

AJR INFORMATION

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We cannot claim to have been spoiled by good news in recent months, but two events must have heartened many of us – the release from Soviet prisons of two famous dissidents: Anatol Shcharansky and Andrei Sakharov. Whatever the Soviets' motive in setting them free, the international campaign for human rights is entitled to credit for this achievement. It is no idle pastime to denounce persecution, continually, and insist on elementary justice. It is sure to have an effect, especially when the moral demand is, as it is here, bound up with the material business of the limitation of armaments in which the Russians are no less vitally interested

experience, only a few weeks earlier, of another freed dissident, Yuri Orlov, who felt that human rights were still denied because Gorbachev just did not seem interested in them.

Now, naturally, great hopes have been raised. Dissidents could feel 'more than cosmetic changes'; an 'enlightened policy' was foretold because 'a real debate about democratisation was going on inside the Kremlin'.

Others have been more reserved, after all the Soviets had shown themselves generous before and then relapsed. Once upon a time they allowed several thousand Jews to emigrate in one year – 51,000 in 1979; now the figure has dwindled to a

much over the centuries.

A good many of the features of Soviet life which strike us today were noticed by a remarkable French traveller 150 years ago. The Marquis de Custine who was in Russia in 1839 described the Russian Government as 'the discipline of the camp substituted for civic order'. As if he had foreseen the Soviet abuse of psychiatry, Custine writes: 'A sincere man would pass for mad', would be 'locked up and turned over to the care of doctors' who now, as likely as not, would drive him mad. As for the prisons, the Frenchman anticipated the terrible story told by Mrs. Ratushinskaya when he remarks: 'One shudders to think of all the subterranean cruelties, robbed even of our pity by the discipline of silence'.

Yet there appears to be some progress. The silence is no longer absolute. It may still be true (as Custine says) that 'the victims of this odious policy, deprived of the rights of common law, rot away . . . abandoned to themselves in the night of their captivity, where imbecility becomes the fruit and the last consolation of an interminable weariness'. But they are not, as he says, 'forgotten by all'. It is no longer true that no one in Russia will 'protest in the name of humanity'.

Sakharov gives reason to hope that Russia has, to some extent, ceased to be (in Custine's words) 'a country where not only the expression of opinion but even the recital of well established facts is forbidden'. Of course we shall have to be cautious. Hopes have been deceived before, and therefore the struggle must go on to ensure that the hopes, borne forward so far by a determined campaign, will eventually be transformed into reality.

SIGNALS OF HOPE

Andrei Sakharov's Release

than we. They are now coming round to appreciate that they cannot be trusted, that they cannot be safe, unless they deal justly with their dissidents. There is in fact little point in arms talks unless the Russians clearly understand, as was said by Irina Ratushinskaya, the dissident poetess now in Britain, that 'democracy is essential to our country for both moral and economic reasons'.

Moral ones especially – a point that was made with great emphasis by Sakharov the moment he was freed. He declared it was 'impermissible for our country to have prisoners of conscience and people who suffer for their convictions', and he solemnly vowed he would 'do everything in his power to have this stopped'.

Soviet toleration of this open challenge marked a great step forward when compared with the

paltry few hundred and for the two dissidents now released there are untold numbers still innocently imprisoned and maltreated. Even Sakharov is not entirely free: he is not allowed to leave the Soviet Union because he knows 'secrets' dating from his work on nuclear weapons, though this knowledge (even if it were divulged) is probably, after so many years, largely obsolete. Thus again the question of trust arises which must be overcome.

But then, how far can the Soviets be expected to go? If forced along the road of *glasnost* (the Open Society) leading to something like democratic freedom, the cue might be taken up by the satellites – East Germany, Poland, Czechoslovakia, Hungary. They all might consider themselves entitled to the benefits of *glasnost*, and once granted in Russia, the 'freedom for everyone' which Sakharov demanded could not be withheld in the rest of Eastern Europe. The human rights issue might thus involve a new deal for the whole of Europe, and on the boldest calculation, the Soviets might come to feel that such a new order would serve their very own interests far better than the present totalitarian regimes which, on examination, might be found as riddled with corruption, inefficiency and 'personality cult' as the late Brzheshnev's regime has now been found by Gorbachev.

But perhaps all this is a space flight of fancy, and Russia under the Soviets will remain what it was under the Tsars. The fact is it has not changed

'Thank you Britain' Lecture on 11 March

This year's (the tenth) 'Thank you Britain' lecture will be delivered at the British Academy, 20-21 Cornwall Terrace (second entrance Allsop Place), N.W.1, near Baker Street Station, on Wednesday 11 March, 5 p.m. sharp.

The lecturer will be Field Marshal Lord Carver GCB, CBE, DSO, MC, and his subject is 'Strategy in the 20th Century'. Everybody is welcome.

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to the
Urgent Call
for
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see page 5

FACTS ABOUT THE JEWS

Recent Publications in Germany

When the *Jüdischer Verlag* was founded in 1902, Germany's assimilated Jews regarded it as anachronistic and superfluous – even suspect when it began to canvass the new Zionist ideas and the disdained *Ostjuden* culture. The firm was closed down in 1938, but resurrected in 1978 by the Athenäum Verlag, with its seat in Königstein (Taunus). Now it has published something like a standard work entitled *Jüdisches Fest – Jüdischer Brauch*, a 500-page anthology edited by Friedrich Thieberger (DM 88), with contributions from the writings of Thomas Mann, Leo Baeck, Max Brod, Felix Salten, Martin Buber and Stefan Zweig – to mention only the most famous.

It is by no means the only recent publication which seems to point now to a growing interest in the life of Jews as distinct from their sufferings. Another, albeit different one, came in 1986, from Luchterhand, the Darmstadt publishers: six stories under the title *Roman von einem Kinde* by Barbara Honigmann, the well-known Jewish authoress, born in East Berlin in 1949. Her Socialist parents had returned from exile immediately after the war, but Barbara emigrated again. She now lives in France where she wrote this autobiographical book of a young mother.

A Protestant Conference

Why did Barbara Honigmann, as a German-language writer, not settle in the Federal Republic? One might try to find an answer in a new anthology, also published by *Jüdischer Verlag*, called *Jüdisches Leben in Deutschland seit 1945*. It is a collection of the addresses delivered at a recent conference at the *Evangelische Akademie* in Tutzing. 'The interest in the history of the Jews in post-war Germany has only recently arisen – mainly, in fact, among the Jewish minority itself', said the Cologne historian Monika Richarz, director of the *Germania Judaica* Library. The late Robert Weltsch was quoted as having written: 'Jews all over the world thought that any Jewish life would be impossible in that country which still reeked of corpses and gas chambers'. Still, 28,000 Jews remained in Western Germany or returned to it. 'Most of them (it was said), have

been completely assimilated', and among them the religious Jews were found to be a small minority; the young generation were mainly Left-wing and regarded themselves as full citizens of the Federal Republic. What they all talk about, said the Essen historian Dan Diner, is Israel, the Arabs, and the German neo-Nazis.

Biography of an Anarchist

What about the German Democratic Republic? There, hardly any books about the Jews – historically or as fellow-citizens – have been published, and antisemitism must not be written about because it supposedly does not exist, at least not officially. But a number of authors of recent works are Jews who returned, and there is also a new trend of publishing biographies of Jews who played important parts in Weimar German politics and as anti-fascist fighters. An especially interesting biography appeared in 1986, *Erich Mühsam* the poet and wayward anarchist (Verlag Neues Leben, East Berlin).

The author, Chris Hirte, describes Mühsam's Jewish background understandingly; even Mühsam's life-long attachment to anarchism – a traditional bugbear of the Communists – is treated objectively and with a kind of fraternal feeling for a fellow-revolutionary. Kurt Eisner, a close friend of Mühsam and Bavaria's first republican Prime Minister in 1918–19 (he was assassinated by a nationalist fanatic), had also been a Jew; so were most of Mühsam's comrades among the leaders of the ill-starred Bavarian *Räterepublik*: Toller, Landauer, Kurt Levien and Eugen Leviné; but Hirte's book never makes a point of their Jewishness which was, of course, greedily exploited by the reactionary press.

Mühsam, who was murdered in the Oranienburg KZ in 1934, may not have been as great a poet as his biographer seems to think, but he was the perfect example of a passionate bohemian with one great ideal: that of telling everybody the truth – as he saw it.

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US RABBI FOR EAST BERLIN

For the first time after more than 20 years, the East Berlin Jewish community is expected to have a permanent rabbi, probably by next summer. He is an (as yet unnamed) U.S. citizen and his office is to be financed by the American Jewish Committee. The arrangement is being negotiated with the East German authorities, according to Dr. Peter Kirchner, head of East Berlin Jewry. Their last rabbi, Martin Riesenburger, died in 1965, and from 1966 to 1969 his place was taken by a Hungarian, Rabbi Ödön Singer. Dr. Kirchner put the total membership of the eight East German communities at 350 including 187 for East Berlin.

In a talk to the West German Evangelical Academy, Dr. Kirchner also reported a growth of interest in Judaism among the children and grandchildren of East German Jews who, as a result of their engagement in politics, until recently had been alienated from the Jewish religious community. A group of them had enrolled in classes on Jewish religion and history, some had actually joined the organised community. They did not think their Jewish allegiance was incompatible with their political convictions, Dr. Kirchner said.

The gate of the former synagogue of Halle, East Germany, is to be preserved as a historical monument. A tablet will commemorate its history from 1870 when it was consecrated until November 1938 when it was destroyed.

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HITLER'S JEERS AT THE REFUGEES

Misjudged their power to strike back

Albert Einstein (as reported on p. 6) regretted his share in the building of the atomic bomb. While his sentiments will be respected, the fact remains that his genius made a vast contribution to the aggregate of human knowledge – which, correspondingly, was denied to the country which drove him out like so many other if lesser scientists. It is worth remembering this as the anniversary of the Nazi regime comes round again, February 1933 when scores of scholars began to flee from persecution. At that time, Nazi propaganda was pleased to depict the refugees, both academic and political, as unimportant dross removed from the German body politic.

In January 1934, surveying his first year of power, Hitler railed at the 'decadent emigrés who have quit the now unfavourable atmosphere of their erstwhile stamping grounds'.

On the eve of the November 1938 pogrom, he jeered at Churchill for his 'utter folly' in 'associating with emigrés, i.e. kept traitors in the pay of foreign powers', and after the pogrom, Dr. Goebbels thought he was clever when he told a crowd that while they did not want to export National Socialism (because it 'made peoples strong'), they did want to export the Jews. Hitler took up the point in his notorious speech of 30 January 1939 in which he forecast the Final Solution. He ridiculed the world-wide 'hypocritical outcry against this barbaric expulsion of a culturally valuable, not to say irreplaceable, element'. Why, he mockingly exclaimed, 'other countries should be grateful to us for dispensing with these marvellous agents of culture and putting them at their disposal'.

"Glad to be Rid of this Commodity"

He for one, he (in May 1939) told the Americans who had received those 'inferior elements', was 'glad to be rid of this commodity'. He was indeed rid of them – but not quite. He felt their uncomfortable presence when he listened to the increasingly effective British radio propaganda. In fact they were quite getting on his nerves, and he devoted more than usual time to them in his beer cellar speech of February 1940 where he tried to make fun of 'top-hatted Englishmen wanting to do some propaganda', with the aid of 'advisers' – 'people who once lived amongst us when they held the reins of power in Germany'. Today (Hitler went on) 'they only hold the power of their voice – and this voice sounds badly in Germany. The German people don't want to hear it. They are fed up with it. It is quite uninteresting what these people are talking about. No German believes a single word they say. Every German knows that they are lying'.

Well, yes, not every German, in fact lots of them must have listened to the BBC, for Hitler thought it necessary to return to the charge in January 1941, even while he fancied himself on top of the world. In the 'anti-plutocratic' phase of the Nazi-Soviet pact, he sneered at 'the English

lords' who had 'borrowed (!) a few helpers from Germany', but these were 'exactly the same people who had failed so lamentably over here. Who are they? We can see it from their pamphlets. We know exactly who did what. The only difference is that whereas before the imprint read *Vossische Zeitung*, it now reads *The Times*'.

There was unconscious symbolism in the fact that Hitler kept harping on the despised emigrés' activities as publicists and informants. Perhaps the acknowledged expert on propaganda felt he was being hit where it really hurt. The fact was he and Dr. Goebbels began more and more to realise the valuable aid British propaganda received from German emigrés – as a German historian later put it, the expulsion of the Jews and others proved to be 'a permanent lost battle'.

Undoubtedly, emigrés were among those who supplied Churchill with vital data on German rearmament and economic expansion. Sir Henry Strakosch, the Austrian-born industrialist, for

example, was one of them; journalists who did their bit were the Hungarian Stefan Lorant, editor of *Picture Post*, Emery Reves, another formidable Hungarian journalist and (most likely) Leopold Schwarzschild, editor of the Paris weekly *Das Neue Tagebuch*, where Churchill's articles frequently appeared. Churchill characteristically praised him for his 'invaluable contributions to the enlightenment of those who care to be enlightened'.

In a wider sense, Churchill paid tribute to the refugees' achievement when he told Parliament in August 1940: 'Since the Germans drove out the Jews and lowered their technical standards, our science is definitely ahead of theirs'. Others praised 'the brilliant sons of Germany, now refugees here', 'masters of science of German universities', 'some of the finest minds of Europe', persecuted by 'countries too stupid to make use of them'; their 'inventive genius' had 'greatly strengthened' Britain's defences.

In the sphere of psychological warfare, the Germans repeated their experience in the field of medicine where the expulsion of the Jewish doctors created grave health hazards and people's confidence in serious medical science was badly shaken. In both cases evil was shown to be defeated by its own folly.

Israel's President to Visit Germany

Later this year, for the first time ever, the President of Israel is to visit Germany. Mr. Chaim Herzog will reciprocate the German President's visit in 1985. Inevitably, the matter has already aroused deep emotions, and it must seem reassuring that passions have been restrained by reason. After all Israeli leaders have been to Germany before. In July 1985 the then Prime Minister, Yitshak Rabin, went to Bonn, and his successor, Shimon Peres, followed the example in January 1986. Admittedly, Begin never went, and in this he was representative of those Holocaust survivors who now make strong protests.

But they have, in this respect, no longer the decisive voice and the German-Jewish *Allgemeine Jüdische Wochen-Zeitung* spoke not without reason of a 'storm in a tea cup'. The Cabinet has unanimously approved of the President's visit, and the *Jerusalem Post* has deprecated the critics' 'misplaced indignation', as Germany was 'no longer just a former enemy but also a friendly land'. To Prime Minister Yitshak Shamir it seemed 'unreasonable to boycott the Germany of today, more than half of whose people were born after the Hitler war'.

It is true, business will never be 'as usual' between Jews and Germany, certainly not for the foreseeable future, but the business in hand happens to be very largely a question of common sense, and the President's journey is regarded as a unique moral mission. Shimon Peres, now the Foreign Minister, made the very valid point that in spite of the terrible past, it ought not to be forgotten that there is that 'other Germany' which we must try to strengthen by gestures of reconciliation rather than discourage by rigid hostility.

The German daily *Die Welt*, in an editorial, welcomed the visit as 'an effort to open a new page in the book of history, without forgetting what is recorded on the previous pages'. The writer was one of the paper's directors, Ernst Cramer, a German Jew with memories stretching back to the Gross-Breesen *hachsharah* 50 years ago. He pointed out that the story of Auschwitz is 'more vividly remembered in the land of the survivors than in Germany where time and again attempts are made to minimise or repress the shame of the Nazi era'. Cramer now is glad to think that the relations between Israel and Germany are 'such as they ought to be between friendly states with similar ideals of democratic freedom'.

Past's Continuing Relevance

In the course of a review of recent learned German journals, the *Frankfurter Allgemeine Zeitung* finds that 'the provocative word "Jews" continues to set many pens in motion. The premature assertion that the story of the Final Solution should be regarded as belonging to history, without relevance to the present generation, is being discussed at great length, and the trend is to give the lie to that assertion. Auschwitz continues to be a force moulding our consciousness. Both for Germans and for Jews, the result of the mass extermination has become fundamental to their self-understanding. The younger writers feel no less engaged in dealing with the matter than the rest of us'. Even when it was causing pain and precisely because it was, the memory of the Nazi crimes would remain as 'a yardstick of the German political morality'.

AS IN A DREAM

Report from the Rosenzweig Conference

The centenary of the birth of Franz Rosenzweig was celebrated at an International Franz Rosenzweig Conference last December organised in Kassel, his birthplace, by the University, in conjunction with the City, of Kassel, under the patronage of the German Federal President, Dr. Richard von Weizsäcker. Participants came from Israel, U.S.A., Britain, France, Holland, Italy, Hungary, Poland as well as West Germany. Our report is by Marianne Herz who had special reasons for being there.

I must start with my personal involvement in this event which fills my heart. Franz Rosenzweig was a cousin and close friend of my mother's, and our families were always in the closest contact. Many of the published letters are addressed to my mother, Gertrud (*Trudchen*) Oppenheim, and we all spent time in the Rosenzweig home in Frankfurt during the 1920s. In fact his son, Rafael, 'married' me when he was 4 and I was 6! It is nothing short of a miracle that all my mother's six children are alive and were able to travel from Israel, England and Canada respectively, to meet in Kassel – our birth place as well as Franz Rosenzweig's – for this conference. It is more than 30 years since all six of us were in one place at the same time.

Now to the conference. It was extremely well organised and a kaleidoscope of events: lectures, discussions, a reception in the City Hall, music in a church, a most interesting exhibition in a lovely

old house. The frank and outspoken discussions included antisemitism then and now, also neo-Nazism. Synopses of the many lectures are available.

Relatives, old friends and co-workers of Rosenzweig, survivors of the *Lehrhaus* days or their descendants arrived from the four corners of the earth and I met people I had not seen since my childhood. Old memories were revived and sometimes I felt it was all a dream. All aspects of Rosenzweig's life and work were covered, and I found it gratifying to see so much interest in his work among the young generation of Germans, mainly students of philosophy and theology. Their knowledge and enthusiasm were quite remarkable.

Television Review by D. L. MAIER

'NO SUCH THING AS MIRACLES'? – I WONDER

The catalogue of synagogues destroyed is all too familiar and their memory vivid; all around us, once proudly numerous congregations are shrinking and fading away. The story of a synagogue that refuses to die is, therefore, all the more exciting. What, at least to Jewish viewers, must have been a heartrending, heartwarming account of just such a place was recently shown in the *Everyman* series of TV documentaries (*The Miracle of Intervale Avenue*, BBC 1). Located in the South Bronx area of New York City, what was once a very respectable 'neighbourhood *shul*' is now an all but derelict and, even so, frequently vandalised, building. But it serves as a sheet anchor for the minute remnant of a sizeable Jewish population which has been replaced by another group of new Americans. Without commentary, the camera sweeps over the urban wasteland typical of deprived inner city districts: the wailing fire engines and screaming police cars cutting through the mean streets where scantily dressed prostitutes ply for hire, fights break out and crime is rife.

In this unlikely setting, a handful of Jewish men and women, some elderly, some not, none very young, gather for regular services. It is a congregation composed of memorable characters. There is first of all the dominant figure of the master baker, leader, friend, minister, philosopher and unsung hero. There is the signwriter who works (for love, not money) in Hebrew and Yiddish and whatever language the nearby Puerto Rican church requires. There is the elderly shopkeeper who is mother to the whole street and there is the Jewish 'cop', who dons a *tallit* over his uniform

Many groups took part – the Evangelical Church Congregation, the Jewish Congregation, the Society for Cooperation between Christians and Jews, and students of the university. On 10 December, the day Rosenzweig died (in 1929), a Memorial Evening was held at the *Rathaus*, where Martin Goldner, representing the New York Leo Baeck Institute, was the main speaker, a very moving occasion.

An exhibition *Jews in Kassel, 1808–1933* was excellently arranged, with many pictures, photographs, documents and objects, the remnants of Jewish life in Kassel. Our family tree was displayed and many of the photographs in my mother's possession were contributed by my family. The exhibition was to stay open until 31 January.

Finally we had a wonderful chamber concert by members of the *Collegium Musicum Judaicum* who came over from Amsterdam. It was a befitting end to a memorable event which will always stay in my mind.



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SB's Column

AUSTRIAN THEATRES OUTSIDE VIENNA

Having been classified as 'second-rate' for a long period, they have recently assumed greater importance. More houses have been opened, and with an increasingly affluent audience a richer repertoire has widened the taste. It seems notable, too, that within this development, more plays, operettas and musicals stem from authors and composers for whom there had been no room during the Nazi period, and whose works had consequently been neglected. Reviewing the programmes of some of these theatres at the end of 1986, one finds Kalman operettas in Innsbruck, Klagenfurt and St. Pölten (where, incidentally, a revived *Merchant of Venice* showed a particularly mild-mannered Shylock), Abraham's *Ball im Savoy* in Baden, and the Sobol play *Ghetto* at the Linz Kammerspiele which became the talk of the day in that city. Werfel's *Der veruntreute Himmel* had its first showing at the Theater für Vorarlberg, Bregenz.

Welcome Back

Actor Milo Sperber (London) was re-introduced to Austrian Radio listeners when he gave readings of six instalments of *Analyse de Tyrannis*, a study by his late brother Manes, author and philosopher. Milo Sperber who started at Vienna's *Burg* in the early 1930s, and subsequently joined the BBC's German-speaking team, was also involved in producing RADA performances at London's Vanbrugh Theatre and has acted on British Television. Not so long ago, he was seen in the play *The Clandestine Marriage* at London's Albery Theatre.

50 Years Ago

1937 was a great film year when happy combinations of actors and producers supplied the silver screen with long-lasting successes. France, above all, stood in the forefront when Sacha Guitry appeared in *Roman d'un Tricheur* and *Les Perles de la Couronne*. Jean Gabin was at his most brilliant in *La Belle Époque* and *Pépé le Moko*. The terror of the earthquake of 1906 was shown in the monumental film *San Francisco* (with Clark Gable and Jeanette MacDonald), Fred Astaire and Ginger Rogers enriched the dance films of the period and, in Germany, comedies with Rühmann, Lingen and Moser (e.g. *Unentschuldigte Stunde*) contrasted with the hotly-discussed *Serenade* (with Hilde Krahl).

Birthdays

The great Marlene Dietrich, born in Berlin as Maria Magdalena von Losch, discovered as Lola in *Blue Angel* which founded her world-wide reputation, was 85 in January. Whether she appeared in her numerous film parts (often directed by Josef von Sternberg), or presented solo evenings as a *diseuse* of unparalleled elegance, even in her seventies, she was unmistakably one of the most glittering stars of the century. Rightly acclaimed as show business personality as well as for her contributions to

charity, she now lives in retirement in the U.S.A.

Paula Wessely, the actress, praised and loved by ever-faithful audiences since 1926, celebrated her 80th birthday. Under the heading *Traumbilder*, she has just given poetry readings at Vienna's Akademietheater.

Obituary

The death of Grete Mosheim at 82, ends the career of a remarkable actress who won considerable professional success whilst suffering much sadness in her private life. Discovered by Max Reinhardt and given immediate prominence when first appearing in Wedekind's *Frühlings*

Erwachen (even Alfred Kerr considered her 'of the first order'), she reached highest standards which continued during her years of exile in the United States where she starred in Hauptmann plays and gave recitals of Brecht songs in German. Returning to her native Berlin, her performances in plays by O'Neill, Samuel Beckett and Tennessee Williams, received high praise. Her first marriage, to Oskar Homolka, and the second to the American industrialist Howard Gould, ended in divorce. In 1951 she married the American journalist Herbert Cooper.

Friends of continental Opera Houses mourn the deaths of two stylish singers: Elisabeth Grümmer (75), honorary member of the *Deutsche Oper*, Berlin, with which she was associated for 25 years, and Aenne Michalsky, soprano of the Vienna State Opera from 1928 to 1955. She was 78.

Art Notes by ALICE SCHWAB

British Drawing by Refugees

British drawing is an omnibus phrase that can be used to express many things. Gillian Jason's recent exhibition 'The Unbroken Line: 50 Years of British Drawing' was a delight in the happy choice of artists and works, but when is an artist a British artist? What are the criteria: citizenship, style, association, training? For instance, Harry Weinberger was included in this exhibition (two pictures). He was born in Berlin in 1924 and came to England in 1939. He served in the army and later studied at the Chelsea School of Art and under Martin Bloch (another German emigré artist) and Ceri Richards. Since the war he has taught at various schools and was head of painting at the Coventry Polytechnic. His work has been widely shown both in England and abroad. His next one-man show will be at *Kunsthaus Schaller*, Stuttgart, in April.

Heinz Koppel, also born in Berlin but five years before Harry Weinberger, is another artist shown by Gillian Jason (four pictures). He came to London in the thirties and also studied in Martin Bloch's school. Like Weinberger he taught painting, in Wales, Hornsey and at the Camberwell School of Art; he has also exhibited widely. He died in 1980. And these are but a couple of 'British' artists training a new generation of British artists!

A portrait by Frank Auerbach (born in Berlin in 1931, emigrated to England in 1939) is also included in Gillian Jason's exhibition. But a one-man exhibition of his recent paintings and drawings is also being held at Marlborough Fine Art (to 6 February). Twenty-nine oils and six

charcoal portrait drawings are included, all new works executed since his last exhibition at the Marlborough in 1983. Auerbach has won an international reputation as a result of his recent success at the Venice Biennale where he represented Great Britain.

He also figures in the Royal Academy's exhibition 'British Art in the 20th Century: The Modern Movement' (to 5 April). The seventy artists, with 300 works of art, include Gertler, Bomberg, Freud, Kossoff, Anthony Caro and many others.

EINSTEIN'S
A-BOMB LETTER

The letter in which Albert Einstein suggested to President Roosevelt the building of the atomic bomb was sold at Christie's in New York where it fetched £151,724. Described as 'arguably one of the 20th century's most important documents', the letter dated 2 August 1939 was acquired by the American collector Malcolm Forbes.

In their Catalogue which reproduced the document in facsimile, Christie's explain that 'the impulse which led to the letter originated not with Einstein but with the Hungarian-born scientist Leo Szilard, a former student of Einstein's' who, like so many other scientists (e.g. Fermi, Teller), were refugees from Nazi persecution. Both Einstein and Szilard greatly feared the progress of Germany's war preparations and nuclear research, but Szilard appears to have taken the more vigorous initiative to meet the threat. According to the knowledgeable writer of Christie's, 'Einstein never was informed, officially or even unofficially, of the progress of the work on which his scientific colleagues were engaged'. After the war, he confided to a fellow-scientist, Linus Pauling: 'I made one great mistake in my life - when I signed the letter to President Roosevelt recommending that atom bombs be made'.

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RHAPSODY IN BLACK

Gershwin's Tribute to the Downtrodden

In the early 1890s Moishe Gershovitz emigrated from St. Petersburg (Leningrad) to New York where in 1895 he married his childhood sweetheart, Rosa Bruskin. Moishe (now Morris) had innumerable occupations, but his son Jacob had only one: music. George Gershwin (b. 1898), as he became known, was no scholar. He received his education mainly in the streets of the Eastside ghetto. He was a 'physical' boy excelling in every kind of sports and games and got a broken boxer's nose in the process. There was no music in the family but when G. was in his early teens, his first piano teacher, Charles Hambitzer, declared: 'The boy is a genius, without doubt'.

About a hundred years after Moishe's arrival in New York and fifty years after its composition, G.'s masterpiece, the opera *Porgy and Bess*, had its first all-British production with an all-black cast in this country, at Glyndebourne, under the baton of Simon Rattle and directed by Trevor Nunn. It was a triumph, unprecedented in the operatic world for decades.

At Glyndebourne

Glyndebourne near Lewes in Sussex, created as a private opera house amid a park of incredible beauty, by the rich and eccentric one-eyed visionary John Christie, opened in 1934 with a short Mozart season and has since become a glittering musical jewel. Yet Christie was lucky: without the prodding of his wife, the soprano Audrey Mildmay, and the collaboration of three refugees from Nazi Germany – the conductor Fritz Busch, the director Carl Ebert and the (Viennese) administrator Rudolf Bing (to become a founder member of the Edinburgh Festival and Director of the Metropolitan Opera House, New York, after the war) – Glyndebourne might not have achieved the highest artistic standards from the outset.

Gershwin was captivated by jazz and popular music, writing his first songs at the age of fifteen. After a short spell in accountancy and then in the furrier trade, he joined a firm of Tin Pan Alley publishers as a pianist and song plugger in 1914. In 1919 he wrote his first smash-hit, the song *Swanee*, which Al Jolson made his own. The recording made G. wealthy and famous. Yet socially, this guy was impossible: gobbling his food, a cigar ever dangling from his lips, his laughable attire would not integrate him in circles where, *inter al.*, Douglas Fairbanks, Chaplin, Mountbatten and Noel Coward moved.

Fame, charisma and a splendid physique brought G. the adoration of innumerable women of whom he availed himself voraciously. Yet some quirk of nature denied him the capability of a deep and lasting relationship, a factor under which he suffered greatly. His life-long 'addiction' to *bordellos* did, of course, nothing to disperse his in-built loneliness.

In 1923, after his first trip to London, he conquered a new, much longed for medium: the

concert hall. The soprano Eva Gauthier, during a concert of new and modern music at the Aeolian Hall in New York, juxtaposed some of his songs with those of Byrd, Purcell, Schönberg, Irving Berlin. G. arose as the hero of the evening, both as a composer and a pianist. Result: a commission by 'jazz king' Paul Whiteman to write a piece for piano and orchestra. It became the *Rhapsody in Blue*; in G.'s words, a 'sort of musical kaleidoscope of America, of our vast melting pot, of our blues, our metropolitan madness'. Fritz Kreisler, Rachmaninov and Jascha Heifetz were among the 'patrons' of this 'serious' jazz concert. This 'cultural' piece written for the common man paved the way for a break-down between 'high-brow' and popular music and put American music on the world map.

Such was his success that self-confidence grew into self-absorption ('I am history'). He was brimming over with energy.



A self-caricature of Gershwin made in 1931. (Museum of the City of New York.)

Two visits to Paris (in 1923 and 1928) laid the foundation for *An American in Paris*, his other great concert hall success.

From Paris he and his brother Ira (his outstanding lyrics writer) went to Vienna. Entering the Café Sacher with the composer Emmerich Kalman and friends, they were, to G.'s delight, welcomed by the band with his 'trademark', the *Rhapsody in Blue*. He attended a performance of Ernst Krenek's *Johnny spielt auf* at the Staatsoper which he found 'commendable'.

'One of the highspots' was his meeting with Alban Berg. A more oddly assorted pair is hard to imagine; yet, strangely enough, the non-intellectual, dynamic G. and the reserved, aristocratic Berg struck up a genuine friendship, G. convincing Berg that jazz need not be confined to smoky backrooms. Berg presented G. with a copy of his *Lyric Suite* which Gershwin treasured. Berg was fascinated by G.'s musical vitality and youthfulness and G. admired Berg's technical discipline and emotionalism.

Gershwin was not a great reader but reading *Porgy* by Thomas DuBose Heyward in 1925 which treated the story of a real life character, a crippled black beggar and criminal, changes G.'s musical direction. He had planned a *Dybbuk* opera for the Met, which, however, did not materialise. Now the story of the love of Porgy for the sluttish Bess, against a background of the downtrodden life of the blacks in Charleston, South Carolina, fascinated Gershwin. The book was a best-seller and the drama version ran for a year in New York. Al Jolson had taken out an option for a musical version but eventually withdrew. Gershwin fell from the outset that *Porgy* would 'resemble a combination of the drama and romance of *Carmen* and the beauty of *Meistersinger*'.

With a mere 124 performances, *Porgy* was not a success. For a real 'take off' it had to wait until 1942 when it was presented in New York in a tauter version. Since then it has been seen in Europe, including Moscow and Leningrad, Central and South America, Israel, Canada etc. It reached the Met, a year or two ago, yet by general consent it is the Glyndebourne production which carries the day. Nevertheless, the paradox remains: whites love it, blacks are reserved. To them it tastes of *Uncle Tom*. Perhaps Ellington was right and from a 'black' point of view *Porgy* is not quite kosher. To me the story of a downtrodden people that does not take 'no' for an answer and that continues in its quest, is irresistible.

Gershwin's music is, of course, thoroughly American: the jazzy syncopations, the ragtime, the 'blues'. Is there a Jewish element in it? Is there such a thing as 'Jewish' music? Leonard Bernstein recently uncovered Jewish elements in Mahler, the 'catholic'. The late musicologist Hans Keller doubted the validity of 'nationalism' in music and admitted that he did not know what 'Jewish music' was. Maybe there is no 'Jewish music'. Yet we immediately identify with it when we hear it: *My Man's Gone Now*; *A Woman is a Sometime Thing* and *It Ain't Necessarily So*, to me, have a 'Jewish' sound.

Gershwin died at the age of 38. The first portent of a serious illness came in 1936 when his mind went momentarily blank during a concert. Soon he was beset by dizzy spells. On 9 July he fell into a coma. A brain tumour was diagnosed. He died two days later.

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AJR DAY CENTRE

Entertainment for February

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

The afternoon entertainment is:

- Wednesday 4th 'Three Jewish Women'. Slide shows and an interesting talk by Susan Libovitch.
- Thursday 5th Jack Marks, tenor accompanied by Flora Marks at the piano.
- Wednesday 11th Jack & Rita - The singing Duo.
- Thursday 12th Marion Oliver & Jonathon Honeyball - Violin Recital.
- Wednesday 18th Frederick Rossner - Bass singer and accompanist.
- Thursday 19th Larry Fine playing his accordion.
- Wednesday 25th Russell Scott - 'Electronic Keyboard'.
- Thursday 26th Musical entertainment with Jeff Strum & Friends.

*

LOVE'S MANY MELODIOUS FORMS

Love can be a fascinating theme when woven into a musical programme by two such accomplished entertainers as soprano Helen Mignano and singer-pianist Barbara Jacobson. Dressed from head to foot in gold and silver respectively, they sang and played about love to a packed, appreciative audience at the AJR Day Centre on Wednesday, 3 December. Love took many melodious forms - from the savage love of *Carmen* to some love-lorn *schlager* of the 30's; from the tragic love of Madame Dubarry to lighter fare from Gershwin, Jerome Kern and Oscar Strauss.

After three serious eye operations Barbara is delighted to be back at work. She is a resident pianist at Swiss Cottage Holiday Inn and also at West Lodge Park, Cockfosters. She seemed to be particularly pleased entertaining again at the Day Centre. She senses the atmosphere and identifies with the members.

'MEALS ON WHEELS'

Holiday for Ruth Anderman and Helen Grunberg

The tables were turned on the 'Meals on Wheels' volunteers on Tuesday, 9 December, when they were wined and dined by Ruth and Helen in the Hanna Karminsky Hall. Kitchen helpers, packers and drivers were happy to meet one another and were delighted to renew friendships with retired helpers. The delicious food (what else?) was much appreciated by all those who usually help to prepare and deliver it and who are normally too busy to even taste it.

Specially invited guests were Mrs. Lydia Lassman and Mr. Ludwig Spiro who thanked all the volunteers, especially Mrs. Anderman, for giving their time and effort to looking after our community. Ruth Anderman, who has founded and

I like to call the Day Centre our Friendship Club. Thanks to the organisers, leaders and the many untiring volunteers, including the ones who transport us to and fro, we enjoy a very pleasant atmosphere. The Centre has a special quality to unite people, of different lifestyles, of manifold experiences and backgrounds which makes itself felt as we talk to one another in between activities.

From approximately 10 a.m., people drop in and have coffee or tea. Then there is a half-hour session of light keep fit exercise. Simultaneously the card and games tables become populated, some playing bridge, others chess, scrabble, *skat*, etc. I prefer to be sociable by making contact with people rather than playing cards. One can win either way. Especially after last year's long winter, the Day Centre rescued us from staying at home. As a good many of us live on our own, sanity can be preserved by human contact made in agreeable surroundings, particularly in the case of married people who have lost their partner.

For the non-players, there is a discussion group lasting ¾-hour. Our first leader was a sociologist who always managed to send us home with hope in our hearts. The present one, a lady, seems deeply rooted in Jewish affairs and very much up to date politically. This is the activity I most enjoy. Invariably the topics of greatest interest are suggested by what we had read in the papers, heard on the radio or seen on T.V.

After that we all enjoy a good lunch; also the people who send flowers week after week give us pleasure and, at some stage, should receive our thanks.

Now the hour of entertainment comes along, sometimes preceded by a short spell of Bingo. Of all the entertainers (if I may single one out) I liked best a lady magistrate who came twice; her talks were charming and clever. Another lecture with slides traced Jewish places and people as far away as China, and two couriers described how they were taking overseas visitors to Scotland.

organised the 'Meals on Wheels' service for the past twenty years, and who works three to four days a week, deserves all our thanks for her inspiration and example, and for making work in and around the AJR cookhouse such fun. Particular thanks go to Mr. Anderman for putting up with all this.

A chef's hat was awarded to our newest recruit, the untiring Paula, who seems to have found a new vocation in cooking.

Thank you, Ruth and Helen, for a lovely party.

One problem remains, Who will feed us when we become too old to cook and drive? *Please can we have some new volunteers.* We promise you a good time in the cookhouse.

Ilse Barrington tells how she enjoys

THE CENTRE OF FRIENDSHIP

Then there is, due to Dr. Hans Freund, an array of capable, even outstanding musicians, some of whom - like a Korean couple - seem to be well on the way to the top of their profession after having attended academies in London. Also the accompanist of singers and a pianist who studied in Prague rank quite high in my memory.

Among the outings, I remember best one to Westcliff and a stately home in Hertfordshire. I ought also to mention the great treat we were given when six colour television sets were provided for us to watch the Royal Wedding.

We, the elderly, are always very grateful for invitations we receive on Jewish festivals, and the assortment of fruit on Succoth are particularly appreciated.

So, from a discriminating customer, a heartfelt 'Thank You' and 'Cheers'!

AJR CLUB NEWS

The Horwells got it taped

Dr. and Mrs. Arnold Horwell's traditional Chanukah entertainment at the AJR Club has been revolutionised. From their magnificent collection they put on tape records of quite outstanding variety and appeal. We were treated to rarities like Kathleen Ferrier's spoken tribute to her mentor Bruno Walter, and two Yiddish songs movingly sung by Paula Lindberg. Equal pleasure was given by Ferrier's and Tauber's singing and by recordings of Hans Moser and Karl Valentin. The programme ended with the chorus of enslaved Jews from Verdi's *Nabucco*. Greatly appreciated were the Horwells' admirably informative and entertaining introductions to each item.

The grateful audience of some 70 included residents of the Bishops Avenue Homes, also Mrs. Margaret Jacoby, looking well and happy, leaving no doubt of her delight at being at her Club again and listening to the Horwells.

This Month's Programme

Please make a note of the following functions:

Sunday, 8 February, at 3.30: Gerard Tichauer at the piano for a *Wunschkonzert*.

Wednesday, 11 February, at 3.30, a joint function with Club 1943: Heiko Roskamp's Video tape of 'A Discussion held in Berlin' to open the exhibition *Verfolgung und Widerstand in Berlin-Tiergarten 1933-45*.

Sunday, 1 March, at 3.30: *Kol Rinah* singers and soloists, conducted by Johanna Metzger-Lichtenstern and accompanied by Paul Lichtenstern.

Entrance fee 40p, including tea. All meetings at 9 Adamson Rd., N.W.3.

NORTH LONDON GET-TOGETHER

AJR members in the Southgate, Winchmore Hill and Palmers Green districts who may wish to be contacted for a get-together, are asked to write to Mr. Herbert Revesz, 5 Milton Lodge, 60 Station Road, Winchmore Hill, London N21 3NG.

CHANUCAH at BISHOPS AVENUE

Chanukah celebrations created much of the traditional atmosphere of gladness. At Osmond the lights were kindled by Rabbi Rodney Mariner, of the Belsize Sq. Synagogue, ably assisted by young visitors. We much enjoyed his comparison of the *Shamash* to each individual human being having it in their power to spread, from candle to candle, the light of cheerful good humour. The singing led

was combined with various Hebrew Chanukah *lieder* by the Rev. Laurance Fine, cantor of the Belsize Sq. Synagogue. The 80 residents, having enjoyed a sit-down dinner, were also entertained by three boys of the Lubavitcher yeshiva.

A most enjoyable concert was given at Osmond House on December 28 by Doris Mainzer (soprano), Joe Vilensky (tenor), Jack Davidoff (violin) and Rosa Butwick at the piano. The programme included works by Schubert, Leoncavallo, Kreisler, Lehar. Chanukah candles were lit afterwards by Peter Heymann who also led the singing of *Maos Tsur*. Thanking the artists, the chairman of the House Committee, Lore Stein, welcomed Doris Mainzer as a new Committee member.

NEWS FROM THE HOMES

CBF Residential Care & Housing
Association

by Hanni Lichtenstern was accompanied by her husband Paul.

At Leo Baeck the ceremony was performed by Mr. Arno Baum, a residential cantor, who intoned the blessings with characteristic vigour and in the more homely ashkenasi pronunciation. The large number of both residents and guests heartily joined in the singing of *Maos Tsur*. A most delicious ample buffet supper was provided, and at Osmond we were allowed to join the residents in a very elaborate dinner. Both Matrons, Gertrud Dick and Ruth Gawthorpe, as well as their efficient staff must be complimented on the kindness and courtesy with which they treated us.

In a brief address of thanks, Lore Stein, chairman of the Osmond House Committee, delivered a message of good will from Mr. Ludwig Spiro who unfortunately was unable to be present owing to a recent accident. His determination and fighting spirit were likened to that of the Macabees.

At Heinrich Stahl where building operations made it impossible to invite guests, *Maos Tsur*

YOUNG MUSICIANS' RETURN VISIT TO HEINRICH STAHL -

Seven pupils aged 14-17, from Bancroft's School, returned to Heinrich Stahl House to entertain the residents on Sunday 16 November, with a varied programme of recitation and music. It began with solos for clarinet by Weber and Gade, played by Karen Ashenden, followed by oboe and bassoon duets from the Baroque era, performed by two talented sisters, Catherine and Rachel Farndon. The audience could be heard humming along later on, when Heather Loebel (whose family were refugees from Czechoslovakia) played two French pieces on the flute: *The Swan*, from Saint-Saens' *Carnival of the Animals*, and *The Golliwog's Cake Walk*, by Debussy.

Interspersed came amusing poems by Heinz Erhard and Christian Morgenstern (from *Galgenlieder*) read by Jane Dalton, who also brought

back memories of early linguistic difficulties with a passage from *How to be an Alien*. The concert came to a rousing conclusion with Elinor Dolan and Clare Fitzpatrick playing piano duets by Seiber, Beethoven and Dvorak.

- AND TO OSMOND HOUSE

The Bancroft's Singers and Players, a group of about 28 pupils and teachers, made their third annual visit to Osmond House on Sunday 30 November. The instrumental items included works for flute, a piano duet, as well as a Mozart wind quintet, and a magnificent performance of the 'Revolutionary' Study by Chopin by Zoë Mather. The choir, directed by John Dunston, performed folksongs in German, Psalm settings by Lassus and Palestrina, and two popular songs arranged specially for them: *All the Things you Are* and *The Lady is a Tramp*. The finale was an amusing set of choral variations in the style of several famous composers, on Schubert's theme from *Die launische Forelle*. The concert was much appreciated by an enthusiastic audience.

*

JEWES IN THE AROLSSEN AREA

The history of the Jews in Arolsen, Mengerhausen and Rhoden is the subject of research undertaken by a group of 13 pupils of the Christian Rauch School, Arolsen. They are trying to locate former Jewish residents and for this purpose seek to contact Jewish families likely to provide information on the fate of these former Jewish fellow-citizens. In the absence of official documents, particular interest attaches to the history of individual families, e.g. photos and letters bearing on the Nazi persecution. Any relevant information will be gratefully received by *Studienrat* Michael Winkelmann, An der Mauer 33, 353a Warburg, Germany.

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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 the 10th of the preceding month.

Birthdays

Levy:—Our Lilly Levy, of 21 Norman Court, 395 Nether Street, N3, celebrated her 95th birthday on 6 January in good health. The assembled family and friends wish her many more healthy and happy events.

Sussman:—Warm congratulations from the AJR Club to its many years' Hon. Treasurer, Mrs. Hildegard Sussman on her 90th birthday on 7 January. May she soon be restored to

better health and be able to meet all her friends again at the Club.

Engagement

Tait-Saunders:—Jutta and Vernon Saunders, of Weybridge, Surrey, are very happy to announce the engagement of their daughter Jessica to Simon, son of Thomas and Mona Tait, of Richmond, Surrey.

Deaths

Cohn:—Mrs. Erna Cohn (widow of Dr. Erich Cohn), of 48 Arden Road, Finchley, formerly of Königsberg, East Prussia, died peacefully on 7 December 1986. Mourned by her two daughters, family and many friends.

Kornitzer:—The AJR Club deeply mourns the death of Dr. Egon Kornitzer. He and his wife made the Club their second home and were very much part of the Club. He will be sadly missed, not only for his friendly ways, but also for all the help he gave the Club for many years. All our members express their most sincere sympathy to his wife.

Loewenthal:—Dr. Hans Loewenthal, F.R.C.Path., passed away 20 December 1986. Dearly beloved husband of Ilse (née Stenger, now at Heinrich Stahl House, The Bishops Avenue, London, N2), loving father of Susan and Evelyn, devoted grandfather, great-grandfather and father-in-law. Deeply mourned.

Philipps:—Miss Else Philipps died on 22 December 1986, eight days before her 90th birthday. Much missed by her nieces, nephew and great-nephews and her friends.

Rudolfer:—Francis Rudolfer died suddenly 31 December 1986, in his 81st year. Deeply mourned by his wife Lily, son Paul, daughter-in-law Karen, grandchildren Daniel and Hannah and all his relatives and friends.

Steiner:—Mrs. Ena Steiner, of 5 Garson House, Gloucester Terrace, W2 3DG, died in September 1986 after a short illness. Deeply mourned by her relations and numerous friends.

CLASSIFIED

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

Miscellaneous

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GRETA GARBO - Talk at 1943 Club 9 March. Guests 50p.

Information Required

HIRSCHFELD. Would Kate Hirschfeld, last known address (1945) 6 Soho Road, Birmingham, or anyone knowing her whereabouts, please contact Dr. Peter Voswinkel, Abteilung für Geschichte der Medizin, Schneebergweg, D-5100 Aachen, West Germany.

LEIB. Elisabeth Freundlich sucht ihre Studienkollegin von der Wiener Universität **FRIEDA LIEIB**, die, nachdem sie beide ihr Doktorat gemacht hatten, mit einem Hausgehilfinnen-Permit nach England übersiedelte. Dort soll sie geheiratet haben (einen Herrn names Goldmann?) und Schriftstellerin geworden sein. BOX 1111.

SCHWARZ. Would Eva Schwarz, born in Berlin about 1916, lived in Stendal 1925/28 and later in Berlin-Zehlendorf, or anyone knowing her whereabouts please contact Gertrud Zeidler-Elwenspoek, Primus-Truberstrasse 54, D-7400 Tübingen, West Germany.

UHRMACHER. Would anyone knowing the whereabouts of Herta Uhrmacher, born 20.11.1920 in Vienna, last known address 2 Vereingasse 15/11, who emigrated to London in April 1939 please contact Franz Stadlmayr, 4-8/17/14 Bernoullistrasse, 1220 Vienna.

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ANSCHLUSS

Historian seeks eyewitness accounts of the Anschluss for a collection to be published in 1988. Any responses gratefully received. Robert Knight, 10 Hever Place, Canterbury, Kent CT2 7QP.

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HERMANN FECHENBACH

by Alice Schwab

The death in December last of my former teacher (in Stuttgart) breaks another link in the chain of German-Jewish artists who found refuge from Nazi tyranny in this country. Hermann Fechenbach was born in 1897 in Bad Mergentheim, Württemberg, where his father ran a family *Gasthof und Metzgerei* which was also the social centre of a venerable but now defunct Jewish community. Fechenbach described and beautifully illustrated the history of his family and of the

Obituaries

Mergentheim community in *Die Letzten Mergentheimer Juden* (Stuttgart, 1972).

From an early age Fechenbach showed promise as an artist, but his family did not consider this to be a suitable career for a good Jewish boy. So he went into commerce and quickly attained recognition as a window-dresser. Then came the War and he was badly wounded with the loss of his left leg. His father now relented and allowed him to adopt an artistic career. After studying in Stuttgart and Munich, he eventually established himself in Stuttgart where he painted in the *Neue Sachlichkeit* style.

In 1933 his name was removed from the official register of artists and he was forbidden to exhibit publicly. Eventually he and his wife Grete Batze, a professional photographer, settled in Palestine. But the new environment did not agree with them. Grete came to England on a domestic permit in 1939 and he followed a few months later. He resumed his painting and engraving and managed to arrange for his parents to emigrate to

South America, though his twin sister died in a concentration camp.

On release from internment in 1941 Fechenbach, sponsored by Dr. Bela Horowitz, had his first English exhibition in Oxford in 1942. This was followed by numerous exhibitions at the Anglo-Palestine Club, the Ben Uri Art Society and on the Embankment. Although these exhibitions were well received, his style was not to the popular taste. He was a cripple, shy, retiring and had great difficulty with English. Nevertheless, in 1969 he published *Genesis, the First Book of Moses* with 137 of his own wood engravings. Copies of this most interesting work are still available for sale at the Ben Uri Art Society. His wife who had been ill for many years died in 1983; he remarried in 1984.

After years of silence, his work once again received public acclaim at the end of his life. A major exhibition was held at Blond Fine Art in 1985, of which the *Times* wrote 'his powerful graphic style comes from the same roots as those of Käthe Kollwitz and is often fired by the same anger . . . He is clearly an artist to be reckoned with'.

DR. HANS LOEWENTHAL

German-born Dr. Hans Loewenthal, the distinguished pathologist, died in December aged 87. At the Chase Farm Hospital which he joined at the outbreak of war, he pioneered the 'open door' system whereby the facilities of his pathology department were made available to general practitioners as well as to hospital doctors. He was later appointed visiting pathologist to the Ministry of Defence Research Establishment. He came to England in 1933.

ACJR's Informal Discussion**INTIMACY WITH A STRANGER**

On 9 November last seven members of the Association of Children of Jewish Refugees (ACJR) met for an informal discussion on their roots and what their families' histories meant to them as individuals. A striking feature of the meeting was the spontaneous mutual trust that allowed them to communicate so openly with each other. One poignant theme was an almost unanimous disappointment with many among second and third generation English-born Jewry. In many cases this had led to a disinclination to mix socially in mainstream Jewish society, never quite deserting Jews as their best friends but otherwise seeking social fulfilment with non-Jewish friends.

As interesting as the similarities were the differences, particularly in upbringing. Parents varied greatly in their responses to their own earlier lives and brought their children up accordingly. Matters such as the Holocaust, religion, were treated very differently. What is, one hopes, a comforting thought for parents, is that the depth of feeling of the second generation for its rich and tragic antecedents has led to a very positive unity, and to a closeness that is to be cherished.

The ACJR and its popularity with those who often shun other Jewish social groups is a response to the discovery of much warmth and common ground among the children of Jewish refugees.

IAN ROSMARIN

* Anybody wishing to participate in a small discussion group is most welcome to contact Ian Rosmarin on 586 6300. For information on the ACJR's other activities kindly contact Anne Salinger on 579 9906.

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Letters to the Editor

INFORMATION ON JACK BILBO

Sir—I am writing a Biography of the late artist and author Jack Bilbo (family name Hugo Baruch) who was a refugee from Nazi Germany and who lived in Spain, London, France and returned to his native Berlin where he died in 1967. I should be very grateful if any of your readers who have any memories of Jack Bilbo would communicate with me.

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DR. EVA REICHMANN

Sir—May I add one point to the articles which you published on Dr. Eva Reichmann's 90th birthday? It concerns the outstanding gift she made to Merton College, Oxford, where her brother-in-law, Sir Max Beerbohm, spent his student years.

On the death of her sister, Lady Beerbohm (née Elisabeth Jungmann), the wife of Sir Max, Mrs. Reichmann donated to Merton College, out of her inheritance, the greater part of his library adorned by his famous 'Improvements', i.e. his own amusing variations of the title pages. They are now on view at the College in two special Beerbohm Rooms.

Although Mrs. Reichmann has never asked for any thanks or recognition, on the occasion of her 90th birthday an expression of gratitude may not come amiss.

(Mrs) DORA SEGALL
182 Goldhurst Terrace
N.W.6.

*

Our recent editorial "Interference in Domestic Affairs" Where Human Rights are Violated' (November, 1985) attracted the attention of the BBC German section, and the editor was invited to broadcast a short talk on the subject.

GERMAN AS SHE IS NOT SPOKE

Sir—I submit the following true story: My English hostess had insisted on speaking German to me throughout a long evening. As I was about to leave, she offered this apology for the naughty behaviour of her two children during the visit: 'Entschuldigen Sie doch bitte die *Unzucht* meiner beiden Töchter'!

ALBERT MEYER

63 Corringham Road,
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Sir—Seen at a Petrol Station outside Hull: *Wir sind fertig Sie zu dienen.*

S.B.

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