

# INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

C. C. Aronsfeld

## GOVERNMENT OF THE BIG LIE

### Seizure of Power and the Reichstag Fire

The German Government which began its career on 30 January 1933 was a Government of the Big Lie. It boasted of having achieved a "seizure of power", suggesting the triumph of overwhelming strength. In fact what happened was something very different, as Alan Bullock explains in his classic *Hitler: A Study in Tyranny*: "Hitler came to office as the result not of any irresistible revolutionary movement nor even of a popular victory at the polls but as part of a shoddy political deal. Hitler did not seize power; he was jobbed into office by a backstairs intrigue".

The Nazi Party was clearly beginning to decline, having just lost some 15 per cent of its vote, but now the wily von Papen, an arch-Conservative in sympathy with the far Right, saw his chance of settling accounts with the present Chancellor who had recently supplanted him. He reckoned to use Hitler for this purpose and so arranged to meet him at a banker's villa where the all too cleverly calculated deal was fixed: the Nazi's appointment as Chancellor and Papen's as his deputy who, with a number of like-minded colleagues, would "tame" and "restrain" the boss. This was the respectable-looking package that was to be sold to President Hindenburg and eventually overcame the Field Marshal's aversion to the "Bohemian corporal".

#### PLANNED DECEPTION

Having been present at the birth of the regime, the Big Lie was embarrassingly obtrusive when Hitler swore to honour the Constitution while determined to destroy it, just as later he swore to honour international obligations while determined to break them. He claimed to fight Communism but meant to root out democracy. He referred to Christianity as "the basis of our entire morality" while in fact his religion was the nihilism called National Socialism. So full was he of his own lies that one of his earliest statements drove him to declare: "The first and best point of the Government's programme is that we won't swindle and we won't lie".

It was quite a gratuitous boast as no one had as yet raised the issue and the Germany of Hitler was considered indistinguishable from the Germany of Goethe. It was not yet understood that in Nazi Germany as Alexander Solzhenitsyn later recognised of Soviet Russia, the lie had become "not just a moral category but a pillar of the State". The lies that first confused millions of Germans and later reduced the best part of Europe to the impotence of appeasement were at once effectively spread by expert practitioners of propaganda—even in the teeth of the truth which, strangely enough, Hitler had taken care to lay down long before he rose to prominence.

#### INTENTIONS MADE CLEAR

His book *Mein Kampf*, which was held as unalterable as Holy Writ, made perfectly clear what he was up to. But such are the perversities of politics that the lies were consistently believed while the readily available truth was blandly dismissed. A British statesman (Sir Samuel Hoare) later confessed: "We could not believe that the rantings of *Mein Kampf* were a practical manual of daily conduct from which they would never deviate", and the British Ambassador in Berlin in 1933 refused to take the book seriously because "in such case we should logically be bound to adopt a policy of a 'preventive' war".

To some extent, the confusion was understandable. The Government could claim constitutional authority. Hitler had learnt the lesson of his failure in 1923. Clearly no *Putsch* was required if democracy allowed itself to be so manipulated and exploited as to bring about its own destruction. The Nazis later boasted they had been "permitted an almost incredible margin of freedom to say what they pleased". So Hitler now held "legal" power. At the same time, the legal means never changed the revolutionary ends, and these were promptly pursued by the licensed terrorists of the S.A.

"Now it was demonstrated (writes Karl Dietrich Bracher, the German historian, in his study of *The*

*German Dictatorship*) how the tactic of gaining power by legal means could be brought into line with the strategy of revolution and blended with the technique of securing power by overtaking, eliminating or levelling all political, social and intellectual safeguards and counter-forces".

This combined procedure served to paralyse all resistance which might have been aroused had there been a revolution in the traditional sense. Now the "legality" of "order" seemed preferable to any vague notions of "freedom". The Nazis drastically illustrated the truth pointed out by Erich Fromm that "the fear of isolation and the relative weakness of moral principles help any party to win the loyalty of a large sector of the population once that party has captured the power of the state"; few then care to remember that "ethical principles stand above the existence of the nation". Thus the terror gangs then stalking the land could appear as the agents of lawful Government, and only "spontaneous" excesses by "indignant crowds" were officially frowned upon or again condoned on the principle that you cannot make an omelette without breaking eggs.

#### REICHSTAG ARSON

Such resentment as may have been felt was scotched by what proved to be the constituent event of Nazi Germany—the burning of the Reichstag on 27 February 1933. The old controversy as to whether the deed was done by the Communists as the Nazis alleged or whether the Nazis themselves did it, is still going on, and arguments have been marshalled on both sides. On conscientious consideration it would seem that a balance of the available evidence does point to Nazi responsibility. It largely confirms the first verdict passed by the *London Morning Post* that "the charge (against the Communists) amounts almost to accusations of political insanity so certain was the act of arson to play into the Government's hands".

Certainly they could wish for no better excuse to burn down the last constitutional safeguards too, and the martial law now imposed, doing away with all civil rights, remained in force throughout the twelve years of the Third Reich. To add a veneer of legality, elections were arranged which, with the help of a vastly increased terror, were to produce an overwhelming Government majority to set the seal on the "National Revolution". Actually, under the most favourable conditions, the Nazis polled no more than 44 per cent and only their Nationalist allies managed to push the total up to 52. When others

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## GOVERNMENT OF THE BIG LIE

had been sufficiently intimidated to throw in their lot, the Enabling Act opened the "legal" road to tyranny.

The terror already raging and now stepped up was (according to the American writer Dorothy Thompson then in Berlin) one "the like of which I have not seen in years as a journalist"; she had gone through six revolutions, but this was "the most senseless, the most *ungeistig*, the most *gemein*"; the S.A. had "gone perfectly mad" and it was all "too horribly degrading for words". The *Times* correspondent reported: "Songs like *The Night of the Long Knives*, threatening a general massacre of political opponents, could have been dismissed two months ago as crude bravado—they cannot be treated so lightly now".

Jews in particular suffered revolting outrages. The "legal" persecution was yet to begin—a week after Boycott Day. For the present it was enough to prepare the atmosphere and let loose the passions of the savagely incited mob. The much publicised picture of sadists forcing Jews onto cattle trucks which were slowly driven through provincial streets, with a notice round the victim's neck saying "Nothing has happened to us", was just one example. Scores of suicides were the first of the death roll that was henceforth to mount relentlessly; people in any way politically exposed sought safety abroad.

### DECEIVING FOREIGNERS

Despite assurances liberally issued by non-Nazi Ministers, mainly for foreign consumption, Jewish leaders pointed to "the dangers lurking in the fact that Germany's destiny is henceforth to be guided by a Party whose banners proclaim war on the Jews". It was not exactly war where the outcome might be in doubt. The unwavering aim was, from the start, extermination under the oldest of Nazi slogans "Perish Judah". Even so, Jews still had the courage to remind the authorities that "Government means above all public order".

They, like the rest of the people, had not yet begun to understand that this was a different type of Government with new notions of public order. It was the public order of Dr. Jekyll and Mr. Hyde. During daytime appeals were made for "discipline" and the Government actually called for trade and business to be left unmolested, but at night organised banditry was on the prowl unchecked.

The first indications of mass murder appeared. A "Vehme Committee of the Jew-hunters of Europe" warned that should any Nazi leaders come to harm, this would be the signal for a physical extermination of all Jews. It was the sort of madness that later became method. Gas chambers were not as yet sufficiently familiar but the recurrent threat of gallows and lamp-posts seemed sufficient.

The Jews were on the whole not yet unduly disturbed. Their devout patriotism was pathetically asserted. "German Jews", it was said on their behalf, "have the deep conviction that President Hindenburg, loyal to the Constitution as he is,

animated by feelings of righteousness and at one with all sections of the German people, will tolerate no assault upon the constitutional rights of parts of the German national community", for were not German Jews "inseparably bound up with all things truly and genuinely German"?

Consequently, they were "convinced that no one will dare tamper with our constitutional rights". Any attempt to do so would find them "determined to defend themselves", though for the present they were satisfied that "the new Government will soon come up against difficulties far greater than the so-called Jewish question". There was confidence that "truth and sanity will eventually prove victorious".

This moving confidence was also revealed at Purim which fell in those days when Haman might well have been considered a topical figure. Actually at least one well known rabbi dismissed him as "something ludicrous", because "what Judaism really thought of its enemies and how it desired to conduct the disputation with them, is shown by Balaam", a story "of the highest topicality", of a man whose mind may be "clouded by prejudice" but "one day the veil before his eyes must be torn away" and Balaam will "speak nothing but what God puts into his mouth". However, Jews also warned in more realistic terms: "The hatred now vented on the Jews will not stop there. It will gnaw on. The fire so kindled will spread and work destruction everywhere".

In Britain the *Jewish Chronicle* put its trust in the German people who must "cherish their foremost place in the march of human thought and the ranks of civilised peoples". Nazism was surely repugnant to them and they "will never sacrifice to it the glorious status they have attained by centuries of achievement in the noblest fields of human endeavour". So sure was the Organ of British Jewry of its assessment of the German people that it thought "the best thing for Germany and her Jews alike is that Hitler should be asked to try and give his rhapsodical oratory practical shape in the complex national and international conditions of today. That way has come more than once in history disillusionment and wisdom".

### DISILLUSIONMENT AND WISDOM

Both disillusionment and wisdom were indeed to come, albeit from a very different direction. As yet people would draw some escapist comfort from the spectacle, cleverly stage-managed by the Government, of a "struggle" between so-called Nazi moderates and Nazi extremists, those for example who seemed to hold that the Jews were a "different" race and those, more straightforward, who branded them as inferior, between those who seemed "irresponsible" and those who were "the authorities", between those who were indulging in "individual action" and their instigator who was the Head of Government, between the devil and Beelzebub.

When the terror was exposed abroad, the immediate effect was largely disbelief. Just as recently the media were charged with being under the control of

antisemites, so in those days Fleet Street was suspected of yielding to undue Jewish influence. Gradually protests were made but no Government would act as the desecrations of human rights were regarded as a domestic affair admitting no foreign interference. The famous Oxford Union resolution in February 1933 that "This House will in no circumstances fight for its King or Country" raised perhaps something of a wry laugh in England, but it was not entirely uncharacteristic of a widespread disinclination, 15 years after the Great War, to take again any action that might, in the last resort, involve the use of force. Hitler may never have heard of this vote but he shrewdly grasped the state of mind behind it. And so, unhampered by resistance at home or restraint from abroad, the evil was able to run its course.

*The first article in this series assessing the events of 1933 appeared in January, and the next one will appear in the April issue.*

## CLARE BOOK ON TELEVISION

In the BBC2 Arena series, on 11 January, George Clare's book "Last Waltz in Vienna" was turned into an exceptionally impressive television programme. Television is often accused of not being suitable for communicating ideas, but the medium was shown here to be able to do so with great impact. This was achieved by remaining faithful to the spirit of the book, and by letting George Clare narrate his own story, which he did with dignity, restraint and an inquiring mind which illuminated the whole series of tragic events. Through the unobtrusive skill of Mr. Clare's presentation, even seemingly minor events took on their full and proper significance as turning points: his expulsion from school for protesting to his headmaster against the singing of the Horst Wessel Lied on a school excursion, or recalling, on the very balcony of the family flat where he had stood at the time, how the previously admired local policeman was seen by him to be beating up someone who had made anti-Nazi remarks—protector turned into persecutor.

The most poignant moments were presented with a tact which made their impact all the more powerful—second thoughts about the advice he gave his father about leaving, or his discovery that his mother could have remained behind in the French village where his parents were exiled, but chose voluntarily to accompany his father to Auschwitz. The personal memoir of Mr. Clare's family was set very skilfully in the political context which brought about its destruction. It was a riveting hour, full of insight and instruction. The Jewish-Austro/German symbiosis has been much discussed, but the remarkable way in which Mr. Clare bore witness to the harrowing events of our time reminds us of the significance of the British dimension.

The programme is to be shown in many countries on the continent, where it can also do much good, and one hopes that it will be repeated by the BBC, perhaps at a peak viewing time. The original book is now available in paperback at £1.95 (Pan). M.S.

### JEWISH REPRESENTATIVES IN ILEA

ILEA's new committee to protect ethnic minority interests will include representatives from Jewish educational organisations.

## BIRTHDAYS

### PAULA LINDBERG 85

Recently on 21 December *Paula Lindberg*, the renowned lieder and oratorio singer of this century's golden age of music, celebrated her 85th birthday in Amsterdam, where she has lived for 45 years. Born in Frankenthal (Pfalz) she had begun an illustrious career and was closely associated with Germany's leading musicians and conductors—Furtwängler and Walter among them—when the Third Reich interrupted her ascent as one of Germany's leading contraltos. She devoted her art and energy in the thirties to delighting and consoling Jewish audiences in their saddest hours—her voice of silken velvet helped to soothe the minds of many who remember her to the present day.

She and her husband, the distinguished surgeon Professor *Albert Solomon*, found refuge in Holland where they both survived years of unspeakable hardship in concentration camps and, after their escape, in hiding with the underground. Those years alone could serve as the scenario of a dramatic film or TV production. She co-operated quite recently in the production of a film on the life of her stepdaughter Charlotte Salomon, "Life or Theatre?", based on Charlotte's pictorial life story (Allen Lane 1981) in which "Paulinka" figures dramatically and prominently.

Active years of singing and teaching followed the Liberation. For more than 30 years Paula Lindberg presented master classes at the International Summer Academy of the Mozarteum in Salzburg, devoting her art principally to the teaching of the interpretation of lieder. Some of the greatest singers of our time, among them Ileana Cotrubas and Elly Ameling, call her their beloved teacher, and high honours were bestowed on her—the title of professor by the Mozarteum, and tokens of gratitude by the Austrian Minister of Science and Research. The highest honour, however, was presented to her on the occasion of her 80th birthday, when she was granted a knighthood by the Queen of the Netherlands, the country of her adoption—a "Ridder" of the order of Oranje Nassau whose ribbon she wears with pride and a humorous twinkle in her eye.

Her happiness was overshadowed by the death of her husband Albert at the age of 94. They both contributed to Jewish life in Holland. Albert was a past president of the B'nai B'rith Lodge, and both took an active part in the life of the Amsterdam Liberal Synagogue. Their beautiful cultured home in Amsterdam's centre bears witness to a lifetime devoted to the happiness and health of their fellow human beings.

Those of us who have not had the privilege of participating in her teaching and enjoying her recitals after the war will, however, retain the memory of having found strength and spiritual uplift during the days of the Kulturbund, during German Jewry's years of trial. Our warmest wishes will accompany "Dame Paula" for many years of an enjoyable life of retirement, of *otium cum dignitate*.

A.R.H.

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### DR. ERNST KATZENSTEIN 85

On 11 February, Dr. Ernst Katzenstein, Director for Germany of the Claims Conference, will celebrate his 85 birthday. For more than 30 years he has taken up the interests of Jewish victims of Nazi persecution in matters concerning the legislation and implementation of restitution and compensation matters. The great number of those who owe a fair settlement of their claims to his efforts includes the members of the AJR who, through the Council of Jews from Germany, are represented at the Claims Conference. An outstanding jurist, Dr. Katzenstein has been successful both as a negotiator and as the author of memoranda to the German authorities concerned. With his clarity of mind, he also easily grasps the essence of new legislative measures, e.g. in the complicated field of social insurance. Where individual claims which he considers justified are at stake, e.g. in the case of former Jewish communal officials, he is masterly in putting forward all the arguments which call for a favourable decision.

The work has not become easier for him in recent years. Though the officials now in charge may not lack goodwill, they belong to a generation which no longer has first-hand knowledge of the crimes committed by the Nazi regime against the Jews. Yet, with undiminished energy, Dr. Katzenstein persists in his fight for justice, not easily taking "no" for an answer. One of the unsolved problems which has occupied him for several years is the denial of a 13th month's pension to recipients of payments under the Compensation Law, in spite of the basic principle that the rules of the Civil Servants Pensions Law should be made applicable to the Compensation Law.

The 85th birthday of Dr. Katzenstein will be marred for him by the thought that his wife Hilde passed away last year after a long illness. He may find some comfort in the fact that apart from his family, he has innumerable friends all over the world who, with feelings of gratitude and affection, convey their most cordial birthday wishes to him.

WERNER ROSENSTOCK

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## ISRAEL

### DAYAN COLLECTION FOR STATE

In the tradition of the 18th-century gentleman curio collector, Moshe Dayan interested himself in the archaeology of Israel. By picking up ancient artefacts wherever he could, he amassed a large collection of statuettes, glass and pottery vessels, bronzes, masks and a host of other objects bearing silent witness to the region's past. His actions did not go unchallenged—he was often criticised for his pirate digs and unauthorised deals, and for using his public position to evade Department of Antiquities provisions. However unscholarly his methods, Dayan's collection represents a national treasure and as such has been welcomed by the Israel Museum, which now has the task of replacing the present sketchy documentation by proper cataloguing and arrangement. It is expected that at least two years must elapse before the Museum will be able to put the huge collection on display to the public.

### SWASTIKA DAUBING IN TEL AVIV

Resentment over alleged favouring of Tel Aviv's better-off northern suburbs led to the death of a man in Kfar Shalem. Shimon Yehoshua and his family had barricaded the house against a municipal squad charged with demolishing an illegal extension to the building. Yehoshua was on the roof of the house when he was fatally shot.

Later swastikas were daubed on public buildings and cars in northern Tel Aviv, together with slogans denouncing "Ashkenazi control". The Knesset debated the matter and heard that residents of the poorer southern suburbs, which include Kfar Shalem, believed that the authorities were reluctant to demolish illegal buildings on the more affluent northern side of the city.

### KIBBUTZ PRODUCTS ON SHOW

The Kibbutz Industries Fair was recently held in Tel Aviv and a wide range of products was on display, accompanied by singing and music from kibbutz choirs and instrumental groups. One whole hall was filled with food of all kinds and plenty of free samples were available, while another pavilion was devoted to art and craft items. Lochamei Hagettaot, the Warsaw Ghetto survivors' kibbutz, displayed its electronic products, and medical and photographic equipment was to be seen at other stands. Even examples of heavy industry were on show, as some kibbutzim make enormous trailers for use as tank transporters.

### WINGATE BOOK AWARD SHARED

The Jewish Chronicle's Harold H. Wingate book awards will be presented during the Jerusalem Book Fair in April. The prizewinning books are Dr. David Vital's "Zionism: The Formative Years" and the "Penguin Book of Hebrew Verse", edited and translated by T. Carmi. Both Dr. Vital and Mr. Carmi live in Israel and the £2,000 prize will be divided equally between them. The Wingate award is given to works of fiction or non-fiction which stimulate interest and awareness in relation to Jewish themes in literature. The high standard of entries for 1982 made it impossible for the distinguished panel of judges (including Lord Beloff and Mr. Miron Grindea) to select only one of the books submitted to them.

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## NEWS FROM ABROAD

### CANADIAN AGENCY BOWED TO BOYCOTT

The Canadian Dairy Commission, a government agency, violated Canada's anti-boycott regulations when selling milk to Libya. A negative certificate of origin, the Commission chairman admitted, had been sent with the letter of credit relating to the sale. The certificate confirmed that the goods were not produced by a blacklisted firm, or sent in a ship subjected to the boycott. Handling the matter in this way, according to the chairman, was necessary to secure future sales to Libya.

### ALARMS IN OSLO

"Zionism equals genocide" was among antisemitic slogans recently sprayed around the doors of Oslo's synagogue. Alarm was aroused later when a parcel was found on the steps of the Israeli Embassy. Roads and a nearby railway were closed and Norwegian Army bomb experts were called. Fortunately, however, the parcel turned out to be harmless.

### RIGA MASSACRE REMEMBERED

The winter of 1941, when 24,000 Jews from the Riga Ghetto were murdered in the course of a few SS "actions", was commemorated by a gathering at Romboli, the site of the massacre. About 150 of the few remaining Latvian Jews were present to hear a memorial address and Bible reading. Two of the speakers at the meeting are waiting for permits to go to Israel; the delay so far has been four and seven years respectively.

### AUSTRIAN ANTI-ZIONIST PAPER CLOSES

Although Austria's best-known anti-Israeli paper, the "Extrablatt", has closed because of financial difficulties, the anti-Zionist campaign in that country has not ceased. Young Socialist publications and Palestinian-inspired propaganda in student magazines are continuing to mount virulent attacks on Israel.

### POLISH TREASURES DISPLAYED

The Union of American Hebrew Congregations recently entered into an important agreement with Warsaw University, under which the UAHC will be permitted to restore numerous Jewish cemeteries in Poland, to rebuild synagogues and to erect a synagogue in Lublin and a Chapel at the site of Maidanek concentration camp. In return, the Polish archives on Jewish affairs will be opened to American scholars. The records include incalculably valuable material such as the records of the Lublin "Judenrat" under Nazi occupation.

In addition, a number of artifacts of Jewish provenance—including manuscripts, silverware and coins, which were preserved by Polish churches and institutions during the Nazi occupation—have been put on display and will be seen in a number of American cities. The collection will be returned to Warsaw for the 40th anniversary of the Warsaw Ghetto Uprising in 1943, and will later be seen in Tel Aviv's Museum of the Diaspora.

### ROMANIAN ARCHIVES OPENED

Yad Vashem and the Romanian Government have entered into an agreement to exchange documents on Romanian-Jewish history. In addition, archives in Israel and Romania will be opened to researchers from the other country for a month each year. A historical congress is to meet annually, with the venue alternating between Jerusalem and Bucharest.

### SOUTH AFRICAN SWOOP ON ANTISEMITES

Security forces made a major swoop on one of South Africa's extremist organisations shortly before the yearly Day of the Vow and uncovered weapons, ammunition and explosives on farms owned by members of the Afrikaner Weerstandbeweging (Resistance Movement). With its leaders arrested, the rightwing and antisemitic movement was unable to parade as it did a year ago, when so-called Blitz Commandos, Youth Commandos and Storm Eagles made public marches in a number of areas.

The Day of the Vow commemorates a victory by the Boers over the Zulus in the last century. Afrikaners in general keep it as a holiday, but the Weerstandbeweging has particularly adopted it as a celebration. The movement's declared aims are to keep South Africa for pure-blooded Afrikaners and to disenfranchise Jews in the Republic. The leader, Eugene Terre' Blanche, has rejected the accusation that he is running a neo-Nazi association, but proudly states that his youth movement resembles the rightwing German youth movements operating in the days before Hitler came to power.

### SWEDISH ANTISEMITE ARRESTED

A Swedish antisemite who entered his telephone number under the heading "Jewish Information" has been arrested in Stockholm. Anyone telephoning him was treated to diatribes against Jews and a denial of the Holocaust. The man, Dietlib Felderer, has been distributing antisemitic propaganda for the past 40 years and Jewish organisations have often called for his prosecution. However, this is the first arrest under the Swedish law against "Harassment of an ethnic group".

Despite these impending proceedings, another Swede, Rolf Pettersson, has formed a party called "Open Forum". Pettersson is a militant antisemite and his earlier "Open Forum" series of local radio broadcasts was banned as racist.

## JERUSALEM JEWISH LEHRHAUS

The concept of the "Jewish Lehrhaus", which was established in Frankfurt by Franz Rosenzweig and Martin Buber and which played an important role during the Nazi period from 1933 until its enforced closure in 1938 as a moral, spiritual and cultural rallying centre for the embattled remnants of the Jewish community in Frankfurt has been revived at the Hebrew University in Jerusalem by the B'nai B'rith Hillel Foundation and the School for Overseas Students.

This Jerusalem Jewish Lehrhaus lists a wide variety of subjects for presentation in workshops in English and includes topics such as Contemporary Jewish Thought in Israel, Fundamentals of Judaism, The World of Mea Shearim, Jewish Crafts, Women in Jewish Sources, The Book of Joshua: A Challenge for Our Time, Jewish Israeli Art, Deriving Values from Sacred Texts and Talmud for Intermediate Students.

### COMMUNITY OF LEARNING

In introducing the programme B'nai B'rith Hillel Director Dr. Jack Cohen described it as an effort to create a community of learning for a group of dedicated teachers and students:

"In the Lehrhaus teachers learn as well as teach; students teach as well as study. Participation in this community is compounded of a common search for strengthened Jewish identity, deepened spirituality and moral understanding and commitment. Students are challenged by teachers who bring to them the results of their study and research into classical, traditional and modern sources; teachers expect to be stimulated by students who come to them with sincere questions and with their own experience and knowledge.

"The Lehrhaus is at the University and of it, but it is not intended to be a substitute for disciplined, academic study. Rather it is a venture in self-discovery and a creative effort at integrating the thinking of students, teachers and selected masters of the Jewish heritage.

"No better expression can be given of what the Lehrhaus attempts to do than the words of Franz Rosenzweig, when he opened the original Lehrhaus in Frankfurt in 1920: 'May the hours you spend here become hours of remembrance, but not in the stale sense of a dead piety that is so frequently the attitude towards Jewish matters. I mean hours of another kind of remembrance, a turning from externals to that which is within, a turning that . . . will and must become for you a returning home. Turn into yourself, return home to your innermost self and to your innermost life.'"

The Lehrhaus lectures which had to be submitted for approval to the Gestapo in Frankfurt between the years 1933 to 1938 were usually opened by addresses by Professor Dr. Martin Buber, the Director of the Lehrhaus, and orchestral or choral performances.

Lectures and workshops during that period were given on subjects such as Hebrew, Bible, Jewish History and Folklore, Philosophy, Art and Music, foreign languages including Arabic, Education and preparation for emigration.

During its last few years the Frankfurt Lehrhaus operated under the auspices of the Central Office for Jewish Adult Education at the Central Organisation of the Jews in Germany.

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## PARIAH ON PROBATION

A history of modern antisemitism which makes only one passing reference to the "Protocols of the Elders of Zion" and no more than two or three to the Dreyfus Affair is bound to arouse the reader's curiosity for this reason alone since, at the very least, it promises an unusual approach. This is certainly true of a recent addition to the vast literature on the subject.\* Most of this literature, as the author states, was "prompted by the desire to find an answer to the growing question of how this inhuman event (the Holocaust), unique in its mass dimensions and abysmal evil, could have occurred". His aim is less ambitious: it is "to show how the anti-Jewish animosity grew in strength, paradoxically just when in the wake of the Enlightenment and modern rationality one might have expected it to disappear". Since the book is written by one of today's leading Jewish historians, it can hardly fail to provide new insights into the subject. At the same time, an author who sets his sights so much lower than his colleagues may not hit more than the outer rings of the target.

In the event, Professor Katz treats antisemitism largely as a chapter in the history of ideas. Sociology, psychology, politics, economics and even specific historical events all play decidedly subsidiary roles in his study. Apart from this, he confines himself mainly to Germany and France (the two countries whose thinkers devoted most attention to the status of the Jews from the Enlightenment onwards) with brief excursions into Austria and Hungary.

This approach enables us to see the development of antisemitic thought with unusual clarity. We see two traditions, one religious (the "Eisenmenger" tradition) and the other anti-religious (the "Voltaire" tradition) whose paths continually cross and recross. For all their apparent incompatibility, they constantly borrow and assimilate elements from each other in an unconscious attempt to reinforce pre-existent attitudes. In fact, the symbiotic nature of the relationship between the two is striking: certain antisemitic motifs which first appear on the religious "right" fail to "catch on" until they are adopted, perhaps in a somewhat altered form, by a theorist on the anti-religious, radical "left" more in tune with the times.

Professor Katz's work is full of thought-provoking analyses of the image of the Jew in the theories of a succession of antisemitic thinkers and its dialectical function as a means of reconciling otherwise contradictory elements in their philosophy. It also touches on the relationship between antisemitism and the objective situation of the Jews in Germany and France after the Emancipation, though much of this is left for the last chapter. This is a closely reasoned summary which, to oversimplify somewhat, argues that, with the Emancipation, European society put its former pariah on probation. By remaining a

cohesive, visible group, the Jews failed the test and, in effect, remained pariahs. While the author would not deny that antisemitism itself contributed something to this persistent cohesiveness and visibility, he clearly believes that much of it is due to the inherent nature of the Jewish group. Indeed, he goes further:

"Irrespective of the issue of responsibility, I regard the very presence of the unique Jewish community among the other nations as the stimulus to the animosity directed at them".

He may be right, but it is difficult to see that the evidence warrants such a sweeping conclusion. After all, was the Dutch Jewish community less cohesive than the German one, or the French community significantly more visible socially than the Italian? Why is the "stimulus" more effective in some societies than in others?

In general, for all its stimulating argument, there is something unsatisfying about Professor Katz's book. In treating modern antisemitism as little more than an unpleasant philosophical by-product of the Emancipation, he diminishes it. Paranoid demonology resulting in systematic genocide cannot be reduced to this. And can one really say, as Professor Katz does:

"... it is only through the prism of hindsight that the antisemitism of the nineteenth century appears as a harbinger of the Hitlerite catastrophe. The antisemites of that time, especially the more radical among them, were demagogues who eschewed responsibility for the implementation of their ideas..."

Can one assume that "the more radical among them" would not have acted out their fantasies if they had survived into the 1940s? And how many of their disciples had second thoughts before acting?

\* From *Prejudice to Destruction: Antisemitism, 1700-1933*. Jacob Katz. Cambridge, Mass. Harvard University Press, 1980.

### HEINZ GALINSKI HONOURED

The 70th birthday of Heinz Galinski, the chairman of the West Berlin Jewish Community, has been marked by the West German Government with the award of its Order of Merit. Bar-Ilan University has added its congratulations to Mr. Galinski with the conferral of an honorary doctorate.

### CALENDAR FEATURES EXILES

To mark the 50th anniversary of Hitler's *Macht-ergreifung*, West Berlin produced an official calendar for 1983 displaying reproductions of works by artists exiled during the Third Reich period. Accompanying each illustration is a short biography of the artist, emphasising the suffering each of them had to bear.

### CRIME NOVELS AND ANTISEMITISM

Agatha Christie's books are often marred by casual antisemitic comments of a type quite common among pre-1945 British authors, the kind of conventional antisemitism which calmly accepts the prejudice betrayed by such remarks as "Debt collectors... usually Scottish gentlemen but I suspect a Semitic strain in their ancestry". However, in a recent book (Charles Osborne, "The Life and Crimes of Agatha Christie", published by Collins), her biographer tells of an episode in 1933, when the novelist and her husband were on an archaeological expedition in Iraq. Agatha Christie there met a Nazi agent who, even at that early date, was advocating total extermination of the Jews. Chastened by this experience, the authoress made efforts to remove anti-Jewish comments from her subsequent books.

The "Queen of Crime" was by no means the only detective-story writer whose work was disfigured in this way. "Sapper", John Buchan and G. K. Chesterton, among the early writers, and Dorothy L. Sayers in the Twenties and Thirties all tossed off casual antisemitic comments in their books. Oddly enough, Miss Sayers' publisher was the Jewish house of Victor Gollancz. Perhaps this is a measure of the way in which stereotyping of Jews was regarded by the general public as mildly humorous, until later events were to open their eyes.

### EINSTEIN'S PAPERS REACH JERUSALEM

After 27 years of wrangling, Albert Einstein's wish has at last been fulfilled with the arrival of his personal archives at the Hebrew University Library. The world-famous scientist, a member of the University's first Board of Governors, bequeathed his papers to the Hebrew University, but after his death in 1955 a number of institutions contested various clauses in his will. The archive comprises some 43,000 documents.

### WALTER BERENDSOHN HONOURED

Well-known for his expertise in the study of exile literature, Professor Walter Berendsohn has at the age of 98 been awarded an honorary doctorate by Hamburg University. Professor Berendsohn lectured in Hamburg between 1919 and 1933, when he became an exile in Scandinavia.

### WRITERS TELL OF SCHOOLDAYS

Seventeen writers, including Marcel Reich-Ranicki and Heinrich Böll, have written about their experiences at school in a recently-published collection "Meine Schulzeit im Dritten Reich" (ed.: M. Reich-Ranicki—Köln: Kiepenheuer & Witsch).

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Arnold Paucker

## In Memoriam

## ROBERT WELTSCH

Robert Weltsch died on the 22 December in Jerusalem in his ninety-second year. He had lived longer than perhaps he had ever imagined. When he was a mere 70 he had written of the unexpected sweetness as well as the sadness of old age but he loathed the inevitable physical decline and did not easily resign himself to the feelings which the flesh is heir to. Yet, a bare eighteen months ago, there we were, celebrating his 90th birthday and there he was, confronting us with the full vigour of his intellect.

Now it is the fate of a patriarch to find himself reading the equivalent of his own obituaries. In June 1981 tributes were paid to him from many parts of the world and his rich and varied life was affectionately described—in this journal too which had recorded all his previous anniversaries.

And he himself when he was awarded the Leo Baeck Medal in 1980 gave a speech in Jerusalem (published in the Leo Baeck Institute Year Book XXVII) in which he outlined the various stages of his life: his youth in Prague, his years as a Zionist editor and politician in Vienna and Berlin (which came to an end with the banning of the "Jüdische Rundschau"), his life as a Hebrew journalist and writer and, finally, his work for the Leo Baeck Institute.

Many of us paid our own tributes to him in June 1981 when older friends and colleagues who had known him discussed all these facets of his life. It fell to me to assess the last phase. Others now will again recall the champion of Jewish rights under Nazi persecution whose stirring words in April 1933 gave us strength, or the liberal, humanistic Zionist who warned us to beware of the pitfalls of chauvinism and national self-aggrandisement (would that more had listened), others will analyse the publicist labours of seventy years and more (noting that shrewd articles from his pen were still appearing up to within a few weeks before his death).

I feel that I myself can give no better expression to my own sense of personal bereavement than to repeat here in an English version much of what I said previously, speaking also—in all humility—as his successor, which a number of years ago I became, as Editor of the Leo Baeck Institute Year Book.

The name of Robert Weltsch is indissolubly linked at many points with recent Jewish history and with much where, as a younger friend and collaborator, I can of course have only an indirect relationship. His long and productive public life in the service of Jewry culminated in the inauguration and editing of the Leo Baeck Institute Year Books. I ask indulgence, for it is not easy to describe the kind of "master—and disciple" association which undoubtedly existed between us.

Robert Weltsch met me for the first time, as he thought, at an interview after I had applied for the post of Director of the London branch of the Leo Baeck Institute. My recollection of the "Selection Board" is tinged with melancholy, for sitting round his desk were the genealogist and former Director of the Central Archive of the German Jews, Jacob Jacobson; the religious philosopher, medieval historian and writer on contemporary Jewish history,

Hans Liebeschütz; Hans Reichmann, well-known as a sturdy fighter against Nazism from within the Centralverein deutscher Staatsbürger jüdischen Glaubens (and at that time head of the London United Restitution Organisation); Eduard Rosenbaum, former Syndic of the Hamburg Chamber of Commerce and Director of its Commercial Library, historically linked with the names of Ballin and Rathenau; Alfred Wiener, founder of the Wiener Library in London; and lastly Robert Weltsch, a household name to me, as to most Jews from Berlin, because of his editorship of the "Jüdische Rundschau". This was the Council which then embodied the Leo Baeck Institute in London—and now, with the passing of Robert Weltsch, all of them are gone.

That interview opened to me the opportunity of contact with a group of people who represented an inexhaustible source of learning and most particularly it brought a true privilege: nearly twenty years of the closest possible collaboration with Robert Weltsch. But, as I told him several years later, it was not our first meeting. In 1935 he had given a talk at the Jewish school in Berlin where I was a 14-year-old pupil and afterwards it happened, not entirely by chance, that we sat next to each other on the No. 1 bus, for he was going to the "Jüdische Rundschau" offices in the Meinekestrasse and I home to my parents in the nearby Mommsenstrasse. On that occasion he had listened to me indulgently, paternally and with a touch of irony, as I talked away enthusiastically and this was the very attitude I was amused to recognise again many years later and at another level. He was never pompous or self-important.

This is not the place for a detailed survey of Robert Weltsch as an editor, nor for a description of the editorial development of the Leo Baeck Institute Year Book. Editorial correspondence covering the first decade of the Year Book is preserved in the Central Archive of the Leo Baeck Institute in New York. One day the Institute will find its historian to record how, after the expulsion and annihilation of German Jewry, the study of its modern history was revived and a new academic discipline, the science of German-Jewish historiography, was created. And that historian, I believe, will have to give deep and thorough study to that same editorial correspondence. From it he will learn how a master of his craft brings new life to a branch of history. Whether fervently and deftly mobilising the talents of the former

ROBERT WELTSCH  
(1891-1982)

The friends and admirers of the late Robert Weltsch are invited to make donations for a special edition of the Year Book of the Leo Baeck Institute (founded by him in 1956) which is to be published in the autumn. Cheques should be made out to "Leo Baeck Institute, London, 'R.W.'" and sent to: Leo Baeck Institute, 4 Devonshire Street, London W1N 2BH.

German-Jewish academic elite, scattered throughout the world, and offering them a scholarly forum; whether encouraging activists and functionaries of the major Jewish organisations who had shared in all aspects of Jewish life before and after the Nazi take-over, the "participant observers", making them analyse past events and set down their experiences: always in the background stood an editor of genius, diligent, controlling, creative. Often it was he alone who understood how to put contributions into literary form and so to make them available for further research.

How admirably would Robert Weltsch then forge the material together, successfully creating volumes which bore the stamp of unity! Then, too, there was his gift of setting the essays of his contributors into their historical place by means of his Introductions, each a wide-ranging synthesis. Shining examples of historiography, they display a characteristic combination of wide European culture and his untiring energy in the art of reading. (His range was startlingly comprehensive and he contrived to keep up with the best of current writing.) His great love for music could also be detected by looking through the Introductions, adorned as they often were with musical anecdotes (how typical and how fitting that for the celebration of his 85th birthday he should have asked for an evening at the Royal Opera House and in his company his friends enjoyed Gounod's "Faust"). One day the Year Book Introductions will also become the subject of historical study; in considering the work of evaluating Robert Weltsch's correspondence with his authors, we can envy his future biographer, whose task will not be a dry one.

## WISDOM AND COMMAND

It was he alone who could have created these fresh beginnings, for he brought to them a clear wisdom and command which were uniquely his. Amongst the whole of that Jewish group which has its roots in the German cultural milieu, I cannot think of anyone else who could have accomplished what he did. A new generation of historians—all of us who endeavour to follow in his footsteps—are in his debt.

What we could learn from Robert Weltsch was intellectual humility: what he could awaken was enthusiasm for the subject itself. To him I owe the new world which opened to me—I simply fell in love with the history of my forefathers. He taught his co-workers to see the world unblinkered and events as part of a great coherent whole, that the development of the Jewish Question and antisemitism in Germany should never be considered in isolation; that, in reviewing the past, hindsight and fatalism make for a hopelessly distorted and subjective grasp of history. Nothing had moved on an undeviating course, nothing had been inevitable. We should never be narrow, one-sided partisans of a Jewish faction, for the infallible consequence is self-deception and misconstruction, and in particular with regard to the last phase of German Jewry's history, it was precisely there that we should deal sparingly in value judgments: everyone involved had at some time erred or gone astray, though at times they had also been shown to be right—we are not the judges, we are the chroniclers of German Jewry.

This was the school which nursed the younger collaborators and successors of Robert Weltsch. That German-Jewish studies have not only proved to be resilient but are also flourishing is in no small measure due to the inspiration and guidance we received from this great and wise Jew who was born in Prague on the 20 June 1891. We mourn him deeply.

## IRVING ON "HOLOCAUST" PANEL

# WELTSCH'S GREAT HOUR

*"Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Ecclesiastes, 9.10).*

Robert Weltsch, whose death we mourn, did what he found to do with his might. Up to his venerable age of 91 he did not live in the consciousness of the inescapable end. Though far from being an optimist, he did love life because, to him, life meant creative work which he did "with his might".

While our hearts, saddened in the knowledge of his serious illness, went out to his sick-bed in Jerusalem fearing the worst, I was consoled by receiving a hand-written letter from him in which the words "I am happy" rang a chord of comfort, even of renewed hope against hope. What made him happy was the fact that his daughter Susi Gumpert was at his bedside, acting as a "kind of secretary". Even days before the inescapable took inescapable hold of him, "his hand found something to do", and he did it "with his might".

Robert Weltsch's "might" was not one of physical strength. His was a tender heart, susceptible to the afflictions confronting not only himself, not only those near and dear to him, but primarily his German-Jewish community. That it was his fate to live through the hell-fire of the *Shoa*—the Holocaust as it is called in everyday terminology—not as a personal victim, we are thankful to say, but as a tortured onlooker, sealed his life with never-healing tragedy. Yet true to his eminent calling to record the occurrences of the day, however unfathomable, with his annotations and his counsel, he never shrank from his duty. He went on shining forth as a source of spiritual light in the deepening darkness.

### "WEAR IT WITH PRIDE"

As we know, the darkness had threatened before the last, the unthinkable, happened. It had been far from easy for Robert Weltsch to edit the "Jüdische Rundschau" in Berlin during the early days of Nazism. But it was this very time when he transcended himself. When one blow after the other struck our Jewish community in an incessant sequence of ordeals, when the notorious Boycott Day of the 1 April 1933 threatened our existence and one means of sustenance after the other was taken from us, not a few of our stricken Jews tended to give themselves up to total despair. Downcast and hopeless as they were, they eventually saw Hitler unearth the medieval Yellow Badge, the sign which stigmatized the Jews in the Dark Ages. The Dark Ages indeed were upon us again. But Robert Weltsch defied the imminent doom. He testified to that other word of Ecclesiastes that "Wisdom is better than strength" (9.16). He found the courage to hearten his fellow-sufferers with the clarion-call heading the "Jüdische Rundschau": "Wear it with pride, the yellow badge!" What had been meant as a symbol of infamy he turned into a symbol of honour.

Some cool-headed observers of the time later stated that with these words Robert Weltsch saved not a few from certain suicide. But above all he made us all stand upright again and look up with fortitude.

Many another man, having succeeded in an achievement of this kind, might have reacted to it

with some feeling of complacency. To him, complacency was an unknown quality. He realised only too soon that the Yellow Badge was not to remain an empty threat but an omen of dreadful reality. During the war years the Jews were forced again to wear it as a means of recognition. It was to serve the Nazi hordes to help huddle them into cattle trucks and drive them into the extermination camps.

Under the onslaught of this unforeseen development Robert Weltsch became wary of his previous certitude. He was afflicted by doubts whether he should ever have made the Yellow Badge into a symbol of pride. He blamed himself for rashness and a fateful error of judgment. Only far later, probably under the realisation of the tragic blessing his words had bestowed upon his readers, did he feel able to establish a just balance between the two possible poles of opinion.

Little did he know even then that whenever his name will be mentioned in future it will be connected with this very clarion-call in the "Jüdische Rundschau". It has turned Robert Weltsch into an historic figure forever.

In these days of our acute bereavement it is hardly possible to present a picture of our friend that shows every facet of his multi-coloured personality. Only a very small part of it could be touched upon in these lines. His universal erudition, his comprehensive knowledge of the surrounding world of ideas in general and German-Jewish problems specifically, his humble nobility and noble humility, his endearing genius for friendship and affection—all these gifts were intertwined in a human being of rare and eminently lovable greatness.

If ever the much abused phrase is truly valid it belongs to Robert Weltsch: We shall not see his like again.

EVA G. REICHMANN

### THE "FATHER FIGURE"

We all have become poorer by the death of Robert Weltsch. Though the event was to be expected, it is nevertheless a shock when it actually happens. I always considered him as my father figure, and I also mentioned this a short while ago when I spoke at the reception on the occasion of my retirement. In our correspondence we used to address each other as "R.W." and "W.R.". For me, he was the master whom one aspired to, but could not emulate.

It is not the object of this brief farewell message to enumerate his achievements during the seven decades of his Jewish activities. He had the gift of basing his assessment of Jewish problems and events on his particularly widespread general knowledge. Above all, he always had the courage of his convictions, even if his views were unpopular and only shared by a minority of people. "A voice in the wilderness" he liked to call it, but this was false modesty. Whenever an article of his appeared in "AJR Information" it had a wide echo among our readers.

All those who had the privilege of knowing Robert Weltsch feel united with his daughters, his son and the other members of his family in their sense of loss.

WERNER ROSENSTOCK

### ARTUR RUBINSTEIN

The great virtuoso pianist Artur Rubinstein has died at the age of 95. Born in Poland, he studied in Berlin and started his career as a child prodigy, a career which lasted well into his eighties. Though cosmopolitan in spirit, at home in Paris, London, New York or wherever his perpetual concert tours took him, he remained faithful to the Jewish background from which he sprang, and had a particularly warm connexion with Israel. His brilliant virtuosity enlivened all the classics he played in concerts and recitals, but he was pre-eminent as a Chopin interpreter.

### JONAS MAY

Jonas May, who has died aged 77, was appointed Director of the Kitchener Camp for Refugees at Richborough, Kent, in 1939, in collaboration with his brother Phineas. He showed great organisational flair and administrative ability. When war broke out he was commissioned and attained the rank of major. He was active with the Jewish Lads' Brigade and was chief welfare officer of the Jewish Welfare Board.

### DR. ULRICH TIETZ

Dr. Ulrich Tietz, who died on 24 December last at the age of 83, was a member of the Board since the inception of the AJR and followed our activities with deep interest. He was the brother of the late Ludwig Tietz, with whose friends and followers he kept contact throughout his life. After the completion of his studies he worked for some time with the Berlin Chamber of Commerce and later joined one of the leading metal firms of that city. He resumed his work in this field when he came to Britain and continued in it until he retired a few years ago. A helpful and amiable personality, he will be remembered with affection by all who knew him. We extend our sympathy to his widow and the other members of his family.

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## IRVING ON "HOLOCAUST" PANEL

### HOME NEWS

A repeat screening of the American film "Holocaust" was recently seen on Germany's Channel One. The four instalments were watched by up to 30 per cent of viewers and the last showing attracted an audience of over 10 million, of whom 3.5 million stayed with the discussion programme until after midnight. Comparisons with the first showing on Channel 3 in 1979 disclose that audiences had dropped, as might be expected for a repeated programme. But a telephone survey carried out by West German Television showed that many viewers felt that "Holocaust" was a theme which should now be allowed to become a thing of the past. The survey also elicited increased criticism of the film as a dramatic production, backed up by anti-American and anti-Israeli opinions. Younger viewers were still quite interested in learning the facts of history, but on the whole their elders thought the question should now be dropped.

In the two-hour discussion following the last instalment of "Holocaust", the controversial historian David Irving was, rather surprisingly, invited on to the panel. Also present were, among others, the writers Stefan Heym and Manès Sperber, the historian Professor Wolfgang Scheffler and Renate Harprecht, who represented those who had personally experienced persecution.

David Irving, whose palliation of Hitler's crimes is echoed by many West German rightwingers, again attempted to exculpate the dictator from the crime of the Final Solution. Many protests had already been raised against Irving's participation before the live discussion was shown and these increased after the programme.

Günther Ginzel, a senior member of the Association for Christian-Jewish Co-operation, wrote to

Gerd Ruge, chairman of the discussion: "Everyone who deals with rightwing extremism in the Federal Republic knows that this man is exploited by various extreme right organisations for propaganda purposes. The invitation by itself must be felt by Auschwitz survivors as an insult to their suffering".

Referring to the chairman's preliminary claim that the discussion would be of particular help to "uninformed 14-year-olds", Herr Ginzel thought it would have a quite contrary effect: "You present the historian Scheffler and the historian Irving as representatives of the one and the other opinion. The outcome is not clarification but confusion among those same young viewers, who simply because they lack historical consciousness (a point also referred to in the discussion) cannot justly assess Mr. Irving's opinions from an ideological point of view". He went on: "... Confrontation with revisionist theories is undoubtedly appropriate through the medium of television as elsewhere. ... This programme following the Holocaust film was just not the proper occasion."

Simultaneously with the repeat of "Holocaust", a book—"Holocaust: Briefe an den WDR", eds.: H. Lichtenstein, M. Schmid-Ospach, published by Peter Hammer Verlag in Wuppertal—has been issued. The editors have sifted through 12,000 letters and cards to select and publish over 5,000 opinions: those in favour of the programme, those against and a third group who provided additional information. Many viewers express simple shock and sorrow, others accuse the television company of spreading "Jewish horror stories", while former soldiers on the Eastern Front witness to crimes against Jews and other civilians.

Another consequence of the "Holocaust" showing was a sharp rebuke of a Westdeutscher Rundfunk team which had, it was alleged, engineered scenes showing right-wing extremists distributing anti-"Holocaust" leaflets and struggling with the police taking action against them. The authorities, said Frankfurt Chief of Police Karlheinz Gemmer, had not previously been informed that such events would take place and the scene appeared to follow a pre-planned script, so turning responsible officers into mere extras and giving right-wing extremists unwarranted publicity and respectability. The spokesman for the rightist group had, said Gemmer, told the police that the incident had been previously discussed with the WDR team, moreover, the right-wingers and the TV team had all gone off together after the scene had been filmed.

The WDR defended itself against this accusation by saying that the distribution of leaflets had been planned by the neo-Nazis long beforehand and there had been no collusion with them. The programme scriptwriter had found out that the incident would take place only after the leaflets had been printed and the place and time of the demonstration decided. The TV team had just turned up in order to "make a filmed document" of the activities of a right-wing extremist group. Police Chief Gemmer had relied on the word of the group's spokesman and had not asked the script author or the WDR for their version.

The Board of the Jewish community of Frankfurt added its voice: "... The fact that neo-Nazis in black leather clothes resembling the uniforms of unhallowed memory and awakening fearful recollections, that they can now appear in Frankfurt and carry out their activities is most deeply disturbing to the members of the Jewish community of Frankfurt am Main. Moreover, the attacks made last Saturday in front of the Katharinenkirche upon the police can only be seen as an indicator of the serious excesses which are to be feared from neo-Nazi groups." The Board called upon all authorities and democratic parties to put a halt to such incidents.

### NEW RASHI CENTRE IN WORMS

A thousand years of Jewish history in Worms is commemorated in the opening of Rashi House in the Hinteren Judengasse. The building stands on the spot where the celebrated medieval rabbi Shlomo ben Itzhak lived and studied in the 11th century. It adjoins the synagogue, which was reconstructed with the help of the West German government as a reproduction of the original building dating from 1034 and burnt down by the Nazis in 1938. Rashi House survived but was so dilapidated that it had to be demolished, although the new building stands on the old foundations. The entire area surrounding the synagogue has now been restored to its former state.

Sadly, only a bare handful of Jews remain in Worms to represent the former community numbering 1,200 in 1933 and services are held rarely in the synagogue. But many people from various parts of the world come to visit the historic Judengasse of Worms and it is intended to hold conferences in the new building and to create a Jewish museum there. A series of lectures on Jewish themes is already planned and non-Jewish bodies will also be invited to use Rashi House for cultural and scholarly purposes.

The project for the rebuilding was initiated in 1968 by the "Raschi-Lehrhaus-Verein" and the opening was attended by Ministers, Deputies and representatives of Jewish organisations. Also present was Professor Herbert A. Strauss, who brought greetings from the New York "Rashi Association".

### NOTE MARKED FOR BLIND

Israel recently issued a 500-shekel banknote, decorated with a portrait of Baron Edmond de Rothschild, who died in 1934. It also gives a list of the 44 settlements the Baron helped to establish in Palestine. A new feature of the note is an embossed circle which will serve as an indication of its value for blind people.

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## HOME NEWS

### HOLOCAUST ATLAS FOR DUKE

Commonwealth Jewish leaders met in London at the end of last year and were greeted at a reception attended by the Queen and Prince Philip, held in St. James's Palace. The Duke of Edinburgh was presented with a specially-bound copy of Martin Gilbert's "Atlas of the Holocaust" and expressed his interest in the work and the way it illustrated history.

### "BOAT PEOPLE" PRIMER

A Hampstead teacher, Louise Morris, has recently produced a simple book for Vietnamese refugees, describing the escape of a party of "boat people" and their coming to England. Miss Morris works for the World University Service, which has been helping students and academics since the First World War. She has been teaching English to refugees for the past five years, but found difficulty in obtaining all the information needed for her primer, since so few Vietnamese know English well enough to be able to describe their experiences clearly. The book, about to have its second printing, is illustrated by Darius Gilmont.

### BOARD TO SEND WARSAW DELEGATES

By a large majority, the Board of Deputies has rejected a call not to send a delegation to Poland on the occasion of the 40th anniversary of the Warsaw Ghetto Uprising in May 1943. Some members, including Simon Frisner of the Polish Jewish Ex-Servicemen's Association, felt that the Board's presence at the ceremony would seem to imply support for the Polish government, which they considered as essentially antisemitic. On the other side, it was argued that the tiny remnant of Jews in Poland needed support and that it would appear bigoted not to send a delegation. Voting was 113 to 22 in favour of the visit.

### CHURCH ANTI-RACIAL DISPLAY

From February to April, St. George's in the East in London's East End will house an exhibition designed to draw parallels between racialism in pre-war Germany and today's Britain. The organising committee is led by the Bishop of Stepney and the event is aimed at secondary school children who, the Bishop believes, are being led astray by racist propaganda and denials of the Holocaust. He wants the Church to re-examine its relationship with Judaism and with recent Jewish history. It is hoped that the exhibition, which will include relics of Auschwitz victims, may tour provincial centres after closing in London.

### STAGE DESIGNER HONOURED

The theatrical designer Ralph Koltai was among those mentioned in the January honours list, when his many years of service in the theatre were recognised by the award of a CBE. Included in the hundreds of productions for which Ralph Koltai created the décor was the English version of Rolf Hochhuth's controversial attack on Pope Pius XII, "The Representative". Jonathan Miller, the theatre director, physician and television personality was also made CBE, and Sir Derek Ezra, former chairman of the National Coal Board, was made a life peer.

### SEWING MACHINE NEEDED

An electric sewing machine in good working order is much needed in the linen room of Osmond House.

Osmond House would also be grateful to receive a large brass or copper bowl or kettle to hold a dried flower arrangement in the newly decorated entrance hall.

Please phone Matron: 01-458 1185.

## LETTERS TO THE EDITOR

### AJR FOUNDING FATHERS

Sir,—I have read with great interest the well-deserved tribute to Dr. Werner Rosenstock upon his retirement.

What was missing was mention of the important names who made up the nucleus of the group. Foremost among them were Wilfrid Israel, Werner M. Behr and Shalom Adler-Rudel.

I was asked to join at the time but could not accept since the little spare time I had was taken up by my voluntary work for Poale Zion.

I am sure that Werner Rosenstock would be the first to agree that those named above should not remain unmentioned, lest younger persons join the biblical generation of 'the Pharaoh who did not know Joseph'.

26 Heath Drive,  
London NW3

DR. H. N. FELD

The first Executive of the AJR consisted of the following founder members: Mr. A. Schoyer (Chairman); Mr. A. P. Michaelis (Vice Chairman); Dr. W. Breslauer (Hon. Secretary); Mr. S. Adler-Rudel; Dr. K. Alexander; Mr. A. Horovitz; Mr. W. Israel; Dr. E. G. Lowenthal; Prof. E. Mittwoch. Ed.

### FEATHERSTONE CAMP

Sir,—May I set right an item in your report in the January issue about the former German PoW camp at Featherstone Castle? The idea for the plaque commemorating the camp came from the ex-PoWs themselves, and it was the Headmaster Mr. Henderson who arranged for the local authority permission to put up the plaque at the entrance to the former camp. A Channel Four documentary on the camp will be broadcast on 23 February at 9 p.m.

54 Aberdare Gardens  
London NW3

Yours sincerely,

HERBERT SULZBACH, OBE

### MRS. GRETE SACHS 80

Mrs. Grete Sachs recently celebrated her 80th birthday. She is particularly well known as the efficient Joint Treasurer of Club 1943. At the same time she has always felt closely associated with the AJR and taken an active interest in our efforts. We extend our sincerest birthday greetings to Mrs. Sachs.

### LEGACIES

The AJR Charitable Trust has received a legacy of £1000 from the estate of the late Mr. Bruno Benjamin Futter and the sum of £1,931 representing the final payment from the estate of the late Mrs. Clara Mann.

### CAMPS

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SUNDAY, 13 FEBRUARY

from 2 to 5.30 p.m.

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Gertrud Schachne Fund  
Margaret Jacoby-Orgler Fund  
Ahavah Children's Home in Israel

Entrance 30p

Refreshments 30p

The AJR CLUB (9 Adamson Road) would appreciate it if members of the AJR would contribute gifts and support the SALE by their attendance.

Jack Barnett

## A SURVIVOR BEARS WITNESS

When the anti-Jewish excesses of Wladyslaw Gomulka's regime in Poland began to reach their climax nearly fifteen years ago I found myself trying to persuade the British United Nations Association annual conference to adopt an emergency resolution calling for action to relieve their plight. To illustrate my argument I drew an imaginary picture of a Polish Jew who, a year from that time, would come to my office at the World Jewish Congress—a survivor of the Holocaust who had managed to return from Nazi persecution to his pre-war Polish home only to be persecuted again, but with the tenacity to escape once again and be lucky enough to reach the West. He would be the famous exception that tests the proverbial rule. I won the audience's sympathy but not their support to accept an emergency resolution. A little more than two decades after the revelations of the existence of Auschwitz, Bergen-Belsen, Maidanek, Treblinka and the whole tragic litany of the Nazi death camps there was still a lack of full comprehension of the Jewish tragedy in Europe.

The imaginary character whom I described could well have been the author of this autobiographical book,\* which could most easily be sub-titled, "the survival of the fittest", if not in the strictly scientific Darwinian genetic sense. Pizar shares the burning

desire of Elie Wiesel and others that the lessons of the Holocaust be passed on to new generations for the benefit of mankind. Pizar is at his best when he is relating his personal story—of his education at the hands of the Nazis and in the forced labour camps; in describing how those who befriended the mere stripling that he was and taught him the sheer necessity of clinging to life by the laws of tooth and claw in the face of a mendacity that civilised people still have difficulty in believing could be possible in the enlightened twentieth century. This is the part of his book which relates to the "blood" in its title.

The sections which relate to "hope", perhaps point to an even greater miracle. Samuel Pizar shares with many other death-camp survivors that amazing quality of being able to find forgiveness in his heart and produce a burning optimism that mankind can be improved even after having been to the very depths of hell and then back again.

In his life in the camps, Pizar was lucky to be able to team up with an old school friend Ben, and to share with him the comradeship of an older and tougher man, Niko, who taught them that in order to live a little longer the schoolboys "code of honour" was something that had to be discarded inside the Nazi jungle. Niko and Ben became a substitute family

during the years of suffering and were never fully replaced for him even when he re-established a life for himself with an uncle and other relations who had settled in Australia.

Pizar had two educations. One was the raw side of life in the camps, the other an academic one in Australia and the United States. A ruffian was transformed into a scholar and a gentleman—a lawyer-economist who became an adviser to American Presidents and world statesmen.

He tries to be modest about his achievements, but is obviously stunned by the fact that he who was once treated as the dregs of humanity in the concentration camps, today mixes with internationally renowned figures who listen to his advice and treat him respectfully at international conferences. Today he is a specialist in international trade, concentrating particularly on East European-Western commercial dealings. A Harvard law graduate, he served for some time at the United Nations, then developed a thriving commercial law practice, operating with offices in the United States, London and Paris, with frequent secondments to take part in international conferences on behalf of the United States government.

One of his proudest moments in recent memory occurred at the annual Dartmouth Conference between Russians and Americans, held in Kiev, in 1971 to discuss nuclear arms control, environmental pollution and the expansion of scientific, industrial, and economic relations between the two superpowers. Pizar was in charge of organising the American delegation's views on the economic issues.

### FAMILY EVENTS

Entries in this column are free of charge, but voluntary donations would be appreciated. Texts should reach us by the 15th of the preceding month.

#### Birth

**Pastor:**—Hynek and Margit Pastor and Betty Mer are delighted to announce the arrival of their first grandchild, a daughter to Dr. Thomas and Sarah Pastor.

#### Deaths

**Goitein:**—Erna Goitein, née Wagenheim, of 14 Osborne Court, Windsor, died on the 16 December, after a short illness. Deeply mourned by husband Karl and friends.

**Liebert:**—On 2 January, peacefully at Osmond House, Mrs. Eveline E. Liebert, in her 92nd year. Devoted and beloved mother, grandmother and aunt, admired and liked by many during her long and active life, she leaves them all many happy memories.

**Lobner:**—Dr. L. Lobner died 12 January in his 89th year.

**Mainzer:**—Auguste (Gustel) Mainzer, of 14 Corringham Road, London NW11, died peacefully on 12 December 1982. Deeply mourned by her family and friends.

**Shaw:**—Peter Michael Shaw (formerly Oswald Wolfgang Schonfeld), eldest son of Alice and Rudolf Schonfeld of Hamburg, died suddenly at his home in Nairobi, Kenya, on 17 December 1982.

**Tietz:**—Ulrich E. Tietz, aged 83, of 34 Windermere Ave., London N3, dearly beloved husband of Annemarie and father of Stefan and Marianne (Black), died suddenly at home on 24 December. He will be much missed by all who knew and loved him.

**Wertheim:**—Helene Wertheim, on the 20 December 1982, beloved mother, grandmother and great-grandmother. Deeply mourned and missed by her family and friends.

### CLASSIFIED

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#### Miscellaneous

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#### Situations Vacant

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#### Personal

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**WIDOWER**, mid-70, Continental, home and music lover, wishes to meet home loving lady for companion, friendship, holidays UK and abroad. Box 966.

#### INFORMATION REQUIRED

##### Personal Enquiry

**Meyer:**—Would Julius Meyer, born in Berlin 1912 or 1913, father's name Max, arrived in London in 1933 together with his sister Erika, or anyone knowing his whereabouts, please write to Box 965.

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The Conference was not long under way before "our Soviet hosts picked up where they had left off (two days before) "inveighing against Jews and anyone else in the West who dared to intrude in Soviet internal affairs . . . I found it increasingly difficult to keep still". Although far from the most senior U.S. representative present, Pisar persuaded his colleagues to let him put up a defence against these attacks. The Russians were stunned when an American delegate started to address them in perfect Russian. Only few of them could have realised that he had learned it in Bialystock, under Soviet domination from the Nazi-Soviet pact to the German invasion of the USSR. There is only limited space in a book review to quote from this section of the book. But the following extracts may give some of the necessary essence:

"Our distinguished Soviet colleagues have seen fit to move very far from the agreed-upon agenda and to lecture us on America's support for Israel, the Jewish protests in New York, the tragic events in Vietnam, and other painful subjects. In such a free-for-all, there must be room to mention additional matters some of us have in our minds and our hearts . . ."

"Although I am here as a representative of American public opinion, I am not a native-born American. That I have been included in so eminent a group of Americans is a tribute more to my adopted country than to myself. What we have come to discuss here relates to the subject of peace. A childhood in Nazi concentration camps has made me something of a specialist on this subject . . ."

Pisar then went on to tell his hosts that the previous day's visit to Kiev had included seeing the heroic statue of Bogdan Khmel'nitsky, who in his day had been a leader of pogroms against the Jews and of other excesses against Jews in Russia, past and present. Almost finished, with some further homilies about American virtues, he continued:

"On the outskirts of Kiev, there is a hole in the ground. It is called Babi Yar. Almost one hundred thousand Jews were massacred and buried there by the Nazis. Your poet Evgeni Yevtushenko wrote a poem with the heart-breaking line: 'There is no monument at Babi Yar . . .'"

"Comrades, yesterday, you gave us an opportunity of seeing the memorials to your Great Patriotic War against the Nazis. Permit me to say that, today, it would be worth our while to pay a visit to Babi Yar".

The US delegation decided to go with Samuel Pisar to Babi Yar. They asked for a coach to take them there and were given one. As they stood by the Memorial listening to the official Soviet guide "another bus drove up and stopped, and out piled the Soviet delegation". After that the conference made good progress.

This book can be enjoyed at many levels. Its pleasures being largely in some of the cameos about the famous people he has encountered in the recent successful years of public life and in the happiness he has found in having a family of his own, though his children do not have grandparents as their contemporaries do. Its retelling of his own experiences under the Russians, the Nazis and in the freedom of democracy provides another level. His moralising about the future of mankind will not please everybody, but few will fail to be moved by his testimony to a heritage that was destroyed and his determination to keep faith with those who perished.

\*Of Blood and Hope. Samuel Pisar. Cassell £7.95.

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# THEATRE AND CULTURE

**Munich.** The City of Munich honoured the memory of one of the most popular Bavarian figures: the comedian *Karl Valentin* (1882-1948) whose 100th birthday was the ideal opportunity for a Valentin exhibition which is later to move to Cologne, Berlin, Zürich, Rome and Paris. The purpose of the exhibition is the documentation of this artist's activities not only as a comic—this would be an unjust simplification—but as philosopher of language, a clown and a surrealist who was a serious and rather anxious-minded person who hid his feelings behind the comedian's mask.

**Happiness and Sadness**, these are the words attributed to former film actress Magda Schneider, now 73, when asked by reporters to speak about her life. The actress who lost two husbands (film actor Wolf Albach-Retty and hotel-owner "Daddy" Blatzheim) and who suffered her hardest blow through the death of her daughter, international film star Romy, has just married camera man Horst Faulhaber, a man who stood by her during her darkest days. The couple now live in Berchtesgaden in Bavaria.

**Tea time.** German Television presented an hour of charming entertainment under this title. Three well-chosen one-act plays became true gems of acting to be treasured by present-day and future audiences, with the main parts in the hands of Brigitte Horney, Heinz Rühmann and Paula Wessely respectively.

**Birthdays.** *Tiana Lemnitz*, a leading German soprano whose repertoire included German, French and Russian roles—she is a perfect Pamina in Beecham's classic recording of "The Magic Flute"—and whose career had its peak in the Twenties and Thirties, attained the age of 85 during the earlier part of this winter. Viennese opera singer *Hilde Zadek* was 65. *Dorothea Wieck*, the actress, remembered as the severe headmistress in the 1932 film "Mädchen in Uniform", turned 75.

**Obituary.** *Heinar Kipphardt*, the dramatist, whose roots were in the Eastern part of Germany but who had lived in Munich since 1960, died there at the age of 60. He had been principally known as the author of the very dramatic "In Sache Robert J. Oppenheimer" which was premiered in 1964 and shown in many countries. His last play "Bruder Eichmann" is to be given at Munich's Residenztheater early this year. The Austrian stage lost one of its most popular comedian-actors when *Max Böhm* died suddenly on 26 December. He was 66. Böhm collaborated with the late Karl Farkas at the Viennese cabaret "Simpl" for some 20 years where he became a special favourite with the public; later he joined the "Theater in der Josefstadt" where he acted until Christmas Day.

S.B.

## MALTE SARTORIUS

The exhibition of drawings and etchings by Malte Sartorius at the Goethe Institute, 50 Princes Gate SW7 until 23 February provides a welcome opportunity to see the work of this gifted artist, which is characterised by its delicacy, accuracy and realism. Sartorius is Professor at the Hochschule für Bildende Kunst in Braunschweig and has held one-man exhibitions both in Germany and abroad. He won a prize at the prestigious Bradford Print Biennale in 1962. The exhibition comprises 13 drawings and 50 etchings from 1977 to 1982. A fully illustrated catalogue is available.

The Royal Opera House Retrospective Exhibition at the Royal Academy is open until 6 February and worth visiting both for its historical and artistic content. There is something nostalgic about the pictures and photographs of international stars of the past, Bruno Walter, Lilli Lehmann, Frida Leider, Lauritz Melchior, Friedrich Schorr and many others.

ALICE SCHWAB

## WÜRTTEMBERGERS TELL THEIR STORY

Former Württembergers who emigrated to the United States have for a number of years organised an appeal to their fellow-citizens to provide memoirs and family histories testifying to the life of Württemberg Jewry. Five hundred contributions were received and appear in an anthology entitled "Signs of Life: Jews from Württemberg", edited by Walter Strauss and published by Ktav, New York.

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