

# AJR Information

Volume XLV No. 8  
August 1990

£3 (to non-members)

Don't miss . . .

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dreaming lips p. 3

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restitution p. 10

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Chief Rabbi p. 12

The war crimes debate

## 'Vengeance is theirs' said the Lords

There are occasions when an event of little *actual* import has a disproportionate *symbolic* resonance. This was undoubtedly true of the House of Lords rejection of the Government's War Crimes Bill. Since the Bill had already mustered overwhelming support in the Commons, and will be reintroduced by the Home Secretary in the next parliamentary session, the Peers' stance on this issue might appear as of no more than marginal importance.

Wish that it were so! Under the unwritten British Constitution a division of labour operates at the Palace of Westminster: while the Commons articulate the untutored preferences of the electorate the Lords act as a makeweight, supposedly bringing

the distilled wisdom of veterans of politics, the law, academe etc., to bear on the debate. The contributions of many of these ermine-robed pundits to the War Crimes debate showed, alas, scant evidence of wisdom. One glaring instance of this was the apprehension expressed by several speakers – themselves luminaries of the British legal profession – that British courts might fail to deliver justice under the proposed legislation. No less threadbare were the arguments advanced by such seasoned politicians as Lord Shawcross and Lord Mayhew. The former justified the Allies' abandonment of further war crimes proceedings in 1948 on two grounds: during the war both sides had committed atrocities, and postwar the Jews had turned from victims to terrorists. (He expressly cited the blowing up of the King David Hotel.)

One need not be a Likud sympathiser to object to any linkage, however tenuous, between the actions of the Stern Gang and of the SS. As regards the implied equivalence of Allied and Nazi misdeeds in the war, it does not require a moral philosopher to see the fallacy of mentioning even the bombing of Dresden in the same breath as Auschwitz-Birkenau.

Lord Mayhew rose to hitherto unscaled heights of oratory by declaring that, even if his own parents had died at Belsen, he would have opposed the Bill. This being the House of Peers, the speaker's flight of imagination failed to draw gasps – either of astonishment or derision – from his audience: how far Christopher Mayhew had been from imagining himself orphaned at Belsen became all too clear soon after the Holocaust when, as Ernest Bevin's number two at the Foreign Office, he officiously strove to abort the birth of the State of Israel.

Lord Hailsham, too, contrived an intervention in the debate that made up in hyperbole what it lacked in logic. He dubbed the Bill 'selective and unfair . . . a potential stain on the British system of justice' because it ignored crimes committed by



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## Hopeful sign

The election of Boris Yeltsin to the presidency of the Russian Federation, the largest component of the USSR, has kindled hope among Soviet Jews. Yeltsin's name headed a petition to President Gorbachov in 1989 asking for action against Pamyat; earlier this year his supporters paraded through the streets of Moscow under banners inscribed 'No to pogroms'. □

## Call for plaque

Deploing the survival of antisemitism in present-day (virtually *judenrein*) Poland, Lech Walesa has asked for a plaque to commemorate the Jews massacred at Kielce in 1946 – the worst pogrom in postwar Europe. □

## Radio active

A new radio station under the auspices of the IBA is broadcasting on the Medium Wave 990 or 558 AM. It is called Spectrum International and caters for the ethnic communities i.e. Italian, Greek, Spanish, Asian, Chinese, Arab, Afro-Caribbean and Jewish.

The times for Jewish listeners are Monday to Friday 1 pm to 3 pm and Sundays 11 am to 1 pm. Transmissions cover London and the Home Counties.

One of the first guest speakers on the new station was AJR administrator Lydia Lassman. Mrs Lassman was invited to speak on the AJR's behalf about the importance of the Residential Care Appeal. She will be speaking on the programme again on August 22. □

## Genesis and exodus of a school



Anna Essinger, progressive educationalist.

A large secondary school at Ulm (Baden-Württemberg) is to be officially named Anna Essingerschule on 14th September 1990, demonstrating that the citizens of Ulm, and the nearby village of Herrlingen, have remembered their one-time Jewish resident's achievements.

Anna Essinger was born in 1879, in Ulm. Having studied and taught in the U.S.A., she returned to Germany in 1919 as a liaison officer with a Quaker relief charity. There she began to develop her life-time interest in progressive education, eventually planning her own *Landschulheim* with the help of her two sisters, Klara and Paula.

The aim of the *Landschulheim* was to educate 'the whole person' in a free, open-air environment – with equal importance given to theoretical and practical instruction. Individual work was encouraged and there was no attainment or test marking; progress was discussed with the children themselves.

The school opened in May 1926 with 18 pupils. In 1930 a second house was acquired for the primary pupils who were taught by the Montessori method. A third and fourth were added in 1931 and 1932 respectively. In addition to the application of *Reformpädagogik*, features specific to Anna's school were that all staff, from senior master to kitchen help, were paid the same salary, on the grounds that each contribution was of equal value; at mealtime everyone touched hands briefly with their neighbour, thus uniting the community.

The curriculum was based on that of a

German *Realgymnasium*. The first class reached *Abitur* level in the Spring of 1933, just when the Nazi authorities forbade all private schools from entering their pupils for public examinations, and most non-Jewish pupils were removed by their parents. On April 20th 1933 Anna Essinger defied the order to raise a swastika flag in honour of Hitler's birthday. Convinced that 'Germany was no longer a place where children could be brought up in peace and freedom', she started to look for a new home for her school, and on October 5th 1933 New Herrlingen School opened at Bunce Court, Kent, with 65 children. Its involvement in refugee life, and in the Kindertransporte camp at Dovercourt, is well-known to our readers. *Landschulheim* Herrlingen continued as the *Jüdische Landschulheim* until 1938 under the headship of Hugo Rosenthal. □ D. M. Potten

*continued from front page*

non-Nazi regimes such as Stalin's. This is tantamount, on the trivial level, to asserting that the authorities should not proceed against fare dodgers because some viewers evade paying their TV licence. More crucially, the ongoing changes in Eastern Europe make it increasingly likely that Stalin's crimes will come under the purview of democratic justice. Last, but by no means least: Stalin's crimes were not as horrendous – in conception as distinct from execution – as Hitler's. (To be born a child of kulaks did not mean an automatic death sentence in 1930s Russia!)

We cannot, of course, comment on the House of Lords debate without mentioning the Jews among the nay-sayers. The spectacle of individual Jews jumping over their own shadow, as it were, is of venerable antiquity. (In 1917 Edwin Montague opposed the Balfour Declaration inside the War Cabinet.) Lord Goodman is a luminary of the legal profession, and Lord Bauer a power in academe. It was presumably identification with their professional 'caste' that made them concur in the Lords' decision. The mass of ordinary Jews, however, concur with Lord Beloff who warned the Peers against 'sending the wrong signals'. Their lordships, in their insularity and high-flown self-mystification, failed to heed the warning. We look to the elected chamber to redress that wrong.

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## Reviews

## Ettel, with dreaming lips



Elizabeth Bergner

(Cecil Beaton)

Oh, those far-off Weimar years! They were, indeed, the best of times and the worst of times. The worst, because Weimar democracy suffered from defeat, inflation and, worse still, a dearth of democrats. The best of times, because Klemperer was at the Krolloper, Pommer, Lang and von Sternberg in Neubabelsberg, and Reinhardt and Piscator on the Kurfürstendamm.

In that brief decade and a half, Berlin's magnetic attraction – strong in East Europe (Nabokov), as well as West (Auden) – naturally also drew young hopefuls from the former Habsburg lands. Ernst Deutsch came from Prague, Peter Lorre from Budapest, and Elisabeth Bergner from Vienna.

The subsequent star of stage and screen had actually been born Ettel Bergner, in 1897, at Drohobycz in Galicia, but grown up in Vienna. After study at drama school she first trod the boards in wartime Innsbruck. An engagement in Zürich brought her into contact with Alexander Moissi, the great actor (and womaniser), as well as the motley crew of Expressionists and Dadaists holed up in neutral Switzerland. This 'new wave' helped sweep her on to postwar Berlin, where she acted in Wedekind, Arnolt Bronnen's *Vatermord* (Parricide), and

other plays by the *avant garde*. (Here she also made the acquaintance of Bronnen's 'disparate twin', Bertolt Brecht.)

Her gamin looks and individual diction enthused critics and audiences alike, and by the mid-Twenties she was being directed by Max Reinhardt opposite charismatic actors like Fritz Kortner. In other words, she was now a star. (She also developed the appropriate *Starallüren*. Having listed women who smoked as her pet hate she was asked why she smoked herself, and answered 'I admire inconsistency in women!')

A move into films, which followed almost as a matter of course, led to her eventual marriage to Budapest-born producer/director Paul Czinner. Some of the fare that Czinner served up on the (still silent) screen was unadulterated schmaltz, but the advent of sound brought improvements, as evidenced by Arthur Schnitzler's involvement in Czinner's film version of *Fräulein Else*.

Bergner's German screen successes reached their apogee with *Der träumende Mund* (Dreaming Lips) in 1932. The following year Hitler was in the Reichskanzlei – and the Czinneres were in London. Here her two-track career continued almost uninterrupted, thanks to Charles B. Cochran and Alexander Korda, the top men, respectively, in British theatre and film-making. Since she had triumphed in the German version of *St. Joan* George Bernard Shaw asked her to play the Maid at the Malvern Festival, and Sir James (Peter Pan) Barrie specially wrote *The Boy David* – a piece of Biblical fustian – for her.

Shortly after the outbreak of the Second World War Elisabeth Bergner sailed for Canada, for location shots in the anti-Nazi movie *Forty-Ninth Parallel* – after which the film was to be completed back in the U.K. She elected to stay on in North America, however, leaving her director, Michael Powell, understandably aggrieved.

The Czinneres' next stop was Hollywood, which brought a reunion with Bertolt Brecht. Though married to Helene Weigel, the playwright was then living 'part-time' with Ruth Berlau, who was expecting his child. When Bergner urged him to marry her, Brecht made the classic reply '*Ich habe Deutschland mit einer jüdischen Frau (i.e. Weigel) verlassen, und werde mit ihr dahin zurückkehren!*'

Bergner, like Brecht, found only nugatory employment in tinseltown. What followed was a lengthy sojourn in New

York, replete with anti-Fascist activity as well as theatrical work. Even so, by 1950 the Czinneres were back in London, which they had left under a cloud ten years earlier. Here, however, Bergner's involvement in an adaptation of Molière's *Malade Imaginaire* received only lukewarm applause from critics and audiences alike. This was to be another turning point, for, while maintaining her London home, she subsequently worked mostly in Germany.

Paul Czinner, meanwhile, concentrated exclusively on film versions of operas. He was to die in 1972, but she soldiered on – busy almost to the last – until making her quietus fourteen years later.

To the British public the Bergner story seems to hold little interest: no London publisher took up an option on her autobiography *Bewundert viel und viel gescholten* (Bertelsmann Verlag, 1976). The Germans, on the other hand, appear prepared to dip into their pockets for this handsomely produced and lavishly illustrated overview of her life and work which combines coffee table format with engrossing content. □ R.G.

## Millennial leper colony

Shadow of the Cross. Channel 4, 6.6.1990

This hour-long television feature set out to lay bare the Christian roots of antisemitism with the utmost candour. For all that no single documentary can encompass such a complex topic, it was admirably revealing – as well as quite unique in having some Christian clerics unequivocally lay the blame for antisemitism at the Church's own door.

The Church Fathers Augustine, Jerome, Basil and Gregory (from the fourth to the seventh centuries) were held, without embellishment, to their anti-Jewish utterances; these amounted to a total condemnation of the 'Synagogue', represented in art as dejected and blindfolded beside a crowned and triumphant Church. In fact, the lethal animus against the old religion had started, not with the Church Fathers, but the writers of the Gospels. The dismal catalogue continued to Luther (in the sixteenth century) who wanted the synagogues burnt and the Jews

slaughtered. Characteristically, Julius Streicher 'cited' Luther as a defence witness at his Nuremberg trial.

According to Professor Franklin Little, an American cleric, the antisemitic message purveyed by the Church for two thousand years created the climate in which the Holocaust could take place, and be carried out by 'baptised Christians'. This was reinforced by a British clergyman, the Rev. Alan Ecclestone, reading out a list of anti-Jewish laws of the medieval Church; the Nazis had little more to do than bring them up to date. He saw antisemitism as a cancer gnawing at the body of the Church, perhaps a terminal case.

The film footage that accompanied the commentary showed 'German Christians' under *Reichsbischof* Ludwig Müller strutting in stormtrooper fashion under symbols linking the Cross to the Swastika. It also showed members of the Confessing Church (*Bekennniskirche*) bravely opposing in 1936 idolatrous worship of Hitler and the State, but for the Jews they had no words of comfort . . . in fact they had no words at all. The eminent Protestant theologian Karl Barth subsequently openly regretted 'this blindness'.

What, then, of the recent past? Was the Church making amends? Was it taking the cancer cure? *Incredibile dictu*, the first German Lutheran Conference after the war (in 1948) interpreted the Holocaust as *divine punishment for the Jews' rejection of Christ*. Other sections of the Church did make some amends. Vatican Two removed the charge of deicide, and Pope John Paul II was shown visiting Rome's principal synagogue to 'listen'.

The programme ended movingly with the lighting of seven candles at the Church of St. Charles Borromeo, London – six for the six million Jews, and one for the other victims. □ *John Rossall*

## Children in flight



*Kindertransporte arrive at Dovercourt camp (Wiener Library).*

**Barry Turner . . . AND THE POLICEMAN SMILED.** London 1990, Bloomsbury, illustrated. Hardback. £14.99

**W**ith the significant help of the CBF, Barry Turner has assembled a multitude of facts from many sources in order to tell the story of the *Kindertransporte*, not as a mere footnote on a page of history, but as a chapter to be read and re-read.

He sets the scene by recalling vividly the deepening difficulties in which first German Jews, then those of annexed territories, found themselves as Hitlerism spilled its evil seed upon the soil of Central Europe. As desperation grew, flight soon became the only hope; but of the foreign shores few were effusive in their welcome. Then, in November 1938, Britain made a gesture, performed 'an act that was symbolic of [this country's] resolve to be on the side of the righteous'. An attempt was to be made to rescue Jewish children 'in distress' by offering a

number of them a 'temporary refuge' here, provided they could be supported by voluntary means. At first, this number was left unspecified, but later it was fixed at 10,000.

Much of the book is based on interviews with former *Kindertransport* refugees; and the testimony of their sentiments on parting from their loved ones, and of their first experiences in the new and unknown country, adds greatly to the impact which the story makes, even after the lapse of half-a-century. So, indeed, do the reminiscences of those 'gifted amateurs' who so devotedly gave of their time and energy to organise and carry through the operation.

An interesting chapter is devoted to a description of the children's camp at Dovercourt, the Essex town which ('for the first time in its history') was in the news as a result of a BBC broadcast of conditions there. Most of the youngsters were plagued by bouts of homesickness; and there was the problem of finding a more permanent accommodation for them on an individual basis. But there were

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Dr J. Oesterhelb  
42 Gudvangar Strasse  
BERLIN 1071

others who missed out on Essex and went straight on to London's Liverpool Street Station and from there to foster homes. On average these families were by no means well off, nor Jewish; nor were they able to converse in German with their charges. Most of them tried, but quite a number were unable to offer ideal homes from home. Some of the wealthier families combined the offer of accommodation with the 'opportunity' to carry out domestic service. Inspection on the part of Bloomsbury House representatives was, of necessity, sporadic. And justified complaints were not by any means one-sided; nor was a stay with relatives a flawless recipe for a harmonious fostering arrangement. In a number of cases, evacuation added to the painful circumstances. Some of the young refugees were not spared the indignity of internment; and some were on the *Arandora Star* and some on the *Dunera*.

The author's frank assessment of the educational opportunities available to refugee children is also interesting for the light it throws upon the obstacles which many of them, particularly those who came by *Kindertransport*, had to overcome to make their way. Inevitably there were also those who fell by the wayside and who got themselves 'into trouble with the police'.

Unfortunately records of what eventually became of the ten thousand *Kindertransport* 'veterans' are incomplete. But the author makes good use of such reports as are available in a concluding chapter dealing with the post-war years.

As a study of an important and emotionally gripping aspect of the refugee condition this is a most valuable book. It is not meant to entertain, but to inform, and it is to the author's credit that he succeeds in treating often sombre fact with delicacy and much understanding and, not infrequently, a gentle sense of humour which serves to underline the pathos of this 'poignant untold story'.

□ David Maier

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## He who saves a single soul

He lived the life of a successful entrepreneur during the terrible war years, an *Abwehr* (German military) agent in subjected Poland and a boon companion of some of the worst SS officers. But he is buried in Jerusalem, his funeral service in a Catholic church on Mount Zion, attended by many of the Jews he saved, his name enshrined in Yad Vashem as a Righteous Gentile. When the war ended he was conveyed to safety by a bodyguard of people he had snatched from extermination; they disguised him as one of them.

This man was Oskar Schindler; his story was told on Channel 4 in a one-and-a-half-hour programme in the *Faces of War* series, produced and directed by Jon Blair and narrated by that excellent actor, Dirk Bogarde. Among the compilers was the Australian author Thomas Keneally whose own prize-winning book, *Schindler's Ark*, brought this enigma before the world.

And an enigma it was . . . and remains even after one has listened to his wife, and his mistress, and the girl friend of Amon Goeth, an SS commander who was described by one of his household slaves as a handsome man possessed by the devil. Goeth was Schindler's particular sparring partner; from him he wrested many of the prisoners; with him he at times literally gambled, dined, for their lives.

Goeth's mistress, Ruth Kalder, a dying woman by the time of the interview, described her lover as not a brutal man, just a cog in the exploitation cum extermination machine, and she rated Schindler as just another Nazi who played his own little game . . . only his weapons were corruption and fraud.

Curiously, his Jewish protégés, separately interviewed, did not all differ from this view, or at least partly so. But what emerged was that he used corruption to save lives and bestow kindness in the midst of the murderous inferno. All testified that he spoke gently to them; consoled them by reminding them how their ancestors had been delivered in what he saw as similar circumstances from Egypt; that he kept his promises. In the atmosphere of the time he appeared to them as the Angel of Life to balance the Angels of Death.

His wife, who knew him inside out, was revealed as his right hand in the rescue work. In his absence she took the survivors of a transport out of the hands of the demoralised SS and turned her own Jewish workers into nurses. She forgave Oskar his mistresses, and felt that his exuberant love of life made him rise above the corruption.

His *modus operandi* was that of the other Germans who had enough pull with the SS to let them use able-bodied Jews as a slave force. He operated in the Cracow area, owning several enterprises. But his 'slaves' were properly fed and given decent conditions, and he kept families together. Where that failed he went to great lengths to restore the situation; he brought 300 women OUT of Auschwitz and as the Germans were retreating he conveyed his 'wards' to his home town of Brünnlitz where he opened a war material factory. Men testified that they produced nothing; he got away with it. He was arrested several times but he played the Armaments Commission against the SS and he bribed right, left and centre.

After the war he was in an unstable and unhappy position, sometimes living on the charity of the escapees from the Holocaust. Israel he regarded as his 'home'; on German TV he tried to explain himself by saying that he simply could not stand the murderous regime in war-time Poland. Those whom he saved refused to look into his motives too closely . . . they presented him with a ring inscribed with the words *he who saves a single soul saves the world entire*. □ John Rossall

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## Letters to the Editor

### INVIDIOUS COMPARISON

Sir – How interesting – and controversial – to find Karl Kraus referred to as Jackie Mason's predecessor. After being told what they have in common, it may only be fair to point out their basic dissimilarities.

Kraus's entire *modus vivendi* was an eccentric version of Jewish self-hatred. Not content with (quite rightly) condemning Jewish profiteering and gutter journalism, this satirical genius directed poisonous nastiness against his more successful literary contemporaries Hofmannsthal and Schnitzler. His critical pettiness knew no bounds; woe betide the unfortunate writer who committed the capital crime of using a comma in place of a semicolon.

Jackie Mason's entire life is marked by a fierce loyalty towards Judaism. When he pokes goodnatured fun at Jewish behaviour and customs, he includes himself first and foremost. Far from generating antisemitism, the Mason brand of humour has contributed towards humanising the American Jewish image in the minds of non-Jewish audiences.

Lambourne Road F. W. Rosner  
Chigwell, Essex

### INFORMATION WANTED

Sir – A Leipzig dentist, Herr Ulrich Schroeder (non-Jewish), seeks information about the following Jewish dentists from Leipzig who emigrated to England.

Dr Rolf Aron (28/6/1907), Dr Irmgard Berman (23/6/1906), Max Berman (22/10/1873), Dr Gustav Birkenruth (4/7/1898), Dr Walter Cohn (1/9/1908), Dr Ernst Kaufmann (31/5/1903), Dr Karl Kreiser (11/9/1890), Dr Hans Scherbel (15/2/1891), Dr Johann Schwartz (17/7/1899), Dr Erich Schmerel (7/8/1891), Dr Ruth Zilz (24/4/1906), Fritz Grau (19/10/1903), Karl Hausmann (23/10/1897), Amalie and Paul Weiselberg (18/8/1876), Michael Gross (11/9/1909).

Information about other German refugee dentists from Leipzig would also be welcomed.

20 Bishops Close G. Schmerling  
Old Coulsden, Surrey

### DANGEROUS PROPHECY

Sir – Like Mr Prager (May issue), my ancestral relative J. Rodenberg, a fairly wellknown romantic author and German patriot, went on public record as a Jew in the mid-19th century predicting that a gloriously democratic unified Germany would one day elevate Europe. Alas, motives deeper than conscious efforts and beliefs determined subsequent history.

Nowadays my non-Jewish German friends warn me that their fight for a truly democratic attitude is not unopposed, and that their opponents' traditional power of subversion must not be underestimated once more. The same unease is seen in German newspaper articles, and is deepened by uncertainty about official German political aims before and after entry into the European Community.

These misgivings show a more realistic attitude than the romantic one of a century ago.  
Alley Road Max Meyer  
London SE21

### PRAISE AND BLAME

Sir – *AJR Information* is extremely well-written and very thoughtprovoking. However, it omits mention of events of great interest to members of the refugee community. One such was the departure in April of a group of young people from this country for Poland. There they were joined by four thousand 16–26 year olds from all over the world for a week's study, mourning and remembrance on the occasion of *Yom Hashoah*.

It is insufficient for us to talk about the tragic past among ourselves. We must teach it to our children and grandchildren so that what happened to us, our families and our people, is never forgotten.  
Hocroft Road John Najmann  
London NW2

### BRIEF BOUQUET

Thanks for the good reading in *AJR Information*.  
Jubilee Court Mrs H. Nermut  
Preston Road, Harrow

### LOCAL INITIATIVE

Sir – You might be interested to know of the existence of a flourishing AJR group in East Sussex.

We meet monthly in each others' homes and have become friends over the past four years.

This month a summer buffet party and tea was enjoyed by all.

We now extend from Lancing and Hove to Eastbourne and would like to hear from anyone living in East Sussex – or more distant coastal resorts – interested in joining us.

The meetings are free and informal. For more information please contact me at the address below.

8 Merlin Close Mrs T. Deutsch  
Upper Drive  
Hove, East Sussex

### SCHISMATIC

Sir – In the article 'The future of Judaism, convergence or schism?' (May 1990) it is said that Rabbi Samson Raphael Hirsch rejected the secular aspirations of Zionism.

I am sure that he would have rejected it, but as he died in 1888 he had no opportunity to do so.

Ramat Gan Mordechai Noy  
Israel

### POINT MISSED

Sir – I am surprised to see Arthur Schnitzler, one of the great dramatists and writers Austria produced in the early 1900's, referred to as 'Schweinskerl' (even as a quotation). I suppose this can only be explained by the heading 'Verse and Worse' (June 1990, page 10) and 'worse' is obviously the operative word.

Cotswold Gardens Stefan Bukowitz  
London NW2

### BENEFACTORS REMEMBERED

Sir – On the 50th anniversary of internment I want to praise the humane contribution of Captain (Can.) Dr Alan Klass, MO of Red Rock camp – healer, helper, arbitrator and friend. Likewise Lieutenant Rabson and his paramedical staff. Another benefactor was Rabbi Frank of Winnipeg, who sent us a tea chest full of prayer books and *Machsorim* for the Holy Day Festivals of 1940.

Anlaby Park Road Dr L. M. Seewald  
Hull

## SUMMER 1940

Sir – At the outbreak of war all of us aged 16 or over went before tribunals in order to be categorised A, B, or C, but this system was overturned in summer 1940 when spy hysteria took over. 'Intern the lot', shrieked the *Daily Mirror*.

What seemed so unjust was that you were free as air until your 16th birthday, when you became a dangerous spy!

I was not interned, but had just managed to get into a congenial family in Brighton where – joy of joys! – I was going to have piano lessons again, when the order for all enemy aliens to be moved 20 miles away from the coast within three days came. Wasn't I heartbroken! What a way to treat children without parents!  
Brookdale Road Mrs A. Saville, ARCM SE6

## THE WHOLE TOOTH

Sir – What a pity that Arnold Rosenstrauch's light-hearted 'look back' over 50 years should have brought a worried, inaccurate picture of tooth loss from J. Rotter.

During the past ten years the number of middle aged people with full dentures in the U.K. has halved, and tooth loss continues to reduce yearly.

It is impossible to comment on J. Rotter's quotation for dental treatment without knowing a great deal more. One can spend much, little or nothing on good dental care. Treatment under National Health conditions cannot cost more than £150 for a course of treatment (or nothing at all for low income groups).

Fortunately our priorities in the U.K. are changing. Many now spend as much on the health and eating comfort of their mouths as they do on a holiday.

Eastlands Court John M. Davis  
St Peter's Road Chairman  
Rugby British Dental Health  
Foundation

## NOT FORGOTTEN

Sir – After reading with interest your excellent article 'War on the wrong people' in your June '90 issue I felt there was something missing.

From about November 1939 onwards 'C' classified refugees could join the Pioneer Corps. Many did. As members of HM forces they were not interned in June 1940. I think they deserve a mention.

Lorne Court F. Manley  
Putney Hill, SW15

## Point of entry



Smiling in the rain. In the foreground Erich Sotto and Bertha Leverton. Behind Bertha, Margaret Olmer. Behind Erich, the Mayor of Harwich.

On Sunday 3 June 1990 upward of 60 people stood in the rain outside a holiday camp near Harwich. They had come to watch the unveiling of a plaque marking the 50th anniversary of the arrival of the Kindertransporte. The crowd was made up of those children, now grown up.

There was no pomp, the rain ensured that, the ceremony being short and sweet, punctuated by jokes and laughter. It was, on the surface, a happy occasion.

The camp's name is Dovercourt. Nowadays it seems old fashioned, a relic of the 'Hi-de-hi' fifties which is tottering towards demolition; an anachronism since the rise of the Costa del Sol package tour. Exactly 50 years ago, however, it was the first shelter for thousands of traumatised children forced to leave their homes and families.

The camp's main building, now the ballroom and bar, was the dining area in 1940. Today it would not look out of place on the set of *Come Dancing*, the 'utterly foreign smell of Wellington boots and kippers' remembered by one ex-resident no longer pervades the atmosphere. The Association of Kindertransporte group gathered easily into one corner of the huge room; the remainder was sparsely populated. The staff looked on bemused, as well as amused as the visitors exchanged loud talk and old photographs. One of them asked if this was the annual outing of the Harwich Society, a local history group.

Margaret Olmer donated the plaque. She explained why she had felt it necessary to come back to do so: 'It was a big thing in our lives and the people here were so good to us, I didn't want that to be forgotten'.

It is unlikely that those who lived through those times will ever forget. One distinguished looking gentleman, who had been in South Africa for over 40 years, remembered the experience in great detail. He recalled leaving home, sharing a cabin in the Channel crossing and his first ride in a Rolls Royce with a local volunteer who was helping out at the camp. As he described being taught the 'Lambeth Walk' soon after arriving he broke down, overcome by the memory, as if touched by the ghost of himself as a child.

These little cracks in the façade of happiness appeared many times during the day. There were no histrionics, just occasional silences and people coming back from lone moist-eyed walks around the camp. It was these moments which gave measure to the depth of the emotions experienced by this 'little band of pilgrims' on a rainy Sunday afternoon by the seaside. □ M.N.

Thanks go to Bertha Leverton and Erich Sotto for their organisational skills.

## NOTICE

In the July issue, in the letter from Mr. Martin Tiech-Birken about schools in pre-war Berlin the house number was omitted. It is 14.  
The Association of Jewish ex-Berliners Annual General Meeting will be held at the Sobell Centre, 221 Golders Green Road at 3pm on September 2.

## DAY CENTRE

## PROGRAMME

## AUGUST

- Wednesday 1 A Sentimental & Zany Afternoon – Patricia Powers (Mezzo)
- Thursday 2 (a) Outing to Waddesdon Manor  
(b) B'nai B'rith Jerusalem Songsters – conducted by Margot Landes
- Monday 6 One Man Music Hall Show – Mickie Driver
- Tuesday 7 Classical Music & Song Recital from 19th & 20th Century – Sybil Michelow (Mezzo) accompanied by Michael Runge
- Wednesday 8 Popular Classical Music – Maurice Isaacs (Violin) accompanied by Isabel Isaacs (Piano)
- Thursday 9 The Thames Trio – Ben Brickman
- Monday 13 Classical Violin – Piano Recital – David Juritz
- Tuesday 14 Tessa Newman Entertains at the Piano
- Wednesday 15 Great Musical Performers of the Century – Yacov Paul
- Thursday 16 A Pleasant Hour of Melody – Jack Harris accompanied by Stephen Hose (Piano)
- Monday 20 We Entertain You with Music – The Geller Trio
- Tuesday 21 Memories From Long Ago – Hans Freund
- Wednesday 22 Opera You Love – Sara Meadows accompanied by John Field
- Thursday 23 Play It Again Jules – Jules Rubin (Piano) with Alison Sharpe (Soprano)
- Monday 27 CLOSED
- Tuesday 28 An Hour with George Gershwin and his Contemporaries – Paul Audwin-Naser (Piano)
- Wednesday 29 An Hour of Musical Requests – Stephen Norbert (Piano)
- Thursday 30 Janice Armstrong & Les Brown Entertain for a Tea Dance

## SEPTEMBER

- Monday 3 Interlude of English & Continental Songs – Marguerite Rapp (Mezzo) accompanied by Irene Wallis (Piano)
- Tuesday 4 A Song For Everyone Brought To You by Jack Harris
- Wednesday 5 Hans Freund: Come and Join
- Thursday 6 Queen Victoria At Home – A Talk with Slides, Music & Dancing – Carolyn James

## French Week at the Day Centre



You too can Can-Can. Valerie Hewitt leads the dance during French Week entertainments.

On the threshold I was greeted with the cry of *Je-t'adore* or was it 'shut the door'? – by the gentleman at the reception (hereafter known as *concierge*). The walls were festooned with mini-tricolours and maps of France, not to mention garlands of onions and mussels. Up the stairwell drifted the *nostalgie*-evoking strains of *La Vie en Rose*, followed by the insouciant cadences of Musetta's waltz song from *La Bohème*. Maurice Chevalier-lookalikes and Edith Piaf doubles mingled with a throng of apaches and midinettes. The air was replete with *bon mots* like *votre santé* (hereafter known as *gesundheit*), *bonne chance* (*mazeltov*) and *Voilà, cet Anglais avec son sangfroid habituel* (There's that Englishman with his usual bloody cold.)

Every single Day Centre activity bore the stamp of *La Belle France*. The menu, in impeccable French, was overprinted with the *devise* 'One man's meat is another man's *poisson*'. *Bohemiens* attending the art class swapped *recherche* quips like 'Monet is the root of all evil' and 'What 'ave I to lose, Lautrec?' While one member was reading *Figaro* another was humming it. The discussion group were considering the question 'Is the *Marché commun* – or just *ordinaire*?' Meanwhile in the lecture hall a visiting *savant* was expressing his *arrière-pensées* about the *affaire* Dreyfus with reference to Emile Zola's *jaccuzi* (hereafter known as *J'accuse*).

Ce va sans dire: *la semaine Française* was not just *un succès d'estime*, but *un véritable smash-hit*. □

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Road, London NW3**

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## Miles of smiles



Mobile smiles at the stationery stall.

The Open Day at the Paul Balint AJR Day centre was a wonderful occasion. The large turnout of people charged the already happy atmosphere with a touch of excitement. The many stalls set up, selling

everything from home made cakes to plastic flowers, did a roaring trade as passers-by were cajoled into becoming customers.

Music was provided early on in the proceedings by the Day Centre Choir, ably and enthusiastically led by Edie Kempner, who rendered the cheeriest version of 'Every little breeze seems to whisper Louise' ever heard.

Later on Hans Freund, accompanied by Gerard Tichauer, performed some of their favourite pieces with great gusto.

Hot and cold drinks, sandwiches, cakes and lots of other goodies were provided unstintingly by AJR staff and volunteers alike who coped more than admirably in the face of almost overwhelming demand.

All in all it was a very successful and cheery day, enjoyed by everyone present. Thanks go to all those that helped with the organisation of this event and to everyone who came along. □

## Virtue's reward



Never easy, always worthwhile, sometimes rewarding.

Members of the ACJR are now regular visitors to Osmond House. One Sunday each month they drop in to chat with residents for a couple of hours. The residents enjoy these visits immensely and are always pleased to see new faces. As many of them have no surviving relatives any kind of visit is somewhat of a rarity.

Thanks go to the ACJR volunteers for the unselfishness of their actions. As anyone who has done this kind of work knows, it is not always easy. When you give time to people you are also giving a piece of yourself. These visits require a lot of giving, but there are rewards. Many of the residents have had lives rich in experience and emotion. When they decide to take someone into their confidence it is a valuable gift, but its worth can only be ascertained by the receiver. □

### 43rd ANNUAL CHARITY CONCERT

We are proud to announce that this October 14th our guest artists will be:

### Raphael and Peter Wallfisch

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### Souvenir brochure

The forty-third edition of the Annual Charity Souvenir Brochure will be going to print at the end of August.

Wellwishers are welcome to book space in the brochure by contacting Maurice Newman at the AJR's offices at 9, Adamson Road NW3 3HX. Advertising space can also be booked by telephone on 071-483 2536.

We urge you to support this event.

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- (2) Drivers still needed to take people to and from the Centre.

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15 Cleve Road NW6

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	Alexander
Day Centre Organiser	Sylvia Matus
Volunteers Co-ordinator	Laura Howe
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## Restitution from East Germany

The 'Volkskammer' (parliament) of the East German Democratic Republic (GDR) has, in a recent resolution, expressed the acceptance by that state of a moral obligation to provide restitution and compensation to victims of Nazi persecution deprived of assets within its borders. Negotiations have commenced between officials of the Claims Conference (Conference on Jewish Material Claims against Germany, Inc.) which represents Nazi victims, and Ministers and officials of East Germany for the purpose of agreeing the scope and procedure for claims and obtaining a full legal basis for these.

The representatives of the Claims Conference are aware of the need for speed in achieving an agreement but, as yet, no details have been agreed.

The conference has asked that, as a preliminary step, 'Grundbuchamter' in the GDR should examine their records back to the beginning of the Nazi regime in order to ascertain the value of properties confiscated by the Nazis or lost by Jewish owners. In the course of postwar

nationalisation by the Communist regime many properties and businesses may also have been lost. It is intended that these should be included in the restitution process. Other identifiable assets will also be subject to claims for restitution or compensation. Pending any agreement on legal procedures, it is premature to submit any claims. It is advisable, however, for any claimants, or their heirs, to assemble documentary proof, plans or evidence of inheritance which may be helpful in supporting their claims. The whole process will be complex due to the amount of time passed and the likelihood that assets will have passed through many hands.

The Claims Conference is also demanding that a 'State Treaty', to be concluded between West and East Germany dealing with all matters arising from their unification, should incorporate the obligation to provide restitution and compensation to victims of Nazi persecution as one to be implemented by the government of a unified Germany.

The United Restitution Organisation, a body set up to assist people with their claims, closed its London office two years ago. Moves are now afoot to reopen this office. □ *Dr. F. Falk*

## KOOK'S TOUR

### ALBANIA

Enver, known as Comrade, Hodza  
(Name pronounced to rhyme with  
codger)

Continues at the country's head  
Though he is red – as well as dead.

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From Harry Lime to Frau von Trapp.  
She told the Four that freed her  
'I only loved my *Lieder*'.

### BELGIUM

The Belgians suffer sturm und drang  
Because they lack a common tongue  
While some say *twee maal* and some *bis*  
None is as fluent as *manikin pis*.

### BULGARIA

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While Europe hunted, they *saved*, Jews

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## Art Notes

The best exhibition at present in London is 'On Classic Ground' at the Tate (until 6 September). It concentrates on the major revival of the classical tradition in art which gathered momentum after the First World War. The exhibition focuses on the period 1910–1930 and contains many masterpieces by Cezanne, Renoir, Picasso, Léger, Matisse, Maillol, de Chirico, Derain, Miro and Bonnard. The excellent catalogue written by Elizabeth Cowling and Jennifer Mundy is available at the exhibition.

A collection of Margret Marks' works was recently on show at the Alton Gallery, Barnes. Margret Marks came to England in 1938 and worked both as a potter and painter, exhibiting widely. Her work is represented in many private and public collections. Some of her work can still be seen at the Alton Gallery which is at present disposing of a number of pictures from stock, including works by both Edmond and Helen Kapp, Olga Lehmann, Claude Rogers and many others.

Another exhibition not to be missed is the Summer Exhibition at the Royal Academy (until 19 August). Many familiar names are to be seen, but especially interesting are a drypoint by Milein Cosman, a nice etching *Cafe Turbot* by Richard Beer, an etching and linocut by Heather Libson (priced very high), an oil painting of Emmanuel College, Cambridge by Alfred Daniels, two works by Kitaj, Irene Scheinman's *Storm at Sunset* and Hans Schwarz's watercolour *The Mill, Stogursey*, very reasonably priced at £600.

The Summer Exhibition at John Denham's Gallery was devoted to the works of Four Exiled Artists, Jacob Bornfriend (1904–76), Eugen Hersch (1887–1967), Alfred Lomnitz (1892–1953) and Else Meidner (1901–1987). This was a most interesting exhibition. In October John Denham will be showing new work by Walter Nessler.

The National Portrait Gallery's Award exhibition continues until 2 September. There were 616 entries for the awards and all the shortlisted portraits and 51 others

are included in the exhibition. It is a fine show of outstanding work and really worth a visit.

Marlborough Graphics has had a magnificent show of Kokoschka's lithographs of flowers and animals, as well as cityscapes of London and New York in their new premises at 42 Dover Street. Until 4 August they are showing Picasso linocuts in this gallery. Picasso was only involved with linocuts for a brief decade in his long career, but they are considered to be amongst his finest graphic works. I particularly liked the multi-coloured works, especially *Le Déjeuner sur l'Herbe*, produced in 1962 in an edition of fifty. Marlborough Graphic Summer exhibition in August includes works by Matisse, Miro, Picasso, etc. In September they will be showing works by Henry Moore and his Contemporaries. At Marlborough Fine Art in Albemarle Street they are showing some of Kokoschka's late paintings (1953–1980) until 21 July.

Harry Weinberger came to England as a schoolboy in 1939. He has had a long and distinguished teaching career in the arts, retiring in 1983 from his post as Head of Painting at Coventry Polytechnic. His 24th One-man Show will be held at Duncan Campbell Fine Art (5 September–12 October). The author Iris Murdoch once described his work: 'All good painting conveys a characteristic *joie de vivre*. This joy is evident in Harry Weinberger's work.'

The Artist's Eye Studio and Gallery, Berkeley Street, W1 is a new venture introducing live art to Mayfair. Recently they had a very short exhibition of works by Jacqueline Crofton, Zsuzsi Roboz and our old friend Joe Rose. Carvings by Barbara Hepworth and works by Ben Nicholson are on show at Gimpel Fils (until 8 September). □

## Honoured

Ronald Grierson received a knighthood in the Queen's Birthday Honours. Nuremberg-born, he was educated at public school and Oxford. After distinguished war service he worked in commerce, rising to be deputy chairman of GEC. Sir Ronald – who hosted the launch of the AJR Residential Care Appeal – was knighted for services to the arts; he has been chairman of the South Bank Board since 1983. □

## SB's Column

**H**ungary, cradle of talent.

Composers, writers, actors, singers and inventors – all came from that small country; most of them had to emigrate. Sir Alexander Korda, Céza von Bolváry, Emmerich Kalman and Paul Abraham, Ladislaus Fodor and Bus-Fékéte, Gitta Alpar, Marta Eggerth, the Gabor sisters, Ernst Verebes and Szöke Szakal. Franz Lehar, most prominent of the operetta composers stayed in Vienna protecting his Jewish wife (who was declared an 'honorary Aryan'); Biro invented the Biro pen, Rubik gave us the cube that bears his name. One cannot help but wonder how such a small nation could have produced such a variety of talents.

*Birthday.* Nicolai Gedda, the versatile tenor who has just celebrated his 65th birthday, must be considered one of the great performers of our time. He has sung every type of Lieder, opera and operetta and his recordings of duets with Anneliese Rothenberger are frequently heard on BBC radio. Less known, perhaps, is the fact that the Swedish-born singer is of Russian-Jewish origin (his father was a cantor). Educated in Leipzig, he made his debut in Stockholm, and has sung at opera houses all over the world. He was Duke of Mantua in Verdi's *Rigoletto* at Covent Garden in 1954, where he also appeared in *Benvenuto Cellini* in 1966.

*Obituary.* The death has been announced of Lotte Jacobi at her home in Concord, Massachusetts. She was 93. A detailed appreciation of her work appeared in this journal on the occasion of her 90th birthday. Her life was dedicated to photography; her portraits of Einstein and Thomas Mann became as widely known as those of actors and singers, ranging from Emil Jannings to Karl Valentin and Lotte Lenya. Lotte Jacobi had a rich and varied life, and was a woman of eminent personality. – German actress Heidemarie Hatheyer, an early success when she partnered Zarah Leander in Benatzky's *Axel an der Himmelstür*, later appearing in Munich, Berlin and Switzerland, has died near Zürich at the age of 71. Her first screen appearance with Luis Trenker in *Der Berg ruft* led on to some ultra-nationalist film rôles during the Forties, which later involved her in Denazification proceedings.

## Aspects of Religious Judaism in Britain

### Part I: An interview with the Chief Rabbi

The largest and most influential grouping of synagogues in this country is the United Synagogue. Its history goes back to the year 1870, when an Act of Parliament accorded formal recognition and legal status to the United Synagogue, then composed of five London synagogues. The oldest of these, the Great, had, in the previous century, attracted to itself rabbis of such standing and authority as to endow it, and them, with the spiritual leadership of Ashkenazi congregations not only in London but also in the provinces and the overseas territories. In due course this rabbinical eminence was formalised into the office of a Chief Rabbi whose jurisdiction in halachic matters came to be accepted by the majority of religiously orientated Jews throughout the United Kingdom and the Commonwealth.

When, in twelve months' time, Lord Jakobovits steps down from this office he will have held the appointment for almost a quarter of a century. He was born in Königsberg, then East Prussia, in 1921, and left Germany as a refugee, a circumstance which many years later served as the point of departure for his maiden speech in the House of Lords. His rabbinical studies led to appointments as Minister at synagogues in England, Chief Rabbi of the Jewish Communities in Ireland and Founder Rabbi of Fifth Avenue Synagogue, New York, before being elected to succeed Sir Israel Brodie as Chief Rabbi of the United Hebrew Congregations of the British Commonwealth of Nations.

He is the author of several books and numerous other publications and widely recognised as the first expert in the field of Jewish medical ethics – a phrase he coined. He speaks with unique authority on Orthodox Judaism in Britain today. 'My own orientation, both by family background and early rabbinical training, is in the direction of the concepts of modern Orthodoxy, originally set forth by Rabbi Samson Raphael Hirsch. But these are not necessarily the roots, and certainly not the only roots, of the Anglo-Jewish Orthodox majority. The reasons for this are demographic rather than philosophical. It is helpful to compare the development of our own Jewish

community with that of Jews in the United States. Both communities derive their numerical composition from the late 19th century waves of immigrants from Eastern Europe. But, while those who reached America found a cultural environment, both within the Jewish ambience and outside, which is decidedly pluralistic, the arrivals in Britain soon established themselves as part of the prevailing stable and cohesive society, as well-ordered in the Jewish as in the general context: there was a Chief Rabbinate, a recognised lay leadership, a widely accepted weekly newspaper and, above all, an organisation of traditionally Orthodox synagogues into whose mode of religiosity the new immigrants were keen to be absorbed. Once settled, they remained on the whole, not unlike their non-Jewish neighbours, cultural opposed to innovation, content with the *status quo*'.

Lord Jakobovits is convinced that, despite the changes which have taken place during his term of office, as well as in the 120 years of the United Synagogue's formal existence, this fundamental stability of 80 per cent of Anglo-Jewry remains pretty well intact. United Synagogue membership has not changed substantially during the last two decades in proportion to the total number of Jews belonging to a synagogue. 'The recent upsurge of religious revival throughout the world has not passed us

### Dust down the olive branch

Yitzhak Shamir has hinted that a 'softer line' may be taken with respect to the PLO.

When asked, on French T.V., if he could ever visualise himself sitting at the same table as Yasser Arafat, he replied: 'Who knows? But I'm sure he will never accept our proposals. He wants a Palestinian state right away, and this is impossible. We believe the occupied territories are part of our lands, the Palestinians say it belongs to them. So, one has to negotiate.' □

by and has resulted in an intensification of Jewishness both as a religious reaffirmation and an assertion of cultural identity. Many younger people, in particular, are more determined than their elders in their commitment to traditional Jewish values. They show a keener interest in Jewish education, both adult – Yakar and Jews' College, for example, have fully booked courses – and at school level – about one-third of Jewish children now attend Jewish day schools, and their number is growing'.

Lord Jakobovits is optimistic about the outlook facing British Jews. 'I believe that we have managed to stop the drainage away of some of our best people. It is true that many academics are at best indifferent to our Jewish tradition; but, overall, the drift has been halted. Indeed, the trend has probably been reversed in our favour. British Jews, compared with their co-religionists in America, are less self-conscious about being Jewish, are less troubled by fears about dual loyalties, are more forthcoming in their direct personal involvement with, and support for, Israel, notwithstanding the considerable, but somewhat arm's length, political backing which is the norm in the U.S.A. Fortunately, anti-Semitism in this country is still only a fringe manifestation of prejudice towards all minorities, and Jews, a minority within a minority, are not too vigorously singled out'.

As Chief Rabbi, Lord Jakobovits is naturally concerned about the continued unity of the Jewish people. 'Of course there are divisions. There is ultra-Orthodoxy, there is Reform, there is Liberalism and there is the traditionalism of the mainstream majority. The divisions are indeed regrettable; but they are not fatal to the basic cohesion of our fairly close-knit community. Orthodox and non-Orthodox can agree to disagree on questions of halachic principle; but we can, and do stand together on all other matters of mutual interest and concern. We are one people. We will remain one people. Our people-hood is the common denominator of our survival and it will transcend all the differences; and herein lies our hope for the future'.

'The day is short and the task is great' reads the inscription, in Hebrew and English, on the clock behind the Chief Rabbi's desk. When Lord Jakobovits hands over to his successor it will not be in order to rest in retirement but to continue his work in pursuit of that hope. □ David Maier

## In the half-light Blue White resembles White Red

In recent months Israeli Premier Shamir described Poles as 'sucking in antisemitism with their mothers' milk' and the Polish Primate Glomp charged Jews with thinking themselves superior to everybody else. In the film *Shoah* Claude Lanzmann traced the Nazis' choice of Poland as the Jewish killing fields to Polish approval of the Final Solution – for which Warsaw accused him of blind anti-Catholic and anti-Polish prejudice. And so the envenomed debate continues. . . .

Yet, oddly enough, Jews and Poles have a great deal in common. In the last war their suffering was greater than anybody else's, and today they are the two peoples most alarmed at the resurgence of German power. Such Judeo-Polish affinity – to which neither side draws attention, and in which neither takes pride – is of venerable antiquity.

The Jews were a people without land for two millenia, and Poland did not exist as a country for almost two centuries. Loss of homeland in the former instance, and of sovereignty in the latter, had the same root cause of ruinous internal division.

In both cases nation and religion formed a seamless garment. Jewish national identity inhered in Judaism, while the Poles, having made the Virgin Mary

their 'Queen', fought for Catholicism.

Rabbis commanded the Jews, and fighting aristocrats the Poles – yet neither elite acquitted itself well. Religious Jewry was riven by the feud between talmudists and *hasidim*, while the Polish *szlachta* retained their anarchic disposition right up to the disappearance of the state.

For all that, both Jewish rabbis and Poland's parliamentary squires gave the world some notable 'firsts'; the former by instituting a statutory rest day and the freeing of slaves, and the latter through the 1791 Constitution, which provided for a democratic franchise and the separation of powers between government, Parliament and the courts.

Jews and Poles have even more compelling claims to the world's esteem – the Jews for human advancement from the Ten Commandments to the work of Freud and Einstein, and the Poles for defending Western civilisation against Mongols (1241), Turks (1683), Bolsheviks (1920) and Nazis (1939, 1944). Another parallel: just as the most brilliant Polish exploit at arms – Jan Sobieski's 1683 victory over the Turks – ultimately benefited Poland's enemies Austria and Russia, so Marx, the best known Jew of modern times, ultimately harmed the

cultural and national aspirations of East European Jewry.

And one more – crucial – parallel: both are prisoners of history.

In their religious year the Jews annually recall the traumas of threatened national survival: enslavement in Egypt at Passover, near-annihilation in Persia at Purim, and the destruction of the Temple on the Ninth of Av. For Poles January commemorates the 1863 Uprising, May the 1791 Constitution, and November the 1831 Insurrection, which had itself drawn inspiration from the 'glorious defeat' of 1794. A chronicle of defeats, followed by exile, either in Siberia or abroad. Exile, the perennial Jewish condition, thus became the badge of Poland's political leaders like Czartoriski and of such culture heroes as Mickiewicz and Chopin.

Even at the end of their exile both peoples have, similarly, while solving one problem, inherited another. The Jews gained statehood amidst hostile Arabs – and the Poles a Solidarity government alongside a unified Germany. □ R.G.

### Correction

The Wiener Library lecture on 'Guilt and Shame in Germany' reported in our June issue was delivered by Professor Bankier of the Hebrew University, not by David Spanier. □

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**FAMILY EVENTS****Birth**

Anya Polly Nelki-Göpfert, born 5 January, daughter of Michael Göpfert and Julia Nelki of Egremont Promenade, Wallasey, Wirral L44 BGJ. Granddaughter of Erna and Wolfgang Nelki.

**Deaths**

**Heimer** On 25 June, Ida Heimer, aged 97, at the Heinrich Stahl House in London. The eldest daughter of Viktor and Rosa Schwarz of Innsbruck, Tirol, wife of Alfred and mother of Hans and Felix. She was a warm and loving personality, always concerned about other people and keenly interested in vegetarianism and natural ways of living. She will be remembered with affection by her large family and many friends.

**Pickardt** Mrs Mathilde Pickardt died peacefully on 10 July aged 92, she is deeply mourned by her many friends.

**CLASSIFIED****Miscellaneous**

Can anyone recommend a reliable cleaner to do 3 hours one afternoon per week in a modern flat in

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Kilburn? Tel: 071-435 3489.

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**Manicurist** Visits your home 081-445 2915.

**Electrician** City and Guilds qualified. All domestic work undertaken Y. Steinreich. Tel: 081-455 5262.

**Collector** of old Jewish and Palestine picture postcards. Single cards purchased. David Pearlman, 36 Asmuns Hill, London NW11. 081-455 2149.

**Seeking** a reliable business contact in Mexico. Tel. 0727 65588 (Werner Mortimer).

**Rest home** S.R.N. wide hospital and private experience accepts retired gentfolk in need of care and attention to share her spacious and

well appointed flat. Long or short stay. Tel: 071-328 6631.

**Reliable, sympathetic, experienced lady** seeks opportunity as companion to elderly person. Tel: 081-203 5376.

**Personal**

**Stern Memorial Stone** in loving memory of Herta Stern will be consecrated at Bushey Cemetery on Monday 10 September at 12 noon. **Lively widow** ex-kindertransport, Prague, Socialist background, seeks male companion London area for meaningful relationship. Box No. 1176.

**Swiss widow** (50's) wealthy, attractive, keeps tradition—would like to remarry. Apply: Fisher Bureau, 45 Chalk Farm Road NW1. Tel: 071-267 6066.

**SHELTERED FLATLET**

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15 Cleve Road, NW6

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Single and Double Rooms with wash basins and central heating. TV lounge and dining-room overlooking lovely garden.

24-hour care—long and short term.

Licensed by the Borough of Barnet  
Enquiries 081-202 2773/8967

**Search Notice**

Gerhard Max Israel Rosenthal—Born approx. 1928 in Mannheim, Germany. Came to U.K. 1938/9 and lived with a family in Vicarage Road, Coalpit Heath near Bristol. Later moved to South West England and worked in the printing trade.

**AJR CLUB**

needs helpers for Sundays or Thursdays 3.30 to 6 p.m. to serve tea and to wash up

Please contact:  
Hilde Baban 071-359 9951

**RETIRED SECRETARY**

English/German visits your home. Own electric typewriter. Memoirs, poetry, correspondence, filing. £7 hourly & travelling time.

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(near Brent Cross)

## Obituary

### A. G. Hayek

Anthony George Hayek, C.Eng, FIMS, CBIM, Hon MSc (Keele), DL died on Thursday 26 April, aged 69.

Born in Austria in 1920 he came to Britain in 1938 with his mother and sister. At the outbreak of war he joined the Pioneer Corps, by 1945 he had risen to the rank of Major.

Shortly after the war he established a successful consultancy practice in Staffordshire which served industry and commerce both there and further afield.

In 1971 he was appointed a Deputy-Lieutenant for Staffordshire and in 1975 the University of Keele conferred an Honorary Degree of Master of Science upon him.

Mr Hayek's advice was sought by many people and he could always be relied upon to give an original and forceful view when consulted.

We extend our sympathy in their loss to his family and friends. □

### Wolfe Kelman

Wolfe Kelman, one of America's leading rabbis, has died in New York, aged 66. He was a splendid speaker with a most authoritative presence. The year he spent as visiting rabbi at the West London Synagogue in Upper Berkeley Street more than thirty years ago is still warmly recalled.

Born in Vienna in 1923 and educated in Canada he would, on occasion, describe himself as a 'wild colonial boy'.

Mr Kelman was also active in the American Civil Rights Movement and in 1963 joined in Martin Luther King's march on Alabama though he later noted that Jewish concern for black rights did little to temper black hostility towards Jews.

He was the author of a book on Judaism in Israel and another on the future of the American Synagogue. He is survived by his wife, Jacqueline, whom he married in 1952, a son and two daughters. □

Wir haben die schmerzliche Pflicht mitzuteilen, dass unsere liebe Tante und Freundin

### Ulle (Ursula) Teppich

nach einer langen Krankheit am 5. Mai 1990 gestorben ist. Wir werden sie stets in liebendem Andenken behalten.

**Gaby (Ruth Gabriele) Silten**  
1875 Canyon Way  
Pomona  
Calif. 91768, USA

**Hedy (Hedwig Hilde) Caesar**  
Via Praccio 9  
CH-6900 Massagno (TI)  
Schweiz

### Kurt Littner

Died peacefully, after a long illness, on June 11. His cheerful manner and kindness endeared him to many friends who will sadly miss him.  
The AJR Club

## 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 071-483 2536 (Tues, Weds, Thurs) or the social workers at the Day Centre 071-328 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.

### Annely Juda Fine Art

Has moved to  
23 Dering Street (off New Bond Street),  
London W1R 9AA  
Tel: 071-629 7578  
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#### CONTEMPORARY PAINTING AND SCULPTURE

Mon-Fri: 10 am-6 pm Sat: 10 am-1 pm

### WE STILL NEED

Drivers to transport people to and from our Day Centre in Cleve Road.

If you can help, please contact **Laura Howe**,  
Volunteers Co-ordinator, 071-483 2536.

### AJR CLUB

15 Cleve Road, London NW6

**SUNDAY 19TH AUGUST at 3 p.m.**  
'MUSICAL QUIZ' by Gerard Tichauer  
Admission 50p, incl. tea

We welcome you and your friends on  
**TUESDAYS - THURSDAYS - SUNDAYS**  
2 p.m.-6 p.m.

Day Centre Entertainment - Free!  
You will enjoy the friendly atmosphere  
you can talk - play cards - play games.  
One Sunday a month - live Entertainment.

Refreshments are available at nominal charges.  
Our Annual Membership fee is only £4.



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Further details can be obtained  
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Regular services: Friday evenings at 6.30 pm,  
Saturday mornings at 10 am

Religion school: Sundays at 10 am to 1 pm

Space donated by *Pafr Limited*

## Noospeak

In *Nineteen-Eighty four* Orwell depicted a totalitarian regime brainwashing its subjects by means of a language drained of all truth and logic. This mind-numbing totalitarian language – e.g. ‘war is peace’ – Orwell dubbed Newspeak.

History has not conformed to his bleak prophecy. Instead of us enduring 1984, Eastern Europe experienced 1989 and consigned such actual Newspeak phrases as People’s Democracy and *Volkspolizei* to the scrapheap.

Meanwhile a form of language totally at variance with Newspeak, namely Noospeak – a.k.a. Yiddish – is making slow but steady inroads into English. (English, in this context, is an umbrella word for everything from American to New Zealand slang.)

To cite a few examples:

An *Independent* review chides a New Zealand author for using such local dialect expressions as *shickered*. In the *Guardian*’s recent publicity campaign posters bore catchphrases like the wit, the nous, and the *chutzpah*. The *Evening Standard*’s arts page referred to a contributor as a *maven*. Some years ago a *Times* interview with Willy Brandt featured the word *schmuntzes*, followed, in brackets, by ‘trifles’. (Ex-Chancellor Brandt wasn’t the only German politician with a smattering of Yiddish; Goebbels, intent on making film actor Joachim Gottschalk divorce his Jewish wife, told him ‘Ditch the *kurva*’.)

The widespread notion that all Yiddishisms have entered English via America is only partially correct. Another linguistic mediator was East End Cockney, with such idioms as ‘in dead *shtook*’, ‘keep *shtoom*’ and ‘nice bit of *nosh*’. As a spin-off market traders’ argot features *shnide* for ripped out, and *fershimmelt* for no longer saleable. Of course every-day English not only ‘takes up’ words, it also drops them; these days one rarely hears *shprauncy*, meaning ostentatious.

The least desirable Yiddish loan-word in English is undoubtedly *shmuck*, a staple ingredient in tough American movie dialogue. On the whole, though, the showbiz conduit has provided such treasurable expressions as *shtick* for a performer’s audition piece – as in ‘my *shtick* is Mendelssohn’. (My own personal *shtick* at an audition would be ‘*Kvell* and the world *kvells* with you, *kvetch* and you *kvetch* alone’.)

Beyond enriching the English vocabulary Yiddish has also engendered charming transliterations of the ‘I need this like a hole in the head’ variety. And what about such cherishably inverted phrases as ‘Boring it isn’t’, the fairly recent recruiting slogan of the Metropolitan Police?

Considering that Yiddish first entered German through *Rotwelsch*, the criminal argot – hence expressions like *Schmiere stechen* and *Ganoven* – its utilisation by Scotland Yard shows how respectable, not to say indispensable, it has become since. □ R.G.

## 40 Years Ago this Month

### RESTITUTION

#### JEWISH TRUST CORPORATION ESTABLISHED

A Successor Organisation to claim and receive heirless, unclaimed and former Communal property in the British Zone of Germany, has been established and registered as “The Jewish Trust Corporation for Germany, Limited.” A statement announcing the objects of the Trust Corporation says: “It is a matter of international justice that this property is not left in German hands, but is used to help the survivors of Nazi persecution and other victims of racial and religious discrimination.”

The “Council of Jews from Germany,” which, under the presidency of Dr. Leo Baeck, represents former German Jews in Great Britain, Israel, U.S.A. and other countries of resettlement, is represented on the Executive of the Trust Corporation. The AJR is one of the founder Organisations, and a constituent member of the “Council,” which aims at safeguarding the interests of the Jews from Germany. It is hoped that, at a later stage, part of the assets to be restituted may be used for social and cultural institutions (Old Age Homes, etc.) of emigrated German Jews who, before 1933, had helped to build up these assets and many of whom are now in urgent need of help.

*AJR Information August, 1950.*

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at

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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.

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For further details contact the AJR Volunteers’ Co-ordinator on 071-483 2536.

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Contact: Andrea Langfritz 071-289 7716

### SEARCH NOTICE

Re: the estate of Emil Mayer and Mrs Martha Mayer, widowed Goldberg née Joseph from Weingarten 5, Halberstadt, Germany. Also Dr F. Pesta (previously Pestachowsky) also from Halberstadt. Last heard from 58 Lincoln Road, Enfield, Middx in 1954 – previous address (1949): 82 Colney Hatch Lane, London N10.

Please contact Mrs H. M. Golton, Tarifa, Best Beech, Wadhurst, Sussex, TN5 6JL. Telephone: 089288-2419.

*Janine Ehrnreich*  
(AIPTI)



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