

# AJR

# INFORMATION

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## 'WHO REMEMBERS THE ARMENIANS?'

This was Hitler's notorious rejoinder in 1941 to advisers questioning his genocide programme for the Jews. Less well known is the fact that Hitler actually knew the German Imperial official who had been consul at Erzerum during the Turks' wartime slaughter of the Armenians. He thus received first-hand information about the connivance of the other Central Powers, Germany and Austria-Hungary, in the matter: Berlin suppressed criticism of the massacres to avoid 'interference in an ally's internal affairs' while a Vienna newspaper described Armenians as 'usurious bloodsuckers of Turkish peasants'.

Parallels between Armenians and Jews which are suggested both by their history and their negative image in the eyes of others, thus existed long before Hitler coined the above phrase. These parallels are not only bizarrely exact — there were only 30,000 Armenians left in inter-war Turkey (the same number as Jews in post-Hitler Germany) — but also amazingly wide-ranging. Both Armenians and Jews cherish a unique sense of nationhood inextricably interwoven with religion (although the Armenian Church is a sub-division of Christianity). Each established early on a state based on monotheism that fell prey to powerful enemies. In the intervening centuries each felt sustained by an ancient culture that aroused the fierce enmity of neighbours. Although Armenians were spared the total dispersion of the Jews, their rock-ribbed home territory around Mount Ararat endured an unending succession of warlike incursions and partitions.

Powerlessness — the endemic Jewish condition from 70 AD till 1948 — created an Armenian Diaspora almost as numerous as the population of the Transcaucasian heartland; three million dispersed over the Middle East, Western Europe and the USA compared with a four-and-a-half million-strong core in Soviet Armenia.

Like the Jews the scattered Armenians have excelled as traders and in intellectual pursuits

(*inter alia* as pioneers of the craft of printing and of theatre arts in the Ottoman Empire). The Armenian Pantheon comprises Soviet Vice-Premier Anastas Mikoyan, composer Aram Khachaturian, chess masters Tigran Petrossian and Gary Kasparov, Californian Governor George Deukmejian, writers William Saroyan and Michael Arlen, singer Charles Aznavour and the Croesus-like philanthropist Calouste Gulbenkian.

This lengthy (and typically multinational) list of illustrious Armenian persons by no means exhausts their affinity with the Jews. Just as the Jews engendered a species of humour with broad appeal from their own 'tribal' experience so Armenia ranks first in the Union-wide oppositional sub-culture of Soviet Russia. It does so via Radio Yerevan's fictitious answers to listeners' queries (sample questions: How does Socialism differ from Capitalism? Answer: Capitalism equals the exploitation of man by man; under Socialism it is the other way round). But humour has its dark inhuman side too and both Jews and Armenians have been butts of the blackest humour imaginable. The postwar German joke — 'How do you get 20 Jews into a Volkswagen?' 'You put 4 on the seats and 16 into the ashtray' — had its recent counterpart in Azerbaijani Telegrams congratulating the Armenians on the earthquake.

Another Armenian-Jewish parallel consists in the fact that Armenians fleeing Azerbaijani pogroms only to fall victims to the earthquake re-enacted the fate of Jews, like Anna Frank's family, who fled Germany only to be caught in Occupied Europe.

Symbolic — and far from fortuitous — coincidence: Hitler's accession which drove the Franks from Germany prompted Franz Werfel, in threatened Vienna, to write *The Forty Days of Musa Dagh*. This was a multi-layered work — at one level an engrossing accusatory account of the Turkish genocide of the Armenians, and on

another a metaphor for Nazi plans for the Jews. Alas, the author's epic indictment of inhumanity, though a literary success (Hollywood even mooted a film, but withdrew from the project under Turkish pressure) had no political consequence whatever. Werfel's attempt to bracket the past of the Armenian and the future of the Jewish people did, however, have one poignant symbolic sequel. Each year on April 24th, the anniversary of the first Turkish anti-Armenian atrocity in 1915, Armenians gather at the writer's grave in Vienna to pay homage to the Jew who highlighted their tragedy in a manner not equalled till the recent international media coverage of the earthquake.

It is not fanciful to suggest that if Hitler's rhetorical question of 1941 were asked today it would elicit a parallel answer to 'Who remembers the Jews?' — that answer being: the survivors themselves even into generations yet unborn, as well as men of goodwill everywhere.

### ENCOUNTERING THE BIG LIE

Many people have heard of and seen pictures of the infamous day when the Nazis cleansed the German literary scene by burning books by authors of whom they disapproved. This took place outside Berlin's Humboldt University, Unter den Linden, one of the town's best-known thoroughfares. Facing the entrance to this place of learning stood one of those columnal contraptions called *Litfass Säule*, used to advertise entertainments, alcoholic drinks etc. I passed this way soon after the memorable event, staring in disbelief at a panel displayed which proclaimed in bold lettering: *Wenn ein Jude Deutsch spricht, lügt er.*

*This interesting item was sent in by Albert Adler in response to our December appeal for contributions. Will other readers please copy.*

## RESIDENTIAL HOMES FOR REFUGEES

*The place of the residential homes and sheltered accommodation for the elderly is so central to the interests of our members and the activities of the AJR that it is timely for a record of their origin, present administration and future plans to appear in these columns.*

*In our December 1988 issue we included a brochure with a brief description and photographs of these homes, reserved for Jewish refugees from Nazi oppression, and it is hoped that the following account will not only be of interest to our readers, but also remove misconceptions there may have been about them.*

In the aftermath of the last war, Germany was divided into four zones of occupation each administered by one of the principal allied powers. The city of Berlin was similarly divided into four sectors. Military laws promulgated by the Western allies in their respective zones and Berlin sectors provided for claims by victims of Nazi oppression for indemnity for sufferings under the Nazi regime and restitution of material losses sustained. One unprecedented result of the mass murders perpetrated by the Nazis was the wiping out of whole families so that none remained to claim the property of which they had been unjustly deprived. It was necessary, therefore, to find ways and means of claiming this heirless property, because it would have been intolerable to leave unclaimed acquisitions obtained under duress, by forced sale or other means of improper dispossession. The three Western governments subscribed to this view and established in their respective zones successor organisations specifically for the purpose of recovering unclaimed heirless property. The first of these was JRSO, the Jewish Restitution Successor Organization, created in the American zone in 1947, followed in 1950 by the incorporation in the United Kingdom of the Jewish Trust for Germany recognised for the same purposes in the British zone. A special French branch of the Jewish Trust Corporation dealt with similar claims in the French zone. A subsequent agreement between JRSO and the Jewish Trust Corporation ensured uniformity of administration of claims in the three zones. These arrangements continued after the establishment in 1949 of the Federal Republic of Germany, which succeeded the military administration in the three Western zones of occupation and subsequently enacted indemnification and restitution laws augmenting the military laws already referred to.

### The Jewish Trust Corporation

The articles of association of the Jewish Trust Corporation provided for the funds acquired through its claims in Germany to be used for the support of any charitable purpose benefitting Jewish victims of Nazi oppression. It was decided, however, that their application should not be carried out directly by the Corporation, but by local organisations more familiar with the details of local needs acting as its agents. Accordingly 24.55 per cent of the Corporation's funds becoming available from time to time from 1955 onward were allocated to the Central British Fund for Jewish Relief and Rehabilitation (later renamed Central British Fund for World Jewish Relief) for

use in the United Kingdom. Of the remainder 43.63 per cent was assigned to the Jewish Agency for Palestine and 21.82 per cent to the American Joint Distribution Committee for use, respectively, in Israel and the United States. The balance of 10 per cent went to the Leo Baeck Charitable Trust, a charitable body established by the Council of Jews from Germany for the assistance of Jewish victims of Nazism.

In order to keep the funds received for distribution to refugee causes only, separate from its other activities, it was agreed that the Central British Fund should create the Allocations (JTC Funds) Committee, and it was through this committee that grants were made towards the cost of building old-age homes in London and Manchester, synagogues for congregations mainly consisting of refugees, and for a variety of other religious and cultural purposes in the United Kingdom. Regular annual grants helped towards the maintenance of the homes in London, referred to in greater detail below, and furthered the activities of bodies engaged in welfare work for refugees, including Self Aid of Refugees and the AJR.

The Jewish Trust Corporation continued to receive funds from Germany for many years, and they were dealt with and applied to refugee needs in accordance with the original principles. By 1979 the flow of funds had ceased with no prospect of further monies becoming available, and it was considered that the Corporation's work was completed. It was therefore wound up, and its remaining funds and obligations vested in the Allocations (JTC Funds) Committee. At the same time it was agreed that the expressions 'Jewish refugees' and 'Jewish victims,' as defined at the time of the Corporation's creation, should not apply to persons born in 1929 or later unless they themselves had experienced suffering at the hands of the Nazis. While this decision envisaged a finite term for the need for support of persons whose benefits were the Corporation's object, it is equally clear that the end of the term still lies many years ahead during which the established services must continue and even expand to meet changing requirements. The Allocations Committee's annual grants since 1979 have been, and continue to be, made from the income of its remaining resources for the maintenance of the homes and in support of other refugee projects.

### The Homes in London

The first of the old-age homes in London was Otto Schiff House in Hampstead, just off Finchley Road. It opened its doors in 1955 and was

named after Otto M. Schiff who had done so much to help refugees ever since 1933. Soon after Otto Hirsch House opened at Kew, named after the former head of the *Reichsvertretung*. In 1959 Leo Baeck House, carrying a name too widely known to need further explanation, was the first to be opened in The Bishops' Avenue, Finchley. Heinrich Stahl House, named after the last chairman of the Berlin Jewish community, followed close by in the same street in 1962. The high standards of this building and its facilities gained its architects a Civic Trust commendation. In the same year Osmond House was opened next door to Leo Baeck House, offering special facilities for the mentally and physically frail. It commemorates the name of Sir Osmond d'Avigdor-Goldsmid, Bart., the first chairman of the Central British Fund when it was founded in 1933.

In 1969, funded jointly by the Central British Fund and the AJR, a tower block with sheltered accommodation in 48 one room and six larger flats was added to the full care facilities in the existing homes. Located in Highgate, it was named after Eleanor Rathbone who, as a Member of Parliament and chairman of the Parliamentary Committee for Refugees, had for many years promoted the interests of refugees.

All these homes continue to serve the needs of the refugee community, except Otto Hirsch House, which was closed in 1974. The name, however, lives on through its adoption for a house of sheltered accommodation in Finchley, established by the AJR Charitable Trust shortly after.

For the day to day administration the Central British Fund established a management committee, responsible for the finance, the appointment of senior staff of the homes, relations with local authorities and the manifold other matters involved in looking after the comfort and wellbeing of the residents. The AJR has played an active part in this work, the admission of residents, and procedures connected with their introduction into the homes in particular, having always been (and still remaining) its responsibility. This is why to this day applications for admissions are directed to the AJR, who maintain a separate Homes Department for the purpose.

From the beginning, and for many years thereafter, the office of the chairman of the management committee was held by Mr. A. S. Dresel, sometime chairman of the AJR, and that of secretary by Dr. C. I. Kapralik, who at the same time was general secretary of the Jewish Trust Corporation and the Allocations (JTC Funds) Committee. Representatives of the Central British Fund and the AJR made up the membership of the committee.

In addition there have always been house committees for each home, usually chaired by a member of the AJR. The committees' functions include visiting and befriending residents, offering voluntary services, such as help with shopping, arranging social functions and outings, and organising sabbath and holiday services as needed. They also act in an advisory and consulting capacity to the matrons (heads of home) and the management committee. The chairmen are invited to attend meetings of the management committee, which gives them the opportunity to report on the wellbeing of the residents in the

home for which they are responsible, and assist the management committee in discussions of problems arising from time to time and the planning of improvements.

### CBF Residential Care and Housing Association

A substantial change in the constitution of the administration of the homes took place in 1984, when it was decided to separate the world wide Jewish relief operations of the Central British Fund in order to comply with new legislation concerning residential care homes and the financial requirements of the Housing Corporation.

Accordingly, on 31 December 1984 the Central British Fund for World Jewish Relief divested itself of all activities other than those connected with the homes, and, at the same time, changed its name to CBF Residential Care and Housing Association. Immediately afterwards a new organisation was formed under the old title of Central British Fund for World Jewish Relief, for the purpose of continuing all the activities of which the earlier body of the same name had divested itself.

As a result of this reorganisation, the homes are now part of an independent housing association, concerned solely with their administration. It is governed by a Council composed of representatives of the Central British Fund for World Jewish Relief and the AJR. The then honorary treasurer of the AJR, Mr. Ludwig Spiro, who had already been the chairman of the management committee for some years, as well as chairman of the Allocations Committee, became the first chairman of the Council, at the same time continuing in both the latter offices. On his retirement at the end of 1987 he was succeeded by Mr. R. W. Mattes as chairman of the Council and of the management committee, while Mr. Kenneth Rubens, a former chairman of the Central British Fund for World Jewish Relief, became chairman of the Allocations Committee.

### Finance

The number of places in the homes is at present 243, of which 191 provide full care while the remainder are in sheltered accommodation. The homes are well known for the excellence of their design and maintained to high standards of comfort. They are places where residents are looked after by dedicated and sympathetic staff, and a homely atmosphere pervades them.

Residents are accepted irrespective of ability to pay the full cost of their maintenance. Quite a number of them, however, are recipients of German or Austrian pensions through which they can contribute towards the cost of accommodation. In case of inability to pay application is made to the local authority for support under statutory provision. Until comparatively recently such support was forthcoming freely, but with recent lack of municipal funds recourse has had to be taken to the Department of Social Security. Income from these sources was, however, never sufficient to meet the full cost of operating the homes, but they benefitted from annual payments out of remaining heirless property funds granted by the Allocations Committee, contributions from the AJR Charitable Trust, private gifts, legacies and similar donations from a variety of sources.

Some of these sources can no longer be relied upon to the same degree as in earlier years. With the Nazi period receding in time, fewer residents are entitled to German or Austrian pensions. Financial stringency has led local authorities to be less ready to approve support, even to refuse it altogether. Department of Social Security scales of support payment, to which recourse was taken in lieu, are rather lower. At the same time the funds from heirless property at the disposal of the Allocations Committee are now, as already indicated, limited in extent so that increase in support from this source is not assured.

### The Future

After thirty or more years' operation, the homes are now in need of refurbishment to bring them up to modern standards and expectations, also bearing in mind the fact that the average age of residents has in recent years considerably increased. A first step in this direction was the extension of Heinrich Stahl House two years ago. All seventeen rooms in the new Charles Jordan wing have their own shower and toilet facilities. Further improvements and extensions to other homes are planned to bring capacity up to around 275 places, of which about one-third would be in sheltered accommodation.

The implementation of these plans will require substantial additional funds, and this is a matter at present engaging the serious attention of those involved in the administration of the homes and the welfare of their residents. This determination to secure and maintain the care for the elderly, which has been accomplished so successfully over a long period of time, and the demand for which will remain well into the next century, is shared by the AJR and, no doubt, throughout the refugee community.

*Full details of the history and work of the Jewish Trust Corporation for Germany will be found in the report written by Dr. C. I. Kapralik, its general secretary (Vol. I: Reclaiming the Loot, 1969; Vol. II: The History of the Jewish Trust Corporation of Germany, 1971). In the earlier parts of the above account, I have drawn extensively on this fascinating narrative of an important and little known aspect of Jewish refugee history. I am grateful for permission to do so from Dr. Kapralik, now a resident in Heinrich Stahl House, one of the homes for whose establishment and administration he laboured so long, so dedicatedly, and so successfully.*

C.T.M.

## A NEW REFUGEE ARCHIVE

The work done in Great Britain to help refugee scholars and scientists is neither entirely unknown, nor forgotten. A brief bibliography in the recently produced *Published Guide* to the archive of the Society for the Protection of Science and Learning lists some of the well known and, usefully, some of the not so well known titles. But rather more important is the raw material behind these stories, the archive, to which we are now introduced.

The Society, formerly the Academic Assistance Council, was founded in May 1933 on the initiative of Sir William (later Lord) Beveridge to 'assist scholars and scientists who on grounds of religion, race or opinion were unable to continue their work in their own country'. The impetus for the Society's origins was Nazi persecution. The need for its activities was originally perceived to be temporary in nature, but, as with our own Association, events decreed otherwise and caused it to become a permanent body. Political upheavals, military coups, infringement of human rights and the like are the fare of our daily intake of the world's news, and in their wake give rise to new waves of refugees which, inevitably, include dismissed and exiled academics, many of them of great distinction and held in universal esteem.

The guide now published represents two years' work of professional cataloguing of the Society's archive, which, unlike much documentation elsewhere, has happily survived. The archive comprises administrative records of every kind and details of each refugee assisted, together with all the relevant correspondence. It is a register of refugee scientists and scholars since 1933 from Nobel laureates downward and the involvement in the Society's work of virtually every name in the British academic establishment during these fifty long years.

The archive provides, as Lord Ashby, the Society's president, says in the preface to the *Guide*, '... a matchless opportunity for study by historians of science, biographers, and political scientists', but equally, as its author, Mr. Nicholas Baldwin, remarks '... evidence for the study of the British "establishment" at work ... and of the use and abuse of migration controls in various countries ...'.

The archive is now deposited in the Bodleian Library at Oxford and new material from the Society's continuing activities will be added from time to time. Meanwhile the 578 boxes assembled so far offer plenty of profitable scope to researchers willing to take the plunge. They are a memorial, too, of the spirit of universal oneness of science and learning permeating British academic life. The AJR Charitable Trust takes satisfaction from its association with the project through a small contribution to its cost.

## SYMPATHETIC and PATIENT

voluntary helpers required to assist in the settling-in of new residents at the Homes in The Bishops' Avenue.

For further information please contact

**Laura Howe—Volunteers  
Co-ordinator 483 2536.**

## WALZERTRAUMA

George E. Berkley: *VIENNA AND ITS JEWS*, Madison Books, University Press of America

Consonant with its theme — the Dual Monarchy and after — this book has a dual focus: Austria's Jews and the Austrians themselves. I know of no other study in this increasingly well-researched sphere that has looked so closely at the internal group dynamics of Austro-Jewry.

Professor Berkley's subtitle 'The Tragedy of Success' suggests that the very achievements of Austria's Jews isolated them and made them targets of envious hate. But while many individual Jews became renowned or wealthy — by, for instance, carrying off three of interwar Austria's four Nobel prizes — corporately the community fared less well. Austro-Jewry's besetting weakness was disunity; they showed an ideological spread which could not be contained within any conventional communal spectrum. Outside the spectrum were the Jewish self-haters — like Weininger and Kreisky — making up in influence for their paucity of numbers. Still outside, though not so 'far out', were the apostates who formed the cream of the Jewish intelligentsia: Mahler, Schoenberg, Husserl, Alfred Adler, Wittgenstein Senior, Karl Kraus, Viktor Adler. The communal spectrum itself resembled a palimpsest scored with divergent lines of division — between native-born Jews and *Ostjuden*, between Orthodoxy and Reform, and between Integrationists and Zionists. Berkley's main comment on this fragmented spectrum is that the Integrationist communal leaders' efforts to be perceived by the Christians as fellow Austrians of the Jewish faith were doomed from the start; his heroes are Rabbi Samuel Bloch (who saw himself as representing Jewry in the Imperial Parliament the way Masaryk represented the Czechs) and Robert Stricker, the first Zionist on the Board of the *Kultusgemeinde*.

The author also has unstinted praise for the sportsmen and women of *Hakoah* who endeavoured to disprove popular notions about the physical inferiority of Jews. *Hakoah* won the Austrian football championship in 1926 and garnered a number of Olympic medals in fencing and swimming. (For all that the best-remembered *ex-Hakoah* swimmer is the non-medallist Friedrich Torberg, while another writer, the Lehar librettist Fritz Beda-Löhner, had actually founded the Jewish sports club.)

Mention of writers brings us to the second focus of the book: the host population among whom the Jews lived. Not that Prof. Berkley wants to present the Austrians as a nation of *Dichter und Denker* — he simply feels that the profoundest insights into their national character are to be found in literature. His two key literary texts are Arthur Schnitzler's diagnosis of 'disinterested meanness' as a dominant Austrian character trait, and Robert Musil's adage 'In our country a man always acts differently from how he thinks'.

These two dicta serve Berkley as epigraphs for Austrian majority behaviour towards the Jews throughout the century under review. The chronology starts ominously with Mayor-Elect Lueger and ends on a hardly more positive note with

President Waldheim. Midway the author lists two little-known revealing details. It appears that for weeks after the Anschluss Jewish coffeehouse habitués frequented the Café Metropole — beside the Gestapo headquarters — in the hope that proximity to the Gestapo HQ would afford some protection from the Viennese populace. The second suggests that the Austrians had more than an inkling of the Final Solution while it was in progress. At the height of the war two types of soap were available in the *Ostmark* of which the superior, reserved for expectant mothers and hospital patients, went under the popular nickname of *Judenseife*. Professor Berkley claims that, by contrast, the term 'Jewish soap' gained no currency in wartime Germany.

That may well be true — though in general I felt that the author went too far in his juxtaposition of Austrian enthusiasm and German disdain for antisemitic mob violence. My other main criticism concerns the slipshod way in which what purports to be an academic study has been edited. Errors of fact — Vienna is described as Herzl's birthplace, and Carl Zuckmayer as a Gentile — are compounded by such risible misspellings as *Leutenant Guste* and Stefan Georg.

RICHARD GRUNBERGER

## HOLOCAUST HISTORY

A cynical view of history is that it is not made but written, usually by someone who was not there at the time. Be that as it may, there are certainly those who do not merely write, but try to re-write history; and, of these, none are more despicable than the revisionist historians who, from an assumed position of academic respectability, seek to belittle the historical and moral significance of the Jewish experience in Nazi Europe, or, indeed, deny that it took place at all. The realisation that, on the dubious grounds of 'fairness' and pseudo-scientific 'objectivity,' such efforts may be taken seriously by future generations brings home the importance of the task undertaken by the National Life Story Collection to preserve, by way of oral history, the remembered experiences of refugees and survivors of the Holocaust. Since this project was launched in June 1988 under the title of *The Living Memory of The Jewish Community* (see 'Recording the Refugee Experience', *AJR INFORMATION* August 1988, page 8) it has attracted a group of committed people who give freely of their time and

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

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PETER C. RICKENBACK

energy to conduct interviews with those whose recorded testimony will be placed in the British Library's National Sound Archive to serve as an unimpeachable source of material for researchers, historians, the media and the public at large; and it will also constitute a permanent reminder of that which must not be forgotten lest it will be allowed to happen again.

Some thirty survivors have already been contacted. Individual interviews can take around five hours on average, usually spread over three sessions. They are based upon thoughtfully prepared guidelines in order to ensure that they are carried out with the utmost sensitivity bearing in mind the nature of the experiences and the psychological effects of remembering. The interviewers are carefully selected men and women from all walks of life and of varied backgrounds whose specialist training is continuously updated and whose performance is professionally monitored and supervised. Ideally, each interview is concerned not only with the personal experiences of persecution and escape but with details of such matters as family background, childhood and schooling, relationships with Jewish and non-Jewish friends and neighbours at the time, the adolescent years, studies and vocational training, marriage and working life. Wherever possible, an assessment is attempted of the level of religious and secular 'Jewishness,' first as experienced in the parental home and then as practised in later life. This aspect of the programme is expected to yield facts with which it may be possible to reconstruct knowledge of Jewish communities which have been partially or totally destroyed and whose memory as examples of our history and culture is worthy of revival and preservation.

There is much dedication and a great deal of enthusiasm among those involved in this scheme. The list of survivors willing to place their life-stories on record is growing. But time is running short and more financial backing is most urgently needed to train interviewers and acquire the necessary high-quality voice recording equipment. Otherwise this irreplaceable documentation of our common experience will be lost forever.

D.L.M.

(Please address any offers of help to The National Life Story Collection, 47 Princes Gate, London SW7 2QA).

### IDA EHRE HONOURED

The 88-year old actress who survived the Nazi horror and established the Hamburger Kammer-spiele received an honorary doctorate from the University of Hamburg. Ida Ehre had read Paul Celan's *Todesfuge* (Fugue of Death) at the Pogrom Day commemoration in the Bundestag at Bonn.

### DIE ZAUBERFLÖTE at the Royal College of Music

The Wiener Library Endowment Fund is having a performance of 'Die Zauberflöte' at the Royal College of Music, South Kensington, SW7 on Thursday, 9th February 1989 at 7 p.m. This will be followed by supper in the College Hall. Tickets for the evening, which promises to be a delightful one, may be obtained from the Wiener Library, 4, Devonshire Street, W1, telephone 636 7247.

## WHEN WAR CAUGHT UP WITH MARTIN M. GOLDENBERG

### Part II

In October 1944, I received a curt note from the War Office, ordering me to proceed to the embarkation camp at Prestatyn, Wales, for a posting to an overseas theatre of war. I joined a large number of other soldiers and officers on board a troop ship in Liverpool harbour. We set sail at the dead of night, without navigation lights, and joined a convoy out in the Irish Sea. The journey was uneventful, warships keeping watch around us. We passed Gibraltar, saw Malta in the distance and finally berthed at Alexandria docks, where we changed into tropical kit before disembarking. I found it most impressive when, answering the call from the minarets of nearby mosques, the emaciated, near-naked dock labourers each spread out a bit of sacking on the ground and devoutly attended to their midday prayers. We then travelled by train to the 'Canal Zone', Tel el Kebir, and detrained at Quassassin, headquarters of the African Pioneer Corps, near the small town of Ismailia. The sights, sounds and, oh, the smells of Egypt provided a most exciting experience. The dense crowds, the constant noise of talking and shouting, the mad hooting of civilian and military transport made one's head swim. Little donkeys staggered between the cars carrying enormous loads; tall, supercilious looking camels made their way, totally ignoring the traffic. The men were wearing casually wound turbans and long galabiehs, the women were covered in black skirts and shawls from their heads to their feet. It was odd to see them squatting down, preferably, it seemed, with a companion, chatting away while little rivulets appeared from underneath their skirts. And with all that there was the sand penetrating one's clothes and the sight of the abject poverty of the mass of the people, the stealing and importuning all the time, which I found very disagreeable. It was then that I became aware of the casually contemptuous racism of the average British soldier. The locals were referred to exclusively as 'Gypos' or 'Wogs', and that by some of the lowliest illiterate natives of the slums of Britain. It was a real eye opener for me.

After a few days at the depot I received a posting to a company from Basutoland. The men were from one of the High Commission Territories surrounded by South Africa. The strength was several hundred men. All the officers, the quartermaster sergeant and the company sergeant major were white. There was also another company sergeant major, a Mosuto, of chiefly rank at home, sergeants and other NCO's, from their own ranks. When I found myself on parade for the first time, staring at a sea of black faces drawn up before me I felt that this was an inappropriate position for a nice Jewish boy from Vienna. However, I did get used to them, in fact, we got on famously together. They were fine soldiers, with an amiable disposition. Their discipline was good. Any orders which coincided with

their own plans and inclinations were duly executed, — others were quietly forgotten, being due only, as they were fully aware, to the inscrutable folly of the white man. This outlook corresponded to my own temperament; so we managed to live in harmony. Our commanding officer was a five-bottles-of-Scotch-a-day-man and had to be supported by his batman in an upright position on parade and therefore posed no real threat to that amicable arrangement. The company was soon on the move; we were sent to Haifa. The men entrained on a direct train through El Kantara, Rafah and Tel Aviv. The second in command and I were to bring the company vehicles by road. I loved the journey through the Northern Sinai. On the first evening we were preparing to camp, when, without a sound, a trooper of the Sudan Defence Force, on desert patrol, appeared over the crest of a sand dune, riding a camel. His black face was slashed by tribal markings, on his head he wore a tall turban with a tasselled end piece, an impressive figure. He dismounted, hobbled the camel and unrolled his prayer rug to commence his evening prayer. I still remember how awe-struck I was by the atmosphere of the event.

Our destination was a large military maintenance base, just north of Haifa. It consisted mainly of repair workshops for military transport and armoured vehicles. Part of it is to-day an important Israeli tank base. Our company of black soldiers was only one piece in the multi-coloured jigsaw of a British Army base. Opposite us was a Gurkha battalion, from Nepal, there were Sikhs, Muslim and Hindu troops who had their daily meat ration delivered on the hoof. There were Cape-Coloureds from South Africa, Australians and some Circassians of the Transjordan Frontier Force, wearing Cossack type uniforms. Orderly rooms everywhere were staffed partly by locally enlisted ATS, mainly Jewish. My comrades were very keen on fraternising; they referred to their activities in that direction as 'shaloming', meaning perhaps the establishment of intimate friendly relations, in the cause of 'shalom' — peace.

Our unit was employed solely in the protection of military establishments, such as ammunition dumps, camps, harbour installations, etc. It did not always work well: f.i. there was the incident concerning the used-tyre depot near Haifa docks. It had been guarded by troopers of Glubb Pasha's Arab Legion. They had come to an arrangement with local entrepreneurs who would arrive there during the night, ignoring normal business-hours, take delivery of a load of tyres, omitting all tedious paperwork and recompensing the guards for their cooperative attitude. When this had become too blatant the Arab Legion was withdrawn and replaced by our lads. The Basuto are cattle-people, unversed in the sophistications of the free market; when they saw vehicles approaching the depot gate with headlights extin-

guished and which failed to stop when challenged, they carried out their orders in their simple-minded fashion and fired at them. — We were not there for very long. Someone high-up must have decided that this threat to private enterprise had to be removed and we returned to our usual ammunition, explosives and fuel dumps.

I was forever getting myself sent off in command of detachments stationed all over the country where I had old friends in kibbutzim, moshavim and in the towns. One such post was on top of Mount Carmel, where we were guarding the transmitter of Pal.-North radio. It was in the winter of '45, bitterly cold in our little tents. However, in the cold clear morning one could watch the sun rise over snow-capped Mount Hermon in the far north, in Syria. In that way I managed to get to know the country pretty well. It is true that, meeting mainly persons of my own background, my insights were very partial ones. Nevertheless I was surprised how many people had at that time little desire for a Jewish State but a strong preference for something like Dominion-status within the British Commonwealth. They were uncomfortable with the thought of one day being left there, clinging to a tiny outcrop of Asia. Lacking any nationalistic instincts I could understand their feelings. As an Austrian Jew I had some measure of nostalgia for the concept of a multi-national Commonwealth. As a school-boy I had envied the ancient Roman's proud assertion: "Civis Romanus Sum.", be he Italian, Greek, Syrian, Jew or Gaul. I had always found it ridiculous for everyone to wish to stand on his very own dungheap, flap his wings and crow defiance at the world. How much more civilized for all to scratch about together on one large, common dungheap.

### SYRIAN JEWRY

The number of Jews in Syria which stood at 30,000 at the time of the Israeli War of Independence has shrunk drastically in the interim and is now authoratively estimated at 4000, the majority of them being concentrated in the capital Damascus.

### THE GLORY THAT WAS GREECE

Athens has turned down an Italian demand to extradite Al Zomar Omasa, a Palestinian suspected of involvement in the 1982 bomb attack on Rome Synagogue, which killed a 2-year old child and injured thirty people. The Greek authorities argue that as the bomb outrage was part of the Palestinian liberation struggle it cannot be deemed an act of terrorism.

### THE SUPERPATRIOT

The current preoccupation with chemical warfare brings to mind Fritz Haber, the German-Jewish Nobel prize winner. Not content with having invented a process (for extracting ammonia from nitrogen) of inestimable value to the German war effort, Haber, keen to prove his patriotism, also masterminded the production of poison gas. This so upset his wife that she took her own life. (Haber himself died in Switzerland in 1934.)

## SHUFFLED CARDS OF IDENTITY

Georg Troller *SELBSTBESCHREIBUNG*, Rasch & Röhring Verlag, Hamburg 1988

Kristallnacht, Vienna. Hidden in a cellar, a Jewish teenager watches through a crack in the wall as stormtroopers rain blows and kicks on elderly Jews doing physical jerks in the muddy courtyard. At nightfall he creeps home to find his father dead from injuries inflicted by the S.A.; an aryaniser is installed in the little family shop. The janitor, all prurient curiosity, appears and mouths perfunctory condolences. The aryaniser whines 'Just my rotten luck! Others get given department stores; me they fob off with a tupenny-ha'penny retail shop.'

These are the opening scenes of the film trilogy *Wohin und Zurück* — about a young refugee's flight from Vienna and eventual return there as a G.I. — which Axel Corti directed from Georg Troller's script. Drawing largely on personal experience Troller composed his tale with *saeva indignatio* and fleshed it out with equally Swiftian grotesqueness. A crucial scene in the third film, set in the last days of the war, has a German soldier lug the corpse of a concentration camp inmate around with him as an alibi; in a subsequent scene a Viennese tells the returnee 'You had a nose for the trouble ahead. That's why your lot got out — but the likes of us were stuck here and had to put up with it all: the shortages, the bombs and the Russians!'

Unfortunately the only showing Troller's cinematically transmuted life story received in this country so far was during last year's Jewish Season at the National Film Theatre. I may not have found each of the three films equally satisfying — the middle one with its half-disorientated, half-risible refugee types in 1940s New York aimed, I thought, more at effect than at truthfulness — but there can be no disputing the fact that the trilogy distils aspects of all our yesterdays with a judicious mixture of panache and sensitivity.

It was therefore with more-than-usual expectancy that I began perusing Georg Troller's autobiography entitled *Selbstbeschreibung*. These expectations were not disappointed. The opening chapter in unputdownable: in it the author manages to trace his evolution from toddler to aesthetically sentient and complex-burdened adolescent in the manner of the traditional *Bildungsroman*, while simultaneously sketching in the entire pathology of the relationship between Austrian Jewry and the host society. A family album comes to life: the emotionally armourplated father, the less-than-appreciated mother, the *bohémien* uncle, the garrulous aunt — and beyond them a network of comfortably off cousins extending to ancestral Brno and Prague. Though the Trollers are a large and gregarious tribe, George is a rather moody boy who finds his outlet in daydreaming and the frisson of poetry.

A precocious receptiveness to literature made him a Jekyll-and-Hyde object to his German teacher at the Gymnasium. That pedagogue, with a more than passing resemblance to Heinrich

Mann's Professor Unrat, saw in young Georg both a detestable Semite and the best pupil in his own subject. A complementary schizophrenia seized Georg: the more he grew to hate the Austrians, who soon called themselves Germans, the more he loved Austro-German culture.

Even in Czech refugee hostels and French internment camps he recited Hölderlin and Rilke, sometimes jettisoning luggage instead of his prized books when in flight. The saga of his escape from Europe is a tangled but absorbing tale in which luck played as much of a part as personal resilience and parental solicitude. New York became a temporary haven — never a potential home. Even so it appears as a more homely habitat in these pages than on the corresponding reel of film. Refugee humour shines through: the new arrivals speak *Emigranto* — or its choleric variant *Emigrantig* — and transplanted cabaret stars perform *Ali Farkas und die 40 Berge*.

Soon after Pearl Harbour he volunteers. The U.S. Army uses him in spheres where he can be most useful: intelligence and propaganda. In Italy he interrogates captured Wehrmacht officers; in the Ardennes he broadcasts surrender appeals to units facing his own. In Strassburg he climbs the Cathedral tower to look for the signature of the youthful Goethe; with victory in sight he and some (refugee) buddies ride into white-beflagged Munich by jeep singing *Es zittern die morschen Knochen* — to which some bystanders respond with the Hitler salute.

The end of the war brings news of a few surviving relatives — but 23 members of the once populous Troller clan have not returned from the camps. The appropriate counterpoint to this shattering tally is the encounter with postwar Vienna whose inhabitants remain ever the same.

After demob Troller stays mainly in Europe, working for the German media — first radio, then television — but domiciled in France. He is neither a German, nor a Frenchman, nor an Austrian. Nor is he a Jew in any communal, religious or Zionist sense. Nonetheless he sees himself as following in the footsteps of the likes of Kisch, Tucholsky, Karl Kraus, Maximilian Harden and so forth, all of whom were, of course, Jewish.

Last but not least, Georg Troller, who while in

the States, limited his exposure to English lest it diminish his grasp of German has deliberately inserted Yiddish terms into the text of *Selbstbeschreibung*. For this reader at any rate it was a sheer delight to encounter terms like *maloche*, *bestemm*, *zore*, *betakeln*, *schabbesdeckel* scattered insouciantly across the pages. Could it be that Troller wants to deny Hitler the posthumous satisfaction of having left the German language *judenrein*? R.G.

## IN DAVID'S CITY

Jonathan Kellerman  
*THE BUTCHER'S THEATRE*  
Macdonald, £11.95

Israeli fiction often deals with the sorrows and joys of the portion of Jewry which has made its home in that strip of the Near Orient — and with some of the feelings of the Arab population, too. One gets all of that, in Jonathan Kellerman's novel which unexpectedly turns into a sex murder saga.

The sudden occurrence of this kind of crime against Arab women in Jerusalem serves as a focus for all the other problems: tension between Arabs and Jews and among Moslems, Christians and Jews, as well as between Orthodox, militant liberal and agnostic Jews.

This mixture might easily have resulted in chaos, but instead the book, to use a cliché, is unputdownable. All Jewish readers can identify with one or the other of the characters; so will Christians, for their religious attitudes play a part; so may Moslems. The Arab case is stated, and it makes one wonder if there can ever be an (even partial) untying of all those knots.

The book's hero is a Yemeni Chief Inspector of Police, mildly orthodox, with an American-Jewish wife and three adored children, the oldest a girl who is the apple of his eye. There is an almost 'racial' difference between husband and wife, which only enhances their love for each other. The author replicates this theme over and over again in other characters, and in one instance such a relationship proves deadly. Mr. Kellerman has been a professional psychologist, and this colours his attitude, and sometimes even his style. He sacrifices too much to the American fashion for 'faction' being so wrapped up in the procedural detail of police actions, or even the minutiae of eating a meal in an Israeli restaurant, that one sometimes seems to be reading a travel guide. But the sombreness of the subject, which is actually not over-sensationalised, is such that these occasional narrative faults fall away as a determined psychopath outwits the police every time, until . . .

The reader, cleverly enmeshed in the feelings and reactions of the polymorphous population of Jerusalem, understands how shocking they find crimes so different from the customary political or delinquent variety. And here the author rises well above the level of blockbuster or film script-in-the-making; on occasion his depiction of a monstrous killer verges on the Dostoyevskian.

JOHN ROSSALL

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## BELSIZE SQUARE ANNIVERSARY

Founded in 1939 by refugees from Nazi oppression Belsize Square Synagogue will celebrate its 50th anniversary with a Service of Thanksgiving on Sunday 12 March at 2.30 pm. The Synagogue has an impressive record of growth and became an independent community last month.

## KINDERTRANSPORT REUNIONS

Mrs. Bertha Leverton has asked us to announce that spouses of Transportkinder are welcome at the two-day event planned for June at the Harrow Leisure Centre.

We also hear that boys who arrived in this country in a children's transport and were accommodated for a time in a hostel in Bradford, Yorkshire, are planning a reunion dinner for Saturday, 25 March. It is understood that the BBC Broadcasting Centre in Leeds intends to make a documentary film about this commemoration.

## PRIVATE EYE'S TUNNEL VISION

One of the most cherishable, if occasionally annoying, traditions of this country is the cult of the amateur. When Ernest Bevin was appointed Foreign Secretary he had never been abroad; on his first day in the job, walking down a Foreign Office corridor, he reputedly stopped outside a door marked Soviet Union and asked if this was a breakaway from the Transport Workers' union.

In working his way up from negotiating overtime pay and the length of tea-breaks, to participating in the Potsdam Conference and the creation of NATO, Bevin described a steep trajectory. At a lower level the steepness of his ascent has been paralleled by Richard Ingram's elevation from editor of a glorified Sixth Form magazine called *Private Eye* to opinion-moulding columnist on *The Observer* leader page. In a recent issue he has reverted to his favourite sport of Israel-bashing. 'Bankrupt and repressive' was his description of the only democracy in the Middle East, a state which in 40 years of beleaguered existence achieved prodigies of development and integration (in, for instance, absorbing a number of immigrants in excess of its original population).

Pace Ingram Israeli policy has fostered the growth of ever more fanatical terrorist groups. Does he put down to Israel's account the million dead of the fanatically fought Gulf War, the tens of thousands of victims of fanatical internecine strife in Lebanon — between Muslim and Christian, Sunni and Shia, Shia *Amal* and Shia *Hezbollah*, Druze and Palestinian, pro-Damascus Palestinians and pro-Arafat Palestinians — not to mention the Islam-wide confrontation between fundamentalists and secularists, or Gaddafi's lethal machinations? Israel's current immobilism is a subject for legitimate criticism, but to pinpoint the Jewish state as the *fons et origo* of the bloody horrors of the Middle East is to indulge in an oversimplification that places Ingram in dangerous proximity to Doktor Goebbels.

## POET OF HOPE

Exactly 80 years ago a pauper immigrant died in the slums of New York under circumstances that were nothing short of desperate. He was entirely alone — after an unsuccessful marriage — and had steadily weakened his malnourished body by alcohol abuse. Yet this man, whose life had for long stretches been edged with despair, was also the begetter of the song of hope of the Jewish people.

Naftali Herz Imber had been born into a Galician chassidic family, but had left the *shtetl* in search of wider horizons as a youth. His wanderings had taken him to Constantinople, the capital of the Turkish Empire which in those days incorporated Palestine. At Constantinople Imber became secretary to Laurence Oliphant, the English proto-Zionist, who wanted to promote the return of the Jews to their ancestral homeland from Christian motives.

With Oliphant, Imber went to Palestine, where he worked as a farm labourer and wrote articles for the nascent Hebrew press. He also started composing Hebrew poems, one of which he entitled *Tikvatenu* (Our Hope). When he read *Tikvatenu* to the pioneer settlers at Rishon LeZion in 1882 they cheered him to the echo, and a newcomer from Romania, Samuel Cohen resolved to set it to music. Soon after the song, with its tune adapted from a Moldavian folk melody, was published under the slightly different name of *HaTikva*. As such it became the Zionist anthem, being sung — in Theodor Herzl's presence — at the conclusion of the Third Zionist Congress in Basle in 1903.

By this time the ever-restless Imber had long quit Palestine for New York. Yet America failed to turn out the *goldene medine* of East European legend for him. Although he maintained a steady output of work in Hebrew (even including a translation of *The Rubaiyat of Omar Khayyam*), he experienced dire poverty, dying in total obscurity in February 1909. Such was the sad fate of the Rouget de Lisle of the Jewish national awakening.

## BERTA STERLY 85

Berta Sterly is a stalwart of Club 1943 (having served as its secretary for close on a quarter of a century), and it is no exaggeration to say that her dedication has been the key to the club's long term survival. After a professional life spent in diverse spheres of education, she has filled her retirement years with travel and art as well as with the necessary minutiae of planning the programmes of Club 1943. Her friends wish her many more years of fruitful endeavour.

## LUNCHTIME RECITALS

The Manor House Society holds regular lunchtime recitals (admission 75p). These take place fortnightly on Tuesdays in three termly series. Lunchtime recitals provide an opportunity for younger Jewish musicians to appear at the Manor House and give a pleasant focus to the middle of the day. Those attending the recitals can lunch at the Manor House cafeteria beforehand and can also enjoy the Manor House Society's current art exhibition and visit the Museum of Jewish Life. Ring 01-346-2288 for additional information.

## A LITERARY ANNIVERSARY

Just over fifty years ago in December 1938, an unusual type of reference book appeared in Berlin. Called *Philo Atlas* and subtitled *A Manual for Jewish Emigration*, it was virtually the last Jewish work to go into print in Nazi Germany. Publication had, of course, been planned well before the November Pogrom, so that its appearance coincided with the nadir in the peace time fortunes of German Jewry, when many were in concentration camps and all faced penury through their exclusion from economic life.

A poignancy similar to that of the circumstances surrounding the launch of the last Jewish book in pre-Holocaust Germany invests the history of its publishers, the *Philo Verlag*. It had been set up in 1919 as *Gabriel Riesser Verlag* by the *Central-Verein deutscher Staatsbürger jüdischen Glaubens* (Central Association of German citizens of the Jewish faith), the dominant organisation within German Jewry. When the publishing house subsequently adopted the designation *Philo Verlag* — after the first century Alexandrian philosopher — the name change in honour of a Hellenised Jew was intended to emphasise the 'universalist' i.e. assimilationist, outlook of the Central Verein.

There was thus a tragic poignancy in a Jewish publishing house conceived to foster assimilation issuing a Manual for Jewish Emigration. Although called an atlas the book had only few maps — about twenty — in relation to text. The latter included such unexceptionable, though in the grim context unrealistic, observation as 'Emigration makes huge demands on an individual's physical, mental and emotional potential for adaptation; in most instances only young people will be up to it'. A more realistic almost prophetic note was struck when readers were advised: 'European countries offer little scope for permanent settlement and earning a livelihood... In general these should only be considered countries of transit'. If one considers the subsequent fate of the Frank family in Holland or of Walter Benjamin in France one sees how apposite — despite their being impracticable counsels of perfection — those comments were.

*Habent sua fata libelli* (Books have their fates) says an old Latin tag. The fate of the *Philo Atlas* was — to revert to the classical idiom conjured up by the name of the publishing house — to be an Atlas called upon to carry an insupportable burden.

## NEW 'JOINT' DIRECTOR

At a Board Meeting of the American Jewish Joint Distribution Committee in New York this week, David Cope-Thompson, Chairman of CBF World Jewish Relief, was elected to serve as a Director of 'Joint'. He joins Kenneth Rubens, a President (and immediate past Chairman of CBF). It is the first time that two U.K. Directors have been elected to their Board and both these CBF leaders are also members of the HIAS Board. These appointments reflect the close cooperation between the CBF and their American Sister organisations.

## GOLDEN WEDDING Mr. & Mrs. Ludwig Spiro

Last December our honorary President, Ludwig Spiro, and his wife Anna celebrated their golden wedding, and we express to them *nachträglich* our congratulations and best wishes for many more years together in health and happiness.

Naturally there were family festivities with their two sons, daughters-in-law and six grandchildren, as well as a delightful luncheon party for their numerous friends. But what made the celebrations especially memorable was the presentation to each of the grandchildren by their grandmother of a small volume specially printed for the occasion, entitled 'Years to Remember'. Mrs. Spiro spent a year reflecting on her early life, recalling school days in Hitler's Germany and the difficulties of the first years of refugeedom in England, and setting down her experiences in a fascinating manner. It is an account of more than ninety pages and many illustrations so personal and intimate that it makes the reader feel privileged to be allowed to accompany her on her journey.

The story ends in the mid-1950s, but maybe her family will persuade her to continue it to the present time. There would be much to say of her experiences when helping to run Brady's Club in the East End of London, as a volunteer member at the Citizens Advice Bureau, her work at the Wiener Library and elsewhere. Whatever she does is carried on quietly and unobtrusively, but with an unmistakable sense of humour. And there should be space found for her husband's remarkable career in industry, his indefatigable work on behalf of refugees through the AJR and in the old age homes, not forgetting the satisfaction and pleasure they must both derive from their sons' successes as a chest consultant and in industry.

Would there were more refugee parents transmitting to, rather than hiding from, their children and grandchildren a past which may have been marked by sadness and destruction, even tragedy, but one which will also have included ample measures of joy and happiness and indestructible values carried into emigration, leading, as here, to new achievements in changed surroundings coupled with an enviable record of community service.

C. T. M.



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and drawings by German,  
Austrian or British Artists,  
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paintings of Jewish interest.

## THE ASSOCIATION OF CHILDREN OF JEWISH REFUGEES

We all agree — it's a bit cumbersome. Some readers of *AJR INFORMATION* may remember articles appearing in the journal two or three years ago under the heading 'DJR News', and indeed, 'Descendants' is how we were originally described. But all Jews are in a sense descendants of some Jewish refugees, and so we became what we already were: the Children of Refugees.

The name has now stuck, and fortunately its initials — ACJR — have gradually acquired the ring of familiarity. That is what matters.

One may ask: why does it matter? Surely the refugee experience is limited to those who went through it? Well, many of us of the next generation, born here of continental parents, may have thought so for years, even a couple of decades, until the formation of this particular group aroused in us the consciousness that all was not quite so simple.

The brief history of the ACJR so far lasts only three and a half years. Yet in that time, its members have discovered a new truth. It is a truth of identity that lay dormant while we were all growing up, getting through our English education, a little embarrassed, perhaps, at our parents' unusual accents (of which we were often only made aware by our friends); it dozed on while we established ourselves in one career or another, left home and followed various paths.

During those years, the young people who are now members of the ACJR had every degree of contact with the longer established Anglo-Jewish community, ranging from brief brushes to total immersion. And the strange thing is that we all found something missing, and could not identify it. What was missing was the common experience of being a child of refugees from Nazi Europe, and the consequent effect that this had had on our upbringing and our whole view of the world and of just what sort of Jews we were. Of course, we did not each wake up to this one morning. The realisation has only come through the discovery that here were other people of a similar age, who 'understood', who had similar childhood anecdotes and memories, and who were also looking for something more from the Jewish social life that they had investigated, and found wanting.

And it is this gap in our social lives that the ACJR has so unexpectedly and enjoyably filled. It certainly isn't all discussions on our identity (although there is a regular discussion group greatly valued by those who have taken part). The bulk of our programme is made up of theatre and concert visits, outings in London and further afield, weekends away, musical, bridge and play-reading evenings, and most notably our monthly buffet-supper-cum-socials, which take place in members' homes on the third Saturday evening of each month. Over 160 events have been organised in a little over three years, so the programme is a full one. Two new ventures in January included a classical record afternoon, and a joint debate with the Young Friends of the Wiener Library. From time to time, we hope to report on the ACJR in *AJR INFORMATION*.

Anyone in their twenties or thirties who is a child of Jewish refugees and would like to know more about the ACJR, should contact Anne, the Administrative Secretary, on 01-579 9906. There is a monthly Newsletter, and we are always pleased that this helps members keep in touch.

JOHN DUNSTON  
Vice Chairman ACJR

## NINETY-FIVE — NOT OUT

Longevity, if untroubled by ill-health, can be one of the greatest boons imaginable. It can be an even greater boon if the 'ancient of years' finds that after a mid-life that left the promise of youth unfulfilled, old age brings with it unhoped for recognition of that early promise.

This has been the experience of Henrietta Hardenberg, who after half a century of obscurity has been enjoying a minor renaissance in extreme old age.

Born into a Jewish middle-class family in 1894 in Berlin, Henrietta felt her poetic vocation already at school; barely 18 she saw herself in print in the expressionist journal *Aktion*. Moving among the literary *avantgarde* she met and married the writer Alfred Wolfenstein. Her first volume of poems, *Neigungen*, appeared in 1918; at the time she and her husband lived in Munich (where their circle included Rilke). They eventually divorced and Henrietta became secretary to an American art historian. This facilitated her move to London in 1937, where she married the designer Kurt Frankenschwerth, a fellow refugee. When war interrupted the art history project she worked in a camera shop and for picture framers. Postwar she translated Dickens stories, helped set up the Wolfenstein Archive and wrote occasional poetry.

Henrietta Hardenberg's 'rediscovery' started when she was nearly 80(!) *Neigungen* achieved a reprint and several years later her subsequent poems came out in the *europäische ideen* series. Now, in the run-up to her 95th birthday, Henrietta Hardenberg is the object of German TV interviews, while the prestigious *Arche Verlag* of Zürich has brought out a lovingly prepared volume covering her entire life's work. In the words of the old adage: Everything comes to him who waits.

## HONOUR FOR DR. GRAUPNER

Rudolf Graupner, who is both a German *Rechtsanwalt* admitted in Frankfurt-am-Main and an English solicitor and partner in the firm of Pritchard Englefield & Tobin, was recently honoured by the University of Würzburg where he received an honorary doctorate at an impressive and moving ceremony which took place on the 50th anniversary of the *Kristallnacht*. The ceremony was attended not only by Rudolf Graupner's family, friends and partners, but also by many colleagues from all over Germany, who have worked together with him for many years. Dr. Graupner, who is the *Vertrauensanwalt* to the German Embassy in London and the holder of the *Bundesverdienstkreuz*, is one of the most highly respected lawyers practising in the Anglo-German field, and this recognition of his contribution to legal relations between the two countries is richly deserved.

A. C. K.



## PAUL BALINT — AJR

## DAY CENTRE

For your convenience, we are now publishing the programme six weeks in advance

## FEBRUARY

Wednesday 1st	'History of Magic' — Bert Meredith
Thursday 2nd	'Music — High, Middle & Low Brow' — Hans Freund
Monday 6th	'Show-Time' — Helena Guest
Tuesday 7th	'Memory — A new concept in services for the Elderly' — Lynette Scott
Wednesday 8th	'Security in the Home & Personal Safety' — P.C. Hoare, Hampstead Police Station
Thursday 9th	Sunshine Singers
Monday 13th	Elisse Relnah Entertains
Tuesday 14th	Cello Duos — Caroline Salinger & Danny Kingshill
Wednesday 15th	'Musical Interlude' — Myra Waller & Marguerite Rapp
Thursday 16th	'Pot-Pourri of Music' — Valerie Hewitt & Anne Berryman
Monday 20th	'Security in the Home & Personal Safety' — P.C. Hoare, Hampstead Police Station
Tuesday 21st	'A Welcome Return of the London Ladies Choir'
Wednesday 22nd	WIZO Ladies Choir
Thursday 23rd	'Memory — A new concept in services for the Elderly' — Lynette Scott
Monday 27th	'Couple of Swells' — Monica Lowenberg, Therese Murphy & Colin Good
Tuesday 28th	'Musical Entertainment' — Alan Starr & Jennie Sandler

## MARCH

Wednesday 1st	Harp Recital — Morwen Blythin
Thursday 2nd	Sheila & Daphne Entertain with Songs & Duets
Monday 6th	Peter Howards Sings for You
Tuesday 7th	Gerald Benson Entertains at the Piano
Wednesday 8th	'Songs, Past & Present' — Hans Freund
Thursday 9th	Annette Saville Plays Well-Known Classical Musical
Monday 13th	'Nursing & Caring' — Irene White
Tuesday 14th	'Irene & Lena Entertain with Operetta & Songs from the Shows'
Wednesday 15th	'Naughty But Nice' — Cooking Demo — Eric Ruschin
Thursday 16th	'Wembley Follies'

## VOLUNTEERS TALKING

As part of a support programme for AJR volunteers who visit our members in their own homes, a coffee morning was held at Hannah Karminski House on 27th October 1988. Eva Frean, AJR member and Barnet social worker, spoke about the role of the volunteer vis-à-vis the Social Services. She began by suggesting that while we try to meet the needs of elderly people, volunteers have their own reasons for offering to visit — the need to help, for example, and the fact that they find this experience rewarding. Her point that visiting the old and sick can arouse anxiety seemed to strike a chord as we all have to face the difficulties inherent in growing old; loss of health, mobility, loved ones and loss of dignity. We were reminded that professional social workers have certain specific statutory duties — the provision of home helps, meals-on-wheels, aids for the handicapped and residential care, to name those which concern us most.

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Mrs. Frean stressed the valuable role of volunteers who supplement these services, as they can provide specialist help, e.g. many volunteers speak German (or other mother-tongue of the persons visited) and they often continue visiting over a longer period than the local authority social worker. She feels that volunteers have a semi-official role and should be aware that there may be differences in standards between themselves and the people they see. Some may be less tidy, keeping their homes in a different way, especially as caring for a home becomes more difficult with age and scarcity of domestic help.

She spoke of the pressures from G.P.s and others on the elderly to go into residential care because of the cost to local authorities, and the anxieties involved in maintaining people in their own homes. The importance of regular care and meals and continuity of visits was emphasised. Most of the volunteers present felt that one of the great problems is loneliness. The difficulties of overcoming long-term practical problems were discussed and various possibilities of help were mentioned which the Volunteers' Co-ordinator will follow up.

Irene White reminded everyone that tape recordings of AJR Information, music, syna-

logue services and readings, are available from her for the housebound. These also help to relieve isolation. Our time, she said, is the greatest gift we can give to people.

At a second meeting on 2nd November, Klaus Neuberger, AJR volunteer and Samaritan, spoke of the history and work of the Samaritans. He told us of the ideas of Chad Varah, Anglican clergyman and founder of the Samaritans. His two basic propositions were firstly that those in emotional distress ought to be able to call for help in the same way as they call the police, ambulance or fire brigade, by telephoning a number; secondly that distressed callers could be greatly helped by ordinary people prepared to listen to them sympathetically.

There are now 182 continually manned Samaritan centres in the U.K. (and similar organisations, under other names, all over the world). They have no religious affiliation and are known for their availability and their rule of confidentiality. Their availability means that someone is on duty twenty-four hours a day ready to answer the telephone. People can also call at the Samaritan Centres during the day. Confidentiality means that no confidence is ever passed on outside the Centre, not even to the police. Samaritans are essentially compassionate listeners, unshockable and not passing judgment. They may not approve of what callers have said or done, but they accept them as suffering human beings.

Samaritans are of all ages and come from a wide variety of backgrounds and walks of life. They are carefully selected and trained and serve a probationary period before becoming fully-fledged Samaritans.

If some applicants are turned down it may be that they are too close to troubles of their own; or that the essentially passive stance of the Samaritans does not really suit them. There is a great variety of problems presented by callers: broken relationships, loneliness, bereavement, alcoholism, homosexuality, child abuse, homelessness and so forth. Often it is a combination of problems which brings on depression, despair and suicidal feelings. Listening to such calls can be distressing and Samaritans need to cultivate a measure of detachment — over-involvement does not help anyone. On the other hand compassion and empathy can lead to the sharing of hurt which, in turn, may be the beginning of its healing.

The theme of the general discussion among our AJR volunteers was: How can we help more? It was agreed that there are rewards; the satisfaction of meeting, knowing and helping people. Those present seemed to find it useful to meet other volunteers and to discuss some of the problems. We still have members who have no family, are sick, lonely and housebound, need outside contacts, helpers for shopping or an escort for a hospital appointment. Sometimes a 'befriender' is needed.

Would you like to join us? Please phone Laura Howe at the AJR office on 483 2536 to see how you can help us in our essential work.

## ART NOTES

The recent death of Marianne Segal marks the end of an era. She was the daughter of the well-known painter Arthur Segal who, after a successful career in Berlin, left Germany in 1933. He settled in England where he established a painting school in Hampstead. Arthur Segal died in 1944, but his school was carried on by Marianne for many years until shortly before her death. A major retrospective exhibition of the work of Arthur Segal was held in Cologne in 1987 and then travelled to Berlin, Regensburg, Ascona and Tel Aviv.

One of the painters included in John Denham's 'Emigre Artists' exhibition in 1987 was Erich Kahn. In his gallery in Mill Lane John Denham is now mounting an exhibition of the work of this somewhat neglected artist (5-19 March). Kahn was born in Stuttgart in 1904 and studied under Professor Schneider at the State School for Arts and Crafts from 1922-25, and then with Fernand Leger in Paris. He was imprisoned by the Nazis and then interned in the Isle of Man in 1939. After his emigration from Germany Kahn lived in London where he died in 1980. He had one-man shows at the Redfern, Drian and Molton Galleries in London and also in Stuttgart. He also took part in many group exhibitions in London, Paris and throughout Europe. Examples of his work are to be found in the Tate Gallery, Tel Aviv Museum and in the Ben Uri Art Gallery.

Of special interest is the exhibition of new paintings by Auerbach, Bacon and Kitaj at Marlborough Fine Art (until 10 February). And not to be missed is the mixed show of Austrian Contemporary Art being mounted by Leinster Contemporary Art at the Business Design Centre, Suite 307, 52 Upper Street, London N1 (until 2 February). From Islington it is quite a step to Cork Street, but it is worth visiting the mixed show of contemporary artists at the Piccadilly Gallery, including works by Adrian Berg and Graham Liddle (until end of February).

Samuel Robin Spark was born in Bulawayo in 1938 and came to Scotland in 1945. His work is on show at the Manor House Society (until 15 February). This show will be followed (22 February-30 March) by 'Fresh Faces', incorporating works by five young artists, Addi Cohen-Ziv, Jane Hasseck, Adam Kops, Rina Thea Selby and Margaret Sutton. The Whitechapel Art Gallery is showing paintings and drawings 1929-1941 by Joan Miro (until 23 April). Miro, who died in 1983, was recognised during his lifetime as one of the great masters of the Surrealist movement. More than 80 works on canvas and paper will be on display, including many items seldom seen outside Spain. The Royal Academy is showing Italian Art in the Twentieth Century (until 9 April). And, at the Tate, there is Turner: The Second Decade 1800-1810 (until 27 March). This exhibition comprises a selection of drawings and watercolours, including pastoral subjects, studies for the Liber Studiorum and material relating to the Battle of Trafalgar.

Surely one of the most innovative exhibitions in London is Leonardo da Vinci at the Hayward

Gallery (until 16 April). Not only will it contain the greatest range of Leonardo drawings ever assembled, including 88 works from Windsor Castle, but also a 36-foot model of a flying machine based on Leonardo's drawings, as well as models demonstrating his interest in mechanics and engineering.

Shakespeare's 'A Midsummer Night's Dream' was always a popular theatrical feature in Germany. 'Dreams' is the title of an exhibition at the Barbican Concourse Gallery (12 March-8 April) which represents over a hundred and fifty years of theatrical production of this play. The exhibition is mounted in a full life-size woodland setting which was designed by the Duke of Saxe-Meinigen for his company's production of 'The Dream' in 1910, and painted on canvas by the Brückner Brothers. Other German productions featured in the exhibition range from 1828 with a sketched design by Goethe, Reinhardt's 1910 and 1933 stagings, Walter Felsenstein's 1961 production of Britten's opera and the controversial 1980 productions of Alexander Lang and Thomas Langhoff.

Finally, a reminder about the 4th International Contemporary Art Fair at Olympia (30 March-2 April 1989). Over 150 leading galleries from twenty countries will be exhibiting, including our old friend Annelly Juda, Waddington Galleries, Marlborough Fine Art and Bernard Jacobson.

ALICE SCHWAB



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## SB's Column

*Old topic in the limelight.* Bavarian Television's talkshow host Joachim Fuchsberger interviewed Georg Stefan Troller, a Viennese-born journalist and author who left Vienna at the age of 17, emigrated to the States and returned as an American soldier. Troller, who considers himself as belonging to the German *Kulturkreis*, lives in Paris and feels very European, described his views in a very frank manner: no hate towards young Germans, but frustrated in his love-hate relationship with his native Austria, where he suffered many disappointments decades after the Hitler years.

*Operatic 'Miracle' in Bielefeld.* The name Korngold had a double ring in Vienna some 70 years ago: father Julius was the much feared successor to music critic Hanslick and permanent opera reviewer in the *Neue Freie Presse*; his son Erich Wolfgang, an infant prodigy who wrote the music to the ballet *Schneemann* at the age of 11, scored a remarkable success with his opera *Die tote Stadt*. He then attempted another operatic work *Das Wunder der Heliane*, premiered in Vienna in 1927. Despite a great cast (Jeritza and Jan Kiepura), the work could not hold a lasting place in the repertoire, and subsequently was widely forgotten. Its recent resurrection at the opera house in Bielefeld was considered risky and courageous, but the result seemed to justify the idea: an opera written during a period when contemporary composers Alban Berg and Ernst Krenek added modern technical devices and jazz instruments to demonstrate theatrical progress, this old-fashioned fairy tale mystery cast a glimpse into a non-existent dream world; Bielefeld's positive audience echo astounded the critics who spoke of an 'operatic miracle.' Vienna's fringe theatres (of which there are more than 30) have recently been looking westwards: in *Judas Pilate* given by the French Cultural Institute, Judas is unquestionably modelled after Klaus Barbie, the alleged Nazi torturer who revokes nothing nor does he repent; the monologue *Shirley Valentine* (seen a few months ago at the Vaudeville theatre in London with Pauline Collins) appeared at the Theater in der Frachengasse under the title *Die heilige Johanna der Einbauküche* (without apologies to George Bernard Shaw.)

*Birthdays.* Willy Millowitsch, the comedian who is reputed in the Rhineland capital to be as well known as Eau de Cologne itself, often seen on German Television, has reached the age of 80. Lisa della Casa, the Swiss-born soprano, celebrated her 70th birthday. After her 1941 debut at Solothurn-Biel, and several years in Zürich, further stations in her career were Vienna, Salzburg and New York, where she sang between 1953 and 1968. A famous Arabella (at Covent Garden in the Fifties and in 1965), she specialized in Richard Strauss parts, graduating from Sophie via Octavian to the Marschallin in her beloved *Rosenkavalier*.

David Maier reports on Anglo-Jewish Institutions

## THE JEWISH FRIENDLY SOCIETIES

'Fifty years ago we had members, but no funds; now we have funds, but relatively few members. And those we have are getting on in years. But I am determined that our movement shall not die. I feel that I must give that pledge out of respect for my predecessors in this office'. The words are Issy Grossman's, Grand President of the Grand Order Sons of Jacob. As he speaks, a fascinating story unfolds: that of one of the least-known of this country's Jewish institutions and one which combines, in the field of community work, the best of established British practice with cherished Jewish values: the collection of Lodges which make up the Jewish Friendly Societies.

Friendly Societies are (according to an authoritative definition of their legal status) 'unincorporated mutual insurance associations in which members subscribe for provident benefits for themselves and their families'. The movement began in the late seventeenth century and drew inspiration from the craft guilds of earlier centuries in respect of schemes to protect members from the financial effects of a breadwinner's sickness or other human misfortune. Since some of their meetings might have been construed, at that time, as unlawful gatherings of working men, they tended to introduce rituals and passwords in order to frustrate infiltration by potential informers. Specific Acts of Parliament, designed to encourage their welfare activities and prevent fraud on the members, were passed periodically right up to 1974. Today, Friendly Societies enjoy important tax privileges; and the duties of those entrusted with the administration of their affairs are strictly defined.

When, in the eighties and nineties of the last century, Jews from Poland and Russia came in substantial numbers to settle in the East End of London and the industrial cities of the North, they faced the hardships and heartbreaks of immigrants struggling to survive by the work of their hands. Their needs for practical help in times of need appeared to be not unlike those recognised and met on behalf of English working people by the existing, and by now well developed, Friendly Societies. And so, in 1888, they formed one of their own, the Order *Achei Brith*, closely modelled upon the native example, but endowed with such specifically Jewish concerns as *shivah* benefits and donations to Jewish charities. Other groups followed. 'My own Order was founded in 1900', says Mr. Grossman. 'Down the years we have pursued the traditional virtues of *zedokoh*, *rachmonos* and the concept of *k'lal Yisroël*. After all, in his hour of need, to whom should a Jew turn if not to another Jew? In troubled times, *vehin zoll man gehn?* And so we

have always provided relief in sickness, convalescence, bereavement and, indeed, whenever our support has been called for. To quote an example: we have always provided for Jewish burials so that none of our members were to suffer the indignity of a pauper's grave.'

In some ways, the Sons of Jacob broke new ground: they enrolled members from all walks of life; they worked independently and from their own Head Office, they set up a highly successful Ladies' Guild. The 'glory years' were those from around 1920 to the outbreak of World War II. During that time, new Lodges came into being in London, Leeds, Manchester, Glasgow. Convalescent homes were acquired in the Home Counties. Membership topped 5000. And when, in the thirties, the Board of Deputies of British Jews called on the Association of Jewish Friendly Societies to join in the fight against the growing menace of Oswald Mosley's Fascists, they responded with enthusiastic vigour. Issy Grossman remembers: 'I was there myself, in Ridley Road and Cable Street, along with other Jewish youngsters, and quite a few non-Jews, too, who knew that the Blackshirts had to be stopped'. And he recalls also, and not least, the part played by his Order in the rescue of Jews from Germany. The members succeeded in bringing over forty young girls. They gave them accommodation in their own convalescent home for women and paid a voluntary levy towards their upkeep until, at the beginning of the war, the young people were evacuated to various places and the Order lost

touch. 'But we knew that we had saved forty Jewish lives'.

The post-war years saw the Order in decline, along with its sister organisations. The State had taken over many of the Societies' functions. Membership dropped. All efforts to rekindle the old spirit of brotherhood seemed doomed to failure. But in the 1950s the tide started to turn and the last decade in particular has brought much new activity. The Order's fundraising campaigns for a variety of objectives, such as the maintenance of a Burial Association and help for needy members at Passover, have proved successful. The traditional support for Zionist causes has been extended to include a Magen David Adom ambulance and a dental clinic at the Jerusalem Hadassah Hospital. It is also clear that the 'new look' welfare state encourages the promotion of self-help and private providence of the kind for which the Jewish Friendly Societies have been such a valuable vehicle for a hundred years.

But the most important development as far as the Order Sons of Jacob (now one of the only two remaining organisations of its kind) is concerned, is that it is going ahead with its plan to form a new Lodge with some forty young members: much hope is placed in them to give the Order, and the remnant of the Jewish Friendly Society movement, new life and a future worthy of its unique past.

### HAVING TROUBLE REMEMBERING I

It has taken Düsseldorf close on a quarter of a century to name the local university after Heinrich Heine, its most famous son. Controversy started immediately after the elevation of Düsseldorf Medical School to university status in 1965, the opposition feeding on Heine's record as pro-French, radical and a libertine (as well as a Jew). Last month the academic senate, overturning an earlier decision, finally agreed to the name change.

### HAVING TROUBLE REMEMBERING II

Some Viennese wanted a park named after the martyred cabaret artist Fritz Grünbaum. Others countered by proposing that it commemorate the music-hall actor Rudolf Carl. When the former group pointed out that the actor had been an illegal Nazi, the Carl lobby proved that he had faked his Party membership record. (How Viennese can you get?) In the end Burgomaster Zilk issued a Solomonic judgment by naming the contested patch of grass Alfred Grünwald Park, after the author of the libretto of *Countess Maritza*. This has several advantages: Grünwald was also a Jew, but died — in contrast to the concentration camp victim Grünbaum — peacefully in America, of which country his son Henry A. Grünwald is current ambassador to Austria.

### AJR CLUB NEWS

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Sunday, 12th March, 3.30 pm

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The AJR Club at 15 Cleve Road is open on Sundays, Tuesdays and Thursdays from 2 to 6 pm for members to meet and talk to old and new friends or play cards, scrabble or chess. Volunteers are serving tea and supper (no supper on Sundays). Guests are welcome. The membership fee is £4 p.a.

There is live entertainment one Sunday a month followed by tea, and video films can be watched in the lounge on most other Sundays at 2.30 pm (programme on the Cleve Road notice board). On Tuesdays and Thursdays at 2 pm, Club members may attend the Day Centre entertainment.

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## SCOUTS' HONOUR

On 27th March 1927, aged 12, I became a Boy Scout and this was to have a profound effect on my survival eleven years later. At the time, there existed two Boy Scout Associations in Austria, both recognised by Imperial Scout Headquarters in London: the *Pfadfinderkorps St. Georg*, closely linked to the Roman Catholic Church, and the *Oesterreichische Pfadfinderbund* (Oe.P.B.) with no religious or political affiliations. The Oe.P.B. which I joined was sub-divided into a number of *Kolonnen* with Corps H.Q. in Vienna, and a weak representation in some of the provincial capitals. Some of these *Kolonnen* such as the V., VI. and XII. had a fairly high percentage of Jewish scouts and leaders, whilst others had few, if any, Jewish boys in their ranks. I belonged to the V. *Kolonne* whose District Commissioner was Ing. Hans Singer, nicknamed 'Baczi', an extremely capable and dedicated leader, albeit a strict disciplinarian who did not suffer fools gladly. (Hans Singer died in Dachau in 1942.) In 1927 and 1928 I attended our 8-weeks' summer camp, which was located in the vicinity of the Faakersee in Southern Carinthia. Two events from that period remain in my memory, the first being the visit to Vienna of the Chief Scout, Lord Robert Baden-Powell en route to a Leaders' Conference in Switzerland. The entire Corps lined the Heldenplatz, waiting patiently for some two hours until 'B.P.' arrived and walked from *Kolonne* to *Kolonne*, shaking hands with each leader and thanking him for turning out to greet him. I stood in the front row and saw and heard it all. The second event was of a less pleasant nature. One day in 1928 our

summer camp was surrounded by an unidentified youth group who entered the camp on a given signal, sat down and started to sing antisemitic songs. There was no violence and eventually they left, threatening to visit us again and leaving behind a human skull bearing the inscription 'This is the corpse of Isaac Zwiebelsaft'. At the time, the evil manifestation of antisemitism meant little to us youngsters, and the incident was soon forgotten. The years went by, I became a Rover Scout and, in 1933, when a World Scout Jamboree was held at Gödöllő in Hungary I was asked, as a fairly fluent English speaker, to act as guide/interpreter to some English-speaking scouts who had stopped over in Vienna on their way home from Hungary. The troop to which I was attached came from West Lancashire and was led by an extremely jolly scoutmaster, a Mr. Millington, an almost toothless glassblower from the Pilkington Works at St. Helens, who spoke with a broad Lancashire accent. I had great difficulty in understanding this dialect and had to turn to two Rover Scouts in the troop to act as interpreters. These two, Charles Dootson and Jack Hitchen, both of my age, became close friends, and I wrote to 'Charlie' from time to time after their return home. In 1934, Charlie invited me to spend the Christmas holidays in Lancashire to meet his family and friends, and a good time was had by all. We kept writing to each other at irregular intervals until the Anschluss in March 1938, when both Scout movements were rapidly and violently disbanded. Some of the prominent leaders were arrested and at least one, Fritz

Toffler, who was then International Commissioner, died in Dachau. It also transpired that for some time illegal Nazi groups had used the scout movement as a convenient camouflage for their activities and individuals soon appeared in S.A. and S.S. uniforms in place of their scout garb.

In the ensuing turmoil and frantic attempts to find means of escape from the Nazi menace, a rumour went round that the Chief Scout had made arrangements for Austrian scouts to emigrate to Canada. As soon as I heard this rumour, I sat down and wrote to 'Charlie' in Lancashire asking him to try and find out whether there was any truth in that rumour and explaining at the same time that, as a Jew, I had to leave Austria as soon as possible. We had never discussed the subject of religion before. Charlie lost no time in writing to Imperial Scout Headquarters in London on my behalf. In their reply, IHQ informed him that there was no truth whatsoever in the Canadian rumour, but added that it might be advisable for me to contact the British Consul in Vienna, a Mr. Walker. Charlie sent me the original letter and I immediately wrote to Mr. Walker for an appointment. This being granted out of office hours, I explained my position to Mr. Walker, who seemed well informed about the fate of some of our leaders; he then told me to get my passport ready including the exit and (fictitious) re-entry permit, and to come and see him again. When these formalities were completed, I presented myself at the Consulate, obtained a Visa and, 11 days later, arrived safely in London.

There is no doubt in my mind that the Scout movement saved my life—and that of my late mother whom I managed to bring over two months before the outbreak of war.

FRED MASSERICK  
(nicknamed Bonzo)

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## LETTERS TO THE EDITOR

## THE MEMORY OF A PEOPLE IS ITS PAST

Sir — Readers may be interested to know that the illustration published under the above heading in the September 1988 issue (without acknowledgement) is the central portion of a memorial cloth showing a Day of Atonement service held by German-Jewish soldiers near the city of Metz on Wednesday, 5 October 1870, during the Franco-German war.

The cloth, of cotton and printed in red and black, was apparently very popular and made in considerable numbers. A specimen from the collection of the Germanische Nationalmuseum in Nürnberg was included in the exhibition of Jewish history and culture in Bavaria referred to in the January 1989 issue. At the top and bottom of the cloth (not shown in your reproduction) are inscriptions in German and Hebrew of which the following is an English translation:

Do we not all have one Father?  
Has not one God created us all?

Additionally there are patriotic German verses by G. Philippson in each of the four corners of the cloth.

The entry in the exhibition catalogue indicates that the artist who created the cloth is not known. It further states that not less than 3000 Jews, possibly as many as 7000, fought on the German side in that war.

C. T. MARX

## OXFORD'S 'NOLTE AFFAIR'

Sir — First, it has been alleged that Professor Klibansky was sympathetic to Italian fascism because he contributed an article on Nicholas Cues to the *Enciclopedia Italiana* in 1934. In fact, many well-known Italian anti-fascists, as well as Professor Klibansky, were invited to contribute to this encyclopedia in defiance of the Italian government. It is also, to say the least, unlikely that Professor Klibansky who by then was a refugee from Nazi Germany would support fascism in any way. His opposition was indeed so well known that he served as a high-ranking officer in British Intelligence during the Second World War.

Second, Professor Klibansky's distinction as a scholar was early recognised in Germany, and duly acknowledged in England with his election to a Fellowship of Oriel College, Oxford in the thirties. His reputation as a historian and philosopher is beyond dispute and his writings, which extend from the period of classical Greek philosophy down to the present day, can easily be traced.

Third, it is a matter of record that Professor Klibansky is known literally world-wide as a defender of human rights.

DR. DÉsirÉE PARK  
Professor of Philosophy

Concordia University,  
Montreal H4B 1R6,  
Canada

## NATIONAL COSTUME

Sir — Substitute *Juden für Österreicher* and *Kurfürstendamm* for *Wiener Ringstrasse* and you have a quotation from *Der Stürmer*.  
20 Bishops Close, G. SCHMERLING  
Old Coulsdon, Surrey

*I cannot accept the analogy. To Der Stürmer Jews were aliens deserving extermination. To Andre Heller (and Profil, which published the quote) Waldheim-voting Austrians are benighted fellow citizens who deserve a sharp reprimand. Der Stürmer spat poison at a vulnerable minority; Heller aims pinpricks at a majority armour-plated with prejudice.* Ed.

## CAMP HUMOUR

Sir — Fred Massiter's voyage 'To Nijmegen via Quebec' recalled similar experiences which I had. On SS. *Etrick*, a newspaper inadvertently left behind by the crew cheered us up no end by a bold headline 'Arandora Star Sunk'.

As regards the segregation of Jews and non-Jews on transfer to Camp 'N', this was due to the number of inmates that were to go to Camp 'N'. It was the Commandant of Camp 'Q' who devised this method of selection, but our Camp Representatives ('House Fathers') would not co-operate, hence the Commandant was left to his own method with the result that in our hut one brother was declared Jewish and the other Gentile, and that Col. Kahle (his rank derived from the International Brigade in Spain) was numbered among the Jews.

94 Marlborough Mansions, DR. W. LEVY  
London NW6

## ANATHEMA

Sir — Although not a refugee myself, I find AJR often highly interesting and stimulating. Your July editorial on Austria was quite masterly.

Unfortunately, your contributors on Jewish religious matters often betray ignorance, and I am not sure that the appeal of your journal is heightened by the musings of people in whose life Jewish practice is scanty or non-existent. One of those, of course, was Freud. Few readers have taken *Moses und die Monotheistische Religion* as being more than a self-hating extrovert's flight of fancy. For a believing Jew, it is nothing less than outright blasphemy.

P.O.B. 16085, E. S. SCHWAB  
Jerusalem 91160

## ALPDRUCK IN BAD GASTEIN

Sir — I regard it as plain doctrinaire nonsense not to visit Austria as a Jew. With a Jewish community of over-aged, often anxious, survivors, and an over-affluent, inward-looking, native-born second generation every — I repeat every — contact with consciously Jewish visitors from abroad is a necessity. It is also necessary in order to provide confrontation with foreign Jews for 'anti-semites without Jews' (as is the case in the

provinces, where most younger people have had no contact with Jews and the educational provision is below all criticism). People who visit — or even live in — Austria for part or the whole of a year are neither 'thick-skinned' nor 'insensitive.' They are — nolens volens — Jewish ambassadors in a country where effective information is still only skin-deep, while antisemitism is still largely endemic.

DR. F. WILDER-OKLADEK

Wallensteinstrasse 41/17  
1200 Wien, Austria

## HIPPOCRATIC OATHBREAKERS

In 1988 Dr. Renate Jaeckle produced two books which should be counted among the most important ones recently written about Nazism. In *Die Aerzte und die Politik 1930 bis heute* she shows how racial prejudices had been prevalent among leading doctors long before Hitler came to power and how readily the German medical association joined the National Socialist *Ärztbund*, and condoned both antisemitic laws and the killing of sub-normal patients — all in the name of eugenics and the creation of a superior race. Dr. Jaeckle is rightly concerned about the fact that Dr. Haedenkamp, originally head of the non-political medical association and then of the Nazi *Ärztbund* managed to remain leader of the new medical association after the war. So much for de-Nazification!

Dr. Jaeckle's second book, *Schicksale juedischer und staatsfeindlicher Aerztinnen und Aerzte nach 1933 in München* was published on 30th September 1988, 50th anniversary of the day when the right to practice was removed from all Jewish doctors (only a few still being allowed to treat Jewish patients). Apart from being a work of history it is a memento to the Jewish doctors and dentists of Munich. The first part of the book is a historical review of the increasing restrictions on Jewish doctors and the support given to these regulations by the medical associations. This sad story is illustrated by numerous documents and newspaper reports. The second part deals with the fate of 270 Munich doctors and dentists. It shows what an important part they played in the town's medical establishment, how some of them re-established themselves abroad, while all too many were killed in concentration camps. The work and fate of some is described in detail, with illustrations and photos — of others only the date of birth and death is given. Evidently a work of great care and scholarship, this book cannot be read without being touched by a mixture of sadness and pride.

P. E. ROLAND F.R.C.S

*Renate Jaeckle: Die Aerzte und die Politik 1930 bis heute. DM.17.80. Verlag C. H. Beck Muenchen. Schicksale juedischer und staatsfeindlicher Aerztinnen und Aerzte nach 1933 in Muenchen. Published by 'Liste Demokratischer Aerztinnen und Aerzte München'. DM.24. — Verlag Das Freie Buch. Tulbeckstr. 4, 8000 München 2. Available in following bookshops: Literaturhandlung, Fuerstenstr. 17, 8000 Muenchen 2. J. F. Lehmanns Medizinische Buchhandlung Pettenkofferstr. 8, 8000 Muenchen 2.*

**FAMILY EVENTS**

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

**Birthdays**

**Frankenschwerth:**—Margarete Frankenschwerth (the writer Henriette Hardenberg). Warmest wishes to dear Erri on her 95th birthday on 5 February. From her many friends.

**Gould:**—To Katia our very best wishes on a special birthday. The Executive and staff of the AJR.

**Golden Wedding**

**Ney:**—Lotte (née Friedlaender) from Stade, and Arthur Ney from Stuttgart, of 14 Mourne House, Maresfield Gardens, London NW3, celebrate their Golden Wedding on 21 February. They met and married in London and have two daughters, one granddaughter and one grandson.

**Deaths**

**Brookman:**—Edith Brookman, widow of Dr Erwin, died 1 November 1988.

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**Gower:**—Minnie Gower, née Hartmann, died 6 January 1989 aged 95, after a short illness. Greatly missed by all her family and her friends Ilse and Gus Rosenduft.

**Stein:**—Mrs. Milada Stein (originally of Prague) passed away peacefully at Eleanor Rathbone House 3 December 1988. Deeply mourned by all her friends.

**Wilens:**—Else Wilens died 7 January 1989. Deeply mourned by her sister Greta and by her many friends.

**CLASSIFIED**

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A young German student of history would like to hear of a family of German-Jewish origin who could accept him as a paying guest for a month in Spring 1989. Please reply to Box 1152.

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**Information Required**

**BAER.** Mrs. Isabel Baer, formerly of 6200 Wiesbaden, Sonnerbergstrasse 5D and also Edificio Emperatriz A (Piso 13B) Benidorm, Spain. Was in touch with Hedwig Maier. Information please to Anthony Newton & Co., Solicitors, 22 Fitzjohns Avenue, London NW3 5NB.

**FEIT.** Would anyone having information on Lilly Feit, who emigrated as a student to London from Vienna in 1939, aged 25, please contact Mr. Eric Ullmann, c/o Mr. James Dinerman, 136 East 57th Street, New York, N.Y. 10022, U.S.A.

**MORGENDORF.** Fritz Morgendorf from Vreden i/w. Kreis Ahaus, is being sought by his old schoolfriend Walter Schulze-Siehoff, Kusenhorsterstrasse 50, 4358 Haltern 6 — Lippramsdorf, West Germany.

**WETZLAR.** Alex Wetzlar (Munich, Pioneer Corps, London). A young German historian is writing a biography of Alex Wetzlar and would like to hear from persons who remember him. Please write to Box 1151.

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## OBITUARIES

### DOROTHY DE ROTHSCHILD

Dorothy de Rothschild, who has died aged ninety-three, acted as a force for good in so many areas that constraints of space permit only their bare enumeration. She was chatelaine of the Rothschild family 'seat' Waddesdon Manor, chairing the management committee of that nonpareil treasure trove after its transfer to the National Trust. As an MP's wife she shouldered uncovenanted responsibilities because of her husband's frequent illhealth. She worked among disadvantaged East Enders, was an alderman of Buckinghamshire County Council and, finishing up as vice-chairman of the local bench, served as a working magistrate for close on forty years.

Her most important contributions though, were arguably made in the service of the Zionist cause, to which she had a lifelong commitment. As a barely 20-year old wife she had played a part in the run-up to the Balfour Declaration which Chaim Weizman and subsequent Israeli leaders never ceased to value. After the foundation of the Jewish state she headed the *Hanadiv* Foundation, which provided funds for the building of the Knesset, the setting up of Israel's Open University and of the Jerusalem Music Centre, and for the launch of educational television. Despite this volume of activity she studiously avoided the limelight, being described as the 'unknown benefactress' of Israel when awarded the Freedom of Jerusalem in 1982.

### FREDERICK ULLSTEIN

Berlin-born Frederick Ullstein, a grandson of the founder of the famous Ullstein publishing house has died in London, aged 79. Having entered the Verlag at 21 he was forced out after the Nazi takeover and managed the family farm till his emigration to Britain in 1937. Here he continued working in agriculture until the early Fifties when following the restitution of the family firm he resumed his publishing career. After the Verlag passed out of the family's control in 1960 he worked for London-based Aldus Books. Frederick Ullstein leaves a wife, two children and six grandchildren.

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### WIELAND HERZFELDE

Wieland Herzfelde who died, aged ninety-three, in East Germany, achieved precocious fame 70 years ago as leader of the Berlin Dadaists. Of more longlasting importance was his foundation, at around the same time, of the *Malik Verlag* (which name, derived from the Hebrew word for king, had been suggested to him by Else Lasker-Schüler). Herzfelde represented a conjunction of bohemianism and leftwing political engagement. Assisted by his brother, the renowned poster artist John Heartfield, he turned the Malik Verlag into a pioneer publishing enterprise which introduced the writings of Upton Sinclair, Majakowski, Isaak Babel, Leonhard Frank and Erich Mühsam, and the acerbic drawings of Georg Grosz, to the German public. (Grosz, incidentally, earned the Verlag unsolicited publicity through several prosecutions for obscenity and blasphemy.)

At Hitler's accession to power Herzfelde fled to Prague, where he initiated a series of anti-Nazi publications. Later, in New York, he established the *Aurora Verlag* which he ran on a shoestring; its authors' list, nonetheless, read like a Who's Who of *Exilliteratur* — Brecht, Ferdinand Bruckner, Döblin, Feuchtwanger, Heinrich Mann . . . In 1949 Herzfelde settled in the DDR, where he continued to devote himself to his selfappointed lifelong task of placing exciting books before the largest possible readership.

### PAUL SIEGHART

Paul Sieghart's death at 61 will have come as a shock to many who valued his work as a law reformer and human rights activist. Born into a well-connected Austrian family of Catholic converts he was made a refugee by dint of the Nazi race laws — a childhood experience that left him with an abiding horror of oppression. After attending public school and university in his country Paul Sieghart embarked on a legal career which eventually brought him the chairmanship of Justice (the British section of the International Commission of Jurists). As a pleader of good causes he leaves behind a permanent memorial in the shape of the Rehabilitation of Offenders Act (which he inspired), and the Council for Science and Society (which he founded). The list of humanitarian institutions he was prominently associated with included Amnesty International and the European Institute of Human Rights.

### TONI STOLPER

Toni Stolper has died at Alexandria, Virginia, at the ripe age of ninety-seven. A Vienna-born economics graduate she had been wife, and assistant, to Gustav Stolper, editor of the *Deutsche Volkswirt*, an influential publication during the Weimar Republic. After emigrating to New York in 1933 Toni Stolper involved herself in welfare work among refugees and collaborated in the establishment of the New School of Social Research (the largely emigré-staffed successor to the *Frankfurter Schule*). Upon the ending of World War Two the Stolpers resumed their close contact, dating back to the Weimar years, with Theodor Heuss — soon to be first President of the *Bundesrepublik* — and his wife. After the early death of Elly Heuss-Knapp President Heuss maintained an intensive correspondence with Toni Stolper which was published in 1970, several years after his own death, under the title of *Tagebuchbriefe*.

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**INFORMATION WANTED**

The Municipality of Weinheim are preparing an exhibition on the history of its Jewish Community in which they want to include an extract from the Nürnberger Memorbuch of 1349. This book is reputed to be in private possession in London. If any of our readers know of its present whereabouts, would they please contact Frau Bugge, Hauptamt-Archiv, Obertorstrasse 9, Weinheim, West Germany.

**SENECTUS**

Just a line to say I'm living that I'm not among the dead though I'm getting more forgetful and more mixed up in the head.

For sometimes I can't remember standing at the foot of stair if I must go up for something or have just come down from there.

Standing by the fridge so often my poor mind is filled with doubt: have I just put food away or have I come to take it out?

There are times when it is dark out with my nightcap on my head I don't know if I'm retiring or just getting out of bed.

*Amadeus Birnbaum reports*

**How My Valentine was Turned Down**

I always look forward to St. Valentine's Day and never fail to send appropriate messages — more than one to keep on the safe side. They make me feel I stay in touch though I regret to say I rarely draw the response to which I think I am entitled. But then this is eminently a case where we must do a thing for its own sake and fancy must make up for fact.

However, having been unsuccessful in my individual endeavours, I thought of devising a Valentine card which could be commercialised. I composed a verse which could at least compete with the average literary talent displayed on this occasion. This is how it went:

*As I cannot come in pers-on,  
Not by road and not by trine,  
I am sending, with my verse on,  
This 'ere little Valentine.*

Admittedly, not quite up to the standard of Shelley or Betjeman, even when accompanied by a sweet little pocket cartoon, but perhaps not much less acceptable than the rest of the messages that flit around the crowds of arrowpierced hearts. So I offered it for commercial use to one of the companies that thrive on this romantic business. Alas, I did not get very far. The manager of the sales office, though herself a (presumably) fair lady, was so little touched as to reply:

*Thank you once agine  
Your rhyme for Valentine.  
We do not wish to be terse —  
Just to say we use no verse!*

So I was back to square one, and Saint Valentine had once more let me down — badly.

**A WILDER OSCAR**

When the Austrian consul at Los Angeles presented the Gold Medal of the City of Vienna to Billy Wilder in Hollywood, the recipient asked after the name of the present mayor of his hometown. On being told it was Helmut Zilk Wilder commented 'The main thing is it isn't Lueger any more!'

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