

AJR INFORMATION

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John Rossall

RETURN BY INVITATION

Ghosts on the Rhine

When the Jews returned to Krefeld, they brought the summer with them. That was the verdict of the Gentiles. And it was true. A month of rain (June) changed, as if miraculously, into a new month of almost tropical sunshine — and under this aegis was accomplished the temporary re-absorption of the former citizens of Krefeld and Hüls — the latter once proudly independent, now incorporated into the bigger city. It was like a new symbiosis rather than a reconciliation, and the whole town participated. In one of his addresses, the *Oberbürgermeister*, Herr Dieter Pützhofen, said: 'Believe me, your coming, your return, is the one topic of this town'.

I myself was something of an outsider; an observer. My wife is from Hüls, her father was the plumber (still remembered as *de bläkere Jud*) and *Vorbeter* of the then moderately thriving Jewish community.

Of course, the Krefeld invitation came late — fifty years too late, someone said, and the officials acknowledged this. In fact, one invitation was declined with just those words: *Too late*.

The guests fell into clans: the Davids (e.g. my wife) who all hailed from Hüls, the Franks, the Gompertz. All kissing cousins. And they had come from five continents, speaking English, Hebrew, Spanish, French, and often German only with difficulty. But curiously, many spoke, certainly understood, *Kriewelsch*, and many were physically indistinguishable from the older 'natives'.

In fact, there is a small Jewish community there now, almost exclusively from Eastern Europe. There appears to be no trouble for them in this repentant area. But there are clouds on the horizon. Like many German cities, Krefeld has foreign workers, or rather unemployed — Turks mostly. And some of the attitudes of the young towards them were reminiscent of the remoter ghosts we were all trying to lay.

The week-long event was a whirl of hospitality, festive meetings and earnest discussions on all

those issues. The embracements of old friends were punctuated with reminiscences which quickly came up against the barrier of 1933 and the dread landmarks from then on.

The city prided itself on having handled it all differently from other such 'reunions'. Again and again I was told: 'We took an organisational risk — we invited, not little groups, but all who wanted to come at one and the same time'. They turned out to number 240, including one companion each; all travel paid, all accommodated in three hotels or in the homes of citizens. Corporation buses, taxis, private cars took the guests to and from their abodes and from event to event which included a play and an opera performance

(*La Traviata* — quite excellent) in Krefeld's fine new theatre.

Many of the visitors must have been reminded of Heine's return in somewhat similar circumstances — of his *So wandel ich wieder den alten Weg, die wohlbekanntesten Gassen*. But in this case the old lanes were fine avenues and boulevards, so tidy and clean, so new, so improved, it excited the genuine praise of many who had so tragically left them. A man who took us on a trip down memory lane wrote later in an article I saw (I paraphrase): 'What people were our predecessors that they could not tolerate those who even now love their town'.

Two survivors of the Riga Ghetto were interviewed in the press and on TV, and they, and at least four other 'returnees', myself and wife among them (she being the true returnee), visited schools and talked to the young, as opposed to the 'younger', i.e. young middle-aged who comprised the majority of the 'guides and helpers' . . . and

Continued overleaf

THE 40th ANNUAL CHARITY CONCERT

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Eventful AGM

A LANDMARK IN AJR HISTORY

This year's Annual General Meeting was unusual for two reasons — first, because it was held in the new Paul Balint-AJR Day Centre, and secondly, because of the retirement of the Hon. Treasurer Mr. Ludwig Spiro.

The Day Centre may well be regarded as one of the AJR's major achievements in recent years, its importance being demonstrated by the large number of its users, and the need is growing. Appropriately therefore, as he opened the proceedings, the Chairman, Mr. C. T. Marx, paid tribute to Mr. Spiro whose indefatigable efforts had brought about the realisation of the project and secured a substantial financial contribution from the Paul Balint Charitable Trust. If the Centre answered a need, the question might be asked, how much longer will the AJR do so? Mr. Marx had no doubt — well into the next century. The AJR had changed its direction in some ways (he said); it had become a social welfare organisation — but without neglecting its other, mainly cultural duties. If its work had been maintained (Mr. Marx said) this was due to the personal commitment of all by whom it had the good

fortune of being served — its staff, notably the Administrator, Mrs. Lydia Lassman, and Mrs. Ruth Anderman, organiser of the Centre's catering service, especially the Meals on Wheels, but equal recognition must be given to all the Volunteers. However their greatest asset had been Mr. Spiro whose work was far more than the routine task of a Treasurer. He had borne the burden not only of the Day Centre but also of the CBF Residential Care and Housing Association. He would unfortunately be retiring under the '75 year' rule but (said Mr. Marx amid prolonged applause) we were glad to know that he would continue to be active.

Mr. Spiro then gave his last Treasurer's report. He noted that after an increase by 400, the membership was now stationary and must be expected to drop. Their contributions had risen between 1976 and 1986 from £30,000 to £53,000, but so had the expenditure, from £40,000 to £200,000, and it may well rise again when the Day Centre is kept open four (instead of two) days a week.

Homes and the New Day Centre

Mr. Spiro stressed particularly the AJR's link with the CBF Residential Care and Housing Association. The Homes in The Bishops' Avenue now had 187 residents of whom 52 were 90 and over. There was an obligation to ensure that care standards rise. Mr. Marx who would now be devoting more time to AJR affairs, was fully aware of this and so was the Executive. The need for social welfare, for visits to the lonely and other disadvantaged was as great as ever. Now that we had a new Day Centre, we ought to remember also our debt to the Belsize Square synagogue and its Minister, Rabbi Rodney Mariner, without whose good will we would not have been able to get the Day Centre started.

Mr. Spiro did not disguise his regret at having to conform to the '75 year' rule; he was not particularly good at retiring, he said, especially after having enjoyed his 19 years' service, but he promised to do his best. The next important function, he recalled, was the Self Aid Concert on 29 November which it was hoped would be supported by all our members and other friends. It had always been the special concern of Mrs. Ruth Neushul who had most conscientiously discharged this duty for which we owed her our grateful thanks. She was now unfortunately not well enough to carry on and we were sending her our very best wishes.

In the course of the discussion, Dr. Lore Stein, member of the Executive, paid tribute both to Mr. Spiro for his share in the creation of the Day Centre and to all those immediately involved in running it, especially Mrs. Sylvia Matus and Mrs. Renee Lee, and to the band of their indispensable helpers. Referring to the '75 year' rule, Dr. Stein

thought it must mean the loss of a great fund of accumulated experience which we should try to save. She wondered whether we ought not to consider something like an Upper House, a Think Tank, where recently retired members of the Executive could give the benefit of their brain power.

Greatly appreciated was the action of a member who, while not uncritical, demonstrated her good will by making a substantial donation.

Mr. Marx then nominated Mr. Spiro as Life President of AJR, and the choice was adopted by acclamation. The Executive Committee, confirmed in office, now consists of the following: C. T. Marx, Chairman; Max Kochmann, Vice-Chairman and Hon. Treasurer; Owen Franklyn, Hon. Secretary; also Mrs. Katia Gould, Dr. Arnold R. Horwell, Frank W. Odell, Helmut Rothenberg, Dr. Lore Stein and Richard B. Tait. Mrs. Ruth Anderman retired from the Executive: see p. 15.

The guest speaker was Miss Joan Stiebel MBE whose subject 'Refugees 1933-39' was bound to be interesting not only in itself but especially because she had been closely associated with Otto Schiff, head of the Refugees Committee in those years. Miss Stiebel graphically described the difficulties in bringing refugees into what was 'not a country of immigration'. Anglo-Jewry's approaches to the Government had only a limited effect before Nazi aggression became clearer in the *Anschluss*, though 'the most horrific reports' of Nazi persecution had long been available. A little known detail was the story of a spy infiltrated by the Nazis (Beneber-Schwartz) who, however, thanks to a refugee's vigilance, could be spotted in time.

Return

Concluded from front page

they were helpful, unbelievably kind and helpful.

But I had determined to probe deeper. I suggested to a young woman teacher of history that I should ask her class some searching questions . . . on all the other occasions the procedure was the other way round. One felt that the young people were perhaps asking the questions they felt they *should* — I do not say they were *instructed* to ask. I kicked off by describing and praising the *Wiedergutmachung* efforts that had been instituted since Adenauer — no State has ever taken so much responsibility for its predecessors' crimes. Was this a right policy, or should Germany have played the Pontius Pilate?

Could Jews, or Turks, ever be Germans? The Turkish guest workers bother them. They are an under-class, quite noticeably so, and comparisons, some dubious, to the *ci-devant* aliens (ourselves) are sometimes made. My interlocutors, on this occasion, proved themselves to be bright, alert and far-reachingly liberal. Their school's, their teachers', policies, were, of course, reflected (and not all spoke up). Moreover the school was a grammar school, like a *Gymnasium* of old, albeit co-educational now, and protestant in a sea of Catholicism.

Their retorts were not far removed from answers and attitudes one would have got in this country. But many seemed convinced that Jews must hate Germans (it would not be surprising) and they were astonished to be told that this is not so, that reactions in the ex-German-Jewish psyche are far more complicated.

Teachers' Work

Equally, perhaps more, valuable was the work done by their teachers with a group of a *Gemeinschaftshauptschule* (approximately Secondary Modern). I have the completed project before me, and it is roughly the re-personalisation of the area's Jews. From archives and all other available sources they followed through the fates of individually named families. Their essays reveal the shock of the realisation that children of their own present ages were dragged away to their annihilation. The tragic abodes of the last stage in Krefeld were in streets they themselves tread every day. One is forced to admit that the schools in this area deal with the history of those terrible years in the most searching and beneficial manner.

The municipality, too, held a great meeting with their Jewish guests in the Council chamber, all parties represented, the *Oberbürgermeister* presiding. Searching questions were asked there, too, and, on the whole, answered. One must, of course, remember, that these magistrates are the generation *after* that of the perpetrators (though there were some exceptions).

To sum up: the invitation for the (temporary) Return of the Jews was a noble gesture made by those less and less directly responsible for the past's hideous carnival, and by a town and an area which was perhaps, even at the time, less responsible than most.

ENOCH POWELL

explains his feelings towards Germany

DEUTSCHLAND UND ICH

The day I began to learn German is as vivid to me as yesterday. It was an optional subject, which I had reluctantly been persuaded to take instead of extra Greek, which I wanted. But from the moment I opened the first page of the text-book, I knew that a big thing had happened in my life, and would go on happening. To say that this was the language I had dreamt of, is trite; but it describes exactly my sensation. It was as if this language had always existed for me, waiting to be discovered, waiting to be embraced. I dived into its waters, and swam at once.

All kinds of romantic and exhilarating emotions accompanied the linguistic experience. I was re-living what Thomas Carlyle and the other mid-Victorian Teuto-philic must have experienced, and their works too came alive to me and expressed in English what I wanted to say about this wonderful thing that had happened. Like theirs, my own experience was bi-polar: it was the entry into a double world, a world of fantasy and romantic magic, and another yet the same world, of intellectual rigour and philosophic daring.

Before going any farther, I had better make some confessions. My first reading-book (self-chosen) was the *libretti* of Wagner — not the high point of German literature, yet curiously in some ways a central and significant point. From thence I swarmed out over German poetry — to Goethe, Heine, Hölderlin, George — but also over German philosophy — to Fichte, to Hegel, to Schopenhauer (whose entire *Welt als Wille and Vorstellung* I was to read on the Sydney tramways, on my way to and from that university), and above all to Nietzsche, whose complete output I had devoured by my early twenties and who still seems to occupy a unique position, in the story of my own mental evolution as I look back upon it to-day. Nor was this all; for simultaneously, as a professional classical scholar I was using German philology not merely as a tool of research and learning but as a means of self-expression: my earliest contributions in my own speciality were written in German and published in German periodicals.

It was a wonderful world. It was, to use another trite but indispensably apt expression, a spiritual homeland. Like all spiritual homelands, it was not terrestrial. Like all spiritual homelands, it becomes, once quitted, a lost horizon, a Shangri-La, a never-never land to which, as to our childhood, we are doomed never to return.

I had better fill in some dates, and one strange fact. It was in 1927 that I opened that German text-book, and by 1934 I was a regular contributor to those professional journals. But Germany itself

* This article is the text of a BBC talk broadcast under its German title several years ago. It is reprinted (probably for the first time) on the occasion of Mr. Powell's departure from Parliament as a result of his defeat in the General Election of 11 June.

I had never seen; and though, in Britain, in Italy and elsewhere I lived, associated and corresponded with Germans, I was fated never to cross the frontier of the *Reich* until the winter of 1938-39.

For me the crucial year was 1934. It is only a trick of memory to attach precise dates to personal events which were in reality of gradual occurrence and lengthy duration. Yet I cannot resist the impression that the decisive date was 1 July, 1934, when the news of the Roehm massacre reached England. I remember sitting in that sort of stupor, hours long, in which the mind numbly contemplates all around it the wreckage of a fair edifice in which it has long lived. (The only comparable experience I recall is in 1947, when I realised that the Indian, and therefore the British, Empire had ceased to exist, and perhaps therefore never had existed.)

So it had all been delusion, all fantasy, all a self-built mythology. Music, philosophy, poetry, science, language itself — all shattered and piled up against the rocky cliffs of a monstrous reality. The spiritual home was, after all, no home at all, because no place could be home, let alone a spiritual home, where law did not reign. This thing, the rule of law, which I had so little thought about, which was so remote from all that Germany had meant to me, suddenly filled the centre of the stage. Without this, nothing could matter; compared with this, nothing could be worth having. Overnight my spiritual home had gone, and I was left with my real, terrestrial, native home.

1934 was also the year when I knew that war would come, though, as things generally take longer than one expects, I thought of it as coming much sooner than it actually did. There was no

doubt about the enemy or about the stake; the enemy would be Germany; the stake would be the subjugation of Britain. Thenceforward, Germany, though still an abstraction, represented the enemy; and all my feeling for its language, its spirit, its literature only now provided the materials for that knowledge of one's enemy which is the condition of survival. All the traits which I had known so wonderingly and affectionately rearranged themselves as features in the portrait of a personality both feared and detested; like the pieces in a kaleidoscope, they took on a new pattern, which explained and illuminated the imminent danger.

Right at the end of that mental shelf, on which I seem to see, like landmarks of a distant country left behind, the decisive books from those Germany-saturated years of my youth, there stands the last of all, it too well-used and worn. It is Clausewitz's *Vom Kriege*, one of the great books and in many ways typically German both in its romanticism and its philosophic cast. When I bought and devoured it at the end of 1939 I was a private soldier who had hurried from the Antipodes to the edge of that maelstrom where I believed Germany was destined to engulf others, and not, as the event proved, to be engulfed itself. In those last pre-war months in Australia I remember in one of the poems which I wrote apostrophizing Germany as 'Pure Satan, uncompounded III'. That image too, like the one it had superseded, now seems infinitely remote.

It is the common experience of humanity that the emotions and the thrills of earlier years not merely cease to be felt but become impossible to understand. We revisit the same scenes; we hear the same music; we read the same poetry. It is not so much that they no longer have the same effect on us. We can no longer comprehend how they could have had that effect. A spell has broken which cannot be recast. Like the glass ball which the seacats play with in *Faust*, the Germany that was the spiritual home of my early life is in a thousand pieces. There is no magician who can reassemble them — not alas for me.

THAT'S WHERE WE CAME IN

Under the headline 'German town forces out Jew after years of persecution', the *Guardian* printed a story from Gedern (pop. 7,000), Hesse, where the only Jew, a 49-year old chiropractor, had to leave as a result of persecution by way of anonymous telephone calls, death threats, smashed surgery windows and swastikas daubed on his house and practice. The persecution began soon after Dan Kiesel settled there in 1982. He had lost 64 relatives in Auschwitz. His parents emigrated to Palestine in 1933 but returned in the late 1950s.

The local Catholic and Protestant priests did not speak up for Kiesel, and the Christian Democrat Mayor, Rainer Schwarz, not once called him in for a talk. When asked why he did not see that a Star of David emblem was removed from Kiesel's window, the mayor said: 'I am not authorised to interfere with other people's property.' The Catholic priest, Father Erwin Erhardt, questioned Kiesel's professional qualifications.

The place where the synagogue once stood is occupied by a bistro and games arcade. The mayor has refused to place a memorial plaque on the building saying that its present-day use was too undignified. The Green party on the town council has asked for a memorial to Gedern's Jews (180 in 1933) to be erected in the former Adolf Hitler Platz.

Encouraged by support from outside the town and especially from the Protestant Church, Kiesel said: 'I still believe that a Jewish minority can exist normally in this country. It was my bad luck that I came to Gedern.'

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JEWISH LIFE IN MUNICH

Signs of Insecurity

The Munich Jewish community now has about 4,000 registered members. There are four synagogues, a youth and cultural centre, an elementary school, a kindergarten, an old people's home and two cemeteries. The head of the community is Frau Charlotte Knobloch, 55; she managed to survive with a Bavarian family who accepted her as an 'illegitimate' daughter, while the father (separated from the mother) went underground.

Out of the original Jewish population of 9,000, 3,991 were deported; of them 297 returned, but the majority soon were the Displaced Persons, the mixed remnants of various concentration camps. Frau Knobloch in 1951 married one of the inmates, a Polish Jew.

As she explains in an interview with the *Süddeutsche Zeitung*, she occasionally wonders whether she had done well to remain in Munich, for traces of the old hate have by no means disappeared. Anonymous phone calls and threatening letters are nothing out of the ordinary; *Juda verrecke* has again been daubed on the walls of the communal centre, and in 1970 a bomb was actually thrown at the old people's home, killing seven. The crime was never cleared up. Ever since all communal institutions have been under police protection, as are indeed all Jewish communal properties in West Germany. 'Jews have again become a target', Frau Knobloch says, and it is small wonder the elderly have begun to feel depressed (she says).

Ich Stand Nicht Allein

On 7 July, a monument was unveiled in the Munich district Berg am Laim where in 1942 thousands of Jews were held in a convent before being deported to Theresienstadt. One of our members, Peter Rosenfeld, MBE, of Manchester, took part in the ceremony which had been

suggested by a diary entry in the well known book by Else Behrendt-Rosenfeld, his mother, *Ich stand nicht allein*. Passages from the book were recited by pupils of a local school who had collected eye witness stories, photos and other documentary information. This material was compiled in a 250pp. volume which was awarded a prize by the Munich City Council. Among the more than 100 people attending the ceremony which was addressed by the Mayor, were the heads of the Jewish community, representatives of the City Council, survivors of the deportation and six pupils of a twin school in Tel Aviv with their teacher. Some criticism was made of the fact that the monument bore no inscription and that the Magen David was barely visible at the very bottom.

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REUNION IN COLOGNE

As a result of an advert in the April 1985 issue of AJR INFORMATION where Irene Corback, of Cologne, a publisher active in local Christian-Jewish relations, asked for samples of school work, school reports, fotos, letters and other documentation to be used in an exhibition of local Jewish schools, 60 friends of ours, all natives of Cologne, met in that city last June. They came not only from this country but also from Israel, U.S.A., Sweden and Australia. They were welcomed by the Mayor, also by the German Vice-President in Bonn. The Cologne Jewish community held a reception in their honour. The Jewish schools, the Abraham Frank House and the Rehabilitation Centre for Jewish Children were visited, so were the two Jewish cemeteries. Entertainment was provided by concerts at the newly built Concert Hall in Cologne and at Kreuznach Castle.

NEO-NAZIS ARE ACTIVE

Against 'Zionists and Bolsheviks'

The most militant neo-Nazi faction in West Germany at present appears to be the German Workers' Freedom Party (*Freiheitliche Deutsche Arbeiterpartei*, FAP). Though founded in March 1979, it did not achieve notoriety until after the ban in December 1983 of the Action Front of National Socialists/National Activists led by the former Army lieutenant Michael Kühnen who is serving a term of imprisonment on charges of subversion. The FAP, led by Stuttgart businessman Martin Pape (60) must be regarded as their successor organisation. It publishes two papers, one 'official' and more moderate, *Deutscher Standpunkt*; the other, mainly for Rhineland-Westphalia, *FAP Nachrichten* ('nationalist-radical-socialist-revolutionary'), with a circulation of 25,000. There are five more regional papers — *Deutscher Beobachter*, *Die Fackel* ('The Torch'), *Fränkisches Volk*, *Der Wittener Freiheitskämpfer* and *Die Neue Front*, the title of Kühnen's paper,

which prints circular letters Kühnen is allowed to send from prison. The membership is believed to be under 1,000 but determined efforts are made to win new recruits at football matches and in schools, also in likeminded groups e.g. *Viking Youth* and *Skinheads*. In spite of denials by Pape, there is a distinct tendency to engage in violence. FAP stickers at the Anne Frank School in Stuttgart threatened death to teachers there.

Six members of Kühnen's outlawed Action Front of National Socialists were convicted at Karlsruhe on charges of membership in an illegal organisation. They received suspended prison sentences of between 6 and 12 months. Their propaganda contained demands for a repeal of the ban on the Nazi Party, for a repatriation of those of 'alien race', and for a 'Germany without Zionists and Bolsheviks'. Characteristically they were found to have not only engaged in politics but also maintained contacts with sports clubs.

German Press on the Waldheim Affair

Important German papers were inclined to deprecate the campaign against Dr. Waldheim. At the time of the Vatican visit, the *Frankfurter Allgemeine Zeitung* published an article by its Rome Correspondent entitled 'The Pope refuses to make a scapegoat of anybody'. If Waldheim was branded as 'a symbol of Nazi crime' (the correspondent said), it should be remembered that 'no personal responsibility or guilt' had been established; the same applied to the US decision to put Waldheim on a 'watch list'. Vatican opinion was quoted to the effect that while Jews remembering the Nazi crimes, had every reason to give expression to 'sorrow and detestation', Jewish groups and leaders appeared to be going too far in concentrating their attacks on the democratically elected President of Austria and in abusing the Pope because he 'would not bow to the taboo set up by them'. It was hoped that after 'a phase of emotional heat', the Jews would 'recognise what the Pope had done for them'.

A columnist of the Springer daily *Die Welt* warned against a 'policy designed to humiliate a weak member of free Europe'; he argued that 'the destruction of Europe began once before with the annihilation of Austrian self-confidence' which in turn ended in a European catastrophe. It would be 'a severe blow to free Europe' if as a result of the 'lack of understanding on the part of American circles and against the will of the overwhelming majority of the Austrian people', Austria were driven anywhere near the political East.

This view was, to some extent, shared by the East Europe editor of the London *Independent* who thought 'the intensity of the hatred now generated against Dr. Waldheim — thus far without anything so banal as evidence of his supposed complicity in Nazi war crimes — has scared many European politicians'. It is perhaps worth noting that Simon Wiesenthal, the foremost authority on Nazi crimes, has been unable to help.

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FROM MUNICH TO LIMA VIA SIBERIA

The Story of Michael Siegel

by H. P. Sinclair and M. B. Green

Many of us will remember, from the early days of Nazi persecution, the infamous photo of the Munich Jew being paraded through the streets with a placard round his neck saying 'I am a Jew: I will never complain of the Nazis'. The photo first appeared in *The Times* in March 1933 and can now be found in most history books of the period. The man was Dr. Michael Siegel, a Munich lawyer, who had gone to the Munich police headquarters, by appointment, to lodge an official complaint on behalf of a client, the Jewish owner of a store whose windows had been daubed with Nazi slogans.

Michael Siegel, then 50, was our father. Unfortunately he (like so many others) made no effort to leave Germany immediately after the terrible experience; in fact, having escaped to Luxembourg after the November 1938 pogrom, he returned to Munich where his family still was. He managed to send his two children to England in 1939. But he and our mother were saved in peculiar circumstances. While helping would-be emigrants they studied Spanish with a Peruvian student, in the hope of being able to join some relatives in Lima. They befriended the young man whose uncle happened to be a member of the Peruvian Government, and through him they were able to obtain the necessary visas.

Our parents left Germany in September 1940, via the Soviet Union where they travelled on the Trans-Siberian Railway, through Manchuria and China, and eventually, embarking from Kobe, Japan, they crossed the Pacific, landed in Los Angeles and thence, finally, reached Callao, the port of Lima. In a diary, our mother recorded how, once out of Germany, they were shown hospitality at every stop by representatives of the local Jewish communities.

Hard Struggles

In spite of their family connections and the kindness of the Lima Jewish community, they had an exceedingly difficult time for the first two or three years. They lived in the Jewish Community Home with no privacy at all, before they could rent a tiny *quinta* apartment which resembled a railway compartment with rooms off the corridor which was open to the elements. Fortunately it does not rain very often in Lima. Then father had to have a series of operations and mother worked as a 'live-in' governess in a family before she found a job with the Ursuline nuns, teaching German and art. When he regained his health, father worked in a bookshop where he read many books but sold few. Then he found, for a time, employment in the office of a local lawyer.

Meanwhile Peru had joined the Allies and a few more Jewish immigrants were arriving, bringing the total to about 200 families. They were looking for a rabbi and discovered that my father,

with his orthodox home background turned Liberal, and with his profound knowledge of Hebrew and Judaism, was exactly what they were looking for.

He served his congregation, the *Sociedad de Beneficencia Israelita de 1870* (which was founded in that year by immigrants from Germany) for 15 years, and during that time the community grew and flourished. He never forgot his Munich ordeal, and when asked what went through his mind on that occasion, he would say: 'I had only one thought in my mind: *I shall survive you all*'. He did but never bore the German people a grudge. He had known too many decent ones for that.

After the war he was instrumental in setting up the new German Embassy in Lima and became their honorary legal counsellor. When he was 89, in 1971, he was honoured by the German President and awarded the *Grosse Verdienstkreuz* which he accepted on behalf of the whole Jewish community in Lima. Almost right up to his death in March 1979 he worked tirelessly and successfully on behalf of countless others as a restitution lawyer, having been re-admitted to the Bavarian Bar in 1953. He was also a lifelong active Zionist. He was very proud of having had his name inscribed in the 'Golden Book' in Jerusalem.

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Yom Kippur at	11.30 a.m.

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Yom Kippur	5-5.30 p.m.
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(Kiddush after each service in Succah)

RELIGION SCHOOL

Beginning of the New Term:
Sunday, September 6th at 10 a.m.
Registration of new pupils 10 a.m.

GERMAN JEWS

IN 19TH CENTURY PERU—

Michael Siegel, in his new home, was one of several suppliers of information to the author of a recent book on the Jews in 19th century Peru who in fact for the most part hailed from Germany. The writer, Günter Böhm, professor at the University of Chile, is himself a German Jew and his book (*Judíos en el Perú durante el Siglo XIX*. Santiago. Universidad de Chile 1985. 184pp. illus.), though a little dry and parochial, is the fruit of extensive research into a largely unknown chapter of the German-Jewish diaspora. A 58pp. biographical section reveals that the majority came from the Eastern provinces of Germany (Posen and Silesia), but many also from nearby Russian Poland and (after the Franco-Prussian war of 1870) from Alsace.

Some first settled in the U.S.A., staying long enough to become naturalised there. One of the very few who came from England, Robert Winer of Breslau, is stated to have had a 'café and restaurant' plus an *Hôtel de Vienne* in Bloomsbury and was now joining his son. This was in the 1850s when the number of Jews in the capital Lima, mainly business people, was about 80, apart from those not known as Jews since many did not want to be so known and preferred to be identified with the local *Club Germania* where in fact they played a prominent part. At the same time, the strong religious prejudice then still fostered by the powerful Catholic Church, as well as general cultural, social and economic reasons, caused a number to leave Peru again, despite the temptations offered by the gold mines one of which significantly called *Germania*, much as a silk factory was named *La Germánica* in honour of its Jewish financier. Those who remained had the privilege of founding one of the first Hebrew congregations in Latin America, the *Sociedad de Beneficencia de 1870*.

— AND IN 20TH CENTURY BOLIVIA

Immigrants from Central Europe were the first to organise a nation-wide Jewish communal life in Bolivia, according to a commemorative volume recently published by the *Círculo Israelita* in La Paz, the capital — *Medio Siglo de Vida Judía en La Paz* (La Paz. 1987. 325pp). The *Círculo* in the capital was established by Polish and Rumanian Jews in 1935, but a wider organisation, the *Comunidad Israelita de Bolivia*, did not begin until the arrival of refugees from Germany and Austria in 1937-39. At its height the *Comunidad* had 440 members, compared with a total of several thousands by 1942.

A Jewish school under the direction of Dr. Rosenstein was opened in La Paz in 1940 and gradually developed into what is today the prestigious *Colegio Boliviano Israelita* (where the majority of pupils are now non-Jewish). The synagogue, designed by architect Alfredo Weinheber, was consecrated in May 1941. Communal life owed much to the constructive interest of Mauricio Hochschild (1881-1965), the German-born financier of mining operations, who had come to Bolivia long before 1933.

APOCALYPTIC SATIRIST

New Biography of Karl Kraus

The Vienna of Freud, Mahler, Schoenberg, and Schnitzler, was simultaneously a seedbed of civilisation and the capital of a decaying empire. In this rich but rancid mixture Karl Kraus acted as a self-appointed one-man tribunal sitting in judgment on manifestations of the *Zeitgeist*. In his personal demonology the press and its manipulators — newspaper proprietors and advertisers — inhabited the lowest circles of hell; he foresaw the 'poisoning of the world through printers' ink'.

This prediction, like much else that he wrote, was only correct up to a point. How far short he fell of understanding the forces pushing mankind to the edge of disaster emerges from a comparison between him and George Orwell: in *Nineteen Eight-Four* 'newspeak' helps to perpetuate, but didn't actually bring about, the dictatorship. Because of that crucial failure of vision Kraus's major work *Die letzten Tage der Menschheit*, for all its brilliance of language and Swiftian irony, disappoints.

Compounding his misjudgments Kraus, himself the son of a wealthy Jewish paper manufacturer, ploughed a persistently antisemitic furrow. He had himself secretly baptised and wanted to see the Jewish problem solved through assimilation.

Not So Easy

But he couldn't divest himself of his own Jewishness so easily — since, in Heine's phrase, 'it cannot be shaved off with the beard'. When he wanted to marry Baroness Sidonie Nadherny the match was opposed by her family — as well as by her confidant, the poet Rilke — and Kraus had to content himself with a frustrating clandestine relationship. (He managed to keep aspects of their liaison so secret that Sidonie has only recently been identified as the recipient of some of his love poems.)

What were the roots of Kraus's obsessive secrecy as evidenced by this *affaire* and his never avowed entry into — and subsequent resignation from — the Catholic Church? What compulsion drove him into selfrighteously embattled isolation and made him turn friend into foe by a gratuitous stroke of the pen? What, finally, were the wellsprings of Kraus's Jewish self-hatred?

Freud, his near-contemporary and distant acquaintance, might have helped provide answers to some of these questions. The author of *Karl Kraus, Apocalyptic Satirist* (Yale University Press, 1986. £20) eschews the psychological approach. One suspects that his subject's disdain for *Seelenkunde* has infected the author, since in a book of over 400 pages he devotes only a few sentences to Kraus's childhood and adolescence. This omission aside, Edward Timms' book goes far to rate as the definitive biography of a man of brilliant gifts who, alas, did not always use them wisely.

R.G.

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Weimar Stars Revival

GEORGE GROSZ AND KURT WEILL

Coinciding with Berlin's 750th anniversary there has been a marked German accent on the English stage and TV screen this season. The Berliner Schaubühne have played at the National Theatre, Georg Kaiser enjoyed a modest revival, and the BBC transmitted televisual 'portraits' of George Grosz and Kurt Weill. RICHARD GRUNBERGER discusses these two in their native Berlin setting.

George Grosz was probably the best known German visual artist whom the Nazis forced into exile. He had made his professional debut pre-1914 with drawings of the shady side of Berlin night life. During the war he narrowly missed execution for desertion and was sent to a military asylum — experiences which profoundly influenced his artistic output. A characteristic work of the period showed a complacent army doctor pronounce a desiccated cadaver fit for military service in front of an audience of arrogant officers and moonfaced enlisted men. In November 1918 Grosz participated in one of the first Dada soirées at Berlin, a race between a sewing machine and a typewriter beneath the stuffed effigy of a German officer with a pig's head, bearing the label 'Hanged by the Revolution'. He looked upon Dada as 'organised use of insanity to express contempt for a bankrupt world'. Postwar his visual stock-in-trade comprised fiendish Junker types, gluttonous profiteers, duel-scarred *Korps* students, sottish drinkers, obscene prostitutes and mutilated ex-servicemen. Grosz accomplished on canvas the catalogue of man's depravity that Karl Kraus and Kurt Tucholski attempted on the printed page.

In time his revolutionary ardour cooled somewhat and he turned to less contentious subjects, including portraiture. The emergent Nazi movement nonetheless labelled him 'cultural Bolshevik Number One' and he left for the U.S.A. in 1933. In his place of refuge Grosz, an Americophile long infatuated with movies, jazz music and motor cars, felt quite at home at first, painting cityscapes and coastal dunes in a sentimental haze. After a while though, it dawned on him that he had lost his way. He went back to postwar Germany, but died shortly afterwards.

Dreigroschenoper

An emigrant who never contemplated returning and who in fact stopped speaking German on arrival was the composer Kurt Weill, a Jew. Weill who had studied under Busoni attracted attention early on as a pioneer of modern orchestral music. When he turned to opera composition his librettist was the playwright Georg Kaiser. (The latter, owner of a lakeside villa, once asked a young actress to row him home; the actress, Lotte Lenya by name, subsequently became Frau Weill.) At around the time of his marriage Weill began collaborating with Bertolt Brecht. The premiere of their first work *The Rise and Fall of the City of Mahagonny*, occasioned a near-riot which Brecht had done his best to provoke by turning the stage into a boxing ring in which the actors stood brandishing placards. (He also had the foresight to provide his cast with whistles to drown out the audience's catcalls.)

Their next joint venture, *Dreigroschenoper*,

scored an instant, unparalleled success; the Mack-the-Knife theme has become part of the global musical heritage. The 1930 premiere of the opera *Mahagonny* provoked renewed contention — with the houselights on throughout the performance and police in the auditorium — but by now the grounds for protest had changed from aesthetic to Nazi-political.

For that reason, as well as his Jewishness, Weill was forced to flee on Hitler's accession. 1933 likewise saw the end of his collaboration with Brecht who, chagrined at the composer's preference for music over Marxism, replaced him with Hanns Eisler. In America Weill lost no time in acclimatising himself to its cultural milieu. He made the acquaintance of George Gershwin and collaborated with Maxwell Anderson on such successful musicals as (the subsequently filmed) *Lady in the Dark*. Then, well on the way to establishing himself as an *echt*-American composer, Weill died suddenly in 1950.

A year earlier the remigrant Brecht had taken charge of the *Theater am Schiffbauerdamm*. Asked what was most noticeably different in the cultural life of Berlin, he answered 'The absence of the Jews'.

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At the Day Centre

'Queen of the Accordion'

A capacity audience filled the conservatory at Cleve Road to hear Sarah Aaronson's virtuoso performance at a highly successful concert skilfully arranged and amusingly compered by Hans Freund. Introduced as 'the queen of the classical accordion', the artiste immediately captured her audience. Her spirited playing of well-known Russian songs had feet tapping and hands clapping. Dance tunes and hits of yesteryear and some Hungarian gipsy music followed. A miscellany of operatic extracts was enthusiastically received and here, too, Hans Freund was able to please with such favourite arias as the Habanera and Toreador song from *Carmen*.

The accordion then took the audience on a nostalgic musical journey down the Danube, past

Entertainment for September 1987

- Wednesday 2nd *Mr. J. Goodman*—Alternative medicine
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Thursday 17th *Music & songs with Justin Joseph*
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the *Vienna Woods* and the *City of Dreams*, towards Hungary and its folksong. Enesco's *Rumanian Rhapsody* allowed Sarah Aaronson to display to the full her mastery of the instrument: the romantic melody, with its engaging rhythm, was beautifully played. Then came some Israeli songs, including the ever moving *Yerushalayim shel zahav*, and the concert ended with Brahms' lovely *Lullaby*. As usual, Ruth Butwick's sensitive piano playing contributed much to the success of the afternoon.

Sarah Aaronson, who began her musical career in South Africa, now confines her appearances to charity events; much of her time is devoted to the North West London Orchestra of which she is a founder-member. Hans Freund, too, spent most of his working life in South Africa. Now settled in London, he is still active as a teacher and, of course, as a popular entertainer and 'gentleman impresario'.

Evelyn Cybula

VISITING THE HOMES

Something We Owe to Our People

The Open Day last July at Osmond House brought home to many of us the importance of visiting the residents. While we enjoy our teas and perhaps carry off a bargain from the fund-raising stalls, we admire the vigour and optimism of the elderly people here. Of course, the frailest of them take a less active part on these occasions. Among them there are always some who are withdrawn, perhaps distressed, who don't mix easily with the visitors. Yet they too are *unsere Leute*, as my parents used to describe their fellow-immigrants — our own kind, from our common background. And however dedicated the care of the hard-pressed staff, that is no substitute for the companionship that we can give, if we choose to get to know them. Let me introduce you to a few.

The first contact may not be easy. Illness makes most people bad-tempered; long-term infirmity often produces depression. Here, we find withdrawal, or perhaps anger or confusion, which can produce very off-putting behaviour, leading to even greater isolation; some speak hardly at all, some have gone back to their childhood languages — German, Polish or Czech; some, in memory, drift away to earlier times, so that their conversation switches as in a cinema flash-back and leaves you behind . . . But just as physical ailments rarely disable us totally, so mental impairment can be surprisingly 'patchy'. Take time to listen, and you will find interesting personalities, often humour, and an embarrassing gratitude for a few minutes of your companionship.

'Will my Uncle Come?'

One lady speaks in the piping voice of a small child; if you greet her she may ask (in German): 'Will my uncle come soon?' Does she really believe in this uncle (or, sometimes, an auntie)? Or is she perhaps searching for some personal contact? Once, while she waited to have her hair done, I told her I was the daughter of the lady under the dryer. 'Then you must be my daughter too', she said, 'because that lady is my sister!' 'No, no' I said, 'that would make me your niece!', and we both laughed at our bit of nonsense.

By contrast, another lady talks endlessly, in beautiful German. Now blind, her few real visitors are as unseen to her as the imagined ones that people her loneliness. As her contacts with the present-day are fading, her mental scenery shifts rapidly in place and time, and she graciously receives a visitor in a former home at one moment, the next bewails the loss of her husband's business under the Nazis; and the indignities of her physical infirmity produce a nightmare of delusions of wrongful imprisonment which make her scream at the bewildered staff in anger and terror.

Terrors from Nazi days, too, haunt the gentleman who asks me in a whisper what is the nationality of those around us, and is especially alarmed by the staff's 'uniforms'; once, catching sight of some bread-rolls in my shopping basket, he gestured to me frenziedly and, tearing open the packet, began to devour the bread in memory of concentration camp starvation.

It takes an effort to imagine these grey, bent figures as active people, many of them with interesting careers. In their rooms, their photos show them as they were; pictures and ornaments, or a cherished bureau or chest, are reminders of an elegant home. But besides these links with the past, they need contacts with the outside world to help maintain their dignity and sense of identity. Many have no relatives left, and have no visitors at all. Can you not spare them a little time?

They are *our* people, in Homes provided by *our* community. In truth, they are under our roof. They should be our concern. Spare them a little time!

OPEN DAY At Osmond

The Open Day at Osmond House on 26 July drew again a large number of visitors to see friends and relatives and to support the good cause by joining in the various attractions offered. All the usual stalls were doing brisk business, and as the sun remembered it was after all her (sun)day, tea could be enjoyed in the garden. A special feature was provided by Dr. Lore Stein, chairman of the House committee, who handed Mr. Ludwig Spiro an (albeit belated) birthday present — a sturdy young tree that would please him as a keen gardener and at once stand as a characteristic of himself, firmly planted in the ground, upright and straight. The present was a token of the residents' appreciation of the great work done by Mr. Spiro in establishing and maintaining the Homes.

A very special tribute is due to those mainly responsible for the success of the Day — Ruth Gawthorpe, the Matron, and Rosemary Lewis, who excel in organising events like this but too often are allowed to go without recognition as they tend to hide behind the scenes. For an effective Raffle we must thank, *not for the first time*, Chaim Haller.

At Leo Baeck

The Leo Baeck House will hold its Open Day on Sunday, 13 September, from 3 to 6 p.m., in its grounds, Bishops' Avenue, N.2. Tea will be served too. Entrance 75p. Raffle Tickets, for the benefit of the Leo Baeck House Residents' Amenities Fund are now available from the matron (tel. 455 9806) at £1 per booklet of four.

Sidney Jones

MID-LIFE AND AFTER

Changes in our Personality

It is becoming common-place for psychologists and sociologists to talk of the 'mid-life crisis'. In essence they mean that, half-way through our lives, most of us encounter a period of change, of transition. This can apply to our occupation, our family life, our interests and ambitions, our very personality.

Our passage through the transitional period may be rough or smooth, welcomed by ourselves and by others, or it may be resisted. It can be long or short. Some observers place the transition between the ages 35 and 50, sometimes with dramatic intensity as in religious conversion, or in a series of small steps spread over a period of years.

A personal change, whether intense or slowly building, seems to happen to most people. This is not surprising when we consider the sources of change. These are three-fold. There is the change which seems to emerge spontaneously within us; the sort which is externally applied to us; and the change which is the product of an internal readiness interacting with an external circumstance.

The first type, internally inspired, is exemplified by the person whose career undergoes a radical alteration, as with the accountant, for example, who becomes a lecturer in finance. Explained by others in various ways, to the person concerned it represents a loss of interest in their occupation, a running-out of steam, and their being attracted to a new pursuit.

Redundancy

The externally-prompted change is unfortunately becoming more common, as in the case of redundancy or prolonged unemployment. Not to be forgotten is the burden which compulsory retirement imposes on those who find this unnecessary and undesirable. Many women in mid-life experience the 'empty nest' phenomenon, when their role as the mother of dependent children melts away.

The third case of transition combines both internal and external 'pushes'. The man or woman has felt stirrings of a new interest or ambition, perhaps manifested in paying attention to new stimuli, engaging in novel and persistent fantasies and perhaps noticing different sorts of subject in the newspaper or on TV. This might happen to a woman of 35, say, who had been content to be a housewife and mother, but who now begins to read books about the world of business.

Out of the blue, her neighbour tells her about the milliner's business she runs, and how hard-pressed she is because trade is so successful. The housewife hears herself saying, as if it were another person speaking, that she would be glad

to help. And so it has happened. The transition is on its way. What started in the mind encountered an external opportunity, and the change was engineered.

There are many ways of responding when we are called on to change. A common tendency is not to recognise the need or to suppress it. The reward for this 'ostrich' response is familiar: peace of mind, a sense of security, and the continued re-assurance of the known way of life.

Alternatively it is quite common to experience a restlessness and dissatisfaction with one's life-style without exploring the origins of the disturbance, and this can have serious consequences if the wrong solution is adopted. Some cases of marital break-up may be attributable to such a faulty diagnosis.

The Hidden Soul

Murray Stein, the American psychiatrist, has made a penetrating analysis of the almost universal experience of the transitional crises which meet us in mid-life. Much of what he has to say applies to any stage, however, whether early or late in life. In his book *In MidLife* (Dallas, 1983) he adopts a perspective based on C. G. Jung. The essence of the Jungian approach is that the second half of life (say, from 40 onwards) has different purposes and a different character from the first half.

In the first half of life we are concerned with 'Nature', with procreating and raising the next generation, with securing the means of living, income, career, ambition and all that goes with this. The second half has different requirements. This is because the first half has meant that we were 'lived' by our parents, by our social group, by society generally. In later life, we are urged to become individuals, to find our true selves, and, Jung suggests, to allow the hidden soul to emerge.

There is no recipe, no formula, for this pathway

to individuation, to becoming what we can become. Every person has their own quest.

However, if there is a real need for change, whether in one's circumstances or in one's view of oneself, the longing for the familiar, for the predictable, can be powerful, because change can be painful, as Stein's analysis of its successive stages demonstrates. He describes three processes in the major transitions. These are: separation; 'liminality'; and re-integration.

Separation from the old way is always vital; whether separation from people, from roles, or from an out-moded self-concept. For example, 'I am not the sort of person who . . .', becomes 'Am I the sort of person who could . . .?'

'Liminality' (from the Latin *limen*: a doorway, or threshold) is the actual process of changing. It is, to Stein, a no-man's land, an unknown territory, neither the old, nor yet the new way or role. Jung held that this provided the opportunity for the emergence of the unconscious elements in our mental life. Thus in the process of change, whether in career-promotion, perhaps, or retirement — or in other roles, such as that of the parent, there is a period of uncertainty and doubt. Again this is discomforting.

Both the threats, of separation and of liminality, can lead to a clinging on to the old roles and goals, however inappropriate. The conscientious mother of young children may want to carry on 'mothering' even though her children are now grown-up.

Stein suggests that many of the mental ills of later life are attributable to a failure to change when change is appropriate. He lists the disorders of compulsive and impulsive behaviour as when the person says 'I don't know what came over me.' He gives the example of kleptomania and other similar aberrations. One could add that some instances of depression, and of anxiety might indeed be induced by the struggle to reconcile an inner, perhaps unconscious, conflict.

The final stage, of re-integration, where the new self or the new aspect of self is experienced and accepted, or where the new role is adopted, represents the achievement of personal growth. The self which has been latent is actualized.



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Alice Schwab

YOUNG GERMAN ARTISTS IN BRITAIN

Young German artists are awarded scholarships by the German Academic Exchange Service (DAAD) and the British Council, enabling them to spend a year in Britain. The work of nine of these young artists is being shown at the Goethe Institute (9 July–28 August). They work in a variety of styles and mediums, but of particular interest is the work of Martina Blume (born 1958 in Paderborn), now studying at the Royal College of Art, and that of Christine Kühn (born 1953 in Osterbrock) who studied at the *Hochschule* in Berlin and then also at the Royal College.

Milein Cosman (born 1922 in Düsseldorf) is a very busy lady. In her delightful home in Old Hampstead, surrounded by memories of her late husband, the great musicologist Hans Keller, she actively pursues her vocation as a painter and etcher. Some of her work was exhibited at the *Art in Exile* exhibition in 1986, but she has also had a successful exhibition of her etchings and drawings of musicians and dancers in Gallery 44 at Aldeburgh, Suffolk, in June and her work was again shown at an exhibition at the Charlotte Mason College, Ambleside (1–14 August). A major exhibition of her work in Düsseldorf next year is already in preparation.

Mordecai Ardon

The exhibition of recent works by Mordecai Ardon at the Marlborough (until 31 July) is now unfortunately finished. Ardon, now aged 92, is undoubtedly one of the great painters of our time. His father, named Bronstein, was an Orthodox Jew of Russian ancestry who worked as a watchmaker in the small Polish village of Tuchow, where Mordecai was born. He left Tuchow for Paris after World War I but only reached Berlin and was quickly introduced to the *Bauhaus* where he studied under Itten. In 1933 he emigrated to Israel, changing his name to Ardon. He worked as a civil servant and taught at the Bezalel School, gradually achieving international recognition for his splendidly coloured paintings and for the stained glass windows he designed for the Jewish National and University Library.

An exhibition of works by Lotte Laserstein (born 1898 in Berlin) is to be shown by Thomas Agnew & Sons and the Belgrave Gallery (4

November–4 December). She studied in Berlin under Erich Wolfeld and, after several one-man exhibitions in Germany, was forced to leave in 1937 for Sweden where she still resides. She has had several exhibitions there and also undertaken many commissions.

Other interesting exhibitions worth visiting are Gilbert and George: Pictures 1928–1986 at the Hayward (until 27 September), where works by André Masson, the well-known French painter, are also being shown.

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Vera Karoly, a Czech-born Jewish artist living and working in North Baddesley, nr. Romsey, is having her first exhibition in September when the centrepiece will be a large painting called *After Auschwitz*.

'Lord Richard of the Basilicas'

One of the great German-Jewish art historians whose name is relatively little known (possibly because his research is highly specialised), Richard Krautheimer, recently was 90. The sphere in which his interests lie is early Christian architecture, and the several learned works he published on this subject have established the 'Lord Richard of the Basilicas' as the foremost Western authority on Rome. His reputation rests essentially on the magisterial *Corpus Basilicarum Christianarum Romae*, an opus extending over 40 years (Vatican City, 1937–1977), and other notable publications of his are *Early Christian and Byzantine Architecture* (1965), *Rome: Profile of a City 312–1308* (1980), and *Three Christian Capitals* (Rome, Constantinople, Milan), 1983. A surprise, both because of the author's advanced age and the slightly different topic, was *The Rome of Alexander vii*, 1985.

Krautheimer, a native of Fürth, began his career in 1927 as lecturer at Marburg University. In 1935 he emigrated to the United States where he was soon recognised and obtained what proved to be a permanent position at the New York City University. Most of his family perished in the Holocaust, and though for that reason he long kept away from Germany, in 1964 he accepted an honorary doctorate from Frankfurt University.

SB's Column

YES, WE REMEMBER THEM WELL

The Bavaria film *Schloss Königswald* which is at present being shot at Kulmbach, West Germany, is set in 1945 and has the departure of American troops as its main theme. The film re-unites a cast of ladies whose names almost form an encyclopaedia of German film history, comprising Marika Röck, Camilla Horn, Marianne Hoppe and Carola Höhn, whilst among the young actresses one finds Dietlinde Turbvan, wife of conductor Lorin Naazel. A great assembly, recalling the legendary UFA days. Michael Rittermann, for over 20 years character actor in Switzerland, now living in retirement in London, has been called back to the Zürich *Schauspielhaus*, 'by special request', to play the seer Tiresias in the Sophocles tragedy *Antigone*.

The play *Flight*, transferred from the Stratford 'Other Place' to the Pit theatre at the Barbican, London, tells of three generations of a Jewish family, and ranges geographically, and symbolically, from ice cold Lithuania to tropical Rhodesia (Zimbabwe). Highly dramatic conflicts arise when political and religious beliefs are irreconcilable and former outcasts become part of a colonial establishment.

Birthdays

Luis Trenker who as 'The King of the Mountains' was a great film hero before the war, celebrated his 95th birthday at his home in the South Tyrol.

Stella Kadmon, one of the first to open a political cabaret in Vienna in 1932, is 85. Her little theatre *Der Liebe Augustin* later became a meeting point for many actors when German

refugees arrived in Austria. A gifted organiser who spent the war years in Israel, she founded the *Theater der Courage* which is still in existence in Vienna.

Also 85 is actress Erika von Thelmann who since her retirement is much missed in German films and television. — The Swiss actor Paul Hubschmid, also known as Paul Christian from his years in Hollywood, had his 70th birthday. He is considered the best *Professor Higgins* of the German-speaking stage, and played this role in many cities.

Obituary

Actress Hilde Weissner, member of the Berlin State theatres under Grundgens who later initiated her film career, has died aged 77.

One of the brightest stars of the silent film, Pola Negri, died in Texas, aged 92 (or thereabouts). Born in Poland as Barbara Appollonia Chalupek, she won fame both through her roles as *femme fatale* on the screen as through her, often stormy, *affaires* with people like Chaplin and Valentino. She began her career in Germany where Ernst Lubitsch discovered her and then practically took her with him to Hollywood where she made her best known films (*Lily of the Dust*, *A Woman of the World*, *Hotel Imperial*, *Barbed Wire*). In 1935 she went back to Germany where she appeared in *Mazurka* (with Paul Hartmann, directed by Willy Forst). There was gossip that Hitler was attracted by her charms. It was said that he had enquiries made in Poland to check on her 'Aryan' purity, and a statement was actually issued from the Führer's office denying the 'serious accusation' that she was of Jewish descent.



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The German Composer of *Kol Nidrei*

Toscanini's Unpublished Correspondence

Among the several musical settings of *Kol Nidrei*, one of the finest is the concerto for cello and orchestra by Max Bruch. Because this particular melody greatly appeals to Jewish listeners, it is frequently assumed that Bruch was a Jew. But in fact he was not: he was a German gentile, and by his achievement he went some way towards demonstrating that in art certainly it is not race that matters but the spirit.

Bruch (1838-1920) was still a young man, barely 25, when he conceived a predilection for various kinds of folk music because (he once wrote) 'the people's hymn (*Volkslied*) is the spring of all true understanding of melodies', and it was in the pursuit of this study that he encountered Hebrew melodies such as *Kol Nidrei*. He was introduced to them by a Berlin Jewish musician called Lichtenstein (1806-1880) who was (according to A. Z. Idelsohn, *Jewish Music*, 1967) 'a pious and warm-hearted Jew and master of traditional *chazzanuth*'; it was he who drew Bruch's attention to Jewish traditional tunes, as a result of which Bruch met *Oberkantor* Eduard Birnbaum who appears to have inspired the *Kol Nidrei*. 'Though a Protestant', Bruch wrote to his friend, 'as an artist I felt a deep appreciation of the extraordinary beauty of these Hebrew hymns and was therefore glad to disseminate the knowledge of them by way of my renderings'. *Kol Nidrei* was indeed not his only opus of special Jewish interest. He also wrote a notable arrangement of the Chanukah tune *Maoz Tsur*.

In 1880 Bruch was appointed conductor and chorus master of the Liverpool Philharmonic Society, in succession to the then well-known Sir Julius Benedict, a Jewish immigrant from Stuttgart. Here he composed his 'Hebrew Melodies'

which he dedicated to a German friend, Henry E. Rensburg, a member of the Philharmonic Society's committee. It was in Liverpool too that *Kol Nidrei* was first performed at the Philharmonic in 1881.

However Bruch did not stay long in Liverpool where, for whatever reasons, he does not seem to have been a success. Despite his generous patronage of many young musicians struggling for recognition, he acquired what a local historian calls 'a reputation for bad temper and boorish behaviour'; others blamed his 'German accent and Teutonic perfectionism', and after 'three unhappy seasons', he returned to Germany, leaving 'a bewildered orchestra and a sharply divided committee of management'.

Criticism

Opinions on Bruch's *Kol Nidrei* strangely differ. While Jewish people generally would seem to enjoy listening to it, some (Jewish) professionals have been critical. One thought it 'curious that he should have resorted with success to a folk music which was not his own'. But then, what about Handel's treatment of *Joshua* and *Judas Maccabaeus*? Another, the above-mentioned Idelsohn, imputes to Bruch 'the use of Jewish motives without the production of a Jewish composition'. The German composer is said to have 'utilised the *Kol Nidrei* theme to create a fine piece of music but one that is German-European in spirit and style'. Idelsohn writes: 'He did not express as a background of the tune the *milieu* out of which it sprang, the religious emotions which it voices: awe, repentance and hope . . . Bruch displayed a fine art, masterly technique and fantasy, but not Jewish sentiments. It is not a JEWISH *Kol Nidrei* which Bruch composed'.

Judging by the acclaim the work has won, not least among Jews, one may well wonder, what is Jewish? Can only Jews produce a Jewish composition? Is *Maoz Tsur* less Jewish because it was derived from Martin Luther's chorale *Nun freuet euch, ihr lieben Christen*? (And the same applies to other Hebrew tunes of German origin.) Is genius incapable of entering 'religious emotions' not directly its own? It seems a pity so to demote art and instead of expanding its appeal, confine it to a ghetto.

C.A.

RABBI F. CARLEBACH'S DISTINCTION

Rabbi Felix Carlebach who, some months ago, retired as Minister of South Manchester Synagogue after 40 years' service, was granted the freedom of the city of Lübeck where he was born in 1911. He will share the distinction with Thomas Mann and Will Brandt. The honour is intended (according to the Lord Mayor) as 'an effort in bridge building' and at once 'a signal to embark on a brotherly new beginning'. Rabbi Carlebach who came to England in 1939, has involved himself widely in Anglo-Jewish communal life, taking particular care to promote good relations between Jews and Christians. Among the many tributes paid to his work has been the foundation of an annual Hallé concert in his name.

A record number of British tourists — 134,000 — visited Israel in 1986, four per cent more than the previous year. British tourists are now second only to Americans and ahead of West Germany and France. The average British tourist stays for 22 nights, 40 per cent coming purely for relaxation, 30 per cent primarily for religious reasons and eight per cent on business. Some 54 per cent are Christians, 37 per cent Jewish.

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Arthur Ruppin's Diaries

The last war saw a new word — boffin — enter the English language via service slang. A boffin was an army research scientist, a 'backroom boy' who made the soldiers' victory possible. In a wider, non-military, sense Arthur Ruppin could be termed the boffin of Zionism during the Mandate. Now that Jews have had a land of their own for over a generation one forgets how vital land was to the pioneers of the Yishuv. Ruppin was the architect of organised Jewish agricultural settlement in Palestine, the man to whom the term *kibbutz* owes its fame far beyond the borders of Israel.

Little had prepared him for that role. He had been born in 1876 in Rawicz near Posen, an area acquired by Prussia in the partition of Poland. His father was a small shopkeeper whose business went into decline, and the family moved to Magdeburg. He attended the local *gymnasium*, excelling in most subjects, but left at 15 to earn money with which to support his family.

It was the rising tide of German antisemitism that awakened his Jewish consciousness, and he undertook a socioeconomic study of the Jews. In consequence David Wolffsohn, Herzl's successor as head of the Zionist Organisation, sent him to Palestine to assess the economic potential of that country. Ruppin first arrived there in 1907. He differed markedly from other recent arrivals in being a German, a *yekke* in suit and tie, a lawyer, economist and scholar. However the *Herr Doktor*, speaking little Hebrew, fully comprehended

the mood and aspirations of the immigrants from Eastern Europe, and his systematic thought was in fruitful harmony with their lofty vision of reclaiming the land as precondition for Jewish national rebirth. As a result, in 1909 when Ruppin was director of the Zionist Organisation's Palestine Office the *kibbutz* Degania was established. Other pioneer settlements, both of the *kibbutz* and *moshav* type, followed, their foundation assisted by Ruppin's provision of agricultural training schools.

But though primarily remembered as the 'Father of Zionist Settlement', Arthur Ruppin rendered valuable service to the Jewish national cause in other areas as well. He served on the Zionist Executive, toured the Diaspora, drafted memoranda for submission to the British authorities, lectured at the Hebrew University. He is equally well remembered for his two scholarly books, *Die Juden der Gegenwart* (1904/1920) and *Soziologie der Juden* (1930). He died in 1943.

In the midst of his intense activity, he kept a diary which, having first been published in Hebrew, has now appeared in German: *Briefe, Tagebücher, Erinnerungen*, Jüdischer Verlag/Athenaeum. Königstein. 1985. 609pp. Index. It makes engrossing reading. There are diary entries on encounters with Jewish leaders, from Chaim Weizmann to Leo Baeck, first impressions of Turkish Palestine, speaking tours in three continents. In 1937 Baeck is stated to have thought that 80 per cent of Germans opposed the persecution of the Jews — which Ruppin noted without comment, as he did the Nazi raceologist Hans Günther's assurance that he deemed the Jews not inferior, just different. The Diary catalogues delusions, only some of which were acknowl-

edged. At a Zionist lecture in Hamburg before 'Crystal Night', Max Warburg's sister-in-law told Ruppin: 'I felt the need to come forward, as at a Salvation Army meeting, to confess my sin: we have all sinned against Palestine!'. Some days later, having journeyed to Poland, he asked students at Lemberg *yeshiva* if they wanted to go to Palestine. They answered: 'Yes — when the *Maschiach* comes!' R.G.

ANOTHER 'WHO'S A JEW?' DEBATE

The perennial 'Who's a Jew?' debate produced two notable decisions in the Israeli Parliament. A bill designed to amend the Law of Return by demanding that a Jew who converted from another religion must do so according to Orthodox rite was defeated, albeit narrowly, by 60 to 56, and another naming the Chief Rabbinate as the sole body to determine whether a person was Jewish or not was lost by 63 to 52.

The question came already up in dramatic terms early this year when the Orthodox Minister of the Interior, Rabbi Yitzhak Peretz, resigned because he refused to obey a High Court order to register an American Reform convert as Jewish.

Satisfaction at the Knesset vote was expressed by the *Jerusalem Post* which thought that 'good sense' had prevailed when 'this latest challenge to the unity of the Jewish people, with Israel as its centre was beaten back'. Exception was taken particularly to an Orthodox attack on the Reform for not being sufficiently Zionist. Ironically this attack came shortly after the Reform and Conservative parties had obtained one third of the votes in the U.S. elections for the coming Zionist Congress — 53 out of 152. The President of the U.S. Conservatives, Franklin Kreutzer, declared they would 'not tolerate second-class citizenship for Reform or Conservative Jews'.

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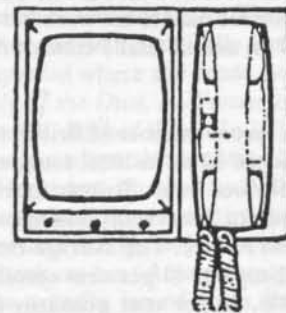
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ACJR MEMBERSHIP

Sir — Mr. John Dunston, in his article about the ACJR in the May issue of AJR INFORMATION mentioned briefly that it is open to children of Jewish refugees, in their twenties or thirties, and single. The ACJR is, in fact, for reasons which are not entirely clear, barred to all children of Jewish refugees born in this country between 1933 and the early 1950s. This is the generation which shared with their parents the hardships of the late 1930s, the war years and the early post-war years. This generation was affected by their parents' difficulties in adjusting to a strange and unfamiliar country, and in many cases, to a much lower

Letters to the Editor

standard of living than they had been accustomed to in Germany.

In contrast, by the mid-1950s, when most members of the ACJR were born (some, presumably, were born even later), conditions had improved. Many refugees were receiving German pensions or compensation payments, and had settled down in this country.

I think that the older generation of children of Jewish refugees might have something worthwhile to contribute to the ACJR, and I hope that it will reconsider its policy and admit all children of Jewish refugees, not merely a select group.

15 Norman Court JOHN LEVY
395 Nether Street, London. N3

Mr. John Dunston, Chairman of ACJR, replies

Mr. John Levy's comments are most helpful and will certainly be considered. Although the ACJR is still a relatively young organisation (the second AGM will be held on 19 September), much thought has been given to the nature of the group, and the constituency to which it might appeal and I would stress that discussion of these important areas in fact continues regularly.

Mr. Levy's observations about the way in which those born in the 1930s and 1940s were affected, are an eloquent reminder of how different was their experience from that of children of refugees born, say, in the 1950s. It would be indeed interesting if he were prepared to discuss this theme with us at great length.

One of the aims of the ACJR is, in addition, a social one, and it seemed not unnatural, in the formative stages of the Association, to bring it first of all to the attention of people of a similar age and background. The experiences of Mr. Levy's generation would be of considerable interest, and I hope there may be a chance to meet him on some future occasion. We would welcome him at one of our discussion groups, and I hope he will be able to contact us.

In the meantime, there must be some who share Mr. Levy's background and particular experience, who may like to contact him with a view to establishing a similar forum, perhaps through the columns of AJR INFORMATION?

EAST GERMANY'S AMENDS

Sir — Your leader of June 1987 refers to President Herzog's comment that East Germany 'has done nothing to make amends' (re: German guilt?) whereas the West Germans had 'done a great deal to atone'.

Those uninformed comments amount to a manipulation of the facts and express a far travesty of the truth as they centre wholly on Mr. Herzog's definition of atonement (apparently the equation of unequivocal support of the State of Israel).

I am a Jewish refugee from Germany in 1939 and over the last 20 years have made periodic short-term visits and a recent three months' study tour to East Germany. My experiences there reassure me about East Germany's uncompromising antifascist and antisemitic stand. Where there are Jews in East Germany wishing to promote Jewish history, culture, religion and ritual life, there are lively albeit few and small Jewish communities.

Jewish and non-Jewish victims of fascism and those actively engaged in former antifascist resistance receive generous pensions in addition to the normal State provisions for pensioners and can lay claim to many other vital privileges.

Jews and non-Jews alike, both as victims of and as resisters to fascist oppression, are involved in the many and varied programmes at schools and other institutes of education where the State's manifest antifascist tradition (of which the suppression of antisemitism is but one element) is being actively fostered and maintained.

2 Plas-y-Coed MARION FERGUSON
Lake Rd East
Cardiff

Editorial comment:

Ms Ferguson would appear to have missed the point. She is concerned with conditions inside East Germany which may well be as she says they are. Mr. Herzog however was concerned with something very different: the contrast between the two Germanies' attitude towards the former German-Jewish community now world-wide. The West Germans, he suggested, had made amends to them, to us, not so the East Germans, and this would seem to be beyond dispute.

From the very start, the G.D.R. regarded the restitution agreement as a deal between 'West German and Israeli big business' struck at the behest of 'US imperialism', etc. The then Israeli Foreign Minister, Sharett, found Russia 'completely impervious to any idea of restitution', and those Jews whose property happened to be in the East, had, he thought, 'only their ill luck to blame'.

OSMOND HOUSE OPEN DAY

Sir — Residents, Matron and Staff, also members of the House Committee sincerely thank all readers of AJR INFORMATION for their generous support of the recent Osmond House Open Day.

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LORE STEIN
Chairman,
House Committee.

Letter from the Editor

To ALL AJR MEMBERS OUTSIDE LONDON

Dear Friends I am writing to you to let you know that we are thinking of you. Inevitably perhaps, much of what you read in this paper about the AJR concerns conditions in London where most of our people live, but you are not forgotten. I know that some of you live in isolated parts and so perhaps sometimes feel lonely. I think, therefore, it is important that we keep in touch. Please let me know what is going on in your part of the world, tell us of local activities of AJR members and other former refugees, send us relevant reports in local papers, and so long as it is sufficiently interesting for other readers, I shall be glad to print it, bringing your life to the notice of friends elsewhere. May I hope to hear from you?

CLUB 1943

Meetings on Mondays at 8 p.m.
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Swiss Cottage Library, 88 Avenue Road,
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1987

- 7 Sept. K. und O. Reinfrank stellen eine neue Anthologie vor. Kurzlesungen von Pen Club Autoren: Stella Rotenberg, Eugen M. Brehm, Wolf G. Fischer, Hans Kalmus, Arno Reinfrank.
- 14 Sept. Dr. Kurt Pflueger: Die Pharaonen. Die Entwicklung des Aegyptischen Königstums.
- 21 Sept. Hartmuth Kunkel: Georg Büchner (1813-1837). Ein revolutionärer Schriftsteller.
- 28 Sept. Sylvia Simova: European Refugees and their Descendants.

Lectures in October, November and December will be held at the new Paul Balint-AJR Day Centre at 15 Cleve Road, West Hampstead, NW6, which can be reached either by Underground (Jubilee Line, West Hampstead station) or buses 28, 159 and C11.

October

- 5 Oct. Dr. H. von Schulze-Gaevernitz, Die Briefe Platos. Philosophie und Königstum.
- 12 Oct. Andrew Wolters: Columbus, Copernicus, Raphael. Pioneers of our Consciousness. An illustrated talk on Raphael's fresco known as the School of Athens.
- 19 Oct. Dr. Jennifer Taylor: Prof. Hermann Friedmann, a Founding-Member of the Club 1943.
- 26 Oct. Dr. Peter Seglow: Slides from his recent travels.

November

- 2 Nov. Meyra Yudkin M. A.: Religion and Love in the Writings of Isaac Bashevis Singer.
- 9 Nov. Brian Sapita: The National Health Service. Diagnosis and Cure.
- 16 Nov. Ing. O. Egert: Via Florida to the Aztecs and Majas in Mexico. (With slides.)
- 23 Nov. H. A. Ninggo: Nacht Über Dem Tal. Eine Jugend in Deutschland.
- 30 Nov. H. Frank L.D.C. Calenders of different Nations.

December

- 7 Dec. H. Leyrer: Oswald Spengler. Philosoph and Political Intriguer.
- 14 Dec. Hans Seelig: Ein Musikabend mit Schubert.
- 21 Dec. Important Members Meeting and a Round-Table Talk with Dr. Wohlr.

The Membership fee of £4.00 for the second half of 1987 is now due.

A few copies of Dr. Seligmann's lecture Der Erfolg der Juden im Geschäft (Price £2.10) are still available from B. Sterly.

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.

Congratulations

Anderman:—To Mrs. Ruth Andermann our greetings and best wishes for a special birthday. In gratitude, the AJR.

Deaths

Beecham:—Bernard Beecham died suddenly and peacefully on July 21st 1987. Deeply mourned and sadly missed by his wife Naomi, family and friends in Jerusalem and London.

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Brown:—Mrs. Ann Brown died peacefully after a prolonged illness, aged 71, on August 2nd. Deeply mourned by her husband Ernest, son Peter, daughter Susan, son-in-law Stephen and sister Gusti, relatives and friends. She will always be missed.

Goldschmidt:—My beloved husband Werner Goldschmidt passed away peacefully on August 2nd 1987 after a long illness patiently borne. He will be forever in my heart. Deeply mourned and sadly missed by his wife Else, brother Henry, nephew Peter and sister-in-law Wally and all his many friends.

Sturm:—Scheindel Sturm died on 23 July 1987, aged 91 years. Deeply mourned by her son Felix, daughter-in-law Eileen, grandchildren and great-grandchildren.

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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ABRAMS or Abraham. Julius Abrams or Abraham, born after 1930 in Gloucester or London. Parents Josh and Olga (Goldie) came to Gloucester from Liban, Latvia, in 1880s. Sister Elaine. **ADELSTEIN**. Eli Adelstein (Vidl) née Gewanznyter lived in London. Had

a clothing factory and two or three children. **DROEHLICH**. Anni Droehlich (née Ettinger) and daughter Susi. Anni born 1913 in Maehrisch. Ostrau, Czechoslovakia. Susi born around 1932 also in Maehrisch. Both came to England during World War II. Please contact the Jewish Refugees Committee, Drayton House, 30 Gordon Street, London WC1 0AN.

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GESAMTARCHIV IN EAST BERLIN AGAIN

The Document Centre of German Jewry — *Gesamtarchiv der Deutschen Juden* — which in 1952, at the height of Stalinist antisemitism, was removed from East Berlin Jewry's communal offices to the State Record Office in Potsdam, is to be returned. Negotiations towards this end are at present being conducted by the head of East Berlin Jewry, Dr. Peter Kirchner.

RUTH ANDERMAN RETIRES FROM EXECUTIVE

Another member of the Executive has been overtaken by the '75 year' rule—Mrs. Ruth Anderman, who has served as long as many of us can remember, and not just on the Executive. She made her outstanding mark in down-to-earth, practical service to her less well situated fellow-refugees. It was she who started, 20 years ago, in her own time, at her own expense, the Meals on Wheels service which has proved such a blessing to so many. She began with 30 meals, they have now grown to 200. On the same basis she founded the Luncheon Club which used to cater for 30 people every Tuesday.

In this fruitful endeavour, she showed a remarkable knack for finding volunteers whom she knew how to inspire and involve, with the result that they readily stayed on, many of them just because of her. She endeared herself to them as she has done to so many others, through an efficiency always rich in practical initiative and fresh ideas, and at the same time marked by a

personal modesty. Nor does she forget the residents of the Homes whom she regularly visits. They and all who ever enjoyed the blessing of the hospitable atmosphere which she created will be sorry to hear of her retirement, and now, on her 75th birthday, they wish her (and themselves) many happy returns—quite literally. No doubt to Ruth Anderman retirement will not mean lack of activity.

AJR CLUB NEWS

The Club is now sharing the premises of the Day Centre at 15 Cleve Road. With members establishing themselves in the new surroundings, the Club remains popular as is shown by the fact that 30 new members were gained in the course of the year.

Day Centre and Club supplement each other. The Day Centre opens at 10 a.m. and goes on until 3; the Club is open on Sunday, Tuesday and Thursday afternoon between 2 and 6. The Club serves the purpose of giving its members a place to make and meet friends. Club members split up into those wishing to join the Day Centre concerts at 2 and others preferring to chat in the lounge. Quite a few Club members attend the Day Centre one day a week and come to the Club on others. The beautiful large garden is open to all.

The Club's old-established Sunday afternoon entertainments will be resumed on Sunday, 13 September, at 3.30 p.m., with a Music Quiz presented by Gerard Tichauer. Entrance fee 40p, incl. tea.

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Prince Philip will be the Guest of Honour at a Wiener Library dinner to be held in the Banqueting Hall, Whitehall, on 18 November. The Chair will be taken by Lord Callaghan, President of the Wiener Library Endowment Appeal.

WOLFGANG MATSDORF 80

Dr. Wolfgang Matsdorf, who was 80 on August 9, has been associated with Jewish causes since his days in the German-Jewish youth movement. In 1933 he was appointed *Syndikus* of the Hesse District of the C.V., a position which called for particular skill and courage. In 1938, he emigrated with his family to Australia, where he first worked with the Australian Jewish Welfare Society and later became a probation officer. After his retirement, he and his wife re-emigrated to Israel. From his new residence in Jerusalem, the city he loves unreservedly, he has continued his Jewish activities, especially as a devoted worker for the Israeli section of the B'nai B'rith and as a correspondent to foreign Jewish papers. His friends in this country extend their cordial birthday greetings to him.

German Jew's Industrial Achievement

A British firm set up by a German Jew recently celebrated its 60th anniversary. Albert Plaut, of Hanover, would spend several months each year in England to introduce and sell plywood on behalf of *Gebrüder Thalheimer* of Wiedenbruck, Westphalia. In 1927 Plaut formally set up his agency in London, registering as *Albert Plaut*, importers of plywood from the associated mill in Germany.

When the mill was 'Aryanised', several members of the owners (Thalheimer-Hirschheimer) managed to escape and some of them joined Plaut in founding the Thames Plywood Manufacturers Ltd. During the war, though trading conditions became difficult, the firm employing about 400 was able to do work of national importance. Gradually it grew into one of the largest specialised plywood manufacturers in Europe, maintaining vital links with the Far East, Africa and South America.

Albert Plaut died in 1958, aged 74; his widow, now 92, survives him.

If any reader can let us have other instances of this type of individual refugee achievement, we shall consider them for publication.

RABBI BERNHARD BRILLING

Rabbi Dr. Bernhard Brillling, the well-known German-Jewish historian, died on 7 July at Münster, aged 81. A native of a Posen *stetl*, he extensively published on his specialised subject, the history of Jews in Silesia where he officiated during the early part of his life, and of those in Westphalia where he settled after the war. On his release from Buchenwald concentration camp, he emigrated to Palestine where he was, from 1939 to 1957, archivist of the municipality of Tel Aviv. In 1982 he was awarded the Leo Baeck Prize by the Central Committee of Jews in Germany. As lecturer at Münster University on German-Jewish history and an associate of the local *Institutum Judaicum Delitzschianum*, he took a lively interest in Jewish-Christian relations.

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