

# AJR

# INFORMATION

Volume XLII No. 6

June 1987

£2 (to non-members)

## PRESIDENT HERZOG IN GERMANY

### Morality and *Realpolitik*

President Chaim Herzog's visit to Germany shortly before Passover was a unique event. It was the first time that the head of the Jewish State had undertaken this memory-laden journey, and though, in a way, it was a response to a previous visit to Israel by the German President Richard von Weizsäcker, it carried its own historic significance. It was a landmark on the road to what is devoutly hoped will be a tolerable relationship that in the nature of things cannot be normal but will, under the healing wings of time, bring forth the best possible substitute for reconciliation.

The Israelis were by no means all agreed on the merits of the visit. There was considerable opposition as can easily be imagined, especially among survivors of the Holocaust. But for once the Israeli Government was unanimous, and after repeated Knesset debates, Herzog enjoyed, as he put it, 'the approval of our entire democratic process'.

Of course he was not unaware of the unenviable decision he had to make; he had been in Germany in 1945 with the British Army liberating Belsen (which he now revisited). So he was not

now much impressed by the critics, especially those who (he said) 'have just returned from trips to Germany where some of them negotiated the receipt of funds from German parties'. He found himself in agreement with most people who 'resent the element of hypocrisy'. He felt his visit would demonstrate the 'victory of the victims of the Holocaust over its perpetrators'. Right at the outset, he said, at Belsen, that his visit was a call 'for us to fulfil with our very being the antithesis of evil'; Israel, he added, significantly, could 'neither forgive nor forget'. A memorial stone he unveiled at Belsen bore the words of the Psalmist: 'My sorrow is continually before me'.

At the same time, he stressed that the everlasting grief was felt 'not as perpetual hatred, not as barren, paralysing hostility' but as a call to strength and steadfastness. After all, he explained, 'whether we like it or not, we are each part of the other's history'. More especially young Germans cannot be held responsible for what happened over 40 years ago, though they do 'share a moral responsibility for the historical consequences'.

Herzog made a point of contrasting West Germany's attitude with that of East Germany. West Germans had done a great deal to atone, whereas the Communist East Germans had done nothing whatever to make amends, even though they share the same past and the same burden of guilt. West Germany had had the courage 'to look the past straight in the eye', whereas East Germany was denying any responsibility for the past: 'Their silence is pregnant with meaning and speaks louder than words'.

Nor did the President spare the 'pusillanimous and weak' Western powers which had failed to act at the time of the November pogrom 1938.

But while the moral issues of German-Israeli relations were never lost sight of, President Herzog also stressed the encouraging practical and material aspect. In terms of industry, for instance, the Germans are, next to the U.S.A. Israel's best friends. Germany is Israel's foremost

export market in Europe. There are 70 joint scientific projects, as well as 50 twin-city agreements — more than with any other country, except the U.S.A. Germany is heading European tourism to Israel, and she in turn is among the favourite destinations for Israelis. Annual youth exchange schemes are prospering. All Israel's institutions of higher learning benefit from West German funding. *Knesset* and *Bundestag* are closely linked, and visits of ministers between Bonn and Jerusalem have become commonplace.

It so happened that shortly before the visit, the chairman of the Christian Social Union, Franz Josef Strauss, had advocated arms supplies to Saudi Arabia. Herzog immediately took up the challenge, saying West Germany had a historic responsibility 'to help Israel in the vital task of survival and abstain from any act that might strengthen those who maintain they are at war with Israel'. Strauss was also attacked by German politicians who denounced the 'scandal' of a policy which was that of a 'desk warrior' (reminiscent of the Nazi 'desk killers' who merely signed documents). The point was taken up in a *Frankfurter Allgemeine Zeitung* editorial which said that Israelis had a right to expect that West Germany made very special efforts to protect their security interests and not to sacrifice them to considerations of opportunism following a line of least resistance.

Other papers (e.g. the *Stuttgarter Nachrichten*) complimented Herzog on having disregarded his Israeli critics who refused to appreciate that Germany had become (next to the U.S.A.)

*continued overleaf*

### AJR A.G.M. on 23 July at 15 Cleve Road, N.W.6

The Association of Jewish Refugees in Great Britain advises Members and Friends that the Annual General Meeting will be held on Thursday, 23 July 1987, at 7.30 p.m. at 15 Cleve Road, London NW6.

In accordance with past practice, arrangements are being made for a speaker to address us after the formal business of the meeting. Details of this and the agenda will be published in our next issue.

### THE DAY CENTRE

has moved to  
new premises  
at

15 CLEVE ROAD

W. HAMPSTEAD, NW6

See Advert on Page 5

## PRESIDENT HERZOG IN GERMANY

*continued from front page*

'Israel's indisputably most important partner' in international affairs. Elsewhere, e.g. in the *Westfalenpost*, it was argued that while the young Germans must not shake off the Nazi memories as a 'tiresome relic of the past', they also do not want to see a 'collective guilt handed down from generation to generation'; German history, it was warned, must not be reduced to 'the 12 years of a cruel tyranny'; there was more to it than 'suffering, misery and mass murder'.

### On Historic Ground

Among the three places that Herzog visited, apart from Belsen and Berlin, was Worms. He went to the cemetery dating from 1076 and called at the synagogue which was rebuilt in 1961 after its destruction in November 1938. It was then nearly 1,000 years old. No local Jewish communal leader welcomed the President because there is no longer a Jewish community. Of the 1,016 who were counted in 1933 only one appears to have survived, Leo Bronner, who still is unhappy over the rebuilding of the synagogue.

At a reception in the city hall, attended by the German President, Herzog referred to Worms as 'a symbol of the millennial tragedy of European Jewry'. He thanked 'these noble citizens of Worms' who 'in the days of darkness had preserved the cemetery from destruction'. The Prime Minister of the *Land* (Rhineland-Palatinate), Bernhard Vogel, said: 'All the German *Kultur* emanating from the Rhineland would never have been possible without the Jewish citizens'. Nothing, he added, was to be forgotten but they 'hoped for a joint effort to build a new future'. The spokesman of Rhineland-Palatinate Jewry, Breitbart, described the synagogue as 'a memorial of the time when German Jews regarded themselves as an integral part of the German people'. The last surviving local Auschwitz inmate, a gypsy, greeting 'the President and the people of Israel', addressed to his former fellow-prisoners a call for 'reconciliation'.

The London *Times* devoted to Herzog's visit an editorial entitled 'The Road to Forgiveness' which made the point that 'non-Jews owe Jews an

effort of imagination to understand what it feels like to know' the reality of the Holocaust — 'a uniquely horrible chapter in mankind's history' which had 'inflicted on Jews a unique spiritual scar'. The *Times* went on:

*(Herzog's) refusal to forgive stands, therefore, as a sign to mankind that the wrong done to the victims of Nazi persecution has neither been righted nor pardoned, that the moral balance has not been restored, that justice is still due. It is a charge against the German people of continuing collective guilt. It attributes to Germany and to things German a moral will which has not been purged.*

This 'bravely unsentimental saying' (the *Times* went on) was 'not a cry for vengeance from the heart of the Jewish people but a cry of fear —

### A View for Controversy

## FORGETTING AND FORGIVING

The President of Israel, on his visit to Germany said he was bringing neither forgiveness nor forgetfulness: 'The only ones who can forgive are the dead. The living have no right to forget'. This view will be widely shared and the *Jewish Chronicle* described it as 'an apt prologue to the commemoration of Holocaust Day' on 26 April. It is however a view not entirely beyond criticism if only because it automatically links forgiving with forgetting. The two are in fact very different and it would be wrong to treat them as if they were the same.

Forgetting is in the mind, forgiving is in the heart. Forgetting, especially the unutterable things that were done to our people in our time, would be unnatural: remembrance in a solemn burden on our conscience. But forgiving — the sons and grandsons — is part of the 'quality of mercy' that is 'not strained'.

What do we mean when we say that 'only the dead have the right to forgive'? We know nothing about their state and should leave them at their peace which is beyond our understanding. It would be fairer not to pass the responsibility to them and instead be forthright in confessing that it is we who will not, and/or cannot, forgive.

Would we do well to say so? It is certainly true that the German-Jewish relationship will not and cannot be normal in our generation. Even after 40 years we shall not enter the Promised Land. But just as there is a time for war, so a time is sure to come when we must relent and, by whatever name we call it and in whichever way we practise it, 'forgive' — after such punishment and retribution as was at all possible has been exacted. All those of our people who have settled again in Germany, who are dealing with or merely visiting Germany, must have, in one way or another, 'forgiven' her, or they would be little better than

fear that the rest of mankind is ready to brush aside the enormity of what occurred and that forgiveness and forgetfulness may turn into a prelude to renewal of the horror'.

A representative Israeli view was expressed by the *Jerusalem Post* which said: 'Israel has not made its peace with Germany. That is not something for this century. It has, however, tried to make the future a priority over the past in steering a way through a perilous world'. Herzog's visit was 'merely a fulfilment of the course which the State of Israel has followed for close to three decades' — since Ben Gurion first met Dr. Adenauer in New York. The position now was that 'the Nazi incubus has been repressed to a nether world of history', though it must be realised that 'like traumas not expunged, so a collective nightmare not exorcised festers somewhere in the collective soul. The depths of the old Germany's depravity require heights of the new not yet reached. With or without state visits and normal dealings, Israel will remain an ever-ticking reminder for the new Germany's unfinished business with itself'.

moral humbugs and self-seeking hypocrites. The warfare cannot be kept up for ever. So far from pursuing justice, it is likely to sow the seeds of more and greater violence.

When a plaque was unveiled in memory of the Jews cruelly murdered at York in 1190, the Chief Rabbi declared that the ceremony did not mean forgiveness. Not after 800 years. So how do we live — even in England? Shall we never forgive the English, or what about the Russians? Now generations are growing up in Germany; Spain now is not the land of the Expulsion, and we have long since made our peace even with Egypt.

This month we celebrate Shavuot, the festival of the giving of the Law which was to turn the liberated slaves into free men, men freed from the passions of slaves. Inasmuch as we can forgive, we shall be justified, for our own sakes, in putting our trust in the God of Israel who is 'merciful and gracious', and, while by no means clearing the guilty, 'forgiving iniquity, transgression and sin'.

C. C. Aronsfeld

\* These views are presented for discussion, and readers are invited to send in their comments.

### GERMAN JEWS' STAKE IN ISRAEL

German Jews' share in the upbuilding of the Jewish State was praised by President Herzog in an interview with the *Allgemeine Jüdische Wochenzeitung*. Their contribution (he said) was 'enormous' and had not yet been sufficiently appreciated. This applied particularly to the cultural sphere (music and literature) but equally to the economic one where German Jews had, for example, laid the foundations of Israel's banking system.

### AACHEN COMMUNITY'S HISTORY

A well documented survey of the history of Aachen Jewry was presented by one of its leaders, Karl Loewenstein, in an address delivered on the 75th anniversary of the Aachen synagogue nearly 50 years ago, on 19 September 1937. It is reprinted in the present community's quarterly magazine, *Die Menorah*, No. 1, 1987, pp. 4-7. The number of Jews in Aachen now is estimated at 155, as compared with about 1,000 in 1937.



Geoffrey Alderman

## ANGLO-JEWRY AND JEWISH REFUGEES

With the advent of Nazism in Germany, Anglo-Jewry was faced anew with a problem that had haunted communal leaders 50 years previously, when pogroms and persecutions brought Jews from Russia and Poland to these shores. At that time a small community of about 60,000 was swamped by about 150,000 refugees. The host community was reasonably well-to-do but religiously lax. The newcomers were poor, in general practising orthodox, and inclined to espouse Zionism and Socialism. We can therefore understand (even if we cannot forgive) the hostility with which the established community, the first generation of British Jews to enjoy political emancipation, treated their refugee co-religionists.

The Jewish Board of Guardians did not bend over backwards to welcome Jews from eastern Europe, many of whom were offered one-way tickets back whence they had fled or onwards to the U.S.A. Those who managed to stay here were 'anglicised' as speedily as possible. Opposition to what became the Aliens Act of 1905 was generally directed at its details rather than its major principle — to prevent Jews from settling in Britain; some of the leading figures in Anglo-Jewry actually supported this legislation. Even the then Chief Rabbi, Hermann Adler, was reluctant to condemn the Bill, and confessed to Herbert Bentwich (a founder of the English Zionist Federation) on 1 April 1906 that 'we must frankly agree . . . that there is force in the argument against the admission of those [Jews] mentally or physically afflicted'.

### Less than Enthusiastic Welcome

But the Jewish refugees who sought entry to Britain in the 1930s were altogether different. As a result of the intended impact of the Nuremberg Laws, many of those who wished to come here were professional people — lawyers, doctors, scientists, teachers, businessmen; many were not destitute and many (even if orthodox) were not Zionists. Yet the total number of Jewish refugees from Nazism who were able to come to Britain between 1933 and 1945 was not more than about 65,000 — much less than the number of Black immigrants who were to settle in this country a quarter of a century later. Moreover, many of those Jews who did come tell stories of indifference and even hostility from Anglo-Jewry. Why did Anglo-Jewry not do more to provide a safe haven in Britain for these Jews, and why was the welcome very often less than enthusiastic?

To begin with, we must recall that there had been a great deal of institutional antisemitism in Britain in the period of the Great War and throughout the 1920s. During the First World War the Conservative-controlled London County Council had enacted regulations designed to prevent 'aliens' — most of whom were Jews, of course — from being employed by the Council,

from being awarded LCC contracts, from participating in LCC scholarship schemes and from benefiting from Council housing projects — even if they were Council ratepayers.

Although a few stalwarts, such as Nettie Adler (Hermann's daughter) protested against this discrimination, the leadership of the community kept a very low profile, frightened by Tory propaganda that accused Jews of being emissaries of Bolshevism — propaganda which some Jews, such as the second Lord Swaythling (President of the Federation of Synagogues from 1911 to 1925) fully supported. In this connection we must remember that for most of the inter-war period British public opinion regarded Bolshevik Russia as the greatest threat to the peace of Europe; hence the popularity of appeasement of Nazi Germany. Many British politicians who could in no sense be described as anti-Jewish saw Nazi treatment of Jews as unfortunate and regrettable, but as a phase that would pass — a view shared, tragically, by many German Jews. No less a Jewish statesman than Herbert Samuel could write, in November 1937, that Hitler was 'a man with a conscience . . . he was not a man who would do what he knew to be a crime'!

The immigration to Britain of Jewish refugees from Nazism, coming as it did at a time of violent fascist activity in London and elsewhere, threatened to create a new 'Jewish problem' here, and one that could be exploited as an alleged obstacle to good Anglo-German relations. In 1933 and 1934 the *British Medical Journal* began reporting hostility from the medical profession to refugee doctors, and in 1934 *The Times* carried a similar correspondence regarding university appointments. 'Worst of all', the *Sunday Express* declared in 1938, 'many of them [the refugees] are holding themselves out to the public as psychoanalysts'.

In these circumstances the Board of Deputies consistently rejected calls for an official Anglo-Jewish boycott of German goods and, rather than attack manifestations of antisemitism in Britain, exhorted Jews to turn the other cheek and accept second-class status. At Cardiff, in October 1933, the Board's President, Neville Laski, blamed Jews who 'by their own conduct fostered antisemitism'. Throughout the 1930s Laski clung to this theme. At the St. John's Wood Synagogue, in May 1939, he condemned 'the price-cutting activities of some Jewish traders . . . It was no use replying to these charges by saying that there were non-Jewish price-cutters. He knew there were. But Jews must not trade in this way'.

The much-vaunted guarantee, given by Laski, Lionel Cohen, L. G. Montefiore and Otto Schiff to the Home Secretary in April 1933 that Anglo-

Jewry would bear all the expenses, 'without ultimate charge to the State', incurred in giving shelter in Britain to German-Jewish refugees, really meant that the community prevented itself from being able to call upon the government to admit more Jewish refugees than Anglo-Jewry itself could support. This approach was both cowardly and unimaginative, and played into the hands of anti-Jewish elements here. Refugees who did reach Britain were dispersed from London and discouraged from taking advantage of the educational opportunities in theory available to them. A handbook issued jointly by the Board of Deputies and the German Jewish Aid Committee in January 1939 warned refugees not to make themselves conspicuous, not to talk 'in a loud voice', and not to take part in political activities. Even though control of the LCC had (in 1934) passed to the Labour Party, the anti-Jewish housing provisions remained in force, without protest from Jewish leaders.

Beyond the LCC boundary, in the newer areas of Jewish settlement in outer London, the response of affluent Jewish communities was not always welcoming. At Hendon, in July 1939, the Board of Management of the Raleigh Close (United) Synagogue refused to allow Rabbi Dr. Wilde to preach to refugees on *Shavuoth* because it did not want 'to encourage gatherings of German people' — even though they were Jews! At this Synagogue's Annual General meeting of May 1940 the much-respected Warden, Sol. Cohen, berated the community on account of its poor response to appeals for funds to help refugee causes; he went on to report, ironically, that attendances at the synagogue were excellent, but only 'on account of the attendance of refugees'.

### Muted Response

By 1940 the Board of Deputies had taken the view that the presence of Jewish refugees was endangering the safety and status of Anglo-Jewry — a view identical to that of the Jewish leadership 50 years before. The response of communal leaders to the policy of internment of refugees was therefore muted. In May 1940 M. Gordon Liverman, Chairman of the Board's Defence Committee, had privately condemned 'the thoughtless behaviour of so many . . . [refugees] in areas where they are concentrated', and the following month the Board's Aliens Committee went so far as to instruct refugees to spy upon one another. Internment and security-classification meant that the refugee 'problem' was now squarely a government responsibility.

The approach of Anglo-Jewry to the challenges posed by the persecution of European Jewry between 1881 and 1945 was one of minimalism: doing the least that was possible without actually doing nothing at all. The magnificent precept *Kol Yisrael Chaverim* — All Israel Are Brothers — was honoured more in the breach than in the observance. Of course one can and must point to the heroic efforts of individuals. But a much more robust and assertive approach could have been adopted, and much more could have been done. Had this happened, not only would more Jews be alive today, by the Anglo-Jewish community would almost certainly be bigger than it is.

\*Dr. Alderman is Reader in Politics at Royal Holloway & Bedford New College, University of London; his article is an abridged version of a lecture given at the Yakar synagogue on Sunday, 8 March 1987.



Werner Rosenstock

## THE BLOOMSBURY HOUSE SAGA

One of the landmarks of our history was Bloomsbury House, the headquarters of the organisations in charge of the refugees from Central Europe. A full account of the activities emanating from this building has not yet been written. All the more it has to be welcomed that, drawing on personal recollections and documents salvaged by him, our friend Ernst G. Lowenthal ('EGL'), a founder member of the AJR, has recorded some aspects of the set-up of Bloomsbury House, where he worked as senior official of the Guarantee Department of the Jewish Refugees committee (J. R. C.). His essay appeared in the *Festschrift* for Professor Werner Jochmann, Director of the *Forschungsstelle für die Geschichte des Nationalsozialismus in Hamburg* (Hans Christians Verlag, Hamburg, 1986).

The house, originally a hotel, was taken over by the refugee relief organisations in spring 1939, when, under the impact of the November 1938 pogrom, England became the largest single country which admitted the persecutees. It remained the centre of refugee work until 1948 and is now a refurbished office block. The author recalls the hectic months before the outbreak of war, when the handling of applicant's 'case' became a matter of life or death. It is estimated

### Work for and by the Refugees

At the outbreak of War, Otto Schiff, the Chairman of the J. R. C., announced that the staff (then estimated at about 600) had to be drastically reduced. The Guarantee Department was not affected by this change. It was, however, faced with new problems. Some guarantors were no longer able to implement their undertakings, because they had been called up to the Forces or because they had expected their charges to re-emigrate after a short stay, which now proved impossible. EGL pays special tribute to the head of the Guarantee Department, Sir Benjamin Drage (1878-1952), who was his 'boss' for three years. He also mentions new tasks which arise after the internment period when refugees were permitted to take up employment but often needed proper equipment. Thus, £5 loans were granted for the acquisition of 'waiter's outfits', and the beneficiaries included middle-aged former lawyers and businessmen, for whom it was not easy to adjust to their unaccustomed work.

In 1944, when the war drew to its close, a 'United Kingdom Search Bureau for German, Austrian and Stateless Persons' was established, gradually displaying lists of survivors in Bloomsbury House and dealing with enquiries about the fate of relatives and friends. The work was carried out in conjunction with 31 committees and organisations, among them the AJR.

The Chairman of the J. R. C. from 1933 to 1948, Otto Schiff (Frankfurt/M 1875-London 1952), had come to this country at the turn of the century and, due to his origin, had a special understanding for the plight of his fellow-Jews from Germany. Among other leading refugee

workers, whose family had stemmed from Frankfurt, were Anna Schwab, H. Oscar Joseph and the brothers Julian and James Layton. The administrative heads of the J. R. C. were Joan V. Stiebel and the late Ruth Fellner.

that the number of applications dealt with at Bloomsbury House during that crucial period amounted to 15-20,000. In addition, there were about 10,000 children admitted and, after arrival, looked after by the Refugee Children's Movement. They were accompanied on their transports from the Continent by officials or voluntary helpers of the Jewish organisations in Germany and Austria, who, in spite of the imminent danger, returned 'home' and later met their death in the extermination camps. Equally, as EGL reminds us, the leading personalities of the *Reichsvertretung*, Dr. Otto Hirsch and Dr. Julius L. Seligsohn, returned to Berlin after missions to London a few weeks before the outbreak of war; they too were later murdered.

The author takes us on a guided tour through Bloomsbury House, beginning in the well remembered Reception Hall in the basement with its counters, from which visitors were directed to the various J. R. C. Committees operating in the house (e.g. Housing, Overseas Settlement, Financial Assistance, Guarantees and Employment). The building also accommodated the relief organisations for Christian refugees (Church of England, Roman Catholic and Quaker).

The essay carries references to a great number of further personalities who were actively associated with the refugee work. They are portrayed in a vivid, not always uncritical, way.

It is particularly gratifying that the work ends with the assessment of the AJR, the organisation built up by the refugees and enjoying the confidence and understanding of the organisations for the refugees. We are reminded that its precursor was a loose 'Refugee Liaison Group', whose spade work in 1940 was, however, cut short by the internment of most of its participants. The experience of the refugees in the camps re-affirmed the need for a representative body of their community. Thus, the AJR came into being in 1941. An invitation for a meeting on 6 July 1941, at 26 Belsize Park, was sent to a number of former Jewish communal workers in Germany. It was signed by seven of the nine members of the first AJR Executive (S. Adler-Rudel, K. Alexander, W. Breslauer, Wilfrid Israel, E. G. Lowenthal, A. Michaelis and A. Schoyer). Two further members (A. Horovitz and Professor E. Mittwoch) were added when the work started, and the present writer was appointed Secretary. The author concludes with an expression of gratitude to our country of refuge, symbolised by the creation of the 'Thank You Britain' Fund under the auspices of the AJR.

workers, whose family had stemmed from Frankfurt, were Anna Schwab, H. Oscar Joseph and the brothers Julian and James Layton. The administrative heads of the J. R. C. were Joan V. Stiebel and the late Ruth Fellner.

## A House of Lords debate on LEARNING ENGLISH

All of us are having our struggle with English, and it was therefore with particular interest that I read the other day the Hansard report of a debate in the House of Lords on 'the importance of the English language and the case for making it easier to learn'. The noble Lords were all agreed that English was really easy to learn, but, in a manner of speaking, there was room for improvement. The *Encyclopedia Britannica* was quoted as saying that 'because of the laxity of syntax, English is a very easy language to speak poorly'. It was felt also that foreigners engaged in the hard labour of learning English deserved a tear of sympathy, if only because the very trying divergences between spelling and pronunciation.

Why does 'ough' have to be pronounced differently in 'cough', 'plough', 'through'? and cannot we say (as children often do) 'he taught me' and 'he has brung it', because after all we do say 'he has sung it', and both have the same roots, viz. 'bring' and 'sing'? I must say their Lordships felt very deeply for the poor foreigner.

On the other hand, English has its advantages, compared with German and French both of which are so awkward about the masculine and feminine. Why is their 'day' masculine and 'night' feminine? (Nobody suggested that Freud might have an explanation.) And the German *au pair* is, unaccountably, regarded as neuter (*das*).

Some Lords thought English would be made easier by a knowledge of Latin. But then how easy is Latin? One noble Lord quoted Heine who had said that the ancient Romans, if they had had to learn Latin, would never have had time to conquer the world. (Mercifully, no one remembered what Heine had said about English.)

### What about Understanding it?

And while talking about *speaking* a foreign language, what about *understanding* it? One noble Lord gave an exciting example of what may happen. He boasted of being able (or so he thought he was) to order a meal in a Japanese restaurant: 'As long as I get it right, all is well and I am credited with a knowledge of Japanese. But suppose the waiter launches into a series of shrill, staccato questions about what sort of raw fish, or would I like my *saki* hot or cold. Then I find that all I can think of to say in Japanese is *Thank you* and *Goodbye*, which may cause surprise'.

Another told the no less dramatic story of how his car broke down in Northern Lapland in Finland, and for his knowledge of Finnish he could only remember having once listened in London to a Finnish choir singing *Drink to me only with Thine Eyes*.

Who amongst us, having been treated to so much fellow-feeling in the Upper House, would not reciprocate by extending profound sympathy to those in situations as awkward as these?

C.A.

# AJR

**OUR PAUL BALINT – AJR  
DAY CENTRE IN CLEVE ROAD  
IS NOW OPEN  
WE NEED VOLUNTEERS:**



## **TO DRIVE . . .**

*. . . and so join our group of car owner-drivers to help those who without you could not visit the Day Centre.*

## **TO ASSIST . . .**

*. . . in the many activities of the Centre providing companionship, entertainment, relaxation and meals. Your help is urgently needed so that we may relieve loneliness and hardship.*

**PLEASE CONTACT OUR VOLUNTEERS CO-ORDINATOR  
AJR 8 Fairfax Mansions, London NW3 6LA  
Telephone: 01-624 9096/7 or 01-624 4449**



## RESCUE IN MALTA

### English Jew's Concern for Refugees

Robert (Barry) Greenburgh well remembers the time which he spent as a schoolboy in Malta just before and during the war. He recalls the anxieties of a Jewish family living in the shadow of Hitler's expanding empire and the hardships endured by the island's population once it found itself under attack. He has not forgotten the shortages, the air raids, the bombs which fell upon his home. But his most vivid recollections are of his father, Arthur Greenburgh, and of his towering strength as a caring head of his family and as a selfless friend and committed protector of fellow-Jews in need of a helping hand.

First, there were the refugees from Germany and, after the *Anschluss*, from Austria. Ships carrying Jews in flight were, at that time, cruising the Mediterranean in search of a shore — any shore — on which to off-load their passengers, desperately hoping to avoid being taken back to Germany. Most of these ships called at Valletta and, lying off-shore, afforded an opportunity of written messages being passed to the Maltese boatmen plying their craft from ship to shore, messages of anguish and despair, addressed by the refugees on board to their brethren on the island. Arthur Greenburgh's response was to have himself rowed out to one such vessel at anchor in the Grand Harbour and to take off four Jewish refugees and to bring them ashore. He pleaded their case with the Governor and succeeded in obtaining permission for them to stay on condition that Greenburgh gave his personal undertaking that they would not fall a burden upon the public purse — a pledge readily given. Other refugee landings followed and eventually their number rose to over one hundred.

#### Release from Internment

When war was declared, all those with nominally German and Austrian nationality were interned as enemy aliens. Again, Greenburgh intervened on their behalf, his negotiations with the authorities resulting in the unconditional release of four families who were allowed to settle on the island. But the remaining internees were to be sent to England without hope of release for the time being. Once more Greenburgh sprang into action. He took it upon himself to propose an alternative course and his persistence and persuasive advocacy won the day: the internees would be taken by sea to Palestine and released there. They would, of course, have to take their chances, since no warship could be spared to offer them protection through the U-Boat infested waters. Arthur would have none of this and, in the end, a destroyer escort was ordered and the refugees arrived safely in Haifa.

Who was this Arthur Greenburgh and how did he and his family come to be in the right place at the right time? He was born in Sidney Street, Whitechapel, in 1886, one of five sons of immigrants from Russia. His father was a tailor who decided at the turn of the century, to become a naval outfitter. He started business in Exeter and

then moved on to Devonport, where he opened a shop. The venture fared well enough; but it was clear to the young Arthur that one shop would not support five families. He decided to travel in order to pursue the idea of supplying the Royal Navy in as many ports around the world as possible. He set up two shops in Hong Kong and then took himself to Malta. With his father's blessing and £25 he went to work and established the family firm on the island. The brothers took turns at running the branch; but it was always Arthur's baby and he was there again in the autumn of 1938 as the war clouds gathered. His wife, on holiday in Switzerland with their two young sons, ignored his entreaties to return to England; instead she joined him in Malta to be at his side.

And after the refugees came the Jewish soldiers, sailors and airmen, serving in Allied units stationed on, or visiting Malta. Greenburgh devoted himself to their welfare with the same untiring dedication. But that is another story.

In 1944 he had to return to England for urgent medical treatment. When war ended, he resumed his business activities until he retired in 1968 to spend more time with his ivory collection and the books in his wide-ranging library. He died earlier this year at the age of 90. The passage of time has not dimmed the admiration and gratitude of those whom he and his family befriended and helped to survive.

D. L. M.

I specialise in capital investments (which have returned 20-30% in recent years) savings plans, endowment mortgages and commercial loans.

For further details please contact  
**Daniel Levy B.A. (Oxon)**  
on 459 2830

## BLACKS AND JEWS IN BRITAIN

A tendency to keep the coloured population strictly separate, as e.g. in special black sections of the Labour Party, was deprecated in *The Times* by Sir Woodrow Wyatt, the well known political columnist. He quoted a black parliamentary candidate who had said: 'I want to fight with black people for black people'. This sort of 'racialist' talk was seen as 'an abrasive challenge to the rest of the community'.

By contrast, the writer commended the example of British Jews: 'There are probably half a million Jews in Britain; there are 30 Jewish MPs and four Cabinet ministers. But it does not matter that Jews are disproportionately represented in Parliament. They are integrated into British society, hold varying political views and, when elected, do not claim to put those of their faith above the rest'.

It was stated in the article that the non-white vote in Britain was now approaching 5 per cent of the total, half of it Indian, a quarter West Indian, and the rest of African, Arab or mixed descent.

#### 'MIGRANT SCHOLAR'

An autobiography of Felix Grayeff, Königsberg-born philologist, philosopher and historian, has been published, posthumously, by Freiburg University Library, *Migrant Scholar* (1986. 92pp.). The title is no mere figure of speech. Grayeff's tortuous path led, via many German universities, to Australia, then New Zealand and finally to England where he died in 1981, aged 75. Greek and Latin classics were his main concern, but he was equally an authority and taught on world literature, especially German, and those *Geisteswissenschaften* for which he could understandably find no English equivalent. His struggles in the jungle of university jealousies make pathetic reading, quite apart from the background of the scholar's enforced exile. A particularly interesting detail in his early friendship with Hannah Arendt and his encounter in Sydney with Enoch Powell who had helped Professor Paul Maas, Grayeff's teacher, to emigrate to England.



## אקים THE FRIENDS OF AKIM

U.K. Charity Commission Registered No. 241 458

ISRAEL ASSOCIATION FOR THE REHABILITATION  
OF THE MENTALLY HANDICAPPED

### A BEQUEST TO AKIM

Would perpetuate your name in Israel and reduce the tax liability of your estate. AKIM is non-controversial and non sectarian. 100% of any bequest goes to Israel: there are no deductions whatsoever.

Details from Hon. Treasurer: Leon Gamsa, 45 Brampton Grove, London NW4 4AH  
Telephone: (01) 202 4022

(Space donated by Aldersgate Engineering Co. Ltd.)

## TAKING TIME OFF THE ELECTION CAMPAIGN

## TEA IN THE HOUSE

with Czech-born Jewish M.P. Alf Dubs

The subject of my previous interview with a prominent refugee was a publisher (André Deutsch). The subject of my present one is a politician. The two categories can overlap: Robert Maxwell was a Labour MP, George Weidenfeld is an Alliance Peer.

Alfred Dubs is 'only' a politician — but, given electoral good fortune, he may be a government minister within the year. Nothing about the Right Honourable Member for Battersea, the angular slightly stooped figure sitting opposite me in the tea room of the House of Commons, suggests foreign extraction except the name and the personal entry in *Who's Who*, which lists Prague as his birthplace.

The son of a Jewish father and a Gentile mother, he arrived in Britain aged six on the eve of war. Dubs Senior who had a job in the textile industry in Ulster died in 1940. The next few years were divided between Manchester, where the mother worked in a British Restaurant, and a Czech government-run school in North Wales. Grammar School and university followed. After National Service Alf Dubs entered Local Government, holding responsible positions in various London boroughs; he also became a Labour councillor specialising in Race and Immigration matters.

## Irony

In the 1970 Election he contested the City of London/Westminster constituency. He smiles at the recollection. Not because he came anywhere near winning, but because the press missed a trick: with Christopher Tugendhat as Tory candidate, it somehow escaped their attention that a former Czech and a former German were competing for the 'heart' of Britain.

Not that Alf Dubs sees himself as ex-Czech at all. Appalled at his mother's perennial harping on the 'old days in Prague' he determined at an early age never to let the past obscure his vision. He feels English without in any way wishing to gloss over his Czech-Jewish origins.

His attitude to Israel is critically positive: committed to the existence of the Jewish State he opposes its retention of territory (including East Jerusalem) captured in '67. Overall, though, Israel is not near the top of his agenda. 'I've never been there, but I have let Reg Freeson inveigle me into attending *Poale Zion* meetings', he says with a smile.

He is given to smiling, but he can get angry. My mention of Austria triggers the response 'anti-semitic' followed by a quite unparliamentary expletive. Co-signatory of a motion condemning the Austrian Defence Minister's handshake for war criminal Reder, he was appalled at the subsequent election victories of Waldheim and Haider.

When slightly changing the subject, I voice anxiety about possible antisemitic reactions to

current City scandals, he comments wryly: 'The Tories get no mileage out of City scandals, and working people aren't scandalised; they assume that the City lives on fraud, anyway'.

I am somewhat reassured. What is more reassuring is that someone as level-headed and patently sincere as my interviewee is a Member of Parliament. Actually Alf Dubs is not just an MP, but a Front Bench spokesman. Which means that, should there be a change of government this year, the Minister of State for Immigration at the Home Office will be the ex-immigrant from Prague.

RICHARD GRUNBERGER

University Music School  
The Concert Hall  
West Road, Cambridge

Wednesday 15 July 1987  
8pm

Recital by  
**LOUIS BERKMAN**  
baritone

Antony Saunders  
piano

Lieder by Schubert and  
Beethoven (*An die ferne Geliebte*)

Grace Williams: *My Last Duchess*  
(Robert Browning Centenary)

Concert and operatic arias by  
Mozart, Wagner, Verdi and Massenet

Tickets: £4.00 (£3.00 concessions)  
Box Office, Corn Exchange,  
Wheeler Street, Cambridge CB2 3QB  
Telephone: (0223) 357851  
Credit Card only (0223) 463326

EMIGRATION FROM SOVIET  
RUSSIA

Jews and Germans

Emigration from the Soviet Union is growing, and this applies in particular to the two groups mainly concerned, the Jews (estimated at 1,936,000) and the Germans (1,811,000).

In the first three months of this year, the number of Jewish emigrants was steadily rising. From 146 in February it rose to (nearly) 450 in March and 717 in April, the highest monthly totals in several years. It appears that the approximately 11,000 refuseniks whose names were on a list submitted by the U.S. Secretary of State Shultz in 1986, will be allowed to leave though no Soviet promise has been given with regard to the other Jews who are thought to be anxious to emigrate. Their number has been put at 400,000, and a group of leading refuseniks, including Yosef Begun and Vladimir Slepak, have called on Western Jews not to accept an emigration of less than 50,000 Soviet Jews a year. They urged Soviet Jewry aid organisations in New York to insist on emigration as priority over improving life for Jews in Russia; they also warned that the Soviet Government is increasing its use of 'knowledge of state secrets' as an excuse for not allowing refuseniks to leave.

The number of Germans allowed to emigrate has rapidly fallen since 1976 when the annual figure was 9,626. By 1984 it was less than 1,000; in 1985 as little as 417, though in 1986 it rose to 698. This year the figures were 85 in January, 187 in February and 608 in March.

Most of the Germans live in the Asiatic Soviet republic of Kazakhstan where they were deported during the war from their original settlement in the Volga region; others live in the Urals and N. Caucasus. This remoteness accounts for the fact that they have been less effective in pressing their emigration than the Jews many of whom live in Moscow and other big European Russian cities where they have a greater opportunity of drawing attention to their plight. Also they enjoy the benefit of a persistent policy pursued by Israel and the American Jewish organisations.

Sir Geoffrey Finsberg, MBE, MP for Hampstead, explains

## BRITISH POLICY ON IMMIGRATION AND REFUGEES

The United Kingdom has a long tradition of granting refuge to those fleeing harsh and repressive regimes, and has over the years accepted many refugees for settlement. The United Kingdom is a signatory to the 1951 Convention Relating to the Status of Refugees, which defines a refugee as a person who 'owing to a well-founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, is unable or, owing to such a fear, unwilling to return to his country of nationality'. Those who make applications for asylum in the United Kingdom have their applications considered under the criteria laid down in the Convention, and if they are able to demonstrate that they have a well-founded fear

of persecution full refugee status is granted.

We may also grant leave to remain on an exceptional basis, outside the Immigration Rules, to those who may not strictly qualify for refugee status but whose return to their country of origin it is judged unreasonable to enforce at the time. Whether a person is considered to qualify for exceptional treatment necessarily depends on the precise circumstances in his case as well as on the situation in his country of origin.

During 1985, 4,899 applications for refugee status were received. Over the same period 836 people were granted refugee status, 779 refused and 2,032 people allowed to remain in the United Kingdom on an exceptional basis.



## TWO GERMAN JEWISH NUNS

### Striking Contrasts

Early last month, a Carmelite nun of German Jewish origin was beatified by the Pope during his visit to Germany. The story of Edith Stein is well known, having been told at great length in the controversy occasioned by the beatification. She perished at Auschwitz, a 'non-Aryan' martyr. Her relationship to Judaism was ambivalent — it was a good religion, she thought, 'if one had not learnt anything more'.

With this ambivalence she differed greatly from another German Jewish nun, Charlotte Lea Klein, who died two years ago aged 69. While adopting the basic belief of Christianity, she retained the deepest respect for the orthodox Judaism in which she was brought up, and one of the notable achievements for which she will be remembered is her conscientious effort to maintain the separate identity of Jew and Christian, which ruled out any missionary design, and to make Judaism so conceived known among Christians.

It was for this purpose that she set up a Study Centre for Christian-Jewish Relations. She also devoted herself to a painstaking scrutiny of Christian textbooks, not only those for the use of children but more especially and more importantly those for the use of teachers. On this subject she published, both in English and in German, a book, *Anti-Judaism in Christian Theology*, which aroused great attention. She was a devout protagonist of the message proclaimed by the second Vatican Council in presenting a radically new image of the Jew. She saw in her own Order — 'Our Lady of Sion' — a symbol of the new spirit, for while the Order was originally (150 years ago) founded for the purpose of converting Jews, she lived to see the day when that purpose became, not least through her own exertions, the enlightenment of Catholics about Jews.

The hitherto unpublished notes below about the 'forgotten synagogue' her family used to attend in Berlin (Kant Strasse 125), are printed here as a tribute to her memory.

## A Forgotten Synagogue

by Charlotte Klein

For the last few years the Senate of West Berlin has invited former Jewish residents to spend a week there at their expense. With some trepidation I arranged to go this last July (1984) — I know nobody there any more, neither Jew nor Christian. It was a rather shattering experience; I suffered the delayed shock of the loss and bereavement of those years when I lived there with my parents, very orthodox Jews, and my brother. Our house still stands but I wasn't allowed to visit our old flat. Then, as if in a dream, I walked the old familiar road to our Synagogue. To my astonishment I had found no mention of it in a 2-volume work on the Synagogues of Berlin. But it still stood!

I went through the entrance which leads beyond two houses and a courtyard to the second courtyard where the Synagogue had been. To my delight I saw that this courtyard, giving access to its door, had been transformed into a cheerful garden with flowers and shrubs; somebody had taken care of it as if knowing that it had once been the forecourt of a much loved place of worship.

This Synagogue had been kept in the tradition of a Polish *stiebl*, mostly frequented by middle-class Jews originally from Eastern Europe. The walls showed signs of the war, I was told that the front line of advancing Russian troops had run near it and one could clearly distinguish the many bullet holes. Thanks to the efforts of a very sympathetic member of the Mayor's Office we met the present tenant of the old Synagogue. He is a well-known producer of educational plays which he performs here to an audience of adolescents exposed to the dangers of drugs and

alcohol. What a good use of our old house of prayer! He knew it had been a Synagogue and treated it almost with reverence. He even reminded me of what I had almost forgotten: the main door was opened only once a year while the usual entrance was inside a small darkish corridor. And how right he was! It all came back to me: of course we had opened the main door for the Feast of Tabernacles only, *Succoth*, when the *Succah* was erected against this Synagogue door so that people could come in directly after the service for *Kiddush* and a meal. As a little girl I had often accompanied our gentile maid carrying my father's lunch and dinner there during the seven days of *Succoth*.

When I entered the darkish Synagogue itself, now with a grand piano, a little bar, chairs and a new ceiling — where formerly the women's gallery had been — I broke into uncontrollable tears: the whole past came rushing back and we were all gone, all had disappeared. Perhaps I am the only one left to remember our old Synagogue and to mourn its disappearance.

But the sadness was tempered by comfort — such good people are now using it, they showed so much sympathy and understanding for my grief. And, after all, there is that delightful flowering little garden in the place where we young people used to stand and wait while our elders inside recited the *Maskir*, the memorial prayer for the dead. It seemed to me as if this garden was a memorial for those who had once prayed here so fervently, with sighs and tears on *Yom Kippur*, with laughter and songs of joy on *Simchath Torah*.

## OPERA OF THE EXILED HEBREWS

The series of Verdi operas which was recently transmitted by BBC2 TV included the early *Nabucco* (1842). When the libretto, written by T. Solera, was handed to the composer, his first glance happened to fall on the chorus of the exiled Jews, *Va, pensiero*. This triggered off his creative impulse, since it evoked memories of the Bible, and from then work proceeded rapidly. The premiere was a tremendous success and was followed by 57 performances. Rossini's *Moise*, revived at La Scala in 1840, may have had some influences as regards the subject matter.

For convenience, the name of king Nebuchadnezzar was shortened to Nabucco, and the libretto added a great deal to the Biblical story, notably the highly dramatic role of Abigaille, supposed to be the king's daughter but in reality the child of one of his wives by a slave father. On discovering this she seeks revenge by trying to destroy her sister Fenena and the Hebrew prisoners, taking advantage of the king's temporary incapacity. After praying to the God of Israel, Nabucco recovers and resumes control, saving Fenena and the Jews.

We recall a performance of this opera by the Berlin Jewish *Kulturbund* in 1935. It was a most significant choice, and I remember that the performance which reached a very high standard, made a profound impact, as it was bound to in the year of the Nuremberg Laws. The Bible words in the second act alone must have roused and comforted the audience: *Behold the whirlwind of the Lord goeth forth with fury, it shall fall upon the head of the wicked*, and naturally, the chorus of the Hebrew slaves, in chains and at enforced labour, could not but be deeply moving.

'They sing (writes Charles Osborne in *The Complete Operas of Verdi*. 1969) of their homeland, of the banks of the Jordan, of the city of Jerusalem. Zaccaria, the prophet, enters and chides them for lamenting. Soon, he tells them, the Lord will set them free, and the wrath of the Lion of Judah will fall upon Babylon'. It is here that the famous chorus occurs: *Va, pensiero . . . In Osborne's translation: Fly, o thought, on wings of gold/rest upon those hills, that sand/where the air is soft and mild/in my dearest native land*. The original audience at Milan then under Austrian rule went into delirium as they saw themselves as Jews enslaved, though of course they could have no inkling what an oppressor's yoke would be like a hundred years hence.

Many Italians wanted to adopt the *Va, pensiero* chorus as their National Anthem, and it is reported that the crowds that followed Verdi's coffin to his funeral spontaneously broke into the celebrated tune.

In London, incidentally, the opera ran into trouble because these Biblical themes were banned from the stage; when it was produced in 1864 as *Nino, re d'Assyria*, all the characters were renamed and the Hebrew slaves turned into Babylonians! (Osborne, p. 43).

H. W. FREYHAN



## JUSTICE FOR SHYLOCK

Shakespeare, Heine and Antony Sher

Few great Jewish actors have dared to play Shylock in Shakespeare's *Merchant of Venice* in modern times; we who recall the glorious days of the German theatre in the Weimar era remember only Fritz Kortner in that part which most people regard as the embodiment of antisemitism. Now another Jewish actor who has risen to the top ranks of Britain's stage world, Antony Sher, has taken the plunge: he plays Shylock in the new production of the Royal Shakespeare Company at Stratford. During rehearsals he spoke to a *Guardian* interviewer about his background and attitudes.

Sher, who achieved his previous greatest success three years ago, also in Stratford, as Richard III, is the son of poor Lithuanian immigrants in South Africa — refugees from racial persecution to a country 'where racial identity is the national sport', as he puts it. He experienced antisemitism 'in an all-white South African environment, the army', with the Jews at the bottom of the pecking order. 'And now I find myself doing a play about antisemitism and racism,' he says. 'But it is far less antisemitic than people think.' To Sher, Shylock is a man 'damaged by a lifetime of being a second-class citizen', and the actor is prepared for the controversy which productions of the *Merchant* are bound to kindle.

There is a remarkable affinity between Antony Sher's views and feelings about the character he plays and those of Heinrich Heine. In 1838, after a visit to England, Heine wrote a volume of essays — little known in this country — on Shakespeare's girls and women; the *Merchant* got two essays, headed 'Jessica' and 'Portia', but their real subject is Shylock. The first essay begins:

### "The Poor Man Was Wronged!"

'When I saw a performance of this play at Drury Lane there stood behind me in the box a beautiful, pallid British woman who, at the end of the fourth act, burst into passionate tears, exclaiming several times: "The poor man has been wronged!" She had a face of the noblest Grecian style, with large, black eyes. I have never been able to forget those large, black eyes that wept for Shylock . . .'

'The common people always hated in the Jews merely the money-bags; it has always been the heaped-up metal that drew the lightning of their anger down upon the Jews. The prevailing spirit of the age only lent its slogan to that hatred. In the Middle Ages that slogan bore the sinister hue of the Catholic Church, and the Jews were beaten to death and their houses were looted "because they had crucified Christ".'

'Shakespeare actually wanted to write a comedy, with a drilled werewolf for the amusement of the masses; but the genius of the poet, the *Weltgeist*, the universal spirit that rules him, has turned the villain of the piece into the justification

of an unhappy sect which, for mysterious reasons, has been burdened by fate with the hatred of the low and the refined mob, and which was not always inclined to repay hatred with love . . .'

'In fact, apart from Portia, Shylock is the most respectable character in the whole play. He loves money, he does not conceal that love, he cried it out in the open market. But there is something he values more than money: the satisfaction of his injured heart, the just retribution for untold calamities . . .'

It is in the same vein that Antony Sher speaks about the scene which he perceives as the hub of the play: Shylock is confronted by two Venetian antisemites and launches into his powerful speech, full of anger and pride: 'Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? . . . If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? If you wrong us, shall we not revenge?'

For Heine, too, it must have been the playwright's turning point: where the *Weltgeist* took charge of the author, changing an 'antisemitic' comedy into a deeply moving drama — into Shylock's justification. It is good to know that our new Stratford Shylock understands this as well and as forcefully as Heine's pallid lady at the Drury Lane.

EGON LARSEN

## Remember Israel

### So Israel may remember you

If you wish Israel and Jewish Organisations to benefit by your Will, why not consult us? We have a special knowledge of the problems and needs of Jewish Clients, and can help you or your Solicitor to carry out your intentions.

For further information and advice, without obligation and free of charge, please apply to:

**Mr H. Rothman (Director)**  
**K.K.L. Executor & Trustee Co. Ltd.**  
**Harold Poster House,**  
**Kingsbury Circle,**  
**London, NW9 9SP.**  
**Telephone: 01-204 9911, Ext: 36**

SB's column

## MORE BRIGHTON BEACH MEMOIRS

Neil Simon is regarded as the most prolific dramatist of the day having just had his 19th play produced on Broadway. This latest work *Broadway Bound* continues the story of the Jewish middle class family so successfully brought to life in *Brighton Beach Memoirs*. The story teller and his brother Stanley are trying to become script-writers and clash with their father's ideas — obviously, a slice of Neil Simon's own life. Advance sales are said to have reached record proportions. The author's popularity has gone a long way since *Blow your Horn*, *Barefoot in the Park* and *Sunny Boys*.

Rudolf Gomperz, a Tyrolean Jewish business man who did much to sponsor the Austrian tourist trade in the Twenties and Thirties and, in particular, the resort of St. Anton am Arlberg, has reason to be grateful to his dedication. As a memento to Gomperz who perished in a concentration camp, Tyrolean author Felix Mitterer has written a play *Kein schöner Land* which, significantly, had its first performance in Innsbruck. The Vienna Volkstheater has acquired right of performance for March 1988.

### Music in Budapest

This city of many theatres devotes its cultural activities to the present as well as to the past. Whilst, recently, the almost forgotten play *Blaufuchs* by Férencz Herczég received a revival after some 50 years (in Vienna, in the Twenties this successful work starred the legendary Leopoldine Konstantin), the musical scene of to-day is given increased attention. Budapest has two opera houses, thus in line with New York, London, Vienna and Munich where a nightly (or almost nightly) double choice of opera is available.

### Birthdays and Obituary

Fred Zinnemann, one of the very few Austrian-born film directors to achieve prominence in Hollywood (*High noon*, *A man of all seasons*), was 80.

South Tyrol-born Meinhard von Zallinger, retired conductor of Munich's state opera where he was the 'pillar of the house' for many decades, celebrated his 90th birthday in Salzburg where he frequently conducted at the Festival.

Vienna 'Burg' actress Gusti Wolf who acted at that theatre when she was a child and rejoined it in 1946, still an active member to-day, is 75.

Atilla Hoerbiger, one of the last representatives of pre-war Austrian stage-and-screen actors, husband of Paula Wessely and father of three actress daughters, has died in Vienna aged 91. He had been a member of the Burgtheater since 1950 where his innumerable parts included Petrucchio, Lessing's Nathan and Peer Gynt. He appeared in major Schnitzler parts (*Liebe'ei*, *Das weite Land*), and had one of his greatest successes in O'Neill's *Long Day's Journey into Night*. For several years he was Salzburg's *Jedermann*.

## A CHAMPION OF FREEDOM

Ludwig Börne died 150 years ago

Börne (1786-1837) is to Heine as Huxley is to Darwin, or — if one prefers — Spencer to Marks. Everyone knows the name but little else beyond his link with the other in a great enterprise. The enterprise linking Börne and Heine was the struggle for German liberty at a time when the country had freed itself from Napoleon only to sink back into the unfreedom of princely rule. Both men were apostles of freedom with great literary flair, but their brilliance could not resolve the dilemma that France which had given Jews like themselves a taste of freedom was seen as Germany's enemy. Börne, the elder of the two, anticipated Heine in many ways — settling in Paris, engaging in journalism, converting to Christianity; in addition he who had been born Löw Baruch in Frankfurt's dank and overcrowded *Judengasse* adopted the Germanic-sounding name of Ludwig Börne.

Though Börne left the Jewish community he never ceased to fight for Jewish emancipation. It is therefore entirely apt that the Frankfurt-based *Archiv Bibliographia Judaica* should commemorate the bicentenary of his birth with a reprint of his essay collection *Für die Juden* (Frankfurt, 1986, 79 pp.). 'For the Jews' bears the epigraph: 'I should really say for Right and Freedom but if people really understood those terms there would be no need for me to say so.'

The people whose limited understanding Börne deplored in his epigraph were, of course, the Germans. His feelings towards them oscillated

violently between bitter disdain and a desire for belonging. In the former mood he would call them 'an infantile nation . . . children who require a walking bar to steady them . . . they need to experience freedom on the barrier of freedom'. At another time he stressed the critical love he bore the country of his birth in the following moving passage: 'I can treasure the undeserved good fortune of being both a German and a Jew at one and the same time without being burdened by the faults of either. Because I was born a slave, I love freedom more than you, and because the place of my birth was the narrow Jews' street, and everything beyond the closed was foreign land to me, neither the town, nor the region are large enough to be my fatherland. Only the whole wide fatherland as far as my language is spoken, suffices for me.'

But expressions of affection for Germany were the exception rather than the rule in Börne's writings. He compensated for the hurt which German Jew-hatred, culminating in the *Hep Hep* riots of 1819, caused him, with invocations of Jewish superiority-through-suffering: 'You took the air from the Jews, but that saved them from rotting. You rubbed the salt of hatred into their hearts but that has kept their hearts fresh. Throughout the whole winter you locked them into a deep cellar and blocked the entrance with dung; but you yourself, freely exposed to the frost, were almost frozen to death. When spring time arrives, we shall see who is going to sprout first, the Jew or the Christian.' What makes the optimism expressed in the last sentence doubly poignant is the fact that Börne knew from personal experience that deprivation, far from strengthening resistance, undermines it. He ascribed his own ill-health to the ghetto conditions in which he grew up — conditions which left him with a lifelong loathing of Christian ghet-

toisers (and, sad to relate, of Frankfurt's Jews).

The *Archiv's* director, Frau Renate Heuer, who also edited the volume, traces essential features of Börne's life in an instructive, well documented epilogue based mainly on letters to his motherly friend, the famous Henriette Herz, and to his sweetheart Jeanette Wohl.

*Bibliographia Judaica* are to be congratulated on their efforts to keep alive the memory of a fighter for Jewish as well as German freedom.

R. G.

### GREETINGS TO A LOYAL FRIEND

Our cordial greetings go out to Ruth Fabian (Paris) on the occasion of her 80th birthday. As Vice-President of our French sister organisation, *La Solidarité*, she has rendered signal services to her fellow-refugees. The creation of the Home in Limours (near Paris) is decisively due to her initiative and imagination. She is also the author of the first — and so far only — history of the Central European refugees in France. Grown up in a house with strong Zionist leanings, she herself was active in the Socialist movement, both in the Weimar days and after her flight in 1934. It was under the impact of the catastrophe that after the war she dedicated all her strength to the remnants of German Jewry. This also made her a most valuable member of the world-wide Council of Jews from Germany and of the Board of URO. By her sincerity and personal loyalty she has endeared herself to all her fellow-workers who extend their heartfelt congratulations to her.

W.R.



### BELSIZE SQUARE SYNAGOGUE

51 BELSIZE SQUARE, NW3

We offer a traditional style of religious service with Cantor, Choir and Organ

Further details can be obtained from our synagogue secretary

Telephone 794-3949

Minister: Rabbi Rodney J. Mariner  
Cantor: Rev Lawrence H. Fine

Regular services: Friday evenings at 6.30 pm,  
Saturday mornings at 11 am

Religion school: Sundays at 10 am to 1 pm

Space donated by Pafra Limited

With best wishes from

## VICTORINOX

Swiss Knives of Quality

Israel's  
Very finest Wines

SHIPPED BY

## HOUSE OF HALLGARTEN

YARDEN and GAMLA

AVAILABLE NOW

Please write or phone for full information

HOUSE OF HALLGARTEN  
53 HIGHGATE ROAD  
LONDON NW5 1RR

01-267 2041



Alice Schwab

## ARTISTS IN EXILE

### Coming into Their Own

The *Art in Exile* exhibition held in London in 1986 was the torch that threw into prominence that great mass of artistic accomplishment that had lain dormant and neglected among the emigré artists for some fifty years. Artists of great talent, long ignored and forgotten, emerged into the light and their true worth at last began to be appreciated. They have found a new patron in John Denham who runs his own gallery at 50, Mill Lane, Hampstead. He was originally a schoolmaster, but ten years ago he changed profession and is now a full-time dealer in art. His special interest lies in the work of those artists who were forced to leave Germany and Austria in the 1930s. He has already held one-man shows of works by Nessler, Dachinger and Lomnitz, but he has now arranged a mixed show — *Bildende Künstler im Exil* (14–28 June). The work of no less than 34 artists is on display, including Jankel Adler, Jack Bilbo, Martin Bloch, Jacob Bornfriend, Hans Feibusch, Fred Feigl and Milan Cosman, to mention but a few of the more familiar names. But it is gratifying also to see the work of the less well-known, Fred Kormis, Pamina Liebert-Mahrenholz, Eva Frankfurter, Reuss and Wolfsfeld. This exhibition should not be missed.

#### Nuremberg–Berlin–London

Lotti Reizenstein (Nuremberg 1904–London 1982) was a gifted painter and designer who received her original training at the Nuremberg *Kunstgewerbeschule* and later at the Reimann School in Berlin, St. Martins School of Art and the Central School of Arts and the Central School of Arts and Crafts. In 1954 she studied under Kokoschka in Salzburg. The Ben Uri Art Society is holding a major exhibition of her work (18 June–19 July) — preview 17 June, including many delightful flower paintings and landscapes. At the same time the Ben Uri is showing works by Iris Blain to mark the issue of her new book *Recollections of a Jewish Childhood* with many of her own illustrations. The artist will be present at the review to sign copies.

A great success story is that of other emigrés, the Aschers who have done so much for fabric design. Zika Ascher, born in Prague in 1910, married in 1939, and he and his wife Lida did not return to Prague from their honeymoon in Oslo. Ascher (London) Limited was established in 1942 and has gone from success to success. A most exciting and colourful exhibition of their work

*Fabric-Art-Design* is at the Victoria and Albert Museum (until 14 June).

Lucian Freud (born 1922 Berlin) is a leader in the art field. Some of his works have been chosen from the Arts Council collection to form part of an exhibition *Introducing with Pleasure* which formed part of the Brighton Festival in May. It will be at the Royal Festival Hall (22 Sept–18 October) and in Stockport (28 November–2

January 1988). Freud has also made a selection of paintings from the National Gallery to hang alongside two recent examples of his own work. This exhibition, *An Artist's Eye*, will be at the National Gallery (until 16 August).

The Lenkiewicz family arrived in Britain as refugees in 1941, his mother having been the daughter of the court painter to King Ludwig of Bavaria. Robert Oskar Lenkiewicz studied at St. Martins School and lives and works in Plymouth. His work was recently shown at the Crawshaw Gallery, Westbourne Grove, W.11.

Finally, the Festival of German Arts: Hanna Höch collages will be on show at the Goethe Institut (until 20 June) and paintings by Dietrich Fischer-Dieskau at the Queen Elizabeth Hall (until 5 June).

## THE HUMAN FIGURE IN ART

### and other exhibitions

The National Gallery is such a vast storehouse of treasures that we must be grateful to its Education Department and, in particular, to two of its members, Felicity Woolf and Michael Cassin, for selecting from its collection a group of paintings that illustrate the artistic treatment of the human body, from medieval convention to a nude pastel of Degas. These paintings are offset by sculpture, drawings and prints from other collections in London, Oxford and Edinburgh. 'Bodylines: The Human Figure in Art' was at the National Gallery (until 17 May).

The Royal Academy is esoteric in its choice of exhibitions: 'From Byzantium to El Greco: Greek Frescoes and Icons' (until 21 June) in association with the Greek Ministry of Culture and the Byzantine Museum of Athens. 'This exhibition undertakes a journey into the dazzling, mystical world of the art of Byzantium' are the words of Melissa Mercouri, the Greek Minister of Culture, in her message in the profusely illustrated catalogue which, quite apart from the splendid exhibition itself, must form a notable addition to any bookshelf.

The Victoria and Albert is somewhat more technical in its exhibitions but, for all that, highly interesting. They include 'Painters and the Derby China Works 1785–1845' (until 21 June), 'Hand Coloured British Prints' and 'English Artists'

Papers — Renaissance to Regency' (until 5 June).

Le Corbusier at the Hayward (until 7 June) is the first of a number of European and American projects planned to mark the centenary of the birth of this renowned architect who had such a profound effect on the whole of the Modern movement in architecture.

Works by Friedrich Karl Goetsch (1900–1984), a leading German Expressionist, will be shown shortly at Leinster Fine Art, whereas the work in fabric, scarves and textiles by Lida and Zika Ascher is at the Victoria and Albert (until 14 June). Ascher was born in Prague in 1910 and married Lida in 1939. During their honeymoon in Oslo, Czechoslovakia was annexed, so they travelled to London where they started their now world-renowned textile business.

Peter Baer, born in Berlin, studied at the Central School of Arts and Crafts in London and now teaches at the Chelsea School of Art. He has had many exhibitions of his prints, but since 1981 has devoted most of his time to painting. Some of his recent work has been shown at the Camden Arts Centre, comprising paintings, prints and drawings, mainly landscape-based. Roads, trees and the light that clarifies them are visual symbols that he continuously attempts to resolve, for topographical expression is by no means his ultimate aim.

A. S.

\*

*The recent exhibition of art at the Royal Academy had a catalogue which read like a list of inmates of a refugee camp. This country can be proud that it has served as a refuge for so many dispossessed writers, painters, performers and film makers.—Barry Fantoni, the cartoonist and jazz musician.*

### JACK'S EARLY CAR SERVICE 959 6473

Heathrow & Luton £13  
Gatwick & Southend £20  
Brighton £30  
Eastbourne £35  
Bournemouth £35

SPECIAL CARE FOR THE ELDERLY  
EVERYONE LEGALLY FULLY INSURED  
Please book in advance

### BELSIZE SQUARE SYNAGOGUE 51 Belsize Square, London, N.W.3

Our communal hall is available for cultural and social functions. For details apply to:  
Secretary, Synagogue Office.

Tel: 01-794 3949

### CAMPS INTERNMENT—P.O.W.— FORCED LABOUR—KZ

I wish to buy cards, envelopes and folded post-marked letters from all camps of both world wars.

Please send, registered mail, stating price, to:  
14 Rosslyn Hill, London NW3  
PETER C. RICKENBACK

### AJR DAY CENTRE Entertainment for June

As usual the activities include Keep Fit; Various Card Games; Chess; Scrabble; Bingo; Discussion Group; Art Class.

Wednesday 3rd } Shavuot  
Thursday 4th }

AT

### PAUL BALINT-AJR DAY CENTRE 15 Cleve Road, NW6

Wednesday 10th Tea dance with Jeff Strum & Friends.  
Thursday 11th Music appreciation — Mr Jacov Paul.  
Wednesday 17th Larry Fine and his accoridian.  
Thursday 18th Ruth Aaronson entertains.  
Wednesday 24th Phyllis Boxer & friends.  
Thursday 25th Flora Somers & Jack Marks.

### LEO BAECK HOUSE

#### Thanks for the Entertainment

Residents and Staff of Leo Baeck House greatly enjoyed and appreciated the delightful entertainment provided for them by the undermentioned artists:

*Songs from Shows* (1 February 1987): Ros Ashken (piano) and Douglas Poster (tenor). *Cabaret 'A Couple of Swells'* (8 February): Olivia Fuchs and Justin Joseph. *Musical Entertainment* (22 February): Barbara Jacobson (piano) and Helen Mignano (soprano). *Piano Recital of a Popular Classical Programme* (29 March): Alice Sommer.

Residents and Staff convey their gratitude to the artists for their most competent performances and for bringing so much pleasure to the House.

### MARGARET JACOBY DIES

The members of the AJR Club deeply mourn the death of their beloved chairman Margaret Jacoby. She died on 2 May, three weeks before her 105th birthday. She was looking forward to this birthday and still had the pleasure of reading the tributes paid to her in the May issue of AJR INFORMATION.

Her memory will live on in all who had the privilege of knowing this outstanding woman, her vitality, her warmth, her lovely smile, her concern and untiring work for her fellowmen.

She will be most thoroughly missed at her Club, the object of her loving care ever since she perceived the need for companionship of many of our people 30 years ago and became one of its founders. She remained at its helm and was indeed its head and centre for all to very end. Personal tributes will follow in our next issue.

## Jackman Trisk

associates

Chartered surveyors,  
valuers and estate agents

26 Conduit Street  
London W1R 9TA

Telephone 01-409 0771 Telex 8814861

We buy sell let value survey and manage  
commercial property for Clients

### AJR Club Notes

### DR. HORWELL'S SECOND SEDER

The Second Seder conducted by Dr. Arnold Horwell has become an important event in the life of the AJR Club and increasing numbers of non-members have taken part ever since it was publicized in *AJR INFORMATION*. The Margaret Jacoby Hall at Hannah Karminski House was full to capacity.

Dr. Horwell's knowledge of all things Jewish enables him to do far more than read the *Haggadah*. His diverting comments on the old text can be relied on to be fresh and rewarding each time, often humorous, too. The delicious meal was prepared by the AJR's splendid cook Helen Grunberg.

Spontaneous generous praise was accorded to the evening's proceedings as well as to the warm, friendly atmosphere prevailing at the Club. This was the last of Dr. Horwell's many Seders at Hannah Karminski House. Many of the guests expressed the hope that his Second Seders will go on at the Club's new abode at 15 Cleve Road. The Club will actually be open there as from 10 June.

### In Honour of Robert Stolz

#### A Modern Pimpernel

The life and music of the late Robert Stolz, described as the last of the great Viennese Waltz Kings, will be honoured at a concert in the Wigmore Hall, Wigmore Street, W.1, on Sunday, 7 June, at 7 p.m. The winner of an Oscar composed over 100 film scores and 1,500 well-known songs. To Jews he has a special importance as the man who was regularly smuggling Jews across the border — a veritable 20th century Pimpernel. He left Vienna in 1938 and spent the war years in New York.

### WALM LANE NURSING HOME

Walm Lane is an established Registered Nursing Home providing the highest standards of nursing care for all categories of long and short-term medical and post-operative surgical patients. Lifts to all floors. All rooms have nurse call systems, telephone and colour television. Choice of menu, kosher meals available. Licensed by Brent Health Authority and as such recognised for payment by private medical insurance schemes.

For a true and more detailed picture of what we offer, please ask one of your fellow members who has been, or is at present here, or contact Matron directly at

141 Walm Lane, London NW2

Telephone 450 8832

### HILLCREST LODGE

40 Shoot-up Hill  
London NW2 3QB

#### HOME FOR THE ELDERLY

Beautifully furnished Double and Single Rooms at Reasonable Rates. Qualified Nurses always in attendance.

Please telephone Matron:  
452 6201

### BELSIZE SQUARE GUEST HOUSE

24 BELSIZE SQUARE, N.W.3  
Tel: 01-794 4307 or 01-435 2557

MODERN ROOMS. SELF-CATERING RESIDENT HOUSEKEEPER. MODERATE TERMS. NEAR SWISS COTTAGE STATION

ANTIQUÉ  
FURNITURE  
AND OBJECTS  
BOUGHT

Good prices given

PETER BENTLEY  
ANTIQUES

22 Connaught Street, London, W2  
Tel: 01-723 9394

R. & G. (ELECTRICAL  
INSTALLATIONS) LTD.

199b Belsize Road, NW6  
624 2646/328 2646

Members: E.C.A.  
N.I.C.E.I.C.

### MANOR HOUSE BOOKSHOP

We buy Jewish and other  
quality books

Best prices paid

Phone 445 4293

80 East End Road London N3

FOR THOSE YOU CARE MOST ABOUT



## Springdene

A modern nursing home with 26 yrs of excellence in health care to the community. Licensed by Barnet area health authority and recognised by BUPA & PPP.

cares . . .

HYDROTHERAPY & PHYSIOTHERAPY  
provided by full time chartered  
physiotherapists for inpatients and  
outpatients.

SPRINGDENE 55 Oakleigh Park North, Whetstone, London N.20  
01-446 2117

SPRINGVIEW 6-10 Crescent Road, Enfield. Our completely new purpose built hotel style retirement home. All rooms with bathroom en-suite from £245 per week. 01-446 2117.



### NAZI REFUGEES IN BRITAIN

Sir — May I testify to the facts of D. M. Maier's article 'Nazi Refugees in Britain' (April 1987). In 1969, Siegfried Hirsch issued in West Berlin a single record with anti-Nazi *chansons*, sung to guitar accompaniment by Rainer Rowald. Since preaching to the converted is a waste of time, we decided to advertise the item in the notorious neo-Nazi weekly *Deutsche Soldatenzeitung*. Promptly, we received from subscribers to this journal dozens of orders, some giving addresses in Britain! They all were self-declared ex-Wehrmacht or SS men. Their re-education in British P.O.W. camps certainly had not gone very deep. We only wished we could have seen their faces when they listened to our *Deutschlandlieder zum Leierkasten*. The tunes were Rowald's, the lyrics were mine. Alas, a letter then sent to the Editor of *The Times*, relating our curious findings, was never printed.

ARNO REINFRANK

10 Pattison Road  
London N.W.2 2HH

### GERMAN EXILES IN FRANCE 1940

Sir — Albrecht Betz in his book *Deutsche Schriftsteller im Frankreich der dreissiger Jahre*, reviewed by Egon Larsen (AJR INFORMATION, April 1987), cannot have done his homework very well if he does not even mention the notorious camp 'Les Milles'. This camp contained not only the elite of German literary emigrants like Golo Man, Lion Feuchtwanger, Walter Hasenclever, but also painters like Max Ernst and Raederscheidt.

France in 1940 seemed to have attributed her defeat to the German emigrants. They were not only treated like enemy aliens as we were here, but as enemies. They were led handcuffed through the station of Marseilles, where they frightened the people by clanking their chains, but were held in indescribable conditions at 'Les Milles'. Both Prof. Alfred Kantorowitz and Lion Feuchtwanger have described their experiences and their flight across the Pyrenees. The title of Prof. Kantorowitz's book is: 'Exile in France' (Carl Schuenemann, Bremen). He was *dabei*.

(Mrs) EVA R. EISENSCHITZ

5 Avenue Road  
London N.6 5DT

### 'KRISTALLNACHT' EYE WITNESSES SOUGHT

Sir — I and my co-author (Anthony Read) are writing a new book on the *Kristallnacht* pogrom of 9-10 November 1938. Part of this book will consist of first-hand accounts of the events of that terrible night. While there is already a considerable body of such material in the public domain, there must still be people about who have stories to tell which have never found a wider audience than their immediate family circle. If any of your readers have any particular memories of *Kristallnacht*, I would be grateful if they would write to me.

DAVID FISHER

Cranley House  
Cranley Green  
nr. Eye, Suffolk

### 'HOUSES OF STUDY' IN HESSE VILLAGES

Sir — Evelyn Friedlander's scholarly but understandably very human interest in 'Remnants of Jewish Life in Rural Germany' prompts me to share a recent experience on the Bergstrasse in Land Hessen which inspires a little more hope than the somewhat gloomy title of her article: *Among Ghosts and Ruins*.

Among the synagogues which escaped destruction on *Kristallnacht* were those of Auerbach and Hemsbach. The reason for their escape was that given by Evelyn: the proximity of other 'Aryan' buildings. Neither was of great architectural interest and both had fallen into a sad state of disrepair. Recently, however, they have both

## Letters to the Editor

been restored and have been dedicated, not alas to their original purpose as houses of prayer since the communities that might have used them were not saved by the proximity of 'Aryan' neighbours but at least as 'houses of study' where all aspects of Jews and Judaism, as well as local history and contemporary problems of communal relationships, will be studied.

And how has this come about? In the case of Hemsbach one of the senior teachers in the local *Hauptschule* encouraged a group of eight senior pupils to undertake a research project into the history and fate of the former Jewish community. The fruits of this research, which included a study of the deportations and the death camps, a well as of earlier, happier days, were published in a copiously illustrated volume of some 190 pages which stimulated so much local interest that funds were raised and the synagogue and its adjoining schoolroom and *mikveh* have been or are still being restored.

In Auerbach, a former Nazi stronghold, the work has been initiated and carried out under the auspices of a committee sponsored by the Mayor and all the local clergy, Protestant and Catholic alike, and if the interest, enthusiasm and accumulated knowledge of the pastor who show us round is anything to go by, some splendidly beneficial work will flow from this restored synagogue, as from its neighbour in Hemsbach.  
20 Sentis Court, W. W. SIMPSON O.B.E., M.A.  
8 Carew Road, Hon. Vice President,  
Northwood, Middx. The International Council  
of Christians and Jews

### SOVIETS AND JEWS

Sir — I read your article 'Soviets and Jews' with interest. I believe it understated the Jewish contribution to Communism by excluding Karl Marx who wrote the 'Communist Manifesto'. The Jewish roots of Christianity, Islam and Communism need not be denied. What should be pointed out is that each system of thought was perverted and its most prejudiced hatred was turned against its Jewish progenitors.

49 Hawkshead Lane  
N. Mymms, Hatfield

HENRY TOCH

### JEWISH MUSEUM AT EISENSTADT

Sir — I should like to add a few data to Evelyn Adunka's remarks on the Jewish Museum in Eisenstadt (May issue). The Museum was opened in June 1982. Ten years earlier an organisation called *Verein Osterreichisches Museum in Eisenstadt* was founded under the auspices of Vienna University's *Institut für Judaistik* (directed by Dr. Kurt Schubert and Dr. Nikolaus Vielmetti).

The Museum is situated in the most beautiful house of the former ghetto. It contains documentation on the history and culture of the Jewish communities in Austria and neighbouring countries.

A unique section is an exhibition which bears witness to the cultural contribution of the Jews, dating from the end of the 12th century, the time the first Jewish communities appeared on Austrian soil.

The house, known as *Wertheimerhaus*, contains a private synagogue which was set up by Samuel Wertheimer, a *Habsburger Hoffjude* (Landesrabbiner of Hungary) at the beginning of the 18th century. It was renovated in the middle of the 19th century and is available for liturgical services as well as for visits. The house has belonged to the Wolf family since the middle of the 18th century and the synagogue was in regular use.

4 Norfolk House (Mrs.) LISA HELFER  
Stratton Close  
Edgware

### JEWS IN BOHEMIA AND MORAVIA

Sir — Referring to the article 'Jews of Bohemia, Moravia', in the April issue, signed E.L., I should like to point out that the excellent writer Gustav Meyrink was not a Jew. His father was a Minister of State, Karl Freiherr von Varnbülen von und zu Hemmingen, and his mother the Bavarian actress Maria Meyer. On the other hand, there is the probably greatest of the writers, Karl Kraus, who was born in Jičín, and unfortunately left out in your article.

Assuring you that I am reading AJR INFORMATION always with the greatest interest.  
30 Robert Morton House KONRAD WEIL  
Alexandra Place, NW8 0DX

### LOEBS OF SELIGENSTADT

Sir — We are at the moment researching the history of the former Jewish community of Seligenstadt, Hesse. From a surviving card index of Jews (1935) we learn that 'Werner Loeb, born 16 June 1920 at Frankfurt, and Liesel Loeb, born 16 April 1923 at Seligenstadt' migrated to England. We do not however know when exactly this emigration took place and where in England the Loeb's settled, also what happened to them. Can any of your readers provide any information? We would be most grateful.

Rathaus, Marktplatz 1  
6453 Seligenstadt

M. SPAHN  
Magistrat

\*

C. C. Aronsfeld, editor of AJR INFORMATION, will address the Jewish Historical Society on "The First Stage in the Jews' Return to Spain". The talk will be given on Thursday, 9 July, 8.30 p.m., at the St John's Wood Synagogue, Grove End Road, N.W.8.

**FAMILY EVENTS**

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

**Birthdays**

**Fabian:**—Mrs Frieda Fabian, of 1 Elmcroft Crescent, London, NW11, celebrated her 90th birthday on 14 April.

**Norman-Nattenheimer:** — Belated greetings to Mr. P. M. Norman-Nattenheimer, who celebrated his 85th birthday a few months ago. Happy Birthday and all good wishes.

**Simson:**—Emmy Simson, of 17 Bishopsgate Street, Birmingham 15, will celebrate her 80th birthday on 11 June. Wishing her many years of health and happiness, from Eva and David, Davina, Helen, Adèle and Fleur.

**Stewart:**—Fred J. Stewart, of 183 Edgwarebury Lane, Edgware, Middlesex, celebrated his 80th birthday on 15 May. Many Happy Returns and all good wishes from his loving wife and son, relatives and friends.

**Stokes:**—Frederick Stokes, of 54 Northways, College Crescent, London NW3, celebrated his 102nd birthday on 25 May in good spirits in the company of his family and friends.

**Deaths**

**Cibor:**—Mrs Ursula Cibor (Ciborowski) née Gerschel, formerly of Berlin, died suddenly on 11 March in Toronto. Deeply mourned by her husband, children Jan, Terry and Bob, and granddaughter Kathryn and her brother Hugo, relatives and friends.

**Collin:**—Herbert Collin died suddenly, aged 67, on 15 March. Deeply mourned and sadly missed by all who loved him. (This announcement should have appeared in the May issue. We apologise for the oversight — Ed.)

**Halpern:**—On 2 April 1987, in hospital, after a short illness, Hildegard Halpern, beloved wife of Dr. jur. J. J. Halpern, of 159 Dollis Hill Avenue, London NW2.

**Heilborn:**—Frank Heilborn passed away on 21 April 1987, after a long illness, aged 58. Dear husband of Pat, loving father of Benjamin and Lucinda (Australia) and only son of Bertha Heilborn (Leeds) and the late Fritz Heilborn.

**Leffkowitz:**—Kurt Leffkowitz passed away in February. Deeply mourned by his wife, his daughter, his grandson and many friends.

**Roberts:**—Henry Roberts, of Anson Road, London NW2, died on 11 April, aged 62, after a short illness. A most beloved and loving husband, father and grandfather. Sadly missed by Eve, the family and friends.

**Wolfner:**—Helene Wolfner, born in Vienna 1895, passed away peacefully in London on Friday 24 April 1987. A sweet lady, mourned by her nephew Zwi and family in Israel, and sadly missed by friends and neighbours.

**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**

**REVLON MANICURIST.** Will visit your home. Phone 01-445 2915.

**ELECTRICIAN.** City and Guilds qualified. All domestic work undertaken. Y. Steinreich. Tel: 455 5262.

**Situations Vacant**

A MATURE, EXPERIENCED and caring resident housekeeper/cook required for elderly gentleman in a London NW3 flat very close to shops and public transport. Own bed-sitting room with TV. Cleaner provided. References essential. Permanent easy position. Driver preferred. Box 1120.

**Situations Wanted**

LADY COMPANION, living in Swiss Cottage area, available to help with shopping and cooking. Telephone: 328 7751 (evenings).

**Personal**

WIDOW IN HER SIXTIES, friendly personality, interested in music, theatre, travel, wishes to meet gentleman with similar interests. Box 1121.



## ORIENTAL RUGS

Bought, and Sold

● Saturdays and Wednesdays  
Stalls outside York Arcade,  
80 Islington High St, N1.  
(Opp Jct Liverpool Rd and  
Upper Street)

● Sundays  
Stalls outside 21 Chalk Farm  
Road, NW1.

● Mondays, Tuesdays and  
Fridays  
Visit our stockrooms any time  
by arrangement.

DETAILS  
01-267 1841  
5-9pm or  
before 8am

**SALES & REPAIRS**

Television - Videos - Aerials - Radios -  
Stereos - Electrical Appliances

NEW & SECONDHAND TV'S/VIDEOS  
FOR SALE

Tel: 01-909 3169 Answerphone

AVI'S TV SERVICE

A. EISENBERG

**ATTENTION! ALL MIGRAINE SUFFERERS!****INSTANT RELIEF IS NOW POSSIBLE**

Keep an "IZPACK" Migraine Mask always handy on the lower shelf of your fridge. When you feel a migraine attack is approaching, put it to your face and after a short while you will feel a relief of pain.

PRICE: £7 POST FREE

PLASTICAIR (J. Bennett) 54 Denison Close, London N2. Tel. 883-0958

## ANTHONY J. NEWTON & CO

SOLICITORS

22 Fitzjohns Avenue, Hampstead, NW3 5NB

INTERNATIONAL LAW AGENTS

with Offices in: Europe/Jersey/USA

SPECIALISTS in all Legal Work:

Conveyancing/Wills/Probate/Trusts/Company  
and Litigation

Telephone: 01 435 5351/01 794 9696

**Information Required**

HARVEY/SUSSKIND. Would anyone knowing the whereabouts of Mrs. Else Harvey (née Harf) and Hilde Susskind, both of Wickrath-Rhineland, please contact Mrs. Leo Taub (née Nathan), 11 Riverside Drive, Apt 9-A East, New York, NY 10023.

JERUCHEM. Hans Günter Jeruchem, born probably between 1918-1920, last domicile probably Schönebeck near Magdeburg, emigrated probably to England 1938/39, profession medicine(?) is sought by the German Embassy, 23 Belgrave Square, London SW1 X8PZ, Tel. 01-235 5033, under reference RK 511 SK87 Jeruchem.

WEIL. Dr. med. Else Weil, first wife of Kurt Tucholsky, seen last Sth. France, information welcomed by Dr. Hermann Simon, Jüdische Gemeinde, Oranienburgerstrasse 28 DDR 1040 Berlin.

### MRS. J. LANCASTER M.I.P.T.I.

Body Massage, Reflexology  
Massage & Pedicure

For appointments and  
details, please write to

104 Priors Road, London  
NW6 3NS

Messages: 01 624 6314

### Sweet Piano Music for all your functions

Barbara Jacobson

Resident Pianist, Holiday Inn

Phone 449 1883

### FOR FAST EFFICIENT FRIDGE & FREEZER REPAIRS

7-day service  
All parts guaranteed



J. B. Services

Tel. 202-4248  
until 9 pm

**'SHIREHALL'**

Licensed by the Borough of Barnet  
Home for the elderly, convalescent and  
incapacitated

- \* Single rooms comfortably appointed
- \* 24-hour nursing care
- \* Excellent cuisine
- \* Long and short-term stay

Telephone:

Matron 01-202 7411 or  
Administrator 078 42 52056

93 Shirehall Park,  
Hendon NW4  
(near Brent Cross)



## SWITZERLAND TO STAY OPEN TO 'ASYLUM-SEEKERS'

Strong trends in favour of restricting the admission of 'asylum-seekers' were revealed in various local elections in Switzerland recently. As many as two thirds of the voters were prepared to approve of an anti-alien, isolationist policy to ward off what they considered a threat to their national identity. Appeals by the Churches and refugee relief organisations were disregarded and admonitions to show solidarity with fellow-human beings were poohpoohed as 'wallowing in sentimental humanitarianism' (*Humanitätsduselei*, a term used by Hitler in *Mein Kampf*). Ominously, in the Canton of Zurich, a notable success was scored by the far-Right 'National Campaign for Nation and Homeland' which increased its strength in the local council from two seats to seven.

At the same time, aware of its responsibility to maintain Switzerland's tradition of granting

asylum to refugees not only from political, religious and ethnic persecution but also (a new category) from 'violence and social deprivation', the Federal Government will prevent any possible abuse of the right of asylum from being compounded by inconsiderate police action. Care would be taken, said the Minister of Justice, Elisabeth Kopp, that Switzerland will continue to stay open to true victims of persecution.

\*

About 20,000 former Berlin Jews have visited their old homes at the city's invitation first made in 1969. The largest annual number so far was 1504 in 1986. Another 8,000 are expected. The annual budget available is DM 3m. Up to the outbreak of war, about 90,000 Jews, out of 172,600 in 1933, managed to escape from the city.

### Obituaries

#### WALTER COLLINS

In our December 1986 issue we told the quite remarkable 'success story' of this native of East Prussia, born as Hans Walter Cohn, who became a well-known furniture connoisseur — as the *Daily Telegraph* put it, 'a formidable force in the mercurial business of selling new furniture design to a nation that traditionally prefers antiques and chintz'. He died in March, aged 70.

Collins received a classical education in Berlin but then, recognising his true vocation, trained to be a cabinet maker. He emigrated in 1938 and settled in London. During the war he served in the Pioneer Corps, and afterwards, with his £200 gratuity, he opened a furniture repair and upholstery workshop, named 'Oscar Woollens' after an ex-Army private called Oscar who had wanted to sell woollens but then decided to become a waiter at Lyons Corner House. Collins acquired the business for 25 guineas.

He was a founder member of *Designers' Saturday*, the annual gathering of designers and architects, and his death occurred on his way home from a meeting of the Parnham Trust, Dorset, which runs John Makepeace's school for craftsmen in wood. He devoted his life to his family, to his work and to the education of those who were learning the craft of producing furniture. I am proud to have been a friend of Walter Collins since our army days in 1944, and mourn his death together with many others who were privileged to know him. S.B.

**Henry Roberts** who died in April aged 62 took a very active interest in Jewish defence. He was prominent in the Association of Jewish Ex-Servicemen — a member of its National Executive and, more recently, also of its Foreign Affairs Committee. While with the British Army in Germany in 1945, his thorough knowledge of the Nazi record served him well in tracking down and interrogating war criminals, including Hans Frank, governor of occupied Poland.

#### DR. ERWIN ALTMAN

The death occurred recently a Los Angeles of Dr. Erwin Altman, the second son of the late Chief Rabbi of Trier Dr. Adolf Altmann. Like most of his family he emigrated, in 1934, to Holland. During the war he escaped to the U.S.A., endeavouring to save those he left behind, but in vain. In addition to his long distinguished career as a Director in the Public Social Services of Los Angeles County, he was deeply devoted to Jewish studies and research. The Annual American 'Psychology and Judaism' Conference in February last on 'The Impact and Challenge of Guilt, Suffering and Death', was dedicated to his memory and readings from his 'reflections' were part of the Conference's Programme. He is survived by two brothers: Dr. Alexander Altman, one time Communal Rabbi of Manchester, Emeritus Professor of Jewish Philosophy at Brandeis University, and by his younger brother, Dr. Manfred Altman, a Governor of the Institute of Jewish Studies, University College, London.

Professor **Samuel E. Loewenstamm**, Professor Emeritus of Bible at the Hebrew University and assistant editor of the 'Biblical Encyclopedia', has died in Jerusalem, aged 80. He was born in Berlin where he studied at the seminary for Jewish studies. He emigrated to Palestine in 1938.

#### BARONESS VON TRAPP

Baroness Maria Augusta von Trapp who died in U.S.A. aged 82 was the inspiration for the famous musical *The Sound of Music*. Being, like her husband fiercely anti-Nazi, she fled with him from their native Tyrol at the time of the Anschluss and managed to find a home in Vermont where they built a ski-ing hotel and musical centre. The Baroness wrote five books, one of which, *The Trapp Family Singers*, was the source for the 1959 musical (which netted about £18 million) and the Oscar-winning film in 1965 (which made about £100 million). The Baroness is survived by 3 children, 5 step-children, 12 grandchildren, 8 great-grandchildren and 50 great-great-grandchildren.

Those who denounce Nazi crimes are called

### 'TRAITORS TO THE FATHERLAND'

'Complete indifference' is what the survivors of Nazi persecution meet among the younger generation, in fact those who remind Germans of the Nazi crimes are liable to be regarded as 'traitors to the fatherland', writes the hon. chairman of the West Berlin Association of Victims of Nazi Persecution (BVN), Werner A. Zehden, in a front page article of the BVN paper *Die Mahnung*, 1 April 1987. Zehden is 'terrified' at the sight of a generation that 'refuses to have anything to do' with the Nazi era. To them (he says) Hitler is no more than just a figure in history, much like Napoleon or any other despot. They do not want to hear about Auschwitz and resent any warning against minimising the crimes.

Nazi ideas are still rampant, Zehden says, quoting a characteristic recent obituary on the last active delegate to the Wannsee (extermination) Conference, who was described as having 'lived for the good of all who were in his sphere of influence'. This sort of statement appears to be only a symptom of what Zehden calls a 'drift towards the radical Right' which is felt to be 'getting increasingly more conspicuous'. Zehden believes that as long as the tensions between the generations have not been eased, the prospects of international peace must be held doubtful.

## AJR CHARITABLE TRUST

*These are the ways in  
which you can help to  
safeguard the continuity  
of our vital services  
to the community*

### CONTRIBUTIONS UNDER COVENANT

### GIFTS IN YOUR LIFETIME

### A BEQUEST IN YOUR WILL

*Space donated by  
Arnold R. Horwell Ltd.*

**DR. FRANZ GUMPERT, 80**

On 29 June 1987 Dr. Franz Gumpert, the head of the London office of the United Restitution Organisation, will celebrate his 80th birthday. For all who know him, and even more for those who meet him for the first time, it will be difficult to believe this, for his appearance, his demeanour, the freshness of his mind belie his age. For many years he has assisted refugees in pursuing claims for restitution and compensation with care and conscientiousness and has earned the gratitude of URO's clients in this country. Year after year he rejects all thought of retirement. All those at URO who worked or continue to work with Dr. Gumpert, the members of the Board of URO and all who have at any time benefited from his advice and help, will wish him many more years of active life in undiminished vigour and good health.

O.E.F.

\*

An international Ernst Bloch Society was founded at Ludwigshafen, the philosopher's birth place, by about 50 German, Austrian, French, Belgian, Italian and Yugoslav scholars for the purpose of promoting the philosopher's work on 'an open forum for critical philosophy'. The Society is to hold a conference every other year. Ernst Bloch was born in 1885 and died in 1977.

**HAPPY PAINTINGS**

by

**LILY FREEMAN**  
GUEST ARTIST **EVY EDEN**  
SCULPTRESS  
Loggia Gallery

**15 Buckingham Gate, London SW1**  
Opening Monday 15 June 6-8 pm and  
continues until 3 July, Monday-Friday  
6-8 pm, Saturday & Sunday 2-6 pm.

**Wiener Library Exhibition**

The Wiener Library exhibition *The 1936 Olympic Games in Hitler's Germany* has been extended and brought up to date to link those events with reunions and reviews 50 years later. This has created new interest and 24 shows cards — easily transportable in a car — have been shown in several places.

The producer of the exhibition, Mr. P. Yogi Mayer, has accompanied it and given talks to a wide range of groups both Jewish and non-Jewish including Technical and Community Colleges. Enquiries and bookings should be made through Joan Stiebel, The Wiener Library, 4 Devonshire Street, London W1N 2BH, tel. 01 646 7247.

**HUNGARIAN HONOUR FOR  
WALLENBERG**

The memory of Raoul Wallenberg, the Swedish diplomat who, on a Red Cross mission in 1944, saved 100,000 Hungarian Jews by issuing Swedish passports to them, was honoured with a life-size bronze statue in Budapest. Nothing has been known of him since his arrest by the Soviets in 1945. The official Soviet explanation is that he died in jail from a heart attack in 1947, but repeated claims have been made that he was sighted on several occasions in various Soviet camps. It is believed that in raising no objections to the Hungarian action, the Russians wish to give another proof of their endeavour to disown the excesses of the Stalin regime. Meanwhile a Hungarian Government paper was allowed to state that Wallenberg was indeed unjustly jailed in Moscow. The head of the Soviet secret military police at Smersh (1942-46), Lt. General Viktor S. Abakumov, was blamed for keeping Wallenberg in prison. The paper, *Magyar Hirlap*, also criticised unnamed leaders of Kremlin security services for misleading Soviet diplomats about the case for years afterwards.

**DAWSON HOUSE HOTEL**

- Free Street Parking in front of the Hotel
- Full Central Heating ● Free Laundry
- Free Dutch-Style Continental Breakfast

**72 CANFIELD GARDENS**

Near Underground Sta. Finchley Rd,  
**LONDON, N.W.6.**  
Tel: 01-624 0079

**AUDLEY  
REST HOME**

(Hendon)

for Elderly Retired Gentlefolk

Single and Double Rooms with wash basins and central heating. TV lounge and dining-room overlooking lovely garden.

24-hour care—long and short term.

Licensed by the Borough of  
Barnet  
Enquiries 202 2773/8967

**DIN DELIS HOUSE**

Residential Home for  
the Elderly  
Separate rooms with hot and  
cold water and telephone  
Friendly atmosphere  
For information please ring  
**903 7592**

**C. H. WILSON**

Carpenter  
Painter and Decorator  
French Polisher  
Antique Furniture Repaired  
Tel: 452 8324

**MAPESBURY LODGE**

(Licensed by the Borough of Brent)

for the elderly, convalescent and partly incapacitated.

Lift to all floors.

Luxurious double and single rooms. Colour TV, h/c, central heating, private telephones, etc., in all rooms. Excellent kosher cuisine. Colour TV lounge. Open visiting. Cultivated Gardens.

Full 24-hour nursing care.

Please telephone  
sister-in-charge, **450 4972**  
**17 Mapesbury Road, N.W.2**

**Buecher in deutscher  
Sprache, Bilder und  
Autographen**

sucht

**A. W. MYTZE****1 The Riding, London NW11.**

Tel: 586 7546 (nur zwischen 10 und 12 morgens)

Ich bitte um Angebote. Die Bücher werden umgehend abgeholt.  
Bezahlung sofort. Bitte Telefon angeben

**ALTERATIONS**

Carried out efficiently. Also customers own material made up.

Willesden area  
Tel: 459 5817

**I BUY  
GERMAN, JEWISH and  
ENGLISH BOOKS****MRS. E. M. SCHIFF**

Tel. 01-205-2905  
(Pref. Evenings)

**B. HIRSCHLER—  
JEWISH BOOKSELLER**

Jewish Books in any language  
and Hebrew Books

*Highest prices paid*

Telephone: 01-800 6395

**GERMAN BOOKS  
BOUGHT**

Art, Literature, typography,  
generally pre-war non classical

**B. HARRISON**

The Village Bookshop  
46 Belsize Lane, N.W.3  
Tel: 01-794 3180

**DRESSMAKER**

HIGHLY QUALIFIED  
VIENNA TRAINED

St. Johns Wood Area  
Phone for appointment:  
01-328 8718

**TORRINGTON HOMES****MRS. PRINGSHEIM, S.R.N.,  
MATRON**

For Elderly, Retired and Convalescent

(Licensed by Borough of Barnet)

- \*Single and Double Rooms.
- \*H/C Basins and CH in all rooms.
- \*Gardens, TV and reading rooms.
- \*Nurse on duty 24 hours.
- \*Long and short term, including trial period if required.

From £180 per week  
01-445 1244 Office hours  
01-455 1335 other times  
39 Torrington Park, N.12

**SMALL, QUIET, RESIDENTIAL****COLDWELL HOUSE**

INDIVIDUAL DIETS  
GERMAN SPOKEN  
NURSE ON PREMISES

Tel. 01-445 0061

**"AVENUE LODGE"**

Registered by the London Borough of Barnet  
**Golders Green, N.W.11**

NORTH-WEST LONDON'S EXCLUSIVE  
HOME FOR THE ELDERLY AND RETIRED

- \* Luxurious single and double rooms with colour TV
- \* Principal rooms with bathroom en suite.
- \* Lounges with colour TV.
- \* Kosher cuisine & special diets.
- \* Gardens—easy parking.
- \* Day and night nursing care.

Please telephone the Matron  
01-458 7094