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JEWES AND CHRISTIANS

After the Pope's Audience to Dr. Waldheim

The controversy surrounding Dr. Waldheim's visit to the Vatican, more especially the fact that the Pope agreed to receive the embattled Austrian President, was one of the foremost topics of discussion during the past month. What seems of particular interest is the argument frequently heard that the Pope's action described by the *Daily Telegraph* as 'political *faux pas* of the first order', might have 'negative consequences on relations between Catholics and Jews'.

There may well be some force in the argument, and it is perhaps worth casting a glance at the general state of Christian-Jewish relations. There is both a theoretical, theological side to them and a practical one. On the theology, the *Times* Religious Affairs Correspondent, Clifford Longley, in a stimulating article, contrasted the 'Jewish instinct' to 'find and punish the culprits as a way of restoring the equilibrium or justice', with the 'Christian instinct' to 'incorporate such suffering into the archetypal suffering of Christ's Passion' which Jews must find incomprehensible.

But, then, if there is (as Longley says) a 'profound distance between Jewish and Christian ideas of God', two comments come to mind. In the first place, the division is not only between Jews and Christians: it runs across both, certainly across Jewry. Can we be quite certain that all Jews (or Christians) have the same idea of God? If some of us, for example, believe that God visits the sins of the fathers on the children, and others believe that the sons shall not bear the iniquity of the fathers, we obviously have different conceptions of God. Again, the differences are plain when, for example, orthodox Jews regard the Torah as an unchanging revelation of and by God while progressive Jews adopt an attitude of 'critical reverence' (Rabbi John Rayner), allowing for a human interpretation which will regard not all our morality as dependent on the Torah.

But the two different conceptions of God also

suggest another consideration. Jewish leaders frequently insist that Jews must be understood as they understand themselves, and this is an entirely reasonable expectation. But then, in fairness, Christians must be granted the corresponding right to be understood as they understand themselves, and this is a conclusion that often seems to escape Jewish critics. This is where Longley's distinction is of practical relevance, and he has a point in warning the Jewish community 'to be careful that its actions do not convey that it seems to want to exercise a veto over what the church does'.

We — Jews and Christians — must be free to act upon our own convictions. This in turn will be reflected in the practical state of the Christian-Jewish relationship. If 'negative consequences' are feared as a result of the Pope's audience to Dr. Waldheim, how strong or how vulnerable is that relationship? I will speak from personal experience, having been associated with the Council of Christians and Jews (C.C.J.) for a long time.

It seems to me, putting it bluntly, that Christian-Jewish relations, substantially, interest neither Christians nor Jews (in this country), not the generality of them and always excepting those

dedicated spirits which are not general but special. The reasons are different. I will state them broadly, perhaps overdrawing them in a caricature to make my point. It seems to me Christians feel: What can we do with the Jews except possibly try to convert them, and that is hopeless, while Jews feel: What can we do with the Christians, they are all, basically, antisemites, it is hopeless. It is in the feeling of hopelessness that the two seem to meet.

I will enlarge on it a little. I remember the late James Parkes, perhaps the most famous student of Christian-Jewish history. I was privileged to know him and I treasure his memory as one of those righteous whose name shall remain as a blessing. I remember how often he told me, with feelings of bitter resignation, that his Christian colleagues (Anglican clergymen) regarded him as a freak and a faddist, and Jews also entirely failed to appreciate the value of his researches which began as far back as 1934 with his standard work *The Conflict of the Church and the Synagogue: A Study in the Origins of Antisemitism*. He felt, with good reason, that he was after all a champion of the Jews, but he came to suspect, so he told me, Jews were not keen on having a Christian champion. I did not disagree.

He lived somewhere off the beaten track, in Barley near Royston, where at least one Jewish benefactor had enabled him to instal his unique collection of books. Later he was forced to give up this house and he endeavoured to interest Jews in the library but none wanted it until at long last room was found for it at Southampton University. His life, a life of learning and dedicated scholarship, was a tragedy if ever there was one.

Inasmuch as his experience can be taken as a yardstick, it is I think true to say the C.C.J. has made little impact on national life. The district of my local branch has a considerable Jewish population and there are many Churches. I would beat the drum to the best of my ability, but if we managed to get an audience of 50-60, among whom youngsters were conspicuously absent, we would count ourselves lucky.

This experience was reinforced when I edited a Christian-Jewish journal for a Jewish organisation. It had a very small circulation, and again I

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'Have Victims of Persecution received Adequate Restitution?'

Under this prominently featured heading, the *Frankfurter Allgemeine Zeitung* reported at some length on a Parliamentary hearing in Bonn where the question was raised which groups of victims were receiving no or only 'inadequate material compensation or restitution'. Among those invited to put their case were Jewish organisations, gypsies, representatives of the 'White Rose' resistance group and of the Churches.

The chairman of the Central Committee of Jews in Germany, Werner Nachmann, recalled that there were many Jews who had not received the restitution/compensation due to them. A number of individual cases were specified by the Israeli Auschwitz Committee. The Association of Forced Labourers pleaded for a 'basic pension' which they were still being denied. The organisation of victims of 'euthanasia' and compulsory labour thought that hardship provisions were in no proportion to the injury suffered and in fact amounted to almost an insult.

Green Party's Initiative

An initiative of the Greens wanted all victims of Nazi persecution, including the compulsorily sterilised and victims of 'euthanasia', also 'asocials' (as defined by Nazis), compulsory labourers, deserters and Communists, to be entitled to a pension. The Social Democrats suggested a foundation called *Entschädigung für NS Unrecht*, which would provide adequate relief in cases of hardship. The Minister of Family Affairs, Frau Süßmuth, pointed out that so far as non-Jews were concerned, a fund of this kind had existed since 1981 but of its DM 20 million so far only DM 500,000 had been withdrawn.

Generally, it was felt that not all groups of Nazi victims had received sufficient compensation/restitution, one of the reasons being (it was said) that in the 1950s only limited finance had been available.

On the other hand, high court judges argued that victims of 'euthanasia' and compulsory sterilisation could not be considered to be victims as defined by law as 'the measures taken against them could not be regarded as typically Nazi injustice'. The law had given 'pointed prominence' to the victims of anti-Hitler resistance and of the Nazi ideology of race. According to a Marburg University professor, 'eugenics and sterilisation on grounds of eugenics are no National Socialist invention'. A medical authority, Professor Dörner, stated that many of the 'experts' of the 1950s who had denied restitution to the victims of Nazi 'euthanasia' and the compulsorily sterilized, had themselves been among the offenders of the Nazi period. He thought that the Nazi law on 'hereditary health' (1933) formed the basis of all Nazi extermination measures because ever since then the scientific opposition to the 'eugenics movement' had been suppressed.

Lilian Levy

WHERE GLASNOST FALLS SHORT

The Case of Oscar Mendeleev, Russian Jewish Geophysicist

'Glasnost' is, unfortunately, only an illusion to most Jewish refuseniks in the Soviet Union, and the emigration figures are still very low. One particularly disappointed Muscovite is Oscar Mendeleev, who has now been 'in refusal' for 17 years, and who has an exceptionally strong campaign being waged for him in the West by professional colleagues.

Oscar Mendeleev is no longer able to work in his chosen field, due specifically to the fact that, as a Soviet Jew, he has applied for a visa to emigrate from the Soviet Union. He graduated as a geologist in 1950 from the Moscow Geological Institute and, following a period of ten years working as a scientific adviser in the field of mineral exploration, he returned in 1960 to Moscow University to study electronic engineering and to pursue and promote his research, *inter alia*, into the use of microwaves for soil conductivity determination. His work was published openly in the Soviet Union and certain of his papers were translated and published in the West.

Following his application in 1970 for a visa to emigrate from the Soviet Union, he was dismissed from his post with the Ministry of Meteorology and, since that time, has only been able to obtain menial employment outside his profession, which he has been forced to supplement with part-time private tuition. Since his first application was refused, he has neither been permitted to pursue his profession within the Soviet Union nor has he been permitted to emigrate in order to do so.

His cause has been energetically taken up in the West. The first geophysicist to do so was Dr. Ernst Deutsch of the University of St. John's, Newfoundland (Canada), who alerted his colleagues to what was happening to one of their co-geophysicists; the outcome of this was that Mendeleev was offered employment in Canada as a geophysicist in the mining and petroleum exploration fields, but without a Russian exit visa he could not take up the post.

Science and Politics

In 1982 Dan Yaalon (professor of geology at the Hebrew University) tried, with other colleagues, to raise the issue of Mendeleev at the XIth International Geophysics Congress ('Inqua') in Australia, but the participants were nervous of 'mixing science with politics' — and the Russian contingent disclaimed any knowledge of Oscar Mendeleev as an earth scientist.

In 1986 Dr. Claudio Vita-Finzi of University College, London, had considerably greater success with the organising committee of the XIIth 'Inqua' Congress, due to be held this year in Canada. He wrote a paper for the Congress, of which Mendeleev was to be 'co-author' and asked that the President of the Congress should issue a formal letter of invitation to the 'co-author' to

present the paper personally in Ottawa. The invitation was duly submitted to the Soviet Embassy in London, but the reply was that: 'Unfortunately Mr. O. Mendeleev is unknown either to the Preparatory Committee (of Inqua/USSR) or to the USSR Academy of Sciences, and correspondingly his name is not included in the list of Society scientists whom the USSR Academy of Sciences is planning to direct at the congress'.

In April of this year Dr. Vita-Finzi registered Mendeleev as a delegate to the 1987 congress and wrote to the Procurator General in Moscow asking that Mendeleev and family be granted an exit visa in order to be present in Ottawa, as a sign of the 'friendly collaboration which characterises world science'.

In May Oscar Mendeleev was called to *Ovir* (the visa issuing authority in Moscow) to be told that his application had again been refused.

*

If you can offer help or support to Oscar Mendeleev, you are asked to contact the Campaign of Concerned Geophysicists which was instigated by AJR members Herbert and Lilian Levy.

CHRISTIANS AND JEWS

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made it my business to promote it. I advertised in a number of Christian papers but invariably drew a blank — not a single response, let alone request for a subscription. Christian-Jewish relations are not a priority among Christians, any more than among Jews. I often wonder how many of the clergy, Christian or Jewish, devote a sermon to the subject or make it part of congregational life. We had a number of them as our Vice-Presidents; they kindly permitted us the use of their church or synagogue hall but few were ever seen at meetings.

One last point. In the journal I mentioned I endeavoured to bring Jewish opinion to the knowledge of Christians but also Christian opinion to the knowledge of Jews. I am stressing this because sometimes it seems to me that the C.C.J. tends to regard itself as a Society for the Enlightenment of Christians about Jews. This of course is legitimate and necessary, but it seems to me no less legitimate and necessary to enlighten Jews about Christians, and who will say one section is more in need of enlightenment than the other?

So when we talk about the effects that possible actions by whomsoever may have on Christian-Jewish relations, I think it would be well to take a less wishful and more realistic view of the state of those relations.

C. C. ARONSFELD

'ANGLO-JEWRY AND JEWISH REFUGEES'

Reactions to Dr. G. Alderman's Controversial Article

As one of the very few people who are still about and were involved in the beginning of the immigration of Jewish refugees from Nazi Germany to this country, I hope you will allow me to make some comments on the article by Dr. Alderman under the above title in your issue of June 1987.

On 2 May 1933, I joined Otto Schiff, Chairman of the Jewish Refugees Committee, as his private secretary in his City office — he was then senior partner in the stockbrokers Bourke Schiff & Co. On that day, I started the work for Jewish refugees which was to continue until my retirement from the CBF for World Jewish Relief in 1979.

Dr. Alderman states that not more than about 65,000 Jewish refugees were able to come to Britain between 1933 and 1945. There were in fact over 60,000 registered with the Jewish Refugees Committee by the outbreak of war and an additional 10,000 with the Refugee Children's Movement. There were also others who were not registered with either organisation. He goes on: 65,000 were 'much less than the number of black immigrants who were to settle in this country a quarter of a century later'. However, he omits to point out that most of the latter were Commonwealth citizens with British passports which entitled them to come here.

'The much vaunted guarantee given by Laski, Lionel Cohen, L. G. Montefiore and Otto Schiff', as Dr. Alderman terms it, was not, as he contends, the means for the community to prevent itself 'from being able to call upon the government to admit more refugees than Anglo-Jewry itself could support' but the basis on which some 11,000 Jewish refugees were admitted between March 1933 and 1938. This was not a country of immigration at that time. If the immigration officer did admit arrivals, in most cases it was for a very limited period and application had to be made to the Home Office for an extension. This was one of the many ways

in which the Jewish Refugees Committee helped the newcomers.

When, after the *Anschluss*, visas were imposed, it was again the Jewish Refugees Committee, with the ever helpful officials at the Home Office, which devised four or five different schemes to bring as many would-be immigrants as possible to this country, resulting in a further 49,000 being admitted before war broke out.

To impugn the motives of men like Neville Laski, Lionel Cohen, Leonard Montefiore and Otto Schiff, all of whom I knew well, is beneath contempt. In particular to imagine that Otto Schiff, who devoted his whole life from 1933-1939 to saving as many German Jews as he could, would be capable of the devious action which Dr. Alderman infers, is impossible.

That 'a much more robust and assertive approach could have been adopted and much more could have been done' is so far from the truth that I assume Dr. Alderman is too young to have participated in the battle that was waged at that time to save every single person that was possible.

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JOAN STIEBEL

Echoes of History

May I congratulate you on printing a summary of Dr. Alderman's lecture. The question arises whether refugees from Nazi oppression expected too much. I remember taking a job in a small tailoring workshop in the West End of London and the boss greeted me: 'You come from Austria and hope I will give you work and pay you well. I remember Vienna well, we arrived penniless from Poland and were met by a deputation of the local Jewish community at the railway station. They offered us a meal and a night in a hotel, provided we would take the train out of Austria

the next day'.

Like my former boss, many of the Jews from Poland came to Britain to settle and remembered the cold shoulder they received from the prosperous Jewish communities of Austria and Germany. Is it surprising that they were less than enthusiastic when 60,000 new immigrants, many of them better educated than themselves, descended on them to compete with them?

49 Hawkshead Lane
North Mymms
Hatfield

HENRY TOCH

REFUGEE'S BIG PUBLISHING COUP

An extraordinary commercial feat was accomplished by a Jewish refugee from Germany, Paul Hamlyn, when he sold his fast-growing Octopus Publishing Group in which he has a personal stake of about £200 million, to Reed International, the British publishing, paper and packaging conglomeration, for £535 million. He immediately gave £50 million to charity. According to *The Times*, the deal is the biggest ever in British publishing and will create a publishing empire with sales of more than £1 billion a year.

Hamlyn, born Hamburger, 61, son of a German refugee academic, came with his parents to England from Berlin in 1933. He is a brother of the poet and critic Michael Hamburger and was educated at a Quaker school. He started his publishing career in 1949, dealing in remainders, with £350 left to him by his grandfather. Greater success came with the publication of a book about Brumas, the first polar bear cub in the London Zoo. Hamlyn launched Octopus in 1971 with £10,000 of his own money.

An interesting aspect of the deal is that it has checked the North American invasion of the British publishing industry. Hamlyn, called a 'publishing patriot', said he wants to ensure that control of Octopus is kept in Britain.

The Paul Hamlyn Foundation has, in the past, made donations to charities for the blind, the arts and other philanthropic activities.

RENT/RATE REBATES AND GERMAN/AUSTRIAN PENSIONS

We wish to remind our readers that, in the calculation of the income of an applicant for rate rebate or rent allowance, several Greater London Boroughs, and possibly also some provincial ones, disregard, among other pensions paid for certain disablements, a part of the German and Austrian Pensions paid to Nazi Victims. The usual disregard is £4 per week, but the Boroughs have authority to disregard a higher weekly amount under guidelines made by the Department of the Environment. Such higher disregard can in particular be applied in respect of German compensation payments (for damage to economic prospects, health or life) paid under the German Federal Compensation Act.

The practice of the Boroughs varies. We were advised by Camden some years ago that that

Borough deducts the first 25 per cent of the Social Insurance Pensions and of the Restitution (Compensation) payments, or £4 per week whichever is higher. Some Boroughs appear to disregard compensation payments completely.

Considerable efforts were made by the AJR to obtain an increase in the amounts disregarded following the taxation treatment which now fully exempts Pensions as well as Compensation Payments, but the D.o.E. and the Boroughs have stated that the taxation treatment cannot guide their practice concerning rent and rate rebates.

Applicants for a rebate are advised clearly to state the character of the payments received, so that due deductions can be allowed for rebate purposes.

F.E.F.

Gratitude

Dr. Geoffrey Alderman's reflection should not go unchallenged. The picture was not as gloomy as he depicts it. Erstwhile refugees like myself will not forget the hospitality which the Liberal Jewish Synagogue extended to what is now the Belsize Square Synagogue which enabled that congregation to hold its weekly services in congenial and adequate surroundings.

Nor should the '33 Club' of the West London Synagogue be forgotten where we could meet daily and enjoy the fellowship of fellow-refugees and — at the time very important — get a cheap and nourishing meal.

72 Maida Vale
W.9

Rabbi C. E. CASSELL

Different Opinions on

'FORGETTING AND FORGIVING'

In reply to the article under this title (June issue), a number of comments have been received of which a selection, in part shortened, is printed below.

IN THE LIGHT OF GERMAN HISTORY

To forgive and to forget may be two different things but they are closely linked and certainly inter-related. In the circumstances under review, if forgiveness is said to be emotionally motivated and forgetting defined as a function of the brain, the brain would need a strong emotional impulse to make the superhuman effort to forget what no living soul should be expected to forget.

I was in favour of the President's visit right from the beginning because, 45 years after the Wannsee Conference, it meant the ultimate triumph of the victims over the murderers as well as undeniable proof that the 'final solution' had not only failed in its objective but also been counter-productive.

Whether or not the sins of the fathers should be visited upon the sons and grandsons must be considered in the light of German history as a whole. The 'final solution' was not an isolated aberration produced by the sick minds of a handful of monsters. Irrational hatred of the Jews has been endemic in Germany at least since the Crusades and, had it not been so deep-rooted in the German mind, Hitler would not have found the many willing tools who put his plans into practice.

For centuries German Jews returned where they had been expelled, again made their homes where their ancestors had been murdered, in other words were willing to forgive and forget. It is hardly surprising that the ability to do so, on the part of individuals as well as of the people as a whole became totally exhausted after the events of 50 years ago.

To make a fresh start also requires a feeling of trust in the future and, considering the German historical record, there can be no guarantee that the evil has finally evaporated or burnt itself out never to emerge again.

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Wembley Park

RUTH WILLERS

THE BLOOD FEUD

Whereas remembering what has happened is not a matter for the individual's decision, forgiveness or otherwise is the result of conscious and deliberate choice. It may or may not reflect adversely upon my character, but I have to say in all honesty that I cannot forgive. As for the consequences of this, I can only hopefully quote Heinrich Heine (correctly, I hope): *Le bon dieu me pardonnera; c'est son métier...*

However, whatever my own feelings, they cannot be transferred to or made obligatory for anyone else. My son knows the tragic history of our people and all the details of our family's experiences. At the same time it would be unreasonable to expect him to share the intensity of my feelings. Whatever knowledge he may have

of these incredible events would only be indirect and second-hand.

Nor could I feel any animosity towards the descendants of those who have so grievously wronged our people, unless it is evident that the sons subscribe to the same principles as their fathers.

One of the most obnoxious and damaging customs is the blood feud; the blind and unthinking transfer of retribution for an actual or imagined wrong from the perceived perpetrator to others, merely because they are connected by family ties or in any other way. The perpetuation of hate down the generations is perhaps the greatest evil of all.

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Richmond, Surrey

C. P. CARTER, FSIAD

WORDS — NEGATIVE AND POSITIVE

I was intrigued to read the article by C. C. Aronsfeld. It seems odd that we continually press for the *negative* 'forget' in favour of the *positive* verb 'remember'. Should we not deliberately *remember* what has happened in the Holocaust, rather than simply not forget? Or is the implied effort in *remembering* the reason for 'not forgetting'?

Additionally, it is little less peculiar that there exists the German distinction between *Wiedergutmachung* and *Entschädigung*. Literally, the latter must imply a compensating for (material) damage caused, whereas the former claims to return 'again' (*wieder*) to the establishment of the state of 'all being well' (*gutmachen*). To transpose even more freely, when everything is *wiedergutmacht*, we have reached the position of letting bygones be bygones. Surely, the latter cannot even be contemplated as possible. Yet thousands exist simply because they have been *wiedergutmacht* — and better than ever before was believed possible!

An anomaly of words? A philological pedantry? Or do not words and language *reflect* the way we live?!

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C. H. GUTTMANN, JP

HARMONIOUS RELATIONSHIP

In your June issue you quote the *Jerusalem Post* as stating that 'Israel has not made its peace with Germany'. The use of the word 'peace' strikes me as rather unfortunate since the opposite of 'peace' is clearly 'war'. Might it not have helped matters if the writer had said that Israel cannot have an entirely harmonious relationship with Germany — or words to that effect? The choice of words *really does matter*.

76 Canfield Gdns.
NW6

K. M. OPPEN

POSITIVE ACTION NEEDED

Thank you for your most thought-provoking article. It is a duty of all of us, both Jews and non-Jews, never to forget; equally we must remember that atrocities of the kind committed by the Nazis have been, and are still being, committed in other countries, even if not to the same extent and could happen again, if the circumstances of poverty, unemployment, racial prejudice and hatred came together in sufficiently great measure and were allowed to continue unopposed.

It seems to me therefore more profitable to take positive action. Let us arrange frequent meetings between groups of younger Germans and Jews to get to know and appreciate one another. At the same time, we should use *Televis* positively and produce *interesting* features about Jews and Judaism. Show the Germans something about a culture and a religion about which they know nothing rather than only films and programmes to make them feel guilty and responsible for the crimes of their fathers.

Perhaps there is someone amongst us in England or abroad who feels inspired to make such a film and sell it to German Television.

16 The Paddocks
Wembley Park, Mddx.

LORE STEIN

A NEW GENERATION

I fully agree with Mr. Aronsfeld. None of us are angels. I believe that humans can be brain-washed to do almost anything and I hate to think what we would be capable of, given the appropriate circumstances. The fact that some of us are able to hate the Germans collectively so vehemently, often without knowing any or ever having been in Germany, tells its own story. Who are we to set ourselves up in judgment over others indiscriminately?

Of course, whether one wants to visit Germany or not after all that has happened, is purely a matter of personal feelings and cannot be open to argument. There can, to my mind, be no question of forgetting or forgiving. How can we forget what was done to us or forgive those who committed these horrendous crimes! But a new generation now makes up the bulk of the German people and nothing can be achieved by constantly harking back.

5 Rofant Rd.
Northwood, Mddx.

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Victorian Values

Victorian values have lately come into the news again — which must seem odd, because they had been so long devalued that we began to doubt whether they ever existed. Were the Victorians really as virtuous as we have been led to believe? They were prudish, priggish, or so we were told; in their papers less prominence was given to sex and indecency and criminals did not have the benefit of stimulation by TV. But of course the fact that those vices did not appear in public, at least not without strong disapproval, does not mean they did not exist. In his recent book on the subject (*The Tender Passion*, 1986), Peter Gay (a German-Jewish refugee) remarks 'it would be a gross misreading of the bourgeois experience to think that the 19th century bourgeoisie did not know, or did not practise, or did not enjoy, what they did not discuss'. They did, and Professor Gay produces a good deal of evidence, even and especially among the 'eminent Victorians'.

In fact the most eminent of all, the great Queen herself, is shown to have been by no means Victorian. According to Prince Andrew, her great-great-great-grandson, who presented her in a TV documentary, she was 'more broadminded than many of her subjects'. Scantly-clad models provided her favourite artistic enjoyment; she admired naked beauty, and she presented Albert with a nude drawing of a muscular young man 'wearing nothing but a beard and an anxious expression'. So says her latest biographer, the American Professor Stanley Weintraub, whose intimate story of a 'Queen of many parts' was strikingly well received in the British press. According to him, she had little time for Victorian values, being too busy enjoying sex, pouring whisky in her tea and swapping saucy pictures with her husband. Her affectionate feelings later for Benjamin Disraeli are of course well known, and he in turn referred to her as his 'Faerie Queene', or simply 'The Fairy'.

Views on Jews in English Society

What did the Victorians think about the Jews? A volume in the Littman Library of Jewish Civilization recently showed us *Victorian Jews through British Eyes* (by Anne and Roger Cowen, 196 pp. £25). Reproductions from three representative periodical papers (*Illustrated London News*, *The Graphic* and *Punch*) reveal what V. D. Lipman, the Anglo-Jewish historian, in his preface, describes as 'the ambiguity about the position of the Jews in British society': on the one hand, the Jewish (upper) middle class 'more unselfconsciously at home in their local social environment than any other Jewish community'; on the other hand, 'the unfavourable stereotypes of the Jew so common earlier in the century', now revived as the result mainly of the immigration from Eastern Europe.

When the persecution in Russia began, as early as the 1840s, the 'insanity' of it was denounced, and the question was asked: 'Will the Christian Powers of Europe remain silent and inactive in the presence of such horrors?' It was, alas, a rhetorical question; for at the same time, *Punch* noted that Tsar Nicholas, 'though steeped in the blood and tears of Poland', was 'received with open arms by English noblemen', and the 'better classes' did not seem to care that he had just 'driven 150,000 helpless Jews into the deserts of the interior of Russia' — 'one hundred and fifty thousand souls!', the paper exclaimed, implying that it regarded the figure as almost an equivalent of the six million.

Later, when the pogroms started and the refugees arrived, it became 'a matter of urgent importance that the people should be enabled to depart quickly to new homes where there is room for them to earn their bread'. This was the opinion not only of the Society for the Relief of Persecuted Jews but also, to some extent, in official Jewish quarters.

An early interest was shown in the Jews' return to Palestine. A parliamentary 'petition from a place in Surrey, praying for the restoration of the Jews in the Holy Land', was recorded in *Punch* with the unfunny but not necessarily unfounded comment that 'the only reason that can well be imagined why the inhabitants of any place in Surrey should wish the Jews restored to the Holy Land by Act of Parliament, is the existence, in their opinion, of too many of the children of Israel in their own neighbourhood'.

Of course due attention is given to the 'Jew Bill' of Civil Emancipation in 1858 which overrode all objections to the Jew as 'unfit to be a legislator for Christians', etc. Jewish emancipation, debated on and off since 1830, had simply become part of a larger struggle of the times — the struggle of the middle class for political equality, of the Commons versus the Lords.

Not all of course saw emancipation in this historical perspective, and a highly Victorian view was taken by the German-Jewish historian, Heinrich Graetz, when he was in London exactly 100 years ago, to deliver an address at the Anglo-Jewish Historical Exhibition in the Royal Albert Hall, where he compared emancipation in England with that elsewhere:

On the Continent, especially in Germany and Austria, emancipation was forced upon the rulers in a moment of despair, and was granted by them with a mental reservation to restrict or even to revoke it. In England, on the contrary, your freedom was to be granted fully, and with all its consequences. Scruples were long entertained, and freedom, though often brought near, was often withdrawn. But when public opinion stood firm and regarded it as a shame that full rights should be withheld from a highly respected class of citizens merely on account of their religious belief, they were at last granted to you without the slightest reservation.

You had not to give solemn assurance that you are good patriots, that you love your native country as much as your fellow-citizens. Nor had you on this account to give up a jot of your religious convictions. The honours you have received have been granted you sans phrase as the descendants of Jacob, as the guardians of your ancient birthright.

This characteristically hopeful view was greeted by the *Jewish Chronicle* as that of the 'Jewish Macaulay', representing 'the highest scholarship and the best idealism of German Judaism'. It was certainly widely held, especially among German Jews at the time. In his book *Die Juden im heutigen England* which appeared in 1890, the historian Dr. Heinrich Meyer Cohn thought that 'England may well be called the paradise of Jews', and even today, a British Jewish scholar, Professor Ivor Crewe, a political scientist, feels justified in declaring: 'This is the golden age in Britain for Anglo-Jewry'. Critics have referred him to the experience of German Jewry. But he need not be mistaken so long as he remembers that the Pharaoh of Josef and the Pharaoh of Moses both ruled the same land.



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Alice Schwab

EXHIBITIONS GALORE

Jacob Epstein (1880–1959) is a name to conjure with. Even if some of his great monumental works seem over-powering, there will be few people left untouched by the delicacy and strength of his smaller figures. The major retrospective exhibition of his work at the Whitechapel Art Gallery (until 13 September) includes more than eighty sculptures with much related material.

The Royal Academy is showing Master Drawings from the Ian Woodner collection (until 25 October). Woodner, an architect by training, started buying important drawings in 1955 and now has one of the most representative collections in private hands, including works by the great masters, Dürer, Leonardo, Rembrandt, to name but a few, as well as the modern masters, Goya, Cézanne, Matisse, Picasso, etc. It is remarkable that even today it is still possible to amass a collection of such quality.

Mark Rothko

The Tate is mounting the first full retrospective exhibition of Mark Rothko (until 18 August). Born Marcus Rothkowitz in Dvinsk in 1903, Rothko migrated with his family to Portland, Oregon in 1910. He studied mathematics at Yale (1921–3) but immediately thereafter decided to devote his life to painting. He acquired great renown and his name became familiar as a result of the ugly dispute over his estate after his suicide

in 1970. The exhibition includes about one hundred works, including a number of early works which makes it possible to trace his development and change of style.

The Royal Academy's Summer Exhibition (until 23 August) is not to be missed. 1,320 exhibits are displayed from 13,570 entries. New works by many familiar faces are to be seen, but also works by many new exhibitors with whom, no doubt, we will become more familiar in time.

One of our old friends, Lily Freeman, is exhibiting watercolours and oils at Burgh House, New End Square, N.W.3, from 11 to 25 September. The exhibition aptly entitled *Happy Paintings* is bound to give a great deal of pleasure. One of Lily Freeman's pictures of Kenwood has been reproduced as a postcard and is now available in the gallery shop there.

At the CCA Galleries there is a summer exhibition (now on) of contemporary Ceramics, including works by Lucie Rie (born Vienna 1902) who has been described as probably the greatest potter living and working in Britain today.

Berlin Art Dealers

Looking further afield, Galerie Pels-Leusden in Berlin has mounted a very interesting exhibition entitled *Berlin — Stadt und Menschen* (until 29 August). Artists represented are Beckmann, Corinth, Dix, Kollwitz, Meidner, Orlik, Ury, Zille and many others. Also in Berlin, Galerie Nierendorf has recently held an exhibition *Kunst-händler Künstlerisch Tätig* — a novel and interesting theme.

*

CHAGALL CENTENARY

In this, the centenary year of Marc Chagall who died three years ago, exhibitions of his work are held in various parts of the world. The Chagall Museum in Nice, e.g., is showing a survey of his graphic art, and items from Soviet collections will be on view in Moscow and Leningrad. A 'festival week' was devoted to him by the Mainz St. Stephen's Church whose choir has stained-glass Chagall windows. Sixty-five early designs, aquarelles and gouaches were on display in the Swabian town of Balingen.

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Austrian or British Artists,
pre-war or earlier, also
paintings of Jewish interest.

SB's Column

Another Hochhuth Play

Although not belonging to the 'Big Three Cities' of German theatre (Hamburg, Munich, Berlin), the Nuremberg *Schauspielhaus* has enhanced its reputation in recent years by enriching its repertoire, in particular with regard to new works by well-established authors. One such play, planned for the new season (no title announced so far) is by Rolf Hochhuth, author of 'The Representative', 'Soldiers', 'Guerillas' and others. The work will depict the 'New Germany' since 1945 and the characters of its founders. Another plan concerns the revival of Paul Kornfeld's *Jud Suess*, first performed under Leopold Jessner in 1930. It has of course nothing in common with the notorious Nazi film of the same name.

The German Academy for Language and Poetry has awarded the Georg Büchner prize to *Erich Fried* for his poetry work and Shakespeare translations. Fried spent his emigration years in England.

Birthdays

Carl-Heinz Schroth, called the 'last master of German theatre', reputed film (and later also) television actor, is 85. — *Egon Seefehlner*, during two difficult periods director of the Vienna State opera, was 75. — *Georg Marischka*, son and nephew of the famous Vienna theatre family, author and film director in his own right, is 65. — *Gina Lollobrigida*, the most popular Italian film actress, now a photographer, celebrated her 60th birthday. Other birthdays during last month included American author *Neil Simon* (60) and prodigious playwright *Tom Stoppard* (50) who was born in Zlin (Czechoslovakia) and came to Britain as a child. Attention to his talent was drawn when his play *Rosenkrantz and Guildenstern are dead* had its first performance at the Edinburgh Festival in 1966; it is currently showing in London.

Obituary

Adrienne Gessner who has died in Vienna aged 91, was one of the first young actresses engaged by Max Reinhardt when he re-opened the Vienna *Theater in der Josefstadt* in 1924. After having established herself as one of its leading members, she left Vienna in 1938, accompanying her husband, author Ernst Lothar into emigration. In the United States, despite initial language difficulties, her acting talents were put to good use, bringing her successes on stage and screen. After her return to Vienna, she became a member of the *Burgtheater* where she remained doyenne until her retirement in 1976.

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PHOTO: CASPARIUS

In 1763, Frederick the Great appointed a brewer called Gumprecht Casper his *Schutzjude*, probably because he had provided the King's *lange Kerls* with sufficient beer during the Seven Years' War. Half a century later, when the German Jews were emancipated, the family latinised their name into Casparius. The last of their descendants, Hans Casparius, died in 1986, as old as our century.

It was not only his enormous bulk which attracted attention. It was everything about him: his activities in many branches of cultural life, his flair for making friends, but especially his art as a photographer. He left an archive of 2,000 of his pictures behind, and nearly a hundred of them, selected and introduced by Silvia Beamish, the companion of his declining years, recently appeared in a volume entitled *In my View: a Pictorial Memoir* (Oswald Wolff Books/Berg Publishers, Leamington Spa, £12.95). He had written the text of this autobiography shortly before his death.

The father was a prosperous textile merchant in Berlin, but the son wanted to be an actor. He started as a kind of teaboy in a film studio, and one day the director suggested he bring his camera and take some 'stills'. This was the beginning of a new career in which he met and photographed many prominent contemporaries including Elisabeth Bergner, Bert Brecht, Franz Lehár, also the director G. W. Pabst with whom he closely associated. When taking stills for *The White Hell of Piz Palü* he became friendly with Leni Riefenstahl — until he glimpsed in her flat 'a sort of shrine' with a big picture of Hitler.

Freud sat for him

During one of his frequent professional trips to Vienna he got Sigmund Freud to accept him as the only cameraman for whom the great man would 'sit'; he met the *Sängerknaben* and Arthur Schnitzler. With the *Berliner Tageblatt* correspondent Arnold Höllriegel he travelled on reportage journeys all over the world. He brought home his beautiful and impressive pictures from Africa and Canada, Hungary, Palestine and Yugoslavia: splendid material for an exhibition called *Photo: Casparius* at the 1930 Berlin Festival.

In 1935, in a Viennese synagogue, he married Monika from Czechoslovakia, who was to be his reliable helper until she died in 1960. Only a year after the wedding they felt that Austria's climate was becoming 'too dangerous for comfort', and emigrated to London where Casparius' name and work were already well known. More and more he concentrated on documentary films; during the war, he produced one for the Free French, and in 1942 a record of important London buildings — in case there would be another *blitz*. After the war one of his documentaries dealt with zoo-bound animals, another (produced together with this reviewer) showed London as seen for the first time by a young girl from Scotland. Casparius liked to recall how he was sent to Africa and Madagascar to shoot documentaries for 'Christian Aid'.

One of his last important ventures was the foundation of the 'European Liszt Centre', combining the various Liszt societies into a great organization with annual festivities, dinners and competitions in honour of the Hungarian composer.

Near the end of his life he complained sadly: 'Failing sight denies me the pleasure of viewing my own films.' He had now moved to the Heinrich Stahl House in Highgate, dedicated to the memory of the one time head of Berlin's Jewish Community, who was a relative and paternal friend of young Hans. 'So I have come full circle,' he said on his 85th birthday, which he celebrated at his favourite venue, the Reform Club. 'His near-blindness was a terrible burden to him, but he bore it with incredible courage and pride,' writes Silvia Beamish.

This book, commemorating a most important figure in our refugee community, is a splendid record of his colourful life; the photographs are expertly reproduced. Perhaps another edition will benefit from the same expertise in proofreading.

*

Berlin-born Lukas Foss, 65, described as 'one of the most talented of all American musicians', a friend of Leonard Bernstein, was recently featured in the London *Observer*. Our readers will be interested to know that he is a nephew of the late Dr. Richard Fuchs, one time legal adviser to the British Embassy in Bonn, who was active in various refugee organisations including the AJR.

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PRUSSIAN JEWRY EXHIBITION

As part of the London Festival of German Arts, an exhibition entitled *Jews in Germany under Prussian Rule*, at the Warwick Arts Trust Gallery, S.W.1, in June-July, was mounted by the *Bildarchiv Preussischer Kulturbesitz*, in cooperation with the Leo Baeck Institute, New York; it had previously toured West Germany, Israel and the United States. The theme, the Jewish association with Germany and the presence of anti-Jewish prejudice, was admirably put across in a documentation made effective by photomontage technique and explanatory text.

From the first panel under the Heine quote 'A book is their fatherland', to the last, headed by Celan's phrase 'Death is a master from Germany', 2,000 years of German-Jewish history emerged in meticulously compiled detail. After the more or less familiar story of the Middle Ages, with the characteristic symbolism of the clear-sighted Ecclesia and the blindfolded Synagogue at Strasbourg Minster, the printing press is shown to have disseminated the antisemitic stereotypes dating from the Rhineland pogroms and rehashed in Luther's latter-day pamphlets.

The Mercantilist period is illustrated by Moses Mendelssohn's collection of 20 identical lifesize porcelain monkeys — witnesses of Frederick II's policy of compelling his Jews to purchase products of the Royal *Porzellanmanufaktur* in order to replenish the war-depleted Prussian exchequer. The Age of Enlightenment, with its Berlin salons, reveals the shades among the light. In the 19th century, Jewish liberals are shown to be leaders both of the (abortive) movement for a constitutional monarchy and of the opposition to Bismarck.

The progress of civil emancipation brings about the astonishing prominence of Jews in every sphere of human endeavour: panel after panel is a visual Who's Who in the arts, science, business and press. The cruel end, foreshadowed (in hindsight) by a relentless political and social antisemitism, is compressed into four sparing images — a corpse and a survivor, a mass grave and a wondering child. Every picture, they say, tells a story. This was a very sad story — very well told.

R.G. and D.M.

Reconciliation Ceremony in Fulda

More than 170 former members of the Jewish community of Fulda, Hesse, were guests of the Mayor during a week's visit last May. They attended the inauguration, financed by the municipality, of a small synagogue and museum in a cultural centre on the premises of what was once the Jewish elementary school. At a public gathering intended as a gesture of reconciliation, the Christian Democratic Mayor acknowledged, before a crowd of 800, their 'deficiency in steadfastness, faithfulness and love'; he said: 'We are guilty, we feel shame and we ask to be pardoned, but we also hope that you will give us an answer that will make a better future possible'. Thirty-six Jews now live in Fulda as compared with 1,058 in 1933.

For the first time at the new

PAUL BALINT-AJR DAY CENTRE

June did not live up to its 'flaming' reputation and it was raining in Hampstead as hard as if it were Manchester, but when the new Day Centre was (unofficially) opened at 15 Cleve Road, N.W.6, on 17 June, the sun could not restrain its curiosity and, showing itself aware of the importance of the occasion, broke through in all its glory.

The large main room, with its high, imposing glass roof, was filled to capacity and those assembled heard Mr. Ludwig Spiro's brief words of welcome, before they could devote themselves to the first delicious lunch. We were fittingly reminded of the debt we owe not only, in financial terms, to the Paul Balint Trust's most generous help, but also and especially to the devotion of those who worked so hard to create this grand place — the Trustees of the AJR Charitable Trust and members of the AJR Executive who, together with Mr. Lucas Mellinger, the architect, and Mrs. Lydia Lassman, the Administrator, succeeded in completing the Centre in record time.

Mr. C. T. Marx, Chairman of the AJR, reminded the gathering that, had it not been for the untiring efforts of Mr. Spiro, this project would not have been realised.

The occasion was marked by a Lunch Hour Concert under the direction of Hans Freund who had imaginatively chosen as the opening item Sarastro's aria from 'The Magic Flute', *In diesen heil'gen Hallen*, suggesting that the spirit of love, harmony and friendship be ever present in this Centre. Other pieces by Mozart as well as Offenbach were rendered in a beautifully clear

COACH OUTING TO WISLEY GARDENS

The famous gardens of the Royal Horticultural Society at Wisley were the aim of our Summer coach outing on 29 June. The weather was very much in favour and we enjoyed the most glorious sunshine. We started from 15 Cleve Road on time — or would have done if the coach, not quite up to date with the changed address, had not been patiently waiting at Belsize Square! So after 1¼ hour plus we arrived at our destination and our first official activity was to consume our packed lunch in the picnic grounds outside the entrance as food must not be taken inside. But then we were treated to the wonderful views — the ornamental pond covered with water lilies, lush green lawns, a great variety of trees of all shapes, sizes and ages. It was great to be strolling around among the shrubs, borders, flowers of many colours and descriptions, to sit down also occasionally in the shade as it was getting very hot by then, and just listen to the sounds of the birds (or just chat to our friends). What a treat for everybody! By 5.00, after an ample tea, we set off home again: a very fine and healthy day for all of us was coming to an end. Everything went extremely well, thanks to good team work and efficient organisation.

F.D.

voice, by the guest artist, the French Mezzo Soprano Françoise Geller. The audience then joined in some of the old German and Austrian folk songs which required no song sheets as everyone remembered the verses of *Heidenröslein*, the *Lorelei* and others. The concert ended with the Yiddish duet *Her nor du sheyn Meidele* sung by Mlle Geller and Hans Freund, presenting the predictably difficult love affair between a poor Yeshivah *bocher* and the rich timber merchant's daughter. Rosa Butwick, on the piano, accompanied the singers with her usual skill and feeling.

The telephone number of the Centre is 01-328-0208. Mrs. Sylvia Matus, the Day Centre organiser, is available Monday to Thursday, 9.30-5, and Friday 9.30-1.30. The Meals on Wheels service is also operating from 15 Cleve Road.

Entertainment for August 1987

Wednesday 5th	Happy Branston, Marguerite Rapp & Mick Stoller
Thursday 6th	Tea Dance — Russell Scott on Keyboard
Wednesday 12th	Manya Jurman sings accompanied by Gerard Tichauer
Thursday 13th	Music Appreciation by Susi & Arnold Horwell
Wednesday 19th	Magic by Rev. G. Shisler
Thursday 20th	Gerard Tichauer's Request Concert
Wednesday 26th	Tea Dance with Les Brown & his Music
Thursday 27th	Hans Freund & Guest Artistes

DEAR MEMBER

A Word in Your Ear

by Laura Howe

I have just taken over as the AJR's Volunteers' Co-ordinator and feel I should address a few words to you. AJR is passing through exciting changes. We have just moved our Day Centre to a home of its own and are planning to transfer our administrative offices to more spacious and suitable premises, so we are in a good position to intensify all aspects of our activities to the greater benefit of all members.

However, our tasks can only be performed adequately if we can recruit more helpers able and willing to take an active part. Volunteers are the backbone of our work and unless more answer our call, our efforts will fall short of our aims. You too may one day require help so, while you are still active, please spare some time to

1. Visit the lonely and frail in their own homes,
2. Visit the people in the residential Homes,
3. Assist in the new Day Centre.

Ask your friends and relatives to help too. Contact me at the AJR office on 624 4449 or 624 9096.

LIFE AT 15 CLEVE ROAD

The Paul Balint-AJR Day Centre, now installed in its new home, is in full swing. Even before its formal opening (due to take place some time in the autumn) it is geared to provide a high standard of service.

15 Cleve Road, N.W.6, is a handsome building of patrician aspect, purpose-converted to receive the sixty or so elderly persons to whom it currently opens its doors on Wednesdays and Thursdays (also on Mondays and Tuesdays, in due course). The groundfloor and basement are occupied by the Day Centre; the other floors provide eight sheltered flatlets, looked after by a resident caretaker couple.

A day in the life of the Centre starts officially at 10 a.m. Arrivals are greeted in the pleasant reception area where hats, coats and umbrellas are checked in and the few formalities completed. Coffee or tea is served and a choice of morning activities is then available. There is a keep-fit class; and there are games in the spacious conservatory, where devotees may exercise their skills at chess, scrabble or bridge. One room is set aside for bingo, one of the most popular activities. Before long, there will be space for a painting class, also a hairdressing facility and a trolley shop will make the rounds.

At noon, the lounge ('the only room where smoking is permitted') fills up for a meeting of the discussion group. Subjects range from matters of immediate interest to items of current affairs; and participation from the floor is informed, articulate and lively. In the meantime, luncheon is being prepared in the large basement kitchen, which is equipped with the latest appliances. The three-course meal is served in two dining rooms, each supervised by three hostesses. In addition, a meals-on-wheels service, operated by volunteer drivers, calls on some 40 addresses. After lunch, there is live entertainment, and afternoon tea takes the day's events to their close at around 3 o'clock.

The new building also accommodates the AJR Club which used to meet at Hannah Karminski House. Its chairman, in succession to the late Margaret Jacoby, is Mrs. Lotte Saenger.

*

VOLUNTEER HELPERS

Our magnificent new Day Centre is open on Wednesdays and Thursdays. It is a busy, happy place and we should like to open it on Mondays and in time, on Tuesdays too. We hope that potential volunteer helpers will get in touch with the AJR office.

Probably the majority of our members live in North-West London. Sometimes people living in other areas feel isolated. Are there people 'out there' who would visit:

an 88-year-old widow who lives near Marble Arch,
a widower living in Holborn,
a married couple living in London W14 and
a widower living in Oakwood, North London?

Please contact Laura Howe, Volunteers' Co-ordinator on 624 9096 or 624 4449.

Diane Goldrei

MIGRATION

DISCOVERING COMMON BONDS

To Israel

A new member's first impressions of ACJR

I first heard about the Association of Children of Jewish Refugees (ACJR) from my mother, Irena (née Satori), when we were chatting in the car on the way back from visiting relatives in the country. Perhaps the nostalgic mood which followed a day spent reminiscing prompted my mother to talk to me about her childhood and the drama of her arrival in London from Vienna in 1938.

We are usually much too busy talking about the present to stop and talk about the past, which clearly for my mother is at times painful terrain. But for once we did and I told my mother how much I admired her for her resilience, optimism and zest for life, in spite of the unhappiness she must have experienced. I admitted to her, perhaps for the first time, that although I had not suffered personally from Nazi persecution, I felt extremely troubled by the past, and had difficulty in coming to terms with it.

It was then that my mother told me that she had read in AJR INFORMATION about a group for the children of Jewish refugees, and suggested that it might provide an opportunity to share some of my feelings with others from a similar background.

It was some time before I actually rang Anne Salinger, the ACJR secretary. Like a lot of new departures, the idea had to germinate for a while. But when I finally spoke to her and heard more about the group, how it began and what it was for, I began to look forward enthusiastically to going to one of the monthly informal Saturday evening buffets, which are held in members' own homes.

My sense of anticipation was more than justified. I talked to quite a few people, and I was struck both by our diversity and by the marked common threads in our experience. What seems to unite the group is the sense that being Jewish and of continental origin has set us somewhat apart from the Anglo-Jewish community. Consciously or unconsciously, our 'foreign' Jewish parents have transmitted a set of cultural and

social attitudes and customs which make us feel different. Most of us have felt at times that we were outsiders. A number of people mentioned to me that they had not really felt at home in any other Jewish club or group, and some said that they had more friends among non-Jewish English people. Some of us noticed that we got on well with people of non-English, although not necessarily Jewish, parentage.

The group spans a wide age range, from early twenties to late thirties, with a variety of interests and occupations. There is a broad spectrum of religious involvement and belief. While some are actively religious, others are agnostic, atheist, or just not interested at the moment. That doesn't seem to be a problem. The programme of activities, which stems from the interests and initiatives of members as much as from the organising committee, includes outings to the theatre, films and concerts, as well as talks, films and seminars on topics of specifically Jewish interest.

The group provides an opportunity to make new friends in the most relaxed of circumstances, in the knowledge that you are likely to be on the same wavelength. I found myself talking about personal attitudes and experience to people I had never met before but with whom I felt an immediate affinity.

It was a revelation to find oneself among such a lively and interesting group of people, all of whom have a common bond. Without the ACJR, we could not have discovered each other or known how much we had to share.

*

The ACJR will be holding its second AGM on Saturday, 19 September. Anyone in their twenties or thirties, single and a child of Jewish refugee parents, who is interested in joining the group, should please contact Anne Salinger, on 01-579 9906.

Aliyah in the first five months of 1987 was up 35 per cent over the same period in 1986, with most of the increase coming from the Soviet Union, South Africa and countries that must remain nameless, according to Israel's Minister of Immigrant Absorption, Ya'acov Tsur. He said that more than 2,000 Jews left the Soviet Union between 1 January and 31 May, the numbers increasing from 98 in January to 879 in May. About 25 per cent were coming to Israel and that (thought the Minister) was a lot.

From Soviet Russia

An appeal to the Soviet Government to 'honour human rights at last' was made at the 20th annual meeting of the West German *Landsmannschaft der Deutschen aus Russland* last June. While an increase was noted in the number of Germans allowed to leave the Soviet Union — the figure of 698 in the whole of 1986 has risen to close on 4,000 in the first six months of 1987 — credit for the development was given not so much to Russian policy as to West Germany's consistent stand on humanitarian questions where the Soviets were concerned. Attention was drawn to the fact that some 65,000 applications were still pending. A demand was made for the two million Soviet Germans to be granted the right of free emigration. True detente in the sense of *glasnost* (it was said) could only come about when words were reinforced by deeds.

ROMMEL'S SON

'Guardian of Jerusalem'

The son of Fieldmarshal Erwin Rommel was made an honorary 'Guardian of Jerusalem' in recognition of his own merits and those of his father. Manfred Rommel, the Major of Stuttgart, was honoured for the contributions by his city to social welfare programmes in Jerusalem, but on the same occasion Teddy Kallek, the Mayor of Jerusalem, revealed that Israeli Jews from North Africa had told him that they believed they had escaped death because of the fieldmarshal's opposition to the Nazi extermination policy.

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COMEDY OF MESSIAHS

If you want a good laugh at the sorrows of the Jewish people, Jakov Lind is your man. His *The Inventor* (Methuen, £9.95, 144 pp), does not provide belly laughs, but a bitter-sweet, sometimes sardonic, sometimes farcical, humour which throws a new light on the events which followed the total bankruptcy of the Nazi-Fascist ideology.

It is one of those books in the reading of which one must not be put off by the format or the ideas which underlie them, but let the author show the world from a different angle by means of his craft, his tricks even.

For a start, Lind does not use an experimental structure for his experimental ideas. He uses the epistolary method which graced the English novel of the 18th century and is now rarely, if ever, used. Letter *are* written in the course of modern novels, of course, but Lind's entire opus consists of the exchange of such missives between Emmanuel Borovsky, the inventor, and Boris, his brother-the-doctor.

Manny is a *Luftmensch*; he is full of ideas but cannot realise them. He borrows liberally from his doting brother, who is a great — unspecified — success and lives in a mansion in the Bishop's Avenue. Whereas Manny is, at the beginning of all this letter-writing, in hiding from reality in the Cayman Islands, being looked after and kept alive by a mammy called Australia Mallone and her 27-strong wider family. As a sidelight, Australia Mallone believes, if she believes anything,

that she and hers are the true remnants of the Children of Israel.

The inventor, however, is hard at work. The Caribbean paradise bores him, and he has 'invented', i.e. revolved in his ever fertile mind, a super-computer which will save the world — a Messiah, or Redemption, machine, in fact. All he needs is money.

The remainder of the book, reflected in the letters exchanged between the Borovsky brothers, is a quest for finance and a miracle of tightrope salesmanship.

Suffice it to say, both brothers end up in asylums — for Doctor Boris has saddled himself with his own incubus: Oksana, half Jewish, half Eskimo (you haven't heard that before, I bet), tender flower and dangerous nymphomaniac. Boris kills her dog, Josh Brown, who, believe it or not, also writes letters. Or at least it is this belief of Dr. Boris that lands him in the Herzweg psychiatric institute at Chelmsford, Essex, forsooth.

Well, brother Manny beavers on, and, both outside and inside the Jerusalem branch of the Herzweg outfit, he meets a cast of madmen and

women clearly all on their way to perdition; all dedicated to dangerously fraudulent ideas, but sometimes these ideas seem seductively plausible.

The *pièce de résistance* of this coterie is the incarnate Messiah — Elim Ffinger (with two fs), alias Samuel Abraham Butterfield. I will only mention his, at a stroke, solution of the 'Arab problem' in Israel-Palestine: Declare all Arabs to be Jews, for they *are* (he says) through Abraham. For a moment the mind boggles, as they say. Is this the egg of Columbus?

Messiah Ffinger is the richest character. He is from Antwerp, but holds court in Herzweg-Jerusalem asylum, which, incidentally, he owns. But he is close run by U. Heimlich, the ex-Nazi bigwig in Vienna who, as a penance, allocates money to the maddest ideas as long as they are propagated by Austrian Jews (the Borovskys qualify, according to him, because they hail from the former Austro-Hungarian Empire).

In Herzweg-Jerusalem alone there is another Saviour (a Lebanese Christian); two kings of Israel (a dentist and an ice-cream vendor, naturally both Jewish); three Jehovahs and one Jesus (a Portuguese who claims to be the illegitimate son of, wait for it, Ben Gurion and Golda Meir). And yet another 'Christian' Jesus (Jewish but uncircumcised, a hunchback from Tel Aviv). Also several Holy Ghosts including Teresa Kurzschluss

Richard Grunberger

THE NAME GAME

In a recent issue C. C. Aronsfeld wondered 'aloud' what possessed his parents to call him Caesar. This set me thinking about the general subject of names — surnames rather than 'Christian' ones. Why, I asked myself, do people change their names, and, more revealingly, what do they change them to?

Refugees, especially in the Forces, tended to anglicise their names in a manner that retained the original initials. Some departed from this pattern, one such being *Ludvik Hoch* who became Robert Maxwell. (*Hoch* Maxwell would make an apt password for visitors to the *Daily Mirror* building.) Professor Hobsbawn, I believe, started life as *Erich Obstbaum*.

In Hollywood — where else? — *Goldfisch* became Goldwyn, *Goldenberg* Robinson (Edward G), *Weisskopf* Muni (Paul) and *Koenigsberg* Allen (Woody). There too, the novelist *Nathan Weinstein* metamorphosed into Nathaniel West. In Soviet Russia chess champion *Garik Weinstein* became Gary Kasparov — thus avoiding undue identification with both his Jewish father and Armenian mother (*née* Kasparian).

Russia, of course, gave the world the most famous name changers: *Ulyanov*-Lenin, *Dzhughashvili*-Stalin and *Bronstein*-Trotzki. The last had assumed the name of his Tsarist jailer in revenge; similarly the East Ender Private *Weintraub* became Bud Flanagan in fulfilment of a wartime 'promise' to make the world laugh at his sadistic Irish sergeant.

Apropos of laughter: when somebody asked Egon Friedell, the Austrian Jewish writer and actor, why his brother was called *Friedmann* he

answered '*Ich weiss auch nicht, warum er das macht*'. Friedell acted in the company of Max Reinhardt (*née* Goldmann) whom he antagonised; a similarly strained collaboration must have existed between the *Germanistik* student Joseph Goebbels and his PhD supervisor Professor Friedrich Gundolf (*née* *Gundelfinger*) of Heidelberg. If *Gundelfinger* sounded unprepossessing, what about *Pincherle* — a name (derived from the *pinkel*, or bundle carried by Jewish pedlars) which formerly belonged to the Italian novelist Alberto Moravia?

Though such name changes were inspired by a desire for fame, one famous one at least had the opposite motivation. T. E. Lawrence, 'Lawrence of Arabia', sought anonymity in the R.A.F. as aircraftman *Shaw* (a choice inspired by his friendship with Mrs. G.B.S.). No such humility was shown by the Hungarian Communist *Mattyas Roth* whose chose the alias *Rakoczy* — an English equivalent of which would have been Emanuel Shinwell calling himself Cromwell.

But one can think of even worse name changes, particularly Austrian ones: *Schickelgruber*-Hitler, or *Waclavek*-Waldheim senior . . .

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Boat Refugee's Success

A Vietnamese boat refugee who came to Britain in 1979 unable to read or write English has been awarded a first class honours degree in electrical engineering by Bradford University. He came top of a class of 75. Mr. Quan Tat, now 24, had mastered English within three years of his arrival, and learning the language, he said, had been 'the hardest part of studying in Britain'.

Renate B. Hiller-Grodszinsky

A SMALL DETECTIVE STORY

in which AJR INFORMATION gave a helping hand

My mother Rosi Hiller was 88 when I retired, and at last I had a bit more time to ask questions about the past, to look through boxes of photographs with her, to read old letters, and to see whether memories could be recorded and some family trees constructed. Both my mother and her sister Lotte Eberhardt answered my questions, but due to their failing eyesight, only some of my aims could be achieved.

When both these remarkable ladies died, I was faced with sorting through a lifetime's accumulation of papers. Amongst these I found two chapters of memoirs written by Gustav Michaelis, a cousin of my grandmother's, a man for whom we all had the highest regard and affection. On the first page of these memoirs it was written that three other chapters were envisaged. Did he complete them before he died, and if so, had they survived?

I tried to locate his grandchildren, who I knew had emigrated to the U.S.A. I placed an advertisement in AJR INFORMATION and sure enough got two replies. Dr. Ernest Magnus was at University long ago with John W. Marcuse, a relative of Gustav's. He wrote and gave me the address of his friend. I wrote — and received a reply, and thus more information for the family record. He referred me to his niece, with whom I started to correspond. And lo and behold she had the three missing chapters of *Onkel Gustav's* memoirs, but did not have the first, which I could then send to her. Also a lot more detail for the

'tree', and the address of the granddaughter in the U.S.A.

The second reply to the advertisement, was from the daughter-in-law of Gustav's, Lorle Michaelis in Bradford, and we have started to see each other regularly and are very happy about this. She too provided photos, books and information. And now the granddaughter from the U.S.A. has contacted me also.

I have made a translation and summary in English of the memoirs. There may be a few people, reading this account, who remember the talk Gustav Michaelis gave to the 1943 Club in approximately 1945 or so, about the famous actor Josef Kainz.

When I came to the last page of the memoirs, there was the following sentence: 'What you have found in these pages, are only outlines, contours. Those of you who knew me, can add more detail. For those children who come after me, my words may have to be translated into English or even Hebrew, so that they can read about the successes, the failures, and the battles of my life.'

No wonder I felt compelled to put these memoirs together and to translate them for the benefit of those who follow. And I had not read that sentence then! He died in 1953 aged 81.

I want to thank everyone who helped to put his wishes into effect, and incidentally provide a fascinating look at the life and times of Gustav Michaelis, and in particular the account of his time in the U.K. from 1939 to 1952.

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Obituaries

DR. ALEXANDER ALTMANN

Rabbi Dr. Alexander Altmann who died on 6 June, aged 81, was one of the great figures in the scholarly tradition of Central European Jewry. He will be remembered for his solid contributions to the disciplines of Jewish, especially Jewish-Arab philosophy, Jewish mysticism and metaphysics. He would have succeeded Chief Rabbi Hertz in 1948 but for the technicality of his German origin which seemed a handicap so soon after the war, and as an authority on 18th century German Enlightenment he became the modern editor of Moses Mendelssohn's Collected Works, crowned by what will long remain the definitive biography of the philosopher (1973).

He was a son of Dr. Adolf Altmann, rabbi of Trier, and studied at rabbinical seminaries in Bratislava and Berlin at whose university he took his doctorate in philosophy. Until 1938 he served a Berlin orthodox congregation and lectured on Hebrew philosophy at the local *Rabbinerseminar*. He then emigrated, first to Holland, then to England where he was chosen as communal rabbi of Manchester. There he promoted religious scholarship by establishing in 1954 the Institute of Jewish Studies which is now based at University College, London. For several years he edited its *Journal of Jewish Studies*.

However, not all his expectations were here fulfilled. He described Anglo-Jewry as 'politically mature, economically alive, socially busy — but religiously asleep'. Though, in the words of the *Jewish Chronicle*, 'the community had become immensely enriched as a result of his scholarship and example', he in 1959 decided to exchange the rabbinical career for a purely academic one: he emigrated to America where he became Professor of Jewish Philosophy at Brandeis University.

The various publications he now produced included *Studies in Rationalism, Judaism, Universalism*, (1966), *Studies in Religious Philosophy and Mysticism* (1969), *Moses Mendelssohn's Frühschriften zur Metaphysik* (1969), and a *Festschrift* dedicated to him was appropriately entitled *Studies in Jewish Religious and Intellectual History* (1976). His last publication (1987) bears the title *From Medieval to Modern Enlightenment*. He was awarded an honorary doctorate by the Hebrew University where he had previously delivered a series of lectures; he also received an honorary doctorate of Trier University.

*

The care taken by the Polish authorities in preserving the Jewish cemetery in Wroclaw (Breslau) was commended, in a letter to the *Frankfurter Allgemeine*, by Professor Norbert Conrads, of Stuttgart, who occasionally visits the town. The tombstone of Ferdinand Lassal (as originally spelt), which was destroyed during the war, has been re-erected.

SIR WALTER SALOMON

Sir Walter Salomon, a native of Hamburg, who died in June aged 81, was described in *The Times* as 'one of the last of the great European bankers who made their mark in the tradition of Siegmund Warburg'. He was stated to have been 'a publicity-shy, enigmatic man with powerful connections among the hugely wealthy and an adviser to foreign governments'. Walter Hans Salomon came to London in 1937 as a refugee from Nazi persecution. He set up his own merchant bank in the City where he soon became well known and respected. As a believer in 'practical' education, he in 1963 set up the Young Enterprise, an organisation which sought to teach young people business by helping them to start their own companies. An article in AJR INFORMATION, January 1987, mentioned this 'contribution to British industry'. Salomon also was a prolific writer, mainly on economics, but always holding strong views on individual freedom. His two books were *One Man's View* (1973) and a collection of essays entitled *Fair Warning* (1983). He was knighted in 1982.

DR. WALTER DUX

Dr. Walter Dux, who died aged 98, was one of those pre-1938 refugees who joined the AJR almost immediately after its inception. Born in Hildesheim as a descendant of an old-established family, he joined the K.C. student fraternity, now spread all over the world, and, at the time of his death, was the oldest K.C.er. Prior to his emigration, he lived in Hanover, where he owned a factory and also took an active part in Jewish affairs, especially as an honorary officer of the C.V. and of local Jewish welfare institutions. In this country, he re-established himself as a manufacturer of adhesives in Richmond. When Otto Hirsch House (now dissolved) was founded in Kew, he became the first chairman of its House Committee and for many years devoted his expertise to the wellbeing of the Home. Among his many outside interests as a scientist, was a deep love and wide knowledge of the Latin classics. All those who had the privilege of having met him will remember him with gratitude and affection. W.R.

WHY ENGLAND WASN'T INVADED

Hitler's 'Lack of Determination'

Why exactly didn't Hitler invade England after the defeat of France? Different answers can be given to this question, and a new German book ('*Unternehmen Seelöwe*'. *Die geplante Invasion in England 1940*. Munich. 1987. Bechtle. 336 pp.) suggests Hitler was—lacking in determination. He of all people, who, in *Mein Kampf*, time and again insisted that victory will always go to 'the nations of brutal will', determined to apply 'ruthless force' and despising that 'ridiculous half-heartedness' which, according to him, was Imperial Germany's undoing.

The author of the book on the 'planned invasion', Egbert Kieser, quotes the order (*Weisung No. 16*) given on 16 July 1940 that 'a landing operation be prepared and if necessary carried through'. Those two words, 'if necessary', says

Kieser, give the game away: he was not sure — though why he should have bothered at all if he did not mean business, we are not told.

Instead we are told that Hitler, cooped up in his 'geopolitics', had hoped he could win an alliance with the British whom he regarded as 'kindred (*artverwandte*) Teutons'. He had a fancy for them which, incidentally, is believed by quite a few people who in this sentimental way account for the escape of the British army at Dunkirk. Oddly enough, Kieser does not make this point which might have some force except for the fact that Hitler was compelled to neglect the British because he had to make sure first of France's defeat. So the sentimentality, or 'lack of determination', dissolves into quite competent military and power-political motives. And afterwards of course it was defeated by the bulldog tenacity that just would not give in.

Now the reviewer of this book in the *Frankfurter Allgemeine Zeitung*, Friedrich Karl Fromme, a well-known publicist, seems to wonder whether Churchill did right to turn down Hitler's 'peace offer' in July 1940. After all, he says, at that time 'the genocide of the Jews had not yet begun and England felt no moral scruple to ally herself with the mass murderer Stalin'. . . . He covers himself by quoting Kieser: 'The landing in Britain would have ended the war for the time being and perhaps saved the lives of millions of people but millions of others would have been reduced to slavery and the rule of a megalomaniac would have been reinforced upon Europe, an alternative which admits of no assessment'. We might feel very differently but this is just another example of how history is being manipulated in Germany today.

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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.

Congratulations

Saenger:—Heartiest congratulations to Mrs. Lotte Saenger on her appointment as chairman of the AJR Club. We wish her continued success and satisfaction in her work. The grateful members of the AJR Club.

Marriage

Morland-Benedyk:—Karen Morland, daughter of Ingrid and Henry L. Morland of Wembley, Middlesex,

was married to Martin Benedyk, son of Pamela and George Benedyk of Southport, Merseyside, on 28 June at Middlesex New Synagogue, Harrow.

Deaths

Fink:—Heinz Hermann Fink (formerly of Breslau) passed away peacefully on 29 June, aged 72, after a long illness. Deeply mourned by his wife Ursula, daughter Susan, son-in-law and friends.

Kindler:—We mourn the death of Sidonia Kindler, of 20 Heathway Court, NW3, a dear Club member for many years, and offer our sincere condolences to her family. The AJR Club.

Lissauer:—Bruno Lissauer, our dear father, grandfather and great-grandfather passed away peacefully 18 May in his 95th year. A great character who gave much love to his family. He will always be remembered in our hearts. Shalom. Mourned by his daughters Loli and Susie, son-in-law Victor, grandchildren and great-grandchildren.

Sobel:—Ilse Sobel, of 35 Glenmallie, East Kilbride, died suddenly on 28

May, aged 57. Deeply mourned and sadly missed by her daughter Charlotte, son-in-law Alan, relatives and many friends.

Memorial Stone

Guttman:—The Memorial Stone Consecration for the late Sidonie (Sidi) Guttman will take place on Sunday, 20 September at 3 p.m. at the Liberal Cemetery, Pound Lane, Willesden.

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.

Miscellaneous

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Information Required

FELDINGER. Would anyone knowing the whereabouts of Klara Feldinger née Gartenberg, born in the 1920s in Boryslav/Galicia, please write to Box 1123.

continued on p. 15

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Information Required*continued*

HEYMANN/BRUN/WELDIN.

Dates of death of these writers of detective stories: Robert Heymann (born 28 Feb. 1879, Munich) contributor to *Freie Deutsche Jugend*, London; Theodor Brun, (born 14 July 1898, Lvov) contributor to *Die Zei-*

tung, London; and Wilhelm Weldin, (born 19 Sept. 1906, Mitrowitz, Belgrade — in London since 1938).

Information sought by Dr. Peter Burde, Hauptstrasse 63a, D-8014 Neubiberg, West Germany.

JOEL. Ernst Joel, born 1893 in Charlottenburg, died 1929 in Berlin. Served in World War 1, P.O.W. in

England. Physician at Moabit Hospital, published in medical journals (especially on drugs).

Friend of Martin Buber. Please contact Ruth Weyl, 29 Sentis Court, 8 Carew Road, Northwood, Middlesex HA6 3NG.

NEUBAUER. Prof. Dr.med. Otto Neubauer, born 8 April 1874 at

Karlsbad, emigrated in 1939 from Munich to Oxford, where he died on 24 November 1957. Would anyone who knew him or has photographs of him taken during his Oxford time, please contact Dr. Peter Voswinckel, Abtlg. für Geschichte der Medizin, Wendlingweg, D-5100 Aachen, West Germany.

'JUSTICE FOR SHYLOCK'

Sir — I read with interest your article in the June edition about 'Justice for Shylock'. Over 30 years ago I saw the performance of the *Merchant of Venice* at the New Theatre in St. Martin's Lane and the Shylock was played by Frederick Valk and the Shylock was played by Frederick Valk who was in some way related to my family. Frederick Valk (Fritz Valk) came to London via the Theatre in Düsseldorf and later the German Theatre in Prague and his English was really perfect. He played Shylock with great dignity and his part was really the best I have seen in a performance like that.

16 Faber Gardens
N.W.4.

L. LION

**IMPRESSIONS OF
THE NEW DAY CENTRE**

Sir — I am writing this letter while my impressions of the first day at the new Day Centre are still fresh in my mind. I should like to say how much the tremendous work involved in making the Centre such a beautiful place is appreciated by all the elderly people who are fortunate enough to be able to pass a few hours in such a homely and pleasant atmosphere. I should also like to thank all the volunteers without whose help we would not have been able to attend the Centre and who, in spite of being so very busy, always have a smile and friendly word for everyone. I must just mention the beautiful flower arrangements everywhere and the baskets of carnations on all the tables which added the finishing touch. As I was coming home, my thoughts were still on this wonderful event and will continue to linger on it for a long time to come. It was a great success!

(Mrs.) GERTRUDE GOLDSCHMIDT
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SAAR JEWS EXHIBITION

Sir — The Museum for Regional History of Saarbrücken City Council is planning to hold an exhibition on the Nazi regime in Saarland. A special documentary section is to deal with the fate of Saar Jewry. For relevant material we depend on the assistance of people who at the time lived in the region. We would be most grateful if witnesses of those events were willing to contact us and if possible let us have, on loan, documents, fotos, etc, and/or send us personal recollections.

Dr. LIESELOTTE KUGLER
Schlossplatz 3
6600 Saarbrücken
Director, Museum for
Regional History

*

An appreciative letter was received from Miss A. Kann, 9 Holmbury Court, Cavendish Road, S.W.19, who was particularly interested in our article on Ludwig Börne (June 1987) as his sister was her great-great-grandmother.

Letters to the Editor

**CHEMJO VINAVER AND
MASCHA KALEKO**

Sir — I am collecting material on the life and work of Chemjo Vinaver (1895–1973), his wife Mascha Kaleko-Vinaver [1912–1975] and their son Steven Vinaver [1937–1968]. Chemjo studied music at the *Staatliche Hochschule für Musik* under Professor Hugo Ruedel and from 1926 to 1933 was choirmaster at one of the big Berlin synagogues. He was the founder and conductor of the *Hanigun* choir which toured Eastern Europe and Palestine. In 1955 he published the *Anthology of Jewish Music*.

His wife Mascha Kaleko was a lyrical poetess in German. Her *Kleines Lesebuch für Grosse* was reprinted four times. Her style was slightly cynical in neo-romantic tone, influenced by Kästner. Later the *Verse für Zeitgenossen* reflected the difficulties of Jewish Refugees. She also wrote *Das Lyrische Stenogrammheft* (1933) which she described as *Verse vom Alltag*. Unfortunately I have not so far managed to obtain a copy of it.

Chemjo and Mascha's very able son Steven who died at the age of 31 conducted at musical festivals at Spoleto and Edinburgh. During his stay in London he was a contributor to the BBC programme *That Was the Week That Was*.

I wonder if any of your readers can tell me anything about the Vinaver family.

20 Forman House
Frensbury Rd., S.E.4.

H. M. WINAWER

SISTER CHARLOTTE KLEIN

Sir — We would like to express our thanks for the tribute to the memory of Sr. Charlotte Klein by the publication of her article 'A Forgotten Synagogue' in your June issue. The introductory paragraph was specially gratifying for us. We deeply appreciate the understanding it showed of the evolution of our Order and of the work we try to do in the Church.

We had a similar experience at Sr. Charlotte's funeral Mass. Many Jewish friends, including three rabbis, attended and said *Kaddish* for her. This was an honour for us, very moving and an encouragement to continue on the road pioneered by Charlotte Klein who is sorely missed.

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'CARLSBADER ZWIEBACK'

Sir — I wonder whether there is a baker or delicatessen shop in London which can supply me with 'Carlsbader Zwieback'? Because of a stomach condition, I can only eat toasted bread and now, because of osteo-arthritis in my hands, I cannot toast it anymore. That means waiting for the home-help to toast a batch. But she only comes three times a week and that makes life very difficult for me.

16 Melvin Close
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(Mrs.) RENEE OBBARD

Many Happy Returns**W. W. SIMPSON 80**

W. W. ('Bill') Simpson, OBE, foremost among the founders of the Council of Christians and Jews, recently was 80. He may claim to have done much of the practical work for which his mentor, the famous James Parkes, had laid the spiritual foundations. It was in the 1930s that he started a Friendly Discussion Circle which served as a forum for Christians and Jews in North London where he began his career. In 1939 he served as secretary of the Council for Refugees, and in 1942 he won the good will of the then Archbishop of Canterbury (Dr. Temple) and the Chief Rabbi (Dr. Hertz) for the launching of the CCJ. Opinions on the success of the venture may be divided, and critical references will be found elsewhere in this issue, but then it is 'not in mortals' power to command success', and where the cause is as good as is the cause of Christian-Jewish harmony, it is the integrity of the effort and the single-minded devotion to duty that matters. In this Bill Simpson has set a fine example, and though he has been in official retirement for the past 12 years, he still carries on the struggle: long may he flourish.

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MARGARET JACOBY MEMORIAL MEETING

It was well in keeping with the character of Margaret Jacoby that two notable musical features of the Memorial Meeting held at the Belsize Sq. synagogue hall on 14 June were 'Spring Song' (by Frank Bridge) and 'Day Dawns on the Breakwater' (by Kenneth Jones). This life which ended short of 105 was a long day on which spring seemed an ever renewed dawn. One of her closest friends, Dora Segall, spoke of her rare capacity to cheer everybody by being cheerful herself, and it was her idea to give the AJR Club the motto *Heiterkeit, Hilfsbereitschaft, Herzlichkeit*. Daphne Price, the daughter of Rose Butwick, at the piano, accompanying her own daughter Susannah a cellist, gave a fine rendering of the two items (and a third). The pianist Alice Sommer, a survivor of Theresienstadt, provided the framework by playing, vigorously and with much feeling, first, Beethoven's *Moonlight Sonata* and at the end Schubert's *Impromptu in A minor*. Lotte Saenger opened the meeting and other speakers were Dr. F. E. Falk and Charles Guttman. Tapes are available free of charge, from Irene White, 122 Sunningfields Road, Hendon, N.W.4.

IN SEARCH OF THE PAST

The German film *Ephraim, Oranienburger Strasse* was shown at the Jerusalem Film Festival (27 June to 4 July). It was produced on the occasion of the opening of a Jewish section of the Martin Gropius building in West Berlin. The story is about the difficulties encountered by a young man in search of the Jewish past in Berlin. The difficulties are due not only to the almost complete destruction but also to the disappearance of all remnants in the divided city. Only the intensity of a committed search and an awareness of the historical significance of the Nazi crimes are capable of revealing glimpses of the past.

ELISABETH JUNGSMANN, LADY BEERBOHM

The Second Lady Beerbohm, Elisabeth Jungmann, sister of Dr. Eva Reichmann, is the title of a miniature biography compiled by Corry Nethery (privately printed. Dawson's Book Shop, California. 109pp.). The Dutch-American friend is adding a little to the knowledge of her who 'walks with such esprit through the pages of S. N. Behrman's *Portrait of Max* (1960)'. Among those who have contributed personal reminiscences is the editor of this paper.

KÖNIGSBERG SYNAGOGUE'S MUSIC RECOVERED

When the Königsberg synagogue was destroyed in November 1938, with it went down in flames three volumes of the music specially composed for it by its Cantor Eduard Birnbaum (1854-1920). This highly personal record was long regarded as lost but a member of the congregation and pupil of Birnbaum's, Max Perles, traced a copy and deposited it with the *Beth Hatefusoth*, the Diaspora Museum in Tel Aviv, where it is now kept under the title *The High Holydays in the Königsberg Tradition*.

The music was the exclusive creation of Birnbaum who was probably one of the first Jewish musicologists. An article in the *Jerusalem Post* contrasts his stately hymns of solemn harmony, strongly influenced by European romantic music, with the *Shtetl* Jews' rather tearful, ecstatic, emotional rather than musical, approach to prayers. With the release of this record (it is said) 'a magnificent monument has been erected to the synagogue song of Central Europe and to the once proud and prosperous Jewish community of Königsberg'.

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