

# AJR

# INFORMATION

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£2 (to non-members)

## PAUL BALINT - AJR DAY CENTRE

### The Official Opening

The new Paul Balint-AJR Day Centre at 15 Cleve Road, West Hampstead, N.W.6, was officially opened on 15 September in the presence of the Member of Parliament for Hampstead, Sir Geoffrey Finsberg; the Deputy Mayor of Camden, Mr. B. Budd, and other representatives of the local community. The premises, formerly the offices of a Trade Union, have been substantially refurbished and redecorated to suit the Centre's special requirements. The Centre itself is located on the ground and lower ground floor of the building, and there is provision for new sheltered accommodation. Served by lifts, the upper floors house eight flatlets, each consisting of a bed-sittingroom, bathroom and fully equipped kitchenette, to be let at registered 'fair rents'. All the flats are connected by intercom to the flat of the resident caretaker, who is available to render assistance in any emergency. Although tenants will normally look after their own needs, the caretaker's duties include maintenance work and running repairs.

#### AJR'S 'BIGGEST PROJECT EVER'

The Centre will be open to up to 65 visitors per day. It is hoped that the present two-day week can shortly be extended to three days and eventually to a regular Monday-Thursday service. In fact, the Centre will be open also on Tuesdays as from 17 November. In addition to such established activities as keep fit classes, cards, chess, bingo, the discussion groups, arts and crafts classes and afternoon entertainment, it is hoped to provide hairdressing and manicure services, a trolley shop and more frequent tea dances.

A key factor in any new developments of course must be the availability of volunteer helpers, and it is hoped that they will come forward in adequate numbers. This is indeed a foremost task. Were it a military undertaking it might be given the code name *Operation Lifeline*, because that is what it is for so many.

In his speech of welcome, the chairman of the AJR is Mr. C. T. Marx, referred to the Day

Centre as 'the biggest project ever undertaken by the AJR'. It was something intended to be of benefit not only to ourselves and our members but also to our environment, the people among whom we live. Our history in this country showed how we had adapted to new surroundings, not just acclimatised but fully integrated into the British way of life, making in the process a substantial contribution to every aspect of the life of the nation of whom we were proud to be a part.

Mr. Marx stressed the AJR's social welfare activities where, together with the CBF Residential Care and Housing Association, we had accumulated a great deal of experience in the administration of old age homes providing either full care or sheltered accommodation for more than 200 elderly refugees. The new Day Centre would extend these activities.

Mr. Marx went on to mention those to whom we owed deep gratitude, foremost among them Mr. Ludwig Spiro, for many years honorary treasurer of the AJR: 'It was he who promoted the extension of our activities and undertook the investigations to confirm the need for a project of

this kind. Supported by a small committee, with architect Lucas Mellinger, he superintended the work of converting this building to our requirements'.

Unstinting support (Mr. Marx said) had been given by our staff, all of whom, especially the AJR's Administrator, Mrs. Lydia Lassman, had put in much extra work, well beyond the call of duty. Special thanks were due to the Belsize Square Synagogue for its generosity in permitting us, for a trial run of some 18 months, the use of its assembly hall.

Finally, we were indebted to the AJR Charitable Trust and more especially to the Paul Balint Charitable Trust whose very substantial contribution made it possible for us to acquire this building. A warm welcome was extended to Paul Balint's nephew, Dr. and Mrs. Andrew Balint, also to Mrs. Mary Garay, another member of the family.

Mr. Ludwig Spiro, in his address, briefly traced the history of the AJR which was founded as far back as 1941. It took at first, and as soon as war time conditions permitted, a prominent part in the negotiations with the authorities on such matters as settlement, naturalisation, restitution and taxation. This early period came to an end in the 1960s. Now the duty arose to provide for those

*Continued on p. 3*

## WE ARE MOVING!

From Monday, 30 November 1987

the AJR offices will be at

Hannah Karminski House

9 Adamson Road, London NW3 3HX

Our new telephone number will be 01-483 2536

## WHAT FRANKFURT'S GHETTO RUINS REVEAL

### Shadows on Jewish Life Now

The city of Frankfurt has had an embarrassing encounter with its past. Work on the site for a modern municipal office block laid bare the foundations of the old Ghetto on Börne Square which were long neglected and all but forgotten. The city council saw no need to treat the ground with special care, and when a petition signed by scientists and authors urged some respect for the historic place, the reply was given that an appropriate memorial would be devised: the remains of the ghetto would be 'integrated' into the building and plaques would record the historical facts.

This was not however considered sufficient by a public opinion now beginning to make itself heard. A demand was made that the building operations be stopped, and among those who protested were representatives not only of the Jewish community but also of the Social Democratic opposition (in the Council), the Free Democrats, the Greens, as well as the churches and trade unions. These protests, reinforced by an occupation of the site, did not prevail with the Council's Christian Democratic majority though certain concessions were not ruled out, and the Mayor, Herr Wolfram Brück, would only promise to preserve as much of the ruins as was 'practicable'.

Now a more articulate opposition began to organise itself. People resented the idea that the memory of the past should be treated as a museum piece, displayed only 'under glass'. The Frankfurt ghetto (they argued) was something that had to be seen by the public with a sorrowful awareness of the degrading conditions in which the Jews had been forced to live, there might also be a feeling of gratitude for what the Jews had done for the city's social and cultural life. The corporate memory must have something tangible on which to focus so as to suffer the necessary shock. Frankfurt (it was said) had an obligation such as no other German city had. It should never be forgotten that here three big pogroms had been staged, including that most notorious one of the Nazi 'Fettmilch' in 1612. The administrative offices, others pointed out, could be built anywhere but only here could be the place that held the memory of the history of Frankfurt and the Jews.

A very strong protest was lodged by churchmen. While citing the medieval persecutions, they recalled that 'in spite of Auschwitz, anti-Jewish arguments could still be heard in church and society'. This particular point came up with a vengeance after the Prime Minister of Hesse (the region of Frankfurt) had declared that 'it is not Christian, medieval antisemitism that is to blame for Auschwitz but the wrong road that has been followed since the period of Enlightenment'. Herr Walter Wallmann was told by the directors of the Protestant Academy at Arnoldshain that it was a fundamental error to deny the link between medieval antisemitism and the Nazi holocaust; the remains of the Frankfurt ghetto had therefore

to be regarded with personal and collective shame, as a visible sign of Christian anti-Judaism in the Middle Ages, and they were consequently of decisive importance to any living Christian faith: the issue was essentially Christian identity and Christian history.

The Mayor, by contrast, took his stand on the city council's decision arrived at by a 'Parliamentary majority' whose will, being the basis of the rule of law, had to be respected. Accordingly, the

police were ordered to remove the occupiers from the site. At the same time, the Mayor warned the public to beware of 'excited zeal' (*aufgeregte Beflissenheit*) on behalf of the Jews; no useful service was rendered to the Jewish community if the problem was allowed to be 'emotionalised'.

A number of reactions by local Jews were quoted in a feature article of the *Frankfurter Rundschau*. 'We slowly come to realise where we stand and how the others feel about us', a young man remarked; others talked of a 'maddening fear to look back', or 'are afraid to say, I'll remain here'. The writer sums up: 'Living without being at home — this is the motto of Jewish post-war history in Frankfurt'.

9-10 November 1938

### THE POGROM'S IMPACT ON APPEASEMENT

It is sometimes asked whether the pogrom had an immediate effect on British Appeasement policy. Opinions as usual will differ. Pro-German feeling in Britain was still strong; on the other hand, the German Ambassador, in a report to Berlin, stated that the pro-German lobby had 'suffered a severe shock . . . their confidence in the possibility of an Anglo-German understanding is shaken, their effectiveness is crippled' (which may or may not have been a veiled warning by the Conservative Ambassador).

In an opinion poll taken shortly after the pogrom, 73 per cent of the people agreed that 'the persecution of the Jews in Germany is an obstacle to good understanding between Britain and Germany'; only 15 per cent disagreed, and 12 had no opinion. On the whole, Professor Richard Griffiths, in his book *Fellow Travellers of the Right: British Enthusiasts for Nazi Germany, 1933-1939* (London, 1980), is probably right: "It was not the German treatment of Jews, but Germany's perfidy in foreign policy, which was finally to detach

most pro-Germanists from the cause of friendship with Germany'.

If Ambassador Dirksen's dispatch was a warning it was not the only one. In an editorial entitled 'A Black Day for Germany', the *Times* wrote: 'No foreign propagandist bent upon blackening Germany could outdo the tales of burnings and beatings, of blackguardedly assaults upon defenceless and innocent people . . . Nations cannot truly be brought to book save by the consequences of their own excesses'.

Similar warnings were given at the time of the Nuremberg Laws. The *Times* then wrote: 'The present persecution is directed with savage fanaticism — and this, in unguarded moments, is frankly admitted — towards the total destruction of the whole Jewish community in Germany. Like so many catchwords, *Juda verrecke!* was meant literally and will literally be brought to pass if the fanatics have their way. A society which is prepared to tolerate evils of this order will inevitably reap what it sows'.

### THE 40th ANNUAL CHARITY CONCERT

in aid of

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(in collaboration with AJR)

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## THE NEW DAY CENTRE

*Continued from front page*

of our kith and kin who were struggling hard to make ends meet. These needy people had to be assisted, first of all financially, and for this purpose a network of social welfare was established. But this could not be confined to finance. The need was greater: there were the human problems caused by loneliness and isolation, the distress of widows and widowers, of those who found it difficult to associate with others by their own efforts, and so it became necessary to create opportunities for people to meet in places which

they would be able to look upon as something like home.

As a result a suitable project for a Day Centre was designed, and when it was announced some 400 requests were received immediately. By 1984 it was clear that a Day Centre was wanted. Yes, but how was it to be financed? A study group produced a very hopeful report which however revealed one major gap, and that's where the Paul Balint Charitable Trust came in. We were extremely fortunate in gaining the interest of Dr. Andrew Balint, the late Paul Balint's nephew, and of Mrs. Mary Garay; they asked for the report, and on its basis, they decided to make this substantial contribution which made it possible for us to go ahead.

This was in November 1985. Work to adapt the premises to the new requirements was begun at once. Now it was a matter of devising the running of the Centre, but we had to be patient. In this situation, Rabbi Rodney Mariner and the Belsize Square Synagogue Committee came to our assistance by letting us have the use of their Synagogue hall on two days a week, and we thankfully remember the happy hours our members spent there.

We also received advice from the Sobell Centre, Golders Green, who warned us that it would take at least a year before our Centre could hope to be in operation. By June 1986, the building was completed.

We were exceedingly fortunate in finding volunteers to look after the people attending on Wednesdays and Thursdays. We owe them a great debt of gratitude, as we do all those

immediately involved in the running of the Centre — Mrs. Lydia Lassman, Mrs. Sylvia Matus, Day Centre Organiser with Mrs. Renee Lee, and Mrs. Ruth Anderman who is responsible for the catering service.

Mr. Spiro concluded by expressing thanks to the trustees of the Paul Balint Trust and to the Executive of the AJR, also to the architect, Mr. Lucas Mellinger, contractors and suppliers. They all had combined in creating a venue where hundreds could enjoy varied activities, mix with friends and remember the days of old.

Formally opening the Day Centre, Mrs. Danielle Balint, in a moving brief speech, expressed her warm regards for the late Paul Balint, her uncle by marriage.

The *Mezuzah* was fixed and the building blessed by the Minister of the Belsize Square Synagogue, Rabbi Rodney Mariner.

\*

### *Day Centre's Programme for November 1987*

Wednesday 4th	Jack Donn — Faith Healer
Thursday 5th	Alternative Medicine — Jack Goodman
Wednesday 11th	Musical Quiz by Mrs. L. Zacks
Thursday 12th	Dorei Duo — Musical Entertainment
Wednesday 18th	A Chanukah Sale
Thursday 19th	B'nai B'rith Jerusalem Women's Choir
Wednesday 25th	<i>Kol Rinah</i> Choir
Thursday 26th	Music Appreciation by Yacov Paul

### WHO WAS PAUL BALINT?

Few of us may have heard of the late Paul Balint, an exceptionally talented businessman of unusual vision. He was a Hungarian Jew (1900–1978) and by trade a seed merchant, continuing a business started by his father in association with the man who was to become his father-in-law. As the outbreak of World War II became imminent, he saw to it that his two brothers and brother-in-law came to live and work in England, while he stayed with the rest of the family in Hungary, leaving in 1946. In England he immediately set about rebuilding and developing the business which soon extended to southern Africa and America, including in its range the manufacture of electronic sorting machinery used for agricultural products as well as minerals, car tuning accessories and scientific instruments. The large group of over 20 companies became known in England as Agricultural Holdings. One of the companies received two Queen's Awards for services to export and one for scientific innovation, while Paul Balint himself received the OBE in 1974.

However, business was not Paul Balint's exclusive concern. In 1977 he set up a Charitable Trust for the benefit of deserving causes. His wife Vilma set down the policy of the Trust before her death in 1985. He was a conscious though not an observant Jew, but his charity knew no discrimination. Whilst giving freely to Jewish charities (the Jewish Welfare Board, the Blind Society, Old Age Homes as well as schools and hospitals in Israel) there were also donations to national hospitals, medical research and institutions such as the Royal National Lifeboat Institution. Without being a 'do-gooder', the Trust sought to promote, as far as it lay within its powers, the welfare and success of people when it could see that their assistance would serve a constructive purpose.

*A note on the Paul Balint Charitable Trust appeared in our September 1986 issue.*



*Mrs. Andrew Balint and Mr. C. T. Marx, chairman of the AJR, displaying a plaque to be fixed in the entrance hall of the Day Centre*

## AT A DOUBLE DISADVANTAGE

### Jewesses in early 19th Century Germany

One of the many ways in which Germany has differed historically from England was the rigid separation between *Geist* and *Macht*, spirit (or culture) and power. A novel-writing Prime Minister like Disraeli, or a poetry-publishing Field Marshal like Wavell, would have been inconceivable in Germany. This was not because German society was less cultured than British, but because society in the English, or French, sense of the term didn't exist beyond the Rhine. Germany knew as little of the intermingling of different elites — political, scholarly, artistic — as it did of aristocrats intermingling with burghers.

Things were not always so, however. During a brief period in the 1800s Berlin boasted several salons where men of power — Prince Louis Ferdinand, General Gneisenau — mingled with philosophers and literati like Schleiermacher and Schlegel. These salons were presided over by a trio of remarkable Jewish women: Henriette Herz, Dorothea Schlegel and Rahel Varnhagen.

#### A Remarkable Trio

Contemporary research into the — hitherto frequently undervalued — achievements of women aims both to vindicate the feminist cause and to redress a historic wrong. Renate Heuer, already known to us through her work on Börne (AJR INFORMATION, June 1987), has researched the lives of *mesdames* Herz, Schlegel and Varnhagen who suffered from the twofold defect of female and Jewish birth ('Jüdinnen in Deutschland — Parvenue oder Paria', in *Ariadne, Almanach des Archives der deutschen Frauenbewegung*, No. 7, March 1987). Being a Jewess in 18th-century Germany involved not only near-pariah status in gentile eyes, but also a domestic subordination offensive to the modern sensibility. Henriette Herz for instance married, at 15, a 32-year-old doctor of her father's choosing.

Admittedly her physician father had previously given her the choice between members of his own profession and of the rabbinate — and she had, characteristically, left the decision to him. For all that the fathers concerned had been enlightened enough to promote their daughters' education — none more so than Dorothea's father, Moses Mendelssohn.

Mendelssohn had pioneered a modernised form of Judaism that aimed to bind Jews more closely to their religious heritage. Paradoxically, his own heirs refused to be so bound. Dorothea, like Henriette and Rahel, converted, she first to the Protestant, then to the Catholic faith. She also contracted two marriages: the first to the Jewish banker Simon Veit, the second to Friedrich Schlegel who fictionalised their extra-marital liaison in the 'scandalous' novel *Lucinde*.

If one considers that the Schlegels were leading luminaries of the Romantic movement, that Henriette enjoyed the friendship of Schleiermacher and Humboldt, and that Rahel, a key promoter of the Goethe cult, was in Grillparzer's

words 'the most interesting conversationalist I have ever heard', one can begin to form an estimate of the influence these three Jewish-born women exerted on German culture — and on polite society — during the transition from the Enlightenment to Romanticism.

It is gratifying to know that there are enlightened German women such as Renate Heuer at work today to keep the memory of their long-dead three Jewish 'sisters' alive.

R.G.

## WOMEN

### in Modern Israeli Fiction

Women in modern Israeli fiction appear to be either marginal or destructive. The reason (some critics believe) is that most of the better known novelists are men to whom women seem to be 'never understanding what is going on'. There are of course women soldiers but they are presented as 'sexually promiscuous or disloyal'.

A careful study of this subject has been made by an Israeli literary scholar, Esther Fuchs (living and teaching in U.S.A.) who has just published a book (in English) entitled *Israeli Mythogynies: Women in Contemporary Hebrew Fiction* ('mysogyny' meaning 'hatred of women'). According to her, the present image of women originates from the Bible, and she is in fact devoting another book to *Sexual Politics in the Biblical Narrative*. Her very first book *No Licence to Die* (1982) contained poems and short stories, inspired by her parents' Holocaust experience.

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## PROFESSOR HEINZ WOLFF

Professor Heinz Wolff, director of the Institute of Bioengineering at Brunel University, a son of our member Ilse Wolff, is engaged in research on microgravity, studying the effects of weightlessness on animals and plants. (He spoke on his subject at the AJR's AGM last year.) He is able to finance this research by what he calls his 'advertising antics on TV', which is important in view of the present trend of Government spending on science. Professor Wolff said these matters should not be left to so uncertain a prospect.

## THINKING OF HEINE

### Young German's Essays

Under the title *Denk ich an Heine. Biographisch-literarische Facetten* (Düsseldorf, 1986), recalling Heine's famous poem *Denk ich an Deutschland in der Nacht*, Dr. Joseph A. Kruse, a man of the West German post-war generation, Director of Düsseldorf's Heinrich Heine Institute since 1975, has published a number of articles on Heine most of which had previously appeared. The subject-matters vary from new light on Heine's first love to a biographical sketch of the rather uninspiring period in the 1820s which Heine spent in Lüneburg. Without adducing any evidence apart from some New Year's Greetings, Kruse alleges that the love for cousins Amalie and Therese which, in the traditional view, inspired Heine's early poetry on unhappy love, really extended to his other cousins Friederike and Fanny as well.

The most interesting part of this collection are two essays on Heine, the 'descendant of those martyrs', the Jews and Judaism, and on Heine, the German and the Germans. Kruse traces Heine's Jewish roots from his youth when the Jews, freed by the partial emancipation of Napoleon's times, were eager to assimilate German culture, only to be rebuffed in the period of reaction following the 'wars of liberation', a fact which made Heine more conscious of his Judaism. Anti-Jewish pressure then led to Heine's baptism in 1825 which, according to Kruse, was due to his 'readiness to compromise'.

#### A Wound beyond Healing

Kruse accepts Heine as a 'German author', but believes that what distinguishes him from other German writers are 'emotional and ideological points of dispute', his 'Judaism, his emigration and his political engagement'. Kruse repeats, in relation to Germany, Adorno's words of the *Wunde Heine* which as he says 'one might diagnose but cannot heal'. Evidently recalling the holocaust, Kruse adds: 'Moreover this is a wound representing many others'.

Kruse does not accept the theory that in the 'mattress grave' of his long last illness Heine returned to religion. He thinks rightly that while notwithstanding his baptism being and remaining (in the historical sense) proud of his 'Judaism to which I have not returned as I have never abandoned it', Heine remained fundamentally a freethinker to the last, not attached to any established religion.

In several of his essays Kruse refers to the tragicomic history of the struggle for a Heine monument in Düsseldorf, Heine's native city, culminating in the seventeen years of the fight to name after him the newly founded university in Düsseldorf, a project which was thwarted by Heine's old enemies in the Senate of that University. Those of us who took part in that quixotic fight may draw some consolation from Kruse's finding that 'the author and his work have remained alive up to the present as a result of such disputes'.

F. HELLENDALL

Richard Grunberger

Arnold Zweig's Centenary

## HONOURS BUT NO PEACE

Arnold Zweig was born at Glogau, Silesia, in November 1887, the son of a master saddler. When he was a boy, the father tried to enter the grain and feed business, but a ban on Jews supplying the armed services forced him back into his old profession. The author's early experience of antisemitism was reflected in his prentice piece, *Die Familie Klopfer*, whose hero was a Zionist. Although Zweig's subsequent novels dealt with more general themes, he long remained preoccupied with the Jewish question. Just before the Great War he wrote the drama *Ritualmord in Ungarn*, which received the Kleist Prize. During war service on the Eastern Front he got to know the inhabitants of the Pale of Settlement, the teeming reservoir of European Jewry. Moved by this personal encounter with *Ostjuden*, the poor (and often despised) cousins of acculturated German Jews, he published, in 1920, 'The Face of East European Jewry', with illustrations by Hermann Struck.

After the war he lived in Bavaria as a freelance writer. In 1923, year of the Munich putsch, he moved to Berlin and took over the editorship of the Zionist *Jüdische Rundschau*. Four years later he published his *magnum opus*, 'The Case of Sergeant Grischa'. (In it the Russian POW Grischa becomes the innocent judicial victim of a tussle between a decent Junker officer and his superior, General Ludendorff.) This humanist indictment

of a small injustice amid the all-encompassing injustice of war achieved translation into 17 languages — and might have made, had it been filmed, an impact similar to 'All Quiet on the Western Front.' The success of 'Sergeant Grischa' prompted Zweig to project an entire cycle of novels depicting the last phase of the *Kaiserreich* on the broadest canvas; by tragic coincidence he embarked on the cycle in the end phase of the Weimar Republic.

In 1933 he emigrated (accompanied by his wife) to Palestine, only paying brief visits to Europe to consult doctors about his failing eyesight. In Palestine, where he remained till 1948, he failed to integrate into the life of the Yishuv. Frustration at being cut off from his cultural roots was compounded by hostile reaction to his continued use of German in print and in lectures. 'For fourteen years,' he subsequently complained, 'no play of mine was put on, and only one novel, "The Axe of Wandsbeck", achieved publication in Hebrew.'

In Israel's Independence year he returned to the Soviet Zone of Germany, where the authorities heaped honours on him — from the presidency of the Academy of Arts to the Lenin Peace Prize. The 'Axe of Wandsbeck' was published and turned into a film — but Zweig's story of a struggling butcher who loses all his customers after deputising for the indispensed public executioner to curry favour with the Nazis, was deemed politically unsound, and the film had only a brief run. Surprisingly the author made no protest, although, in the aftermath of Stalin's death, he criticised the political misuse of language in the DDR as 'Party Chinese,' and complained of regimentation.

Party ideologists in turn criticised him for dwelling on the Imperial past in his novel cycle 'The Great War of the White Men.' In response the virtually blind author produced, in 1962, *Traum ist teuer*, the autobiographically inspired

story of a German-Jewish immigrant to Palestine who, after war service, decides to make his home among Socialist East Germans rather than nationalistic Israelis.

Despite such public declarations Western commentators suspected that Zweig was troubled by the vehement anti-Israel polemics of the DDR. These suppositions seemed confirmed during the Six Day War, when his signature was conspicuously absent from a denunciation of Israeli 'aggression' by a handful of prominent East German Jews.

A year later, in November 1968, Zweig died at Pankow, briefly survived by his painter wife. His name and his work — particularly 'The Case of Sergeant Grischa' — deserve to be rescued from the oblivion slowly overtaking them.

### Communal Life in

#### MANNHEIM AND AACHEN

The opening on 13 September of a new communal centre and synagogue in Mannheim was marked by the appearance of an illustrated 119pp volume *Jüdisches Gemeinde-Zentrum*, published jointly by the Council of Baden Jewry, the Mannheim Jewish community and the city's municipal archives. The contents include a history of Mannheim Jewry from the 17th century down to the Weimar Republic, and again (a) from 1933 to 1945 and (b) since 1945; also a survey of Jewish institutions before 1945 and of local Jewish leaders.

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Details of the history of Aachen Jewry were stated in the Rosh haShanah issue of the local Jewish journal *Die Menorah*. Notes on the rabbinate 1848-1938 deal in particular with Rabbis Dr. Heinrich Jaulus and Dr. Davin Schoenberger. Other features include extracts from the local Gestapo files and an illustrated article, by Professor Julius H. Schoeps, on Max Liebermann's relationship to Zionism. Last July a Society of Friends of the Jewish communal centre was founded.

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## F.E.F.

**T**hese initials will be familiar to all readers of this paper, especially those who have, over the years, benefited from advice on matters of tax and finance, particularly in relation to restitution. Such advice and/or information has always been readily and competently available — aus dem FF — and it is no secret that the initials stand for Dr. Frank Edgar Falk, one time Treasurer and Vice-Chairman of the AJR, though it may come as a surprise that he has now reached the age of 80. This of course is no great age these days. What the psalmist once thought average — three score and ten — is now four score easily, and Falk proves it as strikingly as any. Only recently his efforts were rewarded by H.M. Government's tremendous concession of tax relief for German and Austrian pensions.

His successful professional career as a Chartered Accountant has at no time prevented him from taking a far-ranging interest in Jewish life and he has retained it to this day. He would have been with the AJR right from the start (1941) had he not then been on more 'active service' elsewhere, for the affairs of his brethren were always close to his heart, and he himself may be reckoned among the best that stand for the time-honoured traditions of German Jewry. As a native of Düsseldorf he must often have thought of that famous son of the same city, Heine, who also was fated to live far from home, and perhaps he too when he happens to think of it, is overcome by that 'odd sort of feeling' (only more so) that grows from the 'roots'.

We are reminded of them in his cultured home kept so faithfully by his wife Lilo: there are the witnesses of Jewish art and learning, of German-Jewish scholarship in particular as strikingly presented by the complete set of the Leo Baeck Yearbooks. But it is not concern with books that characterises the man (not even the Chartered Accountant), it is the practical application of knowledge and the personal commitment. There is hardly a field of Jewish activity in which he has not made his mark, and competent pens have recorded them all.

On his 75th birthday, Dr. Werner Rosenstock spoke of him as a 'servant of German Jewry', and we can be certain, so long as an ounce of strength is left to him, he will go on serving and maintaining that 'unlimited devotion to Jewish causes' for which he is honoured now that he has reached the fourth score in the span of man's life.

## Servant of the Community

Among the numerous causes with which Frank Falk is associated the AJR has a special place. He served on its Executive until he had to retire under the '75 year' rule but to our good fortune he is still a Trustee of the AJR Charitable Trust in charge of the financial implementation of the AJR's steadily growing constructive welfare schemes. By his expertise, loyalty and human kindness he has endeared himself to all his colleagues.

Frank Falk's unique achievement is the tax exemption of German and Austrian payments to Nazi victims. Year after year he submitted his pleas, based on well-founded legal and moral arguments. He never took 'No' for an answer, obtaining concessions in instalments. Now, all categories of payments are tax-free and the recipients have the full benefit of them.

Another beneficiary of Frank Falk's devotion to German Jewry is the world-wide Council of Jews from Germany, whose Joint Chairman he has been since 1977.

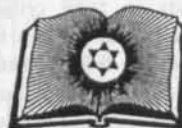
His further offices encompass a wide range, from several years' membership with the Board of Deputies to the chairmanship of the — now unavoidably depleted — Association of 'New British' (i.e. refugee) Ex-Servicemen. In between, there is the Leo Baeck Lodge, particularly near to his heart, the Theodor Herzl Society and the Belsize Square Synagogue.

Whilst all these activities are open to the public eye, one aspect of his work is less conspicuous: his care for his clients, especially if they have become old and housebound. He makes his rounds to them and advises them not only on their accountancy questions but also on the variety of personal

problems they have to face. Thus, the servant of the community as a whole is also a helpful friend of its individual members.

There are many things for which we have to be grateful to Frank Falk, and it is our fervent — not quite unselfish — wish that he may be able to carry on for a very long time to come.

WERNER ROSENSTOCK



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## A Birthday Letter

DEAR FRANK

The word *dear* is not only used as part of a polite formula at the beginning of letters — the 'Oxford' defines it as 'beloved, loved and precious in one's regard'. My feelings as a friend could not be better expressed on the occasion of writing a birthday letter.

Tribute to your achievements in Jewish affairs has been paid to you on previous occasions. The human element, however, the hardly definable aura of your personality and character can best be appreciated by your close friends.

We first met in 1939 in Kitchener Camp, Richborough, where, despite primitive accommodation, we still felt the relief granted to us by having escaped from Hitler's Germany. The drabness of our surroundings, the uprooting from a bourgeois past, led many to neglect their appearance, at least until army service taught them to smarten up. You were not one of them! I was immediately impressed by your desire not to let yourself go, and soon found that your turnout only reflected the nobility of your character, your gentle, at times ironical sense of humour, your modesty in never showing off the brilliance of your intellect, and, having joined the army, accepting the most humble tasks with the same minute attention to detail which you later devoted to more important tasks in the service to our community.

It has been my highly valued privilege to be connected with you, in a much lower capacity, in most spheres of your activities, to mention only the AJR, the B'nai B'rith, in particular the Leo Baeck Lodge, and the Belsize Square Synagogue. My admiration concerned not only your achievements devoted to their progress, your success in improving the material wellbeing of our fellow-refugees, and your endeavour to maintain the best traditions of our German-Jewish heritage; even more so I valued the quiet humanity with which you coped with your self-imposed tasks, the true spirit of sympathy to any individual member of our community who approached you either in serious distress, or just troubled by minor vexations, and your noble, but never condescending bearing. When you enjoyed the happy company of your friends, you proved that your tastes also included the 'good things in life', the arts, the appreciation of history and intellectual achievements, and holidays devoted to relaxation as much as to the cultural heritage of places visited.

May this enjoyment of life be granted to you for many more years to come, in the company of your dear (see above!) wife, Lilo, this staunch supporter of your life, your daughter and her husband, and your delightful and promising grandsons, and, last not least, your friends. So, *ad meah we-essrim shanah, bis zu hundertzwanzig*.

Yours as ever

ARNOLD HORWELL

# THE BIRTH OF THE BALFOUR DECLARATION

## Zionism and Antisemitism

This month the Balfour Declaration, announcing Britain's support for a Jewish National Home, is 70 years old. It is one of the great documents of history which, among Jews must recall the proclamation, 2,500 years earlier, of Cyrus, king of Persia, permitting the exiles in Babylon to return and to rebuild the Temple in Jerusalem. So too it was regarded by the Jews of Britain. A bright light was seen to have been lit: 'For the first time since the days of Cyrus (the *Jewish Chronicle* exclaimed) a great Government has hailed the Jews as one among the family of nations'. This was felt to be 'much more than a Jewish triumph. It is a triumph for civilization and for humanity'.

The general British press also greeted the 'epoch-making' Declaration which was at once seen as a 'signpost of destiny', likely to 'prove to be an event of first importance in the history of the world'. With a touch of foresight, the *Daily News* said: 'The promise of the restoration of Palestine will count for more in the judgment of the world than all the desolation wrought by the German legions among the nations whom they have trodden underfoot'. To the *Observer* it seemed 'no idle dream that by the close of another generation the new Zion may become a State, including no doubt only a minority of the entire Jewish race, yet numbering from a million to two million souls forming a true national people'.

These views were widely shared among Jews in all allied and neutral countries — even in hostile Germany though here opinions were divided. Some dismissed the Declaration as so much propaganda designed to win back the Jewish sympathies lost through Britain's alliance with

antisemitic Russia, and besides, said the *Allgemeine Zeitung des Judenthums*, 'we German Jews ought to have no other desire than to remain Jews and be Germans. Our true homeland is the land of Goethe'. On the other hand, Maximilian Harden, the famous publicist, realised that 'for millions of poor and hundreds of thousands of prosperous Jews, the Balfour announcement had the serene sound of a long-expected Messianic message. The day that witnessed Great Britain's decision to stake the whole of the Empire's power in the Jewish cause is one that can never be blotted out from the world's history'.

This was rather an overstatement, for the British cause was by no means identified with the Jewish one. For one thing, there were quite a number of British Jews out of sympathy with the Balfour Declaration — the only Jewish member of the Cabinet, Edwin Montagu, Secretary of State for India, strongly opposed it — and besides the general situation of the Jews in Britain then was such as to cast a sad shadow over the light that was lit.

On the very day the Declaration was issued (2 November 1917), the *Jewish Chronicle* complained of 'an antisemitic campaign sedulously conducted by a section of the press shamelessly indifferent to the national interest'. Already the campaign had caused outbreaks of violence in the East End of London and in Leeds. The Board of Deputies set up a special committee 'for dealing with constant attacks on the Jews' which (said the *Jewish Chronicle*) 'would have been impossible in normal times'.

But these were not normal times. They were

desperate times. The war seemed to have arrived at a stalemate. The French army had mutinied, the Italians were near collapse, America had only just begun to take up arms: Britain appeared to be facing defeat. In this situation (writes a historian) 'people were engaged in the unpleasant process of hardening their hearts', showing thereby (according to the *Jewish Chronicle*) that 'a not unimportant section of British opinion remains unemancipated from the rusty fetters of prejudice and intolerance'.

They had their excuses. They resented the Russian Jewish refugees who would not join up to fight with the allies of their Tsarist persecutors — a dilemma in which many of us might have found themselves in the second war had Britain been allied to Nazi Germany. Also much mischief was created by demagogues who attacked 'cosmopolitans and moneylenders' whose fathers 'had come from Frankfurt on Main'.

Finally, and most absurdly, Balfour himself was not free from a certain ambivalence towards Jews. He believed that antisemitism was 'a great evil' and at the same time that what he called the Jews' 'rigid separation from their fellow-countrymen' was 'a misfortune for us'. A recent student of the Edwardian era (Piers Brendon, *Eminent Edwardians*, 1979) who examined this 'central paradox of his life', termed it 'a conventional prejudice'. Balfour had been critical of alien (mainly Jewish) immigration in 1905, and he now appeared as 'an antisemitic Zionist — a Zionist because of his antisemitism, not despite it'. Of course, the writer in fairness adds, the Declaration was not of one man's making, 'it was a Cabinet document, the product of many motives and many minds: in particular the object was to secure the support of world Jewry at a time when Germany was apparently winning the war'. This object was triumphantly achieved.

### The Balfour Declaration in its Historical Setting

Under the headline 'Palestine for the Jews', the Times of 9 November 1917, published the text of the Declaration between the news of Russia's Bolshevik Revolution and the entry of America into world affairs.

## COUP D'ÉTAT IN PETROGRAD.

## LENIN DEPOSES KERENSKY.

## "PEACE AND BREAD."

The Extreme wing of the Petrograd Soviet, under the leadership of the pacifist agitator Lenin, announces that it has deposed the Provisional Government of M. Kerensky, and that it has assumed power until the creation of a Government of Soviets, whose function will be to offer "an immediate democratic peace" and to promote "an honest convocation of the Constituent Assembly."

According to the announcement, the coup...

## PALESTINE FOR THE JEWS.

### OFFICIAL SYMPATHY.

Mr. Balfour has sent the following letter to Lord Rothschild in regard to the establishment of a national home in Palestine for the Jewish people:—

I have much pleasure in conveying to you, on behalf of his Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to and approved by the Cabinet:—

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

## AMERICA AND THE WAR.

## A MOMENTOUS MISSION.

## COL. HOUSE'S ARRIVAL.

## THE COMING WAR CONFERENCE.

Two announcements of the utmost importance are made this morning.

The first is that the United States will take a definite part in the forthcoming Inter-Allied War Conference. The second is that Colonel House, the well-known friend and adviser of

## A WEAKNESS FOR EXTREMIST POSITIONS

### Erich Fried's Disturbed Balance

Erich Fried is recipient of the Georg Büchner prize, the Carl-von-Ossietsky medal, and the state prize for services to Austrian culture abroad; *Der Spiegel* has dubbed him the most popular contemporary German poet. For a Jewish refugee from Vienna living in London to enjoy such critical and public acclaim in the German-speaking countries would appear a most positive development, capable of being construed as a token of German-Jewish reconciliation.

Such a reading of the Fried phenomenon is open to argument. What endears the writer to his public goes beyond his poetic sensibility and expressiveness. He is not unique among modern literati in owing some of his fame to non-literary factors. These non-literary factors can be gathered from his recent autobiography *Mitunter sogar Lachen* (Wagenbach, Berlin). A key part of his reminiscences deals with Vienna in the grip of the Anschluss. Here one reads of a humane Hitler Youth who volunteered to beat up Jewish schoolboys to prevent his more sadistic mates from doing so. Other Hitler Youths arrange a clandestine farewell for an ex-colleague who turned out to be a half-Jew. A Nazi teacher forbears to punish Fried for protesting at his use of an antisemitic expletive in class, and a Nazi lawyer aids his escape by procuring documents for him. Finally, a middle-aged SS man saves the author

from almost certain death by setting him free after a random arrest.

While it is true that not all Viennese were Nazis, or all Nazi Party members murderers, the composite picture Fried builds up of his former compatriots is thus badly out of focus — how badly can be gauged by comparing it with George Clare's *Last Waltz in Vienna*, or the reminiscences of Robert Weltsch. The reader will also look in vain for a more balanced presentation in the subsequent sections. On the eve of the Second World War, when the most urgent task facing the Anglo-Jewish community was the rescue of their European brethren, the author worked for London-based refugee committees. These, according to him, were staffed by dilatory administrators, self-important office managers and feather-brained secretaries. Worse was to come after the outbreak of war:

*I had a trivial quarrel with Captain Davidson, a vain elderly officer, who tried to pressure refugees into joining the army with the threat of internment or at least withdrawal of their meagre subvention; at the time it was by no means certain whether Britain wouldn't after all join Hitler in making war against the Soviet Union. Captain Davidson was angry with me because I had aborted one of his shabby recruiting campaigns.*

### Anti-Zionism

In the next chapter Fried demonstrates his prescient understanding of the evils, as he sees them, of Zionism. It is entitled *Lätzchen*, after the nick-name of a fellow refugee encountered in London in the spring of 1940 — a time when Palestine still offered a potential haven of refuge for a fraction of Europe's Jews.

*We argued fiercely. Unlike the rest of us Lätzchen was a dedicated Zionist, albeit an adherent of Martin Buber, who didn't want to expel the Palestinians or turn them into second class citizens, but a believer in equality and fraternity. We tried to make it clear to him that this was an illusion and that in reality the Palestinians would fare very badly.*

Fried's anti-Zionism has recently made him take a prominent part in the campaign to stage *Perdition*, Jim Allen's controversial play credited with the intention of delegitimizing the State of Israel. In fact the Jewish polity envisaged by Herzl in *Der Judenstaat* is seen by Fried as an inspiration for Hitler, though he does concede that the Israelis have not, as yet, built gas chambers for the Arabs.

Inasmuch as Fried can be said to be animated by a remarkable degree of *Feindesliebe* (love of one's enemy), this self-imposed categorical imperative has prompted his offer to appear as a character witness at the trial of the militant Neo-Nazi Michael Kühnen, and his protest at the latter's 4-year jail sentence. Fried has also spoken up for SS veteran Friedrich Peter, Austria's most controversial politician prior to Waldheim.

The truly bizarre thing about this apostle of forgiveness and compassion is that, whereas he finds it in his heart to extend love to enemies like Greese, Kühnen and Peter, he cannot do the same for friends like Churchill and Truman to whom freedom owes its victory — or for that matter Ben Gurion to whom Jewry owes national survival.

Fried has produced fine translations of luminaries of English letters from Shakespeare to T. S. Eliot. I wonder if he has ever thought of doing the same for W. H. Auden who wrote:

*In a modern liberal society the artist, if he is at all successful, is in a peculiar position in that more than anybody else he is free to do what he likes; he is not dictated to either by the state or an employer. In some ways that makes him ill-suited to make political judgments, because he cannot understand at first hand the problem of political power and the role of force in government. That is why, perhaps, he has such a weakness for extremist positions; why he tends either to become an anarchist or to look for a solution to the evils of society in a Good Dictator.*

RICHARD GRUNBERGER

\*

### NOT QUITE KOSHER

The Spiro Institute of Education based in St John's Wood is offering courses on the History of Jewish Food. Lectures will be given by a Mrs. Bacon.



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### CZECH HERITAGE SEMINAR

A Czech Heritage Seminar will be held by the Northwood and Pinner Liberal Synagogue, in conjunction with the Westminster Synagogue, on Sunday, 8 November, from 3.15 to 5.30 p.m., at the Westminster Synagogue, Rutland Gardens, Knightsbridge, S.W.7. Among those due to attend this seminar are representatives of synagogues who (like the two mentioned) have Czech Memorial Scrolls, i.e. scrolls rescued from Prague by and through the Westminster Synagogue which arranged for them to be repaired and distributed. First-hand accounts of this rescue and restoration will be given. Those interested please get in touch with Rabbi Andrew Goldstein, at the Northwood & Pinner Liberal Synagogue, Oaklands Gate, Green Lane, Northwood HA6 3AA.

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A film about  
**HANNAH SENESH**

Over forty years after the event, controversy rages around the death in action of Hannah Senesh, the Hungarian-born Jewish war heroine in (then) Palestine. The protagonists are Menahem Golan of Cannon Films, Hannah's brother Giora and Reuven Dafni of Yad Vashem, who dropped with her into Yugoslavia and served with her for three months. Golan is now to begin filming *Hannah's War*, a project he has had in mind since 1964. The original scheme was abandoned when Katherine Senesh (Hannah's mother) opposed it, claiming that the contract forbidding any German involvement had been violated. The matter went to arbitration, and when Golan admitted having approached a German Jewish director in Berlin, it was ruled that he was in breach of contract. Subsequently, a judge ruled that Hannah's life-story could be filmed so long as copyright material, e.g. her poems and letters, was not used.

Golan stated that he would make a film based on Yoel Palgi's *A Great Wind Cometh*, and in 1971 he was said to be directing a film starring Mia Farrow, to be shown for Israel's 25th anniversary celebrations. *Hannah's War* is expected to be ready for the 40th anniversary in 1988. Golan says his main reason for abandoning the original project was that he could not do it justice without using the poems. He now has the rights to these and to Katherine's *On the Threshold of Liberation* and Anthony Masters' *The Summer that Bled*.

He feels that in Hannah's life there is a film comparable to *The Diary of Anne Frank*. Unfortunately, he proposed linking Hannah's story with that of Rudolph Kastner, who was involved in negotiations with the Nazis to effect the evacuation of Hungarian Jews. Giora Senesh has found a

number of errors in the script, not least this attempt to show a relationship between Kastner and the Senesh family, which Golan now says will be cut. Giora does not object to the choice of the Dutch actress Maruschka Detmers — better a good Gentile actress than a bad Jewish one — but is unhappy about Golan as director and is not convinced of the need for a film. However, he feels that minor discrepancies in the story are unimportant if the essential truth remains. Katherine, now over 90, would not agree and has not been told about the film.

Reuven Dafni agrees that since this is not a documentary, some poetic licence is permissible, so long as the sense of Hannah's great determination and integrity is preserved. He too has doubts about Golan's suitability as director.

Golan says the film will have artistic merit and complains that Cannon's reputation for *schlocky* films has been wished upon it by the American media. *Hannah's War* will be similar in style to his Entebbe film, which he claims was the most authentic of the three made. Although an American citizen, he deplures such American-made "Israeli" films as *Exodus* and *Golda*. He is using no American actors and the film will be shot in Hungary and Israel. It must be hoped that it will do justice to Hannah's memory. M.H.

On the site of the Elberfeld synagogue in Wuppertal, which was destroyed in November 1938, a memorial is to be erected among the surviving ruins. Up to now there had only been a small tablet.

**STATE AND RELIGION  
IN ISRAEL**

**Democracy versus 'Theocracy'**

The question of what it means for Israel to be a Jewish state is increasingly begging an answer: how far is the Government a guardian of religion — or rather of religion as interpreted by some of its citizens? According to the Religious Affairs Minister, Zevulun Hammer, considered a moderate, individual liberties in the public sphere must not expect to go unrestrained. This applied particularly to the observance of the Sabbath which in turn is conceived of strictly in accordance with *Halacha*, and this the great — secular — majority do not recognise as binding. To them the Sabbath is a day of rest and recreation, much as the Sunday is elsewhere; they want it for sports and enjoyment; they want, for example, to see films on Friday nights. To which Mr. Hammer's friends (and of course less moderates) reply: they must not 'ghettoise' the Jewish State, indulging in acts of 'Sabbath desecration' which Mr. Hammer compared to the alleged impact of homosexuality on the body's system; seeing films on the Sabbath appeared, for all intents and purposes, much like injecting AIDS into the body politic.

Since considerable resentment has been aroused, the matter is being examined by a Government panel as well as a committee appointed by Jerusalem's Mayor, Teddy Kollek, to consider the cultural and leisure needs of the city's younger people. The *Jerusalem Post* warned against any attempt to 'make secular Jews a new type of Marrano, free to be free in private but bound to theocratic coercion in public'. If this were the idea, then 'those who are still praying for Jerusalem's peace between the secular and the orthodox may be praying in vain'.

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## THE DEAD OF WEISSENSEE

### Monument of Berlin Jewry's History

Visitors to the Weissensee Jewish cemetery who passed the mausoleum of the Aschrott family would consider it a symbol of wealth and security but also a departure from Jewish tradition. Passing it again after the war in the company of one of the very few survivors of the Herbert Baum resistance group, we were told how useful such tombs had been for Jews in hiding, who found shelter under their roofs. This telescopes the history of the cemetery which was consecrated in 1880 and in which altogether 115,000 Jews lie buried. It was the third cemetery of the Berlin Jewish Gemeinde, preceded by the cemeteries in the *Grosse Hamburger Strasse* (opened in 1672), and in the *Schönhauser Allee* (opened in 1827).

In his book *Weissensee - Ein Friedhof als Spiegelbild Jüdischer Geschichte in Berlin* (Berlin, Haude & Spener, DM 39.80), Peter Melcher, a sociologist and historian (born 1942), considers several aspects of the Jewish past, evoked by the monuments and simple graves. He follows up the architectural styles of the tombs. In the light of increasing assimilation they become more elaborate, often hardly distinguishable from those on Christian cemeteries, but nevertheless often

retaining their Jewish identities by symbols such as the *Magen David*.

The controversial situation is reflected in a correspondence published in 1919 in the periodical *Liberales Judentum*. The writer protests against the ostentatious graves in Weissensee which compare unfavourably with the simple, uniform slabs he had seen as a soldier in Polish cemeteries during the war. In his reply, a member of the old established Veit Simon family admits some distasteful excesses but in principle considers the different styles of tombs to be a reflection of the different strands of German-Jewish society as opposed to the poor Eastern Jewish communities.

Photos of the tombstones of the pediatrician Dr. Adolf Baginsky who, like most prominent Jewish medical scientists, was denied an ordinary University chair, of the publishers Samuel Fischer and Rudolf Mosse, and of the department stores pioneers Tietz and Jandorf, reflect the standard achieved by German Jews in culture and commerce. The tomb of Eugen Fuchs provides the author with an opportunity of a brief assessment of the role of the *Central-Verein* in which Fuchs played a leading part.

### After 1933

For readers of this journal the chapters dealing with the time from 1933 onwards are of special interest. The unchanged attachment of many German Jews to their country of birth is symbolised by the tombstone of a man who died in May 1934; the inscription reads: *Ein aufrechter deutscher Jude edelster Gesinnung*. ("An upright German Jew, one of the noblest").

The tombstone of Theodor Wolff, the famous editor of the *Berliner Tageblatt*, who was arrested in Nice in 1943, as a sick man thrown into Sachsenhausen concentration camp and from

there transferred to Berlin's Jewish Hospital, is mentioned in connection with his publication *Die Juden*, written shortly before his arrest and published posthumously in 1984.

The tragedy of the deportation is also reflected in many stones, where the space left open for the surviving spouse is kept blank or engraved in his or her memory after the war. Next to the stone of Alex Tucholsky, who died in 1905, is a slab in memory of Doris Tucholsky, who perished in Theresienstadt in 1943.

Many stones testify to suicides to preempt deportation: *Gemeinsam gestorben im Oktober 1942* reads one photographed inscription. According to the late East Berlin Rabbi Martin Riesenburger, the total number of suicides from 1933 to 1945 is assessed at 1907, the peak period being the year 1942 with no less than 811. Where suicide preparations did not have the expected result, people were admitted to the Jewish Hospital, and there were discussions among Jewish doctors whether one should try to save such patients or make them fulfil their wish. Problems also arose when a Jew in hiding died; the body had to be taken to the cemetery secretly during the small hours.

Often the Churches or authorities of communal cemeteries declined to bury Christians or dissidents of 'non-Aryan' origin. Thus baptised Jews, like the industrialist Ludwig Katzenellenbogen, were buried in Weissensee. There are also tombs of non-Jewish partners of mixed marriages

who in spite of threats by the Nazis, refused to leave their Jewish spouses.

A special chapter is dedicated to the problem of Jewish resistance. The author assesses the position of the only almost exclusively Jewish group, led by Herbert Baum. Its members however were not prompted by their Jewish commitment but first and foremost by their political, Communist, allegiance. In May 1942, they made a bomb attack on the anti-Bolshevik exhibition *Das Sowjetparadies*, resulting in minor injuries to 11 persons and negligible damage. Presumably betrayed by an informer in their midst, the participants as well as other members of the group were arrested and most of them executed. An obelisk at the entrance of the cemetery carries their names. The plot also resulted in cruel retaliations: several hundred Jews were thrown into Sachsenhausen concentration camp and killed. It may be argued that by their action the group had inflicted untold suffering on the Jewish community. There is reason to assume that they were not unaware of this risk; but, rightly or wrongly, their primary concern was the general political aspect, and perhaps they also felt that the fate of their fellow-Jews was anyhow sealed.

The last chapter deals with the post-war situation. About 4,000 graves had been damaged by bomb attacks. After the end of hostilities, there were desecrations, especially in the years 1950, 1959 and 1971. Some are attributed to political motives, others to outright hooliganism. Ever since the West-Berlin Gemeinde established a cemetery of its own, funerals in Weissensee have amounted to no more than 30-40 per year. There were also transfers of the remains of emigrated Jews who were re-buried next to the family members.

The book is a valuable source of information for Jews and non-Jews alike. It reminds Jews of the history of Germany's largest community and also gives non-Jews a general idea of the structure of German Jewry from its peak period down to its destruction. For many ex-Berliners the Weissensee cemetery is not an extinct institution but a reminder of their roots. This, albeit on a declining scale, is likely to persist for several generations and continue to result in visits to Weissensee. The meticulous index of the tombs is of tremendous historical and genealogical importance.

\*

Many ex-Berliners will have received, from the Berlin Informationszentrum, copies of the 'Weissensee' book, together with a copy of *Wegweiser durch das jüdische Berlin* which will be reviewed shortly.

### MAX HERRMANN-NEISSE

Two volumes have been added to Max Herrmann-Neisse's *Collected Works* edited by Klaus Völker (Zweitausendeins Versand; Frankfurt am Main, 1987). They contain poems which either had not been published before or were scattered in magazines, almanacs and anthologies. One, *Der 60. Geburtstag* (1938), the poet's own birthday, deals with life in his London exile. See our notes on Herrmann-Neisse in the July 1986 issue.

### GERMAN-JEWISH PAPER IN ARGENTINA

Congratulations to the German-Jewish paper in Buenos Aires, *Semanario Israelita*, which recently celebrated its 19th birthday with the publication of No. 800. Edited by Werner Maximo Finkelstein, the *periódico independiente* is published by the local Theodor Herzl Society and the successor of *Semana Israelita (Jüdische Wochenschau)* which was founded nearly 50 years ago by Dr. Hardi Swarsensky. The paper is independent not without impunity: it has to struggle for survival, and its only consolation is that even the very much older New York *Aufbau* (founded in 1934), reduced from weekly to fortnightly publication, has to solicit support — despite its extensive advertising. We wish our Argentinian friends well and look forward to their No. 1,000.

## NEWS FROM THE HOMES

Am haSefher

## Anniversary at Otto Schiff House

*Let us sing in Jubilation,  
At our Schiff House Celebration,  
O how lucky that she came here,  
Just twenty years ago.*

On a recent Sunday afternoon you could hear this Chorus echoing through the lounges of Otto Schiff House, where Hans Freund, who had written the words to the tune of *John Brown's Body*, led their singing by residents and guests.

The occasion was the 20th anniversary of the arrival of the Matron, Miss Loni Rieger, at the Home. She was quite taken by surprise when Mrs. Susie Horwell, a member of the House Committee, complimented her on her achievements, particularly on the way in which she had always created a spirit of harmony among the residents, quite apart from her wonderful cooking and baking.

Hans Freund's guest artist for the afternoon was the Soprano Avril Kaye, who sang three Schubert songs, followed by some Puccini arias. It is perhaps worth noting that apart from having a lovely voice, Ms. Kaye practises as a dentist. In fact, one of her commitments is to look after the teeth at Heinrich Stahl House. Wait till the residents there find out that their dentist can also sing! (According to Hans Freund, it is going to happen soon.)

Rosa Butwick at the piano accompanied both artists, as well as the community singing, which included pieces from Viennese operettas, and some of the old folk songs with their happy childhood memories.

Altogether an unusual afternoon, rounded off with a sumptuous tea and cakes, provided by the indefatigable Matron.

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Mrs. Ethel Mahler, well known to most of our members through her work with URO, was 85 last month. She particularly specialised in matters connected with Austrian pensions but is active also in other spheres, wherever she may find an opportunity of being of help to others. We send her our cordial good wishes for continued activity and good health in the years to come.

## LEO BAECK HOUSE

## Open Day

The Open Day at Leo Baeck House on 13 September again proved a great success. Though a bazaar was not offered this year many friends of the Home turned up, lending, as always, their support. Even those who were unable to be present generously aided 'the cause' by sending donations and purchasing raffle tickets.

The House itself looked most attractive, with an abundance of flowers everywhere, beautifully arranged, much to the delight and admiration of the residents as well as the visitors. A special tribute is due to Gertrude Dick, the Matron, and all her staff who must have worked very hard to achieve this, with the great number of people comfortably accommodated for a most tempting tea with a vast selection of home-made cakes around tastefully arranged tables throughout the ground floor.

The chairman, Mr. F. Durst, who organised the raffle prizes, thanked everyone for their generous support. He announced that the committee was planning to hold next year's Open Day in May when a Bazaar would certainly take place.

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## THE PEOPLE OF THE BOOK

by Evelyn Schiff

Learning, study, culture, knowledge — all are precious words in Jewish Life, and we Jews have been called The People of the Book, being the Guardians of the greatest book of all time — the Bible.

Learning is predominantly derived from books and they are, accordingly, the backbone of our heritage. There is evidence today of a return to Jewish learning and a revitalisation of interest in all matters Jewish and spiritual. During the last few years the educational programmes of Anglo-Jewry have come to include Study and Cultural Centres such as Spiro and Yaker, the annual Book Weeks, Project Seed, and specialised cultural programmes in local synagogues and clubs — all of which are a source of stimulation and encouragement. It is nevertheless very sad to see so many homes in Anglo-Jewry where material comforts abound but where there is a painful lack of visible culture in the shape of books.

In the course of my experience in book-hunting I have come across many different types of homes and found that, generally speaking, Jews from Continental backgrounds brought their culture with them and their homes contained interesting book collections — albeit mainly of a secular nature. As this generation is slowly disappearing, the greater part of their children and grandchildren do not appear to have maintained the same interests.

### No Respect

I have visited homes where I saw books often relegated to inferior places such as damp garages, lofts, and even outside sheds. I was telephoned one evening to come and view a collection of Russian books including the 1917 Russian Jewish encyclopaedia which is very scarce today. When I arrived the various volumes were spread out in the conservatory drying out after the soaking they had received in the garage! This also happened when I was invited to inspect a set of Vilna Talmud. It was covered with mildew and damp and was totally unusable — fit only for the cemetery which in Jewish circles is the final resting place of dead books as well as dead humans.

In the last few years we have seen a great re-awakening, amongst young people and adults, of interest in obtaining knowledge in all branches of Jewish culture. Many boys automatically go to *Yeshivot* in England or Israel after leaving school. Young girls from Orthodox backgrounds now go to girls' seminaries as it is accepted that a soundly educated mother is vital to the proper education and development of the children.

It is to be hoped that this interest in education will result in more Jewish homes acquiring a basic collection of Jewish books resulting in turn in a more soundly balanced community.

\* The writer is the owner of EMS Antiquarian Books.

## ISSAI KULVIANSKI AND LYONEL FEININGER

### Stars of the *Novembergruppe*

Many good artists were halted in their careers by the Nazis and became, as it were, forgotten men. Sometimes their merit has been re-acclaimed and so it was with Issai Kulvianski (1892-1970) whose work will be shown at the Ben Uri (12 November-10 December). The son of a prosperous cabinet-maker, he was born in Janova, Lithuania. Encouraged by his parents to adopt an artistic career, he studied in Vilna, Berlin and Paris. As a prisoner-of-war in World War I (he joined the Russian army in 1914), he was encouraged by his camp commandant and local residents to pursue his art. In 1918 he returned to Berlin and studied under Corinth. Soon he achieved personal recognition as a member of the *Novembergruppe* and as an exponent of the New Objectivity (*Neue Sachlichkeit*) movement.

Forced to emigrate in 1933 and to abandon all his paintings and other possessions, he settled in Palestine where, once again, he achieved a solid reputation both as a teacher and artist. Indeed, he received a prize from the Municipality of Tel Aviv and held one-man exhibitions in Tel Aviv and Jerusalem. For health reasons he had to leave Israel in 1950 and settled first in Nuremberg and then in France, finally moving back to Berlin in 1969, shortly before his death.

Kulvianski was essentially a Jewish artist, deeply imbued with the memories of his childhood in the Lithuanian homeland, but depicting these with the forcefulness and style he achieved in his training and association in the wider art community. Major retrospective exhibitions of his work were held in Berlin in 1974 and in Munich in 1980.

#### In the Tradition of Klee and Gropius

Lyonel Feininger (1871-1956), a leading member of the *Novembergruppe* which also included Kandinsky, Klee, van der Rohe and Gropius, began his association with the *Bauhaus* in May 1919. An important series of exhibitions of his works is being mounted by Marlborough Fine Arts, the first 'Lyonel Feininger: The Early Years' is running now, from 23 October to 23 November, and will be followed by 'Feininger and the Sea', 'Feininger and Architecture' and 'Feininger the Observer.'

Feininger was born and died in America. He was destined for a musical career and consequently enrolled at the Leipzig Music Conservatory in 1887, but instead chose to study at the Hamburg School of Arts and Crafts. At first he

made his name as an illustrator and caricaturist in Berlin where he settled after leaving Hamburg. It was not until 1907 that he began to paint in oils. In 1919 he was invited to join *Die Brücke* and in 1913 he showed with *Der Blaue Reiter* at the instigation of Franz Marc. The present exhibition concentrates on his early work from 1889-1919 and comprises 69 pieces, including ten watercolours and gouaches.

#### Portraits and Cartoons

Those who have had an opportunity to see the magnificent Winterhalter paintings in Osborne House, Isle of Wight, will be delighted to see more of his work. *F. X. Winterhalter and the Courts of Europe 1830-1870* is the title of an exhibition depicting royalty and nobility in 19th century Europe, at the National Portrait Gallery (30 October-10 January 1988), including over a dozen pictures lent by Her Majesty the Queen.

Winterhalter (1805-1873) was known for his glittering portraiture. His greatest patron was Queen Victoria but he also painted the courts of Louis-Philippe and Napoleon III. The Winterhalter exhibition at the National Portrait Gallery is to be followed immediately by *Cartoons by Vicky* (11 December-March 1988). Vicky (Victor Weisz, 1913-1966) was born in Germany of Hungarian parentage. He studied at the Berlin School of Art and published anti-Hitler cartoons. Not surprisingly he was harassed by the Gestapo and escaped to England in 1938. In 1941 he became staff cartoonist of the *News Chronicle* and eventually succeeded David Low as the best cartoonist in Britain, moving to the *Daily Mirror* in 1954 and to the *Evening Standard* in 1958. Incidentally, the exhibition will include a number of Vicky cartoons lent by the Ben Uri Art Society from its permanent collection.

#### Photographs of the '80s

Gemma Levine is an outstanding photographer and over the past ten years has produced eight books of her work, notably *Israel's faces and Places* and *Living with the Bible*. The Barbican is presenting an exhibition of her work *Faces of the Eighties* (10 November-16 December), including portraits of such diverse personalities as Margaret Thatcher, the Archbishop of Canterbury, Sir John Gielgud, Bruce Kent and Arthur Scargill. To coincide with the exhibition, a book of the same title is to be published, all the proceeds of which, including those of the exhibition, will go to the Sharon Allen Leukaemia Trust.

#### Victorian Art

Manchester City Gallery is renowned for its enterprising exhibitions. It is now mounting *Hard Times, Social Realism in Victorian Art* (14 November-10 January 1988) which will subsequently be shown in Amsterdam and at the Yale

Centre for British Art, New Haven. The exhibition includes 108 works by the leading British artists of the time, including curiously enough Josef Israels who exhibited in London in the 1860s. The exhibition was selected by Julian Treuherz, Senior Keeper of the Gallery, who also wrote the fully illustrated catalogue. Julian is the son of our members, Mr. & Mrs. W. Treuherz of Rochdale.

Sponsorship is playing an increasing role in the arts and it is good to know that the South Bank Trust is to spend £25,000 on commissioning ten British artists to produce large works for exhibition in the Hayward Gallery this autumn. The artists selected include Kitaj who will produce a large figurative drawing and Michael Sandle (who has been living in Karlsruhe since 1980) who will produce either a relief or monumental drawing. A major exhibition of Sandle's work is to be held in the Whitechapel Art Gallery next year.

A quick, or even leisurely visit to the National Gallery is worthwhile to see *Daniel and Cyrus before the Idol Bel*, a little known work by Rembrandt which has been placed in the gallery on long-term loan from a private collection, and also *Jacobus Blauw* by Jacques-Louis David (1784-1825), the first painting by this artist to enter a British public collection.

#### German Drawing

The Goethe Institut is holding the fifth in its series of exhibitions on the Art of German Drawing, comprising works selected from the major German museums. This time it is from the *Kunsthalle Bremen* (until 12 December) and includes 67 works by such artists as von Menzel, Thoma, Lieberman, Slevogt, Corinth, Barlach, Kollwitz and Modersohn-Becker.

Those who did not have an opportunity to see the exhibition of Friedrich Karl Gotsch (1900-1984) at Leinster Fine Art, can still do so at the *Deutsche Bank*, London (17 November-15 January 1988).

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#### Henry Mathews

An exhibition of his paintings and graphic work will be held, from 30 November until 12 December (except Wednesdays) in the hall of the Gayton Road Library, Harrow, by Henry Mathews, currently President of the Leo Baeck Lodge. It will be his tenth one-man show and its title is 'A New Concert of Pictures', meaning a combination of art with themes of music where, in an original manner, the world of the great composers is illustrated by way of appropriate stylized figures (in water colours, oils, crayons, etc.) conveying the mood of the music. The exhibition will be opened by the Mayor of Harrow.

\*

*S.B.'s Column appears on the back page.*

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## MARLENE DIETRICH'S DRESS DESIGNER

## The Career of Ernst Deutsch-Dryden

Ernst Deutsch, Fritz Lang, Oskar Kokoschka, Knize (the still surviving foremost sartorial house in the Habsburg empire) who would believe it possible that they would, metaphorically, all conglomerate at Walton-on-Thames, Surrey? We are talking about Ernst Deutsch, a significant but forgotten commercial artist and fashion designer (not to be mistaken for the famous actor of the same name) who, born in Vienna in 1883, a student at the *Wiener Kunstgewerbeschule* and of Gustav Klimt, first specialized in poster design, a field in which he gained great prominence. In 1911 he moved to Berlin but, so it appears, accusations of plagiarism made him return to Vienna in 1919 when he changed his name to Dryden.

He must have been 'somebody' for in 1913 the entire issue of the Journal of German *Reklame-Fachleute* was taken up with reviews of his work, and in 1915 Ottokar Mascha (who had been responsible for choosing the exhibits for the first *Secession* poster exhibition in 1908) wrote in *Österreichische Plakatkunst*: 'Ernst Deutsch has created quite a new, strange female type'. Mascha credits Deutsch with the introduction of a 'figurative rhythm' into poster-art, following the tracks of Olbrich who had pioneered this innovation in other branches of art: 'Deutsch is the master of a strangely light, graceful line and is a distinctive fashion artist'.

'The very latest ladies' fashion of the great studios in the *Rue de la Paix* found no more effective apostle in Berlin than Deutsch', writes Mascha: 'Of course, he is also at home in a different field: posters for fashionable night clubs of the big city... The three female tango dancers, squeezed into one, entice personified *Fleurs du Mal* of today's Berlin to a journey into a night of revelry. Voilà, 'Cabaret'.

Dryden had moved to Paris in about 1926 to become director of the German magazine *Die Dame*, comparable to *Vogue* and *Harper's*

*Bazaar*, yet creating its own note, published by the Ullstein Verlag (which is now preparing a book on Deutsch-Dryden). It appears that Dryden was still in Paris at the time the Nazis came to power.

After Vienna, Berlin, Paris: Hollywood. Aged 50, he arrived there in 1933. In the remaining five years of his life he worked on nine films, including *The Garden of Allah* and *The Prisoner of Zenda*, and designed costumes for some of the greatest: Marlene Dietrich, Madeleine Carroll, Grace Moore, Tilly Losch, Constance Cummings, Dolores del Rio, Beatrice Lillie, Ronald Coleman. Dryden was rightly proud of this hard-earned achievement.

However, he was all but forgotten for almost fifty years after his death in 1938, and would probably have remained so were it not for the sensibility and vigilance of Anthony Lipmann, great-nephew of Frau Knize ('Hello'). After Dryden's death his extant collection — no less than 4,000 pieces of drawings and designs — was sent from Hollywood to Walton-on-Thames where Hello then lived. She died there in 1976. Her attic was cleared, some chests were left in the garden overnight for burning next day. A last minute glance inside revealed the treasure.

Some 300 of the 4,000 pieces were shown in an exhibition at the National Theatre between August and October of last year (a number were sold). How highly regarded they now are emerges from the unwillingness of the Victoria and Albert Museum, for security reasons, to lend two pieces in its possession.

The exhibition was a fitting tribute to a remarkable artist who not only illustrated his times but who can himself serve as a 'figurative' illustration of it. He was found dead from a heart attack on 16 March 1938, next to a radio. It is probable that the news following the Nazi invasion of Austria on 11 March contributed to his collapse.

Anthony Lipmann now devotes himself entirely to the preservation of The Ernst Dryden Collection as well as to research into the life of the artist. The Collection will be auctioned on 2 December by Bonham's.

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and drawings by German,  
Austrian or British Artists,  
pre-war or earlier, also  
paintings of Jewish interest.**OSCAR SCHINDLER'S WIDOW**

Emilie, the widow of the well known Oscar Schindler who saved 1,200 Jews from Nazi persecution, was 80 last month. She lives in Argentina, and it appears that of the survivors only one couple, now in America, is in touch with her. Those wishing to show their appreciation are asked to write to her c/o B'nai Brith Tradición, Juncal 2573, Buenos Aires 1425. Oscar was the subject of great honours in Germany and Israel; he died in 1974.

**DR. JAN VAN LOEWEN**

One would not perhaps suspect behind this Dutch (indeed double Dutch) name a German Jew but the fact is the learned doctor, who died in Switzerland aged 85, was born Hans Freund, later taking his stepfather's name of Loewenstein. A native of Berlin, he was originally a lawyer who managed to be at once a singer, actor and literary agent. After 1933 he fled first to Italy, then, in 1939, to London, where he soon found employment with the BBC's German service, acting in films on his days off (e.g. *The Life and Death of Colonel Blimp*). Later he was sent to North Africa where he broadcast to the German army.

Helped by the many contacts he made at the BBC he started his literary agency after the war and became one of the first to resume business with German theatres and publishers. Amongst his many prominent clients were Noël Coward, Terence Rattigan and the French author Jean Anouilh. Among other memorable achievements of his was a rare production of Mozart's unfinished opera *L'Oca del Cairo*, at Sadler's Wells, in a version he reconstructed with Fritz Redlich. He also reported Covent Garden and Glyndebourne performances for the *Neue Zürcher Zeitung*.

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## REFUGEES' ACHIEVEMENT

Erich Goeritz was a leading Textile Manufacturer in Chemnitz and Luebben in Germany. He emigrated with his family to England in 1935 and started a small underwear factory in Leek, Staffs. Operations had to be suspended during the war, but from 1946 onwards the firm expanded rapidly and became an important supplier to Marks & Spencer of various types of Light Clothing and Knitted Underwear. The manufacturing group employed over 1,400 people in six factories in a radius of 30 miles around Manchester. Erich Goeritz died in 1955 and his two sons continued to direct and enlarge the successful enterprise.

Recently the LUX LUX GROUP of companies was taken over by a management buy-out.

A book is due to appear shortly on the experiences and achievements of Central European Jewish refugees in the Birmingham area. The author is Mrs. Zoe Josephs who gave the news in a letter to *The Times* (in connection with Mr. F. M. M. Steiner's letter mentioned in our October issue).

Our member, Professor Dr. Felix Franks, was recently honoured by the University of Regensburg which conferred on him an honorary doctorate in appreciation of his scholarly research in the sphere of physics, chemistry and biology. As editor and joint author of the standard work *Water: A Comprehensive Treatise*, of which, since 1972, eight volumes have been published, he won world-wide acclaim. Born in Berlin in 1926, Dr. Franks came to England in the late 1930s, and having established himself in industrial chemistry, he soon began also to teach at the Universities of Cambridge, Bradford and Nottingham. He is at present in charge of the new Biopreservation Division Laboratories at Cambridge.

### 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

**Liebmann:**—To Erich J. Liebmann many happy and healthy returns on your 80th birthday on 12 November. Best wishes from all the family.

**Wilson:**—Warmest birthday congratulations to Mrs. Marishka Wilson who will be 80 on 18 November. We wish her health, happiness, and a Happy Birthday, and we thank her

for all the work and care she has put into our Bazaars. The AJR Club.

#### Deaths

**Dutch:**—The AJR Club mourns the death of its member Mrs. Elisabeth Dutch of Heinrich Stahl House. After a long illness, she died peacefully on 14 September, aged 84.

**Loewenstein:**—Paul Loewenstein passed away on 28 August, four days after his 92nd birthday. Mourned by his wife Rosa, family and friends.

**Low:**—Lotte Low passed away peacefully on 3 July 1987. Sadly missed by her sons Julian, Peter and family.

**Moses:**—Georg Moses, of Heinrich Stahl House, passed away peacefully after a long illness. He will be greatly missed by his wife Ruth, relatives and 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.*

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#### Information Required

**MAGNUS.** Researching descendants Meier Marcus Magnus 1787-1866; married Rahel Frederike Heyman 1795-1871. Lived Strausberg near Berlin; 10 children between 1817-1837. One known — my great-grandfather Mortier Magnus, a goldsmith. Others, birth dates only. Enquiries welcome from anyone with details of other nine children. Grodzinsky, 5 Broughton Gardens, London N6 5RS.

**NAHUM.** Benjamin Nahum born in Turkey. Was the Rabbi of the Sephardic Community of Casablanca. Has six children. Would anyone knowing the whereabouts of the above please contact the Jewish Refugees Committee, Drayton House, 30 Gordon Street, London WC1 0AN.

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### CHILDREN'S TRANSPORTS TO ENGLAND

Sir — I am a West German history teacher, born in 1950. I am trying to reconstruct the fate of Jewish families who lived before World War II in Velbert, Neviges and Langenberg, North Rhine Westphalia. I have discovered that four children were rescued by way of children's transports abroad (Holland, Belgium and England). I never found any reference to those great rescue actions in German history books. In general literature I found only very little. There does not seem to be any German publication about the subject.

Though I have received some details from the Amsterdam *Rijksinstituut* and from the *Navorsings- en Studiecentrum* in Brussels, also from Paris, I am still ignorant of the numbers missing, also who the children were, where they came from and what happened to them after the war.

I presume that in most cases the parents of these children were murdered in concentration camps. I happen to know of the family of one child in Velbert who was sent to England; the parents were deported to Lodz and murdered at Chelmo. The little girl in England was later adopted by her foster parents.

Up to now I have the following information: There were 14 transports to England. The first appears to have been one from Vienna (10–11 December 1938) travelling via Cologne, Hoek van Holland, Harwich. The last one must have left just before the outbreak of war (31 August–1 September 1939). Mrs. Eva Michaelis-Stern wrote about this one in Israel. This transport of 61 boys and girls came from Berlin, via Cologne, Kleve, Hoek van Holland, Harwich. But they did not apparently all go this way, for there were also children coming from Danzig and Poland (or other countries) to England.

— I shall be grateful for further information and if possible fotos from the contemporary press, of the arrival of the children in England. I shall also be glad to hear of any addresses where I could obtain such information.

West St. 36 NORBERT ZILS  
5620 Velbert 11, W. Germany

### CONTACT IN THE BRIGHTON-HOVE AREA

Sir, — In response to your letter addressed to AJR members outside London, you may like to know that some of us in the Brighton-Hove area formed a spontaneous circle of fellow-refugees in February 1985 as a result of an advert in AJR INFORMATION. It proved valuable and successful inasmuch as we still continue to meet monthly in each other's homes. Each of us is looking forward to a pleasant *Kaffee Klatsch* and exchange of news and views. We all follow AJR INFORMATION with interest and hope to visit the new Paul Balint-AJR Day Centre in the near future. Anyone interested in further information, please contact me at the address below or telephone Brighton 564416.

8 Merlin Close, (Mrs.) T. DEUTSCH  
Upper Drive, Hove

### JEWISH MUSIC

Sir — I was interested in the article on Max Bruch's *Kol Nidrei*, but I differ from the observations as to whether this is or is not 'Jewish' music. As you draw a parallel with Handel, it should perhaps be remembered that he took 'Jewish' (i.e. Bible) subjects for some of his oratorios, but no one thought he was attempting to write music which was Jewish in style, any more than Mozart or Beethoven tried to write in the Spanish style for their operas set in Seville. Nor does Handel attempt a Jewish interpretation of the story — Judas Maccabaeus is certainly an occasion piece for the defeat of the 1745 Rebellion and not an attempt to recreate Jewish history.

The setting of a folk melody is a different process. Some composers attempt to recreate the

## Letters to the Editor

folk style from which it originated (e.g. the Hungarian dances of Dvořák and Brahms), while others simply use the melody as a source of inspiration (e.g. Max Bruch and another 19th century piece for cello and orchestra, Tchaikovsky's *Variations on a Rococo Theme*). In the latter case, the composer writes in his own style, without any attempt to recreate the original folk style. I do not think this makes Bruch's setting any less worthwhile, but I would agree with critics who say that the piece is German-European and not Jewish, apart from the basic melody which is used.

This in turn raises the question whether there is a Jewish style, or rather several Jewish styles developed in the different Diaspora communities. I suspect that there are certain features which the expert would identify as being particular to Jewish music, but this is an area where I claim no expertise.

14 Gerard Road  
Harrow, Middx.

PAUL ZATZ

### MAURICIO HOCHSCHILD

Sir — I was interested to read, in your notes on German Jews in Bolivia, the reference to Dr. Mauricio Hochschild. I actually worked for Don Mauricio in London! He hired me here in 1951 and I retired from the Hochschild Group's London Office in December 1984. Alas, the Group as such no longer exists. It was split up at the time of my retirement, the South American parts (except Peru) going to Anglo-American (of South Africa) whilst some of the trading offices, including my old office in London, were sold off to the ELDERS Group of Australia. Dr. Hochschild's empire, which he started in 1911 in Chile, is unfortunately no more. Many of my former colleagues who arrived in Bolivia as German-Jewish refugees with the help of Dr. Hochschild started their careers there in one or the other of his enterprises, including chicken farming!

7 Limesdene Close  
Pinner, Middx.

H. P. SINCLAIR

### THE CLUB 1943

Sir — The 'Club 1943' has, since its inception, uninterrupted for now 44 years, organised weekly lectures of great educational and cultural value for its now still nearly 50 members — mainly German-speaking refugees. It is now in need of a new interested and resourceful organiser in order to assist and partly replace our long-standing and present secretary Mrs. Berta Sterley. Owing to ill-health and advancing years, she is no longer able to cope on her own but is willing to give her assistance with typing and the contact with members.

The main task of the organiser (whose position would have to be entirely voluntary) would be to find new prospective speakers for our weekly lectures and discussions, not necessarily German-speaking. As we have advertised our programmes in the AJR INFORMATION regularly for many years, he/she will be informed as to the wide sphere of interest of our members.

But a speaker expects an adequate audience. Unfortunately, owing to the increasing age of our membership and the unavoidable change of address of our meetings, the attendance figures have steadily decreased. If our valuable work is to continue, it is imperative that more of our members come to the lectures and — better still — bring along new members. Otherwise the Club will be forced to cease its activities at the end of this year and the present programme.

11 Templars Avenue DR. E. SELIGMANN  
N.W.11 Chairman

### 'ANGLO-JEWRY AND JEWISH REFUGEES'

Sir — May I briefly reply to the points made by Joan Stiebel and Rabbi Cassell in your August issue?

(1) My figure of approximately 65,000 Jewish refugees able to come to Britain between 1933 and 1945 is based on that given by A. Sharf in his book *The British Press & Jews under Nazi Rule*, at page 155.

(2) Between 1933 and 1938 some 11,000 Jewish refugees came to Britain on the basis of the guarantee given by Otto Schiff and others. Joan Stiebel may wish to compare this with the fact that between April 1975 and September 1982 no less than 16,536 Vietnamese refugees were permitted to enter Britain. These refugees were not Commonwealth citizens; their entry was facilitated by political pressure, and they came here in spite of ever more stringent regulations designed to prevent further immigration to these shores. How many would have been able to come (I wonder) had some group of Anglo-Vietnamese notables (however well intentioned) declared that no more refugees would be permitted to enter Britain from Vietnam than the Anglo-Vietnamese community itself could support?

(3) I do not doubt that there were many individual acts of kindness and hospitality displayed towards Jewish refugees from Nazism by Jews already settled in Britain. Overall, however, I believe that the picture I have painted is accurate. Anglo-Jewry regarded the refugees as a potentially dangerous embarrassment.

172 Colindeep Lane, DR. G. ALDERMAN  
NW9

## SB's Column

## NO ENCORES

A much-discussed modern author of the German-speaking theatre is Herbert Achternbusch who last year wrote the drama *Linz*, an audience-embarrassing fantasy set in the capital of Upper Austria. The central figure is an elderly Jew who, harmless and friendly, sits in front of a large hoarding 'Linz is free of Jews', living through nightmarish adventures in recollection of his days in a concentration camp. He has visions of SS torturers passing by, of the man who, under threats, robbed him of his car, another who denounced him to the authorities, a shoulder-shrugging policeman and uninterested tourists. Next to him a shabby piece of luggage containing banknotes to be used as ransom in case of renewed persecution attempts. Critics do not pretend to know to what purpose such a play was written in 1986/87, nor why it was staged, but they are agreed that audience-reaction was largely negative. Presented by *Kammerspiele*, Munich, the play reached a total of nine performances.

One of the most expensive British films ever made is to be shot in Italy and China, having the composer Giacomo Puccini as its subject. Placido

Domingo is to star in the title role, partnered by Helena Bonham-Carter.

## Adele Sandrock Stories

*Geschichten eines Lebens*, edited by Jutta Ahle-  
mann, published by Langen-Mueller, Munich, is the title of a collection of stories which show *Die Sandrock* in many stages of a life fully lived professionally and privately. Once a great heroine at the Vienna *Burg*, known not only for her acting qualities (with a thundering voice) but also for her intimate friendship with Arthur Schnitzler, she later became the most original film comedienne. The book, issued 50 years after the actress' death, is full of humorous and, on occasion, very biting theatre anecdotes.

## Birthdays

Sir Georg Solti who was 75 last month, trained with Ernst von Dohnanyi and Zoltan Kodaly in Budapest; 'since meeting Toscanini I have lived for music only' is the way in which he describes the beginning of an astonishing career which took

him to Zürich (during the war years), Munich and Frankfurt before taking over as musical director at London's Royal Opera House (1961-1971.) To-day, Sir Georg is considered one of the world's top orchestra conductors.

The 70th birthday of soprano Hilde Güden is reason enough to remember that great singer who at the Scala, Milan, at the New York 'Met', and, in particular, at the Vienna State Opera was one of the most acclaimed prima donnas in Verdi, Puccini and Strauss operas. Now retired and in indifferent health, she spent the birthday at her residence in Klosterneuburg near Vienna.

Paul Hoffmann, distinguished actor of the Vienna *Burg* who also was director of that theatre between 1968 and 1971, is 85. Will Globé, composer, pianist and conductor who accompanied Richard Tauber and Josef Schmidt and now lives in Switzerland, also celebrated his 85th birthday.

\*

## AJR CLUB NEWS

Sunday, 15 November, at 3 p.m., "Music for Pleasure": Song and Piano Recital by Katinka Seiner (soprano) and Margot Gibbs (piano). Entrance fee 40p, including tea.

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