

AJR INFORMATION

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£1 (To non-members)

OUR NEW DAY CENTRE

A new exciting venture of the AJR is about to take off

In recent months the AJR's social workers have visited well over 200 elderly refugees living within three miles of Swiss Cottage. All reports clearly confirm that most of them suffer from isolation and loneliness. Their greatest need is for a Day Centre. We will meet this challenge.

Day Centres in the area cannot accommodate more people, whilst Hannah Karminski House cannot be used for this purpose without adversely affecting the successful operation of the AJR Club.

On 28th October 1985 the Executive of the AJR decided to proceed with the first stage of a Day Centre project.

We are grateful to the Belsize Square Synagogue who have agreed to make their Hall in Belsize Square available to us for a limited period, thus giving us the necessary time to establish a permanent Centre in the area. Visitors to the Centre will have a midday meal and refreshments during the morning and afternoon. Facilities for handicrafts and other activities are planned.

We plan to open the Centre early in January 1986 when it will operate on two days per week. Visitors to the Centre will be asked to pay a daily entrance charge, which will include lunch and refreshments.

The Day Centre will be run by a combination of volunteer and professional staff. Success of the venture will depend on volunteers coming forward in sufficient numbers to work alongside the Organizer and catering staff.

The project stands or falls by your willingness to help us run the Day Centre. Please phone our Volunteers Co-ordinator, Mrs. Sylvia Matus, at the AJR office—624 4449—or write to her at 8 Fairfax Mansions, London, NW3 6LA to offer your help.

Whilst we expect that most visitors will be making their own way to the Centre, we also need a team of volunteer drivers with cars to provide transport for visitors who otherwise would be unable to attend.

We think you will find it fun to join an enthusiastic team.

TV TRAVESTY OF THE DUNERA BOYS

It was bound to come. After decades of being in limbo the war-time adventures of the refugees in Britain have recently become news again. It needed a TV soap opera reminiscent of the trivialisation of "Holocaust" to dramatise the sufferings of the most unfortunate of all the interned "H.M. Most Loyal Enemy Aliens", those transported to Australia.

The Australian two-part film "The Dunera Boys" was recently shown here on Channel 4. It is very much of an addled curate's egg. Technically the film is first rate; some of the acting, notably Bob Hoskins as a cockney fishmonger and Warren Mitchell as a confused Viennese business type walking about under a blazing sun in the desert camp, dressed to kill and sporting a black umbrella, is splendid. The final scene when the refugees are at last released and a gaggle of Japanese P.O.W.s take their place and gaze in bewilderment at a huge mural grotesquely depicting some of the previous prominent inmates is very moving, though purely fiction.

But the script is truly awful. The inevitable introduction of love affairs lacks any credibility and the factual errors and historical inaccuracies are truly staggering.

There we are somewhere in London, in a Viennese cafe, watching a cross-section of newly arrived refugees gorging themselves on Apfelstrudel and Sachertorte whilst a two-man band, led by a dashing, though tight-lipped violinist, the bearded hero of the film, regales them with musical schmaltz, sensuously ogled by the voluptuous proprietress. In the background Chamberlain is heard to say that the ultimatum has now expired and we are at war with Germany.

Suddenly we find ourselves transposed to a busy East End street market where a burly fishmonger with a fruity cockney voice, called Morris Mendelsohn, or Morrie for short, slices up fresh fish. He has a lovely kid sister and, surprise, surprise, soon we find her in bed with the bashful violinist, which arouses the wrath of her brother.

No background at all

Apart from the broadcast no recognisable historical guidance is given, but suddenly both Morrie and the virtuoso are nabbed by cardboard policemen as dangerous enemies. We behold them next on adjoining bunks on the converted troop ship, the Dunera, being maltreated by brutalized guards led by a sadistic British officer, who for once did in fact exist. No attempt is made to explain the background of these weird goings-on, the internment and the subsequent deportation of loyal, mainly Jewish refugees.

However unjust it had been, however badly it had been bungled, it must be put into context with Britain's parlous position in the summer of 1940. Nobody who has not at least some superficial knowledge of that could possibly make head or tail of why a young fishmonger reared within the sound of Bow Bells, a bunch of Yeshiva boys led by a bumptious rabbi, an effete Austrian baron fingering his monocle, a business man

going round the bend and an assortment of other weird characters should find themselves deported to Australia.

But it is when the good ship finally docks at Sydney that the film becomes truly ludicrous. Whilst it is true that the Aussies had been told nothing about the true nature of the ship's human cargo and were expecting only German and Italian parachutists (there were in fact some genuine POWs on board but they had been disembarked at Melbourne) the refugees were not jeered at as they came down the gangplank.

The Australian officers who looked after them were not all the beer-swilling morons depicted in the film. None of them, least of all the colonel commandant at the camp outside Hay, were ever on first-name terms with any inmates and never allowed themselves to be jovially pummelled in the chest; the small orthodox group never mixed much with the rest. The British Jewish officer who was eventually sent out by Whitehall to sort out the mess never told the assembled internees that they were released and could all go home now. They went in dribs and drabs over many months, never dressed in Australian khaki uniforms with bushhats; nothing is known of any camp inmate regularly sneaking out of the camp for some love jousts with local beauties. Camp life was very different from that depicted in the film.

Why is it that no fictionalised dramatisation of actual events is ever as convincing and effective as a true documentary with real facts and real people? The truth was more interesting than this fiction.

RONALD STENT

"DR. FISCHER" IN SYRIA

One of the most hunted Nazi war criminals, Alois Brunner, has been tracked to Damascus, according to a report in the West German magazine "Bunte". Two death sentences have been passed on Brunner by the French courts, and Czechoslovakia, Austria, West Germany, Israel and Greece all wish to see him brought to justice. Brunner, a former high-ranking SS man, was responsible for the deportation of 120,000 Jews to the death camps during the Second World War.

The "Bunte" article included pictures of Brunner, who is said to have lost an eye and had one hand crippled by letter bombs sent him by Israeli agents. The editor also states that, under the name of "Dr. Fischer", the ex-Nazi has lived in Syria for many years: he has also acted as security adviser to the brother of Syria's President Hafez Assad.

In the past, both West Germany and Austria have called for Brunner's extradition, but Syria has always said he was not living in the country. Brunner told the magazine that he was ready to appear before an international court and would surrender, providing he was not handed over to the Israelis. He is quoted as saying that his conscience was not troubled by his wartime activities.

BOHR AND THE GERMAN BOMB

1985 has been a year crammed with anniversaries and Niels Bohr, the Danish physicist and Nobel Prize winner, born in 1885, is one of the names remembered this year. His mother was of Jewish origin and Bohr, founder-director of the Copenhagen Institute of Theoretical Physics, escaped in 1943 from Occupied Denmark. He emigrated to the United States via Sweden and Britain and there became an adviser to scientists working on the atomic bomb project, though he himself was never directly involved. By a neat coincidence, his son Aage, born in the year that Niels Bohr received his Nobel Prize, was similarly honoured in 1975.

It was recently recalled that, according to some sources, Bohr was visited by his fellow physicist Werner Heisenberg in an attempt to recruit him for work on a German atomic bomb. In view of Bohr's Jewish antecedents, his known Danish patriotism and his work for peace, this does appear to be an unlikely story.

Visit to Copenhagen

However, Heisenberg certainly visited Bohr in Copenhagen in the latter part of 1941. The Dane believed that the purport of the conversation was a warning that Germany planned to develop a fission bomb: but Heisenberg never actually said this. After the war, it was in fact discovered that the Germans had not gone seriously into the making of such a bomb, possibly because of Hitler's insistence that the way forward was with rocket weapons. Heisenberg was later to say that no German scientist was bold enough to suggest a fission bomb project to Hitler, because of the personal consequences of failure, even though in the field of power reactors, the Germans were far ahead of America. The Allied nuclear bomb came as a great shock to German physicists.

Nevertheless, it is understandable that Bohr, aware of Heisenberg's love for his country, was left with the false impression that he was being asked to contribute to an atom bomb project. In her memoirs, "Inner Exile", Heisenberg's widow points out that, though it was quite logical for the Danish physicist to believe this in the circumstances, a misunderstanding had arisen between the two men because her husband could not speak freely: "every word he said could have been regarded as treason and cost him his life".

Conflicting evidence

After the war, Heisenberg declared that his sole object in visiting Bohr was to make it clear that German scientists could not overcome the problems of constructing a fission bomb. He had hoped that Bohr would spread the knowledge and so divert Germany's enemies from attempting to develop such a weapon.

Niels Bohr returned to Copenhagen in 1945 and honours were showered on him as one of the great scientists and the founder of modern atomic theory. Chairman of the Danish Atomic Energy Commission and of the Nordic Institute for Theoretical Atomic Physics, he received the first Atoms for Peace award in 1957. He died in 1962, aged 77.

HOME NEWS

NEW VICE-CHAIRMAN

The Executive Committee of the AJR are pleased to announce the appointment of Mr. Max Kochmann as Vice-Chairman, in succession to Dr. F. E. Falk, who has retired.

Mr. Kochmann has given many years of devoted service on the Executive Committee of the AJR. He is co-founder and Managing Director of Pafra Ltd., which recently won the Queen's Award for Export Achievement.

He is chairman of the Basildon Hebrew Congregation, a past president of the Leo Baeck Lodge (London) of B'nai Brith, and Honorary Assistant Treasurer of the Belsize Square Synagogue.

AMBASSADOR HONOURS CCJ

A decade of Christian-Jewish cooperation was marked by a reception held in the West German Embassy in London and given by the Ambassador, Baron Rüdiger von Wechmar, on the occasion of the tenth anniversary of the International Council of Christians and Jews. The Ambassador declared that "there is no other country which needs friendship between Christians and Jews more than Germany", but there was "an enormous gap of common ideals and roots" in his own country, since for the great majority of its citizens that friendship had never been realised. Baron von Wechmar told his guests, who included the Chief Rabbi and other prominent personages of Anglo-Jewry, that Germany owed the International Council a debt: he wished it would organise seminars where young Christians and Jews could meet and he was anxious to see friendship and common perception of tasks for our time.

TEREZIN ORATORIO PREMIERE

Music has often been inspired by the poems of the children of Terezin, collected under the title "I never saw another butterfly". Following the setting by the American composer Arthur Kane, heard in this country in September, the British Czech festival was the setting for the British premier of Edoardo Brizio's "The Children of Terezin". The Italian composer was also the conductor of his oratorio at this performance.

Although Brizio describes himself as "the naughty boy of the Italian avant-garde", the work harks back to 19th-century composers such as Verdi and Rossini. It has already been sung 100 times in Italy and next year will be performed at Terezin itself before an audience of camp survivors.

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Mr. Max Kochmann, Vice-chairman of the AJR.

"OLD GIRLS" REUNION

The first boarding-school for Jewish girls in England, Minerva House opened in 1890 in Dover, where it was founded by the daughters of Alderman Hart, twice mayor of Canterbury. The school moved to Leicester in 1915 and closed in 1945. Recently, Minerva House "old girls" held a reunion in Hillel House, the ages of those present ranging from 64 to 88.

ADVICE FOR VEGETARIANS (AND OTHERS)

The Jewish Vegetarian Society is now 21 years old and its celebratory dinner in its Finchley Road premises was addressed by Michael Van Stratten, naturopath and broadcaster, who told how, after giving Jewish vegetarian recipes on his

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LBC programme, he was besieged by 1,000 requests for the recipes from Jews and non-Jews alike. His advice: "Eat the grains your grandmother did, not health food baked beans!"

MANCHESTER MUSEUM THEFT

A reward is being offered by a Manchester businessman for the return of 12 old street-signs from the area and an early electric cash register. The articles were stolen after he lent them to the Manchester Jewish Museum; they had been put into a builders' caravan while work was done on the premises and last April the caravan was stolen with all its contents. The loss of the items was not discovered until recently. Nothing else is missing.

BRILLIANT SELF-AID CONCERT

The leading London orchestras make a point of boasting when their audiences fill anywhere from seventy to eighty per cent of their concert halls, and so they should. We shall modestly confine ourselves to noting that for several years running now, the Self-Aid Concert has been completely sold out so that we have had one hundred per cent attendance, every seat filled. This reflects both the musical interest of the community, and the outstanding quality of the music and the performers.

We were lucky this year to have those superb musicians, the Cohen Trio. It is a strange thing about chamber music that in the case of solo virtuosi playing together, the sum can be less than the famous parts, each blowing his own horn, so to speak. The main thing about a chamber group is a concerted grasp of the music and the will and ability to contribute one's best to the meaning and performance of the music.

In this respect the Cohen Trio is especially favoured, being a family of first-class players with an intimate and instinctive understanding of one another and years of experience of playing together. They played two of the masterworks of the piano trio repertoire, Beethoven's 'Archduke', op. 97, and Schubert's op. 99 in B-flat. Each was played perfectly in style and perfectly judged, with great vivacity but full awareness of period form. The violinist, Raymond's tone was sweet, the cellist, Robert's power and authority were evident, but a special word must be said about the pianist, Anthya's well-considered tempi and dynamics, which led and focused the others without overshadowing them. It was interesting to hear the unfamiliar Suk 'Elegie', a brief but deeply-felt piece.

The Cohens also responded to the audience's enthusiasm with a delightful and delightfully-played encore: the Scherzo from Mendelssohn's D minor piano trio.

Finally, a special word of appreciation to Mrs. Ruth Neuschul, who has organised the Self-Aid concerts for many years and organised this one, but was unable to attend because of illness. We wish her a speedy recovery. M.S.

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Tel: 01-794 3949

W. Rosenstock

IN SEARCH OF IDENTITY

The history of the Jews in Germany has been the subject of thorough research, both before and after the catastrophe of 1933. During the past three decades it has mainly fallen on the Leo Baeck Institute to record and analyse the factors which gave shape to German Jewry, whose position differed from that of Jewries elsewhere.

East European Jewries were self-contained and not integrated into their environment; on the other hand the process of emancipation in English-speaking countries was, first and foremost, determined by political rather than ideological considerations.

It was in Germany that the internal and external history of her Jewish inhabitants was the outcome of trends which went beyond pragmatism and reached into many spheres, especially philosophy and religion. The interrelation between these various spheres is made evident in a posthumously published book by Hans I. Bach: "The German Jew—A Synthesis of Judaism and Western Civilisation 1730-1930" (Littman Library of Jewish Civilisation/Oxford University Press, 255 pp, £15). In his foreword Rabbi Albert H. Friedlander describes the author as "a scholar equally at home in philosophy, Germanistics, art and music, the humanities and the world of Jewish thought".

In Germany his academic work, which was cut short by the advent of Nazism, included participation in the historical critical edition of Jean Paul's writings. From 1933-1939 he was co-editor of the highly reputed Jewish monthly "Der Morgen". He came to this country shortly before the outbreak of war, started as a factory worker and later did some work under the auspices of the Foreign Office and the Board of Trade. For some time he was editor of the Synagogue Review of Great Britain, a journal of the Progressive Jewish community. In 1974, his definitive biography of the philologist Jacob Bernays, Professor in Bonn and also lecturer at the Breslau Rabbinical Seminary, was published. Based on thorough research already started in Germany, and written in a lively style, it is the major work he has to his credit.

The challenge

The title of Bach's book is already a challenge. Is there really a prototype of "The German Jew" and is there a common denominator, equally applicable to committed Jews like Hermann Cohen and Franz Rosenzweig and to Jews on the fringe like Albert Ballin or Kurt Tucholsky?

With certain reservations the answer is in the affirmative. Subjectively, every person of Jewish descent had to come to terms with his background and objectively, inheritance and circumstances determined his specific way of thinking and acting.

Thus, in a wider sense, the term "The German Jew" in the singular is justified for a group of people diverse in its composition but united by its common destiny. Yet no doubts can be evoked by the subtitle of the book, the reference to "a synthesis of Judaism and Western Civilisation".

This synthesis represented the main contribution of German Jewry to Jewish history, a phenomenon only comparable to the synthesis achieved in medieval Spain.

It is the object of Hans Bach's work to recount how all this came about. His is a comprehensive record covering the various stages of German-Jewish history from the beginning of the Jewish integration in the 18th century to the climax during the first third of the 20th century. The record is prefaced by a reference to the salient facts of the preceding periods, including the sufferings during the Crusades and the Black Death, the ritual murder allegations, the introduction of the Yellow Badge and the ghettos.

The two forces that made German Jewry

The emigrations from Germany to Poland and Bohemia remind us that the "Ostjuden" were descendants of German Jews; they were welcomed in the underdeveloped Eastern countries from which they had, however, to flee westwards from the 17th century onwards. Bach also relates the activities of the best known spokesman of the German Jews, Josel von Rosheim (ca.1480-1554), and the emergence of the Court Jews, who held leading positions in their communities and, at the same time were the first protagonists of Jewish emancipation.

A new chapter of German-Jewish history began at the time of Moses Mendelssohn, the first Jew who, by his life and work, propounded a synthesis of Judaism and Western civilisation. The philosophy prevailing in his days was aimed at combining new scientific views with religious tradition. It was the period of the Enlightenment which provided the climate for Mendelssohn's ideas. The author gives a detailed description of intellectual trends of that epoch and also records the salient facts pertaining to the life of this first champion of cultural and political integration of the Jews. In the religious sphere Mendelssohn took the view that the specific distinction be-

tween Jews and Gentiles was the observance of Jewish ritual, whereas the ethical commandments of Judaism had become the common good of civilisation.

Exactly the opposite view was taken by representatives of Jewish thought during the last period almost two centuries later when, roughly speaking stress was laid on the specific metaphysical and ethical tenets of Judaism. This play and counterplay of religious and philosophical trends presents an essential and most valuable part of Bach's book but its details cannot be compressed here satisfactorily. Yet of equal importance is the author's description and evaluation of the political events which shaped the history of German Jewry from Mendelssohn onwards.

The first force was the French Revolution. Its postulates included the emancipation of the Jews. Yet it called for what Bach calls a sacrifice on the part of the Jews, as expressed by the well-known formula: "The Jew as an individual is to be given every right but Jews as a 'nation' (as it was then still called) are to be denied any right." Bach rightly argues that collective traits of nationhood are inextricably interwoven with a person's individual character; he also states that a hundred years later the pendulum swung in the opposite direction in an equally one-sided age of nationalism. Be that as it may, the opposing ideas of the "melting pot" and the co-existence of collective groups are as topical today as they were at the time of the French Revolution; the coloured immigrants and the education of their British-born children are a current example of this predicament.

New movements

The legal emancipation of the Jews was first set into effect by Napoleon in the German territories which were occupied by the French. In 1812, Prussia bestowed citizenship on its Jewish inhabitants. Yet the reaction set in very soon manifesting itself by outright anti-Jewish street rioting in 1819 and by withholding the equal treatment envisaged in the Emancipation Act. On the other hand, the change of legal status, limited as it may have been, also necessitated a change in the conception of Judaism. It resulted in the emergence of the Reform movement and neo-Orthodoxy under the leadership of Abraham Geiger and Samson Raphael Hirsch respectively. In the political sphere, the Liberal movement, whose leaders included Johann Jacoby and Gabriel Riesser, left its lasting impact on German Jews, and it is no accident that these two men were at the same time courageous and effective champions of Jewish rights.

The increasing indifference of Jews to their religious heritage is frankly admitted. Yet, the author states, even those who no longer observed the Jewish ritual laws partook in the expression of collective responsibility on the Day of Atonement, which thus "saved the spiritual existence of many thousands of Jews". At the same time, a modern scholarly approach resulted in the creation of the Science of Judaism, represented by personalities like Zunz and Graetz, and in the creation of Rabbinical Seminaries in Breslau (Conservative) and Berlin (one Liberal and one Orthodox). Another asset of German Jewry was

continued on next page

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its organisational set-up. The income of the communities did not derive from voluntary contributions but from taxes collected in co-operation with the State and based on the members' income tax. In addition, the Jews generously contributed to their welfare organisations and their cultural institutions.

After having dealt with the political situation and the contributions of the Jews to German scholarship, science and industry, the author devotes the last, and most important, chapters of his book to the culmination of German-Jewish spiritual achievements during the last two decades before the ascent of Nazism.

There was a revival of Judaism. The noticeable manifestations included the Jewish Lehrhaus in Frankfurt and the Buber-Rosenzweig translation of the Bible. The guiding figures of this last period of German Jewry were Hermann Cohen, Leo Baeck, Franz Rosenzweig and Martin Buber, and the teachings of each of them are described with expert understanding. Paying tribute to them, Bach writes: "The very sense of insecurity and change inherent in the crisis of Western civilisation tended to demand as its counterpart a modern restatement of the lasting and permanent foundations of Judaism, and the depth of this appraisal raised the work of these men above the limitations of the period."

As is unavoidable, especially in the case of a posthumously published work, the book contains some errors. Leo Baeck was not one of the founders of the Jewish Agency but joined it in 1929, when it was extended to non-Zionists. There is a particular propensity to give people incorrect first names. Thus the historical figure of Israel Jacobson is referred to as "Isaac" Jacobson, and the first editor of "Der Morgen" and Hans Bach's predecessor was not "Moritz" Goldstein (famous for his "Kunstwart" article "Deutsch-Juedischer Parnass") but Professor Julius Goldstein.

Yet minor shortcomings of this kind do not detract from the outstanding value of the book as an essential comprehensive work on German Jewry. At a time when the assessment of our community of origin is not seldom distorted, it gives a well-balanced evaluation of its position in Jewish history. It carries a wealth of material and excels by a clarity of style. It fills a widely felt gap.

HISTORIC COMMUNITY IN CHINA

Reports from China tell of a group of several hundred Jews still living in the city of Kaifeng, in the East Central region of the country. The community was founded by Persian and Indian Jews in about the eighth and ninth centuries but suffered severe blows when their synagogue was destroyed by floods in 1642 and again in 1832. Many Kaifeng Jews had converted to Islam by the latter date and today they observe few religious practices. Their scrolls and other documents—rescued in the late 19th century by Christian missionaries—have now found their way into archives in the US, Israel and Canada.

The Chinese authorities, however, still recognise the Jews of Kaifeng as an ethnic group and the fact is recorded on their residence permits. Moreover, they are exempted from the strict birth-control laws otherwise enforced in China.

MATRON'S TWENTY YEARS OF SERVICE



In November, the Matron of Leo Baeck House, Mrs. G. Dick, celebrated twenty years of service with the Home of the CBF Residential Care and Housing Association. The party was held at the Home, and the participants shown above are, left to right: Mr. Fred Durst, Chairman of the Leo Baeck House Committee, making the presentation; Mrs. Dick, the devoted long-serving matron; Mr. L. Spiro, Chairman of the CBF Residential Care and Housing Association and Honorary Treasurer of the AJR, making an address of appreciation of Mrs. Dick's work; Mrs. Lydia Lassman, Administrator of the AJR; and Miss Ruth Gawthorpe, Matron of Osmond House.

FASSBINDER PLAY CONTROVERSY

Controversy has been raging in Frankfurt am Main about the performance of the late Rainer Werner Fassbinder's play "Der Müll, die Stadt und der Tod". Fassbinder requested in his will that the work should be performed either in Frankfurt or New York. In 1977, a proposed production in Frankfurt was cancelled, and in 1984 another intended staging led to the dismissal of the general manager of the Old Opera House.

The reason for the stormy history of "Der Müll, die Stadt und der Tod" is its presentation of "the Jew" as a local profiteer. In 1977, Jewish and non-Jewish groups protested vehemently against its performance: in 1984, voices were again raised against it; both sets of protests were successful. Now once more the city council, Social Democrats, and Green Party members have all called for a stop to the play. Catholic and Protestant leaders have put forward the argument that they, having been guilty of anti-Jewish activity in the past, are particularly qualified to demand that no antisemitic work should be staged.

West Berlin Jewish Cultural Forum has enlisted the aid of the German courts in this campaign: it has issued summonses against Günther Rühle, the general manager of Frankfurt municipal theatre, and against the producer Dietrich Miesdorf, on the ground of inciting hatred, defamation and insult towards Jews.

The manager's attitude was that the play is not antisemitic: it will rather, he said, help to highlight inner-city problems. He therefore refused to cancel the production.

The opening night on 31 October proved something of a fiasco for the play's producers. Five hundred protesters demonstrated outside the theatre, but even more decisive was the action of 25 members of the Frankfurt Jewish community who, having bought tickets, invaded the stage itself and remained there for over two hours. They refused to leave the acting area, despite the endeavours of the actors and management. Amidst expressions of anger from other

members of the audience, the performances were cancelled.

RUTGERS DISMISSAL REHEARD

Fifty years ago, Rutgers University was the scene of fierce arguments between a German lecturer, Lionhard Bergel, and department chairman Frederick J. Hauptmann. Later, Mr. Bergel declared that he had been wrongfully dismissed on grounds of incompetence only because he and Mr. Hauptmann disagreed on German politics. But in 1935 a special committee rejected his arguments and criticised objectors to Mr. Hauptmann and other pro-Nazis in the university's German department, saying that they displayed "an intolerant attitude".

But the question has not been closed even after half a century. Alan Silver, a student in 1935, has launched a campaign to clear the name of Lionhard Bergel, who is still alive and collaborating in the new enquiry. In the meantime it has transpired that Frederick Hauptmann sympathised so deeply with the Nazis that FBI reports of the time say that he was spying on American naval movements. He returned to Germany in 1940 and worked with Dr. Goebbels in the German Propaganda Ministry. Remaining in the country, he resumed his teaching career after denazification.

Lionhard Bergel says that he is working with the new inquiry not for any personal motives, but simply for the good of the academic world.

SOME 1985 INVITATIONS

A large party of Jewish ex-citizens was invited to West Berlin some weeks ago. There were 290 in the group, from Israel, America, Britain and various other European countries.

Earlier this year, 74 former inhabitants of Oldenburg were invited to their home city for two weeks. Now a book has been published about their visit by the Oldenburg Association for Christian-Jewish Co-operation.

LETTERS TO THE EDITOR

The Huguenot Experience

Sir,—It was interesting to read Mr. Max Sulzbacher's article on this subject in your August 85 issue. May I add another "footnote"?

Huguenot refugees also fled to Germany, or rather Prussia, when they were persecuted in France. In Berlin they created a school for their children, called to this day "Das Franzoesische Gymnasium" which I frequented for many years until my family emigrated in 1938. We were taught quite a number of subjects in French, but I understand that this was stopped after the last war. The school was considered one of the best in Berlin.

The Headmaster of this school before the war, Max Roethig, was so much anti-Nazi, that he gave special consideration to the many Jews in his school. One day in 1938 he called us together and informed us that he could no longer protect the Jews in his school against aggression from Nazi boys and strongly recommended that we should emigrate with our parents as quickly as possible. We all did.

1 Landford Road,
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G. L. WALLACE

Seeking Accompanist

Sir,—I entertain the elder members of our community with song recitals in diverse moods, some light, some classic, some in various languages.

My piano accompanist recently passed away and I am looking for a new one. I am now retired and would be grateful to be contacted at home. My Telephone No. is 554 0580.

12 Ingleby Road,
Ilford, Essex. IG1 4LY

L. GREENMAN

Austrian Law

Sir,—An Austrian Law is being drafted concerning art objects which formerly belonged to victims of the Nazi regime and which are now in the possession of the Austrian government.

The idea of the new law, which is expected to come into force on 1st January 1986, is to provide a further opportunity to return these objects to the previous owners or their legal successors. It is intended to make a list of these objects available to the Austrian diplomatic missions abroad and to publicise the relevant procedure for claims as widely as possible. Claims addressed to the Austrian Embassy in London will then be forwarded to Vienna.

There will be a deadline for claims probably dated 30th June 1986. Objects not claimed until then will be put to auction and the gross proceeds given to needy victims of the Nazi regime.

Further details will not be available until the above-mentioned law ("Kunst- und Kulturgueter-Herausgabegesetz") has passed parliament, but Mr. H. Wessely, Minister-Counsellor at the Embassy, will be happy to answer any queries in the meantime.

Austrian Embassy,
18 Belgrave Mews West,
London, S.W.1

H. WESSELY

AMERICAN RABBI IN EAST BERLIN

New Year and Yom Kippur services in East Berlin were celebrated, as last year, by German-born Rabbi Ernst Lorge. Rabbi Lorge, who lives in Skokie, Illinois, was sponsored by the American Jewish Community, which has also been providing books, etc., for the community over the last few years.

FULLER TEXTBOOKS NEEDED

The Georg Eckert Institute for International Schoolbook Research has recently completed an enquiry into textbooks available in West German and Israeli schools. The report includes recommendations for corrections in order to give young people in both countries a truer picture of history. In particular, it says that only a few German schoolbooks adequately showed the history of antisemitism in Germany; it also warns against sketchy depictions of the problem which concentrate exclusively on the Third Reich period. Students, it is said, must understand the roots of anti-Jewish feeling and come to terms with its long history.

Oesterreichischen Sozialversicherung WITWERPENSIONEN

In unserer Ausgabe vom Oktober 1982 berichteten wir ueber die Einfuehrung von ansonsten den Witwenpensionen vollkommen gleichgestellten WITWERPENSIONEN in der oesterreichischen Sozialversicherung. Aus staatsfinanziellen Gruenden bestimmte das Gesetz, dass die Witwenpensionen vorerst ein Drittel der Witwenpension betragen sollen. Eine Erhoehung auf zwei Drittel sollte am 1 Januar, 1985 und auf den vollen Betrag der Witwenpension am 1 Januar 1989 erfolgen. Im Zuge der Tendenz weitere Ersparnisse zu erzielen, wurde die Erhoehung der Witwenpension auf zwei Drittel der Witwenpension auf den 1 Januar 1989 hinausgeschoben. Der volle Betrag wird erst ab 1.1.1995 gezahlt werden.

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OBITUARIES

HANS KELLER

Hans Keller, the distinguished music critic and broadcaster, has died at the age of 66. He was born and studied in Vienna, was briefly imprisoned after the Anschluss, and came to England, where he continued his musical studies and played the violin and viola with chamber groups. He joined the BBC in 1959 and produced many important programmes of music and talks. He evolved a theory he called functional analysis which was designed to show how a piece of music developed from certain unifying ideas and traced their implementation. He made important contributions to books on Mozart, Britten, Schoenberg and Shostakovich. He was also very enthusiastic and knowledgeable about soccer and broadcast on the subject.

CELINA JANSON-SMITH

A brilliant translator, whose name was first made with her 1939 version of "Gone with the Wind" in Polish, Celina Janson-Smith has died in London. She was in her mid-70s. Born of Jewish parents in Warsaw, she managed to escape from Poland before the invading Germans and in an astonishing odyssey travelled to Italy, Turkey, Iran and India, before arriving in England in 1941. There she joined the staff of the Polish Government in exile and worked in the BBC's Polish section.

After the war, Mrs. Janson-Smith became in herself a cultural link between Britain and Po-

land. She translated many important Polish novels and edited the Penguin "Polish Writing Today". In 1954 she married the literary agent Peter Janson-Smith and, with her many Continental contacts, worked as the British representative of a number of foreign publishing houses.

SIMONE SIGNORET

Simone Signoret, the noted French actress who died recently at the age of 64, harked back to her partly-Jewish background many times in her acting, where she played a number of Jewish roles, in her autobiography "Nostalgia isn't what it used to be" and, most recently, in her novel "Adieu Volodia". Published only a few months ago, the book recounts the experiences of a group of Jewish refugees trying to escape from persecution in the interwar years.

KOSSY STRAUSS

A refugee who achieved great prominence in the field of British industry, Dr. Kossy Strauss has died in Birmingham at the age of 80. After studying metallurgical chemistry in his native Germany, Dr. Strauss settled in Birmingham in 1933. He joined Sir Eric Weiss in setting up the large chemical firm of Fonseco. An active Zionist from his early youth, Dr. Strauss founded the Birmingham Zionist Council, an event which led to the revival of the city's Zionist Society.

MICHAEL FINKELSTEIN

Professor Michael Finkelstein, for many years head of the endocrinology department at the Hadassah Medical School, has died in Jerusalem. Born nearly 70 years ago in Sosnowice, he came to Palestine in 1934 and joined the university in Jerusalem in 1943. In 1967, he was awarded the Szold Prize in Medicine for his outstanding work in his specialist field.

SIMON FRISNER

Long-time chairman of the Polish Jewish Ex-Servicemen's Association, Simon Frisner has died in London, aged 74. Since 1977 he was the honorary life president of the Association. Born in Stanislawow, Poland, Mr. Frisner practised as a dentist in Lwow until 1940, when he was deported to Russia. In 1941, he joined the Polish Army and his medical-dental unit was able to help Jewish deportees and get them out of the country to Iran.

SULZBACH TRIBUTE

A commemoration for the recently-deceased Herbert Sulzbach OBE was held in November at the Embassy of the Federal Republic of Germany, where he had worked for over 30 years until retirement four years ago. Warm tributes to his engaging personality and his promotion of reconciliation between Britain and Germany were made by the ambassador, Baron Rüdiger von Wechmar, Bernard Braine, M.P., Ludovic Kennedy and Bernard Levin.

STEFAN ASKENASE

Shortly after giving a concert in Cologne, the pianist Stefan Askenase died at the age of 89. The son of a Lwow Jewish family, he studied music there and in Vienna. He served in the Austro-Hungarian army in the 1914-18 war and returned to Vienna for his concert debut. In his cosmopolitan life, Stefan Askenase moved on to Cairo and then to Rotterdam. During the Second World War, he hid in France, but finally decided to become a Belgian citizen in 1950. Mr. Askenase was noted as an interpreter of Chopin and for his master-classes in Hamburg, Cologne and Jerusalem; he concertised in many countries, including Britain.

SURVEY SHOWS GENERATION GAP

A survey by the Institute for Applied Social Sciences has shown wide differences between the viewpoints of older and younger people. Following a television series, "Bomber War", 1,000 West Germans were asked if they thought the media should continue to give information about the Third Reich and the Second World War. 54% of those questioned thought there was no point in pursuing the subject and wanted an end to such programmes. But a fair-sized minority of over one-third said that more information about those times should be provided.

Among the youngest people questioned, the 18-25-year olds, 61% wanted to know more about the thirties in Germany. A mirror-image of these findings was given by the over-65s: some 66% of them long for an end to media fascination with the period. The middle group of 25-64-year-olds are divided half-and-half on the question.

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ART IN LONDON

There are so many exhibitions in London, that it is difficult to find time to see them all, but one of the most interesting is "Society Portraits 1850-1939" at Colnaghi and the Clarendon Gallery, 14, Old Bond Street, until 14 December. Over a hundred stunning portraits have been assembled, many from private collections, by artists as diverse as Lord Leighton, Helleu, Augustus John, Lavery, Orpen, Rodin, Solomon J. Solomon, Tissot and Watts, to name but a few.

The sitters are equally distinguished, including the Prince of Wales (later King Edward VIII) by Orpen and Lily Langtree by Dicksee. Of special interest is the portrait of Lady Melchett and her daughters by Solomon J. Solomon, and that of Mrs Carl Meyer and her children by Sargent.



Mrs. Carl Meyer & Children by J. S. Sargent.

Adele Meyer was the daughter of Julius Levis and married Carl Meyer (1851-1922), a Jewish banker originally from Hamburg. He was created a baronet in 1910. The exhibition also includes a fine and characteristic portrait of Kaiser Wilhelm II by Nicol. A superb catalogue is available (price £10).

After the successful exhibition of Martin Bloch's work at the South London Gallery in 1984, it is nice to see a further exhibition of his work at the Gillian Jason Gallery, 42 Inverness Street, NW1 (until 20 December). Bloch suffered a period of eclipse after his settlement in Britain in 1934, although he had been well-established as an artist and teacher of painting in Berlin in the 1920s. Now, a century after his birth, his great worth is being recognised.

Eva Aldbrook's recent work has been on show at the Camden Arts Centre (to 10 November). Her portraits, painted with great panache, include one of our old friend Margaret Fisher who runs her own gallery in Hampstead.

Whether women differ from men as artists is a doubtful proposition and some might argue that in these days of sexual equality, no distinction should be drawn. Nevertheless, Blond Fine Art

are showing the work of Five British Women Surrealists (Agar, Bridgewater, Colquhoun, Pailthorpe and Rimmington) at 22, Princes Street, W1 (until 16 November). The exhibition coincides with the publication by Thames & Hudson of "Women Artists and the Surrealist Movement" by Whitney Chadwick.

And now to the public galleries! The Tate is showing a comprehensive exhibition (until 5 January 1986) of the work of Kurt Schwitters (1887-1948). Schwitters was born in Hanover and, as an artist, was first associated with Der Sturm, an organisation of Expressionist painters and poets.

However, he evolved his own art-form which he called Merz. Merz collages, poetry, magazines and buildings followed. In the twenties Schwitters was drawn into the Constructivist movement. He was declared a "degenerate artist" by the Nazis and forced to emigrate. He became a British citizen shortly before his death.

The Goethe Institut, London is showing a most interesting exhibition (until 14 December) of the work of Marie-Louise von Motesiczky who has lived and worked in England for over 45 years, although born in Vienna in 1906. In 1927 she was accepted by Max Beckmann into his master-class in Frankfurt and this became a decisive influence in her life and painting. Her work has been widely exhibited and is to be the subject of a book containing reproductions of her paintings and contributions by Sir Ernest Gombrich and other well-known art historians.

Leinster Fine Art is mounting the first London exhibition (until 7 December) of sculptures and graphic by Knut Steen, a very well-known Norwegian sculptor.

ALICE SCHWAB

JEWES IN EAST GERMANY

According to an essay by Monika Richarz, published in Volume XXX (1985) of the Leo Baeck Institute Year Book, the number of Jews in East Germany, which in 1961 amounted to 1,800, decreased to 400 in 1984, because of the over-aged membership. These figures do not include the considerably higher number of those Jews who are not members of the communities, because the Communist ideology to which they adhere is regarded as incompatible with religious affiliations.

In addition to East Berlin there are local and district communities in Dresden, Leipzig, Erfurt, Karl-Marx-Stadt (Chemnitz), Magdeburg, and Schwerin. Their present position is reflected in the latest edition of the quarterly *Nachrichtenblatt of the Federation of Jewish Communities in the German Democratic Republic*.

Reports indicate that representatives of the Federation were given the opportunity to attend meetings of the World Jewish Congress and the European Union of Jewish Students as well as the Memorial Meeting in Bergen-Belsen.

Conversely, meetings in the "Kulturraum" of the Oranienburger Strasse headquarters are addressed by visitors from the West, e.g. Dr. Sidney Rosenfeld (U.S.A.) who spoke about Joseph Roth, and Arno Reinfrank (London), who read from his collection of poems. The West Berlin Rabbi Ernst Stein and Oberkantor Estrongo Nachama also attended functions of the East Berlin community.

To mark the 50th anniversary of the death of Max Liebermann, a memorial gathering,



Portrait by Marie Louise von Motesiczky at the Goethe Institute.

arranged jointly by the Academy of Arts and the Jewish Community, was held at the Schoenhauser Allee cemetery, where the great painter is buried. In his address, Dr. Hermann Simon, Deputy Chairman of the Community, recalled the courage displayed by prominent non-Jewish personalities who attended the funeral, among them Kaethe Kollwitz, Ferdinand Sauerbruch and the art historian Karl Scheffler, who together with Rabbi Dr. Warschauer paid tribute to the memory of the deceased. The anniversary gathering, which was attended by more than 200 Berliners, was concluded by Kaddish, recited by the East Berlin Cantor Oljean Ingster.

The issue also carries an announcement of the *Friedhofsverwaltung* (1120 Berlin-Weissensee, Herbert-Baum-Strasse) that it is now again in the position to accept orders for the care of graves. Readers are also informed that a few months ago the ruin of the Oranienburger Strasse Synagogue was inspected by officials of the municipal authorities in the presence of Dr. Kirchner and Dr. Simon to consider a possible reconstruction of the building and its future use.

It also transpires from the magazine that a Polytechnic in the Prenzlauer Berg Borough, which eight years ago was named after Lothar Cohn, the murdered Herbert Baum Resistance Group member, held a memorial meeting at which Dr. Kirchner spoke about the fate of the Jews under the Nazi regime.

A book by Heinrich and Marie Simon about the history of Jewish philosophy is reviewed by Dr. Kurt Cohn, a retired High Court Judge, who before the war was actively associated with the work of the Central-Verein in Saxony.

The condition of the Jewish cemeteries in small places of the Oder District is described by Reinhard Schmock. The places visited by him were Wriezen, whence the Bleichroeder family originated, Gross-Neuendorf, where the building of the former synagogue is still preserved, Freienwalde and Oderberg.

JEWS IN AUGSBURG

Two thousand years ago, as nearly as can be told, Augsburg was founded by Roman soldiers under the name Augusta Vindelicorum. It rapidly became an important city and the successors to those Roman city fathers have this year been celebrating its double millenium. Part of the event has been the remembrance of Augsburg's Jewish citizens. This has included the rededication of the Synagogue, an event attended not only by Jews from all over Swabia, but also by Augsburg's civic dignitaries, Church representatives and not least by former Jewish citizens, invited as the city's guests.

Jews first appear in Augsburg records in 1212. In 1913/14 the synagogue with its rich Art Nouveau decoration was built on the pattern of the Second Temple in Jerusalem, only to fall victim to the November Pogrom in 1938. By that time, the Jewish community had fallen to some 1,200 from a total of 2,400 in the 1930s.



Exterior of Synagogue.

Now with a public subsidy of 4.2 million DM and 20 years of work, the vanished synagogue has been rebuilt to its earlier glory. President of the Swabia-Augsburg Jewish Community, Senator Julius Spokojny has been foremost in promoting the rebuilding. Because the local community has declined to 300, the synagogue will house a Bavarian religious museum and religious concerts will be held there.

It is believed that some 500 Augsburg Jews survived the Holocaust. Official invitations were issued to 230 of them—all whose addresses could be traced—of whom 120 accepted, joined by 30 more Jews formerly from the Swabian area. All paid their own fares, though the city gave them accommodation. For some of them, like Henry

Landman (Heinz Landmann) now living in New York, it was a traumatic experience. The recollection of November 1938, when at 5 a.m. he stood between two Gestapo men and saw the burning synagogue, flooded over him. Six years and six months later, he was in Augsburg again—by then he was an American soldier and the city a ruinous ghost. That memory too came strongly to him. Although the re-dedication of the synagogue was "beautiful beyond his dreams", mentally he felt "drained".



Interior of restored Synagogue.

For many of the guests it was the first visit to their one-time city since the day of exile and bitter memories could not be erased. Some felt Augsburg was no longer "their" city: others realised for the first time that they had always kept it in their hearts. One German woman tearfully handed flowers to the group begging for forgiveness: by some this was felt to be a touching gesture. Yet another of the Jewish party stigmatised the apparent friendliness of the citizens as "superficial".

The general feeling was perhaps summed up by the President of the Association of Former Jewish Citizens of Bavaria: speaking at the dedication ceremony, he said the invitees had not come home from exile, they were only visiting. And he added that the Israelis among them, in particular, had found a new home "through their hard work, their perseverance and even their blood".

NOT QUITE A REVELATION

Something of a false impression seems to have been left by the publicity for the television showing of "A Painful Reminder", based on a film made at the time of the Belsen liberation by Sidney Bernstein (as he then was), edited to some degree by Alfred Hitchcock. Though hailed in some quarters as "the film the British Government suppressed", those of us who were in this country in 1945 can perfectly recall that, as a matter of duty, we attended a film of those terrible events: the impassive British soldier bulldozing the dead, the pathetic sprawling corpses tumbling into the mass graves, appeared on general release in cinemas throughout the land. For many people, it was the first time that dead bodies had been publicly screened and it was probably this film which ensured that, for the British, it is the name of Belsen which typifies the concentration camps, not that of Auschwitz.

Nor is it true that Germans were not shown

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such films: some were convinced and horror-struck; more told themselves that this was British propaganda, no doubt filmed from some Indian famine disaster. In fact, as Dr. Roger Smithers of the Imperial War Museum made clear in a letter to the "Observer", a 20-minute screening of available footage of concentration camp films was compulsorily shown at the time by all cinemas in the British and American occupation zones. The Americans produced a second film "Todesmühlen", also widely seen in Germany. The letter points out that there seems to have been a question of editorial judgement rather than any suppression.

J.L.

NORWEGIAN MUSICOLOGIST HONOURED

The first professor of the Norway Academy of Music, Robert Levin, aged 73, has been appointed a Commander of the Order of St. Olaf for his contribution to the country's musical life. Norwegian-born of Orthodox parents, during the Second World War he was able to escape to Sweden.

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FAMILY EVENTS

Entries in this column are free of charge, but voluntary donations would be appreciated. Texts should reach us by the 10th of the preceding month.

Birthday

Meidner:—Congratulations to Dr. Else Meidner, of 24 Albert Place, Stirling, Scotland, who celebrated her 100th birthday on 21 November.

Wedding Anniversary

Henderson:—Frank and Thea Henderson celebrated their 45th wedding anniversary on 27 November. Mazel Tov and best wishes from all the family.

Deaths

Fabian:—Katharina (Katie) Fabian,

widow of the late Martin Fabian, died peacefully on 22 October, aged 95. Sadly missed by her daughter Stephany and grandson Eric, Rina, relatives and friends.

Grossbard-Kingston:—We deeply mourn the passing of our beloved wife, cousin and dear friend Margot Grossbard-Kingston (née Silberman), formerly Berlin, London, New York, on 17 September, aged 76. In loving memory Leslie Kingston, 120 W 86th Street (11-A), New York NY 10024.

In Memoriam

Fraenkel:—In memory of Mrs. Herta Ilse Fraenkel, born in Gleiwitz August 1986, who passed away 14 December 1983, after a protracted period of infirmity bravely borne. She was the widow of Prof. Ernst Moritz Fraenkel, allergist, and is specially remembered by her daughter Urusula, granddaughter Alison and also by her very good friend Mrs. Maureen Moloney. People may go, but memories survive.

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FREUNDLICH/GORDE. Gerda Ruth Freundlich, also known as Gerda Gorde, born Hamburg 1914. Father Paul and mother Erna-Betty Simon. Resided in Geneva and believed to have come to England between 1947-1955. Sought by sister, Ingeborg.

POLACK. Irma Polack (née Mauksch) born ca. 1903 Oderfurt, Czechoslovakia. Arrived in England ca. 1938. Sought by cousin Mrs. Margaret Goldin. Would they or anyone knowing their whereabouts please contact Jewish Refugees Committee, Drayton House, Gordon Street, London WC1H 0AN.

GRUENBERG. Would Bernhard Grünberg, born 23/3/1923 at Lingen/Ems, last known address 6 Albert Terrace, Bicester, Oxon, or anyone knowing his whereabouts please contact the German Embassy, 23 Belgrave Square, London SW1X 8PZ, quoting Ref. No. RK511 SK85 GRUENBERG.

The Amerika-Gedenkbibliothek/Berliner Zentralbibliothek, Blücherplatz, D-1000 Berlin 61, Germany, is looking for any material about the Berlin journalist and writer **Egon Jameson** (formerly Jacobsohn), 1895-1969, for an exhibition in December. Jameson emigrated to England in the 1930s and was a member of the AJR and Club 1943.

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A. EISENBERG

GERMAN WORK OF RECONCILIATION

Aktion Sühnezeichen, the German-based project for reconciliation with Jews and Jewry, has this summer sent 35 volunteers to Israel for carrying out community work. In little groups of two or three, sometimes singly, they have worked in Kibbutz Ashdot Yaacov, in the youth village of Ben Shemen, Beersheba, Haifa, Jerusalem and elsewhere. The German volunteers have helped in old age homes, with handicapped Arabs, in the Yad Vashem Institute: 25 different projects in all. A new group of young Germans, mostly students, arrives every three months and an annual seminar is held about Israel's problems.

EAST BERLIN READING

The Jewish Community in East Berlin was addressed during the summer by Arno Reinfrank, who read a number of poems from his new collection "Babylonische Lieder", published this autumn by Union-Verlag. Arno Reinfrank, born in Mannheim, has lived in Britain since 1955. He has published several volumes of poetry and is also a novelist.

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THEATRE AND CULTURE

For Gustav Mahler Specialists, and mainly for them, a book published by Schuberth & Co., Hamburg, is simply entitled "Gustav Mahler". Written by Natalie Bauer-Lechner, it describes not only the friendship of the author with the great composer whom she accompanied on his journeys to Berlin, Hamburg, Budapest and on holidays to the Tyrol but gives a vivid picture of Mahler's relations with the Vienna State Opera (then called "Hofoper") where he was director from 1897 to 1907. The style of these re-edited memories sounds slightly old-fashioned but those interested in Mahler himself may become aware of some intriguing aspects of the composer's way of living and working.

Married 50 years are *Paula Wessely* and *Attila Hoerbiger*, the Austrian actor-couple. Their three daughters are all in the profession: Elisabeth Orth and Maresa Hoerbiger are at the Vienna Burgtheater, Christiane Hoerbiger is a member of the Schauspielhaus, Zürich.

Married more than 50 years are Max Schmeling, the former boxing champion and Anny Ondra, the film actress of earlier days. Schmeling is, at 80, an active business executive; pictures of his wife show her as ever as Schmeling's pretty, dainty and diminutive partner.

Birthdays. *Luis Trenker*, "King of the Mountains" is 93; guests at silent film "goddess" *Lilian Gish's* 89th birthday included actors *Richard Widmark* and *Douglas Fairbanks junior*; 85 year celebrations were held for *Helen Hayes*, "grand old lady" of the American stage, and for forgotten German soprano *Erna Berger*. Among a

number of theatre and film personalities whose 80th birthdays made news are *Greta Garbo*, the Viennese actors *Hans Holt* and *Karl Paryla*, and producer-director *Wolfgang Liebeneiner*, husband of Hilde Krahl. The French theatrical manager and director *Jean Louis Barrault* attained the age of 75, American author *Arthur Miller* is 70 and so is tenor *Rudolf Schock*, who in the opinion of many is the "real" successor of Richard Tauber.

Obituary. The death at 80 is announced of Austrian journalist Mr. *Friedl Scheu* who lived in London during the war years and afterwards resumed his work for Vienna's "Arbeiter Zeitung". *Viorica Ursuleac*, the German soprano, widow of the conductor Clemens Krauss, has died in Munich at the age of 91. S.B.

SILVER JUBILEE IN ESSEN

The new synagogue in Essen has just celebrated its Silver Jubilee with a ceremony attended by the *Land* Prime Minister among many other prominent Jews and non-Jews, Christian ministers, local government functionaries and political party representatives. The synagogue held more people than ever before in the 25 years since it was built. The old synagogue is currently used as a documentation centre.

After speakers had traced the history of Essen's Jews since 1291, the Mayor praised the wealth of political, cultural and social experience which Jews had brought to the City's life.

PFORZHEIM CITIZENS GO BACK

In Pforzheim, forty former citizens of Jewish descent have recently been invited back to the town. This is the third time that such a visit has taken place, a tradition begun by the former mayor Willi Weigelt who, though in retirement, still actively works for these visits and welcomes the guests. The group came from eleven countries, including Sweden and Hungary. The present mayor, Dr. Joachim Becker, himself a historian, begged his former fellow-citizens to tell him all they could about Pforzheim in the days of their youth. Another historian, teacher Gerhard Brindle, received much praise for his documentation of the town's Jewish community.

ZANGWILL EXHIBITION IN BRISTOL

One of the most striking figures of Anglo-Jewry is Israel Zangwill, novelist, playwright, poet and Zionist, who moved among the literary circles of fin-de-siècle London, and whose best-known works are "Children of the Ghetto" and "King of the Schnorrers", dealing with life in London's East End. Zangwill was born in Bristol and the synagogue in Temple Street has made an exhibition on his life part of its bi-centennial celebrations. The main part of the exhibition related to the history and culture of Bristolian Jews from the twelfth century onward and was opened by Israel Zangwill's son Oliver, Professor emeritus of experimental psychology at Cambridge University. A second, larger exhibition is expected to be held next year.

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