

AJR INFORMATION

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The Case for A HISTORY OF REFUGEE ACHIEVEMENT

by F. M. M. Steiner

As the inter-war generation gradually fades away, so do the memories, and to the extent that some achievements are worth recording, time presses. The thought that records of the emigrants from Hitler's Europe and their contributions to the countries in which they settled should be established, has been with me for some time. It was made more topical by the celebrations in 1985 of the tercentenary of the arrival of several thousands of French Protestants in this country. The lists of Huguenots who achieved distinction in England made me think of the numbers, apparently disproportionate, of refugees from Central Europe who ended up as Peers, Knights or Fellows of the Royal Society, of bankers, businessmen and industrialists; but also of the hundreds and thousands who had settled quietly into British life, much as the humble silk weavers of Spitalfields are as important in the Huguenot contribution as were their compatriots who founded the Bank of England and the first major stockbroking firm.

I realised too that it would become quite impossible to mount an exhibition similar to that featuring the Huguenots at the Museum of London in much less than a generation, let alone in 300 years. There is no compact community, there are no permanent foundations such as the French Hospital and the French Protestant Church in London, and in an age of media dominance, the assimilation of any foreign community, even if it wanted to maintain its identity which is hardly the case here, would proceed much more rapidly than in the 18th century.

These thoughts were at last crystallised by three items in the London *Times* last August. Two obituaries of Viennese who had distinguished themselves in England, one of them Jewish, were followed by a leading article paying tribute to the work over 40 years of the Amadeus Quartet and recalling how the self-inflicted wounds of Central Europe had been the gains of the West. I then thought, having missed my cue in 1985, that I

should not lose a second opportunity to relate the day's news to my pet project, so I plucked up my courage and wrote to *The Times*.

To be frank, I was then no clearer in my mind about the exact scope of the project than I am now, nor did I quite know what reaction, if any, to expect. The history of European emigration to the United Kingdom, to the then British Empire and other countries overseas, is too wide a subject to be left unqualified by considerations of time, generation and geography. Even if you reduce it to the Nazi persecution, thereby cutting out some very distinguished arrivals of the 1920s and the Hungarian dispersion of 1956, some limitations of origin and destination are required. Thinking at one time in terms of a personal research project, I focused on what I would know best, i.e. origins in the successor states of the old Austro-Hungarian dual monarchy and of Germany, destination Britain and the United States.

As for the period, 1933 to the outbreak of war would cover the bulk of the discussion, and since the age range of those involved even during these seven years had been very great, from octogenarians to babies, some three generations would be covered. If it was a question of documenting lives and achievements, much information would be available, but many would have disappeared from

view, through having, for whatever reasons, changed their names. The obvious danger of treating the whole subject as one concerning Jews, as if there had been no refugees of conscience, would have to be avoided, while recognising the high proportion of Jews by faith or descent.

While realising all these problems I had not clearly established in my mind what was wanted, whether a purely descriptive account, some historical analysis, or simply a factual record of achievement. That some factual background is necessary and will remain so, was clear to me. Even we ourselves tend to forget that neither the British Government nor most of us ever reckoned on our settling here. Unlike the U.S. and the Dominions, Britain in the 1930s was avowedly not a country of final settlement, and most British visas were very much transit visas, or at least intended as temporary for purposes of study and training. But for the outbreak of war, many of those who today are loyal British subjects would have had to go on, voluntarily or otherwise. This is only one of the instances where facts, forgotten or pushed into the subconscious, will have to be written down before they are lost to memory.

If I was vague on the scope of the project, I was even more so on the method. If I had thought of starting a personal research project and begun to make up lists of possible source material, I need not have publicly appealed for help, yet it was clear to me that such help was needed. Without any clear idea of what to expect, I wrote off to *The Times* and was pleasantly surprised that the letter was printed two days after it was received.

Continued on p. 2

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A JEWISH DISSIDENT IN EAST BERLIN

Stefan Heym Speaks Out

Remarkably dissident opinions were voiced by the East German Jewish author Stefan Heym in an interview with the Hamburg daily *Die Welt* about his recent book *König David Bericht* which, in biblical disguise, deals with the difficulties encountered by the human spirit under a regime tampering with the truth. Heym says he tackles the question of 'how history comes about', how different and contradictory versions of the same event will be manipulated by a Commission which then produces an 'authorised version' in keeping with the whims of the powers that be.

Heym has sought to expose this myth-making with the result (he says) that he is today 'the best-known unperson in the DDR', i.e. no notice is taken of him in the media. Five books of his have not been allowed to appear in East Germany. One of them (*5 Tage im Juni*) dealt with the rebellion of 17 June 1953, and (says Heym) though some East German leaders welcomed it, the majority were against it because (they thought) the working class was not yet mature enough to read it. But (Heym now comments) 'if the working class was not mature enough to read about itself, how can they be mature enough to build Socialism which after all also calls for some thinking?'

The trouble with the East German Government was that, without having the support of large sections of the people, they trusted in their bayonets, and then of course they were bound to require a Berlin Wall. This (Heym added) was the

basic issue facing the East German regime. That issue gave rise to other embarrassing questions: how far does one go in exercising power? who is exercising power and who controls those in the seats of power?

Heym is satisfied that certain things have changed for the better. It was realised now that things were done that ought not to have been done; even in official quarters it was not denied that Marx and Lenin had made mistakes and that

Attempts to present Vienna as 'the capital of antisemitism' were rejected in a joint statement by the Mayor of Vienna, Dr Zilk, and the President of the Board of Austrian Jewish Congregations, Paul Grosz. At the same time, Mr Grosz denounced repeated verbal attacks on Jews and also the fact that a number of legal actions against antisemites had failed to secure a single conviction.

Was this a contradiction? Not really, says a leader of the Vienna *Aktion gegen den Antisemitismus*, Kurt Pordes, writing in their *Mitteilungsblatt* under the headline 'The great unease of 1987: The climate in which we live'. He notes, on the one hand, a 'necessarily latent antisemitism, combined with xenophobia' which had 'come to the surface' as a result of the Waldheim affair; on the other hand, he says, Austrians had been

instead of suppressing the dissident he ought to be heard and his good will respected. Dogma was all very well but it had to be handled 'pragmatically' and certain things had to be done that were not in accordance with dogma.

Heym does not believe that different political parties are essential but human freedom was, in a society where man himself can decide what he wants to do and to say, also where and how he wants to live, though in certain circumstances — in the course of a revolution upholding its momentum — certain liberties must be curtailed. This (Heym summed up) was 'the permanent conflict which we face in our time, a time of revolutions'.

Antisemitism in Austria

victims of Nazism as well as its abettors. Pordes recalls the Austrian people's sympathies for Hitler but equally he stresses the anti-Nazi resistance which had suffered much, though he is bound to admit that it lacked the support of the great majority — until military defeat appeared on the horizon.

Arguing that Hitler's defeat was Austria's victory, Pordes attacks those who insisted that 'we' had lost the war. As for their number, he thinks it immaterial whether it is 7 or 12 or 18 per cent. Apparently the figure has assumed embarrassing proportions. Here, Pordes says, was a need for the *Aktion* to make up for many omissions, and this was a matter involving not only Jews but equally the ethnic minorities living in Austria many of which were still denied full recognition.

A HISTORY OF REFUGEE ACHIEVEMENT

Continued from front page

There was rather more reaction than I had hoped for. The *Times* published very few letters of support or helpful suggestion; I also received a few more which had been addressed to the Editor but for which the paper had had no space. In addition I received more correspondence addressed to me direct, which covered a wide range of comment and most of which was extremely helpful.

Researches in this field have taken two quite separate paths, by locality and type of activity respectively. For instance, a Birmingham Jewish history research group is shortly to publish the result of several years' work on those who "came to Birmingham". On the other hand, the *Deutsche Ingenieurvereinigung* in Düsseldorf some time ago published a survey on the life and work of some 200 German-speaking engineers who had settled in Britain; the research done on the subject in this country had been financially aided from German public funds (*Deutsche Forschungsgemeinschaft*).

In the United States, a similar "sectoral" approach was undertaken on a much broader front. In 1968 a historical survey was published under the title of "The intellectual migration: Europe and America 1930-1960", which con-

tained 14 chapters by as many contributors, each an expert on the particular field of learning described. Nothing similar seems to have been published in this country, but one of my correspondents, a partner in a distinguished London art gallery, has commented that he had already considered recording the closely-knit group of German art dealers and historians of art whom his own firm had come to know so well. And it was the editor of this review in which I write who pointed out to me that an interim progress report had been written some 35 years ago. On its tenth anniversary, in 1951, the AJR had itself published a survey of "Britain's New Citizens". I have also learnt that the Jewish Refugees Committee of the CBF World Jewish Relief has an extensive collection of records on arrivals in this country from 1933 onwards; unfortunately they are not accessible to the public though telephone enquiries will be entertained.

Among the most interesting, and immediate, responses to my original letter was a note from a *Times* reader in Leeds who is now retired from business and has taken up historical research. Having just taken an M.A. at Leeds, more than 40 years after leaving Oxford, he is now proposing to devote the next three years to a Ph.D. project

and was interested to see a suggested field of enquiry.

If the parameters in period and geography have now been more or less established, much remains to be done to clarify the objects of the enquiry. Interviews with survivors are one method; a schematic or tabulated "Who's Who" and "Who Was Who" is another.

One critical factor is time, in the sense of the Great Reaper. As I said in my original letter to *The Times*, the most distinguished among the early arrivals have been dead for many years. If those surveyed start with the generation of Freud and Einstein, no one who arrived in this country before the war can now be much under 50. Among the youngest, even those interested in their ancestry and past, there will not be many memories. It is easy to identify a relatively small and coherent group and its unique importance, in a clearly defined and somewhat restricted field, such as the development of professional and university law librarians; in different circumstances, our contribution has been much less unique, but perhaps our experiences and memories also represent a resource which will vanish unless it is tapped in time.

Werner Rosenstock

John Rossall

FAREWELL TO FAIRFAX MANSIONS

If the Walls could Speak . . .

The AJR has moved, and its former headquarters at Fairfax Mansions will become a historical monument in the minds of those associated with it. During the first two years — 1941 to 1943 — the AJR had stayed in a four-room maisonette at 279 Finchley Road, not then a very salubrious place, with the back rooms exposed to the noise and steam of the LMS trains.

The new office, originally designed for flats, was more spacious and, like the previous one, within easy reach of our London members. Callers on the Social Services Department had only to go up one flight of stairs. As today, the Reception Room was on the first floor. The large room on the next floor (let's call it the 'Central Room' for the purpose of this sketch) was, with interruptions, assigned to the head of the office.

Living on a budget which hardly ever covered more than two weeks, we could not afford even the most elementary requirements. The floorboards remained bare, no lino or runners. In the bathroom, a board was put across the tub, and on top of it stood the first Roneo machine, hand-operated and to be serviced with black ink. The

gas fires in the rooms were inadequate, and the corridors and landings were ice-cold in winter.

And yet, we were happy, at least as far as our day-to-day work was concerned. We could expand our membership both in London and the Provinces, and we established and strengthened our connections with public figures such as parliamentarians and journalists as well as with Anglo-Jewish community leaders, thus putting the AJR on the map. But the wider issues of the war were bound to be uppermost in our thoughts. Gradually, we had to face the fact that our nearest ones on the Continent might be doomed. We here shared the experience of all Londoners. From the room on the top floor, facing Fairfax Road, we saw the flying bombs.

In those days, the 'Central Room' also served as the venue of the AJR Executive. The walls could tell a lot, had they been bugged. One of the most memorable meetings took place in Summer 1945, when the door opened and Leo Baeck, recently arrived from Theresienstadt, entered. Most of us had worked under him in Berlin before the war. It was a moving reunion.

NUCLEUS OF U.R.O.

A short while afterwards, the AJR created an advisory department on Restitution matters. It was to become the nucleus of London URO, with an adviser in the Reception Room and the first secretarial help in the adjoining kitchenette. Gradually, URO took over the major part of the premises, confining the AJR to two or three rooms. Things came to a head, when the 'Central Room' was occupied by several lawyers, some interviewing clients, some studying files, others dictating letters. At that time we very nearly lost the premises because the landlord made the renewal of the tenancy dependent on the payment of a premium. The sum was out of our reach, and frantic efforts to find alternative accommodation failed. In the end, some Executive members clubbed together and jointly raised the sum.

To relieve the increasing office shortage, URO boarded out some of its staff to the former venue of the Blue Danube Cabaret in Finchley Road and the house of the 'Shul' in Broadhurst Gardens. A Jewish former lawyer from Poland would commute with the files on a trolley between these branches and Fairfax Mansions, passing claimants who were shopping in Finchley Road. Eventually URO moved to the big house at Finchley Road corner Goldhurst Terrace. The AJR may claim to have had a decisive share in the creation of URO, one of the biggest world wide legal aid organisations that ever existed.

Like URO, the Leo Baeck Institute too had its original office at Fairfax Mansions (before it moved to Devonshire Street) and so had the

Council of Jews from Germany.

As soon as the wartime paper restrictions were lifted, AJR INFORMATION was brought into being, and the occupier of the 'Central Room' added the editorship to his other duties. Now in its 43rd year, it has become one of the oldest Jewish journals in this country.

When the AJR was founded, it was generally assumed that it would have served its purpose, as soon as the refugees were naturalised. However, throughout the past four decades, new tasks arose, and today, this process is still going on. The AJR has remained a living organism, with a new generation of officers and fellow-workers.

On the wall of the 'Central Room' hung the portraits of some of those who have inspired the work of the AJR and left their mark on our history — first and foremost Leo Baeck: next to him Otto Hirsch, the Director of the *Reichsvertretung*, who voluntarily remained in Germany and perished at Mauthausen; Wilfred Israel, the last owner of the N. Israel Department Store and, as a committed communal worker, co-founder of the AJR, who lost his life (in 1943) returning to England from a rescue mission in Portugal, and Ludwig Tietz, one of the most influential leaders of the Jewish youth movement in Germany, who in 1933 became a central figure of the community at large. Surrounded by these portraits, the present writer spent the major part of his working life. Each of them evoked cherished personal reminiscences. May they remain as a precious heritage for those whose thoughts and efforts are now devoted to the remnants of German Jewry.

Reactions to Shoah

The man who looked to be in his mid-sixties walked through the meadows and drifted along on a river boat, and he sang the refrain of a German soldiers' song, *Ei warum, ei darum, ja blass*. . . . But the man was a Jew, and he was at Chelmno, one of the extermination camps. When he was a little boy he led a chain gang of Jews through the streets of the *Stettin*, a mascot for the engineers of death. Perhaps this saved his life. For Claude Lanzmann, in every respect the author of the film *Shoah* (Annihilation), this man and his song were the opening symbols of a two-night (October 18 and 19), nine-hour advertisement-less showing on Channel 4, the first British exposure on the small screen.

Many more symbols followed as real present-day steam trains chugged endlessly through ever-recurring stations: Treblinka, Sobibor, Chelmno, Auschwitz-Birkenau. Grey little towns now . . . and the symbolic journeys were interrupted by harrowing interviews with Jews, with Germans, and with Poles. Relentless questing, and no showing of the usual archive material of heaps of bones. Only symbols and words. The effect was both cataclysmic and cathartic. The film had taken ten years to make.

A criticism of the Lanzmann work is not in the scope of this article. Rather is it a reflection in the viewer's, specifically the gentile viewer's eye. The means to this: the media.

Early reaction came from three national newspapers. The *Guardian* linked *Shoah* with a 'World In Action' programme on the Vietnamese boat people. The general tone was 'the more different it is, the more it is the same'. The reviewer (Hugh Herbert) commended Lanzmann's gentle but ruthless probing of the victims and perpetrators alike. He was particularly shaken by an episode involving barber Abraham Bomba who had been made to give the female victims hairdos in the antechamber of death.

Link with Boat People

The *Daily Telegraph* writer (Minette Marin) was bemused by the replies of a German woman, a settler in the *Wartheland*, who knew what was going on, in a slightly distant way, and who could only remember the figure 4, unable to say whether there might have been four hundred, four thousand, forty thousand dead. Here, too, the link with the boat people was made.

Philip Purser in the *Daily Mail*, while also commenting on both the Jews' and the boat people's fate, was vastly more concerned with Lanzmann's film. What impressed him particularly was the interview with an SS *Unterscharführer* Suhomel, who did not know that his now fat visage was appearing on film, and who politely but somewhat irritably corrected Lanzmann on the details of mass murder 'as if making them clear was some kind of atonement for the dreadful things he had supervised' (I slightly paraphrase Purser). The *Times* and the *Daily Express* remained silent.

THE WEATHERMEN'S WATERLOO

Forecasters are no Prophets

Not the least among the melancholy features of the Great Storm that hit this country recently was the failure of the weatherpersons to forecast the disaster. Perhaps one should not be too hard on them; like the violinist before a Mexican audience, they were entitled to plead that no pistols be fired at them: they were trying their best, though some (it was believed) would have hanged themselves on Hampstead Heath had they found a tree left standing. However, we should perhaps sympathise with their general argument that the forecasts were 'as good as possible given the data and circumstances'.

By a striking coincidence, the BBC on the same day published a report excusing the fiasco of their election night forecast as just 'a piece of bad luck' where 'almost everything that could go wrong did go wrong'.

I must always think of these forecasters when I read about those 'futurologists' whose crystal balls seek to make out what will happen in the year 2,000 (now fast approaching). Mesmerised by the prospect and generally unable to look ahead 24 hours, they confidently anticipate what 'the historians of the future' will say. They have tried their luck before, and whenever the prediction miscarries (as it usually does), if only because of events utterly beyond the ken of those humdrum spirits (or even more sophisticated

ones), they will lie low for a time until all is forgotten and their fancy can have another fling.

I was thinking of this when I recently came upon a *Jewish Chronicle* of 1904 which carried an article entitled 'A Glimpse of Jewry in 1950'. The forecaster was a distinguished member of the community and he boasted of venturing his forward glimpse on the basis of 'close observation of the signs of the times'. Now what did these signs so closely observed in 1904 tell us about 1950?

Theodor Herzl had just died, so, for a start, the Zionist movement is foreseen to have 'made no progress at all'. 'The colonists already in Jerusalem and elsewhere in Syria have not been so prosperous as to suggest to the wise heads of the community the desirability of directing a flow of emigrants to the Holy Land'. Therefore, by 1950, 'the sentiment bound up in Zionism finds but a faint echo in the minds of all but the smallest minority'. In fact since 'France holds Jerusalem, political Zionism may be considered a practical impossibility'. Instead the forecaster can see — a near miss — something called 'Israelia', 'one of the brightest spots in the world for the outcasts of our race', that 'East African colony . . . one of the most flourishing parts of all Africa', thanks to Britain's 'generous offer many years ago'. 'Israelia' has a 'government more or less patriarchal', 'the model of many other governments, such as that of the Finns in Patagonia and of the Stundists in Fiji' — so much so that 'the British Government has been encouraged to grant three other autonomous colonies to the Jews, not the least successful being that in Tibet'.

Communal Peace

Nearer home no less remarkable events have come to pass. The Chief Rabbi now has all 'the Jews of English-speaking countries' as his parish and he has just returned from a 'pastoral tour in the United States of America', having crossed the Atlantic in 'the record time of three days'. The United Synagogue and the Federation had 'joined forces with the Reformers' including the Liberals, and consequently the Chief Rabbi now 'has to give very little of his time to the reconciliation of opposing factions within the community itself'.

Oddly enough, Hebrew is foreseen to have become by 1950 'the most valuable medium for the expression of scientific thought'; not only that, 'sermons in any other language but pure Hebrew are rare', and requests were (sympathetically) heard that 'nothing but Hebrew should be spoken at annual meetings' of Jewish literary societies. At the same time, the Liberal Synagogue, 'with extraordinary conservatism', continued to insist on 'the English sermon', 'a curious survival but surely an interesting one'. The growth of intermarriage, apparently very noticeable around 1904, had been arrested 50 years later by Jewish clubs.

In international affairs, the downfall of Tsarism is foreseen and as a result Russia, ever since in 'a

state of chaos', would have become (by 1950) 'a *quantité négligeable* in the councils of Europe'. This unfortunate bloomer is made up for by the observation that 'Jewish world policy was really, in the main, directed from New York'.

This was indeed an inspired forecast, especially since the British Empire in 1950 was still thought to be intact, as unimpaired as ever in 1904, and thus might have qualified for a claim to priority over New York. The rest, alas, was pure fantasy, welcomed by the *Jewish Chronicle* as a sop to its own 'comforting belief that the world does progress', even at a 'breathless pace'. But, then, the futurologists who failed to foresee the approaching Kaiser war, only ten years ahead — how could they even fathom the reversal of progress 25 years later in the utterly incredible, unimaginable horrors of the Hitler war? Future futurologists, please note. A.

*

RESTITUTION

Victims of Nazi persecution who have so far been neglected, such as those forcibly sterilised and homosexuals, are to receive some adequate restitution now. An amount of DM 300m has been made available for them. Among the sterilised some are to receive a lump sum of DM 5,000, others in addition a pension.

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CORRECTION

In our obituary on George Mikes (October), we were wrong about the Club to which he belonged. We understand 'he adored the Garrick and would never have set foot in the Savage Club' — in other words which he himself might have used, he would never have liked to be seen dead among the 'Savages'.

C. C. Aronsfeld

A SENTIMENTAL JOURNEY

I recently visited Poland to see again, before it might be too late, the place where I was born. It was then (1910) not Poland but Germany and I cannot claim to be as familiar with things Polish as I ought to be. I do not speak Polish and I had prepared only a few standard phrases which became my signature tunes: 'Excuse me, I am British, I don't speak (or understand) Polish' (the equivalent of 'No Sex Please: We are British'), also 'Do you understand German or English?', to which the answer was invariably, and predictably, No. I then had to fend for myself as best I could.

Now, when this part of Germany (Posen-Westpreussen) came under Polish rule, at the end of the war (1920), the family left Exin where we had been established since long before the first partition of Poland in the 18th century, and while some in the not inconsiderable *kehillah* went to Breslau or Danzig, we moved to Berlin. There I grew up but my roots are in Exin (now Kcynia), and there I felt a strong desire I must return.

I remembered the tiny place well. I have a much treasured collection of picture postcards inherited from my grandmother who had a stationery (*cum* leather) business in the 'High Street', and aided by a good memory, I could not miss my way (nor did I). I could not stay there however. Exin once had two mini-hotels but not now, so my headquarters were the nearest big town, Bydgoszcz (Bromberg), 3½ hours by express train from Warsaw (where I landed), and a local double-decker steam train could take me to Kcynia in a leisurely hour and a quarter.

Yes, it was all there as I remembered it: the half deserted railway station, displaying now a tablet about the gallant struggle of the Polish partisans who in 1918-19 defeated the German *Grenzschutz*; I recognised also the little, wholly unchanged dairy station that is probably busy in the early morning. The tree-lined lane was still leading up to the stately building that I knew as *Kaiserliches Postamt*, and I soon reached the market square that was still dominated by the powerful monastery, as old I think as Exin itself which was just celebrating its 725th anniversary, and there, at the other end, was the house that my father built, in the year of my birth, fully assured that thereby he had established himself for as long

as men could foresee. He did not know, he never suspected, that he might have built on shifty ground. The three-storey house looked grubby now, strangers lived in it, and the shop on the ground floor was a State business selling the most primitive stuff — garden produce, tins, preserves in glass jars and Coca Cola — stuff that my father, himself a shop keeper, presumably would never have looked at. But then the whole place, all of Exin, had come down; it seemed drab, slummy, cheap, very different from the prosperous bourgeois society that I remembered. The merchants of my time had been followed by a class that they would have kept as servants.

The second place I wanted to see was the site of the synagogue, the *Tempel* as we called it, a fine big building which by its very name suggested a replica of the Temple in Jerusalem. As I often thought of it, I was reminded of Wordsworth's verse when he visited a humble Jewish family in the Rhineland on a Friday evening

*That gives this ragged group to cast
Around the dell a gleam
Of Palestine, of glory past
And proud Jerusalem!*

I already knew that the *Tempel* had been destroyed by the Germans in September 1939 and terrible details are recorded in a Polish booklet about Kcynia. There was now a derelict infants' playground, though the house of *Chazan* Schmul nearby still stood, and I remembered my father telling me that this man, a bit of a cabbalist, had warned us (in 1920) not to go to Germany because 'black times' would come over that country.

So now I walked on to find the cemetery. I knew exactly where it was but what I found was a piece of wasteland unidentifiable if I had not known, covered with weeds and the leaves of autumn, where boys were gathering conkers and a neighbour kept his chickens, geese and ducks. And a sandpit was there where playing children might delve into embarrassing depths. No memorial tablet indicated what kind of ground this was. But across the road, a tall crucifix had been erected, as if to serve as a talisman against any thought of the evil that had been done.

I said *Kaddish* — and I cried, a long time.

Through a mist I seemed to be seeing the vision of the valley of the dry bones that were to be joined together, bone to bone, and arise again, and I heard, reverberating through my mind, the roll-call of all the Exin people whom I could at that moment remember — *Badt, Buschke, Cohn, Dombrower, Haase, Joseph, Leiser, Leszinsky, Loewy, Mamroth, Raphael, Rehfish, Reich, Rosenthal, Salomon, Schimek, Seemann, Steinhardt, Süsskind*. Where are they? What is man?

I turned back: it was all as I remembered it, and yet it wasn't — at once familiar and alien, like Ibsen's *Lady from the Sea*, alluring and repelling, and there was no one I could have asked or talked to: they would not have understood me and why should they? And what were we to say to each other anyway?

I had, as a Jew, a fellow-feeling for the Poles which we once denied them. They are a proud people and an unhappy one, their land lying between two (if not three) potential robber states that have often helped themselves to it. They lost it as Jews lost theirs, and as Jews sing *Hatikvah*, so the Poles never gave up their 'hope' — *Jeszcze Polska* ('Poland is not lost yet'); my Polish is of the most rudimentary kind, but this I could easily understand, and I salute the spirit of it.

England had been in sympathy with the Poles' several rebellions in the 19th century and so were all who were outraged by the partitions of Poland. Heine who visited the Prussian part as a young man (1822) was much impressed by the Poles' 'moral struggle against the destruction of their nationality', even by their 'tolerance' as they once, in the 14th century, hospitably received the persecuted German Jews. Of course he thought most highly of the Polish ladies but then, in this respect, he was not very particular. He fell for most ladies except perhaps the English ones whom he dubbed 'wooden butterflies', though this he did only because he disliked the English not the ladies. (Others will prefer Arthur Schnitzler's opinion: 'People are the same wherever you go — where there are more the crowds are bigger, that's all'.)

But I am straying. They were talking of the living, my company were the dead, and they are with me still and will stay with me to the end of my days.

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Art Notes by Alice Schwab

AT THE BEN URI

The Ben Uri is mounting an interesting exhibition by two artists, Monica Winner and Helen Keats (20 December–15 January). Monica Winner originally trained as an actress but for the last fifteen years has worked as an artist, having studied at the Camden Institute and the Hertfordshire College of Art and Design. Helen Keats, the daughter of a refugee from Bavaria, is a Fellow of the Printmakers Council and has exhibited at the Royal Academy. The exhibition at the Ben Uri contains a wide range of works in various media by these two talented artists.

The Ben Uri not only invites artists to hold exhibitions in its gallery, but also has a prestigious collection of works by Jewish artists. Many of these works, including a beautiful Martin Bloch recently given to the Society by its President Alex Margulies, and works by Bomberg, Gertler, Solomon, etc., as well as works by Segal, Auerbach, Liebermann, Lomnitz, Lesser Ury, Orlik, Struck, Feigl and many others, will be shown at an exhibition (until 15th December) to mark the issue of the first published catalogue of the collection ever produced. This fully illustrated catalogue describes all the pictures in the collection (some 500) with biographical details of the artists (price £14.95, reduction for members of the Society).

Arthur Segal

Arthur Segal (1875–1944) had a studio and painting school for many years in Hampstead which was continued by his wife Ernestine and daughter Marianne for 33 years after his death. Segal was born in Botosani, Roumania, and, on taking up an artistic career, moved to Munich and later to Berlin where he was associated with the founding of *Neue Sezession* and exhibited with Franz Marc, Kandinsky, Macke, etc. During the first World War he left Germany and settled in Ascona, but returned to Berlin in 1922 where he joined the *Novembergruppe*. He was forced to emigrate by the Nazis and moved first to Mallorca and finally to London. A major exhibition of his work has been recently held in Cologne and will also be shown in Berlin, Regensburg, Ascona and

Telaviv. It may also come to England. In connection with the exhibition an impressive catalogue has been produced by the Argon Verlag, Berlin and contains numerous illustrations of Segal's works, also several essays about his life and influence.

Victor Weisz (Vicky) the cartoonist (1913–1966) is being celebrated by an exhibition at the National Portrait Gallery (until 6 March). Vicky was born in Germany of Hungarian parents and, after emigration, worked for many papers including the *Daily News*, *Daily Mirror*, *Evening Standard* and *New Statesman*. A biography of Vicky is being published by Secker and Warburg to tie in with the exhibition.

The sculptress Naomin Blake has executed yet another important piece 'Abraham and Isaac' which was recently unveiled at Carmel College to whom it was presented by Brian Gardner. The Tate Gallery's thematic exhibition 'Manners and Morals' (until 3 January) is concerned with the emergence of a British school of painting during the first half of the 18th century. The exhibition is dominated by the work of William Hogarth (1697–1764), including a number of pictures never previously exhibited.

It was a long and tortuous journey to the Space Studios, Dave Road, E.3, but very well worthwhile. 30 artists have studios there and were showing their work during October. I particularly

ALFRED FLECHTHEIM EXHIBITION IN DÜSSELDORF

The memory of Alfred Flechtheim (1882–1937), the German-Jewish art dealer and generous patron of the arts, is being honoured by the Düsseldorf Museum of Art which has mounted an exhibition of many paintings and sculptures acquired from him (29 November to 17 January 1988). Documents shown include letters by Flechtheim, also his diary containing such confessions as 'Art is everything to me' and 'There is something maddening about art: a passion stronger than gambling'.

Flechtheim was greatly devoted to sport, notably boxing, and in the company of Fritz Kortner, Ernst Deutsch and Werner Krauss, he used to watch big matches regularly in the old *Sportpalast*. He was so impressed by the heavy-weight champion Max Schmeling that he asked George Grosz to portray him in characteristic fighting postures.

Another of his favourites was French art; he would actually have liked to settle in Paris (before 1933) but found life there too expensive for the style of living that would have suited him. Shortly before his death (in London, as a result of blood poisoning), he presented the French Government with Fernand Léger's painting *Les Noces* ('The Wedding') which he had managed to take with him on his escape from Berlin in 1933.

liked the work of Ruth Weinberg who sculpts (if that is the word) large and exciting abstracts in wire. I also made another visit to the Goethe Institut to see the von Menzel, Liebermann and other drawings in the exhibition from the *Kunsthalle*, Bremen. Don't miss them — they are delightful (till 15 December).

John Denham at his gallery in Mill Lane, NW6, is showing works by Margarete Klopffleisch (until the end of December). This gifted artist, the daughter of a left-wing cabinet-maker, was born in Dresden in 1911 and secretly studied the violin while working at all sorts of menial jobs, as well as modelling for the Otto Dix Life Class where she learnt a great deal from the artists for whom she posed. With the advent of Hitler she was forced to flee and joined her husband-to-be in Prague where she studied under Käte Schaffner, a personal friend and colleague of Käthe Kollwitz. She came to England in 1939 and worked as a sculptress and painter, but returned to Dresden in 1960. It took many years for her to gain recognition in Germany, but she had a successful exhibition in Dresden in 1981, a year before her death.

Courtauld Bequest

The Courtauld Institute, renowned for its famous collection, has now mounted an exhibition of choice modern works bequeathed to the Institute by Dr. Alastair Hunter and his sister Diane. The bequest includes works by Nicholson, Hitchens, Picasso, Paul Nash, Hans Hartung.

Annely Juda is showing recent sculpture and drawings by the distinguished young British artist (born in Bristol 1943) Nigel Hall (until 18 December).

Elizabeth Harvey-Lee, formerly in charge of the prints department at Phillips and the author of the standard work on Erich Wolsfeld, was holding an exhibition of Original Prints (15th–20th centuries) at Chris Beetles Ltd., 5 Ryder Street, St. James's, London SW1 (16–29 November). The large fully illustrated catalogue contains 240 prints in a price range from £30 to £3,000, of which 90 per cent are under £1,000 and 70 per cent under £500. Of particular interest are woodcuts from the workshop of Anton Koberger (Nuremberg 15th century), Dürer, Beham, Aldegrever and Virgil Solis (Nuremberg 1514–1562); etchings by Kolbe (1759–1835).

Finally, it is a matter of regret that the exhibition of drawings by E. M. Lilien (1874–1925) shown in October by Michael Hasenclever, Munich, is not coming to England. Lilien was a superb draughtsman. Deeply influenced by Theodor Herzl, his work reflects his Jewish nationalist sympathies, although couched in the *Art Nouveau* style of his times.



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| Thursday 10th | 'A Taste of Winter Sunshine' by Carmel Products, by Germaine |
| Tuesday 15th | Rabbi Mariner Lights First Chanukah Candle Entertainment by Hans Freund & Guests |
| Wednesday 16th | Joy Hyman — Singer/Guitarist |
| Thursday 17th | 'The Lights of Chanukah' — A Musical Entertainment by Susi & Arnold Horwell |
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AJR CLUB

CHANUCAH PROGRAMME

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On Thursday, 17 December, 2 p.m., under the title 'The Lights of Chanukah', *Susi and Arnold Horwell* will present a Musical Entertainment, to be shared with the Day Centre.

On Sunday, 20 December, 3 p.m., 'America Coast to Coast' will be shown on Colour slides taken and introduced by *Gerda Salinger*. Thereafter we shall light Chanukah candles again. Entrance fee: 40p incl. tea

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Please note: The Club will be closed from Thursday, 24, to Monday, 28 December, incl. It will re-open on Tuesday, 29.

Would those who have not yet paid their membership fee for 1987 please do so *by the end of the year*. If we have then not received your remittance, we shall assume that you do not wish to remain a member.

LOTTE SAENGER, Chairman

NEVER TOO OLD

Our member, Mr. Randolph Jones (formerly Rudolf Jonas), a native of Berlin, achieved the distinction of obtaining his Ph.D. from London University at the age of nearly 75. His thesis was 'The Spanish Question and the Cold War'. Mr. Jones, an economist who escaped to Britain from France (via Spain) during the war, was for 20 years editor of the *Solid Fuel* magazine.

'PROUD IMPORTED GOODS'

Under this heading, the *Daily Telegraph* printed the following Letter to the Editor from F. Peters, Bath:

SIR — I am very confused: my British 'Gilette' razor blades are Made in Germany, my 'Kraft' Philadelphia cheese is Made in West Germany, my French Citroën car is Made in Spain. My Marks and Spencer traditional British blazer is Made in Israel.

On the other hand, my 'traditional German Frankfurters', also from M and S, are Made in France and my Brie cheese is Made in Somerset. What next? However, come to think of it, I myself, as true blue British as they come, was made in Germany 75 years ago.

AJR MEMBERS IN A SUSSEX VILLAGE

What was described in the local Parish magazine as an 'engrossing talk' was given by our member Sophie Dann and her sister Gertrud when they addressed the Women's Institute of West Hoathly All Saints Anglican Church, near East Grinstead. The Misses Dann who have lived in the village since 1945 had been asked to speak of their experiences as refugees which, the reporters remarked, 'now seem like another world'. Their lives were said to 'have been so full of change that it is surprising that they can still laugh at some of the things that happened to them'.

Miss Sophie Dann sent us this report in response to the Editor's request for information on refugees' life outside London. Will others of our friends please follow her example by sending us their stories.

IN HONOUR OF HIS FATHER'S

MEMORY

Johnny Blunt, a now 63-year old Jewish refugee, lost his parents in the holocaust but he remembered that, in the Kaiser war, his father had received medals — an Iron Cross First Class, Second Class and the Service Cross — which Nazi thugs had stolen in the pogrom night of 1938. He now sought to recover this cherished possession by writing to the German Embassy asking if they could be replaced. He was lucky. They were restored to him.

At a special ceremony at the Embassy, they were handed over by the military attaché, Colonel Stauffenberg, whose father had been the leader of the unsuccessful July 1944 plot to kill Hitler. Johnny Blunt's real name is Hans Eichwald; he was advised to change it when his company was sent to France during the Invasion.

PAUL & CHARLOTTE BLUMENFELD'S GOLDEN WEDDING

The well-known cellist Paul Blumenfeld and his wife Charlotte celebrated their Golden Wedding on 31 October, joined by their son who had come from America for this special day.

Paul Lichtenstern writes: 'I had the pleasure of playing with Paul Blumenfeld on several occasions. The most memorable of these was a concert in the Queen Mary Hall, shared with the unforgettable alto Sabine Kalter. My wife and I are happy to offer the Blumenfelds a heartfelt *Mazal-tov* and Many Happy Returns'.

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GERMAN SUPREME COURT'S OMINOUS RULING

Foremost among the forces responsible for the destruction of the Weimar Republic was an administration of justice which showed an unmistakable bias in favour of the Nazis and their friends. Their (usually antisemitic) subversion was treated with remarkable leniency, for they were regarded as essentially kindred spirits whose (badly misjudged) nationalism seemed to be much more deserving of protection than the cause of German democracy which was disliked as a product of defeat in war.

We must hope that this melancholy experience will not be repeated, but, alas, the prospects tend to be uncertain. A sure test must be the attitude adopted towards the Nazi crimes. Can the victims be insulted and defamed when the facts of the persecution are dismissed or minimised? The question came up in the trial of an SS police chief in the Warsaw Ghetto, Arpad Wigand, who was defended by a solicitor notorious for his neo-Nazi beliefs, Jürgen Rieger. The trial began (in Hamburg) as far back as 1981 when Rieger argued that the ghetto had only been established to stop the spread of typhoid fever. The starvation then might have been prevented if 'the 260,000 Jewish capitalists and workers' had shown 'a little solidarity': not one Jew need have died then. As it was, Rieger claimed, Wigand had ordered the shooting of the Jews not from any racial hatred but because of considerations of public health.

The historical fact is that the Jews — 450,000 not 260,000 — were at once marked for destruction by every possible means — engineered starvation and disease as much as later (in Treblinka) by gas. Wigand was sentenced to 12½ years for complicity in murder (the term was subsequently reduced to 30 months because of an earlier 10-year sentence in Poland), but in due course Rieger was charged with defaming the Jewish victims. He was fined twice but now the convictions were quashed by the Supreme Federal Court on the ground that while Rieger had indeed defamed the Jews, he had acted 'in the pursuit of legitimate interests', i.e. in the professional defence of his client. He could not be denied the right to interpret 'contemporary documents' in a way differing from that of the prosecution. He had to do what he could to present an effective defence. This was a case (said the Court) where legal protection of the Jews must give way to defence counsel's legitimate discharge of his duties.

In a critical comment, the *Allgemeine Jüdische Wochenzeitung* quotes learned legal commentaries laying down that defence counsel's duty is to present 'accurately ascertained information': 'he must not submit irresponsibly defamatory allegations of a factual kind'. These qualifications had been disregarded by Rieger (said the Jewish paper). The Supreme Court had upheld the freedom to plead even in the face of 'a massive neo-Nazi lying distortion of history'; once again a high court had made it difficult for Germans to learn the facts of their past (the paper concluded).

MORE WAR CRIMES DOSSIERS

About 40,000 U.N. dossiers relating to war criminals are to be made available for inspection. They contain material compiled by representatives of 17 countries during 1943-48. The release has been authorised as a result of the debate on the war-time activities of the Austrian President, Dr. Kurt Waldheim.

ANTI-NAZI ACTION Promised

Determined police action, based on the rule of law, against open Right-wing radical activity was promised by the North Rhine Westphalia Minister of the Interior, Herr Schnoor. He was concerned at the increasingly more violent and provocative behaviour of neo-Nazis which in some cities had become 'intolerable'. The Minister named in particular the German Workers' Freedom Party and the Nationalist Front. He said he had urged the Federal Government to ban these two organisations but had been told that only a small minority of young people were involved.

Another Right-wing faction, the four-year old Republicans are at present engaged in purging themselves of neo-Nazi elements. Their leader, Franz Schönhuber, who was once a popular TV personality, has ordered the expulsion of the chairman of their Baden-Württemberg section, Karl Mechttersheimer, because of 'stupid neo-Nazi slogans' which had harmed the party. Another official was expelled because he had advocated 'contempt for human beings'. The Republicans wish to keep clear of the 'National Democrats' and all Right-radical splinter groups. Schönhuber's programme is to make sure that the Germans can 'again walk upright through world history'.

OH, WHAT AN ARTIST

It is not on record that Hitler's last words were 'Oh, what an artist dies in me!'. They may have been, for his many vices never included excessive modesty. As he held the lowest opinion of his opponents (except Stalin), so he held the highest of himself. He was (in his eyes) the greatest statesman, the greatest strategist, the greatest this, that and the other, of all time, and the claim to infallibility was commonplace to him. Most of those claims have been deflated and now the 'artist' bubble has been pricked too. When ten of his water-colours, of the cheap Xmas card type, were on auction recently in London, just three found buyers prepared to pay £2,500 for the lot.

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WIR DÜRFEN NICHT SCHWEIGEN!

In letzter Zeit haben sich in Höchst und Umgebung Vorfälle ereignet, die uns zu großer Sorge Anlaß geben. Auf dem Jüdischen Friedhof wurden Zerstörungen angerichtet. Das Mahnmal für die Synagoge auf dem Montmelianer Platz wurde mit Hakenkreuzen besprüht, ebenso die Bahnunterführung am alten Sportplatz. Nach dem Tod des Hitlerstellvertreters Hess tauchten an verschiedenen Stellen Plakate auf, die Hess in unverantwortlicher Verfälschung historischer Tatsachen als Märtyrer zu verherrlichen suchen.

Die sich in diesen Ereignissen niederschlagenden Tendenzen sind beängstigend. Wir können und wollen derartiges nicht mehr mit der verharmlosenden Bezeichnung "Dummejungenstreiche" abtun. Sowohl die organisierte Plakataktion als auch die Tatsache, daß der Jüdische Friedhof mit einem 2 m hohen Zaun geschützt werden muß, zeigen deutlich, daß bereits gut 40 Jahre nach Judenvernichtung und faschistischer Herrschaft wieder Menschenverachtung um sich greift.

Wir wenden uns deshalb an alle Mitbürgerinnen und Mitbürger und fordern sie auf, diesen besorgniserregenden Entwicklungen entschieden entgegenzutreten.

Die Unterzeichnerinnen und Unterzeichner wollen mit diesem Aufruf eine breit öffentliche Diskussion anregen.

Beteiligen Sie sich daran, treten Sie offen für Menschenrechte und Demokratie ein.

Dieser Aufruf wurde von den Unterzeichnern und Unterzeichnerinnen finanziert.

This unfortunately not typical appeal ("We must not remain silent"), protesting against recent manifestations of neo-Nazism, was published in the Mambling-Bote, local paper for Höchst im Odenwald, 25 September 1987, with a large number of signatures from all walks of life.

FANTASIES OF A REVISIONIST HISTORIAN

Auschwitz as a 'Reaction' to Soviet Gulag

Some time ago, Professor Dr. Ernst Nolte, who teaches history at West Berlin's Free University, emerged as one of those 'revisionist historians' who, in effect, minimise the 'Nazi race murder' by making it appear as a logical response to the 'Bolshevik class murder'. He seriously suggested that the Nazis would never have exterminated the Jews if it had not been for the Bolsheviks, most of whose leaders had been Jews, and he insinuated that the Jews will stick to their different view of history only because this enabled them to claim 'a permanent status of being privileged and above the rest' (see AJR INFORMATION, October 1986).

The matter was thrashed out in several learned disputations among historians, both inside Germany and outside, but Nolte was not impressed, and he has now presented his views, with a vengeance, in a volume of over 600 pages entitled *Der europäische Bürgerkrieg 1917-1945* (published by Ullstein who once were known for their liberal and enlightened tradition). In his effort to reduce Nazi guilt, Nolte makes much play of a letter written, in September 1939, by Dr. Chaim Weizmann, as chairman of the Jewish Agency for Palestine, to Neville Chamberlain, assuring Britain of Jewish support.

"Most Serious Proposition"

This letter, Nolte says, 'lends strength to the most serious proposition that Hitler was entitled to treat the German Jews as prisoners of war who could be interned'. Nolte originally quoted this letter from the book *Hitler und seine Feldherren* (1975) by David Irving, the British revisionist, who commented: 'Hitler no doubt considered (the letter) an unorthodox Jewish declaration of war. He often referred to it in later years'. There is, incidentally, no evidence to show that Hitler ever did (at least in public).

Nolte, at all events, then confessed he had not known the letter before and so he did not realise that in fact the letter was, probably for the first time, used by the Nazi Deputy Reich Press Chief, Helmut Sündermann, who manipulated it in his book *Tagesparolen. Deutsche Presseweisungen 1939-1945. Hitlers Propaganda und Kriegsführung* (1973). It was after (not during) the war that the Nazi ace propagandist suggested that the Jews had only themselves to blame because of Weizmann's 'declaration of war against Germany' which, Sündermann explained, constituted 'the formal basis for the arrests of Jews in Germany and the occupied countries' — as if, even in Nazi eyes, the offence of the Jews had been in any of their actions and not rather in their mere existence. People were — indeed still are — seriously expected to believe that the Nazis needed a 'formal basis' for making 'arrests' when, in fact, Nazi policy had been summed up, from the very start, in the slogan *Perish Judah!*, and the outbreak of war was

automatically to justify, as Hitler threatened in January 1939, 'the annihilation of the Jewish race in Europe'.

But even if we do, for a moment, consider this characteristically treacherous 'argument', two points must at once expose the obvious nonsense of it. First, Dr. Weizmann could speak only on behalf of a fraction of Jews, those who supported the Jewish Agency's policy: a very large number of Jews did not, and Dr. Weizmann clearly could not commit them. Secondly, even if it had been otherwise and 'World Jewry' — a body with no status in international law — was to be recognised as a power at war, with the result that Germany was entitled to regard all Jews under her control as prisoners of war (or 'enemy aliens'), even then they could only be interned and never be made liable to the explicitly threatened 'annihilation'.

Confused

It seems incredible that a scholar like Nolte can become so confused in his own mind as to mistake the whole character of Nazi policy towards the Jews who were seen to exist (like vermin) only for the purpose of being exterminated. This was the work which Hitler felt himself solemnly called upon by 'the Lord' to accomplish.

Likewise, Nolte's theory of a Nazi 'reaction' to Bolshevism — Auschwitz as a response to the Soviet Gulag — is no more than a feeble construct to relieve Nazi guilt. For Hitler's grand design, as laid down unalterably in his book *Mein Kampf*, was the winning of world domination, involving predominantly the conquest of Russia. This prize (he explained) had been marked out for him by the *Vorsehung* which had handed Russia over to 'Jewish Bolshevism', thus making certain (he wrote) that she would collapse. Along these lines, the campaign against the 'Bolshevist Jews' was relentlessly enforced, irrespective of

what the Bolsheviks may or may not have done. Having conquered Russia, the campaign would have been extended to the rest of the world — as a 'reaction' to such crimes as skilled propaganda could be trusted to invent. But in fact Hitler never believed in *re-action*, his business was carefully mapped out *action*, just as he never believed in *defence* but in aggressive *offence*. We can read all about this in *Mein Kampf*, but how many have — has Professor Nolte?

All his artificially concocted theories are so many figments of a fantasy that simply cannot bear the awful realities which it must face when claiming to be 'teaching history'.

*

WHAT LENI RIEFENSTAHL REMEMBERS

Leni Riefenstahl, now 85, has reminded us that she is still alive. She has published her *Memoirs* (*Memoiren*. Munich. Albrecht Knaus. 1987). It is a big fat volume — 927 pp. — but oddly enough (or is it?) with hardly a discriminating thought about the Nazi era in which she played so conspicuous a part. There are lots of little chapters with all sorts of stories that must interest the ever sensation-hungry illustrated magazines but no attempt to come to grips with the events which she glorified in her propaganda films (*Triumph des Willens*, *Olympiade 1936*, etc.). Admittedly she told Streicher (or so she claims) that she thought the *Stürmer* 'abominable', but this never led her to condemn — even now — the whole system of which the *Stürmer* was merely one, characteristic aspect. On the contrary, she basks in the attention paid her by Hitler who 'coveted me as a woman', and Dr. Goebbels seems none the worse for his delight in fingering her breast or fumbling under her skirt; a virtual rape in the *Grunewald* was frustrated only by a heavy downpour. Riefenstahl remembers all these things, just as she does every one of her troubles after the war when she presents herself as a true martyr. Few readers will commiserate with her but many will be thoroughly disgusted.



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ISRAEL AS A STATE OF LAW

The Nakash Affair

Among the several *affaires* causing public concern in Israel is that of William Nakash, a French Jew who was sentenced, *in absentia*, to life imprisonment by a French court for the murder in 1983 of an Arab in Besançon, France. Nakash had escaped to Israel where he hoped to be safe. Last March the Israeli High Court of Justice decided that Nakash was liable to extradition, under a treaty with France, so that he could stand trial, this time in his person. The extradition, the court held, could be blocked only by proof that Nakash would be in danger of his life from Arab prisoners in a French jail. No such proof was provided.

The High Court judgment was contested by the Jerusalem Rabbinical Court which held that Nakash must not leave the country until he grants his wife a divorce, so that she would not be left as an 'abandoned wife' (*aguna*). Since Nakash refused to do so, the Rabbinical Court banned extradition. Its President, Dayan Eliahu Bazri,

said: 'An *aguna* suffers emotionally from sorrow and feelings of loneliness which even the most sensitive man cannot conceive of'.

Thus a situation arose in which the highest secular court was challenged by the religious one, the civil law by *halachah*. A *Jerusalem Post* editorial entitled 'A war is declared' severely criticised the *dayanim* whose concern for Mrs. Nakash was seen in stark contrast with 'their notorious lack of concern, as a rule, for wives left stranded by their husbands'. The paper went on: 'What the *dayanim* really had in mind was, quite plainly, the object all sublime of the Orthodox establishment these days: preventing at all cost the ceding of poor William Nakash to the wicked *goyim*'. This, it was said, 'amounts to a declaration of war by the rabbinical courts on the authority of the state. It is theocracy in action, and tolerating it would mean the end of Israel as a state of law'.

RESEARCH ON MANNHEIM JEWS

In connection with the opening of the new Jewish communal centre (see our November issue), Mannheim Municipal Archives intend to publish an illustrated volume on local Jewish life before 1939. It is hoped to obtain the cooperation of all former Mannheim Jews who might be willing to assist the project by making available photos of synagogues, Jewish schools, homes, hospitals, shops, cemeteries, etc. Welcome would be also letters, diaries and other written documents as well as any record of reminiscences.

The Archives are also sponsoring a research project on the Mannheim Jewish elementary school during the Nazi era. For this purpose information is required about (a) all the teachers, (b) the pupils, (c) the lessons and (d) what happened to the children after November 1938. The address of the Archives is Postfach 2203, 6800 Mannheim 1.

JEWISH STUDIES AT MÜNSTER

A Chair for Jewish Studies at the University of Münster which was to have fallen a victim of financial stringency will be retained as a result of determined protests by the Department of Protestant Theology which pointed out the possible political implications of the measure.

*

A survey of Jewish life in Ronsdorf, near Wuppertal, was contained in the parish magazine of the local *Evangelisch-reformierte* congregation (*Deine Gemeinde*). The author, Ulrich Röhse, working under the supervision of Professor Dr. G. van Nordan, at *Bergische* University, Wuppertal, is at present doing his Ph.D. on the subject *Juden in Wuppertal*.

900 YEARS OF WÜRZBURG

JEWISH HISTORY

This is a fascinating and well written book,* with a wealth of detail, about the chequered history of Jews in Würzburg and its surroundings, from the time of the Crusades to the present. While obviously of particular interest to Jews who have lived in this area, it has been written in a wider context, describing many events in other parts of Germany which have a bearing on its immediate subject.

The first few chapters deal very fully with Jewish life in the Middle Ages. Apparently it was during the first Crusade, after they had been driven out from various towns along the Rhine, that Jews first settled in Würzburg where they then lived for a century and a half in relative security. Würzburg was in fact regarded in those days as an important seat of Jewish learning. However it was not long before the Jews found themselves again victims of increasing denials of rights, expropriations of property, expulsions and murder.

The gradual dawn of Enlightenment is described at great length. In Bavaria, the struggle for Jewish emancipation is finally won in the 1860s, though there is sufficient evidence to show that a powerful trend of antisemitism continued. Much interesting material describes the lives and achievements of Würzburg Jewish families and individuals, also of Jewish institutions.

Prominence in Civic Life

The latter part of the 19th century and the early part of the 20th see the existence of a most flourishing Jewish community, with its seven synagogues, its Orthodox, Liberal and, later, Zionist factions, also the various Jewish youth groups, University student fraternities, a teachers' training seminary, etc. Due attention is given to the prominent part played by many Jews in the city's social and economic life or, for that matter, in the country in general.

The story of Nazi persecution is illustrated with extracts from diaries written in various concentration camps. Finally, we learn what happened to a number of Würzburg Jews after the Holocaust, also what became of some of the higher-up Nazi criminals in the area.

The last 14 pages carry a bibliography which will be of great value to anyone who may want to delve more deeply into any of the many subjects covered.

HERBERT NORTON

*Roland Flade, *Die Würzburger Juden. Ihre Geschichte vom Mittelalter bis zur Gegenwart*. Vorwort von David Schuster, Vorsitzender der Israelitischen Kultusgemeinde Würzburg. Würzburg. Stürtz Verlag, 1987. 434pp. illus.

HONOUR FOR RUTH FABIAN

Mme Ruth Fabian, co-founder and Vice-President of *Solidarité*, the French Jewish refugee organisation, who was recently 80 (see our June issue), was honoured by the German Government which awarded her the *Bundesverdienstkreuz* in appreciation of her work for the refugees in France and her contribution to the improvement of Franco-German relations.

JEWISH PHARMACISTS

Mainly in Berlin

The emigration of German-speaking pharmacists (*Apotheker*), mainly from Berlin, is the subject of research by two German students — Frank Leimkugel, himself a pharmacist, and Professor Dr Wolf-Dieter Müller-Jahncke — whose well documented lecture at the International Congress for the History of Pharmacy was, in part, reprinted in the *Pharmazeutische Zeitung*, 8 October 1987. In the absence of primary material, the research is based mainly on evidence given by survivors and their relatives, also in articles in trade journals.

Some information is available on the Jewish pharmacists before 1933. They numbered in Berlin 351 including 139 owners of a pharmacy; for the whole of Germany the figure was 657, i.e. 3.6 per cent of the total. Some achieved prominence, e.g. Wilhelm Wartenberg who was chairman of the Berlin Pharmaceutical Association. His son Fritz who came to England in 1938 opened, with Herbert Wachsmann, the *International Pharmacy* in Finchley Road, Hampstead.

The two researchers examined the careers of 37 Berlin Jewish pharmacists. They compiled also a list of 35 who either perished in the Holocaust or were never heard of again; the fate of 73 whose names are given is stated to be unknown.

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Ronald Stent

JEWISH LIFE AND SUFFERING

Reflected in Anglo-American Literature

The preoccupation of some German academics with the undigested – and perhaps indigestible – 'Jewish question' continues unabated. It cannot – and in the main is not intended to – wipe out or compensate for a shameful past. Nowadays it stretches beyond a specific German-Jewish dimension. One of the latest publications in this field is a book of essays with the dual title of *Jewish Life and Suffering* and *Jüdisches Leben and Leiden*, edited by Franz Link and published in Paderborn, 1986, by Ferdinand Schoeningh. Most of the essays are in German, with summaries in English, but some are actually written in English. The book is published under the auspices of the *Goerres Gesellschaft*. Joseph Goerres was a publicist who was born during the last quarter of the 18th century and died at the dawn of the 1848 revolutions. Having been at first an enthusiastic supporter of the French Revolution, he is now best remembered as a champion of the Catholic cause. The *Gesellschaft zur Pflege der Wissenschaft* was founded in his name in 1876 as a Catholic rallying organisation against Bismarck's *Kulturkampf*; it was proscribed by the Nazis in 1941 and recreated after the war. It nowadays has branches in Italy, Spain, Portugal and Israel.

As the title indicates the various authors analyse some Jewish writers and fictional characters

which form part of the Anglo-American literary heritage, past and present, from Shakespeare to Philip Roth and Arnold Wesker. There is no really coherent theme which binds the various essays together and while the literary quality and analytic perception are not particularly uniform, each of the contributions, taken individually, is interesting and occasionally quite provocative.

The majority of the essays address American authors, some Jewish, others not. The Jewish authors, such as Israel Zangwill, Irving Howe, Philip Roth and, above all, I. B. Singer are put under a scrupulous literary and historical magnifying glass. *Portnoy's Complaint* has an essay all of its own, highlighting the ambivalent, often negative treatment by Roth of the Jewishness of his main character, which has caused such an outcry amongst Jewish readers. The essay on Singer highlights the writer as the product of the tradition-steeped *Shtetl*, coming face to face with the garish, materialistic America. Other American authors addressed are non-Jews, such as Dos Passos, Faulkner and, above all, Hemingway whose *The Sun Also Rises* contains the archetypal embodiment of all the antisemitic clichés, which in the end turns out really to be the Jewish scapegoat for the self-deception of others.

Disraeli's Novels and *The Merchant of Venice*

Of particular interest to us here are perhaps the three essays concerned with Anglo-Jewish matters. The first one, entitled *Sir Hugh of Lincoln – From History to Nursery Rhymes*, investigates the historical background of one of the earliest recorded allegations of 'ritual murder' in Western Europe. There has been an earlier incident in Norwich in 1144 when a Jewish apostate named Theobald claimed that all the Jews in the world were accomplices to the crime, which, the essay author says, was 'one of the first versions of the idea of a Jewish world conspiracy which was to gain such a fateful hold during the 20th century'.

The story can be read up in any History of England and Anglo-Jewry. Chaucer used it in his Prioress' Tale where a boy who venerated the Virgin Mary had his throat cut by a Jew. Other contemporary ballads adumbrate it with more and more fanciful gory details. Over the centuries nursery rhymes appeared, even as far away as Alabama and Mississippi.

The second feature with an English connection is an essay on Lord Beaconsfield, subtitled 'The Jewish Contribution to British Civilisation in Benjamin Disraeli's Trilogy'. Many prominent baptised 19th-century Jews, such as Heine, Börne or Marx, not only never denied their Jewish origins but remained preoccupied with the situation of the westernised Jew in his surroundings. None more so than Disraeli. Most people only know him as that great politician and statesman, but he could have achieved equal eminence as a novelist. In fact, for anybody who wants to catch the flavour and gain an understanding of Victorian Britain his novels are as essential reading as are those of Dickens, George Elliot or Trollope. The essay examines in some depth the rôles of Jews in two of Dizzie's novels, *Coningsby* and *Tancred* and in particular the figure of the wise, omnipotent and generous Jew Sidonia, a distillation of all that is best in the human race.

Disraeli, devout Anglican though he had become, took every opportunity to extol the

sterling qualities of the Jews. He called himself in Parliament *an Oriental myself* and claimed that the semitic races, in particular the Jews, were superior to the 'Aryan' ones. The Jews alone had been capable of a direct communication with God.

The third essay with an English dimension considers Arnold Wesker's play *The Merchant*, a kind of anti-Merchant-of-Venice. I have not seen nor been able to get hold of a copy of Wesker's play, which seems to be of a similar genre as Tom Stoppard's *Rosencrantz and Guildenstern*, in that Wesker uses a Shakespearean drama, twisting the plot into a different angle. The argument as to whether Shylock is meant to be a despicable, rapacious figure, or a tragic one, more sinned against than sinning, and whether the bard had been an 'antisemite', has gone on for a long time. Different periods and different actors have interpreted the old Jew in different ways. Nobody who saw Laurence Olivier's interpretation of him as an essentially tragic, pitiful figure, who, when incarcerated in his dungeon, recites the *Kaddish*, will ever forget that scene. According to the essay, Wesker saw *The Merchant of Venice* as an anti-Jewish work which has contributed materially to all the negative clichés about the Jews. He therefore wrote his 'anti-Shylock' as a dramatic refutation of anti-Jewish stereotypes. By and large Wesker has retained the original plot structure but has quite changed the characters and their motivation. Shylock, Antonio and Portia have all become enlightened humanists. There is no question of any 'pound of flesh' usury. It is the heads of the Venetian establishment who are the bad boys, the antisemites. The play, the author says, ends on a hopeful note in that human reason and culture triumph over 16th-century prejudices.

Not having read the play, one cannot judge its quality, but the fact that it does not seem to have become a box office success or even a *succès d'estime* seems to confirm the essay's conclusion that the play, despite its noble intentions, lacks 'dramatic impact and aesthetic structure'.

*

HEIDEGGER RE-ASSESSED

Martin Heidegger, the philosopher, was and remained to the end of his life, a confirmed Nazi. This is the conclusion reached by a Chilean disciple of his, Victor Farias, in a new book (*Heidegger et le Nazisme*) published in Paris (Verdier). Farias, at present teaching at West Berlin's Free University, claims to have spent 12 years on research into the political background of Heidegger's life. In support of his findings, he produces new documents and testimonies by witnesses.

In a review, the Paris paper *Le Matin* states that 'ignorance and irresponsibility' had led many French philosophers to accept the authority of 'a Nazi thinker'. While refusing to dismiss Heidegger's 'whole philosophy as the rubbish of a political activist', *Le Monde* finds it impossible to 'pretend that the rubbish does not exist and need not affect our thinking'.

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Ernst Lissauer died 50 years ago

THAT 'HYMN OF HATE'

Ernst Lissauer is not one of the great German-Jewish poets, but he is an interesting one — though again not so much as an individual but rather as a type. Most of his poems (and other literary works) are now forgotten but one is usually remembered: mention the name and there is an almost automatic reflex reaction: *Hassgesang gegen England*:

*Wir lieben vereint, wir hassen vereint,
Wir haben alle nur einen Feind — ENGLAND.*

This became his trademark, the 'hymn' that made him famous (or notorious), and no regret, disclaimer or remorse could 'cancel half a line, or all the tears wash out a word of it'.

In the fatal month of August 1914, then aged 31, Lissauer was carried away by the wild waves of German patriotism. He was not caught up in them unawares, though. He was a devout nationalist, a faithful disciple of the Prussian tradition. Germany was his world, he never knew any other country, and (said his friend Stefan Zweig) 'the more German a thing was, the greater was his enthusiasm for it'. His 'love of German history, language, poetry, art, music and morality' was, in his own words, a 'monomania', i.e. what the dictionary defines as 'the insanity in which the patient is irrational on one subject only'.

The Hymn was an immediate and tremendous hit — much to the amazement of its author who regarded it as just one item in his regular output. Anti-British feeling ran high in Germany; 'Perfidious Albion' was of course no unknown quantity and soon the slogan was heard *Gott strafe England*. The Hymn was the voice of the feelings of millions and its catchy alliterative rhymes set the country alight with the sweep and the force of a prairie fire. Even intelligent leaders like Ernst Haeckel and Rudolf Eucken were 'filled with deep indignation and strong moral wrath at the behaviour of England' which, according to Gerhart Hauptmann, had 'conspired to bring about this war'. In churches, the lesson was read that 'German Christianity would not be worthy of its name if it did not burn with ONE anger and

clench but ONE fist, and that against England'. Thus was the modern Hymn made to sound like an ancient gospel. The Crown Prince of Bavaria decreed it to be distributed to his army, and the Kaiser rewarded the author with the Order of the Red Eagle, 4th Class, with the Royal Crown.

There was some criticism also. The liberal *Berliner Tageblatt* felt the Hymn was 'utterly devoid of real patriotism' and 'panders to certain instincts which unfortunately come to the fore in excited times'. The *Frankfurter Zeitung*, noting 'the impotent hatred which spits at us everywhere', thought it would be 'the greatest mistake to reply in kind'.

Among German Jews too, however patriotic, the Hymn was rather less than popular. The then well-known publicist Benjamin Segel found the Hymn did not contain 'as little as a spark of Jewish sentiment'; not one of the more than 60 fellow-Jews he had asked including many who had lost a relative through British action, had any sympathy for it. Lissauer's *Weltanschauung* was held to be 'as remote from Judaism as possible'.

Lissauer himself began to feel like the Sorcerer's Apprentice who could not banish the Golem he had conjured up. He regretted having written the Hymn, if only as a result of a 'passionate impulse'.

The German antisemites of course could not be appeased by a Jew's patriotism however misguided. They jeered at the 'fanatical hatred' as being 'utterly un-German' and 'characteristic of nothing so much as the Jewish race'. Houston Stewart Chamberlain, Wagner's antisemitic English-born son-in-law, considered himself sufficiently qualified to present 'the Teuton German' as 'not only too good-natured but also far too much dedicated to feelings of justice and fairness to wallow in Old Testament hate'.

By contrast, in the country directly affected, England, the Hymn was received with characteristic *sang-froid*, or, in English, a sense of proportion. The *Times* did think there was 'something frightful' about it, 'something deadly and malignant' which Englishmen had been slow to believe, and the intensity of the hatred seemed 'a portent'. But this just showed a 'curious reversal of attitude': whereas 'Germans do not dislike Englishmen but loathe England, Englishmen have no animosity against Germany — or had none until now — but they dislike Germans, exclusive of personal friends'; the strange thing was 'Germans believe their country to be the object of intense hatred, envy and jealousy on the part of all the world' — which certainly was not true so far as Englishmen were concerned: 'We envy, in the sense of admiring, their great commercial expansion and their many admirable institutions. English books are full of unstinted — and often exaggerated — praise of Germany'. Germans seemed to think that 'hatred is the normal manifestation of patriotism', whereas it was in fact 'a slavish passion', 'distorting the mind as much as physical suffering injures the body'.

But the Hymn here also had effects which were perhaps characteristically English. It acquired a popularity rivalling that in Germany. *Gott strafe England* began to be taken as a compliment. After a mass circulation paper, the *Weekly Dispatch* had published the complete Hymn with a musical setting, British bands, including military ones, would play it although the tune was found to be indifferent. Perhaps in order to improve on this performance, the composer Sir Hubert Parry took up the idea and performed the Hymn at the Royal College of Music. Admittedly, it was meant to be a joke but a good one. The Choir was provided with 100 copies and, said Sir Hubert, 'we had our money's hate'. Everybody was asked to sing with plenty of snarl, to express honestly the intentions of the composer, but they laughed too much to snarl. However, when they came to the word 'England', they rolled it out in fine style and (they felt) Lissauer would have been 'delighted with the revolutionary note'.

Poor Lissauer. Having been sorry already during the war, he afterwards swore he did not mean what the Hymn said — it had been born out of anxiety that Germany might be destroyed; he had feared England meant to 'throttle' Germany. He now knew better, he wrote in 1926, and perhaps instead of a hymn of hate against England, he ought to have composed a hymn of love for Germany, but then (he pleaded) creative writing did not spring from will but from instinct, and he called all his literary work as witness that 'the sum of his *Weltanschauung*' was not hate and destruction but the 'timeless' idea of 'allegiance to creative service'.

Distant echoes of the Hymn still rumbled in his mind in 1933, a fortnight after Boycott Day, when he felt the need to give a brief account of his life. He did not, could not, deny the 'arch-German, arch-Prussian, arch-Conservative education' which had produced in him what he called his 'German religion' in which Jewish elements were not of course lacking though they admittedly meant nothing — despite his claim to credit for having refused baptism. He had no doubt that 'the Germans of Jewish descent' were now 'doomed', and three years later he groaned under 'the heavy load of two peoples' burden', German and Jewish. After the whirls of 1914 he began to sense 'the wind of a 1,000 years' that was blowing through a 'world history, sick from the hatred of nation against nation'. The Hymn of Hate had at last found him out.

He died in Vienna where he had lived since 1923. It was his 55th birthday, three months before the *Anschluss*. Death took him early but perhaps at the right time. Had fate been kind to him (albeit indulging its mordant irony), he might have ended his days as a refugee in — England.

C.C.A.

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ANSCHLUSS EXHIBITION

Sir — The Jewish Community Exhibition Centre is currently seeking material and information regarding the Anschluss of Austria in 1938.

In conjunction with the Yad Va'Shem Committee in London and the Wiener Library, we will be presenting an exhibition, at the Wiener Library in March 1988, to mark the 50th Anniversary of the Anschluss.

If any of your readers feel able to relate a personal story or experience or eye-witness account, in total confidentiality, would they please phone to arrange an interview with me at 01-203-1189.

6 Southfields
N.W.4

CHERRY REVENS
Exhibition Coordinator

THANKS TO THOSE WHO HELP

Sir — Many things have been said about the tape recordings for the partially sighted or blind people, but no head of a department can work without the voluntary helpers who give their time and effort to make it such a wonderful success, so please may I mention Lotti Sachs, our capable secretary; our pleasant-voiced readers, Margaret Griffin, Estelle and David Maier, Susi Kaufman and Sue Leon. Mrs. G. Wittenberg checks the tapes and repairs the recorder and Stanley Warren replaces all tapes for distribution. There are also a great number of friends who contribute by giving old gramophone records or tapes and help with donations. Without them the whole scheme would not work, and our listeners' grateful thanks, as well as my own, go all out to them.

122 Sunningfields Rd.,
Hendon, N.W.4

IRENE WHITE

'ANGLO-JEWRY AND JEWISH REFUGEES'

Sir — I would like to comment briefly on Dr. Alderman's letter replying to the letters you published from Rabbi Cassell and myself.

1. The figure of 65,000 in A. Sharf's book is not correct. The figures I gave are taken from the Jewish Refugees Committee and Refugee Children's Movement registered cases.

2. The resettlement of refugees from Vietnam, after the fall of Saigon, was an international effort under the U.N. Refugee Convention of 1952, to which this country was a signatory. This, of course, did not exist in the thirties. However, the Jewish Refugees Committee was able to bring over a substantial number of Iranian Jews under this Convention, after the Iranian Revolution in 1979.

3. When I wrote my previous letter, I was not referring to 'individual acts of kindness and hospitality' (of which there were many) but to a community effort through the work of the Jewish Refugees Committee, Refugee Children's Movement and other bodies. At the outbreak of war in 1939, the Jewish Refugees Committee had over 600 employees, the vast majority dealing with immigration.

Flat 2
50 Weymouth St., W.1

JOAN STIEBEL

* This correspondence is now closed.

A MESSAGE FROM MARGATE

Sir — I was pleased to read your comment regarding the likes of me who live away from London. I was born in Berlin in 1920 and came to this country in 1938. Forty years ago, my late husband and I opened a *kosher* hotel in Cliftonville and I have been here ever since. We closed our hotel (named *Shalom*) some 12 years ago. We now have no Jewish hotels here. There are only three refugees from Germany here (as far as I know).

I look forward to receiving your paper every month. It keeps me in touch and I often recognise names of VIPs that I remember from Berlin. I paid a visit to that city under the scheme of inviting old Berliners back and I was greatly impressed though the sad memories were with me during that time too.

46 Eastchurch Rd.,

Margate, Kent

DITA KAYE
(née Hirsch)

Letters to the Editor

MUSIC AT THE HOMES

Sir — I should like to express my appreciation of the musical entertainment you offer to the residents of Osmond House. As a volunteer visitor, I 'stumbled' by chance on one such musical afternoon; it was a delightful experience and even though most of the residents could no longer read the text of the songsheets that were handed out, all followed — and indeed participated in — the lovely rendering of songs by Mrs. Lichtenstern. I am sure that must greatly enhance the quality of their lives!

25 Winston Ave.,
Kingsbury, N.W.9

(Mrs.) H. SMITH

PAULA MODERSOHN-BECKER

Sir — In the October 1987 issue, you mention ways in which paintings were saved and speak of Paula Modersohn-Becker as a Jewish artist. She was a wonderful painter who died tragically young, but she was not Jewish. Her father Woldemar Becker was a railroad official, since 1888 in Bremen, and her mother was Mathilde von Bültzingslöwen. Considering the prominence of Jewish artists and art dealers of her time, she had apparently very few contacts with Jews, the only ones mentioned in her biographies being the Cassirers, Paul having arranged for exhibitions of her work in 1909 and 1916. Goldschmidt & Wallerstein had a show for her in 1924. I think the partners were Jews. (Günter Busch: *Paula Modersohn Becker. The Letters and Journals*. New York, 1983).

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JOHN HENRY RICHTER

ARNOLD ZWEIG

Sir — Richard Grunberger's excellent article (Nov. 87) concludes with the remark that 'The Case of Sergeant Grischa' deserved 'to be rescued from oblivion'. Readers may like to know that a new English paperback edition of this novel was published by Penguin Books last year. It is also available in a new edition in the U.S.A.

Flat 4
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N.W.3

KATIA GOULD

'MILLIONAIRES'

Sir — The *Times* on Oct. 7 headlined 'the highest paid director, earning £2.5 million a year'. Still remembering the German hyperinflation of the early 1920s, I thought that your readers might be interested in the following which puts 1987 millionaires in perspective.

In September 1938 I spent two weeks on a study trip in New York and there obtained an interview with Lewis S. Rosenstiel, President of Schenley Distillers Corporation. Although not related I had a very friendly reception and came away with a firm promise of help for my first cousin Lothar Rosenstiel who was still in Berlin. After the *Kristallnacht* Lewis Rosenstiel did two things: He cabled £500 to Woburn House as the guarantee required by the Home Office for temporary admission to the U.K. — my cousin arrived safely in London in December — and he provided the affidavit for his emigration to U.S.A., and here is the point of my story: this included a sworn declaration of his annual income which was in excess of one million dollars!

5a Mercier Rd.,
S.W.15

ED ROSENSTIEL

Another Letter on back page

'German as she is not spoke'

Under this heading we printed a few samples of German as spoken or written by English people. By contrast, a reader has sent us a few howlers perpetrated by German-speaking restitution lawyers and/or their clients. Here are a few of them:

Dr. X. on the phone: *Sie werden von mir schriftlich benachteiligt werden.*

Dr. Y. in a submission to the court: *... mit Rücksicht auf die in Notdurft lebende Antragstellerin. . . .*

From a client's curriculum vitae: *Ich hatte mit erheblichen Sprachkenntnissen zu kämpfen.*

Lawyer's secretary writing to client: *Dr. Z., der diese Sache persönlich bearbeitet, is zur Zeit vereist.* (He was actually enjoying the sunshine of Majorca).

From a client's letter: *Mit den besten Grüßen verbleibe ich.*

CAN YOU HELP?

Volunteers are needed for members living in their own homes in NW3, NW6, NW10, WC1 and SW1 areas. Some of our people are now housebound and alone. Can you spare a few hours a week? Offers to Laura Howe, Volunteers' Co-ordinator, tel. 483 2536.

FAMILY EVENTS

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

Birthdays

Lester:—Congratulations to Grandpa Harry Lester for his birthday on 19 December. With love from Natalie and Louise.

Hilford:—Warmest congratulations from the AJR Club on the 80th birthday on 21 December of its dear member Mrs. Alice Milford of 14 Burgess Park Mansions, Fortune Green Road, London, NW6.

Deaths

Grossman:—Charlotte Grossmann passed away 19 October. Deeply mourned and sadly missed by her loving daughter Vivien.

Salomon:—In memory of my beloved sister Lisbet Salomon (née Lewin) who fell asleep peacefully after a long illness on 23 August 1987. Sadly missed by all who knew and loved her. Ilse Lewin.

Stolpin:—Anna Stolpin (née Hirschfeld) died 15 October aged 90, after an illness bravely borne. She will be sadly missed by her family.

Summers:—Alfred Summers, my beloved husband died on 21 October. He will be sadly missed by his inconsolable widow Gertrude, his cousins and friends.

Weiss:—Aranka Weiss, of 110 Langford Court, London NW8, died suddenly 1 October. Deeply mourned by relatives and friends.

Woolf:—John Eddy Woolf passed away on 18 October after a short illness. Greatly missed by Rita, Peter and Annette.

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

KUNITZ MAHLBERG SCHULE. Ilse Cassierer, Annelise (Anny) Rosenbaum, Hedy Hauser (Jahrgang 1908), former pupils of Kunitz Mahlberg Schule, Neudorfstr. Breslau, sought by Heyman, 40 Worcester Crescent, London NW7.

Nothmann:—Would Hildegard Nothmann or anyone knowing her whereabouts please contact Michael Pringsheim, Tel. 455 1335.

SCHÖNFELD. Bob Schönfeld, physicist, and/or Fred Schönfeld MD, both sons of the late Max Schönfeld, a widower, of Vienna, who went to Australia after the war, from Shanghai. One of the above mentioned was living in Sidney

though may now be in Oxford. The request comes from Dr. Alfred Schneider MD, son of Moses Josef Schneider, formerly of Vienna, living from 1932-9 in Milan (Italy) then in Valparaiso (Chile), and now in Haifa, cousin of both.

David Maier

Walter Trier's Cartoons

The casual visitor to Toronto's Art Gallery of Ontario may well be surprised to come upon a unique piece of refugee nostalgia in the shape of some cartoons by Walter Trier displayed in a room named in honour of the Czech-born artist. It is exactly forty years since Trier left London to settle in Canada. He had lived here since December 1936, and during that time he became well-known for his political cartoons, both two-dimensional, published in various newspapers and journals, and three-dimensional, in the form of egg-shell caricatures of the famous of the time.

By this work he made a significant contribution to the intellectual aspects of the Allied war effort and two of his most accomplished pieces of this period, the satirical *Der Totentanz von 1944* and *The Meeting of the Big Three* (at Yalta), a series of good-natured parodies of classical painters, are currently on show in Toronto. But Trier's English years

are probably best remembered for his front cover designs for the highly popular pocket magazine *Lilliput* (founded by Stefan Lorant), which owed much of its success to the clever use of the distinctive man-woman-dog theme of the periodical's eye-catching cover.

Trier completed his life's work in Toronto, producing designs for commercial advertisements and magazine covers, drawing cartoons for newspapers and adding to his reputation as a book illustrator which he had established with the masterly drawings he had created for Erich Kästner's *Emil und die Detektive*. Twenty-five years after his death in 1951, his family, anxious to preserve his name and fame, offered the whole of his creative work to the Art Gallery of Toronto as a complete collection, to be expanded by further suitable acquisitions financed by the family trust fund.

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January 1988

- 4 Jan. *Alice Sommer*: Piano Recital.
11 Jan. *Mark Hassall*: 'Bureaucrats and Investors in the Later Roman Empire'.
18 Jan. *Eugene Leviné*: 'Race and Intelligence'.
25 Jan. *S. W. Nelki*: 'Erlebnisse bei der Familienforschung'.

February

- 1 Feb. *June Rose*: 'The History of Dr. Barnados'.
8 Feb. *Rose Hacker*: '30 Years of Marriage Council'.
15 Feb. *Marion Bieber*: 'Adapting Society to an Ageing Population'.
22 Feb. *Kurt Weinberg*: 'Nansen Village — An International Community in Woodside Park, London'.
29 Feb. *Thorsten Düser*: 'A History of German Liberalism'.

March

- 7 Mar. *Charles Guttman*: 'The Merchant of Venice'.

Walter Collins (Hans Walter Cohn), the Berlin-born founder of the pioneering Oscar Woollens furniture store in Finchley Road, Hampstead, left £491,819 on his death last March at the age of 70. The *Hampstead and Highgate Express* recalls that 'he introduced the best of continental furniture and also encouraged the work of young British designers'.

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S.B.'s Column**NO LONGER IN THE LIMELIGHT . . .**

. . . but remembered by many is *Liane Haid*, the charming and elegant film actress who now, at 92, lives in a Vienna suburb unknown and in poverty. She starred in silent films at the age of 15, and when the 'talkies' arrived, continued her successes in *Lady Hamilton*, *Madame sucht Anschluss*, *Der Prinz von Arkadien* and others. Gustav Froehlich, Willy Fritsch, Theo Lingens were some of her partners. Sadly, she makes the lines of one of her film songs her own: *Das Lied ist aus*.

Birthdays

Tjana Lemnitz, former Primadonna of the State Opera, Berlin, of which she was a member from 1934-1957, considered one of the finest sopranos of her time, was 90 in October.

The same month also featured the 88th birthday of the legendary *Lilian Gish*, star of the silent film period.

Obituary

Austrian-born composer and musicologist *Hans Gal* has died in Edinburgh at the age of 97. He is best known for his choral work *De profundis* composed in England. Budapest-born *Maria Ovgün* who has died at the age of 95, had a most distinguished career at many German opera houses as well as in New York and Chicago; in the Twenties she also appeared at the Royal Opera House, Covent Garden. She possessed a fine coloratura voice, and among her best known rôles were Gilda, page Oscar (in 'Masked Ball') and the Queen of the Night. Later, when she was a singing teacher, her pupils did her really proud: they included Rita Streich and Elisabeth Schwarzkopf.

Roman Brandstaetter whose death at 82 was announced early in November, was a Tarnow-born Jewish writer who converted to Catholicism after World War II. He devoted the second half of his life to his ideal to bring about reconciliation between Jews and Christians; his play *Der Tag des Zornes* was staged by the Vienna *Burgtheater* during the 1966/67 season.

Looking Back

If you think you're growing old
And your blood is running cold
At the thought of O.A.P. —
Don't give up so easily

Do you really think it's heaven
To be only twenty-seven;
Would it really be such fun
To be once more twenty-one?
Do you look back with remorse?

Why, of course.

But on second thoughts, why cling
To the foolish days of spring;
Angry young men and their antics,
Swooning hordes of fake romantics,

Would-be conquerors and shakers
Of the world and record breakers,
Aren't you glad you can stay cool
Watching the performing fool?

Don't you pity half-baked bores?

Why, of course.

F. H.

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Jewish Refugee to be U.S. Ambassador to Austria

The prospective new U.S. Ambassador to Austria is a native of Vienna who came to his adopted country as a refugee in 1939 aged 17. Henry Anatole Grunwald was for many years editor-in-chief of the *Time* magazine and regarded as one of the most influential U.S. journalists. He retired from *Time* at the statutory retirement age of 65. His new appointment is subject to confirmation by the Senate. It will be a particularly sensitive one in view of the strained relations between the two countries after Austria's President, Dr. Kurt Waldheim, was put on the U.S. 'Watch List'. It is hoped that Mr. Grunwald's diplomacy will help to ease the situation. His career at least in no way suffered from the fact that he, like Fürth-born Henry Kissinger, speaks English with a heavy Continental accent.

HAVE YOU MADE A NOTE OF OUR NEW ADDRESS?

Letter to the Editor

BY ANY OTHER NAME

Sir, — Richard Grunberger (August 1987) asks *why* do people change their names? As an ex-member of the forces, I can assure him that it was not only the desire to anglicise our names as a leftover of misunderstood assimilation. It was forcefully made clear to us that naturalisation, except under exceptional circumstances, would not be granted 'for the duration', and a change of name might provide some protection should we be taken prisoner by the Germans. Little did we realise at the time that a change of name did not imply a change of accent!

I well remember the occasion when 93 Company Pioneer Corps were called on parade, prior to any members being drafted overseas before D-day, and addressed by the Commanding Officer, Major Blaik, a cheerful, proud Scotsman who sympathetically explained the procedure and desirability of name-changing — any name of our choice would be acceptable, 'but don't let me catch anybody calling himself MacTavish, MacGovern or MacGregor'!

The change of name was published in the unit's 'Part II Orders' and did not involve any deed poll

procedure. We did not have to undergo any agonies experienced by many of our forebears who were compelled to accept Central- or West-European surnames, often imposed by unsympathetic non-Jewish officials.

The problem of changing civic surnames was never considered by Jews too seriously; for generations Jews bore a first name only (by tradition, often that of a grandparent), with that of the father added, and often a jocular nickname in addition. An interesting sidelight is the study of Israeli name changes which certainly enriches one's Ivrit vocabulary, e.g. *Har Even* = Steinberg.

Upkeep of Jewish tradition and learning was a greater *Yiches* than that of mere surnames. I am happy to pass on to my son and grandchildren my, dare I say, German-Jewish heritage to flourish in a sympathetic British climate, and they will realise that a name change in 1943/44 also reflects our people's history. So, I may have lost my . . . *witz*, but all's . . . *well!*

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