

# AJR Information

Volume XLV No. 4  
April 1990

£3 (to non-members)

Don't miss . . .

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Thoughts on Passover

## The messianic verses

It is a custom hallowed by tradition to fill a cup of wine at our seder celebration in expectation of the Prophet Elijah, regarded as the harbinger of the Messianic age. A much more recent practice has been the introduction into the proceedings of a special prayer for the rescue of our fellow-Jews from their oppression in the Soviet Union. This year the two, the symbol and the prayer, have strangely come together. For we are witnessing yet one more exodus, but one of unforeseen proportions, that of perhaps one million Jews preparing at this moment, much as our ancestors did, to leave their 'house of bondage'. Would it be fanciful to take the view that, as so often in our people's march through time, it was the Jewish concept of hope which gave them cause not to abandon altogether their increasingly tenuous links with their own inalienable past?

Although belief in a coming of 'our Messiah', 'at the end of days', is one of the articles of faith postulated by Maimonides, there is, strictly

### ANNUAL GENERAL MEETING

The Association of Jewish Refugees in Great Britain advises Members and Friends that the Annual General Meeting will be held on

Wednesday 6 June 1990

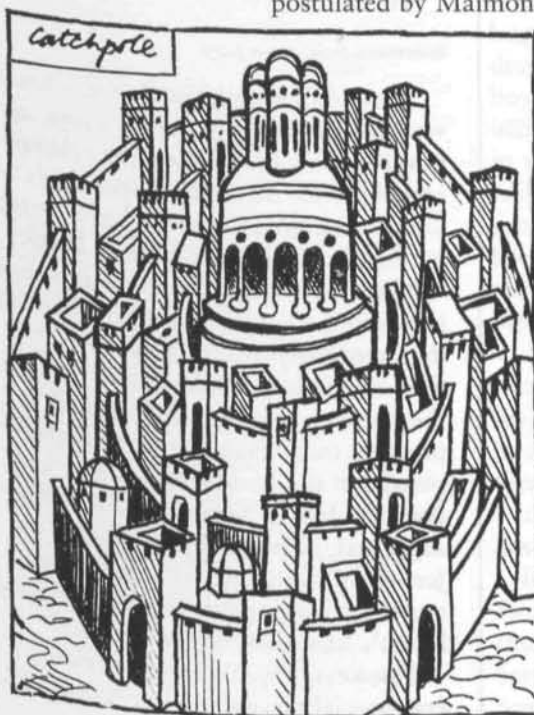
at  
15 Cleve Road, London NW6

A talk will be given by  
Mr. Manfred Durst

Full details and Annual Report will appear in the May issue.

speaking, no specific reference to such a person in the earlier scriptures. The well-known line in Samuel and in one of the Psalms, which speaks of the Lord showing 'lovingkindness to his anointed, to David and his seed, for evermore', may well be interpreted literally as a contemporary reference to the royal house of Judah. Thus the prophetic vision of Isaiah is usually taken as the biblical origin of a divine promise of a time when 'the Lord shall raise his hand again to redeem the remnant of his people . . . gather together the dispersed of Judah from the four corners of the earth'. Then, it is said, the nations 'shall beat their swords into ploughshares, their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more'.

For two millennia the history of the Jewish people has reflected such a look into the future, a view in which its own aspirations for survival have merged with a wider yearning for the brotherhood of man and 'peace without end'. At moments of stress or apprehension the Messianic ideology inspired action. The revolt of Bar Kochba, the 'military Messiah', has become a legend. But the pseudo-messianic movements of the sixteenth, seventeenth and eighteenth centuries which gathered round such charismatic figures as David Reubeni, Sabbatai Zwi and Jacob Frank were ignominious failures. Only in our own day did a Viennese journalist's dream of a return to Zion and to nationhood become reality.



Medieval woodcut of Jerusalem.  
Illustration courtesy of  
Tarnowsky, Tel Aviv.

continued on page 2

Anthony Joseph

## Jews in Australia

The history of Australia as a modern nation dates from the arrival of the First Fleet of Convicts at Sydney Cove in 1788. An estimated dozen Jews were numbered among the first transportees. They included Esther Abrahams, whose remarkable story featured in our September issue.

Convict transportation to Australia continued for just under three-quarters of a century and included some five hundred Jews within seventy-five thousand prisoners. Free settlers, as well, poured into the Colony and amongst them several Jews joined the ranks of their convicted co-religionists. Rudimentary communal organisation began in the 1820s and within ten years there was an adequate, albeit small, established congregation in Sydney. The effort at initiating the first congregation there came to a considerable extent from the energy and imagination of an early free-settler: Philip J. Cohen. Dayan Aaron Levy was sent by the English Chief Rabbi at about that period to supervise the first Australian *get*. Throughout the mid-19th century migrants, in many cases including Jews, continued to arrive in large numbers in response to different social and economic impetuses, such as the Gold Rush in Victoria in the 1850s.

The State of South Australia was founded in 1836, and amongst the Commissioners appointed by William IV to consider the feasibility of establishing a Colony on the bank of the River Torrens were two Montefiore brothers, cousins of the legendary Sir Moses. The Commission reported favourably and the Jewish influence from the Montefiore connection ensured that Jews were indeed amongst the earliest settlers in that area. Meanwhile, in Western Australia the first Colony had been founded in 1829; its first Postmaster-General was Lionel Samson, himself from an illustrious Anglo-Jewish background, and married to a lady of Goldsmid family connection.

In the latter part of the 19th Century, some of the waves of Russian Jewry that fled the pogroms of their homeland washed as far south as Australia, considerably augmenting the established Jewish communities in the major towns of that Continent. By the time of the

outbreak of the First World War Australian Jews had become sufficiently integrated within the nation to play their full part in the fight.

After Hitler's advent to power in Germany, Australia, like other countries, came under pressure to give haven to desperate German Jews. In mid-1938 President Roosevelt convened an international conference at Evian to work out a plan for settling refugees in different countries. The US President's suggestions were widely resisted, since a refugee influx was seen as a threat to established ways of life and to economies still suffering the after-effects of the Depression. Australia, accordingly, only accepted a quota of fifteen thousand – of which number barely half had reached the country when the outbreak of the Second World War put an end to all immigration.

In 1940, however, Australia accepted another type of immigrant, namely enemy aliens interned by the British during the post-Dunkirk panic. About 1800 German and Austrian Jews transported on the

notorious *Dunera* were lodged in a camp at Hay, New South Wales. Just under half of those eventually joined Australian Labour Battalions – as an alternative to returning to Britain – and on their discharge the majority stayed on in the country.

There was an increasing trickle of Jewish immigration after the war, spearheaded by some former inhabitants of the Shanghai 'ghetto'. Then, as a result of the postwar upheavals in their respective countries, came a larger influx of Jews from Czechoslovakia, Hungary and Egypt.

The number of Jews living in Australia today is about ninety thousand, of which some three-quarters are divided roughly evenly between Sydney and Melbourne (the latter community being slightly larger). This is approximately half a percent of the current total Australian population, which ratio has scarcely been exceeded and has frequently been smaller throughout the modern nation's two centuries' existence. In addition, perhaps between a quarter and a half million present-day non-Jewish Australians may have one or more Jewish ancestral lines in their pedigrees. The contribution that Jews have made to Australian life, despite their tiny numbers, has been energetic and influential. The present-day communities are flourishing and vigorous, worthy successors to the poor Jewish convict girl, Esther Abrahams, who sailed to Australia in 1787 on the First Fleet, and became the wife of the Lieutenant-Governor of the Colony. □

*continued from front page*

The end of Jewish statelessness has not, we know, brought in the Messianic age. But, in the words of a leading rabbinic authority, the Messianic hope which had died during the Holocaust was resurrected by the post-Holocaust State of Israel. Where otherwise would our brothers and sisters in the Soviet Union turn, now that they are indeed free to go in such overwhelming numbers? Their home is in the Jewish homeland; and, as their presence there changes the demographic pattern of the Middle East it may also, as the redoubtable Natan Sharansky has suggested, help to bring the 'peace to Jerusalem' which we so ardently desire and take us nearer to 'that day' of which Isaiah's Messianic verses speak.

This year, Elijah's cup will occupy a very special place upon our festive table. □ D.L.M.

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## Harry Harrison – Unsung Hero

Harry Harrison was a quiet, gentle and modest man with a wry, and sometimes quite pointed, sense of humour. Until his death in November 1989, he had shared the last four decades of his life with his friend Edward Harrison, who befriended him in the army, and whose surname Harry adopted when he had to abandon Heinz Nadel before entering the combat zones of Holland and Germany. His last year was spent in a Nursing Home because of rapidly developing Parkinsonism.

The *Guardian* obituary described Harry as the 'quiet hero of Berlin', but why? Many Jewish refugees have not dissimilar histories and experiences – life disrupted by Nazi persecution, escape to Britain, service in the Armed Forces, loss of parents in the Holocaust, the struggle to establish oneself in one's adopted country. There was, however, a special quality of fearlessness in Harry that made him stand out on two critical occasions: the first in Berlin, and the other in the army. The son of a Berlin businessman Harry began to follow in his footsteps by working in the office of a company dealing in building materials. The firm must have been Jewish, for Harry left in the autumn of 1936 with a testimonial (describing him as *fleißig, ehrlich und pünktlich*) which explained that his departure came about 'because it was taken over by a fully Aryan management'. Previously he had worked for the *Jüdische Turn- und Sport-Club* in a secretarial capacity.

In 1937 he accepted a post in the orphanage of the Jewish Community in Pankow, Berlin, as *Erzieherpraktikant* (teacher and housefather). It was a large orphanage for boys, and this is where I first met him. He was a friendly and approachable young man who was liked and admired by us boys. I left the orphanage for England on the first Kindertransport from Berlin, shortly after *Kristallnacht*; Harry stayed on, but his persistent efforts, helped by his brother Theo who had preceded him to England, were eventually successful and he arrived here in May, 1939. His testimonial from Dr. Kurt Krohn, the orphanage Director, read 'Mr. Nadel brought with him a remarkable love for children and a natural talent as an educator . . . He works with love and enthusiasm and tried to see each child as an individual . . . He has become

a dear colleague who has been a friend to the children and to the institution.' There is a special poignancy about these words, for Dr. Krohn continued to direct the orphanage and, together with his family, eventually became yet another Nazi victim.



There was Harry to meet them, alone and carrying a small boy in his arms.

A few months before *Kristallnacht* the orphanage had been stormed by an organised mob that had forced open a large gate leading into the courtyard, despite the desperate efforts by the older boys to prevent it. The ground floor, including the traditional, small Synagogue in which, not long before, my Bar Mitzvah had been celebrated, was ransacked. Many boys, including my friend Fred and myself, had fled to distant parts of the large building. The mob began to surge up the rather grandiose staircase and there was Harry to meet them, alone and carrying a small boy in his arms. Taken aback, the mob stopped in their tracks and Harry was able to ask them clamly and with dignity to leave the building, reminding them that it was a haven for orphans. Incredibly, they left.

In England, Harry soon joined the Pioneer Corps and later transferred to the Intelligence Corps, rising to the rank of Sergeant. He served just behind the lines, responsible for drafting leaflets that were packed into shells fired in large numbers

into the German forward positions. On 15 April his unit entered Belsen concentration camp. Displaying heroism of a different kind, Harry set about trying to restore some semblance of order, helped to create a school for the surviving children, and assisted with the evacuation of some 500 sick people to Sweden. Harry's contribution to the life of the school was so highly appreciated that the British Camp Commander asked for permission for Harry to take over the duties of headmaster. This he did until he was transferred, against his inclinations, to Hanover, where his new task was the supervision of local newspapers to ensure that nothing detrimental to Allied Control was published.

Harry managed to remain astonishingly balanced about Germany. Shortly before his release from the army he went to Berlin to try and track down his parents. He wrote 'I was thoroughly mistaken when thinking it did not concern me to see the utter ruins of the town I had once liked so much. For three days I thought it served them right and I did not care. But on leaving the rubble I knew it *had* hurt me.' There can be no doubt that Harry's experiences in Belsen (where he met an old Berlin friend, a woman who had survived as a member of the camp orchestra) left a deep mark and in his later years he suffered from the most horrific nightmares that his friends, generally oblivious of his Belsen experience, found hard to interpret.

After being demobbed Harry took a job as assistant and secretary to Ernst Freud, the architect son of Sigmund, and later he worked as translator, interpreter and secretary to the Managing Directors of two machine tool companies. With his friend Ted he enjoyed a quiet life after his retirement with music, books, gardening, fell walking and visits to stately homes. He was a longstanding member of AJR and even in his last traumatic year he enjoyed having articles from AJR Information read to him.

□ *Leslie Brent*

*Professor Brent will be the subject of a forthcoming profile.*

### MEMORIAL CONCERT

for

**JOY HYMAN**

Sunday 22 April  
at 2.30 pm

St. John's Wood Synagogue  
Loudoun Road NW8

# Letters to the Editor



## ANOTHER BOUQUET

Sir – I enjoy your publication very much indeed and like the new lay-out.

Shrublands  
Norwich

H. Anderson

*Other readers have written in the same vein. Are there no critics of our 'new look'? Ed.*

## FROM BIRTH TO MATURITY

Sir – May I use the opportunity of congratulating you on the way you shape and edit the journal. I still am quite attached to AJR Information, which I initiated at a time of acute paper shortage and great financial strain, and which I co-edited from its first issue in January 1946 till September 1950, when I left for Israel.

Ha'ari Street

Herbert Freeden

Jerusalem

## RECORDS OF INFAMY

Sir – Apropos of 'Solitary witness' (January issue): after the war the archives of Eisenach/Thüringen contained records of pictures taken at the time of deportation in 1942 of the remaining German-Jewish population. These 'secret' archives and pictures of his unfortunate fellow citizens were shown to my father when he returned to his home in 1948. If Eisenach, with typical bureaucratic thoroughness, made and kept pictorial records of that time, it is reasonable to suppose that many other towns did likewise, even if they were kept secret at the time and have now become buried in their archives.

Tudor Road  
New Barnet

K. G. Speyer

## PLUS ÇA CHANGE

Sir – The regime of the DDR, ousted after forty years in power, traded in name only under a different label. The majority of these people were Nazis in disguise, as has been proved by the mass demonstrations currently taking place. Leopards do not change their spots! Nazis who changed over to Communism by accepting Stalin as their new Führer were automatically absolved from their sins and atrocities committed against the Jews. The new

Communists had to protect their own comrades because, after all, they too were former Nazis. Now that the barriers are down and there is no longer fear of reprisals the Nazis who were yesterday's Communists are coming out into the open.

Address withheld

Josef Schnitzer

Sir – In the February issue you compared the treatment meted out to the Stasi in East Germany with that of the Gestapo at the end of the war.

I believe one cannot compare the two. The fury against the Stasi followed surprisingly normal lines; they were not killed, but sent to the lignite mines and other unpleasant occupations.

At the end of the war Germany was occupied by four powers. The Americans sought out Gestapo personnel to help them hunt Communists (see Klaus Barbie); the Germans themselves were too starved and lethargic to single out former Gestapo and SS men.

Avenue Road  
London N6

Eva R. Eisenschitz

Sir – When Mr. Freyhan writes that reunification of the two Germanies is now a fact of life, and that most people in this country have no objections, he must be writing personally. I am sure countless people, both here and abroad, do have great fears of a future unified Germany as the largest state in Europe. Nazism is far from dead, as extreme political parties have shown recently, and the combination of Nazi types from both East and West is a grave danger to democracy.

As an English Jew married to a child refugee from Berlin I myself would never consider going to that country. How can the writer, who might have suffered under that regime, ever consider business interests as an excuse to resume contact there?

Gracefield Gardens  
Streatham

Vivian J. Stern

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Elizabeth Wells

## As salt in the sea

Karen Gershon COLLECTED POEMS  
Macmillan Papermac, 1990. £6.99

Karen Gershon's preoccupations are with Jewishness, the Shoah and her family. Her reputation was established with *We Came As Children*, and this second collection, of mainly lyrical poems, continues to explore and to try to make sense of her role of daughter, wife, mother and grandmother within the tradition of the exiled Jewish family. She has accumulated the experience of her ancestors and would bequeath it to her descendants. 'As salt in the sea the past in us is – as sight is in eyes, it lies in the memory'.

The suffering of a nation which she expresses when writing of her parents' generation becomes a personal anguish as her own children move beyond her reach and cannot or will not fit into the mould which she has prepared for them. Her persecutors are those who have taken her children from her: of her daughters-in-law she writes 'They have taken their captives to grind them to bread'.

In trying to perceive and comprehend the patterns of generations and of inherited experience, she turns to Biblical themes and writes powerfully of Esther, Leah, Eve and others, recreating their experiences of courage, love, and motherhood. She uses Ruth's exile to ponder her own alienation: 'did she also feel closer to past and future generations than to the people she lived among?' David, preparing to confront Goliath, is seen as his mother knew him 'little and quick to cry . . . with scabby knees and dirty ears'. David as King is seen as a father mourning his dead baby son and, as an old man, he lies with the village girl, Abishag, who sees beyond his aged body to the glory of his being. 'I envy God for having thought of you'.

Feeling that her poems have 'met with too much indifference', Karen Gershon has now turned her talents to novel-writing. She refers to herself as a maker of poems and her final poem concerns Jesus the Carpenter, another maker, of whom she writes 'They praised him for his craftsmanship and . . . did not especially listen to anything he said'. A sad comment on what she must see as the rejection of her own poetic message. □

## Reviews

## Of slings and arrows

James Saunders. NIGHTMARE. Ernest Saunders and the Guinness Affair. Arrow Books. London. 1990. Paperback £3.99.

The hero of this not quite everyday story of not quite ordinary business folk is the son of pre-war refugees from Vienna. Both his parents were 'of Jewish origin', but he, Ernest (as the author, his son, insists on calling him throughout the book), was baptised into the Anglican religion as an infant shortly before the family emigrated to England in 1938. They changed the family name from Schleyer to Saunders before they sent him to St. Paul's School, so that he could be 'in every way British, other than by birth'. After doing National Service he went up to Cambridge to study law; but he had no great enthusiasm for the subject. He decided to go into industry and took a job as a clerk in a 'marketing services' department. He lived with his parents in Hampstead.

He made good progress. By the time he married Carole Stephings in 1963 he was embarked on a promising business career. A senior position with the Beecham Group was followed by another with Lord Wolfson's GUS and another with Nestlé in Switzerland. Then, in 1981, came 'the call from Guinness'. He responded, and joined what at that time was a far from well-managed, family-dominated brewery firm. He applied himself to its rescue. He initiated a major programme of product rationalisation, instituted strict cost control and launched a new and very effective publicity drive. Although he was occasionally hampered by interference from the boardroom establishment he was successful, and by 1984 had put the ailing company back on its feet and on the industrial map, so that the value of shareholdings, those of the Guinnesses not least, had risen to an unprecedented height. And now the Group was ready to go on the takeover trail: Martin's the newsagents, the Champney health group, Nature's Best mail order outfit, and others. Relatively small fry, compared with what was to follow. For in June 1985 began the battle for Bell's, and six months later that for Distillers. When the dust had settled it was a hard-won victory and for Ernest

(and some of his associates) a short-lived one. Instead of heading up a large industrial empire, an organisation of major proportions and influence, he found himself before long dismissed from his post, stripped of his directorships, deprived of earnings and employment. Not for him recognition and wealth and a comfortable retirement when the time came. Instead he faced, and faces still, a string of criminal charges, disgrace, penury.

All this has, of course, been fully covered in the media; and the book, in part, no doubt, for perfectly valid legal reasons, does not offer any facts so far undisclosed nor make any startling revelations. All in all, Ernest Saunders emerges as a clever and ambitious salesman, but neither the management genius nor the sophisticated operator which he has been made out to be in some quarters. It is conceivable that he has been made a scapegoat, used, more sinned against than sinning. The book is a son's valiant attempt to restore his father's honour. Time alone will tell to what extent he has succeeded. But it may be asked whether a better case might not have been made by someone less predictably partisan.

□ D.L.M.

## Ersatz Israel

The Soviet-made documentary *Birobidjan*, though it chronicled a political failure, was endowed by its director with a curious air of optimism. At the very end the commentator tentatively suggested that perhaps, with *glasnost*, the experiment might yet be revived, and succeed. As if Jews were not waiting for the signal to leave the Soviet Union *en masse!* The documentary sometimes put one in mind of one of the propaganda films about Palestine in the pioneering days. Even the opening shots of the trans-Siberian Express arriving at

Birobidjan's capital astonishingly showed announcements in Hebrew letters . . . spelling out a Yiddish text, of course, for the Hebrew language is still virtually banned. And so is religious observance – linked, as it is, to the language. The semi-derelict synagogue was still awaiting a rabbi. But the camera also showed a Russian woman who, born a Christian, had converted and was one of the few practising Jews around. The place abounds in faintly amusing contradictions: it was odd to listen to quite obvious Russians speaking Yiddish and firmly defending the use of the language. The radio station broadcasts in Yiddish for fifteen minutes every day, with the remainder of the programme in Russian, but the local newspaper is the Yiddish language *Birobidjaner Stern*.

In a school classroom Russian and Jewish children alike were taught Yiddish, but they seemed to be learning it like a foreign language. One got the impression of a place for old-timers who had once been idealists, wishing to wed Socialism to Jewishness. Now Jews numbered only twelve thousand out of a total of 200,000 inhabitants. They had built many *kolkhozes* (communal agricultural settlements) of which only two – one unfortunately called *Waldheim* – survived.

Stalin had, as Commissar of Nationalities, set up the autonomous region of Birobidjan, which once boasted half a million settlers (and a Jewish majority); in his guise of Joseph the Terrible he all but destroyed it in the 1930s.

The programme brought out many oddities: a handsome couple at a smart wedding, she Jewish, he not; a very Gentile Russian lady in charge of a large library containing the works of Yiddish writers; a non-Jew directing the Yiddish theatre which provided simultaneous translation for much of the audience; some Jews unable to speak Yiddish, and many Russians fluent in it.

In fact, the feature gently conveyed the impression that one did not have to be Jewish to enjoy Birobidjan.

□ John Rossall

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## Gyula Hay: modern 'Vicar of Bray'

Time was when diverse Hungarian Jews – Kalman, Molnar, Korda, George Mikes – made a major contribution to entertainment in Britain. Hitler and Stalin between them put an end to all that. When did a Hungarian name last appear on the credits of a British film or a West End playbill?

As regards the latter, things have improved with the staging of Gyula Hay's *Have* at the RSC's Barbican theatre. The play is based on real events in a remote Hungarian hamlet around 1900: a number of women, aided by the village midwife, gradually poisoned their husbands, so they might inherit the land. In Hay's version, the crime comes to light when a young bride poisons her spouse on the very wedding night. This denouement is preceded by a wedding scene complete with dancing and drunken speechmaking which is one of the best things I have seen in the theatre for many a year.

*Have* was deemed worthy of discussion on the Third Programme – but the career of its creator runs the play a close second in terms of dramatic interest. Hay's family was both Jewishly observant and patriotically Hungarian. (His grandfather, a railway official, would attend High Holiday services in a *kittel* embroidered with the logo of the Royal Hungarian Railways.)

As a student, Hay participated in the brief 1919 Communist takeover under cultural commissar George Lukasz. Shadowed by Horthy's police thereafter, he eventually went to Germany, leaving his wife and child behind. In Berlin he turned himself into a German playwright who was performed on Max Reinhardt's stage.

After 1933, he spent time in Switzerland (meeting the fellow Communist Hungarian Arthur Koestler) and in Austria, where he wrote *Have* on prison lavatory paper. He eventually settled in Moscow, whence, in 1945, he returned to Budapest in the entourage of Rakosi, Stalin's Hungarian trustee. He had a reunion with the son (last seen as a toddler) who, with his mother, had been hidden by monks during Eichmann's roundup; this son was now a novice monk. In an emotional scene the playwright berated the convert – not from the Jewish, but the Communist-atheist point of view.

Publicly Hay went from strength to strength in 'People's Hungary'. His plays were widely performed and he presided over the Academy of Arts (as did Arnold Zweig in the DDR). For all this he felt increasingly alienated and became a critic of the regime. A co-founder of the Petöfi Club of dissident intellectuals, he helped

ignite the 1956 Uprising. When Soviet tanks recaptured Budapest, he sent out a last radio appeal for the Free World's help.

Hay spent the next four years in jail. (His original sentence had been for seven years.) Released, the anti-Communist ex-convict settled in the same place, Switzerland, to which he had fled as a Communist thirty years earlier. There he wrote an autobiography *So alt wie das Jahrhundert* (As old as the century), and eventually died several years ago.

□ R.G

### Mayor sanguine

Teddy Kollek, Mayor of re-united Jerusalem, sympathises with the attempt of Berliners to end the division of their city. In his opinion German democracy is sufficiently deep-rooted to counteract emerging neo-Nazi tendencies. □

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### CLUB 1943

Anglo-German Cultural Forum  
Meetings on Mondays at 8 p.m.  
at the Communal Hall, Belsize Square Synagogue, 51 Belsize Square, London NW3  
Secretary: Berta Sterly, 4 Grey Close, NW11 6QG. Tel: 455 1535

#### 1990

2nd April	Hans Seelig, M.A.	Annual General Meeting with 'A Musical Anthology'. Your attendance is urgently required
9th April	Pesach	No Lecture
16th April ! TUESDAY !	Easter Monday	No Lecture
24th April	PEN-Lesebühne	Sonderveranstaltung im Goethe-Institut: Vorführung des Dokumentarfilmes 'Es waren wirklich Sternstunden. Der Jüdische Kulturbund Berlin (1933-1941)' von Henryk M. Broder und Eike Geisel. Siehe Fussnote
30th April	M. Davidmann	The Social Laws of the Bible
7th May	Bank Holiday	No Lecture
14th May	Richard Grunberger	The Civil War of the Historians
21st May	Silvia Simsova	Our Reading Habits. 'Who Reads What And Why'
28th May	Bank Holiday	No Lecture
4th June	Dr. R. von Schulze-Gäverntz	The Human Portrait in Greek, Roman and Jewish Antiquity
11th June	Lotte Kramer	(who came to England in 1939 with a Jugendtransport) will read from her own poems: 'The Shoemaker's Wife And Others'
18th June	Prof. Eugene Heimler	The Human Potential. The Secret of Surviving the Holocaust
25th June	PEN-Lesebühne	Sonderveranstaltung mit dem Autor Bedrich Rohan, England

\* Die Filmvorführungen finden am Dienstag, dem 24. April im Goethe-Institut, 50 Princes Gate, London SW7 um 16.00 und um 19.30 Uhr statt. Zur Nachmittagsveranstaltung wird Mitfahrgelegenheit organisiert. Abfahrt von der Swiss Cottage Library um 15.20 Uhr. Anmeldungen erbeten an Berta Sterly, Tel: 455 1535.

— Club 1943 Sommerferien vom 1. Juli bis 10. September —

### AJR CLUB

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The Club will be closed from Monday 9th,  
to Monday 16th April, incl.

## Profile

## Our Mutual 'Freund Hans'

On an afternoon in the autumn of 1989, the Paul Balint AJR Day Centre featured as its entertainment for that day something entitled 'Join the Happy Chorus with Hans Freund'. It was an invitation which few of the visitors could resist, for their 'Freund Hans' is a skilful practitioner of the very difficult art of engendering audience participation. 'Let me hear you', he calls out, and they do, happy indeed with the memories which the familiar lyrics and well-remembered melodies of the songs selected for the afternoon's programme bring back. 'Singing is good for you', he announces, and heads nod in agreement and he gets a round of applause.

Who is this popular provider of musical treats? Dr. Freund was born in Berlin, where his father had a textile business. Two of his uncles were rabbis; his grandfather was the administrator of the Weissensee Jewish cemetery. He went to University and obtained a doctorate in German. In 1936 he left for England, but refugee life was hard without a work permit and he accepted the offer of a passage to South Africa. His first job there was as a warehouse hand; other employment followed and after three years he went back to University for a Diploma in Education.

By now, war had broken out and Hans Freund volunteered for the South African Army. He was sent to North Africa to fight with a unit attached to the British Eighth Army against the Germans under Rommel. In a surprise attack by the enemy he was wounded and taken prisoner. Held in a well-guarded but unfenced desert camp, he recovered from his injury sufficiently to plan a daring escape. As 'Captain Harold Friend' his true origins were not suspected. But his idiomatic knowledge of the German language helped him to bring off a makeshift disguise as a German *Hauptmann*. His assumed voice and demeanour distracted the attention of the Italian sentries from the stolen oddments of German officer's uniform which he was wearing, and enabled him to take himself and twenty other Allied prisoners out of the camp in a reactivated British Army lorry which had been captured by the Germans and left unattended. They drove

into the desert. A British reconnaissance unit spotted them and escorted them to safety. Only then did Hans Freund realise the true dangers of his adventure: had he failed and been recaptured he would, of



Hans Freund entertaining visitors to the AJR Day Centre. Photo: B. Tait

course, have been court-martialled and shot as a spy – or worse.

After the war he became Head of German at a leading secondary school in Cape Town and a part-time lecturer at the University.

He and his wife Kitty were raising a young family, but became more and more troubled by the country's politics. In 1966 they returned to London, where Hans Freund taught at Hendon County Grammar School, retiring after ten years. He still holds a number of part-time appointments, including that of Head of Jewish Education at the prestigious Harrow School.

And, of course, he sings. He has, in fact, been singing ever since he was a boy soprano in the choir of the Prinzenallee Synagogue in Berlin-Wedding. And he is still a solo singer, but bass now, at the New London Synagogue, and he belongs to the London Jewish Male Voice Choir. Music was a subsidiary subject in his South African teacher training course and he has taught music appreciation and published a song book.

Hans Freund is a man of many talents and accomplishments – academic, teacher, war hero, musician, community leader (he is on the council of his local AJEX and on that of the Leo Baeck Lodge of *Bnai Brith*). But the Hans Freund known best to his friends at the AJR is the one who devotes much time and energy to bringing an hour or so of pleasure to elderly

members, the one who entertains once a month at Heinrich Stahl House and at Cleve Road, whose concerts provided the first AJR Day Centre entertainment at Belsize Square in 1986 and at the new location in 1988, whose familiar formula – solo songs performed by himself, a guest artist and finally some choruses from his song sheets – is a winner every time.

Confidentially, Hans Freund confesses to a secret vice: he is an avid collector of joke versions of well-known songs. He is also fond of puns on his surname. There is no answer to that, except to say that it suits him well! □ D.L.M.

## Charles Kapralik 95

Congratulations and warmest wishes from his large number of friends go out to Dr. Charles Kapralik on reaching his ninety-fifth birthday on 24th April.

AJR Information has regularly marked his more 'special' birthdays with tributes doing justice to his varied labours – especially on behalf of our community – and these need not be repeated today.

Charles Kapralik remains blessed with an alert mind and an unsurpassed knowledge and memory of all his work on behalf of Nazi victims which repeatedly led the Austrian government to introduce relief measures and special regulations of help to refugees. In recognition of his work they honoured him some years ago with one of the highest awards bestowed on a British citizen in the post war period.

A resident of Heinrich Stahl House, he has become a trusted friend of many of his fellow residents who join with the Management and Staff in expressing their good wishes and appreciation to a man without whose remarkable energy and foresight the homes of the CBF Residential Care and Housing Association might never have been established.

□ L. Spiro

## YAD VA'SHEM COMMITTEE OF THE UNITED KINGDOM

## A tribute to the six million murdered

Join the communal gathering on Yom Ha'shoa at the Holocaust Monument, The Dell-Hyde Park (adjacent to Albert Gate) on

Sunday 22 April 1990 at 11.30 am

**PAUL BALINT AJR DAY CENTRE**

15 Cleve Road  
London NW6 3RL  
Tel. 01 328 0208

*Morning Activities* – Bridge, kalookie, scrabble, chess, etc., keep fit, discussion group, choir (Mondays), art class (Tuesdays and Thursdays).

*Afternoon entertainment* –

**APRIL**

Monday 9	CLOSED AFTER LUNCH
Tuesday 10	CLOSED
Wednesday 11	CLOSED
Thursday 12	Music Hath Charm – Angela Presman & Friends
Monday 16	CLOSED
Tuesday 17	CLOSED
Wednesday 18	An Afternoon of Nostalgia – Fiona Cameron (Soprano) accompanied by Frances Scott (Piano)
Thursday 19	Spring – A Personal Selection of Words & Music – Denis Snowman
Monday 23	Singing Actress – Songs from around the World – Lola Rand (Mezzo) accompanied by Rosa Butwick (Piano)
Tuesday 24	Faith Healing – A Talk by Jack Donn
Wednesday 25	Four Strings Each – Violin & Piano Recital by Lucy White & Juliet Davey
Thursday 26	Musical Entertainment – The Ex-Directory Group
Monday 30	Memories from Operetta – Jack & Rita Davis and Annette Saville (Accordion)

**MAY**

Tuesday 1	Irma Mayer's Keep-Fit Class from Sobel House will give a Demonstration
Wednesday 2	a) Outing to Theatre b) Recital of Classical Music – Giselle Minns (Soprano) accompanied by Hannah Loach (Piano)
Thursday 3	How to get the most from your Bank – Talk by Joanna Hewitt of Barclays Bank
Monday 7	CLOSED
Tuesday 8	Songs & Arias with Piano Interlude – John Freeman (Bass) accompanied by Graham Wheeler (Piano)
Wednesday 9	Highlights of China – Talk & Film – Madeleine Elsas
Thursday 10	Two Scotsmen Entertain – Jamie McDougal (Tenor) accompanied by Allen Darling (Piano)

## AJR RESIDENTIAL CARE APPEAL

### Spreading the word

Efforts to publicise our £4 million Residential Care Appeal have begun to be rewarded.

Readers may have seen the write-up in the 'Jewish Chronicle' and the subsequent letter from our Administrator, Lydia Lassman, setting the record straight.

Newspapers local to the homes – *The Hampstead and Highgate Express* and *The Hampstead Advertiser*, each publicised the Appeal and *The Hampstead*

*Advertiser* sent a reporter and photographer along to take pictures at Leo Baeck House.

The Appeal for funds and the story behind the development of the AJR took the imagination of the London *Evening Standard* and their social affairs correspondent, Lois Rogers, visited Heinrich Stahl house with a staff photographer and interviewed several of the residents. At the time of writing the article has not yet appeared in the *Evening Standard*, but it is anticipated shortly.

Spreading the word about the appeal to everyone who may be interested enough to make a donation continues relentlessly. Should any readers have ideas or contacts in this direction, please write to:

Mrs. Lydia Lassman, AJR Charitable Trust, Hannah Karminski House, 9 Adamson Road, London NW3 3HX. Telephone: 01 483 2536. □

#### ROOM AVAILABLE IN OSMOND HOUSE FOR SHORT TERM RESPITE CARE.

For further information  
please contact:-

**Mrs Ruth Finestone**  
483 2536

#### WHO IS WHO IN THE AJR OFFICE

Administrator	Lydia Lassman
Editor, AJR	Richard
Information	Grunberger
Publications and	Maurice
PR Manager	Newman
Assistant to	
Administrator	Carol Rossen
Sheltered	
Accommodation	Katia Gould
Head of Homes	
Department	Ruth Finestone
Head of Social Services	Samuel Wolf
Welfare Rights Advisor	Agnes
	Alexander
Day Centre Organiser	Sylvia Matus
Volunteers Co-ordinator	Laura Howe
Membership/Reception	Nora Gittins/ Wendi Wilson

You can now contact the AJR on  
Fax 01-722 4652

#### JOIN US FOR TEA

at

#### OTTO SCHIFF HOUSE

14 Netherhall Gardens, NW3

Our residents would be delighted if you could find some time to sit and chat over a cup of tea and delicious cake.

Volunteers are required any day from 4.00 pm–5.30 pm on a regular basis. Your visit could make our residents very happy.

For further details contact the AJR Volunteers' Co-ordinator on 483 2536.

#### AJR

#### 'DROP IN' ADVICE SERVICE

Twice weekly advice sessions offering help with filling in forms, checking benefits received, checking entitlements, claiming benefits, fuel problems, money matters, etc., etc., are being held as follows:-

**TUESDAYS 10 am–12 noon at  
15 Cleve Road, London NW6**

**THURSDAYS 10 am–12 noon at  
Hannah Karminski House, 9 Adamson  
Road, London NW3**

No appointment necessary but please bring along all relevant documents, such as Benefit Books, letters, bills, etc.

The second of two articles on the work of the CBF Residential Care and Housing Association

## Caring matters

The staff at Osmond House aim to create the kind of environment which can provide dignity as well as comfort for their residents. As the average age of the residents is 85, this is not a task to be taken too lightly. It requires real skill as well as a caring attitude.

Mrs. Jo McCarthy and a highly trained staff of 30 believe they manage pretty well. So well, in fact, that in addition to looking after their fulltime residents they run a 'respite facilities' scheme. This gives the relatives of those who need constant care and attention a well earned break from what is often a difficult and thankless task. People who are presently caring for an elderly relative may be interested to hear that plans are afoot to develop this scheme further.\*

There are opportunities throughout the year for relatives of residents to meet the staff on an informal basis to discuss any concerns which the relatives may have. As Jo McCarthy put it: 'sadly, many of our residents are unable to communicate their feelings towards living in Osmond House, but the feedback from their relatives leaves us in no doubt that the care we provide is very good'.

A similar picture arises from a visit to Leo Baeck House, where Aggie Yap deputises in the absence of Mrs. Dick, the Head of Home.

Here too, the average age of the 44 residents is in the mid-eighties, although there are two centenarians, and all occupy single rooms which they can furnish themselves, if they wish.

At Leo Baeck House the residents are kept busy. Day trips to Kew Gardens, Brent Cross and The Manor House are a regular feature, as are coffee mornings, games and video shows ('Joan Sutherland in Concert' being a firm favourite). Residents are also encouraged to develop new interests; there is a regular study group meeting and one nonagenarian lady has, in the last 12 months, discovered a hitherto unsuspected aptitude for painting which gives her, and many others, a great deal of pleasure.

Heinrich Stahl House is the largest of the CBF Residential Care Homes with 73 rooms. Here, as at Osmond House, respite facilities for carers are offered

when there are vacancies. (A temporary stay often leads to an application for permanent admission.)

As many of the residents here are physically frail, trained staff and specialised equipment are employed to cater for their needs. Domiciliary visits from hairdressers, chiropodists and the occasional dentist are also arranged to meet individual requirements.

In common with all the other Homes, Heinrich Stahl House has a varied programme of activities geared towards stimulating residents mentally as well as physically. Physiotherapy and occupational therapy are provided by a professional team based at Osmond House.

The staff, house committees and volunteers at all these homes work not towards the creation of a home for Jews, but towards the creation of a Jewish home. All Jewish holidays and customs are observed.

The last word should be left to Heinrich Stahl's Head of Home Sheila Miller-Bryan who puts it, modestly, thus; 'it is not for me to pronounce judgement on the standard of care which we can offer, only the residents and their relatives can do that. But we make every effort to give satisfaction, and I believe that we are succeeding!'

□ D.L.M.

\* For information about respite facilities contact: Ruth Finestone - at AJR - 483 2536.

## Open Day

Paul Balint AJR Day Centre

We are looking forward to seeing all our members and friends on

Sunday 24 June 1990  
at 2.30 pm

Entrance £2.00 to include refreshments

For further information contact  
Mrs. S. Matus 328 0208.

## Making a will?

### Remember the AJR

Something that none of us should avoid is making a will and keeping it up to date.

We know we cannot take our worldly possessions with us but we can - at least - see that whatever is left behind goes:

- (a) where it will be appreciated,
- (b) where it will do some good,
- (c) where it is needed.

Many of our former refugees have found their association with the AJR a rewarding one. This is an opportunity to support the AJR Charitable Trust. Your solicitor will be able to help you; alternatively you can consult with our welfare rights advisor, Aggie Alexander, on 483 2586 (Tues, Weds, Thurs) or the social workers at the Day Centre 328 0208.

If you have already made a will, it is quite easy to add a codicil.

Whatever amount you are able to leave to the AJR, it will be well received, carefully applied and remembered with gratitude.

## A mini-premiere

The newly established Day Centre Choir 'went public', after several weeks of diligent rehearsal, on 19 February. Consisting of seven sopranos and altos, and one tenor, the choir is under the baton of indefatigable Edie Kempner. Their programme for this initiation encompassed a wide spectrum - from the rousing first item *Avenu Shalom Alechem*, via Brahms's *Wiegenlied* and Toselli's *Serenata*, to the rollicking final *As der Rebbe tanz*, with many a golden oldie on the way. Interspersed among the 'choral' items were a tenor solo and a romantic duet which earned special applause from the highly appreciative audience. □

### VOLUNTARY VISITOR

needed for lady of Hungarian origin living in Lancaster Gate, W2 area. Please ring me if you can help. Laura Howe, AJR Volunteers' Co-ordinator 483 2536

Alice Schwab

## Art Notes

One of the best exhibitions now in London is *Scottish Art Since 1900* at the Barbican (until 16 April). Women painters are well represented in this exhibition, including Anne Redpath, Joan Eardley and Elizabeth Blackadder. There is also a large picture by our old friend Scottie Wilson in his well-known style. An excellent catalogue is available (price £12.95) at the exhibition.

Watercolours by Hans Schwarz were recently on show at the Thackeray Gallery. Schwarz was born in Vienna in 1922 and attended art schools there until the *Anschluss*. He came to England, and has since exhibited widely. The National Portrait Gallery has acquired no less than three of his portraits: Sir Nikolaus Pevsner, Lord Soper and Miles Malleon. The Belgrave Gallery has a mixed show *Some of the Moderns* (until 6 April), including works by Terry Frost, Keith Vaughan, Edward Wolfe, Henry Inlander, John Piper and Alan Reynolds, together with sculpture by Brian Willsher.

Avigdor Arikha is a painter, art historian, illustrator and stage designer, excelling in all these fields. Born in 1929, he now lives mostly in Paris. A successful exhibition of his oils, pastels and drawings was held by Marlborough Fine Art in 1986. Recent work by Arikha is being shown by the same gallery (until 14 April).

Last month I drew attention to the new display arrangements at the Tate Gallery – what an improvement! A room devoted entirely to Giacometti, another for Auerbach, Freud and Kitaj, and one for the Stanley Spencer pictures – to think that they used to hang on the staircase down to the restaurant!

The 31st exhibition of the Royal Watercolour Society will be held at the Bankside Gallery (27 April–20 May). Recent work by members of the Society will be on show and most will be for sale.

The Gelmans, both born in Europe, met in Mexico in 1939 where Jacques Gelman was producing films. They married in 1941 and lived in Mexico and New York. Jacques died in 1986 but his wife Natasha continued to add to the collection of 20th century masters that they had built up together. The Royal Academy will be

showing *Modern Masters from the Gelman Collection* (21 April–15 July).

This is a rare opportunity to see outstanding works selected with great taste and discrimination. There are eight works by Miro in the show, but they will have to be withdrawn at the end of June to allow them to be included in an exhibition elsewhere. An early visit to the Royal Academy is therefore advisable.

Annely Juda is showing recent paintings (colourful geometric designs) by Peter Kalkhof (until 12 April). Kalkhof was born in Germany in 1933 and studied both there, at the Slade in London and in Paris. He now lives in London and teaches at Reading University. Holger Braasch is presenting *Works on Paper by German Expressionists* by courtesy of Leinster Fine Art at 44 Acacia Road, London NW8 (until 29 April).

Gillian Jason is mounting an exhibition of work by William Roberts (until 27 April). William Roberts (1895–1980) was born in Hackney and won a scholarship to the Slade in 1910. In 1914 he joined the *Vorticists* and exhibited at their first show. His brother-in-law was the Ukrainian-born Jewish painter Jacob Kramer. The present exhibition concentrates on Roberts's observation of the life of a working artist: in the studio, the life class, exhibitions, and relaxation.

The Tate Gallery, Liverpool, is presenting an exhibition of German paintings from its own collection *Expressionism and Engagement* (until 13 January 1991). It is an interesting two-part display, the first part highlighting 'classic' German Expressionism between the wars, and the second the re-engagement with painting by artists in Germany over the last two decades.

Finally, the Ben Uri is mounting an exhibition of graphic work *Printer Inc.* (23 April–10 May). The exhibition includes work by five gifted young artists, Judith Downie, Zena Flax, Anthony Gibbs, Sasha Marinkov and Pat Schaverien. □

### Annely Juda Fine Art

11 Tottenham Mews, London W1P 9PJ  
01-637 5517/8

#### CONTEMPORARY PAINTING AND SCULPTURE

Mon–Fri: 10 am–6 pm Sat: 10 am–1 pm

## SB's Column

*From Berlin to Düsseldorf.* Pre-Hitler German cabaret, politically aggressive and highly artistic, with its centre in Berlin, was almost immediately closed down by Goebbels when the dark days began; most of its performers were arrested. Political cabaret came back into its own after 1945, initiated in Düsseldorf by Kay and Lore Lorentz's *Kom(m)ödchen*, a little theatre indulging in sharp wit and topical satire, thriving in the recreated atmosphere of newly awakened permissiveness. Original in its title, and unflinching in its ambition to castigate politicians of every hue, *Kom(m)ödchen* became a household name to cabaret audiences. Soon small theatres, hopeful of a similar reputation, sprang up all over Germany to try to emulate the originators; few succeeded. Among the better known was the Munich *Lach-und-Schiessgesellschaft*.

*Birthdays.* Hermann Kesten, German author whose exile after 1933 took him to Holland, New York, and later to Rome and Basle was the subject of great celebrations in Nuremberg on his 90th birthday. His achievements are manifold: in Amsterdam he edited *Die Sammlung* together with Klaus Mann, and his publications of exile literature ranged from Egon Erwin Kisch and Leon Feuchtwanger to Heinrich Mann and Georg Kaiser. All this is reflected in his book *Meine Freunde, die Poeten*, first published in 1953. – Erich Schellow, prominent member of the Berlin Schiller and Schlossparktheater since 1949, is 75 years old. – Austrian actress Judith Holzmeister attained the age of 70. Daughter of Professor Clemens Holzmeister, one of the foremost Austrian architects of this century (and first wife of Curt Jürgens), she joined the Vienna Burgtheater in 1947, developing her talent for classical roles, and thus succeeding Hedwig Bleibtreu, chief tragedienne at that institution for 65 years.

*Obituary.* The death in Paris is announced of Austrian dramatist Frank Zwillinger, who emigrated in 1938. His play *Galileo Galilei* was premiered in 1960 at the Bregenz festival, starring Attila Hoerbiger. – The Czech-born tenor Kurt Baum who went to live in the United States and belonged to the ensemble of the New York Met during the Forties and Fifties, has died in New York at 81. □

Alison Macleod

# Unexpunged guilt

Jeremy Josephs. *SWASTIKA OVER PARIS! The Fate of the French Jews.* Bloomsbury £14.95

On the front cover two girls, wearing the yellow star which proclaims them to be Jews, walk hand-in-hand along a Paris street. A woman turns to stare at them – with hatred? With sympathy? Looking at that blurred face, we can't be sure; no more could they, at the time.

This book describes the days when the Jews of Paris could not tell friend from enemy. Some Christians hid and sheltered them, risking their own lives; others wrote letters of denunciation. 'This person, for whom being Jewish is not enough, debauches the husbands of proper French women . . .' The letters ran into millions.

Josephs brings out the extent of collaboration. The first round-ups were carried out on German orders, but the police and the officials who did the work were French. From unoccupied France the Vichy premier, Pierre Laval, told the Germans that they could deport children as well as adults if they liked. 'The fate of Jewish children in the occupied zone does not interest me.'

But there were Jewish collaborators too. Josephs traces, step by step, the logic which made one distinguished banker, Armand Kohn, refuse to leave France or to let his wife and family leave. He had his medals from the First World War. He was French. 'So long as we stay together, nothing can possibly happen to us.'

When the Nazis would no longer let him be a banker, Armand Kohn became administrator of the Rothschild Hospital. When they warned him of reprisals if Jewish patients escaped, he made rules to ensure that they should not. That was for everyone's benefit, surely?

One of the patients in the hospital, for a time, was a girl in her teens, Paulette Szlifke. This fierce revolutionary, scarcely educated, understood what was happening better than the sober banker. She succeeded, even, where he did not, in preserving the lives of her own relations.

Both survived the war. Armand Kohn, a broken man, realised that he was to blame for the fate of his wife, his mother and two of his children. He died without knowing the final horror – that his younger son had been murdered after undergoing months of torture at the hands of medical experimenters.

Paulette is alive still, and bearing witness. To audiences of schoolchildren she talks about the Resistance, the round-ups and the death camps. In her waking hours she is a busy mother and grandmother. In her dreams she arrives at Auschwitz again, to be stripped of her belongings. She wakes to find that she has taken the rings off her fingers.

By concentrating on the lives of these two people, who never met, Josephs gives names and faces to the victims of a crime too vast to comprehend. The story is so powerful, and the author's use of quotations so telling, that in the end one almost forgets his lack of skill with words.

Readers who object to cliché and commonplace may skip the first chapter.

In later chapters they may skip the sentences which tell them nothing. There's this one, for example, about Helmut Knochen, the German police chief in Paris. 'While political intelligence remained Knochen's true calling, it was an area in which he felt increasingly overwhelmed.'

What? Who? At the end of the paragraph Josephs gets to the point. 'The Gestapo wanted a Gestapo man in Paris.' They sent Knochen a deputy, Kurt Lischka, who knew how to torture prisoners. Lecturing police officials, Lischka said:

'One has to interrogate a political prisoner by using very polite language. If he doesn't confess, he should be given a meal consisting of nothing but salted herring. No drink whatever should be supplied . . .'

From the introduction by Maître Serge Klarsfeld we learn that the man with the salted herring has been brought to trial. Klarsfeld continues to campaign for the extradition of Alois Brunner, who organised the deportations, and is now in Syria, declaring that he would do it all again. The surviving son of Armand Kohn campaigns for the trial of the man who ordered his brother's murder, Arnold Strippel. (Strippel did not have to go as far as Syria; he lives unmolested in Frankfurt.)

A paperback edition of this book would give the author an opportunity to tidy up his prose. That would leave room for notes, references, a bibliography and a list of the Nazi criminals mentioned, with details of their trials or escapes. □

## ANTON WALBROOK

In the course of biographical research into the life of Anton Walbrook, I am anxious to speak to anybody who knew him, whether in the theatrical and film world or outside it, i.e. socially or personally. I am interested in any information, however insignificant. Of especial interest would be information regarding his meeting with Churchill in 1942/43, or to hear from anyone who was present at his funeral. Please write:-

Julian Rees, 68 Foxley Lane, Purley, Surrey CR8 3EE

## THE DAY CENTRE needs

- 1) **A Volunteer Hairdresser**  
Are you free between 10 am and 12 noon?
  - 2) **Volunteer Drivers**  
to take people to and from our Day Centre.
- Please contact **Mrs. S. Matus/Mrs. R. Lee**  
15 Cleve Road NW6. 328 0208

## INSTITUTE OF CONTEMPORARY HISTORY AND WIENER LIBRARY

In association with the Israel Diaspora Trust.

Early-evening talks – Spring 1990

- 5 April **Professor Zygmunt Bauman, University of Leeds.**  
The Holocaust and the Social Sciences.
- 12 April **Dr Richard Overy, King's College, University of London.**  
The Historikerstreit.
- 19 April **Professor David Bankier, Hebrew University, Jerusalem.**  
Guilt and Shame in Germany.
- 26 April **Frederick Raphael.**  
The Necessity of Anti-Semitism.

All talks will take place in the Wiener Library, 4 Devonshire Street, London W1N 2BH, on Thursdays at 6.30 pm.

Light refreshments will be provided by courtesy of the Israel Diaspora Trust. Admission free.

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## Not Psycho – Analyst

Stalin Square in Pribor, Czechoslovakia, is to be renamed after the Moravian town's most famous son, Sigmund Freud. (The latter was born there in 1856, when it was called Freiberg.) □

## True Brits

With hundreds of thousands of Soviet Jews – many of them uncircumcised – expected to arrive in Israel over the next few years, the country's three hundred certified *mohelim* will face an enormous workload. □

## Strong language

In a recent lecture in London the Israeli author A. B. Yehoshua described the diaspora as a 'cancer connected to the living tissue of the Jewish people'. □

## 'Amadeus' treat

Norbert Brainin, Martin Lovett and Arnaldo Cohen will play Mozart, Beethoven and Schubert on Saturday 5 May, at 8.30 pm at West London Synagogue, Upper Berkeley Street, W1. Tickets obtainable from the Manor House Society, Sternberg Centre, 80 East End Road, Finchley, N3. (01 346 2288) □

As a final celebration of our  
Golden Jubilee Year

### BELSIZE SQUARE SYNAGOGUE

will be holding a

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DAVID LLOYD CENTRE, FINCHLEY  
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Sunday 10th June  
12 noon–7.00 pm

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Belsize Square Synagogue  
51 Belsize Square, NW3 4HX  
Tel: 794 3949

£25.00 per adult  
£10.00 per child

Space donated by Pafra Limited

## Calling ex-Aacheners

The municipality of Aachen is planning to invite former Jewish residents of the town. Inquiries should be addressed to the Sekretär der Aachener Jüdischen Gemeinde, Oppenhoffallee 50, 5100 Aachen, West Germany. □

## German joke, 1933 vintage

'How many Jews are there in Germany?' 'About sixty million – because every Aryan knows one decent Jew who is different from the others!' □

## More brown than green

The womens' section of the German Green Party has published a brochure about violence against women which alleges that the Talmud ruled sexual intercourse with girls above the age of three permissible. □

## Israel's National Theatre

*Habimah* is currently rehearsing Motti Lerner's play *Else*, which deals with life of the German-Jewish poetess Else Lasker-Schüler; an important subsidiary character is Walter Benjamin, the cultural philosopher. □

## Nuremberg prosecutor remembered

Twenty pupils and seven teachers at the Adolf Reichwein *Gymnasium*, Offenbach, have spent three months compiling an exhibition that covers the legal career of Robert Kempner from the Weimar Republic to the Nuremberg Trials. □

### UM INFORMATION WIRD GEBETEN

**HELLER Arthur.** Geb. 4.8.1891 in Prag. Arzt in Prag-Karlyn. Wann ist er gestorben und wo? Wurde er nach 1939 deportiert und in einem KZ ermordet? Nach 1938 konnte ich bisher kein Lebenszeichen von ihm entdecken. Am wichtigsten ist für mich sein Roman 'Meister Unruhig', 1930 in der Prager 'Bücherstube' erschienen. Wissen Sie etwas über diesen Roman? Gab es damals Rezensionen? Existiert irgendwo ein Nachlass dieses Autors?

**KLAUS Hans** (John). Auch in Prag geboren. Diplomierter Biochemiker, absolvierte 1924/25 die Prager deutsche Universität. Da er keine Arbeit fand, schrieb er, gefördert von Max Brod, Kunst- und Theaterkritiken für Hamburger und Berliner Zeitung 'Die Wahrheit'. Im Verlag der 'Wahrheit' veröffentlichte er 1930 seine interessante Erzählung 'Die Verklärung des Doktor Schourek'. Wann ist er nach England emigriert? In London verkehrte er noch mit den anderen emigrierten Autoren. Wann und wo ist er gestorben? Oder lebt er gar noch?

Antworten bitte an Hellmut G. Haasis, Tannenstrasse 17, D 7410 Reutlingen-Betzingen, Bundesrepublik Deutschland.

## VERSE AND WORSE

### Hindenburg

His only reading was the annual  
Edition of the army manual;  
A mind at total zero,  
He paved the way for Nero.

### Rathenau

Of his books his father said  
'They're easy writ, but hardly read'  
He was cut down in his prime  
For seeking peace. Horrendous crime.

### Karl Kraus

(*Zu Hitler fällt mir nichts ein*)

Through the peeling Habsburg house  
Romped the scribbler Sauerkraus  
With his pen a-dripping gall,  
Alas, it dried up at the Fall.

### Franz Werfel

Alma told her hubbie Werfel  
'As a Jew you should be careful  
And your origin regret'  
So he wrote *Song of Bernadette*.

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Yogi Mayer

## An 'eye-witness' returns

There are now approx. 30,000 affiliated Jews in West Germany, of whom some 5000 live in West-Berlin. Among the latter are 600 Russian Jews, who arrived recently, not willing to move on to Israel and unable to leave for the United States. One must appreciate the background of the Jewish Communities in Germany to understand why there are only a very few able or willing to act as partners in a dialogue with non-Jews. This has expanded and intensified mainly because Jews from abroad respond to invitations to act as *Zeitzeugen*. Invited by the *Gesellschaft für Christlich-Jüdische Zusammenarbeit* for a lecture tour of various towns in the Rhineland and Westfalia I accepted on condition that I would be able to speak at German schools as well. As a *Zeitzeuge* I was asked to recollect my childhood in Bad-Kreuznach, schooldays in Wiesbaden and life as a student at the Universities of Berlin and Frankfurt. I spoke about my family, who had lived for hundreds of years in these parts of the country, about my love for Germany as a young person, and my inner conflicts when this love was threatened and finally destroyed – never to come to life again.

Most important to me were talks at German schools. Recounting my life as a young person to to-day's youngsters prompted lively discussions and searching questions, which differed from school to school. One group had just returned from a visit to the Warsaw Ghetto and Auschwitz. At another place, boys and girls had recently participated in a memorial service at the mass-grave of seventy-five local people, executed by the Nazis. I was asked whether I hated Germany. I explained that I had a deep mistrust towards my own generation. I

also had German friends, a few from prewar and some new ones. They shared this mistrust, and so did many of the younger generation. One boy wanted to know whether I had told my own children in detail what had happened to my many relations who were deported. Yes, we, like their grandparents, had for many years avoided speaking about the past. In our case it was just too painful, but their grandfathers may have had different reasons for their silence. This they understood. I visited my old school in Wiesbaden, wherein in 1932 we were the last *Abiturientenklasse* before the Nazis usurped power. We had been a very closely knit group despite political affiliations that ranged from Communist to National-Socialist. Political opinions had not interfered with our personal relationship; such, at any rate, were my own recollections.

Near Cologne over two hundred senior pupils attended a special two-hour session introduced by their Headmaster. At the final bell the Head suggested that those who had further questions should remain, the others could go. He was taken aback when over a hundred left, this being the end of the schoolday. I, on the contrary, was deeply impressed that nearly a hundred stayed behind to widen the scope with their questions and observations. The session finally ended with a girl thanking me for 'her best history lesson ever'.

In Berlin I visited an exhibition on Jewish Sport shown at the *Gropius Bau*. The exhibition on Jewish life in Berlin, in spite of some beautiful Liebermann paintings, could not match the unique Jewish Museum in Frankfurt's Rothschild Palais, which attracts large numbers of visitors. I was also impressed by the number of books relating to Jewish life in Germany which were on sale. The Society for Christian-Jewish Cooperation has nearly 60 local groups, with over a thousand paying members in Cologne alone. Only a minority are Jewish, even if

the extensive programme offers lectures, films, plays, concerts, recitals and exhibitions on Jewish topics in German, Hebrew and Yiddish.

Soon, our story of Jewish life in Nazi Germany will blend into the grey background of history. Still, as long as there are eye-witnesses alive and there is a demand for their recollections, one should respond. Whatever the future may bring, I am linked as a *Zeitzeuge* to those in Germany who proclaim 'Never Again'. □

## Attendance Allowance

The desk of the AJR Drop-in Advice Centre wants to draw members' attention to the fact that a wider range of applicants than commonly supposed are entitled to an attendance allowance.

The latter is a tax free allowance for people of any age who are disabled. It is not means-tested and there are no contribution tests in order to qualify. You can get this allowance even if you live on your own. What counts is your need for the help, not whether you are currently receiving any.

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**FAMILY EVENTS**

**Birthday**

**Rickenback** Peter Rickenback celebrates his 70th birthday this month. Love from Bobby, Antonia and Jessica.

**Deaths**

**Blumeau** Lilian Blumenau, of Wavendon, Buckinghamshire, peacefully on 15 February. Widow of Dr. Ernst Blumenau and beloved sister of Margaret Oppenheimer.

**Kohn** Stephanie E. Kohn died peacefully on 12 February. Sadly missed by family and friends.

**Krambach** Adele Krambach, formerly Hamburg, died peacefully on 13 March, aged 88. Much missed by all who knew her.

**Reimann** Elly Reimann passed away peacefully after a happy life on 1 February 1990, aged 97. Sadly missed and dearly remembered by her daughters, granddaughter and their families, great-grandchildren and her friends.

**Rode** Due to a printer's error, the age of the late Gretl Rode was stated as 83 in our March issue. She was, in fact, 93.

**In Memoriam**

**Weiss** Karl Weiss who left me heartbroken March 1982, also Tommy who died suddenly March 1956 not quite 11 years old. To the world they were only grains of sand, to me they were the whole world.

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Berlin 1938/9 aged 8/9, is being sought by Mrs. E. Schönwald, Venezuela 422, 1095 Buenos Aires-Argentine, whose late husband was his half-brother.

**Wolff** Would anyone having information on the sculptress Elisabeth Wolff, presumed to have emigrated to England before the war, please contact Martin-Heinz Ehlert, Karlsbader Strasse 2, 1000 Berlin 33, Germany.

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## Obituary

### Hans Speier

The Berlin-born sociologist has died, aged 85, in New York. Hans Speier was the last surviving founder of the New School for Social Research, New York – the famous *Universität im Exil* – where Adorno, Horkheimer and Herbert Marcuse taught.

Having gained a doctorate under Karl Mannheim at Heidelberg he produced a study of German white collar workers, publication of which was scotched by the Nazi takeover. In the States he researched social stratification and from 1939 onwards worked for the government analysing Nazi propaganda. After the war he headed the section of the U.S. State Department responsible for Occupied Germany. He subsequently joined the Rand Corporation think tank and published books on a range of subjects from world affairs to literature. □

### Else Mayer-Lismann

Else Mayer-Lismann, who died aged 75, had for decades been a familiar figure on the London musical scene. Born in Frankfurt, she studied at the Musikhochschule there in the early 1930s, while her mother lectured for the Salzburg

Festival. A Salzburg meeting with the opera-loving Ida and Louise Cook – recorded in their book *We Followed Our Stars* – led to the sisters helping the Mayer-Lismann family to escape from Nazi Germany. In England Else followed in her mother's footsteps, lecturing at Glyndebourne, the Edinburgh Festival and London's Royal College of Music. Later she organised the Mayer-Lismann Opera Workshop, graduates of which frequently performed operatic excerpts at the Purcell Room and elsewhere. □

### Martin Schaul

Dr. Martin Schaul, a stalwart of ORT and the AJR, has died, aged 82. Born in Posen, he studied Botany at Frankfurt and then worked for a Bratislava-based international milling company. They sent him to England, where he established Chelsea Flour Mills. Some years later he returned to this country as a refugee.

Here he served as Warden of the West London Synagogue and treasurer of British ORT; an expert on nutrition he also played a key role in the World ORT Union. Within the ambit of the AJR he chaired the Otto Schiff House Committee, never missing weekly visits to the Home and conducting *sedarim* for its residents. Our sympathy goes out to his widow, Ruth. □

### Statistical breakdown

The Jewish community in the Federal Republic comprises three 'larger' concentrations of between five and seven thousand members (Berlin, Frankfurt, Munich), and three smaller ones of over a thousand members each (Düsseldorf, Hamburg, Cologne). The remaining ten thousand Jews in the BRD are dispersed over no fewer than fifty localities. □

### Soviet Jewry recriminations

At a recent all-Union conference on Jewish culture speakers denounced Rabbi Adolf Shayevich of the Moscow Synagogue and *Sovietish Heymland* editor Aron Vergelis as 'tools of the (former) oppressive system'. □

### Reflections on Austria

At the centre of the *Opernball* is a man who in the days of the Habsburg Empire might have made it to Hofrat Baron Waldheim von Lügendorf, Heuchelheim und Wieselhausen . . .

One longs for those massively grumpy Central European intellectuals of Jewish origins who really were the heart of the place long ago. (Norman Stone, *Daily Telegraph*, 23.2.1990) □

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## Burning faith

### (A Purimspiel in prose)

'I shall now read the indictment' cried the bearded speaker, stabbing the air with his fist. The crowd brayed its outrage. 'In his book he has besmirched and vilified the prophet. "M.", he writes, "received no divine inspiration, was no prophet and no transmitter of the Law. He was a sinful, ordinary mortal who concocted his message from bits and pieces filched from others, such as the Pharaoh Akhnaton." The prophet, he has the temerity to allege, was not even one of us, but a compatriot of the Pharaoh. This sacrilegious farrago that injects poison into the roots of our holy faith was written by one born into the congregation of the faithful. What do we call someone born into the faith who tramples it in the mud?'

'An a - pos - tate' scanned the crowd, roaring in unison.

'And what is the punishment for apostasy?' cried the speaker, and an ominous silence descended upon the multitude that filled Trafalgar Square to overflowing.

This was the climacteric of a campaign ignited several months earlier at an emotion-charged meeting in a Yorkshire industrial town. Montagu Burton's workforce of tailors, cutters, machiners and pressers - a group not previously conspicuous for their interest in literature - had reacted against the publication of Sigmund Freud's *Moses and Monotheism*. The book, they said, took from Judaism the twofold glory of having given the world a belief in One God and the Ten Commandments. The meeting, in front of Leeds City Hall, had ended with the ceremonial burning of the offending work.

From then on the campaign had spread into every Jewish locality. Non-Jewish MPs with Jewish constituents were quick to climb on the bandwagon. The Member for Gant's Hill, for instance, tabled an Early Day motion in the House that the Coronation robes be tested for *shatnes*. The hardliners had made the running from the outset, aided by the Ashkenasi *hassid* Itzig Buchbrenner and the Sephardi *gaon* Dr Savo Narola. Equally vociferous in the anti-Freud agitation were two *dayanim* - Jung and Adler - and the woman rabbi Melanie Klein.

The dovish element within the community knew better than to oppose the hawks head-on. Instead they tried, by swimming with the stream to deflect it into constitutional channels. The (mainly trade unionist) moderates' chosen weapon - humour - also indicated their degree of acculturation to British society. On the fringes of every anti-Freud rally could be found a trades union contingent chanting whimsical slogans. The Leeds Tailors and Garmentworkers had chorused 'Freud gives us the needle', Gateshead's United *Sheytelmacher* 'Freud gets into our hair', and Hackney's Amalgamated *Mikveh* Attendants 'Flush Freud down the plughole'.

But these had always remained literal fringe phenomena, heavily outnumbered by the others. In Trafalgar Square, too, they were insignificant compared to the seething mass of average adjusters, orthodontists, kalookie champions, horseradish fanciers, chartered accountants, *mohelim*, solicitors, market traders, psychotherapists, smoked salmon slicers, taxi drivers, copy writers, leisure wear designers and concert promoters that constituted the Jewish grassroots.

This crowd, briefly stunned into silence by the speaker's question about the appropriate punishment for apostasy, found its voice again. It chorused 'Death' in an ascending *crescendo*. The bearded speaker stilled the chanting with a sideways sweep of the hand. 'Death' he thundered 'is indeed the only punishment commensurate with Sigmund Freud's offence. But the British Parliament has, alas, abolished capital punishment. However, fear not, my fellow true believers. All who venerate the Jewish Moses as the conduit of the Divine Will shall know how to strike at his detractor. I promise you: not only Freud's book, but every object associated with the blasphemer, will be reduced to smouldering embers. So return to your synagogues and *shtiebls* in good heart and await further news.'

The news was not slow in coming. Within days of the Trafalgar Square rally a couch burst into flames at a house in Maresfield Gardens, Hampstead. Countrywide acts of arson against couches which followed forced furniture manufacturers to withdraw them from sale and substitute *chaise-longues*. Thereafter a brief lull ensued, punctured by pyromaniac assaults on one particular product of the textile industry: slips. After a few spectacular incinerations this item

of lingerie vanished from all department stores and High Street shops.

H.M. Government, however, only took action after the anti-Freud campaign assumed international proportions. What prompted the change was the EEC-backed protest of the Greek government after a conflagration had virtually levelled the Oedipus Complex, a shopping mall-cum-leisure centre in downtown Athens. In a way this was apt, for the writings of the *epikoros* Freud - full of words like catharsis, cathexis, parapraxis, eros and thanatos - had often been all Greek to the Jews. □ R.G.

### Der Kuckuck

Der Kuckuck ist ein grober Flegel;  
Er achtet keine Anstandsregel  
Und wenn des Kuckucks Lied erschallt  
Kommt übler Unfug in den Wald.

Ihm mangelts an Familiensinn:  
Er legt sein Ei den andern hin  
Dass diese es mit Sorgfalt hüten  
Und dass sie es statt ihm bebrüten.

Der Sprössling zeigt sich kaum  
erkenntlich,  
Denn schlüpft aus seinem Ei er endlich  
Macht er sich breit und drängt den Rest  
Der Ziehgeschwister aus dem Nest.  
Der Hausherr muss sich mächtig plagen  
Zu füllen seinen grossen Magen -  
So wird der unerwünschte Mieter  
Allselbst zum Hausherrn und Gebieter  
Und lebt in dulci jubilo  
Auf Fremder Kosten frech und froh.

Das möge zwar dem Kuckuck frommen,  
Doch sollt's bei uns nicht dazu kommen,  
Dass Leute, ohne sich zu schämen  
Am Kuckuck sich ein Beispiel nehmen.  
□ Rudi Lenk

### Kohn is gone

The photograph of Bishop Kohn of Olomouc, which (alongside portraits of Churchill, Masaryk and Benes) formed part of the decor of the Czech Restaurant, West End Lane, has been replaced by one of Vaclav Havel. □

### The Olomouc affair

Franz Josef, at Ischl,  
Told an official  
'The Cardinal Archbishop'll  
Grow a goitre  
If Kohn gets the mitre.'