

# AJR INFORMATION

Volume XLII No. 10

October 1987

£2 (to non-members)

*A Yom Kippur Reflection*

## STORIES OF THE SCAPEGOAT

One of the fascinating features of the original Day of Atonement was the sacrifice of the two goats which were to relieve us of our sins. Aaron, the high priest, is told to kill a 'goat of the sin offering' to atone for 'the uncleanness of the children of Israel because of their transgressions', while another goat, solemnly laden with the community's guilt, is ceremoniously despatched into the wilderness to perish there so that our sins should no longer be remembered.

This of course is a procedure corresponding to deep human urges and by no means a Jewish one only. Many people have practised it, e.g. Arabs, some of the African blacks, the Greeks too, though often the scapegoats were not animals but fellow-humans. Jews differ from all of them in that they not only sacrificed scapegoats but were themselves so sacrificed as the history of their persecutions abundantly shows, none more so than the history of our own times.

On the other hand, Jews have not resisted the temptation of finding human scapegoats too, for as the urge to blame others for our misfortunes or shortcomings is part of the mind's make-up, the progress of science has revealed no essential difference in this respect between modern man and the earliest savages. James George Frazer, the anthropologist, has patiently traced the 'endless number of very unamiably devices for palming off upon someone else the trouble which a man shrinks from bearing himself', and another, more modern scholar, Thomas S. Szasz, has established the identity of the motives for animal and human sacrifices, viz. people's 'inability or unwillingness to shoulder moral responsibility for their conduct'.

As we seek to 'authenticate' ourselves as virtuous, we 'invalidate' others as wicked. By denigrating others we exalt ourselves as an elite, and while thus, as Szasz says, 'consolidated into a well-knit, harmonious group', we can 'avoid confronting the problem of good and evil'. Of this melancholy, often unsavoury, process a few telling examples are provided by the Bible, and it is instructive to consider them.

Appropriately enough, the story begins with Adam and Eve. Challenged on his misdemeanour, Adam 'throws the blame upon everybody but himself (says Chief Rabbi J. H. Hertz in his commentary). First of all, it is "the woman", then he insolently fixes responsibility on God' who after all had given her to him'. And Eve in turn blames the serpent.

The first historical instance occurs in the story of the Golden Calf which the Israelites demanded as 'a god who shall go before us'. Aaron, as the responsible authority, loving peace, but too often merely appeasing, gives in and when challenged by Moses, puts the blame entirely on the people. 'You know them (he says), they are set on evil'. What happened, he explains, was 'there came out this calf'. Comments Hertz: 'As if it had happened by itself!'.

This commentator finds Aaron's behaviour 'difficult to understand' and accordingly contradicts himself. On the one hand, he says, Aaron 'thinking that resistance was futile, acquiesced in the people's demand. There would doubtless have been many to side with him, but he feared division that might result in bloodshed' — the classic defence of appeasement. On the other hand, Hertz dismisses Aaron's pleas as 'the usual excuses in palliation of wrongdoing'; he had shown 'want of moral courage'.

Also we are told 'the rabbis' are fond of blaming 'the mixed multitude' whenever there was trouble. 'It was not God (they are quoted as saying) who had brought these out of Egypt but Moses had allowed them — without God's consent — to accompany the Israelites'; they were now 'responsible for corrupting the people' (Rashi). So the 'Goyim' must serve as scapegoats when in fact, as Moses tells the whole congregation, 'ye had sinned, ye had made you a molten

*Continued on p. 3 col. 1*

### THE 40th ANNUAL CHARITY CONCERT

in aid of

#### SELF AID OF REFUGEES

(in collaboration with AJR)

will take place in the Queen Elizabeth Hall on  
Sunday, 29th November 1987 at 3 p.m.

performed by

**DIVERTIMENTI**

with

**RAPHAEL WALLFISCH**

Cello

in music by

**Britten, C. P. E. Bach, Tchaikovsky and Dvořák**

Tickets £12, £11, £9, £8, £6 and £4 may be obtained from Self Aid of Refugees, 8 Fairfax Mansions, London NW3 6LA, from 1st September.  
Tel: 01-624 9096/7

Evelyn Friedlander

## JEWES AT GERMAN CHURCH RALLIES

### in Frankfurt and East Berlin

Every two years, 150,000–200,000 German Protestants come together in June for a *Kirchentag*, which this summer took place in Frankfurt. It is an opportunity for them to assess, discover, argue, listen and learn about their religion. Over the years, one of the most fascinating aspects to have developed is the participation of the *Arbeitsgemeinschaft* (Workshop) *Juden und Christen am Kirchentag*. This is not an *ad hoc* group, but meets regularly throughout the year. It comprises some of Germany's best-known theologians, sociologists and philosophers, as well as scholars and educators in various related disciplines, together with Jewish scholars and educators in various related disciplines, together with Jewish scholars.

Their aim is to remind Christians of the challenges of living in a post-Auschwitz world, to help them combat ongoing antisemitism, to discuss the relationship between Germany and Israel, and to try and understand the dimensions of the Jewish-Christian confrontation which began in the 1st century and which still presents unsolved problems for both theologians and lay people today.

Twenty years ago, these ideas were scarcely acknowledged, and were very much on the fringe of the *Kirchentag* agenda, but latterly this high-powered group has succeeded in making them a central part of the overall programme.

Sitting next to Martin Niemöller's widow Sybil, I attended one of the 90 simultaneous opening services. At this service, the sermon was preached by my husband, Albert Friedlander, in the St. Katharinenkirche where Goethe was confirmed. The Church was so full that people were even crowded on the altar. All preachers spoke to the same text: 'ecce homo', Pontius Pilate's plea of self-justification. As the service ended, bells pealed throughout Frankfurt as, at each service, dignitaries simultaneously proclaimed the opening of the *Kirchentag*.

Over the next four days, I limited myself to the Jewish-Christian contributions — so much is offered that one is forced to be selective. The main Jewish-Christian forums took place in one of the largest halls of the *Messegelände*; and yet, half an hour before Shalom Ben-Chorin of Jerusalem was due to speak, the doors had to be closed as the hall was already full. Other well attended events included Bible lectures dealing with Genesis and a study of New Testament anti-Jewish texts. Particular interest was shown in a double session dealing with the life and works of Elie Wiesel. At the closing event, young (and not-so-young) people danced in the aisles to the music of a group from Hamburg called *Shalom Ashira*. It was a fitting climax to the various events offered by the *Arbeitsgemeinschaft*.

Meanwhile, at the Jewish communal offices, the young chairman of the congregation explained why Jewish life continued in Frankfurt, albeit behind high walls and bullet-proof windows, and with visible security guards. On the *Messegelände*, a Jewish House of Study had been set up for the four days in which rabbis and cantors discussed Jewish festivals, ceremonies and beliefs — it was always oversubscribed. And there was a 'Market of Opportunities', with hundreds of booths. The Jewish booth was always surrounded by questioners.

This article has concentrated on the Jewish aspects of the *Kirchentag*, but mention must be made of some of the other issues. This year, the most visible cause was that of South Africa with thousands of people wearing yellow scarves as a symbol of solidarity with the victims of apartheid, and Allan Boesak was a prominent speaker at the televised final rally. The Protestant Church in Germany has allied itself strongly with this cause, and a *Kirchentag* demonstration outside a bank resulted in the bank withdrawing its business from South Africa.

By contrast, a few days later we participated in the East Berlin *Kirchentag*. The economic difference was immediately apparent as we left our five

star hotel in Frankfurt for a Berlin hospice where sixty people shared one toilet! But the low budget was more than compensated for by the warm welcome. For the East Germans, it was a very special occasion, in that it coincided with the celebration of Berlin's 750th anniversary.

Unlike Frankfurt, people had to register in advance for the topics on offer, and once registered, could only attend that particular group. The Jewish-Christian group proved to be the most popular, probably because it was the first time that the government had permitted such an open interfaith programme. Among the speakers were Michael Wyschograd from New York, Joseph Walk from Jerusalem, Peter Kirchner from East Berlin, Ernst Stein from West Berlin, Albert Friedlander from London, Rabbi Schneider from Budapest, Lutz Ehrlich from Basle, and Gerhard Riegner from Geneva.

Obviously, the topics raised were again those of German guilt and forgiveness, whereas the subject of Israel had to be discussed with care, since the official anti-Zionist policy was very much in the minds of both audiences and speakers. Rabbi Ernst Stein stated flatly that there was no future for Jews in East Germany, only to be sharply refuted by Peter Kirchner (the community's chairman) who stated that the community was slowly growing. Gerhard Riegner spoke at great length about missed opportunities for dialogue and for a deeper understanding between Jews and Christians. Also discussed were the anti-Judaism still present in New Testament teaching and the problems of the community's relationship to American Jewry in terms of the political scene, particularly in the field of peace.

## THE LAST 'EUTHANASIA' TRIAL

In the last so-called 'Euthanasia' trial in Germany, two gynaecologists were sentenced to four years' imprisonment for their share in the gassing of more than 15,000 handicapped patients at the Brandenburg and Bernburg concentration camps. This was part of the so-called 'mercy death action' (officially known as 'Action T4') which, in 1940–41, was responsible for altogether 70,000 killings in all German institutions for the handicapped (over a quarter of all the inmates). A Nazi statistician at the time calculated that about a million tons of foodstuffs would be saved by getting rid of these 'useless eaters'. The two defendants, Aquilin Ulrich (73) and Heinrich Bunke (72) who had practised gynaecology after the war were tried in the 1960s but freed when they were held to have acted under duress. The Supreme Court quashed the ruling and ordered a retrial in 1970 which was delayed for years by the ill health of the two men. While regretting his action, Ulrich did not consider himself guilty because as a young man he had been caught up in Nazi ideology; Bunke however admitted his moral guilt and asked forgiveness from the families of the murdered.

This case lends special relevance to a recent book on the subject — *The Nazi Doctors: Medical Killing and the Psychology of Genocide*, by R. J.

Lifton (Macmillan, 1986, 576pp., £17.95). The writer interviewed 29 high-ranking old Nazi doctors, 12 Nazi non-medical professionals and 80 former Auschwitz prisoners who worked on the medical blocks. A reviewer in the *British Medical Journal* points out how this 'central shame of Europe' made it possible for 'ordinary people' to 'dull their consciences' so as to 'commit the demonic act of industrialised genocide'.

Medicine had enabled a nation to feel it was 'becoming healthy by purging itself of the Jewish illness'. Theories of 'life unworthy of life' gave rise to 'death being conceived of as therapy'. 'What is clear from Lifton's book (says the *B.M.J.* reviewer) is that a training in medicine with all its stress on the relief of suffering was no antidote to obedience to criminal orders. The book is recommended to every medical school as 'it would be fruitless to teach medical ethics without it'.

### 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

## Scapegoat

Continued from front page

calf. Hertz calls them 'a mob guilty of base and senseless ingratitude to God'.

Another object of the scapegoat technique are the 'foreign women' who are said to be seducing the (presumably) naive Israelites. As we are told 'the people began to commit harlotry with the daughters of Moab' (Numbers 25), we are in fact being asked to believe that the hardy desert warriors were always patiently waiting to be 'enticed' and/or solicited. Conceivably, the lure of the calculating females might have been resisted but such was what Hertz calls the 'moral disintegration' that it was not. There was in fact (Hertz says) 'a cynical disregard for law, order and common decency', and consequently 'the anger of the Lord was kindled against Israel'.

By contrast, the anger of the commentators is kindled against the foreign women. All the blame is heaped on them. They are credited with truly extraordinary charms, and Nehemiah who prided himself on having broken up many mixed marriages, noted that even King Solomon, in all his wisdom, had been 'caused to sin' by these unsavoury foreigners in his harem.

Even God is made to appear not above practising the all too human scapegoat theory. When he sees the Golden Calf, he tells Moses (Exodus 32.7): 'Your people that you brought out of the land of Egypt have dealt corruptly'. In Egypt he commanded Pharaoh (Exodus 8.16): 'Let my people go', but now (says Hertz) he 'disowns the sinful Israelites; he refuses to acknowledge them as his people'. On this point, a telling comment is made by Rabbi Berechiah who puts these words into the mouth of Moses: 'So then, when they sin, they are mine; when they are virtuous, they are thine. Nay, be they sinful or virtuous, they are thine!' He as it were tells God: you cannot have it both ways.

We now come nearer to our own time. We all still vividly remember the involvement of the Israelis in the massacres at two Lebanon refugee camps. The murders were committed by Christian Phalangists but inasmuch as the Israeli authorities (a) had control over these, their allies; (b) could foresee what would happen, and (c) did nothing to prevent it, they must bear an indirect responsibility. This was clearly established by the Kahan Commission of Enquiry who cited the example of the pogroms where they said 'responsibility falls not only on those who committed the atrocities but also those who were responsible for safety and public order, who could have prevented the disturbances and did not fulfil their obligations in this respect'. So the sin was beyond doubt, yet not a few voices were raised amongst us blaming scapegoats such as 'the media', also 'antisemites' — precisely in the way antisemites would conversely blame 'The Jews'.

Of course, as we all apply the scapegoat theory in daily life, so in public affairs the practice is common place. On Yom Kippur we say 'we have sinned', but the rest of the year is spent in passing the buck. It might be well to bear this in mind when we send the scapegoat out into the wilderness of our own insufficiency.

The Musicians at

## THE SELF AID CONCERT

Divertimenti

The performers at the 40th Self Aid Charity Concert, on Sunday, 29 November, in the Queen Elizabeth Hall, will be the Divertimenti Ensemble, under their leader Paul Barritt. They include some of the finest soloists and chamber musicians. Formed in 1978, the Ensemble has given concerts throughout Britain, at the Queen Elizabeth Hall, at St. John's (Smith Square) and at the Proms, at the Bath and King's Lynn Festivals, also abroad, in France, Germany, Italy, Greece and Turkey. They frequently appear at such stately homes as Claydon House, Knole, Firlie Place, Sherbourne Abbey and Ragley Hall. A number of their programmes was broadcast on BBC Radio 3 and televised, e.g. in the Thames series 'Music for the English House'.

### Raphael Wallfisch

The cellist Raphael Wallfisch, born in London in 1953, is recognised as one of the leading explorers of the cello repertoire, having recorded many of the neglected works. He is invited regularly to perform with the major British orchestras and is frequently broadcast by the BBC. He often appears at the major British Festivals, including Edinburgh, Cheltenham, Harrogate and Buxton.

Engagements have taken him to most parts of the world. In Europe he has given concerts in Austria, Germany (West and East), France, Italy, Switzerland and Scandinavia. He has also toured the U.S.A. and Australia.

As an established chamber music player, he performs regularly with his father, the pianist Peter Wallfisch. He has also appeared as guest cellist with the Amadeus String Quartet and was invited to play with Sir Georg Solti in a programme of chamber music for BBC Television.

## LINKS BETWEEN EAST AND WEST

On the occasion of the visit of the East German leader Erich Honecker in Bonn, the chairman of the Central Committee of Jews in (West) Germany, Werner Nachmann, requested the West German Chancellor, Helmut Kohl, to seek permission for the remaining documents of Jewish life in East Germany to be made available for research. This particularly applied to the *Zentralarchiv* for Jewish history in Germany which, at present in East Berlin, is being organised as a branch of the High School for Jewish Studies in Heidelberg. In his speech at the 40th anniversary of the liberation of Belsen, Chancellor Kohl had promised generous support for this learned institution if agreement could be obtained from the East German authorities. Nachmann also suggested that provision be made for young East Germans to study at the Heidelberg College. This in turn, he thought, might lead to an exchange of research between the Heidelberg College and universities in East Germany.

### Rabbi for East Berlin

The East Berlin Jewish congregation has a new rabbi, Isaac Neuman, an American, aged 64. Rabbi Neuman is a native of Poland whose parents and seven brothers and sisters were murdered by the Nazis; he himself survived in several camps including Auschwitz. He is the first successor to Rabbi Martin Riesenburger who died in 1965.

The appointment is the result of protracted negotiations between the American Jewish Committee and the East German Government. The East Germans agreed to pay for the upkeep of the office including the rabbi's salary. Rabbi Neuman was expected to start his Ministry on Rosh Hashanah.

In an interview with the Hamburg daily *Die Welt*, he said he regarded himself as something

like a pioneer in maintaining Jewish life in Eastern Europe which he thought the American Jews had been neglecting for some time. He will also seek to establish close cooperation with his colleagues in West Germany as well as with the other East German congregations. While taking up his appointment with 'mixed feelings', he said he was not prepared to hold young Germans responsible for what their forefathers had done. His religious beliefs made it impossible for him to accept that guilt could be inherited.

In a radio interview, the chairman of the West Berlin Jewish community, Heinz Galinski, said the East German authorities were obviously interested in better relations with Jewish organisations throughout the world though there were still difficulties about the relationship with the State of Israel.

### NEW DAY CENTRE OFFICIALLY OPENED

The new Paul Balint-AJR Day Centre at 15 Cleve Rd., West Hampstead, N.W.6, which has been available to our members since 17 June was officially opened on Tuesday, 15 September. The memorable occasion was attended by a large number of our friends and regulars, the Deputy Mayor of Camden, Mr. B. Budd, the Member of Parliament for Hampstead, Sir Geoffrey Finsberg; representatives of the local community, also Dr. and Mrs. Andrew Balint and reporters of the Jewish and general press. A full account will appear in next month's issue.

Ronald Stent

## GERMAN JEWS IN AUSTRALIA

*Australia is now celebrating its bi-centenary. 200 years ago the first European settlers arrived, and just as Britons must prove their respectability by descent from William the Conqueror's immigrants, Americans by descent from the Mayflower crew, so Australians must show that their forefathers were convicts from England. That's where their 'roots' are if little else, for the beginnings of Australia are not otherwise much to write home about. She was 'the first Gulag', according to the Times reviewer of a new History of the Transportation of Convicts to Australia 1787-1868 (by Robert Hughes), a 'record of unjustified sufferings and arbitrary power' now best forgotten by those who came later, among them the refugees from Central Europe whose story was the subject of two recent publications discussed in the article below.*

### 'Refos' among the 'Diggers'

Whilst the bulk of the German-speaking Jewish refugees in the 1930s migrated to the U.S.A., the U.K. and Palestine, a not insubstantial number landed in South Africa and Australia. These were countries of relatively recent settlement — in 1933 Johannesburg was less than 50 years old, Melbourne just over 100 — countries far from the mainstream of European cultural and embedded historical traditions. Acclimatisation and 'acculturation' was therefore, in some ways, more difficult, in others easier than what refugees faced in Britain, a relatively homogeneous country which, since the Norman conquest, had only once had to assimilate a substantial group of refugees, the Huguenots. Yet there are no doubt many experiences which the Antipodean refugees share with us.

Two books recently published in Australia deal with the fate down-under of German-speaking Jews. One is a piece of oral history, a collection of reminiscences called *Community of Fate* (Allen & Unwin); the other is a compendium of essays primarily of an academic character. They are based on lectures given in 1984 at a conference under the auspices of the Goethe Institute entitled *On Being a German-Jewish Refugee in*

*Australia*. The booklet is a special issue of the *Australian Journal of Politics and History*. Despite the title the articles are not confined to German-Jewish refugees — or *Refos* as they were slightly called — but also discuss immigrants from Eastern Europe and the history of the antagonism against pre-war Zionism by the Anglo-Jewish establishment in Australia.

*Community of Fate* is subtitled *Memoirs of German Jews in Melbourne*. It contains the reminiscences of 14 refugees of varying ages and backgrounds who eventually settled in and around Melbourne. Most of them went to Australia directly from Germany or Austria; a few came via Shanghai, Palestine or as His Majesty's privileged guests aboard the *Dunera*. Inevitably, they differ in their reactions to life amongst the *Diggers*. The editor claims that whereas, according to the study of Dr. Marion Berghahn, the German Jews in the U.K. can be termed a distinctive ethnic group (a view with which this reviewer disagrees and which is now said to have become fashionable) this did not happen in Australia. Only 7,000 refugees came to Australia, of whom just over half settled in Victoria.

### A Dynamic Leader

In his introduction the editor stresses that on the whole the German Jews practised religious observance on a lower level but that they shared a higher level of identification with Liberal Judaism. This must have been due to the very dynamic Rabbi Herrmann Saenger, son of a well-known Breslau rabbi; after arrival in Melbourne, he revived a moribund Liberal Synagogue and forged around it a very active, flourishing congregation.

The story really takes off in 1936 when in response to an urgent appeal from the British Council for German Jewry a relief fund was instituted in Sydney with an initial target to raise £50,000. £10,000 were pledged at the inaugural meeting. As in the U.K., the Jewish community leaders gave an undertaking to the authorities that, if need be, they would support the refugees so that they could never become a burden to the government. They should be generously admitted 'from a humanitarian point of view as well as in Australia's self-interest'. This was followed up by a personal appeal from Professor Norman Bentwich. The Government relented some way, reducing the minimum amount of landing money

per family from £500 to £50, but still retaining the right to judge each application on its individual merits. It accepted the undertaking to guarantee financial support for indigent immigrants, which had been underwritten by one of community's pillars, Sir Samuel Cohen.

Australia took part in the 1938 Evian Conference, which Roosevelt had summoned to consider the plight of refugees, but like other participants — notably the United States themselves — Australia refused to allow any large-scale increase of admissions. It wanted to maintain the essentially British character of its population. In December 1938 Australia agreed to admit over the next three years a total of 15,000 German-speaking refugees, a concession by no means universally welcomed. As one press commentary put it: 'As a racial unit they (i.e. the German Jews) are a menace to our nationhood and (its) standards. . . . They are a menace to employment; it is a problem of self-preservation'.

The personal accounts make it abundantly clear just how the refugees felt at first. Knowledge of who they were and why they had come, was scant enough amongst the people of this country, but in

the remote Antipodes it was almost non-existent. With their ankle-long overcoats, their felt hats, wedding rings and battered old briefcases they often stuck out like sore thumbs. Some of the old established Anglo-Jewish establishment, well integrated as it was, felt partly embarrassed and partly threatened by them. The war years brought their own problems and restrictions, although wholesale internment was never introduced. It was only in the years after the war when the vast and underpopulated Australian continent finally opened its gates and admitted thousands of multi-lingual and multi-ethnic immigrants from Europe that the German Jews ceased to stick out as unusual specimens and became an integrated part of a society that was increasingly losing its specific Anglo-Saxon characteristics.

In the distant outposts of vanished empires, such as South Africa, Australia and South America, it has been easier for educated, skilled and enterprising immigrants to prosper and progress as pioneers than in the 'old countries'. That certainly seems to have been the case in Australia. German-Jewish expertise and determination helped to establish many new industries such as optical and scientific instrument making, weaving of silk and rayon, textile printing, glove making, knitwear, cosmetics, plastics, mining and heavy engineering. Refugees contributed to the teaching profession at all levels and several university chairs were and are still held by them or their children. And of course they have materially contributed to the cultural activities in every sphere.

The introduction to the Special Issue of the *Australian Journal of Politics and History* says of the refugees in post-war years that their successful integration has produced a strong feeling of identification with Australia. 'They can feel themselves to be Jews and at the same time see themselves as loyal citizens of their new homeland; in their attitudes and social awareness the old problem of their German-Jewish identity has disappeared. Only in photo-albums, correspondence and discussions are old memories stirred; above all through the pictures of a happy childhood and schooling which was interrupted by violent antisemitism. However in the case of their children and their children's children all German ties have been broken'.

Because of the inevitable demise of the refugees as an identifiable group the reminiscences and scholarly investigations of them provides a valuable historical record. In this country we are not as yet facing that problem with a similar immediacy, but it looms ahead. There are of course memoirs and biographies in print of a number of refugees in Britain and there are some books which *inter alia* touch upon one or the other aspect of our checkered history, but we badly need a similar comprehensive scholarly study as well as recorded oral history interviews of our dwindling community.

\*

*Australia has an annual immigration rate of about 85,000 which is increasingly considered inadequate as about 25,000 Australians emigrate each year. The largest single group of immigrants are at present the Chinese; in 1986 some 5,000 came from Hong Kong.*

## NEWS ABOUT THE DAY CENTRE AND HOMES

### Programme for October 1987

|                |   |
|----------------|---|
| Thursday 1st   | Sunshine Singers  |
| Wednesday 7th  | Marguerite Rapp & Peggy Wilding — Musical Entertainment |
| Thursday 8th   | Closed  |
| Wednesday 14th | Hans Freund & Guests                                    |
| Thursday 15th  | Closed  |
| Wednesday 21st | Henry Gross & Friends                                   |
| Thursday 22nd  | Phyllis Boxer — Operatic Singer                         |
| Wednesday 28th | Alyth Kids Choir  |
| Thursday 29th  | Barbara Jacobson & Helen Mignano                        |

### Entertainment in August

On Wednesday afternoon, 12 August, we had the pleasure of being entertained at the Day Centre by Manya Jurman. She sang songs in English, French, Yiddish and German: a very professional and charming performance. Unfortunately our microphone had some hiccups and therefore the people in the back rows lost a few minutes. The music was enjoyed by everybody. So please, Manya, come back again soon.

On Thursday, 13 August, we had music appreciation by Susi and Arnold Horwell. I could hear the laughter and applause right through the whole building. We were treated to a great variety excellently chosen.

On Wednesday, the 19th, Rev. G. Shisler provided wonderful entertainment with his magic and then played some Hebrew and Jewish songs, with the audience joining in.

On Thursday, the 20th, our own Gerard Tichauer gave a request concert. He played the pianola as if the music were flowing out of his hands. There were tunes from Offenbach to Macky Messer; they all gave us a feeling of belonging and a little nostalgia. Thank you, Gerard. I.W.

### HEINRICH STAHL GARDEN PARTY

The weather might have been worse but the moody clouds made it appear advisable for the Garden Party not to take chances. So the garden could only be admired at a distance but the party on Sunday, 6 September, was enjoyed just the same. Relatives and other friends came in large numbers and the well stocked stalls did brisk business. The money raised will go far towards the cost of a new Minibus — a prospect that was greeted with enthusiasm by the residents.

A substantial contribution to this end was also made by the raffle and the auction which Mr Ludwig Spiro conducted in the manner of a professional who knows how to pump the money out of people's pockets. These lines are intended as a vote of thanks which all present will endorse.

Grateful thanks are due especially to the Matron, Mrs D. Neal, and all her helpers who, by their hard work and devotion, turned the occasion into a great success. This goes particularly for all the young ladies and gents who, in often difficult circumstances, treated us to an ample and delicious tea. See letter p. 12.

### NEW DIRECTOR OF CBF ASSOCIATION

Mrs. Joan Leifer

The new Director of the CBF Residential Care and Housing Association, in succession to Mr. Maurice Ross who left at the end of April, is Mrs. Joan Leifer. She will be responsible for the management of the Association's Homes and for the Eleanor Rathbone House. The appointment will take effect as from Monday, 19 October.

Mrs. Leifer, 45, has been active in establishments caring for the elderly for the last ten years. She is married to Dr. Ian Leifer, an Optical Scientist; they have two children aged 20 and 23. Her interests are gardening, cooking, travel, art, literature, music and walking.

### AT THE AJR CLUB

On Sunday, 11 October, at 3 p.m., a piano recital will be given by Alice Sommer who will play Mozart, Beethoven and Schubert. Entrance fee 40p, incl. tea.

Our Video programme on Sundays in October is as follows:

On 4 October: 'It's Our Life': Are Kibbutz members high-minded idealists or crazy romantics?

On 18 October: *Rumpole of the Bailey*.

On 25 October: *The Mikado*.

The Club will be closed on 3 October (Yom Kippur).

Will members who have not yet paid their membership fee of £4 for 1987, please do so now. Thank you very much.

\*

The Club mourns the passing of its 'treasured Treasurer' as Mrs. Jacoby used to call Hildegard Sussman who died last August in her late 80s. She joined the Club 25 years ago and, as Membership Secretary, was the always distinguished Hostess of its Sunday afternoons which received their special character through her friendliness and sense of humour. Her life was enriched and made happy by the love and appreciation of the members. Mrs. Sussman was born in Kattowitz and lived in Berlin until her emigration to England. Unfortunately she had to suffer much towards the end of her life but she hardly ever complained. She leaves a devoted daughter to whom, and her husband, we express our deepest sympathy.

LOTTE SAENGER, *chairman*

**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

*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**

## EXIT RUDOLF HESS

*It sounded fantastic: 'Hitler's deputy' died on 17 August 1987 — 42 years after the boss. A dead name from the history books came to life. But of course it wasn't really Hitler's deputy. It was a piece of antiques furniture in the Nazi lumber room, dating back from the Munich beer cellar putsch and the jolly Landsberg 'prison'. The 'deputy' was in fact the valet and the bell boy, the deputy's job having long been taken over by a more robust fellow, Martin Bormann. Yet Rudolf Hess had not lost his usefulness entirely — as was shown in the most dramatic episode of his career: his flight of fancy to Britain in 1941.*

### No Mystery about the Famous Flight

The facts of the story are sufficiently known: he came to 'offer peace' — on condition that Germany could do as she pleased on the Continent, especially conquer Russia, while Britain would (until further notice) rule the rest. Thus would Octavian and Marc Anthony divide the world between them. And lest Britain be in any doubt, the 'peace' message said there was no point in continuing the war, Germany was sure to win it, simply by way of a ruthless blockade. The British (he said) had no idea of the number of U-boats — thousands of them, as many as the mines now threatened by the Ayatollah in the Gulf. Nor was the characteristic Big Lie missing: Germany had no intention, none whatever, of attacking Russia (six weeks before it happened). All this is now clear and well known. Only one thing remains to be settled: was it all Hess' own idea or did Hitler put him up to it?

Oddly enough, most historians believe Hitler was ignorant and taken by surprise. Alan Bullock, for example, in his Hitler biography (1952), says the Führer had known nothing of Hess' preparations, and even now the writer of the *Times* obituary thinks this is 'virtually certain'.

Why, one may wonder. Well, says the *Times* writer, Hitler was 'furious about it'. Apparently it has been forgotten how easy it was for Hitler to turn his fury on or off, as it suited the occasion. So effective has been this synthetic spectacle that it deeply impressed (i.e. fooled) not only Western statesmen in the past but even now Western historians who ought to know better.

What Hitler really was furious about was not Hess' flight but the failure of it. This is what we must understand when Bullock says 'the news came as a shock' to him. He had reckoned the bold stroke would succeed, as such strokes so often had done. However it was not the first time he miscalculated. In 1939 he was sure Britain would never resist once he made his pact with the Soviets, and he foolishly announced victory in Russia three months after the invasion.

Those who believe that Hess acted on his own, tell us that he was feeling frustrated, pushed into the background, and therefore decided to show off by negotiating single-handed the surrender of Britain. This argument must assume a personality very different from what it was. According to Sir Ivone Kirkpatrick, the British diplomat who knew him fairly well, Hess was 'a simple stupid soul with a strong streak of fanaticism and some eccentricity'. But he was also a man of unbounded, unquestioning loyalty to his Leader, a faithful servant of absolute devotion. 'He echoed (says Bullock) all that Hitler said, believed unshakably in the Führer's genius', and while incapable of any initiative of his own, was at all times ready to perform what the German historian Joachim Fest calls 'an act of self-sacrifice for Führer and Fatherland'. A man like him could never feel frustrated so long as he was in the shadow of his great Father figure who could do no wrong. He was now taking down Hitler's dictation as zealously as he had done the rantings of *Mein Kampf* 16 years earlier.

There can be no doubt that the desperate gamble to treat with Britain in 1941 was Hitler's idea and his 'deputy' was chosen to translate it into reality. It is true, he was insignificant, certainly incapable of conceiving so grandiose a design, but Hitler fancied he would be considered sufficiently (if relatively) respectable, at least as compared with such rogues as Goebbels and Göring, to serve as a useful stooge. The coup to be landed by Hess was to be as much a stroke of genius in the West as was, two years earlier, the Nazi-Soviet pact in the East. It was clearly planned with some foresight too. In the night Hess landed in Scotland, one of the heaviest air

raids was made on London. It can reasonably be assumed that this simultaneous action was designed to soften up the presumably war-weary British so as to make them amenable to the 'peace' offer — the stick as it were to go with the juicy carrot. Determined to make war on Russia now but uncomfortably pressed for time after the defeat in the Battle of Britain, Hitler relied on his Providential inspiration that gave him 'the assurance of a sleep-walker', and Hess his famulus was duly, and literally, carried away with it.

Too bad the inspiration did not work this time. The Duke whom Hess tried to contact in Scotland (apparently the wrong one too) did not belong to the people who he pathetically fancied wielded power in 'plutocratic' Britain, and Churchill proved to be rather different from those 'ridiculous non-entities', 'utter nincompoops' whom Hitler once loftily complained it had been his 'misfortune' to fight against. The thing fell flat, and Hess became at home an unmentionable non-person, a weird 'madman' long known to have been in the hands of astrologers, mesmerists and magicians, and were he ever to return, Hitler swore to shoot him as he had shot Roehm and would shoot any literally mad dog.

There is much to be said for this diagnosis, but then how much worse was Hess' affliction than that of his colleagues? So far as his antisemitic insanity was concerned, it was standard Nazi. Wild talk about the Jews' 'secret power' was commonplace with him; they had 'hypnotised' Churchill, the anti-Hitler resistance, the King of Italy, even himself. They had instigated his several attempted suicides because he had revealed their 'secrets'. His name appears under some of the basic Nazi decrees, e.g. the Nuremberg Laws, the 'Aryanisation' orders, the decree depriving Jewish doctors of their living and after the November 1938 pogrom the decree denying Jews any claim to compensation.

One does not have to go into all the phantasmagorias that have been contrived to surround the Hess story with the mysteries of a thriller — e.g. that he was lured into Britain by MI5 (or 6) or that the man who landed was not Hess at all. Like the whole of the Nazi tale, the Hess episode is too incredible to require any adorning by novelists. The extraordinary delusions infesting it make up a story that is much stranger than fiction.

\*

*The passing of Hess was announced in one of the tabloid dailies under the headline Death of the Last Nazi. If only it had been the last . . .*

## 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**

### 40th ANNUAL CONCERT

in aid of  
**SELF AID**

at the  
**QUEEN ELIZABETH HALL**  
**on Sunday, 29th November at 3pm**

Avoid queues in the interval by buying your coffee vouchers **before** the concert from the desk in the foyer. Our programme sellers will direct you.

THOMAS  
Rabbi Jonathan Romain

## REFUGEE RABBIS' IMPACT ON ANGLO-JEWRY

The contribution of German-Jewish refugees to the arts, economic or intellectual life of Britain has been well documented. However, very little attention has been paid to the considerable effect that they had on the religious life of British Jewry. Their arrival in the late 1930s was to affect both the traditional and progressive movements, accelerating the Right-wing swing in Orthodoxy and leading to the great expansion of the Reform.

In the first two decades of the 20th century, British Orthodoxy was remarkably liberal and tolerant. The Chief Rabbi, Dr. J. H. Hertz, described the policy of the United Synagogue as 'progressive conservatism'. Most synagogues were led by 'Reverends', trained at Jews' College and educated in a tradition that harmonised Jewish and British culture. As a generalisation, they were neither scholarly nor highly observant; their strengths were their preaching and pastoral work — a role more akin to Christian clergy than the traditional Rabbinate. As if to emphasise the point, most of them wore dog collars!

A new mood was ushered in by the arrival of Rabbi Abramsky from Lithuania in 1931. A renowned scholar and meticulously orthodox, he was appointed a *Dayan* and headed the London *Beth Din* (the Chief Rabbi's Court). Abramsky saw it as his task to fortify traditional Judaism, and one of his first acts was to insist on a ban on the sale of hindquarters by kosher butchers. He was also keen to limit conversion to Judaism, which he regarded as largely insincere and highly undesirable.

Abramsky's efforts might have been an isolated instance swimming against the tide of Anglo-Jewish laxity were it not for the sudden influx of orthodox German rabbis. They shared his attachment to stricter observance, were all qualified rabbis, and had come from much more intensely Jewish backgrounds than their English counterparts.

Over thirty such rabbis arrived in Britain between 1933 and 1939. They became immersed in its Jewish life, and might even be said to have 'taken it over', as some acidly commented. They occupied pulpits throughout the country including Hendon (Felix Carlebach), Epsom (Paul Holzer), Cricklewood (I. E. Lichtigfeld), Birmingham (Wolf Lewi), Welwyn Garden City (Jacob Kaufmann), Sunderland (Joseph Braunold), Manchester (Manfred Papo), and Glasgow (Wolf Gottlieb). Rabbi Dr. Eli Munk had the distinction of founding his own synagogue, the Golders Green *Beth Hamedrash* Congregation.

\* Rabbi Romain is minister of Maidenhead Synagogue (and himself the son of a refugee from Germany).

Many of them went on to leading positions of great importance: Isidor Grunfeld, Julius Jakobovits and Meyer Steinberg all became *dayanim* at the London *Beth Din*; Alexander Altmann became Communal Rabbi of Manchester, as did a child-refugee, Chanoch Ehrentreu, several years later. It was a reflection of the astounding impact of the refugee rabbis that when Chief Rabbi Brodie went on a pastoral visit to Australia in 1952, two of their number, Altmann and Grunfeld, were appointed Joint Deputy Chief Rabbis.

The accumulative effect of these rabbis was to dramatically change the character of the religious leadership of British orthodoxy in the space of only a few years. Commenting on the 'new Jewish clergy', and the frictions that sometimes arose with congregants, Norman Cohen observed: 'The Reverend X, whose Jewish studies terminated when he was eighteen, who dressed like an Anglican clergyman, carried his umbrella on the Sabbath and was very broadminded about the dietary laws . . . has frequently been replaced by Rabbi Y, who eats with very few of his congregants and generally comports himself in an orthodox fashion. This is not a development that found universal favour . . . the old easy-going compromises over theology and practice have been ruthlessly probed.'

A dramatic change also took place within the Reform movement which, until the mid-1930s, has been small and relatively static. Apart from the West London, Manchester and Bradford synagogues — all formed in the previous century — there was only a nascent congregation in Golders Green (the North Western), a small one in Glasgow and the bare nucleus of one in Edgware. There was no facility for training British Reform rabbis, and most of the ministers were imported from the United States.


Many of the German refugees not only came from Reform backgrounds but had a strong commitment to it. Their arrival swelled the existing congregations and led to the foundation of new ones. The North Western experienced a rapid growth, as did Glasgow and Edgware, to the point that all three needed a full-time minister. Within four years of the war ending, six new Reform congregations had been established: Leeds, Bournemouth, Southport, Cardiff, Hendon and Wimbledon. The German Jews had helped double the number of Reform synagogues.

Perhaps of even greater importance was the arrival of the many German Reform rabbis who provided the Reform movement in Britain with a quality of leadership to which it otherwise could not have aspired. Their unique combination of Jewish and secular scholarship — many were both ordained rabbis and had doctorates — gave British Reform a new strength and distinction.

It was no accident that two notable developments in the central organisation of the movement occurred in the 1940s: in 1942 the motley group of individual Reform congregations were formally banded together, and the Association of British Synagogues (later to be known as the Reform Synagogues of Great Britain) was established. Six years later the Reform *Beth Din* was formed. It was an institution that had long been desired but had previously been impossible to organise owing to the lack of rabbis in the movement. The German Reform rabbis now made it possible.

These refugees thus transformed British Reform from a minor group of static congregations into a dynamic and growing movement, and marked its emergence as a major force in British Jewry.

Orthodoxy and Reform today have therefore both had their development decisively shaped by the refugees of the 1930s. The old model of liberal Orthodoxy and inconspicuous Reform has disappeared, and the responsibility is largely due to those immigrants.



# 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.)

## AMADEUS QUARTET'S FINALE

The famous Amadeus Quartet recently came to an end when one of its players, the viola player Peter Schidlof, died. This was not a coincidence as it had long ago been made clear that with the departure of any one member, the whole ensemble would disband. Schidlof who was 65 came from Vienna in 1938 as a refugee. He soon won a musical scholarship and while interned in the Isle of Man, he met Norbert Brainin who was to be the leader of the Quartet, and Siegmund Nissel, soon to be the group's second violin. The three became pupils of Max Rostal, the distinguished violinist, and when the only British-born member, Martin Lovett, joined as cellist, they gave their first concert, at the Wigmore Hall, in January 1949. Since then they gave more than 4,000 concerts and sold millions of records.

In the course of a leading article, the *Times* said: 'The Amadeus Quartet enriched and adorned the musical life of this country and indeed of the world'; it had won 'the esteem and affection of millions of music-lovers'. The *Times* also said: 'The damage that Nazi Germany did herself by driving out Jewish scientists, who thereupon made an enormous contribution to the Allied cause in the second world war, has been amply documented. Less dramatic and crucial, but still very great, was the self-inflicted wound of the expulsion of so many artists in every field'.

\*

By way of comment on the editorial, the *Times* published a letter from a Jewish refugee (Mr. F. M. M. Steiner) suggesting that a study be undertaken of the contribution made by the refugees to Britain's national life. He writes:

*Most traces of the central European arrivals of the 1930s will vanish within a generation at most, unless the facts are established and recorded now. It will remain possible to identify some of these refugees and their work from published sources, such as business histories, academic directories and publications, exhibition catalogues and even honours lists; but if any comprehensive research were envisaged, time is short.*

*Those who were distinguished when they arrived were old and are dead. The majority of those of us still alive are reaching retirement age, even if we came as children. Few of the next generation, probably already born here or overseas, will have any memories, or will perhaps be unwilling to pursue their origins.*

## WHAT A SENSE OF HUMOUR

### Can Do

After ordinary adverts had failed to draw a response, a Leicester garment manufacturer had a tremendous success when he advertised as follows:

*Lousy boss wants more experienced overlockers to join gang of slaves working on ladies knitwear. Hours are 6.30am to 11pm (who needs a home life?). Thick skin and a sense of humour required.*

## RELIGIOUS FREEDOM

### In Israel and Nearer Home

The struggle for religious freedom in Israel continues. The present situation in which non-orthodox (Reform and Conservative) rabbis are not recognised by the State, cannot serve on religious courts and councils, are prevented from officiating at weddings and funerals, is described in the *Jerusalem Post* by a distinguished Israeli writer, Eliezer Whartman. He says that at present Conservative, Reconstructionist and Reform Jews in Israel are made pariahs, second-class Jews — despite the assertion in Israel's Declaration of Independence that all citizens are entitled to freedom of religion and conscience.

But while this state of affairs is broadly known, Whartman sees particular cause for concern in the fact that the obvious discrimination draws 'barely a murmur of protest from the political parties, including those who pride themselves on their liberal, socialist outlook, from academics, from jurists, from the President, from the Israel Civil Liberties Union, from liberal organisations, etc'. He writes: 'It is easier to get their ear about the infringement of Arab rights than about the violation of Jewish rights'.

Whartman recalls that critics of ethical and religious shortcomings in Israel are often told that if they want to express an opinion, they should come and live in Israel. But this seems hardly fair, he says, because 'according to this logic Jews living outside the U.S.S.R. have no right to tell the Soviet Government how it should treat Jews in the Soviet Union — and this goes for Israeli leaders as well'.

The issue arose in specific terms over the question whether converts into Reform Judaism could be registered as Jews by the Ministry of the Interior. The Israeli High Court decided that they could but the opposition hopes that the Knesset will overrule the High Court. They were warned by North American Jewish leaders that any such intolerance would 'threaten our unity and the centrality of Israel'.

In a different context, orthodox militants asserted themselves by demanding that U.S. archaeologists stopped excavations because they might desecrate an ancient Jewish cemetery. The evidence was the discovery by an orthodox child of what was described as a 2,000-year old Jewish

bone. The Jew to whom it allegedly belonged was said to be deprived of his chance of future resurrection. In a critical comment, the *Jerusalem Post* said: 'Since Israel is strewn with graves of numerous peoples and nationalities, it is often hard if not impossible to establish which bone was and which was not definitely Jewish'. The *Post* warned that such manifestations of a *Kulturkampf* might 'undermine the state itself'.

Desecration, this time of the Sabbath, was also claimed to have been perpetrated by the showing of films in Jerusalem on Friday nights. In defence, it was argued that while by-laws do indeed forbid this, it was legal to organise cultural events which included films. So the law was observed by giving lectures before showing the films.

The issue between orthodox and non-orthodox came up in this country too when, after a series of disagreements, the Chief Rabbi ruled that the children of Progressive Jewish converts should not be allowed religious instruction at the King David School, Birmingham. In a comment on this decision, the Vice-President of the Union of Liberal and Progressive Synagogues, Rabbi Dr. Sidney Brichto, denounced 'the refusal of established orthodoxy to tolerate and live with the differences which exist between Orthodox and Progressive. They must stop treating us as pariahs'. Rabbi Brichto also said: 'If we are being victimised we cannot be criticised for rejecting as our spokesman the person who is the cause. Let no one say the victims are causing disharmony by resisting gross injustices'.



## 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

### 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

## THE FREUD LEGACY IN AUSTRIA

*In view of the opening last year of a Freud Museum in London (see AJR INFORMATION, September 1986), special interest will attach to the article below. The Curator of the Freud Museum in Hampstead has frequently expressed a wish to cooperate with the Freud Museum in Vienna.*

### Archives and Museum

'Psychoanalysis originated in Vienna, and it was from here that it was disseminated throughout the world.' This key sentence from the writings of Sigmund Freud, the founder of psychoanalysis served his intellectual heirs as a motto when they set about bringing psychoanalysis 'home' to Austria. Today there are three bodies primarily responsible for fostering psychoanalysis in Vienna — the Sigmund Freud Museum, the Vienna Psychoanalytical Association and the Institute of Applied Psychoanalysis, whose work has gained international recognition.

'That Viennese psychoanalysis has once again asserted itself — and become the object of public debate and criticism — in the years since 1969 is to be attributed very largely to the work of Harald Leupold-Löwenthal,' writes Hans Lobner in the publication (edited by him) 'Psychoanalysis Today' (Vienna 1986). The publication of this *festschrift* coincided with that of the "Handbook of Psychoanalysis" by Dr. Leupold-Löwenthal himself. This work deals with the most recent assessment of psychoanalysis past and present.

From the late sixties and early seventies onwards several initiatives were launched with a view to establishing psychoanalysis in Austria again. The first landmark in this process was the founding of the Sigmund Freud Society in 1968. Austria's Chancellor at the time, Josef Klaus, had toured the United States and invited a number of organisations and individuals to found a society. This body was to acquire and revive Freud's one-time practice and apartment at Berggasse 19.

### Increased Awareness

With a view to ensuring long-term support for the Sigmund Freud Society in Austria a campaign was launched to increase public awareness of Freud and psychoanalysis. Since 1969, for instance, the society has organised annual Sigmund Freud Lectures which have become major features of Vienna's intellectual life. Other important events have been annual public lectures and weekend gatherings run with the collaboration of leading psychoanalysts from all over the world, and occasional projects have attracted considerable media coverage — theatre matinées, television and film documentaries, memorial plaques, Sigmund Freud postage stamps, etc.

During the past decade the Sigmund Freud Society has played an increasingly active role in research promotion and inter-disciplinary education. It sponsors a seminar programme and several individual projects which promote the application of psychoanalysis in a variety of professions and specialist areas and study it in practice. The *Sigmund Freud House Bulletin*, now

The government and the City of Vienna provided subsidies for the undertaking. By the time the International Psychoanalytical Congress was held in Vienna in 1971 restoration work had been completed on Freud's apartment.

Since then, every year approximately 10,000 people have visited the place where Freud lived and worked for close on half a century. In 1974 the Museum in the Sigmund Freud House was established, incorporating a few valuable possessions that had belonged to the Freud family. The costly renovation of the three apartments in the house which currently make up the Freud Museum was provisionally completed after the International Psychiatry Congress in Vienna in 1983 — a year in which the number of visitors passed the 25,000 mark.

The Sigmund Freud House Archives were set up in 1971 for the purpose of providing both exhibits for the museum and pictorial material for exhibitions and the media. Over the years some 50,000 documents, photographs, manuscripts, newspaper clippings, etc., have been collected and in part catalogued for research purposes.

Anna Freud made an appeal for funds which enabled a collection of presentation copies of analytical writings to be made. By 1974 this had grown into a specialised library open to the public. With its approximately 25,000 volumes it is today the largest collection of publications on the history, theory and practice of psychoanalysis in Europe.

in its tenth year, appears twice annually and contains original articles, as a rule in English.

Since 6 May 1985 Vienna has had a Sigmund Freud Park. During the dedication ceremony Mayor Helmut Zilk said: 'The naming of this park after Freud is intended as a gesture of conciliation, of recognition, of admiration and also of gratitude.' At the unveiling of a commemorative tablet ('The voice of reason is a quiet voice'), the President of the Sigmund Freud Society, Dr. Harald Leupold-Löwenthal, recalled that psychoanalysis had been prohibited in Austria immediately after the Nazi *Anschluss*.

One major, symbolic development was the recent exhibition in the City Hall entitled 'The History of Psychoanalysis in Vienna and Germany'. It covered the most significant chapters in the history of psychoanalysis from the earliest days — the Wednesday evening meetings of the Viennese Psychoanalytical Association and the international congresses before the Nazi era. A separate section was devoted to the themes 'New Beginning' and 'Reconstruction'.

## MASS HYSTERIA

### 'Madonna' and her Frenzied Fans

I confess I have a phobia of mass hysteria; it frightens me. Whenever I telewatch a football match, my attention is attracted not so much by the players as by the seething sea of spectators, heaving up and down, rumbling darkly or roaring mindless slogans, ever ready for instant violence. This is what the *Sportspalast* atmosphere must have been like, but that was organised, whipped up by the Ministry of Propaganda: this here is spontaneous, alcohol-assisted perhaps, drunk with the same frenzy or simply drugged by the crowd experience. We are notoriously one thing as individuals but very different as part of a crowd; decent as the one but savage as the other. It is weird, and I dare not think what might happen if those football 'supporters' ever were manipulated by a charismatic demagogue.

Nor is it only football crowds that get me. The other day we saw an agent of much the same hysteria — a sex phenomenon called 'Madonna' imported from the U.S.A., brimming over with 'energy and sparkle', rivalling if not surpassing such distinguished performers as the Rolling Stones and even the late Pop saint Elvis Presley. I did not see what the *Mirror* and the *Sun* had to say: the 'quality papers' were quite enough. The *Times* reported that the 'Madonna mania', with its 'songs from the New York underworld', had attracted an 'enraptured' crowd of no less than 70,000. The 'female artist' was said to possess, by sheer 'force of personality', the 'magnetic appeal of the true star', even if the hysterical screaming had been rather less than at the time of the Beatles.

Other observers were not quite so dazzled by the 'true star'. The chairman of the Leeds licensing committee, Mrs. Lorna Cohen, thought 'Madonna' was perhaps best described as a 'hyped-up tart'.

The high Tory *Sunday Telegraph* carried the front page headline 'That girl, she's no virgin' (which was perhaps in itself no sensation) and then told us that she wears a crucifix around her neck — because that's her 'image of a naked man'. No comment by the high Tory paper, nor anywhere else. A comparable mockery of a Jewish symbol would probably not have passed without strong protest, at least among Jews. Which reminds me of one special feature in 'Madonna's' performance that the *Jewish Chronicle* thought 'unfunny': as she goosestepped into one of her dances, at Wembley, she delighted the delirious youngsters by shouting *Sieg Heil*. Was it necessary to 'sink so low', the *J.C.* asked. But on what sort of height was she moving anyway?

All in all a disagreeable experience, but inasmuch as any scenes of mass hysteria must carry ominous memories for our people, it seems perhaps worth devoting some reflection to them.

C.A.

Alice Schwab

## FOREIGN ARTISTS' VIEWS OF LONDON

**T**he Image of London: Views of Travelers and Emigrés 1550-1920' at the Barbican (until 18 October) is a 'must' for all those who love or have grown to love the Metropolis. The exhibition contains over 250 paintings, prints and drawings, as well as literary descriptions, travel literature and guide books. The catalogue (price £9.95) is fascinating and erudite. Even Heine is quoted: 'But send no poets to London. There is such a bleak seriousness about everything, such colossal uniformity, such machine-like motion, such tetchiness about joy itself. This London of extremes crushes the fancy and tears the heart'. But Heine's own tetchiness is belied by the wealth of delightful scenes depicted by Canaletto, Doré, Whistler, Monet, Pissarro, Derain and many others. Rembrandt is represented by two drawings of London, though it is unlikely that he ever visited the Capital. There is a view over the Thames by Merian, the prolific Frankfurt print publisher, as well as engravings by several German artists of the 18th and 19th centuries. The exhibition even includes the first London *Baedeker*, published in 1862.

London, more particularly Hampstead, is the subject of another important exhibition. Gerald Ososki (1903-1981) was a painter of considerable skill and accomplishment. Born in the East End, he trained at St. Martin's School and then worked successfully as a portraitist, landscape and decorative artist. He was later engaged on the preservation and restoration of Historic Buildings, including important restoration work at a number of the royal palaces. 'Hampstead in the Thirties and Romance with Nature' is the title of an exhibition of his work at the Ben Uri (until 30 October). The exhibition includes over 90 drawings, paintings and watercolours selected from over fifty years of his work.

The Edinburgh Festival always has much to offer. One of the best exhibition there this year was 'Highlights of the Saatchi Collection' which included works by Auerbach, Kossoff, Freud and Kitaj.

The sculptress Naomi Blake goes from strength to strength. She has just had a major exhibition of

her work in Norwich Cathedral and Cloister. And Lucian Freud, described as 'the greatest living realistic painter', is having a definitive retrospective exhibition arranged by the British Council which will be shown in Washington, Paris and Berlin. An expanded version of the exhibition will be on show at the Hayward in the spring of 1988.

Stepping back a few centuries, a visit to the Courtauld is well worthwhile because of Lucas Cranach the Elder's *Adam and Eve* (1526) now being given a special exhibition after restoration; and also to the National Gallery to see two panels recently acquired of saints by the same artist although they have been on display there for some time.

Peter Ringel (born in Berlin in 1921) took up painting late in life, but he has considerable ability and his work has already been shown in several galleries in London. He will be holding an exhibition, together with the sculptress Maureen Gardner, at Burgh House (until 8 October). Jutta Saunders (née Callman) was born in Berlin and came to England in 1939, studying at the Kingston Art School and then at the Slade. She has exhibited widely in the south-east of England and one of her pictures *Mirror Image* was included in the Summer Exhibition at the Royal Academy.

Annelly Juda is holding a major retrospective exhibition of the works of Kenneth and Mary Martin. They were both important artists in their own right and they will have been familiar figures to many of those who live in Hampstead. The exhibition (closing on 31 October) reflects their different accomplishments. As usual a fully illustrated and highly informative catalogue is available.

### FRED KORMIS EXHIBITION

A Fred Kormis (1897-1986) Memorial Exhibition will be held at the Sternberg Centre for Judaism, The Manor House, 80 East End Road, London N.3, from 22 October to 26 November 1987. Entrance free.

A refugee from Nazi Germany, Fred Kormis' sculpture became internationally acclaimed for its compassion, humanity and lyricism. The exhibition includes sculptures, sketches and medallions of famous Jewish personalities and British political figures.

A lecture on The Life and Works of Fred Kormis will be given by David Aaronsohn at the Manor House on 15 November, at 7.30 p.m.

### Annely Juda Fine Art

11 Tottenham Mews, London W1P 9PJ  
01-637 5517/8

#### CONTEMPORARY PAINTING AND SCULPTURE

Mon-Fri: 10 am-6 pm Sat: 10 am-1 pm

### HOW PAINTINGS WERE SAVED

Were paintings as well as books burnt in Nazi Germany? According to an article in the *Frankfurter Allgemeine Zeitung* they were — not in 1933 but in March 1939 on the premises of the Berlin Central Fire Station. This however is disputed by an art historian, Reinhard Müller-Mehlis, who says that while the *autodafé* did take place, the objects burnt were not paintings but 'for the most part wooden frames, card boards and all sorts of printed matters'; it was (he says) 'an act of deception' after the director of the Plastic Arts Department in the Ministry of Propaganda, Dr. Franz Hofmann, had announced that all 'unprocessable' material should be burnt.

However, one of his assistants, Dr. Rolf Hetsch, a friend of Barlach-dealer Bernhard A. Boehmer and author of a book on the Jewish artist Paula Modersohn-Becker, took timely action by disposing of the confiscated paintings to a number of German art dealers, among them Boehmer who put them into the Güstrow (Mecklenburg) art gallery where some of them were destroyed by bombs, others by the Red Army. Those that survived were taken to a Rostock depot where East German museums were then asked to help themselves.

Dr. Hetsch who in 1939 made an inventory of 16,550 paintings, sculptures and graphic designs, later disappeared in Russia.

### OLD FRITZ LANG FILMS TRACED

Three lost films by the famous Fritz Lang have been traced and were shown at Berlin's 750th anniversary celebrations. *Harakiri* (1919), *Kämpfende Herzen* (1921) and *Das Wandernde Bild* were all made during his early period, roughly contemporaries of *Dr. Mabuse* (1923).

Lang was much admired by Goebbels who, in 1931, praised his film *Metropolis* (1926) as 'brilliant, against humanitarian drivel: for the death penalty. Well made. Lang will one day be our director'. Later Goebbels actually offered him a senior post in the Ministry of Propaganda. But, apart from conscientious scruples, Lang realised that being half-Jewish, he could never hope for a career in Nazi Germany. He then left for Paris, having divorced his wife Thea von Harbou who became a screen writer for the Nazis.

A new book deals with *Fritz Lang in Hollywood* (Vienna, Zurich, Europaverlag, 1986, 190pp.). Books about the film people among the refugees are comparatively rare, and Lang, after his arrival in the U.S.A. in 1934, was one of the few emigrés who made it in Hollywood. He also had a large acquaintance among those who fled from Nazi Germany. The author of this book too, Cornelius Schnauber, knew him and has drawn on personal knowledge. However, the reviewer in the *F.A.Z.* sums up his impression by quoting from a letter by Lang to the film historian Lotte Eisner: *Lass doch den ganzen Quatsch weg. Es ist bestenfalls Tratsch.*

\*

*S.B. is on holiday. His column will be back next month.*



### John Denham Gallery

50 Mill Lane, West Hampstead  
London NW6 1NJ 01-794 2635

I wish to purchase paintings  
and drawings by German,  
Austrian or British Artists,  
pre-war or earlier, also  
paintings of Jewish interest.

## ECHOES OF KÄSTNER AND TUCHOLSKY

### MASCHA KALEKO'S POETRY

Mascha Kaleko, the poetess who died in 1975, aged 68, missed the amazing revival of and mounting interest in her poetry. *Das Himmelgraue Poesiealbum der Mascha Kaleko*, for example, originally published in 1968, has now reached 147,000 copies. The *arani* Verlag has now issued six titles of her newly edited and illustrated poems.

Mascha was born in Poland and as a child in 1914 taken to Germany where she was brought up in rather straitened circumstances. In the late twenties she joined, as a trainee, the Jewish Social Welfare Offices (*Arbeiterfürsorgeamt*) in Berlin, while, in the evenings, she attended classes at the Humboldt University. In 1929 she sent two short poems to Monty Jacobs, literary editor of the *Vossische Zeitung*. They were a mixture of lyricism and sentimentality, Berlin cockney wit, on the one hand, and the East European, very Jewish bitter wisdom and sadness, on the other. Jacobs who published them was taken aback when he met Mascha for the first time: 'But you are so young' — and such was the first impression of others for whom she wrote: Max Krell of Ullsteins; Franz Schönberner of *Simplicissimus*, Dr. H. Sinsheimer of the *Berliner Tageblatt*, Carl von Ossietzky and Walter Karsch of *Die Weltbühne*.

Mascha became a part of that centre of the artistic *Avant-garde* of the late twenties and early thirties which populated the *Romanisches Café*, a meeting place of all sorts of intellectuals. Here they sat, dreaming of and discussing the future better world, before the Nazis brutally forced them to leave Germany.

In 1933 Mascha's first collection of poems, *Das Lyrische Stenogrammheft*, followed in 1935, by *Kleines Lesebuch für Grosse*, were published by the courageous Ernst Rowohlt, in spite of being listed as *schädliches und unerwünschtes Schrifttum* (the equivalent of 'degenerate art'). It was Hermann Hesse who drew the attention of the literary world to the mocking and self-ironic art of her lyrics, straight from Heine, describing her as *eine ganz junge Grosstadt-Dichterin*.

In 1935 she met her future husband Chemjo Vinaver, a musicologist and conductor of a Berlin synagogue choir. Their son Steven was born at the end of 1936. The Vinavers emigrated in 1938 to the U.S.A. where Chemjo formed the 'Vinaver Choir' of refugee singers devoted specifically to Jewish music both sacred and secular. Mascha became its public relations manageress, organised its concerts and radio appearances. In 1945 she published her little volume *Verse für Zeitgenossen*, a unique example of refugee lyrics. It reflects the many facets of Jewish refugee life: material misery, alienation, psychological difficulties of acculturation and adjustment to new conditions, linguistic problems, resilience and perseverance, the hard daily struggle against odds, without any outside support or recognition. In 1956 and 1958 she travelled to Europe, gave radio talks, press interviews, lectured in Berlin, Stuttgart and Zurich. The *Akademie der Künste*

wanted to give her the Fontana Prize, but she declined when she learnt that a member of the Jury, Hans Egon Holthusen, belonged to the SS from 1933–1937.

In 1960 Mascha and her husband went to Israel. Their son Steven was interested in the new form of the theatre, he directed at the festivals of Edinburgh and Spoleto and became associated with the BBC programme *That Was The Week That Was*. Suddenly his health failed and he died at the age of 31. The parents were broken-hearted — Chemjo died in 1973, Mascha two years later.

Gisela Zoch-Westphal, the broadcaster and writer, who is Mascha's executrix, has written a fascinating biography — *Aus den Sechs Leben der Mascha Kaleko* (*arani* Verlag 1987. DM 18.80). If Mascha's poetry today appeals to a much wider audience than ever before, it is in no small measure due to Gisela's skilful presentation and the painstaking work involved. The entire literary estate which includes a diary (now published by Gisela) and many letters received from (among others) Thomas Mann, Martin Buber, Martin Heidegger and Alfred Polgar, has been handed to the *Deutsches Literaturarchiv* at Marbach.

H. M. WINAWER

### A PROMISE FULFILLED

Three years ago the publication of AJR member Lotte Kramer's first collection of poems *A Lifelong House* prompted a highly favourable notice in our pages. The review, which referred to the difficulty of lyrical creation in an adopted language, ended with 'one looks forward to her further development'. Lotte Kramer's second volume *The Shoemaker's Wife* (Hippopotamus Press £5.95, available from the Press at 26 Cedar Road, Sutton, Surrey) has not disappointed those expectations.

The title poem was inspired by a childhood experience in Nazi Germany, and sombre intimations of the European Jewish experience resonate through a good part of the collection. Other poems are feelers extended to probe the dark shadows of the Holocaust. They move both by their intrinsic content and by the delicate manner — akin to walking tiptoe on eggshells — of their composition. They are juxtaposed by a group of landscape poems, largely about the Fen country in which Lotte Kramer has made her home.

The last part of the collection consists of finely wrought 'versions', i.e., adaptations rather than straightforward translations, of poems by Rilke and Lenau. For this reviewer, though, the gem of the collection is *Stocktaking*, an intricately rhymed poem about the ambiguous joy of reaching retirement age.

RICHARD GRUNBERGER

### 'My Father, the Nazi Murderer'

## HANS FRANK JUNIOR'S JUDGMENT

Hitler wanted the German race to be fruitful and to multiply, so his top entourage was to set an example by having large families. This means that there must be thousands of children of former top Nazis living throughout Germany today who will now be approaching middle age. What are they doing, and what is their attitude to their parents? In some instances their activities are well publicised, like that of the son of Rudolf Hess. But most of the children have disappeared from public view. No doubt the readers of the mass circulation weekly *Der Stern* must have been surprised to learn that the literary editor of their journal, Niklas Frank, is the son of none other than the war criminal Hans Frank, one-time Governor-General of Poland who was executed in Nuremberg. Niklas has written a biography of his father (*Der Vater; Eine Abrechnung*. Verlag. München. Bertelsmann. 36 Marks), extracts of which have been serialised in *Der Stern*.

The serialisation is entitled, 'My Father, the Nazi Murderer', and the son describes, in gruesome detail, his father's sadistic nature, how he took delight in the deportation of Jews and the murder of Poles. He refers to his parents' corruption, how they both took possession of confiscated furs worth 75,000 Marks instead of handing them over to the State. Eventually even the SS had to call a halt, and they were accused of theft. They managed to shift the blame on to one of their assistants. In the subsequent trial, this assistant gave a detailed account of the Frank household, and how railway-waggon-loads of acquisitions were shipped to Germany as part of

Frank's private property. Even the SS judge was driven to the conclusion that the state of affairs in Frank's office could only be described as one of corruption. It was however the assistant who was found guilty in the Nazi trial, not Hans Frank.

The seven-part serial, full of hatred, is a shocking document, and I doubt whether such venom against one's parents has ever before been printed. No doubt this book was an important therapy for the son who had to get it off his chest. The readers' reactions are also significant. One of his brothers commends him for writing the book: another brother calls him mentally sick. The son of the (now dead) Gestapo Chief of Belgium and Northern France is ashamed of his father's deeds, but cannot condemn his own flesh and blood. Readers are about equally divided between those praising Niklas and those criticising him. The critics assert that condemnation should come from outsiders, not from one's own children.

Walter Jens, Professor of German Studies at Tübingen University and a prominent member of the one time anti-Nazi '47' writers group, considers the book a most important document and a service to the first post-Nazi generation. Jens is against the death penalty and he believes if Hans Frank had read this book, it would have been worse than death to him.

The book and the reaction to it shows that the problem of guilt is still affecting German society. Niklas is to be congratulated, for having had the courage to write it, and similarly the publishers of *Der Stern* for serialising it.

PETER PRAGER

## JEW AND CHRISTIANS IN BRITAIN

Sir — C. C. Aronsfeld, in his article 'Jews and Christians', reflects the understandable disappointment of one who has worked hard for a noble cause. May I suggest there are recent developments to encourage him, which show the search for Christian/Jewish understanding is bringing far-reaching results.

1. He complains of the lack of interest. We at CCJ are aware of this, but this Summer a Conference for Rabbis on Christian/Jewish Relations was well attended. A Conference for Clergy of the London Diocese is being arranged for next March with the support of the Bishop of London. We receive a growing number of invitations to speak to Clergy and at Theological gatherings.

2. The Second Anglican-Jewish Consultation — chaired by the Chief Rabbi and the Archbishop of York — stressed the need for Christians and Jews to speak and act together on major social issues. The same concern has been shown at the meetings of the CCJ Joint Presidents, who are The Archbishop of Canterbury, The Moderator of the Church of Scotland, The Cardinal Archbishop of Westminster, The Moderator of the Free Church Federal Council and The Chief Rabbi. Certainly they have an impact on national life.

3. In his Waly-Cohen Lecture, Alastair Hunter spoke of the revolution taking place in Biblical Studies, as Christians take seriously the Jewishness of Jesus. The fruits of new scholarly works by Jews and Christians are gradually permeating Christian teaching. For Christians at least, a proper understanding of Judaism demands a rethinking of nearly two thousand years of teaching. For Christians at least, a proper understanding of Judaism demands a rethinking of nearly two thousand years of teaching. This is taking place, but it takes time.

If we are to achieve the results for which Mr. Aronsfeld and all at CCJ hope, we must continue the search for Christian/Jewish understanding with renewed vigour and understanding.

Rev. MARCUS BRAYBROOKE  
Executive Director,  
Council of Christians and Jews

1 Dennington Park Road,  
London, N.W.6

\*

Editorial comment: *While it is gratifying to hear of the C.C.J.'s activities, they were not really the issue of the article 'Jews and Christians'. It has not been doubted that the Council is and continues to be commendably active: the question was the response. It is well known that all the heads of Churches are involved, but the question asked was: what about the people? How actively concerned and committed are they? And if Rev. Braybrooke, having listed all the heads, says: 'Certainly they have an impact on national life', the answer suggested in the article was precisely that they don't seem to have an impact. It is true we must be patient, but in the meantime it would seem well to take a more realistically understanding view of the present state of affairs which is a challenge to both Jews and Christians.*

Sir — I was interested to note Mr. Aronsfeld's conclusion that the Council of Christians and Jews (CCJ) has not made adequate impact on the national life of the country. Reluctantly, but sorrowfully, I must agree with him. There is a distinct measure of hesitancy on the part of Jews and Christians to see or understand the other's point of view.

From the Jewish side I regret to say that many within the orthodox community adopt a distinctly negative attitude. They suspect that Christians have an ulterior motive in wishing to display friendship with Jews and that motive is only to

### Letters to the Editor

convert. In spite of the fact that CCJ has taken a clear stand on this subject and has categorically denounced any type of surreptitious missionary activity, I can only assume that such fear is based on personal weakness and lack of self-assurance.

From the Christian side there is a similar reluctant attitude in spite of the fact that both the Archbishop of Canterbury and the Cardinal Archbishop of Westminster are joint Presidents of CCJ. One sometimes suspects that this reluctance is based on a sense of guilt for the antipathy once so distinctive a feature of Christian teaching. The tragedy of the Holocaust has affected many Christians and in many instances has revived that sense of guilt.

The fact that we live in a pluralistic society comprising a variety of faiths ought to encourage us to widen the scope of our intellectual horizon. We can no longer live in self-created ghettos and from behind closed doors look upon the outside world with suspicion.

(Rev. Dr.) ISAAC LEVY  
Joint Hon. Secretary, CCJ

### 'NO TRAGEDY'

Sir — I am grateful to Mr. Aronsfeld for his thought-provoking article 'Jews and Christians' in your August issue. It pains me to challenge a sincerely-held belief, but if the author were to turn to James Parkes' autobiography *Voyage of Discoveries* (Gollancz 1969) he would undoubtedly come to the conclusion that nothing could be more inappropriate than to call his life 'a tragedy if ever there was one'.

I was Dr. Parkes' research secretary from April 1935 until the outbreak of war, when Israel (later Lord) Sieff stopped his subsidy, and am mentioned as such in his memoirs under my former name of H. F. Eschelbacher. I am afraid I have to admit that, at the time, I formed the opinion that about the easiest way to achieve prominence was for a clerk in holy orders to involve himself full-time in Jewish affairs.

18c, Belsize Park  
N.W.3

H. F. ASHBROOK

### REFUGEE ADVERTS OF THE 1930s

Sir — We are two researchers currently engaged upon a specific piece of pre-war Jewish history. During the 1930s there were many 'refugee adverts' placed in the British press — *Manchester Guardian, Times, Daily Telegraph* — by Jews from Germany and Central Europe requesting sponsorship and assistance from British people to secure their passage to freedom.

Most of these adverts contained offers of 'service' to families, whilst others were placed by British people advertising directly on the refugees' behalf. We both feel that the 'adverts' are unique to Jewish people at a specific time in their history, and would dearly like to talk to those with direct experience of advertising for sponsorship, those who did settle in Britain as a result of these adverts, and from people who provided actual sponsorship.

We also believe there was an Austrian Society, as well as a German Society that helped Jews settle in Britain during this time. We would like to hear from readers involved in these Societies' who may be able to shed light on their role and effectiveness.

14 Needham Terrace  
N.W.2

RICHARD LYON  
REGINE LEMBERGER

### MEMORIAL WEEK IN COLOGNE

Sir — I read your notice in the September issue about the meeting of former pupils of Jewish schools and children's homes in Cologne. I would like to add that this was a happy and emotional reunion of some classmates, as well as two teachers from the *Israelitische Volksschule*, Lüt-zowstrasse, the *Kinderheim Lüt-zowstrasse*, the 'Javne' Grammar School and the *Abraham Frank Haus*. But the main features of the week were solemn occasions focusing on the memory of the children and teachers murdered in the East. The most moving ceremony was the setting of the stone on the grave, in the orthodox Jewish cemetery, of Therese Wallach, the head of the *Abraham Frank Haus* for 17 years, who committed suicide after those children still in her care were deported; she was buried there in 1942. Plaques to commemorate the sites and their fate were also fixed during that week at the *Abraham Frank Haus* and the *Volksschule*.

The research on the history of the schools, the search for the grave and organisation of this memorable week were entirely the effort of Irene and Dieter Corbach.

8 Dunston Road  
N.W.11

ILSE N. NEWTON

### HEINRICH STAHL GARDEN PARTY

Sir — May I express my profound thanks to all our friends, especially the readers of your journal, who came to our Garden Party on 6 September. By their presence and generous support they greatly encouraged us. I am particularly grateful to all my colleagues and helpers without whose devotion it would never have been possible for us to do the work involved in preparing this annual occasion. Thank you once again: a Happy New Year to you all.

Heinrich Stahl House  
The Bishops' Avenue, N.2.

D. NEALE  
Matron

## Television Review

## WOMEN ON THE ISLE OF MAN

During the Battle of Britain, internees on the Isle of Man were the have-nots of the war effort. The Jews were obviously worried and resentful at being deprived of an opportunity to contribute to the defeat of the common enemy. The few non-Jews who were there because of a failure to become-naturalized had similar feelings; and the handful of Nazi sympathisers dreamt of repatriation to the Fatherland — one way or another.

Noella Smith's *Careless Talk* (BBC 2: 17 August) was set against this background. In the women's camp two Jewesses, a middle-aged, middle-class lady and a newly-wed girl, Dora, share their bedroom with a German chambermaid and her autistic child. The boy is befriended by Dora, who pleads with the mother not to seek repatriation to a Germany where the mentally afflicted are as much at risk as 'non-Aryans'. Her efforts are in vain, and her heartache is only soothed by the arrival of a longingly awaited letter from her husband, far away in Canada, promising early release, work and integration into war-time Britain.

Although the play was said to be based upon fact and many of the scenes shot on location on the Isle of Man, it somehow failed to convey a wholly realistic picture of the period. The characters were strangely unconvincing. Dinner at separate tables, set as for paying guests, and idyllic walks, unsupervised, along the seashore may not be within the recollection of most former internees. But this was a 'first' and it would be churlish not to praise the inspiration for want of polish in the execution. D. L. M.

\*

The *Daily Telegraph* critic remarked on 'the artificial convention of making Germans speak to each other in accented English'. A refugee, in a

Letter to the Editor, did not agree that this was 'an artificial convention', because (she wrote) 'this is exactly what we did, encouraged by the organisation who took an interest in our fate'. This no doubt is true though not all will agree when she continues that 'many of us still do (i.e. talk like that), partly because . . . we have some aversion against using the German language'.

Some of us, especially the elderly, will feel differently about the German language. They will refuse to speak the language of Hitler but it would be surprising if they had an aversion against the language of Goethe and Heine.

## REFUGEES IN THE READING AREA

## Gratitude to Those who Befriended Them

Refugees who came to Reading, Berks., during the years 1937 to 1939, and those who joined them from London during the war will remember the 'committee' whose chairman was Professor Edith Morley (writes *Dorothea M. Patten*). Among its devoted members were Dr. and Mrs. G. W. Scott Blair.

Mrs. Scott Blair opened a registered employment agency for domestic workers, thus enabling many women to leave Germany, Austria and Czechoslovakia. During the war she became the Aliens Liaison Officer for Reading Rural Area, doing her very best to prevent 'A' and 'B' certificates being issued wholesale by an unsympathetic tribunal. Dr. Scott Blair presided over the English classes at Friends Meeting House, and took great trouble to improve our accents.

Their concern for the persecuted Jews was based on their Christian principles, also on their

## ROAST BEEF AND LAMB

## Theodor Fontane on England's Strength

Du Land der *Times* und Land der Grossen Chartre,  
Du Land voll Löwenherz in jedem Strauss,  
Besieg'rin du des Kaisers Bonaparte,  
Erbweisheitsland, der Freiheit Hort und Haus —

Ach, frag' ich mich, was ganz aparte  
Du hast vor uns und anderm Volk voraus,  
So ist es das: es fehlen dir die Semmeln,  
Doch bist du gross in Rindfleisch und in Häm-  
meln.

\* *Fontane visited England several times in the 1850s.*

interest in science and music. Many friends in England, U.S.A. and Israel will be pleased to know that they are both well, although Dr. Scott Blair is much handicapped by his blindness and physical frailty.

Recently I asked if they would like a celebration of their 60th Wedding Anniversary on 21 October, 1987. They decided that their day-to-day life would be too much disturbed by this. I feel, however, that a letter or card to mark the occasion would be most appreciated. They live at Grist Cottage, Mill Lane, Iffley, Oxford.

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

## 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.

WHY NOT  
ADVERTISE IN AJR  
INFORMATION?

Please telephone  
the Advertisement Dept.  
01-624 9096/7

## 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.

## 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.

## Birth

**Strauss:**—Sally and Edwin are delighted to announce the birth of a daughter, Claire Emma, on 16 August 1987. First grandchild for Inge and Charles Strauss, second granddaughter for Barbara and Harold Ragol-Levy, sixth great-grandchild for Fanny Ragol-Levy.

## Engagements

**Fried/Langnas:**—The engagement is announced of Monica Fried, Basel/Jerusalem to Steven Langnas of New York. Marianne & Ludwig Fried, Im

Ettingerhof 8, Ch 4055 Basel.

**Davies-Schuman:**—The engagement is announced of Gillian C. Davies, only daughter of Lottie and the late Lester Davies of Wilmslow, to Martin Schuman, only son of Leslie and Gloria Schuman of London.

## Birthdays

**Kaufmann:**—Congratulations and very best 85th birthday wishes to Mrs. Betty Kaufmann, still a hard-working volunteer of the AJR. From the AJR Club.

**Mayer:**—Mrs. Alice Mayer (née Schmelz), of 1 Dingwall Gardens, London NW11, will be celebrating her 85th birthday on 6 October, and would be pleased to hear from anybody with the same maiden-name. Her children, grandchildren, family and friends wish her many more Happy Returns.

**Tobert:**—The AJR Club sends Mrs. Lotte Tobert its warmest congratulations and every good wish on her 80th birthday.

**Weil:**—Sincere congratulations to Miss Emma Weil of Heinrich Stahl House, on her 95th birthday which fell on 26 September. Miss Weil, who received the Stuttgart *Charlottenkreuz* and a Red Cross Order after the first World War, has been a loyal member of our club almost since its inception and we all send her our very best birthday wishes. The AJR Club.

## Deaths

**Marienthal:**—Martha Marienthal (née Tintner) passed away peacefully on 18 August after a prolonged illness. Sadly missed by her husband

Werner, sisters Irma and Els, family and friends.

**Sussman:**—The AJR Club deeply mourns the death of Mrs. Hilda I. Sussman, who was the Club's Hon. Treasurer and Membership Secretary over a great many years and has been one of its best-known and most popular members. Mrs. Sussman was as attached to the club and its members as they were to her. She will be sadly missed.

**Sussman:**—Hildegard Sussman died on 24 August aged 90. Deeply mourned by her only daughter Stephanie and sadly missed by family and friends.

## CLASSIFIED

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

## 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. DO YOU LIVE in Wembley Park or nearby? I am looking for a Kaluki-partner once a week. Please state your Telephone No. Box 1125.

**TWO-ROOM GROUND FLOOR** flat in purpose-built block for sale. Newly decorated, opposite Paul Baint-AJR Day Centre, 5 minutes from West Hampstead Tube station, corner Cleve Road. 458 9221.

## Situations Vacant

**LIVE-IN COMPANION** sought by elderly German/Jewish gentleman to

cook and shop. No domestic work. Adequate remuneration. Swiss Cottage area. 722 3245 (evenings).

## Information Required

**MAAHS.** Bärbel (Barbara) Maahs, born 1929, moved to London 1939, joined by her mother in 1946 with whom she lived at 102 Earsholt Street, London NW1. Last contact dated 14/2/1953. Sought by relatives in East Germany. Please contact German Embassy, 23 Belgrave Square, London SW1X 8PZ under Ref. RK511 SK 87 TREU/MAAHS.

**MANDL.** Otto Mandl, last known address 46 Bruton Place, London, in 1936. Would anyone knowing the whereabouts of the above or his descendants please write to Box 1126.

**GROSSMAN.** Vera Grossman born 1938 in Lodz, Poland. Emigrated to UK in 1948 and to Israel in 1952. Last known address Rechov Stanton 3205, Madrigot 63, Haifa.

**LENARD.** Michele Susan Lenard (Sukolsky) also known under the name of Savoy. Born 1962 in London. Last known address 30 Redbridge Lane East, Gants Hill, Ilford. Would anyone knowing the whereabouts of the above please contact the Jewish Refugees Committee, Drayton House, 30 Gordon Street, London WC1 0AN.

**MRS KUONG  
PROVIDES FOR LADIES:  
CHINESE FACIAL MASSAGE  
ACUPRESSURE MASSAGE  
ACUPUNCTURE**

Home Visits can be arranged.  
Phone 445 1177 Evenings  
please.

**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  
5-9 pm or  
before 8 am

● Repairs undertaken

## SALES &amp; 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

## IRENE FASHIONS

formerly of Swiss Cottage

Available from size 10 to 48" hips.

Our new AUTUMN COLLECTION of the latest English & Continental Fashions has arrived. **COATS, RAINCOATS, JACKETS, DRESSES, KNITWEAR & TWO-PIECES** in both day and evening wear - **CLOTHES FOR THE WOMAN OF TASTE**

For an early appointment kindly ring before 11 am or after 7 pm 346 9057.

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

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

Body Massage, Reflexology  
Massage & Pedicure

For appointments and  
details, please write to

104 Priory Road, London  
NW6 3NS

Messages: 01 624 6314

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)

## ABY WARBURG'S LIFE AND INSTITUTE

At the age of thirteen, Aby Warburg, eldest son of the Hamburg banker Moritz Warburg (1839–1910), sold his right of succession to the family firm to his younger brother Max (1867–1946), for a promise that the latter would always buy him the books he wanted. Max went on to become the 'Uncrowned King of Hamburg' who was once offered, but refused, the post of Finance Minister by the ill-fated Prince Max of Baden during the latter's short term as Germany's Chancellor in 1918. The promise was kept meticulously and the existence of the Warburg Institute, now part of London University, is largely due to the unremitting support of Max Warburg himself and other Warburg relatives.

All this is recounted by Professor E. H. Gombrich (born 1909 in Vienna) in a biography of Aby Warburg recently republished in English: *Aby Warburg. An Intellectual Biography* (Phaidon, 1986. £19.95). It was first published by the Warburg Institute in 1970 and there have been German editions in 1981 and 1984. The book also contains a history of the library by Fritz Saxl, Warburg's successor as the Director of the Institute.

Aby Warburg himself (1866–1929) was a most unusual man. He had a sound scholarly reputation, a great knowledge of the Florentine archives and, above all, was a master of bibliography. One of his idiosyncracies was the fact that he hardly ever destroyed a note, draft or letter. Associated ideas and thoughts, jottings of a new idea, would be recorded and they were all preserved. It is from these, apart from his published and unpublished works, that this painstaking biography of his intellectual development and thoughts has been compiled.

Warburg was not an art critic nor art historian in the accepted sense. His main interest lay in art's relation to the past, the history of man's development in thought and art and, especially, the relationship of classical antiquity to the Renaissance. His thought processes — he was deeply interested in the psychology of art — are reflected in the wide range of subjects represented in the splendid library which bears his name. As the title implies, the present volume is not a straight biography — indeed, biographical details are sparse, but a description and analysis of his intellectual development and ideas. The Warburg Institute is a fitting memorial to his life and activities.

WALTER SCHWAB

\* A review of the original publication appeared in *AJR INFORMATION*, July 1971.

Please make a note of  
**THE SELF AID CONCERT**  
on  
**Sunday, 29 November, 3 p.m.**

## WILLIAM W. SIMPSON, OBE, MA

The sudden death of W. W. Simpson, who so recently celebrated his 80th birthday, leaves a great void among those who promote goodwill between Jews and Christians. In this field of endeavour he was a true pioneer. As a young man

### Obituaries

he, a Methodist, displayed a keen interest in Judaism and after graduation used to attend lectures in Jews' College to deepen his knowledge of Jewish religious literature. In the 1930s he became involved in the refugee problem, displaying a profound sympathy for those who arrived in this country desperately in need of friendship.

As the Nazi persecution intensified and the knowledge of the Final Solution gradually penetrated British consciousness, Simpson played a leading role in the establishment of the Council of Christians and Jews (CCJ). He became its General Secretary, a post which he held with distinction for nearly 40 years. It was due to his tireless activity that branches of the Council were created in every major city throughout the country.

A never ending supply of literature which he produced lucidly presented Judaism for the Christian reader. His voice was frequently heard on the radio, a medium which he used most effectively.

His work was not confined to this country. He played a vital role in the creation of the International CCJ which now comprises representatives from nearly every country in Europe and North America. In addition to all these endeavours Simpson was largely responsible for the creation of a committee which scrutinised school text books with a view to preventing false presentations of Jews and Judaism.

His was a life dedicated to a great ideal. He will be sorely missed. His rare personality exuded warmth and friendship. He was a master of the written and spoken word, persuasive and never bombastic. He was the personification of tolerance, ever mindful of the sensitivity of others. A true friend of Jewry, worthy to be numbered among the 'pious of the nations'. His memory will long be cherished by all of us who were privileged to work closely with him.

Rabbi Dr. Isaac Levy, OBE, TD

*Hermann Ellern* who died recently aged 95 was one of Israel's leading bankers. Having been a partner in his father's bank in Karlsruhe, he went on aliyah in 1933, and his bank in Tel Aviv (which closed in 1966) became a source of support and information for thousands of his fellow-refugees.

*Dr. Ernst Sommer*, a physician from Nuremberg, who recently died, was a founder member of the Leo Baeck Lodge. He is gratefully remembered at the Old Age Homes where he for many years gave the Seder.

## GEORGE MIKES

The writer who died in early September, aged 75, belonged to a group of Hungarian emigres (comprising Arthur Koestler, the cartoonist Vicky, the film maker Emeric Pressburger and the publisher André Deutsch — all of them, incidentally, his personal friends) who made contributions to English life and letters (*writes Richard Grunberger*). Mikes, a law graduate born into a comfortable middleclass family, worked as a journalist in Budapest during the 1930s. At the time the combination of Horthy antisemitism and his personal inclination made Mikes disavow his Jewishness and undergo conversion. (Later he was to write of this episode in his autobiography *How to be Seventy*: 'Denying that I had been a Jew was not only dishonest but also extremely stupid. Budapest was a village and everyone knew everyone else . . .'.)

In 1939 Mikes came to Britain, and soon found employment in the Hungarian section of the BBC. In 1941 he published *The Epic of Lofoten*, a gripping collage of interviews with young Norwegians taken off the islands by the Royal Navy. In postwar, austerity-ridden Britain Mikes scored a runaway success with *How to be an Alien*. The book, which sold a million copies and was translated into 17 languages, took a wryly affectionate look at the foibles of the British, focusing on such pastimes as cricket, tea drinking and misunderstanding foreigners.

Hereafter Mikes wrote a book a year for over three decades. The majority showed the light touch that was the author's hallmarks — *The Prophet Motive* about Israel, the *Land of the rising Yen* about Japan — but a few, such as studies of the Budapest 1956 uprising and of the Hungarian political police, were grimly serious.

### A Self-made Englishman

For all his continuing involvement with the land of his birth, Mikes was very much a self-made Englishman: a member of the Savage Club, doting cat lover and indefatigable tennis player. Hit in the right eye by a tennis ball he nearly lost his eyesight in 1975 — but having weathered that crisis was able to state in his autobiography 'I am a happy man and cannot help it'. What better epitaph could anyone desire?

\*

The tensions within him between the alien and the Englishman were referred to in some of the obituaries. The *Times* said that 'in many ways he was more English than the English; he shrank from overstatement and unbridled emotions' yet 'for all his Englishness one was often aware of a shrewd habitue of a Budapest cafe just beneath the surface'.

The *Daily Telegraph* quoted his own words (when 70): 'I feel perfectly at home here, this is my country, I belong to this place — yet I continue to feel that I am living among strange and peculiar people and that my real kith and kin are those even stranger and more peculiar people on the banks of the Danube'.

## LETTER FROM IRENE WHITE

to all who listen to her tapes

May I say *Thank You* to all my tape friends for your lovely and encouraging correspondence. I am happy to hear that you enjoy the news from AJR INFORMATION which I tape for the benefit of those whom failing eyesight prevents from reading it.

Our tapes are going to all parts of England, also to Germany and Australia.

I hope during the next few months to tape my Catalogue of cassette recordings. There are nearly 600 items in the cassette library ranging from religious services, lectures, opera, light entertainment, cabaret to poetry readings.

Thank you for your donations. As all our readers are volunteers and the Post Office does not charge any postage for blind people, our expenses are small. However, your help is much appreciated.

Mr. H. Walter Philipp, one of our listeners, recently flew to Warsaw to attend a meeting for students of Esperanto. As he is no longer a youngster, I want to congratulate him on his enterprise and courage.

Zelenka Husserl

## CZECH VILLAGE REVISITED

I was born in Prague in 1939 and deported with my mother to Terezin at the age of three. In August 1945 I came to England and was taken care of together with the group of the youngest Camp survivors by Alice Goldberger under the auspices of the C.C.C.R. (Lola Hahn-Warburg). I was in possession of my birth certificate with the names of both my parents, who had perished in Auschwitz.

As the name of Husserl is not a common one I have tried without success to trace possible survivors of my family. In Israel, at Yad Vashem, I found my name and the name of my parents as having been deported. Through friends I was introduced to Yehuda Bacon, the well known artist in Israel. Through his unceasing efforts I succeeded to locate people in Zdikov who remembered my grandparents who had lived there. Zdikov is a small village in the south of Bohemia, and very few Jews lived there. It seems that, after my father had been deported, my mother took me there from Prague in search of refuge.

Now I flew to Czechoslovakia with feelings of anxiety and hope, not knowing what to expect. I had the name and address of one person who spoke English and who was most willing to help me in my search. Most people in Zdikov are now in their seventies; they came to greet me and claimed to remember my mother.

Two aunts, related to me by marriage into my family, also live there and they welcomed me with affection. Their life-style is very simple, yet they tried their best to make my stay a happy event. I visited another village nearby, Vimperk, and also Prague.

## WEATHER REPORT

The rain it raineth every day  
Upon the just and unjust fella —  
But mainly on the just because  
The unjust hath the just's umbrella.

(Lord Browne)

Advert in a newsagent's window: 'For sale. Quantity of rainwear, six assorted umbrellas, two pairs size 9 Wellington boots. Owner emigrating.'

## 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 over-  
looking 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