

# AJR Information

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Don't miss . . .

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Coming to grips with a fluid situation

## Two cheers are in order

By now it has almost become a truism to say that 1989 had far more in common with 1789 than the last two digits in the date. Last year Wordsworth's ecstatic response to the French Revolution – *Bliss was it on that day to be alive!* *And to be young was very heaven* – was echoed in Prague, East Berlin and Bucharest.

The revolution of two hundred years ago also ushered in a new era for Jewry. Ghetto walls began to crumble, setting in train the process of emancipation. This was welcome to outward-looking and upwardly mobile Jews; others deplored it as threatening to erode ancient certainties and communal cohesion.

On balance, as another poet – Heine – perceived, the sea-change 1789 wrought in the Jewish, no less than the general, situation was a cause for rejoicing. Looking back on 1989 will it be possible to say the same?

Unlike Chief Rabbi Rosen of Romania (who termed democracy dangerous for Jews because

'Weimar produced Hitler') we believe that the democratisation of Eastern Europe will change our co-religionists' condition for the better. It is, of course, true that taking the lid off a pressure cooker is riskier than keeping it firmly screwed down; ultimately though such deepseated problems as persisting antisemitism can only be tackled by talking about – and working on – them.

This applies to the situation of those Jews who want to stay in their countries of birth. The latter, however, may well turn out to be a minority. In the 19th century Liberalism spread into Central and Eastern Europe in the company of Nationalism. Today the liberalisation of the Soviet bloc countries has unchained nationalist forces that not only destabilise existing states but also pose a potential threat to Jewish survival in them. There is talk now of possibly as many as a million Soviet Jews migrating to Israel over the next few years.

Though this will impose a great burden on the Jewish state's resources it will also strengthen it in – vital – demographic terms. (An additional bonus accruing to Israel from the current East European upheaval is, of course, a different balance of forces at the United Nations; the 'antis' will no longer have the knee-jerk support of all the Third World plus Soviet satellite countries.)

The nationalism that may swell the exodus to Israel is only one side of an equation that may contain a whole number of unknown factors. The apparently irresistible impulse towards German reunification could have far-reaching implications for Jews. At one extreme of a whole range of possible scenarios Chaim Bermant foresees a prosperous peaceful Germany that will offer job opportunities to Jews from elsewhere. Conor Cruise O'Brien fears a Fourth Reich that will reinstate Nazi 'values' and export antisemitism to its economically dependent Euro-partners.

One thing is certain. By the end of this decade not only the world but the Jewish world will have a radically different look from the one we have been accustomed to since the end of Hitler's war.

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Jubilant Romanians

(Associated Press)

John Dunston

## The barriers come down

**O**n my desk there stands a piece of the Berlin Wall.

Only months ago, such a sentence would not have been out of place in a science fiction novel – today, it is reality.

If ever a reminder were needed of how powerless we are to predict the future, mention of the year '1989' should suffice to dispel all doubts. That these momentous events should have come to pass only five years after 'Nineteen Eighty-Four' seems, almost, incredible. Although Orwell had set down his terrifying vision of the future over four decades ago, it had always appeared vindicated by developments in Eastern Europe during the Cold War, and as a result appeared ever more unnerving.

Now, suddenly, that vision seems retrospective, not predictive. Now the politicians seem to be reacting to events, rather than taking the initiative. And the Berlin Wall, that most powerful symbol of the century's divided Europe, retains its potency even as it disintegrates, representing in its fragmentation the collapse of the old order.

Jews are no strangers to walls (or, for that matter, to collapses of the old order). For so many centuries, they were hemmed in by them in the ghettos of medieval Europe and more recently, and fatally, those of Hitler's Reich. To the Jews, walls have additionally been a dividing line between life and death: two thousand years ago, the Jewish tradition was closely observed of burying the dead only outside the city walls. After the destruction of the Second Temple, the tradition was certainly upheld in the Diaspora too, as recent excavations in a car park in York have reminded us. Even today, the holiest place in Judaism is a wall, that Western outer wall which is the only surviving structure from Herod's Temple in Jerusalem.

It is when our thoughts turn to Jerusalem that a particularly Jewish perspective on recent events in Europe, especially Berlin, emerges. (The significance of the two cities was not lost on Gershom Sholem, who entitled his autobiography *Von Berlin nach Jerusalem*.) Since the War, both have been tragically divided: Jerusalem for nineteen years from the 1948 War of Independence until reunification in June 1967; while Berlin's partition dated from 13th August

1961, when the Wall went up almost overnight. It lasted until 9th November 1989, another emotive anniversary in German-Jewish history, for on that same date, fifty-one years earlier, Kristallnacht itself had exploded. Both cities have, too, received almost supra-national status, though, thankfully, Jerusalem has come closer to living up to its other name – the Eternal City – than Berlin did as the centre of Hitler's Thousand Year Reich.

The Jews were expelled from Jerusalem by the Babylonians in 586 BCE, and again by the Romans in 70 AD. Both times they returned, because the Empires which caused their expulsion had, in turn, been defeated or had disintegrated. The first return happened relatively soon; the second took longer – it was nearly two thousand years before Jews could reclaim the state that had once been theirs, a miracle of patience, some might say. (Of course, the simple fact that in the meantime, as Ahad Ha-am pointed out, another people was living on the land in which the Jews wanted to settle, created a problem that had not been part of the Jewish experience there since the time of King David, but that is another story altogether.)

Over thousands of years, we have seen empires come and go, while we have remained – sometimes admittedly, in conditions of terrible hardship and suffering – but remained, nonetheless. For the Jews, their 'empire' was of the spirit, their attempts as a people to change the world based on moral values and not territorial claims. This is indeed one reason why Max Dimont referred to them as the *indestructible* Jews.

Recent developments in Eastern Europe should therefore not, in themselves, have surprised us Jews, though no-one could have expected the astonishing pace of change – and certainly not we Jews, more used to thinking in centuries than in weeks. The barriers are down, they had to come down one day, and now we are the 'Jews of Europe' perhaps as never before. It sounds so simple.

Yet it is a tragic fact that, ever since the first Crusade was launched in 1096, the dying years of successive centuries have spelt trouble for the Jews somewhere in Europe – the York massacre, the expulsions from England in 1290, from parts of France in 1391, from the Spain

of the Inquisition in 1492; the pogroms in Russia and Poland at the turn of the last century. (One notable exception was celebrated not so very long ago: the French Revolution of 1789, which brought the Jews into the modern world.) It may be that liberating nationalistic forces now being released will merge with this *fin-de-siècle* malaise – we can only hope and trust in God that they will not.

On the other hand, the new Europe – a genuinely united and co-operating continent – may, out of the blue, embrace its Jews, or at least try to understand them. Judaism has always had so much to offer the world (here, at least, nothing has changed) not of course, by attempts at conversion, but rather by holding high the eternal values that it cherishes (and that two other monotheistic religions have found worth adopting and adapting). Perhaps now, with a new Europe as the starting point, for once peaceful and, we hope, stable the world may be better able to welcome its Jews, so that they can, after so long, at last be really part of a mainstream creative force in shaping a better future for all.

In the meantime, I look at my little fragment of the Berlin Wall, and wonder which route history will take at the crossroads of 1989. □

*continued from front page*

Given conditions of freedom the Jewries of Eastern Europe which have not dwindled to mere shadows of their prewar selves could either have taken on a new lease of life – in places like Budapest, Moscow and Leningrad – or become virtually extinct as a result of mass migration. Israel could be both stronger in terms of manpower and weaker because the immigrant influx has (by reinforcing the Massada mentality) made the government oblivious to the need for an accommodation with the Palestinians. We Jews in Western Europe, finally, could be living in a continent-wide prosperity zone where poverty and racism are things of the past, or in a German-dominated entity where the past has a nasty habit of resurfacing.

Having started with Wordsworth let us conclude with E. M. Forster. That great liberal-minded novelist proposed 'two cheers for democracy' during the last war. It is a toast we should echo now that peace has finally broken out. □

Our chairman reaches a milestone

## THEO MARX AT 70

Carl Theodor Marx was born in Frankfurt on 10 March 1920 into a family originating from the Cologne region. After the Nazi takeover they came to London, where he attended Mill Hill School. He then studied Mechanical Engineering at Imperial College, to which – as ex-Secretary of the Students' Union – he has retained a lifelong attachment. Interned in 1940 he rendered valuable service to the camp community by organising English classes. On his release he worked as an apprentice at Napiers before joining the family company, Erma Ltd. Placed in a position of authority at an early age by his father's death, he built Erma into an internationally respected company manufacturing electrical connectors and accessory tools. The esteem he enjoyed among his colleagues was borne out by his ten-year term as

Treasurer of the British Electrical Manufacturers' Association (BEMA).

In 1948 he married Nuremberg-born Anne Kohnstamm; they have three



Michael Goldhill

children and five grandchildren to whom they are devoted. Theo Marx is also family-conscious in a wider sense: he has

traced his and his wife's family trees back for many generations and maintains regular contact with relatives world-wide. (Another hobby of his – interest in numbers – was probably triggered by the fact that his birthdate, see above, can also be printed as MAR X.)

Some thirty years ago he joined the AJR to which he has since devoted a great deal of time and effort. Having served as Chairman of the Otto Schiff House Committee on and off since the mid-1960s, he was elected Vice-Chairman of the AJR in 1974, and Chairman in 1976. The period of his chairmanship has seen such major innovations as the establishment of the Paul Balint AJR Day Centre and the move of the office to Hannah Karminski House. Since his professional retirement three years ago, Theo Marx has redoubled his efforts on the AJR's behalf – especially as regards modernising the journal and launching the Residential Care Appeal.

Readers could give him no nicer birthday present than a generous contribution to the Appeal. □

## Polish Corridor of power?

*Siehst Du im Osten das Morgenrot?* ran the old Nazi marching song. Currently the Republicans claim to see a rosy dawn breaking for them in the East. 'We demand unification' cries Schönhuber, 'not in ten years' time, not next year, but today!' His rallying cry uttered at Rosenheim – in Bavaria, historic cradle of Nazism – is vociferously echoed at meetings in East Berlin, Leipzig and elsewhere in the DDR. There is a possibility that in an atmosphere of patriotic intoxication engendered by the collapse of the Berlin Wall the Republicans will leap the 'five per cent hurdle' (i.e. gain over a twentieth of all votes cast) at the next Federal elections and gain seats in the Bonn parliament.

### Self-pity turning to resentment

Unwelcome as this may be, it is not the most unsettling aspect of the unfolding intra-German scenario. The Bundesrepublik has, after all, already seen one neo-Nazi party – Von Thadden's NDP – wax and wane in the 1960s. The current situation in East Germany

provides worrying parallels with the Weimar Republic: erosion of governmental authority, breakdown of inter-party consensus, impatience with the gradual amelioration of perceived ills, and escape from the complexity of pressing political and economic problems into the simplistic certitude of *Deutschland, einig Vaterland*. The mood of the East Germans today is not unlike that of the quondam citizens of Weimar, i.e. pervasive self-pitying resentment. Weimar Germans resented the 'unfairness' of a world that declared them the losers of the Great War, and saddled them with the burden of Versailles. The East Germans see themselves as *the* losers of the Second World War – with West Germany long ago transformed from a heap of rubble into a throbbing hive of industry.

On top of being the poor relations of their cousins in the West the East Germans have also experienced colonisation – first by the Soviets, and then by their proxies, the apparatchiks of the SED. All this has produced a massive sense of *ressentiment* ripe for exploitation by demagogic rabble rousers. (A prime example of such demagoguery was the

'rumour' current at the time of the Wall's collapse, that the Foreign Trade Minister of the DDR, Alexander Schalck-Golodkowski had spirited his ill-gotten millions away to Israel.)

### Chancellor Kohl's dangerous equivocation

Compounding these various problems is yet another: The attitude of the Bonn government to the intra-German Question. Chancellor Kohl appears sufficiently concerned at the Republicans' inroads into his electoral base to steal some of Schönhuber's clothes. He has refused, ever since the crisis broke, to commit himself to acceptance of Germany's postwar border with Poland. He has justified this equivocation with the legalistic subterfuge that the definitive annulment of the boundaries of the Reich must await the signing of a peace treaty.

The Chancellor should pause and reflect that the man whose clothes he is endeavouring to steal used to wear SS uniform! The construction of the much-evoked 'common European house' calls for architects of encompassing vision – not politicians guided by considerations of short-term electoral advantage.

□ Richard Grunberger

Ronald Stent

## Practitioners of Hype and Heil

Uwe Westphal *WERBUNG IM DRITTEN REICH*  
Transit Verlag Berlin 1989 163 pp.

Newspaper and magazine advertising dates back to 17th century England and spread to Germany during the 19th century. The first commercial *Annoncen Expedition* was formed in 1867 by Rudolf Mosse, publisher of the *Berliner Tageblatt*. Leopold Ullstein followed suit, as did August Scherl. The creations of these three men were eventually to dominate the Berlin newspaper and book publishing scene – two of them Jews; the other a Prussian conservative, predecessor of Hugenberg, a principal agent of Hitler's rise to power.

In interwar Germany the concept and importance of advertising came into its own, largely fuelled by developments in the United States, and to a lesser, though perhaps more sophisticated, extent in Britain. But whilst at that stage it was

hardly a weapon employed for party propaganda, the growing acrimony in public life caused politicians to make increasing use of it. Even purely commercial firms cleverly twisted their slogans to appeal to phoney patriotism. An advertisement of 1926, reproduced in the book, bears the caption 'One million *Volksgenossen* earn their living from producing or distributing German beer'.

### Convergence of advertising and propaganda

It did not take Goebbels long to realise the supreme propaganda value of smart advertising. The German advertising industry, like related professions, had many Jews among its practitioners. In

addition quite a few of its major clients, such as the big department stores, were Jewish.

In 1933 an early task of the newly created advertising council was the *Entjudung* of the whole industry. Jewish copy-writers, graphic artists etc., were deprived of their living. Advertisements luridly depicted Jews as dishonest merchants and swindlers, and admonished good Germans not to buy from them. Others rubbished the 'vile anti-German propaganda' by the Jew-dominated American advertising industry. The Mosse and Ullstein concerns were 'aryanised'; firms advertised that they were now *rein deutsch*, and would sue anybody who claimed otherwise. By early 1939 the Advertising Council proudly proclaimed: The industry is now *judenrein*.

The author lists a number of Jewish graphic artists who contributed to the high standards of the pre-Nazi industry, the best-known possibly being John Heartfield, the pioneer of photo montage.

The book is worthwhile browsing through and gains in attraction from the quantity and quality of its illustrations. □

## Jewish Gazetteer of Eastern Europe

- CHERNOVSKY (Czernowitz)** Jews formed a third of prewar population. Venue of 1908 conference that proclaimed Yiddish the language of the Jewish people. A cradle of Jewish talent: the pedagogue Eugenie Schwarzwald, the singer Josef Schmidt, the poet Paul Celan.
- CRACOW** Jews formed quarter of prewar population. Historic centre of talmudic scholarship: Rabbi Moses Isserlis, the 'Maimonides of Poland'. Birthplace of the martyred ghetto poet Mordecai Gebirtig.
- JASI (Jassy)** Jews formed a third of prewar population. Birthplace, in 1876, of modern Yiddish theatre (Abraham Goldfaden). Sometime residence of Naftali Imber, author of *Hatikvah*.
- KISHINEV** Jews formed nearly half of prewar population. Site of notorious pogroms in 1900s. Scene of clash between Zionists and Yiddishists over control of school system.
- RIGA** Jews formed eighth of prewar population. Cradle of Jewish talent: the philosopher Isaiah Berlin, film director Sergei Eisenstein. Last abode of the martyred Jewish 'national' historian Simon Dubnow.
- SATU MARE (Szatmar)** Jews formed fifth of prewar population. Stronghold of Orthodoxy in Transylvania. Centre of hasidic sect headed by *rebbe* Joel Teitelbaum, an anti-Zionist.
- TIMISOARA (Temesvar)** Jews formed a tenth of prewar population. Centre of Zionist activity in Transylvania. While under Romanian rule Jews were Hungarian and German speakers.
- VILNIUS (Vilna)** Jews formed a third of prewar population. The 'Jerusalem of Lithuania'. Seat of the 18th century *Gaon* Elia, staunch opponent of hasidism. Centre of *haskalah* (the Jewish Enlightenment); sometime residence of Shloyme Anski, Author of *The Dybbuk*. Birthplace of the Yiddish-Socialist *Bund*. The Vilna ghetto figures prominently in Holocaust literature through the work of the Israeli dramatist Joshua Sobol and the Yiddish partisan-poet Avrom Sutskever. □

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# Wagner and the Jews

In 'Judaism in Music' (*Das Judentum in der Musik*, first published anonymously in 1850) Wagner wrote 'Jews who have a God all to themselves, look different and speak differently. Hebrew, being a dead language, cannot be used for artistic purposes, and as the Jews are alien to European culture they have not been able to make a contribution to this culture. Their manner of speaking has not assimilated itself to European languages, so that the sound will always be alien. This is even more noticeable in song when the Jews' pronunciation makes it unendurable to listen to.'

All this can be proved by reference to Mendelssohn, who had all the advantages of having great talent, wide education, and feeling of honour (*Ehrgefühl*), yet could not produce any composition which showed a deep grasp of heart and soul. Listening to a work of this composer can only lead to our rapt attention if our own fantasy in the performance of the music could produce the most artistic and smoothest figures, whereas our higher susceptibility is not satisfied just when we expect deeper human heartfelt perception (*Herzensempfindungen*).

Elsewhere in the pamphlet Wagner denigrated the Jewish composer Meyerbeer, whose opera *Le Prophète* had had its first performance a few months before. He also referred to Heine thus: 'Goethe and Schiller having said everything there was to say in poetry, this very talented poetic Jew fills the void with poetic lies.'

These vituperative writings must be seen in perspective. In his early years Wagner worshipped Meyerbeer and told him so in many letters which amounted to

frank and embarrassing hero-worship, e.g. '*Sie sind ein kleiner Gott dieser Erde geworden*' (Riga, 4.2.1837). At the same time he sought introductions to opera houses and influential people, but also asked for loans, albeit in a poetic manner 'I am your slave, therefore buy me with 2500 francs' (Paris 3.5.1840). Meyerbeer met Wagner in Boulogne in 1839 and later provided many introductions and some financial help. While composing *Der fliegende Holländer* in Paris in dire penury, Wagner saw the rich aristocratic life-style of Meyerbeer. This sowed the seeds of things to come, culminating artistically in *Der Ring* where he curses the (Rhein)gold, and psychologically in equating capitalism with Judaism.

When *Le Prophète* received its first performance in 1850 the musical press was full of praise devoting many column inches to it, whereas at that time *Rienzi*, *Der fliegende Holländer* and *Tannhäuser*, received scant attention. While Meyerbeer received huge fees and royalties from *Le Prophète*, both in Paris and abroad, Wagner's income from his operas was a pittance by comparison. This induced jealousy and resentment, especially in view of the earlier adoration. Also, although Meyerbeer's music affected Wagner in his formative years, he did not now like his mentor's opera (a view incidentally shared by Robert Schumann and Heinrich Heine).

Not only did the performances of the one opera *Le Prophète* vastly outnumber those of all Wagner's operas; not only were the receipts much greater, and not only did the public adore *Le Prophète*, and therefore its composer, but it represented the very antithesis of Wagner's own theories about the 'art of the future'. He was as yet unknown and desperately sought recognition. Resentment mounted without hindrance.

At this propitious moment his friend Theodor Uhlig chose to publish (in another musical magazine) a mildly antisemitic reference to *Gemauschele*, the Jewish manner of speaking, and its effect on Jewish music. Wagner, who had been on a short fuse all his life and more so now, suffered a short circuit. He saw in the current situation a Jewish plot involving money, newspapers and opera. He perceived Meyerbeer's Jewishness as his Achilles heel, and changed his hitherto

neutral attitude towards Jews to one of antipathy.

As regards Wagner's view of Mendelssohn's compositions the fine drawing-room character of the latter did not match his more aggressive and extrovert music; nor could he at that time manifest any emotion when listening to Mendelssohn. Later he changed his mind and praised the other master's music as highly as he had deprecated it earlier. Cosima Wagner's diaries reveal that Wagner then loved the *Fingal's Cave Overture* (27.12.1878 and 17.6.1879). Scholars might point to the fact that the theme of the 'Ride of the Valkyries' is very similar to that of the first theme of the Overture, but upside-down. So Wagner's earlier hate nevertheless did not prevent him from subconsciously using a tune of the other composer, which fits the theory that his writings and his music do not necessarily agree.

The republication of the pamphlets as a separate brochure over Wagner's name was overtly in response to Hanslick's animosity to Wagner's music, specifically *Die Meistersinger*, which had its premiere in Munich in 1868. Wagner saw in the bad press reviews the Jewish plot and, as he thought Hanslick was Jewish, wanted to hurt him as he had done with Meyerbeer. He had already portrayed him in the role of Beckmesser, the critic, which part had, however, already been created in 1845. Only in 1861 did Wagner superimpose Hanslick on to the 'marker' Beckmesser. Hanslick was hurt by the caricature by Wagner of himself, which made his opinions of that opera even more hostile. He disputed his Jewish origins, conveniently forgetting, however, that his mother was Jewish. Many people, Jews and non-Jews alike, deprecated these writings. Finally, one episode worth relating. When Wagner conducted a concert at Bayreuth's old opera house in 1872, he borrowed a chandelier from the neighbouring Synagogue. This Synagogue was not burned down in 1938; its proximity to the old opera house had saved it from that fate. □

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# Letters to the Editor



## BACK TO THE FUTURE . . . ?

Sir - In 1919, aged fourteen, I witnessed, in my small North German birthplace, the arrival of a division of the *Freikorps*. They lined up at the railway station and marched, band playing, in military precision down our main street. To this day I recall the tune the marching column was singing:

*Hakenkreuz am Stahlhelm/  
Schwarzweissrotes Band/Die Brigade  
Erhardt/Werden wir genannt.*

Brought home from the Baltikum they left no doubt of their hatred for the new democratic order of things, and the Jewish *Dolchstoss* in particular. They proved hugely popular with the young females of our town, whose male partners had yet to return home. In due course they managed to leave tangible evidence of their loving care for them. Matters reached such a pitch that the Elders of the town insisted upon a transfer of the unwelcome guests.

I cannot but feel that after reunification, in time-honoured style, Prussian voices will demand: Königsberg, Stettin, Breslau and Görlitz are ours. - Will the leopard change its spots . . . ?

Alyth Gardens                      Albert Adler  
London NW11

Sir - In both Germanies a fight is shaping up between those shouting for reunification in a German Fourth Reich to dominate Europe, and those aiming at German association, as a loyal and co-operative member, within a European community. The co-operative majority has a greater chance of victory this time than in 1933 because: it is numerically stronger and resolved to prevent repetition of past crimes; it is not riven by internecine struggle between social democrats and communists; German Liberals and the Western powers no longer view a fascist dictatorship as 'the minor evil'; the 'Hugenberg types' in industry see better chances of profits in peaceful trade with developing Eastern countries; the military forces are no longer semi-independent of, and disloyal to, the democratic authorities; economic circumstances and prospects are much more promising and the personal risks of loss correspondingly greater.

On the outcome of the fight depends not only the chance of a return to Germany of Jews who may wish to do so, but also the safety of those at present in Europe. This fight is likely to be protracted.

Alleyn Road                      M. L. Meyer  
London SE21

Sir - Peter Prager's solution to the problems which German reunification will bring is far too simple. A united Germany linked to a united Europe with a common currency will practically mean that the Deutschmark will become the common currency of a Europe dominated by the new Germany, which may well expand into Austria and Poland.

Professor Norman Stone, by his own admission no friend of the 'Jewish lobby' wrote in *The Times* on 5.9.1989 an article headed 'Have Hitler's Dreams Come True' in which he saw the emergence of a reshaped Europe with nationalist economies discredited.

So let us support Lord Jakobovits in his demand that, before a United Germany is accepted by the world, an international conference based on the 1975 Helsinki gathering be called with a Jewish representative. Welcoming a United Germany and locking it into a United Europe, oversimplifies the problem and begs many questions.

Hawkshead Lane                      Henry Toch  
North Mymms

Sir - Antisemitism, whose demise was never more real than Dracula's, is still alive, and manifests itself amid mob shouts for Greater Germany, not only for a re-unified East and West, but another Austrian *Anschluss*. Even optimists must be aware that periods of instability have rarely been propitious for the Jewish people.

Wickliffe Avenue                      John Rossall  
Finchley, N3

### CAMPS INTERNMENT - P.O.W. - FORCED LABOUR - KZ

I wish to buy cards, envelopes and folded post-marked letters from all camps of both world wars. Please send, registered mail, stating price, to:

14 Rossllyn Hill, London NW3  
PETER C. RICKENBACK

Sir - We are speaking about two very different reception areas for liberated Eastern Jewry floating to prosperity: Germany (probably united by then), and Austria, where the Jewish community, even now, is welcoming Russian Jews as their demographic rescue and potential future backbone.

Austria is a prosperous country, and its much more violently antisemitic role during the *Shoah*, and thereafter, has little deterred Russian Jews from remaining there. In my opinion economic refugees have little regard for moral issues affecting their fathers. Israeli youngsters, who are more anti-Nazi than their grandparents and parents who *did survive*, are not economic refugees; so the whole *cherem* idea will not apply.

Jews will stream into Germany and Austria as a result of free, or less restricted, migration. The question is not what we, the 'dead' generation, think of it; but how the Hungarian, Russian and other Eastern migrants, even some Israelis, will cope with the rightwing drift in Germany, and unrelenting antisemitism in Austria. The survivors must tell their stories; at the same time they must get used to the idea that with their passing from the scene younger Jews will listen much more to opportunity than to Holocaust memories. German-Jewish relations will have to be shaped by conditions from 1989 onwards, with 1933-1945 reduced to an uneasy feeling of unbelievable pain.

Cheapside                      Dr. F. Wilder-Okladek  
Reading, Berks

## PALATES AND PALACES

Sir - I vividly relived memories of 1935 after reading Dr. Rosenstrauch's impression of London and the strange eating habits of its inhabitants.

The Lyons Corner House 'palaces' also presented a new world to me, crowned by the Apache Orchestra in the illustrious basement restaurant at Tottenham Court Road, where one could have a three-course lunch for the princely sum of 1/6. Not for me, though - a mere domestic servant earning 10/- a week - the luxury of a rainbow ice! As I scanned the menu from the bottom up, the most affordable item always seemed to be 'serviette 1d'.

Thank you for the hilarious, but very true article.  
Keyngton Place                      G. Kaufman (Mrs.)  
Harrow, Middlesex

**NEW LOOK APPROVED**

Sir – Congratulations on the new style of the paper. As regards German Reunification I concur with the views of Peter Prager.

Curzon Road  
London N10

Josef Dollinger

Sir – Congratulations on the wonderfully 'rejuvenated' *AJR Information*. You are indeed keeping in step with changing tastes and opinions.

Valley Drive  
Kingsbury NW9

George Krausz

Sir – Congratulations on the wonderful new format and layout of the magazine. It is a pleasure to open and read. I particularly enjoyed *Shylock in a black*

*wig*.

Alders Close  
Edgware, Middx.

Henry Kuttner

**WHERE SCHOOL WAS HOME**

I hope many Old Roughians will have seen Margaret K. Faulkner's piece on Stoalety Rough School, Haslemere (1934–1960) in your January issue. Founded by the remarkable Dr. Hilde Lion, it was unique both by virtue of its beautiful situation and the way it was run.

I was able to look at some of the massive archival material on it at the London School of Economics one afternoon last year. Even such a cursory glance brought Stoalety Rough movingly back to mind.

As Mrs. Faulkner pointed out there has been 'only one tribute to the school', *Since Then...* Although a great deal of the spirit of Stoalety Rough comes through in these letters from former staff and pupils, the book concentrated on subsequent careers rather than on the school itself.

I am unfortunately unable to deal with the LSE material myself but, if a study is ever to be made, it had best be done now while most of those who passed through the school can still contribute views and memories.

Margaret Avenue  
Chingford

Gerda Mayer (née Stein)

Stoalety Rough 1942–1944

**NOT IN THE 'CLUB'?**

Sir – I have some sympathy with Walter Strauss's look at Stephen Brook's recent book (January issue).

Belsize Square Synagogue and the Leo Baeck Lodges share the origins and background of their founders of nearly 50

years ago – indeed many of our members also belong to Belsize Square.

It used to be said of us that we are a German Lodge, and also ruled by an 'old guard'. Far from it, there is an increasing number of non-refugee members, and men and women of all ages work together in harmony.

Stephen Brook makes no mention of us in his book; indeed has chosen to ignore B'nai B'rith altogether. Surely one of the oldest Jewish organisations, with several thousand members in over 50 Lodges throughout Great Britain, qualifies to be in 'The Club'.

Shirehall Gardens  
London NW4

Leo Dorffmann  
President, Leo Baeck  
(London) Lodge

**SLAPPING THE LEFT WRIST**

Sir – Until your December editorial, it had not occurred to me that positive trends across the globe could be measured in terms of attention paid to Amnesty International and its annual report on human rights.

Unfortunately you omitted to add that it is one-sided and less than objective about Israel and the Administered Areas. Britain dismissed as 'offensive' an Amnesty International letter concerning the Northern Ireland conflict; I would describe the Israel section of the report in similar terms.

In the circumstances, Amnesty's attitude is much more likely to strengthen the 'Massada mentality' in Israel than an unfavourable parliamentary vote on the war crimes issue. People in Israel are fully aware of the anti-Israel (and therefore anti-Semitic) attitude in this country which, in this particular instance was very obvious at the House of Lords – whilst the Commons vote came as a complete surprise to all who had been following earlier deliberations on the subject.

We seem to have come a long way since the days when *AJR Information* was known as a non-political journal.

East Hill

Ruth Willers

Wembley Park, Middx.

**ALERT FLEET STREET!**

Sir – Your leading article in the February issue was excellent. Could you not send copies to some of the national dailies?

Midland Road,

Mrs. H. A. Shearer

Hemel Hempstead

**The Pamyat Führer speaks**

Dimitrij Wassiliev resides, surrounded by uniformed acolytes, in an oldish house on the outskirts of Moscow. A banner above his apartment door proclaims *Christ is risen*. Interviewing journalists are greeted with the phrase *Gospodin pomiluj* (The Lord have mercy on us). Ikons, crucifixes and pictures of the last Romanovs adorn the living room, alongside a silver helmet and an executioner's axe with a razor-sharp cutting edge. 'Pamyat' the Führer explains 'means memory. We are only semi-legal. The current rulers persecute us. For that reason we cannot divulge our membership figures – but we have branches in the 40 largest towns of our country, and villagers throughout Russia are familiar with our message.'

**Biological purity of men and animals**

We struggle for the purity of the Russian people and the Russian language, manifestation of the folk-soul. We aim to cleanse society, and restore to Russia national consciousness, tradition, history and culture, of which a handful of Jews – Bronstejn (Trotzky), Apfelbaum (Zinoviev), Gubelmann (Sverdlov), Kameniev and Jaroslowski – robbed it in 1917. We earn our livelihood growing food and rearing cattle on land leased from a *souchoz* (state farm). Our biologically pure method of cultivation must become the model for the whole country; national prosperity rests on agriculture. There must be free trade for handicrafts and industry. The church and the monarchy will jointly guarantee that the economy serves society.

**Searching out Romanov survivors**

Once we have swept away the existing system we shall look for a ruler from among surviving members of the Romanov dynasty in the West. If none proves suitable, our movement will select a worthy occupant of the Tsar's throne from among the Russian people.'

(This is the digest of an item in the *Frankfurter Allgemeine* of 1.1.1990, which points out that Wassiliev totally eschews the term 'Soviet Union'. Whether *pamyat* aims at a Russia without any of its non-Slav minorities – not only Jews – is left unclear.) □

**Forthcoming attraction**

On 15 March Channel Four are screening a documentary about Karen Gershon, poet and author of *We Came as Children*. □



## Every picture tells a (AJR) story



Open Day at Cleve Road

# Launch of AJR Residential Care Appeal

A £400,000 donation to the £4m AJR Residential Care Appeal was announced at the launch of the Appeal at a reception held recently at the London home of Mr Ronald Grierson who welcomed the guests.

In the presence of the Chief Rabbi, Lord Jakobovits, and Lady Jakobovits, Lord Lever, Sir Claus Moser and others prominent in the refugee community, AJR Chairman Mr. C. T. Marx reported on the £400,000 donation made by two charitable trusts, the Paul Balint Charitable Trust and the Andrew Balint Charitable Trust.

In addressing the gathering on the purpose of the appeal Mr. Marx paid tribute to the Balint Family, who were

represented at the meeting by Dr. and Mrs. Andrew Balint and Mrs. Mary Garay. Mr. Marx drew attention to the origin of the Homes which, created from heirless property of victims of the Holocaust, have provided many hundreds of refugees with peaceful and happy surroundings in their declining years. The members of our community represented the minority of pre-war European Jewry that had survived the terrors of the Nazi regime. To maintain these Homes and ensure their continuation as long as they were needed – and that would be well into the next century – was a debt we owed to the memory of those who did not survive.

We were determined to push forward the programme to achieve the full £4m, or more.

Work had already commenced on Stage One of extending and upgrading the residential care facilities at the Homes, the AJR Charitable Trust having underwritten the first half-million pounds to make this possible, a clear indication of its commitment to the success of the appeal.

Individual donations from AJR members and well-wishers were steadily flowing into Hannah Karminski House. 'We welcome the growing task of opening more and more envelopes with contributions to this crucial appeal', said AJR Administrator, Mrs. Lydia Lassman.

Lord Lever in his inimitable style warmly supported what had already been said. Being the child of refugees of an earlier generation, who had fled from Tsarist Russia, he had great sympathy with the objectives of the appeal and quite generally with the work of the AJR, in token of which he would apply for membership.

The meeting augured well for the success of our appeal and grateful thanks were expressed to Mr. and Mrs. Grierson for offering their home to hold so pleasant and worthwhile a reception. □



Gym lesson at the Day Centre

Photographs by Fred Dunston

## Executive member promoted

Congratulations to John Dunston on his appointment, at 33, as head of Sibford School, Oxfordshire, a Quaker foundation. John, ex-Chairman of the Association of Children of Jewish Refugees, is a member of the AJR Executive and a regular contributor to these columns. □

## Important photographic exhibition

A collection of photographs of the Warsaw Ghetto taken by a member of a Wehrmacht propaganda unit who sympathised impotently with the plight of the inmates will be shown at the Sternberg Centre until 28 March. Admission is free. Opening hours: Monday to Thursday 10 am–5 pm; Friday 10 am–1 pm. □

Alice Schwab

## Art Notes

The Franz Hals exhibition at the Royal Academy is a *must*, even if it means queuing up to get in. This is a marvellous show with a catalogue so much better than that produced for the 1937 Franz Hals exhibition in Haarlem, which was the first time I had an opportunity to see a whole collection of his work, although, like many families, we had a beautifully framed copy of 'The Laughing Cavalier' in our *Herrenzimmer* at home. Over the years there have been conflicting opinions about Franz Hals, but on viewing this exhibition no one can deny his mastery of painting techniques and the exuberance and liveliness of his style. One of the outstanding pictures in the exhibition is the portrait of the handsome Russian trader Isaac Abrahamsz Mass, which Hals painted in 1626 (lent by the Art Gallery of Ontario).

Helen Keats who will be showing her work, at the Ben Uri Art Gallery (12–29 March) is the daughter of German refugees. Her mother, Gretel Braundberg, was born in Leipzig and her father, Fred Grant (Guggenheimer), in Memmingen. Helen, an accomplished artist and printmaker, will be showing water-colours, oils and a few etchings, all based on trips to West Cork, Sinai and Israel, including views of the Monastery of St. Catherine and the Golden Gate, Jerusalem. Her work has been widely exhibited including the Royal Academy Summer Exhibitions (1984 and 1988).

A special exhibition at the Tate within the new display arrangements is *Wright of Derby 1734–1797* (until 22 April). Wright is best known for his scientific and industrial paintings which gained him the title of being the first painter to express the spirit of the Industrial Revolution. The Tate is also continuing its current series of water-colour displays of Turner's work with an exhibition *The Third Decade: Turner Watercolours 1810–1820* (until 1 April). Illustrated catalogues are available for both exhibitions.

The South Bank Centre's Art Show 1990 opened at the McLellan Galleries, Glasgow, in January and shows the very latest developments in the world of contemporary art comprising the work of some forty artists. After its showing in Glasgow, the exhibition will move to

Leeds (20 March–20 May) and will then come to the Hayward Gallery (14 June–12 August).

In the Ganz Galleries, Cambridge, in association with the Bernard Jacobson Gallery, London, there is an exhibition of Contemporary British Masters (until 17 March), including works by Auerbach, Freud, Hockney and Kossoff.

Olympia will once again be the home of ART/LONDON 90, the 5th International Contemporary Art Fair (29 March–1 April). About 120 galleries from 15 countries are expected to exhibit paintings, drawings, sculptures, prints and photographs at prices ranging from £50 to £250,000.

From a cultural point of view plastics is hardly a subject to enthuse about, yet the Victoria and Albert Museum is mounting an exhibition *The Plastics Age: From Modernity to Post-Modernity* (until 29 April). Exhibits include the Ekco wireless sets of the 1930s, domestic appliances, toys, etc. The annual exhibition of the Royal Institute of Painters in Water Colours will be held at the Mall Galleries (22 March–16 April, including Sundays) – always worth a visit.

The National Gallery has recently acquired *Winter Landscape* by Caspar David Friedrich (1774–1840) who was a professor at the Dresden Academy. The picture will be on show in the context of other important works by Friedrich on loan from museums and collections in Germany (28 March–28 May).

The John Denham Gallery is showing *Originals for Advertising* (18 March–1 April). The exhibition includes artists' original work for advertising such products as Coleman's mustard, Piccadilly cigarettes and the London, Midland & Scottish Railway. Many important artists represented include Augusta Kaiser, Leonard Froes and Fritz Rosen (1890–1980), a prominent Berlin commercial artist, who won many prizes and produced official advertisements for the Weimar Republic. In collaboration with John Denham the *Reiner Joniskeit Kunsthandlung* in Stuttgart is mounting an exhibition (4–19 March) which includes 30 works by Erich Kahn (formerly of Stuttgart), 12 by Hugo Dachinger (formerly of Gmunden) and 12 by Walter Nessler (formerly of Dresden). All these artists settled and made their livelihood in this country. Nessler has recently been awarded an honorary fellowship by the Academy of Dresden. □

## SB's Column

*The last Waltz – 70 years ago.* The Viennese operetta composer Oscar Straus is universally acclaimed and remembered for the *Waltz Dream* and for his postwar musical contribution to the Max Ophüls film *La Ronde*. A less known work, called *Der letzte Walzer*, stems from 1920, a sentimental story, lyrics by Brammer and Grünwald, who both gained fame shortly afterwards when they wrote the book of the evergreen *Countess Mariza*.

*Names in the news.* Vaclav Havel, dramatist and freedom fighter, was awarded the Austrian Karl Renner prize for 1989 one month before his appointment as President of Czechoslovakia. The Karl Skraup prize of Vienna's Volkstheater went to Cornelius Obonya, grandson of Paula Wessely and Attila Hoerbiger, for his portrayal of the young storyteller in Neil Simon's *Brighton Beach Memories*.

*New German Films.* The Goethe Institute, Prince's Gate, London SW7, will screen some recently produced films during the second half of March: *Meier*, made in 1986, contrasts relations between East and West Germany (March 22nd), whilst *Linie 1* (March 29th) depicts typical modern behaviour against the backdrop of present-day Berlin.

*Birthdays.* International film star and stage personality Marlene Dietrich attained the age of 85; also 85 is Kiel-born actor Bernhard Minetti. Carola Hoehn, UFA star, frequently to be seen on German TV, celebrated her 80th birthday. Honours on the occasion of their 75th birthdays went to Ernst Schröder, veteran actor at Berlin's Schillertheater, and member of the Berlin Academy of Arts, and to baritone Karl Dönch, one of the most humorous *Meistersinger* Beckmessers in memory, director of the Vienna Volksoper for 14 years.

*Obituary.* Kammerspiele Munich mourn their oldest member, Erwin Faber, who had been acting until a few months before his death. He was in his nineties. Actor, producer and playwright Hans Jaray, a popular figure in pre- and postwar Vienna, has died at the age of 83. Dresden-born bass Kurt Böhme, a singer of international reputation, and outstanding Ochs in *Rosenkavalier*, who sang at nearly all European opera houses (and at Covent Garden between 1956 and 1970) has died aged 81. □

## The littleness of great men

**D**uring Hitler's rise in 1930s Germany the country had no democratic politician of sufficient stature to combat his appeal. The task of shoring up the crumbling foundations of the Weimar Republic therefore devolved, by default as it were, upon a writer: Thomas Mann. After 1933, and especially during the war, the exiled Thomas Mann was in fact universally recognised as spokesman for the 'other' Germany — a sort of spiritual de Gaulle.

Discharging this role undoubtedly made Mann, even aside from his work, a great man. Yet in his diaries the *spiritus rector* of Germany revealed himself as petty and egocentric beyond belief. Mann's diary entry for a day in August 1945 listed his purchase of a new suit before the dropping of the Atom bomb on Japan. What further disconcerts the reader is that their author, last great representative of an alternative German tradition dating back to Lessing — and husband of the half-Jewess Katja Pringsheim — was not entirely free of antisemitism.

In his German heyday Mann aspired to be seen as the incarnation of Goethe whom contemporaries had dubbed *Dichterstürst*. That 'poet-prince' had been so caste-conscious that he stood in considerable awe of *real* princes; his kowtow before the Duke of Weimar at Karlsbad quite appalled Beethoven. Not that the great Beethoven was necessarily an admirable individual. He so persecuted his hapless nephew that the latter, when in hospital with serious injuries, threatened to tear off his bandages at the composer's approach. Johann Sebastian Bach's 'musical endorsement' of the charge of deicide against the Jews has recently been discussed in these columns. Wagner's Judeophobia, of course, requires

no further discussion. Other composers exhibited less lethal, but hardly more endearing, strains of egomania. Puccini deplored Italy's entry into the First World War — not out of revulsion at bloodshed, but because it stopped his royalties from German and Austrian opera houses. Richard Strauss's mind worked along similar lines. His antipathy towards Hitler stemmed from the latter's preference for Wagner; a Goering or Hans Frank, who liked his music, earned the composer's approbation.

### Dali's sick fantasies

The fraternity of great painters has not thrown up particularly admirable individuals either. Auguste Rodin discarded mistresses like so many chips of marble prised loose by his chisel. Pablo Picasso went further: he enjoyed setting rival mistresses literally at each others' throat. From Diego Rivera to Felix Topolski womanising seemed to be *the* great painterly pastime; the, by contrast, strictly monogamous Salvador Dali, for his part, had erotic fantasies about Hitler.

But to return to our starting point: great writers. Even Leo Tolstoy, a literary-cum-moral giant, turns out, on closer inspection, to have had feet of clay. Having fathered an illegitimate child upon a servant, he insisted, despite his wife's entreaties, on employing both in the household. Himself the sire of a large family, he wrote the *Kreutzer Sonata* to propagate the view that woman is innately carnal, and hinders man's quest after spiritual purity. Of Tolstoy's famous disdain for material things a cynic remarked that it cost a great deal to keep him in poverty. (The same, incidentally, was said of Mahatma Gandhi.)

Subsequent writers with aspirations to moral leadership include, among others, Brecht and Arthur Miller. Brecht professed Communism, but chose America — though Russia was available — as his place of exile. Postwar he settled in East Germany, while remaining a Westerner for passport, copyright and royalty purposes. He also caused one of his mistresses to have a mental breakdown. Miller, by comparison, appears a model of consistency and probity. Yet even he vouchsafes readers of his autobiography *Timebands* no information about how his first wife felt when discarded in favour of Marilyn Monroe.

In compiling this catalogue of the littleness of great men I lay myself open to charges of muckraking emphasis on the shadow side of genius. Let me, therefore, conclude on a positive note: long researches into the sphere of 'higher' gossip have only enhanced my profound respect for Anton Chekhov and Albert Einstein — two heroes to whom no detractor could possibly impute feet of clay. (Odd, though, that fifty per cent of all the occupants of my personal pantheon should be Jews!)

R.G.

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## German-Jewish Resistance

Arnold Paucker. *JUDISCHER WIDERSTAND IN DEUTSCHLAND Gedenkstätte Deutscher Widerstand. Berlin. 1989. No. 37 'Beiträge zum Widerstand 1933-1945'*

How much could the Jews of Germany do to fight back after 1933? How much did they do? This is the fascinating theme of Arnold Paucker's contribution to the series of monographs on the German resistance to National Socialism. It is an excellent paper, written with sensitivity and passion, but without compromising the high standard of scientific objectivity to be expected from an historian of Dr. Paucker's standing. Himself a native of Berlin, and with pre-war memories of his own on the subject, he has been the Director of the Leo Baeck Institute in London since 1959 and ranks as an acknowledged authority in the field of Germany-Jewish history.

### Combatting myth of Jewish passivity

In this revised and expanded text of a 1988 lecture he nails as totally false the theory, unfortunately prevalent in some academic circles and elsewhere, of the complete absence of any kind of active Jewish resistance to the Nazi tyranny and denounces the 'image of the Jew as a

defenceless victim'. Quite apart from their participation in the armed struggle, first in the Spanish Civil War, then in partisan units in German-occupied Europe and, of course, in considerable numbers as members of the Allied forces during the War, Jews offered active resistance in Germany itself. They defended themselves as best they could, given that a resort to arms was out of the question. Both individually and as a community they showed considerable courage. For one thing, synagogues became once more the centres of Jewish life, and attendance, often under the watchful eye of Gestapo spies, became a gesture of defiance as well as an assertion of faith. Rabbis inspired their congregations by word and deed and often enough by example. Representative bodies repeatedly made verbal protests couched in remarkably daring terms.

A very significant contingent of Jewish anti-Nazi activists was made up of young people. Often they were rather more concerned with serving the cause of the German working class movement than with loyalty to their Jewish antecedents.

There was a considerable element of express sympathy with general anti-Fascist aims in the purely Jewish youth organisations. Particularly those with a Zionist identification were keen to pursue a consciously Marxist, and hence anti-Nazi, ideology, in some cases, no doubt, under the influence of Communist infiltrators. Quite a number of young Jews were recruited into Communist cells. Altogether, the author accepts an estimate of at least 2000 young Jewish activists in various underground movements on German soil between 1933 and 1943.

### Focus on the Herbert Baum Resistance Group

Among notable acts of resistance he highlights the activities of the so-called *Herbert Baum Gruppe*, of the Hüttners in Berlin (and Auschwitz) and of the teenager Helga Beyer in Breslau (and Ravensbrück). He has a special word for the self-sacrificing courage of the group of young Jewish girls led by Eva Mamlok.

Paucker is concerned with putting the record straight in respect of 'all forms of Jewish resistance, Jewish self-respect, Jewish protest and Jewish defiance', and the present study is not least dedicated to the memory of those who paid with their lives for standing up, as Jews, to be counted.

□ D.L.M.

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## Three throws of the dice

*When truth was stranger than fiction*

**W**e in the AJR are all survivors (in the wider sense of the word), owing our lives to accidents of birth, gender or family connection. Some of our fellow refugees, though, owe their survival literally to a throw of the dice, i.e. the workings of pure chance. Here are three of their stories:

In the late Twenties Riga-born Philipp Halsmann, an engineering student at Dresden, and his dentist father spent the summer in the Tyrol. During a mountaineering expedition the father met with a fatal accident, whereupon the Austrian judiciary charged the son with parricide and sentenced him to ten years' jail. (This Tyrolean 'Dreyfus Affair' inspired Ödön von Horvath's 1930 Ullstein novel *Der ewige Spiesser*.) After Halsmann's family had solicited the support of various liberal-minded notables like Albert Einstein the sentence was reduced to four years. Halfway through that gaol term Halsmann was amnestied and, as a foreigner, expelled from Austria. He went to Paris – his sister had married a Frenchman – and studied photography.

In 1940 receipt of a US visa saved him from subsequent deportation and near-certain death; the US citizen who threw him that life-line was none other than Einstein, to whom Halsmann had been no stranger since the rigged trial of ten years earlier. Soon after his arrival in the States Halsmann began working for Life magazine, producing cover photographs of the great and good, from Churchill to Kennedy, and Picasso to Marilyn Monroe. He died in New York in 1979.

### Sympathetic policeman

In the Nineteen-Thirties Vienna-born Leopold Spira belonged to the student section of the Socialist Schutzbund. He had seen no fighting in the Civil War of 1934, but was arrested and tried for

underground activities in 1937. Prior to his trial a police official carried out a search of the parental home. Informed that Spira senior was a post office employee – and therefore a fellow civil servant – the policeman fell to discussing the current unstable political situation and the problems of fathers with obstreperous sons. After this heart-to-heart talk the *Kriminalbeamte* left without confiscating, as instructed, the passport of the accused. The latter, out of jail by the time of the Anschluss, was thus able to board a train on 14 March 1938 and travel to Switzerland; from there he went on to Spain and fought as a volunteer on the Republican side.

### Mistaken for namesake

Max Eckstein was another Austrian-Jewish leftwing activist, a member of the illegal Communist Party. He made for Paris after the Anschluss – but when he got there found that the comrades who had preceded him were inexplicably hostile. The explanation, Max later discovered, was that they mistook him for his namesake Rudi. (Dr. Rudolf Eckstein, a psychologist from the circle round Alfred Adler, had led an illegal Communist youth cell, but had been expelled from the Party as a 'Trotzkyite agent'.)

The ostracism Max Eckstein suffered in Paris forced him to seek refuge elsewhere in France. Hiding in Grenoble, he survived the Nazi occupation, while the Parisian comrades who had kept him at arm's length were all caught and liquidated by the Gestapo.

The story of the two Ecksteins ended with Dr. Rudi as a Californian academic, and Max, despite all he had experienced, directing the Austrian Communists' *Parteischule* in Vienna. □

### Kindertransport exhibition

As a follow-up to last June's reunion, the Swiss Cottage Library will host an exhibition of photographs from 12 March to 6 April (except Wednesdays). Admission is free. Bertha Leverton will talk about the Kindertransport on Thursday, 15 March, at 7.30 p.m. at the same venue. □

### Journalist's jubilee

The 80th birthday of the globetrotting, and now Berlin-based German Jewish journalist Alfred Joachim Fischer who has interviewed 'everybody' – from Adenauer to Kohl, and Ben-Gurion to Nehru – was widely noted in the West German media. □

### President of Computer Society

Mrs V. Stephanie Shirley has become the first woman President of the British Computer Society; she will hold office during 1989/90.

Born Stefanie Buchthal in Dortmund she came to England, aged five, with a Kindertransport. After taking a degree at evening classes she entered the computer industry in 1957. Founder of the pioneering F.I. Group systems company – which largely employs young mothers – she is the second refugee President of the Society. (Austrian-born Paul Samet held the post in 1977/8.)

*We should like readers to inform us of any achievement on the part of refugees of which they have become aware, so that we can publicise the same.* □

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## FAMILY EVENTS

## Birth

Gerson Samuel Richard, born 22 January 1990, son of Lisa and David Gerson of Cardiff; grandson of Gina and Frank Gerson of Birmingham; great-grandson of the late Lotte and Richard Gerson of Birmingham (formerly of Breslau) and the late Bertha and Arthur Bauer of Vienna.

## Birthday

Marx Heartiest congratulations to our chairman Theo Marx on a special birthday. From the AJR staff and volunteers.

## Golden Wedding

Nelki We celebrated our Golden Wedding on 2 March 1990. Erna and Wolfgang Nelki, London SW12 8SU.

## Deaths

Holzer Elsa, née Levi, widow of Rabbi Dr. Paul Holzer, both from Hamburg, died 1 January 1990, aged 94. She used to be 'Schwester Else' in the Homes for the Aged in Richmond and Hove. Much missed by her old friend Emma Simonsohn. Mercer Paul Mercer (Merzbacher), formerly of Fürth, died 22 January 1990, aged 81. Beloved

father of Susie and Barbara and grandfather of Peter, Karen, Alexander and Jonathan.

Rode We mourn Gretl Rode who passed away 29 December 1989, aged 83. On behalf of her many loving friends, Gerard and Hilda Tichauer.

Roloff Kate Roloff (née Rabinow) of Wembley Park, formerly of Hamburg, died peacefully on 19 January 1990, aged 85. Much loved and sadly missed by her family and friends.

Schwarz In Memoriam of Dr. Jr. Herbert Schwarz, born 24 June 1902, formerly Liegnitz, Munich, Tel Aviv, died peacefully 22 January. Dearly loved, missed and forever remembered by Erica and all his close friends, Erica Roberts-Schwarz.

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## Obituary

### K. Peter Lekisch

K. Peter Lekisch, President of the American Federation of Jews from Central Europe, died at the age of 77. He played a leading part in the work of the German-Jewish welfare organisation, Selfhelp Community Services, as its President from 1975 to 1985 and, from then onwards, as Chairman of its Supervisory Board. In 1988 he was elected a member of the Presidium of the Council of Jews from Germany and attended the Council Meeting in London, participating with keen interest in the deliberations of the delegates from the Council's constituent organisations. His untimely death unfortunately brought his Council activities to an early end. □

### Dr. Erwin Seligmann

Erwin Seligmann, who died last December aged 96, came from a rabbinical dynasty stretching back to the 14th Century. His father, Rabbi Caesar Seligmann, was one of the founders of Liberal Judaism. Erwin studied law and was active in the Jewish Socialist Students' Union. Having been seriously wounded during World War I (and awarded an Iron Cross), he joined the British Army after emigrating to England in 1939. In later life he became a prominent lecturer at the 1943 Club, his subjects ranging from *Günther Grass* (1966) to *Abschied an die Gegenwart* (1986). He was Chairman of the Club, from 1975 till 1987, when he became honorary President.

He and his wife Lydia, who died in 1980, provided a spiritual home for their extended family and many friends. Erwin Seligmann will be remembered for his extraordinarily wide knowledge of literature, sense of humour and, above all, for his enjoyment of life. He is survived by 3 daughters, 7 grandchildren and 3 great-grandchildren. □ *Peter Seglow*

### Hans Hartung

The recent death of Hans Hartung deprives the world of one of the great art innovators of the twentieth century. Born in Dresden in 1904 he was educated there, and then studied in Leipzig and Munich. After completing his studies he lived for a time in Minorca but returned to Berlin in 1935. As an anti-Nazi he was later forced to emigrate, settling in Paris where he became friendly with Kandinsky. During the war he served in the French Foreign Legion and lost a leg in the fighting. On his return to Paris he continued with his artistic work and won great acclaim, receiving the Grand Prix at the Venice Biennale in 1960. Hartung was one of the key figures in the development of Abstract Expressionism or Action Painting, an artistic movement which owed much to the German Expressionists Kandinsky and Klee. □ *A.S.*

### Hermann Baron

Hermann Baron, who recently died, aged 75, was an internationally known dealer in rare books, especially those concerning music. The son of a Rabbi in Kaiserslautern, he came to this country in 1934 to continue studying the violin with Max Rostal. During the War he travelled as leader and co-leader with various symphony orchestras performing all over the country.

He came to antiquarian bookselling almost by accident: In 1949, having acquired several Boccherini scores, he decided to sell them after they had served his purpose. To his surprise he was offered considerably more than he had paid for them. Recognising a gap in the market he decided to try his luck.

He never looked back. His profound knowledge of music coupled with great industry, professional flair, charm and, last but not least, absolute integrity soon made him sought after by university and museum librarians, dealers and private collectors all over the world. Since he

worked from home – a house large enough to accommodate his vast stocks – business visits to him frequently became social and musical occasions, to which he contributed as an excellent non-professional player.

His special interest was musical lithography, of which he built up an important collection. Two years ago it was acquired by Reading University where it remains as living proof of his pioneering work in this field. □ *C.F.*

### Simon Guttmann

Born at Budapest in 1892, Simon Guttmann grew up in Imperial Berlin. An outstanding pioneer of photo-journalism he established the *Deutsche Photodienst* – Depot – in Weimar Germany; later in Britain, where he exerted a formative influence on *Picture Post*, he set up the photo-agency Report.

Of mercurial temperament he had a circle of acquaintances ranging from prewar Berlin's Expressionist poets through Mayakovsky and Brecht to Willi Münzenberg and John Heartfield. As this list indicates Simon Guttmann's heart was very much on the Left; his last outing took him to an ambulance drivers' demonstration. □

### Henry Harrison

Born Heinz Nadel in Berlin in 1910 he trained as a teacher. Later, as a much-loved house-father at the Jewish orphanage in Berlin-Pankow he had to confront Nazi mobs even before Kristallnacht. Having escaped to England he joined the Pioneer Corps, subsequently transferring to the Intelligence Corps. On his unit's arrival at Belsen he helped evacuate hundreds of sick inmates and set up a school for the surviving children. The scenes he witnessed at the camp were never to leave this sensitive public-spirited man.

*A full-length article on Harry Harrison will appear in a future issue.* □

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## A life among strangers (continued)

### Autres temps, autres mœurs

What would anybody in his right mind say nowadays if it were suggested to him that he should raise his hat whenever he went past the Cenotaph in Whitehall, be it on foot or on top of a bus? In most cases the question wouldn't arise anyway; people rarely wear hats now. But that is not my point. What I am about is a gesture which when I saw it for the first time I read as a silent requiem and as expression of a brief communion in humility and pride at once, a submission to the power and the fallibility of the national will; big words these when possibly it was no more than a token of respect, the kind one met in those days when people passed a hearse on its way to a funeral. Anyway, the custom of paying one's respect to a fellow-creature in anonymity suggested a quality of thought and feeling which spelt civilisation to me. I respected that civilisation in all sorts of examples, and I am glad I came here still in time to savour some of the flavours of that civilisation, most of them endearing, some of them, I must admit, also maddening through their unpredictability.

Such things do not happen these days, they would be drowned in general laughter. The things which made 'This England' are not met so frequently now and the self-deprecating, and at the same time self-indulgent, pride in them is fast giving way to despair at what has come to take their place; the well-meaning smile of which one used to see a hint so often in English faces in the street, or wherever, is not so ready anymore. Time was when courtesy, the manner of the Court, percolated through the strata of society. Its refinements took all sorts of disguises. So it could happen, in those early days of my dental practice, that an old man called on me, his trousers patched over the knee, moving me to pity. Far from wishing to state my fee, I felt like offering him a coin. Sir John Mackie, for a while, one of my really well-to-do patients.

The patches on Sir John's trousers have found their match on the jeans of a new generation by now which has left Lyons Corner House far behind and my memory lane too.

Even so I am tempted to continue on it a little further.

There was Mr. Barratt who looked at me from advertisements in almost every

daily paper and from hoardings around the place, bowler hat, hornrimmed glasses and umbrella, being accosted by grateful people of all ages who had learned to 'walk the Barratt-way' in (Northampton-made) shoes it was a privilege to hear about. Mr. Barratt who minded his own business but because he did it so well could not help being discovered and acclaimed. That was the unobtrusive, the British, way to succeed. It is greatly dissipated now and can be observed, it seems, only in an ever decreasing minority.

Actually the first time I came across its complete absence was while I was interned when, like the rest of my co-internees, I observed the unguarded faces of our guards and saw nothing there of the cultivated self-containment and natural dominance. Instead of the deportment which seemed to define Englishmen, class by class never unimpressive, what we saw was raw-material for any rabble anywhere clad in roughest khaki hanging from their

shoulders, mocked by first world war rifles of which they didn't have enough to go round and which, slung across their backs, made them look encumbered rather than armed. Our conversations behind wire often centred around these people; how was this war going to be won? Our hope was that they were in charge of us defenceless refugees because they were not use anywhere else, and that the real British army was elsewhere.

Of course our perspective was faulty. We had come down to this encounter from a foreign middle-class. Had we stayed in Germany, how glad would we have been to find such people opposite us, who couldn't care less about us or anything that wasn't anything to do with them, the kind who were happily entertained by the Crazy Gang and left their families outside the pub when drinking. Did Hogarth encounter such people? □ Arnold Rosenstrauch

### Belsize Square Milestone

Those of our readers who are members of the Belsize Square Synagogue were able to mark yet another milestone along the path of our Congregation. In this, the 50th year of its life, the 12th Rabbi Dr. Georg Salzberger Memorial Lecture was given by Rabbi Jonathan Wittenberg of the New North London Synagogue, the younger grandson of Rabbi Dr. Salzberger.

Introducing Rabbi Wittenberg, Rabbi Rodney Mariner expressed his and the Congregation's delight at having this year's Lecture given by a grandson of Rabbi Salzberger, the first Rabbi of our Synagogue (1939 to 1957), and the audience was not disappointed.

As his subject Rabbi Wittenberg had chosen the saying *Gam Su l'Tova*, one of his grandfather's favourite quotations centred on Rabbi Nahum 'of Gamsu' of Talmudic times, a teacher of Rabbi Akiba, who used this expression whenever something bad befell a person or a community. Yet only steadfast and trusting faith could demand that Man should search for *something* good in any event, even if no such 'something' was readily apparent at the time. Example: The Joseph Story (much loved by Rabbi Salzberger) which relates how famine made Joseph's brothers come to Egypt in search of food. The evil intentions of the brothers had thus been frustrated and their deed turned into something good.

□ W. Goddard



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