

AJR *Information*

Volume XLVIII No. 7
July 1993

£3 (to non-members)

Don't miss . . .

**Educational
experience** p3

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Gretel Beer** p14

Austrian pensions
p16

The AJR at Work,
page 8, contains
a full report of
the 1993 Annual
General Meeting.

The Paris shooting

The carrying out of the – long overdue – ‘death sentence’ on René Bousquet by a maverick gunman was a twofold mercy killing. It was an act of mercy to Bousquet who no longer has to answer for his sickening crimes before an earthly court – as well as for an Establishment which connived at his postwar comeback. Alas, this form of euthanasia also puts to sleep consciences that might otherwise have been stirred by their country's wartime shame. □

Reflections on political correctness

The language of PC

An ‘interesting’ incident occurred at an American university recently. An Israeli student trying to finish an essay around midnight yelled at some noisy black girl students outside his dormitory block: ‘Get away from here, you water buffaloes; there's a zoo a mile away!’

A major row involving a university disciplinary hearing ensued. The black students complained that the term ‘water buffalo’ was a racist slur aimed at their African ancestry. The Israeli insisted that he had simply used the closest English equivalent to the Hebrew term *behemoth* which came into his head. (In addition his defence counsel pointed out water buffaloes are not native to Africa, but to South-East Asia.) The case continues, with reverberations reaching into the U.S. Senate itself.

Interestingly enough, this account of politically incorrect language could itself be faulted as politically incorrect. The term ‘black’ has followed ‘coloured’ and ‘Negro’ into the litter bin of PC; the kosher word in politically correct U.S.-speak is ‘Afro-American’.

No less interesting is the acronym DWEM which stands for Dead White European Males. Some

advocates of PC have demanded the dropping of such DWEMs as Aristotle, Dante and Shakespeare from university study courses, and substituting authors more relevant to the concerns of female and ethnic students. The wider PC hit list also includes Thomas Jefferson (who kept slaves), Emily Bronte (whose *Wuthering Heights* glosses over slavery in the West Indies) and Joseph Conrad (for whom Central Africa was the ‘heart of darkness’).

Then there is the term *chair* instead of ‘gender-specific’ chairman (parodied in the placename Personchester), not to mention *vertically challenged* for small and *follically challenged* for bald.

Presented in this manner it might appear that the insistence on politically correct language is an eccentric foible – but things are not as simple as all that. The Jewish experience has shown that some words carry undertones that don't merely make them pejorative, but criminally libellous; it is only a matter of years since the verb ‘to jew’ as a synonym for cheating disappeared from some English dictionaries. The subliminal association between the term ‘Jew’ and Judas has been the subject both of a learned study and a – somewhat meretricious – recent TV feature.

Some weeks ago Stoke-on-Trent radio tried to extract humorous antisemitic mileage from a script featuring a Jewish milkman named Tight Gitenberg. (The offending programme has since been dropped.)

In a rather higher sphere of entertainment Arnold Wesker has laboured mightily – and, not surprisingly, in vain – to detoxify Shakespeare's *Merchant of Venice* and produce a sanitized Shylock shorn of his misanthropic attributes.

What pains Wesker is the age-old association between the Jew and the insistence on the ‘pound of flesh’ perpetuated in the Bard's version. But there may be brand-new negative stereotypes that we need to be more concerned about. The ‘Zionism shall not pass’ banner recently carried in Moscow by anti-Yeltsin demonstrators infers that Russian Jews are exploiting the current misery in the country in the interest of Israel. This is a rehash of the sentiments once poisonously expressed in *Der Stürmer* – and wouldn't we (and the civilised world) have been glad if the constraints of PC had applied in the days of the Weimar Republic? □

AN IMPORTANT DATE FOR YOUR DIARY

AJR

&
Self Aid

46TH

ANNUAL CHARITY CONCERT

Sunday October 17th, 1993 at 3.00 pm
at the Royal Academy of Music, Marylebone Road

Guest artists:

ERICH GRUENBERG & ANTHONY GOLDSTONE

Programme:

SCHUBERT, CHOPIN, KREISLER, BEETHOVEN

Ticket application forms will appear in the
August issue.

Regrettably, the R.A.M. has no facilities for
wheelchair users.

Compensation for DDR claimants

Reports have been received that the German Government proposes to charge a levy of 33½% on compensation paid under the 1990 legislation to DDR Claimants for property expropriated by the Nazis. The purpose of this levy is to fund any compensation paid by the Government to individuals and Jewish communities.

We understand that the Conference on Jewish Material Claims against Germany, Inc, which negotiates with the German Government on all matters concerning compensation to Nazi victims has taken up this matter and is making every effort to persuade the German Government not to charge this levy. □

Symbol of the city

Mrs Katharina Ziebura, the officer in charge of the programme for inviting Jewish former Berliners to their place of birth (a scheme which has been in operation for 24 years) was honoured with a reception held by the Association of Jewish Ex-Berliners. The reception took place in Willesden Synagogue in the presence of 107 members of the association and their spouses, many of whom had travelled great distances to attend.

In her address, Mrs Ziebura spoke of the events of the first Heinrich Stahl Day (April 22) when a ceremony had been arranged to celebrate the affixing of a plaque to the wall of the house where Stahl was born. The owner of the house had given verbal permission to place the memorial plate, but withdrew it at the last moment. The ceremony had to be reconvened to a more receptive site further down the road. A street in Dahlem has been named after Stahl in remembrance of his life and work.

At the close of the reception Mrs Ziebura presented the Association with a porcelain bear – the symbol of the city of Berlin – she, in turn was presented with a medallion made from an antique bronze coin from the year 68 AD. The meeting was conducted by the Chairman of the Association of Ex-Berliners, Mr Martin Teich-Birken. □

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Profile

From shadowland to Shadchanut



Hedi Fisher

Photo: private.

Hedi Fisher was born a rabbi's daughter in provincial Hungary under the Horthy regime. She had just turned a teenager when the Germans, abetted by local Nazis, took over the country and completed the Final Solution. Her parents and brother were sent to Auschwitz, the parents never to return.

She initially escaped the roundup with the aid of forged papers. Discovered, she was sent, with the surviving inmates of the Debreczin ghetto, in a sealed cattle truck to Austria to perform slave labour. She ended up at a camp attached to the Siemens and Schuckert works near Tulln. When the Third Reich collapsed an Austrian factory foreman with a daughter of Hedi's age hid her from the SS coralling the camp inmates for a death march. (He also saved her from rape by the liberating Russians).

Repatriated to Hungary she met up with her brother, a survivor of Auschwitz and Mauthausen, and together they joined an uncle in London. Here Hedi finished her schooling and soon went to work, but found no satisfactory employment. She attended evening classes and acquired secretarial skills as well as a diploma in sociology. In the midst of all this she got married to another orphaned Hungarian survivor. The marriage failed because, in Hedi's words, 'he was looking for a mother and I for a father'.

The uncle died and she found life for a divorcée with a small daughter hard. She worked in the social services, but realised that discrimination against females hin-

dered her career prospects. Having for several years been involved in setting up informal groups of people in their twenties and thirties – one with the charming name of 'The Gregarians' – she hit on the idea of opening a marriage bureau.

Her initial office was a room in her own suburban house; later she acquired premises, first in Beauchamp Place, and then Camden Town. In her 25 years in the matchmaking business she has brought together 5,000 clients – though she hesitates to claim they all lived happily ever after. What sets Hedi's agency apart from others is the cross-channel nature of her operations. She has interviewed U.K.-oriented potential marriage partners in Milan, Zürich, Düsseldorf, Paris, Brussels and Antwerp. (The last deserves a special mention because Jews make up a sizeable part of her clientele).

Hedi hardly approximates to the proverbial Hungarian – who follows one into the revolving door and comes out in front – but nor does she let grass grow under her feet. Only this year she launched out on two new ventures – briefly as an agony aunt on Breakfast TV, and, more permanently, as the author of *Matchmaker, Matchmaker*. In multi-cultural Britain, where many ethnic subgroups 'believe' in arranged marriages her book should do well.

□ R.G.

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Educational experience

Earlier this year the Trustees of the AJR Charitable Trust were approached by representatives of the Jewish Free School (JFS) in Camden with a request for financial help. JFS were organising a trip to Poland, including the sites of former concentration camps, they felt would be of great historical and cultural value to students taking part. However, for some students the trip was financially unviable. The Trustees were asked to make a donation towards the cost for two students who would otherwise have been unable to go.

As representatives of a major Jewish refugee organisation, the Trustees receive many requests for financial aid. JFS has had a long association with the AJR via student volunteer schemes which include helping at the Paul Balint AJR Day Centre. Recognising the value of education through experience and the excellent reputation of JFS, the Trustees agreed to make a donation.

Subsequently the two students were included in the party which toured Poland. On their return they each wrote a letter of thanks to the Trustees in which they recorded their impressions. The following is an extract from the first letter:

Whilst walking from barrack to barrack in Majdanek camp I noticed a complete

silence. There are no birds or animals, it is as if they do not feel right there. The last place I saw in the camp was a massive pit, filled with the ashes of victims. To me it looked like a giant sandpit. . . .

I feel that it is very important that every Jew should see for themselves the evidence of these camps. I am very grateful to you for helping me to gain a wider knowledge and developing my personal thoughts and emotions.

The other student reports:

After arriving at Warsaw airport we travelled to Lublin by coach. When we arrived at what was once a yeshivah and is now a medical college it was late at night, but we could still see the word 'Jude' and two large magen davids daubed on the wall in yellow paint. . . .

On one afternoon we visited Birkenau. Here we were privileged to attend a ceremony at the memorial at which Yitzak Rabin made a speech. . . .

This trip was an invaluable experience for me and I am proud that as Jews we survive. I would like to thank the Trustees very much for giving me the opportunity to visit Poland, where my grandparents came from and many members of my family suffered. It was through your generous contribution that I was able to pay my respects to them, and I am deeply grateful. □

Anniversary seminar

THE WARSAW GHETTO UPRISING. A seminar to mark the Fiftieth Anniversary of the Warsaw Ghetto Uprising, 9 May 1993

This seminar, organised by the Institute of Contemporary History and Wiener Library, brought together historians and witnesses to the life and death struggle of the Warsaw Ghetto. It was opened with a presentation by Dr John Fox, who edits the 'British Journal of Holocaust Education'. He examined the reasons why armed resistance to the Nazis did not occur until January and April 1943. Dr Fox also dealt with the complex and controversial behaviour of the Jewish Councils, explaining how their actions could be understood in terms of what they knew of Nazi plans at the time, the Jewish historical experience and rabbinical opinions.

Janina David, author of two volumes of memoirs of the period, 'A Square of Sky' and 'A Touch of Earth', then gave a child's view of life in the ghetto from 1941 to early 1943. She spoke frankly about the appalling suffering, but also the existence of wealthy Jews who patronised restaurants in the midst of mass starvation. Her vivid recollections, often using some small, domestic detail to highlight the grim conditions in the ghetto, left the audience better informed and also deeply moved.

Felix Scharf, who has recently introduced an important collection of photographs of the ghetto in a new book 'In the Warsaw Ghetto - Summer 1941', placed the Uprising in the context of Jewish and Polish memory. Jews today mourned the destruction of a civilization that was one thousand years old. Yet for many years Poles could not appreciate this and thought of themselves chiefly as victims. While 100,000 Jews had been saved by Poles, the nation as a whole had faced a cruel moral test imposed on them by the Nazis and had not excelled.

Steve Paulsson, who is conducting research at St Antony's College, Oxford, presented the early fruits of his work on Jews in hiding on the 'Aryan side'. This challenged many stereotypes of Polish behaviour and helped to explain the deadly realities of the 'moral test' they faced every day in relation to the Jews.

□ David Cesarani, Wiener Library

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Reviews

Guilty victim

Peter Wyden, *STELLA*, Simon & Schuster, New York, 1992, \$23.00

One of the darkest chapters of recent Jewish history was collaboration in the Holocaust. Throughout Europe the Nazis tried to force victims to do their dirty work for them by promising them advantages. They demanded lists of names for deportation from Jewish authorities. In defence of officials who complied it can be argued that without their co-operation the same number would have perished and Jewish officials were probably kinder in their dealings with their co-religionists than the SS would have been. Such mitigation cannot be extended to the 'Greifer' (catchers) used by the Nazis to seek out Jews in hiding. The book under review centres on Stella, one of the *greifer* of Berlin.

Blonde bombshell

I remember her very well from my class in the Goldschmidt Schule where we called her the blond bombshell. She was pretty and well aware of it, but to us boys she was unapproachable, seemingly more concerned with attempting to impress young male teachers. Her parents had a US affidavit but, like so many German Jews, could not obtain a visa due to American quota restrictions. The outbreak of war caught the family in Berlin. They tried to live illegally after escaping a round-up but were eventually caught. Stella was tortured to force her to divulge the names and addresses of Jews in hiding, and finally agreed to become a *greifer* so that her parents might be saved from deportation. Able to use knowledge gained as a *U-Boot* of the hideout of many friends and acquaintances, she (like her fellow *greifers*) hunted down hundreds of fellow Jews who then ended in the gas chambers. As did her parents, since the Gestapo didn't keep their part of the bargain. Nevertheless, to save herself Stella kept on with her nefarious work, and helped bring about the deaths of over a hundred people. Upon liberation the Russians sent her to prison for 10 years after a summary trial entirely in Russian where she was allowed no defence. Released after 10 years the West Berlin authorities tried her again; this time defence witnesses were allowed. She denied all allegations; however, there were sufficient witnesses to support them. Found guilty and again

sentenced to 10 years, Stella was immediately freed as she had already served this period.

She now lives somewhere in the Federal Republic, where Peter Wyden interviewed her recently. Her only daughter is in Israel where she has worked as a nurse among Arabs and Jews. For 12 years she worked in the Sinai desert among Bedouins. She was decorated by the Israeli government and when the Sinai became Egyptian again the new Egyptian governor wanted to meet the Jewish woman who had served his people so devotedly. She never mentions her mother and when asked about her family only refers to her grandparents who perished in Auschwitz.

The author tells a gruesome, extremely well-researched tale. In the end he asks the reader how he would have reacted if given the choice which the Gestapo gave Stella. Before we condemn her we must ask ourselves the same question.

□ Peter Prager

Reconciliation

An Exhibition of Sculptures by Walter Goldstern, Düsseldorf

'In the light of the most recent attacks on foreigners, this exhibition has a particularly poignant topicality.' With these words, Dr Ing. Peter Gerber, the Director of the *Verein Deutscher Ingenieure*, underlined his personal invitation to the formal opening on 1 February of a unique exhibition at his organisation's head office in Düsseldorf: the work of Walter Goldstern, refugee, engineer, writer, sculptor.

Walter Goldstern lives in Cheshire. He came to England in July 1938 and worked in Leeds in his special field of thermodynamic engineering until 1968, when he rejoined his former employers, the VDI, in a consultative capacity. He returned to this country in 1986. In 1988 he published 'Vertreibung und Emigration deutschsprachiger Ingenieure nach Palästina 1933-1945' (written in collaboration with Professor Yoav Gelber and reviewed here in July 1988).

Fifteen years ago, at the age of 72, he took up sculpture seriously (he had always been interested in this art form) and since then he has worked in this medium with remarkable success.

By hosting this exhibition, the Association of German Engineers has paid tribute

to him both as a technical author and a visual artist of considerable ability. On display were his published titles (including one which has gone into 13 editions since its original appearance in 1934) and a selection of 24 of his figures, reflecting the artist's innermost thoughts and feelings, not least as the son of Holocaust victims and a refugee and survivor. Above all, they speak of his vision of reconciliation between Jew and Christian, Jew and German, Jew and Arab, human being and human being. And this central theme was taken up in the full coverage of the exhibition in the VDI's own journal and Evangelical Church magazine 'Der Weg'. Both articles quoted the key sentence in Dr Gerber's opening address: 'With his work as an artist Walter Goldstern calls on us to set an example for greater tolerance towards others everywhere'. It is indeed a noble thought.

□ David Maier

Acting the Judas goat

SORRY, JUDAS, *Without Walls*, TV programme broadcast on Channel 4, Monday 5 April

Howard Jacobson, fresh from his battlefield exposure of *Roots Schmoots*, dived straight in during Easter week to do further battle with the dragons of anti-semitism, prejudice and misconceptions. He went for the central beliefs of the Christian faith, and slated them as misbeliefs. His programme followed the publication of Hyam Maccoby's book on Judas Iscariot, and though Maccoby as well as assorted bishops and rabbis appeared on the programme, it was our Howard all the way.

He used every device - from subtle argument to histrionic bad taste, from Jewish jokes to meta-history - to drive home his points.

For starters he made himself up, actor fashion, as the stereotypical Jew of medieval demonology, or modern anti-semitic cartoons, in yellow coat and hat, star on breast, with red wig and a big hooked nose, synthetic warts and prayer shawl peeping out and, surrounded by bottles of blood and other noxious substances, muttered 'money, money, money'. Then he asked the question 'Jewish enough for you?'

His audience - the one in the studio - were not allowed to miss the point. Which was that they were all the Jews at the Last Supper, from Jesus to the last disciple - but

only Judas is the traitor, *because of his name denoting Jew*.

The bishops were bemused, the rabbis seemed doubtful, a former nun, now a writer, agreed with Jacobson. I felt uneasy about the relentless clowning of the presenter. When it came to the complex of ritual slaughter and human sacrifice he did a dance, dressed up as a present-day hygienic butcher, among dangling slaughterhouse carcasses; he dangled some more in his disguise of Judas Iscariot in a realistic representation of a judicial, rather than a suicidal, hanging.

Mr Jacobson made his point, namely that Christianity owes its existence to Judas as a person as well as an analogue of Judaism but oh, the embarrassing gimmicks he used to get to that point. He urged the Church to make Judas into *Saint Judas* and name streets, stations and churches after him.

When, not long afterwards, Jacobson defended his position, with convincing dignity, on Channel 4's *Right to Reply*, the most interesting contribution in that debate came from the executive producer of *Sorry, Judas*; he said he was a Catholic who had left his native Austria because he could not stand its pervasive anti-semitism.

□ John Rossall

The lesson that must be learned

Carrie Supple, *FROM PREJUDICE TO GENOCIDE: Learning about the Holocaust*, Trentham Books, Stoke-on-Trent, £16.95

The now voluminous literature constituting 'Holocaust Studies' has suffered, in this country at least, from one glaring omission: there has been no satisfactory account designed primarily for the purpose of teaching the subject to students in secondary education. Carrie Supple's excellent book attempts to do this.

It would be no exaggeration to say that the task she has set herself is a formidable one. To do justice to the subject without unnecessary oversimplification or serious omission, in such a way as to communicate the facts and their significance to GCSE and A level students, may be considered a rare achievement. Carrie Supple has succeeded in doing exactly this.

The author is herself a teacher of history. She has developed the material for this book over many years and has written it as a text for National Curriculum History. As such, it conforms perfectly to the standard requirements. Profusely illustrated with

photographs and maps, she has drawn from a wide variety of sources, many familiar, others less so, material to illustrate almost every aspect of her subject. Each chapter contains sets of questions designed not merely to consolidate what factual information students will have gathered from their reading, but also to stimulate thought about some of the most profound and painful issues raised by the Holocaust.

It is possible to criticise the book for attempting to do too much. It attempts to trace anti-semitism through 3,000 years of Jewish history in addition to providing an adequate account of the rise of Nazism, the impact of the Holocaust on its victims, Jewish and non-Jewish, while also treating such topics as the Armenian genocide of 1915. This may seem impossibly ambitious, but, remarkably Carrie Supple manages it all admirably.

Although concerned primarily with the Holocaust as a Jewish tragedy, her study does not neglect other victims of Nazi mass-murder. She deals sensitively with the fate of the gypsies and homosexuals. She also treats in some detail the vexed question of resistance in the ghettos and the camps. The inescapable – and clearly intended – conclusion of this book is that genocide, of which the Nazi attempt to destroy the Jewish people remains the paradigm example, is not exclusively confined to the Holocaust and, as today's 'ethnic cleansers' demonstrate, is not confined to the pages of history.

Carrie Supple also introduces an extra dimension which brings to her book a poignancy lifting it far above the average history text book. She traces the personal stories of four survivors – Esther Brunstein, Harry Nagelsztajn, Werner Mayer and Liesl Silverstone – whose lives and moving testimonies personify the tragedy of millions in a way that will move and enlighten students of all ages.

A wonderful book that should be in every school and college library.

□ Michael Faulkner

Pioneer of corporate design

The refugee contribution to British life is, by common agreement, a huge one. Within it one area probably looms larger than most: the visual arts. The famous names just tumble out of the recesses of one's mind: painters like Lucien Freud and Frank Auerbach, art historians like Pevsner, Gombrich, and Reith lecturer Edgar Wind, art book publishers like Walter Neurath of Thames & Hudson fame, architects like Erno Goldfinger, potters like Lucie Rie, etc.

If Ernst Gombrich's bestselling *Story of Art* and Nikolas Pevsner's *County Books of Architecture* have profoundly influenced English ways of seeing, in terms of what people actually see in their daily lives, the refugee deserving pride of place is the far less well-known F. H. K. Henrion.

Henrion reads like the made-up name which it in fact was. Its bearer started life as Heiner Kohn, son of a respected Nuremberg lawyer. Averse to a legal career he went off to study design in Paris – where he became acquainted with such variants of modern art as Surrealism – and in 1936 settled in London. From 1940 on he designed posters and organised exhibitions for the Ministry of Information (e.g. one called 'Off the Ration'), which were not insignificant weapons of ideological warfare.

Post-war Henrion started his own office, which ultimately employed over 60 staff. In 1951 he worked on the South Bank exhibition of the Festival of Britain which seemed, to a country still tired from the exertions of war, to portend a more optimistic future, with modern design very much to the fore. He also taught at the Royal College of Art and the London College of Printing.

Pressed to serve on committees and advisory councils, he freely gave of his time to advance the cause of design, both as international president of the *Alliance Graphique Internationale*, and Master of the Faculty of Royal Designers for Industry.

But Henrion's most obvious contribution to our immediate visual environment lies in his own designs of ubiquitously glimpsed corporate logos, such as that for KLM Royal Dutch Airlines, the Post Office's National Giro Service, the National Theatre, the Royal Festival Hall and the London Electricity Board.

F. H. K. Henrion died three years ago, aged 76, garnering fulsome obituaries in all quality newspapers.

□ R.G.

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Letters to the Editor



OMISSION

Sir – It was gratifying to see the report by M.M.K. on the conference 'Jewish Refugees and Refugee Work 1933–1993' (AJR, May 1993). Unfortunately, a few errors seem to have crept into the account. The conference was organised and chiefly funded jointly by CBF World Jewish Relief and the Wiener Library. It was supported by grants from the Lord Ashdown Charitable Settlement, the Harold Hyam Wingate Foundation and the AJR. The Wiener Library and CBF World Relief are very grateful for the financial assistance of the AJR towards realisation of the conference, but it is only fair to acknowledge the terrific backing which the event received from these other funding bodies. I would also like to pay tribute to the staff at the CBF and the Wiener Library who were responsible for the first-class organisation of this international gathering.

Institute of Contemporary History and Wiener Library Limited David Cesarani

OVERCHARGED

Sir – Under the heading 'Overcharged', your correspondent, H. K. Meyer is quite correct in recommending German (or Austrian) pensions to be paid in Sterling into a U.K. bank account which I find to be the most advantageous and economical method. However, the Creditanstalt in

Vienna charges a commission of not less than A.S. 50,00 for every transfer and, at our end, Midland Bank now charges £6.00 for every transaction, irrespective of the sum involved.

Thingwall Road Fred Masserick
Liverpool

READY FOR ANYTHING

Sir – May I add to the delightful story 'Ready for anything'. Henry (my husband), as a boy of 17 shared a tent with Norbert Brainin at the Prees Heath Internment Camp in Shropshire, where Norbert entertained his fellow prisoners with daily virtuoso performances on his violin, which kept their spirits up.

Henry introduced Norbert to Peter Schidlof who had been to school with him and played the violin. Norbert asked Peter to play something on his violin and told Henry: 'This boy has a remarkable talent'.

After their release, Norbert persuaded his teacher to take Peter under his wing and teach him free of charge. This was the beginning of the famous Amadeus Quartet, with Peter playing the viola. After his untimely death, the three remaining members stopped playing as a Quartet. So close was their friendship that they would not replace Peter Schidlof.

North Mymms Margaret Toch
Hatfield, Herts

GURS

Sir – Any reader wishing to join the Friends of Gurs – the French camp to which the Nazis deported Jews from Baden and elsewhere – should contact me. The annual subscription is £5.

1 Sneath Avenue R. Bergman
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BOUQUETS

Sir – I am taking the opportunity to congratulate you on the way you have transformed and improved *AJR Information*.

Beechcroft Avenue Paul Hollander
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Sir – I must say that *AJR Information* continues to be my favourite periodical.

Wellington Hermann Strauss
New Zealand

More 'hostages of civilisation'?

One doesn't have to be alarmist to apply the phrase 'hostages of civilisation' – which Eva Reichmann coined for German Jewry in the 1930s – to Jews in present-day Russia. If the forces ranged against reform carry the day in Moscow they will rend Yeltsin, branded variously an American catspaw, an agent of Israel, or a Jew *tout court*.

Anti-Yeltsinites are an unholy alliance of Communists and Great-Russian chauvinists. Demonstrators marching under red flags seem oblivious of the fact that the founder of Communism Karl Marx, unlike Yeltsin, really was a (baptised) Jew. By the same token Great-Russian xenophobes carry portraits of Czar Nicholas II, who was seven-eighths German and one eighth Slav.

But then paradox is the name of the game in the jockeying for power in today's Russia. Redundant apparachiks masquerade as defenders of parliamentary sovereignty. If Yeltsin, a far more committed democrat than Khasbulatov, Sorkin *et al*, wants to impress the apathetic populace he needs to act the strong man. Khasbulatov, ally of the political gutter, is a sorcerer's apprentice, who, as a member of the despised Chechen minority, would hardly survive a xenophobic backlash. To Sorkin, highest judge in the land, the principle of judicial objectivity is a closed book. Russian xenophobia has venerable antecedents. After Napoleon's defeat the contribution to

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ALL LEGAL WORK UNDERTAKEN

victory of Scots-descended General Barclay de Tolly was downplayed to inflate the reputation of the *echt* Slav General Suvorov. Pushkin limned anti-Polish diatribes. Dostojevsky hated Catholics, Liberals, and the West in general.

But there have been powerful countervailing voices, too. Tolstoy was excommunicated from the Orthodox Church for supporting dissident sects. Chekhov was an admirable humanist, and Gorki detested antisemitism with every fibre of his being. (As, incidentally, did Shostakovitch.)

Poles tend to assert that their powerful Eastern neighbours are Asiatic, not European, and quote the old saying 'Scratch a Russian and you'll find a Tartar'. This is too pat a judgment. It is, of course, true that historically Russia shares a great deal with Germany. Stalin identified with Ivan the Terrible and Peter the Great, as Hitler did with Frederick of Prussia; the arch-Imperialist Russian Empress Catherine the Great was wholly German by birth, ancestry and upbringing. Worshipping 'strong men' and looking down on parliaments as mere talking shops belongs to the deplorable tradition of both countries.

Let us, however, remember a significant difference from the not-too-distant past. Russian soldiers storming Berlin in 1945 would first rape a woman and then dangle her child on their knees; the Wehrmacht in Moscow might have done the former, but not the latter!

That is why, fundamentally, Germany had to be brought back to civilisation by outside force (as it were) while there is still a fighting – ominous word! – chance that Russia might reform herself by her own efforts. If she does so, the future for Jewry, and the world, could be hopeful; any other scenario is too awful to contemplate.

□ R.G.

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Or have you, John Leale, Messrs Sulpher
and Carey

Met the ghosts of the girls you
denounced?

Have ever you given the slightest
expression

Of the guilt on your conscience?

Have you made your confession
After labouring mightily and with
devotion

With other great notables of your domain
Who shared with much zest the great
honour to be

'Obedient Servants' (the records agree)

Of the enemies of your sovereign

For which somewhat later a fulsome
citation

Betokened the thanks of your King and
your nation

Your lillywhite hands never wielded the
lash

Nor gassed anybody and burned them to
ash,

Your fingers were clean and unsullied
with red

For what are six girls among six million
dead?

Theresa, Marianne, Auguste,

And Annie, Elizabeth, Elda

To be sure, you remember them well

Though they're only six girls among more
than six million

Whose tumbrils were rumbling with death
riding pillion.

But now is the time

To unbury the crime

Which the dead cannot tell:

You consigned them to hell

While most of your neighbours averted
their eyes

And showed neither pity nor shame or
surprise,

So that to this day a squalid disgrace

Disfigures the face of the island race.

□ R. S. Lenk

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CONTEMPORARY PAINTING
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Breaking the silence

Some 50% of U.S. high school students,
it appears, do not know the meaning of
the term 'holocaust'. Closer to home
the late Wagnerian genius, Sir Reginald
Goodall, insisted that the Final Solution
was greatly exaggerated, and who hasn't
heard of David Irving's diatribes on the
subject?

Latent and manifest denials also emanate from the Channel Islands. Several months ago Guernsey said 'no' to a Holocaust play, as illustrated by Julia Pascal's experience. Her play *Therese* recounted what happened to Therese Steiner in Guernsey. As a young Austrian, escaping the Nazis to find refuge in London, she was evacuated to Guernsey only to find herself trapped when the island was invaded. Handed over to the Gestapo by the wartime administration she was deported to Auschwitz, where she died. Just over 2 years ago a row erupted in Guernsey when the author's own drama group attempted to stage the play at the island's concert hall. Mysteriously, the venue became unavailable on the pretext that the play was 'inappropriate' for it, that the language of the play was 'distasteful', and that this converted church was not equipped to stage the play. Clearly, this purely documentary drama which anyone over the age of nine could see without being offended was not welcome and the playwright encountered a wall of silence upon her visit there.

In April, Middlesex University first year drama students performed *Therese* at the Phoenix Theatre, Ivy House (near Golders Hill Park) under the direction of tutor Derek Proctor, to whom Julia Pascal had given special permission to stage it. Given the stringency of resources, the director devised a Promenade style of performance which required a 'movable' participating audience. As one of the spectators, I experienced the play in this novel and untraditional way. The promenade style was a conscious experiment which succeeded well, with all the fourteen characters putting heart and soul into it. The actors were ably supported by a technical crew of 23 students performing various essential functions to lend realism to the experimental venture.

□ K.C.S.

The views expressed in *AJR Information* are the editor's – and not necessarily those of the Association.

The AJR at Work

Our Annual General Meeting

Although London's weather on 10 June, oppressive heat interspersed with torrential downpours, was more reminiscent of Rangoon in the rainy season than England in late Spring, it was business as usual at the AJR's Annual General Meeting.

The climatic conditions notwithstanding, a very large audience attended this year's AGM and the stylish glass-walled hall of the Paul Balint AJR Day Centre was packed to the gunnels.

The meeting opened with the address of the Chairman, Mr Theo Marx, who was able to recount an impressive list of successes and highlights from the past year. He praised the work of the Day Centre staff and volunteers, who have coped with a steadily increasing workload during the year and continued to do so. Mr Marx also noted the new catering arrangements now directly supervised under the auspices of the AJR, and increased capacity of meals on wheels distribution, as well as the take away meals service.

Highlights of the year included the first AJR communal Sedar, which was so successful that it is now set to become a regular event. The Day Centre's organised group holidays have also proved extremely popular.

The Chairman also paid tribute to the sterling work done by the social service department, under the guidance of Agi Alexander. Our social workers continue to deal with a steadily growing number of increasingly complex cases.

Mr Marx expressed his wish that AJR Information, the Association's news organ, supported by the Editorial Advisory Committee, should continue to serve as an important link between AJR members, and the refugee community as a whole.

The recent move of all AJR departments from Adamson Road to the new complex at Hampstead Gate, Frognal, should facilitate a smoother operation for all departments and allow room for future expansion of the services which the AJR can offer to its members.

In concluding, Mr Marx offered a special vote of thanks to all the volunteers and staff who worked with such enthusiastic energy to organise these and other events so much enjoyed by our elderly members.

The Hon. Treasurer, Mr Max Kochmann, then took the floor. As always, he avoided producing long lists of figures, knowing that few people find them generally interesting. He did, however, make the present financial situation of the AJR as clear as possible in layman's terms. Essentially, he said, the AJR can pay its way. But the increasing pressure brought to bear by reduced state benefits, and the fact that many of our elderly members are totally without savings or capital, makes continued financial support from better established members absolutely vital.

Through a mixture of long and short term investments the AJR Charitable Trust is able to generate funds, but the effects of the introduction of the Community Care Act on the elderly make the financial future difficult to predict. What does seem certain, however, is that our obligations as an Association must be seen as lasting for the next 15 to 20 years at least.

Following the Hon. Treasurer's speech Mr Marx asked those present to approve the election of Mrs Claudia Srebnik to the executive committee and the re-election of the following members, Mr C. T. Marx; Chairman, Mr M. M. Kochmann; Vice-Chairman & Hon. Treasurer, Mrs K. Gould; Hon. Secretary, Mrs E. Angel, Mrs M. Brook, Mr C. W. Dunston, Mr J. H. Dunston, Mr M. Durst, Mrs H. Goldsmith, Mr A. C. Kaufman, Mr H. E. Levy, Mr W. D. Rothenberg. The election was carried by acclamation.

After a lively and informative discussion in which the Chairman and Hon. Treasurer answered questions from the floor, Mr Marx called upon the guest speaker, Mr Ralph Blumenau, who delivered a most interesting lecture on the work of the University of the Third Age, in which many AJR members are enrolled. □

Guest speaker

Ralph Blumenau began by pointing up the academic differences between France, cradle of the University of the Third Age concept, and Britain. In France, the courses are organised by the local university whose faculty members do the teaching. British U3A has no link with academic institutions and, most crucially, 'third agers', i.e. retired people, do the teaching themselves. For this they need no formal qualifications – the corollary being that lecturers are simply called co-ordinators – and have to prove no more than an ability to keep a minimum number of students attending their class.

Freeing Latent Ability

The setting free of latent ability and enthusiasm has produced an impressive array of courses on offer: 75 in Central London, attended by 1,500 students. Hardly less impressive is the way U3A caters for the physically handicapped. Some classes actually take place in housebound members' homes; for one literature study programme BT have even set up a telephone link between participants.

The speaker also touched on regional variations between U3A branches. Huddersfield organises lots of music; Cambridge attracts retired country doctors and solicitors; London has a disproportionate number of Jewish – particularly refugee – students. Asked for an explanation of the latter phenomenon he ascribed it to word-of-mouth 'propaganda' (the implication being that we are a rather gabby lot).

Mr Blumenau also pointed out that potential students should disabuse themselves of the idea of the U3A as a lonely hearts club. However, he felt honour-bound to admit that a number of marriages had been made in the lecture theatres.

After that entertaining aside Ralph Blumenau ended on a high note 'Enrol in U3A and you may find it gives new meaning to life!' □

Mr Blumenau's AGM talk has been recorded by Irene White and will be made available to those members who receive AJR Information on tape.

AJR

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FAMILY EVENTS

Deaths

Bergas Irma Bergas (Rochdale) died 9 May 1933. Mourned by family and friends.

Fleiss Alfred Fleiss died suddenly on 7 June, aged 90. Dearly loved and much missed by his wife Anni and his son Arthur.

Sonn Max Sonn died Sivan 13/ June 2. Born in Ingolstadt. Deeply mourned by wife Loni, children and grandchildren.

Florsheim

Friedel Florsheim went to her eternal rest peacefully on 6 June 1993 in the presence of her beloved son Paul. A woman of true worth with a loving nature, a great sense of humour and a happy disposition. Her passing will leave an indelible scar in the memory of all who knew and loved her. Born Bad Soden im Taunus 30 November 1905.

In Memoriam

Clay Walter Clay died 12 July 1991. So sadly missed, Stella.

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Rywke Gelbawy is looking for Dr Maximilian Steiner and his sister Anne, who came to England 1938-40. She had a letter for them from their mother, but it was destroyed in Auschwitz. She wishes to tell them, or their children, her story: Bet Yam, Hersel 70, Israel.

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Art Notes

Julian Treuherz, son of our old friends Mr & Mrs Werner Treuherz of Rochdale, now occupies the prestigious position of Keeper of Galleries for the National Museums and Galleries on Merseyside. Recently he was involved in the exhibition of *Viktorianische Malerei* at the *Neue Pinakothek*, Munich, as well as writing *Victorian Painting* for the Thames & Hudson World of Art series. This is an excellent and highly informative account of the painting and painters of the period (price £6.95).

Visitors to Cornwall this summer will have an opportunity to see the new multi-million Tate Gallery at St Ives, an artists' Mecca for generations, and see an exhibition devoted to artists from the St Ives school since 1925.

German Refugee Artists in Great Britain (A Selection) is at 44, Acacia Road, London NW8 (until 31 July). Viewing is by appointment only, Tuesdays to Saturdays (telephone 071-483 1626). The exhibition, organised in collaboration with the German Embassy, features Peter Baer, Pamina Liebert-Mahrenholz, Margret Marks, Klaus Meyer, Walter Nessler, Helmut Weissenborn and Richard Ziegler. This is a great exhibition in a beautiful house with a lovely garden.

For those who missed the important *Paintings from the Bowes Museum* at the National Gallery (until 20 June), it is worth a visit to the museum itself at Barnard Castle, Durham, when the restoration work has been completed. The Tate Gallery is showing *Paris Post-War: Art and Existentialism 1945-1955* (until 5 September). The exhibition is sponsored by *The Independent*.

The 50th anniversary of the *Warsaw Ghetto Uprising* was commemorated by the

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Polish Cultural Institute in Portland Place by an exhibition of *Polish Jews: An Outline Portrait*.

After the successful *Royal Residences of the Victorian Era* exhibition at the Whitworth Art Gallery, Manchester (until 31 July), the Gallery is showing *From View to Vision* (until 2 October), a display of British watercolours from Sandby to Turner.

The Royal Academy's Summer Exhibition – until 15 August – is always worth a visit because of the mass and sheer variety of pictures on show. Also at the Royal Academy (2 July to 10 October) is *The Impressionist and the City: Pissarro's Series Paintings*. This exhibition brings together 70 works from the last, astonishingly productive, decade of Camille Pissarro's life. In view of the likely popularity of the exhibition advance booking is advisable. Tickets can be obtained from the Royal Academy and from the ticket agents First Call and Ticketmaster. Prices of entry range from £5 to £1.

The Ben Uri Art Society is showing *In the Attic*, paintings by Marlene Rolfe (11 July–1 August). Marlene was born in London in 1946, but her German Jewish mother worked in the German Resistance and was imprisoned in Schloss Lichtenburg by the Nazis. Though Marlene read English at Cambridge she now works part-time in refugee homes running art groups and has exhibited in several open and group shows. The paintings are small, almost childlike, and provide images of things seen, half-seen, through windows, doors and bars against the background of the castle attics of the concentration camp where her mother was imprisoned. □

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SB's Column

British Festivals. Summer Festivals have become cultural institutions, Salzburg having started the trend in 1920, with Edinburgh following in 1947. (Both were initiated by Austrian personalities: Reinhardt and Hofmannsthal in the case of the former and Rudolf Bing the latter.) Special performances, concerts and shows of every description have long been regular features on the continent; now Britain is catching up. This year Brighton caters mainly for the young with a Victorian funfair, the Chinese State Circus and a 'Rock shop', Arundel stages *The Comedy of Errors* as a pyrotechnical fantasy (27 August to 3 September), Henley-on-Thames has an opera gala with Rita Hunter as guest artist, and the Buxton Festival – now a well-established annual feature – fills the second half of July with music ranging from organ recitals via jazz to opera (Donizetti's *Maria Stuarda* and Cimarosa's *Secret Marriage*).

50 years ago Louis Treumann died in Theresienstadt. Today, only very elderly threatregers remember this very talented Austrian operetta singer who at the zenith of his career was the first Danilo in *Merry Widow* in 1905, received acclaim in Kalman and Lehar operettas in the Twenties, and made a final comeback in 1930 in Abraham's *Victoria und ihr Husar*.

Jerusalem. During a May visit to the Israel Festival the Vienna Burgtheater company performed a play by Thomas Bernhard and several Kafka adaptations by George Tabori.

Birthday. Birgit Nilsson, probably the most prominent Wagner soprano of the second half of this century, who excelled in the roles of Brunhilde and Isolde, is 75.

Obituaries. Operatic tenor Heinz Hope has died, aged 69. He represented the nowadays rare species of 'lyric' tenor and sang at many opera houses, and in particular in Hamburg, where he stayed from 1957 to 1970. – Josef Greindl has died in Vienna. He was mentioned in this column in February when he turned 80. Greindl, a 'black bass' popular in Wagner parts, sang Hans Sachs at Covent Garden in 1963. □

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A HISTORY OF THE JEWS IN THE GERMAN-SPEAKING LANDS

Part 10: Jewish responses to emancipation

The emergence of the Jews from the ghettos and their increasing participation in the general life of Europe raised for many of them questions about their own previous ways of life and about the philosophy and religion associated with them. What exactly should be the relationship of Judaism to the modern world? The problem was particularly acute in the German-speaking world between 1800 and 1871 because the progress of the Jews there, unlike, for example, in England or in France, was not interrupted: the emancipation of the revolutionary period was followed by the post-1815 reaction; the abortive 1830 revolutions raised hopes which were disappointed when the rulers were able to revoke the concessions they had made; and the pattern was repeated with the reaction after the 1848 revolutions. There had been revolutions and counter-revolutions in France as well during this period; but the fortunes of the French Jews had not fluctuated in the same way; and of course in England there had been no revolutions or counter-revolutions at all.

Judaism and German Nationalism

The situation of the Jews in Germany might therefore be characterised as being neither hopeful nor hopeless; and German Jews in particular felt that their future position might be determined at least in part by their own attitudes. Already in the 18th century they had learnt that acceptance by the gentile society was limited to those Jews who were 'enlightened' and were willing, and indeed eager, to share the cultural outlook of the German intelligentsia.

In the 19th century one of the dominant preoccupations of great sections of the German intelligentsia was nationalism. Right wing nationalists, as we have seen, would not accept Jews as fellow-Germans, but liberal nationalists did not discriminate in this way – and this presented German Jews with the question of whether they could identify themselves with German nationalism.

So Jews had to ask themselves whether Judaism had a purely religious meaning, or whether Jews were also a people with a separate national identity. Were they prepared to identify themselves entirely with German citizenship, or did they still long for the day when they could leave Germany and return to Jerusalem, as their traditional prayers implied?

There were a number of responses to this question. Many Jews were genuinely captivated by the nationalist enthusiasm that swept through the German intelligentsia in the 19th century. These saw themselves as 'Germans of the Mosaic persuasion', and the logical consequence of this would be the abandonment of Zion-oriented prayers. They embraced Reform Judaism.

Reform Judaism and its opponents

This had had its beginning in the town of Seesen, in Westphalia, where in 1812 Rabbi Israel Jacobson had set up a temple (*sic*: to signalise that what happened there would be different from what happened in the traditional synagogue). In 1818, after the Napoleonic Wars, another temple was created in Hamburg and this used a new prayerbook which was published in 1819.

Reform services went a good deal further than no longer praying for a return to Jerusalem. References to the coming of the Messiah were eliminated; most of the prayers were now said in German rather than in Hebrew; regular sermons were introduced, and these, too, were in German. The services were modelled on those in Christian services: more decorum (*Sittlichkeit*) was required from the congregation; organs and choirs were introduced, and the choirs included women. The *chazan* now stood in front of the congregation instead of in the middle. The rabbis adopted dress similar to that of Protestant pastors. Samuel Holdheim, who led a reform congregation in Berlin from 1847 to his death in 1860, went so far as to conduct Sabbath services both on the Sabbath and on Sundays, and after a while on Sundays only. Some reform rabbis even proposed the abolition of circumcision.

Needless to say, these innovations caused enormous controversy throughout Jewish religious communities. The Rabbi of Prague, Solomon Yehuda Rapoport, accused the reformers of making these changes not because Jews no longer felt the old forms satisfying, but because they wanted to make Judaism more acceptable to Gentile society. Quite apart from his theological objections, he also made the point that only by preserving the traditional forms could the commonality of all Jews, not only inside Germany but also throughout the Diaspora, be protected.

This commonality was indeed splintered.

Some reformers were more radical than others; and among their critics also there was a variety of opinions. There were the uncompromisingly traditional and orthodox, led by Rabbi Moses Sofer of Pressburg (in Hungary). The neo-Orthodox, led by Samson Rafael Hirsch of Frankfurt, defended all orthodox practices in terms of their symbolical importance, but at the same time allowed choral singing and sermons in the vernacular and also insisted on *Sittlichkeit* in the services. The Conservatives, under Zechariah Frankel, the chief rabbi of Saxony, accepted that some reform was desirable, but wanted to keep those features which had historically defined Judaism for centuries: the Sabbath, the use of Hebrew, the dietary laws, and circumcision.

Rabbi Abraham Geiger of Breslau, who was personally a moderate reformer, called a series of synods from 1844 onwards to debate all these questions in the hope that some common ground could be found. The Orthodox, of course, did not come; but after the first meeting the Neo-Orthodox and the Conservatives also absented themselves.

All these groups responded to the challenge of emancipation in religious terms. They all assumed that you could be a good German and also a religious Jew. Hirsch, for instance, held that Israel is a divine community or nation, not a secular one; and he saw no reason why orthodox Jews should not play a full part in the national secular society and identify themselves with German nationalism.

Moses Hess

But there was a small group who applied the doctrines of nationalism to the Jewish people themselves. Foremost amongst these was Moses Hess (1812 to 1875). Hess was an early communist, who both influenced, and was influenced by, Karl Marx. He initially showed little interest in Judaism, married a Christian, and believed that the Jews should assimilate. But he came to feel that the oppression of one race by another was an even more serious problem than that of one class by another. He became an advocate of national liberation and in 1859 enthusiastically supported the Italians in their national struggle against the Austrians. But just as the Italians had a right to their nationhood, so, he came to believe, the Jews had a right to theirs. In *Rome and Jerusalem*, which he published in 1862, he clearly drew the parallel between the rights of the one and of the other. He now believed that the Jews must preserve their nationality in exile and should strive for its political

restoration in Palestine. His book can therefore be considered as the first Zionist text of the 19th century.

Karl Marx

Hess and Marx had already parted company by the time of the *Communist Manifesto* (1848); and Hess's support of nationalism and of Judaism was of course anathema to Marx. Born a Jew, Marx was an extreme example of what came to be known as 'the self-hating Jew'. An ideology that described religion as 'the opiate of the people' would naturally be opposed to Judaism as a religion; but the virulence with which Marx attacked the Jews goes far beyond ideology and betrays a deep loathing of his own origins. His abuse of Jews was actually more racial than it was religious, and he did not refrain from repeating the vilest of stereotypical attacks in two essays of 1844, entitled *On the Jewish Question*. In his later writings, he portrayed the bloated capitalist exploiter as the direct descendant of the Jewish usurer.

None of this would prevent Marxism from attracting a large number of Jewish followers: it appealed to many Jews who felt as oppressed by the Establishment as by the Talmudic and passive past of the Jewish experience or who sought to submerge their Jewish identity in the supposed solidarity of the masses: it was often another form of extreme assimilationism.

Conversion

Assimilation could also take the form of outright conversion to Christianity. Some Jewish historians indeed speak of a 'conversion epidemic': there were some 11,000 conversions in Germany between 1800 and 1870. This is actually not a very large number – it would represent only about 0.66 per cent in each of the three generations represented by that figure; and almost all of them would have come from the educated upper strata: the great mass of the Jewish population was not affected at all.

In these upper strata some Jews may

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A. W. MYTZE

1 The Riding, London NW11.

actually have found the Christian religion more persuasive than Judaism; but in most cases Jews converted to make themselves more acceptable to the Gentile society with which they now mixed. This was almost certainly the case with the famous society hostesses, Henrietta Herz and Rachel Levin and with the children of Moses Mendelssohn. Others admitted that the reason for their conversion was to make them eligible for posts in the civil service or the universities which were still closed to Jews. Such was the case with the father of Karl Marx, who had himself baptized in 1817 in order to become an advocate (and who in 1824 had his then six-year old son baptized, too). The most famous definition of such conversions was the one given by Heinrich Heine when he himself converted in 1825: 'the certificate of baptism is the entry ticket to European culture'; and he made it clear that his conversion did not imply a genuine acceptance of Christianity. He did not escape self-loathing and indeed despised his own conversion: in no other way could we interpret the bitter poem he wrote against his friend Eduard Gans who, in order to qualify for a university appointment, accepted baptism only six months after Heine did.

Verein für Kultur und Wissenschaft des Judentums

Heine and Gans had both been members of a scholarly body dedicated to the *Wissenschaft des Judentums*, clumsily translated into English as the Science of Judaism. The word *Wissenschaft* actually means the impartial and academic study, and this was to be applied to the History and Culture of Judaism in the same way in which the new discipline of historical studies was applied to the history and culture of any other society. If treated in that way, there was no reason why the History of the Jews should be studied only by Jews: some members of this group hoped that state universities might study the history of the Jews in the same spirit in which they studied the history of other societies – though this did not happen in German universities until after the First World War.

The Society was founded in Berlin in 1819: the lawyer Eduard Gans was its first President and he had of course played an important part in drawing up its constitution. This actually required the members of the society to take an oath not to convert to Christianity!

The Society collapsed round about the time of Gans' conversion; but its philosophy continued to be expounded by a group of scholars around Leopold Zunz, who had

been one of the Society's founder members. These scholars believed that Jewish students of Judaism had confined themselves too exclusively to Jewish theology, rabbinic literature, and the *halacha* (Jewish law): it was time to broaden their enquiries into wider fields: into the archaeology of the Bible lands, for instance; into the study of Hebrew linguistics and poetry; into calligraphy; into Jewish music; into the sociology of the Jews; and into their contributions to philosophy, mathematics, astronomy, geography, science (especially medicine), industry and commerce. Like all historians of the time, Zunz was influenced by Hegel's teaching: that history was the story of development; that religious traditions, for example, had evolved with history rather than having been absolutely ordained by Torah and Talmud; and that there was therefore no reason why this evolutionary development should not continue. This was of course a view that appealed to Reform Judaism; but at the same time the awareness that Judaism had an organic history was also called in aid by the neo-orthodox in support of their contention that the historical roots of Judaism go very deep and cannot and should not be changed too easily, simply to comply with the fashions of the moment.

We have been looking at the response of the intellectuals to challenges of the modern world. In the next issue we will look at the economic responses to the opportunities that emancipation opened up.

□ Ralph Blumenau

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Cooking with Gretel Beer



Gretel Beer is a well known food and travel writer with whom some of our readers will already be familiar through her columns in the *Daily Telegraph*, *The Sunday Express* and *The European*, as well as *Vogue* magazine.

Mrs Beer is also the author of eight food and travel books, including the titles *Austrian Cooking*, *Eating Out in Austria* and *The Diabetic Gourmet*.

We are very happy that Gretel has found time in her busy schedule to write this column. Thank you Gretel, and to our readers: Enjoy! □

Redcurrant Meringue Slices

Redcurrant Sorbet and Redcurrant Meringue slices are my two favourite ways of using this fruit – the season for which is unfortunately very short. The former needs practically no recipe – simply rub the redcurrants through a sieve, dilute the resulting puree with sugar solution and freeze, whisking the mixture from time to

time. (If you have an ice cream freezer the procedure is simpler still – you tip the redcurrant puree into the machine and let it do the work). Redcurrant Meringue slices are a little more complicated, but well worth the effort:

- 4 oz (120g) butter
- 2 oz (60g) caster sugar
- 5 oz (150g) plain flour
- 1 oz (30g) unblanched ground almonds
- 1 teaspoon powdered cinnamon
- 10 oz (300g) red currants (with stems removed)
- 3 egg whites
- 6 oz (160g) caster sugar
- a little icing sugar

Sift together flour, 2 oz caster sugar and cinnamon. Mix in the ground almonds. Cut butter into dry ingredients and quickly work to a dough, handling it as little and as lightly as possible. Roll out to about ½" (1 cm) thickness and spread over a buttered and floured baking sheet. Prick lightly with a fork and chill for half an hour. Bake at Gas Mark 5 (375°F) until golden brown and whilst still hot cover thickly with redcurrants. Dust with a little icing sugar. Lower oven heat to the coolest setting (open oven door to accelerate this). Whisk egg whites until stiff, whisk in the 6 oz caster sugar gradually. Completely mask the redcurrants with the whisked egg whites and bake until meringue is dry. (Alternatively you can bake it at Gas Mark 6 until pale golden brown – this will give a soft meringue). Cut into slices when cold.

□ Gretel Beer

VERSE AND WORSE

JILLY COOPER

A geyser gushing 'gosh' and 'super'
A horsey-raunchy-snobby trouper
Archer than Jeffrey is J. Cooper
Whom no one calls a party-pooper

JULIE BURCHILL

The hour of need brought forth great
Churchill
The hour of sloth spawned a Ms Burchill
A sinuous scribbler skilled at snarling
Who loves both Jews and Joseph Stalin

ASIL NADIR

'I'm Robin Hood and not a heel'
He doesn't cease to importune
– Asil is asking for *asyl*
Close to the nadir of fortune

DOWAGER COUNTESS SPENCER

Not up to the young Spencers' mark
Nor glimpsed around Great Windsor Park
– They are *machutenim* no more –
Raine does all commoners abhor
Cornflakey millions hold no charms
Besides a bespoke coat of arms

ROBERT ADLEY

A train buff, not to say fanatic,
A thinker idiosyncratic
Who, Jewish-born, consigned to hell
As 'terrorism's primal cell'
The strife-torn State of Israel

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Obituaries

Dr Ernest Martin Foulkes, Dr Eng, Hon MD, Hon FRCP

Frankfurt-born Dr Foulkes, engineer, businessman and medical philanthropist, has died aged 91.

Having obtained a doctorate in engineering in Berlin in 1929 he came to this country in 1936. Starting with nothing except his expertise and energy he formed a company which made the machine-tools then so much needed by Britain. Despite this, when war broke out, he was interned for a while on the Isle of Man. After the war he turned to the production of laboratory equipment. In 1966 the company, known to scientists the world over as MSE, was one of the first to win the Queen's Award for export achievement.

During his business career Ernest Foulkes recognised the need, in medical research, for doctors who were highly trained in both scientific research and clinical medicine. Aware of the immense difficulties that face young scientists who want to undertake a

medical training, he endowed, on his retirement in 1974, the Foulkes Foundation. Its purpose is to assist, each year, six to eight exceptionally able young scientists to embark on the long medical training course. In 1982 Dr Foulkes extended the operations of the Foundation to Israel, with particular emphasis on biotechnology.

For his contribution to medical science, Ernest Foulkes was appointed CBE by HM the Queen, and awarded the Independence Coin of the State of Israel. He was elected to an Hon Fellowship of the Royal College of Physicians in 1988, and two years ago the University of Newcastle conferred on him an MD *honoris causa*.

Dr Foulkes is survived by his wife Senta, and his daughter Maureen who has taken over the chairmanship of the Foulkes Foundation. □

Dr Peter Wolken

Peter Wolken was one of the most influential doctors in Jewish refugee circles from Western Germany. As a student he participated in anti-Nazi activities in Berlin and as soon as he qualified as a doctor emigrated to France and joined the French Foreign Legion. He arrived in the United Kingdom before war broke out. He joined the British Army and as a Captain in the RAMC served with the 8th Army, attending the wounded at Monte Cassino, one of the bloodiest battles of the Italian campaign. On demobilisation he became a GP in Maida Vale, where he practised for 40 years. Appointed Official Medical Officer of the German Embassy in London in 1955 he dealt with applicants for restitution for over three decades. The Federal Republic of Germany honoured him by awarding him the Officer's Cross of the Order of Merit in 1979. He was a modest man with some famous patients, a practising Jew and Zionist. He is missed by his large number of patients and friends, who remember him with gratitude and affection.

□ Margaret Toch

Hans Sahl

Hans Sahl died in his 91st year in Tübingen. He was the last of the now vanished generation of German literary exiles.

After studying at various universities, the Jewish banker's son became a critic for the *Berlin Börsen-Courier* in the late 1920s and wrote political articles in the left-wing *Tagebuch*.

In Parisian exile he led a lonely existence, opposing the view propounded by Brecht, and others, that opposition to Hitler precluded criticism of Stalin. After internment by the French he managed in 1940 to escape to the U.S.A., where he lived in obscurity for many years. Post-war Germany, too, showed little interest in his novels and poetry. The situation changed in the 1980s, when works like *Wir sind die Letzten* (1971) and *Umsteigen nach Babylon* (1988) found a readership in the Bundesrepublik. At the end of the decade Hans Sahl resettled in Germany, where his remaining years, though overshadowed by ill-health, brought him long overdue recognition. □

Dr Erna Dannemann

Erna Dannemann, who taught music at Riverway Girls' School for many years, died on 8 May at the age of 89.

She was born near Stettin, Germany and studied medicine and later music, obtaining a Ph.D in musicology at Heidelberg University in 1930.

When conditions worsened in Nazi Germany she fled to London in August 1939. Afterwards she returned to Germany as an interpreter with the Allied Forces, eventually settling in Stafford in 1955.

In later years she kept her interest in music, playing duets with friends, going to concerts and arranging a Concert every year.

Erna will be remembered with affection by all who had the privilege of knowing her, for her intelligence, humour and above all a deep humanity and feeling for those around her. □

Search Notices

Hans E. Fuchs, formerly of Breslau. Born May 20, 1922. Mother Eva Fuchs (nee Bloch). Father Dr Arnold Fuchs (Gynaecologist). Brother Franz-Reinhardt. Came to Blackburn Feb 1939 approx. Worked at Universal Leathers. Would appreciate talking to anyone who can tell me about my family. Janine Freed, Box No. 1247.

Peter Jacob(s), last known in North West London (Southgate/Palmers Green), or anyone knowing of him, please telephone present address to 081-866 5607.

David and Ryfka Jacobowicz, or their relatives, originally from Otwock-Srodoborow near Warsaw - please contact Roman and Yolanta Korban, 205 Stephen Street, Blacktown, NSW 2148, Australia - from whom they will receive good news.

Löwenfeld Für eine medizinhistorische Dissertation suche ich Informationen, Photographien und Material in jeglicher Form über Dr. med. Heinrich Löwenfeld, Nervenarzt und Psychoanalytiker, geb. 1900 in Berlin. Emigration über Schweiz, Frankreich nach Prag 1933, nach USA 1938, niedergelassen als Psychoanalytiker in New York, gestorben dortselbst 1985. Thomas Müller, Fidicinstrasse 23, D-W-1000 Berlin 61. Tel: (010 49) (0)30-693 2462. Vielen Dank.

Ing Marx (b. 1930) and Hannelore Marx (b. 1932), daughters of Ellen Bamberger (b. 1904 in Lichtenfels) and Alfred Marx, granddaughters of Josef Bamberger from Lichtenfels. Said to have escaped to London in May 1939. Contact requested in connection with a history of the Bamberger Family of Mitwitz and Lichtenfels now being completed.

Ellen Merländer, born January 8, 1906. Came to Britain late 1930s. May have been gym teacher then head of old age home. Last known addresses: 14 Netherhall Gardens NW3 and 45 Linden Lea, N2. Would she or any members of her family please contact Rainer Fröbe MA, Historian, as Richard Merländer's house in Krefeld am Rhein is being converted into a museum and the history of the family is of great interest. Contact: Fröbe, Schleiermacherstrasse 28, D-300 Hannover 61.

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Birthday

Flora Livingstone



Flora Livingstone.

Photo: Newman.

Flora Livingstone ('Flo' to her friends) has recently had an operation on her eyes. The effects have been remarkable – 'Now I can catch up on my reading', she says. The fact that the sprightly lady pictured above is expanding her book list, and finds that her renewed sight makes her work for the

Children's Care Committee a great deal easier may seem unremarkable. But look again at the picture and consider this information in the light of the knowledge that when this woman was born, in Tauber-bischofsheim, Bavaria, the year was 1893.

The Livingstone family became refugees twice. They emigrated to Italy in 1936, but were expelled by a Mussolini decree in 1939. They came to Britain, where Flo and her husband joined the Leo Baeck Lodges and both became very active members. Flora played a prominent part in organising annual charity functions, which raised substantial amounts for the Lodge's Charitable Trust. She was made an Honorary Life Member of the Council in appreciation of her outstanding work.

The warmest greetings of her many friends go out to Flo Livingstone, whose mental and physical agility belies her age to such a great extent. All the best, Flo, on the occasion of your 100th birthday.

□ M.N.

Austrian pensions

In the context of the 51st Amendment of the Austrian Social Security Act further improvements of the social security benefit regulations for emigrants (persecuted on grounds of their political and religious beliefs or their descent) have been enacted and come into force on 1 July 1993.

This amendment provides the possibility of retrospective payments of Austrian social security premiums for times of emigration without a previous time of insurance. As of 1 July 1993 all emigrants who were born before and including 31 December 1932 can apply to be considered for such late payments of premiums which would then entitle them to an Austrian pension at age 65 – provided they were registered with the Austrian authorities as having their place of residence in Austria on 12 March 1938.

On the basis of the regulation – if a person was forced to leave Austria in 1938, if the required 180 monthly premiums are paid and if not further times of insurance exist – a pension would amount to AS 3.153,20 (as of 1.1.1993) monthly (14 times a year). Please contact the:

Pensionsversicherungsanstalt der Angestellten 1, Postfach 1000A-1021 Vienna, Austria (Tel. 010 431 211350) for application forms, giving date and place

of birth and when and why you emigrated from Austria.

Once you have received the *Antrag auf Ausstellung einer Bescheinigung* please contact the Social Services Department of the Austrian Embassy (Tel. 071-2353731, Ext. 29) for an information sheet concerning the documents the Embassy must see, before a *Bescheinigung* can be issued. □ *The above is a press release from the Austrian Embassy.*



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40 Years Ago this Month

HAMPSTEAD 'SACRED SOIL'

In his inauguration address to the Hampstead Borough Council, the newly elected Mayor, Councillor Emmanuel Snowman, said: '... When I walk along the highways and byways of Hampstead I have the feeling of treading on sacred soil. It is because I remember with the deepest gratitude the welcome Hampstead gave to some of my brethren who were fortunate enough in escaping the gas chambers of Auschwitz and Belsen. It was a welcome in a true Christian spirit, a British spirit and a humanitarian spirit'. In a letter of congratulation to Councillor Snowman the AJR wrote: '... We were particularly moved that in the very first public address after your election you so kindly referred to the part played by Hampstead in giving refuge to many Jewish persecutees from the Continent. We are very grateful for this noble gesture which reflects your deep sympathy with our Community. At the same time we wish to thank you that our own feelings of gratitude were so aptly expressed by you as Hampstead's First Citizen on this solemn occasion'.

AJR Information, July 1953

COMPENSATION CLAIMS GERMANY

Under a new Agreement regular hardship payments will be made to victims of the Holocaust who were hitherto unable to apply for or received only inadequate compensation payments.

Claims may be filed by persecutees who were held in concentration camps for at least six months. Those who were confined in ghettos or lived in hiding for at least eighteen months are also entitled to claim.

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