

# AJR Information

Volume XLVIII No. 3  
March 1993

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Don't miss . . .

**Smokescreen  
over the silver  
screen p3**

**Braunau-born  
and christened  
Adolf p5**

**Monarchy of  
money p13**

## Bloomsbury

**T**o many it meant a literary coterie – to us it was a House offering shelter. Now Bloomsbury are the publishers of D. M. Thomas, who, on receiving royalties for his Babi Yar novel *The White Hotel* sobbed 'People died for this!' 'This' is still Thomas's subject matter 12 years on. *Pictures at an Exhibition* is a sickening voyeuristic exploitation of Holocaust horrors. Thomas has stooped even lower than Martin Amis, whose *Time's Arrow* was a show-off party trick with skulls. □

## Analysing the antecedents of 1933

# Is the past 'another country'?

**O**n 30 January 1933 President Hindenburg had offered Hitler the Chancellorship, pending fresh Reichstag elections. In March exactly sixty years ago the election, terror-shadowed in the aftermath of the Reichstag Fire, duly affirmed Nazi rule.

This sombre anniversary yet again prompts the question of why Hitlerism happened (as well as the newly urgent rider of whether it can possibly happen again).

It is popularly believed that the Nazis rode to power on the back of all-encompassing economic misery, with hyper-inflation first pauperising the middle classes, and the slump later throwing millions out of work. There is some validity in the 'wiped-out-savings-and-empty-stomachs' theory, which, however, leaves out the tangle of issues summed up in the trigger words Weimar and Versailles.

Though it sounds a cliché, it still holds true that

man does not live by bread alone. Economic factors simply cannot account for the near-tenfold increase of Nazi strength in the 1930 election – i.e. before the calling in of US loans due to the Wall Street Crash tipped the fitfully resurgent German economy into ever-deepening recession.

Hitler's propulsion from the margins to the centre of politics owed a lot to the voters' alienation from a weak-looking middle-of-the-road government, and to a new generation of radicalised youth reaching voting age.

In addition the War – *pace* the runaway success of *All Quiet on the Western Front* – and the subsequent Treaty of Versailles still preoccupied the German public. Remarque's novel has a pacifist undertone, but the majority of popular war books and films disseminated by Hugenberg's media empire (Scherl Verlag and Ufa) purveyed martial nostalgia and *revanchism*.

'War' runs an old adage popular with German philosophers 'is the father of all things'. This certainly held good in the case of the galloping inflation that deprived the middle classes of their cash – and with it, mental – balance. From 1914 to 1918, rather than finance the war out of unpopular heavy taxes, Berlin had printed money against the 'collateral' of booty and future conquests. When the Reich garnered defeat (and the obligation to pay reparations) in place of the confidently expected victory, inflation and the destruction of the currency necessarily followed.

So much for the antecedents of the Nazi triumph sixty years ago. What about the possible repetition of 1933 in the Nineteen-Nineties? Many – though by no means all – indicators speak against it. Unlike its Weimar predecessor the Bundesrepublik has provided long-term stability through the successful operation of the democratic process, and the underlying strength of the economy. There are, of course, tendencies harking back to yesteryear. Burghers cheering arsonist mobs in the East was one such; another is the *jus sanguinis* which states that ethnic German descent, and not birth in the country, confers citizenship.

For all that, looking back from March 1993 to where we stood sixty years ago we can say with reasonable confidence that the past is another country. (This has, anyway, always been true for us in the most literal sense of the word.)

## WE ARE MOVING

*The full story will follow in a later issue*

**As from March 29, 1993 the AJR  
offices will be located at:**

**1 HAMPSTEAD GATE  
1A FROGNAL  
LONDON NW3**

**Our new telephone number will be:**

**071-431 6161**

The Fax number will be 071-431-8454

**Note: The Paul Balint AJR Day Centre will  
remain at 15 Cleve Road.**

## Order of Merit

The founder of ROK (Reunion of Kindertransport), Bertha Leverton, has been awarded the German Federal Order of Merit for her historical research. She received the award at a special reception held in the German Embassy in January. □

## Berlin school reopened

In late 1992 the building that once accommodated the *Knabenschule der Jüdischen Gemeinde* in Grosse Hamburger Strasse, Berlin-Mitte, was returned to its original purpose after fifty years. Closed as a school in 1942 it served first as a Wehrmacht depot and then as a vocational centre.

Thanks to the efforts of the late Heinz Galinski the building was returned to the Jewish community after the Wall fell.

It was completely renovated, and has now become a Jewish school with a primary- and pre-school class, but will eventually lead up to matriculation.

At present the children are being bussed to the school from West-Berlin, as there are few Jews living in the East, but this may change with the influx of Russian Jews. The re-opening was performed by the current community leader, Jerzy Kanal, in the presence of several 'old boys'. □

## Culinary ecumenism

At Yuletide, pointed out a letter to the *Times*, a famous London department store was selling Christmas pudding certified kosher by rabbinical authorities. Now, with Easter coming up, can we look forward to Hot Cross buns bearing the same seal of approval? □

### CLUB 1943

Anglo-German Cultural Forum  
Meetings on Mondays at 8 p.m.

at the Communal Hall  
Belsize Square Synagogue  
51 Belsize Square  
London NW3

Mar. 1st. D. L. Maier LL.B.

The Life and Work of Arthur Koestler.

Mar. 8th. C. Kryslar.

Members' Annual General Meeting,  
followed by *Zitate aus aller Welt und eigene*.

Mar. 15th. Roland Stent.

Edward VII and his Jewish court. Dealing  
with the King's personal friends,  
highlighting in particular Sir Ernest Cassel.

Mar. 22nd. Dr. Andree Singer.

The Place of Documentaries in Art.  
(Supported by films).

Mar. 29th. Dr. Sara Sviri.

Cultural Links between Muslims and Jews  
in the Middle Ages.

## Profile

### Tour guide to Thespieland



Stefan Bukowitz.

Photo: Newman.

A journal like ours whose readers have known more traumatic upheavals than they would wish on their worst enemies, understandably puts a high premium on continuity. The paper has one section which provides more continuity than most, namely SB's Column. For one, the contents recall the theatre, music and cinema of the Twenties and Thirties; for another, Stefan Bukowitz has been our regular columnist for close on two decades.

Born in Vienna during the Habsburg sunset, Stefan followed his father into the fur trade, but even as a teenager fixed on 'showbiz' as his overriding hobby. Consequently, ever since the 1920s he has been noting down details of all his theatre and opera visits in notebooks – a record he keeps up to date, and to which he refers in compiling monthly copy for the journal.

Escaping to England after the Anschluss, he continued to work, in the fur trade, but in 1940 this 'career' suffered a long intermission. Firstly he was taken to an Australian internment camp aboard the notorious *Dunera*; then, upon release, he went into the British army for four-and-a-half years, serving both in this country and NW Europe.

Postwar his interest in matters artistic and musical was enhanced by marriage to the light opera singer Hilde Lergens, who had survived the Nazi period in Vienna as a *Mischling*. Hilde joined Peter Herz's Blue Danube Club, where Stefan also worked for one season as a piano accompanist. The Blue Danube Club closed in 1954, but in the early Sixties he organised several repeat performances of cabaret programmes – for which he also made the musical arrange-

ment – at other North London venues.

Later that decade he switched from the declining fur business to totally different employment, namely tourism. After an intensive course in English history, art and architecture, he passed a stiff examination devised by the London Tourist Board. Ever since then he, and his wife, have been working as tour guides in London, the Home Counties and Scotland.

Meanwhile in 1974, on the death of 'Pem' (our previous arts correspondent, and renowned chronicler of the golden Weimar years) Stefan joined *AJR Information* and commenced his regular column. Nearly 20 years on he pursues both his bread-and-butter occupation and his hobby with undiminished vigour, pleased that the monthly SB feature continues to engage the interest of many of our subscribers.

Readers with a keen memory may recall the *bon mot* about Dean Inge of St Paul's, who wrote for the Beaverbrook press, being 'a pillar of the Church and two columns in the *Evening Standard*'. Stefan Bukowitz could be aptly described as a pillar of the refugee community and one column in *AJR Information*. □ R. G.

## europäische ideen

I The Riding, London NW11

### Heft 81 StasiSachen 3

Beitraege von Karl Corino,  
Hermann Kant, Wolf Biermann,  
Walter Janka, Gabriele Eckart,  
Lutz Rathenow, Joachim Seyppel,  
Gerhard Zwerenz, Juergen Fuchs,  
Guenter Wallraff, Alfred  
Kantorowicz, Werner Heiduczek,  
Karl-Heinz Jakobs, Chaim Noll,  
Sieghard Pohl, Baerbel Bohley,  
Guenter de Bruyn, J. B. Bilke, Tilo  
Medek, Fritz Beer, Jan Koplowitz,  
Herbert Freedon, Stephan  
Hermlin.

Guenter Grass zum Tode von  
Willy Brandt  
Jiří Pelikán zum Tode von  
Alexander Dubček

81 S., DM 5, – mit ausfuehrlicher  
Stasi-Bibliographie

## Smokescreen over the silver screen



Fritz Kortner plays the eponymous lead in *Die Affaire Dreyfus*, one of the first 'talkies'.

It is an established, if deplorable, fact that throughout the Thirties the world responded to Hitler with myopic appeasement. This held largely true both of governments and media in the Western countries. As for Russia, it switched abruptly from Anti-Fascism to Soviet-Nazi Friendship in 1939, when *Professor Mamlock*, the first ever major anti-Nazi film disappeared overnight from Moscow cinemas.

In Hollywood it took six years till the first American counterpart – *Confessions of a Nazi Spy* – appeared. The French cinema, however, did even worse when it made *La Kermesse Heroique* in 1935. A 'costume romp' about the Spanish occupation of 16th century Flanders *Kermesse* showed the Flemish men making themselves scarce, while their womenfolk 'conquered' the occupiers by going to bed with them. Thus were the seeds of Vichy sown before the event.

### Jew Suss

In Britain 1933, the year of the Nazi takeover, by contrast, saw the screening of several films with Jewish themes. The first, *The Wandering Jew*, served up the clichéd tale of Ahasverus cursed with the inability to die. The second, *Jew Suss* (based on Feuchtwanger's novel) was, on the other hand, a well-intentioned effort. 'An interesting, heavy-handed historical satire on the pointlessness of race distinction made partly in answer to Nazi oppression in Germany' was how Halliwell's Film Guide described it.

*Jew Suss* did not do well at the box office. The critic James Agate, a self-proclaimed 'anti-antisemite', confessed himself uncom-

fortable with films 'extolling Jews at unbearable length. There has been quite enough of these Wandering Jews, Rothschilds and Susses'. (Hollywood had just made *The House of Rothschild* with George Arliss.) Conrad Veidt, star of both *The Wandering Jew* and *Jew Suss*, explained the latter's lack of audience appeal by saying: 'English Jews are too deeply concerned with persecution to patronise movies about the problem'.

### City without Jews

The relative failure of *Jew Suss* helped abort several related projects, such as a film version of Feuchtwanger's *Geschwister Oppenheim* (a TV adaptation of which, called *The Oppermans*, had a Europe-wide audience in 1983, fiftieth anniversary of the *Machtergreifung*), and an English sound version of the silent Austrian film *City without Jews* (the only remaining copy of which was recently unearthed in Amsterdam).

On the other hand *Jew Suss* revived interest in John Galsworthy's 10-year old 'Jewish problem' play *Loyalties*. Another stage run was followed by a film which featured Basil Rathbone as the Jewish *parvenu* de Levis. Sad to relate, Basil Dean's film adaptation undercut the anti-semitic thrust of Galsworthy's original by making de Levis appear less deserving of audience sympathy than his thoroughbred English adversary.

By and large, though, the interlocking topics of antisemitism and Nazism were kept off the British screen till after the outbreak of war, when Ernst Toller's Niemöller play *Pastor Hall* was turned into a

film. In the meantime British film makers had expressed their distaste for Hitlerism in a series of movies such as *Hatter's Castle* and *The Stars Look Down* which showed tyrannical paterfamilias or bosses coming to a bad end.

### Ostrich posture

Paradoxically, the same British film industry that adopted an ostrich posture vis-a-vis Nazism provided employment opportunities to a score of German-Jewish immigrants or refugees. Julius Hagen, Karl Grune and Paul Czinner respectively directed Conrad Veidt in *The Wandering Jew*, Fritz Kortner in *Abdul the Damned* and Elizabeth Bergner in *Dreaming Lips*. Equally important were the producer Max Schach, the designer Hein Heckroth and the ex-theatre director Rudolph Bernauer (who co-scripted *Hatter's Castle* and *The Stars Look Down*). The most successful, and integrated, of these continental newcomers, though, was Emeric Pressburger of *Forty-Ninth Parallel* and *the Life and Death of Colonel Blimp* fame.

Lest this sounds too idyllic it should be remembered that some of the aforementioned drifted into obscurity or left to seek greener pastures in America. (Elizabeth Bergner did so – under a cloud – in 1940.)

In 1940, too, the English documentary film director Paul Rotha put the half-forgotten, and terminally ill, Carl Mayer, screen writer of *The Cabinet of Dr Caligari*, on his payroll to keep him out of internment.

### British film?

However, not all men with influence over the British cinema empathised with the refugees' lot. In 1936 Grahame Greene, reviewing *The Marriage of Corbal* wrote 'Directed by Karl Grune, photographed by Otto Kanturek and edited by Walter Stokvis, and with a cast including Nils Asther and Ernst Deutsch – should it be considered a British film at all?' In December 1939 Kenneth Clark, the newly appointed Director of the Films Division of the Ministry of Information said 'If we lose the war . . . let the essential non-British and Jewish element in the industry realise what would happen to them.' (Kenneth, later Lord Clark, was the father of ex-Arms Minister Alan Clark. *Der Apfel fällt nicht weit vom Stamm.*)

Misnamed 'Civilization', Clark received this rejoinder from John Archibald, Managing Director of United Artists 'In the Film Industry we do not think of a man as non-British because he is a Jew!' And who could say fairer than that?!

□ R.G.

## Reviews

## Reconciliation via the stones

'MAHNMALE' – *Jüdische Friedhöfe in Wien, Niederösterreich und Burgenland-Steines, Lohrmann, et al. Wien 1992, 'Club Niederösterreich'*

The range, standing and convictions of the contributors to this book endow it with considerable interest. It combines statements of policy by some leaders of contemporary Austria with an evocation of the past enhanced by copious illustrations, while Vice-Chancellor Busek's frank admission that Austro-Jewish history is a catalogue of persecution, oppression and humiliation, could have been written at any time since 1945, much of the rest of the book could not. So much has been unearthed, cleaned up and restored in recent years that some very recent developments are listed. Contributors range from Cardinal Koenig with his essay on the Jewish roots of Christianity to Chief Rabbi Eisenberg on Jewish graves and cemetery culture, from Patricia Steines on death and mourning customs as expressed in the art architecture and archaeology of Jewish burial places, to straight history and reports on recent travels through the two provinces.

### Restoration work

Who would have known that traces of Jewish graves or burial grounds exist in over 90 villages and towns in Lower Austria? And that much restoration work had been undertaken, not only by the authorities, but also by private citizens?

Jewish cemeteries are 'books' of cultural history. Some recent events deduced from them are staggering: in 1942/43 weakened by hunger and cold, and short of lorries and petrol, Vienna's surviving Jews transferred most of the tombstones from the historic Seegasse cemetery to the Jewish sections of the Zentralfriedhof, to save them from desecration.

The publisher 'Club Niederösterreich' is a sort of National Heritage for Lower Austria. One of the club founders and contributor to the book, Erwin Proell, has just

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become Governor of the 'Land'. So if he considers the preservation of these historic resting places a duty for non-Jews, it is more likely to happen than if we here asked for this. A chapter on the general history of the Burgenland by Shalom Fried, a Jerusalem-born Israeli of Burgenland descent, struck me as interesting on two counts. There is a parallel with the CAJR in that he is the founder of a world wide association of 'Jews from the Burgenland and descendants'; myself descended from ancestors in Kittses, I find it touching that its historic cemetery is the only one in all Austria to enjoy 'in its entirety' the protection of *Denkmalschutz*. The book as a whole leads one once again in the direction of reconciliation.

□ Francis Steiner

## Auf der Suche nach Herrn Moses

Eson Film Berlin. 1990. In German, or English with subtitles and dubbed voices. £45 plus £1.50 p&p (or hire at £6 plus £1.50 p&p) from OFVM, The Stables, North Place, Headington, Oxford OX3 9HY

Three men of genius dominate the history of Jewish theological thought. All three bore the name of Moses.

The one nearest to us in time and place was Moses Mendelssohn, the philosopher who, 200 years ago, reshaped German Jewry in his image. Ill-favoured by nature and by pre-Emancipation anti-Jewish laws and ordinances, he nonetheless succeeded in obtaining recognition for his immense contribution to the intellectual treasures of his age and country.

One of his remote descendants is Tamara Wyss, who in May 1990, when Berlin was still a divided city, took her camera there as part of her highly personal search for 'Mr Moses'. Now available as a video, the resulting hour-long film (originally made for German television) starts and finishes at the site of a memorial for her great ancestor – not his actual burial place, since that is now no longer known, but in the middle of a pleasant inner city park, where, in the Nazi years, Jews were assembled on their way to Auschwitz and the other camps.

Scenes of the city as it was two years ago – wide tree-lined thoroughfares, checkpoints, tenements, museums – alternate with family

discussions of events and personalities, with contemplation of old photographs and the faces of aunts and uncles, parents, grandparents. These scenes are interspersed with extracts from the writings of the great man himself, both published material and private correspondence. Copies of his works are shown, including his translation of the Pentateuch, with commentary, in German written in Hebrew characters.

### The good and the great

The viewer is reminded that, in 1763, Mendelssohn, self-taught in secular subjects, beat Immanuel Kant to the first prize in a competition organised by the Berlin Royal Academy. But, as the film seems to establish, Mendelssohn's reputed friendships with the good and the great, particularly at Potsdam, were more tenuous than is popularly supposed, his relationship with the poet Lessing being the outstanding exception. Similarly, modern Berlin hardly provides one of the actors in the film, a German-naturalised Turk, with the kind of unconditional welcome one might expect from a homeland of adoption. The film reaches its climax with the dedication of the new tombstone in memory of 'Rabbenu Moshe ben Menachem Mendel' and the Kaddish prayer said for him by a small group of Jews, members of the once great community which he had helped to create.

□ David Maier

For more on Moses Mendelssohn turn to page 12.

## COMPENSATION CLAIMS GERMANY

Under a new Agreement regular hardship payments will be made to victims of the Holocaust who were hitherto unable to apply for or received only inadequate compensation payments.

Claims may be filed by persecutees who were held in concentration camps for at least six months. Those who were confined in ghettos or lived in hiding for at least eighteen months are also entitled to claim.

On instructions our Office will assist you to prepare your Application and pursue the matter with the authorities.

For further information please contact:

ICS—Claims  
146-154 Kilburn High Road  
London NW6 4JD

Tel: 071-328 7251 (Ext. 107)  
Fax: 071-624 5002

## Braunau-born and christened Adolf

One of the hardest problems to face in our adult lives is that of parental mistakes. How do we come to terms with parents who, you have come to realize, are considerably less than perfect? Or worse, were involved in morally dubious activities? Peter Sichrovsky's collection of interviews entitled *Schuldig Geboren* (Born Guilty), each involving an offspring of Nazi criminals, contains compelling examples of such conflicts.

My own case, though not altogether different, is considerably less awful. There are no blood-dripping Nazis in my family, only the usual collection of antisemites and 'away-lookers'. It is just that when I was born in 1949, no other forename would enter my father's head than Adolf. To make matters worse, I share my place of birth with Adolf Hitler. Yes, I was born at Braunau am Inn and went to school there. But no, my father was not a die-hard Nazi. He was, and still is, a devout Catholic who played the church organ for 55 years of his life. But his own name being Adolf, he followed a regional custom and passed it on to his only son. Less than four years after the end of the Nazi era he had no second thoughts about that terrible name! Like millions of his Austrian compatriots, he thought Nazism a closed chapter. He was not able to see that the name Adolf was politically and morally charged and would force me to shoulder a heavy *burden* – in more sense than one.

From a very early age on I encountered strong reactions to my name. On the one

hand, there was the 'heartly' response: 'Ah, Adolf, sehr gut, ja; what a very German name.' (The 'hearties' would often be total strangers who asked me the way to what they called Hitlerhaus, birthplace of *der Führer*. My classmates and I would often be asked that favour since the house was unmarked, and Nazi tourists did not dare ask for directions from anyone but children. Once, I guided a man to the house and was fascinated to observe that he scraped some mortar off the façade into a plastic bag as a souvenir.) The other response was a suspicious glance, a pause, a quiet smile. Later I understood that the smirk connoted pity for my – obvious – Nazi parentage.

### Glorious exploits

My Braunau school never taught me anything about Nazism, the Anschluss or the 63,000 Austrian Jews who were murdered. But I do remember how a history teacher once began dreamily to speculate on what fantastic development the town could have taken 'if only Hitler hadn't attacked the Russkies. If he hadn't, we (sic) would have won the war'. I began to observe that my father too would say 'because we lost the war'. Like many of my classmates, I avidly read *Der Landser* pulp series about the glorious exploits of the Wehrmacht. Somehow, the end of the war was never mentioned in those *Schundhefte*, as they were called by our elders. (And 'betters'?) The cumulative effect of these stories was to create the impression that 'we' had in fact won the war. And of course there was no mention ever of the political context of the war, still less of the Holocaust. As regards Jewish refugees, even my history teachers hardly knew anything about them.

When Austrian universities began to plan activities for the 50th anniversary of the Anschluss, I decided to start a research project on those forgotten exiles. I felt it necessary to recall their memories into our collective knowledge. The first surprise was how many, particularly in Britain, responded. I did what in Social Science should never happen: I (and my wife) made friends with them.

### Special relationship

One couple in particular entered our lives: Edi and Edith Arie. It is really because of Edi that I am writing this piece. There is not quite enough space to describe the special relationship which evolved.

Edi died quite suddenly last August and I mourned him more than I have ever mourned a person in my entire life. During the last week we had together, I admitted to myself that Edi was the kind of father whom I never had. He represented so much that I missed in my own ancestry and in my own culture. Goddammit, I know from first-hand experience now what Austria lost through the expulsion of thousands of Edis. The heart just aches thinking how our present political culture would be different if only Austria had invited the likes of Edi back in 1945!

□ Adi Wimmer

Adi Wimmer teaches English and American Literature at the University of Klagenfurt, Austria. His collection of Oral Histories *Die Heimat wurde ihnen fremd. Aber die Fremde nicht zur Heimat: Erinnerungen österreichischer Juden aus dem Exil* will be published by the Vienna 'Verlag für Gesellschaftskritik' to coincide with the 55th anniversary of Hitler's annexation of Austria.

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## GERMAN BOOKS BOUGHT

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# Letters to the Editor



## MELLORDRAMA

Sir – You allege that Herzl had V.D. Big Deal, if true. What has that to do with the fact that he was the father – possibly the inventor – of Political Zionism? Goodness me, if this issue should find its way to Israel, there will be mourning all round. RG's idol had fallen! A Fast Day will be declared, pictures will be burned, and in every town and village street names will have to be changed. Herzlia will become Grunbergia overnight. Jabotinsky's name will also have to disappear! Never mind. After all he was only the mentor of Begin, Shamir and millions of other Jews, within as well as outside the State of Israel; that great RG disapproves!

Grow up, Young Man, before you start on Bailik and Weizmann, just for the sake of a cheap joke in poor taste.

London NW2

Walter Lewis

## BIG BANG BUMERANG

Sir – Thank you very much for publishing Mr Brainin's Midrash on Genesis. (What would Gershon Scholem have said?) I had less difficulty in understanding the theory than the Viennese vernacular in the penultimate stanza. Or is it Bavarian?

One doubt remains: If Kneidlech are from God

Are Farfel  
Vom Tarfel?

Aberdare Gardens  
NW6

Ezra Jurmann

## OVERCHARGED

Sir – I want to draw attention to the fact that Lloyds' bank charge on my present German pension of £275 via the BGC system works out at £6, and is about to go up to £7. The latter is the equivalent of two and a half per cent, more than stockbrokers charge for transactions up to £10,000. The Midland and NatWest also charge less. If other readers who are Lloyds Bank customers wrote to them we might get somewhere.

Anson Road  
London NW2

Martin Hichberger

## A BALLOT – PROOF FUTURE

Sir – Inge Trott's need to criticise Israel to show that Israel does not have general Jewish support, is misunderstood by non-Jews and taken as a justification to criticise Jews generally. The world community regards Israel as a Jewish State, and does not recognise the distinction between Zionists and non-Zionists.

North Myrms  
Hatfield

Margaret Toch

## GENUINE 'JEWS FOR JESUS'

Sir – I was surprised both by the title and the tone of the article. The title implies that these particular 'Jews for Jesus' who had risen to ecclesiastical heights were somehow more genuine – and by implication more admirable – than the recently constituted 'Jews for Jesus', who tend to be viewed with considerable hostility by the community.

The fact is that *all* 'Jews for Jesus', from the humblest to the most exalted, have one thing in common: they have abandoned the worship of the one God of Israel, and substituted for it a belief in a trinity of gods, a pagan doctrine originating in Babylon.

The historical Jesus was a Jew who never claimed divine status for himself, and who worshipped the one God of Israel.

Beckenham, Kent

Alfons Jochim

## ADDITIONAL GERMAN PENSIONS

Sir – I am one of the small minority whose January application for an additional German pension was approved in mid-October. After seeking further advice from the German Welfare Council in King's Cross (where I was directed by the German Embassy, and from whom I had had

previous help with my application and later forms), I at once paid the required voluntary contribution, the maximum in my case of DM 1216. With considerable effort, I learnt what, alas, I had not previously dug deep enough for, and which may interest your readers. The DM 1216 would lead to something like DM 10 per month for me (or for that matter someone half my age) which for an octogenarian is patently absurd. I applied for refund which the Berlin Office granted by a letter stating:

'Incomplete and unclear publication in the British media led to erroneous expectations of the pension amount but the German Pensions Office has no responsibility for that.'

What a shame that so many of us did not learn months earlier that the faulty publication (not from AJR) should have made clear that a minor new rule demanded by Brussels was involved, and nothing whatever like a compensation for Nazi persecution. How many thousands of letters could have been saved if, for instance, the Embassy and the King's Cross office, had cleared up the misunderstanding of which they should really have been aware long ago.

Dove Park, Hatch End,  
Pinner

Frank Selby

## FAREWELL NOTE

Sir – It is with great regret that, due to ill health, I have to give up my work at the Paul Balint AJR Day Centre. It has been my pleasure and privilege to serve the members there for the last six years.

I will continue to tape *AJR Information* for the benefit of the visually impaired as this can be done from home.

I would like to take this opportunity to say goodbye to all my friends at the Day Centre and wish them a happy and healthy New Year in 1993.

□ Irene White

FOR THOSE YOU CARE MOST ABOUT



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

## Dybbuks galore

**N**igel William's TV film *Witchcraft* suggested that a 17th century character could return to earth in the guise of a 20th century person. In support of this the author threw in Marx's observation about history repeating itself, and Nietzsche's idea of 'eternal recurrence'.

As the *Dybbuk* theme practically falls under Jewish copyright we cannot gainsay Nigel Williams. I have, accordingly, compiled a list of contemporary (or 20th century) celebrities and linked each with the person he or she thinks (thought) they reincarnate(d):

Malcolm Muggeridge	Jonathan Swift
Michael Foot	William Hazlitt
Dennis Skinner	Savonarola
Jack Straw	Jack Straw
Michael Howard	Benjamin Disraeli
Norman Lamont	Hjalmar Schacht
Edward Heath	Arturo Toscanini
David Mellor	Rudolf Valentino
Jeffrey Archer	Charles Dickens
Alan Clark	Rudolf Hess
Henry Kissinger	Prince Metternich
Harold Pinter	Lord Byron
Bruno Kreisky	Josephus Flavius
Dr Charmley	Oswald Mosley
Boris Yeltsin	Houdini
Stefan Zweig	Erasmus of Rotterdam
Thomas Mann	Johann Wolfgang Goethe
Frank Sinatra	Al Capone
Sinead O'Connor	Rosa Luxemburg
Elizabeth II	Emperor Franz Josef <input type="checkbox"/>

## Heim Suchung

**T**ime was when the East Prussian capital city Königsberg boasted Immanuel Kant as its leading citizen. During Michael Wieck's youth it boasted Gauleiter Koch. Post-Koch it appropriately ceased to be a German city; Soviet since 1945, it became Kaliningrad.

Due to the collapse of Soviet power it is now a geographically cut-off Russian outpost in a state of suspended animation. As such it is increasingly visited by nostalgic ex-East Prussians. Among their number – if only superficially – was the former *Geltungs jude* Michael Wieck, whose harrowing autobiography we reviewed in September 1989.

Wieck's visit, commissioned by a West German newspaper, yielded impressions of mixed light and shade. The positive aspects he reported were the rediscovery of the still intact building of the Jewish orphanage-school, the local Russians' loving preservation of Kant's tomb and monument, and the hospitality he received from the present occupants of his family home.

Negative impressions, alas, outweighed the positive ones. The city's housing stock is run down, if not positively derelict, streets are potholed, and child beggars and prostitutes much in evidence. Wieck's worst experience, though, was the reaction to all this by the wife of a former East Prussian estate owner: 'Only a Hitler could create order out of such chaos'. The realisation that Hitler had been the arch-begetter of chaos has still not, after the lapse of half a century, penetrated the benighted woman's skull.

## Award for excellence

**M**r Ludwig Spiro, Hon. President, and one-time Treasurer, of the AJR, has received official recognition of his many years of voluntary work in the form of an Award for Excellence from the Chief Rabbinate.

The citation, published in the *Jewish Chronicle* (22 January 1992) reads:

### Outstanding Volunteer Worker –

*Since retiring 17 years ago, Ludwig Spiro has devoted his considerable energy almost entirely to the care of refugees from Nazi Germany, through the Association for Jewish Refugees, the Otto Schiff Housing Association and the Heinrich Stahl House Committee. He has worked with great enthusiasm to meet the needs of this ageing group and, in particular, conceived and developed the AJR Day Centre, which provides shelter, food and entertainment for 200–300 people weekly.*

Our warmest congratulations to Ludwig Spiro on this well-earned distinction!

## Search Notices

**Suche für eine Dissertation** Informationen zu Dr. Norbert Hoffmann, 1891 in Wien geboren, Rechtsanwalt, 1938 nach England emigriert; Hoffman war der Herausgeber der Wiener jüdischen Zeitschrift *MENORAH* (1923–1932). Isabella Gartner, Universität Innsbruck, Institut für Germanistik, Zeitungsarchiv, Innrain 52, A-6020 Innsbruck.

**Goldschmidt/Goldsmith.** Do any of your relatives come from Hessen, Germany, particularly Frankenburg, Raboldshausen, Hausen, Oberaula? If so please contact Philip Goldsmith, 3 The Crescent, Guildford, Surrey.

**Gerhard Heckelmann,** Bergstr. 3, 6257 Hünfelden-Dauborn, BRD, bittet um Informationen über das Schicksal von Mitgliedern der ehemaligen jüdischen Kultusgemeinde Dauborn (mit Mensfelden, Heringen, Kirberg) in Hessen.

**I am presently writing** a book on physicians who suffered persecution in Frankfurt/M during Nazi-times, I am interested in obtaining biographical information on these Frankfurt physicians by them and/or their descendants, who emigrated to Great Britain.

Readers who would be interested in supporting my research project are kindly requested to contact: Ute Daub, Dipl. Soz., Brückenstraße 34, 6000 Frankfurt/M 70, Germany.

Naturally, I would be willing to reimburse any costs incurred by them for their services.

**Greta Freudenstein** (Married name unknown), born Frankfurt, attended SHHS for girls until 1939. Last known address, West Heath Drive, Golders Green. Please contact old school friend Ursula Stevnes (nee Jakobowski), 1/23 Northwood Hall, Highgate, N6 5PG.

**I am working on an MA thesis** about the deportation of refugees to the dominions, especially the experiences of those deported alongside German and Italian prisoners of war. If you are willing to be interviewed, please contact Susanna Terwey, Box No. 1241.

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# The AJR at Work

## AJR's starring role



AJR Information Editor Richard Grunberger faces the camera.

Photo: Newman.

On 25 February an audience of up to 50 million people across Europe, Russia and Israel could watch, via satellite and cable TV, a mini-documentary

about the work of the AJR. The programme, part of the monthly series *Indigo* which is transmitted on *Super Channel*, consisted of four short films on the topic of European refugees. The other sections dealt with contemporary situations, such as refugees in wartorn former Yugoslavia and Albanians in Italy. The feature about the AJR was included to place the others into a historical context and to show that the term 'refugee' refers to real people and not abstractions.

The film was shot at Hannah Karminski House, the Paul Balint AJR Day Centre and Richard Grunberger's house. The Editor of *AJR Information* was interviewed in depth about his personal experiences and the evolution of the refugee community in Britain, with particular reference to the AJR. □

## Making a will? Remember the AJR

Something that none of us should avoid is making a will and keeping it up to date.

We know we cannot take our worldly possessions with us but we can – at least – see that whatever is left behind goes:

- (a) where it will be appreciated,
- (b) where it will do some good,
- (c) where it is needed.

Many of our former refugees have found their association with the AJR a rewarding one. This is an opportunity to support the AJR Charitable Trust. Your solicitor will be able to help you; alternatively you can consult with our welfare rights advisor, Agi Alexander, on 071-483 2536 (Tues, Weds, Thurs) or the social workers at the Day Centre 071-328 0208.

If you have already made a will, it is quite easy to add a codicil.

Whatever amount you are able to leave to the AJR, it will be well received, carefully applied and remembered with gratitude.

## Not left on the shelf

A new library has been installed at the Paul Balint AJR Day Centre. The lending service has been funded, and is being administered, by Claudia (Didi) Srebnik. It will be known as the Sal Srebnik Library, in memory of her late husband.

A wide range of books is available, from Isaac Bashevis Singer to Jilly Cooper. There are some German language titles and some specially produced large print editions.

Although the library has been busily operating since 1 February, the official opening ceremony will take place on Sunday 7 March. A full report of this occasion will appear in the April issue of *AJR Information*. □

## SEDER AT CLEVE ROAD

The AJR will be holding a **Second Night Seder on Tuesday 6 April at 15 Cleve Road NW6 3RL.**

**Cantor Marshall Stone will officiate.**

Seating will be limited to 100 members. If you wish to attend please complete the booking form which was enclosed in the February issue and return it before 26 March to Lydia Lassman at Hannah Karminski House, 9 Adamson Road, Swiss Cottage NW3 3HX with your payment of £15 Per Person.

## TIME TO HELP?

AJR members need visitors, help with shopping, drivers to take them to/from our Day Centre in Cleve Road, NW6. A few hours a week would make so much difference.

**Paul Balint AJR Day Centre  
Sunday opening 2 p.m.–7 p.m.**

A reliable, energetic volunteer is wanted at the Day Centre on Sundays, to serve teas and suppers and help out generally. Must be willing to work as part of a team.

Please talk to **Laura Howe, AJR  
Volunteers' Co-ordinator, 071 483  
2536 Tues–Thurs. 9.30–5 p.m.  
Fri. 9.30–1.30 p.m.**

## PAUL BALINT AJR DAY CENTRE (AJR CLUB)

### AFTERNOON HIGHLIGHTS

**March 11, Thursday, 4.30–5.30:**  
Gems and Jewels – Talk with slides,  
given by Mr C. Kryslar.

**March 25, Thursday, 4.30–5.30:**  
In tune with rhyme and reason, songs  
and anecdotes with a Yiddish flavour,  
with Sidney Seide.

## Brain Teasing

Which Hungarian Rabbi's son famously escaped? In which city does Leonardo's 'Last Supper' hang? Carl Frahm changed his name to escape arrest by the Gestapo. Who is he?

These are a few of the questions which teased trivia fans at the Paul Balint AJR Day Centre during the first Afternoon Prize Quiz in January. Anyone who has attended a competitive quiz, or watched one on TV, knows how addictive they can be. The most placid people cannot prevent themselves from shouting 'Franz Hals' at the merest mention of Laughing Cavaliers. Poised dowagers have been known to shock respectful dinner guests by screaming 'One Hundred and Two' over the *entrée* as they remember the answer to the all important question – how many floors in the Empire State Building?

Excitement at the Day Centre quiz reached fever pitch. Even those who were not officially engaged in the competition could not be restrained from calling 'Charles de Gaulle' or 'Tokyo Rose', regardless of whether these might be the right answers.

For those sceptics who feel that this may be overstating the case here is a small

challenge: Anyone who can answer the following questions without checking the answers below will be allowed to spend the next month telling everyone they know how extremely 'well-balanced' they are.

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**Meals can still be collected from 15 Cleve Road on weekdays (Mondays – Thursdays) for £2.00 per meal.**

**Members who feel they may qualify for delivery because of mobility problems, or other reasons, should contact Mrs Ruth Finestone for further details and an assessment interview on: 071 328 0208**

1. Who is the presenter of *Weekend World*?
2. Which French writer was exiled to the Channel Islands?
3. Who wrote *How Green is My Valley*?
4. Who said 'Après moi le déluge'?
5. Who was the first woman MP?
6. Between which cities does the Trans-Siberian Express operate?
7. What was the real name of Nazi propagandist Lord Haw Haw? What was his nationality?
8. In which year was Margaret Thatcher elected MP for East Finchley?
9. Who was born in Rochdale and died in Capri?
10. Which famous English writer's first language was Polish, and second French?

□ M.N.

*Carl Frahm is Willi Brandt's original name. Leonardo's Last Supper hangs in Milan. The Hungarian rabbi's son was Houdini.*

1. Brian Walden. 2. Victor Hugo. 3. Richard Llewellyn. 4. Madam Pompadour. 5. Lady Astor. 6. Moscow and Vladivostok. 7. William Joyce. 8. 1959. 9. Gracie Fields. 10. Joseph Conrad.

## QUIZ ANSWERS

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*Afternoon entertainment* –  
MARCH

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- Monday 1 PURIM SONGTIME – Solos & Duets – Lola Rand & Françoise Geller accompanied by Irene Wallis (Piano)
- Tuesday 2 PURIM With Geoffrey Strum & Johnny Walton
- Wednesday 3 PURIM With The AJR Singers
- Thursday 4 We Celebrate PURIM – Joe Gordon (Tenor) accompanied by Rosa Butwick (Piano)

- Sunday 7 Hans Freund: PURIM IS HERE
- Monday 8 Songs With Memories – Jack & Rita Davis
- Tuesday 9 Light Classical Music – Trinity College of Music
- Wednesday 10 Rosa Butwick & Nikki van der Zyl Entertain
- Thursday 11 Musical Ensemble – Jennie Sandler & Alan Starr
- Sunday 14 Ex-Directory Variety Group
- Monday 15 Highs & Lows in Opera & Song – John Freeman (Bass) & Yolanda Vidal (Soprano & Piano)
- Tuesday 16 An Hour of Music in March with Doris Samuels & Marian Hartman (Piano)
- Wednesday 17 a) Outing to Theatre  
b) Light Classics – Flute & Piano – Ian Bradford & Carol Alyranati
- Thursday 18 Sue Parker at the Piano
- Sunday 21 Join Debbie O'Brien at the Piano
- Monday 22 The Music Makers – Elizabeth Winton & Stan Longmire with Piano Accompaniment
- Tuesday 23 Highs and Lows in Opera & Song – John Feeman & Yolanda Vidal (Soprano & Piano)

- Wednesday 24 A Little Bit of This & A Little Bit of That – Simon Ayling (Violin) accompanied by Stephen Baron (Piano)
- Thursday 25 A Recital in March for Voice & Piano – Noa Lachman & Arnon Erez
- Sunday 28 A Spectrum of Melodies – Robert Brody (Tenor) accompanied by Daphne Lewis (Piano)
- Monday 29 Spring-In-The-Air – Jack Harris accompanied by Happy Branston (Piano)
- Tuesday 30 A Spring Recital for Cello & Piano – Richard Jenkinson & Paul Lewis
- Wednesday 31 Take A Quick-Step Back In Time – Geoffrey Strum & Johnny Walton (Piano)
- APRIL
- Thursday 1 Judi Merri's 'Foolish' Pot-Pourri – Judi Merri-Frowde accompanied by June Moore (Piano)
- Sunday 4 Isabel Beyer & Harvey Dagul Entertain At The Piano

**FAMILY EVENTS**

**Birth**

Schuman Gillian and Martin Schuman (nee Davies) are delighted to announce the arrival of Lawrence David, on 28 January 1993, brother for Jonathan. Second grandson for Lottie Davies.

**Deaths**

Havkin Ruth Havkin (nee Kahn), born Aachen, died on 23 January. Much missed by her son Michael, daughter Judith and many friends in the Jewish Senior Rambling Group and 4 Seasons Ramblers.

Samuel, Ilse, widow of Herbert, died peacefully at their home in Lower Darwen, 30 November 1992. Mourned and lovingly remembered by her many friends.

Wolff Friedel Wolff, wife of the late Dr Walther Wolff, died in Edinburgh aged 94. Much loved by her daughter Sula and son-in-law Henry Walton.

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Alice Schwab

## Art Notes

The recent death in Jerusalem of David (Heinz) Gumbel, master silversmith, further reduces the important body of Jewish artists from Germany who brought a great European tradition to Israel. Gumbel was born near Heidelberg, where he worked at Bruckmann's well-known silverware factory, before emigrating to Palestine in 1936. Invited to join the staff of the Bezalel school, he taught several generations of Israeli silver-smiths while specialising in ceremonial objects, jewellery and presentation pieces. Among the latter was the casket containing Israel's Declaration of Independence and an elaborate silver bookholder presented to the President of Chad.

The Commonwealth Institute is showing (until 9 May) *Jewels of the Pacific*, tapestries by Anita Berman, a New Zealand artist who specialises in miniature handwoven tapestries evoking environmental and political issues.

The Ben Uri Art Society's exhibition *Jerusalem - A Burst of Light*, features paintings by Khazakstan-born Hava Intrator-Barak (until 7 March). Her work, widely appreciated in Israel, has also been shown in Frankfurt, Brussels and London. The present exhibition comprised some 40 oils and watercolours (prices £250-£2,500). The next Ben Uri exhibition (15 March-4 April) comprises work by two Ukrainian-born artists, Sima Vassilieva and Oleg Yanushesky. London-based Sima creates brightly coloured, good-humoured pictures of Russian bath-houses, crowded escalators on the the Moscow Underground

and the Jewish Emigration office. Oleg still lives at St Petersburg where he studied at the Academy of Art, and belongs to the official Union of Russian Artists.

There are always interesting things to be seen at the Brandler Galleries, Brentwood. At present they have five lithographs by Dame Elizabeth Frink priced at £240-£300, as well as a fine oil of a pot of flowers by David Tindle (price £2,800).

*Nature's Way: Romantic Landscapes from Norway*, featuring oils, watercolours, drawings and prints by Johan Christian Dahl (1788-1857) and Thomas Fearnley (1802-1842), Norway's most outstanding landscape painters, is at the Whitworth Art Gallery, Manchester (until 27 March). The exhibition then moves to the Fitzwilliam Museum, Cambridge (20 April to 20 June).

*The Sixties: Art Scene in London* at the Barbican (until 13 June) brings together some 200 objects demonstrating the styles and techniques that exploded on the London scene between 1957 and the late 1960s. Highlights include Sir Antony Caro's sculpture *Hopscotch* and the dramatic black and white 'pop-art' paintings of Bridget Riley. An illustrated catalogue is published by Phaidon.

From 24 March to 27 June *George Braque Prints* will be shown in the Lower Ground Floor Galleries of the Tate. The Hayward Gallery stages the first public exhibition in Britain of the 'lightworks' of James Turrell, one of the most innovative US artists (8 April to 27 June). Simultaneously they will be holding the first retrospective of the work of Georgia O'Keeffe, the American painter.

*In Fusion, New European art* at the Ikon Gallery, Birmingham, is an important exhibition of works by contemporary artists who live and practise in Europe but whose cultural roots are elsewhere in the world. This is part of the BT National Touring Exhibitions and will be at the Ikon Gallery until 3 April. It will be shown in Brighton (24 April to 30 May) and at the Oriol/Chapter Arts Centre, Cardiff (26 June to 31 July).

*Susan Solano* (born 1946) is widely considered to be the most important Spanish sculptor of her generation. Seven of her pieces will be on show at the Whitechapel Art Gallery (until 2 May).

Finally, the *Great Age of British Watercolours 1750-1880* exhibition, at the Royal Academy until 12 April, should not be missed. It includes some 300 works by some of the greatest watercolourists there ever were, J. M. W. Turner, John Constable, William Blake, Samuel Palmer, John Sell Cotman and David Cox. □

## SB's Column

**From Hamburg to Munich.** A touring ensemble performing in Germany's major cities aroused interest with a literary and musical revue entitled *Lost in the Stars and Stripes* (subtitled 'Exiles in America'), which contained episodes of the fate of German refugee artistes in the States. An old operetta was reprised at Munich's Gaertnerplatztheater (the city's second opera house): *Wie einst im Mai*. Written by Walter Kollo whose musical shows were triumphs in Berlin during the Twenties and Thirties, it has Kollo's grandson René (the Wagner tenor) in the main part.

**60 years ago.** 1933 arrived with many artistic highlights: Richard Strauss saw his *Arabella* performed on stage for the first time, Ralph Benatzky's musical comedy *Bezauberndes Fräulein* reached record performance figures at the Vienna Volkstheater with Max Hansen in the lead; films of the year included *The Private Lives of Henry VIII*, *King Kong* and *Three Little Pigs*. Tenor Joseph Schmidt stood at the zenith of his popularity with *Ein Lied geht um die Welt* just before his enforced emigration.

**Birthday.** Not many opera composers of the last 50 years have achieved international reputation, and even Benjamin Britten's works are rarely performed on the continent. Hans Werner Henze and Gottfried von Einem are probably the best known representatives within the German opera scene. The latter, whose *Prozess* and *Dantons Tod* belong to the current German opera repertoire, has just had his 75th birthday. With a style based on late Mahler he has considerable following in Germany.

**Obituary.** The Austrian actress Hilde Wagener, widow of Otto Tressler, has died at the age of 88. A respected member of the Vienna Burgtheater, she was famous as Ibsen's Nora, and highly praised as a unique Hedda Gabler. Elfie Mayerhofer, coloratura famous for many Strauss and Offenbach parts in Vienna, Düsseldorf and Cologne, has died aged 75. □

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### PURIM AND PESACH

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A history of the Jews in the German-speaking lands

## Part 7: Moses Mendelssohn and the Haskalah (II)

### Mendelssohn and Lavater

Mendelssohn was forced to defend his own adherence to the Jewish religion against attacks from Gentiles. In 1769 Mendelssohn's respect for what all religions had in common and the secondary position he had ascribed to the differences between religions led a Swiss Protestant pastor, Johann Caspar Lavater, to publish a pamphlet in which he invited Mendelssohn to accept Christianity if he could not prove that Judaism was superior to Christianity. Mendelssohn wrote down some reasons why he believed Judaism superior (he thought it more rational than a belief in the Trinity or in the Immaculate Conception), but these thoughts were not published until the middle of the 19th century: at the time he thought such a line was still too dangerous – even Kant would feel it prudent to withdraw some criticisms of Christianity under the threat of royal displeasure – and Mendelssohn's published reply to Lavater confined itself to declining a polemic on religious questions, and to stating that, while all men were bound by the same rational ethical principles, each religion had its own codes of strengthening adherence to these principles. For observant Jews like himself these codes were embodied in the Torah in which he had been brought up and which study had not led him to discard.

#### The call for Emancipation

The correspondence between Mendelssohn and Lavater stirred up a great deal of debate, in which, because the state still stood firmly behind the established church, Mendelssohn and his supporters perforce felt somewhat inhibited by the precarious position in which the Jews still found themselves. Mendelssohn therefore turned his attention to the relationship between Church and State; and in 1783 he published *Jerusalem*, in which he advocated that religious communities should be totally voluntary associations and that church and state should be separated. This would mean not only the disestablishment of all churches but also the disappearance of the corporate status of the Jewish communities in Germany, which, among other things, gave Jewish courts their own jurisdiction in cases involving only Jews. The Jews would be full citizens of the state: each one of them

would be, in Mendelssohn's famous phrase, 'a Jew at home and a man outside'.

Mendelssohn was in correspondence with two statesmen who advocated similar policies. One was Frederick the Great's archivist, Christian Wilhelm von Dohm. In 1781 Dohm published a book *On the Civil Amelioration of the Jews*. Anti-Jewish laws, he wrote, were unworthy of the Age of Reason, and if Jews went in for sharp practices or had characteristics which the Gentile world found unlovely, these were mainly the result of centuries of Christian oppression. An enlightened society should therefore cease persecution, allow Jews to participate in society, and thereby encourage them to set out on the path of *Verbesserung* (self-improvement), which would eventually – after about three or four generations! – make it possible for them to be given full civic rights.

#### Edict of Toleration

The book had no effect on Frederick the Great, but it was appreciated by the Habsburg Emperor Joseph II, who included the Jews in his Edict of Toleration in 1782, by which no group in the Empire was henceforth to suffer any disabilities on account of its religion. In return, however, Joseph decreed that the Jews must surrender various concessions that the state had hitherto made to them: in future they would, like all the other citizens of the Empire, be subject to military service; rabbinical courts lost their jurisdiction over Jews; and Yiddish and Hebrew were no longer accepted in business documents or in public records. The tidy-minded Emperor was also offended by the fact that many Jewish families still had no fixed surnames; and in 1787 he decreed that they must henceforth adopt German surnames which government officials would have to approve. So, many Jews acquired surnames which were related either to their places of origin or to their occupation; others, unable to pay the officials to allow them a pleasant or a neutral name, were given names that amused the officials, which might relate to their appearance or might be downright insulting. That Joseph, despite his Enlightenment, still wanted to keep tabs on Jews as such can be seen in the further requirement of the decree that their first names (which

also had to be in the German form) must be drawn from the Bible. These regulations were unpleasant; but on balance the *maskilim* regarded Joseph as great benefactor. In 1782, in an eloquent epistle, the *maskil* Naphtali Wessely called on his co-religionists to respond to the Emperor's Edict: they should add secular to their religious studies, should learn the language of the Gentiles among whom they lived, and should thus prepare themselves to play a full role in the wider society.

The other statesman with whom Mendelssohn was in correspondence was the French aristocrat, the Comte de Mirabeau. In his book *On Moses Mendelssohn and the Political Reform of the Jews* (1787), he put forward the same arguments that von Dohm had advanced six years earlier. Mirabeau wrote to King Frederick William II of Prussia, urging a number of reforms on him, including the emancipation of the Jews. The King paid no attention to this; but Mirabeau would soon play an important role in the early stages of the French Revolution; and his advocacy would contribute to the emancipation of the Jews of France in January 1790. (The deputies from Alsace managed to prevent that decree from applying in their province; but the Alsatian Jews secured their emancipation in September 1791.)

#### The place of Mendelssohn in Jewish History

The life and times of Moses Mendelssohn therefore open a new chapter in the history of the Jews. For the first time since the

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Golden Age of Spanish Jewry, there were circles which made toleration a point of principle and there were nations which removed the civic disabilities under which Jews had laboured for so many centuries.

### Divided community

At the same time, however, the Enlightenment divided the Jewish community, particularly in the German-speaking countries. The orthodox, we have already seen, condemned the *maskilim*. For them, the religious practices which set Jews apart from Gentiles were not secondary but absolutely essential. The cohesion and survival of the Jews as a people during all the centuries of persecution were based on total adherence to the Talmud. The Haskalah seemed to threaten this coherence. Contact between the Jewish and Gentile world threatened the contamination of Jewish culture by influences from outside. The hostility of the *maskilim* to Yiddish would divide not only the Jews of Germany from each other but, to the extent to which it succeeded, would erect a fence between German and Polish Jews.

### Conflict of loyalties

It was feared that the duties of the Jews as citizens might conflict with their obligations and loyalty towards their co-religionists. If the barriers between the Jews and the Gentiles were lowered, some Jews would be tempted to move across that barrier and leave Judaism altogether; and this indeed happened. Although Moses Mendelssohn remained an observant Jew, six of his eight children (one was the father of the composer Felix Bartholdy Mendelssohn) actually converted to Christianity. One of Moses Mendelssohn's disciples, David Friedländer, who in 1781 had founded the Jewish Free School in Berlin to teach in accordance with the ideas of the Haskalah, actually sent an open letter to Pastor Teller, the head of the Protestant Church in Berlin, suggesting that a significant number of Berlin Jews might go over to his church if only Enlightened Christians would, like Enlightened Jews, be ready to drop superstitious dogma and not insist on the necessity of believing in the Trinity. The pastor turned the offer down and Friedländer remained a Jew; but he continued to work for the assimilationist programme which would become known as Reform Judaism. Revered, therefore, as Mendelssohn is in the history of Judaism, the result of his work was an unavoidable tension within the community as the Jews moved into the modern world. □ *Ralph Blumenau*

## Monarchy of Money

*Celebrating a two hundred and fiftieth anniversary*

If, as Herzl contemplated at one time, the modern Jewish state had been constituted as a monarchy, the choice of ruler might well have fallen on a Rothschild. For it is not too fanciful to suggest that the Rothschilds are possessed of all the major attributes associated with royalty: noble lineage, grandeur, power, charisma, occasional minor eccentricities and, above all, wealth – spectacular, proverbial, legendary wealth.

### The house with the red shield

It all began with Mayer Amschel, born 250 years ago in February 1743, at Frankfurt. He was the eldest son of Amschel Moses, who had married into the family which since the 16th century had owned the house with the red shield in Frankfurt's Judengasse – and hence used the name 'Rothschild'. Amschel Moses was a trader and a money changer, as – excluded from other occupations – most Jews were. Young Mayer Amschel must have been a bright and studious little boy, for his father sent him to the Fürth yeshivah to be educated and become a rabbi. There he learned Hebrew and High German (to complement the 'Judendeutsch' spoken by his family and friends). Orphaned at eleven he was brought to Hanover by the Oppenheimer family (whose best-known member, Joseph Süß, was immortalised as Lion Feuchtwanger's famous *Jud Süß*). It was at this time that young Mayer Amschel started to collect old coins, partly because it gave him pleasure, but mainly with a view to trading in them.

When he was 18 he returned to Frankfurt and started business in earnest. He bought and sold a variety of merchandise as well as doing money-changing deals. He invested his spare capital in coins and curios. In 1783 he had reached the point when he could circulate potential clients with a catalogue of items on offer and this led to some promising contacts in high places, including, via the court of Thurn und Taxis, the Imperial Court itself. And he began to prosper modestly.

In 1770 he married Gutle Schnapper. Of their 19 children, ten survived: five sons and five daughters. As the Enlightenment dawned and eased some of the mediaeval burdens which his people had borne for so long, Mayer Amschel's business expanded. In 1785 he moved his family into a larger house and put up the sign of the red shield at

148 Judengasse. And when, in 1794, as a result of the turmoil of the times, many established banking houses saw themselves in serious financial difficulties and unable to meet the demands of their powerful clients, Mayer Amschel's opportunity had arrived. He was only too eager to use his capital resources to participate in substantial loans to certain European princes willing to pay interest on advances of much-needed cash.

As Mayer Amschel's banking operations grew in volume and in profitability he was able to take his sons into the business and together they laid the foundation for the fabulous family fortune. By the end of the century the House of Rothschild had become one of the most important firms of international merchant bankers. As a result, his sons were able to take advantage of the new spirit of Jewish emancipation. They found that doors which had been closed for centuries were now open, and they became part of the rising wealth-based *haute bourgeoisie*.

### The Rothschild network

His third son Nathan Mayer left for England, became a British subject and dealt for a time in the textile trade centred on Manchester before reverting to the money markets. Through hard work and skilful management, and helped by the Rothschild family network of cross-Channel and trans-continental couriers, he established himself as a financier of note and wealth. In 1806 he married into the Anglo-Jewish 'aristocracy' at the highest level. And by the time his father died, in September 1812, he was effectively the head of Rothschild's worldwide enterprises. It was to him that his brothers, James in Paris, later Salomon in Vienna, Carl in Naples and Amschel still in Frankfurt, turned for guidance in their increasingly complex multi-national operations.

The house that Mayer Amschel had built indeed became, as Heine put it, 'a monarchy of money'.

Mayer Amschel himself never left his native town. He died where he had lived for most of his life – the Frankfurt Judengasse. One of his last endeavours was to ensure that his fellow-Jews in that city were granted full civil rights.

*To be continued*

□ *David Maier*

**The town Bad Segeberg**, Schleswig Holstein, near Hamburg invites those who were inmates during the period 1910-36 in the Jewish Children's Home 'Sidonie Werner-Heim', for a reunion from 12th to 15th August 1993. Also domestic learners and nursery helpers are welcome. Free accommodation. Applications incl. personal data to **Pastor Friedrich Gleiss, Lindenstr. 22, 2360 Segeberg. Tel. 04551/2621. Fax c/o E. Philipp, No. 0455184879.**

## Poisonpenmanship

The epidemic of xenophobic outrages in Germany has once again raised questions about possible parallels between Bonn and Weimar, and between today's fire-bombers and the Nazis of yesteryear. A contributor to one newspaper denied the latter possibility, arguing that while Hitler enjoyed support among writers and artists today's Neonazis were totally philistine.

This line of reasoning in turn prompts two questions. For one, can the bohemian Nazi fringe be dignified with the epithet 'writers and artists'? For another, is it conceivable that a real writer or artist could be a Fascist?

### Second-rate artists

As to the former, while it is true that a few eminent academics – the philosopher Martin Heidegger, the physicist Philipp Lenard – espoused Hitlerian sentiments, Nazi writers and artists were distinctly second-rate. Brownshirt literati included the drug-induced visionary Dietrich Eckart who coined the slogan *Deutschland Erwache*, and Hans Grimm, author of the 'living space' novel *Volk ohne Raum*. Far better writers, like Gottfried Benn, Ernst Junger and Ernst von Salomon came peri-

ously close to Nazism at times, but remained aloof in the end.

The situation among artists was rather similar. The only genuine Nazis were *pasticheurs* and purveyors of muscular kitsch. Paradoxically the famous Emil Nolde, a genuine Nazi sympathizer, had his work included in the Munich exhibition of Degenerate Art.

### Irremediably mediocre

However, the fact that German literary or artistic devotees of Nazism were irremediably mediocre cannot be turned into a generalisation. In Petain's France a genuine talent like the novelist Celine collaborated to the hilt, even escaping to Germany with the rump of the Vichy government. Mussolini's Italy elicited the fervent wartime support of the renowned poet Ezra Pound who railed against his American homeland, and the Jews, over the airwaves. In Occupied Norway Knut Hamsun, Nobel Prize winner for Literature was one of the few who supported the Quisling regime.

(One needs to bear in mind, though, that Celine had sustained a head wound in the Great War, that Hamsun was 80 by 1940, and that Pound ended up, for medical, as well as judicial reasons, in an asylum.)

What of today's poisonous penmen? The involvement of writers in fascistic nationalism has not abated one iota. In Hungary Istvan Csuska dubs Jews 'termites who gnaw at the foundations', and warns

Magyardom to guard against cosmopolitans at home, and Romanians and Slovaks abroad. In wartorn Bosnia the Serb leader Radovan Karadzic, a psychiatrist, doubles as a poet producing verse epics – with a single-string lute in one hand and a machine gun in the other.

On TV recently he was shown inviting a Russian visitor to 'have a go' on his machine gun. The Russian, a writer by the name of Edward Limonov, gleefully obliged. Some years earlier, at a literary conference in Budapest, the same Limonov had done two extraordinary things: praise the Russian soldiers who put down the '56 uprising of the ungrateful Hungarians, and demand the public execution of Salman Rushdie for 'insulting the Muslim people'. What, one wonders, does he think Karadzic is doing with his machine gun?

□ R.G.

## 40 Years Ago this Month

### Board of Guardians Social Work

The Loan Department of the Board of Guardians, whose purpose is to assist small Jewish traders, in 1952 granted 123 loans, amounting to £7,877, i.e., an average of £64. In 1950 the total amount lent was £4,500, with an average of £57; in 1949 the figures were £5,782 and £61.

A Jewish landmark of the East End is to disappear. The Workers Circle Friendly Society, Socialists Left to Labour, will sell their headquarters for over 25 years, Circle House, which has been a centre of communal activity. The reason is said to be dwindling membership and especially that lack of new young members which is felt in most friendly societies. The Jewish Lads Brigade will also leave Aldgate as their headquarters since 1913, Camperdown House, is closing down this month.

The next Lord Mayor of Manchester will be Alderman Abraham Moss, J.P., a Vice-President of the Board of Deputies. Another Jew, Councillor Shlosberg, will be Mayor of Salford.

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## Obituaries

### Milo Sperber

I knew Milo for almost 60 years since we were near-contemporaries at Max Reinhardt's drama school in Vienna. Coming straight from the *Seminar* Reinhardt directed him in Pirandello's *Six Persons in Search of an Author* at his Theater in der Josefstadt in Vienna, and on a European tour. Soon afterwards Reinhardt cast him as Puck in *A Midsummernight's Dream* at Salzburg.

In England he toured the country in innumerable parts during the war playing in austere, makeshift conditions, and later worked for the BBC's German section both as a speaker and scriptwriter.

His most satisfying period after the war was a 10-year stint as a director at RADA where he counted Glenda Jackson, Diana Rigg, Peter O'Toole and John Thaw among his students. Yet he declined to contact them in later years, and also turned down TV work when he disapproved of the script, or standards of production.

No wonder that a man of such potential was restless and unfulfilled. Even in his seventies conversation with Milo was frequently punctuated by the word *Karriere*. He nonetheless derived much satisfaction from public readings, mainly from the works of his celebrated brother, the writer Manès Sperber. His last West End appearance was in the *Clandestine Marriage* in 1985; in 1991 he gave a bravura presentation of Karl Kraus' *Die letzten Tage der Menschheit*, introduced by Martin Esslin, before a capacity audience at the Austrian Institute.

Towards the end of his life he called me his 'only friend', yet only his death revealed to me how little I knew that impenetrable recluse.

□ Hugh Rank-Rosenthal

### Günter Anders

Breslau-born Günter Anders who died in Vienna aged 90, was the son of the child psychologist Wilhelm Stern, the inventor of IQ measurements. Precociously gifted, he studied philosophy (under Husserl and Heidegger), later switching to journalism and art criticism. While reporting for the *Börsen-Courier* from Paris he was advised by the editor, who had several Sterns on the staff, to change his name. (*Nennen Sie sich etwas anders*). He took the advice literally and became Günter Anders.

After 1933 he and his wife Hannah Arendt sought refuge in France, and subsequently in America. In the United States he first did labouring in a warehouse, and later lecturing for the emigré-dominated New School of Social Research in New York.

The dropping of the A-bomb catapulted Günter Anders into the public arena. He exchanged (subsequently published) correspondence with the Hiroshima bomber pilot Claude Eatherly, who suffered a series of nervous breakdowns. In the late 1960s he again attracted attention by participating in the (Bertrand) Russell Tribunal on U.S. War Crimes in Vietnam, but his lasting legacy is the philosophical work *The Antiquatedness of Man*, which argued that humanity must reverse history and go back to the junction where it took the wrong turning. □

### Dr Max Gruenewald

Dr Max Gruenewald, honorary International President of the Leo Baeck Institute and former Vice-President of the Council of Jews from Germany, died in New Jersey at the age of 93.

Born in Königshütte and ordained at the Breslau Jewish Theological Seminary, he served as Rabbi of Mannheim for 12 years. From 1933 to 1938, when he left Germany for Palestine, he played a significant role in the *Reichsvertretung der deutschen Juden*. In 1939 he went to the U.S.A. at the invitation of the Jewish Theological Seminary in New York. From 1944 he served as Rabbi of the Conservative Congregation

'B'nai Israel' in Millburn, N.J. for more than 25 years.

Dr Gruenewald was President of the American Federation of Jews from Central Europe for 10 years, as well as being active on the Council of Jews from Germany. He was among the founders of the Leo Baeck Institute and, on the death of Dr Siegfried Moses in 1974, became its International President.

In addition, Dr Gruenewald was a scholar with numerous learned studies to his credit – witness his contributions to the *Leo Baeck Institute Year Book* and, in particular, his account of the early years of the *Reichsvertretung* in volume I. This remains perhaps his most quoted article. He was also an impressive speaker, never more so than at the age of 86, when he addressed the LBI's first international historical conference in Germany. For many of those present, to hear him respond so eloquently to the opening address by the Chancellor of a democratic Germany was a particularly moving occasion.

Under Max Gruenewald's guidance the Leo Baeck Institute enjoyed a most flourishing phase of its existence. His friends and colleagues will remember him with respect and affection.

□ Arnold Paucker

## Birthdays

### Hans Capell 85

Dr Hans Capell, 85 in March is still remembered by his London friends of 40 to 50 years ago, when he was Chairman of the Theodor Herzl Society and Director of the Jewish National Fund. A life-long Zionist, he joined *Blauweiss* at an early age and soon made his mark in the movement. Appointed *Landesverbands-Sekretär* for the West German area in the 1930s, he gained a reputation as a competent speaker and inspiring leader.

He emigrated to England in 1939 and served in the British Army. In 1951, Hans Capell and family went on Aliyah. In Israel he did important work as a senior official of RASSCO, an organisation which enabled German currency to be transferred to Israel.

Active in the Irgun Merkas Oley Europa – the *Landsmannschaft* of the German Olim whose *Mitteilungsblatt* he edited for several years, he also represented them for a while as Joint Chairman of The Council of Jews from Germany until failing eyesight, leading to blindness, forced his retirement.

Our warmest wishes go out to Hans Capell for his further retirement, in com-

panionship with his wife Hilde, who has been bravely fighting illness for many years, and his daughter Esther and her family. □

### Ilse Wolff 85

On March 25 Ilse Wolff will celebrate her 85th birthday. She is a remarkable lady, whose mental and physical agility belie her chronological age.

Ilse worked mainly in the spheres of librarianship, bibliography, and publishing, becoming known to writers and scholars in many countries. Although no longer involved in publishing, and long retired from the chief librarianship of the Wiener Library, she continues to lead an active life as a board member of the PEN Centre, and active participant in both the Council for Christians and Jews and the Anglo-German Association.

We would like to wish Ilse Wolff many more years of useful activity, and a very happy birthday. □

A full profile of Ilse Wolff appeared in the May 1991 issue of AJR Information.

## Purim – the pure Aryan version

(Passage from an undated speech by Himmler obtained by AJR member Kenneth Ambrose during service with RAF Intelligence)

**S**ehr verehrte Gäste, liebe Bauern, Volksgenossen und Volksgenossinnen! Man spricht heute viel vom Bolschewismus, und die Meisten sind der Meinung, als wäre dieser Bolschewismus eine Erscheinung, die nur in unserer heutigen modernen Zeit zutage trete . . . Es ist daher notwendig, die Methoden dieses Kampfes in der Vergangenheit bis in unsere heutige Zeit an ein paar deutlich sichtbaren Beispielen zu studieren, um uns über die Taktik des jüdisch bolschewistischen Gegners klarzuwerden.

### Die Judenfrage in Persien

Eines dieser geschichtlichen Beispiele der radikalen Vernichtung eines arischen Volkes durch bolschewistisch jüdische Methoden bringt uns die Bibel. Lesen Sie einmal mit sehenden Augen diesen Teil jüdischer Geschichte, in dem erzählt wird, wie die Juden unter dem persischen Volk verteilt sitzen, in allen Städten und in allen Dörfern und in der Hauptstadt Susa, wie in diesem persischen arischen Volk die Erkenntnis von der Gefahr dieser Juden vorhanden ist und wie der Wille, diese Judenfrage in Persien zu lösen – verkörpert

durch den Minister Haman – zutage tritt, wie ferner der Monarch, der in der Bibel Ahasveros genannt wird und Xerxes war, durch unerhört klug gesponnene Intrigen seiner Hofjuden sich von seiner persischen Frau Vashti trennt, wie der Jude in vielerlei Gestalt, in diesem Fall wieder durch jüdische Mädchen und hier wieder besonders durch die jüdische Dirne Esther, den König umgarnt.

### Jüdische Raffinesse

Wir vernehmen dann, wie nun entgegen dem Willen des volksverbundenen und raschbewussten Ministers Haman mit aller nur möglichen jüdischen Raffinesse das Intrigenspiel getrieben wird, das so endet, dass der seinem Volk und König treue Minister Haman von seinem besinnungslosen und mit Blindheit geschlagenen Monarchen dem Juden Mordechai an den Galgen geliefert wird, – ein schmachvoller Vorgang, den wir hier nicht zum letzten Mal in der Geschichte der Völker feststellen können – und wie dieser Jude Mordechai zum Vizekönig gemacht wird und nun mit der jedem Bolschewismus eigenen kaltblütigen, nüchternen und erbarmungslosen Berechnung seine Befehle gibt, auf Grund deren in allen Städten und Dörfern die Edelsten der Perser, alle Judenfeinde, an einem vorher schriftlich festgelegten Tag von dem mit königlichem Dekret geschützten Juden ermordet werden. Die Bibel gibt an, dass 75,000 Perser damals abgeschlachtet wurden. Um dem ganzen die Krone aufzusetzen, wird durch ein Dekret des arischen Königs

bestimmt, dass der 14. und 15. d.Mts. Adar zum gesetzlichen Feiertag gemacht wird und Jahr für Jahr als grosser Festtag der Juden, als Purimfest, bis zum heutigen Tag gefeiert wird.

Es ist selbstverständlich, dass das alte persische Volk sich von diesem Schlag nie mehr erholen konnte. Und die ganze Tragik dieses vom jüdischen Bolschewismus im Kern getroffenen und vernichteten Volkes mögen Sie daraus ersehen, dass diesem arischen Volk nicht nur seine hohe reine Gotteslehre, Zarathustras, sondern auch seine Muttersprache durch Vergessenheit genommen ward. Nach 2 Jahrtausenden erst haben deutsche Gelehrte die Bücher Zarathustras in mühseligster wissenschaftlicher Arbeit aus der alten persischen Sprache ins Deutsche übersetzen können . . . □

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