

AJR INFORMATION

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THE EXODUS FROM EGYPT and the Conquest of Canaan

This month we are celebrating the Festival of Passover. It is traditionally known as the Season of our Freedom though more correctly perhaps it should be named the Season of our Liberation, for the liberated slaves were not yet free. Freedom only came with the law that was given seven weeks later, on Sinai, an event celebrated at the Festival of Shavuot.

But while we remember and commemorate the exodus from Egypt, it seems curious we do not similarly remember and commemorate what must be the obvious complement to the Exodus — the entry into the Promised Land. Surely this also must have merited a festival. Whence and whither go together. If we remember whence we came, we must also consider whither we go. Yet, in terms of our Hebrew calendar, we don't. There is no religious festival of our statehood — none, I stress, of a religious character, on the level of Passover, Shavuot and Succot. The *Yom Hatsma'ut* instituted in our time is of a different character.

So we may wonder why is the entry into the Promised Land not allowed to stand with the exodus from Egypt? Why do we celebrate the one event but not the other? It seems a question worth asking though few of us will know the answer: we can only conjecture.

A possible explanation is that the exodus is a strikingly positive event: the liberation that was gained for a people cruelly oppressed. The event has cast its light across the centuries, and slaves have drawn their inspiration from it wherever they suffered. It was admittedly accompanied by more cruelties, even perhaps inevitable ones, but they were not to be condoned: there is the famous story that when the Egyptian army were drowning in the Red Sea, the angels were very glad but God told them: how can you sing praises when my creatures are perishing? Thus, on the whole, the exodus has a positive aspect, inspiring much that is best in man.

By contrast, the entry into the Promised Land has very little of it. On the contrary, it is a tale of great violence, inflicted not *on* us but *by* us, and

were we to read it in the Book of Joshua we would be much upset by the monotonous recital of how the Israelites 'utterly destroyed' the inhabitants of the land, 'both men and women, both young and old, and ox and sheep and ass' — leaving 'none alive'; 'all that breathed' was killed, even as the Lord, the God of Israel, commanded. One would wish to think he repented of this command, as he is said to have done on other occasions, even at man's bidding; one would long to hear a voice pleading a solemn duty to disobey certain 'superior orders', but there is no report of it. Henry Milman, one of the earliest English historians of the Jews, sums up the melancholy facts: 'To the generally humane character of the Mosaic

legislation there appears one great exception, the sanguinary and relentless warfare enjoined against the seven Canaanitish nations. Towards them mercy was a crime — extermination a duty'.

Here perhaps is an explanation why we prefer not to celebrate the entry into the Promised Land. There is no cause for singing praises. While Exodus is an event to inspire mankind, the conquest of Canaan is not. It presents what Chief Rabbi J. H. Hertz, in his Bible commentary, calls a 'moral difficulty', and the best gloss he can put on it is that the Israelites behaved no better than the rest of the peoples — then or since. 'The fact is (he emphasises) that the population of nearly every European country today had conquered its present homeland and largely destroyed the original inhabitants'. But if so, what of the claim that Israel shall be 'a light unto the nations'? Alas, it is not, and that fact holds good for the far off past as much as for the conquest of Canaan in progress now. C.A.

ISRAEL'S 40TH ANNIVERSARY

The State of Israel will be celebrating its 40th anniversary later this month (21 April). 'Celebrating' is perhaps not the right word in the atmosphere of violence that pervades many parts of the country and out of place in the sorrow and frustration that beset many sections of Jewry worldwide. But there will be serious reflection on the progress so far achieved and the likely way ahead. Forty years inevitably recall the Biblical wanderings through the desert, though the story in some ways now is rather different. Great things have been done in saving those who escaped from persecution and offering hope to Jews everywhere. On the other hand, we have not yet seen the Promised Land — even from afar, nor, paradoxically, while we are in it.

No doubt some thought the Messiah had arrived 40 years ago when the exiles would return from the four corners of the earth and rebuild the Temple in Jerusalem. But they soon were disillusioned. It was not the word of the Lord that went forth from Zion, and the Chief Rabbi is not the only one now to feel 'potentially frightened' by 'the association of presently unfolding events with "the Redemption"'. He has rightly remarked that

'the Hebrew Prophets' version of the Jewish return to Zion was invariably linked with Israel's universal purpose', because there could be 'no salvation for Israel without encompassing all mankind'.

Today, after 40 years of Israeli Statehood, it is perhaps legitimate to point out that the Promised Land is only a symbolic figure of the ideal, one among so many others — the 'Golden Age', the 'Kingdom of God' — all of them by definition unachievable. The moment we enter that Land, the moment the Promise appears fulfilled, it ceases to be an ideal, it becomes the reality in which men, all of us, must play the game of the world, where good is what seems expedient; evil only what others do, and truth is held identical with propaganda. The rules of that game lay down that while a 'peculiar people', we nevertheless do precisely as everybody else does. Seen in this perspective, the State's 40 years were undoubtedly a wandering through the desert and will remain so in the rest of its existence, for the Promised Land lies, like all of Utopias, 'a long way off indeed'.

LUDWIG SPIRO, C.Eng., F.I.Mech.E., F.I.W.I., reviews

A German Study of REFUGEE ENGINEERS' CONTRIBUTION to British Industry

When the Institution of German Engineers (VDI) decided in 1982 to sponsor a research project on the immigration of Jewish engineers from Germany and Austria to Great Britain in 1933/39, they wished to establish thereby a historical record on a group of refugees many of whom had been members of the VDI until 1933.

The VDI selected a young German historian, Wolfgang Mock, to undertake the project. Well qualified and having worked in London from 1977 to 1982 at the German Historical Institute, he completed the project in 1985. This enabled the VDI to publish his report in the form of a strictly factual book (in German) which hopefully will find a wide readership in Germany and Austria and thereby serve to keep alive the memory of all those Jewish engineers who perished in the Holocaust: *Technische Intelligenz im Exil: Vertreibung und Emigration deutschsprachiger Ingenieure nach Grossbritannien 1933 bis 1945*. VDI Verlag, Düsseldorf, 1986, 207 pp. DM 68.

Mock's study and statistics concentrate on those German-speaking Jewish engineers who were graduates of a *Technische Hochschule* or of a 'higher technical institute'. He describes with remarkable frankness the political happenings in Germany and Austria during 1933/39 and their effect on the Jewish engineers. He recalls that it was the powerful Board of the VDI — having already expelled early in 1933 all Jewish engineers from membership — who announced proudly that theirs was one of the first of the major professional institutions in Germany now wholeheartedly aligned with the 'new regime'.

Then follows a carefully researched and well referenced survey of the British pre-war political and industrial climate and its effect on the Government's immigration policy. According to Mock there were, around 1935, some 260,000

graduated engineers in Germany and Austria of whom approximately 2,500 had to leave including at least 800 Jewish graduates who managed to settle in the United Kingdom by the outbreak of war. Theirs is a modest number when viewed against some 28,000 male refugees, above the age of 18, who came to Britain at the time.

Mock describes the efforts of the engineers in their search for employment and the difficulties to fit into so different an atmosphere. One cannot help feeling that, in this respect, things were for the majority of refugees, and certainly for very many of the engineers, far more difficult than Mock suggests. With the help of various organisations in Britain he obtained the names of some 200 refugee engineers to whom questionnaires were sent. This resulted in 40 complete replies and a similar number of personal interviews which Mock considers a sufficiently sound basis from which to assess the refugee engineers' overall contribution to Britain's war effort and to British engineering in general.

Mock sums up: 'They introduced new developments in the sphere of electrical engineering, production engineering and mechanical engineering. Know How was transferred as well by way of patents and publications by German-speaking engineers in Great Britain as by the transfer of whole firms from Germany, Austria or territories threatened by Nazi occupation. Without exaggerating the influence of these engineers on the general performance of British industry, there were certainly spheres, where their contributions were new and of lasting value'.

This most interesting and well researched book, backed by a total of 494 notes and an extensive bibliography, contains a great deal which might form the basis for further study. The VDI deserves appreciation for sponsoring the valuable study and funding its publication.

OCCUPATION: NAZI HUNTER

Interview with one of them

Self-styled 'Nazi-hunter' Efraim Zuroff is an impassioned straight talker who gives the impression that he had the right amount of breezy American informality and Israeli *chutzpah* necessary for the job. His mission here — and he has visited three times in the last 12 months — is to encourage the British Government to prosecute Nazi war criminals living in the United Kingdom.

'Of all the countries to which we submitted lists of suspected war criminals, Britain remains the only Western country which has to date refused to take action. The recent decision of the Home Office to establish a panel of judges to investigate the issue is a positive step but we will not be satisfied unless those who committed the crimes are brought to justice'. There are apparently 17 on the British list.

Zuroff directs the Israel office of the Simon Wiesenthal Centre (not connected with Wiesenthal but named in admiration for his work) dedicated to finding and persuading governments to prosecute Nazi war criminals. The head office, established by Rabbi Marvin Hier, is in Los Angeles. The Israel office, which only employs two others apart from Zuroff, specifically traces and investigates war criminals of East European origin. In its one and a half years' existence the centre has already achieved amendments to the criminal laws of Australia and Canada and prosecutions there will take place. To date, 254 names have been presented to eight Western governments and seven to Argentina.

There is no vengeance motivating a Nazi hunter, Zuroff says: 'The main question is one of justice. There is a Jewish motivation but this is not a Jewish issue — it is of universal moral significance. By not doing something one condones those who get away with murder'.

Zuroff has captured the drama of investigations and talks with governments in his book entitled *Occupation: Nazi Hunter*, to be published this coming autumn by Ashford Press. It is, he says, an attempt to enlighten the public about Nazi war criminals through the eyes of a boy brought up after the Holocaust. The motivation: 'Undoing evil can be contagious, just as evil was — and is'.

IRENE NEWTON

I WAS THERE WHEN THE STATE WAS PROCLAIMED IN LONDON

They came from all sides, Oxford Street, Baker Street. Turning into sideroads, they left the boom and clatter of traffic behind. People, people — old and young, tall and small, noisy and silent. They came singly and in groups, walking firmly, purposefully — as if drawn by an invisible power. Excitement was in their faces, brightness shone in their eyes.

The trickle that turned into a stream halted in Manchester Square. The square was crowded already, but there was no resistance to make room for more. Pushed against the railings, blocking the road, pressed to each other they stood, patiently — waiting.

Among these masses, on that day in May, no pocket was picked, no curses were hissed when

feet stepped on toes. There was a rare mood of togetherness — of brotherhood. . . .

Amazingly, in this throng, old friends met. 'Morris! You here too! How did you know?' 'I didn't — I only heard a rumour, and I had to come.' 'So did I, so did I! I couldn't stay away.'

There, over the sea of heads, a hand was waving wildly. 'Sadie! Hey SADIE! Here, it's Millie — isn't it exciting?' 'Exciting? My God, it's a MIRACLE! That I live to see the day!'

Suddenly there was movement on the balcony of a tall Victorian house on which most eyes had focussed. From a loudhailer came crackling noises. There was an instantaneous hush — as if all breathing had stopped. The crowd became one straining ear. . . . Much of the announcement was

lost, but these words were heard clearly: ' — today the State of Israel has been declared — '.

The roar which followed did not seem to come from human throats. It was the explosion of a shout suppressed for 2,000 years. Simultaneously on the balcony a large flag was unfurled, blue and white, the star of David in its centre.

Now the shout turned into a hymn: *Hatikvah* — the song of hope, floating up as a prayer of thanksgiving. 'Mummy — why are you crying, Mummy?' The woman turned to the child in the arms of his father. 'Because I am — so happy!'

Taking the small hands into her own, she whispered: 'Remember this day, David, remember it all your life: 14 May, 1948. Today is the re-birth of our people!'

JOHANNA LICHTENSTERN

Gitta Holroyd-Reece

THOUGHTS OF THE OTHER AUSTRIA

Those Who Resisted

Last month it was 50 years since German troops crossed the border into Austria, and they were welcomed by many. Pictures of vast crowds cheering Hitler's performance on the *Heldenplatz* have gone round the world. But at the same time the Nazi terror set in with all its brute force. Within six weeks of the invasion, between 50,000 and 76,000 Austrians were imprisoned. There were countless suicides.

In these days of blurred memories and references to 'having only done one's duty' serving in the forces that invaded and eliminated the identity of one's own country — it seems appropriate also to say a word about that other Austria, those Austrians who resisted and were tortured and murdered between 1938 and 1945.

My own memories of Vienna in 1938 — from March to November, when I was sent to England for safety, have not faded, although I was only 14 at the time. I remember the horrors of people being dragged from their houses, beaten up, made to scrub the pavements — with toothbrushes sometimes to increase the merriment of the onlookers. I remember a schoolfriend being marched backwards and forwards across a bridge for a whole afternoon, with a sandwich-board reading 'Don't buy from Jews!'. I remember the park benches with the notice 'For Aryans only', and I remember four men at the door of our flat who came to arrest my father: I ran out screaming until people came to our help and the thugs left sneering something about 'that' being 'a harmless Jew'!

The other Austria? Communists, Socialists, Monarchists, Catholics, Jews, Gypsies, Slovenes — some died for their politics, others for their

faith or that of their parents, many died for their 'other-ness'. The death toll was gigantic. Here are some of the figures:

About 2,700 Austrians were sentenced to death for resistance activities (these could be anything from listening to foreign broadcasts or distributing leaflets or hiding Jews) — they were executed, beheaded in most cases.

More than 97,000 Austrians — 65,000 of them Jews — were murdered in concentration camps or Gestapo prisons.

Nearly 20,000 Austrians were the victims of 'euthanasia' (killing 'non-worthy lives').

Between 15,000 and 20,000 Austrians lost their lives as Allied soldiers, partisans or resistance fighters.

100,000 Austrians were imprisoned for political reasons. Over 130,000 Austrians emigrated.

In November 1943 the Foreign Ministers of the four Allies, in their 'Moscow Declaration', agreed on the restoration of Austria's independence with the provision that Austria would contribute towards her own liberation. This restoration of independence was always the aim of both resistance fighters and Austrians living in exile.

CORRECTION

With reference to the statement by Eva Frean in our March issue that 'there has been no attempt by the Austrians to make any restitution', we have been informed that the reference really should be to 'indemnification' (see C. I. Kapralik, 'Restitution and Indemnification for Emigrants from Austria', in *AJR INFORMATION*, October 1971). Austrian restitution laws were passed as early as 1946.

A.G.M.

on

2nd JUNE 1988

The Association of Jewish Refugees in Great Britain advises Members and Friends that the Annual General Meeting will be held on Thursday, 2nd June 1988 at 7.30 p.m. at 15 Cleve Road, London, N.W.6.

A lecture will be delivered by Professor Werner Mosse.

Full details will be published in our next issue.

NEW BRITISH DOCUMENTS

on Anschluss

Thoughts of 'the many persons expected to seek refuge here from Austria' were in the mind of the British Cabinet at its first meeting after the *Anschluss*. Government papers reveal. The Home Secretary, Sir Samuel Hoare, said he felt 'great reluctance in putting another obstacle in the way of these unfortunate people', though MI5 had told him (he added) that the Nazis were deliberately trying to 'inundate this country with Jews, with a view to creating a Jewish problem in this country'. As a result, a special committee was set up 'to deal with the question of refugees from Austria bearing in mind the importance of adopting as human an attitude as possible while at the same time avoiding the creation of a Jewish problem'.

Sir Samuel Hoare meant, as he said later in a House of Commons debate (21 November 1938), an increase of antisemitism. But is this 'a Jewish problem'? Inasmuch as the treatment of refugees implies human rights and a society's belief in compassion, decency, charity, it is a problem of the host rather than of the stranger.

Polish Exhibition on

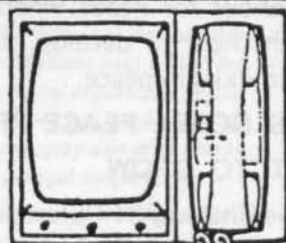
JEWISH HISTORY IN SILESIA

An exhibition on the history of the Jews in Silesia is being prepared by Mgr Maciej Lagiewski at Wroclaw (Breslau). He was mentioned by Paul Yogi Mayer in an article on the Jewish cemetery there (*AJR INFORMATION*, January 1988). He has now written to Mr. Mayer giving details of his plan which he sees as a continuation of the exhibition held in the Breslau *Schlesisches Museum für Kunstgewerbe und Altertümer* in February-March 1929. He is interested in any document, especially illustrations (photos) relating to the former Jewish community and he appeals to Breslau Jews all over the world to assist him. He wishes to preserve the ruins of the old synagogue, a labour in which he hopes to be supported by the City council. Those who feel they can assist Mgr Lagiewski, should write to him at 18 Januszowicka, Wroclaw 53 135, Poland.

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PENSION RIGHTS for Refugees from Austria

Under a new regulation which came into force on 1 January 1988, people from Austria born no later than 11 March 1924 can now establish a pension right by making a monthly payment of 204 Austrian shillings for the time between their 15th birthday and 31 March 1959. For people who are younger, the new regulation provides that the period between their 15th birthday and 31 March 1959 will be taken into account as *Ersatzzeit* with certain provisions for contributions. Consideration is also given to times of arrest by the Gestapo, etc. Those to whom this new regulation applies should get in touch with the *Pensionsversicherungsanstalt* Friedrich Hillgeistr. 1, Vienna, for further information.

Emigrants from Austria who had to leave their parents behind and have been informed that they were deported, could make enquiries through the Red Cross in Arolsen, Germany. If any information can be obtained from there, then, in connection with a previous application for restitution, an additional application (*Antrag*) to the *Wiener Landesregierung, Magistrat, Sozialamt*, Vienna, should be made for the purpose of claiming *Haftenschädigung* for the lost father or mother or both, in accordance with Paragraph 13, *Abs. 3* of the *Opferfürsorgegesetz*.

*

Representations have been made on behalf of people who were taken from Poland to Germany and worked as forced labour during 1940 to May 1945 for the *Wehrmacht*. This period is to be taken into account for the benefit of social insurance. The matter was discussed in the *Bundestag*, and the outcome so far has been that the Government has been instructed to deal with the problem.

F. W. H.

AUSTRIAN JEW'S GIFT TO ARABS

Karl Kahane, an Austrian Jewish industrialist, has given \$50,000 to an Arab hospital in East Jerusalem 'because (he said) there are very few Jews who raise their voices' over the tense situation in the occupied territories (according to a *Times* report). The money is to be used for a badly needed mobile X-ray machine.

Zahlung einer Leistung für Kindererziehung

Das Gesetz über Leistungen der gesetzlichen Rentenversicherung für Kindererziehung an Mütter der Geburtsjahrgänge vor 1921 (*Kindererziehungsleistungsgesetz — KLG*) ist am 12.7. 1987 verkündet, am 16.7. 1987 im Bundesgesetzblatt Teil I, Nr. 35, Seite 1585 ff. veröffentlicht worden und damit nun in Kraft getreten.

Anspruch auf eine Leistung nach diesem Gesetz haben diejenigen Mütter, die (a) vor dem 1.1. 1921 geboren sind, (b) das Kind/die Kinder im Inland geboren haben und (c) jetzt im Bundesgebiet oder Westberlin wohnen.

Zum Inland zählen die Gebiete, in denen seinerzeit die Rentenversicherungsgesetze gegolten haben — also das Gebiet des ehemaligen Deutschen Reiches und die ab Herbst 1938 in das Deutsche Reich eingegliederten angrenzenden Gebiete. *Lebt die Mutter jetzt im Ausland, gehört aber zum Kreise der Verfolgten, die aus dem vorstehend beschriebenen Inland ausgewandert sind bzw. auswandern mußten, dann hat auch sie Anspruch auf diese Leistung.*

Pro Kind wird ein Betrag in Höhe von derzeit 27,20 DM pro Monat gezahlt. Dieser Betrag soll mit den künftigen Rentenanpassungen jeweils etwas erhöht werden.

Wer bereits eine Rente aus der Rentenversicherung bezieht (eine eigene Rente oder eine Witwenrente) erhält diese Leistung als Zuschlag zu seiner Rente — ohne jede Verrechnung mit anderen Renten oder Geldleistungen.

Wer bisher keine Rente bezieht, erhält diese Leistung trotzdem — er muß dann einen Antrag stellen, bei einer Versicherungsanstalt (z.B. BfA in Berlin, eine Landesversicherungsanstalt oder bei einer deutschen Auslandsvertretung).

Die Leistungen an diese älteren Mütter erfolgen nicht auf einmal, sondern abgestuft nach Altersgruppen:

ab 11.10.1987 für die Jahrgänge 1906 und älter,
ab 11.10.1988 für die Jahrgänge 1907 bis 1911,
ab 11.10.1989 für die Jahrgänge 1912 bis 1916 und
ab 11.10.1990 für die Jahrgänge 1917 bis 1920.

Die Geburt des oder der Kinder muß durch Vorlage einer Geburtsurkunde oder eines gleichwertigen Dokumentes bewiesen werden. Bezieht die Mutter noch keine Rente, so muß sie auch ihre eigene Geburtsurkunde (oder ein gleichwertiges Dokument) als Nachweis ihres eigenen Alters vorlegen. Mütter, die aus Verfolgungsgründen ausgewandert sind, müssen darüberhinaus auch noch den letzten Wohnsitz im Inland und den Zeitpunkt der Auswanderung nachweisen bzw. mindestens glaubhaft machen.

Dies ist bei den denjenigen Müttern nicht notwendig, die bereits eine Rente beziehen, weil sich dann diese Tatsachen bereits aus den Rentenakten ergeben. Zunächst sollen die ältesten Mütter diese Anträge stellen, also Geburtsjahrgänge 1906 und älter. Aber auch die etwas jüngeren Jahrgänge sollen bald diese Anträge einreichen und sich um die Beschaffung der notwendigen Unterlagen schon jetzt bemühen.

*

We understand that detailed information will be supplied by the Bundesamt für Finanzen (Bundesbesoldungsstelle), Friedhofstrasse 1, 5300 Bonn 3; Dienstgebäude Kreuzstrasse 52. Tel. (0228) 406-0.

CHIEF RABBI ON HIS REFUGEE EXPERIENCE

Maiden Speech in House of Lords

In his first speech in the House of Lords, during a debate on the Immigration Bill, the Chief Rabbi spoke of his experience as a refugee from Nazi oppression: 'But for the grace of God and the

compassionate haven of this great country, I would be an anonymous speck among the ashes of the millions defiling the soil of Europe'. He had a message for the recent arrivals: by 'rising the hard way', he told them, they were making a special contribution to the 'moral dynamic' and cultural values of the nation. Society (the Chief Rabbi said) should 'welcome newcomers before they become hostile aliens, and secure decent conditions for citizens in the land in which they live before they become frightened minorities'. Lord Jakobovits was certainly right (if perhaps less realistic) when he added that even more important than liberal immigration laws was preventing oppression which caused refugees in the first place.

'Unspeakable Tragedy'

Speaking of Israel, Lord Jakobovits said the issue there was to accommodate opposing rights before they became opposing wrongs. The 'unspeakable tragedy' was that Palestinians were languishing in refugee camps and Jewish refugees from oppression forced to fight 'under threat of war' for recognition from the world.



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Werner Rosenstock at 80

A LIFE FOR HIS FELLOWMEN

Some 20 years ago the Council of Jews from Germany published a volume entitled *Bewährung im Untergang* — pen portraits of German Jews who had perished in the attempt to defy a cruel fate. Their memory was deservedly honoured. But not all perished who then did their duty by their fellowmen, and if it had not been for them, this, our Association of Jewish Refugees would never have come into being. And the one to whom we owe more in this respect than perhaps to any other individual, is Werner Rosenstock, first its General Secretary, then its Director, who has now reached the fourth score of man's life.

We all know him: he was in at the very start, when the AJR was founded in 1941. If the A.J. stands for Association of Jews, the R must surely stand for Rosenstock. He has been the Association's heart and soul, and, though the policy was laid down by the Executive, its life blood was provided by him, by his talents as an organiser, skilled and dedicated, dealing with the large purposes at their tortuously practical level. This was as true of the AJR as of the Council of Jews from Germany. When we recently moved from the almost legendary quarters at Fairfax Mansions, we rediscovered as it were the far-flung correspondence, files and other documents in which historians will find the evidence of the colossal work that was discharged by the General Secretary. When he was 70, full justice was done to the various aspects of his labours, and they need not now be rehashed.

As he is the AJR, so he is, in the minds of most of us, the image of the German Jew, the embodiment of that chain of generations which runs across a 1,600 years' history. His citizenship is British but his roots are deep down in the earth of Berlin, the city of his birth, for which he feels all the pains of an unrequited love. They can still be felt in his review article on the *Guide to Jewish Berlin* which appears elsewhere in this issue. He has frequently written about it in this, his paper (which he conducted for nearly 40 years). The shades of the *Aufklärung*, the *Mendelssohns* and *Varnhagens*, came to life under his hand, and the dead of *Weissensee* were resurrected as he recalled them.

In all the years of his editorship, there can have been hardly a town in Germany; hardly a village or hamlet of which he did not cherish a Jewish memory, and through his devoted care, there arose once again the ghost of that great congregation the like of which had not been seen since the days of exile in Babylon and Spain.

He has been its faithful guardian, and as he applied himself to the story of his people 'at home,' so he followed their destinies when they were scattered abroad. The thoroughly documented essay on 'Exodus 1933-1939' which he contributed to the first *Leo Baeck Yearbook* was described by him as 'a modest attempt to collect the sparse material available,' but it has in fact remained as a model of what research of that kind should be; its frequent quotation by scholars bears witness to it.

Tradition and Renewal

I am writing these lines as one who was privileged to take up the editorship of *AJR INFORMATION* soon after he relinquished it. I received from him many tokens of the same personal interest and generous nature of which so many others have ample experience. Of course, as readers will have noticed, one editor is bound to differ from another: some changes are inevitable — if only because times change too. While Rosenstock was at the helm, *AJR INFORMATION* was for many years, and perhaps had to be in many ways, much like a German Jewish paper in English, and he has rightly been commended for having maintained 'the best traditions of the German Jewish press.' At the same time, he was not unaware of the need for change. In the '21st anniversary' issue (1962) he remarked that 'more space has been allocated to *Home News*, covering various events which, in one way or another, affect the position of the Jews in Britain.'

The paper has since endeavoured to widen the perspective further by introducing occasionally affairs of the changing Britain to which we must adapt ourselves. The Britain into which we came 50 years ago no longer exists, and we must come to terms with the crucial experience. What was once something like a German Jewish paper in English, now is more an Anglo-Jewish paper with special interest for (ex)refugees. This change will also, we hope, pay due attention to the concerns of a new generation for which the AJR can only have historical interest.

I like to think that Werner Rosenstock will appreciate this point and see in it another vision arising over the solid groundwork which he laid and for which we all, members of the organisation and readers of this journal, will always be indebted to him.

C. C. ARONSFELD

AT THE CENTRE OF AJR

From The Very Start

It is difficult to recognise an octogenarian in so quicksilver and lively a personality as Dr. Werner Rosenstock, but there is no denying the fact that he will reach this milestone on 10 April. His whole life's work has been dedicated to the AJR and in his capacity successively of General Secretary and Director he has been at the centre of our organisation from its wartime beginnings as a small group of refugees. Under his guidance the work of the Association grew and changed continuously to meet new needs and provide varying services in an ever changing environment.

Nearly 40 years' issues of *AJR INFORMATION* diligently and enthusiastically edited by him chronicle the wide-ranging activities of our members and the domestic and international events affecting them. They testify to the integration of our community into the country of our refuge, no less than to the perspicacity of its editor in the presentation of so creditable a permanent record of a small fact of the history of our times.

New Challenges

During Dr. Rosenstock's tenure of office we changed out of recognition from what we were during the war years, and we continue to adapt, and with open minds adjust, to new challenges. He may well wonder whether, with our new offices and a flourishing day centre, we are still the organisation he used to know, but he will undoubtedly be aware that to stand still would be to wither and recognise that our commitment to our members is as strong and as caring as it has ever been.

As a young man of 33, Werner Rosenstock was one of our founders. He was prominent in AJR affairs from its inception and for so many years that, in many people's mind, AJR and WR became synonymous and, notwithstanding his retirement, when he became an honorary member, we like to think of that being so still. We admire him and his wife Susan for their determination in the pursuit of their varied interests and, despite impaired mobility, their joining us so frequently at our functions and events at the old age homes, when it is always a pleasure to welcome them.

All members join in wishing him many happy returns of his birthday and, while we are about it, *nachträglich* to his wife as well, who also was 80 a few weeks ago. May both of them enjoy health and happiness for many years to come.

C.T.M.

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PETER C. RICKENBACK

It was a gratifying gesture of the Senate of Berlin to send to its former citizens a recently published Guide to Jewish Berlin — *Wegweiser durch das jüdische Berlin* (Nicolaische Verlagsbuchhandlung, 388 pp., 365 illustrations). Ex-Berliners who have not yet received copies may apply for them at the *Informationszentrum*, Hardenbergstrasse 20, D-1000 Berlin 12.

The idea of producing a historical record of Berlin Jewry was conceived by Nicola Galliner, a London-born daughter of German-Jewish refugees, who has been living in Berlin since 1979. A photographer by profession, she drew on her own comprehensive archives and also did painstaking research on documents and pictures in

added. It is one of the merits of the book that it sums up the salient points of their history, enhanced by photos of both their exterior and/or interior and of their rabbis. During the November 1938 pogroms, most of them were entirely or partly destroyed, and if some were spared it was due to fears that the fire might spread to neighbouring buildings.

The first Synagogue (*Alte Synagoge*) in the Heidereutergasse was consecrated in 1714 in the presence of Queen Sophie Dorothea accompanied by several ministers and other dignitaries. For more than a century this was the only Jewish place of public worship. In 1846, the *Reformgemeinde*, with its *Tempel* in the Johannisstrasse, was

the orphans and the physically or mentally incapacitated. Some of the Homes owed their existence to the generosity of private benefactors. The chapter on cemeteries reveals that the Weissensee cemetery of the separate *Adass Jisroel* Congregation was restored at the instigation of the head of the GDR Government, Erich Honecker.

An article by Vera Bendt, director of the present Jewish section of the Berlin Museum, records the ironical coincidence of the opening of the first Jewish Museum in the Oranienburger Strasse on January 24, 1933, a week before Hitler's appointment as *Reichskanzler*. The prominent guests at the function included Max Liebermann. The author also refers to a previous *Wegweiser für das jüdische Berlin*, a street map published by the Jewish *Central-Verein*, in 1937.

Werner Rosenstock

A stimulating guide to 300 YEARS OF 'JEWISH BERLIN'

West and East Berlin. We must be grateful to her for having thus saved from oblivion many details of our past.

In his preface, the Chairman of the re-established (West) Berlin community, Heinz Galinski, states that, with its 173,000 Jews, Berlin was once the fifth largest Jewish metropolis in the world. Now, the community has shrunk to 6,200 members, many of whom had not lived in Berlin before the war.

The history of the Jews in Berlin is summed up in a concise essay by Stefi Jersch-Wenzel and Thomas Jersch. It started in 1671, when the Great Elector admitted 50 Jewish families who had been expelled from Vienna. Thirty years on, their number had already grown to 117 families. The authors deal with the gradual integration of the — steadily increasing — community, its members' successes in many fields, and the setbacks they suffered. One alarming manifestation of anti-Jewish feeling was the *Berliner Bewegung*, in the 1880s, which initiated a petition to the Government demanding restrictive legislative measures against the Jews; it was endorsed by 250,000 signatories.

The book testifies to the spiritual, financial and administrative strength of the community. To some extent this was due to the fact that, like all Jewish communities in Germany, it enjoyed the status of a public institution (*Körperschaft des öffentlichen Rechts*). This meant, among other things, that it could cover its budget by taxes to which every Jew was liable unless he contracted out, and which were assessed and collected in connection with income tax. In this respect, the position fundamentally differed from that of the Anglo-Saxon countries, where synagogue membership is voluntary with the result that only a certain proportion of the Jewish population contributes to their maintenance.

Altogether, there were in Berlin 17 *Gemeindegemeinden* to which a great number of private synagogues, especially at the outskirts has to be

founded. It was more radical in its departure from Orthodoxy than the (in the German-Jewish sense) 'liberal' synagogues subsequently erected: the weekly service was changed from Sabbath to Sunday and the language of the liturgy was almost exclusively German. The membership was comparatively small, but there was a strong coherence between the congregants, many of whom belonged to old-established Berlin families.

Twenty years after the *Reformgemeinde*, in 1866, the *Neue Synagoge* in the Oranienburger Strasse, with a capacity of 3,000 seats, was completed. The impressive building, with a widely visible gilded copula, symbolised the status now enjoyed by Berlin's Jews, then amounting to 18,000. The chapter carries photos of Rabbis Weisse and Warschauer, both of whom died as refugees in England, and the unforgettable Cantor Golanin who survived the war in Berlin. A curiosity is a picture of the adjoining administrative building with two flags of Israel, hoisted in May 1948 when the Jewish State was proclaimed — a unique and shortlived expression of sympathy on East German territory.

The chapter dealing with the Levetzowstrasse Synagogue (founded in 1914) recalls its Rabbi, Dr. Julius Lewkowitz, a widely recognised scholar. During the war, it served as an assembly centre for Jews due for deportation.

The Fasanenstrasse Synagogue too had a chequered history. Shortly after its foundation in 1912, Emperor Wilhelm II paid a visit to it, and a photo shows him in front of the building, together with the Chairman and Chief Officer of the Community, Julius Jacoby and Leo Lilienthal respectively. The Jews, it appeared, had 'arrived'. Only 26 years were to pass before the building became a burnt-out shell. Yet new life arose from the ruins when in 1958 the *Gemeindehaus* was erected on the same site to serve as a centre of the re-established Jewish community.

Detailed descriptions are dedicated to the exemplary welfare institutions, e.g. for the aged,

Habent sua fata aedificia. Like books, according to the Roman adage, buildings too have their fate. The house Kurfürstenstrasse 116 is a case in point. It was known as the *Brüdervereinshaus*, an opulent building, providing facilities for gatherings and festivities of the well-to-do stratum of Jewish society. When the Nazis came to power, its large Hall was the only venue, where Jewish organisations could hold their public meetings (of course under the supervision of the Gestapo). After the November pogroms, it was occupied by Eichmann's *Judenreferat*. The Hall became the emigration office, where Jews had to call at a number of desks to obtain certificates confirming that they had paid all their taxes, the gas and electricity bills, etc. Furthermore they had to submit detailed lists of the belongings they wanted to take with them. Only after all this had been settled were passports issued to them. After the war, as the book rightly records, the *Hotel Sylter Hof* was erected on the site. Nor is this the end of the story. *Sylter Hof* is one of the hotels, where ex-Berliners who visit their home town at the invitation of the city are accommodated. Where they had once been submitted to the most humiliating treatment they were now received as welcome guests.

The value of the book is enhanced by a reliable index and a well arranged layout.

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Fred S. Worms

WIEDERSEHN IN FRANKFURT

A city that regained its dignity

It is a traumatic experience to revisit the town of one's birth after an interval of over fifty years. I had been back once or twice for hurried business visits, but these were not suitable occasions to rediscover one's childhood environment, and it was only in December 1987 that I have had this long overdue opportunity.

Frankfurt has gone through some dramatic changes both during and after the War. Its centre was virtually flattened. The *Alistadt* was completely wiped out. The once so elegant stretch of the *Kaiserstrasse* between the *Hauptbahnhof* and the *Frankfurter Hof* became a NO-GO area. It was overrun by brothels, drug addicts, drunken soldiers and the remnants of human wartime debris which found this a suitable locale. Strangely enough, the police did very little about this, probably because of their acute awareness of having over-reacted under the Nazis.

It was at that time that the better-off families chose to move out of Frankfurt into the surrounding Taunus area, to the idyllic small places such as Kronberg, Koenigstein and Bad Homburg, where one hears more of the Frankfurt accent than in the town itself. For me, the virtual absence of this familiar 'dialect' with which I had grown up was most strange. Another phenomenon which made me almost paranoid, was the difficulty in finding an adult who was actually born in Frankfurt. The older generation have disappeared. One would expect non-local hotel employees but officials, taxi drivers, stall attendants — all seemed to have come from somewhere else. It is — as a genuine old Frankfurter said to me — a town of *Zuge-laufeners*.

Banking Capital of Europe

Frankfurt has become the banking capital of Europe and has overtaken Zurich in financial importance. It has 360 different banks, all of which need accommodation. It is thus that the lovely tree-lined *Bockenheimer Landstrasse* has had its character completely changed. Gone are the patrician villas, the small elegant office blocks, the desirable apartments with 15-foot high rooms, to make place for marble and steel palaces of the banks and insurance companies. The house in which I was born in the *Schwindstrasse*, the house in which my grandmother lived in the *Liebigstrasse*, the Synagogue in which we prayed — the *Unterlindau* — have all been demolished to give way to ultra-modern offices. I felt like Alice-in-Wonderland looking through a distorted mirror where familiar objects gave a different reflection.

I was desperately trying to find something that had not changed on which I could anchor my memories and finally found it in the *Café Laumer*.

* Among the large number of offices held by the writer in the Jewish community is that of Chairman of the B'nai B'rith Hillel Foundation.

During the last twenty years, Frankfurt has once again become one of the most attractive towns in Europe. Its profile when seen from the *Staedel Museum* at *Schaumainquai* (that is the other side of the Main) is quite startling. In the foreground are the old houses which front the river, many of them rebuilt in the original style, whilst the backcloth is provided by skyscrapers, some of extraordinary beauty. One is reminded of the modern architecture of Chicago by the lakefront.

The *Kaiserstrasse* has been cleaned up. It has now become a pedestrian precinct. The demise of the famous tramways which criss-crossed Frankfurt and were the universal means of transportation has had some beneficial effects. Both the *Hauptwache* and the old *Opernplatz* have become car-free piazzas. So has the famous shopping street, the *Zeil*. One misses the names of famous old stores: *Kaufhaus Wronker*, *Kaufhaus Hansa*, *Leonhard Tietz* — have all gone. Now, one finds *Kaufhof*, the ubiquitous C & A and other names totally unfamiliar.

The original *Opernhaus* where I saw virtually every single production from the age of 10 to 15 has been restored to its former glory. The legend — *Dem Wahren Schönen Guten* — is again chiselled into its masonry over its famous balcony. There it was that Hitler addressed a crowd of some 20,000 in 1935. Amongst them was a rather nervous schoolboy who pretended to be too squashed to raise his hand in the Hitler salute. I had been warned not to go there but found the challenge irresistible.

There it was, in the middle of the *Bockenheimer Landstrasse*, in its former glory, totally unchanged with its curved high bay terrace windows, its gilt chairs, its vast selection of cakes and its aroma of freshly ground coffee and chocolate. The owners told me that they had acquired the café in 1955, that the building itself was listed, and that they felt like custodians of an ancient heritage.

The *Palmengarten* was even more attractive than I remembered it. Its basic layout remains the same but there are now steeply raked glass palm houses which, quite apart from the Kew Garden-like flora which they accommodate, are architectural features in themselves.

Of course, one is familiar with the well-known phenomenon that everything in childhood appears bigger. Frankfurt, on re-examination, is a much smaller town than I thought it was. One can walk from *Bockenheim* via the *Opernplatz* and *Hauptwache* to the Zoo in under an hour.

The search for Jewish landmarks is, alas, a most

depressing undertaking. The *Börneplatz* Synagogue and the famous *Breuerschul* on the *Friedberger Anlage* have disappeared. Both sites are marked with very small plaques (which one has to look for) with the inscription that these were 'synagogues destroyed by the Nazi criminals'. The core of the *Breuer* Synagogue, which consists of solid concrete, still stands and is now a second-hand furniture shop. How the mighty have fallen!

My old school, in which I spent the first nine years of my academic life from the age of 6 to 15, the *Samson Raphael Hirsch* School, opposite the Zoo, has now been replaced by an ultra-modern secondary school — 'the *Von Gagern Gymnasium*'. The old Jewish cemetery adjacent to the *Börneplatz* Synagogue, which goes back to the 12th century and was desecrated by the Nazis, has been cleaned up. The tombstones which were found all other the town have now been re-erected in one corner to form a macabre surrealist sculpture. One of the tombstones carries the name of *Maier Amschel Rothschild*. The Hebrew letters of *Roth* and *Schild* are shown in two different lines, a poignant reminder of the origin of the name.

By far the most soul-searing experience was the line of gravestones of the so-called 'suicides' at the new Jewish cemetery. These included teenagers who were taken by the Nazis in 1942 to become army whores and chose death by their own hands.

Strange to think that the redevelopment of the *Börneplatz* area has disclosed some long lost secrets of the old ghetto. Modern office blocks usually require major excavation for car parking and service areas. The medieval ghetto was tiny. An area originally earmarked for 25 families became the homes of many hundreds who were compelled to build at odd angles, filling in every conceivable and inconceivable area to have some *Lebensraum*. Only 12 marriages per year were allowed to take place to keep the numbers down, thus forcing many of the young people to leave the parental home. After considerable controversy the Municipality has decided to preserve the ghetto walls, which are to become a permanent exhibition feature within the *Börneplatz* redevelopment.

to be concluded

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UNEASE IN ARGENTINA

Jewish Warnings

Developments in Argentina are causing concern to Jews there. Manifestations of antisemitism including attacks on synagogues and desecration of cemeteries have increased to such an extent that a delegation of the representative Jewish body, D.A.I.A., saw President Alfonsín to express their anxiety. They urged the passing of new laws for the protection of all citizens. Legislation to this effect has already been approved by the Chamber of Deputies but the Senate appears to be blocking it. The President assured the Jews of his support though he has yet to show that he can influence what has been described as 'the attitude of certain circles'.

The D.A.I.A. named some of them: radio broadcasts, press interviews, wall posters, utterances from the pulpit; 'once again (they declared) race hatred is being used to bring about a division of Argentine society'. The Jewish organisation warned that, as history had shown, 'any attempt to minimise these facts merely serves to feed the dark forces of totalitarianism, and the absence of adequate laws to assist the struggle against this scourge leaves society defenceless.'

At a mass meeting called by the D.A.I.A., which was attended by a crowd of 30,000, the D.A.I.A. chairman, Dr. David Goldberg, denounced in particular the assassination of two Jews by what he called 'a gang operating within the State security system'. He demanded action to suppress the rampant Nazi provocations, especially the profusely growing antisemitic literature which he said was poisoning the national climate. He also singled out objectionable sermons of a Jesuit priest, Manuel Beltrán, at Córdoba which had caused considerable disquiet in the Jewish community, even after the Archbishop of Córdoba had dissociated himself from them as 'representing neither the feeling nor the teaching of the Catholic Church'.

Some of the 'forces of totalitarianism' which Dr. Goldberg denounced (not for the first time) were almost certainly behind those disgruntled (and since the Falklands war discredited) elements of the military which recently staged an unsuccessful coup (not for the first time either) and must be expected to try again.

In the circumstances, it is not surprising that many Jews feel threatened. The German-Jewish weekly in Buenos Aires, *Semanario Israelita*, went so far as to carry a prominently featured article under the alarmist title 'Must we pack our suitcases? But where do we go?' Actually, it was explained, there is 'no cause for panic nor for packing the cases.' Still the fact was that, according to the director of the Jewish Agency's Immigration Department in Jerusalem, increasing numbers of Argentine Jews have been applying for aliyah, and this trend is expected to continue.

About 40,000 Jews from Central Europe found refuge in Argentina among a Jewish population of now roughly 250,000 (1982) in a total population of 30 million.

IMMIGRATION STUDY CENTRE

A relatively little known resource centre and museum for the study of immigration is the Heritage Centre, Spitalfields, East London (19 Princelet Street, E.1). This area has been home to three main waves of immigrants — the Huguenot silk weavers in the early 18th century; the Jews 150 years later and now a Bengali community. The Centre's educational features include a programme of permanent collections and displays, exhibitions, lectures and discussions, courses and conferences for teachers, commemorations of historical and cultural landmarks in the lives of the communities.

ROYAL HONOURS FOR REFUGEE SCHOLARS

Two Austrian-born refugees were appointed members of the Order of Merit by the Queen. They are Sir Ernst Gombrich, the art historian and philosopher, and Dr. Max Perutz, the molecular biologist, who pioneered research into biotechnology.

Sir Ernst Gombrich, 78, achieved fame some years ago when his book *The Story of Art* sold more than two million copies. His two books on art theory, *Art and Illusion* and *Meditations on a Hobby Horse*, have become standard works. Later this year he is due to visit his native city of Vienna which he left in 1936; he is now to be honoured by the Austrian Research Council. He is still associated with the Warburg Institute, London, after a career in which he has been a Professor of History of Art at University College, London, as well as a fellow at both Oxford and Cambridge. He was knighted in 1972 when he was Professor of the History of the Classical Tradition, University of London.

Dr. Perutz, 73, studied organic biochemistry at Vienna University. He came to Britain in 1936 where he took his PhD as a research student at Cambridge. He was the first director of the Cambridge Laboratory of Molecular Biology. (See our note about Dr. Perutz in the February issue, p. 3, where, incidentally, he was wrongly described as Jewish.)

*

Else Lasker-Schüler's play *Die Wupper* (1909) was staged at the Frankfurt *Schauspiel* theatre. A detailed notice appeared in the *Frankfurter Allgemeine Zeitung* under the caption 'A distant knell of doom'.

ASYLUM IN SWITZERLAND

Government Policy Criticised

Switzerland's famed policy of granting asylum to victims of persecution was the subject of some controversy recently. The immediate cause was the case of two Zaire families who had been resident since the early 1970s: Mathieu Musey, a lecturer in philosophy, also his wife and children, were refused naturalization and further asylum after 17 years and immediately flown back to their homeland, while Nseke Maza who could not be sent back was interned as a security risk due to allegedly subversive contacts with foreign (Libyan and East German) diplomats; before action could be taken, however, he was 'kidnapped' by Swiss members of a Committee for the Protection of the Right of Asylum.

The Government had accused the two men of enjoying the amenities of Switzerland instead of using their knowledge acquired here for the development of their country. The Zaire authorities were said to have given assurances that the two would come to no harm but the value of such guarantees was doubted. The treatment of Musey was described by a representative of the UN Commission on Refugees as an offence against the internationally recognised principle that no

applicant for asylum must be sent back to any country where he has reason to fear persecution, imprisonment, torture or death. It was regarded as unacceptable if not inhuman to expel people who, after so many years, had struck roots in Switzerland. As in so many other cases of hardship — nearly 900 in 1987 — their permits might have been renewed on humanitarian grounds.

When the Government argued that it was always a case of distinguishing between genuine refugees and others, they were told by representatives of refugee relief bodies that the impression created by the official policy was that when in doubt, a decision was taken against the refugee. It was pointed out that while in 1983 the percentage of applications for asylum granted was 36 and in 1984 still as high as 24, in 1987 it had fallen to 7.5, though in some cases humanitarian considerations had been upheld on appeal.

On the whole, it appears that Swiss public opinion is in favour of stricter practice in granting the right of asylum but at the same time it also supports improvements in the aid given to recognised refugees.

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DAY CENTRE*Entertainment for April 1988*

The Day Centre will be closed from Monday, 4th, to Thursday, 7th, inclusive, because of Passover.

*

Monday 11th	Phyllis Boxer — Operatic Singer
Tuesday 12th	Mid-18th Century Music in London — Illustrated Talk by Martha Kingdon-Ward
Wednesday 13th	Dorei Duo
Thursday 14th	Paint-a-long with Irene
Monday 18th	Sunshine Singers
Tuesday 19th	Musical Entertainment by Daphne & Sheila
Wednesday 20th	'In Defence of the Weimar Republic' — Talk by Ralph Blumenau
Thursday 21st	'The Intelligence Operations During World War II' — Talk by Mr. R. Stent
Monday 25th	Eastern Europe — Talk by Eva Mitchell
Tuesday 26th	Estelle Maier & Pamela Majarro
Wednesday 27th	Mrs. Zacks — Quiz
Thursday 28th	'Two Voices & A Piano' — By Barbara Jacobson & Helen Mignano

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VOLUNTEERS' 'SELF-FULFILMENT'**In Service to Others**

'One of the most remarkable traits of the Briton is his — and her — capacity to step forward, to volunteer.' This statement was made by the Director-General of St John Ambulance, Robert Balchin, as he discussed 'the self-fulfilment of serving others'. He mentioned the various ways of social service which were 'an alternative kind of national service.' There are those who 'help with hospital shops, push wheelchairs, sit with the lonely and willingly perform a thousand other tasks', such as pouring tea during hospital visiting hours, listening to telephone calls at the Samaritans and helping the injured wherever crowds are gathered (e.g. at football matches).

Mr. Balchin believes that voluntary service will play an even greater part in our national life, since people are retiring earlier and many look forward to more years of an active life. Voluntary work (he thought) was already supplying a creative

outlet for many in this age group, and as satisfactory pensions become more widespread, a 'second career' of part-time free service will grow more popular. The young too may find that compassionate work for the elderly, disabled or sick can satisfy a spirit of adventure which nowadays often appears distorted in drug abuse and violence.

AJR CLUB

15 Cleve Road, N.W.6

Members are reminded of the Second Seder which will be conducted by Dr. Arnold Horwell on Saturday, 2 April, at 6.15 for 6.30 p.m. sharp.

This will be a joint function with the AJR Day Centre. Dinner incl. wine: £9 for members, £10.50 for non-members. Voluntary contributions will be gratefully accepted.

Programme for April

Sundays at 2.30 p.m.

10th: Karajan's 1987 New Year's Day Concert (light music).

17th: *The Blue Angel* (Marlene Dietrich, Emil Jannings).

24th: *Seven Brides for Seven Brothers*.

The Club will be closed for the week from Sunday, 3 April. It will re-open on Sunday, 10th.

FAREWELL**TO MRS. DORLI NEALE**

A large gathering of residents, relatives, friends and staff assembled at Heinrich Stahl House on 25 February to say farewell to Mrs. Dorli Neale on her retirement as Matron. Mrs. Joan Leifer, Director of the CBF Residential Care and Housing Association, paid tribute to Mrs. Neale's warm and loving personality which, combined with her caring skills, had made Heinrich Stahl House a very happy place for residents and staff alike.

Mrs. Ilse Lowenthal made a moving speech on behalf of all the residents. Mrs. Neale, she said, never failed to make each one of them feel a little bit special with a daily hug or kiss. Other tributes were paid by Mr. Werner Mattes, Chairman of the CBF Residential Care and Housing Association, and Mr. Theo Marx, Chairman of the AJR.

On making a presentation, Mr. Ludwig Spiro, Chairman of the House Committee, said that Mrs. Neale's presence had left an indelible mark on the House, and he wished her and her husband Ernest a happy and healthy retirement in the certain knowledge that they would both continue to take an interest in the welfare of residents of Heinrich Stahl House for many more years.

Can you spare some time to entertain our members who attend the Day Centre? If so, please contact Hanna Goldsmith on Wednesdays between 9.30 a.m. and 3 p.m. 328 0208 or evenings 958 5080

NEW HOUSING BENEFIT REGULATIONS

Under the new regulations coming into effect on 1 April of this year, claimants with savings or capital of £6,000 or more will lose all entitlement to a rate rebate or rent allowance. Those with savings or capital between £3,000 and £6,000 will suffer a proportionate reduction of their benefits.

The regulations governing Supplementary Benefit, now to be called Income Support, will also change from 1 April. Your local Citizens' Advice Bureau will advise you on your individual claim.

WANTED!

- DRIVERS** to take members to the Day Centre, Cleve Road, N.W.6, and/or to drive them home. This is **URGENT**. Also **ESCORTS** to go with them in cars/taxis to and from the Day Centre. Some people are nervous about travelling alone.
- ESCORT** to go in minibus with residents from Heinrich Stahl House on Wednesday mornings. Also 'befrienders' for individual residents at Heinrich Stahl House.
- VISITORS** for people in the Holland Park and West Kensington areas, and there is an **URGENT** need for a visitor for a gentleman with Parkinson's Disease who is very isolated. He lives near the Middlesex Hospital, W.1.

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EGON LARSEN tells the story of the Chunnel

UNDERGROUND TO THE CONTINENT

My interest in the project of a Tunnel under the Channel began with a visit I paid as a young journalist in the 1930s to a secluded corner of the Gare du Nord in Paris. Just behind the lost property office was a modest wooden shed with the grandiose signboard *Bureau d'études de la Société Concessionnaire du Chemin-de-fer sous-marin entre la France et l'Angleterre*. In charge of the shed was the secretary of the French branch of that little-known society, the Channel Tunnel Association, M. Georges Bertin, supported by his wife. Dominating the room was a large table with a multicoloured relief model of the Channel bed with its geological strata; Mme. Bertin had used it only recently as her prototype when she baked a gigantic layer cake for some visiting Tunnel enthusiasts from Britain. 'But even more interest was aroused by this', said M. Bertin, showing me a tin box containing a rusty old key and labelled in faded ink: 'The key of the gate to the pilot gallery of the Channel Tunnel'. So there was a Tunnel already, I wondered. Yes, at least a bit of it, said M. Bertin, and showed me a humble chunk of limestone resting on a velvet cushion: 'That is the last piece of chalk excavated by the French Tunnel workers in March, 1883'.

Ever since that visit to M. Bertin's shed, the Channel Tunnel was one of my favourite journalistic subjects. I dived into railway archives in Paris and London, covered in dust but untouched by human hand for decades, and I found an answer to the question: how did it all begin?

In 1802, Albert Mathieu, a French mining engineer, proposed to Napoleon — then First Consul — the scheme of a bored roadway tunnel under the 30-odd miles of water that separated France and England, and Napoleon said to C. J. Fox, the British statesman, who visited him: 'The Channel Tunnel is one of the things our two nations ought to do together!'

He might have spoken sincerely — or was it with tongue in cheek? An anonymous, probably English, cartoonist seemed to think so: one of the most popular satirical cartoons of the time showed the French army, complete with cavalry and artillery, sneaking through a Channel Tunnel towards England, supported by the French navy on the sea and those other newfangled things, man-carrying balloons, in the air. It was, of course, a satire on Napoleon's extravagant ambitions, but England's invasion through a Channel Tunnel has been the island race's nightmare for almost two centuries. And, one may add, one of the main reasons why the British have been much less keen on building the Tunnel than the French during all this time. Among the French Tunnel activists, the most fanatically dedicated one was the civil engineer Thomé de Gamond, who himself undertook many dangerous diving expeditions during the 1830s and 1850s, bringing up

mineral samples from the Channel bottom. I saw a collection of well over 3,000 of them in M. Bertin's shed. Thomé de Gamond even succeeded in making the Tunnel idea moderately popular in England when he attended the Great Exhibition in London in 1851.

At last in the 1860s, when railways had become the great technical wonder all over Britain, the idea of extending their network to France by way of a Tunnel won the railway engineers' interest. The first Channel Tunnel Company was incorporated in London, and Queen Victoria gave her blessing to the whole idea in the name of England's ladies who kept getting sick on the Channel boats.

Work began with the digging of two pilot tunnels at Sangatte near Calais and at Shakespeare's Cliff near Dover. Leading British engineers, politicians and financiers — among them the d'Erlanger family — supported the scheme. There was much rivalry among the various railway companies (all, of course, private in those days); each wanted to win the monopoly in feeding their trains into the future Tunnel.

The inevitable reaction began in the early 1880s. An anti-Tunnel campaign started in Britain as the news broke that the two pilot tunnels had reached lengths of nearly 2,000 yards at each

end, 1,100 yards of them under the sea. Among the panic slogans of the campaign were: the Tunnel would 'destroy the spirit of Britain' and the English would be 'in danger of becoming Europeans', while Sir Garnet Wolseley, the Queen's Adjutant General, warned: the Tunnel would be 'a constant inducement to the unscrupulous foreigner to make war upon us'. The Queen did a complete volte-face by writing to her then Prime Minister, Disraeli, she hoped that his government would do nothing to encourage the Tunnel 'which we think very objectionable'.

There followed nearly a whole century of movements on the Channel Tunnel front, for and against — and two world wars. After the first, Marshal Foch, the French Supreme Commander, declared that had there been a Tunnel, the war would have been 'shortened by at least two years'. After the second, it became known that the 'unscrupulous foreigner' Hitler had indeed discussed with his military advisors the idea of secretly boring an invasion tunnel to England, but eventually preferred to attack Russia instead: he could not have done both. Still, in 1940 the British manned the empty pilot tunnels near Dover with listening posts — just in case. . . . And in 1942, the Supreme Allied War Council examined the Tunnel project as a possible supply route for the 'second front' landings; but time was regarded as too short.

It was only in the early 1970s that Britain and France got together again to build the 'Chunnel'; some international financial groups were to provide the money, the two governments the necessary guarantees. But negotiations about the terms and details of collaboration went on and on, and in January, 1975, the project was abandoned again.

Most of us will remember what happened a decade later. Mrs. Thatcher, Britain's industrious Prime Minister, was looking for some really big private-enterprise scheme and chose the Chunnel. Several international groups offered their services; the one that called itself 'Eurotunnel' won the competition. It tried to lure investors to buy shares on the British and French stock exchanges, issuing full-page press advertisements. A day late in November, 1987, was chosen for the gala premiere of the Eurotunnel shares. Unfortunately, the world's stock exchanges experienced their blackest day just then; only half the expected number of investors played the game, buying much fewer shares than they had said they would. Within a week or so, the 300,000 British and French investors who had taken the plunge lost an average of £350 each.

There were no more pompous full-page ads, in fact no more news about the Chunnel at all in the media. Had the Tunnel come to an end as in the 1880s and 1970s? Had the big investors — some of them with good old Jewish names like Rothschild and Warburg, Lazard and d'Erlanger — lost their money? The last one mentioned was particularly pitiable: Leo d'Erlanger had been personally involved; he had often said that he was dreaming of the day when he would be the first passenger on the first three-hour journey from London to Paris through the Tunnel. But he died several years before that last attempt to build the Tunnel had even begun to take shape.

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Peter Rosenfeld

A QUESTIONABLE MEMORIAL

How a Quotation can be Misused

In the September 1987 issue of AJR INFORMATION reference was made to the unveiling of a memorial in Berg am Laim, Munich. The memorial stone was intended to recall the existence of a camp, euphemistically called by the Nazis a *Heimanlage*, in which the Jews from Munich and elsewhere were forcibly gathered during 1941-43 prior to deportation. The report mentioned that there was considerable criticism of the omission of an appropriate inscription and the failure of the memorial stone to be a recognisable reminder of the Holocaust.

I am now able to report that these complaints have resulted in a decision by the City of Munich to affix next to the memorial a plaque with the following text which I think tells us something of the continued difficulties which many Germans have in coming to terms with the Nazi past:

'Wieviel leichter ist es, unter denen zu sein, die Unrecht erleiden, als unter denen, die Unrecht tun.' — Dr. Else Behrend-Rosenfeld, *Wirtschaftsleiterin des Sammellagers*

Als Mahnung und zur Erinnerung an das Sammellager für jüdische Bürger in den Jahren 1941-1943.

The first sentence of the inscription is taken from the book *Ich stand nicht allein** written by my mother after surviving the Holocaust. On the eve

of her deportation in April 1942 to an unknown destination in the East she wrote in her diary:

Wenn ich jetzt in dieser Stunde das Fazit der hier verbrachten Zeit zog, so erschien sie mir reich und erfüllt von viel Arbeit, viel Leid und vielen kleinen und grossen Freuden. Abschliessend dürfte ich mir ruhig sagen: Wir alle, die wir dies Heim aufgebaut und es geleitet hatten, wir hatten unsere Pflicht getan. . . . Wieder einmal erkannte ich klar, wieviel leichter es ist, unter denen zu sein, die Unrecht erleiden, als unter denen, die Unrecht tun. Erhobenen Hauptes konnten wir einem schweren, unbekanntem Schicksal entgegengehen, ungebeugt in unserer Selbstachtung und unserer Menschenwürde.

This would seem to be a dignified expression of the feelings of a Jewish woman in the context of the extraordinary and tragic circumstances, written immediately before deportation.

But am I alone in thinking that the use of the same quote for an inscription of a memorial erected by a German city, intended to recall the horror of the holocaust and to urge continued awareness and vigilance, is not only insensitive but in this context almost conveys the sound of an excuse? I ask myself: Is it a conscious or subconscious attempt not just to diminish the burden of guilt, but almost to transpose roles by insinuating that it was harder for the Germans to commit their abhorrent crimes, than to be their victims? A frightening thought.

* The book *Ich stand nicht allein. Leben einer Jüdin in Deutschland 1933-1944*, by Else Behrend-Rosenfeld, has just been republished by C. H. Beck Verlag, Munich.

Identity Conflict of a

Second-Generation Survivor in Germany

When a son of German-Jewish refugees who was born in Israel and now lives in Germany refers to 'We', what exactly does he mean? The question is posed by Michael Wolffsohn, Professor of Political Science at Munich University, aged 40, writing in the journal *Beiträge zur Konfliktforschung*, on 'German patriotism after Auschwitz'.

'We', he says, involves a piece of contemporary history experienced and suffered: 'This means that both as a Jew and a German I cannot include Auschwitz in my "We" experience. As a German I cannot say: "We gassed Jews in Auschwitz", and as a Jew I cannot say "We were gassed in Auschwitz". What I can and do say, both as a German and a Jew, is that "Germans gassed Jews at Auschwitz".'

Wolffsohn goes on: 'When second-generation holocaust survivors refer to themselves as "We victims", I think this is wrong. Nor can I, as a "late-born" German agree to think of myself in terms of "We murderers" or "We the guilty ones".'

GALINSKI IN EAST BERLIN

For the first time since the end of the war, the chairman of the West Berlin Jewish community, Heinz Galinski, visited East Berlin where he attended a ceremony to commemorate the 45th anniversary of the so-called 'factory operation' of 1943 when all Jewish forced labourers in Berlin industrial plants were arrested for deportation to the extermination camps. Galinski's speech on this occasion was regarded as a symbol of the new relationship between East and West Berlin Jewry. Though living in a divided city, he said, the survivors in East and West shared a common past. What must unite them across all frontiers, were the respect for human rights, enmity to racial discrimination, democratic behaviour, tolerance and solidarity.

JEWES OF LUCKENWALDE

Detailed information, more especially personal reminiscences, photos, etc., relating to the fate of the Jewish community in Luckenwalde near Berlin (now East Germany) are sought by the Rev. Detlev Riemer, Vicar of the local *Johanniskirche*, for a documentation and exhibition in his Church to coincide with the 50th anniversary of the November 1938 pogrom. He also hopes to publish a short history of the Luckenwalde congregation which was founded by Moritz Herrmann grandfather of our member J. P. Herrmann. Mr. Riemer's address is Dahmer Strasse 48, Luckenwalde 1710, D.D.R.

*

The notorious neo-Nazi pamphleteer Thies Christophersen, 70, author of *Die Auschwitz Lüge*, denying the crimes, who lives in Denmark, has been extradited to West Germany on neo-Nazi charges.



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BERTHOLD GOLDSCHMIDT'S NEW OPERA

Readers of our article on Berthold Goldschmidt ('Composer in Exile': January 1988) will be interested to learn that the world premiere of his opera *Beatrice Cenci* will take place at the Queen Elizabeth Hall on 16 April, at 7.45 p.m. The opera will be presented by the Mornington Trust as part of the 'Emigrés' Weekend, devoted to the performance of works by refugees from Central Europe.

TEACHING HOW TO PAINT

IN recent years there have been several exhibitions of works by children in and out of concentration camps. Now there is an exhibition *Verjagt, ermordet. Zeichnungen jüdischer Schüler — 1936–1941* which shows the same children as they really were. Julio Levin (1901–1943) was a gifted painter in his own right, but his greatest claim to fame was his work as an art teacher. In 1933 he was denounced and arrested as an anti-Nazi and thereafter was unable to continue with his art openly. In 1936 he became a teacher first at the newly established Jewish school in Düsseldorf and in 1938 was appointed art instructor at the Kalinski and Holdheim schools in Berlin, where he worked until the schools were forced to close. In 1943 he was arrested and deported to Auschwitz where he perished.

One of his greatest friends was Franz Monjau, a Catholic of Jewish descent. He too was eventually arrested and died in Buchenwald in 1945. About 1,200 works undertaken by Jewish children under Julio Levin's tutelage have been preserved, 450 having been saved by Carl Lauterbach, a painter colleague of Levin and 750 by Mieke Monjau, the non-Jewish widow of Franz. They are now in the Düsseldorf Museum and a selection from them was recently shown in Bonn. That exhibition will also be shown in Paris, Denmark, Toronto, New York, Washington, Los Angeles and Jerusalem. There are hopes that it may subsequently be brought to London.

In connection with the exhibition there is a catalogue/book of the same title produced by the *classe Verlag*, Düsseldorf, which our old friend Dora Segal was kind enough to obtain for me. Apart from its aesthetic value (many illustrations, some in colour), the book contains valuable essays by Mieke Monjau and Sybil Milton about Julio Levin, his work and circle.

'Noble and Patriotic'

The National Gallery has a delightful exhibition 'Noble and Patriotic: the Beaumont Gift, 1828' (until 3 May). Sir George Beaumont was a great collector and sixteen paintings form his collection, including works by Rubens, Canaletto and Claude, came to the newly founded National Gallery in 1828. These paintings are now being shown, as well as further works on loan from other collections. Altogether they record Beaumont's taste both as an artist and collector.

Another magnificent exhibition combining art with history is to be seen at the British Museum (until 30 May). 'Suleyman the Magnificent and

the Splendour of the Ottoman Court' comprises treasures from Turkey's national collections which have never before been seen in Britain. Suleyman the Magnificent (1494–1566) supported artists and workers in many crafts, and their masterpieces are profusely displayed in this exhibition. Incidentally, it was Suleyman who rebuilt the walls of Jerusalem (as they are today) and also improved the city's water supply.

Arthur Segal and Hans Schwarz

The painter Arthur Segal (Jassy 1875–London 1944) has often been mentioned in these columns. It is gratifying to know that his true worth is now being acknowledged in Germany. An important exhibition of his works was recently held in Cologne and Berlin and will be shown in Regensburg, Ascona and Tel Aviv in 1988.

Hans Schwarz had an exhibition of his recent paintings at the Thackeray Gallery. Most of these

were done during his stay in Venice last year. Schwarz was born in Vienna in 1922, studied there, came to Birmingham in 1939 and studied at the Art School there. He has had several one-man exhibitions and has participated in numerous mixed exhibitions. Works by him have been purchased (among others) by the National Maritime Museum, National Portrait Gallery, Oxford and Cambridge universities.

Photography

I have already written about the Karsh photographic exhibition at the Barbican (to 24 April), but have now seen the exhibits again and the sumptuous catalogue. It is really a wonderful show and should not be missed, particularly the photograph of Albert Einstein which stands out superlative among many other excellent portrayals.

While at the Barbican, it is worth looking at the photographic works of Henry Peach Robinson (1830–1901) (until 24 April). He was the leader of photographic art for about thirty years and his greatest contribution to photography were the "composite pictures", many of which are shown in the exhibition. An excellent catalogue by Professor Margaret Harker is available.

At the Theatre

A WORLD COLLAPSING

Nationalism and Humanism in South Africa

The Film Society is not a play about Jews or refugees or pre-war Central Europe. But it is strongly reminiscent of the period in its portrayal of the alienation from society of members of a minority group, disapproving of, and out of favour with, a political dispensation whose message they understand well enough but whose menace they sadly underestimate.

The play, the second by the American Jon Robin Baitz, was staged at London's *Hampstead Theatre* in February. It is set in the South Africa of 1970 and traces the efforts of a small group of upper middle-class Durban whites of British descent and outlook to come to terms with the changes taking place around them. The setting is a private boarding school for boys, modelled on the traditional English public school as an experiment in liberal education which is about to fail as an alien paradox, unsuited to the reawakened Afrikaner nationalism.

During two brief months the relationships between four teachers and the school's head undergo a dramatic upheaval: the powerful hard-liner sees his ideology triumph just too late for him. The ailing principal is prepared to compromise, albeit with a heavy heart; his least able but well-connected assistant master becomes his designated successor and an increasingly willing follower of the new 'system', ultimately prepared to betray his only friends, a married couple who are by far the most valuable members of the teaching staff.

What is intriguing is the perceptive analysis of the intense psychological anguish suffered by the

husband (himself a product of the school) when he is summarily dismissed, his half-hearted attempts to find employment abroad while his wife, still working, tries to stave off their inevitable financial ruin. She, too, clings to the hope that in the end all will be well and is reluctant to consider emigration from their homeland, which owes them and their like so much. And when their world finally collapses and the stark reality of their situation becomes only too clear, they maintain their now pathetic dignity.

At *Hampstead*, a talented cast lent utter credibility to the performance and heightened the play's impact on anyone whose memory of the Germany of 1933 and Austria of 1938 was poignantly stirred.

DAVID MAIER



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WOMEN REFUGEES' EXPERIENCE

Sir — I am a former German Jewish Refugee, now retired, and would like to carry out a study of German (speaking)-Jewish immigration experience in the U.K. during the 1930s. My particular interest is how women adjusted to a new and unfamiliar world. I would be most grateful to hear from such women, anywhere in the U.K. and from all walks of life, who are prepared to share their experiences with me.

Confidentiality as part of the research process is assured and I would be prepared to travel anywhere within the U.K. to talk to them. Interested women who would like to participate in this study are invited to contact me at my address.

2 Plas-y-Coed,
Lake Road, East,
Cardiff CF2 5PA.

MARION FERGUSON

UPPER-HOUSEMAID'S TALE OF**DIRNDLS**

Sir — Mr. W. W. Brown's reminiscences brought back some of my own. I, too, started in a 'grand' household. I was 'upper-housemaid' and had to ask the under-housemaid (aged 14) how to turn out a room and how to prepare the spare rooms for weekend guests.

On the eve of the first weekend party, the phone rang and a male voice at the other end said just one word: 'Tails?' I did not know what to make of this and stood there, staring foolishly at the receiver in my hand, when the Irish butler came to my rescue. He had heard the phone ring and, pushing me aside, simply said 'Yes, Sir?' Then he explained that the questioner had merely wanted to know whether the weekend party was going to be a formal one when evening attire would be worn.

One quirk on the part of the lady of the house was that, before engaging me she had explained that she would like me to wear *dirndls* with matching aprons when assisting the butler at table, during parties. In 1938 Berlin *dirndls* were not easy to find but my mother patiently scoured several large stores and eventually managed to find two: one black and green with a black apron and a white and red with a white apron.

I felt rather stupid when wearing either of these outfits. Obviously, my mistress had considered this the correct uniform for a German maid. After a while I got used to it, telling myself that this was a part I had to play and to do it as well as I possibly could. Perhaps I succeeded, because my employer who knew influential people at the Home Office let himself be persuaded, after the *Kristallnacht*, to apply for a domestic permit for my mother which reached her just in time.

I cannot think with affection of the time I spent as a domestic but some of the things I learnt during that period came in quite handy afterwards when I had a household of my own.

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

MARION SMITH

IT ISN'T DONE

Sir — May I add something to Mr. Brown's article about his experience as a 'Domestic'? I had been in charge of the Domestic Agency of the Oxford Refugee Committee (founded by my lifelong friend Canon T. Milford) and heard many tales like that. My best story is that of a Jewish refugee who was butler to an Oxford Don. He was caught one evening when the Vice-Chancellor had been invited, to lay the table all forks on the right of the plate and all knives on the left side. The Professor stormed in, swept the lot away and berated the refugee who then came to my office and wanted another job. He told me the reason, and then, throwing his arms into the air he said the memorable words: 'Europe stands in flames, and he minds where I put the knives!' When I tell the story, I always add: And how right — they both were!

10 Lucas Place,
Meadow Lane, Iffley,
Oxford.

Miss

MARIANNE VON KAHLER
(aged 90)

Letters to the Editor

PITFALLS OF TRANSLATION

Sir — As you recently referred to some pitfalls of translation, may I add an example from my own experience? The scene is a museum in Greece. The guide conducts a mixed English-German party; the commentary switches expertly from one language to another. Some exhibits refer to Philip of Macedonia and his descendants. Eventually the following conversation is overheard: 'How did you like it?' 'Fantastic — but tell me, who's that chap 'Alexander the Grocer?'

55 Sheen Park
Richmond, Surrey

C. P. CARTER

*

Sir — Shortly after the war we passed through a small French town which was trying to establish a tourist trade. A helpful café proprietor had put up a notice offering the following translations: Café — COFFEE; Thé — TEA; Glaces — ICES; Pâtisserie — PASTRIES; Apéritifs — APERIENTS.

We were not sure whether the last item was intended to keep the customers coming — or going!

29 White Ledges
W.13

DAN GOLD

'ALLEIN' IST NICHT 'EINSAM'

From an English friend's letter: *Diese Arbeit kann ich aber nicht einsam tun.*

NATURALISED NAZIS IN BRITAIN

Sir — Your article in the February issue on possible changes in the British official attitude to prosecutions of naturalized former war criminals reaffirms a fact which those who were not affected cannot understand. In the post-war years, when most of us applied for British citizenship, quite a few Nazis must have slipped through an ill-trained and ill-informed security system. When I was considered for naturalization, I was twice subjected to interrogation at the Police Station in front of witnesses with the question. Were you ever a member of a fascist or communist organisation? Obviously the British ex-Nazis obtained their citizenship by deception, which is sufficient reason for its withdrawal and their subsequent deportation.

Oakington Ave,
Wembley Park

FRED E. STERN

ARTISTIC APPRECIATION

Sir — In the January issue, Alice Schwab mentions an exhibition of Tamara Katz and Steffa Reis. Mrs. Schwab's note seemed to me extremely impolite. She only mentions T. Katz while she gives a C.V. of Mrs. Reis. Mrs. Katz is an extremely gifted and versatile artist, a number of times accepted at the Royal Academy Summer Exhibitions (and her pictures there exhibited were bought every time on the first day by the way). She also had quite a large number of exhibitions in London.

Naturally appreciation of art is subjective, but I think Mrs. Katz's work is much more exciting than Mr. Reis's whose paintings are quite pleasing but not much more than that.

Just as an added interest to AJR is that Mrs. Katz is the daughter of German refugees. I believe she would have deserved more than just her name being mentioned.

Oakhampton Road
N.W.7.

TRUDE LEVI

WHO WAS AT TYNEMOUTH AND WINDERMERE HOSTEL?

Sir — I would like to get in touch with anyone who was at the Refugee Hostel in Tynemouth and Windermere, England, during 1939-1945, for a re-union in 1989. Especially Lore Freitag who emigrated to New Zealand; Paula Katz who emigrated to Australia; Eva Less who emigrated to America; and Marion Mendelsohn.

16, Burke Avenue,
Birmingham B13 9XB,
England.

ELFI JONAS,
née REINERT

CORRECTION

Sir — In your report on Kitchener Camp records at the Wiener Library (February 1988), you refer to me as 'director of the Camp'. That is incorrect. My late brother Jonas held that position, as many of your readers will remember. I was the Welfare and Reception Officer.

22 Marlow Court
Willesden Lane, N.W.6

PHINEAS MAY

FAMILY EVENTS

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

Birthdays

Bennett:—John Bennett (formerly Joseph Berger of Leipzig/Nürnberg) and former member of 93rd R.P.C., celebrated his 83rd birthday in November.

Rosenstock:—Heartiest congratulations to 'W.R.' on his 80th birthday. Best wishes for Many Happy Returns from the staff at Hannah Karminski House.

Engagement

Dunston/Schiffman:—Mazel Tov to John Dunston, member of the AJR Executive, on his engagement to Susan Schiffman. From the AJR.

Deaths

Brauer:—Erna Brauer (née Neumann) originally from Liegnitz,

formerly of Hendon, N.W.4, died peacefully, after a long illness, on 17 February. Deeply mourned by her nieces, family and friends.

Holt:—Ruth Holt died at Osmond House on 1 February 1988, aged 84. Her son, Dr. Peter R. Holt writes from New York: "A stroke shortly after the death of her husband Arthur, incapacitated her, but she was wonderfully cared for at Osmond House. She is mourned and will be remembered by her family and many friends".

Suss:—Flora Suss on 19 January and Rudolf Suss on 24 February, both originally from Vienna. Mourned by their many friends.

Ursell:—On February 23 in her 95th year, peacefully at St. Leonards-on-Sea, Leni Ursell, formerly of Cambridge, mother of Ilse and Fritz and grandmother of Rachel, David, Ruth and Susan.

In Memoriam

Flatauer:—In loving memory of Hans, my dear husband for 47 years, who died on August 12 1987.

Weiss:—In treasured memory of Karl, beloved husband of Lisl, who died 21 March 1982. Also of Tommy who left us suddenly March 1956 not quite 11 years old. Both terribly missed and never to be forgotten. Es ist bestimmt in Gottes Rat, dass man vom Liebsten was man hat, muss scheiden.

CLASSIFIED

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Information Required

FRIEDMANN, Prof. Hermann Friedmann (1873-1957). Any information to supplement biography welcomed by PEN Club, 10 Pattison Road, London NW2 2HH.

RESEARCH

for final thesis on the subject of integration of former Bavarian/Swabian Jews in the communities **Augsburg, Kempten, Ichenhausen, Nördlingen, Kaufbeuren and Memmingen.** Would ex-members of these communities or those having any information relating to them, please contact

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HERMANN. Lieselotte Hermann, attended a grammar school in Berlin Schöneberg from 1926-1929. Persons having known her please write to Nelki, 43 Nightingale Lane, London SW12.

KAUFMAN. Relatives are sought of the late Max Kaufman, born 28 December 1898 in Solingen, who was married to Helene née Hochstader and whose children were Joseph Fritz, Bertel Johanna, Lily and Schoschannah Esther, all born in Holland, all died in 1943 in Sobibor or Auschwitz. Please contact the Civil Tracing Section, Nederlandse Rode Kruis, Postbus 28120, Leegwaterplein 27, Den Haag, Holland, under ref. S.O. 2502/85.

MARX. Martha Marx, geb. 1923 Wohnsitz Düsseldorf, Cavallerieplatz 58/60 (während der Nazi Zeit genannt Jürgenplatz), Emigration August 1939 nach Birmingham, wird gesucht von einer alten Schulfreundin, Frau Dr. L. Hebel, Salierstr. 7, 4000 Düsseldorf 7.

PERLSTEIN. Eva Perlstein, born about 1920-1924, emigrated to Bradford from Hamburg, last contact winter 1940 or spring 1941. She is the daughter of Martin Perlstein lost in the holocaust. Please contact Bodo Heinz Perlstein (Bernard Pearson), 956 Main Street, Collegeville, Pa. 19426, USA.

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GERMAN-LANGUAGE PAPERS IN ISRAEL

The *Yekkes* in Israel have of course their own (German-language) papers, like the rest of the many *Landsmannschaften*, one of the best probably being the weekly of the Ladino-speaking Sefardim, *La Semana*. Naturally, with the passage of time they have become assimilated (if they did not die out): they read the Hebrew press (or the *Jerusalem Post*), with the result that the remnant must be content with a monthly instead of the once weekly paper. The *Mitteilungsblatt*, published by the *Irgun Olei Merkas Europa*, for example, now in its 57th year, survives in this way, with one Hebrew page out of a total of eight, and perhaps the most popular is *Israel Nachrichten* which was founded in 1974 by its present editor-in-chief, Shabtai Himmelfarb, who can boast a circulation of some 12,000.

He has a staff of four who have no illusion about their uncertain future. They get their news from the German Press Agency (DPA) though they also translate items from the Hebrew press. Their German is not always of the best and some howlers can be embarrassing, e.g. *Dem lieben Opa Glückwünsche zum 80. Geburtstag von der trauernden Familie*.

The *Yekkes'* difficulties in adjusting to life in Israel is the subject of a new Israeli film *Tel Aviv-Berlin*, written and directed by Zippi Trope. They are shown to be spiritually, emotionally drawn back to the old country. A reviewer in the *Jerusalem Post* is reminded of a similar film which deals with German Jews in U.S.A. (*We Were So Beloved*), and the story is told of one who, during the war, had refused to give the U.S. Air Force information about 'his' town, Bremen, because he could not bear the thought that they would use this information in order to bomb it.

SB's Column

50 YEARS AGO AUSTRIAN KLEINKUNST DIED

When the 'Anschluss' banned the expression of free speech in Austria, all the tiny fringe theatres fell silent. Up to 1938, a number of first-class 'small stages' provided topical, satirical and poignantly-political cabaret entertainment (mainly in café basements) which could be afforded by all. These little theatres had become springboards for budding actors and were often visited by stage directors who searched for (and frequently found) young talents. The new regime immediately closed down Stella Kadmon's *Der liebe Augustin* in the Cafe Prückl; its author and witty comedian Peter Hammerschlag, as well as its young pianist-composer Franz Eugen Klein, were deported and never heard of again. *Stachelbeere* author and compere Dr. Rudolf Spitz emigrated to Britain where he was a member of the Austrian section of the BBC World Service for many years. *ABC im Regenbogen* and *Literatur am Naschmarkt* disappeared, losing their highly-talented ensembles some of whom managed to survive; House author Hans Weigel went to Switzerland, Peter Ihle later Illing and Erich Pohlmann to England.

The Simpl

The greatest of Viennese cabarets, the *Simpl*, known for its high standard under Fritz Grünbaum and Karl Farkas, was 'aryanized' and subsequently played to half-empty houses. Grünbaum, alas, perished in the concentration camp. Farkas escaped to the United States where his unique gift of humorous on-the-spot rhyming enabled him to find his feet again. Together with Oscar Karlweis and Hermann Leopoldi (whose bitter-worded song *Die Novaks aus Prag* soon

became a hit of the period), he survived the days when Austrian cabaret had truly lost its glory, its sense of intelligent fun and — regrettably — its 'Non-Aryan' artists.

The Berlin *Schlossparktheater* includes a number of plays in its present repertoire all of which are translations from the original English. Works by O'Casey, Arthur Miller and, recently, Gardner's *I am not Rappoport* were performed during March. At the *Schillertheater* Peter Ustinov took the main part in his play *Beethoven's Tenth* (in German) and had rave notices.

Birthdays and Obituary

The film world records the 75th birthday of Saxony-born Gert Froebe, one of the few German stars to achieve international fame (and a high Dollar fee) with his part in the James Bond film *Goldfinger*. Cissy Kraner, the Viennese *diseuse* who for 15 years sang and recited in the *Simpl*, cabaret, is 70.

The death of Frederick Loewe who in partnership with Alan Jay Lerner composed the world successes *Brigadoon*, *Paint Your Wagon*, *Camelot*, *Gigi* and — best of all — *My Fair Lady*, has ended another chapter of musical history. Loewe who was 86 and hailed from the Austro-Hungarian monarchy, had a life of great disappointments and enduring successes. It is fair to say that the Loewe-Lerner musicals must be considered the last operetta-type works whose tunes one could sing and whistle long after the curtain had come down.

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Emeric (Imre-Emerich) Pressburger, the film producer and director, who died at the age of 85, was born into a well-to-do Jewish family in what was at the time Hungary. As so many members of the intelligentsia, he refused to be buried under the collapse of the Austro-Hungarian Monarchy. He went first to Prague where he began to study, then to Berlin.

The migration happened at an auspicious moment. After her defeat in 1918, Germany had entered upon a period of reconstruction and Berlin had become the focal point for painting, literature, theatre and — even more so — film.

Pressburger started as a freelance writer of short stories and film exposés. His great chance came in 1930, when he attracted the interest of one of the producers of the nearly monopolistic UFA group, Günther Stapenhorst. Their collaboration led to Pressburger's appointment as a dramaturge-in-residence of the Stapenhorst production of UFA. The result was a number of high-level films which were at the same time commercially sound.

The end of the Weimar Republic was a watershed for both men. Pressburger had to uproot himself once more. He finally managed to reach England, where he found *Stapi*. The former

EMERIC PRESSBURGER

An Obituary by Hans Feld

naval officer had been fundamentally opposed to the Nazi upstarts. He continued his work but never raised his hand for the official salute. His capabilities led him eventually to the all-over command of UFA.

However, one of his subordinates, clad in the SS uniform, approached him one day with the request to explain why he had not yet joined 'The Party'. That was too much. *Stapi* put his fist down on the table and said 'Because I have got a job already'. When he came home and reported the encounter to his wife — a née Brockdorff Rantzau from Potsdam — she suggested he should take the next plane to London. This he did and so he and Pressburger met again (as did the present writer, an old friend of *Stapi's*).

Obviously, Pressburger and *Stapi* went to Alexander Korda, the Great Mogul of Denham, who had the Hungarian's penchant for countrymen. Here their ways parted. Stapenhorst became a kind of consultant and mentor in management. Korda's flair for people showed when he introduced Pressburger to Michael Powell, another film-maker out of the ordinary.

The new team made a couple of films with Conrad Veidt (who had left Germany of his own volition) and afterwards *The 49th Parallel*. This was the story of a Nazi-hunt in Canada which, however, was dramatically interrupted when Elisabeth Bergner, who played the star-part, stayed on in America and had to be replaced by Vivien Leigh.

Powell and Pressburger founded their own firm — it was the beginning of a fruitful period for both — and at the same time it enriched the British film. David Low's satirical character of Colonel Blimp was the hero of a film which, incidentally, vexed Churchill. The German officer confronting him and, in the end, becoming a friend, was played by Anton Walbrook, *recte* Adolf Wohlbrück. In turn, the team discovered new ground with *Red Shoes*, a ballet film featuring Moira Shearer and Robert Helpman. Their film *The Tales of Hoffmann* revived the eccentric world of E. T. A. Hoffmann.

In the last years of his life, Pressburger was plagued by permanent ill-health. However, BAFTA, the British Academy for Film and Television, honoured him — and themselves — by bestowing on him its prestigious fellowship in 1983.

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