

AJR INFORMATION

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TRUSTING RUSSIA

The Chances of Glasnost

The rejoicings over the recent Russo-American treaty have long since been tempered to a minor key, but even so we like to cherish them, and may they endure. Messrs Reagan and Gorbachov have both hailed the event as 'an historic achievement, a beginning to greater mutual trust and a symbol of hope for mankind'. Mr Gorbachov in particular has spoken of 'the watershed separating the era of a mounting risk of nuclear war from the era of a demilitarisation of human life', and not only did he declare a notable concern for human life, at the same time as Mr. Reagan referred to 'respect for the human and natural rights that God has granted to all men' — the Russian leader too actually invoked the name of the Lord and, in a strikingly un-Marxist way, appealed for 'God's help' — while his wife Raisa enjoyed a company of the heavenly host at an English Nativity play.

The question is, what do we make of it all? Do we or do we not trust the Russians, not only on this particular treaty but on the whole of the apparently new policy — is it *Glasnost* or is it *Glasnisch*? Now we see it, now we don't. Mr. Gorbachov may be well meaning but every now and then the 'conservatives' trip him up, and the powerful *Pravda* newspaper comes down heavily against those who dare 'cherish the dream of creating "pluralism" on the bourgeois model' in Russia. Mr. Gorbachov must beware — even if his name is not spelt out. Certainly inasmuch as human rights are a decisive test, the treatment of people wishing to leave the Soviet Union is not a very encouraging sign, and it would seem wise to reserve judgment until this issue has been cleared up.

We may well be wrong in our judgment on Russia. The Germans were, in attacking her, and a good many of us were then expecting the worst. Napoleon badly miscalculated, and his greatest admirer, Heinrich Heine, who had so inspired an understanding of his own people, was surprisingly in error about Russia. The Government of the Tsar, he wrote in his *Reisebilder* of 1829, was

admittedly 'unrestrained absolutism', a 'dictatorship', but, he fancied, it was a dictatorship designed to 'put into practice the liberal ideas of our most modern age'. The Russian Government seemed to him 'permeated with these ideas'. Russia was 'a democratic State', and 'the very extent of her empire prevents them from being pagan nationalists'; they are 'cosmopolitans or at least $\frac{1}{2}$ cosmopolitans as they occupy nearly the sixth part of the inhabited world'.

Can there be any 'danger from Russia'? Heine asks, 'the rule of the knout'? He poohpoohs the 'foolish' idea: he would not mind a taste of the knout so long as his enemies would also get it. Tsar Nicholas (he insisted) must really be regarded as the '*granfaloniere* of freedom', and 'only the victory of Russia can bring salvation to the world'...

If he had to choose between Russia and England, Heine reflected, he could not be in doubt. The English may have won the Magna Charta and 'secured personal freedom to such an extent that England became a refuge for all free spirits when the whole Continent was oppressed by despotism', but these were *tempi passati*; the free spirits could now go to America (though he remained in France).

Altogether, he thought, England's freedom was 'born of historical events', but Russia's had grown out of principles; England's was a product

of the Middle Ages but Russia stood for the modern age.

Ten years later, he had heard of Napoleon's remark (on St Helena) that before very long the world would be either an American Republic or a Russian 'universal monarchy'. He then thought both offered an equally depressing prospect and he pitied the 'poor grandchildren' (us). He certainly was lucky not to have seen the Bolshevik Revolution when liberal ideas could be found only in the Gulag and 'cosmopolitans' became a term of deadly abuse.

However his views of Russia were by no means shared by other free spirits, and chief among the most resolutely anti-Russians was of course Karl Marx who must have roared with scornful laughter when, 20 years before the pogroms, the *Jewish Chronicle* complimented the Tsar on his 'spirit of humanity' which promised 'a glorious future for the Russian Jews'.

Heine might also have examined the opinions of a remarkable French contemporary who reported on his visit to Russia in 1839. With the advantage of critical experience on the spot, the Marquis de Custine — an aristocrat not a naturally biased socialist — made a number of shrewd observations which are strikingly relevant today, 150 years later. If the ever hopeful Jews had detected a 'spirit of humanity', the Frenchman noticed an 'inhuman' society that 'denatured man'. If one of the *Times* chief commentators today finds Russia 'still a society ruled by fear' — 'fear hiding under gloss of Glasnost' — he might have paraphrased Custine who noted: 'Everything that gives a meaning to political institutions

concluded overleaf

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THE JEWISH REFUGEES COMMITTEE

1933-1987

by DAME SIMONE PRENDERGAST, Chairman

The Jewish Refugees Committee (originally known as the British Refugee Committee) was first established in early March 1933 under the Chairmanship of Otto Schiff. It became the caseworking body of the Central British Fund for German Jewry in May 1933 when the latter was launched under the auspices of the Marquess of Reading and Lionel de Rothschild, OBE. The Central British Fund for German Jewry has since become the Central British Fund for World Jewish Relief: whilst our names may have altered the original relationship between CBF and JRC has remained unchanged.

In 1933 the CBF raised a staggering £203,823 9s 8d for German Jews, stateless Jews, and Jews from countries of origin like Poland and Czechoslovakia who had intended to make Germany their home. It was essential, above all else, to prevent the possibility of any refugee becoming a public charge. Thus the Refugees Committee (JRC) was immediately allocated £20,000 to be used primarily in assisting refugees in the United Kingdom either to emigrate to a third country or to obtain training.

Up to 1939

In the early years, the scale of the operation grew rapidly as the Nazi policy against the Jews became more severe. This movement was maintained until the outbreak of war in September 1939, by which time over 65,000 adults were registered with our Committee. At the same time, the British Movement for the Care of Children took responsibility for over 9,000 children. During the first 7 months of 1939, JRC spent over £250,000 as against £233,000 for the whole of the previous 6-year period. The British Government accepted responsibility for almost half of the total expenditure.

There were three urgent problems: civil status for refugees who technically became 'enemy aliens' and thus subject to restrictions by the authorities; provision of employment for those forced to stay in the U.K. for the duration of the war and, lastly, financial support for the growing numbers registered. Along with the Movement for the Care of Children, a Domestic Bureau, Medical Department, Nursing Department, Agricultural and Academic Committees were all formed to help cope with the mammoth task of resettling such a large and varied group of people.

1944 saw a change in title and the 'Central British Fund for Jewish Relief and Rehabilitation' was created. Numbers steadily declined, thus by the end of the year our register of maintained persons was less than 900, over 43% of whom were over 55. The nature of assistance also changed; medical, dental, optical and hospital treatment were arranged as well as welfare visiting for those in need.

Permission was obtained from H.M. Government for 1,000 children to be brought to the U.K. from concentration camps at the end of the war and great attention was paid to the very special needs of this small group of vulnerable young people. Information, advisory services and search requests grew and the Displaced Persons Scheme began in earnest towards the end of 1945.

The Committee has maintained its commitments to these refugees during the post-war period and was ready to give assistance when Russia's invasion of Hungary in 1956 resulted in some 1,800 Jewish refugees arriving in the U.K., followed by approximately an equal number of Egyptian Jews after Suez. Eighty Jewish Czech students were helped in 1968 after the Russian invasion, as were Poles who, as a result of fresh antisemitic measures in Poland, emigrated in large numbers.

The change in regime in Iran in 1979 led to a new exodus: by the end of June 1980, our case-load was in the region of 1,500 Iranian Jews. Assistance with complex documentation, financial help with education, housing, employment, all had to be given. As in the past, probably the most crucial service we provided was the most basic: support for those of our many clients in need of the security and reassurance our agency could offer in the midst of their private turmoil.

Understandably, CBF's work has expanded beyond the original mandate. Help is now given

to the persecuted and underprivileged in other countries and, since 1957, there has been an annual appeal. During recent years work has covered wide geographical areas, contributing towards the emigration of Jews from Moslem countries; maintenance grants to the sick and elderly unable, through age and infirmity, to leave countries behind the Iron Curtain; organising education grants, warm meals, Kosher canteens in Eastern Europe as well as provision of medical and other aid, particularly in winter when conditions may be very severe.

With the exception of the period during the war when communication was difficult, the CBF (JRC) has always maintained good relations with its American and Continental sister organisations. Close cooperation with the American Joint Distribution Committee during the Iranian crisis, for example, proved invaluable in resettling those forced to leave their homes and possessions.

Throughout these activities, our original commitment to the survivors of the Hitler years has not waned: we anticipate our assistance for 1987 for this group alone to be somewhere in the region of £32,000. We continue to support those who, for whatever reasons, request our help in time of need.

Today, the CBF and its caseworking body, JRC, operate from Drayton House, London. Over 50 years after its birth, the objectives remain unchanged: to advise and assist Jewish refugees in the United Kingdom who have fled from racial and religious persecution in many parts of the world.

* *The Jewish Refugees Committee is a Committee of the Central British Fund for World Jewish Relief (CBF) which, as its name implies, engages almost exclusively in relief work for Jews outside the United Kingdom.*

TRUSTING GLASNOST

concluded from front page

reduces itself here to one lone sentiment — fear. In Russia, fear replaces, that is to say paralyzes, thought'.

The 'reluctance to speak out of turn' which the *Times* writer has recorded, was not concealed from the Frenchman who said the Russians were 'intoxicated with slavery'. When the *Times* man reported that 'not a whisper of scepticism could be extracted from any of them', the French visitor simply recorded that 'not a single protest' is raised against 'the orgies of absolute sovereignty'; the Russian system seemed to him 'the discipline of the camp substituted for the civic order'. Nor is the abuse of psychiatry in pronouncing dissidents 'mad', a Soviet patent; Custine knew of it already.

The *Daily Telegraph* Moscow correspondent remarked that if Russians were able to float Westwards for a week or two (as they are entitled under the Helsinki Final Act), the 'demoralisation' (as a result of comparing living standards) would be 'devastating'. Custine put the same idea this way: 'The political system of Russia could not withstand 20 years of free communication with Western Europe'.

As it is, Mr. Gorbachov is unlikely to be challenged on his disingenuous comment that the

police violence against legitimate Jewish demonstrators was 'nothing really: if laws are broken, law-enforcement officials have to take action'. Or when he allows Jews to be denied the right to emigrate because they hold 'State secrets' (which were defined by a British correspondent as 'how to work a computer that was out of date in the West 20 years ago'). That sort of argument was not unfamiliar to Custine when he wrote: 'Here, to lie is to protect the social order, to speak the truth is to destroy the State'.

There are more similarly remarkable experiences recorded in his book (*Journey for Our Time*). They are worth reflecting on in terms of topical events — even if we may not agree with everything that was written in the early years of Queen Victoria's reign. In the nuclear age they may simply seem to make no sense.

But then, if we are to search for lessons of the past, where precisely do we stand here and what do and can we learn from history? We may come to share Kohelet's sense of the vanities of our existence and find ourselves thrown back, on the bedrock of all human experience — which is hope and faith, with a bit of discretion.

KURT HAHN AND THE CAMBRIDGE SCHOLARSHIPS

by PETER CARPENTER,
Churchill College, Cambridge

Kurt Hahn was born of Jewish parents in Berlin in 1886. He first made his mark in education as headmaster of Salem, a coeducational boarding school in southern Germany. There, designed to counteract what he diagnosed as four social 'declines' (in physical fitness, initiative, skill and compassion), he formulated a programme of character-developing activities.

In 1933 he escaped to this country and founded Gordonstoun School where successful participation in certain activities outside academic work led to an award, the Moray Badge. During the second world war Gordonstoun was evacuated to Wales and set up an outpost on the coast. In this way the first Outward Bound School came into being, running short residential courses. In 1953 Hahn gave up his headship of Gordonstoun — though not his campaigns. He died in 1974.

By then further Outward Bound Schools had been founded. (Today there are thirty, world-wide). They are situated in areas where the environment, such as the sea or mountains, offer challenging opportunities for young people to test themselves out.

Duke of Edinburgh's Award

1956 saw the launching of The Duke of Edinburgh's Award, for which young people can enter in their own time. The object is to challenge them to personal achievement and voluntary service, within a framework of worthwhile leisure time activities. The Award has found its way into over 50 different countries by now.

The development of the intellect mattered to Hahn too. He maintained that early specialisation prevented many pupils of promise from reaching the universities. So he initiated the Trevelyan Scholarships to Oxford and Cambridge (1958-65), the criteria for entry being the candidates school record, a project and interview.

During the same period the first of six United World Colleges was founded. They may be described as international sixth-form colleges, for the student body comes from a variety of countries and the leaving examination is the International Baccalaureate. The Colleges, too, lay stress on challenging extra-curricular activities.

The above add up to a remarkable record of achievements. The *Times Educational Supplement* even went so far as to write: 'No one else in our day has created more original ideas and at the same time possessed the gift of getting them put into practice'.

1986 being the centenary of his birth, it seemed appropriate to establish a memorial of interna-

tional standing which would be called after him. That this should be centered on Cambridge stems from the fact that two of Hahn's former pupils were associated with the University: The Chancellor (H.R.H. The Prince Philip, Duke of Edinburgh) and the present writer. In consultation with the university authorities it was agreed that the memorial should take the form of scholarships for students from Germany, enabling them to spend one year of further study in Cambridge.

The success of the project would depend on finding the necessary financial means. Any uncertainty was removed by an imaginative gesture on the part of the Government of the Federal Republic of Germany. It was decided to fund two Kurt Hahn Scholarships annually, as part of its programme of supporting German students abroad. The decision was announced by President Richard von Weizsäcker during his State Visit to Britain in July 1986.

The Scholarships are administered by twelve Trustees. They consist of representatives of the institutions which owe their origin to Hahn, the German Ambassador in London and senior members of Cambridge University. With the help of the German Academic Exchange Service they selected the first three 'Kurt Hahn Scholars', who were welcomed in Cambridge in October 1987.

Money is still urgently needed, to ensure the financial future of the award by the Trust. Provided funds permit it, the object is also to make arrangements with universities in Germany under which students from Cambridge can spend an equivalent period of study there. All of it is intended to strengthen understanding between the two countries in keeping with ideals for which Kurt Hahn stood.

ONE OF BRITAIN'S "BRIGHTEST AND BEST" SCIENTISTS

Britain's pioneering research into biotechnology — a branch of science described as the seedbed of an emerging new industry — was essentially done at the Laboratory of Molecular Biology at Cambridge. Its first director was Dr. Max Perutz, an Austrian-born Jewish refugee whom a *Times* special feature presents as 'one of our brightest and best'. Dr. Perutz won the Nobel Prize for Chemistry in 1962, thereby helping to keep Cambridge in the lead over all other universities in that most prestigious competition. Now the Nobel laureate issues this warning, which the *Times* quotes approvingly: 'The brilliance of British science is one the country's greatest achievements. But it is a fragile flower, and once destroyed by bad politics it cannot be restored.'

THEY DON'T WANT TO KNOW

about their origins

It is to be hoped that the idea of a record of Refugee Achievement (see F.M.M. Steiner's article in the December issue and the correspondence in this one) will find the support it clearly deserves. That support must be expected from all the various sections which constitute our refugee community. Refugees have made their contribution to, and mark in, many fields of human endeavour; they are entitled to credit both for what they did and for what they are and were.

This may seem self-evident but unfortunately isn't. For many of the refugees would seem to attach no importance to their past, wish only to forget it and resist every attempt to remind them of their full identity which can never be a present without a past. A large number of them in fact care so little about it they do not even support this Association, if only by way of membership.

Of course the urge to be different from what we are and to wish the past away, is strong. Central European Jews might have had the benefit of an instructive if painful experience, but many of them have only, as the Latin tag has it, 'changed the skies not the mind'. They once were Germans or Austrians who did not want to be reminded of their Jewish stock, and now they are Britons who resent their German or Austrian origins. They are like so many Münchhausens riding half a horse. They might be proud of their lineage as Jews and refugees, like the Old Contemptibles of the British army who did not take their standards from others: they had their own, turning a term of contempt into a title of honour.

But then such is the world we refugees live in, and to that extent any record of refugee achievement cannot expect to be as representative as it might be. Characteristically, an enquiry in the *Drapers Record* drew no more than one lone response, and so the clothing and allied trades, in which refugees play so conspicuous a part, must needs appear badly neglected when the story is told. Much the same may well apply to other trades and industries, and whether the professions will offer more hopeful prospects, is by no means certain. More than one enquiry has produced variations of the theme that 'because I was born in a stable, it doesn't follow that I am a horse.' This may sound clever but is in fact rarely more than an attempt to run away from one's past.

However, with us, for better or worse, the past obstinately stays present, and we might as well make the best of it. The make-believe of mimicry is far from the best and sure to find us out. It would be well if its practitioners, in their own interests, were to come clean and acknowledge their membership in a fate which we all share.

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THE REFUGEES' LODGES

within B'nai B'rith

In his history of the First Lodge of England, Walter Schwab records the dilemma with which this constituent of the B'nai B'rith organisation was faced when, after 1933, there was an influx of members from Germany, one of the recognised strongholds of the Order. Unwilling, on the one hand, to allow the new arrivals to 'swamp' the London Lodge and turn it into an association of refugees, the leadership could not, on the other, deny its Continental brethren the support they so obviously needed and deserved. A number of aid schemes were initiated and, in February 1940, a meeting was held in London, attended by several hundred non-British members of B'nai B'rith, to consider further action. Three years later, a semi-autonomous group, the '1943 Section', was formed within First Lodge, under the chairmanship of Dr. Frederick Goldschmidt, and in 1945 this unit acquired fully independent status when it became the Leo Baeck (London) Lodge No. 1593. In 1946 the Leo Baeck (London) Women's Lodge No. 510 was inaugurated and Mrs. Erna Goldschmidt installed as first President.

Both Lodges have flourished ever since. Both are strongly committed to the support of Israel, mostly in the fields of medicine, education and care for the elderly. Both are active in the cause of Soviet Jewry; and they organise conducted tours to places of Jewish interest in Europe.

Among their most notable successes are the Leo Baeck Day Centre for the over-sixties, now installed at 17 Daleham Gardens, Hampstead, and the Leo Baeck Housing Association. Two major projects for the housing of the elderly, 11 Fitzjohns Avenue and the Clara Nehab House in Leaside Crescent, are evidence of solid achievement and progress, accommodation having more than doubled since 1980.

Social Welfare

The Lodges' Social Care and Welfare Committees continue to organise visits to hospitals, old people's homes and private residences and to render financial help and lend moral support whenever an urgent need arises. And care for the young accompanies care for the elderly: a total of £29,000 was distributed in 1986-87 in the form of scholarship awards.

Social contact is given due weight. Open Days and the Annual Dinner and Ball are established and highly successful events. Wide-ranging cultural activities include the Leo Baeck Memorial Lecture, delivered in 1987 by Rabbi Jonathan Sacks on *Judaism and Post-Modernity*.

The two Lodges have grown to maturity, conscious of their special identity within the framework of the B'nai B'rith organisation in this country and worldwide. Their members remain proudly committed to the ideals of Judaism and high-principled humanity which have inspired the Order for 145 years.

D.L.M.

Developments in Anglo-Jewry AMERICA AS A MODEL

Jewish communal institutions in Britain and U.S.A. were compared in an instructive survey by a former Director of the Statistical and Demographic Research Unit of the Board of Deputies, Professor Barry A. Kosmin, trying to discover whether the American experience can serve as a model for us. In a lecture on this subject (published by West Central Counselling and Community Research), he noted that, unlike Anglo-Jewry, the Jewish population of the U.S. has grown and now numbers over 5.8 million, having gained from births, immigration and conversion. Jews are also much more widely dispersed than in Britain, being spread over the whole of the North American continent; and the social changes which have taken place over the last two decades are more pronounced.

Generally speaking, America's Jews have reached a high degree of affluence and influence: they consider themselves as children of two 'timeless documents', the Torah and the Constitution; they are, therefore, culturally attuned to, and active within, both communities. Religiously, they are diversified. Although fewer than ten percent are Orthodox, nearly three-quarters are fully committed adherents of one or other synagogue grouping, and Jewish education flourishes.

Nevertheless, the problem of retaining the commitment of the younger generation remains, even if intermarriage as such no longer implies automatic alienation. Professor Kosmin believes

that the American willingness to debate these issues freely and openly could with advantage be followed here. He also recommends as a precept the balance which American Jews have achieved between the 'universal and the particular aspects of each Jew and each Jewish family's life'. Jewish community workers in Britain would then be more exposed to the wider issues and, in return, non-Jews to Jewish values and preoccupations. If Anglo-Jewry could concentrate on engaging leaders and communal professionals able and willing to bring into harmony the realities of contemporary Jewish society and its institutions, then, he suggests, it would succeed in preserving Jewishness and Judaism in Britain.

An important development in Anglo-Jewry was the creation of the Federation of Jewish Family Services, which bring together the Jewish Blind Society, the Jewish Welfare Board, Norwood Child Care and Ravenswood; it is intended to recruit staff of an appropriately high calibre. Specific projects included proposals of the Chief Rabbi's consultant on the inner cities for a scheme to involve Jewish communal and business interests in the revival of job opportunities and commercial enterprise in run-down areas.

The official commendation received by Liverpool's King David School, which accommodates both Jewish and non-Jewish pupils in roughly equal proportion, is evidence of an important achievement based on a deliberately high profile adopted by Jews in the narrower Jewish as well as the broader regional or national context.

Could it be said that the introduction into one of the established television soap operas of a rabbi from Leeds visiting his friend, a Yorkshire country vicar, with whom he engages in theological discourse and philosophical contemplation, makes this point? On the other hand, the television advertisements in which a well-known Jewish actress portrays the stereotype of a Jewish grandmother, may be reflecting the American model too faithfully to suit our British tastes.

*

'Refugee Domesticities in Britain 1933-1945'

'Asylum or Servitude? Refugee Domesticities in Britain 1933-1945' is the title of a paper that will be presented at the Society for Labour History conference to be held on 19 March at Loughborough University. The paper will be read by Dr. Tony Kushner, Parkes Library Research Fellow, Southampton University. He will examine the reactions of those victims of Nazi persecution who were often of middle-class background, to their new work. He will also deal with the ambivalent attitudes of the British public to these refugees and the response of the Government. Any of our readers who may wish to report their experiences are asked to contact Dr. Kushner at the Department of History, Southampton University.

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REFUGEES' PROGRESS IN AUSTRALIA

Those who favour current moves to establish a formal record of the contributions made by individual refugees towards Britain's cultural and economic well-being will be encouraged by the initiative taken by an Australian government agency. The New South Wales Department of Industrial Development and Decentralisation has just published an attractively designed booklet entitled *Migration Profiles of Success*. It contains interviews with 'people who came to Australia in recent years and made their base and their niche in New South Wales', helping that State to 'enhance its place as the industrial, financial and commercial centre of Australia and the South Pacific'.

Among the 15 names is that of Claude Caminer, who left Berlin with his parents in 1936 to settle in South Africa. After obtaining a degree in mechanical engineering from Witwatersrand University he came to England to take up a post-graduate apprenticeship with a large engineering company in Bedford. He then joined a firm of Consulting Engineers in London, where he met and married a refugee from Czechoslovakia whom the Holocaust had orphaned.

Immigration via South Africa

In 1954 he returned to Johannesburg. There he took over a small manufacturing business which had been started a few years earlier by another Jewish refugee from Germany. Under his direction it became a major undertaking, widely known and respected for the design and workmanship of its high-quality domestic furniture. In 1984 he 'retired' and with his wife and two sons moved to Sydney. But he soon returned to work and now his energy, and his own and his eldest son's technological skills, are harnessed to the Australian economy, once more seeking out employment and wealth-creating opportunities in a new land.

Another official publication which acknowledges the country's debt to Jewish refugees is *A Land of Immigrants*, available from the Australian Department of Immigration and Ethnic Affairs. Among its most interesting items is a description of Australia's pre-war refugee policy and her participation in the 1938 Evian Conference which resulted in her acceptance of a quota of 15,000 over three years; in the event, this was only half-filled due to the outbreak of war. There is also a frank account of the infamous voyage made by the troopship *Dunera* which left Liverpool for Sydney in July 1940, carrying some 2,000 German and Austrian Jewish internees. About 900 of these were allowed to stay in Australia after their release and many went on to distinguish themselves and to enrich Australian life.

The city of Adelaide is proud to have among its sights Australia's first Migration and Settlement Museum which is designed to offer a historical review of South Australian immigration from the foundation in 1836 of what was intended to

become 'a perfect colony' and a 'vanguard of modern British capitalism'. Jews were among the first settlers. Indeed a Jew, Jacob Montefiore, was a member of the Royal Commission set up to organise colonisation of the territory; and his description of Adelaide as a place 'where members of different religious denominations enjoy the opportunity of worshipping God according to their consciences' is quoted on one of the display panels. A small Jewish community built its first synagogue in 1850, and a photograph of the present building is displayed.

Jewry's Bicentenary

An authoritative survey of Australian Jewry is contained in *Chosen. The Jews of Australia* by Hilary L. Rubinstein (Allen & Unwin, Sydney, 1987). The double entendre of the title is understood to be deliberate, reflecting the choice of most of the Jews in Australia to remain both Jewish and in that country. As Australians prepare to celebrate the bicentenary of white settlement, it is interesting to reflect that Jews have been part of it since its very beginning. Out of the 750 convicts who arrived in 1788, eight were Jews from London's East End. Several hundred more followed, but, as was the case with non-Jewish convicts, most became respectable citizens and, having been joined by free migrants, formed communities with a predominantly Anglo-Jewish orientation, committed to 'integration without assimilation'. Many became prosperous and some attained distinguished positions in public life. Jews fought and fell in their Kings' wars; and one of them, Sir John Monash, commanded the Australian Army Corps in the First World War.

The refugee era is fully covered. Arrivals from Germany and Austria after 1933 at first had to struggle with 'discreet discouragement' from the Australian authorities. After 1936, the German Jewish Relief Fund was available to meet landing money requirements and the Australian Jewish Welfare Society was responsible for the reception and integration of the newcomers. There was no lack of hostility on the part of some elements of the population. Less understandable was the attitude of certain sections of the Jewish establishment: even the unfortunate internees of the *Dunera* were not spared resentment.

Arrivals from Egypt, S. Africa, Russia

Post-war immigration from Europe and Shanghai did not turn Australia into a major haven for Holocaust survivors. More recently, Jews came from Egypt (some 4,000), from South Africa (some 2,000) and from the Soviet Union (3,000 according to the author, though other official sources put the figure significantly higher). As a result, there has been a distinct influence of the newer, 'Non-English' Jews upon community affairs, both religious and secular.

DAVID MAIER

KITCHENER CAMP RECORDS

at Wiener Library

Important documentary material concerning the history of the Kitchener Camp, 1939-40, known to so many of our Pioneer friends, has been donated to the Wiener Library by Mr. Phineas May who was director of the Camp. The material includes Mr. May's diaries, a complete set of bound volumes of the Camp journal, a considerable number of photographs of the Camp and its inmates, etc.

The camp saved the lives of 3,600 men and with them probably a number of their dependants, whom they managed to bring over. As a base of the Pioneer Corps it offered the first opportunity to German and Austrian refugees to take part in the war.

It is to be hoped that many of us who were members at one time of the camp will be interested to see the material and perhaps be able to identify the photographs. Maybe some will be in possession of further items which they might be prepared to add to the collection.

REFUGEES' ORDEALS IN

FRANCE

A little known story of the troubles of German Jewish refugees in France was recently broadcast by West German Radio under the title *Lesmilles, eine Ziegelei in Frankreich*. The brickworks of Lesmilles near Aix-en-Provence were an internment camp where the French held Germans and Austrians considered dangerous as agents and partisans of the Nazi regime. Among them were such 'dangerous' people as Lion Feuchtwanger and Walter Hasenclever (who committed suicide there in June 1940, only a day before Feuchtwanger managed to escape), also Golo Mann, Walter Benjamin and Max Ernst.

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The earliest surviving version of Einstein's *Theory of Relativity* was auctioned by Sotheby's, New York, for \$1,155,000 (£641,600), the highest price ever paid for a manuscript in America. The 72-page handwritten manuscript was written in 1912. Sotheby's said the manuscript, given by Einstein to friends, was bought by a private dealer for an anonymous client. It had been expected to sell for about \$700,000.

FRESH EVIDENCE ON NAZI CRIMES

Thousands of war crimes charges may be brought on the basis of evidence uncovered from recently opened United Nations archives. The files held in secret up to now have already been checked by the Nazi War Crimes Centre at Ludwigsburg, near Stuttgart. According to the Centre's director, Herr Alfred Streim, a number of (as yet unnamed) leading industrialists and political figures will be investigated.

Altogether some 30,000 names have been received, including those of 4,500 people wanted for murder, both suspects and witnesses. Herr Streim said: 'Most of the people named were either SS policemen or guards in Poland or France. They probably thought they had been overlooked'. Whether legal action will now be taken remains to be seen. In the meantime it must be interesting to see what Britain's attitude will be towards possible trials of alleged war criminals within her jurisdiction. The article below gives details.

Possible Trials in Britain

Britain's official attitude to war crimes trials may be on the point of undergoing a significant change. The hitherto adamant refusal of successive governments to consider either prosecution or extradition of alleged war criminals living in this country has over the last few months been newly challenged in the press, on television and, not least, in Parliament.

Tom Bower's articles in *The Times*, Scottish Television's two documentaries, the disclosures of the Wiesenthal Centre, the investigations of the US Department of Justice and the activities of the All-Party Parliamentary War Crimes Group, with which personalities like ex-Home Secretary Merlyn Rees and Greville Janner M.P., are prominently associated, have succeeded in bringing the issue into the arena of public discussion. And so, in the same issue which carried an interview with the well-known 'Nazi-hunter' Beate Klarsfeld, the *Jewish Chronicle* was able to report the Home Secretary's announcement that the Government was indeed considering a change in the law to allow charges to be brought against former Nazis. Nothing was said about extradition, although the general law concerning Britain's treatment of fugitive offenders is also in process of revision.

The legal aspects of a war crimes trial were discussed editorially in the fortnightly *Law Magazine*. As the law now stands, United Kingdom jurisdiction does not extend to crimes committed abroad by foreign nationals. If, say, the new Criminal Justice Bill, now before Parliament, were to make possible (as the journal advocates) the prosecution of naturalized British subjects for offences committed outside this country and at a time when they were aliens, then great care must obviously be taken to minimise the potential unfairness inherent in such retrospective legislation.

However, (the article concludes), the difficulties should not be a bar to early action to 'ensure that justice is done to that evil regime's victims', notwithstanding the passage of time.

A speaker on the religious radio programme *Sunday* expressed his admiration for those Jews who were engaged in a search for a full understanding of the Holocaust horrors consistent with their faith in God; and he cited *Jewish Chronicle* correspondence on the subject, though he found the preoccupation with the prosecution of alleged war criminals less comprehensible.

'CHARMING' TV PRESENTER'S NAZI PAST

One of West Germany's best-known TV presenters, Werner Höfer, 74, resigned (under pressure) when he was found to have been the author of a war-time article approving the execution of a young concert pianist, Karlrobert Kreiten, who had criticised the Nazi regime. Höfer had conducted his special programme *Frühshoppen* for the past 35 years. In 1973 he received a German state medal for his services to journalism.

An article in *The Times* recalls that the charges against Höfer were originally made as far back as 1962 by an East German propagandist. But (it is said) 'that was still a period when many Germans in positions of responsibility had been involved with the previous regime' so Höfer's explanations were accepted. Now, it is pointed out, those in office are 'young enough to be free of any taint of personal involvement with the Nazi past. They are less sympathetic to the dilemmas that faced those who lived through the period. Their judgements are harsher'.

In a comment on the affair, the Bonn Correspondent of *The Daily Telegraph*, Daniel John-

son, writes: 'It has demonstrated beyond doubt that the West Germans are very far from having regained "normal" relations with their history'. He then went on: 'We would not treat someone as a pariah merely for having expressed half a century ago objectionable views since repudiated, but in West Germany intellectuals are judged by a different standard'.

No sooner was this ill-considered comment uttered, when *The Daily Telegraph* printed a letter from a former Bonn Correspondent, Blake Baker, supporting it. Höfer, he said, was only about 30 at the time, and, working 'under a ruthless dictatorship', he could refuse to conform no more than 'ambitious young British journalists' can disregard 'the editorial line of their employer'. Besides, with all his Nazi past, Höfer was a man of 'charm and professionalism'. This incident in which the only redeeming feature was Höfer's prompt resignation, goes far to show how little prominent British journalists, even now, understand the enormity of Nazism and the revulsion it still ought to arouse.

GERMAN T.U.C. ACTION AGAINST NEO-NAZIS

Members of organisations which could be regarded as neo-Nazi cannot belong to any West German trade union. A unanimous decision to this effect was taken by the German trade union congress (D.G.B.), naming two organisations, the German People's Union led by Dr. Gerhart Frey, editor and publisher of the *Deutsche National-Zeitung*, and the German Workers' Freedom Party. They are to be treated in the same way as the National Democratic Party whose members were banned as far back as 1966.

Viking Youth

Another neo-Nazi body attracting attention is the Viking Youth. Members of it, wearing illegal uniforms, staged a noisy New Year's Eve demonstration in the Bavarian town of Fladungen. They easily outnumbered the local police who had to call for reinforcements. The 'young Vikings' foster the racist ideology combined with paramilitary training. They keep up pagan traditions in Solstice and Yuletide celebrations, and romantic camp fires and 'adventurous scouting treks' are advertised to attract youngsters from the age of 7.

One of the Viking leaders, Odfried Hepp, a 29-year old technologist, was sentenced to 10½ years' imprisonment on charges of attempted murder, involvement in four armed bank robberies and membership in a terrorist organisation. A Viking magazine (called *Gäck*) is published two or three times a year with a circulation of 15,000. Contacts have been made in a number of European countries including Britain.

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Franz Peters

BY THE WATERS OF BATH SPA

A Tourist Guide's Sightseeing

'You are underfoot', my wife said to me, 'and you are getting far too fat. Why don't you find some exercise out of doors?' That was a few months after I had retired and tried to introduce a moderate amount of time and motion study into her housework. Now, that set me thinking: the dog was getting far too old for any lengthy walks, who else could I take Walkies, whilst waiting for my next meal? As it happened, just then a friend of ours mentioned that she had heard that they were looking for a German-speaking person to be trained as a Mayor's Honorary Guide to take German tourists on tours of Bath. 'There you are', my wife said, 'just the thing for you'.

Now it is true, German had been my first language, but after all, I had come to this country many years ago, as a young man, and whilst my English had not notably improved during my 53 years here, my German had become distinctly rusty. I came here as a Jewish Refugee in 1934 and of course language changes, and there are

now many new words not yet invented then, so many years ago.

During the last war I was classified a 'Friendly Enemy Alien'. In the war, I was allowed to enrol in the Home Guard — *Dad's Army*. During my undistinguished military career, I was detailed for a few weeks to guard a railway bridge in rural Buckinghamshire. My hours of duty were between 2 a.m. and 5 a.m.; there was, however, a severe technical hitch — as an Enemy Alien, even a friendly one, I was under strict Curfew Regulations, and not allowed to be out of doors after midnight. Nevertheless an ingenious solution was found; every night before I went on duty, I had to report to the local village police station. I went there, fully armed with rifle, Sten Gun and grenades and signed the Register, after I had wakened the sole unarmed and very elderly village Bobby, who then made us a nice cup of tea; no doubt it helped us a great deal to win the war.

Die freiwillige Feuerwehr

Well, anyway, to come back to my career as a Bath Mayor's Guide, my German has come back to me during the past 10 years I have guided hundreds of German, Austrian and Swiss tourists and many other nationalities and particularly the inhabitants of our twin city Braunschweig, they come here every year: *Die Polizei, der Schützenverein, die freiwillige Feuerwehr*, etc. etc.

For many years my wife and I had been coming to Bath to visit good friends here and we fell in love with this most beautiful of English towns. For the last 15 years, before my retirement as the Managing Director of a large Public Company, we had lived in the West Riding of Yorkshire, and when it came to retirement and the choice between Huddersfield Spa and Bath Spa, there was no question: it had to be Bath.

I spent many happy months training to become a Guide and at last passed my examination and was given my badge. I find the two-hourly walking tours in all weathers very good exercise. We have over three million tourists in Bath every year, so there is plenty of scope. I only hope to be able to continue for a few more years. Unfortunately, for insurance reasons, they now retire us at the early age of 80.

My very first tour proved a difficult one: I was given a party of Swiss and German architects, who suddenly became very technical; luckily I was able to get them to argue with each other very heatedly about some very intricate Palladian detail. Then, to my great relief, it started to rain heavily. I do not greatly enjoy the guiding of

parties of often bored and ill-mannered teenagers.

Not so long ago I had a party of particularly noisy and offensive German schoolboys in the charge of a very young and obviously helpless teacher. My patience gave way in the end and I treated them to some extremely choice language, using old-fashioned swearwords, as probably used by my own teachers in Kattowitz O/S some 60 years ago. The boys were rendered completely speechless and behaved absolutely perfect for the remainder of our walk. Their young teacher begged me with tears in his eyes, to stay with them for the remaining six days in England.

At one stage I was given what proved to be one of my most difficult assignments. At the Tourist office, probably arguing that one bloody foreigner could deal with another bloody foreigner, they asked me to take a guided tour of Bath, of what I understood was a Yugoslav Rugby Team. I met about 25 hulking big brutes at the appointed place, none of them neither you nor I would have cared to meet in the dark and none of them speaking any English, German, French or any other civilised language, and that included their so-called interpreter. I was unable to make any contact with them. My introductory talk was listened to in stony silence. Not a word was uttered by any of them, during the whole of our walk and all I got was an icy stare. However, at the end of this ordeal, the interpreter suddenly pulled out a note and read out: 'Where is Marks & Spencer? Where can buy cheap watches? Where can find girls? and we from Rumania not Yugoslavia. Thank you'. Thus ended a memorable tour.

To be concluded

Changing Britain

ENTERTAINMENT

ON SUNDAY

In his recent inaugural address, the chairman of the Council of one of our most respected learned societies reflected on the way 'things . . . gradually build up' and then 'suddenly spill over. . . to produce a major change in what we are used to.' He listed as examples credit cards, contraceptive pills, personal telephones, computers. He could also have mentioned the British Sunday which has changed.

Some of us will remember what the British Sunday was like when they came here 50 years ago. Hardly a theatre or cinema was open except in the West End, and of course sport was out completely. The original Sunday Observance Act of 1625 was still largely in force though some of its provisions had come to be ignored.

In 1780, Parliament laid down that 'any house, room, or other place' used for 'public entertainment or for publicly debating on any subject whatsoever on the Lord's Day, called Sunday, and to which persons shall be admitted by the payment of money . . . shall be deemed a disorderly house or place,' whose keeper could be prosecuted and fined. Although modified over the years in respect of concert halls, museums, picture galleries, zoos and botanical gardens, as well as *cinemas and licensed theatres this ancient statute still restricts some Sunday amusements for which admission is charged.*

Football and Racing

They have long ceased to include sporting events. Football matches on Sundays are an established feature of the season's calendar, even if the number of games played is still limited and programmes are sold instead of tickets, or spectators are enrolled as temporary members of the home team's supporters' club. It will not now be long before racing also will have a free run on Sundays and betting shops will then be open too.

The Victorians would not recognise their England, though one of their great men may be said to have foreseen it all. In his celebrated essay *On Liberty*, first published in 1859, the philosopher John Stuart Mill wrote: 'Without doubt, abstinence on one day in the week, so far as the exigencies of life permit, from the usual daily occupation is a highly beneficial custom.' But while he thought it right to protect the observance of a day of rest by those who wished to adhere to the custom he was strongly against any legal limitation of the 'self-chosen occupations in which a person might think fit to employ his leisure' and, in particular, anything hindering amusements on Sundays, since laws of that kind could only be defended on religious grounds. This was, in his opinion, a weak argument, since 'no man has a duty to ensure that another should be religious.'

130 years on he seems to have won his point.

DAVID MAIER

The Things We Do IN ENGLAND NOW

1. Unequal Opportunities

It is by now fairly generally known that we are all more or less equal — but we are not all equal in the same way, and the Equal Opportunities Commission is liable to encounter odd situations. What about smart and fashionable boutiques that sell party dresses and ball gowns which girls can try on only by taking off most of their clothing, quite literally down to the buff — can such boutiques be expected to employ men to attend to such duties as zipping up ladies' skirts and watching them strip?

A refined boutique owner had honest scruples as she was thinking of her girl customers looking for a gown for their first ball, often with their mothers: 'They want to look their best and already feel very nervous. How will they feel if a man is standing there looking at their naked bodies? And what would their poor mothers think? They want the dress to be admired by the opposite sex at the ball, not while they are buying it'.

The Equal Opportunities Commission was not quite sure. They came up with a 1978 case of a menswear store which could not refuse to employ a woman on the grounds that she would be required to take men's inside-leg measurements. The task took up so little time that it could be performed by a man while the woman did something else, the tribunal said. A decision rivalling that of King Solomon in wisdom did not appear to have been reached by the time this paper was put to bed.

2. The Importance of Gossip

Are there many amongst us who do not gossip? Let them own up — but they must not think of thereby rising in the estimation of their fellow-humans. For more likely than not, they will be

dismissed as bores who have little of interest to tell and usually tell us only what we know already. Such is the considered opinion of a distinguished member of Dundee University's Psychology Department who has discovered that gossip is an essential part of our lives providing us with vital information about our social and professional contacts. Gossip is in fact (said to be) a complex and constant form of intelligence gathering carried out by everyone, a key function of the human brain and a process as intricate as higher mathematics.

Dr. Nicholas Emler no doubt qualifies for a prize in higher psychology with his discovery that men gossip as much as women though they will call it different things. In fact he noticed they are frightened by what the women might be saying about them and most frightened of all that their sexual prowess was being discussed.

3. 'Yes, Prime Minister'

We are all familiar with this brisk affirmative statement. But is this really the way people talk these days? Prime Ministers of course are apt to remain (even after three elections) but 'yes' appears to be on the way out. *Times* readers have taken up the matter, so there must be something in it. One reader has noticed that now, instead of 'yes', we usually say 'That's right', and when some one wondered *do we really?*, the reply was 'Oh, very much so'. Others have heard a different substitute — 'absolutely', and from across the Atlantic, we are informed the fashion is 'No Problem'; one customer actually claimed to have heard six 'No Problems' from the same waiter in the course of one meal. This *ersatz* Yes custom has already spread to France where *Oui* gives way to *pas de problème*. Odd, isn't it? Very much so (you might say).

PITFALLS OF TRANSLATION

Some of the pitfalls of translation were pointed out, in the *Daily Telegraph*, by one of its regular contributors, Fritz Spiegl who has an Austrian aunt and is probably himself a native of Vienna. He tells of the pained amazement among Germans when plans for an American embassy included a powder room. Why, it was asked, would they need a room for explosives — or *Pulverkammer*?

He also recalls the adventure of translating a piece about a visit to the zoo from the French into English. There were those monkeys which the French call *singes*. Unfortunately being in a hurry, he by mistake looked up the English-French (rather than French-English) half of his dictionary where the English word *singe* was correctly given as *griller*. So he translated: 'And then we came to a cage with a big griller in it'. The teacher said: 'Well, I suppose you're right but I'd have thought that at your age you'd be able to spell *gorilla*'.

ALFRED KERR EXHIBITION

An exhibition on the life and work of Alfred Kerr, the Berlin theatre critic, was shown by the West Berlin Academy of Art, to mark the 120th anniversary of his birth (which nearly coincides with the 40th anniversary of his death). A report in the *Frankfurter Allgemeine Zeitung* makes the point that Kerr was divided in his concept of his job. He would call himself a 'creative critic' but actually what he did was to pretend he was more than a journalist: 'His basic ego feeling repressed the humiliating fact that he earned his living as a reviewer (*Rezensent*)'.

He was never (it is said) a critic in the tradition of Lessing though as a *Rezensent* he was unsurpassed, incomparable, 'a trauma for all colleagues'. As it is, the reporter feels, Kerr falls short of the claims made for him, appearing as 'the incarnation of a comic saint'. His works, presented under the auspices of the Berlin Press Foundation *Tagesspiegel*, are to be published in six volumes.

FEUCHTWANGER MEMORIAL FOR LITERATURE IN EXILE

There is talk in U.S. of turning Lion Feuchtwanger's Californian 'Villa Aurora' into something like a cultural memorial of German literature in exile. 'Villa Aurora', a mansion of some 20 rooms overlooking the Pacific coastline, with Feuchtwanger's personal library of some 30,000 volumes, used to be a popular rendez-vous of German emigres in U.S.A. Whether it will now become a permanent Memorial is not yet certain. The problem seems to be largely financial. Maintenance would seem to require millions, and American sources are not available. Among others who might be considered most likely to help, the German Foreign Office pleads priority for the Goethe Institutes many of which are thought to be struggling for survival. 'Villa Aurora' has been examined by them but was not found suitable. So at present it is a case of finding a Maecenas (preferably more than one) to get the project off the ground.

REFUGEE WRITERS CONFER

In December 1987 two dozen exiled authors met in Vienna, under the auspices of the Getty-Weidenfeld sponsored Wheatland Foundation, to discuss the problems inherent in their situation. The participants represented Eastern Europe, Latin America, Turkey and South Africa; one was a Palestinian from Israel. With a single exception — the former DDR resident Horst Bienek, who now lives in the Federal Republic — all the assembled authors described being cut off from their language roots as their greatest problem. The Chilean Jorge Edwards suggested that literary language itself constituted a form of exile, shutting the writer off from others. Jiri Grusa declared that, having already felt alienated inside Czechoslovakia, he was now a double alien outside it. He also recalled having been asked by his police interrogator if he was a Jew, and wondering why he was told. 'Because you busy-body yourself about everything!' Immediately afterwards he remembered a quotation from the work of the dissident Soviet poetess Marina Tsvetayeva, 'All writers are Jews.' Calling that phrase to mind, he said, he accepted his ghetto existence.

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Ruth Neushul who did so much for Self Aid, died on 3 January. A tribute will appear in our March issue.

PAUL BALINT-AJR DAY CENTRE

Entertainment for February 1988

Tuesday 2nd	Alice Somer — Pianist
Wednesday 3rd	B'nai B'rith Jerusalem Lodge Choir
Thursday 4th	One's Experiences — Short Stories
Tuesday 9th	Dorei Duo
Wednesday 10th	Musical Appreciation with Yacov Paul
Thursday 11th	Mr. C. Aronsfeld — Travel Experiences
Tuesday 16th	Alyth Youth Singers
Wednesday 17th	The Kingsbury Sing-a-Longers
Thursday 18th	Hans Freund & Guest
Tuesday 23rd	London Ladies Choir
Wednesday 24th	Marguerite Rapp & Peggy Wilding
Thursday 25th	Magic Made to Measure with Alfred Gabriel

The Day Centre will be opening on Mondays from 1 February. If you are interested, please phone 328 0208.

Programmes for Mondays (1st, 8th, 15th, 22nd and 29th) will be announced separately.

We are pleased to announce that Mrs Suzy Kaufman is available at the Day Centre on Tuesdays and Thursdays to deal with social work problems. Please phone her on 328 0208 (Tuesdays and Thursdays) to make an appointment.

AJR CLUB

15 Cleve Road, N.W.6

PROGRAMME FOR FEBRUARY

A 'Basketful of Jewish Humour' will be presented by Karlheinz Guttmann on Sunday, 21 February, at 3 p.m. Entrance 40p. incl. tea.

On the other three Sundays, at 3.15 p.m., we will show Video films, viz. on 7 February: *Quartet* (four Somerset Maugham stories); on 14 February: *My Fair Lady*, and on 28 February: *The Importance of being Earnest*.

Our membership fee is still £4 p.a. If you have not already done so, would you please send us your remittance, enclosing your membership card if you want a receipt.

ARNOLD HORWELL HONOURED

Our esteemed friend Dr. Arnold Horwell was honoured, with a 'Golden Scroll', on the 50th anniversary of his doctorate. The ceremony at East Berlin Humboldt University was attended by the British Ambassador, Timothy John Everard; the Chairman of the East Berlin Jewish Community, Dr. Peter Kirchner, and a distinguished audience of academics. In his address, the Rector of the University, Professor Helmut Klein, referred to Britain's gain by having given refuge to German Jews and the consequent loss of Germany's cultural and economic life.

On the same occasion, an honorary doctorate was conferred on another refugee, Professor Charlotte Jolles, Emeritus Professor of Germanistics at Birkbeck College, University of London.

CHANUCAH CELEBRATIONS

AT DAY CENTRE AND AJR CLUB

The proper Chanukah spirit was in the air when Susi and Arnold Horwell treated a large audience to a lively programme of musical entertainment. The kindling of the lights was accompanied not only by the *Maoz Tsur* but also, in an imaginative variation, by two passages from Handel's *Judas Maccabaeus* ('See the Conquering Hero Comes' and 'Sing unto God'). Memories of days long gone by were revived with songs by Fritzi Massary, Gitta Alpar and Richard Tauber, and a presentation by the late Gerald Hoffnung of seaside hotels with their justly well known French *Wi(n)dows*, 'affording the most delightful prospects', was appreciated by the present audience as much it was by the Oxford Union where it had been recorded.

Dr. Horwell's remark that most of Handel's oratorios were based on stories of the Hebrew Bible, recalls the *Jüdische Rundschau's* reaction to Alfred Rosenberg, the Nazi 'philosopher', who thought that Handel had 'chosen Old Testament stories only for lack of great themes'. The Jewish paper was, in 1935, still able to retort: 'We Jews, like the whole of civilised mankind, revere the genius of Handel which was so great that he

could dare tackle the very greatest theme, the Bible. He was not the first and will not be the last among the artists of all nations who drew their inspiration from the everlasting book'.

AT OSMOND HOUSE

Rabbi Rodney Mariner, of the Belsize Square Synagogue, lit the candles and conducted the singing of *Maoz Tsur* (which, incidentally, sounded quaint in the Ashkenasi dialect). The large number of residents present were treated to an ample and delicious meal which seemed to the visitor one more token of the care and attention given to their charges by the Matron (Ms Ruth Gawthorpe), and her colleagues Mrs. Rosemary Lewis and Mrs. Margot Williams; great credit is equally due to the efficient and ever helpful staff. Mr. Ludwig Spiro's speech of welcome was also in a way a speech of farewell as he mentioned that this was his last year as chairman of the CBF Res. Care & Housing Association. He offered apologies for Dr. Lore Stein, chairman of the House committee, who unfortunately was unable to be present.

CARL FLESCH ON CD

A 'Key Figure of Modern Violin Playing'

Hungarian-born violinist Carl Flesch who spent most of his adult life in Germany became a refugee after 1933. He moved first to London and then, at the beginning of the war, to Holland where only a letter from Furtwängler saved him and his wife after the German occupation. He subsequently managed to reach Switzerland, where he died in 1944, aged 71, due to failing health aggravated by Nazi persecution.

His fame and influence as the foremost teacher of his time — of, among others, Szymon Goldberg, Ida Haendel, Ginette Neveu, Max Rostal and Henryk Szeryng — remains undiminished 43 years after his death. His *Memoirs*, published in 1957, are a standard source work for the history of violin playing in his day. His name is commemorated by the bi-annual Carl Flesch International Violin Competition in London, and the annual summer course for string players — the Carl Flesch *Akademie* — in Baden-Baden (where he spent some of the happiest years of his life). Flesch's writings and studies form an essential part of the equipment of most professional violinists to this day.

His position in the front rank of solo- and chambermusic players is, however, far less well-known, the reason being a paucity of studio recordings. He was under contract to the U.S. Edison Company, whose diamond stylo was made obsolete by the invention of the ordinary needle — causing the company to go out of business. The consequent rarity of his recordings has been regarded as a severe loss because (as the German musicologist J. Harnack put it in his standard work *Grosse Geiger unserer Zeit*) Flesch was a 'key figure of modern violin playing'.

It is therefore greatly to be welcomed that this gap has now been filled, thanks to the enterprise of a specialist company issuing historical recordings, under the label *Symposium Records*, on compact discs. The three Flesch recordings comprise live performances — presumably received by wireless — of the Beethoven and Brahms violin concertos, and works by Mozart, Handel, Suk and others.

Though no reviews have as yet appeared, 25 per cent of the first issue have been sold worldwide. In the opinion of many experts who have heard them they reveal the unique style and musical understanding of this master, and will be of lasting value as documenting the history of the artistic and technical developments in violin playing.

R.G.

LILI KRAUS COMMEMORATION

Lili Kraus, the distinguished Hungarian Jewish pianist who died in 1986 aged 81, was the subject of a Sunday morning series on Radio 3. She was one of the foremost interpreters of Central European classics and her art was here illustrated in recordings of Mozart and Schubert, with the Vienna Symphony Orchestra under Stephen Simon.

Though she escaped the Nazis, she was arrested by the Japanese in 1942 while on a Far Eastern tour; on trumped up charges she was held prisoner until the end of the war. She soon recovered from the ordeal sufficiently to resume her career, and in the 1960s and '70s was frequently heard on the BBC.

Interest in the subject of ageing is growing rapidly. We all have a concern with this, of course as later life challenges everyone who survives. In the first half of life we do not need to question its meaning and purpose. We are busy establishing ourselves in the world, making a living, bringing up children, preparing for the future. In the second half of life this is not enough.

Many thoughtful people search for a goal, for a meaning which is not just about survival, personal and family prosperity. A sad feature of contemporary life is that these goals are by no means obvious or generally agreed.

Religious belief has weakened. This above all threatens the sense of purpose and direction in our being. The decay in belief matches the decay in authority generally: in politics; in work; in

Jews are extremely fortunate, in one respect at least. Their religion does not depend on 'belief'; it does not depend on authority. It is their very existence which is their Judaism. How they respond to the fact appears as an individual matter. That is a matter of debate. To accept one's Jewishness is to accept the hand of destiny which some would term the fact of God. Those for whom this is the case have an enormous advantage in the search for meaning, for purpose, for goals. They can seek guidance, inspiration and teaching in the story of their people, in the words of its thinkers, for these also represent the force of destiny.

The reconciliation of the need for meaning and the need in our time for the elders to take individual responsibility can be reconciled by interpreting this force of destiny, by assimilating

counterpart, if it exists, is not salient. More than one of the articles in this journal demonstrate how valuable the Jewish contribution to the study of ageing could be.

Many concerned with the care of the elderly and the quality of their lives will find both powerful and relevant the teaching and guidance to be found in the Jewish canon of rabbinic wisdom and the Torah. One example is the ethical and practical approach to the artificial prolongation of life, in an article by Leonard Kravtitz. This draws on Midrash, Talmud, and the Shulchan Aruch. The treatment is supremely humane and profound.

The very complex issue of the relationship of the elderly and their adult children is discussed by Michael Chernick in his article: 'Who Pays? The Talmudic Approach to Filial Responsibility'. The title speaks for itself. The middle-aged man or woman confronted with agonizing decisions regarding an aged parent will find wisdom here.

Perhaps the most striking of many penetrating and insightful thoughts drawn from the Jewish religious tradition is contained in Dayle Friedman's paper: 'The Mitzvah Model: A Therapeutic Resource for the Institutionalised Aged'. Anyone who has visited a geriatric ward or residential home for the elderly will know what a constant battle it can be for a dependent elder to maintain his or her dignity and sense of worth. Friedman indicates how religious observance can yield more than a palliative or comfort.

Friedman shows that observing commandments to the extent that is possible is a benefit conferred on others as well as oneself. Thus the elders can feel that they are contributing to the life of others, as a vital part of the community. This is crucial for a sense of self-worth.

The 'Mitzvah Model' should be read by all ministers and those who act in a caring role in institutions or indeed at home. It throws light on a much-needed attitude to the life of the dependent aged. It is also a reflection of a specifically Jewish contribution to the quality of life in the later years.

Sidney Jones

AGEING AND JUDAISM

The Relevance of Religious Teaching

families; as well as in Synagogue and Church. The 20th century has destroyed certainty: 'the will of God' is no longer the automatic answer to our human questions. What is called for instead is clear: individual responsibility. That is easy to say; how to actualise it is complex and difficult.

Every person must become his own authority in later life. But this does not mean that every older person is thrown completely on his own frail resources.

the message it has for us as individuals and for us as the human group.

The search for meaning in the face of mortality is the imperative task of the second half of our lives as Carl Gustav Jung has propounded. That this meaning may well be different for each one of us is the view of the American-Jewish psychiatrist Viktor Frankl. Frankl's views were forged in the harshest of human environments: the concentration camp. They are worthy of the utmost respect.

The link between ageing and Judaism is not immediately obvious and the appearance of a new journal devoted to just that connection prompts reflection. The *Journal of Ageing and Judaism* is published in New York; it appears twice a year and the contents of its second issue make abundantly clear what is special about the Jewish approach to ageing and what is not.

Jews share the demographic tendencies of everyone in industrialised societies for the most part. Compared with previous generations of elders they are living longer, are better educated, are more numerous, and in better health, as well as being more affluent. A major article on this theme by Abraham Monk — The 'New' and the 'Young' Aged — demonstrates the need to distinguish the 'young-old', healthy and energetic elders, from the 'old-old', increasingly in need of care. It is obvious that we should seek to increase the proportion of the former group for all our sakes.

There are two specifically 'Jewish' aspects of ageing which the journal exemplifies: community provision, and what religious teaching has to offer the elders as well as their juniors.

The Jewish community in the United States appears to be much better organised and the elders better provided for than elsewhere. America has a different culture, of course, and greater resources, but there is still much from which we can learn. In Britain we have the Churches Council on Ageing but its Jewish

* The author who has previously contributed to our paper is Consultant to the University of London on Gerontology and Mid-Life Planning.

The *Journal of Ageing and Judaism* (Vol. 1 No. 2) is published by Human Sciences Press, 72 Fifth Avenue, New York, NY 10011.

Also relevant is *Keshet Contact*, a bulletin published by the International Co-ordinating Council on Ageing in the Jewish World (P.O. Box 13087, Jerusalem).

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OLD AGE NO BARRIER TO LEARNING

The belief that people's memory and learning abilities decline with advancing age is being challenged by research at several Max Planck Institutes in West Germany. Professor Franz Emanuel Weinert, director of the Psychological Research Institute, told a Hamburg conference of learning and age that the reason why human beings were presumed to have lost some of their intellectual capacity in advanced years could be due to their lifestyle and not their potential: in many cases they simply did not use the brain power at their disposal.

Neither should it be assumed that people necessarily lost their power to remember as they got older. Professor Paul Baltes, director of the Education Research Institute, said: 'The majority of people can become masters of memory' and 'many people of advanced years possess considerable memory reserves, which could be used to study and think'.

TOLERANCE AMONG JEWS

More Argument about 'Who's a Jew?'

The perennial and apparently insoluble question of 'Who's a Jew?' came up at the Zionist Congress last December in Jerusalem where much attention was claimed by orthodox demands that the Israeli Law of Return should be altered so that immigrants converted abroad by non-orthodox rabbis should no longer be treated as Jews by the Government. A determined campaign against any such change was conducted especially by American Jews — Reform and Conservative Zionists — who warned the Israeli Establishment that any essential concessions to the orthodox demands would cause a severe rift with the Diaspora. It would also deal a blow to fund-raising, they pointed out.

One of their leaders, Rabbi Arthur Hertzberg, urged 'flexibility' without which he said 'we cannot work together'. He warned: 'As a Jew, I believe that we need peace and understanding between us. Jerusalem was destroyed in ancient days because Jews would not accommodate themselves to each other'. A former chairman of the World Zionist Organisation, Arye Dulzin, stressed the importance of 'pluralism within the Jewish people'.

Resentment was caused by Chief Rabbi Avraham Shapiro who, in a reference to non-orthodox conversions, said: 'It is a disgrace to pass off a goy as a Jew'. An American rabbi rejected this 'incendiary and divisive statement' as 'an anachronism that ought to be eliminated for the sake of Israel and the Jewish people'.

Eventually a resolution calling for 'complete equality for all streams within Judaism' was

passed by 291 votes against 271. Prime Minister Shamir, in an address to the concluding session, said it was 'inconceivable to question the legitimacy of any Jew, whether he belongs to the Reform, Conservative or Orthodox stream. They are all equal as Jews in our eyes and in the eyes of Israeli law'.

A ISRAELI KASTNER PLAY IN MUNICH

A new play by two Israeli authors dealing with the story of Reszö Kastner who was involved in the well-known 1944 negotiations with the Nazis, was recently staged in Munich: *Reszö*, by David Levine, a former director of the Habimah theatre, and Miri Shimron, a young journalist. The plot is essentially based on the files of the Kastner trial in Jerusalem 1954-55, and the idea is to present something like a demonstration of the facts, showing the dilemmas of a man forced to perform as lord over life and death.

A long review in the *Frankfurter Allgemeine Zeitung* suggests that a play like this arrives on a German stage 20 years too late, though in Israel the 'treason of the collaborator' may still be topical. It is thought that the producer (who also plays the part of Kastner) does not realise that a younger generation is anxious to know what exactly happened. Scant applause is believed to indicate that people don't want 'Israeli authors to wash their dirty linen on a German stage' — hardly a perceptive observation seeing that those concerned in the washing were Germans no less than Israelis.

THE CHALLENGE IN GAZA

The troubles in Gaza and the West Bank — are they 'disturbances' or a rebellion, symptoms of an Arab resistance movement? The question was asked by the Israeli organisation of immigrants from Central Europe in their monthly paper *MB (Mitteilungsblatt)*, Tel Aviv, December 1987. The front page article warns against attempts to dismiss the troubles as 'distortions' by the mass media, or disgruntled Arab labourers who would soon return to 'business as usual', or 'the Palestinian disease' which 'a few aspros would cure'.

The issue (it is said) was 'to secure willing consent from the people in the occupied territories to Israeli rule however liberal'. Such rule by an occupation regime (it is explained) could never be truly liberal and was liable to change to the violence of search operations resulting in increased resentment. Israeli policy was locked in the 'vicious circle' of a 'permanent emergency' where such opinions could be heard as that the Arabs 'must be got rid of in one way or another'. The paper urged the Israeli Government to be aware of the changes that had occurred during the last 20 years among the Arab population: there was now an activist young generation, products of University education, who, enjoying support from abroad, were ready to take action which could not be met by a policy tried unsuccessfully in the past.

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PAINTINGS FROM THE EAST END

'The East End boy who made good' is a familiar aspect of Anglo-Jewish social history. This description cannot be applied more aptly than to David Bomberg (1890-1957) who rose from his East End beginnings to be acknowledged as one of the finest British painters of the 20th century. The Tate Gallery, which owns over 200 works spacing the whole of his career, is mounting a 1988 retrospective exhibition (until 8 May) of his work, selected by the critic and art-historian Richard Cork. The exhibition will show many paintings and drawings never before seen in London.

The Whitechapel Art Gallery is showing the later work of Fernand Leger (until 21 February). There has been little opportunity to see much of the work of this artist in Britain. This exhibition, concentrating on the last 25 years of his life when he developed the inter-locking themes of divers, cyclists, construction workers, the circus and country outings, will appeal to many tastes. The exhibition will be subsequently shown in the *Staatsgalerie*, Stuttgart.

Lucien Freud

Lucien Freud, grandson of the psycho-analyst, was born in Germany and has lived in England since 1931. He was created a Companion of Honour in 1983 and has been described as the greatest living realist painter. His second major retrospective exhibition, comprising 98 paintings and drawings, will be shown at the Hayward Gallery (until 17 April). This exhibition is only one stage in a prestigious international tour, taking in Washington, Paris, Berlin, Oxford, Edinburgh, Hull, Liverpool and Exeter, followed by San Francisco, New York and Chicago.

Stetten Hospital near Stuttgart, an institute caring for the handicapped, has established a curative workshop for people who cannot speak or who have difficulty in communicating. An exhibition of works by these people, 'Artists from Stetten', arranged with the support of the Goethe Institut, London and MENCAP, is being held at the Bloomsbury Gallery, Institute of Education, University of London, 20 Bedford Way, W.C.1 (until 20 February).

Michael Horovitz, born in Frankfurt in 1935, the son of a well-known rabbi, and transplanted to England at the age of two, is a way-out character, anarchic, poet and artist. An exhibition of his artwork, as well as readings from his poetry, has recently been held at the Combined Harvest Gallery, 126 Talbot Road, W.11.

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Fritz Maierhofer was born in Vienna in 1941 and trained with the Viennese firm of Anton Heldwin. He first visited London in 1967, and is the first goldsmith honoured by Sir John Cass's Foundation as Senior Visiting Research Fellow at the City of London Polytechnic. An exhibition of his work, executed during the period of his fellowship, is at the Victoria and Albert Museum (until 6 March). The new work is in gold and silver, and many elements show the influence of the construction framework of the building sites reconstructing the City landscape.

The Barbican Centre is celebrating the eightieth birthday of Yousuf Karsh of Ottawa, one of the world's greatest portrait photographers. The exhibition (until 24 April) contains over 150 works together with several portraits of leading figures in British public life. Among the many subjects included are Leonard Bernstein, Churchill, Einstein, Margot Fonteyn, Heifetz, Korda, Thomas Mann, Reagan, Rubinstein, Albert Schweizer and Stravinsky.

There will be an exhibition of David Gryn (son of rabbi Hugo Gryn) and Laura Godfrey Isaacs at the Ben Uri Art Society from 11 to 26 February.

Finally, the *Berlin Arts Guide* by Irene Blumenfeld who was born and brought up in New Zealand of German parentage and is now a commissioning editor at the publishers Lund Humphries. This fascinating pocket guide is comprehensive in its content, covering the visual arts in Berlin, music, literature, film and art festivals, palaces, gardens, night life, etc. — most useful and very informative.

*

IMMIGRANT ART ON NEW STAMPS

Samples of the work of immigrant potters were featured in a recent set of British postal stamps. The artists included Luci Rie, born in Vienna in 1902, who came to Britain in 1938. She was joined in London by a young German sculptor (and engineer) Hans Coper (1920-1981) who became Rie's assistant, each inspiring the other. They exerted a wide influence among younger studio potters. A third artist featured in the set is Elizabeth Fritsch who was a student of Coper's when he was teaching at the Royal College of Art. The fourth potter, Bernard Leach, was British-born.

ART ILLUMINATING MUSIC

Berlin-born Henry Mathews held an exhibition of his Art and Music 'illuminations' at the Harrow Public Library where it was opened by the Mayor. The *Harrow Observer* devoted a lengthy notice to the artist's 'possibly unique style' which made a point of *illuminating* rather than *illustrating* themes of operas, ballets and other musical creations. Beethoven, Mozart, Vivaldi, Schubert and Strauss were represented in this 'New Concert of Pictures'.

Before developing his unusual art, Mr.

Mathews who is currently President of the Leo Baeck Lodge spent many years designing young fashion clothing from his company workshop in London.

VERA KAROLY

An exhibition of paintings by Vera Karoly, until 2 March, will be held at the Manor House, East End Road, London N3, where it will be opened by Rabbi Hugo Gryn of the West London Synagogue. Vera, now nearly 60, was born in Czechoslovakia. She spent two years in concentration camps, finally in Auschwitz. She attributes her survival to her ability to act as interpreter because of her fluency in several languages. After liberation, initially she returned home to her enfeebled father and brother, but as they both soon died, she decided to move to Britain.

She graduated in fine arts from the Southampton Institute of Higher Education and she held her first very successful solo exhibition of paintings and woodcarvings. Last year her work featured in a short TV documentary. During the past three years she has completed the centrepiece of her exhibition, a painting called 'After Auschwitz'. She hopes that this painting will eventually hang publicly.

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A 'VICKY' BIOGRAPHY

The recent biography (by Russell Davies and Liz Ottaway) of 'Vicky', the rather Left-wing cartoonist, had a notable review in the Right-wing *Daily Telegraph*. Tribute was paid to the 'towering figure of British political satire' whose cartoons still (20 years after his suicide) 'captivate politicians and cartoonists alike'. To be an effective satirist, this 'very complex Hungarian' was said to have 'deliberately devoured the works of Shakespeare, Dickens and the English classic authors and immersed himself in all aspects of the British way of life . . . although, predictably enough, he never did understand cricket'. (How many of us do? Do you?)

*

Berlin-born Rabbi William Wolff, minister of the Newcastle Reform Synagogue, has accepted a visiting lectureship at the Department of Religious Studies at Newcastle University. His subject will be the sources of rabbinic Judaism. Before embarking on the Ministry, Rabbi Wolff had a successful career as a Fleet Street journalist.

SB's Column

MOLNAR REVIVAL

Light-hearted comedies, richly provided for stages of German-speaking theatres between the wars, were to a large extent written by Hungarian-born Jewish authors whose works were eagerly snapped up when new plays appeared. Whether they were by Fodor, Bus-Fekete or Horvath, they were usually acclaimed, and some have survived, the most notable author being Franz (Ferenc) Molnar who stood out as extremely productive, witty and immensely successful. Whilst many plays have sunk into oblivion, his *Liliom* is still being performed and its musical version *Carousel* by Rogers and Hammerstein achieved international prominence. *The Guardsman* and *Spiel im Schloss* were given productions at the British National Theatre (the latter in a Tom Stoppard adaptation *Rough Crossing*. *The Swan* became a charming film with Grace Kelly and Sir Alec Guinness, repeatedly shown on our TV screens.

Now, another Molnar play is in the limelight in Vienna; still performed under its original title *Die Fee*, first shown in Budapest with a very young Franziska Gaal in the lead, produced by Reinhardt in Berlin's *Komödie* in 1930 with Grete Mosheim, and in the States as a film with Margaret Sullivan (later with Deanna Durbin), the *Fee* eventually became the success-musical *Make a Wish* one year before Molnar's death in 1952. Now, freshly produced at the Vienna *Kammerspiele* (a subsidiary of the *Josefstadt*), Molnar's capability as a theatrical craftsman has

once more become evident, although the main theme — poor Continental girl falls for rich American — has lost some of its appeal.

Birthdays

Christopher Fry, the British dramatist and producer, has joined the rank of Octogenarians. His reputation was in no way certain when *A Phoenix too frequent* stunned audiences at the London Mercury theatre in 1946. However, with his next works *The Lady's not for burning* and *Venus observed*, Fry became recognised as a master of dramatic poetry.

Sir John Mills, the British actor who first made a name for himself appearing in Noel Coward's film *In which we serve* and whose record-achievements over the last 45 years are fully known, also had his 80th birthday.

Soprano Hilde Zadek who spent her youth in Israel and afterwards became a well-loved singer at the Vienna State Opera from 1947 to 1967, celebrated her 70th birthday.

Paula Lindberg, the well-known lieder and oratorio singer, celebrated her 90th birthday in Amsterdam.

Obituary

Marta Feuchtwanger, the widow of Lion Feuchtwanger, died in Los Angeles aged 86. She survived her husband by 29 years. In 1984 she published an autobiography entitled *Only a Woman*.

Gustav Fröhlich whose career as a film actor extended over 60 years died aged 85. He rose to prominence with his part in Fritz Lang's famous science fiction film *Metropolis*. He went on either to act in or to direct some 100 films. His particularly successful ones were *Liesbeskommando*, with Dolly Haas, and *Liebste Puszta*, with his first wife Gitta Alpar, the Hungarian soprano. Having been found uncompromised by his record during the Nazi regime, he achieved

distinction in 1951 as a director of his film *The Sinner*.

A report that he slapped the face of Dr. Goebbels in an incident involving his partner Lida Baarova, the Czech actress, was widely circulated though not confirmed (and by Fröhlich denied). However, even if not true, it is *ben trovato*, and here goes: when the story made its rounds, the comment was *Wer möchte nicht einmal F(f) röhlich sein!* Fröhlich was a lover of Baarova with whom he was living at his luxurious residence on Schwanenwerder island near Berlin, almost a neighbour of Dr. Goebbels. She had the good fortune of attracting the womanising Minister's attention and it was not long before Fröhlich found himself among the 'also rans'. In 1983, he published his autobiography, *My Life as a Film Hero — Those were the Days*.

The death is also announced of German film director and producer Wolfgang Liebeneiner, husband of actress Hilde Krahl. He was 82.

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EUGEN KOGON

Eugen Kogon, the well-known author and political scientist, died in December aged 84. He achieved distinction with his book *Der SS Staat* (1946), probably the first post-war analysis of the Nazi crimes. He himself, a Catholic socialist and pacifist, had been a prisoner at Buchenwald where he obtained first-hand experience of the so called medical experiments on human beings. For many years he was joint editor of the monthly *Frankfurter Hefte* and taught political science at Darmstadt University.

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FAMILY EVENTS

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

Birthdays

Friedmann: — Sincere congratulations to Mr. R. J. Friedmann of Paradiso, Switzerland, on his recent 75th birthday.

Heimel: — Mr. Karl Heimel, of Eleanor Rathbone House, Highgate, celebrated his 80th birthday on 19 January. Congratulations and many happy returns!

Reif: — Congratulations to Paula Reif on her 85th birthday from her family and friends.

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Deaths

Gordon: — Eva Gordon (née Flatow) originally from Stettin, died peacefully after a short illness, on the eve of Passover 1987. Lovingly remembered by her family.

Neushul: — Ruth Neushul passed away peacefully on the morning of 3 January. She will be greatly missed by her son Robert and daughter Cooky.

Pearl: — Mrs. Elisabeth Pearl died on 5 January aged 85. She will be missed by her many friends who will always remember her for her work with young people.

Stokes: — Frederick Stokes — in memory of our dear uncle and great-uncle Fred, who passed away peacefully on 30 December 1987 at the wonderful age of 102. He was an exceptional person, loved and revered by his family and friends and we shall feel this great loss.

Weil: — Edith Weil (née Saalfeld) died on 8th August 1987, aged 85, after a short illness. Mourned and sadly missed by her daughter, relatives and friends.

CLASSIFIED

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A Record of Refugee Achievement

NEED FOR AN INVENTORY

Sir — I have read with interest the contribution from Mr. F. M. M. Steiner in the December issue of AJR INFORMATION. I do not know how familiar Mr. Steiner is with the large amount of work which has been done already, but it seems to me that the preparation of a single history of refugee achievement in the U.K., however narrowly defined, would be quite impossible. Indeed, it would be a task in itself to discover and summarise all the published and unpublished work. The latter will include not only academic theses but also private recollections. Such a

Letters to the Editor

summary may, indeed, be in preparation, but I am not aware of it.

What is needed in the first place, it seems to me, is a Bibliography on the lines published annually in the Yearbooks of the Leo Baeck Institute (which contains many references to material relevant to the task Mr. Steiner has identified).

AJR INFORMATION itself would be an essential source for anyone interested in this task: while not comprehensive, it has referred to the achievements of refugees for more than 40 years and has reviewed many publications and academic work on this topic (including — just to give one example — my work on refugee industries in the depressed areas in its May 1978 issue). Unfortunately, the usefulness of AJR INFORMATION is limited at present by the absence of an Index. It is a storehouse without a key!

There are many other prime sources; again, just to give two examples: the records of the Society for the Protection of Science and Learning (which rescued 600 scholars and scientists from Hitler's Europe) at the Bodleian Library, Oxford, and the Wiener Library in London.

As for scope, this is indeed a difficult matter, particularly as it can be argued, at least for the last 100 years or so, that most Jews came to Britain as refugees. The topic of a major international Seminar at Clare College Cambridge (September 1988) on 'German-Speaking Jews in Britain', includes papers on refugees but covers a wider field. May I suggest that a distinction might be made between those Jews who came as individuals (like the founders of firms which have become Britain's largest electrical and chemical manufacturers) and those who came as part of a wave of refugees. Such a definition would include those who came from Eastern Europe and Russia since the 1880s. Furthermore, all those who had to flee from Hitler would have to be included, whatever their religion, unless we are to perpetuate the Nazi madness by applying tests of origin.

DR. HERBERT LOEBL OBE

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SPEED IS ESSENTIAL

Sir — Mr. F. M. M. Steiner, in his musings on a history of refugee achievements in your December issue, asks how to limit such an enterprise. I would suggest to count from 1933 and include the Hungarians of 1956 and perhaps initially only immigration into the U.K. A 'Who is Who' of Central European refugees was done in America ca 10 years ago. But the two volumes cost about £52 — out of reach of most people.

A factual record might not be sufficient. An analysis which would put the achievements of the particular person in its context, might be necessary.

There are many sources of assistance: one of them is the former Woburn House which helped almost all scientists in 1933/34 to settle; and the Wiener Library. Nothing like the 'Intellectual migration' which you quote was published here.

The generation of Einstein is now dead, but their children remember them and can be interviewed. Once Mr. Steiner describes exactly what he wants, I am sure he would find enough volunteers for such a task. But it must be done soon!

MRS. EVA R. EISENSCHITZ

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N6

FATE OF THE ALIEN REFUGEE

Sir — As the correspondence on the attitude of Anglo-Jewry towards Jewish refugees is closed, may I draw attention to the course adopted by Jewish communities elsewhere? My family and I were for many years solicitors in a small town of Southern Moravia (Nikolsburg in Sudetenland). When that area was occupied in March 1939, we Jews 'escaped' to Brünn which at that time was not yet occupied. There we found a great lack of helpfulness on the part of the local Jewish lawyers, some of whom were even members of the *Advokatenkammer*, the equivalent of the Law Society. It was a *Vogel Strauss Politik*, based on short-sighted selfish motives, and a disregard for their brothers and sisters all the more unpardonable as compassion (*Rachmanut*) is perhaps the most important command of *Halachah*.

Much the same applies, on a larger scale, to U.S. Jewry some of whom were members of the U.S. Government, like Henry Morgenthau, or 'friends of American Presidents', like Bernard Baruch.

When the Nazis offered to exchange a million Jews for trucks at the time when they saw that all was lost, Lord Moyne, then Resident Minister in the Middle East, remarked: 'What shall we do with a million Jews?'. We Jews were shaken by this answer. But was the behaviour of fellow-Jews, in its effect on their unfortunate brothers and sisters, any different?

33 rue du Portier
Monte Carlo, Monaco

DR. L. E. JELLINEK

JEWS OF VERDEN

Sir — I am trying to contact former members of the Jewish community of Verden on the Aller, their relatives and friends. I am doing this because the city council has asked me to write a book about the Jews of Verden. I have asked the local British liaison officer to help me contact Verden Jews who emigrated to England during the Nazi period. He kindly gave me your address.

I wonder if you could help me with information about the following persons: (1) SPEIER, Max, born 21.12.1883 Burghaun, died in London 16.6.36, moved from Bremen to England; (2) SPEIER, Merry, his daughter, born 13.7.1907 Lehrte, moved from Bremen to Holland 15.3.37, then to England (?); she has probably two daughters Eva and Ursula, both born after 1929; (3) BAUMGARTEN, Günter, born 23.8.1918 in Verden, moved to Cologne and later to England, was probably member of the British Army, engineer in England (?)

JÜRGEN WEIDEMANN

Niedersachsenring 90
2810 Verden, West Germany

JEWS OF BAD WILDUNGEN

Sir — I am a 20-year old resident of Bad Wildungen where I passed my final school examination (*Abitur*) last year. Together with a friend, I am trying to research the history of the Jews in my home town between 1933 and 1945. I have consulted newspapers and record offices, also of course the local museum and historical society, but essentially my story will be based on eye and ear witness accounts. I have already interviewed a number of old residents though they did not seem either able or willing to remember much.

By contrast, former local Jews, now spread all over the world, have been more forthcoming. Their answers to my letters have been mainly friendly and honest. But then I was not able to reach more than a fraction of the 140 members of the old Jewish community, simply because I did not know their addresses.

I am now writing to you in the hope that my letter will be read by them. All material data will be treated by me with discretion. I am looking forward to hearing from them.

Breslauer St. 32 JOHANNES GRÖTECKE
Bad Wildungen

A CORRECTION

Sir — With reference to your report 'In Honour of his Father's Memory', may I state that my name in Germany was Johnny, not Hans, Eichwald. Another thing: the Military Attaché who gave me the medal was Brigadier-General Count von Stauffenberg, not Colonel Stauffenberg.

Deacon Road JOHNNY BLUNT
Willesden Green, N.W.2

*

The correspondence of Klaus Mann, originally published in two volumes in 1975, has now appeared in one volume — *Briefe und Antworten 1922-1949*. Munich. Ellermann. 1987. 823pp.

GERMANS AND JEWS IN THE U.S. MEDIA

The German image in U.S. public opinion is positive, reflecting the high regard in which the former enemy is held, says a leading article in the *Frankfurter Allgemeine Zeitung* by its New York Correspondent Leo Wieland. They are honoured for their 'reliability as partners in Europe's defence', and the annual report of the influential Council on Foreign Relations is cited as never failing to boost the Federal Republic. This positive attitude, in part due to the fact that 50 million Germans living in U.S.A. form the largest ethnic minority, is seen reflected in the proclamation for the first time of a German-American Day to mark the German immigrants' contribution to America's cultural standing, and these immigrants of course include the German Jewish refugees.

On the other hand (the FAZ article notes) the media tend to present everything German in relation to Auschwitz and the old militarism. The 'periodical flashes of anti-German sentiment' in turn are thought to be due to the memories of the refugees, though among the older generation of them many will warn against sweeping generalisa-

tions. But with growing distance from the events, the 'simplifiers' are said to be gaining ground.

Part of this experience also are believed to be the 'campaigns' launched by leaders of influential Jewish organisations who 'behave like functionaries of political parties or vested interest groups'. At the same time, warnings have been heard from within Jewish organisations not to 'overdo things', and their motive is held to be 'the latent resentments' which may show up in counter-reactions.

KAFKA 'RE-ASSESSED'

Czechs will soon be allowed again to read the works of their *landsman* Franz Kafka which have not been printed in Czechoslovakia since the early 1960s though they have re-appeared in Hungary, Poland and even Soviet Russia. A long, prominently featured article in the Prague cultural journal *Tvorba* about his last completed novel 'The Castle' pleaded for a re-assessment of long-ignored Czech and foreign literature.

Wiener Library Appeal Dinner

At the Wiener Library Endowment Appeal Dinner (mentioned in our January issue) a very substantial sum was raised and many further donations have been received, though there is a considerable way to go before the endowment trust will be sufficient to ensure the continued existence of the Library.

A specially bound volume of Martin Gilbert's *Holocaust* was presented to the guest of honour, HRH Prince Philip.

Lord Callaghan, the President of the Appeal, was in the chair and spoke of his long association with the Wiener Library which originated in 1946 when he offered his services to the late Dr. Wiener and became a member of the executive committee.

Mr. Lewis Golden, the treasurer of the Appeal, referred to the foresight of Alfred Wiener in starting his remarkable collection in 1933 and said it must never be forgotten and never be betrayed. Through the maintenance and constant increase in the Wiener Library, 'our children and our children's children and all who came after will know the truth', he said, adding that the motto of the Wiener Library was 'Knowing the past we are vigilant for the future'.

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