

AJR INFORMATION

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£2 (to non-members)

FACING NEW CHALLENGES

The AJR in 1986

During its existence of over forty years our Association has witnessed many changes. Our founders, a relatively small group of people, emigrated to this country to escape oppression for their religious beliefs and racial origins. Since then we have fully and successfully integrated into British society and undergone a complete change of generation. We have experienced tremendous political, economic and social changes in the world around us. Without effective adaptation to these internal and external influences we would neither have been able to retain our ethos nor be today in the position of providing important and valuable services to our members and, by extension, to the society in which we live.

In the present stage of our metamorphosis we are predominantly a social welfare organisation, looking after the elderly in our midst and those who, largely through past experiences, cannot fully comprehend the rapid changes that have occurred and find it difficult to cope with the pressures of modern life without a helping hand.

In this report we review our activities during 1986.

ANNUAL REPORT

SOCIAL SERVICES

Our social services department is at the very centre of our activities.

Our social workers continue regularly to visit Jewish refugees who, leading lonely lives in often unsatisfactory accommodation, value the human contact of these visits even above the practical help and advice that eases their plight.

They liaise with relatives, doctors, community social services and social work agencies and are constantly asked to help with the bewildering array of DHSS forms and regulations, without which state benefits cannot be dispensed.

Our group of volunteer visitors supplement these services and help to maintain continuity of contact, so vital to the elderly and infirm. They often assist with shopping and other small chores and their visits provide a highlight in the lives of many housebound members.

PAUL BALINT-AJR DAY CENTRE

As reported last year the AJR Charitable Trust, generously supported with funds from the Paul Balint Charitable Trust, acquired premises at 15 Cleve Road, London NW6, to serve as our new Day Centre, to be known as the Paul Balint-AJR Day Centre. The work of reconstruction to our requirement commenced at the end of 1986.

Progress has been such that it is hoped that the Centre will have opened its doors by the time this report is published.

Meanwhile our temporary Day Centre operated successfully throughout the year at the Belsize Square Synagogue. It was a welcome opportunity of proving to ourselves the viability of our plans, the fact that it truly satisfied a communal need, and at the same time learning valuable lessons for its operation.

We are grateful to the Chairman and Council of the Belsize Square Synagogue for permitting us continued use of their hall for this purpose. Throughout its first year this Day Centre operated under the supervision of Mrs. Sandra Ran-

dall, whose enthusiasm and experience greatly contributed to its success from the first day of opening. Unfortunately she was obliged to retire because of ill health, but we owe her a great debt for getting the venture off the ground so happily and wish her well for the future. The Day Centre is now in the charge of Mrs. Sylvia Matus, previously our Volunteers Co-ordinator, who will guide its transfer to the new premises.

Mrs. Matus continues to be supported by an equally enthusiastic team of helpers, many of whom have come on a voluntary basis. The meals provided by our catering team admirably reflect

continued overleaf

The Association of Jewish Refugees in Great Britain
reminds Members and Friends that the

ANNUAL GENERAL MEETING

will be held on Thursday, 23 July 1987 at 7.30 p.m.
at 15, Cleve Road, London NW6

AGENDA
Annual Report 1986
Hon. Treasurer's Report
Discussion
Election of Executive Committee

The meeting will be followed by
a talk on
REFUGEES 1933-1939
by
Miss Joan Stiebel M.B.E.

Annual Report – Continued

our visitors' tastes and expectations. With the centre due to operate in its new setting on four days a week instead of only two, a much greater number of staff will be involved. Here is a wonderful opportunity for willing volunteers to be part of a happy band of people joining together in a most rewarding job. We look to our members to come forth and lend their support whether for one or more days per week, for driving members to and from the Centre, using skills to assist our handicraft, keep fit, art, various group activities and in many other ways.

This report on an AJR development in which we take great pride would not be complete without again expressing our gratitude to the Paul Balint Charitable Trust for its significant financial support and interest, and to our Honorary Treasurer, Ludwig Spiro, without whose zeal and energy the conception, planning and execution of the project would not have been completed, let alone realised, in so short a time.

SELF AID

We continue the administration of our sister organisation Self Aid of Refugees. This consists of direct financial support for elderly refugees without regular income or pension to alleviate the burden and greyness of everyday life.

The annual Self Aid Concert was held on Sunday, 2 November 1986, when the *Divertimenti* Ensemble, directed by Paul Barritt, played pieces by Bach, Tchaikovsky and Mendelssohn. The hall was almost completely sold out and a happy atmosphere pervaded the afternoon.

The next concert, the fortieth in this series, will take place on Sunday afternoon, 29 November 1987.

Once again we look forward to seeing our members, their families and friends assemble in the Queen Elizabeth Hall in large numbers for an event which, apart from spreading musical and social pleasure, is important to swell Self Aid resources.

RESIDENTIAL CARE AND SHELTERED ACCOMMODATION

Close association of the AJR with the Homes for elderly refugees, administered by CBF Residential Care and Housing Association, continues. Three of these, Heinrich Stahl House, Leo Baek House and Osmond House, are located in The Bishops Avenue, London N2, the last named catering especially for frail residents. The fourth is Otto Schiff House in Netherhall Gardens, London NW3, while Eleanor Rathbone House in Highgate provides sheltered accommodation in self-contained flats. Altogether the group provides facilities for some 240 people.

Members of the AJR actively participate in the work of the Housing Association through membership of its council and Management Committee, of both of which our Honorary Treasurer, Mr. Ludwig Spiro, is the Chairman. The house committee of each house concern themselves with residents' welfare and the activities of their daily life, including social functions and outings.

We would welcome additional volunteers able and willing regularly to visit and 'adopt' one or more residents.

Our Homes Department headed by Mrs. Ruth Finestone has since the foundation of the Homes some thirty years ago been responsible for the selection and admission of new residents. The value of this work should not be underestimated. Entry into an Old Age Home, amounting, as it does, to leaving familiar surroundings in favour of taking up residence in a new environment, however loving and caring the preparations made by the Home's Matron, inevitably causes the new elderly entrant some anxiety. The knowledge that

Members of the Executive

The following Members have served on the Executive since the 1986 Annual General Meeting and will be proposed for re-election at the AGM on Thursday 23 July 1987.

Mr. C. T. Marx (Chairman). Mr. M. M. Kochmann (Vice-Chairman). Mrs. R. Anderman, Mr. O. E. Franklyn, Mrs. K. Gould, Dr. A. R. Horwell, Mr. F. W. Odell, Mr. H. Rothenberg, Dr. L. E. Stein, Mr. R. B. Tait.

Following the retirement of Mr. L. Spiro on having reached the age of 75, Mr. M. M. Kochmann has been nominated as Honorary Treasurer and Mr. O. E. Franklyn as Honorary Secretary.

the transition is effected by our staff, familiar with their background and expectations, is reassuring, and their involvement in residents' welfare after arrival helps to settle them in happily.

PROPERTIES

During the year we continued to administer three properties of the AJR Charitable Trust, namely Otto Hirsch House, Marie Baneth House and Hannah Karminski House. Each of these provides sheltered accommodation in a small number of rooms. Their administration has for some time been a source of concern, as a result of which Marie Baneth House was closed in October and subsequently sold by the Trust. The proceeds represented an important addition to our funds for use in connection with the Paul Balint – AJR Day Centre. Alternative sheltered accommodation will in due course be available at Cleve Road.

Plans are in hand for the conversion of Hannah Karminski House to serve as the Association's Head Office. Planning permission having been obtained, the work will be carried out and completed during 1987.

MEMBERSHIP

The number of those who came to this country as refugees has inevitably shrunk as the events of the nineteen-thirties recede in time, and that trend will continue in the years to come. And yet, the

demand made on our services increases in inverse proportion. Our work can only be expanded and maintained in accordance with need, if we retain, and recruit new Members and Friends in numbers and of a willingness to support them.

We refer below to the importance of Members and Friends regularly reviewing the amount of their subscription, which traditionally has been left for them to determine.

The group of young people calling themselves the Association of Descendants of Jewish Refugees continues to grow and it is gratifying to note that they join us in some of our activities. We are confident that this group of young people will continue to foster their link with the AJR to our mutual advantage.

THE AJR CLUB

Throughout the year the AJR Club has pursued an active programme of lectures and social functions attracting regular support. The club will leave Hannah Karminski House, its home for many years, and move to Cleve Road as soon as the Day Centre premises are ready, to enjoy there the advantages of the new facilities. The Chairman, Mrs. Margaret Jacoby, who recently died just before her 105th birthday in May 1987, maintained a lively interest in the activities of the Club of her creation. The day-to-day activities are in the capable hands of Mrs. Lotte Saenger.

MEALS ON WHEELS

Our meals on wheels services continue to prove popular under the efficient management of Mrs. Ruth Anderman and her team of voluntary helpers.

AJR INFORMATION

AJR Information, now in its 43rd year, has developed conspicuously during the past year, under the outstanding editorship of Mr. C. C. Aronsfeld. It has frequently increased its size from 12 to 16 pages, with advantage to our advertisers as well as a growing number of contributors dealing with a variety of matters in which the *present* aspect of the past has been stressed. In this way the scope of the subjects discussed has been enlarged, without impairing the high standard of the articles for which the paper is known. Special attention has continued to be given to the social needs of our people, and the perspective of the general information has been widened. Both the contents and its striking presentation have drawn appreciative comment from many readers who found the paper lively and outward-looking and derived from it both benefit and pleasure. A generous, professional tribute was even paid by the New York *Aufbau* which thought our paper 'most admirably produced'. Through its letter columns and advertisements, the paper continues to render valuable service to the cause of historical research and the tracing of family records.

*Annual Report
concluded
on opposite page*

Annual Report – concluded

ACCOUNTS

Throughout the year under review we have endeavoured to contain costs as tightly as possible and it is gratifying to report that despite increasing activity they have been kept slightly below the figures for the previous year. On the income side too, there is a small reduction, but income from membership fees and donations is up by 4 per cent. Our two main sources of income are seen to be 35 per cent from membership fees and donations and 55 per cent from support from the AJR Charitable Trust. Both these sources ultimately rely on the willingness of Members and Friends earnestly to consider and to encourage their relatives and friends to support the AJR Charitable Trust with donations, in particular by remembering it in their testamentary dispositions with a legacy.

Increasingly members are covenanting their payment. This method of payment not only eases administration but increases the value of payments to this Association without extra cost to the members.

Our past policy of leaving it to Members and Friends to fix their subscription at their discretion can only be maintained if, of their own volition, they review and regularly increase their payments.

Members will be aware that pensions from Germany are now completely free of tax under regulations which came into force in recent years, following persistent efforts over a long period by Dr. F. E. Falk, for many years treasurer and later vice-chairman of the Association. We commend to those of our members, who have benefited from these measures, the suggestion that they might apply a part of the saving thus accrued to them towards an increase of subscription, donation to the AJR Charitable Trust, or similar action helpful to the furtherance of our work.

Copies of the balance sheet and accounts for the last year to 31 December 1986 will be available at the Annual General Meeting and members wishing to study the accounts beforehand should contact the office so that a copy may be posted to them.

For the purpose of this report the Association's financial position has been summarised and is shown in tables 1 and 2 below.

Table 1
Summary of Balance Sheet as at 31 December 1986

	1986		1985	
	£	£	£	£
FIXED ASSETS				
(Less depreciation)		3,502		3,013
CURRENT ASSETS	57,835		32,641	
(Including Staff Retirement Fund)				
CURRENT LIABILITIES	48,396	9,439	28,505	4,136
		12,941		7,149
Reserve for Staff Retirement Fund		20,414		15,153
		(7,473)		(8,004)
Represented By:				
General Fund				
Balance as at 1 January 1986		(8,004)		(8,611)
Net Income for the Year		531		607
		(7,473)		(8,004)

Table 2
Income and Expenditure Account Year to 31 December 1986

	1986		1985	
	£	£	£	£
INCOME				
Allocations Committee (CBF)		16,000		14,400
Contribution from AJR Charitable Trust		80,500		85,000
Membership Fees and Subscriptions				
Donations		53,107		50,886
Bank Deposit Interest				12
		149,607		150,298
Less: EXPENSES				
Overheads (Rent, Rates, Postage, Telephone, etc.)	22,690		24,850	
Salaries	86,106		90,703	
General Expenses	40,280		34,138	
		149,076		149,691
Net Income for Year		536		607

VOLUNTEERS AND STAFF

This report contains several references to the support we derive from voluntary helpers in our operations. The value of such work is not only measured in the extension of our services and secured without diminution of our financial resources, but very largely also in the satisfaction derived by our volunteers from the knowledge of

doing a worthwhile job and above all in the appreciation so evidently felt by those who are the subject of these voluntary efforts. We therefore offer no apologies for reiterating the continuing need for more volunteers to ensure that the expanding services referred to in this report shall not fail to come to full fruition for lack of help in looking after those for whom we provide them.

In thus looking forward to an increase in the numbers of the volunteers, we express grateful thanks to those who during the year under review and long previously have given of their best and made a real contribution to such successes as we have achieved.

The acknowledgement of the value of volunteers to our organisation, in no way diminished our appreciation of the dedicated work of our permanent staff. Under the direction of Lydia Lassman they are a team who fully identify with our aims and skilfully apply their understanding of our members' needs to their services. It is a pleasure to express our warmest thanks to them.

*

Finally I should like to pay tribute to our colleagues on the Executive Committee for the help, support and encouragement they have invariably shown to the honorary officers throughout the year.

C. T. MARX
Chairman

In the Margin of the Barbie Trial

ENGLISHWOMAN'S STAND FOR THE JEWS

Among the people involved in the trial of Klaus Barbie is a remarkable English woman, the widow of a member of the Special Operations Executive (SOE) set up in 1942 to help the French Resistance. Pierre Le Chêne (of Anglo-French origin) was captured by the Germans, 'interrogated' by Barbie and sent to Mauthausen where he survived, albeit broken in health; he died in 1979. Evelyn, his widow, now not merely seeks to avenge him but has devoted her whole life to the study of Nazi history. For a start she wrote a book about Mauthausen which has become a standard work, and she has taken a conscientious interest in Judaism, going so far as to contemplate conversion. She is now 51; I met her when she was 25. She then came to me as she had heard that I might be sufficiently knowledgeable to enlighten her on the Nazi story. This is what happened.

It was in the summer of 1961, at the time of the Eichmann trial, that she visited me. She said she was greatly distressed by the trial reports which she was reading every day. This was so horrible a story that one would think nobody could ever be an antisemite again. But clearly this was not so. In Rochester (Kent) where she lived (and taught at Sunday school) nasty remarks could be heard about the Jews, though the Eichmann trial was making it perfectly clear that those terrible crimes were only the ultimate consequence of such antisemitic talk, and if things had taken that turn

in Germany, could not the same also happen in England? She could find no peace of mind after reading the papers every day, and she felt something ought to be done to prevent such things from ever happening again. She had talked to her (first) husband but he had said: Forget about it, and her M.P. had told her she was being too emotional. But she would not take No for an answer. She had to confess she knew nothing about Jews but now she wanted to know all about the history of antisemitism. Could I help her?

Well, I did my best. We had a voluminous correspondence. I suggested some reading, she gradually built up a library of her own and, through her sheer enthusiasm, she soon established contact with quite a number of like-minded people. Unfortunately the first husband was not interested and left her, but it was not long before, in the course of her tireless investigations, she met Pierre who now became the heart and soul of her life. She spent much time with him in France where she acquired a near-perfect command of the language, and in England she formed a lasting friendship with the late Terence Prittie, the journalistic champion of Zionism, who aroused in her a passionate interest in Israel. She in fact lived for a time there and became an English announcer on Israel radio. She also wrote a book about the country.

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GERMANS' RESPONSIBILITY

Antisemitism was again rearing its head in Germany, said Erik Blumenfeld, West German member of the European Parliament and chairman of the German-Israeli Society, in the course of an address on 'Our Responsibility towards the Jews and the State of Israel'. The trouble was, he thought, that there was no clear-cut attitude which would rule out any action to the disadvantage of the Jews. A test case was the present debate on German arms supplies to the Arab States which would be inconceivable if Germans were aware of their responsibilities. The regular encounter between young Germans and Israelis was all very well but it must be understood that young Israelis were predominantly concerned not so much with the Holocaust (which Germans might wish to discuss with them) but with the immediate (Arab) threat to their national existence.

*

A warning not to create a guilt complex among German youth, was voiced by the President of the European Commission, M. Delors. Talks with young Germans had given him the impression that most of them were aware of the past but refused to be made to confess the sins all the time. Delors supported this viewpoint, saying that the young German generation must be enabled to live a full normal life, to feel pride in its nation, pride in belonging to the great potential power which Europe was one day to be.

Characteristic neo-Nazi attacks were directed at the Anne Frank School in Stuttgart whose name was described as 'no longer in keeping with the spirit of the times'. Leaflets distributed at the school spread the lie about the Diary having been forged (see AJR INFORMATION, July 1986). Their author was the Viennese Konrad Windisch, editor of a newsletter *Kommentare zum Zeitgeschehen*. The distributors were a 'German Workers' Freedom Party' (FAP). Teachers who take their classes for instruction to Dachau and Mauthausen were accused of 'canvassing the gassing swindle', and on stickers for which a 'National Front' was responsible, they were threatened with 'a retroactive law declaring them to be criminals' who would be hanged.

*

The chairman of the German Korczak Society, Professor Erich Dauzenroth, has been awarded the Hedwig Burgheim Medal, an annual distinction conferred (since 1981) by the city council of Giessen in appreciation of 'eminent contributions to understanding among men'. The Polish Jewish doctor and educationalist Janus Korczak was director of a Jewish orphans home in Warsaw when he was deported, with all his wards, and murdered at Treblinka. Hedwig Burgheim was until 1933 head of the Giessen Fröbel Seminary; she too was murdered. On 28 August, the day of the award, she would have been 100.

COMFORTER OF HIS PEOPLE

Joachim Prinz - 85

Joachim Prinz, one of the most colourful Jewish personalities of our time, celebrated his 85th birthday on 10 May, 1987 in Brookside, New Jersey. We recall his courageous guidance in the early Hitler years, when he admonished the German Jewish community, and in particular the Jewish youth, to self-respect in the face of adversity; he advised, as a means of self-preservation, to take pride in the very Jewish values which a hostile government threatened to destroy. In overcrowded synagogues in Berlin where he served as Rabbi, he read, in the presence and defiance of the Gestapo, the 23rd Psalm: 'The Lord is my shepherd . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil . . .'

His book, *Wir Juden* (1933), reminded a reluctant Jewish community of the reality and the hopelessness of further Jewish existence in Germany. He was one of the prominent exponents of the German Zionist Movement.

Expelled by the Gestapo in 1937 on account of his public appearances, he came to America, his immigration sponsored by his friend Rabbi Stephen S. Wise. Here he warned and called for action against the inherent dangers of the Nazi regime, and soon became recognized as a dynamic figure in the American Jewish community. He served, among others, as president of the American Jewish Congress, in the presidium of

the World Jewish Congress, as chairman of the Conference of Presidents of Major American Jewish Organizations. As a friend of Martin Luther King, he marched as one of the ten leaders of the 1963 demonstration in Washington to champion civil rights. To the thousands assembled there, he spoke on behalf of American Jewry. His pulpit at Temple B'nai Abraham (Newark, New Jersey), where he is now Rabbi Emeritus, attracted large numbers of Jews and non-Jews alike.

As he had done in Germany, he published in America a number of articles and books of which *Popes from the Ghetto* (1966) and *The Dilemma of the Modern Jew* (1962) are the more prominent ones. In an article entitled 'Germans and Jews - Is There a Bridge?' which he contributed to the *Festschrift* (1969) of the American Federation of Jews from Central Europe, dedicated to Curt C. Silberman, he deals with the post-Hitler relationship to the new Germany.

This special birthday gives the entire Jewish community the opportunity to express its gratitude for Prinz's lifelong dedication to the Jewish people, and the hope for his continued presence for many years to come.

CURT C. SILBERMAN

Past President of the American Federation of Jews from Central Europe

Secondary school teachers in France have been ordered by the Education Minister to give special lessons about the persecution of the Jews in Nazi-occupied France. The Chief Rabbi, Dr. René Samuel Sirat, had complained to the Prime Minister, M. Chirac, that history lessons had virtually bypassed the whole period.

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Englishwoman's Stand

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It was at that time that she thought of converting. 'For years (she told me in 1973) my life has been conducted as if I were a member of the Jewish community — theologically speaking, that is — and I have only desisted from converting because I think I can better help Israel and Jews as a whole by staying where I am'. Only five years previously, she had learnt, much to her surprise, that her late father was a Jew, a fact which the mother who she said was actually antisemitic had tried hard to conceal from her.

Had the father unconsciously influenced her feeling towards Jews and Israel? Possibly, she thought, but not to the extent of identifying with him: if she followed her father (she said) she would 'become a Jewess talking in the Jewish cause' — which she definitely did not want to do.

Evelyn is now taking a special interest in European defence, hopeful to become a (Tory) member of the European Parliament. This she regards as part of a hallowed memorial — defence in the cause for which Pierre Le Chêne grievously suffered.

C.A.

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AJR

**OUR PAUL BALINT – AJR
DAY CENTRE IN CLEVE ROAD
IS NOW OPEN
WE NEED VOLUNTEERS:**



TO DRIVE . . .

. . . and so join our group of car owner-drivers to help those who without you could not visit the Day Centre.

TO ASSIST . . .

. . . in the many activities of the Centre providing companionship, entertainment, relaxation and meals. Your help is urgently needed so that we may relieve loneliness and hardship.

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Richard Grunberger

THE JEWS OF BERLIN

A Glance Back on the City's 750th Anniversary

Although historical evidence for it is sketchy, Berliners have fixed on 1237 as the birth year of their city, and are currently celebrating its 750th anniversary. Jews seem to have made their first appearance not long afterwards. The earliest extant reference to them occurs in a municipal edict of 1295 forbidding wool merchants to sell them woollen yarn. For almost half a millenium hereafter the story of Berlin Jewry repeated the typical medieval cycle of tolerated existence, persecution, expulsion and precarious resettlement. One such expulsion followed the Black Death. In the 1500s the charge of desecrating the host led to burnings at the stake; later that century Jews were expelled from the town 'for ever'.

In 1671 the trade-minded Great Elector allowed some Jews expelled from Vienna to found the nucleus of a new community. By the 18th century the community included court Jews and bankers like Ephraim and Itzig. During Frederick the Great's wars Jews acted as purveyors to the army; in the subsequent wars against Napoleon entrepreneurs like the grandfather of the painter Max Liebermann pioneered important advances in the textile industry. At the same time Jews remained subject to humiliating discrimination of which a characteristic example was the treatment of a young Dessau-born Jew who was admitted through the city gates after sheep and cattle had been registered as being driven to market. The new arrival (in 1743) was Moses Mendelssohn, who, as a religious philosopher and educator, decisively influenced the evolution of Jewry throughout Germany and beyond.

Berlin subsequently became a centre of the Jewish Enlightenment, the *Haskalah*, which aimed to bring hitherto ghettoised Jewry into contact with mainstream contemporary thought without jettisoning the Judaic heritage. Adapting to the culture of the host community did, however, involve the risk of facilitating defection from the Jewish ranks, and the 1800s saw a sizeable exodus from the community. Conversion — the *entree billet* to European civilisation (in Heine's phrase) — became endemic in the Mendelssohn family. Within two generations Moses' entire progeny, from the daughter of literary *salon* fame, Dorothea, to Felix, the composer grandson, had ended up in the Christian fold.

Such defections were, however, more than made up for by new arrivals from the East, particularly Posen (an ex-Polish province incorporated into Prussia). But while Berlin Jewry grew in numbers and — thanks to the emancipatory law of 1812 — in freedom, it was also riven by internal dissent. Subsequent decades brought intra-communal tensions triggered by the rise of the Reform movement which ultimately caused orthodox traditionalists to set up their own secessionist community (*Austrittsgemeinde*).

Other dramatic changes were also taking place. From the Statute of Emancipation onwards the position of Berlin Jews had undergone steady,

though not uncontested, improvement; this process reached its culmination by 1860. Concurrent political and economic developments turned Berlin into a modern metropolis. Jews participated in this growth both numerically — increasing from several thousand in the 1820s to a hundred thousand by the 1880s — and as prime agents of modernisation. The banker Bleichröder negotiated the French indemnity of 1871 which overstimulated the German economy; Emil Rathenau founded the electrical combine AEG; Ullstein and Mosse laid the foundations of the modern German press; Wertheim and Tietz pioneered department stores. Despite the antisemitic agitation of Stoecker and Treitschke in the 1880s Berlin Jewry now entered the most glorious period of its existence. They disposed of 16 synagogues, *Hochschule für Judentum* and an orthodox *Rabbinerseminar*, and spawned a succession of countrywide communal organisations: *Deutsch-Israelitischer Gemeindebund*, B'nai Brith, *Central Verein deutscher Staatsbürger jüdischen Glaubens*, *Hilfsverein der deutschen Juden*. These institutions were joined after the turn of the century by the head office of the World Zionist Organisation.

Rich in controversy, the 1900s were also a highly productive period for Berlin Jewry in other respects. The physicist Albert Einstein, the sociologist Georg Simmel, the theatre director Max Reinhardt, the publisher Samuel Fischer, the theatre critic Alfred Kerr, the journalists Maximilian Harden (editor of *Die Zukunft*) and Theodor

Wolff (editor of *Berliner Tageblatt*) formed a pleiad of talents, supplemented in the Jewish sphere by thinkers of the eminence of Martin Buber and Franz Rosenzweig.

By the mid-Twenties the community reached its maximum size — 172,000 — but the situation of German Jews was deteriorating. Antisemitic outbursts accompanied the Spartacus Rising (1919), the Kapp Putsch (1920) and the murder of Foreign Minister Rathenau (1922). Jews were physically assaulted in the Grenadierstrasse area in 1923, and on the *Kurfürstendamm* at Rosh Hashanah 1931. Simultaneously though, Jewish participation in the cultural efflorescence of the Weimar Republic — exemplified by Kortner and Lubitsch on stage and screen, Weill and Klempner in music, Döblin in literature, Tucholsky in journalism, Erich Mendelsohn in architecture, etc — reached levels comparable to that in *fin-de-siècle* Vienna or contemporary New York.

Although pre-1933 Berlin had shown greater immunity to the Nazi contagion than, say, Munich or Nuremberg, from Hitler's accession onward its Jews faced an inexorably deteriorating situation, heralded by the boycott of Jewish shops and many suicides (after ill-treatment in jail).

In this ever darker context valiant efforts were made to keep up the morale of Berlin Jews. *Jüdische Rundschau* editor Robert Weltsch exhorted them to 'Wear the Yellow Star with Pride', the community parried the exclusion of its children from the public school system with the establishment of eight Jewish elementary schools, and the *Jüdische Kulturbund* staged closed performances for Jewish artists and audiences; books and pamphlets of Jewish interest poured off the printing presses.

It was a last assertion of the will-to-life in extremis. The outbreak of war closed the escape hatch of emigration, trapping the shrunken community headed by Heinrich Stahl and Rabbi Leo Baeck. Deportations started in autumn 1941. In spring 1942 two hundred and fifty Jews were shot 'in reprisal' for the Jewish-Communist Baum group's attack on a Nazi exhibition. By mid-1943, with fifty thousand Berlin Jews already deported, the capital was declared *judenrein*. Between two and four thousand Jews are estimated to have survived the war in Berlin.

1945 saw the re-establishment of a vestigial Jewish community, dubbed — like others in Germany — a *Liquidationsgemeinde*. That term turned out to be something of a misnomer: forty-odd years after the war's end there is still organised Jewish life in Berlin — as demonstrated by the impressive community centre in the *Fasanenstrasse*, educational institutions, a synagogue, Old Age homes and a hospital. The present community is, however, condemned by history to be little more than a shadow of its former self. In this it resembles the city of which it forms a part.

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Our member Mrs. Ellen Franklin exhibited a painting ('The Two Black Vases') at the 'Trends '87: Painting and Sculpture' Open Exhibition sponsored by the Free Painters and Sculptors at the Bloomsbury Galleries, London W.C.1, from 1 to 20 May.

Jews' Share

in Berlin's Cultural Standing

'Precisely at its 750th anniversary, Berlin will do well to remember the outstanding cultural achievement of Jews which made a vital contribution to Berlin's rise to one of the world's capitals of art and science'. With these words the German booksellers' trade journal *Buchhändlerbörsenblatt* began an article on 'Life, Achievement and Fate: Jewish Book Illustrators and Graphic Artists in Berlin from the Turn of the Century until 1933'. The author, Dieter Lemhöfer, devotes brief sketches to Max Liebermann, Lesser Ury, Edmund Edel, Ernst Oppler, Emil Orlik, Eugen Spiro, Hermann Struck, Ludwig Meidner, Hugo Krayn and Jakob Steinhardt. Orlik also is the subject of a special article by Ernst Schremmer.

Very different is a feature in the same journal by Louis W. Bondy, the Bloomsbury bookseller, who retraces his life story under the title 'A Berliner turns antiquarian in London'. Bondy whose collection of and research on miniature books were noted in AJR INFORMATION, June 1986, mentions fellow-refugees in his trade — the late Hans Preiss (a Berliner) and Dr. C. Suschitzky (a Viennese).

ANTISEMITISM AMONG SEMITES

As the old animosities such as those between Jews and Christians show signs of fading away, new ones flourish. This is the central theme of Bernard Lewis's erudite but gloomy book (*Semites and Anti-Semites*. Weidenfeld, 1986. 283 pp. £15) – how the East, in particular the countries of the Middle East, have successfully learnt hatred of the Jews from the West.

Lewis charts the history of antisemitism generally since the time of Emperor Constantine. Originally it was purely a religious notion and therefore through conversion of Christianity the Jew could 'redeem' himself. Gradually religious hostility was replaced by racial hatred, with the result that as the member of a separate racial group, the Jew was eternally doomed.

Under Islamic rule Jews were also discriminated against but on an entirely different scale. They may have lacked certain civil rights or been subject to extra taxes, but there was nothing like the relentless history of persecution, pogrom and ultimately genocide that faced so many European Jews. Until the most recent times the racial aspect of Western antisemitism was entirely absent in the Islamic world. Interestingly though, the enforced wearing of special badges by the Jews to identify them as unbelievers originated in the East.

'PROTOCOLS OF ZION'

There are now countless Arabic editions of the 'Protocols of the Elders of Zion', and plenty of Arab writers can be found ready to blame the Jews for everything – from the murders of Lincoln and Kennedy to the theories of Darwin.

Arab diplomats were even instructed to put pressure on the Second Vatican Council to prevent the adoption of the conciliatory resolution concerning the Jews.

Certainly there is a persuasive case to be made that Arab propaganda has skilfully adapted many of the themes of European hatred of the Jews. Yet Lewis would seem to overstate the role of antisemitism in contemporary Middle East politics. He believes for example that the favourable Egyptian reaction to the murders of Israeli civilians at Raz Burka in 1985 was due to antisemitism. Similarly he must be queried as regards the standards by which the actions of Israel must be judged. Surely there may well be reasons other than antisemitism which prompt criticism of Israel. Professor Lewis, currently at Princeton University, has produced a work of immense range. He achieves the rare distinction of being both scholarly and yet extremely readable. Surprisingly in the end he strives for a moderately optimistic conclusion. On an individual level Arab-Jewish relations may still be remarkably cordial and Muslim antisemitism can often be seen as a useful political weapon rather than the 'deep intimate hatred characteristic of the classic antisemite' in the West.

SUZANNE FRANKS

TRUE OR FALSE?

Reasons why Dreadful Things Happen

God's promise to 'execute judgement against all the gods of Egypt' apparently applies to all of us, according to an article of the Chief Rabbi in *The Times*, for most of us have our idols (he says): the 'permissive society' has its 'worship of materialism', combined with 'the idolatry of immorality', and as a result, it found itself beset by a plague which threatens to kill by the million; the Soviets who believe in science and technology found their god exploded in the nuclear reactor of Chernobyl, and the Jews too have been taught a lesson; 'The 19th century German founders of Reform Judaism believed with absolute faith that the process of Emancipation leading to full equality for Jews would be completed if only they would give up being different', and this 'invented idol of individual assimilation' (according to the Chief Rabbi) was gassed at Auschwitz.

These reflections were criticised by a number of Reform and Liberal rabbis, and it is indeed difficult to see how they can, in logic, be upheld. If 'individual assimilation' was an idol that perished at Auschwitz, so was the denial of it. In fact, neither was, and if we are to remain in the lands of the Dispersion, as most of us will, 'individual assimilation' will not be avoided. These 'idols' are not affected by the Holocaust, any more than technology is by a nuclear explosion. Besides, most of us will probably object to the 'idol' of emancipation being put on a level with 'materialism' and 'immorality'.

We may well wonder where this sort of argument is leading us. Already the Holocaust has been explained as God's punishment for the 'sins of Zionism', while to some Zionists it is a punishment for 'the sin of forgetting Zion'. A distinguished rabbi, Itzhak Peretz, Israel's Minister of the Interior, regarded the death of 22 schoolchildren in a bus crash as 'an act of God' because the nation was not observing the Shabbat. Others have accounted for the slaughter of kibbutz youngsters by the absence of 'kosher mezuzot', and the 'sluttish behaviour' of Jewish girls was said to have been responsible for the death of Israeli soldiers in action. Not a few have seen antisemitism as a direct result of not fulfilling Torah commendments, and indeed a by no means unwarranted claim has been made that hundreds of passages from the Torah, Midrash and Kabbala can be cited to maintain such more or less absurd allegations.

Some of us will remember that at the beginning of the Nazi regime orthodox fundamentalists presumed to interpret the April 1933 Boycott as an 'admonition of God to all German Jews' to return to traditional Judaism; only *Teshuva*, adherence to the Torah, could restore the Jews.

But of course it is not only among Jews that such ideas circulate. Christians were wont to regard our 2,000 years' exile as punishment for the 'killing of Christ', and the sorry superstition extended even to a very recent occasion. When York Minster was struck by lightning three years ago, pious souls saw here a sign of God's anger at the Bishop of Durham for querying fundamental Christian beliefs (though why York should be punished for an offence committed at Durham, was not made clear).

It appears that not all 'idols' are what they seem to be, and that God tends to be moving in ways remarkably different from those of his interpreters.

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CHALLENGE TO THE ONLOOKER

Turning a Blind Eye

My local paper the other day carried, on its front page, the banner headline 'Attack Victim ignored by Shoppers': in broad daylight a 15-year old girl was viciously set upon by a gang of six in front of dozens of shoppers, in the crowded town centre, and no one had lifted a finger to help the terrified victim. The paper, in an editorial, said there was 'no justification in turning a blind eye: that is precisely how such thugs manage to get away'. This was of course only too true, but more to the point, readers were asked: what would *they* do in a similar situation? The answer, I am afraid, is they (i.e. we) would, as likely as not, behave in exactly the same way—pass by and pretend not to notice.

At least this much we might know from experience. It so happens I have kept reports of this kind over a number of years, and they are of a sombre monotony: people watching crime and doing nothing to stop it. It almost seems such callous indifference is characteristic of human behaviour—another illustration of the proverbial truth that all that is required for the triumph of evil is that good men do nothing. Research even suggests that the more people are about who might help the victim, the less likely it is that they will.

I said before I have collected reports of this kind, and the reason is that they always remind me of the behaviour of Germans when we were persecuted. Why did so many, knowing what was going on, stand by, pass by, doing nothing. Elie Wiesel wrote the other day about 'all those lovers of art and poetry, of Bach and Goethe—how could we ever understand the passivity of the onlookers?' Well, with some knowledge of human behaviour generally, reinforced by almost daily experience now, it should not be too difficult to understand.

Greater Gifts

For a start, it has nothing to do with us being 'lovers of art and poetry', with being educated and knowledgeable. It has to do with greater gifts that, unlike the others, cannot be learnt; they must be inborn and part of our personality: courage, determination, strength of faith. The fact is few of us have these qualities which make us either heroes or martyrs. We just do not like to 'get involved'—in any sort of trouble, even relatively insignificant, say a traffic accident which we might help to clear up by giving evidence, and that is true in normal circumstances when we need expect perhaps nothing worse than an inconvenience, though it is also fair to remember the advice frequently given by the police not to 'have a go' at violent criminals. But if we don't like to 'get involved' when the risk is small, how much more so when we have reason to fear an immediate threat to our life?

Bruno Bettelheim, the refugee psychologist (whom we recently saw on TV) makes the point

with great clarity: 'We cannot blame the unarmed onlookers of the crimes of the Gestapo (he writes); as long as we do not charge the unarmed onlookers of a hold-up who do not stop the gunman'; moreover, 'the witnesses of a hold-up know that the police are on their side (but) the German citizen knew that no armed force would protect him if he should interfere with the Gestapo'.

Besides, the Nazis' unceasing terrorist campaign against the 'Jew-lovers' who 'still do not understand' effectively intimidated onlookers who might have been (often were) willing to help. This again is by no means a phenomenon peculiar to our time. Much the same has happened before. In his book on *The Jews in Christian Spain*, Yitzhak Baer writes about the 'rampant anti-semitism' of the Church which caused 'not a few men of high culture and standing' to feel that 'they had no choice but to hold their peace at the sight of the atrocities committed before their very eyes'.

Therefore, when we sit in judgment (as we may) on those who might have been active on our behalf, let us not be too self-righteous. Are we sure we would have passed the test?

A War Crimes Controversy

Some interesting issues were raised by the case of Karl Linnas, 67, an Estonian-born naturalised American who, *in absentia*, was sentenced to death by the Estonian Supreme Court in 1962. He was convicted on charges of involvement in atrocities at a camp in Tartu (Dorpat) where 12,000 people, many of them Jews, were murdered during the Nazi occupation. Linnas came to the U.S. as a displaced person in 1957 and was duly naturalized. When more became known about him, his record, in 1979, began to be investigated, and during legal proceedings, the U.S. Justice Department found he ordered the killing of men, women and children kneeling at the edge of a mass grave and personally shot several prisoners. Linnas claimed he was a student during the war, never served in the German Army and took no part in atrocities. His naturalisation was revoked in 1981.

The U.S. Supreme Court now, by a vote of 6 to 3, granted a request by the Soviet Union for extradition to Estonia. The Soviet authorities announced that he could appeal against the death sentence or ask for pardon.

In an editorial, the London *Times* supported the US decision, since the Justice Department had not simply accepted the evidence provided by the Soviets (which would not have been good enough), but to the Supreme Court's satisfaction, prepared their own evidence which seemed to justify extradition. However, the *Times* went on, while terrible crimes had been committed in the East, they were not committed by just one of the great powers present there. Stalin's Russia had been guilty of deporting and murdering large numbers of people in the course of its 'nationalities' policy ('an euphemism for ridding people of the idea that they are a nation'). Were Estonia, like the other Baltic States and Poland, still independent, they would have every right to seek the extradition of guilty men from the Soviet Union.

The Stalinist Past

The *Times* concluded: 'When it serves a propaganda purpose, Moscow likes to chide Federal Germany with not doing enough about old Nazis. Officially, the Soviet Union renounces the Stalinist past, as Germany renounces the Nazi past. But there has been nothing in the Soviet Union comparable with the trial of former Auschwitz guards in West Germany'.

A very different view was almost at once presented in the *Times* by a Jewish writer who felt that even people like Linnas should not be 'sent back to the kangaroo courts of totalitarian communism'; they ought to be allowed 'all those civil liberties and judicial safeguards' that were the basis of democratic freedom. Her concern (the writer said) was not for this particular individual but 'the injury we inflict upon the ideals for which our fathers died'.

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Alice Schwab

LUCIAN FREUD

and Other Painters from Germany

Lucian Freud is undoubtedly one of the most successful of the emigré band of artists, even if he did leave Germany already as a child and received his art training in this country. Some of his recent accomplishments were mentioned last month, but he features prominently once again in the exhibition at the Barbican Centre (until 19 July) 'A Paradise Lost: The Neo-Romantic Imagination in Britain 1935-55'. Essentially Neo-Romanticism is an expression of general feeling engendered during the immediate pre-war and post-war period — a feeling of impotence, fear, horror and despair created by a seemingly irreversible progress of self-annihilation by the human race. Too horrible to contemplate, that feeling is sublimated into the romanticism of the past, but the realities cannot help pushing through. The exhibition, beautifully arranged around various themes, contains an enormous wealth of talent. Freud's portrait of a *Greek Boy* (1946) must be seen, as well as Jankel Adler's self-portrait, the several works on show by Bernard Meninsky and, particularly, Doris Zinkeisen's *Belsen 1945*. The catalogue by Dr. David Mellor who curated the exhibition is of absorbing interest and excellence.

German Festival in Britain

Our old friend Annely Juda now occupies the whole of 11, Tottenham Mews with four gallery spaces on three floors. The present exhibition is 'Five Abstract Painters from Germany' (until 4 July) and forms part of the German Festival in Britain. This Festival has given birth to quite a crop of exhibitions: 'Glimpses of a Forgotten Germany', rare views of Berlin and other German cities in the 19th century, at Hildegard Fritz-Denneville, 31 New Bond Street, W.1, and 'Contemporary Painting and Sculpture from Berlin' at ICA, The Mall. Leinster Fine Arts is showing (until 8 August) works by Friedrich Karl Gotsch (1900-1984), known in German as 'the Crown Prince of the Expressionists', and a former pupil of Kokoschka. Gillian Jason has been showing (until 30 May) Dada works by Erwin Blumenfeld (1897-1969), a man of many talents — painter, writer, photographer, mounter of collages — and greatly influenced by George Grosz.

Lily Freeman, another of our old friends, is showing 'Happy Paintings' in watercolours and oils at the Loggia Gallery (until 3 July) and Suzanne Lackner has been showing her sculptures at the Bloomsbury Gallery.

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ELSE MEIDNER

Among the considerable band of artists from Germany who found refuge in this country was Else Meidner who recently passed away in her 86th year. Born in Berlin, she studied art in her native city, partly in a class directed by her future husband Ludwig Meidner. She won a scholarship on the recommendation of Käthe Kollwitz and established her name at her first one-man exhibition in Berlin in 1932. Forced into emigration in 1939, Else settled in London with her husband and held a joint exhibition with him at the Ben Uri Gallery in 1949. But true recognition passed her by. Nevertheless she would not leave England although her husband returned to settle in Darmstadt, where she joined him for about a year. On her return to England in 1964 a retrospective exhibition of her work was held once again at the Ben Uri Gallery, and another in 1972. In connection with that exhibition Else Meidner remarked that she was the greatest collector of Else Meidner's works, including 150 large oil paintings and innumerable drawings. Else Meidner was a highly expressive and personal painter whose work will one day receive the recognition it deserves.

ALICE SCHWAB

*

When a much loved friend of hers left London in 1948 to settle in Israel, Else Meidner was heartbroken. She wrote her a characteristic letter in which she referred to death, suffering and the meaning of her life. We are authorised to publish (for the first time) the following extracts.

Ich sage dieser Abschied ist so bitter wie Tod. Aber ich weiss nichts von Tod, und vielleicht after all ist er nicht bitter, vielleicht ist er nach allem Schweren süß, befreiend, ein Schlaf ohne Träume aus dem man nicht erwacht, um gleich als Erstes in Tränen auszubrechen, nicht gewöhnliche Tränen, die befreiend wirken, Tränen glühend wie Feuer in den Augen brennend und beschämend, dass man gedemütigt auf die Knie fällt und schreit; 'Warum muss es so sein, was habe ich verbrochen, dass ich so leiden muss'. Ich weiss, dass ich unaufhaltsam dem Abgrund zurolle. Aber in diesem Abwärtsrollen sind Pausen, in denen leise die Hoffnung aufkommt, dass vielleicht doch noch eine Wendung zum Guten kommt, dass kein furchtbares Ende mein Los ist. Und mit einem Mal ein neues Abwärts, niemals hinauf. Arbeite ich denn nicht, bin ich faul? Strenge ich mich nicht weniger an, als ein Arbeiter, der tranig einen stupiden job macht, der ihm gleichgültig ist, den er niemals ausführen würde, wenn er nicht Geld dafür bekommt? Habe ich nicht mein Leben einem Ideal zum Opfer gebracht? Bin ich keine gute Mutter gewesen? habe ich verdient, dass ich so verachtet werde, wie ein Hund mit Füßen getreten, weil ich um etwas frage, was andere im Überfluss haben, die mehr von der Natur für Geldverdienst begabt sind als ich? Wie ich leide, wie ich leide. Du kannst es Dir nicht denken. Und kein Ende, es geht herunter, abwärts rolle ich und kann mich nicht halten.

SB's column

FESTIVALS WITH A DIFFERENCE

The annual festivals of music and drama abound during July and August. Programmes this year contain productions which can be singled out as somewhat unusual: Glyndebourne opera, in a season lasting until 22 August will have Gershwin's *Porgy and Bess* in its repertoire; Bad Hersfeld in Germany brings *Anatevka* (i.e. *Fiddler on the Roof*), Verona arena (July/August) includes the *Nutcracker* Ballet in its programme which, as usual, also promises works by Verdi and Puccini. Ljubljana has opera and ballet ensembles, and Vienna provides a special treat for lovers of the operetta: a production of *Die lustigen Nibelungen* by Oscar Straus which, when shown in May this year as a preview, found more acclaim than when first shown in Vienna in 1904. Performances will take place at the *Schlosstheater* in Schoenbrunn.

Birthdays

American actor and No. 1 dancer *Fred Astaire* celebrated his 88th birthday. Austrian-born musicologist and conductor *Kurt Pahlen*, known for his books and lectures on opera, is 80. French actress *Danielle Darrieux* has attained the age of 70. Swedish soprano *Elisabeth Soederstroem*, member of the Swedish Royal Opera House where she had her debut in 1947, is 60; she has repeatedly appeared at Covent Garden and has scored many successes at Glyndebourne festivals.

Obituary

Berta Drews, doyenne of the Berlin state theatres, has died in Berlin. The widow of Heinrich George, the actor who died in 1946, was in her eighties. Their son Goetz George who followed in his parents' footsteps is popular in films and on television; he was very outspoken about the Nazi era in which his father ranked high with the then political bosses. *Felix Prohaska*, Vienna-born conductor at the Vienna State Opera (in those days the Theater an der Wien) from 1945 to 1955, later in Frankfurt, died shortly before his 75th birthday. Until 1969 he was director of the Academy of Theatre and Music in Hanover.

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FAREWELL TO OUR PRESIDENT

In Memoriam Alfred Dresel

by Werner Rosenstock

On May 16, the President and Past Chairman of the AJR, Mr. Alfred Dresel, suddenly passed away at the age of 96. A native of Berlin, he joined the old-established banking firm of Mendelssohn & Co., where he held an executive position until the 'non-Aryan' bank went into liquidation in 1938.

Together with his wife, who predeceased him, and his three children he settled in England. Soon after his arrival he acquired a house in Oxshott (Surrey), in which he lived up to the end, receiving friends who enjoyed the generous hospitality of 'Warren Chase'. At a celebration of his 95th birthday, he gratefully acknowledged the blessings of a full life. He was mentally alert up to the end, and it so happened that the day before his death we had one of our customary telephone conversations, exchanging personal news and talking about the progress of the AJR.

Alfred Dresel has left his mark on the history of our organisation. He joined it immediately after its inception and first served on its Board. Later, he became a member of the Executive Committee, Vice-Chairman in 1954 and Chairman in 1963. When he retired in 1974, the honorary office of President was bestowed on him. The two decades, during which he held the reins, saw an ideal equilibrium between him as the guiding personality of the lay leadership and those in charge of the day-to-day work in the office. He did not intervene in the administrative chores and relied on being called upon when questions of policy arose.

His work for the AJR and for the community at large centred around two tasks: collective and

individual restitution and creation of Homes for the Aged. Both tasks were, of course, closely linked. A lawyer by profession, he not only helped many to obtain the compensation provided for in German legislation, but also participated in the fight for an adequate share of the organisations of Jews from Germany in the heirless, unclaimed and communal assets recovered by the Jewish Restitution Successor Organisation (JRSO) and the Jewish Trust Corporation (JTC) in the American and British Zones of Germany respectively. It was out of funds accrued to the JTC that the Homes in this country were created. Dresel was a Trustee of the JTC and also a member of the Allocation Committee in charge of the administration of these funds as far as they had been directed to the Central British Fund (CBF) for the implementation of social schemes in this country.

As Chairman of the Management Committee Dresel found the work for the Homes particularly rewarding. Their existence is now taken for granted, but only few can realise the complicated problems to be tackled in the preparatory stage. Once they had been established, the Management Committee was responsible for supervising the expenditure, appointing senior staff, deciding on admission applications and caring for the welfare of the residents.

In all his tasks, Dresel excelled by his negotiating skill. His younger fellow-workers learned from him that successful results can be achieved not by tactical devices but only by frank direct approaches to the partner. The award to him of the Federal German Cross of Merit was a recognition of his activities in the field of restitution and his constructive work for his fellow-refugees.

Alfred Dresel's skills were enhanced by a warmth of heart and loving kindness, for which he will always be remembered with gratitude and affection.

At the funeral Mr. Ludwig Spiro paid tribute to Alfred Dresel's signal services to the AJR.

*

Mrs. Ilse Grimby

Mrs. Ilse Grimby, well known to clients of URO whose interests she has looked after over a great many years, efficiently, patiently and always in a most friendly way, recently celebrated her 75th birthday. Before joining URO, Mrs. Grimby worked for some time as secretary to Leo Baeck. We wish her and her family many happy years in good health.

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As was briefly reported in our June issue, Margaret Jacoby, chairman of the AJR Club, died on 2 May, three weeks before her 105th birthday. We have received a large number of tributes to the life and character of this outstanding woman, and we print below a selection of them.

TRIBUTES TO MARGARET JACOBY

LOTTE SAENGER

Margaret Jacoby's happy smile seemed to me to reflect the love which she gave and her joy at the love she received. She was living at peace with herself and the world. This was, I think, basic to her achievements and her rich and full life.

HILDE BABAN

We who are members of the AJR Club owe so much happiness to Mrs. Margaret Jacoby. It is due to her devotion and hard work, and her concern for each member, that the Club has become a happy meeting place for us all. We can chat, play cards, watch TV together, or listen to music or lectures. Over the years, we who might have been lonely people have become like one big family. On the few days when the Club is closed, some of us often meet elsewhere. We feel deeply grateful to Mrs. Jacoby.

EVA BRANDT AND LUCIE KAYE

One of Margaret Jacoby's many outstanding qualities was a remarkable capacity for friendship. We gratefully remember her attitude towards our mother, Gertrud Schachne, in the last years of her life. During the time of their co-chairmanship of the AJR Club, the two ladies had grown very close to each other. Although Gertrud Schachne, due to her severe illness, was no longer able to follow the practical duties of her responsibility, Mrs. Jacoby never failed to consult her and consistently treated her as a full partner in everything concerning the management of the Club. She never allowed her friend to feel excluded from the work to which both of them were so dedicated. Margaret Jacoby's love and understanding made our mother feel needed and wanted in spite of her physical isolation. It helped her morale to the very end. Our memory of Mrs. Jacoby's personality is coupled with sincere gratitude.

JIMMY AND GERTIE ORGLER

Our much loved Aunt was throughout her long life the heart and centre of the Orgler, Ash, Jacoby families, now scattered worldwide. She corresponded with each member, however distant, spanning four generations. The children of her friends formed her 'extended family'. To some she was *Muttchen* or *Aunt*. A member of this 'extended family' wrote from New York: 'Hers was a blessed life — and so was her passing. She gave so much to so many and was a shining example to us all.'

JOHANNA LICHTENSTERN

When Mrs. Jacoby was quite young — in her 80s — the visits to the AJR Club by the Youth Choir of Belsize Square Synagogue were a special joy to her. She beamed happily, watching the youngsters. She led the applause. Her short impromptu speeches at the end were a delight. The children loved her — 'so old?', and so lively and jolly! Later we came with the *Kol Rinah* Choir. Again the focus of the concerts was Mrs. Jacoby. Her radiant face encouraged and inspired. She preferred *heitere Lieder* to solemn ones. She had a true gift for enjoyment! The last few years she had been unable to attend the musical afternoons. Each time one of us remarked: 'I miss Mrs. Jacoby sitting there in the front row.'

EDGAR HERZFELD

I first knew *Tante Grete* as the aunt of my classmate Sidney Jacoby, and only got to know her more closely in London when she became a sort of adopted aunt and announced herself on the phone as *The Aunt*. Few widows in their 60s can have so completely started a new life in such different circumstances and have achieved so much. If she sought recognition it was principally to provide more help to her charges. One could not but marvel at her total power of recall right to the end. Its outstanding demonstration was her speech at a dinner in honour of her 100th birthday, introducing everyone not without the occasional sarcasm. She was popular with people of all ages. Our visits — from South-East London — were no sacrifice but just pleasure; we shall miss them greatly. Indeed the end of an era!

KITTY GLANVILLE

Margaret Jacoby — *Muttchen* to my sister and me — had been a wonderful friend to us for more than 40 years. To be with her was always a great joy. Unlike most elderly people she never lived in the past, being intensely interested in and concerned for other people. We shall always be particularly grateful to her for the unselfish and devoted care she showed to my late father, Professor O. Fehr, during his long illness, brightening the evening of his life with her cheerful, warm personality. She will be sadly missed.

LOLI WALTER

Mrs. Jacoby was the most caring and thoughtful person I have met in my life. Here is an example. I was to visit her at her nursing home, but when I came I heard she had been rushed to hospital. I went home sad and worried. Soon afterwards her niece phoned to say she arrived at the hospital when her aunt was wheeled to the operating theatre and she gave her a message for me to cancel my visit. Aged 100 and faced with an operation, Mrs. Jacoby remembered to try to save me a journey and spare me a shock.

DORA SEGALL

A light has gone out. It made our own small world a happier place.



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MEYERBEER'S TRIUMPHS AND TROUBLES

New Volume of Letters and Diaries

Among the prominent Jewish-born composers of the 19th century, Giacomo Meyerbeer (originally Jacob Liebmann-Beer), was the only one who, true to a promise he had made in his youth, did not abandon the religion of his ancestors. Though it did not amount to a very positive attitude to Judaism, neither did it prevent the composer from achieving world-wide fame in his time and from securing appointments which were usually dependent on conversion then and even much later. Thus, Meyerbeer became General Director of Music at the Berlin Opera under the rather reactionary regime of Friedrich Wilhelm IV, whereas, many decades later, Mahler was not considered eligible for a similar post in Vienna before becoming a Roman Catholic.

Much has still to be done to promote critical research into Meyerbeer's works. Meanwhile, Heinz and Gudrun Becker have continued their large-scale edition of his correspondence and diaries *Giacomo Meyerbeer: Briefwechsel und Tagebücher*, Vol. IV; 1846-1849, Berlin, de Gruyter, 1985. (The previous volumes have been reviewed in this journal.)

While the editors have not aimed at a biography with a continuous narrative, their publication is bound to facilitate the task of any future biographer, by supplying an enormous amount of essential material. Their extensive commentary is extremely useful and without undertaking a conclusive evaluation of the composer's personality, they maintain a warm and sympathetic attitude towards him, refuting the many slanderous allegations to which jealous rivals and adversaries subjected him.

Fawning Wagner

These did not always include Wagner. In fact, the volume begins with one of Wagner's letters, containing the libretto of *Lohengrin*, with the request that Meyerbeer secure a performance at the Berlin Opera. The letter concludes: *Gott lasse mir Ihr Herz und Ihre Theilnahme geneigt bleiben! Mit den wärmsten Wünschen verbleibe ich für ewig Ihr hoch verpflichteter Richard Wagner.* ('May God vouchsafe me the favours of your heart and sympathy. With the warmest good wishes I remain for ever and ever your highly indebted Richard Wagner'.) This was four years before the publication of 'Judaism in Music' with its attacks on Meyerbeer. . . . An explanation may possibly be that Wagner's own artistic development had led him to dislike Meyerbeer's music. He was still aware of his personal indebtedness to the man Meyerbeer which, at this time, he still admitted but later chose to deny. He may have found this situation very depressing, and the enforced hypocrisy may account for the intensely venomous outburst once he had decided to break the ban. It seems likely that Meyerbeer had learned Wagner's adverse opinion of him and had then withdrawn his support.

Much earlier, Schumann had written hostile criticism of *Les Huguenots*. In his diary Meyerbeer tells of attending a Clara Schumann piano recital. He was very much impressed, but felt he had to confine himself to formal applause in view of Robert's attitude.

Relations with Felix Mendelssohn were also notably cool. Felix was no admirer of Meyerbeer's art. His one letter to Meyerbeer, printed in the volume, strikes us by its cold politeness. Yet Meyerbeer did attend several of Fanny's musical matinees in Berlin which he seems to have highly regarded. He was also present at Fanny's funeral in 1847.

Meyerbeer's mother, Amalia Beer, to whom he was deeply attached, played an important part in Berlin society and enjoyed the favours of the Court, having been granted a medal for her charity work for the troops during the 1813-1815 wars. To please her, a performance of the tragedy *Struensee*, by Michael Beer, the composer's late younger brother, was commissioned, and Giacomo had to provide the incidental music. As it happened, Heinrich Laube, the well-known author, leader of the literary movement *Junges Deutschland*, had also written a play on the same subject and directed his vengeful attacks against the Meyerbeer family. His antisemitic attitude may have influenced Wagner, with whom he had some relations.

Berlin Opera Director

As music director of the Berlin Opera, Meyerbeer was also responsible for arranging music at Court when requested, and this resulted in good relations with the king, mainly through the services of Alexander von Humboldt, a faithful friend. Social intercourse extended to the king's brother, Prinz Wilhelm, and his wife, Augusta, later to become German Emperor and Empress, a fact which the index strangely fails to mention!

One result of Meyerbeer's stay in Berlin was the commission of the opera *Ein Feldlager in Schlesien* which glorified Friedrich II. The performance gained glamour since it featured Jenny Lind, the world-famous Swedish soprano. Soon the Austrian Emperor Francis Joseph ordered a Vienna performance of the opera, also with Jenny Lind. Since it would not have been tactful to use the original libretto with its Prussian bias, a new one had to be provided entitled *Vielka*, to spare Austrian political feelings.

It is even more surprising to learn of a request by Czar Nicholas I, that Meyerbeer should consider composing national anthems for Russia. The Czar was married to a sister of the Prussian king, but even so, it is more than startling that this notorious oppressor of the Jews should have considered a non-converted Jew for this particular task.

All this time Meyerbeer kept his finger on the pulse of operatic life in Paris, relying on his friend Louis Gouin for current information. His chief

interest was to have his new grand opera *Le Prophète* premiered in Paris, and this project caused him, a fanatical perfectionist, endless worries, especially as it meant securing the kind of cast on which, in his opinion, success depended.

His relations with Heine, who also lived in Paris, were often rather unfortunate. There were private problems since the poet wanted the composer to intercede on his behalf with his cousin Carl Heine in the matter of financial support. Such was Heine's unsavoury attitude in his publications, that Meyerbeer had to consider him *un mauvais ennemi et immensément dangereux*. In 1848 M. writes to his mother about Heine's terrible state of health; reluctantly he meets the poet's plea for financial help — *ich konnte seiner schrecklichen Lage mein Mitleid nicht entziehen*. ('I could not deny him my pity in his terrible plight.') Heinz Becker, co-editor of the present volume, has dealt with the subject in his book *Der Fall Heine-Meyerbeer* (Berlin 1958).

The Paris premiere of *Le Prophète* was followed by 100 performances. Its chief star was Pauline Viardot-Garcia as Fides. Apart from Paris, 40 theatres staged the opera. It was the last of his successes in grand opera which Meyerbeer lived to hear. His final work in this genre, *L'Africaine*, had its Paris premiere in 1865, but the composer had died in 1864.

One lays down this substantial volume, fascinated by the lively image of the vulnerable human being it transmits, sympathising with his worries and self-criticisms, trends which marred for him the enormous respect and enthusiasm with which he was regarded by the majority of his contemporaries.

*

UNPUBLISHED LETTERS
AUCTION

While the editors of the volumes reviewed by Dr. Freyhan have used much of the Meyerbeer correspondence, many of the letters still remain unpublished and a considerable number of them were auctioned by Sotheby's last May. They were in fact of major significance not only for the life of Meyerbeer but for the history of the 19th century opera.

Wagner, e.g., appears in a characteristic light. He originally had a boundless reverence for Meyerbeer, describing himself as *Ihr untertänigster Slave: Ich werde ein treuer, redlicher Slave sein — denn ich gestehe offen, dass ich Sklaven-Natur in mir habe*. Meyerbeer had acted kindly to him and endeavoured to assist him, but it was not long before Wagner began to attack him, first, anonymously in the Paris press, then in his antisemitic pamphlet *Das Judentum in der Musik*.

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THE MESSAGE IN THE BOTTLE

Jakob Wassermann's Rustic Tales Re-issued

Habent sua fata libelli, said the ancient Romans. Books have their fates. Jakob Wassermann's newly reissued *Tagebuch aus dem Winkel* resembles a message in a bottle which the tide has washed up on the beach after half a century. First published in 1935 it comprises four rustic tales inspired by the Fürth-born author's long residence at Altaussee, his hideaway in the Austrian Alps, and some essay-type reflections on contemporary events. When Wassermann wrote the tales, little gems of limpid prose crafted with clear-sighted humanity, he was a deeply troubled man — on account both of the deteriorating world situation and his personal circumstances. A best-selling author of the 1920s — *Caspar Hauser*, *Der Fall Maurizius* — he had been reduced to near penury by the alimony claims of his first wife and her posse of lawyers. At the same time he had seen his German sales eroded by the Depression. With the Nazi takeover in 1933 — of which Wassermann had shown vague presentiments in his *Mein Weg als Deutscher und Jude* (1921) — Germany dried up altogether as a source of royalties.

In dire financial straits aggravated by ill-health, he offered *Tagebuch aus dem Winkel* to the emigré publishing house Querido at Amsterdam. Upon publication in 1935, by which time, alas, Wassermann was already dead, the *Tagebuch* received excellent notices from among others, Hermann Hesse (writing in the *Basler National-Zeitung*). Since then it remained out of print until the Langen-Müller Verlag, München-Wien, reissued it this year.

Langen-Müller are to be congratulated on their enterprise. Jakob Wassermann was a towering

figure in German *belles-lettres* on the eve of the deluge; reading him now one is both captivated by his prose and touched by his attempts to maintain an all-but-impossible position as, simultaneously, *Deutscher* and *Jude*.

R.G.

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Lottie Lesser who died in May had for many years served on the Brent Council as a Labour member, particularly in the field of Education and Health. Her special interest was Home and Road Safety organisation for the benefit of children. She came from Berlin in 1939.

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- Wednesday 29th London Ladies Choir
- Thursday 30th Jennie Sandler & Alan Starr

GERMAN PEACE PRIZE FOR PROF. H. JONAS

Professor Hans Jonas, 74, the German-Jewish American philosopher, a native of Mönchengladbach, will receive this year's Peace Prize awarded by the German Booksellers Association. In 1933 he emigrated to London, two years later to Palestine where he lectured at the Hebrew University. After six years at Canadian Universities (Montreal and Ottawa), he in 1955 joined the New School for Social Research, New York.

His studies include especially the philosophy of Gnosticism on which he has extensively published, e.g. *The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity* (1958); *The Phenomenon of Life: Towards a Philosophical Biology* (1966).

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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.

Acknowledgement

Fabián:—Mrs. C. F. Fabián, of 1 Elmcroft Crescent, London NW11, would like to thank family and friends for the good wishes, cards and flowers — too numerous to acknowledge individually — which she received on the occasion of her 90th birthday.

Birthdays

Cohn:—The AJR Club sends warmest wishes to Miss Bertha Cohn, of 51 Eton Hall, NW3 for her 85th birthday on 22 June.

Walters:—Mr. James Walters (formerly Julius Warschauer), of 2 Goseden Close, Bramley, Surrey, will celebrate his 80th birthday on 29 July. The son of the late Rabbi Dr. M. Warschauer, he has throughout the years taken an active part in the promotion of many Jewish and general causes in the Guildford district. We extend our very best wishes to him.

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Wedding

Berg-Sinclair:—Eva Berg, daughter of the late Mr. and Mrs. Gustav Berg, was married to Paul Sinclair, son of Liesl and the late Fred Sinclair on 23 June 1987, at the West London Reform Synagogue.

Deaths

Beerman:—Dr. Hanna Beerman (daughter of the late Hermann and Bertha Falkenberg of Berlin) died suddenly on 21 May, aged 81. Mourned by her husband Frederick, daughter Edna Sovin, son-in-law Stanley, grandchildren Joanna, Judith and Benjamin, and brother-in-law Harold. Sadly missed by relatives, friends, colleagues and former patients.

Gleich:—Max Gleich passed away peacefully on 21 May, aged 86. Deeply mourned and missed by his wife Stella, daughter Heddy and son-in-law.

Klein:—My beloved Bernard, loving father of Vivien, passed away 18 April 1987. Sadly missed by his wife Frida, daughter Vivien, family and friends.

May:—Edna Josephine May died suddenly after a short illness, bravely borne, aged 70, on 19 May 1987. Deeply mourned by her husband Clark, all her family and friends. She will always be missed.

Scheyer:—Mieze Scheyer née Epstein, formerly Liegnitz, Dublin and Belfast, passed away peacefully on May 23 in Birmingham, aged 91. Deeply mourned and missed by her children Heinz and Ruth Shire, Renate and Robert Weil, grandchildren, great-grandchildren and family in England, Israel and United States.

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.

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

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Letters to the Editor

INFORMATION ON JEWISH ARTISTS

Sir — The Ben Uri Art Society is preparing for publication a catalogue of its large and important art collection. In the collection are works by the following artists about whom we have no records and about whom we have so far not managed to obtain information: Else Fraenkel, Walter Herz and Levy Lomnitz (possibly father of Alfred Lomnitz). To complete the catalogue we would be very grateful to any of your readers who could give us information about these artists or suggest where we might be able to obtain such information.

Chairman, ALICE SCHWAB
Arts Committee, Ben Uri Art Society
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GERTRUD KOLMAR

Sir—For the purposes of a Ph.D. thesis I require information on the work and person of Gertrud Kolmar who was born in Berlin in 1894, refused to emigrate, was deported to Auschwitz in February 1943, and presumably perished there shortly afterwards. Though probably one of the greatest German poetesses of this century, she does not seem to have received the attention due to her. Actually, only one academic essay on her poetry has so far been published. I should like to get in touch with relatives and friends of her family. Her father, Ludwig Chodziesner, was a well-known Berlin lawyer at the turn of the century and during the first two decades of this century.

HANNA E. BECKER M.A.
Mendelssohn St. 40
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THEIR ACCENTS WERE ENDEARING

Sir — Thank you for mentioning my piece in the *Sunday Telegraph Magazine* in your issue of May 1987. I did indeed mention the accents of my various German Jewish great-aunts, but you are wrong in suggesting that I didn't view those accents, and those people, with enormous affection. What I tried to illustrate was that those accents, and those people were accepted remarkably generously in this country by comparison with the way we have accepted many black and Asian immigrants since.

Their language difficulties were considerable, but because they were white, they were drawn into British society in a way that many who speak far better English, but are brown, are not. There was no aspersions cast on their accents and their language — one could not have spent one's formative years absolutely surrounded by those accents, without regarding them with enormous affection. I hope this clarifies the point.

Rabbi JULIA NEUBERGER
S. London Liberal Synagogue
Prentis Road, S.W. 16

HAMBURG INTEREST IN ITS FORMER CITIZENS

Sir — I have just returned from the University of Hamburg where I met with Frau Charlotte Ückert-Hilbert and Prof. Dr. F. Trapp of the Dept. of *Hamburger Arbeitsstelle für Deutsche Exil-literatur* (Von Melle Park 3, 2000 Hamburg 13).

I understand from them that they are trying to create a comprehensive literature of ex-Hamburg citizens to try to understand their stories better of how and when they left Germany, what their fate was upon arriving in another country, generally their fate before and since leaving Germany.

I am enclosing a letter from the Department which explains some of the aims and objectives and I know that they would be very happy to hear from any ex-Hamburger who would like to contact them. I am myself an ex-Hamburger and I have been working with the Senate and the University for some years.

LARRY MANDON, MA
18 Heatherbank Road,
Doncaster DN4 6EH

JEWS OF SCHMALLENBERG

Sir — During a recent visit to Germany I stayed in Schmallenberg, Hoch Sauerland, a small town of approx. 3,000 inhabitants which, I must admit, I had no previous knowledge of. The existence of a *Synagogenstrasse* prompted me to enquire about the origin of the same and I was told that before the last war there was a small Jewish community numbering about 50. They had built a synagogue in 1857 which was destroyed during the *Kristallnacht* in 1938, and sadly, most of the community perished during the Holocaust. I also visited the Jewish cemetery where the earliest inscription dates back to 1873. It is very well kept and maintained by the local authorities.

Research into the history of the Jewish community was carried out by a Gentile student and published by the town council. I was given a copy which makes interesting reading.

Should any of your readers have any connection with this town, they can contact me and I shall be pleased to let them see the literature.

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HOLIDAYS ABROAD

Importance of the Phrase Book

Now that the holiday season is in sight and we think perhaps of *La belle France* or the sun of Italy (if not further afield), we may wish to look up our phrase books. Not all of us are so far assimilated that we expect every foreigner to speak English, though we may be tempted to follow the national habit of talking about the weather. But there is a snag. Some phrase books seem to ignore the weather. For example, the French are believed to be 'strangely reluctant to mention the phenomenon', according to a correspondent of *The Times*. Something fishy was suspected to be going on here — 'a deliberate ploy' on the part of the phrase books 'to deprive us, when abroad, of our favourite pastime'. But another letter writer in *The Times* promptly stood up for the French, warning us that 'for an Englishman to open a conversation with a Frenchman on the subject of the weather would cause astonishment or disbelief' — worse, he thought, the Frenchman would now be quite convinced 'that the English are indeed the crude and uncultured persons he had been brought up to believe but never expected to experience'.

Making Friends

But then there are many other topics we can discuss, as every user of the Berlitz phrase book will confirm. Take the Italian edition, for example. It is extremely well organised, with sections on *Travelling around*, *Shopping*, *Doctor*, *Car repairs*, and no tourist will (or can afford to) resist the temptation of looking up the bit about *Making Friends*. This is a particularly interesting one, neatly and imaginatively arranged, with such subsections as *Introductions*, *Invitations*, even *The Weather* (because it says 'they talk about the weather just as much in Italy as the British are supposed to do'), and then there is one section that must arouse instant attention — *Dating*, yes *dating*. It starts off with the discreet enquiry 'Would you like a cigarette?', and, by gentle stages, it appropriately ends with the no less discreet enquiry 'Do you have to go home tonight?'.

I thought it was such useful information, I wondered how Berlitz does it in other languages — in the Hebrew edition, for instance. There the dating also begins with the offer of a cigarette, but then, alas, it peters out with 'Can I see you again tomorrow?' and, all too matter of fact, 'What time is your last bus home?' — *matay ha-otobus ha-acharon*? Nor was Spanish and Serbo-Croat much better, though for Portugal the procedure was varied by introducing the phrase 'Thanks I'm not interested', and, more emphatically, 'Leave me alone'.

I also noticed a Danish phrase book (not Berlitz) which concluded 'Greetings and Social Conversation' by going straight to the heart of the matter with the briefest and most telling of messages 'I love you' — *Jeg elsker dig*. Which, come to think of it, we might, at a pinch, convey by a universal language that could dispense with any phrase book.

c.a.

DUNERA REUNION IN LONDON

The 2,000 German-Jewish refugees shipped to Australian internment camps aboard the *Dunera* in July 1940 — subject of a recent book as well as a TV film — formed a community whose surviving members have kept in touch.

At the end of May 68 *Dunera* veterans had a reunion in London. Most were UK residents; about a dozen came from the Americas, Australia and continental Europe. Transatlantic participants included Fred Schonbach, illustrator of *The Dunera Scandal*, and Ernie Green, organiser of the US *Dunera* Association.

BBC Breakfast Television and Radio London carried interviews with the latter, and with two British veterans — Professor F. Parkinson of University College and Hugo Rank-Rosenthal (a frequent contributor to our publication). The purpose of the reunion was exploratory; participants were asked whether they wanted to turn it into an annual event and nearly all did.

Former *Dunera* internees living in Australia have held annual reunions at Melbourne since 1972, and Sydney-based Henry Lippmann has been sending out *Dunera News* to subscribers all over the world for the last three years.

EX-GERMAN JEWISH M.P. RE-ELECTED IN S. AFRICA

In the recent South African (whites only) elections, Cologne-born Harry Schwarz was re-elected to the S.A. Parliament for the Progressive Federal Party which is believed to be favoured by the majority of South Africa's 120,000 Jews, though not a few voted for the ruling Nationalist Party. Mr. Schwarz said: 'I cannot support Apartheid as it goes against my ethical values'.

The S.A. Union of Jewish Students, according to its national chairman, Howard Sackstein, 'endorses the calls for "One person — One vote" in a unitary South Africa'. They affirmed 'the belief that a tyranny of violence and racial persecution can never be supported by any Jewish person'.

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BERTHA COHN AT 85

Bertha Cohn has not received the recognition which is her due and in part the reason may well be that she never sought publicity, but, of a self-denying disposition, wanted her work to speak for itself. On her 85th birthday, it is perhaps fitting to draw attention to what she has achieved. As the sister of Josef Cohn, the private secretary of Dr. Weizmann, she was early identified with Zionist work, notably among refugees, even during the earliest days in England during the 1930s. She made a particularly valuable contribution to the study of Jewish history and literature when she compiled the very detailed and extraordinarily painstaking bibliographies, first for the Wiener Library then for the Leo Baeck Year-book. They really are first-class tools for any scholar, and there must be many who will feel indebted to her incomparable expertise. Their very best wishes combined with gratitude and appreciation will go out to her on this birthday.

*

A Journal of Refugee Studies (JRS) is to be launched in March 1988 by the Oxford University Press in association with the Refugee Studies Programme at Oxford University.

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