

AJR *Information*

Volume LII No. 11
November 1997

£3 (to non-members)

Don't miss . . .

Profoundly painful issue

Anthony Grenville p7

Dutch courage – a new connotation

Peter Romjin p13

Goldhagen corroborated?

The first instalments of the superb BBC TV series *The Nazis – A Warning from History* featured twenty German eye witnesses of whom two – a former Communist who tangled with the SA, and an ex-Wehrmacht interpreter who sobbed on camera – stood out. The rest ranged from still-ecstatic Hitler idolaters to complacent beneficiaries of the regime.

Only two out of twenty probably reflects correctly the proportion of Germans who remained non-Nazi. Does the existence of this ten percent challenge or confirm the picture of the whole nation as 'Hitler's willing executioners'? It seems an unanswerable question □

Reflections on the belated emergence of wartime truths

The French Church in perspective

Truth is, according to an old adage, the first casualty of war. Alas, the advent of peace in 1945 only saw a very patchy revival of truth: large parts of Europe's wartime history remained shrouded in obfuscation, not to say downright lies.

This was notoriously exemplified by the designation of Austria as Hitler's 'first victim'. Less perverse – and influenced by mindboggling casualty figures – was the general perception that Soviet Russia had offered solid resistance to the Nazi onslaught. In fact, many Ukrainians had welcomed the Wehrmacht, and a million renegade Russians, led by General Vlassov, had fought alongside it. Even the Netherlands had equal numbers of *résistants* and collaborators: while some Dutchmen hid Anne Frank, others denounced her to the Gestapo.

The term *résistants*, of course, brings to mind France – the largest Nazi-occupied country and the one whose wartime conduct has generated most controversy. To understand 1940s France one needs to look at the way in which the thread of Catholicism runs through her previous history. Already in the Middle Ages she gloried in the epithet 'first daughter of the Church' and was the only country in Christendom whose King – Louis IX – had had sainthood conferred on him.

But French history rarely progressed in straight lines. By 1600 she was unique for the opposite reason that Protestants enjoyed the same right of worship as Catholics. A century later Louis – *l'état c'est moi* – the Fourteenth had contrariwise expelled all Huguenots. In the next two reigns Catholic-Protestant strife was replaced by that between the Church and sceptics like Voltaire. Then came the Revolution which suppressed the Church altogether – but not for long.

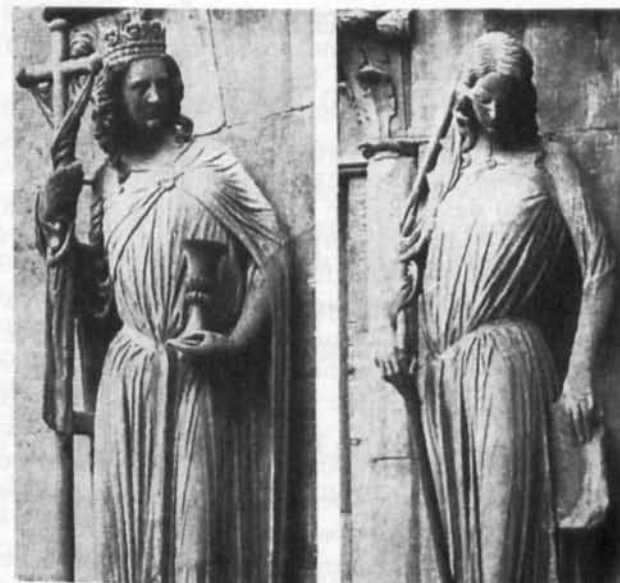
Nineteenth century France was increasingly split between Catholic monarchists and secular Republicans, until the outcome of the Dreyfus Trial finally signalled the defeat of the officer corps and the Church.

All threads of French history came together in 1940. What Marshal Pétain did was simultaneously

to capitulate to the external enemy (Hitler Germany) – and to initiate a grim reckoning with the 'enemy within', i.e. Republicans, Socialists and Jews. While Vichy officials despatched 78,000 Jews to Auschwitz, the entire Catholic episcopate – except the Bishop of Toulouse – kept silent in the face of monstrous evil. At the same time, though, a not insignificant number of Catholic priests and laymen gave succour to fugitive Jews.

Overarching these developments was the struggle between de Gaulle and Pétain for the soul of France. De Gaulle's claim to speak for his overwhelmingly *résistant* countrymen was a self-serving myth accepted by the Allies for justified morale-boosting reasons in wartime.

In peace, however, truth must be accorded the highest priority. After half a century's obfuscation exemplified by Mitterand's double-dealing, France is at last 'coming clean'. President Chirac has given a laudable lead in this shamefully overdue process, and the recent Catholic 'ceremony of penitence' at Drancy, the grim staging post of Jews en route to the gas chambers, is another – albeit purely symbolic – step in the same direction □



Ecclesia and Synagoga (with blindfold and broken lance) at Strasbourg Cathedral.

Profile

Sylvia Matus

Sylvia Matus has served the AJR for more than twenty years, the last eleven as manager of the outstandingly successful Paul Balint AJR Day Centre in London's West Hampstead.

Sylvia was born in London shortly before the outbreak of World War II, sharing the family home in Greenford with her younger sister, grandfather and aunt, not to mention three uncles who made it their home when on leave from the services. Greenford's small Jewish community often held Friday night services there.

Sylvia went from school in Harrow to secretarial college, and at 18 began working for a trading company established by a German Jewish refugee. Two years on she was in television research, then with the Granada group. At the age of 22 she married and returned with her husband to his home in Sale, Cheshire, continuing to work for Granada as a senior PA with four secretaries! Then along came their two daughters.



Sylvia Matus

Returning to Kingsbury in London in 1967, they became very active members of the synagogue and its youth club. Fellow Kingsbury resident Renée Lee suggested that Sylvia might work for the AJR; Sylvia joined in July 1976 as assistant to the head of social work, Marion Casson, who soon recognised her competence and compassion, and trained her

to succeed as departmental head in 1979. In addition to all the social work Sylvia ran a home help service.

A combination of professional and volunteer experience made her the ideal candidate to manage AJR's new Day Centre (which opened in 1987) once again in co-operation with her friend Renée. Sylvia set out to increase membership and meet members' needs. "We don't push paper in this place. We are here to make our members as happy and comfortable as we can. I am delighted to say that they treat the centre like their own home and that we are part of their family."

Sylvia claims that she always remains calm despite continual pressures. Unsurprisingly she ranks teamwork, "where everyone enjoys working together", above all. "The atmosphere for the members is created by the staff and volunteers," she explains, and continues, "It would be hard to describe how I spend the day here. Hours turn into days, days into weeks and weeks into years! May I have the strength to continue to help our members as long as humanly possible." And we all say *Amen* to that.

□ Ronald Channing

Re-interpreting the Holocaust

Professor Yehuda Bauer of Yad Vashem and the Hebrew University, delivered a comprehensive critique of interpretations of the Holocaust to an attentive gathering at the Wiener Library.

In his view, most authors had dealt with the subject from the perspective of the perpetrators, posing and answering the question 'Why did it happen?' In those scenarios the Jews were just victims, largely to be ignored. It was, however, essential to explain anti-semitism "and the excessive participation of Jews in German society". Unfortunately, most analyses made from a Jewish standpoint tended to be written in Hebrew and Yiddish and consequently not available to a wider readership.

Ranging over a number of authors, Prof. Bauer supported valid, well-researched arguments, but dismissed misguided and simplistic ones. He agreed with Daniel Goldhagen that after 1941 the great majority of Germans actively supported genocide against the Jews, but pointed out that this also applied to

many other nationals, Romanians, Byelorussians, Ukrainians, Slovaks and others.

He took particular objection to Goldhagen's conclusion that Germans were especially imbued with antisemitism, recalling that Hitler had failed to gain a majority in the 1933 elections; paradoxically, he was offered the Chancellorship because he was no longer considered a threat to other political factions.

In Prof. Bauer's view, "the basis of the Holocaust was ideological and the impulse came from the centre". A main contributory factor to genocide was the recruitment of the intelligentsia (academics, lawyers, teachers, bureaucrats, religious leaders, the army) who were used to transmit dehumanisation and hatred to the population at large. This model was common to all 20th century genocide from the USSR to Rwanda, yet at clear variance to Goldhagen's analysis.

The Holocaust remained unique in being total genocide, with no alternative courses to salvation – such as recantation or conversion – being on offer to its victims. "All questions about the Holocaust are answerable," said Prof. Bauer, "though we have yet to answer them".

□ Ronald Channing



Prof. Yehuda Bauer, Chairman of the Historical Research Institute at Yad Vashem and Chair of Holocaust Studies at the Hebrew University

BOUQUET

I continue to enjoy *AJR Information* and marvel at the Editor's fount of knowledge. It is the best of its kind, interesting, informative – so much so that on strict family orders, we are keeping all copies for posterity.

Asmunds Place
London NW11

Inge Silvertown

Grooming a future King

The Royal Family's decision (in line with the modernisation of the monarchy) not to determine the next stage of Prince William's education without consulting him, will make the young prince's chrysalis years at Eton less strenuous than his father's were at Gordonstoun.

It serves as a reminder of the difficulties attendant on the grooming of a king-to-be, which in the past often took a form not totally dissimilar from that of breaking in a young horse.

The most notorious instance of the latter was an episode in the formative years of the subsequent Frederick the Great of Prussia. Sent to a cadet academy, the young prince had found the regimen there so harsh that he – and a friend – tried to run away. The attempt failed, and, as a punishment decreed by his royal father, Frederick was made to watch the execution of his would-be fellow escapee.

This traumatic experience of Prussian educational methods, alas, did not turn its recipient in a direction unwelcome to the father. As a king Frederick treated his own soldiers as absolute cannon fodder – *Wollt ihr Kerle ewig leben?* (Do you fellows want to live forever?) – in several wars of Prussian aggrandisement. (In a bizarre footnote to his warlike existence he also had himself buried in the company of his favourite dogs – rather than alongside his wife).

During Prussia's rise to military prominence England was ruled by three Hanoverian kings, each of whom had problems grooming his son for the succession. The third of them notoriously had the greatest problems. Readers familiar with Alan Bennett's *The Madness of George III* will remember the Prince of Wales as a fierce antagonist of his father's, and working against him in cahoots with the dissolute opposition leader Charles James Fox.

The father-son conflict kept dogging royal families throughout the 19th century. In Austria Crown Prince Rudolph defied the sternly conservative Emperor Franz Joseph in all manner of ways: as a venereally infected womaniser, as anonymous contributor to liberal newspapers and, finally, as partner in a suicide pact with an extra-marital lover.

In Britain, meanwhile, (the subsequent) Edward VII also fell drastically short of the role model his father the Prince Con-

sort had created for him – but in a less lurid manner. Even so, the Prince of Wales' undergraduate shenanigans had prompted Prince Albert's journey to Oxford which led to the latter's illness and early death. This tragedy undoubtedly played its part in souring the relationship between Queen Victoria and Edward for the rest of her long life.

However, the royal oedipal conflict with the most disastrous long-term consequences was that between Victoria's grandson (the subsequent) Wilhelm II and his liberal-minded, ailing, father Friedrich, and much-resented English mother Vicky. The Kaiser's malignant youthful reaction against English *Bevormundung* (tutelage) was a stage on his journey towards challenging Britain's naval and colonial supremacy which precipitated the Great War.

□ Richard Grunberger

Club 1943

The Club, now in the 54th year of its existence, is probably the only remaining cultural association of its kind. (The *Stammtisch* in New York still meets regularly, but no longer has a formal programme). The German authorities certainly value the Club's cultural contribution and have honoured its Chairman with the *Bundesverdienstkreuz*.

During 1996/7 we maintained a stable membership, and noticeably increased attendances, due to our expanding mailing list. Our programme is designed to reflect the culture we were forced to leave behind, whilst at the same time integrating with that into which we emigrated.

We had speakers from the Research Centre for German and Austrian Exile Studies including a report on its Oral History project. Jens Brüning (Berlin) presented his video *Letztes Schlupfloch aus Europa: Marseilles, die F-Route und Lissabon*. Anthony Webster spoke on living and teaching in the former GDR, Dr Thomas Otte on Sir Francis Oppenheimer's diplomatic career, and Dr Klaus Hinrichson on The visual arts in internment.

Richard Grunberger gave a lecture on the refugee authors Elias Canetti, Erich Fried, Jacov Lind, and Hilde Spiel. A most lively discussion ensued, and, having always appreciated our association with the *AJR*, we look forward to 24 November when he will discuss Egon Erwin Kisch, *Der rasende Reporter*.

□ Hans Seelig

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Reviews

Voices from the maelstrom

OUT OF THE DARK, Foreword by Alan Sillitoe, Holocaust Survivors' Centre, 1997, £25.

These stories are intensely personal fragments from the maelstrom – full of the voices of children, bewildered, invariably frightened, having been separated from their families and the life they had known until then. Now they are nearing old age, but it is not too late for them to make themselves heard. They had to learn a new language, and even now their mother-tongue glints between the lines.

Andrew Herskovits's 'Dr Roty', physician and loving father, was skillfully written and the ending beautifully foreshadowed as the story progressed. His moving 'Quo Vadis', has rather too many characters. An old woman, observed by her social workers nightly re-enacts her husband and son's last walk.

Rose Ellis writes about the Kindertransport. The difficulties of translation emerge when her host family treat her as a housemaid because she was placed with them as a *haustochter*. I was impressed with Martha Blend's strength in 'English with Tears'. She fought off the bullies in the village school in Devon with an umbrella, though her foster-mother never understood why she took it to school even on fine days.

Avram Schaufeld writes vividly of his life as a shepherd on a kibbutz evoking the smell of the sheep and his struggles to train the more intelligent to lead the flock because he lacked a sheepdog. Leah Goodman writes with the voice of a three-year-old hidden in a bleak Catholic convent in Belgium with her sister. In 'The Doll and the Teddy Bear' Renee Treitel remembers the past as she looks at her grandchildren – a healed and healing account.

Etta Lerner, whose history was perhaps the most harrowing, describes her internment in Auschwitz as a young child in 1944. Ester Friedman's long excerpt is the least well linked to the theme of Holocaust, describing her struggle to make a living in Israel as an estate agent. Well-written though it is, its relevance escapes me and I felt that the space could have been better used; Trude Levi's 'Kashrut in

the Castle' offers a longer perspective on Jewish history and 'The Ultimate Sunrise' ends the book with her experiences on the death march from Auschwitz. The sun, rising on her weakness as they finally crossed the River Elbe, was yet so beautiful.

These sixteen stories open windows on the dark. I hope they will be widely read.

□ Jill Bamber

The authors of *Out Of The Dark*

If you have the scribbling urge, you are driven to put pen to paper and share the result with others. It was therefore a godsend for some of us when, four years ago, Andrew Herskovitz announced his intention to start a writers' group at the Holocaust Survivors Centre.

Hungarian-born Andrew survived a selection at Auschwitz at thirteen by being tall, and was subsequently a slave labourer at the rocket factory in Dora. He still towers over us physically. His abiding interest is in literature of all kinds and he brings to the group both enthusiasm and strong views about what constitutes good writing.

You could call us a mixed ability class. Some have degrees in literature; others may have written little more than a letter to a relative. What unites us is the desire to express ourselves, and under Andrew's tutelage many of us have discovered talents we never knew we had.

We don't always agree (we have had long arguments about whether what we are writing is 'true') and are free to incorporate criticism if we choose. However, certain principles apply: no inconsistencies or repetition, and emotion must come from the reader's understanding, not from our attempt to tell him how he should feel ("Show us, don't tell us", is Andrew's watchword).

During the time we have been attending the group, two of us, Trude Levi and myself, have had books published by Vallentine Mitchell – Trude's *A Cat Called Adolf* and my *A Child Alone*. Due to the spate of books on the Holocaust we have had to do most of our own marketing. Trude is a Hungarian camp survivor and her book has been translated into German. My book, which describes how it felt to be a child in Nazi Austria and my schooldays in England during the war, has been particularly successful with schools as well as adult readers.

□ Martha Blend

Barred from Bayreuth

Gottfried Wagner, WER NICHT MIT DEM WOLF HEULT, Kiepenheuer & Witsch, 1997

It is well known that from the early twenties onwards, the Wagner dynasty provided a badly needed image of cultural respectability for Hitler and his henchmen.

This autobiography highlights the Wagner clan's vital part in grooming the young Hitler before his ascent to power, their intimate links with him during the 'Thousand Year Reich', and abiding loyalty thereafter. Its author, Gottfried Wagner, was born in 1947, the son of Wolfgang – and nephew of Wieland – Wagner, the postwar directors of the Bayreuth Festival. At school in the US occupation zone he received an image of Nazi reality totally at odds with what he heard at home – especially from his grandmother Winifred. (She did not bother to hide her abiding regard for USA – her secret code for UNSER SELIGER ADOLF, i.e. our late blessed Adolf). After encountering gruff refusals from father Wolfgang to answer any of his searching questions on the subject of Hitler's personal relationship with the Wagner family, the inquisitive schoolboy set out on clandestine investigations of his own. He was shocked to discover correspondence showing the entire family's enthusiastic involvement with the Nazi top brass, as well as photographic and film material displaying Grandma Winnie, Uncle Wieland and his father Wolfgang either strutting about giving the Nazi salute or genuflecting before their 'Uncle Wolf'.

Undeterred by beatings at the hands of his father, the teenage maverick undertook his own investigations and succeeded in penetrating the web of hypocrisy surrounding the Bayreuth hierarchy.

There followed the unfolding of a modern version of Schiller's *Don Carlos*, with a ruthless father shedding all paternal feelings for a son with ideas of his own. Gottfried's submission of a research thesis on Kurt Weil at the University of Vienna prompted a typical contretemps. When his father asked him if he couldn't think of anything more worthwhile than this honky-tonk trash, he replied furiously: "For my part, I prefer the song of Pirate Jenny a thousand times to the entire hypocritical Wagnerian middle-

(continued on page 5)

class redemption rubbish". Ultimately Wolfgang's powerful influence ensured that his son found it difficult, if not impossible, to obtain long-term engagements as opera producer or assistant anywhere in Europe. He has also been banned from the Bayreuth Festival – a banishment he should view as a rare mark of distinction.

As a founder-member of the Post-Holocaust Dialogue Group, who has paid his respects to the dead at Auschwitz, Gottfried was, however, invited by Bayreuth's Jewish community to attend their High Holiday services as a guest of honour.

□ FW Rosner

Cut off continuity

Johannes Reiss, 'AUS DEN SIEBEN GEMEINDEN', Oesterr. Juedisches Museum, Eisenstadt, 1997.

This book seems intended to acquaint the current generation of *Burgenländer* with a facet of their province's history of which they might otherwise be unaware.

What strikes the reader is the small number of Jews involved. Considering the almost mythical reputation of these seven small towns as the most prominent communities of centuries-old continuous Jewish settlement in the whole of Central Europe, it is staggering to read that in 1921 when the area joined rump Austria, its 3000 Jews amounted to only 1.2% of the local population.

Equally strange, the relations between these Jews and their gentile neighbours seem to have varied as between different places. While in some of them the population seems to have been largely integrated, in others the relations appear to have been purely professional and commercial. In neither case does there seem to have been any attempt to protect these neighbours from the Nazis; and the editor rightly criticises the fact that in the whole of the Burgenland there is so far no monument to the local victims of the Holocaust.

But it is only fair to say that the current generation does try to make amends. Historic synagogues are being carefully reconstructed, there is a major effort to clear up and reconstruct Jewish cemeteries, and there is now a 'Jerusalem Platz' in Eisenstadt. Last but by no means least, there are many 'projects' in various schools to make the children study the

history and culture of the Jews of the area and their importance at the time. (Readers of *AJR Information* may recall a report on the Kittsee Project some two years ago). Among those concerned with this book are Governor Proell of Lower Austria who initiated the reconstruction of Jewish cemeteries, and the Head Mistress of the secondary school in Kittsee. It is the descendants of those expelled in 1938 who must decide whether all this amounts to adequate reparation.

There is one silver lining to this tragic history. The expulsion of the Burgenlander Jews quite early in 1938, (by April more than half of the total were already in Vienna) meant that they got on with emigrating rather earlier than those in the bigger towns. As a result, probably a larger proportion of expellees from the 'Seven Communities' survived the Holocaust, than was the case with other Austrian victims of the Nazis.

□ Francis Steiner

Return to Silesia

In Wroclaw (Breslau) we hired a car and went straight to Bad Salzbrunn. What an experience! Although our hearts were crying, we wouldn't have wanted to miss it. It's impossible to describe. Bad Salzbrunn is so very beautiful and I remembered every house there and who had lived there. I at once recognised the Ledermann house. So we went in and to our great surprise the lady living there spoke German quite well. She invited us inside, prepared coffee for us and when we told her that we wanted to stay for a few days, she invited us to stay with her. We gladly accepted, but told her that we were going to pay her for it. We had a few really nice days with her. We bought her a lot of food and left her a sum of money after our three-day stay.

Waldenburg's Jewish cemetery is in very good condition, a man is cleaning all the time; we talked to him, he spoke a little German. I found the graves of my dear grandparents, but without the tombstones. The man told us that all the good tombstones were stolen after the war, for buildings. As you can well imagine I cursed all those who had done it. I found the grave of my uncle, who died long before I was born. His tombstone was small and very old.

□ Gerda Neustadt

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50 YEARS AGO

BERLIN TODAY

A car took me from the British Airport in Berlin to the hotel on Kurfürstendamm. The streets were empty. A few jeeps and military lorries drove along. A few people pushed their barrows. An unreal stillness lay over the city. For the first time after eight years I looked again into the faces of Germans. I do not believe in the collective guilt of a people, but those whom I saw – were these the innocents or the murderers?

I left the hotel and walked along streets among which I had lived for a long while. I knew the houses from where Jews had been dragged and where the new masters had triumphantly moved in. I now passed those houses which formed a macabre lane of burned out ruins; trod over debris which for two years now had been piled up on the pavements, through districts which were wiped out. I felt two conflicting sensations; sadness and deep satisfaction □

Herbert Freeden, *AJR Information*, November 1947



Letters to the Editor

OUR RIGHT TO THE LAND

Sir – The measure of my concern at Avraham Shomroni's specious arguments is best shown by the fact that I am a carer, a 25-hour job with little time for anything else, but nevertheless felt impelled to write.

Most certainly Holy Scripture is a title-deed – Israel being the only country in the world with one such recognised by both God and man at the UN.

There has never been Arab or other sovereignty over the whole area, neither in modern nor ancient history. Which ancient or Arab king ever exercised it? – but Israel has many who did.

The modern Jewish return began more than 100 years ago and, with it, the revival of an area stripped of its trees, a rock-strewn sandbowl and no more than a halt for roaming Bedouin until Jewish sweat, industry and money transformed it sufficiently for considerable numbers of Arabs to enter to escape their hopeless poverty elsewhere.

Lindsay Drive
Kenton, Middx

Harry Needham

Sir – I want to express my appreciation to you for printing Avraham Shomroni's article. Let me quote Martin Buber on the same topic: "Jews and Arabs must develop the land together, without one imposing his will on the other. There are two claims which cannot be pitted one against the other, and between which no objective decision can be made as to which is just or unjust. We consider it our duty to understand and to honour the claim which is opposed to ours, and to endeavour to reconcile both claims".

Ilford
Essex

Peter Prager

Sir – Avraham Shomroni's letter (October issue) has given me hope for the future of Israel.

The signpost is towards sanity and humanity. There is no other choice than a 'common homeland'.

Mottingham
London SE9

René Semrock

WAR'S AFTERMATH IN ACADEME

Sir – So the *yeshive bochers* of Stanford University object to Norman Davies (September issue), an authority on Slav history, saying that "under Nazi occupation the Poles could no more help the Jews than the Jews could help them", true though it is. Poles and Jews were massacred in the German-occupied part because both were 'inferior races'. Often they didn't even speak each other's language and after centuries of Catholic indoctrination there was no point of contact.

However, Davies in his *Europe* does deal at great length with the plight of the Jews and describes how a Polish courier, who gave an eye-witness account of the death camps, was accused by Chief Justice Frankfurter of lying, and says that American Jews were no more spurred to action than anyone else.

What they also conveniently forget is that with a strict quota system, which kept European Jews out of the USA, American Jews kept their heads very much below the parapet and did not help their brethren either.

Ipswich
Suffolk

Frank Bright

VARIETIES OF ANTISEMITISM

Sir – In his letter about the American Jewish Lobby in World War I, Mr A W Freud makes an accusation but offers no evidence.

Who constituted this Lobby? Who were its leaders? Where were its headquarters? The answer is that there is no evidence that such a body ever existed.

There were two American Jews of great eminence at the time: Chief Justice Louis Brandeis, and Henry Morgenthau. Morgenthau was not a Zionist and Brandeis, although a Zionist, was by his office bound to silence on this issue. American Jewry was then in the process of disengaging from its European history; it was largely isolationist and instinctively anti-Russian.

The United States, for its own reasons, entered the Great War in April 1917. The

Balfour Declaration was not issued until November 1917.

Professor Sir Martin Gilbert, in his preface to his *History of the Jewish People in Maps*, says:- "I was overwhelmed by the perpetual and irrational violence which pursued the Jews in every century and to almost every corner of the globe". Mr Freud's repetition of Nazi propaganda does him no credit, and no service to the Jewish people.

Manchester

W Lachs

THE NEXT GENERATION

Sir – I read Katherine Klinger's article with amazement!! (October issue). It seems to me to be an 'attack' on the survivors of the Holocaust – The First Generation.

We do not deserve such criticism by the Second Generation. We suffered enough and, with difficulty, have – mostly – rebuilt our shattered lives. If the Second Generation needs finances, or speakers and lecturers, they must get their own act together.

I am a survivor, and only survived because my mother thought more of her children than of her own life!

It strikes me that the Second Generation is quite oblivious of our feelings, and it appears that only survivors can understand the trauma of the Holocaust.

Cheadle Hulme
Cheshire

Eva E Gillatt

IT OCCURS TO ME ...

Sir – Ernest David (September issue) is rightly pessimistic about long-term Israel-Arab peace prospects, partly because, in this case, the first condition for a resolution – agreement on the basis of the claim to land – is absent.

The right to live in peace, within secure borders, is not negotiable on behalf of any nation state, but the fact that a government is properly elected must not inhibit justifiable criticism directed at the responsible electorate.

Anything that undermines the moral basis of the nation must not go unchallenged, otherwise our stature and confidence, to which Mr David refers, are diminished and those within the nation who would choose another path lack our support. Our duty is to them and it is clear.

Chalfont St Giles
Buckinghamshire

Alan S Kaye

Profoundly painful issue

A recent article in the Austrian weekly *Profil* reviewed the Israeli journalist and Holocaust survivor Roman Frister's autobiography, *Die Mütze oder Der Preis des Lebens*. Frister confronts the sensitive areas of Jewish collaboration with the Nazis in the extermination camps and the darker side of the inmates' behaviour. The Auschwitz episode which gives the book its title encapsulates the second theme: an inmate steals the young narrator's cap, an act akin to murder, for appearing capless at morning roll-call meant immediate execution. In this desperate situation, the boy responds to the imperative of self-preservation: he steals someone else's cap, and at the roll-call hears the shot which tells him that he has saved his life at the price of another's.

The first point to be made here is that of ethical responsibility. Quite clearly, blame for the unimaginable moral dilemma in which the fifteen-year-old Frister found himself rests with those who erected the whole fiendish system of moral degradation and physical extermination, not with the boy himself. For the system's satanic ingeniousness consisted not only in the efficiency with which it consigned millions to their deaths, but also in the calculated dehumanisation of its victims, who were to be robbed of all human dignity and decency.

As historians' studies of the role of the *Judenräte* in the Holocaust have shown, the machinery of genocide sought at each successive stage to reduce the victims' freedom of choice, drawing them into the process of their own destruction by facing them with impossible decisions. Should a town's Jewish Council have cooperated with the German authorities by supplying lists of selected Jews or should they have refused, risking the immediate wholesale massacre of their charges? Should individual Jews have resisted before they were loaded into the sealed waggons or were they acting rationally by opting to spare their defenceless families the unequal battle against guns and dogs, in the hope of deferring the moment of decision?

Of course, that moment never came: by the time the victims reached the camps, the system ensured that they never had the chance to behave otherwise than they did, helpless on the conveyor belt to

death. Like the boy Frister, the victims were repeatedly placed in situations where their ability to choose freely, in accordance with the moral dictates of their hearts, was simply overridden by the elemental will to survive, which the persecutors then turned to their own advantage. Human nature being what it is, one should not be surprised that a small percentage – and it was only small – sought to save their skins by becoming Kapos in the camps.

It is always difficult to confront the reality behind a myth. Thus, after 1945 the Jews of the *Yishuv* had to grapple with their perception that their coreligionists in Europe had gone to their deaths, as the phrase went, 'like lambs to the slaughter' (at most an oversimplified and partial truth); accordingly, they produced a version of events that highlighted the heroism of the Warsaw Ghetto Uprising. Later, when the 'passive' victims came to be accepted and their suffering invested with an aura of martyrdom, it proved hard to acknowledge that some few had compromised themselves by acting as Kapos. Jewish leaders were deeply shocked and embarrassed when they encountered cases of the beating and even lynching of former Kapos; it emerged that the son of a member of the Jewish Agency Executive, later Israeli Minister of the Interior, had been a Kapo in Auschwitz.

But such cases of collaboration and moral compromise should be seen for what they were: a proportion of prisoners, predictable but small, who participated in the brutality of the system, or acts of self-preservation by inmates in situations that defied moral resolution. Primo Levi asserted in *The Drowned and the Saved* that in the camps only the fittest and the worst survived. But this bleak conclusion is disproved by Levi's own survival, and he was, in truth, one of the best. So, despite Frister's grim tale, were the mass of his fellows.

□ Anthony Grenville

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The AJR at Work

SOUTH LONDON AJR Holocaust Exhibition report

James Taylor of the Imperial War Museum, who is responsible for acquisitions from Germany and Austria for the Holocaust Exhibition which is opening in time for the millennium, gave an enthusiastic account of his work to members of SLAJR.

Holocaust studies are now part of schools' GCSE curriculum, and awareness of the Holocaust has been enhanced by recent films, television series and the testimony of survivors prepared to undertake this demanding task.

Many documents and artifacts for the new exhibition were acquired in Berlin, James Taylor revealed. In Berlin's Jewish Museum and Wannseehaus (and Austria's Mauthausen camp) there are records of escapes and escapees. James also makes regular visits to camps such as Belsen and Sachsenhausen, finding items from the macabre to the mundane left by those who were murdered. Films and video recordings made by survivors and refugees provided additional material. Holocaust museums such as Yad Vashem in Israel, Washington, Terezin and Krakow, are another rich source. Dealers too provide film records and photographs, but particular care had to be taken that they were entirely genuine. □ Ruth Leggett

AJR LUNCHEON CLUB Opera buffed

Dr Kurt Schapira, first guest speaker of AJR Luncheon Club's new season, informed and entertained members with his operatic anecdotes, warm personality and a selection of exceptional recorded performances.

No doubt the influence of his native city, Vienna, helped to encourage a lifelong love of opera, and regular visits to see the greatest opera singers of our time performing in Europe's finest opera houses. He recalled hearing Maria Callas in Paris at the height of her powers in the mad scene from *Lucia di Lammermoor* and, among other recordings, played Schwarzkopf and Gedda singing the seduction duet from *Die Fledermaus*, and Rossini's *Barber of Seville*.

Dr Schapira, who came to England as a *Kindertransportee* in 1939, followed a most distinguished medical career as a consultant and university lecturer in Newcastle, serving as President of the psychiatry section of the Royal Society of Medicine. His other claim to fame is as father of the Day Centre's own Susie Kaufman □

Hove too

Members of the Paul Balint AJR Day Centre chose a day of clear blue skies and sunshine for a visit to the seaside at Hove, one of the South coast's more sophisticated resorts.

Following a pleasant, if traffic-delayed, journey came an excellent fish or vegetarian hotel lunch. Afterwards, what could be better than a sunbathe in the warm sunshine and an afternoon stroll along the sea front. No one wanted to leave, but by departure time everybody reluctantly had to climb aboard. Sylvia, who organised and led the day trippers, received not one complaint! It must have been a perfect day. □ RDC



Enjoying Hove's warm and welcoming sea breezes.

NORTHERN GROUP

A well-attended meeting of AJR's Northern Group heard an informative talk on the activities of Amnesty International given by Edward Levy, a Trustee of the AJR Charitable Trust and Member of AJR's Committee of Management.

Though Amnesty was subject to criticism, he gave an assurance that the organisation maintained a non-political stance. Edward Levy also outlined the activities of the AJR Charitable Trust and the tasks it performs in the service of the members. □ WL

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It occurs to me...

Whilst I realise that I may be adding fuel to the flames, I should like to consider aspects of people's behaviour following the untimely death of the Princess of Wales.

Standing back and looking back, is it not amazing how one person's death generated so much emotion in a mass hysteria, when other deaths, even those in the same accident, and equally as sad, warranted just a few casual lines?

In previous years we saw mass hysteria when crowds went on the rampage and carried out pogroms against Jews. In America, in Puritan days, women were condemned as witches because they did not conform. In the modern world, Hitler and Goebbels were masters at whipping up mass hysteria while later, in America, McCarthyism's witchhunt also fed on the need to conform.

What is so frightening is first, that mass hysteria has in the past usually been a force for evil and second, how the effects of propaganda can be multiplied by the new techniques available.

It is true that in the case of the mass hysteria generated by the media after the Princess' death, there was neither an evil intent nor an evil outcome, but modern media manipulation spread the message world-wide. Even New York, for whom Britain is a small dot on the map, joined in mourning with a crowd of 14,000 grieving in Central Park.

When one sees this kind of phenomenon, one begins to realise how those who control the media, whether they be politicians, businessmen or preachers have uncontrolled power over us. The majority of people want to conform, or are frightened of not conforming. Where as before, one had as a model one's family, tribe, city, now the model can be anywhere.

It is frightening to see how dissent can be stifled, or causes promoted, whether in an organisation or a nation. If one does not toe the line, one is considered as odd and odd people are often discriminated against, excommunicated, or even dealt with more harshly in an autocratic society.

The way to prevent one's mind and behaviour being manipulated is through education, to enable everyone to analyse the message and to have the capacity to exercise judgement. Without such skills, democracy hangs by a thin thread.

□ Ernest David

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| Thursday | 6 | THE VALERIE HEWITT
SHOW - Valerie Hewitt
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Piano) accompanied by
Anne Berryman (Piano) |
| Sunday | 9 | MY SONG OF LOVE -
Katinka Seiner
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| Monday | 10 | WINTER MUSIC &
SONG - Sue Kennett
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by Gordon Weaver
(Piano) |
| Tuesday | 11 | MUSIC TO SOOTHE
THE SOUL - Guyathrie
Peiris (Soprano)
accompanied by
William Patrick (Piano) |
| Wednesday | 12 | THE GEOFFREY
STRUM & HELEN
BLAKE DUO |
| Thursday | 13 | BEAUTY THERAPY &
REFLEXOLOGY - Talk
and demonstration by
Jennifer Irving |
| Sunday | 16 | THE DABROWSKI DUO
- Carmen Lasok
(Soprano) accompanied
by Marek Dabrowski |

- | | | |
|-----------|----|--|
| Monday | 17 | A PARTY AFTERNOON
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| Tuesday | 18 | EUROPEAN MEDLEY -
Claude May (Baritone)
accompanied by Piano |
| Wednesday | 19 | DAY CENTRE OPEN -
LUNCHEON CLUB |
| Thursday | 20 | I FEEL PRETTY -
Simone Broso
(Soprano) accompanied
by Margaret Marinkovic
(Piano) |
| Sunday | 23 | SHOWTIME AT THE
AJR - Amanda Palmer |
| Monday | 24 | CONCERT - CABARET
- Primrose Powell
accompanied by
Andrew Wells (Piano) |
| Tuesday | 25 | TALK &
DEMONSTRATION ON
AROMATHERAPY &
REFLEXOLOGY - Imre
Pozsonyi |
| Wednesday | 26 | WINTERTIME -
Deborah Fink
(Soprano) accompanied
by Emily Green-
Armitage (Piano) |
| Thursday | 27 | CLASSICAL ROMANCE
- Maria Dolores Campos
(Soprano) accompanied
by Margaret Marinkovic
(Piano) |
| Sunday | 30 | THE THREE BACH
VIOLIN CONCERTOS -
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DECEMBER

- | | | |
|-----------|---|--|
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| Tuesday | 2 | ESPECIALLY FOR YOU
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| Wednesday | 3 | SHOWTIME AT THE
AJR - Amanda Palmer |
| Thursday | 4 | TRINITY COLLEGE OF
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FAMILY ANNOUNCEMENTS

Deaths

Antonowitz. Martha Antonowitz (née Waldner), born Vienna, 5 June 1909. Died Ealing, Ashley Lodge Nursing Home, 8 September 1997. A brave and gentle lady, much missed by Angela, Christopher and Nicholas. 'Seelige Erinnerungen'.

Boyden. Rudolph (Rudy) Boyden died on 12 September 1997, aged 86. Beloved husband of Philippa, dear father of Alfred and Michael, much loved father-in-law of Valerie and Sara, loving grandfather of Tanya and Miles, and of Jonathan killed four years ago in Southern Lebanon. May they both rest in peace.

Hahn. Elizabeth (Lissy) Hahn (nee Rosenthal), born Dresden 29 December 1909. Died peacefully in her sleep on 18 September 1997. Will be sadly missed by her children, grandchildren, relatives and friends.

Wilder. Elfriede (Elfie) Wilder, born 1915 in Wiener Neustadt, Austria, died New York, July 1997. Deeply mourned by her cousins Sylvia Gordon, New York, Manfred Landau, Mallwyd, Wales and John Gilbert, Huston, Texas.

CLASSIFIED Miscellaneous

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Das Aegyptische Traumbuch. Is there still a copy of it about? I will buy or possibly exchange for some other copy German book. Please write to Box No. 1239.

Refugees in Switzerland during World World II. Researcher for book and TV documentary wishes to speak to internees in camps such as Campo di Lavoro (near Locarno), Schauenburg (near Basel), Basscourt, Champéry or Diettisberg, and others living in Switzerland during the war. Please contact Simon Reeve, 'Vision', 20 Queen Anne Street, London W1M 0AY. Tel/Fax: 0171 323 9757.

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Societies

Association of Jewish Ex-Berliners. Please contact Peter Sinclair 0181 1638 for information.

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Art Notes

Hans Feibusch at 99, at the **Collyer-Bristow Gallery** until November 13, is an admirable tribute to this distinguished Frankfurt-born artist. The exhibition features recent works on the theme of the Holocaust and the Bible, as well as earlier still lifes, mythological paintings, studies for murals and sculptures. Feibusch is still painting, his creative powers remarkably unimpaired. To view ring Harriet McGinlay 0171-242 7363.

British Watercolours from the Oppé Collection celebrates the acquisition by the **Tate Gallery** last year of the famous collection formed by Paul Oppé. 100 works are shown, including examples by artists such as Turner, Constable and Hogarth. A rewarding exhibition, reflecting the extraordinary flowering of the British watercolour school from 1750-1850. Until November 30.

In sharp contrast with the **Royal Academy's** much criticised **Sensation** is **Victorian Fairy Painting** which explores the passion for fairies and the craze for the supernatural which took hold of artists and writers from the early nineteenth century to the outbreak of the First World War. Even painters such as Turner and Landseer succumbed to fairy themes. On view in the Academy's Sack-

ler Wing from November 13, the exhibition also includes luxury books and their original watercolours by the great illus-



Verona, Piazza dell'Erbe, Richard Parkes Bonington, 1826-7, Tate Gallery.

trators Arthur Rackham and Edmund Dulac.

Paintings and graphics by five Jewish artists from Hungary, Latvia and Poland, prize-winners in the **B'nai B'rith Arts 2000** competition, are on view at the **Polish Cultural Institute** from November 24-27 inclusive.

□ Barry Fealdman

SB's Column

Theatre of the year. In an official survey of German-speaking theatres in 1996, Schauspielhaus Hamburg, the Neumarkt Theater in Zürich and Schauspielhaus Stuttgart obtained top scores.

Berlin. Hard on the heels of the Schillertheater closure the Schaubühne now has problems. Maintaining an ensemble without a state subsidy seems no longer viable, and a changeover to running the theatre on commercial lines is being considered. Eventually, actors will have to be engaged for one production only (as they do in Britain) which will mean a radical change for a public used to regular subscribed performances

throughout the year.

Honoured. **George Tabori**, author and producer, who calls himself 'principally a foreigner' and whose plays have had variable successes on German-speaking stages, was made an honorary member of the Vienna Burgtheater on the occasion of his 83rd birthday.

A woman of no importance? For many years nothing had been heard of Czech film actress **Lida Baarova**, formerly the wife of Gustav Fröhlich, and notorious in Nazi days because of her affair with Josef Goebbels, who obtained film roles for her. She has been found living in Salzburg, an invalid aged 82.

Birthday. German film actress **Kristine Söderbaum** is 85. Her reputation as a fine actress was tarnished by her participation in such classics of Nazi cinema as *Jud Süß*.

Obituary. **Elisabeth Höngen** who died, aged 90, was one of the leading Mezzos of her time. A member of the Vienna State Opera ensemble for 27 years, she sang in some 950 performances, her favourite roles being Carmen, Amneris and the nurse in *Frau ohne Schatten*. She appeared at Covent Garden in 1947 and 1959, singing the Straussian parts of Herodias and Klythemnestra □

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See what the boys in the backwoods will have

During World War Two a lot of wishful thinking focused on the 'other Germany', i.e. the allegedly non-Nazi mass of the population. Such people certainly existed, but they were few in number, and their effectiveness virtually nil. Symbolically, while battle-hardened generals represented Free France and Poland, and hereditary monarchs Norway, Holland and Greece in the eyes of the world, the voices of the 'other Germany' were a highbrow novelist and a blonde film diva: Thomas Mann and Marlene Dietrich.

In the late 1940s Thomas Mann, keen to return to Europe from the USA, found the atmosphere in postwar Germany so uncongenial that he settled in Switzerland (where he died in 1955). In 1960 Marlene Dietrich undertook a concert tour of her native country, but was reviled – by some – as a traitor for having entertained American troops throughout the war. In consequence she severed all contacts with Germany and eventually lived as a recluse in Paris.

However, after the fall of the Berlin Wall she had a change of heart and told relatives she wanted to be buried near her mother in Berlin. When her corpse was flown home three years later she was given a virtual state funeral. But even in death controversy dogged the immortal Marlene. When Schöneberg District Council proposed to name a square near her birthplace in her honour, local residents besieged council offices with angry letters and phone calls.

Counteracting this grass roots opposition, an elite group of German and American film makers have now mooted plans to erect a Dietrich Memorial opposite the yet-to-be-built US Embassy near the Brandenburg Gate. (By coincidence the two initiators of this project, film director Billy Wilder and film producer Artur Brauner, are both Jews).

□ RG

Hans Seelig honoured

Hans Seelig, well-respected chairman of Club '43, the half-century-old forum for the appreciation of German-Jewish culture, was awarded the Order of Merit of the Federal Republic of Germany at a

ceremony held at the German Embassy in London.

Hans was born in Mannheim in 1930 and came to England (with his parents) at the age of eight. After studying German and French at Oxford University, he became a grammar school teacher and later a lecturer at Hendon Polytechnic. Throughout his life Hans has sought to promote the German-Jewish contribution to European culture, both to generations of students and to his fellow Jewish refugees.

□ RDC

Congratulations

Dr Stephen Spiro, Clinical Director of Medicine at University College London Hospitals for the past three years and son of Ludwig Spiro, former Hon. Treasurer of the AJR, has been appointed Professor of Respiratory Medicine and Head of the Department of Respiratory Medicine at UCLH.

Professor Vicky Caron (USA) and Dr Nicholas Doumanis (Australia) have been awarded the Fraenkel Prize in Contemporary History for 1997. (*Prof. Caron is to give a lecture at the Wiener Library on 27th November*) □

SEARCH NOTICES

Dr Rudolph Munster and Dr Pines, German lawyers dealing with restitution claims, formerly practising in England. Last known addresses: 356/360 Grays Inn Road, London WC1 (1970); 10 Woburn Court, 53/55 Bernard Street, London WC1 (1979); Rosenstrasse 11a, Düsseldorf, Germany. They or their heirs, and the whereabouts of their case papers, are urgently being sought in connection with claims by two former clients. Anyone in possession of relevant information, please contact Mr Helmut Rothenberg, Blick Rothenberg (Chartered Accountants) 12 York Gate, Regent's Park, London NW1 4QS. Tel: 0171 486 0111.

Edith Weiss, born in Vienna, arrived England 1938, lived with Solomon family in Golders Green. Staff Sergeant in ATS. Married Arthur Weiss 1945. Last known address 1947: Rue Jean Leclair, Paris. Anyone with information please contact Daphne Benjamin (Mrs), 7 Nicholas Way, Northwood, Middx. HA6 2TR. Tel: 01923 82 1350.

Karl Heinz Hoffman & Barthold Strauss. Classmates of Gunter (George) Lazarus at the Israelitische Volksschule, Grosse Rosen Strasse, Kassel, 1935-1939. Please contact me at 249a West End Lane, London NW6 1XN. Tel: 0171 431 2500.

Martigny-les-Bains, Neufchâtel, Clisson, Septfonds, Miranda, Madrid. Would anyone who has been there with me between 1939 and 1943 please contact me: Peter Hart (formerly Herz), 26 Harman Drive, London NW2 2ED. I am researching the second edition of my wartime story *Journey into Freedom*.

Geschwister Joachim and Inge Danielsohn, born 1920-23. Lived Rathenau, Berlin. Believed to have come to Britain (Scotland?) 1938-39. Sought by Egon Kornblum, Scheinstr. 32, 45359 Essen, Deutschland. Tel: 00 49 201 68 48 10.

Mannheim Jewry. Former resident wishes to research history of Mannheim Jewry. When did families settle? Where

from? What were their occupations over the generations? Please spare the time to contact Susan Foot, 22 Rowan Way, Exeter. Devon EX4 2DR.

Czechoslovak refugees or relatives whose property, business and/or possessions were forcibly taken before, during or after the Holocaust, are being sought to provide information for an article in the *Sunday Times*. Particular interest in people who attempted to regain property/possessions whether successful or not. Please contact Cathy Scott-Clark or Adrian Levy on 0181 740 6709 or 0831 614 366.

Former residents of Herleshausen or Nesselröden in Hessen (born between 1909 and 1915) or their descendants, are being sought by niece of Hans & Elly Wald who moved to Herleshausen in April 1938: Sitti Brumhof (née Fisch), Lotte Dixon (née Katz), Karl Katz and Ruth Robinson (née Katzenstein). Please contact Ingrid Numa, 67 Farleigh Road, London N16 7DT Tel: 0171 254 1606 □

Dutch courage – a new connotation

The following are extracts from the 1997 Alexander Altmann memorial lecture (at University College, London) by Dr Peter Romjin of the Dutch Institute for War Documentation.

I feel a sense of inadequacy in describing the suffering and loss of an immense multitude of individual lives and works. The persecution of the Jews in the Netherlands took place with incredible speed. From early 1941 until late 1943, the Nazis and their collaborators arrested over 140,000 Jews. The majority of these – 107,000 – were deported to concentration and death camps in Germany and Poland. Only 5,200 of those deported survived. 20,000 Jews escaped deportation by fleeing or going into hiding. Around 5,000 Jews were exempted from deportation and remained legally in Holland, along with 10,500 who were married to gentiles. While it took from 1933 to enforce such a policy in Germany, it took a mere year and a half to do so in the Netherlands. The fact that Dutch Jews were so well integrated made it all the more astonishing that they could be isolated and removed from society so quickly.

The efficiency of the persecution of the Jews in Nazi-occupied Holland is undebatable. Discussion till now has centred on the question of how it could happen at all. Painful questions have been posed about the complicity of Dutch society, focusing in particular on the compliance of the Dutch civil service and the police.

Ongoing debate has also discussed the role of the Jewish leadership. The German approach was initially a gradual one, the occupying authorities dealing with the Dutch civil servants who had no alternative but to accommodate them. Antisemitic acts were initially the work of a small, radical minority. Shortly after the occupation, however, other citizens also began taking the mental leap of accepting discrimination. As both street violence and state violence increased, many people believed that being extremely accommodating was the only sensible strategy.

As time went on, the Nazis rigorously cut all ties between the Jews and the rest of Dutch society. The freedom of choice to integrate into the rest of Dutch society which Jews had long enjoyed was thus cut short in the most drastic way imaginable. Deportation was therefore made

easier, via the *Zentralstelle für Jüdische Auswanderung* in Amsterdam which arranged transport to transit camps inside the Netherlands and then on to the death camps. But it cannot be said that the Jews let themselves be taken to the transit and death camps like lambs to slaughter. Many refused to report to the authorities when commanded, resulting in large-scale raids to catch such Jews. Around 25,000 went into hiding for which there was organised assistance only from mid 1943, and 16,000 of these survived the war.

The Dutch people themselves were playing a waiting game during the war, hoping for signs the Germans would leave the Netherlands in relative peace, which to some extent explained their complaisant attitude towards the occupation forces. There was no kind of collective resistance, although there are examples of isolated individual protest among Dutch government employees and the February Strike of 1941 which was an expression of spontaneous protest against the anti-Jewish measures. Nevertheless, such protests were the exception rather than the rule.

By the time deportation of Jews began, large parts of Dutch society had, then, simply let their Jewish population be taken away, neither consenting to it nor preventing it. But there were some signs of indignation over what was happening. A group of students protested at the introduction of the yellow star by wearing stars indicating their own religion. Christian churches delivered a joint message from the pulpit denouncing the persecution and murder of our Jewish compatriots, and individual clergymen were involved in assisting those in hiding. But in general, Dutch society had great difficulty to maintain contact with the Jewish part of the population. It is of crucial importance to see that keeping silent while awaiting the authorities' instructions, and then obeying them, was the safest possible option for non-Jews. By the time deportations started the Jewish community was, by and large, on its own. Altogether, the attitude of non-Jews varied considerably, from that of the Mayor of Apeldoorn who continued openly associating with his Jewish friends until he was sacked, to the Mayor of Velsen who led a team of National Socialist policemen in tracking down Jews in hiding.

The case of the Nazis' effectiveness in dealing with the Jews of the Netherlands lay in the way they swiftly disrupted and

reversed social norms, which had governed the relationship between Dutch society and the Jews. Society, Dr Romjin said, was unable to respond adequately and in a timely way to what was happening and neither individual acts of compassion and solidarity nor spontaneous and symbolic protest could offer any effective collective counter strategy □

Wiener Library

Prof. Vicki Caron, winner of the Fraenkel Prize in Contemporary History 1997, will speak on **Uneasy Asylum: France & the Jewish Refugee Crisis 1933-1942**

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Cooking with Gretel Beer



Walnut Roulade

A warm kitchen is the best place on a chilly day and baking with yeast is better still, because the temperature has to be kept on an even keel whilst the yeast is proving. I prefer using fresh yeast to dried and it is quite easy to get – most bakers and health food shops sell it.

For the roulade:

2 tablespoons milk 170g (6oz) butter
25g (1oz) fresh yeast
3 egg yolks, lightly beaten
1 teaspoon sugar
butter and flour for the baking sheet
170g (6oz) strong flour

For the filling:

170g (6oz) shelled walnuts
3 egg-whites
170g (6oz) icing sugar
1 teaspoon vanilla sugar

Heat the milk to lukewarm. Cream the yeast with the sugar in a cup, add the lukewarm milk and stir. Sprinkle a teaspoon of the flour over the top and set it to 'prove' in a warm place.

Meanwhile, sift the flour into a bowl, cut the butter into the flour and then crumble it with your fingers until the mixture has the consistency of bread-crumbs. When the yeast starts to bubble, add it to the flour, together with the lightly beaten egg yolks. Work the mixture to a paste, pat it into a round and slip it into a large plastic bag. Fasten the top and put into the fridge for 1-2 hours. (Sprinkle a little flour over the pastry to stop it from sticking to the bag).

Whilst the pastry is in the fridge, grind the walnuts. Butter and flour a large baking-sheet. Preheat the oven to Gas Mark 6 (400°F, 200°C). Roll out the pastry on a well-floured pastry board to about 1/8 inch thickness. Whisk the egg-whites until stiff, gradually add the icing sugar and vanilla sugar and whisk until

RoK Reunion News

REUNION BOOK 1999

In association with the Reunion of Kinder taking place in London in June 1999, the organising committee are inviting all *Kinder* to place their own personal histories in a unique and comprehensive book which will serve to perpetuate our achievements and contributions in our adopted communities. The research, compilation and editing necessary to produce this extensive publication in time for the reunion has already commenced.

The Reunion Book is to contain important archival material, articles and photographs reflecting our progress since arriving in our country of adoption, and will chronicle our achievements and those of our children too. The Reunion Book will also commemorate members' parents, brothers, sisters and grandparents who died in the Holocaust. It will include the names of the *Kinder* who subsequently passed away and those of their loved ones.

With your active co-operation we are endeavouring to reach every single one of the *Kinder* worldwide to be included in this definitive publication. Consequently, every *Kind* known to us is being mailed a special questionnaire requesting the relevant information. [Please photocopy your questionnaire to pass on to another *Kind* or *Kinder* known to you].

Inclusion in the Reunion Book is your right and therefore free of any charge. If you are able, however, to contribute to the considerable compilation and publication costs, your contribution will be greatly appreciated.

□ Bertha Leverton

smooth, then fold in the ground walnuts. Spread the mixture over the pastry to within about 1/2 inch of the edges, then roll up the pastry lightly – like for a Swiss Roll – and slide it onto the baking-sheet, gently bending the roll into a horseshoe as it slides into the tin. Put it into the oven, leaving the oven door not completely shut for the first 10 minutes. After that time, close the oven door gently and leave the roulade to bake for another 20-25 minutes, until it is a deep golden brown. Leave to cool in the tin for a little while, then slide it onto a rack and dust with vanilla sugar. Slice when cold □

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MAUERBACH AUCTION FUNDS

Kultusgemeinde President Paul Grosz's replies to Ernest David's open letter (a précis)

In the ten months since the Mauerbach Benefit Sale, the Federation of Jewish Communities in Austria, in conjunction with other representative organisations, has sought to establish a viable framework for the distribution of its proceeds which are to be directed to needy Jewish survivors of the Holocaust in and of Austria.

Firstly, in accordance with legal obligations, The Association of Austrian Concentration Camp Survivors and Resistance Fighters has received 12% of the net proceeds (15 Million ATS) to aid non-Jewish survivors.

Thereafter, in preference to centralising the distribution of the entire balance from Vienna, it was decided that this would be undertaken by four regional organisations representing Israel, the USA, Austria and the rest of the world, each being allocated 25% of the (net) funds (29.5 Million ATS).

Funds have already been transferred for distribution in Israel and in Austria, where the Federation is paying a once-only benefit of 12,000 ATS to those currently with an income of less than US\$16,000 per annum.

At the present time, the Federation is distributing claim forms only to applicants who are permanent residents in Austria. It is hoped, however, that negotiations with the Claims Conference, the organisation undertaking responsibility for UK-based claimants, will shortly be satisfactorily concluded and that these claims also will be processed in the near future □

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FORTHCOMING EVENTS - NOVEMBER 1997

- | | | |
|---|----|--|
| Sun | 2 | Leeds HSFA: Journey to Lithuania, Joyce & Sidney Frazer. Queenshill Day Centre, 2.30pm |
| Mon | 3 | Dr Jonathan Katz: Sophocles & Hugo von Hofmannsthal. Club 43, 8pm. |
| Tue | 4 | Germany, Britain & Europe: Die Zeit journalist Jürgen Krönig. JACS, 2pm. |
| Tue | 4 | Jewish Refugees from Hitler in Great Britain: Anthony Grenville, University of London Centre for German & Austrian Exile Studies. Sussex University, 5pm. |
| Thur | 6 | Lunchtime Recital: Hannah Lang, flute, & Peter Hewitt, piano, play Schubert & Bartok. Sternberg Centre, 1.15pm, £2. |
| Sun | 9 | 'Brief Encounters of a Legal Kind': panel discussion launching Aubrey Rose's new book. Sternberg Centre, 8pm, £4 incl. refreshments. |
| Mon | 10 | Sweden & Its People: G Holm. Club 43, 8pm, |
| Tue | 11 | Debate on current affairs: JACS, 2pm. |
| Tue | 11 | 'Beyond the Graven Image': Book launch by Dr Lionel Kochan, Warwick University. Institute of Jewish Studies, University College London, 6 for 6.30pm, free admission. |
| Tue | 11 | Thomas Bernhard & the Un-historical Non-novel: Daniel Steurer, Sussex University, 5pm. |
| Wed | 12 | Jewish Toys & Children's Books from the Past: Jewish Museum Camden Town (until 1 March) £3 & Concs. |
| Thur | 13 | Marks & Spencer Community Involvement: Richard Wolff talks on M & S's many worthwhile projects. SLAJR, Lily Montague Hall, 2pm. |
| Sun | 16 | Wiener Library, Friends' Open Day: Present and potential members are invited to view the Library's unique collection. 2-5pm. |
| Mon | 17 | Beethoven's Jewish Contemporaries: Prof Malcolm Troup, Inst. of Jewish Studies, City University, Haldane Room, 6 for 6.30pm, free admission. |
| Mon | 17 | Lyrik in London: Brigitte Pauley, Dorothea McEwan, Jürgen Dieth, u.a. lesen aus ihren Gedichten (in German). Club 43, 8pm. |
| Tue | 18 | Diamonds are Forever: Stanley Kaye explains. JACS, 2pm. |
| Tue | 18 | 'The Last of My Line' - a German-Jewish, survivor: Monica Lowenberg, Sussex University, 5pm. |
| Thur | 20 | Lunchtime Recital: Nili Newman, flute, & Andreu Riera, |
| Sun | 23 | piano. Sternberg Centre, 1.15pm, £2.
Schidlof Quartet with Anthony Pleeth, cello: Beethoven & Schubert Masterworks. Sternberg Centre, 7.30pm, £5-£10 incl. refreshments. |
| Mon | 24 | Richard Grunberger, Editor of AJR Information: Egon Erwin Kisch, 'Der rasende Reporter' (in English). Club 43, 8pm. |
| Tue | 25 | Dr John Marks MD, former Chairman of the British Medical Association The NHS - beginning, middle & end. JACS, 2pm. |
| Tue | 25 | A Confiscation of Porcelain: Barbara Loftus. Sussex University, 5pm. |
| Wed | 26 | The Art of Jacob Epstein: Dr Evelyn Silber, Leeds Museum & Art Gallery. Inst. of Jewish Studies, University College, 6 for 6.30pm, free admission. |
| Thur | 27 | France & the Jewish Refugee Crisis 1933-42: Prof Vicki Caron, Winner of 1997 Fraenkel Prize. Wiener Library, 6.30pm, £2 (send SAE). |
| December: | | |
| Tue | 2 | Any Questions? Michael Sherwood chairs a celebrity panel. JACS, 2pm. |
| Tue | 2 | Lyotard's Reading of Freud: Céline Surprenant, Sussex University, 5pm. |
| Wed | 3 | Jungian Psychology & Judaism: Rabbi Dr Levi Meier, Los Angeles. Inst. of Jewish Studies, University College, 6 for 6.30pm, free admission. |
| Thur | 4 | Lunchtime Recital: Ian Stirling, piano, plays Beethoven & Stirling. Sternberg Centre, 1.15pm, £2. |
| Organisation Contacts | | |
| JACS at Belsize Square Synagogue, NW3 4HX. Tel: 0171 794 3949. | | |
| Club 43 at Belsize Square Synagogue. Hans Seelig 01442 254 360. | | |
| Wiener Library , 4 Devonshire Street, London W1. 0171-636 7427. | | |
| Sternberg Centre for Judaism , 80 East End Road, Finchley, N3 2SY. Tel: 0181-346 2288. | | |
| Institute of Jewish Studies. Lectures: Gustave Tuck Theatre, University College, Gower Street, WC1. Tel: 0171- 380 7171. | | |
| University of Sussex Centre for German-Jewish Studies. Diana Franklin 0181- 455 4785 or 01273 678 495. | | |
| Jewish Museum , 129/131 Albert Street, Camden Town, NW1 7NB. Tel: 0171 284 1997, and at Sternberg Centre. | | |
| THE IMPERIAL WAR MUSEUM still requires additional documents and articles to which a personal story is attached. If you possess something you may consider offering to the museum, please contact James Taylor, Tel: 0171 416 5204, for an informal discussion. | | |

NEWSROUND

New York Holocaust Museum

The Museum of Jewish Heritage – a Living Memorial to the Holocaust, has opened its doors in downtown Manhattan overlooking the Hudson River. The three-storey hexagonal building, which cost \$50 million, exhibits the events of the Holocaust, the Jewish civilisation that was destroyed and the renewal of Jewish life after the war. Extensive use is made of survivor testimonies from the Shoah Visual History Foundation.

'No claims' bonus

Britain, France and the USA have requested nine formerly occupied European countries to relinquish claims on the residue of £40 million of Nazi gold recovered by the allies after WWII, to establish a compensation fund for Holocaust victims. It is estimated that there are 40-50,000 uncompensated survivors in eastern Europe.

Closed files – open question

The Simon Wiesenthal Centre in Paris has claimed that the Vatican had 22 committees charged with spiriting Nazis out of Europe on Red Cross passports, using a network of monasteries financed by Ustashi gold taken from 900,000 Jewish and Gypsy victims of Croat ethnic cleansing. Vatican representative Mgr. Remy Hoehman refused to open up relevant archives.

Brazilian answers

A safe containing \$4 million in gold bars, gold watches, ornate jewellery, gold teeth and fillings, has been found in São Paulo, Brazil, deposited by a German pawnbroker and spy, Albert Blume. Nazi war criminals who fled to Brazil after the war are believed to have smuggled in stolen Jewish gold and transferred at least \$15 million of Jewish wealth to Brazil's central bank. A Brazilian Government Commission, headed by Chief Rabbi Henry Sobel, is investigating.

Swiss role

Switzerland's Foreign Minister Flavio Cotti told guests at the Holocaust Trust dinner that his government would conduct a full, thorough and open investigation into the country's wartime record. The Bergier Commission is due to make its first report within a short period.

□ RDC

Presov Synagogue restored

The town of Presov in Eastern Slovakia, once home to a thriving Jewish community of which only five families remain today, was host to a large international gathering in August of



Guests assembling for the rededication ceremony in the forecourt of the restored synagogue in Presov, Slovakia.

The Jewish mother

She is a cliché of the comedian's jokebook – 'The other tie you don't like?' – but also, according to *Halacha*, anyway, the parent who transmits Jewishness to the child. The latter interpretation makes Marcel Proust – but not James Goldsmith – one of us (and who would quarrel with that?)

But there were Jewish mothers of famous sons so obscure that no-one knew of their existence till some diligent biographer stumbled upon them.

Who would have thought that Sir Henry Newbolt, the bestselling pre-1914 bard of Empire and rhapsode of the 'thump of leather on willow' was, halachically speaking, Jewish. Today Newbolt's message encapsulated in familiar snippets – 'Play up! play up! and play the game!', or 'To set the Cause above renown/ To love the game beyond the Prize' – sounds quaint, not to say sententious (although Kipling's fairly similar *If* still ranks as the most popular English poem) and Newbolt is *passé*. His patriotic flourishes embarrass modern readers, but I still consider lines like 'Drake he's in his hammock till the great Armadas come (Capten, art tha sleepin' there below?),' quite soulstirring when they're sung.

An even more unlikely 'halachic Jew'

□ Richard Grunberger

this year. Former Jewish citizens of the town and their descendants had come from all corners of the globe to celebrate the beautiful restoration of the old synagogue, financed by the Los Angeles daughter of Holocaust victims as a permanent memorial to her parents and others murdered by the Nazis. Their names are inscribed on the wall of the synagogue gallery, which now contains a museum.

The building was packed to capacity for the solemn ceremony of dedication. Guest speakers included the Chief Rabbi of the Czech and Slovak Republics, the Mayor and civic dignitaries, and representatives of the local Christian churches. Presov was remarkable in that a number of its Jewish children were hidden and saved during the war both by the Catholic orphanage and by Protestant clergy some of whose members were honoured by Yad Vashem as righteous gentiles.

The event was prominently reported in the Slovak media.

□ Katia Gould

than Newbolt was the monocled film director Fritz Lang. The baptised-at-birth son of a Catholic architect, Lang was a Great War veteran who deserted art college for films, in which he quickly made a name for himself. After the death of his first wife (under mysterious circumstances) he married his long-time collaborator, Thea von Harbou. Harbou's script for Lang's 1924 *Nibelungen* epic shows her proto-Nazi mindset: the heroes are tall and blonde, the villains dark and stunted. Over the next few years Lang turned out masterpieces like *Metropolis* and *M*, and early in 1933 Propaganda Minister Goebbels offered to make him supremo of the German film industry. Afraid that his part-Jewish origins would be discovered, Lang took the next train to Paris. Divorce from Thea von Harbou followed as a matter of course. From Paris Lang went on to Hollywood, where he made a brilliant start with the anti-lynch mob film *Fury* (1936). After quite a long and successful career as director of American films *noir* – especially *The Woman in the Window* (1944) – he fell out of favour by 1960. In his final lonely days in Hollywood Lang reverted to the Jewish faith with which his mother, despite her outward conversion, had imbued him in *fin-de-siècle* Vienna.