who ruled from 1377 to 1399, but the identity of the painter is still a mystery. Loan exhibits, included in the exhibition, from institutions and private lenders in Britain, France and the Czech Republic, will help to illuminate the meaning of the diptych.

The Victoria and Albert Museum is showing *Gates of Mystery: The Art of Holy Russia* (until 3 January 1994). This is the most important collection of medieval Russian art to travel to the West for more than 60 years and includes icons, liturgical vessels, carvings, panel paintings and exquisitely woven textiles.

Through November and December our old friends CL Consultants of 44 Acacia Road, NW8 (071-483 1626) are holding a mixed exhibition which includes works by Margret Marks, Pamina Mahrenholz, Walter Nessler, Emil Orlik, Ben Shan and many others. Viewing by appointment only.

The Tate Gallery is holding a major retrospective exhibition, sponsored by The British Land Company plc, of the works of Ben Nicholson (until 9 January 1994). The exhibition contains works borrowed from all over the world. Also at the Tate (until 13 March 1994) is an exhibition *Contemporary Prints: Recent Gifts to the Collections*. The exhibition includes, amongst others, works by Hockney, Auerbach, Freud and Howard Hodgkin. Marlborough Graphics are showing Ben Nicholson Etching (until 15 October) at prices ranging from £1,500 upwards. They will subsequently show works by Francis Bacon (until January 1994).

The Manchester City Art Gallery is showing *Europe Without Walls: Art, Posters and Revolution 1989-1993*, (until 16 January 1994). The exhibition is supported by the Goethe Institut and includes works of art in various media focusing on Social Realist heroics, the rediscovery of forgotten geography and scenery, the rise of national symbols, economic tensions and new fears.

The British Museum is showing *Old Master Drawings from Chatsworth*. The exhibition comprises 220 works lent by the Duke of Devonshire and selected by Professor Michael Jaffé, formerly Director of the Fitzwilliam Museum. □

## The Jewish Music Heritage Trust Ltd

The origins of this charity go back to 1984, when it was set up to promote the B'nai B'rith Jewish Musical Festivals, the next one of which will take place in the autumn next year over a period of three weeks. The trust's activities have, however, grown well beyond the organisation of the biennial festivals, and are directed towards advancing the understanding, study and performance of Jewish music in this country among the Jewish and wider community. Its work involves recordings of Jewish music, commissioning of new Jewish music, help to students and scholars, as well as the arrangements of concerts.

An example is the next concert taking place at 7 p.m. on Sunday 21 November, at St John's Smith Square, when the London Jewish Male Choir and the Children's Choir of the North West London Jewish Day School will present a celebration of Jewish songs for the sabbath, festivals and joyous occasions.

Tickets ranging from £5.00 to £12.50 can be obtained from Mrs Judith Unikower, 41 Sunbury Avenue, London NW7 3SL, telephone 081-959 2228, or from the Box Office at St John's Smith Square. □

### NOTICE

SB is on holiday. His column will appear again in the December issue.

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## A HISTORY OF THE JEWS IN THE GERMAN-SPEAKING LANDS

## Part 14: The antisemitic backlash (II)

If we did not have in mind the horrors to come, we could perhaps say that the antisemitic theories we looked at in the last instalment were not enormously significant, and had little, if any, effect on slowing up the blossoming of Jewish participation in the public life of Germany and Austria.

**Marr and Stöcker**

In 1869 Wilhelm Marr founded the Antisemitic League. Its monthly magazine soon folded.

In 1878 the court preacher Adolf Stöcker formed the Christian Social Workers' Party, with a strongly antisemitic and populist programme. He was elected to the Prussian Diet in the following year and to the Reichstag in 1881; and his influence inspired a number of student corporations to exclude Jews from membership. But in 1881 his party splintered and, though he remained a member of the Reichstag for a quarter of a century, his influence waned until, in 1891, he was forced to resign his court chaplaincy.

In 1892 the German Conservative Party, strong in agriculture and feeling threatened

by the growth of industry, made antisemitism a plank in its platform (the Tivoli Programme). Unlike the Christian Social Worker's Party, the Conservatives were a mainstream party, and their adoption of antisemitism had the effect of making such views 'respectable' which they had not been since 1848. In the 1893 elections, 16 of the 100 Conservative deputies were elected on an openly antisemitic platform. The Reichstag had 397 members.

**Lueger and Schönerer**

In 1893 Karl Lueger formed the antisemitic Christian Social Party in Austria – another populist party which had a great deal of support from the lower middle classes because he identified the two forces they feared most – capitalism on the one hand and Marxism on the other – as products of the Jewish mind. The young Hitler heard him frequently and would adopt this analysis for his own programme in due course. Lueger was four times elected Mayor of Vienna, a city which at the time had 125,000 Jews (about 7% of the total population). On the first three occasions the Emperor Franz Joseph refused to confirm the election: he saw all racism and nationalism as a danger to the cohesion of the multi-ethnic Habsburg Empire. For these refusals he was assailed in the streets as the 'Emperor of the Jews', and when Lueger was elected for the fourth time, the Emperor felt compelled to yield (1897). Jews were now discriminated against in appointments to the city's administration, but not very thoroughly. When accused by his followers of allowing some Jews to retain office or influence, he is reported to have said, '*Wer ein Jud' ist, bestimm' ich*'.

At one stage Lueger cooperated with Georg von Schönerer, whose antisemitism was part of his nationalist programme to unite the Germans of Austria and of Germany – another ingredient of the future Nazi programme. One factor that contributed to German and Austrian antisemitism was the flood of Russian and Polish Jews who fled south and west after the pogroms of 1881. Schönerer tried in vain to bar the admission of Russian Jews. He was supported in his endeavours by the Jewish leader of the Socialists, Victor Adler, and by the Jewish historian, Heinrich Friedjung, for a great many German-speaking Jews, too, were worried by the immigration,

especially in Vienna which had already seen a massive influx of Yiddish-speaking Jews from Galicia after the Emancipation of 1867 had freed the Jews of the Empire from residential restrictions.

Schönerer was a member of the Austrian parliament. In 1899 he formed the Pan-German Union which won 21 seats in the 1901 election; but the party disintegrated just as Stöcker's had, and had to be dissolved in 1904.

**Apprehension and Confidence**

So where do we stand on the eve of the First World War? When we review how Hitler, unlike the antisemites we have been looking at, was able to shape government policies in Germany and Austria in accordance with what he had learnt from them, we will see this period as a baleful and sinister one. Many Jews at the time, remembering their long history of suffering, did indeed look at these developments with great apprehension, and we will be considering in the next instalment how they responded to this resurgence of antisemitism. But other Jews felt they had little to fear. They may have been excluded from some student corporations; but there were others which admitted them. They may have been attacked by antisemitic journals and cartoonists, but they could give as good as they got in publications that were well disposed towards them, if not actually controlled by them. They knew that there were sections of the population which considered the Jews as aliens; but on the whole they identified themselves with the state and felt that the state accepted this identification. Their enemies may have denied that they had roots in German culture; but they had come to love the best of this culture and could claim that indeed they had been able to contribute to it during the previous century. They were aware of the hostile attitude of the landed classes; but they will have felt confident that the economic and therefore the political power of these groups was in decline. And when they saw the antisemitic parties crumbling (and we must remember that a similar development appeared to be taking place in France when the anti-Dreyfusards were routed at exactly the same time) and when they observed that only in the backward Russian Empire were Jews still being actively persecuted, they will have felt that antisemitism represented the dying kicks of the old order and that the forces of history were on their side. It is only with hindsight that we know how tragically wrong they were.

□ Ralph Blumenau

### 40 Years Ago this Month

**Mr Emanuel Shinwell**

The significance of Israel to Jewry was stressed in remarkable terms by Mr Emanuel Shinwell, M.P., the former Minister of Defence, when he spoke at a public meeting in support of the Queen Elizabeth Coronation Forest project. As citizens, he said, we are proud that Britain provides a measure of freedom greater than any other country. As Jews we are grateful that violent and venomous antisemitism is almost, although not entirely, absent from this country. But freedom, he added, was also to be found elsewhere, and nowhere more so, from a Jewish standpoint, than in the State of Israel. Though young and far from fully developed, Israel was already 'the finest and strongest bulwark against antisemitism'.

Mr Shinwell confessed that he did not attend many meetings associated with Jewish affairs. 'But', he said, 'all the same, I am a Jew and could not be mistaken for anything else'. He was proud of the fact that he had been the first Jewish M.P. elected in Scotland and the first Jewish member of a Labour Cabinet.

AJR Information, November 1953

## Israel revisited – 1993

It has been some 14 years since I last visited Israel. Prior to the last election there, it was a matter of principle with me not to be seen to support the Likud's programme of a 'greater Israel'. This year I decided to go back, in time to celebrate Shavuoth there, and I was fortunate in being a member of a tour party, which had the services throughout the tour of an excellent guide.

On 24 May we flew in to the desert airport of Ovda, in the vicinity of Eilat. Apart from the fact that the town is very much larger than when I last saw it and that there are several more hotels with even more in the process of being built, it is still the same, garish place with few venues for entertainment other than in the hotels. By comparison, driving down towards the coast from the desert at night, the lights of Akaba, the Jordanian city abutting Eilat, are almost invisible.

On the eve of Shavuoth we took a trip to the Timna Valley. This is where the ancient Egyptians mined for copper. The sites can be visited. The rock formations are extraordinary and include the Columns of Solomon which, in fact, have nothing to do with that monarch, but are the product of water erosion on sandstone. This desert – rocky, hilly and totally unlike a desert such as the Sahara – has a man-made oasis at its heart and has been instrumental in bringing back some of the wild animals that once used to

roam there. Ibex have been seen drinking at the lake but we only saw a coyote-type animal roaming close by. Walkways and a viewing platform have been built, with some cover from the fierce sun, out over a part of the lake. At sun-down we held the Erev Shavuoth service on this platform. Both the venue and the atmosphere made it most memorable. However, what I, personally, found almost mind-blowing was the fact that I was standing in the middle of the desert that was traversed by the vast numbers of people that fled from Egypt in the Exodus; the very hills and rocks that I was looking at, possibly even some of the stones that I was standing on, were old at the time when Moses was a young man! Proof? Witness the Ancient Egyptian's copper mines; these were in full production in the times of the pharaohs!

On Shavuoth some of the tour party visited Mt. Sinai. This involved Egyptian visas and a not inconsiderable financial outlay; also it was very strenuous. For all these reasons I did not participate but was given to understand, by those who did, that it had been a very worthwhile experience; certainly it was appropriate!

Early morning (8.30 a.m.) on Thursday 27 May saw us on board our coach for the start of our journey northward.

Our first stop was at Masada. Excavations have been considerably extended since my last visit; also there had been some considerable reconstruction done, so that it is possible to get a much better idea of what the place looked like originally. Unexpect-

edly, what, on our first visit, we had been told was King Herod's audience chamber, we were now told has been declared to be part of a church of very much later date! To end our visit, we went to the area known as the 'synagogue' and offered up prayers. Mentally I also said Kadish for the men, women and children who died there defending their freedom.

On to Ein Gedi; this wadi was not as large or, in fact, as lush as I had expected. However, we did get our first, close look at Ibex which roam about the hills. The waterfalls were impressive as was the sight of the caves where, reputedly, David hid from Saul. (I Samuel Ch26. verses 1-12).

After a short walk, back to the bus and on to the Dead Sea. Time was rushing us and we could only take a quick dip in this extremely briny and rapidly dwindling sea before sampling the sulphur pool and continuing our northward journey. The level of the Dead Sea is dropping at an alarming rate and, already, one can see vast stretches of mud/sand/salt flats that were once under water. One could foresee a time when this sea could cease to exist since the water that used to feed it, coming from the north, via the river Jordan and the Kineret, has slowed to a trickle due to the vast amounts of water used for agricultural irrigation by both Jordan and Israel as well as supplying the ever increasing demand for water from a fast growing population. Exports of the minerals garnered here, as well as the therapeutic spa treatments available and avidly used by people from all over the world (the German National Health send their patients here for cures) help greatly towards Israel's 'exports'. Plans were in hand to channel water from the Mediterranean to the Dead Sea but these were halted before they could be executed by political situation changes. It is hoped, however, that feasibility studies currently being made, will provide an answer to the problem and that it will, in the foreseeable future, be executed. If the Dead Sea were ever to be refilled to its original level, the hotels, built at the shore-line, now standing a couple of hundred yards from the shore, would be submerged to the upper floors!

On again, northward and we arrived on a hill on the outskirts of Jerusalem overlooking the old city at the moment when the sun began to dip over the horizon. We combined the evening prayer with the one for entering Jerusalem. The last notes of our rendition coincided precisely with the total disappearance of the sun! An unforgettable experience.

*To be continued* □ Edith Holden

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## Cooking with Gretel Beer



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#### For the pudding:

100 g butter (3½ oz)  
120 g icing sugar (4½ oz)  
3 eggs  
juice and grated rind of ½ lemon  
3 tablespoons plain flour

#### For the chocolate sauce:

140 g chocolate (5 oz)  
140 g icing sugar (5 oz)  
¼ l water (½ pint)

Separate egg yolks and whites. Cream butter and sugar until light and fluffy, and egg yolks gradually, beating well after each addition. Beat in grated lemon rind and juice. Whisk egg whites until stiff, fold into creamed mixture, alternately with the flour. Steam in a buttered and lightly floured pudding basin for about ¾ hour. Turn out onto a warmed serving dish and serve with chocolate sauce.

To make the chocolate sauce, break the chocolate into small pieces. Put into a thick saucepan, together with sugar and water and let it dissolve over a low heat, then cook until thickened, stirring constantly.

The above quantities should really be enough for five, but I have known four – and even three – to polish off the pudding with the greatest of ease. In the unlikely case of there being any left over, pour chocolate sauce over remaining pudding, cover with foil and keep in a cool place. It may look messy, but it tastes wonderful! □

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Nov. 1st. Mr Nico Rollman. My experience as a Conscientious Objector on a period of social work in Germany. 'Deutsche Vergangenheitsbewältigung.'  
Nov. 8th. Hans Seelig. Anthology of music by Jewish (and ex-Jewish) composers.  
Nov. 15th. Mrs Joyce Salem. Alternative Medicine.  
Nov. 22nd. Mrs Martha Tausz: The Northwest Frontier (Pakistan).  
Nov. 29th. Programme In Memoriam Mrs Berta Sterly.  
Dec. 6th. Dr André Singer (Anthropologist). Subject to be announced.  
Dec. 13th. Mr John Elton. A Journey to Naples. In Goethe's footsteps.

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## Search Notices

Ich suche Frau Gudula Cahn, geboren am 10 Januar 1926 in Berlin-Weissensee. Sie ist 1939 mit einem Kindertransport nach England gekommen. Sie hat vermutlich geheiratet und lebt vielleicht noch in England. Ich suche sie, weil wir eine Ausstellung über die ehemalige Taubstumm-Anstalt in Berlin-Weissensee vorbereiten und der Vater von Gudula Cahn (Philipp Cahn) dort Lehrer und vor seiner Deportation Leiter war. Antworten an Nicola Galliner, Leiterin der Jüdischen Volkshochschule, Jüdische Gemeinde zu Berlin, Fasanenstr. 79/80, 1000 Berlin 12. Tel: 88 42 03 36.

Christian Frohwein born 1933 in Thüngen, Germany, son of Dr Gottfried Frohwein and Dora (nee Ellerholz). Arrived U.K. 1939 with mother and two sisters. Married Johanna (nee Teutscher) (1959, three children: Karoline (1960), Andrew (1964) and Timothy (1965). Please contact Cousin Dr Klaus Eichler, An der Alten Universität 13, 15230 Frankfurt (Oder). Alwin Müntz (Muentz), born 1928 in Bochum-Gerthe, please call or write to Willy Birkmeyer, who is organising a reunion of the primary school class of 1934, Holderlinstrasse 7, 44623 Germany. Tel: 0049-23 23 52417 or Fax: 56477.

I am researching a dissertation on The Role of Jewish Refugees in the British Armed Forces. I would like to hear from former German Jewish immigrants who became members of the AMPC (Pioneer Corps) during WW2. Also I would like to hear from any relatives or friends of ex-servicemen who feel they could help me. Any responses and co-operation would be appreciated. Please contact: Elaine Legge, 11 Ellenor Drive, Astley, Manchester M29 7NN. Phone: 0942 882325.

Survivors of the concentration camp of Porta Westfalica/Hausberge (a dispersal of the Philips factory of Eindhoven) who are willing to share their experiences please contact the historian Rainer Fröbe, Schleiermacherstrasse 28, D-30625 Hannover, Germany.

Wer erinnert sich an Gräfin Nora Purtscher-Wydenbruck (1894–1959) österr. Schriftstellerin, Übersetzerin und Malerin; lebte in London von 1926 bis 1959. Suche Information für Forschungsarbeit. Antworten an: Andrea Erhart, Kranebitter Allee 94a–23, A-6060 Innsbruck.

Galafilm Inc are providing a documentary film about the voyage of the ship St Louis which carried 907 refugees from Germany to North America but was refused permission to land, and was subsequently turned away from Cuba. The film will be based on the personal reminiscences of surviving passengers on the voyage. If you can supply any relevant information please contact: Maziar Bahari, Galafilm Inc, 402 Rue Notre Dame Est, Montreal H2Y 1C8, Canada.

Leon S(c)hamzanski (approximate spelling), born Krosno, near Krakow, Galicia, Poland, in 1926, Holocaust survivor. Last seen in 1945/6 in the displaced persons' camp at Feldafing near Munich, Bavaria. Sought by relative Bronia Kluczkowska whose life he saved on several occasions in Krosno. Box No. 1252.

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## Austria's Bayreuth

Certain place names – Weimar, Stratford, Bayreuth – denote states of mind as well as geographical locations. Salzburg too, falls into that category. If Weimar variously connotes Goethe and interwar Germany, Salzburg stands both for Mozart and 20th century Europe's leading music festival.

Actually Mozart had only been too glad to shake the dust of his priest-dominated home-town off his feet. Salzburg remained a bigoted backwater for a whole century thereafter: before the 1870s, when Disraeli was British Prime Minister, Jews could not even settle in the town. The first to obtain right of residence was one Albert Pollak, an antique dealer. Others followed, and around 1900 a community was established and a synagogue built. This was also the period of Dr Adolf Altmann's rabbinate, during which the rabbi compiled a history of the medieval Salzburg community.

As a regimental chaplain in the Great War, Rabbi Altmann had to combat the *canard* that Jews were shirking their military duty. Judeophobia, already latent in an atmosphere of wartime deprivation, increased further with postwar misery.

The nadir of Austria's fortunes saw the birth of the Salzburg Festival project. Its initiators, Max Reinhardt and Hugo von Hofmannsthal, were both Jewish (though the latter was a convert). Hofmannsthal was also a conservative innovator who wanted to give his country, reeling from defeat and loss of Empire, a substitute cultural identity.

The Salzburgers viewed the Festival with decidedly mixed feelings. They welcomed increased tourism, but deeply resented 'alien' inroads into their inward-looking way of life. They envied Reinhardt's and Stefan Zweig's ownership of, respectively, Schloss Leopoldskron and a villa on the Kapuzinerberg. Nor did the Anschluss-minded among them warm to the idea of a festival conceived to affirm Austria's separate identity.

The interplay of art and politics at the Festival became even more acute in the 1930s. Within a year of Hitler's takeover in neighbouring Germany, Austria became a Catholic pseudo-dictatorship, with mixed results for Salzburg. While Stefan Zweig felt impelled to seek the freedom of England, the visitor-thronged Festival threw down the gauntlet to Hitler who attempted to suborn Austria through subversion and a ban on German tourism. Toscanini's appearance at Salzburg (after his *contrestemps* with Furtwängler) and Bruno

Walter's conducting became quasi-political, as well as musical, events of note. The Salzburg area also attracted anti-Nazi emigrés like Jakob Wassermann, Bruno Frank and Carl Zuckmayer (whose guests at Henndorf included Thomas Mann and Odon von Horvath).

But the Indian summer of Central European civilisation also saw a counterflow of artistic talent: both Clemens Krauss and Herbert von Karajan left Austria for Nazi Germany.

Krauss' absence from his native country was of short duration. He conducted in post-Anschluss Salzburg in place of Bruno Walter and became Festival director. Three years later Goebbels turned the 150th anniversary of Mozart's death – which coincided with the first deportations to the East – into a propaganda jamboree starring Krauss, Furtwängler, Karl Böhm and other beneficiaries of the purge of Jews from German musical life. The last-named conductor (who owed his first appointment at the Munich Opera to Bruno Walter) actually inveighed against emigrés for running away while he 'had stayed to face the bombs'.

With the war's end Salzburg became a haven for two contrasting groups of refugees: Jewish camp survivors (aka Displaced Persons), and Nazis on the run from the Russians or Tito Yugoslavs. This led to postwar Salzburg serving as starting point for the *Bricha* – smuggling Jewish DPs via Italy into British-mandated Palestine – and for the Rat Line, along which, with partial Vatican connivance, Nazi criminals escaped to South America.

The Church's 'mercy mission' in the late 1940s also prompted a local joke: Hitler must be dead because Archbishop Rohrer had not interceded with the Allies on his behalf. Attitudes to mere collaborators, too, aroused bitter controversy. Thomas Mann's harsh judgment on the likes of Furtwängler made him so unpopular in postwar Germany that he settled in Switzerland. The same conductor also aroused the protest of Jewish DPs at his first postwar appearance in Salzburg in 1947.

The creation of Israel in the following year led to a rapid decrease in the number of Jewish Displaced Persons around Salzburg. The few dozen who remained set up a local community under the leadership of Auschwitz survivor Marko Feingold.

The 1950s saw a gradual normalisation – which in Salzburg essentially meant restoring the *status quo*. The municipality awarded the Freedom of the City to two superannuated adornments of the Nazi Olympus: the sculptor Josef Thorak and the

composer Hans Pfitzner. An attempt to relaunch the career of film director Veit Harlan (of *Jud Süß* 'fame') was, however, scotched when Simon Wiesenthal organised a protest outside the cinema showing Harlan's *Unsterbliche Geliebte*.

Contrariwise von Karajan, who once conducted the Horst Wessel Lied as a 'curtain-raiser' for *Tannhäuser* in Occupied Paris, was elevated to Festival Director in 1956. All in all, though, it could be said that the good burghers of Salzburg showed the same measure of forgiveness to surviving Jews as to Nazi collaborators. They warmly welcomed Oskar Straus on a visit from nearby Ischl – dubbed Ischeles in pre-Anschluss days – where Richard Tauber had also enjoyed a much-publicised reunion with Franz Lehar shortly before his death. Leo Perutz visited the Salzkammergut every summer from Israel, and Hilde Spiel acquired a lakeside cottage there.

The most prominent Salzburg-resident Jewish writer had, of course, been Stefan Zweig. An attempt to have the street where he once lived named in his honour, however, met with objections from some city councillors. They contended that a street dotted with wayside shrines should not bear the name of an unbaptised Jew. Finally a compromise was reached: street signs now bear the double-barrelled inscription Kapuzinerberg-Stefan Zweig Weg.

None of the ambivalence of the *genius loci*, however, disturbed the feel-good effect of *The Sound of Music*, which made cinema audiences everywhere take the Salzburg von Trapp family to their collective heart in the Nineteen-Sixties.

In the real world, meanwhile, the publicist and camp survivor Jean Amery committed suicide in Salzburg in the 1970s, and the next decade witnessed the election of Kurt Waldheim as President of Austria. When Hilde Spiel boycotted the Salzburg Festival, at which he was guest of honour, she received death threats. The early Nineteen-Nineties point in a more hopeful direction. President Klestil, newly elected, has shown himself more sensitive to Jewish concerns than his predecessor, and Chancellor Vranitzky at long last acknowledged Austria's co-responsibility for the Final Solution. The over-age Salzburg community received a shot in the arm with the arrival of several Jewish families from the Ukraine. Last, but not least, a permanent record of 125 years of Jewish life in Salzburg now exists in book form: *Ein Ewiges Dennoch*, ed. Marko Feingold, with contributions by Manfred Altmann and Gert Kertschbaumer, published by the Bohlau Verlag.

□ Richard Grunberger

## Bar sinister

They call it B.....dgate after John Major's off-the-record description of the three Cabinet colleagues he would rather have inside his tent p.....g out than outside p.....g in! Opinion differs as to whether the PM's recourse to expletives will lower his standing with the public or enhance it; given that there has been a steady decline in decorum in Britain over the past 50 years, it may well do the latter.

Circa 1939 a sharp collective intake of breath could be heard in many cinemas showing Shaw's *Pygmalion*, when Wendy Hiller, as Eliza, exclaimed 'Me walk? Not bloody likely'. Even 20 years later the English subtitle for the lorry driver's oath 'merde' in *The Wages of Fear* was 'oh, bother'. Shortly afterwards the Sixties opened the sluice gates of bad language with Ken Tynan's pioneering use of the F-word on TV.

But is bastard bad language? When, seated in the Burgtheater at age 13, I heard Schiller's *Maid* call the French King's brother 'Bastard von Orleans', the word

had rather an aristocratic ring to my ears. Later I learnt that the Bastard in Shakespeare's *King John* has the immortal lines 'Come the three corners of the world in arms/Nought shall us rue/If England to herself do but stay true'.

Actually, illegitimate birth can evoke an aura of mystery that is almost romantic – as in the case of Leonardo da Vinci, who, denied a surname, had to make do with a place name instead. Earlier on, according to rumour, Moses had been born to Pharaoh's daughter (and not found in the bullrushes) and Jesus had allegedly been sired by a Roman soldier. Nearer to our own time two major European countries – Britain and W Germany – had leaders born on the wrong side of the blanket: Ramsay MacDonald and Willy Brandt. It hardly redounded to Konrad Adenauer's credit that he capitalised on Willy Brandt's illegitimacy by calling him Herr Frahm (his mother's surname) in election speeches. Austria, birthplace of the biggest *mamser* of all time, likewise had, in Engelbert Dollfuss, a Chancellor born out of wedlock. (Alpine peasants, though devout Catholics, would often test their bride's childbearing potential before marriage.)

Occasionally a father was so illustrious that offspring would almost boast of their illegitimacy. Stendhal claimed Talleyrand as his progenitor, Alban Berg's wife Helene was a daughter of Emperor Franz Joseph (whose appellations, incidentally, included 'Father of his Peoples'.) Anthony West was

sired on Rebecca West by H G Wells – and Frederick Demuth on the Marxs' maid by the great Karl. (Engels, a bachelor whose Christian name was given to Marx's by-blow to deflect suspicion from his real, as well as married, father, cruelly joked that the lad was another joint Marx-Engels production analogous to *The Communist Manifesto*). Equally deserving of mention is Lieschen, the illegitimate daughter Albert Einstein pressured his fiancée Mileva Maric to hand over for adoption.

We proceed from a soon-to-be famous father who disowned his child to a would-be-famous child disowning his father: to gain admission to the Nazi *Reichsschrifttumkammer* the writer Arnold Bronnen, offspring of a mixed marriage, made his non-Jewish mother swear an affidavit that he had been fathered by her Aryan lover. Not to mince words, having merely started off as a b.....d in the transferred meaning of the word, Bronnen contrived to add the original meaning for reasons of self-advancement.

To end with a rhetorical question: is there such a thing as a b.....d's b.....d? The answer is yes, apparently; Joachim Fest, researching his monumental Fuehrer biography in the 1970s, unearthed the fact that during his war service on the Western Front Hitler had sired an illegitimate son!

□ R.G.

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