

AJR INFORMATION

Volume XLI No. 12 December 1986

£2 (to non-members)

Elie Wiesel's Nobel Peace Prize

THE WORLD AND JEWISH SUFFERING

The award of the Nobel Peace Prize this year to Elie Wiesel, an Auschwitz survivor and now the foremost writer on the Holocaust, was universally acclaimed as a well merited honour. It was gained in a competition among more than 80 nominations which included Winnie Mandela, the wife of the South African black leader in prison; Bob Geldof, the organiser of famine relief in the Sudan, and President Raul Alfonsin of Argentina. The Norwegian Nobel Committee described Wiesel as 'one of the most important spiritual leaders and guides in an age when violence, repression and racism continue to characterise the world'; he was commended for his 'unlimited humanitarianism which is necessary for a lasting and just peace', and the *Times* Nordic Correspondent thought he was 'one of those figures whose mention automatically inspires respect, even in those who are not quite sure what he has done'.

Opinions are indeed occasionally divided, especially among Jews. While some praise his efforts to pass on traditional Jewish values to the younger generation, others, notably secular Israelis, are critical of what seems to them a one-sided explanation of the Holocaust as a religious, cosmic, holy event.

But whatever the assessment, Wiesel's achievement as a Jewish witness to the Jewish suffering in

our time is beyond dispute, and it seems worth noting that this achievement of a Jew has been recognised by the supreme tribunal of our civilisation. The Nobel Prize on this occasion differed from that awarded to the many others – scientists, physicians, philosophers – who happened to be Jewish. In Wiesel a specifically Jewish achievement was honoured and this event might help to demonstrate the fact, often overlooked or neglected, that this world is not as indifferent to the Jewish story as sometimes may appear. We do not live in a world that does not care what happens to us – or cares less than we care what happens to others.

Many of us are prone to pass sweeping judgment; everybody will be held responsible for our misfortunes, the governments of the world, the media, the Pope, even some of our own people, e.g. the American Jews and the wretched heads of the *Judenräte*; more recently the Christian Churches were accused of silence over the massacre in the Istanbul synagogue though in fact strong protests were raised.

The truth appears to be that while shortcomings can certainly not be denied, they are not all due to malice, more often than not to folly and failure to understand, all too human shortcomings, and we do not serve our own cause by imagining that everybody's hand is against us. Understandably enough in our generation, we easily see antisemitism where none exists, certainly none that carries decision. Not that antisemitism has been banished: elsewhere in this issue evidence of it is being presented – but the counter-force, as demonstrated by the Nobel judges, should not be ignored.

The memory of the Holocaust is an important element of that force and we must never tire of fostering it. Yet we must also foresee a time when this memory will fade, as it is bound to. Wiesel, in his latest book (*The Fifth Son*, 1985) deals with the question of whether the Holocaust will be forgotten when the last survivor is dead. He fears it might be, though it seems more likely it will be forgotten no more than the pogroms or the Crusades. But of course the perspective of time

will change and those who come after us will have to find their way in a world where Hitler will seem as far removed as the monsters of earlier ages – and as unimaginable. Our descendants will be no wiser than we were and most likely make the same mistakes

As for us, we should perhaps beware of being obsessed with the Holocaust – just as so many at present appear to be obsessed with signs of 'racism' at every turn. Not all who favour immigration controls are necessarily 'racists', just as not all were antisemites who favoured such controls at the beginning of the century. There is much madness in the world, there is also much sanity – as has been shown by the award of the Nobel Peace Prize to Elie Wiesel.

GERMAN AND AUSTRIAN PENSIONS

No Income Tax from 1986-87 Onwards

We understand that in some cases Income Tax assessments for the year 1986-87 have been made in respect of German or Austrian pensions paid to Nazi victims. Such assessments were made in error and are to be cancelled.

Following the Chancellor's announcement in the 1986 Budget (see AJR INFORMATION, May 1986), German and Austrian pensions payable under any special provision of German or Austrian law made for Nazi victims are 'not to be regarded as income for any income tax purpose', i.e. they are completely exempt from income tax for the year 1986-87 and onwards, by Section 51, Finance Act 1986. It will only be necessary for the pension recipients, or their accountants, to draw the attention of H.M. Inspector of Taxes concerned to this section.

F. E. F.

COMPLIMENT FROM AUFBAU

A handsome compliment to the A.J.R. was paid in the New York *Aufbau* by a former editor, Hans Steinitz. On his return from a visit to England, he wrote: '*Aufbau* has few readers in England because the refugees there have their own *Aufbau* – AJR INFORMATION which, notwithstanding its unassuming lay-out, always carried and still does a content that is most admirably produced. The Association is the central, officially recognised body representing all refugees; there is no such mass of ill-assorted splinter groups as in the U.S.A. The A.J.R. has great achievements to its credit, especially in matters of Restitution'.

Please give your
Immediate Attention
to the
Urgent Call
for
Volunteers
see page 5

Jews in Germany – West & East

HESSE COMMUNITY'S STATUS RAISED

A treaty with the Federation of Hesse Jewish Communities, corresponding to the treaty with the regional Protestant and Catholic churches, was concluded by the Hesse Government in October. According to it, the present voluntary financial contribution of DM 143,000 (in 1986) is to be converted into a regular budgetary item of DM 2m. The treaty is however more than a matter of finance: it also provides for periodical consultations between the two partners, again on the model of the arrangement with the Christian churches. There are about 6,000 Jews in Hesse.

GERMAN-ISRAELI YOUTH EXCHANGES

German-Israeli youth exchanges are to be intensified, it was announced by the Bonn Minister for Family Affairs, Frau Süßmuth, after her return from a visit to Israel. She considered the meeting of the young generations one of the most important concerns of the two countries. It is planned to appoint a special Youth Attaché to the German Embassy in Israel.

BERLIN'S 750th ANNIVERSARY

At Berlin's forthcoming 750th anniversary celebrations, a symphony of Berthold Goldschmidt is due to be performed. It is probably the first time that a work of the German-born Jewish composer will be heard in Germany. He was Kleiber's assistant at the Berlin State Opera, adviser to the opera producer Carl Ebert and conducted over Berlin radio. His first opera *Der gewaltige Hahnrei* ('The Tremendous Cuckold') was produced at Mannheim in 1932 when Goldschmidt was 29; during the Nazi era he coached Jewish musicians many of whom later became founder members of Hubermann's Palestine Symphony Orchestra.

Having emigrated to England before the outbreak of war, he by 1947 had so far rebuilt his career as to conduct the Glyndebourne Opera at the first Edinburgh Festival in Ebert's production of Verdi's *Macbeth*. In the 1950s and 60s he regularly conducted BBC orchestras all over Britain. His second opera, *Beatrice Cenci*, won a prize at the Festival of Britain in 1951.

'ONCE AT HOME IN HAMBURG' EXHIBITION

An exhibition entitled 'Once at home in Hamburg: Jewish life in the Grindel district. The Bornplatz Synagogue and Talmud-Torah School' was held in the city last month under the auspices of the Museum for the History of Hamburg. Grindel was the district where most Jews lived prior to their destruction. The initiator of the exhibition was Bar-Giora Bamberger of the Association of former Hamburg Jews in Israel. He had been an eye witness of the persecution as a then 15-year old rabbi's son. Many former Hamburg Jews from all over the world contributed to the exhibition pictures, documents and personal records.

A LIEBERMANN FOR PINAKOTHEK

Max Lieberman's painting *Münchener Biergarten* (1884) which had long been privately owned and was last publicly shown in 1927, was acquired by the new Munich Pinakothek with assistance from the Ernst von Siemens Arts Foundation.

AN UNUSUAL SYNAGOGUE

The little known Bavarian Jewish community of Bechhofen, near Ansbach, was the subject of an extensive article (by Adolf Lang) in the newsletter (No. 42, 1986) published by the Ansbach municipal Tourist and Record Office. A notable feature of this well documented article were the detailed photos (taken in or about 1925) of the interior of the synagogue (destroyed in November 1938). Dating back apparently to the early 18th century, the wooden building called *Scheunen-synagoge* contained artistic decorations such as colourfully painted memorials and baroque carvings, which made it almost unique among German synagogues. All four walls, down to the remotest corner, were covered with Hebrew inscriptions, mostly extracts from prayers and psalms, also scenes from the Temple in Jerusalem. The Polish-born painter signed his name as Salomo ben Elieser Sussmann Katz. A commemorative tree has been planted in the ground where the 'barn synagogue' once stood.



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DISTINCTIONS

Professor Richard Löwenthal, the well-known political scientist who returned to Germany from his British exile, was awarded the Arthur Burkhart Prize for the Promotion of Scholarship. He has been professor at West Berlin's Free University since 1961.

Dr. Raymond Klibansky, the well-known philosopher, who started his career as *Privatdozent* at Heidelberg University, was recently honoured by that University when, on the occasion of its 6th centenary, it elected him an *Ehrensator*. Dr. Klibansky, now 81, has had a distinguished academic career. Having been deprived of his post in 1933, he first came to England where he is Fellow of Wolfson College and Honorary Fellow of Oriel College, Oxford. In 1946 he emigrated to Canada where he is Fellow of the Royal Society of Canada and Emeritus Professor of Philosophy at McGill University, Montreal.

Erich Fried, the writer, 65, was awarded the 1986 Carl von Ossietzky medal by the West Berlin section of the International League of Human Rights, in recognition of his 'struggle against inhumanity'.

HONECKER - GALINSKI CORRESPONDENCE

In a letter to the chairman of the West Berlin Jewish community, Heinz Galinski, the head of the (East) German Democratic Republic (GDR), Erich Honecker, stated that 'antisemitism, neo-fascism, racism and xenophobia such as keep on flaring up in some places time and again, have been once for all extirpated in the GDR; they were torn up by the roots and have no chance of revival'. The East German authorities would never forget that 'citizens of the Jewish faith, Communists and other active anti-fascists were the first victims of the brown murderous terror'.

These statements were made in the course of a reply to Galinski who had expressed concern for the maintenance of the East Berlin Jewish cemetery at Weissensee where building works were feared to be affecting the condition of a number of graves.

EAST GERMAN REPRINT of Geiger's History of Berlin Jews

Ludwig Geiger's 'History of the Jews in Berlin' has been reprinted by the *Zentralantiquariat* of the German Democratic Republic, Leipzig: *Geschichte der Juden in Berlin*, two volumes in one: Berlin 1871-1889, with an Introduction by Hermann Simon, 619pp.

In an English-language blurb, the publishers say: 'The present work focuses on the time between 1671 and 1871 when the ideas of freedom and equality continually increased. Volume 2, with supplement, contains an abundance of source material which was destroyed for the most part.' The supplement is an extract from an article ('Vor hundert Jahren') in the *Zeitschrift für die Geschichte der Juden in Deutschland*, Vol. iii, 1889, pp. 185-233.

Julius Guttmann

THE VOCATION OF ISRAEL

Franz Rosenzweig's Concept of Land and People

Because Rosenzweig places at the centre of his attention not the doctrines of Israel, but the life of Israel (he is not interested in portraying the faith of Israel *per se*, except in terms of its embodiment in life-forms that are unique), he reaches novel and insightful conclusions. The novelty of his contribution does not consist in the discovery of new facts, but in the interpretation of the significance of what was already known. An important example of this is the description he gives of the uniqueness of *Kneseth Yisrael*, the ecclesia of Israel. For the Jewish consciousness, as already expressed in Scripture, the nation is independent of all external causality, such as land and language. According to the chronicles of the people, its progenitors did not live in the land of Israel from the beginning, such as other peoples deem to be true of themselves, but wandered and reached the land by reason of the commandment of the Lord, and became a people not in its own land, but in Egypt.

Even in its own land, it must look upon itself as a sojourner. It is clear to Israel when it settles upon the land, that God will exile it from there, but that, nevertheless, he will continue to be its God even in exile. In all this it is clear that the people is a people only by reason of its blood ties, and that these ties are also the basis for its communion with God. Thus, its will to survive is directed toward the people as such, and this peoplehood does not cease even when the nation loses its ancestral homelands and is forced to speak a foreign language in a strange land.

Uniqueness of the Jews

Unlike other nations, the Jewish nation was able to exist without a common land and a common language, because from its very beginning as a people, it did not make the peoplehood of Israel dependent upon these external factors. But this conception of the uniqueness of the Jewish people can also account for the profound relation of Israel to its land and to its language. Although, in order to be a people, Israel is not dependent upon these concrete binding factors, it can never cease thinking of the land as its land, and of the language as its language, without becoming untrue to itself. They continue to be the people's possession as a *holy* land and a *holy* tongue, and thus they become more truly the possession of the people than if they were the concrete, binding factors. The continuance of their status as a holy tongue and a holy land is essential for the continuance of the existence of

LEGACIES GRATEFULLY RECEIVED

The AJR Charitable Trust gratefully acknowledges bequests received in recent months from: L. Eckmann, A. Heymann, F. Herrmann, A. Katz, H. Kaliski, E. Leyser, R. Lehmann, L. Lowenthal, G. Mailander, S. Morton, C. Neufeld, R. Nothmann, F. Pickard, B. Pollock, E. Pollon, H. Posner, E. Priester, F. Roth, H. Schemel, R. Strauss, K. Sturm, M. Tym.

This extract from the author's book Philosophies of Judaism: A History of Jewish Philosophy from Biblical Times to Franz Rosenzweig (New York. Schocken. 1973, pp. 446-448) is printed to mark the 100th anniversary this month of the birth of Franz Rosenzweig, the associate of Martin Buber.

the people Israel in a strange land. Because the language is in principle its language, and the land is in principle its land, no other land can ever be its homeland, no other tongue can be its tongue. The Jewish people is bound by other tongues and lands in its secular life, but not in its inner life. This dualism between its true life and its everyday secular life is felt especially in regard to language and traces of it are evident in the spiritual conduct of the entire Jewish people. Since no other language can embrace the whole of his existence, since no other language which he speaks day by day can be in principle his tongue, the Jew no longer has the simplicity and wholeness of soul which characterizes others. The language exists outside his everyday life, and that which is the

essence of his true existence fills only a circumscribed area of his being.

Rosenzweig relates these facts to his conception of the eternal people. That Israel is independent in the chosenness of its land and language springs from its character as a world people. Israel cannot affirm its eternity without concomitant lack of ties to any external conditions. But Rosenzweig takes one step beyond this. Israel will be a completely eternal people only when it will be free of the ever-changing conditions of political life, and when its language shall be free of the temporal developments which are the heritage of other languages. Only as a holy land and a holy language, can land and language be included in the eternal existence of the people. Instead of losing its distinctiveness as an eternal people in exile, its existence is there brought to its highest point.

That exilic Judaism embodies the idea of the eternal people in all of its purity is the conclusion of his view of the relation of Israel to history. As an eternal people, Israel is beyond history, and the comings and goings of the historical peoples, their battles, their rise and fall, do not affect Israel. Despite the great influence which these latter have upon the external conditions of life of the Jewish people, despite the damage which the flux of political circumstance exerts on the Jewish people, in its inmost heart, Israel has no part in them. The world is not its world, and what occurs in the world is of little value of Israel's inner life. It is all the same to Israel whether nations appear or disappear; for Judaism, it is always the same world in which nothing basically changes from the day it was created even unto the days of the Messiah. Within this world it has but one task, one mission to fulfil: to transmit, from one generation to the next, the *style* of life that was given to it at the time of its birth, and to look forward with hope and confidence toward the messianic redemption.

AN AJR SCOOP

Three weeks after AJR INFORMATION had drawn attention to the ominous 'questions' asked by a German revisionist historian, the subject was taken up by the *Jewish Chronicle* whose Bonn Correspondent, an editor of the *Allgemeine Jüdische Wochenzeitung*, described how "Patriotic" Germans begin to play down the horrors of their criminal Nazi past'.

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'ARYAN' MILITANTS ON THE MOVE IN USA

Plans for Britain

An 'Aryan Nations Congress' is not a thing one would expect to come across 40 years after the downfall of Hitler, but it does exist, in America of all places, and an assortment of white supremacists and separatists, plus various antisemitic groups including the Ku Klux Klan and such bodies as the Christian Patriots' Defense League, the White Americans' Anti-Communist League, met last July for the purpose of proposing the establishment of a white fatherland in the North-West of America.

What they would like best is to expel all the non-whites in America but as they realise this is impossible, they want to divide the United States - all the whites in one corner and the rest left to the ZOG, the 'Zionist Occupation Government,' meaning the federal government in Washington.

Obviously their main threat is against the Jews as they reproduce all the familiar Nazi slogans such as *Kill the Jews*, brought up to date by *Down with the Niggers* and, instead of 'Germany Awake', *Love America*. ZOG is seen as the slave of 'the Jewish bankers' and 'the elders of Israel'; 'mongrelisation of the race' is denounced as 'the worst crime of all', and 'men, women and children who are of non-Aryan blood shall be exterminated or expelled'. High on their list of literature is the German holocaust-denying pamphlet *Die Auschwitz-Lüge*, by Thies Christophersen.

Among foreign guests at the 'Aryan Nations Congress' were 50 Canadians, and a special welcome was extended to a pair from the British National Front, because 'we need the support of all Teutonic Unity Groups over there in Europe'.

PASTOR RICHARD BUTLER

Their leader is one who claims to be a clergyman, Pastor Richard Girnt Butler, who began his hate career in 1973 when he founded a 'Christian Identity Movement' and launched a Church called 'Jesus Christ, Christian', to indicate his belief that Jesus was definitely not a Jew.

Though themselves whiter than white and detesting all 'niggers', they are in sympathy with the Black Muslim leader Louis Farrakhan who, as well as being antisemitic, is agitating for a black homeland in some other corner of the U.S.A.

The 'Aryans' membership is estimated at several thousand, not perhaps very much and at present apparently without an effective leader. Nevertheless they are making some progress, especially among the farmers of the Middle West whose plight as a result of ruinous economics

lends itself to unscrupulous exploitation. Actually, a Farmers' Liberation Army has been recruited in Kansas. The economic aspect is conspicuous also in (as yet) small groups using covert opposition to taxes for the purpose of spreading Nazi-type propaganda.

In this connection, violence has already been used. Two bailiffs trying to enforce taxation payments were shot, also the home of a Federal judge, a local post office and a Catholic priest known for his outspoken opposition to the Nazis, were attacked.

While the Governors of the five Northwestern states on which the 'Aryans' have set their eyes have strongly condemned the campaign, no grass roots resistance has as yet developed. The American Civil Liberties Union has shown itself anxious to protect Pastor Butler's right of free speech. No doubt his 'Aryans' will feel as pleased as was Dr. Goebbels when he jeered at the 'folly of German democracy' which 'allowed itself to be exploited magnificently', guaranteeing the Nazis the freedom that they always said they would deny to others.

More recently Butler's people have made plans to agitate in England where they hope to make the most of tensions in black inner city areas. The Government's attention has been drawn to their activities though for the present no action appears to be called for.

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Nazi Funds in South America

Evidence of a Nazi attempt to smuggle precious stones, diamonds and gold as well as high-ranking Nazi officials to Argentina was found last July when Danish divers discovered, in the Kattogat, the wreck of the German U-boat 534 sunk by the RAF on 5 May 1945. Three days earlier U534 had received orders to reduce her crew to 14 so as to make room for 38 'special' passengers.

It was long known that Argentina (with its large German colony) was to serve as a haven for Nazi funds as well as a refuge for Nazi leaders. Now it appears that a German-born banker, industrialist and close friend of President Peron and his wife Evita, Ludwig Freude, had been asked by Martin Bormann to invest the funds.

Argentine Banks

The fortune, put by the Allies at \$800 million, 4,600 carats of precious stones, 90 kilos of platinum and 2,600 kilos of gold is said to have been deposited in the Argentine *Banco Aleman*, *Banco Aleman Transatlantico*, *Banco Germanico* and *Banco Tornquist* by Freude in Eva Peron's name in order to prevent its redemption after the war.

According to an Argentine Naval Ministry communiqué of April 18, 1945, Eva Peron was instrumental in hiding the Nazi fortune. A further submarine load of valuables was due in Argentina in the beginning of 1946.

Danish authorities have said that they intend to keep any valuables found on board U534 if permission is given for her to be raised from the sea bed.

In a similar case eight years ago permission for another submarine to be so hauled up was refused after the German authorities had asked for the vessel to be declared a sea grave due to the many who had perished on board and remained inside. The same problem is not however expected to arise this time.

'THE FRIENDS OF OSWALD MOSLEY'

Britain's ancient fascists, those of the 1930s, broke into the news under the name of *The Friends of Oswald Mosley* to hold their annual dinner at a prudently undisclosed address. The 'old comrades association' claim to have a membership of 'several hundreds', held together by a 4 pp. news sheet called *Comrade* edited by one John Warburton who prefers to be known as 'John Christian'. Their object is largely to 'revise history' so as to whitewash Mosley who is said to have been against the Jews only when the Jews were against him . . . Mosley is thought to have been a 'patriot' and it is conveniently forgotten that if (in his own words) he 'could not honestly support the war', it was largely because he considered Germany to be 'our cultural homeland'.

Other friends of Mosley demonstrated their presence when a London Salvation Army congregation found the altar of their assembly hall daubed with swastikas and such slogans as 'Mosley was right' and 'Hitler lives'.

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Art Notes by Alice Schwab

ERICH SALOMON AND HIS MINI-CAMERA

Reaching Scenes that Others Couldn't

The photographs of Erich Salomon at the Goethe Institut (until 22 November) represent only a fragment of the extraordinary output of a distinguished and versatile man who only took up professional photography in his middle years. Erich Salomon (1886-1944) was the son of a prosperous Berlin banker (his mother Maggy Schuler came from a prominent publishing family). He studied zoology, engineering and finally law, taking his degree in 1913. Most of the war years he spent in French prisoner-of-war camps, having been captured at the first Battle of the Marne. The family fortune disappeared during the post-war inflation and Salomon was variously occupied until he was eventually offered a job in the advertising department of Ullsteins, the famous publishers. He first took up photography when he decided that some photographs were needed as evidence for a court case in which Ullsteins were involved. From then on, there was no going back.

Unlike most newspaper photographers at the time who used bulky cameras, he got hold of a small compact one which had not long been on the market and which could easily be concealed. This enabled him to take pictures of unwitting subjects, even in places where photography was forbidden. By 1928 his career was launched and with his combination of dignity, aplomb and sophistication, he managed to achieve acceptance at all sorts of gatherings where photographers were not usually welcome. The Prussian Prime Minister, Dr. Otto Braun, declared that 'nowadays you can hold a conference without ministers, but not without Dr. Salomon'. And at another international conference Aristide Briand exclaimed: 'Where is Dr. Salomon? We cannot

start without him. The people won't think this conference is important at all.'

With the demise of the Weimar republic, Salomon settled in Holland. With the outbreak of war he considered emigrating, but left it too late. In 1943 he and his family had to go into hiding but were betrayed. He was deported to Theresienstadt and died in Auschwitz in July 1944, together with his wife and younger son. His elder son, Peter Hunter-Salomon, managed to survive and, after the war, started to recover and collect his father's material which he eventually entrusted to the *Berlinische Galerie*, from whose collections the photographs on display are derived.

Marcel Ronay

In the annals of art history it is not uncommon to read of artists who laboured for many years in obscurity, only to be discovered after their death. Happily Marcel Ronay is still with us, sprightly for all his 73 years and despite the fact that he has not painted seriously for some fifty years. Trained as an artist in his native Vienna, he showed great promise as a student and failed to obtain a prestigious State prize only because of an irreverent painting 'Nuns and Monks having an Orgy' which the director of the school confiscated because he felt it would offend local Catholic susceptibilities. The picture had its origin, Ronay says, in a newspaper article he read while on holiday in Upper Austria.

After his immigration to England in the late 'thirties, Ronay tried but failed to establish himself as an artist. He packed away his pictures in a cardboard box and entered business. Some fifty years later they were 'rediscovered' by his daughter. These pictures, oils, water-colours and drawings, have recently been shown at the Ben Uri Art Gallery. They are much in the style of the German Expressionists although Ronay claims that he had not heard of them at the time. He just painted and drew what he saw around him. The exhibition received immediate acclaim and almost every picture was sold on the opening night. The next exhibition at the Ben Uri is 'Jewish Images', comprising etchings, paintings and drawings by Zalman Winer and sculptures by Hazel Alexander (until 18 December).

The stairs to her gallery are very, very steep, but it is always worth a visit to Annely Juda. Her latest exhibition 'From Figuration to Abstraction' (until 19 December) comprises major works by 25

well-known artists. As usual, an impeccable and lavishly illustrated catalogue is available.

Steffa Reis was born in Berlin in 1931, brought up in England and emigrated to Israel in 1957 where she joined the Zefat Artists Colony. Recent work by this accomplished artist is being shown at Gallery 10, 10 Grosvenor Street, W1 (until 22 December). Margaret Fisher is showing oils, water-colours, woodcuts and sculptures by Robert Hamerstil, one of the best-known Austrian wood-engravers (until 30 November). The Raab Gallery, 29 Chapel Street, Belgrave Square, which is associated with a Berlin gallery of the same name, has arranged a full programme of future exhibitions. Until 12 January 1987 they are showing 40 works on paper by Fetting, Castelli, Albert, Schindler, etc.

Finally, 'Painting in Scotland. The Golden Age 1707-1843' at the Tate Gallery (until 4 January 1987). The Scots may not have achieved such eminence in painting as in literature or engineering, but there can be no doubt that painters contributed to Scotland's and, especially, Edinburgh's Golden Age in the 18th and early 19th centuries. Works by eminent Scottish artists, including such well-known figures as Allan Ramsay, Henry Raeburn and David Wilkie, are on display at this well-arranged and attractive exhibition.

HELEN GRUNWALD'S MURALS

I confess I had never heard of a 130-year old Russian Chapel in Marylebone until I read that it was being restored to much of its artistic splendour by a refugee from Austria who came to England with her mother in 1939. Helen Grunwald, A.R.C.A., was commissioned to create a series of murals which are expected to make the Chapel a tourist attraction. During the war it was used by the local medical profession as a lecture theatre and some time ago the premises were taken over by the Royal Variety Club of Great Britain who converted the front part into offices for its charitable work.

Suffering and Healing

Miss Grunwald had the imaginative idea to choose as the theme of her murals the human suffering in our time but also the 'healing' as represented to her by the idea of the resurrection. With this message she wants to honour the memory of the victims of Nazi persecution, but equally the victims of any 'long-standing prejudice, resulting in racial dementia'. The murals accordingly include a panel about the Prophet Elisha, restoring the widow's son, also the prophet's fiery chariot. Next to this, a scene shows women and children huddled within the open doors of a gas chamber. The same idea is conveyed by the 'Harrowing of Hell', a favourite Byzantine subject now given a contemporary interpretation.

'Among the many people who looked in while I was working on the scaffolding (Miss Grunwald says), the dustman came, brought his brother, and they were spellbound by the message of horror and compassion. Would the day would come when such reminders are no longer needed'.

C.A.

GREAT INTEREST IN FREUD MUSEUM

The Freud Museum in Hampstead (whose opening was reported in our September issue) is attracting a large number of visitors - about 600 a week, most of them from Europe, USA and South America. A report that the Freud Museum in Vienna requested the loan of the famous couch was dismissed by the Curator, Mr. David Newlands, who said there was 'no possibility of the couch going there'; it was 'our central exhibit and without it we would hardly have a museum'. Also, Cllr Newlands said, 'to let it go to Austria would be to suggest that what happened to the Freuds in Vienna was not important, and that's obviously not true'.

Camden Council has kindly erected four signs pointing to the Museum; by what was described as a Freudian slip two of them were found to be pointing the wrong way.

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HAPPY HOURS AT THE DAY CENTRE

MID-SUCCOT CONCERT

On 22 October an audience of about 50 at the Day Centre enjoyed a recital by the bass Frederick Rosner and the pianist Kate Kennedy (writes Richard Grunberger). Miss Kennedy's mastery of the keyboard showed particularly in her solo renditions of works by Haydn, Chopin and Gershwin. Mr. Rosner's repertoire ranged from operatic arias such as the Slander song from Rossini's *Barber of Seville* and the Finale from Richard Strauss's *Schweigsame Frau* to popular items like Schumann's *Two Grenadiers* and the *Song of the Flea*. 62-year old Mr. Rosner, a longterm member of the AJR, gives freely of his time to perform at Jewish Old Age Homes as far away as his native Vienna. Professionally he has been mainly engaged in export marketing, both as an entrepreneur and a Polytechnic lecturer. A lifelong opera buff, he writes critiques for the Munich monthly *Oper und Konzert*.

*

The universally popular Hans Freund was once again very much in charge of a musical hour at the Day Centre. From the carefully prepared song

AJR in ACTION

sheet we were singing Beethoven's great tune of Gellert's *Die Himmel rühmen* ("The heavens exalting the glory of God") and then, as if from the sublime to the near mundane, Fallersleben's *Ein Männlein steht im Walde*. The Viennese Mania Jurman treated us to the familiar airs *Wien nur du allein* and *Der Frühling ist wieder in Wien*, followed by Osher Clayton, a member of the Jewish Male Choir, who sang Italian and Russian love songs. The accompanist was the superb Sheila Games whose finely rendered solos, especially Schumann's *Träumerei*, would have called for encores had time permitted it.

YIDDISH ENTERTAINMENT

A Yiddish Afternoon introduced an unusual variety into the Day Centre's Succoth programme. Presented by Hans Freund, Chaim Neslen, a young Jewish folklore artist, explained the origins and cultural standing of Yiddish before he sang, to the accompaniment of his guitar, such well-known songs as that of the *Balagole*, the philosophising coachman discoursing with his horse; *Di Gildne Pawe* ("The Golden Peacock"), and Itzik Manger's *Zigeunerlied*. Hans Freund himself contributed by showing how Yiddish had adopted whole German folksongs. Lively community singing by a large audience was accompanied by Gerhard Tichauer, one of the regulars.

AT OSMOND HOUSE

A Sunday afternoon concert will be given on 28 December, by Doris Mainzer (soprano), Joseph Vilensky (tenor) accompanied by Rosa Butwick.

PROGRAMME FOR DECEMBER

As usual our morning activities will include:- Keep Fit; Various Card Games; Scrabble; Chess; Bingo; Discussion Group; and Art Class.

The afternoon entertainment is:

- Wednesday, 3rd: Barbara Jacobson & Helen Mignano.
 Thursday, 4th: Mr. Yacov Paul - 'Love & Music'.
 Wednesday, 10th: Piano Recital by Mrs. Otilia Geduldiger.
 Thursday, 11th: Piano Recital by Hye Yung Chung, famous Soprano from the Third World.
 Wednesday, 17th: Happy Chanukah with Hans Freund.
 Thursday, 18th: Rabbi Mariner - 'I'm Dreaming of a White Chanukah'.

The Day Centre will be closed from Wednesday, 24 December (inclusive) and will re-open on Wednesday, 7 January 1987.

APPRECIATIVE LETTERS

'Caring and Civilised'

Sir - As one of the regular visitors to the Day Centre since its beginnings I appreciate the opportunity to thank the organisers and the great number of voluntary helpers (visible as well as those behind the scenes) for the happiness and satisfaction their efforts bring to the growing number of attendants.

I am convinced that my appreciation is shared by the many who are experiencing the caring and civilised atmosphere prevailing at the Centre and who feel that their lives have become more enjoyable since its existence.

As for myself - my weekly visit to the Centre has become a regular routine in my life which I would not like to miss. May I wish the Day Centre and its tireless helpers every success with their ambitious plans for the future.

HILDA DUTCH

239 Willesden Lane
N.W.2

An Outing to the Opera

Sir - We have just returned from a very enjoyable outing arranged by the active organisers of the Day Centre. We were taken to a matinee performance of the National Theatre at the South Bank to see Berthold Brecht's *Threepenny Opera*. We had the benefit to be taken there and back in comfort by coach.

Having seen the 'original' Brecht many years ago, this performance stood up to our expectations and proved a thoroughly enjoyable event. A beautiful sunny afternoon was an additional bonus. May we hope for more such treats?!

Mrs HILDA DUTCH Mrs H. KORALIK
2 Grange Court 115 Greenhill
239 Willesden Lane, N.W.2 N.W.3

High Standard of Self Aid Concert

This year's Self Aid Concert on 2 November again introduced us to the 'Divertimenti' (directed by Paul Barritt), an ensemble of exceptionally gifted young musicians (writes Paul Lichtenstern). Their programme was well chosen. Bach's Six-part Ricercare, from *A Musical Offering*, Tchaikovsky's String Sextet *Souvenir de Florence*, powerful and passionate, and in the second half, Mendelssohn's Octet for Strings, romantic and wittily poetic (especially in the Scherzo).

The Ensemble performed with technical brilliance and perfection and artistic conviction. The sound they produced - always beautiful - ranged from intimate delicacy to great power, when one had the impression of hearing a full String Orchestra. Even in dramatic passages they avoided any harshness. In the occasional solo passages the individual musicians showed their sensitivity and feeling of style.

A Concert of very high standard which the full house clearly appreciated.

Learned notes on each of the three items were contributed to the lavishly produced Souvenir Programme by our good friend H. W. Freyhan who frequently writes in our journal on musical topics.

Grateful thanks are due to all colleagues who ably helped to organise the Concert, especially to Ruth Neushul who has long made this work her special responsibility.

AJR CLUB

Ernstes und Heiteres in Wort und Lied was the title of a farewell recital, in English, German and Hebrew, by actor and entertainer Frederick Schiller, a student of Max Reinhardt's, now 85, who has been a member of the Club for many years. Among the songs were *Lord keep me working, keep me fit* and *Life is sweet because of the friends we have made*. Enthusiastic applause rewarded the performance of an artist remarkable for his memory, voice and the quality of his presentation, as well as a man of charm, humour and wisdom.

DR. SIEGFRIED KIEWE

105½ is an age not often reached but it was by a resident of Manchester's Morris Feinmann House, Dr. Siegfried Kiewe, who spent his last 20-odd years there. He was a native of Graudenz, East Germany, and came to England in 1939 through the good offices of the Quakers whose help he always gratefully remembered. For 20 years he practised as a psychiatrist in York.

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PETER C. RICKENBACK

Schickelgruber's Love Affair in Oxford

Novel about Nazi refugees

Miss Elliott's novel is fiction pure and simple. Since she puts her cards on the table, there is no point in concealing who 'Dr. Gruber' is. He is our old friend Schickelgruber - now, or rather then (1952-53), living in a boarding house in what can be recognised as Oxford - in a big building housing illegal refugees, plus one innocent, ignorant and highly educated English (lady) don.

Nonsense, you say. It won't wash. I started off thinking that, and it is a measure of Miss Elliott's absolutely superb novelistic skill that I felt completely overwhelmed and defeated at the end. She proves that it was all possible. She does so by nibbling at the subject, faintly sketching her scenes, not slapping them on with a palette knife, by shying away from controversy and from Gothic horrors.

Her England is one gone mad with Shakespearitis, or rather (second) Elizabethitis - an England that wants to forget the miserable recent past and dubious present and hark back to the glories of the first Elizabeth. Especially is this so in the already unreal atmosphere of an 'ivy league' university.

In this cocoon the migrants of the Third Reich disport themselves, among them 'Dr. Gruber', madder than ever, and he is so shocked that he can't remember much. He is bullied by a bald crippled woman who keeps this crew together and out of harm's way - and 'Gruber' in his attic.

Then comes Gruber's daughter - Geli Raubal and Hitler's 'love child' who has so far survived in a Viennese orphanage. There are also a 'Hungarian countess', the ci-devant mistress of a Nazi bigshot, a Russian who has obviously blotted his copybook in the past, and a Pole who, though also illegal, is otherwise innocent.

The Pole and the English lady day-dreams of love and English spring and freedom while Vera Raubal-Hitler-Gruber, the waif from Vienna who has come through the 'Gottlieb underground' into Britain weaves her web of evil which ends in - but that would be spoiling an interesting ending.

An English policeman, Sergeant Rainbird, who is both stupid and clever, is on their trail - as well as following through his voyeuristic and fetishistic passions (perhaps too strong a word). But the real British powers-that-be spike his guns. How? And why? That too must remain a secret until Miss Elliott's fine, deft and *not* quaint book clears it up, or rather hints at it delicately.

* *Janice Elliott, Dr. Gruber's Daughter. (Hodder & Stoughton, £9.95) 159 pp.*

*

The US Association of Jews from Nuremberg and Fürth has nearly 1,000 members, says its 1986 newsletter which carries a lot of information carefully classified, not least under the title "News, Views and Other Schmuß".

A SUCCESS STORY

Jubilees are always remarkable events but the celebration that took place at Oscar Woollens at 421 Finchley Road last month was something special: it is 40 years since Walter Collins, a Berlin-born enthusiastic professional whose aim it was to combine high class artisan work with educational achievements, opened a cabinet-makers' repair shop at the corner of Crediton Hill and West End Lane. Starting with the small capital of an army nestegg, Walter soon gained well-deserved reputation for his firm as being efficient, first-rate and utterly reliable. His professional enthusiasm led to a quick widening of activities, and he became one of the first to show modern furniture designs and to present them to an ever-growing clientele. His motto: 'Interiors should be pleasing and jolly but also educational' led from success to success.

Oscar Woollens has become an educational centre, a house unique in this country where people not only buy but also learn, and scores of schools bring students to view modern furniture, designed by specialists, some from distant places, such as Indonesia and South America.

Walter Collins looks for promising young British designers whose work he displays and supports. He is more than a craftsman and salesman; although he is proud of some of his sales (over the years he supplied modern furniture to film studios and many titled families), he is an idealist. He has become a trustee of Parnham House, a historic building in Dorset for 'Craftsmen in Wood' where craftsmanship, aesthetics and design are taught during a fully residential year course. S.B.



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GERMAN AS SHE IS NOT SPOKE

Sir - The imperfections of refugee English, including the fine points of *Emigranto*, are fairly well known, and no doubt many of us have at one time or other made their individual contributions to the entertaining subject. Also tourists often come back from abroad with hilarious stories of the 'English' information to which they were treated. But what about the no less fanciful efforts

Letters to the Editor

made by some English students trying to speak German? May I tell a little story?

A friend of mine from Vienna booked in at a Bayswater hotel which appeared to be catering especially for German-speaking guests. Here the following announcement was prominently displayed:

Fuer die Sicherheit des Gaestes zu vermehren, dieses Hotel ist mit einem Feuermelder einsetzt.

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Wenn Sie das Feuer finden, schlagen den Feuermelder bei brechend das Glas des Fernmelderstelltes am naechsten.

Obviously someone had tried very hard, even desperately if inexpertly, with a 1911 dictionary and a recent 'O' level failure in German. The

result is certainly funny. One must only hope the emergency referred to never actually occurred. The consequences might have been far from funny.

55 Sheen Park
Richmond, Surrey

C.P. CARTER

Editorial PS: An English pen friend once offered this memorable apology for an interruption while writing: *Entschuldigen Sie bitte, ich bin soeben zer-stoert worden.*

Readers who may have similar stories are asked to send them in for publication but please keep them short.

SIR ERNST CHAIN

Sir - Ronald Stent, in his review of the new biography of Sir Ernst Chain (AJR INFORMATION, September 1986), gives a good picture of a man who ought to be regarded as the most important Jewish refugee who came from Germany to Britain - the co-creator of the whole revolutionary medical field of antibiotics. May I add that mankind very nearly lost that life-saving chance when Ernst Boris Chain, whose family had already emigrated from Eastern Europe to Berlin, was wondering in London whether he should not emigrate still further, to Australia, and become a concert pianist! Fortunately, the biochemist in him got the upper hand over the musician when, in 1939, he happened to come across an 11-year-old, disregarded article by Alexander Fleming about his strange experience with that killer spore.

How did I hear Chain's 'inside' story? He told it to me himself - in German - a few years before his death.

34 Dartmouth Road
London NW2

EGON LARSEN

'HOW DO YOU SPELL IT?'

Sir - May we make our contribution to the subject broached by Mr. Aronsfeld, 'How do you spell it?'. We have been treated to several variations on our theme but the one that surpassed all others was a telephone message 'Will Mr. *Leichenstein* please ring (so and so)'. Clearly, after the many contortions inflicted on our name, we had arrived at a dead end.
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LOUIS GOLDSCHMIDT

Sir - For the purpose of an academic thesis to be submitted to the Johannes Gutenberg University, Mainz (*Jakob Goldschmidt und die Darmstaedter und Nationalbank. Leben und Wirken eines Bankiers 1882-1955*), I require information on Louis Goldschmidt (born 6 January 1888 at Eldagen, Germany), brother of Jakob Goldschmidt. Louis owned a textile factory in Chemnitz which he removed to Leeds sometime after 1933. I shall be grateful for any information on Louis Goldschmidt that any of your readers can supply.

MICHAEL JURK M.A.

Kapuzinerstrasse 25
6500 Mainz

*

REFUGEE IN REYKJAVIK

Precisely at the time when Reykjavik was in the news because of the Reagan-Gorbachev meeting, the death was announced of a German Jewish woman, Hennie Ottoson née Lippman, of Berlin, who, with her mother and young child, had fled to Iceland in 1939. She and her non-Jewish (second) husband Hendrik organised services for Jewish soldiers stationed there during the war. Hendrik taught himself Hebrew and encouraged his wife to remain true to Judaism.

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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.

Deaths

Boskowitz:—The AJR Club mourns the death of Mrs. Olga Boskowitz, a loyal Club member for many years.

Cohn:—Dr. Josef Cohn, chairman of the European Committee of the Weizmann Institute of Science, died suddenly in Zurich on 24 October and has been buried in Rehovot. He will be sadly missed by all who knew him. Deeply mourned by his sister Bertha Cohn.

Gerstmann:—Dr. Josepha (Pipsy) Gerstmann Ph.D., of 10 Shirehall Gardens, London NW4, died peacefully on 31 October. She is deeply mourned by her husband, brother, sisters-in-law, nephew and niece, and relatives as well as many friends.

Lynfield:—Elsa B. Lynfield died suddenly on 18 October. She was the widow of Dr. Sidney Lilienfeld. Mourned by her children, family and friends.

CLASSIFIED

The charge in these columns is 50p for five words plus £1.00 for advertisements under a Box No. To save administrative costs, please enclose payment with the text of your advertisement.

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Information Required

ROSENBERG. Ernst Rosenberg — who knows his present address? He is the son of Dr. Gustav Rosenberg (formerly practising in Birstein), emigrated in 1933 with his parents and sister to Cyprus and returned to Wiesbaden with the family after the war. He is presumed to be in Switzerland. Please write to: Peter Mosler, D-6484 Birstein — Wettges, West Germany. Your expenses are for my account.

DOKTORAND der Pharmaziegeschichte untersucht das Schicksal aus dem deutschen Sprachraum emigrierter jüdischen Apotheker. Kollegen oder deren Angehörige, die zu einer Kontaktaufnahme bereit sind, werden gebeten sich zu wenden an: Frank Leimkugel, Oppspring-Apotheke, Zeppelinstrasse 6, D-4330, Mülheim an der Ruhr, West Germany.

JELLINEK. Rosa (Jellinková), born 25.2.1916, married name unknown, a survivor of German concentration camp, left for England shortly after liberation. Last known address (October 1941) Namesti 28, Rijna 14, Brno. Would she or anyone who has information about her please contact E. Gross, Flat 7, 1 Parkhill Road, London NW3 2YJ, or telephone 01-722 4303.

BOOKS URGENTLY REQUIRED:

1. "Die Rueckkehr der Seele" von TANG HSIAN DSU einem Dichter der Ming-Zeit uebersetzt von Vincenz Hundhausen, 55 Akte in drei Baenden — Rascher Verlag, Leipzig und Zuerich erschienen ca. 1943/1944.
2. Theorie der physikalischen Dimensionen Aehnlichkeitsbetrachtungen in der Physik, VI, 117 Seiten P.H. BRIDGMAN, Prof. der Physik an der Harvard Universitaet. Deutsche Ausgabe von Dipl. Ing. H. Holl, Teubner, Leipzig und Berlin, 1932.

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JULIUS STRAUSS

Julius Strauss, a Board member of the AJR who was also one of the British founders (in 1963) of the Eurobond market, died early in October, aged 75. He was responsible for the fastest growing sector in the field of financial securities over the last 25 years, from scratch to \$500 billion. A native of Frankfurt, he came to England in 1933. Five years later he, with a friend, set up the stockbroking partnership of Strauss Turnbull &

Obituaries

Co., to which he largely devoted the rest of his life. At the outbreak of war, still an 'enemy alien', he joined the Pioneer Corps but was soon transferred to a branch of Intelligence which enabled him to take part in the interrogation of top Nazis in Germany. He had good Jewish credentials. His grandfather was a rabbi and his aunt the well-known historian Selma Stern-Taubler. He made a point of devoting himself to the welfare of his fellow-refugees, e.g. in the Club 33 run by the West London Synagogue and as financial adviser to Self-Aid. A member of the Board of the Belsize Square Synagogue, he served for 11 years as its Treasurer. As a collector of paintings, he specialised in 20th century Jewish art.

FRITZ HOCHWÄLDER

The noted Vienna-born Jewish playwright who has died aged 75 found a refuge in Switzerland in 1938; both his parents perished in concentration camps. His best-known play probably is *Das heilige Experiment*, 1943, later adapted under the title 'The Strong are Lonely' and first performed in London in 1955. Set in the short-lived model Jesuit State of Paraguay in the 18th century, it deals with the dilemma of the Father Provincial, a strong man forced to submit to a superior power. His second play, *Der Flüchtling* ('The Fugitive') based on a scenario by his friend Georg Kaiser, dealt with the conversion of a frontier guard to a belief in freedom. A large number of TV scripts include *The Order*, a morality play on the ethics of responsibility. In April last Hochwälder was given the freedom of Vienna.

DR. JOSEF COHN

Josef Cohn who died in October was a man in the shadow of Chaim Weizmann. The best part of his life was spent in service to the Weizmann Institute of Science at Rehoboth on whose behalf he tirelessly travelled far and wide. If in the 50-odd years of its existence the Institute has won international fame, with some 2,500 scholars now working under its auspices, this was due not least to Cohn's success in securing especially the substantial finance required. As the promoter of this particular cause he took up direct contact with the German Government as early as the 1950s when he also met Dr. Adenauer, and he involved German scientists in the Institute's work.

To the extent that it became possible to regard Cohn and the Institute as virtually identical, it was no exaggeration to describe Cohn as an Ambassador of Israel who managed to build bridges between the two countries.

Tact and diplomacy, a refined manner and reserved disposition, greatly assisted his endeavours, and the Germans went out of their way to honour him. The award of the *Grosse Bundesverdienstkreuz* on his 80th birthday in 1984 was made an occasion where the German President Richard Weizsäcker delivered the *laudatio*. On the Israeli side, he received in 1969 the Weizmann Award in Science and the Humanities.

Cohn was born in Berlin. He studied political science at Heidelberg University and in 1931 published a book entitled *England und Palästina*. He came to London in 1933 where he was the secretary of the Central Bureau for the Settlement of German Jews. From 1935 to 1948 he was a private secretary to Dr. Weizmann. His sister Bertha, living in London, has been devotedly active in Zionist work and associated with the Wiener Library and Leo Baeck Institute.

HILDE MARX

She came, oddly enough, from Bayreuth, and she removed herself so far from Wagner's shadow as to be remembered for her typically American 'One Woman Show' (which she once presented at the home of Mrs. Eleanor Roosevelt) in the tradition of Ruth Draper. She early showed a literary talent that did not escape attention. When still at school, she won her native city's 'Jean Paul Prize of Literature', and when studying at Berlin University, she was awarded the Jewish Community's 'First Prize of Literature'. She came to the U.S.A. in 1938, aged 25, soon growing into a poetess and writer of short stories; much of her work including dramatic criticism appeared in the New York refugee journal *Aufbau*. But her greatest success came with her personal appearance in such biblical monologues as 'Trial of Eve' and 'Esther' when she cast a spell over her listeners which was as powerful as when she switched to literary cabaret, from deepest seriousness to hilarious humour. Several volumes of her poetry have appeared. She was a member of the International P.E.N. Club. The wife of a physician, Dr. Erwin Feigenheimer, she died on 4 October 1986.

DR. JOHANNA PHILIPPSON

Dr. Johanna Philippson, who died in Cambridge on 13 July 1986, was born in Magdeburg on 23 April 1887. She was a member of the Philippson family which played a distinguished part in the history of 19th-century German Jewry. Unable as a girl to attend a school in her home town which would prepare her for university entrance, she took part in the 'Helene Lange Courses' in Berlin and passed her *Abitur* there in 1906.

From 1912 until her enforced retirement by the Nazis in 1933 she taught in a number of secondary girls schools in Berlin. She was a founder-member of the *Deutsche Philologinnen-Verband* in 1926. From 1933 until her emigration to England in 1939 she taught in Jewish schools in Berlin.

In this country she taught English to German refugees, under the auspices of the Jewish Refugees Committee, also German in several evening classes. She wrote a number of essays for the Leo Baeck Year Book.

ERNST HAAS

Ernst Haas who died in New York at the age of 64 was an Austrian-born photographer who made a notable contribution to colour photography. He was forced to leave Vienna at the outbreak of war when he was studying medicine and photography. He conceived of photography as a creative art, in fact the volume that established his fame was called *Creation*, 1971. It was to provide the opening for John Huston's film *The Bible*. Another collection of his photos was entitled *Magic Color in Motion* (1958). His motto was 'Poetry is not invention but something that can be seen'. He exhibited some of his work first in Vienna in 1947, later (1973) in London.

*

Mrs. *Sidonie Guttman* who died on 3 October, aged 94, came to this country from her native Berlin. She soon began to take an active part in London Jewish life, both in the then New Liberal Jewish Congregation (now Belsize Square) and in the AJR where for 25 years she assisted with restitution matters, also in the Club 1943 where the lecturers included her son Charles. Her warm-hearted personality and lively sense of humour were cherished by a large circle of friends.

H. W. FREYHAN

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An Oral History Project

WOMEN IMMIGRANTS AND
DAUGHTERS OF IMMIGRANTS

Jewish women who are immigrants or daughters of immigrants – known as the *Jewish Women in London Group* – recently launched a feminist oral history project which is to record the experiences of Jewish women in the late 19th and 20th century. They have mounted an exhibition of photographs and writings in English, drawn from a collection of interviews. The exhibition will illustrate three periods of immigration: (1) daughters of the late 19th century immigrants, (2) refugees from the Holocaust, and (3) post-war immigrants from the Middle East, India, North and South Africa.

On a 25-minute tape, three women tell their story: Ena Abrahams, born in the East End of London in 1924; Elli Adler, born in Vienna in 1925, who came to England with a children's transport in 1939, and Rachel Charikar, born in Bombay in 1934, who describes her reason for coming to England and the reception she got here.

TWELVE MILLION REFUGEES

The number of present-day victims of political, religious or racial persecution who were forced to leave their homeland runs into 12 million, according to the UN High Commissioner for Refugees. About four fifths found refuge in neighbouring countries of the Third World, while the industrialised countries were said to have engaged in restrictive immigration policies.

The High Commissioner, M. Hocké, a Swiss, distinguished between streams of refugees and 'socio-economically motivated migration movements'; at the same time, he felt the well-to-do industrial states ought not to disregard their

humanitarian obligations with a view to integrating the refugees. A hopeful sign was seen in some countries e.g. in East Africa and S.E. Asia, creating opportunities for a return of the refugees.

*

Essays by Börne between 1807 and 1828 championing equal rights for Jews and debunking contemporary antisemitism, are contained in an anniversary volume *Ludwig Börne zum 200. Geburtstag: Für die Juden*, published by the (non-Jewish) *Archiv Bibliographia Judaica*, Frankfurt am Main (1986. 79 pp.).

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