

AJR

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IS MARSEILLES PRONOUNCED MÜNCHEN?

On the other side of the Channel the barometer needle hovers dangerously close to *Storm*: the Far Right is on the march in France. By gaining 15 per cent of the vote in the Presidential Election the National Front has proved itself stronger and more durable than the postwar Poujadists from whose ranks Front leader Le Pen first emerged.

Not that Poujade was the first would-be Fuehrer promising to be France's Man of Destiny capable of solving all her problems; that phenomenon is as historic as Napoleon and as recent as Marshal Petain. In the wider perspective of history, though, France has on the whole been on the side of the angels rather than of the devils. She is, after all, the country of the Declaration of the Rights of Man and of the — ultimately — just conclusion of the Dreyfus Trial.

The Dreyfus affaire prefigured the rise of Le Pen in being fuelled by race hatred: the Captain's Jewishness was produced as evidence of his threat to national security in the way Le Pen describes the alien character of North African immigrants as imperilling the economic and social wellbeing of the country.

Like aspiring dictators of whatever country and period Le Pen is a *terrible simplificateur*. He equates the rise in crime with rising immigration and asserts that the number of immigrants equals that of the unemployed; therefore, he argues, expelling the immigrants would both alleviate crime and provide work for all jobless Frenchmen.

As regards crime he identifies an additional culprit: the inept reformers who liberalised the penal code and abolished the death penalty. It so happens that the most reform-minded recent Justice Minister was Badinter, a Jew. The National Front depicted him as 'covered in blood' — i.e. the blood of the victims of the criminals he had allegedly unleashed on society. The Front used a similar Goebbels-style smear campaign against the Jewish Health Minister Simone Veil. Because Madame Veil was the

Minister who legalised abortion, she — an Auschwitz survivor — was accused of 'genocide' of unborn French babies. A party which indulges in such methods does not have to spell out its anti-semitic ideology; the clearest indication of its attitude to the Jews was provided some months back when Le Pen dismissed the Holocaust as a minor incident (*bagatelle*) of the Second World War.

Given all that it is most regrettable that a small group of our French co-religionists look upon the Front as potential allies. These Jews are doubly blinkered. For one they accept its opportunistic disavowal of antisemitism at face value; for another they see its anti-Arab xenophobia — most immigrants in France are from North Africa — as helping Israel's struggle against her Arab enemies.

To find a parallel for this grotesquely mistaken Jewish view of Le Pen one would have to turn a mental somersault and imagine Germany Jewry welcoming Hitler because of his hatred for the Soviets who closed down synagogues. Central to their entire misconception is the fact that North African immigrants in France include several hundred thousand Jews. These Sephardim from Algeria, Morocco and Tunisia, who today outnumber the Ashkenazi element in French Jewry, would undoubtedly rank among the first designated victims of Le Pen's expulsion programme — and the 'European' Jews among the second. An additional consideration, and one intimately bound up with the question of minority rights, is this: Jews can never, lest they want to blind themselves to all the lessons of history, afford to flirt with enemies of democracy. The Jewish supporters of Mussolini (seen in *The Garden of the Finzi-Continis*) and their German counterparts in Max Naumann's *Verband National-deutscher Juden*, not to mention their distorted mirror images on the totalitarian Left, have rarely managed to escape the bloodlust of the monster they have helped, however marginally, to create.

So much for the Jews; what about France herself? To understand the problem we need to take cognisance of one important local factor: unlike Britain, where expatriates returning from the newly independent colonies only numbered thousands, postwar France received over a million white settlers uprooted from Algeria. These so-called *piets noirs* formed the bedrock of Le Pen's support; he has since added to them the sort of people who voted NSDAP in the end phase of the Weimar Republic, such as struggling craftsmen and farmers, unemployed workers and bloodyminded students.

There is another similarity between Hitler and Le Pen. Just as Hitler lost no support when he accepted 'personal responsibility' for political murders carried out by the SA (as at Potempa in 1932) so evidence that Le Pen personally tortured prisoners during the Algerian War caused no drop in the National Front vote.

For all that we need not expect the worst to happen on the other side of the Channel. France has been shaped by rather different forces than Germany. The *Marseillaise* is lightyears removed from the *Deutschlandlied*, and Voltaire was, for all his Judeophobia, a different kettle of fish from Wagner and Nietzsche.

Francois Mitterand is, furthermore, the absolute antithesis of President Hindenburg (even if Chirac's friend Pasqua rather resembles Hugenberg). We can be cautiously hopeful that the new-old president and the leaders of the civilised Right will jointly exorcise the spectre that is currently haunting France.

Indeed, it is good to see that the results of the presidential election last month confirmed the good sense of the French people as a whole in rejecting the extremes of both right and left.

*An Announcement to our Readers
(see page 2 column 1)*

CHANGE OF EDITOR

Editors frequently do not seek a profile or deliberately attract attention to themselves. Their contributions to the journal in their charge tend to be anonymous or are modestly published above initials. Even if at times an article appears with their full name it is not associated with the editorship.

One such editor is Caesar Aronsfeld. Taking on *AJR Information* on a temporary basis some two years ago, its contents and layout soon showed the marks of his professional experience, a deep knowledge of Jewish affairs, and a feeling for the interests of our readership. He has now decided that the time has come to terminate his 'temporary' appointment and we wish him well in his retirement and for many years to come together with his wife Helga. We are certain that our readers will wholeheartedly second this vote of thanks.

From 1 June the new occupant of the editorial chair is Richard Grunberger, who has been a frequent contributor to these columns. Vienna-born Mr. Grunberger has been a teacher and part-time lecturer, and is the author of several books.

DOCUMENT CENTRE THEFTS

Much publicised reports about files stolen from the American Document Centre in Berlin, said to be containing 'highly secret', even 'explosive' material on leading figures of the Third Reich, appear to have been much ado about very little. No fewer than 80,000 'top secret' files were said to have been used by criminals to blackmail former prominent Nazis. According to the *Berliner Morgenpost*, an organised underworld group was offering them for sale at 'horrendous' prices, between £4 and £7 million.

It is not impossible that such sums were paid by those who had reason to feel compromised, but it must also be surprising that so many 'former prominent Nazis' should still be at large — jurists, doctors, artists, as well as politicians. Much of the material is believed to have been acquired by British collectors of and dealers in Nazi memorabilia. On the other hand, some of these files were stated to have long been offered in the open market, e.g. in antiquarian catalogues.

The Document Centre holds about 30 million personal files, more especially the material of the Nazi Party's *Hauptarchiv*, with data on approximately 10.7 million former Party members, also files on more than half a million former SS and SA (storm trooper) leaders, as well as the records of the People's Court.

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THE CHALLENGE OF TOLERANCE

When One Jew says to Another 'You Should Have Been Gassed'

When Jews in London recently were distributing leaflets calling upon fellow-Jews to strengthen the movement to end the occupation of the West Bank and Gaza and help create a Palestinian State alongside Israel, they were told by fellow-Jews 'You should be hanged' and 'You should have died at Auschwitz'. They also were spat upon though this would seem a minor, less relevant detail. The outrage was by no means an isolated incident. The *Jewish Chronicle* has frequently reported cases of this kind; a member of the Peace Now movement in Israel, for instance, was told it was 'a shame the Nazis did not finish all the Ashkenasim', adding 'We will finish what Hitler started', and, curiously enough, an Israeli court not long ago held that in Israel such an abuse was no libel in law.

These sad facts, ominous straws in a desert wind, well illustrate the progress from humanism through nationalism, fanaticism, fundamentalism, to bestialism. Beyond that they must also raise the general question of tolerance among Jews. We demand tolerance from others — how else could we exist? how else could civilised society survive? — but we are not prepared to grant it to our own. It is an old story. Maimonides for example was excommunicated by French rabbis and his *Guide* burnt under their auspices. The *Hasidim* were suppressed when they attacked the rabbinical establishment as 'parasites in the vineyard of Israel', and the bold spirits which translated the Bible into German or the *Shulchan Aruch* into Yiddish, were left in no doubt of the orthodox Establishment's severe disfavour.

'No Jewish Virtue'

In many cases too, the strong arm of the secular authorities was invoked to deal with nonconformists as dangerous subversives. The story of Spinoza is perhaps the most notorious example. Progressive Jews today have great cause for *gomel benshing* as they do not live in the 18th or early 19th century. Even today not a few Jews can be found who believe that 'tolerance is no Jewish virtue', and Rabbi Louis Jacobs has exposed 'the absurd claim that Judaism has always been tolerant of dissent and freedom of thought'.

On this point also learned opinions have been stated by a former member of Israel's Supreme Court, Justice Haim Cohn, in his book *Human Rights in Jewish Law* (1984). He notes that 'the Talmudists throughout the ages viewed with well-nigh hysterical fears the dissemination of written material suspected of nonconformity'. Their law authorised the burning of various kinds of books; even those containing the Torah were not to be read if written by a 'heathen,' and one great scholar taught that in Scripture itself were many passages which ought to be burnt.

Justice Cohn is pleased to think that 'all the books ever banned or prohibited for any reason and at any time have safely survived', and

according to him, 'no one seriously contends any longer that the liability of a book to be banned still forms part of Jewish law', though here, with all respect due to the learned judge, opinions may well legitimately differ. In his book *Israel in Europe* (1907), G. F. Abbott perceptively remarks: 'Strong convictions do not of course excuse unrelenting brutality but they explain it. Given such convictions, persecution becomes a duty and toleration a sin'. The reference was actually to the Holy Inquisition but, alas, the Holy Inquisition, throughout history, has worn many hats, even a *kappel*, and it is the surviving spirit of this scourge that will seek to vindicate the inhumanity of those who tell dissenters they 'should have died at Auschwitz'.

IMMIGRATION NEWS

Balanced Controls in Britain

Twenty years ago, Mr. Enoch Powell made his famous 'Rivers of Blood' speech forecasting that mass immigration would cause racial violence in Britain. Whether by accident or design, the theme was taken up by the Home Secretary, Mr. Douglas Hurd, who pointedly affirmed his dissent: 'The Conservative Government and Conservative Party (he declared) share an absolute, unquestioned and unqualified opposition to racial discrimination. We need constantly to ram home the message that racial discrimination is obnoxious in principle, corrodes national unity and is wholly unacceptable in any civilised country.'

If Powell looked forward with fear, Hurd looked forward with hope: 'Of course (he said) tensions, resentments, private acts of discrimination continue but, I believe, less virulently than before.'

'New Commonwealth immigrants and their British-born children and grandchildren have found an accepted place in this country. They are making an increasingly-notable contribution to many aspects of British life — business, the professions, politics, the arts, entertainment and sports.' However, Mr. Hurd agreed with Mr. Powell on the dangers of too much immigration. He thought progress for ethnic minorities had been achieved only through tight immigration control.

He welcomed the fact that 1,100 police officers, 141 London councillors and more than 500 magistrates were from the ethnic minorities.

Powell also marked the anniversary by stressing what he called a 'common identity which overrides differences of mere opinion, the blood'. The English (he said) had no doubt about what being English meant. "English" is an adjective which denotes a particular people or, not to be mealy-mouthed, a particular race. Others may speak and read English — more or less — but it is our language, not theirs.'

GENTLEMANLY BEHAVIOUR

What is and what is not Cricket

It must seem doubtful whether many of our members are keen cricket fans. Cricket is the most English of games and unless we happen to be involved in it like Pakistanis or Australians, we must be born to it. They don't know much about cricket in Central Europe, and in France they mix it up with *croquet*. But in England it is very different, and the most serious charge that can be laid against the Liberal Jewish Synagogue in St John's Wood is that, notoriously, it is not on the Lords' side.

However, even if we do not know what is cricket, we do know what is 'not cricket' — the thing that's 'not done', below the level of good manners and gentlemanly behaviour. These things were recently the subject of a public debate which was characteristic of present English society.

It began with the incredible incident when an English player, indeed the captain of a cricket team, defied and actually abused the umpire (in Pakistan). Painstaking research established that no such outrage had been known for the past 50 years. There were reasons to believe that the umpire's performance may have been below standard, but whatever the provocation, it was agreed that the umpire's decision has to be accepted and there could be no excuse for flouting this rule. 'The English (said the *Daily Telegraph*) inherit cricket as a metaphor for gentlemanly conduct. . . Good behaviour must be as essential to cricket as the bat and ball'. If (as the *Times* remarked) 'cricketers traditionally regard themselves as sporting paragons of morality and dignity on the field of play'; then there was nothing like 'the virtue of self-discipline' — a virtue found conspicuously wanting in that conquering hero, Ian Botham, whose offensive behaviour was actually brought before an Australian court which fined him.

Cricket being the pre-eminently English sport, incidents like these are felt to be particularly degrading as they seem to be copying the deportment of such lesser breeds as need not perhaps be named. But we have all seen the tantrums of John McEnroe, the appalling tennis boor, and some of us perhaps wondered why he is tolerated in Wimbledon year after year. This in itself would seem to be objectionable if not indeed aiding and abetting the offence. Severe disapproval reinforced by a ban from the famous court would have helped to assert high standards and at once served as an education for the youngsters who may think it clever to ape such VIPs.

But these are only illustrations of a wider trend that has a significance for all of us. Characteristically, the best known Cricket Almanac (*Wisden's*), in its 1988 edition, has taken the trouble to explain that sport is not meant to be a war substitute; winning must not be everything; we don't go to see people win or lose — we want them to give of their best *regardless*. Today unfortunately (we are told), perhaps because of

the financial interests involved, 'consideration towards those about us is in decline, tolerance has given way to short-fused temper'. The MP who, in a fit of such temper, grabbed and damaged the Mace in Parliament and in that way showed disrespect for the office and dignity of the Speaker, was another glaring example where it was perhaps least expected. Fortunately he was immediately taken to task both by the Labour Party which severely disciplined him and by the Engineering Union which, in 'absolute disgust', withdrew its sponsorship from him.

Here perhaps is an answer to the question which cricketers sometimes ask: What is happening to the tradition of civilised behaviour which 'Britain has good reason to be proud of?' It is a question that must concern none more than those who came to settle here. One of them, an Indian, recently reflected on it. Mr. Prafulla Mohanti, an author and artist, who came to England 30 years ago, has found English people getting aggressive and in that respect differing from the folk back home where (he writes) children were taught to respect not only their elders but 'above all strangers — for who knows? God may arrive in the guise of a stranger, to test you. So Indian people tend to be much more hospitable'. One hopes they do.

We may not wish to pass judgment; generalisations often are in need of a pinch of curry. But it must be worth noting such reflections when we watch performances that are clearly 'not cricket'.

C. C. ARONSFELD

WHAT TOP PEOPLE ARE UP TO

Those who can afford to buy the posh magazine *Harpers and Queen* have been let into the secret of how 'the other half' of our society lives, the upper and upper-middle class of modern Britain. The new snobs no longer want to sit at a dinner party next to the Duke of Atholl, the racing trainer Henry Cecil or even such City Wizards as Ernest Saunders. Those considered 'in' are people like Jasper Conran, the fashion designer, and pop star Bryan Ferry.

A questionnaire returned by 1,000 of the magazine's 100,000 readers reveals that 10 per cent eat out eight or more times a week; they usually take three or four holidays a year (some six or seven), and a substantial amount of money is spent on clothes, at an average £3,000 a year. Many readers too must have a tumbler of wine permanently in their hands, and hostesses are rated 'mean' if they allocate less than one bottle of wine per head at a dinner party. Extending its enquiries into more delicate regions, the questionnaire discovered that a third of the people made love four times a week, especially those in their 30s and 40s and, oddly enough, living in the Highlands of Scotland, though here the sentimental occupation was 'sometimes' restricted during August, 'grouse permitting'.

NATURALISED ORANGEMAN

Harland & Wolff, the shipwrights of Belfast, have done it again: they secured an order to build the biggest passenger ship ever designed — longer than three football pitches, as high as the Nelson column, able to carry 3,000 people served by 8 restaurants and a 3-tier theatre. To build such ships may or may not be a good idea — but why should we be specially interested? Well, Gustav Wilhelm Wolff was one of us. He came from Hamburg back in 1848, at the age of 14, to train as an engineer, and that's how he met Harland with whom he went into partnership in 1862. Wolff made a great career, not only in his trade but far beyond. In 1892 he entered Parliament but never showed any interest in Jewish affairs. He had in fact joined the Church of England — which of course is no excuse for being indifferent at the time of the 1905 Aliens Act when so many victims of (Tsarist) persecution came here. Nor did the ominous development in Anglo-German relations arouse him unduly. He stuck firmly to Irish business, and whatever may be thought of Ulster politics, Harland & Wolff have done their country proud.

GERMAN-JEWISH KULTURSYMBIOSIS

200 years of German-Jewish *Kultursymbiosis* were illustrated in a Duisburg exhibition (*Akzente*) under the title 'In Defiance of Threats'. Among the exhibits were the works of Jewish writers, musicians, artists and scientists. Another exhibition, 'The Jews in Germany from Roman Times to the Weimar Republic', was shown by the Niederrheinisches Museum which also organised concerts, lectures, theatre and film shows.

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AUSTRIAN LITERATURE

Nearly all Austrian authors of any standing left their country at the time of the Nazi *Anschluss*. They remained productive in exile where they published under great difficulties, yet many of their works have remained largely unknown in Austria. Only recently has an appreciative study of them appeared - *Österreichische Schriftsteller im Exil*. Wien. 1986. Christian Brandstätter. 309pp. Its author, Sylvia Patsch, has long been studying this much neglected literature. She has written about it, also acted as a producer of radio and TV programmes.

Having done extensive research at the universities of Innsbruck, Cambridge and London, Ms. Patsch received the Austrian State prize for Journalism. Her special interest and indeed affection is devoted to the authors in exile. In her present volume she has included publications both before the exile and after. Her aim is in particular to acquaint the reader with such themes as persecution, loss of home and mother tongue, also the refugee's loneliness abroad.

Among the better known names represented are Felix Braun, E. E. Kisch, Lilly Körber, Robert Neumann, Manes Sperber, Hilde Spiel, Friedrich Torberg, Franz Werfel, Hermynia zur Mühlen and Stefan Zweig. The selection from their writings shows that the authors in their enforced exile always felt close to Austria and her cultural traditions.

H. S.

AUSTRIAN INSTITUTE FOR JEWISH HISTORY

An Austrian Institute for Jewish History was opened on 27 November at St. Pölten. Its director is Dr. Klaus Lohrmann, a member of the executive committee of the Action against Antisemitism; its address is at the local synagogue. Dr. Lohrmann, assisted by a team of Austrian and Israeli scholars, will publish early this year a book entitled 'The Law and Politics concerning Jews in Medieval Austria'. This is to be the first volume of a Handbook on the history of Jews in Austria. Among those associated with the new Institute are the President of the Austrian Jewish Community, Paul Grosz; Professor Dr. Erika Weinzierl, President of the Action against Antisemitism, and University Professor Dr. Kurt Schubert.



John Denham Gallery

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

RUDOLF HERSCHENHAUSER

Does anyone have any information on this artist or his works? He apparently came to Britain as a Refugee.

Please contact: **Manya Igel**
21-22 Peters Court
Porchester Road
London W2 5DS

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BRUNSWICK'S JEWISH MUSEUM

A unique Jewish museum has been reopened in Braunschweig. It houses a remarkable collection of ritual objects, including items which had at one time been the modest pride of the synagogue in nearby Hornburg. The Jewish history of this small town goes back to 1642, when the presence of at least one Jewish inhabitant was formally recorded. The synagogue itself was opened 120 years later, when the community had grown to 17 families. They themselves were too poor to pay for an appropriate place of worship and had to rely upon the generosity of the neighbouring Halberstadt congregation.

Over the next hundred years numbers declined again: the synagogue fell into disuse and in 1925 Hornburg's last Jewish citizen passed away. The various ritual furnishings were saved from loss or destruction by the then director of the Braunschweig Museum and united with another collection of Judaica which had been on exhibition there for over thirty years. Although all items survived the Nazi years intact, they had to be put into storage because of acute lack of space. Only the recent extension of the *Landesmuseum* made it possible to put these North German Jewish *memorabilia* on show again in a special room.

MUNICH COMMEMORATION

The centenary of Munich's Central Synagogue (destroyed 50 years ago, even before the November pogrom) was commemorated in a brochure (published by Aries Verlag) to which the Lord Mayor, Georg Kronawitter, contributed a preface. This commemoration, he wrote, was to 'teach us to be alert and sensitive in our reactions to all trends that might seek to disturb the trust and harmony between the people of Munich and their Jewish fellow citizens'.

Munich now has a Jewish population of about 4,000 (as compared with some 9,000 in 1933). The parents and grandparents of nearly all of them hail from Eastern Europe, survivors of the death camps.

A Report on the AGM will be published in the July issue

NEW SOUTH AFRICAN CHIEF RABBI

The idea that Jews must not get involved in 'the problems of others' and the fear that their efforts in that respect might be misconstrued as political interference, was rejected by the new Chief Rabbi of South Africa, Rabbi Cyril Harris (formerly of the London St. John's Wood Synagogue), at his induction into his office by Chief Rabbi Jakobovits. He urged South African Jewry to exemplify Jewish values in their relationships with under-privileged sections of the society in which they lived.

ROME'S CHIEF RABBI

Rome's Chief rabbi, Elio Toaff, 72, recently published his autobiography, the story of a Jew who suffered fascist persecution and fought in the resistance. At present he is embarrassed by the Italian Government's apparent sympathy for the Palestinians which takes care to avoid antisemitism.

In the course of an interview he struck the Rome Correspondent of the *Frankfurter Allgemeine Zeitung*, Heinz-Joachim Fischer, as a man who regards it as a matter of course to belong to an oppressed minority and who is prepared to meet 'lack of understanding qualified at best by the courtesy of scepticism'. An abnormal existence, says Fischer, seems to him the rule rather than the exception, and the only way of coping with it was 'a mixture of intelligence and irony, tolerance and moral claim, forgiving and never-forgetting'. The lesson he had drawn from life was not that he had to suffer but that he was permitted to teach, as a rabbi in Ancona, Venice, and now (since 1951) in Rome where he, in April 1986, welcomed the present Pope.

RECOGNITION

In the course of his Dibleby lecture ('Knowledge itself is Power'), on 10 April 1988, the President of the Royal Society, Sir George Porter, referred to the impact German Jewish scientists had on the British war effort against Nazi Germany. 'In that war (he said) our very survival depended on those who developed radar, the jet engine, the mathematics of code breaking and penicillin, and we must be ever grateful for the prejudices of Hitler against "Jewish Physics" which ensured that Germany's expertise in atomic research before the war was not used.'

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REFUGEE BROADCASTER ON GERMAN RADIO

Dr. Alphonse Rosenberg, now 85, is accustomed to broadcasting to a German audience. But earlier this year he spoke, not into the familiar BBC microphone but into tapes to be played back in a West German studio. For three days, two presenters of the *Südwestfunk's* Second Programme visited London to conduct a succession of interviews with him for inclusion in their *Contemporaries* series. They talked to Dr. Rosenberg in his Hampstead home, walked with him through the streets, commenting, for the German listeners, on the fact that, even today, this part of London bears the stamp of its pre-war refugee settlement.

Rosenberg, who has frequently contributed to AJR INFORMATION, told them about his origins in Klein-Breslau, Prov. Posen, his studies in Heidelberg, his teaching career in Berlin, in State schools until 1933 and then in a Jewish *Gymnasium* until his emigration to England in 1938. He was fortunate to be offered another teaching post, in a Quaker school near London, which he held (interrupted by a spell of internment in Canada) until after the war. In 1947 he joined the BBC's German Service, broadcasting as 'Peter Fry' (consonant with *frei*) to audiences on both sides of the Iron Curtain. This became his second, and equally well-loved, career until he finally retired in his seventies. During that time, many of today's TV and radio personalities, whose names are familiar to German audiences, became his 'pupils' and his friends.

Two questions were, predictably, of particular interest to his interviewers: how did he feel about Germany, then and now, and to what extent had his Jewishness been a factor in his life? He replied by admitting freely to a life-long love affair with German literature (which had, after all, been so much part of his profession). But this did not prevent his forming an equally strong attachment to his adoptive country, far exceeding his natural gratitude for its help to him in his hour of need and of his great admiration for its democratic traditions. As for Judaism, if it had not been any kind of 'substitute fatherland' for him, he had always felt himself to be what he was: a Jew. His concluding remarks will be echoed by the great majority of his 'contemporaries', fellow refugees in this country: 'An important chapter of my life took place in Germany. But that is all in the past.'

DAVID MAIER

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Ich glaube wohl, Sie lesen Goethe
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Sie quälen sich doch dran,
Mit Faust & Gretchen & so weiter:
Ob *ich* wohl helfen kann?

A. REIMAN

THE GREATEST JEWISH TRAGEDIENNE

It is now 130 years that 'Rachel' died, aged 37, Rachel Félix, the French Jewish actress whose star still shines among the most illustrious that ever shone on the tragic stage. She was proud of her Jewish birth, and as one of her biographers remarks, she 'took a delight in reminding people that she belonged to the Hebrew race'. Charlotte Brontë who watched her in London in 1851 realised this with weird intuition. There she was (Charlotte wrote home), 'the white form quivering in conflict with her last, her worst-hated, her visibly conquering foe', committed to 'battle with doom and death', yet 'would see, would hear, would breathe, would live up to, within, wellnigh beyond the moment when death says to all sense and all bearing, "Thus far and no farther!"'. . . A wonderful sight — terrible as if the earth had cracked deep at your feet and revealed a glimpse of hell. I shall never forget it'.

Such are the features of Rachel drawn by Charlotte Brontë. Today, after the Holocaust, they must strike us as a sure rendering of the story of Rachel's tribe (of which Charlotte was entirely ignorant).

Perhaps much can be said to support the view of her biographer Bernard Falk that this description of Rachel is 'purely a reflection of subjective experience' which 'should not deceive us into the belief that it bears any relation to sober reality'. But if one element in any verdict on man must be, consciously or unconsciously, an appreciation according to 'The Mothers', as Goethe says, then Charlotte Brontë's judgment, sensing the demons which transcend our common notions of both Good and Evil, may well come as near to the truth as human effort ever can.

On her various travels she also came to Berlin where she gave a guest performance in the presence of Prussian and Russian royalty. The event was commemorated in a monument erected on the *Pfaueninsel* near Potsdam. In 1935 it was destroyed by the Nazis.

MUCH STRANGER THAN FICTION

A Hungarian Jew who turned Presbyterian, then Lutheran, whom the Archbishop of Montreal considered fit to be his successor, who then (1909) became a Liberal MP in the British House of Commons; in 1919 served as press chief to the Kapp putschists in Berlin (where he met Hitler); during the first world war offered to spy for Britain and in the second — then a Buddhist monk in Shanghai — for the Germans (in between being involved in forgeries, financial frauds and miscellaneous misdemeanours) — that sort of superman is surely no unsuitable subject for a best-selling thriller or indeed a learned tome. He actually existed; his name was Arthur Trebitsch Lincoln (*recte* Abraham Schwarz), 1879–1943, and the book on him, *The Secret Lives of Trebitsch Lincoln* (Yale. 327 pp.), has just appeared. The author is Professor Bernard Wasserstein who in 1979 wrote *Britain and the Jews of Europe 1939–1945*. We hope to review his new work shortly.

CORRECTION

In our April issue we carried an item on restitution from Austria. This stated that refugees whose parent(s) were deported and who have made a previous application for restitution are entitled, after enquiring through the Red Cross at Arolsen, Germany, to make an additional application for *Haftenschädigung*. Because our item summarised the wording of the relevant regulation misunderstandings have arisen. To clarify the matter we hereby print in English the text of the relevant clause specifying who is entitled to make such applications:

Children (legitimate, illegitimate and adopted) whose maintenance was wholly or largely provided by the victim at the time of imprisonment or the occupation of Austria in 1938 — or would have been provided had the victim not been prevented from doing so in consequence of direct or indirect persecution; children born during or after the victim's imprisonment have the same status as the aforementioned children.

PERON'S GHOST

We have repeatedly drawn attention to the critical situation in Argentina where so many of our friends have found a refuge. That situation poses a threat not only to refugees and the rest of the Jewish community; it has clearly wider implications, and AJR INFORMATION happens to be the only Anglo-Jewish paper to report on them.

An ominous event recently was a demonstration by hundreds of members of nationalist groups to mark the anniversary of *Operation Rosario*, i.e. the landing of Argentinian troops on the Falklands. The occasion was used for launching attacks on the Government of President Alfonsín which was accused of committing 'treason' by trying to suppress the memory of that 'glorious day'. Some of our friends will be familiar with this sort of campaign from Weimar Germany.

A similar group rejoicing in the name 'Pilgrims for the Fatherland', while on a pilgrimage to a shrine of the Virgin Mary, called for 'national unity in the face of the British enemy and colonialism'. This kind of subversive propaganda has already developed into terrorist violence. The number of bombing outrages is increasing and the Government is considering the proclamation of martial law.

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REFUGEE COMPOSER'S OPERA PERFORMED AT LAST

Musical history was made on 16 April, when refugee composer Berthold Goldschmidt received a standing ovation from members of the London Chamber Orchestra, the Pro Musica Chorus of London and a packed Queen Elizabeth Hall on London's South Bank. The occasion was the world première of his second opera *Beatrice Cenci* nearly 40 years after it had been submitted as a prize-winning entry in the Arts Council's Festival of Britain opera competition. The conductor, Odaline de la Martinez, joined in the calls of *Maestro, Maestro* and beckoned the Hamburg-born composer to the platform, where, flanked by the 'cast' of nine soloists, he acknowledged the applause with modesty and humour.

The same qualities had earlier characterised his introductory talk in which he described those years in the artistic wilderness which had been the fate of this particular work before reaching the promised land of a full-length concert performance by an accomplished conductor and talented musicians, recorded for Channel Four Television and, on the whole, well received by the press.

The event was the highlight of a three-day 'weekened experience' which featured other works by Goldschmidt, as well as music by Karl Weigl. The presentation was organised by the Mornington Trust in co-operation with the Austrian Institute.

DAVID MAIER

VIKTOR ULLMANN REVIVAL

Viktor Ullmann, the Czech Jewish composer whose opera 'The Emperor of Atlantis' will be performed during the London International Opera Festival this month, is not perhaps as well known as he should be — possibly for reasons to do with his somewhat erratic personality. Though a pupil of Arnold Schönberg's, he rejected the master, then composed sporadically, worked in a book shop, rarely held a job for any length of time, and his three marriages were unhappy. He perished in Auschwitz in 1944, aged 46.

The 'Emperor of Atlantis' which he wrote while a prisoner at Theresienstadt, is a fantasy of what might happen if Death went on strike. It was discovered in 1970, performed in Holland and awarded the *Prix Italia*. The programme now will also include (for the first time) Ullmann's settings of Elizabeth Barratt Browning's poems, a piano sonata whose second movement is dedicated to Gustav Mahler, and some of his own concentration camp poems.

Ullmann came to London in June 1938 when the International Society for Contemporary Music performed his second String Quartet of which, curiously enough, all trace has since been lost. He returned to Prague but was unable to escape in time.

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This amazing life story started when in 1892 a terrifying pogrom in the Siberian town of Temun destroyed the Jewish quarter almost completely. One of the few surviving families who managed to escape was the community's cantor Moses Baline, his wife and their eight children. Three months later, the Balines landed in New York where Moses Baline, broken-hearted and in indescribable poverty, died a few years later. Izzy, the youngest son who showed rare musical talent at an early age (he was only 4 when he arrived in the States) started out as a singing waiter in New York's Chinese quarter, entertaining the guests in an amateurish way, and, after everyone had gone, tried his luck at the piano without ever having had music lessons before (or after). He started by humming melodies to listening friends and acquired a new identity as Irving Berlin.

When, just before the first world war, Americans heard 'Alexander's Rag Time Band' for the first time, Irving Berlin's wildest dreams could not have foreseen its impact on the musical scene: vivacious and irresistible rhythms introduced a new era, and the powerful novelty dance (later called the Foxtrot) brought old and young into newly-opened dance halls. Berlin, overtly hailed as 'King of Ragtime', became a household name, his fortunes increased and, simultaneously, his ambition to prove himself in the country of his adoption.

It would take far too long to enumerate all the musicals and songs which followed during the years from World War I into the Sixties, from *Always* and *Play a simple melody* to the great Astaire-Rogers films (*Top Hat*, *Follow the Fleet*, *Carefree*), and crowned by the musicals *Annie get your gun* and *Call me Madam*. Ironically, the two best-known songs by Irving Berlin are connected with the holiest Christian festive days of the year: *Easter Parade* has remained a great favourite for several generations, and *White Christmas* became a most beloved Christmas song in America and Europe, and is, according to statistics, ranking only second after *Silent Night*. Irving Berlin, alias Izzy Baline from the much-persecuted East, has given all this and so much more to every lover of music, and can be rightly called a 'Master musician of the century'. On the occasion of his 100th birthday last month, he was the subject of heartfelt tributes from all over the world.

STEFAN BUKOWITZ

'Strauss to Matilda'

Viennese in Australia 1938-1988

This is the title of stories, told by immigrants who came to Australia as a result of the Anschluss giving vivid accounts of dramatic experiences and the often ingenious way in which a new life was found in the adopted country. They also give glimpses of the historical background and the cosmopolitan and artistic traditions of Vienna and convey the significant contributions made to the development of Australia.

Strauss to Matilda, an illustrated work of 320 pages, with a foreword by the Prime Minister, R. J. L. Hawke, edited by Karl Bittman, is published by the Wenkart Foundation as a contribution to Australia's Bicentenary.

SB's Column

Unacceptable. Hilde Spiel the Austrian author who was long torn between loyalty to her English exile and her Austrian roots, was invited to speak at the opening of this year's Salzburg Festival. She has just sent her answer to the Festival authorities thanking them for this honour and adds 'It hurts me greatly having to refuse, but under the patronage of the present-day Austrian president, my participation is not compatible with my conscience.'

Ingrid Bergman. A new book (in German) about the universally acclaimed film star by American journalist Lawrence Leamer is published by Kabel Verlag, Hamburg. In contrast to a previous biography of the actress praising her achievements but reticent about her private life, this latest book is extremely outspoken, depicting her as amorous and promiscuous. She is described as not very educated (Vittorio de Sica calls her 'La grande ignora') with reading matter that hardly exceeded running through the reviews about her own person.

Birthdays. Bette Davis, one of the most prominent personalities of the American film world, had her 80th birthday. Her autobiography 'A Lonely Life' appeared some time ago. Hans Weigel, Austrian author, essayist and critic, a very outspoken defender of democratic rights in to-day's Austria, also celebrated his 80th birthday. Heidemarie Hatheyer, born in Carinthia, who started her career at Vienna's Theater an der Wien in the musical 'Axel an der Himmelstrübe', playing alongside Zarah Leander, attained the age of 70, and is still an important actress of the day.

Obituary. It is belatedly learnt that Willi Kollo, composer and lyric writer ('*Nachts ging das Telefon*') has died in Berlin at the age of 83. His father Walter Kollo, operetta composer, was the first of 3 generations of musical talents; Willi's son René Kollo is an internationally-known opera singer with a lyric tenor voice who also appears in Wagner rôles; he has sung in Bayreuth since 1969, and was Lohengrin at the Royal Opera House Covent Garden in 1976 and 1980.

MEPHISTO?

What was Gustaf Gründgens, the actor, doing under the Nazis? Joachim Fest, in his Hitler biography, names him among those who when asked 'placed themselves at the regime's disposal' and puts him next to Werner Krauss which is bad company. The director of the Hamburg Thalia Theatre, Jürgen Flimm, had apparently reason to be on his guard when he now refused to allow Gründgens' name to be associated with a theatre prize awarded by the German Stage Society. In doing so he incurred the wrath of Gründgens' widow, the actress Marianne Hoppe, who denounced this 'impertinence' of one who 'does not know what he is talking about'. Gründgens, she said, had 'had dealings with the regime only to the extent that was required to ensure the survival of the theatre'. Some of our readers may be able to comment on the controversy.

IN MEMORIAM CARL VON OSSIETZKY

Fifty years ago, in May 1938, Carl von Ossietzky died — the last German to receive the Nobel Peace Prize until 1971 (Willy Brandt). With Ossietzky, who got the award on his deathbed, peace itself died, and so did what had been left of another, better Germany. The sad anniversary prompted the Luchterhand Verlag, Darmstadt, to entrust the historian Stefan Berkholz with the compilation of all the documents, letters, and other still unpublished material concerning Ossietzky under the title: '227 Days in Prison'. For that was the habitat of an outstanding, courageous German publicist during the last year of the Weimar Republic.

Carl von Ossietzky, born in 1889, was the unusual offspring of an officers' family, knighted by Prussia's 'Great Elector'. Carl's parents were Catholics and Conservatives, but soon Carl became a Protestant, a Social-Democrat, and a writer for the left-wing press. Inevitably, he became a contributor to Siegfried Jacobsohn's influential weekly, founded in 1905 as a critical review of Berlin's theatrical life under the title of 'Die Schaubühne'. But the first World War affected Jacobsohn so deeply that he wrote in 1918: 'May my hand rot if it ever fails, even for a single week, to hammer the wickedness of war and of its advocates into my fellow-men's minds' — and he renamed his journal 'Die Weltbühne', which soon developed into the leading liberal weekly of the Weimar Republic, revealing dangerous plots of the reactionaries, secret rearmaments, and what was going on behind the scenes of Hitler's emerging Nazi Party.

Ossietzky soon became one of Jacobsohn's main contributors and a great friend of his colleague Kurt Tucholsky. Tragically, Jacobsohn died in 1926 at the early age of only 45. The *Weltbühne* urgently needed a new editor. Tucholsky had settled in Paris, but the legally 'responsible' editor had to be available in Berlin; so the natural choice was Ossietzky. Under his conscientious and passionate leadership the journal carried on its fight for liberty and decency, its struggle against the Nazis and against the Republic's creeping paralysis.

In March, 1929, the 'Weltbühne' published an extensive contribution about Germany's aviation; the author, the Social-Democrat economist Walter Kreiser, had used official statements like the current budget of the Ministry of Transport for an analysis of certain secret activities. What Kreiser discovered was no more nor less than the clandestine birth of the *Luftwaffe*. Under the Treaty of Versailles, the Reich was not allowed to build military aircraft.

A 'case' of *Landesverrat* was started but dragged on. At last in November, 1931, the Supreme Court at Leipzig held the trial against Kreiser as the betrayer of official secrets and Ossietzky as the responsible editor of the *Weltbühne*. At the trial, which took place *in camera*, Ossietzky launched a passionate attack against the growing power of the military in ostensibly democratic Germany. He did not seem to care what would happen to him. The verdict: both

accused were sent to prison for eighteen months. For a short while, the two were still free. Kreiser got the wind up, fled to Paris and sold the story of Germany's secret rearmament to a rightwing French paper. Ossietzky was disgusted; he himself regarded it as his duty to stay at the helm of his journal as long as he could.

The end — and the first of those 227 days of Berkholz' book title — came on May 10, 1932. On that morning, a sad little group of friends said farewell to Ossietzky outside the iron gates at the prison of Tegel; Ernst Toller made a little speech, wishing him the best of luck and strength to survive the ordeal. Ossietzky answered: if his friends were going to campaign for his release, they should do so not for him alone, but for all the political prisoners in Germany. During his absence, the pacifist writer Hellmut von Gerlach was occupying Ossietzky's perilous chair of editor-in-chief.

'He became the best-known political prisoner at the end of the Weimar Republic', writes Berkholz in his preface. 'During that time, the decisive signals of approaching fascism were emerging all over Germany'. When the political parties came to an arrangement in the *Reichstag* that political prisoners 'not committed for reasons of personal profit should be freed', President Hindenburg had to announce a Christmas amnesty. Two days before the holidays in 1932, the gates of Tegel prison opened to release Ossietzky. A month and a week later, Hindenburg appointed Hitler Reichskanzler.

All the friends of Ossietzky who were still in Germany advised him to take the next train abroad, preferably to Vienna where Siegfried Jacobsohn's widow had already set up a replacement *Weltbühne* for their subscribers and contributors living outside Germany; all was ready for their editor-in-chief. But Ossietzky was determined to stay: 'One has to watch history from a front seat', he told Gabriele Tergit who urged him to save his life. She had been right. On the morning after the *Reichstag* fire, the stormtroopers came and took him to a concentration camp. He had enjoyed freedom for little more than two months.

During the next few years, he was dragged from one KZ to the other, his health deteriorating rapidly. At the same time, a worldwide campaign to make him the Nobel laureate for Peace was growing day by day, led and furthered by famous German exiles from Thomas Mann to Albert Einstein and Willy Brandt. Originally, the Prize was meant to exert the greatest possible pressure to release Ossietzky while there was still hope to get him into a Swiss sanatorium; but the momentum of the campaign had gripped all who still believed in humanity and decency. The Nobel Prize Committee, however, was in no hurry. Eventually, in November, 1936, he was awarded the Prize for 1935. The Nazi authorities, impressed by the international uproar, had already transferred him to a proper Berlin hospital where the doctors diagnosed tuberculosis in an advanced stage. Ossietzky was a dying man. Even

if the Hitler government had permitted him to attend the prize-giving ceremony, he could not have travelled to Oslo. There, by the way, two leading newspapers had received articles against awarding the Peace prize to Ossietzky, written by the same man, an internationally famous author. His name was Knut Hamsun.

Berkholz' book is a diligent appreciation of a man who has been called 'a true German patriot'. He died, only 48 years old, half a century ago in Berlin; his town has not forgotten its great fighter for peace. Nor, we may assume, has Israel, still full of Ossietzky's former contemporaries. Perhaps his memory is being kept up by that other Prize of honour, as one of the Righteous among the Nations.

EGON LARSEN

'Fundamentalist' Violence in Frankfurt

Simultaneous bomb attacks on the Frankfurt Jewish communal centre and on the local offices of Saudi Arabian Airlines were reported in the German press as instances of the mounting spiral of violence and counter-violence, the ceaseless growth of radical fundamentalism. Representatives of the Jewish community complained that police protection for their premises had been inadequate. A spokesman of the Social Democrats called upon the standing conference of West German Ministers of the Interior to look into this aspect of the crime.



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BERLIN'S CENTRE FOR RESEARCH ON ANTISEMITISM

Professor Herbert Strauss Seventy

There have always been historians who, once retired, embark upon some big scholarly enterprise. What is unusual is that, after retirement, scholars begin to build up an entirely new institute for research. This is what Herbert Strauss did when he left New York for his native Germany in 1982 to take charge of the newly founded Centre for research on antisemitism at Berlin's Technical University. He was facing a formidable challenge. Blueprints for the College had to be worked out in detail and theory translated into scientific practice. Again it was not only scientific imagination that was needed but a talent for practical organisation. When Strauss arrived in Berlin, he found neither accommodation nor furniture nor even staff. It was due to his personal skill and untiring energy that, within a few years, a place for research sprang up which has achieved considerable success and drawn approval and respect from fellow-researchers in his field both at home and abroad.

Strauss managed to obtain the generous support of German foundations for the promotion of science and learning. It has enabled him, within a limited budget, to engage assistants (however few) and to launch a number of ambitious research projects. They include one entitled *Das Bild der Juden in der Volkskultur 1815-1848*, which relies on contributions from historians, especially of literature, and students of the social and cultural sciences. Another project is *Wissens-transfer durch Emigration und Rücktransfer nach 1945* which is likewise conceived in terms of interdisciplinary cooperation. Thus, in 1987, the Centre had a staff of 12 researchers, to whom must be added a number of scholarship holders and outside assistants.

Since 1983, the Centre has run, once a year, well attended series of lectures many of which were made available in successful book publications. The volume *Antisemitismus: Von der Judenfeindschaft zum Holocaust*, which appeared in 1984, has now sold 26,000 copies, and the volume *Juden und Judentum in der Literatur* has proved very popular as a pocket edition first printed in 1985. This year's series of lectures is dealing with *Brennpunkte des gegenwärtigen Antisemitismus*. Since 1983 too, each autumn seminars have been investigating problems of prejudice, political asylum, the Holocaust and political civilisation; these *Lerntage* have had a response far beyond the Technical University.

Not content with this elaborate programme, Strauss has also found time for scientific work of his own. 1983 saw the appearance of the last volume of the *International Bibliographical Dictionary of Central European Emigrés 1933-1945* which is edited by him together with Werner Röder. He has since produced for the Centre the first two volumes of a handbook entitled *Current Studies on Antisemitism*. In addition he has contributed to a variety of publications articles on his chosen subjects, including Jewish history and the history of migration and refugees. The first phase of the Centre's activities was marked in

1987 at a special ceremony when Strauss was handed by the President of the Technical University a collection of essays by the staff and other friends of the Centre: *Antisemitismus und Jüdische Geschichte. Studien zu Ehren von Herbert A. Strauss*. Herausgegeben von R. Erb und M. Schmidt. Berlin. 1987.

Having succeeded, within a remarkably short time, in solidly establishing this new Centre for Research on Antisemitism which has now gained recognition both in the world of learning and in public life generally, Strauss is assured of our very best wishes in the pursuit of his aims for a long time ahead.

REINHARD RÜRUP

The article above by a Professor of Modern History at the *Technische Universität*, Berlin, who himself has done important research on German Jewry's past, is printed as a tribute to Professor Herbert A. Strauss who was 70 on 1 June. He has played a leading part in the work of the American Federation of Jews from Central Europe, whose Executive Vice-President he has been for many years, also in the Council of Jews from Germany as a member of its Presidium. By profession a historian, he has a wide range of scholarly publications to his credit. His achievements were referred to in detail on the occasion of his 60th and 65th birthday. One of the subjects on which he has become an authority is the acculturation of German Jews in their countries of resettlement. In this capacity he also gives guidance to Council members who had embarked on similar projects. Since 1982, Strauss has been Director of the *Zentrum für Antisemitismusforschung* of the *Technische Universität*, Berlin. His numerous friends and fellow-workers extend their heartiest birthday wishes to him.

THE GUILT OF THE FATHERS

In its essentials and in practical terms, the issue came up recently when the German President Richard von Weizsäcker was invited to be the principal graduation speaker at, and receive an honorary degree from, Harvard University last June. In a prominently featured article in the *Boston Globe*, a professor of history at Rice University, Francis L. Loewenheim, attacked Weizsäcker as 'the son who tries to explain away the sins of his Nazi father'. The German President was accused of having 'never said what a person of integrity might have been expected to say: "I know about Hitler's war crimes at close range because my own father served Hitler"'. He was said to be 'conspicuously lacking in candour and truthfulness', although no evidence was produced to sustain the charge. Loewenheim was supported by a professor of law at Harvard Law School, Alan Dershowitz.

A very different stand was taken by the senior rabbi of nearby Cambridge, Ben Zion Gould, who, in an interview with the chief US correspondent of the *Frankfurter Allgemeine Zeitung*, quoted Ezechiel, 18.20, that 'the son shall not bear the iniquity of the father neither shall the father bear the iniquity of the son'. In a letter to the Boston paper he, himself a survivor, wrote that 'we knew that many would die, but not many of us, if any, knew of or could at all visualise the "final solution", the systematic extermination of all Jews'.

In a strongly worded comment, the Bonn Springer daily *Die Welt* wondered whether Weizsäcker must now expect to be put, like Waldheim, on a US 'watch list': 'In Central Europe people have had enough of the bigoted self-righteousness and the short-legged guilt-and-atonement clichés now being used across the Atlantic in dealing with the past. Nor will they tolerate much longer Americans comporting themselves, as they did in Vienna, like pro-consuls and insulting heads of State. The cohesion of the freedom-loving Europeans must suffer as a result'.

THE CHILDREN'S AND GRANDCHILDREN'S BURDEN

The Nazi crimes must be seen not only as a problem of Germany's historical responsibility but even more as 'an important part of the identity of our society'. This is the conclusion reached by a young German historian Christian Meier in a book entitled *40 Jahre nach Auschwitz. Deutsche Geschichtserinnerung heute* (Munich. Deutscher Kunstverlag. 1987. 96pp.), where he confesses that Germans cannot hope to get away from their fathers' crimes any more than they can from the fathers themselves. He has difficulty in explaining what it means to be the children and grandchildren of criminals. It was not 'The Germans' or 'The Nazis' who did it (he seems to say) — it was, in a more than metaphorical sense, the entire present generation trying to go on living under the burden of the pain and sorrow of the whole German history.

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- Tuesday 7th Kingsbury Sing-A-Longers
- Wednesday 8th 'Musical Adventure' — Maurice Stoller
- Thursday 9th 'Songs from around the World' — Francoise Geller
- Monday 13th 'Life is Curious' — Irene White
- Tuesday 14th 'The Contribution of German Jews to English Music' — C. Aronsfeld
- Wednesday 15th 'One Month in China' — Naomi Simon
- Thursday 16th London Ladies Choir
- Monday 20th 'Songs by Ruth Aaronson' accompanied by Irene Wallis
- Tuesday 21st 'Classical Music' — Rhian Williams (Harpist)
- Wednesday 22nd 'Piano Recital' — Stephen Baron
- Thursday 23rd 'Short Classical Violin Pieces' — Marianne Olyver & Jonathan Honeyball
- Monday 27th 'My Experiences as a Tour Guide' — Elsie Harding
- Tuesday 28th 'Hans Freund & Guest Artistes'
- Wednesday 29th 'Elizabeth Arden Make-Up Presentation' — Margaret O'Dea
- Thursday 30th 'German & French Lieder — Soprano & Piano Recital' — Jeremy Henderson & Vivienne Bellos

JULY

- Monday 4th Kol Rinah Singers
- Tuesday 5th 'We have it on Record!' A musical entertainment with Susi and Arnold Horwell
- Wednesday 6th a) Outing to Chenies
b) At the Day Centre — Gerard Tichauer (Piano)
- Thursday 7th Folk Songs — Kathy Payne
- Monday 11th 'Musical Entertainment' — Alan Starr & Jennie Sandler
- Tuesday 12th 'Talk on Gibraltarian Jews & their Customs' — Molly Greenby
- Wednesday 13th 'Selection of Classical Music for Flute & Harp' — Aline Brewer & Felicity Goodsir
- Thursday 14th 'Flute & Guitar Duo' — Maria Noakes & Donald Bowsted

The AJR CLUB

15 Cleve Road, N.W.6

The Club now has two joint chairmen — Susi Horwell and Lotte Saenger. Mrs. Dora Segall has agreed to become its Hon. President.

We also have formed a Liaison Committee with AJR Day Centre representatives. It consists of Mrs Dora Segall, Mrs. Lydia Lassman, Mrs. Sylvia Matus, Mrs. Hilde Baban, Mr. Kurt Steiner, Mrs. Ilse Tischler and the two joint chairmen.

Annual Club Outing

On Tuesday, 28 June, we shall have our *annual OUTING*, organized and conducted again by Mrs. EVA WOODMAN-BRANDT, the daughter of one of our founders, Gertrud Schachne. Mrs. Brandt will take us to the Thames Valley, first to *Stonor Park and its beautiful mansion, then to Henley-on-Thames* for tea.

The coach will meet us at the back of Waitrose's Finchley Road supermarket (Broadhurst Gdns.) at 1.15 and leave soon thereafter. Please come early. You can wait on one of the near-by benches or at Waitrose's coffee place. The cost of the outing incl. tea will be £6 for members, £7.50 for others. **PLEASE BOOK EARLY and NOT LATER THAN 10 JUNE.**

Video films will be shown on Sundays at 2.30.

TWO VOICES AND A PIANO

On 28 April a capacity Day Centre audience enjoyed — and accompanied with tapping feet — a programme woven around the theme of Dancing. Leipzig-born pianist-singer Barbara Jacobson and operatic soprano Helen Mignano ran the whole gamut from a Mozart minuet to the Charleston, and from the Habanera of Carmen to a hora tune.

Barbara has added another glittering prize to her professional successes. In addition to being resident pianist at Holiday Inn, Swiss Cottage and West Lodge Park, Cockfosters, she is now to be seen every Sunday lunchtime in the restaurant of the Hilton International, Regents Park.

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We are delighted to announce that this year's concert will take place on Sunday 9 October at 3 p.m. in the Queen Elizabeth Hall and that the Amadeus Piano Trio have agreed to perform for us.

We are currently preparing the Souvenir Brochure and hope you will support us not only by buying tickets for the event nearer the date, but also by taking space for greetings from patrons, children and grandchildren.

For further details contact
Lydia Lassman, Tel. 483 2536.

DR. ERWIN SELIGMANN 95

Erwin Seligmann was born in Hamburg on 11 June 1893. He was brought up in the tradition of Liberal Judaism and educated in Frankfurt-am-Main, at the humanistic Grammar School, the Goethe Gymnasium. Though strongly inclined to study literature and journalism, he yielded to his parents' suggestion to study law.

In 1914 he volunteered for the German Army, and received the Iron Cross (second class). Wounded in 1916, he was discharged. During his student years he joined the K.C., a Jewish duelling fraternity, the Liberal Jewish Youth Club, and the Jewish Socialist Students' Union, where he met the medical student Lydia Mayer-Alapin. They married in August 1920, and had three daughters. Erwin practised in Frankfurt as a solicitor, and later retrained as a cook.

In 1939 he came to England. He joined the Pioneers, but was soon released because of his war injuries. He opened a restaurant in Zion House and worked very hard in Lyons Corner Houses as well as in restaurants in Soho. Finally he opened his own boarding house.

Restitution payments enabled him to resume his intellectual interests. He joined the circle around Leo Baeck, the activities at the Liberal Jewish Synagogue and Club 43. His many lectures, mainly on Jewish affairs, always reached a very high standard. Since 1975 he has been Chairman of the 43 Club.

A few years ago, Erwin was commissioned to write the history of Frankfurt Jewry since the Emancipation. After three years of intensive research his report was submitted to the authorities at Frankfurt, who have not yet decided on publication.

May he be blessed with good health and mental alertness for a long time to come.

B. STERLY

HOCHHUTH'S STELLVERTRETER REVIVED

Rolf Hochhuth's play *Der Stellvertreter* which caused considerable controversy when it was first produced by Erwin Piscator in Berlin in 1963 was recently revived in Munich where the central theme — Pope Pius XII's alleged indifference to the Holocaust — again aroused much *pro* and *con*. The protests were led by the Munich Archbishop, Cardinal Wetter, who thought historical research had shown that the Pope had done more for the Jews than Hochhuth would allow, and it seemed to him invidious that these reproaches should be levelled *ausgerechnet* by one belonging to the country of the Holocaust. The Bavarian Minister of Education also deprecated the 'tendentious' and 'distorting' presentation of the facts. The *Münchner Merkur* likewise condemned the 'follies' of the 'scandal play'. By contrast, the audience applauded, the Pope was booed.

The theatre critic of the *Frankfurter Allgemeine Zeitung* sided with Hochhuth who had demonstrated that 'in certain situations loud protests must be raised, regardless as to whether they are politically expedient, useful or likely to achieve success — solely for the sake of the moral climate, to render honour to the spirit'.

There is talk now of plans to produce a film of the play. In an interview with the Munich *Abendzeitung*, Hochhuth said the rights had been sold to Italy 25 years ago but nothing was done. According to him, 'the Vatican secretly got hold of the rights so as to prevent the filming of the story'. No details were furnished to substantiate the astonishing allegation.

HEREDITARY NOBILITY

The Mayor of Hamburg, Klaus von Dohnanyi, was awarded the B'nai B'rith's gold medal for 'distinguished leadership and service to humanity'. His father, Hans von Dohnanyi, a cousin of Pastor Bonhoeffer (who was murdered by the Nazis in 1945) was in German military intelligence where he managed to help in rescuing Jews.

BLOOD MONEY

As the site of the alleged Jewish ritual murder of a Christian boy in the Middle Ages the Tyrolean village of Rinn has traditionally — and especially since the Nazi era — been a centre of pilgrimage. Recently, in consequence of a 25-year campaign by the Austrian *Aktion gegen Antisemitismus*, and thanks to the intervention of the Bishop of Tyrol, Dr. Stecher, the practice has been discontinued (see May issue). A related development casts a lurid light on the state of mind of Austrian officialdom: the owner of the Hotel *Judenstein* at Rinn — hitherto the main financial beneficiary of the pilgrimages — is to receive a million Austrian schillings to compensate him for the loss of custom sustained through this righting of an ancient wrong. All the hotelier has to do to make himself eligible for the 'hand-out' is to change the name of his establishment to *Sportshotel*.

WRONG DIRECTION

Israel is negotiating with the Soviet Union to tighten up emigration procedures in an attempt to divert Soviet Jewish emigrés away from America.

Only about 1,600 of the 8,000 Jews granted exit visas for Israel last year actually arrived. Many declared themselves refugees and later emigrated to the United States.

REV. WILLIAM KATZ M.B.E.

The Rev. William Katz M.B.E. who died in Sydney at the age of 92, was a pioneer of organised Jewish life in Sydney (*writes Dr Wolf S. Matsdorf, Jerusalem*). Born in Diemerode near Kassel, he served in the German Army during the First World War. He was a teacher at the Jewish State Schools in Hessen-Nassau and served as Cantor at Kassel's Main Synagogue.

After imprisonment at Buchenwald, he emigrated in 1939 with his family to Australia. During the war he helped a small number of refugees to form a congregation. Together with his wife Rosalie, he managed to weld the different immigrant groups into one community, the Northern Suburbs Hebrew Congregation, and in March 1952, the then Chief Rabbi Israel Brodie laid the foundation stone to their synagogue in Sydney's garden suburb Lindfield.

With a membership of well over 1,000, recently increased by migrants from Britain and South Africa, this *Beth Knesset* became the focus of Jewish life, not only for religious, cultural and educational activities, but also extending over the years into a regional Jewish kindergarten and the most prestigious Massada High School and College, one of the foremost Jewish Day Schools in the country. For his activities in Jewish and general communal work Rev. Katz was awarded the M.B.E. in 1975.

He recorded the congregation's history in his book *And the Ark rested...* He also published an autobiography entitled *Ein Jüdisch-deutsches Leben* which became a success at both the Frankfurt and the Jerusalem International Book Fair.

Rev. Katz is survived by his wife Rosalie, as well as by his daughter Eva and three grandchildren.

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WARSAW GHETTO REVOLT ANNIVERSARY

Separate Celebrations by Government and Dissidents

The present delicate state of affairs in Poland was strikingly reflected in the commemorations of the Warsaw Ghetto Uprising 45 years ago. The official ceremonies, organised by the Polish Ex-servicemen's Association *Zbowid*, began with a scholars' conference on the theme 'Struggle and Martyrdom of Jews and Poles during the Hitler Occupation'. Held in Warsaw, Treblinka and Auschwitz, it was attended by about 4,000 Jews from all over the world including a delegation from Britain, led by the President of the Board of Deputies, Dr. L. Kopelowitz, who were received by the Polish leader, General Jaruzelski. Others present were the Israeli deputy Prime Minister Navon, the Minister of Justice Sharir, and six members of the Knesset. In the absence of diplomatic relations between Poland and Israel, they came as 'private individuals' as did about 1,000 Israeli University students and school children.

The *Zbowid* organising committee included people who were involved in the antisemitic campaign of 1968, among them the President of *Zbowid*, Henryk Jablonski, who, as dean of Warsaw University's History Department, was responsible for the dismissal of Jewish professors, and Professor Kazimierz Kakol who, in March 1968, suspected 'Zionists' of wanting to stage a *coup d'état*; he is now director of the State Institute for the Investigation of Nazi Crimes in Poland.

The Polish Communist Party marked the 20th anniversary of the 1968 events by expressly dissociating itself from all antisemitic trends within it. 120 Poles who had saved persecuted Jews were decorated, inside the Parliament building, by the Secretary General of Yad Vashem, Mr. Arrat.

A separate commemoration was organised by a Citizens' Committee under the direction of the only surviving leader of the Ghetto revolt, Marek Edelman (now a heart specialist in Lodz). He was once a member of the Jewish Socialist *Bund* (which was outlawed in 1948) and later joined the Solidarity opposition movement. Because of this record of his, the *Zbowid* would not invite him to the official ceremonies.

The Citizens' Committee whose members include prominent champions of civil rights, artists and scientists such as Zbigniew Bujak, Leszek Moczulski, Andrej Wajda and Jerzy Holzer, held a special demonstration where a joint Christian-Jewish prayer was recited in front of the Ghetto monument; there was also a march to the assembly point where the transports for Treblinka left.

The Citizens' Committee chose to make another contribution by unveiling in the Warsaw Jewish cemetery a monument for two Polish-Jewish victims of the Stalin terror, Wiktor Alter and Henryk Erlich, two Socialists who were executed in 1941. Their 'crime' was to have been members of the (anti-Communist) Second inter-

national and to have protested against the Soviet invasion of Poland in September 1939.

In his address at the Citizens' meeting, Edelman declared Poland's Communist rulers were totalitarian and unworthy to commemorate the uprising. The cemetery, he said, had been a symbol of the shame of Hitlerism but 'today it becomes a symbol of shame for all totalitarianisms'.

During the celebrations various opinions on Polish antisemitism were heard, if only in private. There were those who stressed the antisemitic past, particularly before the war and among the Catholic clergy, while others remembered the long periods of Polish-Jewish co-existence, the solidarity between Polish and Jewish anti-Nazi resistance, more especially the help given by Poles to the Ghetto fighters. One widely read paper, *Trybuna Ludu*, used this last point to contrast it with what was called the indifference of the free world, even among American Jews.

In a greetings message to the citizens, the leader of Solidarity, Lech Walesa, referred to the time when Polish-Jewish relations were 'poisoned' and said: 'May we be forgiven for all this'. No such sentiments were expressed at the official celebrations. The head of Solidarity's Warsaw section, Bujak, spoke of the losses suffered by Poland as a result of the extermination of the Jews. 'What could we not have achieved if they had survived!', he told the 5,000 assembled at the Ghetto memorial.

'DEGENERATE MUSIC' EXHIBITION REVISITED

A 'reconstruction' of the Nazi exhibition 'Degenerate Music' (April-June 1938) was shown at Frankfurt's *Alte Oper*. It was the work of a musicologist and journalist, Albrecht Dümling, and the director of the Düsseldorf Philharmonic, Peter Girth, who provided a suitable commentary in a companion volume entitled 'Repressed Music'.

Among the exhibits were compositions of Arnold Schönberg, Kurt Weill, Ernst Toch, Paul Abraham, etc. Not all were Jews; there was Paul Hindemith for example, Robert Stolz, Gustav Brecher (who conducted the premier of Brecht-Weill's *Mahagony* and committed suicide in Ostend). Their works were pilloried as 'the products of the Jewish spirit' and unacceptable to 'healthy popular feeling' which was shown to be devoted to Wagner's antisemitism and in agreement with Hans Pfitzner who branded Jazz as 'vulgar' and atonal music as 'insanity'. Ironically, Beethoven's 5th symphony was presented as 'heralding the Führer's career' — a not entirely inappropriate comment as the symphony provided the signature tune of the Allies 'V' sign.

FOREVER GUILTY?

Dozens of leading articles, innumerable *feuilletons* in the international press may be inspired by a new booklet from Piper (Munich-Zurich), written by Michael Wolffsohn under the title '*Ewige Schuld?*' ('Forever Guilty?'). It deals with forty years of German-Jewish-Israeli relations as seen by a Jew born in Israel in 1947, but residing in the Federal Republic. He is now professor of modern history at the University of the *Bundeswehr* in Munich.

The author presents the reader with many highly original ideas, questions and arguments: for instance, that the post-Hitler German was supposed to walk *gebückt* and in a hairshirt because of his sins as a Nazi. Now, says Wolffsohn, it is Israel which assumes the wrong posture. Then again, we read the infinitely tragic anecdote about the Hungarian rabbi who, while waiting in Auschwitz for his death, sees it as 'God's punishment' for his insufficient resistance against 'blasphemous Zionism'.

'Without Hitler — no Israel' is one of the recurring arguments among Jews everywhere, according to Wolffsohn. It was, therefore, a good idea in Bonn first to start buying weapons from Israel and a few years later to supply Israel with German weapons. But the most surprising change, claims the author, has been that of taking over from Germany the role of the violent and aggressive nation: 'The image and role of the defenceless, weak, mellow Jew has turned into the Zionist-inspired new Jewish man: the warrior (the author also calls him "*der Besatzer*")'. It is a book full of subjects for conversations, the reader will think. But will they also be discussed in the seats of power by those responsible for shaping our future?

E.L.

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Letters to the Editor

RESEARCH ON GERMAN JEWRY

Sir — I am working on a study showing the influence and contribution of Jews in Germany, in particular over the last 200 years. In this connection I am endeavouring to locate the following works which may be useful:

Tetzloff, *2,000 Kurzbiographien bedeutender deutscher Juden des 20. Jahrhunderts*. Lindhorst. 1982.

Arnold Zweig, *Bilanz des deutschen Judentums*.

Sigmund Kaznelson, *Juden im deutschen Kulturbereich*. Berlin. Jüdischer Verlag.

Ruth Luise Pierson, *German Jewish Identity in the Weimar Republic*.

David Nachmansohn, *German Jewish Pioneers in Science*. Springer. 1979.

Uri Ram, *Jews in Germany*. London. 1936. Woburn Press.

Could you kindly suggest where I could either purchase or borrow these books? Also could you supply me with the titles, etc., of any other relevant works concerning my study?

20/30 Helen Street, GERALD G. LIPPMAN
Lane Cove, NSW 2066,
Australia

DEFINITION OF AN ANTISEMITE

Sir — You state that 'celebrating' is not the right word when thinking of the 40th anniversary of Israel's existence. May I remind you that Israel took more of Hitler's refugees relatively than any other country. It accepted the refugees from Russia, 800,000 refugees from Arab countries in 1948 and recently the Falashas from Ethiopia. It has been at war against 22 countries with 150 million implacable enemies for 40 years, whilst the world looks on. To defend yourself against an enemy who seeks your destruction is not reprehensible.

My definition of an antisemite is one who expects a higher standard of behaviour from Jews than from himself. The Allies asked for 'unconditional surrender' from Nazi Germany and bombing Hiroshima and Dresden were not acts of high moral principle. Unless you judge Israel's war effort from the same standard as the Allied War effort, you are antisemitic. The most difficult antisemite to bear is, of course, the Jewish antisemite, who is a refugee from Hitler.

49 Hawkshead Lane, HENRY TOCH
N. Mymms,
Hatfield, Herts.

RELIGIOUS BOOKS IN GERMAN

Sir — Among your readers there should be many who have in their possession Jewish religious books in German, or with German translation or explanations, which are of no interest to our young English-speaking generation. The undersigned supplies them free of charge to organisations in German-speaking countries like Switzerland and Germany. You can contact me at 01-800-2292.

75 Allerton Rd, E. J. ROSENTHAL
London N.16

EXODUS AND CONQUEST

Sir — Your admirable article in the April number of AJR Information 'The Exodus From Egypt and The Conquest of Canaan' prompts me to write to you. It is rare that one finds such sense of perspective in comments on our history. My own thinking has been along similar lines and I am very glad to see your thoughts expressed openly. Incidentally, I am equally impressed by the article on the same page 'Israel's 40th Anniversary'.

ARNOLD ROSENSTRAUCH

25 Harcourt Drive,
Earley,
Reading

ANOTHER FRANKFURT WIEDERSEHN

Sir — I read with great interest Mr. Worms' article 'Wiedersehn in Frankfurt' in your April edition. I was born and went to school in Cologne, but was familiar with pre-war Frankfurt from visits in my teens to various relatives who lived in the beautiful residential quarters mentioned by Mr. Worms.

After the War, I seem to have returned to Frankfurt earlier than Mr. Worms as I obtained in 1947 permission to visit Germany where I stayed in hotels reserved for Allied Military and Civilian Personnel and where everything had to be paid for in Allied Occupation Currency. The purpose of my journey was to prepare proceedings for restitution of my relatives' property.

My booking in Frankfurt was in a hotel in the *Friedrich Ebert Strasse* which I did not remember from my pre-war visits, but which emanated from the *Bahnhofplatz* according to my newly printed street-map. I arrived at the *Hauptbahnhof* at night where I found most familiar landmarks just heaps of rubble. I asked some of the 'natives' after the *Friedrich Ebert Strasse*, nobody seemed to know. At last, I found one who said: *Ach, Sie meine die Kaiserstrasse, die hiess bis jetzt Adolf-Hitler-Strasse*.

I found my hotel without difficulty and thought of the French saying: *Plus ça change, plus ça reste la même chose*.

Flat 3, Kings Gate, HENRY L. LEHMANN
111 The Drive, Hove, Sussex

THE KAISER'S FOUR JEWS

Sir — The *Daily Telegraph* recently carried the announcement that Biddestone Manor in Wiltshire is for sale for little more than £1 million. It is the property of Prince Rupert zu Löwenstein-Wertheim-Freudenberg. This reminds me of the old story about Kaiser Wilhelm holding an audience and asking his secretary 'Who is still waiting?'. The reply was 'Nur noch Prinz Löwenstein-Wertheim-Freudenberg'. The Kaiser said: 'Ach, lassen Sie die vier jüdischen Herren nur noch etwas warten'.

21 St Winifred's Drive, FRANZ PETERS
Bath

HYPHEN'S ANNIVERSARY

Sir — As a result of a suggestion by the late Werner Ruedenberg and myself and after 11 months' planning in Dr. Rosenstock's office, the Hyphen Social Group was born on 30 October 1948 at 1 Broadhurst Gardens, N.W.3. In its 19 years of existence, it produced 40 marriages of which only three proved failures. Many of the ex-Hyphens are still in contact. In order to fly a kite, whether a reunion might be possible, I asked some of my old Hyphen friends to attend a theatre party at Sadlers Wells in honour of my 18th birthday (leap year) coming-of-age. With alacrity many responded. We had eight couples who met as a result of meeting in the Hyphen and four of us surviving singles, besides friends from Jewish Senior Rambling Group to which seven or eight ex-Hyphens now belong. Over a snack after the show, Werner Mattes remarked: 'It's amazing how well most of us have kept' — the reason easily being all the couples had been well matched and were a contented lot.

As Jewish Senior Rambling Group will have its 60th anniversary and the Hyphen its 40th this autumn, I am contemplating to arrange a joint Birthday Buffet supper party. I am looking forward to replies.

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OBITUARIES

HENRY OSCAR JOSEPH O.B.E.

With the death on 20 April 1988 of Mr. Oscar Joseph at the age of 87, the Jewish community mourns the loss of one of its staunchest friends and supporters. In its tribute the *London Times* refers to Oscar Joseph as one of the most respected members of the Anglo-Jewish community whilst the Jewish Chronicle suggests that no one has applied himself with greater dedication to alleviate the plight of Jewish refugees and their suffering.

When early in 1938 Otto Schiff at the head of the Jewish Refugee Committee realised that he needed to share the immense and rapidly growing workload then on his shoulders he turned to Oscar Joseph, a prominent city banker. He soon found in him a partner of exceptional ability and character whose devotion to the cause grew with the magnitude of the task.

Soon after the end of the war Oscar Joseph joined the council of the Central British Fund to become its chairman in 1957, an office from which he retired in 1971 whilst continuing his active work in support of Jewish refugee communities as member and later chairman of the Jewish Trust Corporation for Germany. He chaired the Allocations Committee of the CBF and was for many years a member of the Management Committee which was responsible for the Homes established in London for aged victims of Nazi persecution. His fairmindedness, sincerity and warm sense of humour set an example of true leadership to all who were fortunate to be associated with him.

As Honorary President of the CBF Residential Care and Housing Association he continued his interest in the wellbeing of the residents. As the British representative of the Conference on Jewish Material Claims against Germany he forged a close link with members of the American Jewish Joint Distribution Committee and it gave him much satisfaction that despite his failing health he could still perform the opening ceremony of the new wing of Heinrich Stahl House in November 1987 and name it after Charles Jordan, his close personal friend, who as Director General of the American Joint visited Prague where he was murdered in 1967.

Oscar Joseph took a great interest in the activities of the AJR and did all that he could to support its work. He will be remembered with gratitude for the selflessness and energy with which he devoted his long life to the settlement and care of refugees who came to the United Kingdom.

L. SPIRO

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EDITH KAHN

Edith Kahn, a refugee from Mannheim, who died aged 68, had a rather remarkable teaching career which she crowned by her appointment as a magistrate in 1955 and treasurer of the Middlesex Bench. She started teaching at schools in the Midlands and the North of England and for 22 years was head teacher of the Fleet Primary School in Hampstead. In addition she was involved in youth work, training youth leaders both for this country and for Israel. She also was a Girl Guide commissioner and a member of the Council of the Liberal Jewish Synagogue.

ERICH PETER WOHLFARTH

Professor Erich Peter Wohlfarth, a native of Breslau, who died in March aged 63, arrived with his family in England in 1939 to become an authority on magnetism and magnetic materials. According to a *Times* obituary, it was largely due to his influence and example that research activity in applied magnetism in this country — of great practical importance in the manufacture of recording tape, for instance, made considerable strides forward. The Institute of Electrical and Electronic Engineers in the United States elected him to a Fellowship in 1982 and awarded him the IEEE Centennial Medal for extraordinary achievement.

The *Times* obituary went on: 'Peter Wohlfarth had a natural sympathy for those, particularly scientists, suffering from political repression or persecution. He helped several Czech refugees to establish themselves in this country in 1968 and made full use of his scientific contacts in the USSR to help those in trouble with the authorities there. He was co-chairman of the Scientists for the Release of Soviet Refuseniks and derived great pleasure from successes achieved in gaining releases.'

DR. FRITZ LANDSHOFF

Dr. Fritz Helmut Landshoff, the publisher whose authors included Feuchtwanger, Arnold Zweig and Heinrich Mann, Toller and Kaiser, Remarque and Anna Seghers, died in Amsterdam aged 86. He went into Dutch exile in 1933 and survived only because he happened to be in London when the Germans invaded Holland. In Amsterdam he went into partnership with Emanuel Querido, the Dutch Jewish publisher (who perished in Auschwitz). He began his career with Kiepenheuer. From 1940, while in England, he directed the printing of his publications in Sweden, before moving to New York in 1941 where he joined forces with Gottfried Berman-Fischer. After the war he became associated with Harry N. Abrams, the New York publishers of fine arts, who appointed him their European director in 1978. While in Leipzig last year he was awarded the Gutenberg Prize and also arranged for his memoirs to be published next year by the Aufbau Verlag, Weimar.

IN MEMORY OF ERICH KLIBANSKY Saviour of Hundreds

On a recent visit to Israel I spent a blustery afternoon in Haifa visiting the nearly completed Maimonides Research Institute. This contains the Erich Klibansky Memorial Hall, whose dedication ceremony took place on 14 April. The beautiful white building is set atop a hill in a brand new suburb on Mount Carmel. Mr. David Alster-Yardeni, the instigator of the Klibansky project, together with Dr. Moshe Singer, the director of the Maimonides Institute, took me on a tour of inspection.

Dr. Erich Klibansky was the headmaster of the orthodox Jewish high school in Cologne — the Yavneh Realgymnasium & Lyceum. During 1938 and 1939 he frequently travelled to England to persuade the Jewish communities in London, Leeds, Manchester etc. to finance hostels to which one whole form at a time could be evacuated from the Yavneh in Cologne. He was spectacularly successful and managed to save in this way several hundred Jewish children. Despite many urgings to the contrary, he returned to Germany time after time, as he felt that the school exodus could only take place under his personal supervision. Both he, his wife and young children were deported to Theresienstadt, where they all perished.

We, his former pupils, and the Jewish community at large, owe this brave and generous man an immeasurable debt of gratitude. It is just and fitting that his name be commemorated in a centre of learning in Israel. Although the shell of the hall is completed, the furnishings remain to be paid for. Any financial contributions towards this end would be much appreciated. They should be made out to the Klibansky Memorial Fund, and addressed to David Alster-Yardeni, 41 Eder Street, Haifa 34752, Israel.

SUSAN MATTES

EAST GERMANY'S RABBI RESIGNS

Only seven months after he began his ministry among East Germany's Jews, Rabbi Isaac Newman, 65, a Polish-born US citizen, resigned. He was the first successor of Martin Riesenburger who died 22 years ago. He took up the State-financed post after years of negotiation between the East German Government and Jewish representatives abroad. Rabbi Newman explained that he had problems with the 180-strong Jewish community in East Berlin, also that he objected to the one-sided reporting on Israel in the East German press. 'I do not like it at all (he said), this demonising of the Jews.' He also appears to have been upset by antisemitic letters he received. He may be back in time for the High Holidays, but would then remain only to the end of the year. It appears that the Jewish authorities were dissatisfied with the more lively, unconventional, 'Americanised' form of service which Rabbi Newman had introduced where singing and dancing was a notable feature. The rabbi in turn had expected greater interest in the study of Jewish history, in progress as well as tradition.

FAMILY EVENTS

Entries in this column are free of charge, but voluntary donations would be appreciated. Texts should reach us by the 10th of the preceding month

Acknowledgement

Fabian:—Mrs. Frieda Fabian wishes to thank most sincerely all her friends who sent her cards and presents during her stay in the Springfield Nursing Home. She has now moved to the Springview Home in Enfield.

Birthday

Leighton:—To Melvyn Leighton, of Pinner, Middlesex, congratulations on your 80th birthday on 3 June. Wishing you health and happiness always. With love from the Leighton and Leiner Families.

Golden Wedding

Jordan:—Mr. and Mrs. L. J. Jordan, of Ballardene, Warren Road, Kingston on Thames, Surrey, celebrated their Golden Anniversary on 29 May.

Deaths

Franklyn:—Helga Franklyn (née Riess), born in Leipzig, wife of Owen Franklyn, died 8 April 1988. Mourned by all who knew her.

Fuller:—Anthony Fuller, my dearest father, died 22 April, after an illness courageously borne. Deeply mourned and missed by his devoted and heartbroken daughter Helga and many friends.

Kanter:—Berta (Putti) Kanter passed away peacefully on 4 May. Will be sadly missed by all her family and friends. A fund in memory of her

life's work has been established at Children and Youth Aliyah, 4a New College Parade, Finchley Road, London NW3.

Leon:—Annie Leon died peacefully after a long illness on 24 April. Deeply mourned by Gary, Peter, Sue, Petra, Daniel, Hilde and all who knew her.

Tell:—Two weeks before her 93rd birthday, Mrs. Lisbeth Tell, of 10 Kingswood Court, West End Lane, London NW6, passed away peacefully in her sleep. She was much loved and is deeply mourned by her relatives and many friends—but above all, by Miss Anny Hager, her faithful companion for over fifty years.

Zaudy:—Albert Zaudy died suddenly on 2 May 1988, aged 76. Sadly missed by his wife Lilian, his daughters Gillian and Ann and five grandchildren, his sister Hilde, other relatives and many friends all over the world.

CLASSIFIED

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Information Required

EHRENHAFT/SIMHA. Robert and Melita Ehrenhaft (Latchford, Lancs) and Dr. Robert Simha, physicist (Vienna), please contact Gisela White, 81 Haysend Road, Hayes, Middlesex.

SUCHE Fotos von den von Lazarus Sussmann bemalten Wänden der Synagoge in Unterlimburg, die vor 1928 aufgenommen wurden. N. Bar-Giora Bamberger, POB 7038, 91 070 Jerusalem.

BRANDT. Hannah Brandt, born Berlin 1928(?), previously resident at 17 Foscoote Road, Hendon. Would anyone knowing her present whereabouts please write to Box 1134.

GESUCHT

Werden Personen, die Informationen über Wandsbek geben können, spez. über den Verbleib von Kultgegenständen aus der Wandsbek Synagoge, über Wandsbeker die emigrieren mussten; über jüdische Geschäfte; Ereignisse in der Pogromnacht, 1938. Die Nachforschungen zur JGW werden durchgeführt von **Astrid Lowen**, angestellt beim Heimatmuseum, **Wandsbek, Böhmestrasse 20, 2000 Hamburg 70.** Tel. 040/684786.

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MR. MANFRED DURST

Mr. Manfred Durst was recently elected chairman of the British Jewellers Association. Having some eight years ago been president of the British Jewellery & Giftware Federation Ltd. the appointment confirms not only his continuing commitment to the professional bodies of his trade, but the esteem in which he is held by his colleagues.

He is but one of a number of our members who at one time or another have held high office in their trade associations or professional bodies and thereby contributed substantially to this country's economic wellbeing, the maintenance of high commercial and industrial standards, and the promotion of exports.

Freddie Durst arrived in England in a children's transport shortly before the outbreak of war and later built up a successful business in the jewellery trade. He is a strong supporter of Jewish charities, both here and in Israel, and to us is best known as an active and caring chairman of the Leo Baeck House committee.

AN IMPORTANT DATE FOR YOUR DIARY

The AJR Charity Concert to
commemorate the Golden
Jubilee of Self Aid of Refugees
Sunday 9th October at 3 pm
Queen Elizabeth Hall

CLAIMS CONFERENCE HARDSHIP FUND

The Claims Conference Hardship Fund, 15 East 26th St., New York, which was established primarily for such victims of Nazi persecution who emigrated from Eastern European countries after 1965, also handles applications from such persecutees who prior to 31 December, 1965 resided in countries outside Eastern Europe but did not file, for valid reasons, timely claims under the German Federal Indemnification Law. The Hardship Fund is financed by the German Federal Republic and is governed by German Government Guidelines. The Guidelines limit individual payments to DM 5,000 per person.

THE HOLOCAUST SEEN BY THE NEW GENERATION

Interviews with children of Holocaust survivors now living in U.S.A. are the subject of a new book by Helen Epstein, herself such a child: *Die Kinder des Holocaust* (Munich. C. H. Beck. 1987). Her own experience was that the past was rarely touched upon — 'silence as a means of survival.' The cruelties were never mentioned; there were only hints that the parents had suffered and were in need of special consideration. On the other hand, some children kept on asking questions: 'Who put that mark on your arm? Why did you leave it there? Why doesn't it come off? Did it hurt when they did it? Why hasn't daddy one?' Of course there are all sorts of sometimes baffling situations, such as that of the daughter of Hungarian Jews who in Buenos Aires attended a school where she met children of fugitive Nazis.

By contrast, the reaction of young Germans now to the Nazi experience was examined in a BBC radio feature (*Children of the Reich*). Many of them had an ambivalent relationship with their parents — was the SS father a hero or a criminal? They felt like 'victims' and so able to identify with the real victims, the Jews. Would this help them (one speaker wondered) to find a balanced relationship to their history, to their parents, to themselves?

The son of Hans Frank condemned the 'Butcher of Cracow', but the daughter of Martin Bormann had no regrets. After all Hitler did good things too, and those crimes had happened before the Nazis and would happen again. These 'revisionist' views were voiced by a historian who thought that mass slaughter was the normal behaviour of dictators in the 20th century — an argument intended to neutralise the Nazi Holocaust by presenting it as a kind of reaction to Stalin's crimes.

A Jew who settled in Frankfurt wanted to be like everybody else but found this impossible. He felt more Jewish than German; Judaism was for him a 'moral institution', and as a German he could only be 'proud of Goethe and ashamed of Hitler'.

GOLDSCHMIDT SCHULE MEMOIRS

An interesting detail of Jewish experience under Nazi rule is presented in a book just printed privately — *Passages from Berlin: Recollections of the Goldschmidt Schule, 1935-1939*. Ed. Steve J. Heims. 1987. 213 pp. It recounts the history of the *Goldschmidt Schule*, founded in 1935 by Dr. Leonore Goldschmidt, who had been dismissed from a State school in 1933. Her aim was to provide primary and secondary education for Jewish children and prepare them for emigration. As an exchange teacher in England, she established personal connections with the administration of the University of Cambridge, who subsequently helped her in establishing her school as a German examination centre for the University. For this, she had to recruit British-born teachers who would teach the syllabus for the Cambridge School Certificate.

Most of the pupils of that school came from middle-class, non-orthodox and non-Zionist background and included a number of 'non-Aryan' Christians, which necessitated Christian religion classes as well as Jewish. Almost all children from the *Goldschmidt Schule* had gone to German State schools in 1933, and their individual experiences describe how bullying by pupils and teachers made them leave for a Jewish school.

At its peak the *Goldschmidt Schule* had about 600 pupils. Its teachers dismissed from State schools, were highly qualified. The school used progressive teaching methods, and its aim was to provide for its pupils a haven of peace in a hostile environment.

When those children arrived in their new countries, they had the stamina to forge ahead and they all made good. By the time they retired (and by now most of them have), they had become writers, artists, teachers, head of schools, university lecturers, professors and leading business men. Some, like the conductor André Previn, gained world fame. The memoirs show the various ways in which many escaped after war was declared. Some went to America via Italy and Spain, others reached California via the trans-Siberian Railway, one went to New York via Vichy France and Martinique; some survived underground but found it too harrowing to give details.

These stories are of vital interest to the general public, and Steve Heims, the editor, should persuade as many of the authors as possible, to consent to general publication. The book was compiled with the active help of Leonore Goldschmidt's two children, Tutta and Rudi, both ex-pupils. Leonore died in 1983.

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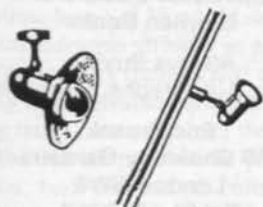
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Twenty-four years after his death, a Swiss envoy of the International Red Cross in Budapest in 1944-45, Friedrich Born, has been awarded the title of 'Righteous among the Nations' by Yad Vashem. Born who is believed to have saved about 15,000 Hungarian Jews was active at the same time as Raoul Wallenberg, the Swedish diplomat, who was prominent in the rescue work.

GERMANS LEAVING SOVIET RUSSIA

Jews are not the only ones who wish to leave the Soviet Union. Ironically enough, they are joined in this desire by many of the two million Germans who first came to Russia 200 years ago when they were called in by the (German-born) Tsarina Catherine the Great. Under the Soviet regime they had their Autonomous Socialist Republic on the Volga, though there were also German 'districts' in the Ukraine and the Caucasus. In 1941 when Hitler invaded Russia, most of them, suspected of 'collaboration', were transferred to the Asiatic regions of Kazakhstan and Western Siberia.

Inasmuch as they were anxious to maintain their national and cultural identity, they feel increasingly disadvantaged. This applies particularly to the education of their children. Though the teaching of German as a mother tongue (i.e. teaching in German) had been promised, little was done to promote this policy. There are not enough teachers or text books and parents must be content with schools where German is taught as a foreign language. This again has been found inadequate so that more and more children have decided in favour of English! Soviet German literature too is difficult to come by so that there is a growing need for books from Germany, both

West and East. Demands are made for a restoration of the Volga Republic where it is felt the national identity could best be fostered.

If (and as long as) this cannot be done, it appears that an obvious solution is seen in emigration and many are availing themselves of it. Almost 14,500 Germans left the Soviet Union for Germany in 1987, and the numbers are growing. Within the first three months of 1988, some 6,600 have left (as compared with 810 in the corresponding period of 1987). During the second week of April the number was 785.

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FLOORED ON FIJI

Avid television watchers may have noticed one of our friends in '15 to 1', the sister programme to 'Countdown' on Channel 4. Janet Langmaid, formerly cataloguer in the Wiener Library and an occasional contributor to AJR INFORMATION, took part in the transmission of February 1st. Although she gave more correct answers than anyone else who had appeared in the show, she was finally defeated by the question 'What is the present name of the Cannibal Islands?' (It is Fiji). Janet returned home to Ottery St. Mary, Devon, satisfied with her performance and determined to go in for more quizzes. Keep your televisions tuned!

DOUBTS ABOUT FAITH

Since Britain is now becoming a multi-cultural society, it appears that Bible studies are being increasingly overtaken by the study of world faiths (Islam, Hinduism, Buddhism), also by comparative religion and 'militant atheism', at some schools even by studies of witchcraft. A pamphlet published by the Educational Research Trust quotes concerned parents, teachers, inspectors and school advisers as thinking that 'religious education is often not being taught in a way that is appropriate or serious'.

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