

## INFORMATION

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H. G. Reissner

## JEWISH RESISTANCE UNDER THE NAZIS

## Opportunities and Limitations

Most readers of "AJR Information" have themselves witnessed some phase of the destruction of Jewish individuals and institutions on the European Continent; but our own experiences and recollections have, necessarily, been restricted in terms of time and region. The sense of bewilderment, shock and loss will not leave us as long as we live, though much has happened since for which we must be grateful. To assess the whole breadth and depth of the tragedy a certain degree of detachment would seem necessary, both in terms of personal involvement and time. This is true of the learned author of the book under review.\* He is now on the faculty of the University of Vermont (where he has specialised in international relations and American foreign policy). He was born in Central Europe, but was obviously too young to have retained more than a haunting memory of events presented in his book. He gained insight when he returned to Europe with the U.S. forces, amplifying it later on by professional work, as a member of the U.S. War Documentation Project. All told, he spent ten years on the compilation and evaluation of his material. His sources are German as well as Allied, including those now located behind the politically dividing line.

From the outset it must be appreciated that Hilberg's review encompasses the fate of all European Jews, from Norway to Greece, not just of the former German Jews who were the first objects of victimisation. Moreover, his focus is not so much on the victims but rather on the perpetrators, i.e., the people who destroyed the Jews. His restrained narrative covers the attempted, nearly successful Nazi policy of annihilation, from its "philosophical" roots to its administrative implementation, with the emphasis on the latter.

Hilberg divides his report in stages, as the squeeze became gradually more thorough and more deadly, viz. expropriation; concentration; mobile killing operations; deportations (with sub-paragraphs for each country involved); killing centre operations. Thus, the reader is informed (or reminded, as the case may be) how the procedure and the tools of destruction were, step by step, more boldly devised and more systematically perfected. He also learns how the "philosophical", destructive impulse eventually prevailed over rational assessments. Not having lived through the period of war in Europe himself, this reviewer was amazed at the extent of the contribution to the industrial war effort which was extorted from millions (family members included) of potential and eventual victims. They, of course, served in the elementary, but futile hope of bare physical survival. The nihilistic approach—*Judeam esse delendam*—at the "brain" centre of operations was stronger than utilitarian evaluations at the periphery. It must, forever, remain a debatable point whether Jews in sizeable numbers would have been released if trucks had been made available in exchange.

This is as far as the thoroughly documented report goes "about the people who destroyed the Jews". Hilberg continues: "Not much will be read here about the victims." In regard to Hilberg's verdict about the "victims" we regret we have to register substantial qualifications. Com-

prehensive evidence submitted by the author himself seems to challenge his contention that the European Jews were, on the whole, a frightened herd of hypnotised humanity incapable of offering active resistance. There was, at least on Russian territory, enough of Jewish participation in partisan warfare, in conjunction with that of other nationalities, to have given the Nazis formal justification for the installation of "mobile killing units". The participation of Jews in the French Resistance as well as the last-ditch fight of the Warsaw Ghetto are also matters of record. To call this "the exception that proves the rule" (as Prof. Hugh Trevor-Roper did in the *New Statesman* of March 2nd, 1962) sounds like a sort of negative exaggeration.

It remains, all the same, true that "Aggression" had a year's headstart over "Resistance", and that a significant early phase of the latter was dubbed the "Phoney War", to say nothing of the phoney, perverted temporary political alliance between Nazis and Russians. In spite of ample warnings, neither the Jews nor the nations at large, whose citizens the Jews were, had been prepared to anticipate, appraise and prevent the culmination of the Wagnerian "Goetterdaemmerung" psychology. Nor must it be overlooked that most observers abroad regarded the victimisation of the German Jews by the Nazis from 1933 to 1939 as a regrettable domestic affair, beyond outside jurisdiction. In their own lack of preparedness, therefore, Jews reflected the lack of foresight of the governments and nations involved. The most that can be admitted is that it was perhaps a little more difficult for Jews to sense impending doom because religious disposition had them ill-prepared to face the possibility of the worst realistically.

Some authorities, including Prof. Hilberg and Prof. Trevor-Roper, seem inclined to blame this rather on a meek defensive psychology developed during the centuries of the "Dispersion" of the Jewish people. They have found an unsolicited ally also in the American-Jewish writer Ben Hecht, whose book, "Perfidy" (New York, 1961), happened to appear simultaneously with Hilberg's. Ben Hecht, an active supporter of political extremism of the Jabotinsky brand of Zionism, accuses Weizmann, Ben-Gurion and Sharett of betrayal of the Jewish masses in that he says the Jewish Agency for Palestine acted as a mere lackey of the British and did not come to the rescue of remaining millions of doomed Jewish victims of Nazi extermination policy, in Hungary and elsewhere.

We who happened to survive individually—including author Hilberg—ought to restrain any tendency towards self-righteousness from hindsight. But it seems to this writer, as must be stressed repeatedly, that the Nazi offer of release of sizeable numbers of Jews was not made in good faith and that it would have been repudiated had the impossible been achieved, i.e., had commodities been put up for exchange, had transport been made available and had territory been set aside to receive the released masses. The testimony of Hitler's "Will" carries more weight than Eichmann's defence.

The question, then, ensues: did the doomed Jews sell their lives as dearly as possible, in other words, should they, or could they, have offered more organised resistance and less

"co-operation" than they actually did? In this regard, too, it behoves all survivors to remain very modest. Who knows how we would have acted in the perverted circumstances of temporary existence in the ghettos of the East under Nazi control?

One specific word only in vindication of the attitude of the German Jews. Admittedly we were overtly optimistic in our early expectations relative to internal mitigating forces such as the Reichswehr and the Conservatives, as well as to the external impact of Western public opinion and political pressure. On the other hand, what little we could, then, try to achieve on a day-to-day basis betrayed a genuine sense of constructive resistance. We—non-Zionists and Zionists alike—did not "sell out", nor did we run away so as to please the "Corporal from Austria". Even after it had become obvious—latest since the annexation of Austria—that matters were heading for a catastrophe of global dimensions, and in the face of mounting obstacles in countries of potential immigration, we tried to conduct an orderly, dignified process of liquidation.

## The Record of German Jewry

There was just one instance of an elected Jewish spokesman—Kareski—who thought he could "sup with the devil", i.e., come to terms with the Nazis, by giving away Jews who were active Socialists or alleged sympathisers. Of this episode (whose victims were Adler-Rudel and the late Wilfrid Israel) Hilberg does not seem to have been aware. He is, however, unexceptionable in quoting the late Dr. Baeck relative to the "co-operation" of the "Reichsvereinigung der Juden in Deutschland", on the eve of the deportations:

I made it a principle to accept no appointments from the Nazis and to do nothing which might help them. But later, when the question arose whether Jewish orderlies should help pick up Jews for deportation, I took the position that it would be better for them to do it, because they could at least be more gentle and helpful than the Gestapo and make the ordeal easier. *It was scarcely in our power to oppose the order effectively* (our italics).

What Dr. Baeck did not say in the context, and what Hilberg omits to stress, is the fact that each of the leaders of the Jews then remaining in Germany—Dr. Baeck, Dr. Hirsch, Dr. Seligsohn, Director Stahl—could have saved their own skins by emigration long before deportation, but that they stood by their flock in its hour of doom and that they sacrificed their lives in the service of the community. They truly "hallowed the Name". . . .

These notes of dissent, rather than meant to detract from Prof. Hilberg's scholarly merits, reflect the "agonising reappraisal" invoked at the beginning of the present review. In his concluding words, Hilberg does not shirk the issue which presents itself to all who ever, and whenever and wherever, ponder over the meaning of the events described and analysed: can history repeat itself, and is such an occurrence conceivable in another country? Basing himself mainly on American experiences, Hilberg contrasts the process of destruction of a minority with that of its absorption. He rightly observes: "The destruction process had a tendency to accelerate in final steps; absorption slows down as it reaches toward its goal." At the same time, how comparatively irrelevant do internal frictions become when the fate of mankind is at stake. In the concluding words of Prof. Hilberg: "The Jews can live more freely now. They can also die more quickly. The summit is within sight. An abyss has opened below."

# RIGHT-WING EXTREMISTS IN GERMANY

## Memorandum of Ministry of the Interior

The Federal Ministry of the Interior has published a detailed memorandum about right-wing and antisemitic activities during the year 1961.

Eighty-six neo-Nazi right-wing extremist organisations, with a membership of about 35,400, functioned in West Germany at the end of last year (as against 54,200 at the end of 1959). The groups published 46 newspapers or periodicals, with a total circulation of 160,000. They employed about 225 journalists, writers and publishers.

The survey said that Right-wing forces in the Republic were weak, disunited and unattractive, and had not so far been able to influence the political opinion of the masses. The importance of Right-wing extremism was often overrated, especially abroad.

The groups had lost many members in recent years, but the remaining followers had become more extreme as a result. This might lead to general "political extremism" in times of economic crisis, the report considered. State agencies for the protection of the constitution were, therefore, keeping a watchful eye on the groups and fighting them with all possible legal means.

The authorities banned and dissolved 42 neo-Nazi groups. Attempts made to form a central organisation to unite all groups had failed because of the absence of a strong leader.

Antisemitic newspapers, booklets and leaflets were smuggled into Germany from Sweden, Britain, the United States, Spain, Argentina and Egypt, and circulated among neo-Nazi groups.

Only few groups based their policy on racial arguments, such as promoted by the Ludendorff movement. On the other hand, the extreme right-wing papers tried to counteract the impact of the Eichmann trial by publishing reports on crimes allegedly committed by the Allies during the war.

### Impact of Eichmann Trial

Antisemitic and neo-Nazi incidents during the year (registered by the Federal Agency for the Protection of the Republic) numbered 389, and 303 persons concerned in the incidents have been identified. The fact that the number of incidents was particularly high between April and July is attributed to the beginning of the Eichmann trial during those months.

The police also arrested 1,083 persons involved in anti-Jewish and neo-Nazi wall daubings and desecrations in the year 1960, half of whom were under the age of 30. There was no evidence that the incidents were controlled or directed by a central Right-wing organisation.

The report alleged that East German Communist circles had not only used the incidents to increase their defamatory campaign against the Federal Republic, but had also instigated such incidents in Western Germany.

The German authorities had compiled a list of about 450 foreign political parties, organisations and publishers who formed part of the international fascist movements, said the survey. The list includes the "Northern European Ring" (N.E.R.) in Coventry.

The survey stresses that the Federal Government is anxious to support any educational actions which aim at the prevention of the

spreading of extreme right-wing trends. It therefore sponsors and welcomes the efforts in this sphere made by the school authorities, the youth organisations and the trade unions. The Government also co-operates with the Societies of Christians and Jews in Germany, the "Zentralrat" of the Jews in Germany and institutes such as the "Wiener Library" (London). It has lent its assistance to the publication of literature, including the preparation of a Handbook on Judaism in the Past and Present and of records of German Jews who perished under the Nazis.

### "ZENTRALRAT" SPOKESMEN CALL ON MINISTER

On behalf of the "Zentralrat" of the Jews in Germany, Mr. Heinz Galinski and Dr. H. G. van Dam called on the Federal Minister of the Interior, Mr. Hoecherl. According to the Press Bulletin of the Federal Government, the discussion centred around the position of the Jews in Germany "in the light of certain disquieting trends which have become evident during the recent past". The Minister stressed that these tendencies were watched vigilantly by the Government.

### ANTISEMITISM AT ANTI-CRUELTY MEETING

When at a meeting in Hamburg of the German League for the Prevention of Cruelty Against Animals the opposition to ritual slaughter was discussed, one of the delegates shouted: "The Jews should go back to where they came from." This remark was greeted with thunderous applause by the majority of the delegates from all parts of the Federal Republic.

A spokesman for the Federal German Government has expressed official regret over the incident. It was hoped, he said, that the legal authorities would carefully investigate the matter and take steps against the author of the incident.

Meanwhile, the League has filed a complaint against the "unknown" delegate who made the remark at the meeting. It declared that opposition to ritual slaughter had no relationship to antisemitism.—(J.C.)

### GERMAN DRAFT PEACE TREATY?

The Social Democrat opposition party has criticised Dr. Theodor Oberlander, former German Minister for Refugees, who was recently rehabilitated by Chancellor Adenauer.

The Party claims that he was one of the authors of a confidential German Draft Peace Treaty formulated by a private institute for political research in Frankfurt. A Christian-Democrat spokesman declared in Bonn that the Government had nothing to do with the proposal, which was a purely private venture, and declined to comment on Dr. Oberlander's participation.

The draft treaty recommends that Germany's eastern frontier should not be drawn until all peoples in the territories concerned have been permitted to exercise their right to self-determination under the terms of the U.N. charter. The draft treaty also recommends that Germany should not pay any further reparations to her former enemies.—(J.C.)

### "ISRAELIS AND JEWS DIFFERENT"

Israeli students studying in West Germany and German students met in Bergneustadt to discuss German-Jewish relations.

A member of a South German public opinion research institute told the students that the latest opinion polls had revealed that most West German citizens had adopted different attitudes towards Israeli citizens and Jews in general. While Israelis were described as courageous, hard-working and upright, and admiration or respect for the Israeli nation was widespread, Jews outside the Jewish State were looked upon as lazy, dirty and insidious.

An Israeli speaker said that a similar attitude could be found among Jews themselves. There was a real danger that the unity of the Jewish people would be destroyed because most young Israelis regarded themselves as Israeli citizens only and not as Jews. They looked down upon Jews in general and tried to draw a clear distinction between Israelis and "the Jews".—(J.C.)

### FRIEDRICH EBERT MEMORIAL

In Heidelberg the house in which the first President of the Weimar Republic, Friedrich Ebert, was born, has been opened to the public as a Friedrich-Ebert-Gedenkstaette. The opening address was delivered by Federal President Dr. Luebke, and the guests at the ceremony included the former Reichstagspraesident Paul Loebe, the Prime Minister of Baden-Wuerttemberg, Kiesinger, and a son of Friedrich Ebert, the member of the Baden Wuerttemberg Diet Karl Ebert.

### FRANKFURT UNIVERSITY APPOINTMENT

Dr. Eleonore Sterling-Oppenheimer has been appointed Lecturer for Political Education at the High School for Education of the Johann-Wolfgang-Goethe-Universitaet in Frankfurt. Dr. Sterling-Oppenheimer, who was born in Heidelberg, studied in New York and in Frankfurt and for several years was attached to the Institute of Political Science of Frankfurt University. Her publications include the book "Er ist wie Du" (1956), a study of the early history of German Antisemitism (1815-1850). In 1959 she was awarded the Leo Baeck Prize.

### CHAIRS FOR JEWISH STUDIES

Chairs for Jewish studies are to be established in the near future at the universities of West Berlin and Frankfurt. A third chair at the Munich University is planned for a later date.—(J.C.)

### PROGRAMME OF LOEB LECTURES

The new term of the Loeb Lectures at Frankfurt University has commenced recently. These lectures are dedicated to the history, philosophy and religion of Judaism. The lecturers will be Rabbi Dr. Kurt Wilhelm, Stockholm ("Juedische Wallfahrtsfeste"), Dr. Egon S. Zeitlin ("Soziologische Analyse der Juden der Gegenwart"), Prof. Gershon Scholem, Jerusalem ("Drei Typen juedischer Froemmigkeit"), Dr. Ernst L. Ehrlich ("Grundbegriffe der biblischen Theologie") and Prof. Dr. Martin Plessner, Jerusalem ("Die Juden als Traeger und Vermittler der antiken Tradition").

### ISRAELI STAMP EXHIBITION

A well-attended exhibition of Israeli stamps was held in Dusseldorf recently.

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# HOME NEWS

## ANGLO-JUDAICA

### ANTISEMITISM—AJEX WARNS

A strong militant policy must be pursued by the Association of Jewish Ex-Servicemen against Fascist splinter groups now bent on active anti-Semitism, said Mr. F. Ashe Lincoln, Q.C., a Past President, when he spoke at the Association's annual conference.

During a debate on anti-defamation, the break-away from the British National Party of Colin Jordan, the Coventry schoolteacher and former organiser of the party, was mentioned by Mr. Martin Savitt, who reminded the conference that Jordan was to hold a meeting shortly in Trafalgar Square of his new National Socialist Movement. Jordan, said Mr. Savitt, was no longer content to express his anti-Jewish views either in print or orally. There was no doubt that he meant to form a "stormtrooper movement" in Britain.

Mr. Savitt told the conference that Ajex was pressing the Board of Deputies Defence Committee to make representations to the Commissioner of Police about the meeting with the hope of getting it stopped.

A delegate urged that action be taken by Ajex against such organisations as the B.N.P. by getting the police to invoke the appropriate section of the Public Order Act, otherwise Jewish people might go to these meetings and there could be trouble.—(J.C.)

### A.J.A. COUNCIL MEETING

#### Fascist Literature Enquiry Urged

The President of the Anglo-Jewish Association, Mr. R. N. Carvalho, has called for a Government inquiry into the publishing and distribution of Fascist literature.

Addressing the newly elected Council of the A.J.A. at Woburn House, London, he said that the activities of the neo-Nazi organisations in the Federal German Republic had been the subject of discussions with its Ambassador here as well as of a Report issued recently by the Federal Ministry of the Interior itself (reported elsewhere in this issue).

Both from those discussions and from the Report, Mr. Carvalho stated, he was convinced that the Federal German Government was anxious to keep careful control of the resurgence of Nazi ideas and of the danger of neo-Nazi organisations.

Mr. Carvalho said he would like to urge the British Government to appoint a committee of inquiry into the printing and publishing of antisemitic or anti-racial literature in this country and into the whole question of its distribution at home and abroad.

In his Presidential statement Mr. Carvalho condemned the tendency of Diaspora Jewry to support Israel "right or wrong" and to resent criticism of her actions.—(J.C.)

### POLISH-JEWISH VETERANS JOIN AJEX

Discussions between Hon. Officers of the Association of Jewish Ex-Servicemen and Women (Ajex) and the Polish-Jewish Ex-Servicemen's Association have resulted in the latter body's affiliation to Ajex.

This is the outcome of many years' co-operation between the two organisations. Although the Polish-Jewish Ex-Servicemen's Association will retain its individual identity, Captain W. Schindler, Chairman of the Polish veterans, has been co-opted to the National Executive Council of Ajex.—(J.C.)

### COMMON GROUND

The first function of the newly formed Finchley Council of Christians and Jews was held at the East Finchley Library, N.2, and Mr. Frank Gibson, Mayor of Finchley, presided.

"When we have banished ignorance from our minds, we can more easily find the common ground on which we can all agree," said Mr. Gibson. He stated that a letter was being sent to churches and synagogues setting out the aims of the Council and asking for their support, and whether there were certain religious festivals that occur in synagogues which it would be possible for Christians to witness, and vice versa.

### EXHIBITION OF ISRAELI GOODS

The decision of the Economic Committee of the Zionist Federation of Great Britain and Ireland to stage an Exhibition of Israeli Goods in North-West London will be welcomed by all sections of the community. The public will thus be given an opportunity to see a wide range of Israeli products, whose excellent quality and competitive prices have established a firm basis for steadily growing exports from Israel.

The Exhibition will be opened by the Israeli Minister in the United Kingdom, Mr. A. Miron, on Tuesday, June 19th, at 8 p.m. (see advertisement on page ). We hope that this important venture will meet with the success it so richly deserves.

### PLEA FOR EICHMANN

An appeal to Israel for "an act of imaginative compassion" in reprieving Eichmann has been made by the Rector of Birmingham, Canon Bryan Green.

"It is not for us Gentiles to call on the Jewish people to exercise clemency", stated Canon Green in his Saturday religious article in "The Birmingham Post". "To do so would be impudent, for we have never suffered as they, the whole race have. One may hope, however, that perhaps their own experience of suffering may enable them to see here a chance of moral leadership. . . To forgive the man who arranged the killings of millions of one's race would be an act of imaginative compassion—it might be so imaginative as even to move other people to copy. Once more the rest of the world might find itself in the debt of the Jewish race".—(J.C.)

### JEWS' COLLEGE PRINCIPALSHIP

Making his first public statement since the controversy over the Principalship of Jews' College came into the open the Chief Rabbi, Dr. Israel Brodie, told the annual meeting of the College's Governors and Subscribers that he had found himself unable to accept the appointment of Dr. Jacobs because of "his published views" and "having regard to the standards of outstanding scholarship and other qualifications required of a candidate for the office of Principal".

The search for "a scholar of renown and high academic attainments willing to accept the Principalship" had so far not proved successful, and the Chief Rabbi urged that in the meantime "recriminations and agitations which can only be detrimental to the College and to the community" should cease.

Recently a letter was addressed to the Chief Rabbi by a large and representative group of Jewish professors and other university teachers from the universities of Oxford, Cambridge, London, Manchester, Edinburgh, Birmingham, Bristol, and Sussex. Among them were scholars in the fields of Jewish studies, the humanities and science. The letter expressed concern with the future of the Jewish community and that so many Jewish students seek to lose their identity as Jews, all too often because their religious leaders and ministers have failed to answer their questions. The writers expressed belief in Dr. Louis Jacobs's qualities to prevent this continual draining of the life-blood of the community. They felt that both the needs of the community and Dr. Jacobs's already established influence in the community, especially among those of the younger generation, manifestly pointed to his selection as the Principal of Jews' College.—(J.C.)

### GERMAN ENVOY PROTESTS AGAINST TV PLAY

The West German Ambassador, Dr. Hasso von Etzdorf, made a complaint to Sir Ivone Kirkpatrick, Chairman of ITA, against the recent anti-Nazi TV play about the return of Hitler. This followed a request from the Embassy for a copy of the script. The play, "Night Conspirators", showed how Hitler might be helped back to power by former Nazis in present-day Germany.

### Dr. Guttmann Honoured

Dr. Ludwig Guttmann, C.B.E., Director of the National Spinal Injury Centre at Stoke Mandeville, and a member of the Board of the AJR, was presented with a scroll contained in a wooden casket commemorating his admission as an Hon. Freeman of the Borough of Aylesbury.

The presentation was made at a special ceremony by the Mayor, Councillor Maurice Buckingham. Paying tribute to Dr. Guttmann, the Mayor said: "His work is world famous, and we are just adding another honour to his steadily growing list." Tribute to Dr. Guttmann was also paid by Councillor H. W. Poole, who said that the establishment of the annual Stoke Mandeville Games—the paraplegic Olympics—was a great achievement, the results of which were testimony to Dr. Guttmann's great vision. In his reply Dr. Guttmann recalled that he had come to this country as a refugee and thanked his fellow workers for their loyalty and co-operation.

### Aldermaston March

Two distinctively Jewish groups marching under their own banners made their first appearance in this year's ban-the-bomb march of the Campaign for Nuclear Disarmament.

The Jewish Group was led by the Rev. Saul Amias (its Chairman), Rabbi H. Reinhart (Vice-Chairman) and Mr. Adrian Cohen (Hon. Secretary). They numbered about 150 marchers. The Group, like most of the other marchers, mainly consisted of young people, but there were also a number of elderly Jews and some couples with children in prams.

The other Jewish contingent consisted of some 200 members of various Zionist youth movements. As in the four previous Aldermaston marches there were, this year, quite a number of Jews who took part as members of local C.N.D. groups or of professional and trade organisations.

### "Amnesty" Representative

Dayan Dr. I. Grunfeld has been nominated by the Chief Rabbi to act as Trustee representing the Jewish community on "Amnesty", the international movement for freedom of opinion and religion.

The movement is composed of people of all nationalities, politics, religions and social views, who are determined to work together in defence of freedom of the mind. Their aim is the worldwide implementation of Articles 18 and 19 of the Universal Declaration of Human Rights, conferring on every citizen the right of freedom of opinion, religion and expression. "Amnesty" wants to mobilise public opinion in defence of those men and women who are imprisoned because their ideas are unacceptable to their governments.

### Luncheon in Honour of Professor Bentwich

Professor Norman Bentwich was the guest of honour at the Anglo-Jewish Luncheon Club on the occasion of the publication of his autobiography, "My 77 Years".

Speaking on changes in Anglo-Jewry during his lifetime—79 years—he said that one of the greatest changes was the place of Jews in British academic and scientific life and in the arts. When he was at Cambridge there was but one Jewish don. Today the number of Jews in academic life could be counted in thousands.

Dr. Richard Barnett, in thanking Professor Bentwich, said that his career had been an example of all that was best in Anglo-Jewry.

### Death of former Jews' College Principal

Rabbi Dr. Isidore Epstein, the Past Principal of Jews' College, died in London at the age of 68. He was associated with Jews' College for 33 years, first as Lecturer in Semitic Languages and, from 1948 onwards, as its Principal. He wrote a number of important books on Judaism, but his monumental work was the editorship of the Soncino translation of the Babylonian Talmud into English.

## BEHIND THE IRON CURTAIN

### PREJUDICE DENIED BY SOVIET JEWS

An open letter signed by five Jews who are prominent figures in Soviet science and culture, has been distributed by the Novosti Press Agency of Moscow.

They state that the number of Jewish scientists engaged in all branches of the Soviet economy is 33,529. This is nearly as high as that of scientists of Ukrainian nationality, although the Ukrainian population is nearly 15 times larger than the Jewish minority. The number of Jewish students in all the universities of the U.S.S.R. is given as over 77,000, considerably higher than the number of students of White Russia, which has a population of nearly eight million people.

Although the Jewish population of the U.S.S.R. constitutes just 1.1 per cent of the country's total population, they provide 14.7 per cent of all Soviet doctors, 8.5 per cent of writers and journalists, 10.4 per cent of lawyers, 7 per cent of actors, musicians, artists and sculptors. Jews are also well represented among the specialists with higher and secondary specialised education engaged in the national economy.

The signatories to the open letter are Z. Ven-drof, the veteran Russian-Yiddish writer and novelist; Lev Puiver, a leading Jewish composer and former leader of the orchestra of the Yiddish State Theatre in Moscow; Professor Yosif Braginsky, Editor-in-Chief of the journal "The Peoples of Asia and Africa"; Professor Boris Eidelman; and Professor Ilya Strashun, a member of the U.S.S.R. Academy of Medical Sciences.

The letter opens with a declaration that all five Soviet Jews had been prompted to write the joint statement primarily in order to refute the recent accusations made by the American Senator, Jacob Javits, on the position of Jews in the Soviet Union. "We read with indignation the allegations in the Western Press about a campaign of anti-semitism in the U.S.S.R." they state. "We declare before the whole world: Soviet Jews do not need any 'protectors' or 'patrons'. An objective observer cannot but admit that there is no Jewish problem in the Soviet Union. We, Soviet citizens of Jewish nationality, constitute a part of the entire Soviet people."

The letter declares that thousands of Jews take part in running the State. In 1961, 7,623 Jews were elected as Deputies of the local organs of the Soviet Government. There are Jews among the Deputies of the Supreme Soviets of the Ukrainian, White Russian, Lithuanian and other Republics. The letter gives the names of the following as Jewish members of the Supreme Soviet: Benjamin Dymshits, who is also a Hero of the Soviet Union; General Yakov Kreiser; Rebecca Vishchinikina, Ilya Ehrenburg, Ilya Yagudin, Heinrich Zimmis and Ilya Belyavichus.

With regard to religion, the letter denies that there is any persecution of Judaism, and maintains that it is placed "in the same conditions as the Orthodox, Moslem, Catholic, or any other religion".—(J.C.)

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### PASSOVER IN MOSCOW

It is reported by tourists who have arrived back from Moscow that Passover was celebrated in that city with undiminished enthusiasm. The streets around the Great Synagogue in Moscow were packed with tens of thousands of Jews on their way to attend Yizkor (memorial) services on the last day of Pesach.

Similar scenes are reported to have been witnessed outside other synagogues in and around Moscow. In a number of streets the police, who were extremely co-operative, halted the traffic and allowed the crowds who could not enter the synagogues to pray in the streets. It is believed that attendance in synagogues for Yizkor this year set a post-war record.—(J.C.)

### PROTESTS IN NEW YORK

In New York two separate protests were lodged against the Soviet Government for violation of human rights. A request was delivered to the United States delegate to the Human Rights Commission, to raise the question of Soviet antisemitism. And on behalf of the League for the Rights of Man, the Chairman of the organisation addressed a letter to U Thant, the U.N. Secretary-General, protesting against the Russian imposition of death sentences on persons for trivial offences.—(J.C.)

### PRIZES FOR ARTISTS AND SCIENTISTS

The International Tchaikovsky Competition in Moscow yielded several prizes for Jewish musicians.

Boris Gutnikov, a 28-year-old Jewish violinist from Leningrad, won the first prize for violin.

Shmuel Ashkenazi, of Israel, tied for second place with a Russian violinist, Irina Bochkova.

The first prize carries a money award of £1,000 and also a tour of the Soviet Union. It is expected that Gutnikov and Ashkenazi will give performances in London.

In the Cellist Section of the Competition, two other Jewish performers, Leslie Parnas of the United States and Valentin Fagan of the U.S.S.R., tied for second place.

Professor Landau, a leading Russian scientist, has been awarded the Lenin Prize for his contribution to Russian science. Professor Yevgeni Lifshits was another Jewish physicist to win a top prize. Emil Gilels, the famous Soviet-Jewish pianist, and Lev Kerbel, the sculptor, were awarded prizes for their contributions to art and literature.

A major award was also given to Professor B. M. Levitan, of the Moscow State University, and Professor A. V. Pogorelov, head of a department of the Physio-Technical Institute of Low Temperatures at the Ukrainian Academy of Sciences.

Altogether over 20 Jews have been awarded Lenin Prizes for 1962.—(J.C.)

### BULGARIAN HERO REMEMBERED

Tributes to the memory of Emil Shekerdijsky, a young Jewish soldier killed while fighting fascism in Bulgaria, were paid in Sofia on the occasion of the 50th anniversary of his birth.

Among the organisations who co-operated in organising a gala evening, were the Union of Bulgarian Writers, the Union of Bulgarian Journalists, the Museum of the Revolutionary Movement in Bulgaria, the Municipal Committee of Fighters against Fascism and Capitalism, the Central Jewish Council of Bulgaria, and the Jewish Cultural Circle of Sofia.—(J.C.)

### PRAGUE DESECRATION DENIED

Reports that the old Jewish cemetery in the Ziskov quarter of Prague had been desecrated were denied by Rabbi Baruch Farkas, Chief Rabbi of Prague.

Rabbi Farkas, who was visiting Israel, told a Press agency there that only one tombstone had been broken and no swastikas had been daubed. He had been promised by the authorities that the damage would be repaired and that a wall would be built around the cemetery to keep out hooligans.—(J.C.)

### ALGERIAN JEWRY

The O.A.S., by its policy of intimidation, is preventing large numbers of Jews, in common with other Europeans, from leaving Algeria. They are being subjected to a terror campaign to force them to remain. Jewish leaders refuse to make any comment on the situation for fear that an imprudent remark might bring dire repercussions.

On the other hand, the O.A.S. ranks are known to include some Jews. Arrested at the same time as ex-General Salan was a Jewish officer, Robert Levy, thought to have occupied an important post in the Secret Army.

A refugee from Algiers stated that the Jewish leaders who remain in Algiers do so as hostages for the community. "We have to stay behind as hostages for the sake of those who cannot leave," said one leader, when he was asked to join a Jewish refugee from Algiers who has reached safety in France.

The same refugee described the difficulties encountered on leaving Algeria. It was necessary to obtain permission from the O.A.S. to leave. "Civil servants, transport workers and even policemen carry out O.A.S. orders." A number of persons, including Jews, had been "executed" by the O.A.S. for not staying put.

An application by a Jew for permission to leave for Israel is likely to prove successful. If he desires to go to France and is rich he pays the O.A.S. a heavy "tax" for permission. The middle class and the poor generally were refused permission.

A special conference of the United Fund of French Jewry in Paris decided to launch an Emergency Refugee Fund in an effort to meet the more urgent needs of the large number of Jewish refugees from North Africa who are streaming into France.—(J.C.)

### FRANCE

#### Jewish Minister in Cabinet

The only Jewish Minister in the new French Government headed by M. Georges Pompidou is M. Michel Maurice Bokanowski, Minister of Industry.

Another Minister, M. Gilbert Grandval, who is Secretary of State, is also of Jewish origin.—(J.C.)

#### Tribute to Martyrs

The ceremony of inauguration of the Memorial to the Martyrs of Deportation, to Auschwitz and other concentration camps, was held in Paris. President de Gaulle and several members of the French Government, and Dr. Jacob Kaplan, Chief Rabbi of France, participated in the ceremony.

ashes from thirty Nazi concentration camps were brought to the memorial and the names of the camps are inscribed on the walls of the crypt. The crypt is the largest and most impressive memorial built in Paris for several years. It is concealed underground, on the Ile de la Cite, which is in the heart of Paris.—(J.C.)

#### Chief Rabbi Honoured

Dr. Jacob Kaplan, Chief Rabbi of France, has been made a Commander of the Legion of Honour. This is the first time that this honour has been conferred on a French rabbi.—(J.C.)

### MEMORIAL IN SALONIKA

The Salonika Jewish community has dedicated a memorial to the 50,000 Jews who were deported from the city during the Second World War and murdered in the gas chambers of Auschwitz. The memorial consists of a monolithic block of Pantelicon marble about 34 feet at the base and about 15 feet in height, and bears inscriptions in both Greek and Hebrew. It stands in the centre of the cemetery which the community made after the war. The old cemetery was desecrated and completely destroyed in 1943 on the orders of the Nazis.—(J.C.)

#### CZECH GREETINGS

The Central Committee of the Czech Co-operative Movement sent Passover greetings to the Israeli Co-operative Movement. The cable of greetings expressed the hope for closer co-operation between the co-operative movements in Israel and Czechoslovakia.—(J.C.)

## NEWS FROM ABROAD

### DANGERS IN SOUTH AMERICA

A warning that the unstable political situation in Argentina accompanied by a struggle for power between different social groups might herald a fresh wave of antisemitism, was delivered by Dr. Isaac Goldenberg, President of the Delegacion de Asociaciones Israelitas Argentinas (D.A.I.A.).

Dr. Goldenberg was speaking at a three-day conference of D.A.I.A. held in Cordoba and attended by 87 delegates representing 22 communities. The main item on the agenda was the explosive situation in Latin America following the overthrow of President Frondizi's régime.

A similar warning was also voiced by Senor Marc Turkow, Director of the South American branch of the World Jewish Congress. He referred to the alarming indifference of sections of the Jewish community.

It was later agreed by the meeting that there should be a campaign to inform Argentina's Jews of the dangers inherent in the situation.

Dr. Cecil Roth, addressing a public meeting in Baltimore under the auspices of the B'nai B'rith, stated that South America, particularly Argentina, may well be the scene of an outbreak of violent antisemitism. Nazi propaganda, militaristic ambitions, and the medieval religious fanaticism of the population, could combine to create anti-semitic excesses in Argentina.

According to the Director of the American Jewish Committee's Latin American office, Mr. Abraham Monk, antisemitism in South America generally and particularly in Argentina is at present at its highest level since the end of the Second World War. Reporting to the Committee's 55th annual meeting in New York, Mr. Monk said that in Argentina the Frondizi Government had not interfered with the activities of the neo-fascist Tacuara. Even in Brazil, traditionally free of religious and racial bias, "Jewish cemeteries were recently desecrated". These were the worst antisemitic incidents ever recalled in Brazil.

A wave of antisemitic provocation in Lanus, near Buenos Aires, reached its climax when neo-Nazis bombed the Jewish cultural centre. Gangs organised by the Tacuara threw two incendiary bombs into the building. Following this incident and the appearance of a number of Nazi slogans daubed on walls, communal leaders have asked the Governor of the province to guarantee the safety of Jewish citizens.—(J.C.)

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Catholics, Protestants, Orthodox Christians and Jews have founded a Christian-Jewish Fraternity Council in Sao Paulo. This is a non-political body bringing close members of different denominations and promoting understanding and good will among faiths.—(J.C.)

### ITALIAN VICTIMS REMEMBERED

A memorial service was held at the Ardeatine Caves in Rome in memory of the Jews and other Resistance fighters massacred there in 1943 by the Nazis in retaliation for an ambush by partisan units.

Rabbi Elio Toaff, Chief Rabbi of Rome, conducted the service, which was attended by relations of the dead, leaders of the Italian Jewish community, and representatives of the civil and military authorities.—(J.C.)

### EXTREMISTS UNITE

At a meeting of representatives of Mosley's Union Movement, the Reichspartei of Germany, Jeune Europe, the Movement d'Action Civique of Belgium, and the Movimento Socialista Italiano of Italy, held in Venice, the extremist political groups united to form "The National Party of Europe".

The participants decided to establish a European liaison bureau as soon as possible, and resolved that they should meet every two months. The conference also recommended that the parties represented should change their names to "The National Party of Europe". The British, Belgian and German delegates expressed their intention to submit this recommendation to their parties.—(J.C.)

### JEWS IN SPAIN

Since the announcement of the formation of an equivalent of the Council of Christians and Jews, a changing more friendly atmosphere in the relationship between the Spanish Catholic Church and the Jews has begun to pervade the Spanish scene.

The Haham, Dr. S. Gaon, who took part in the deliberations which led to the formation of this organisation, implied this on his return to London, after visiting both France and Spain on behalf of the World Sephardi Organisation.

In an interview with "The Jewish Chronicle" he stated that he felt that this was a move not so much for furthering relationships between Catholics and Jews in Spain, but to bring about a close "brotherhood" between the two faiths.

The favourable Spanish Press given to the announcement that this body has been formed had, said Dr. Gaon, produced an awareness among the ordinary Spanish people of the presence of Jews in their midst.

There were some 4,000 Jews in Spain, 1,000 of them in Madrid and the others mainly in Barcelona. There was a revival of Jewish religious interest and synagogues were well attended. Since the war, said Dr. Gaon, Spanish Consuls abroad had carried out the instructions of the Franco Government to allow visas to Spanish Sephardi Jews who wished to settle in Spain. About half of Spain's Jews were business men who had come in recent years from North African countries, bringing their business and wealth with them.

Dr. Gaon also reported progress in culture and scholarship.

### DISCRIMINATION IN THE U.S.A.

The American-Jewish Committee has urged the U.S.A. Government to take anti-trust action against those sections in the Washington property business who practise racial and religious discrimination. According to the Hon. President of the A.J.C., a pattern of planned housing discrimination exists against Jews, Negroes and members of other minority groups, in at least 13 residential areas.—(J.C.)

### CHRISTIAN-JEWISH COUNCIL IN SAO PAULO

Catholics, Protestants, Orthodox Christians and Jews have founded a Christian-Jewish Fraternity Council in Sao Paulo. This is a non-political body bringing close members of different denominations and promoting understanding and good will among faiths.—(J.C.)

### ZURICH BANS VEIT HARLAN FILM

In 1952 and again in 1959 attempts were made in Zürich to show films of the "Jud Suess" producer Veit Harlan. On both occasions these attempts failed, and in 1959 strong protests resulted in the ban of the film "Das dritte Geschlecht", which deals with the problem of homosexuality. An appeal, lodged by the owner of the cinema, was in so far successful as the Administrative Court referred the matter back to the Zürich municipal authorities because the reasons given for the ban were considered unjustified. The Zürich Council first lifted the ban, but when the performance was recently announced anew, demonstrations started again, sponsored not only by the Socialist and Jewish youth organisations as in 1959, but by many other sections of the population. Under the leadership of regional and municipal deputies, a special Actions Committee was formed which comprised most of the Zürich political parties as well as the Federation of Trade Unions, the Association of Swiss Actors, the Zürich Teachers' Association and the local Jewish congregation. The only political parties which did not participate were the Communist Party, which has very few followers in Zürich, and the "Bauern- und Buergerpartei", a right-wing party which, in the past, occasionally gave vent to pro-Fascist and pro-Nazi views.

The demonstrations were attended by hundreds of persons. They took an orderly and dignified course, and many police officers on duty obviously sympathised with the demonstrators. The police took action against a gang which was engaged by the cinema owner and which tried to intimidate the demonstrators. A suggestion made by the cinema owner as a compromise, to show the film only on weekday afternoons, was rejected by the Committee. As the demonstrations steadily gained momentum and a flood of protests reached the authorities and the Press, the City Council finally decided to ban the film, this time because "the performance of Veit Harlan productions rightly runs against the moral feelings of the citizens and is therefore beneath the dignity of the Zürich population". A decision based on such reasons was in accordance with the requirements of the Administrative Court.

Thus, the fight against the Harlan films has come to a satisfactory conclusion in Zürich. The outcome is hardly impaired by the fact that Swiss Radio was instrumental in spreading hypocritical statements by Harlan and lame excuses by the cinema owner, and that some papers, such as the "Zurcher Woche", tried to raise public opinion against the activities of the Actions Committee. The bomb attack made against the cinema after the ban was, of course, not the Committee's responsibility and seems very much like a provocation à la "Reichstagsbrand".

WALTER GYSSLING (Zürich).

### GENEVA MEMORIAL

A memorial to the six million Jewish victims of Nazism is to be built in the Jewish cemetery of Veyrier, Geneva. This was decided at a meeting of the General Assembly of the Geneva Jewish community. It is hoped that the memorial will be consecrated next year on the 20th anniversary of the Warsaw Ghetto Uprising. Other Swiss cities which have such memorials are Zürich, St. Gallen and Chaux-de-Fonds.—(J.C.)

### AUSCHWITZ CAMP MONUMENT

Dr. Leopold Infeld, the Jewish atomic scientist and former associate of Albert Einstein, has been elected a member of a committee which is to build a monument to victims of Nazi terror who died at the Auschwitz and Brzezinka death camps. The Chairman of the Committee is Professor Kotarbinski, President of the Polish Academy of Sciences.

The Committee has been entrusted with preparing the scheme for the erection of a monument. It is expected that the work will start some time this year and will be finished in January, 1964, to coincide with the anniversary of the liberation of the Auschwitz camp by the Red Army. Former inmates of the Auschwitz camp from abroad were invited to participate in a two-day plenary session of the International Auschwitz Committee recently held in Warsaw.—(J.C.)

# THE GERMAN SCENE

## NAZI CRIMINALS IN GERMAN POLICE

In a memorandum to the State Parliament of Baden-Württemberg, seventeen leading North German jurists, including the Chief Prosecutor of Hamburg, Dr. Koch, allege that a large number of persons who took an active part in Nazi crimes are still serving in the West German police force. The State Parliament of Baden-Württemberg severely criticised a public prosecutor, Dr. Just-Dahlmann, for having made similar accusations against the German police last autumn.

The jurists declared that the prosecutor's criticism was corroborated by the fact that a large number of police officials charged with Nazi crimes had been arrested in recent years. They also knew from their own knowledge and experience that an "alarming number" of officials who had participated in Nazi crimes were still active in the police force.

Dr. Filbinger, the Interior Minister in Baden-Württemberg, has criticised the memorandum, stating that it contained generalisations and distortions which would only sow distrust, instead of serving the community.—(J.C.)

## BELZEC SURVIVORS SOUGHT

Survivors from the former Nazi concentration camp at Belzec, Poland, are sought by the World Jewish Congress. They are needed to give evidence against some of the S.S. men now being charged with the Belzec massacres. The investigation is being conducted in Munich. The accused include S.S.-Obersturmfuehrer Josef Oberhauser, Hans Girtzig, S.S.-Unterscharfuehrer Heinrich Gley, S.S.-Unterscharfuehrer Heinrich Unverhau, Werner Dubois, Robert Juehrs and Karl Schluch. Anyone who has information about these men is requested to contact Dr. N. Robinson, Director of the World Jewish Congress, Institute of Jewish Affairs, 15 East 84th Street, New York 28.—(J.C.)

## SENTENCES ON MURDERERS

Hermann Mair, a former company leader of the Nazi militia and a Storm Troop officer, was convicted in Bonn of complicity in the murder of a Jewish concentration camp prisoner in Austria in 1945 and sentenced to seven years' hard labour. The murder was committed during the "death march" of prisoners of the concentration camp at Mauthausen.

In Giessen a former Kapo at the Nazi concentration camp of Sachsenhausen, Otto Duempelmann, was sentenced to two years and six months hard labour for murdering a Polish fellow-prisoner in the spring of 1945.

In Munich a former member of the S.S., Diederich Scholz, was convicted of the attempted murder of a Yugoslav prisoner-of-war in Norway in 1942 and sentenced to four years' hard labour.—(J.C.)

## S.S. OFFICER RELEASED

The former S.S.-Obergruppenfuehrer Wilhelm Koppe, who had been under arrest for the past two years and who is to be tried by the Bonn Criminal Court, has been released on bail. He is suspected of having been an accessory to the murder of Jews in the Kulmhof and Soldau Concentration Camps. The trial is not expected to start before the middle of next year.

## COMPPLICITY IN MASS MURDER

Martin Fellenz, a former S.S. officer, has been charged in Flensburg with complicity in the mass murder of Jews in Poland during the war.

He is alleged to have participated in the extermination of the Jewish population in the Cracow district in the summer of 1942 and is accused of having organised and supervised mass deportations, in the course of which Jews were either killed on the spot or taken to extermination camps near Lublin.

Investigations against Fellenz were started by the Central Agency for Investigation of Nazi Crimes some years ago. The case became public two years ago when Fellenz visited Britain as a member of a Schleswig Municipality delegation. He subsequently gave himself up to the police.—(J.C.)

## TRIAL OF EICHMANN AIDE

Otto Hunsche, said to be a former collaborator of Adolf Eichmann, is to stand trial in Frankfurt for complicity in the murder of some 1,200 Hungarian Jews. He is alleged to have kept members of the Hungarian Jewish Council in the S.S. offices in Budapest on a pretext while the 1,200 Jews were being deported from a camp at Kistarcsa to Auschwitz.—(J.C.)

## NEO-NAZI LEADER ARRESTED

Peter Bernau, aged 21, a neo-Nazi youth leader who recently escaped to Egypt, was rearrested when he arrived in Frankfurt.

Bernau was head of the "National-Jugend Deutschlands" in West Berlin, which was banned as neo-Nazi and anti-constitutional some time ago. Because of ill-health Bernau was allowed bail and disappeared.—(J.C.)

## CRIMINAL PROCEEDINGS

Trials have been opened by the Saarbruecken Criminal Court against two former members of the German Security Police in Eastern Galicia, Koellner and Beckmann. They are accused of having murdered 20 Jewish men, women, and children. Koellner, who pleaded not guilty, claimed that he had never been interested in politics and, though he admittedly joined the S.S. in 1933, that he had been an adversary rather than a follower of the Nazi régime.

In Verdun the former S.S. Obersturmbannfuehrer Heinrich Wessel is on trial. He was an officer at the Sachsenhausen Concentration Camp from 1942 to 1945. According to the prosecution he is guilty of the death of many inmates, particularly during the last days of the war, when 2,000 exhausted inmates were shot by the camp personnel.

## MARTYRED NUN OF JEWISH ORIGIN

In the Roman Catholic church of Porz-Zundorf, near Bonn, two stained-glass windows have been installed depicting a Carmelite sister, Edith Stein, who was gassed in Auschwitz. Edith Stein entered the Carmelite Order in 1922, was arrested in Holland in 1942 and deported to Auschwitz. The windows show two SS guards and the nun who wears the striped concentration camp garb with the yellow star "Jude" on her breast.

## ANTISEMITIC REFUGEES

According to an official report of the Federal Ministry of the Interior a number of extremist antisemitic organisations of refugees from Eastern Europe exist in Western Germany.

The groups, whose membership is small, are conducting antisemitic activities in Germany and in other Western countries, the report says.—(J.C.)

## HEINRICH STAHL PRIZE FOR ALBRECHT GOES

The poet Albrecht Goes was awarded this year's Heinrich Stahl, Prize of the Berlin Jewish Community. His works include the story "Das Brandopfer", based on the persecution of the Jews under the Nazis. The ceremony took place on the occasion of the Memorial Meeting for the anniversary of the Warsaw Ghetto Uprising, held in the Berlin Jewish Community Centre.

## LORD SILKIN AT BERLIN COMMUNITY CENTRE

On the occasion of his stay in Berlin at the invitation of the Federal Government and the Berlin Senate, Lord Silkin paid a visit to the Berlin Jewish Community Centre. He was welcomed by the Chairman, Mr. Heinz Galinski, who informed him about the work of the community.

## RETURNEES FROM BOLIVIA

To maintain personal contacts with each other, Jews in Berlin who had found refuge in Bolivia during the years of persecution have founded a group which is to hold regular gatherings in the Community Centre.

# AUSTRIAN NEWS

## FORMER BELGIAN S.S. GENERAL ARRESTED

Robert Verbelen, former S.S. General and leader of the division Langemarck, was arrested in Vienna. He was the most important of the accused in a trial of 62 leaders of the Belgian S.S. which took place in Belgium in 1947/8, when he was sentenced to death *in absentia*. Verbelen had fled to Germany in 1944 and, from 1945 onwards, lived in Austria. He was identified by former Belgian resistance fighters, who turned over the case to the Austrian legal authorities.

## HISTORY OF AUSTRIAN RESISTANCE

The Austrian Government has decided to publish the history of the Austrian Resistance movement against the Nazi régime. The publication will be ready in 1965, the twentieth anniversary of the re-establishment of the Austrian State.

Announcing the scheme, Dr. Broda, the Minister of Justice, who is a member of the committee of Cabinet members formed to implement the project, said that the book would be a contribution towards strengthening confidence in the new State.—(J.C.)

## ANTI-JEWISH FEELINGS

According to a youth magazine enquiry among hundreds of boys and girls, 40 per cent of Austrian young people show cautious, formulated, but noticeable antisemitic tendencies.

This information was disclosed during a discussion organised by the Vienna Chamber of Labour. All the speakers showed concern that the Nazi past had not been overcome. The blame was put on teachers and parents.

The older generation were accused of not daring to inform young people about the horrible past. There were many centres, said participants in the discussion, where sheer Nazism was preached.

All speakers demanded that in Austrian schools contemporary history should be taught so that youth should be made aware of the full details of National Socialist deeds and crimes. The problem of neo-Nazism should not be minimised.—(J.C.)

## RESISTANCE FIGHTERS MEET

A delegation of the International Union of Resistance Fighters and Deportees arrived in Vienna for the anniversary of the re-establishment of the Austrian Republic. The delegates met the Austrian President and placed wreaths on the memorial to the murdered Resistance fighters and victims of Nazism.—(J.C.)

## RAVENSBRÜCK EXHIBITION

An exhibition of life at the Ravensbrück concentration camp was shown in Vienna. Numerous photographs showed the sufferings of some of the 140,000 women and children from 23 countries who passed through the camp.

Part of the exhibition was devoted to the development of Nazism, showing how Austria lost her independence in 1938. Lectures were given each day about Nazism and the revival of neo-Nazism. Hundreds of people, many of them young persons, visited the show daily.—(J.C.)

## "NO BUTTERFLIES"

"Butterflies Are Not Flying Here" is the poignant title of an exhibition held in Vienna of poems and sketches by Jewish children, aged 11 to 13, made while awaiting death at the Theresienstadt concentration camp during the last war. The title of the exhibition is the first line of a poem by one of the camp's child victims. Out of about 15,000 Jewish children who were in the camp, only about 100 survived.

The exhibition has been organised by the Prague Jewish State Museum, and has been visited by leading personalities, including Members of Parliament.—(J.C.)

## BIRTHDAY TRIBUTES

### EDUARD SPRANGER

For his 80th Birthday on June 27, 1962

When Eduard Spranger resigned from his post as Rector of Berlin University, which had reopened in the Eastern Zone, and accepted a chair at Tuebingen University in 1946, "Berlin University", wrote Paul Fechter, "lost one of its most remarkable figures, and the younger generation in the East a cultural leader, whose influence on them could have been a decisive factor at this critical time". ("An der Wende Zeit. Menschen und Begegnungen", p. 177.)

The man who made this decision had already been acknowledged as one of the leading philosophers, psychologists and pedagogues of our time. Born in Berlin, where he studied, he was deeply influenced by two masters of philosophy and intellectual history, Wilhelm Dilthey and Friedrich Paulsen. Spranger entered the academic career and taught most successfully at the universities of Berlin and Leipzig, and again Berlin. In particular, his lectures on the history of pedagogics attracted large numbers of students, because he dealt with education within the framework of universal European cultural history. Those teachers and educationalists who had the good fortune to be trained by him have always realised they owe the best in themselves to him.

His first *magnum opus*, "Wilhelm von Humboldt und die Humanitätsidee", brilliantly expounded the ethical system of classical idealism, while a supplementary volume, "Wilhelm von Humboldt und die Reform des Bildungswesens", depicted that very learned statesman as the founder of a modern system of higher education. In the wake of Dilthey he won fame as a co-developer of the so-called "Strukturpsychologie"; in his standard work, "Lebensformen", he analysed the basic types of human character and behaviour, while in his "Psychologie des Jugendalters" he made a comprehensive survey of the problems of modern youth. According to him "there exists a creative understanding that raises the individuality upwards from its initial stage to the realisation of its latent powers".

Owing to his authority in the field of education, his expert opinion was often sought in court: e.g., it caused a sensation when, in the notorious Berlin-Steglitz teenagers' tragedy in 1928, he declared that "in some form or other every human being is tainted with the inclination to murder".

Among his contemporaries two great Jews attracted his attention: Freud and Buber. His "Jugendpsychologie" testifies to his intensive study of Freud's theories. Martin Buber, held in greatest esteem by Spranger, exerted a strong influence over receptive types of German youth; at the same time Spranger's approach appealed to prominent members of the German Jewish youth movement. (cf. Eliyahu Maoz, *Die Werkleute*, Year Book IV of the Leo Baeck Institute, 1959, p. 169.)

As Spranger was an adherent of the idea of the individual's moral responsibility, he was, unlike Heidegger and Kuehnemann, uncompromising in his opposition to Nazism. To avoid its evils he went temporarily to Japan as a lecturer; on his return he joined the German resistance movement and was in close contact with Ulrich von Hassel. In consequence, he was placed under arrest for some time.

Shaken to the core by these dreadful experiences, he set himself after the war to contribute as a philosopher to the reconstruction of the badly damaged fabric of Central European civilisation.

When he was highly honoured in Federal Germany—he received the Goethe Prize in 1952 and was made a knight of the Orden pour le mérite Friedensklasse—it was not only as an outstanding scholar and academic teacher, but also as a man who stood for human dignity and decency at a time when they were most threatened, and who subsequently decided in favour of the West against the East.

DR. F. FRIEDLANDER.

### FOR KARL THEODOR BLUTH'S

#### 70th BIRTHDAY

In the late 'twenties in Germany an adapted proverb was current in "Romanische" café circles: "Der Becher geht so lange zum Brönen, bis er Bluth brecht". The saying is now sunk as deep in oblivion as, unjustly, the name of the only survivor of those four years, the lyric-poet, dramatist, philosopher and doctor Karl Theodor Bluth, who recently celebrated his 70th birthday.

Born on May 5th, 1892, in Berlin, Bluth first studied philosophy and the history of literature, graduated at Jena in 1913 and came early under the influence of Max Scheler, Georg Simmel, Ernst Cassirer and then Erich Unger. For a time he was associated with George's circle and was later linked by years of friendship with Ludwig Kirchner, Alfred Doeblin, Joh. R. Becher, Franz Blei and Paris Guetersloh.

Bluth's name first became known in literary circles through two volumes of lyrics, published in Weimar, "Andante" (1917) and "Buch der Gnade" (1919), which were distinguished by beauty of language and a marked power of expression. They were followed in 1923 by "Dichtungen", poems published by the Insel Verlag.

About this time Leopold Jessner had perceived the dramatist in Bluth and under Jessner's management his play "Die Empoerung des Lucius" had its première in the Berlin State Theatre in 1924. In spite of the brilliance of the cast, it caused an uproar such as had previously been almost unknown in the Berlin theatre. Right-wing radicals created a rumpus over the piece, the theme of which—rejection of all dictatorship—did not suit them. The mob won the day and the play was taken off. Several years later, another play of his, "Die Nacht über dem Kreml", became a success.

After the National Socialist seizure of power, Dr. Bluth found himself obliged to seek asylum in England, though neither politically nor "racially" tainted. He worked here for many years as a doctor in provincial hospitals before he became naturalised and could set up in London as a nerve specialist. To his companions in misfortune he has always been an unselfish, helpful friend and adviser.

Since his emigration Bluth has come forward with several publications in German and English. An essay entitled "Leibniz, der Europäer" appeared in 1943 in the Collection "In Tyrannos", published by H. J. Rehfisch; another, "The Revival of Schelling", appeared in the periodical "Horizon". In 1947 a new volume of poems, "Gesang vom Staub", came out in Hamburg and Bluth followed this up in 1949 with a prose work in English: "The Horse's Tale" and another volume of lyrics, "Gang des Lebens".

It is our sincerest birthday wish that Bluth may be spared for many more years of creative work.

W. STERNFELD.

#### 65th BIRTHDAY OF ROBERT NEUMANN

The author Robert Neumann recently celebrated his 65th birthday. He was born in Vienna and came to this country as a refugee when the Nazis marched into Austria. Before 1933 he became well known by his parodies of poets and authors, published in two collections ("Mit fremden Federn" and "Unter falscher Flagge"). His works also include descriptions of the refugee tragedy ("By the Waters of Babylon"), an historical novel ("Die Freiheit und der General") and a documentary about the Third Reich.

#### FELLOWSHIP FOR DR. ERWIN ROSENTHAL

Dr. Erwin I. J. Rosenthal, Reader in Oriental Studies at Cambridge University, was elected a Fellow of Pembroke College, Cambridge. Dr. Rosenthal, who was born in Heilbronn, is the author of several important works on Hebrew, Arabic and Oriental studies. The AJR, in whose efforts he has always taken an active interest and with which he has co-operated on various occasions extends its sincerest congratulations to Dr. Rosenthal on his achievement by which he has, at the same time, added lustre to the name of our community.

## Old Acquaintances

**This and That:** Seventy years ago the first "Aschinger" restaurant opened in Berlin; a beer was ten Pfennig and the famous pea-soup 30 Pfennig. Now there are only two "Aschingers" left in West Berlin and the soup costs 90 Pfennig.—Visitors to Vienna's State Opera are often so improperly dressed that the ushers hire out ties.—Olga Tschechowa, discovered by Eric Pommer for "Schloss Vogeloid", is at 65 the youngest great-grandmother and still going strong; she runs cosmetic factories in Munich, Vienna and Milan.

**Home News:** Agnes Bernelle gave a solo performance of Brecht songs at The Establishment.—Richard Tauber's widow, Diana Napier, discovered unknown and unpublished scores and songs by her late husband amongst his papers.—Thomas Kempinski has scored a personal success in Lionel Bart's new musical "Blitz!"—Arthur Brauner of Berlin is co-producer of "The Brain", together with Raymond Stross. The film is scripted by Kurt Siodmak and stars Peter van Eyck, Anne Heywood and Ellen Schwiers.—One of Vicki's "Evening Standard" cartoons has been acquired by New York's Metropolitan Museum.

**News from Everywhere:** Dr. Eugen Guerster, former Cultural Attaché at the German Embassy in London, has retired from the diplomatic service.—Oscar Strauss's "Walzertraum" is again a success in Paris, though the Twist is performed in the current production.—Lilian Harvey is appearing in Pierre Buerki's "Eine Frau ohne Tadel" in Biel-Solothurn.—Robert Stoltz will conduct a concert "Von Johann Strauss bis Robert Stoltz" on June 24 at the conclusion of the Viennese Festival.—Marlene Dietrich is again a tremendous success in Paris, where she has been singing.—Erich Kaestner is in Switzerland recovering from his recent illness.—Tom Pevsner directed his first film in Germany, "Finden Sie, dass Constance sich richtig verhält?" starring Lilli Palmer. Pevsner was born in Dresden 36 years ago and was educated in England; he was Billy Wilder's assistant for the past ten years.

**Germany:** W. Dieterle is to produce "Florian Geyer" at the Bad Hersfeld Festival this year.—Grete Mosheim will appear in Duerrenmatt's "Besuch der alten Dame" in Cologne.—Hilde Knef will star in Vera Caspary's "Laura" on T.V.—Trude Kolman has been invited by Munich's State Theatre to produce Bahr's "Konzert".—Theo Lingen directed and acted in Roussin's "Schule der Ehe" at Berlin's Renaissance-Theater.—Hanover is showing an exhibition of cartoons by E. O. Plauen (Erich Ohser) of "Vater und Sohn" fame. Plauen committed suicide in Moabit prison in 1944, at the age of 41.—88-year-old Eugen Spiro has been commissioned to paint a portrait of the Mayor of Aachen.

**Milestones:** Michael Bohnen, baritone and former film star, was made an honorary member of Berlin's State Opera on the occasion of his 75th birthday.—Irene Triesch, the actress, widow of pianist Frederic Lamond, celebrated her 85th birthday in Switzerland; during the war she lived in Scotland.—Dr. Richard Huelsenbeck, one of the founder members of the Dada movement, became 70 in New York where he now lives.—Hans Sahl, who has adapted the works of Thornton Wilder, John Osborn, Tennessee Williams and others for the German stage, turned 60 in New York. Born in Dresden, he started his career in 1927 as the film critic of Berlin's "Montag Morgen"; he is theatre correspondent for several German dailies; two years ago he published his first novel "Die Wenigen und die Vielen".

**Obituary:** Lili Marberg, a member of the Burg from 1911 to 1950, has died in Vienna at the age of 84.—Michael Curtis, who was awarded an "Oscar" for his direction of "Casablanca", has died in Hollywood aged 72. Born as Kertesz in Hungary, he began his career with Alexander Korda after the first war.—Emil Bieber, the well-known Berlin photographer, has died in Cape Town at the age of 84.—Erich Muhsam's widow, Zenzl, has died in Pankow where she lived since her return from Russia.

PEM

Friedrich Walter

# JUEDISCHES SCHICKSAL

## ZWEI ROMANE

Angelika Schröbsdorff, die jugendliche Autorin des autobiographischen Romans "Die Herren" ist die Tochter eines deutschen Vaters und einer jüdischen Mutter. In der Figur der jungen Eveline Clausen hat sie sich selbst und einen Teil ihrer Lebensgeschichte so darzustellen versucht, dass sich ein Stück Zeitgeschichte darin wiederspiegeln soll. Die Jahre der Emigration und des Krieges, während derer sie mit ihrer Mutter in Bulgarien lebte, wo sie beide vielfacher Not und ständiger Gefährdung ausgesetzt waren, die Rückkehr der Tochter und ihre persönlichen Erlebnisse dort, deren zwiespältiger Charakter sich noch dadurch verschärft, dass sie als die Frau eines amerikanischen Offiziers der Besatzungsmacht zurückkehrte.

Die "Herren" des Titels sind nicht nur die zahlreichen Männer, die in Evelines Leben eine mehr oder minder grosse Rolle spielten, es sind damit zugleich auch die wechselnden Machthaber gemeint, von denen ihr Schicksal abhängig war. Bis zum Herbst 1944, bis zum Abzug der Deutschen aus Bulgarien, schwieb sie ihrer halbjüdischen Abstammung wegen in steter Gefahr. Die Furcht, "jüdisch auszusehen," wurde der hübschen, träumerisch-aufgeweckten Halbwüchsigen zur Besessenheit. Sie war nur so lange einigermaßen sicher, wie sie als Deutsche gelten konnte. Nach dem Einmarsch der Russen gibt ihre Mutter ihr den Rat: "Erwähne nicht, dass du Deutsche bist. Wenn man dich fragt, dann sage, du seiest Jüdin. . ."

Nach der Ablösung der russischen durch eine englisch-amerikanische Militärmmission begegnet sie einem englischen Soldaten, ihrer ersten, noch backfischhaft-schwämmerischen Liebe. Als sie erfährt, dass er Jude ist, hört sie auf, ihn zu lieben. Sie verliert das "Gefühl der Geborgenheit", das sie bisher in seiner Liebe zu ihr empfunden hatte. "Ich war", schreibt sie, "auf der Flucht vor allem 'Jüdischen'. Ich wollte einen Mann, der mir auf dieser Flucht half".

### Konflikte einer Halbjüdin

Diese Episode wie die übrigen, in Sofia spielenden Kapitel bilden bei weitem die aufschlussreichsten des Romans. Nicht nur, weil die Autorin uns hier einen ebenso klugen wie redlichen Einblick in die besonderen seelischen Belastungen gibt, die ihrer Jugend auferlegt waren, in die Konflikte, die ihr daraus erwuchsen und wie sie diese zu lösen—oder ihnen auszuweichen suchte. Sondern noch aus einem anderen Grunde: gewitztes Berliner Kind, das sie ist, legt sie sich und anderen gegenüber eine Gabe humorvoll-trockener Beobachtung, scharfsinnig-gelassener Schilderung an den Tag und sieht die oft bösartige, in seltenen Fällen auch gutmütige Narrenwelt, in die sie geraten ist, mit den Augen eines naiv-gescheiten Simplicius Simplicissimus. Sie macht kein Hehl daraus, dass sie die jeweiligen "Herren", auf deren Gunst und Gnade sie angewiesen ist—oder zu denen sie sich hingezogen fühlt—nur durch eine wohlwogene Dosierung von List und Liebe gewinnen kann. Und so gewinnt auch der kritische Leser den Eindruck, dass der erste Teil dieses Buches Elemente enthält, aus denen der komische Abenteuerroman unserer schreckensvollen Zeit hätte entstehen können, dass Angelika Schröbsdorff, vermutlich ohne es zu wissen, wieder an eine literarische Tradition angeknüpft hat, wie sie sich vor 1933 mit Büchern wie "Das kunstseidene Mädchen" von Irmgard Keun oder "Die Kathrin wird Soldat" von Adrienne Thomas angebahnt hatte.

Umso stärker wird die Enttäuschung, ja das Befremden, je weiter man liest. Wenn der Schauspielplatz der Ereignisse von Bulgarien ins Nachkriegsdeutschland hinüberwechselt, hätte man glauben und erwarten sollen, dass sich der Autorin—oder ihrer Helden—gerade hier Aufgaben stellten, an denen sich ihre Intelligenz, die zwiefachen, wenn auch zwiespältigen Kräfte ihrer deutschen und jüdischen Abstammung hätten erproben, sich im

\* Die Herren von Angelika Schröbsdorff. Verlag Albert Langen/Georg Müller. München. DM. 19.80.

Dienst an ihren Mitmenschen hätten bewähren können. Nichts dergleichen. Die heimatliche Umwelt, ihre allmähliche Gesundung wie ihre fortwirkenden oder neu entstehenden Krankheitssymptome, dies alles bildet nichts weiter als eine flüchtig eingesetzte Hintergrundkulisse, vor der das Liebesleben von Eveline Clausen einen immer breiteren Raum einnimmt.

Die Scheidung von dem amerikanischen Offizier, die Heirat mit einem Münchener Schauspieler, die Trennung von ihm, dazwischen und danach noch viele andere Affären—sie alle muten umso öder und leerer an, je mehr die dazugehörigen Schlafzimmerrequisiten in den Vordergrund rücken. Damit dringt auch in die Selbstkritik, das Einständnis der eigenen Ich- und Vergnügungssucht, ein seltsam veränderter Ton ein: wo er zu Beginn noch aufrichtig, weil von ironischer Selbstbehauptung getönt war, da klingt er nun in dem Masse unaufrichtig, wie er nicht mehr von Selbsterkenntnis, sondern von Selbstbemitleidung eingebettet ist. Es ist bedrückend, einen Lebensbericht oder eine Lebensbeichte, die so viele Ansätze zu tieferer Einsicht und damit ein Versprechen von menschlicher Entwicklung und Reife enthalten, mit der fast wahllosen Preisgabe erotischer Erlebnisse enden zu sehen.

### Ueberwindung der Vergangenheit

Das grosse und schwere Thema, das Melita Maschmann in ihrem Roman "Die Aschenspur" behandelt, lässt sich nicht besser charakterisieren als mit den Sätzen, die Eva Reichmann darüber unlängst im "Jewish Chronicle" geschrieben hat, in einem Aufsatz über die Auseinandersetzung der zeitgenössischen deutschen Literatur mit der jüngsten Vergangenheit, insbesondere mit den vom Nationalsozialismus an den Juden begangenen Verbrechen: "Melita Maschmann beschwört das Bild einer Aschenspur herauf, das die Mordtaten der Nazis hinter sich gelassen haben und dessen tödlicher Staub noch immer Menschenglück und Menschenleben unter sich begräbt. Aus dem düsteren Sinnbild, der Verzweiflung, die es einfloss, lässt sie indes einen Schimmer von Hoffnung hervorbrechen, indem sie der Schuld- und Gewissensfrage mutig entgegentritt. Ihrem Vorsatz, zu wissen und dennoch zu handeln liegt die Einsicht zugrunde, dass besseres Tun künftig nur dann möglich wird, wenn die Lehren der Vergangenheit mit unnachgiebigem sittlichem Mut bewältigt werden".

Ein Beispiel davon versucht der Roman von Melita Maschmann zu geben. Er spielt nach dem Kriege in einer südfranzösischen Kleinstadt, in seinem Mittelpunkt steht ein alterndes jüdisches Emigrantenhepaar, Dr. Joachim Kornthal und seine Frau, die Darstellung zweier Menschenleben, die an der Emigration gescheitert sind. Den Ursachen, dem Verlauf ihres Schicksals hat Melita Maschmann nicht nur aufs angelegentlichste und gewissenhafteste nachgeforscht, sie hat sich mit der ganzen Kraft ihres Herzens, Verstandes und ihrer Vorstellungsgabe in das Wesen und Dasein dieser zwei Gestalten hineinversetzt, die auch in ihrer äußerlich nun nicht mehr bedrängten Situation innerlich Unglückliche und Verzweifelnde geblieben, zu gewisse extremen und vereinzelt, aber dennoch sinnfälligen und gültigen Abbildern all ihrer Leidensgefährten geworden sind. Darin, in dieser liebevoll, ja leidenschaftlich erlebten und durchdachten Identifizierung der Autorin mit ihren zwei jüdischen Hauptfiguren scheint mir der hohe menschliche Wert des Buches zu bestehen, sein eigentlicher Beitrag zur Überwindung der "Aschenspur".

Man muss ihn umso dankbarer ins Licht rücken, als man die eigentliche Handlung des Romans, wenn man sie nicht als gleichnishaft gelten lassen will, romanhaft finden wird. Sie gipfelt darin—und endet damit—dass eine junge deutsche Studentin, die als Feriengäst bei den Kornthals weilt, die Tochter Joachim Kornthals ist, sein Kind und das seiner einstigen, nicht-jüdischen Jugendfreundin.

\* Die Aschenspur von Melita Maschmann. Deutsche Verlagsanstalt. Stuttgart. DM. 16.80.

In die Vorgänge, die zu diesem, wie ich es verstehe, symbolischen Schwiederfinden- und Erkennen des Deutschen im Jüdischen, des Jüdischen im Deutschen führen, ist zudem noch die Geschichte eines algerischen Rebellen verwoben, der in Paris einen politischen Mord begangen hat. Er hält sich vor der Polizei versteckt, eine junge Israelin und ein deutscher Arzt verhelfen ihm zur Flucht aus Frankreich nach Deutschland.

Der gleichnishaft Zweck, dem auch diese Nebenhandlung dienen soll, vieldeutig wie er sein mag, ist unverkennbar. Entspricht er der Haupthandlung, ergänzt und bereichert er sie?

Um dieselbe Frage anders zu stellen und sie dadurch vielleicht zu erweitern: Hat Melita Maschmann ihren Stoff—man ist fast versucht zu sagen: ihren Rohstoff—zum Kunstwerk, ihre "Aussagen" zur Dichtung zu läutern vermocht? Der Roman ist von Hause aus, seiner Natur wie seinem Geiste nach eine zivilisatorisch-humanen Kunstrichtung. Verträgt sich diese aber noch mit der inhumanen Substanz dessen, was man das "Zeitgeschehen", mit seinen als dringlich gelgenden Ansprüchen auf das, was man "Gestaltung" nennt? Sind vor allem die sprachlichen wie erzählerischen Mittel, die Melita Maschmann zu Gebote stehen, dem Gegenstand angemessen, dem sie sich so mutig zugewandt hat? Hat sie ihren begrenzten Kräften nicht zu viel zugemutet? Das sind Fragen, wie sie von ihrem Roman ausgehen, aber weit über ihn hinausführen und sich an die Thematik, die Problematik eines grossen Teils zeitgenössischer Romanliteratur richten.

### Eugen Winterberg

#### EIN NEUER MAX BROD-ROMAN

Des Dichters Sehnsucht nach seiner Geburtsstadt Prag, die ihm selbst nach all der dort erlittenen Unbill raetselhaft erscheint, die aber in seinen letzten Romanen immer wieder stärker oder schwächer mitklingt, ist in seinem neuesten Werk\* in der Person des Edgar Prisco, des alten aus Prag stammenden Leuchtturmwaerts auf einem einsamen Felsen an Israels Küste verkoerpert. Dort hat der alte Mann, den seine israelischen Landsleute Mosche nennen, seine Lebenserinnerungen geschrieben, deren Manuskript nach seinem Tod aufgefunden wird; ein Teil davon ist im vorliegenden Buch veröffentlicht.

Eine hellrosa Koralle von der Halskette einer Studentenfreundin ist das Symbol des Weges, den der 13 jaehrige Edgar Prisco zu beschreiben sich anschickt und der ihn durch mancherlei Wirrungen, Faehnisse und Verirrungen der Jugend zur Wahrheit des Denkens und zur Wirklichkeit des Lebens fuehrt. Sein staendiger Begleiter, ja Fuehrer auf diesem Wege ist ein Sonderling, sein Onkel Rapp, der duerre, rothaarige Englischlehrer aus dem Prager Judenviertel. Die sich zwischen Edgar und Rapp entwickelnde geistesbestimmte Freundschaft wird von Edgars Eltern nur ungern gesehen, aber der Neffe laesst sich nicht beirren und lauscht begeistert auf den Spaziergaengen am winterlichen Hradchin den Lehren seines Onkels, die in Schopenhauer und den Musikdramen Wagners gipfeln, wie ja der Unterton des Romans ueberhaupt die von Brod so geliebte Wagner'sche Musik ist.

In dieser Geschichte leuchtet noch einmal das alte, oesterreichische Prag, die Stadt der drei Kulturen, naemlich der tschechischen, juedischen und deutschen, auf, und in unNachahmlicher Weise verbindet Brod das alte Europa mit dem neuen Israel. Von dem sterbenden Oesterreich hinweg fuehrt er uns in eine Welt neuen Werdens aus der Kraft durch Gefahrdung erprobter und bewahrter Jugend und schafft so ein Sinnbild der europaeischen Juden.

\* Max Brod: Die Rosen-Koralle. Eckart Verlag, Witten und Berlin. 1961. 220 S. DM. 9.80.

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# ANGLO-JEWRY'S LAY LEADER

## Seventieth Birthday of Sir Barnett Janner

Jews who came to this country as refugees from Nazi oppression gratefully join all those who express their heartfelt congratulations to Sir Barnett Janner, M.P., on the occasion of his 70th birthday on June 20th. Among the many causes, Jewish and otherwise, to which he has devoted his public activities, the effective support of our hopes and wishes has always played an important part.

There are three vocations around which the full life of Sir Barnett is centred: his professional work as a solicitor, his parliamentary duties as Member for N.W. Leicester, and his leading position in the Anglo-Jewish community, reflected in numerous responsible offices of which the presidency of the Board of Deputies (since 1955) is the most conspicuous one. Each of these three tasks seems to be onerous enough to absorb one man's energy and time, and the way in which Sir Barnett shoulders all three of them is in itself a source of admiration. Perhaps, to a certain extent, this achievement is due to the fact that,



[Photo: "The Jewish Chronicle"]

in a way, they are not separate compartments but are based on one guiding principle of his life: the fight for justice. Reading "Hansard" one is amazed at the variety of subjects on which Sir Barnett expresses his well-founded views during debates or at Question Time. The popularity he enjoys in his constituency which has sent him to Westminster since 1945 is one of the rewards for this part of his public work.

Yet the promotion of many general causes has never prevented him from including, in his parliamentary work, attention to those questions which, in one way or another, are of special importance from a Jewish point of view. It is one of the healthy symptoms of the political climate in this country that, like members of other minority groups, Jewish politicians are expected to identify themselves with their community. If they kept silent on Jewish matters or tried to hide their origin it might even be regarded as lack of self-respect and impair their reputation. Yet this does not mean that issues of Jewish concern are always uncontroversial or popular. As a prominent spokesman of the community, Sir Barnett has always expressed his views with courage and dignity.

There have been many occasions for which the AJR could enlist Sir Barnett's assistance. He took an active part in the fight against the taxability of compensation annuities. The decisive debate which resulted in the exemption clause of last year's Finance Act took place in summer, 1960. To

be present at this debate, Sir Barnett had to put forward his return journey from a strenuous conference abroad. During the debate which took place in the small hours he spoke about the sufferings the recipients of the compensation payments had gone through under the Nazis and, by his impressive speech, helped to achieve the settlement of this question. He also introduced representatives of our community to officials of Government departments in charge of restitution questions. Last but not least we gratefully remember his untiring efforts in the interests of the unregistered refugee dentists with German qualifications.

It is gratifying that our feelings of trust and affection for Sir Barnett are rewarded not only by his constant readiness to help but also by the esteem in which he seems to hold our community and the AJR in particular. This became evident again only a few weeks ago: In his address at the Memorial Meeting for the Six Million Martyrs he made a point of welcoming the AJR "which had done so much for the Victims of Nazism" as a new member organisation associated with this annual event. However, the most commemorative expression of his sympathy and understanding is linked up with the Board's Bicentenary Dinner held in 1960 when the Duke of Edinburgh was the guest of honour: Of the great number of messages received by the Board on that occasion, he read out those of H.M. the Queen, Sir Winston Churchill, Lord Samuel and the telegram in which the AJR expressed the gratitude of the former refugees for the signal share of Anglo-Jewry in the rescue of the victims of Nazism.

We extend our sincerest birthday wishes to this trusted and helpful friend of our community.

W.R.

### A HELPFUL FRIEND

Dear Sir Barnett,

So you have reached the proverbial three score and ten! Judging from your sprightliness and the vigour with which you express your ideas it seems unbelievable!

No doubt, your distinguished public service and your professional achievements will be widely acclaimed on this happy occasion, and hearty felicitations will be expressed by your family and your many friends. Let me add to them my own sincere wishes for your continued happiness and good health.

I heard of you about 30 years ago. My late aunt mentioned the name of Barnett Janner almost with reverence, certainly with pride and, what seemed to me, with some affection, as one who represented the "East End" in the House of Commons and who was always prepared to plead the case of the poor and mostly inarticulate immigrants. I met you much later—in 1940—after I had suddenly become an "enemy alien". When the danger of internment crept nearer my own door, I went to consult you. On the day "it" happened, I rang you. Despite the early morning hour, you went to see the Chief Constable personally. You must have pleaded well, for within two hours I was a "free" man again.

To you, my case may have been just one more everyday occurrence. To me, your action was a revelation. Not only had you taken personal trouble, but you had dared to oppose an official measure at a time when representing an "alien" may have been prejudicial to your own position. Your successful efforts restored my faith in this country's authorities whom you had made change their minds in an individual case during the time of acute tension and danger. (I reciprocated by five and a half years' loyal, though undistinguished, service in khaki.) Needless to say, you made yourself a friend for life. As such, I am joining in the chorus: Happiness Ad multos Annos.

Yours gratefully,  
WILLIE MANSBACH.

### JEWS AT EUROPEAN UNIVERSITIES

The history of Jewish participation in university life is as complicated as that of the universities themselves. On the occasion of the 500th anniversary of Basle University the Commission for Jewish Learning arranged a lecture on this subject, held by Dr. Guido Kisch, an honorary lecturer at the Swiss centre of learning which has always been famous for its humanistic tradition.\* The admission of Jews to university life began late and was an achievement of the emancipation in the eighteenth and nineteenth centuries. The meeting of two heterogeneous civilisations, the contrast between Jewish learning and profane studies, were obstacles to cultural parity, difficult to overcome.

In the Middle Ages education and research were in the hands of the Church, they had an exclusively theological bias, and Jews were not admitted. Another obstacle was that the great universities in Western Europe were founded at the time of the First Crusade and of the Plague, and the wave of hostility which swept the Continent in that era deprived the Jews of the scanty rights they had enjoyed before. Besides, this minority concentrated itself upon religious studies following the principle: "The study of the Torah comes first." Many congregations kept Yeshivot for Talmudical learning, and France and the Rhineland attracted students from everywhere who wanted to listen to the wisdom of scholars like Rashi. The Talmud not only embraced all aspects of life, but learning was also a consolation in adversity; non-Hebrew books were taboo. The rift between the Jewish and the Christian spirits was absolute, especially after the Reformation. Universities were often established in disused synagogues because "darkness was to be changed into light," as the Church put it.

There was one exception to this separation: medical study and practice. This may have something to do with the value attached to the sacredness of life by the Jews. Until the first third of the nineteenth century about 4,000 Jewish doctors can be counted. In spite of the official prohibition by the Church, Jewish doctors were employed by the courts and many Popes. They had special privileges and were the only individuals who were in touch with the outside world. There existed real dynasties of this profession, and the fathers taught their sons. Jews participated in the fame of medical schools like those at Salerno and Montpellier. From the fifteenth till the eighteenth century they could obtain a doctorate in Italy by the Pope's permission. Eighty promotions took place at the University of Padua alone, and also the Dutch University of Leyden opened its gates to Jews in the seventeenth century.

In the Age of Enlightenment talented and self-taught medical students were gradually admitted to examinations and promotions in Germany. The first Jewish doctor graduated at Frankfurt/Oder in 1721. Jewish-orthodox circles resisted this evolution first, and only relatively few medical students left the ghetto in the eighteenth and at the beginning of the nineteenth centuries. They were of great sociological importance because they spread liberal ideas among their co-religionists so that an Orthodox rabbi like Samson Raphael Hirsch admitted the compatibility of worldly studies with Jewish learning.

Once all faculties were opened to them after their emancipation, the Jews excelled especially in medicine and the natural sciences but also in all other fields of scholarship. Their gratitude towards the places of learning where they had received their erudition was shown by the fact that the Hebrew and Jewish Universities in Jerusalem and in the United States were organised after the European pattern.

These are some of the many interesting facts contained in Guido Kisch's lecture which ends with praise of the Swiss universities. They were a refuge for Russian and Polish Jewish scholars in the last century and produced a wealth of famous lecturers and men of learning, Einstein, Jellinek and Joel amongst them.

ERNEST KAHN.

\* Philosophie und Geschichte.—Eine Sammlung von Vorträgen und Schriften aus dem Gebiet der Philosophie und Geschichte.—77.—"Die Universitäten und die Juden. Eine historische Betrachtung zur Fünfhundertjahrfeier der Universität Basel" von Dr. Dr. h. c. Guido Kisch.—1961.—J.C.B. Mohr (Paul Siebeck) Tübingen. DM. 2.40.

## GERMAN JEWS AS AUTHORS

### WHAT EVERY CHILD SHOULD KNOW . . .

Twenty-odd years ago "The Story of Peter Cronheim", by Kenneth Ambrose (Constable, 13/6), would have fulfilled the most important task of explaining to English children why so many young Central Europeans were turning up in their classrooms and at their playgrounds. It would have answered the recurring question, "But why did you leave?", quite convincingly, and those teenage readers could then have passed on that explanation to their parents, who still did not know what this Hitler business was all about. But I doubt whether such a children's book would have found a publisher at the time; in fact, there has altogether been very little juvenile fiction dealing with Nazi Germany, and hardly anything about the persecution of the Jews.

For this reason, Mr. Ambrose's little novel is most welcome, even now as the Third Reich is gradually sliding into history as a period which teenagers know only from hearsay. The author, himself a German-born Jew, speaks from personal experience; he was a boy when Hitler rose to power, but emigrated to England and went to school here just like the hero of his book. He is now a lecturer in sociology in London and has two boys of his own to whom he has dedicated this book, his first attempt at fiction-writing.

#### A Jewish Boy in Nazi Germany

Peter Cronheim is 13 when we meet him. He comes into contact, little by little, with the forces of evil in his German provincial hometown—at school, in public life, at home. After Boycott Day, 1933, his best friend dies when a whole Jewish family commits suicide. An act of conspicuous bravery by which Peter saves many lives remains unrewarded because he is a Jewish boy. His father is questioned by the Gestapo, the flat ransacked, the boy excluded from the school's holiday camp and ostracised by his classmates—

until he has only one wish: to leave Germany. This he does in the end, with the help of a British naval officer.

The book might have been even better if Mr. Ambrose had checked some facts. He describes how the boy goes on a "knocking-up" tour of *Staatspartei* voters during the 1932 election; this English practice was, of course, unknown in Weimar Germany. He gives a lot of voting figures and completely forgets the Social Democrats. It is also highly improbable that a boy of 13 would have to ask, "Mummy, what is 'politics'?" and "What is this 'Reichstag'?"—he would have been told in his *Bügerkunde* lessons at school even if he had somehow managed to remain ignorant.

My last point of criticism is that Mr. Ambrose, being a sociologist, might have given his readers a better explanation for the phenomenon of anti-Semitism than that of his hero's grandmother: "We are Jews, and they hate us. I don't know why . . .". Is it so difficult to lay bare the roots of anti-Jewish behaviour so that young teenagers can understand these things, and come to their own conclusion about them? A rational explanation can help much to immunise children against this contagious mental epidemic, and it is a pity that Mr. Ambrose has missed that opportunity. But perhaps he will write a sequel, telling how his hero settled in England? This might give him another chance to explain what every child should know.

However, the shortcomings of the story do not diminish unduly the value of the book. It re-creates realistically the claustrophobic atmosphere, the incessant fear and tension; yet the tale is told with much charm and humour, and the reader is constantly reminded of the hopeless efforts of the "good" Germans to remain decent and not to give in to the powers of terror and corruption. This is a valuable lesson in twentieth-century history for English children.

Elisabeth Grant has illustrated the book most attractively.

EGON LARSEN.

### TRIBUTE TO A GERMAN EDUCATIONIST

The life story of an outstanding and progressive educationist, Lina Hilger (1874-1942), who was Head of the Kreuznach Secondary Girls' School, has been written by one of her former pupils, Margot Pottlitzer-Strauss (London). The publication was sponsored by the association of former pupils and friends of the Lina Hilger School. In the excellently written biography the personality of an outstanding woman comes to life, who did spade work in the field of girls' higher education. Many names familiar to those who lived in Germany before the war, such as Gertrud Baumer and Professor Kerschensteiner, are mentioned in the book as friends and fellow-workers of Lina Hilger. Readers who spent their formative years in the Youth Movement will also notice with interest that she was among the few teachers of her generation who were not antagonistic to the ideals of the "Wandervogel" but lent them their active support.

#### Courageous Anti-Nazi

When the Nazis came to power, Lina Hilger realised that there could be no compromise between her humanitarian outlook and the requirements of the régime, and the courageous manifestations of her disagreement made her resignation unavoidable. In her retirement she maintained contact with Jews and other persecuted and, by her connections with the Quakers, also helped some of them to emigrate. The school which she built up and guided for a period of 30 years now bears her name.

By her impressive book, Mrs. Pottlitzer-Strauss has not only honoured the memory of the life and work of a German woman pioneer but at the same time recorded the wider issues of the pre-Nazi period in Germany.

W.R.

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### SUCCESSFUL WRITER

Very few people possess the real talent of writing for young people, and this is particularly true when it comes to non-fiction. Boys and girls of school age do not want to be reminded of their text-books when reading for relaxation.

Egon Larsen has obviously found the right approach to this age group. In his recently published "A History of Invention"\*, he has proved again that he is a master of this art. He lives up to his well-established reputation of being a reliable interpreter between specialist and layman.

The book covers a wide field. The development of Energy, Transport and Communications is presented in such a way that it becomes not only a source of up-to-date information, but is also entertaining. Larsen's eloquent style, coupled with biographical sketches of the inventors and general social conditions of their time, might well transform the young reader temporarily into a research worker himself.

L.S.

\* *A History of Invention*, by Egon Larsen. Phoenix House Ltd., London. 21s.

### DELIGHTFUL CHILDREN'S BOOK

#### Translated from German

"Love from Nicky"\*\* is a delightful children's book for the eight to ten-year-olds. English children will enjoy it immensely, without thinking for a moment that the story was translated and their little hero originally a German boy. Ursula Lehrburger and Oliver Coburn, who have translated and adapted the book from German, have done an excellent job, showing at the same time that translating is an art in its own right on the same level with creative writing.

L.S.

\* *Love from Nicky*, by Hertha von Gebhardt. Burke, London. 6s. 6d.

*you're  
in the  
picture  
with*

**maxton**

Herbert Freedon (Jerusalem)

## THE BLACK ROCKS OF KORAZIM

It is not easy to keep pace with the fast-changing map of Israel. If you have not been in the north of the country for some time, driving up the hills from Tiberias to Rosh Pinah, you will suddenly find a road turning to the east where, since time immemorial, there has been a dark, impenetrable jungle of basalt, a no-man's-land of petrified lava. Now a road, 6½ kms. long, winds in the direction of the Syrian border.

With the road some 22,000 dunams (over 4,000 acres) have been "discovered" which, though part of sovereign Israel and in the very heart of the country, were to all practical purposes inaccessible. Remnants from the Neolithic Period to the ornamental ruins of a synagogue of the third century C.E. bear witness to the age-old history of that area where once stood Korazim, a sister city of the neighbouring Capernaum, famed for its early ripening wheat. Soon, so the experts predict, it will be known for its early vines and luscious tomatoes. One dunam is expected to produce 4-5 tons. No wonder, for warmth and water in plenty combine to make the soil, which is beneath sea level, yield abundant crops.

Just drive along the new road and don't mind some rough going. The view is worth every jolt. Deep down in the valley, glistening in the sun, flows the Jordan, which here forms the State border. Huts and houses of Syrian villages look like toys, with flocks grazing in the lush meadows.

Only a few months ago, after laying the road, the Jewish National Fund started with reclamation work. No caterpillar vehicle of less than 250 h.p. can master the volcanic rocks. Basalt boulders must be removed which weigh up to four tons, and 400-500 cubic metres of stones occupy each dunam. Some of these can, it is true, be used commercially as building-stones—the Rothschild

Mausoleum in Zikhron Ya'akov, for instance, is built of Korazim basalt. Most, however, are piled up on the spot to form walls and terraces, and the small squares of the black fields, surrounded by equally black, high stone walls, give the area a character of its own. So far 1,200 dunams have been won, out of an agricultural potential of 8,000 dunams.

Men and machines lend Korazim the hectic air of a factory. Tractors and trucks come and go, stones are cleared, fields levelled, trees planted. In the midst of these activities the first settlement is springing up. The houses, almost all of solid concrete, are nearly completed. Just recently a group of Nahal (Pioneer Youth) took possession; after an interval of over one thousand years these young Israelis have closed the gap of history.

The development programme of Korazim foresees four villages, three of them agricultural settlements, and further down on the shores of Lake Kinnereth a fishermen's village. It is also planned to extend the new road to Capernaum. In this way the whole north-western area of the lake, so often the scene of tragic border incidents, will be peopled and, it is hoped, pacified.

### DELINQUENCY IN ISRAEL

A conference on "Delinquency and its Prevention" was recently held in Jerusalem. Dr. Joseph Burg, Minister of Social Welfare, said that juvenile delinquency in Israel, which he attributed to a lack of values, was a disease which was fast assuming the proportion of an epidemic.

Mr. Pinhas Rosen, Chairman of the conference and a former Minister of Justice, emphasised that its purpose was the prevention rather than the treatment of delinquency.

### GERMAN WHO SAVED JEWS

#### Visit to Israel

A cordial welcome was given to the German merchant Oskar Schindler (Frankfurt), who visited Israel at the invitation of rescued Jews who owe their lives to him. During the war Schindler, a Sudeten German, was in charge of German factories in occupied Eastern Europe. By his tenacity *vis-à-vis* the Nazi authorities he managed to save Jewish labourers allocated to him from deportation. Several thousand Jews survived through his courageous efforts. Mr. Schindler's deeds will also be commemorated in an avenue to be planted in honour of "The Righteous Gentiles".

### SOUTH AFRICA AND ISRAEL

Dr. Verwoerd's Nationalist Government in South Africa has rescinded the special concessions in the foreign currency regulations which allowed Jewish organisations in the Union to transfer money and goods to Israel. No money can now be sent to the Jewish State without a special permit.

This measure is believed to be a reaction to Israel's censure at the United Nations last autumn of the South African Government's policy of apartheid. Israel then supported a Liberian resolution in the General Assembly which criticised Dr. Eric Louw, South Africa's Minister for External Affairs.

Withdrawal of the concession places Israel on the same footing *vis-à-vis* South Africa as any other foreign country and abolishes Israel's preferential status. Zionist leaders in South Africa do not conceal their deep disappointment with the Government's decision, which they admit deals a heavy blow at South African Zionism.

The South African move will not affect the normal links between individuals and commercial enterprises in the two countries. All applications for the transfer of funds to Israel will be considered on their merits.—(J.C.)

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### ISRAEL COMES TO TOWN NORTH-WEST LONDON

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*The Israeli Minister in the U.K., MR. A. MIRON (8 p.m.)*

WEDNESDAY, JUNE 20 11 a.m.—10.30 p.m.

GUEST OF HONOUR:

*The Mayor of Hampstead, CLLR. BERNARD WEST (8 p.m.)*

THURSDAY, JUNE 21 11 a.m.—10.30 p.m.

GUEST OF HONOUR:

*The Mayor of St. Marylebone, CLLR. G. J. BROWN,  
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## FRANZ KAFKA—OFFSPRING OF A JEWISH HOME

We have now, at last, a standard work about Franz Kafka. The 445 pages of Wilhelm Emrich's "Franz Kafka" make a bulky volume, but it is never tedious or long-winded. The spacious and vast exegesis of Kafka's works is offered by Emrich with devotion to the poet. Emrich shows the structure of Kafka's poetical work and presents him as the mature European who has overcome both nihilism and fossilised tradition. Every student of Kafka's writings will have to turn to Emrich's excellent exposition of the work of this great son of the Jewish people.

Some features of distinct Jewish character escape the otherwise always watchful eye of Emrich. The continuously recurring phrase *unser Volk* in "Josefine, Die Saengerin" is certainly nearly Yiddish, although it is perfect German; but the Jewish reader recognises here at once the Jewish usage of the German *unser Leut*. This may be a small thing, but it is essential in so far as this little novel becomes apparent as a Jewish message through its very style. Franz Rosenzweig's philosophical farewell to the belief in culture as a substitute for religion is also to be found in this novel of Kafka's. Kafka's opinion about art "if it does not drive away suffering, it gives us at least the strength to bear it" is that of Rosenzweig, too. It also needs a Jewish exegete to recognise in "In der Strafkolonie" Kafka's Jewish comment on the story of the Crucifixion. But Emrich sees quite clearly that Kafka's Abraham-interpretation (Amalia—episode in "Das Schloss") is absolutely different from that of Kierkegaard. Kafka has the Jewish, Kierkegaard the Christian, approach.

After Emrich's literary achievement nobody can speak any longer of a bizarre setting of "Das Schloss". Emrich succeeds in showing that every character and every event of this great novel has its clear meaning and does not become blurred by a supposed variety of possible meanings. The

\* Wilhelm Emrich: *Franz Kafka*. 2 Aufl. Atheneum-Verlag, Frankfurt am Main. DM. 28.

same can be said of the exposition of Kafka's other works in Emrich's important book.

Of the 445 pages of Emrich's book only four are devoted to a short sketch of Kafka's life. Emrich may put forward a cogent reason. Every creative man of great stature, poet, artist, or theologian has his "thorn in the flesh." It is not necessary to become curious about it. Only the work is important, and it sometimes demands a respectful distance in regard to the life of the man who performed it. Nevertheless, Klaus Wagenbach's book about Kafka's youth<sup>†</sup> is a very important and pleasant gift to Kafka lovers. We see Kafka as a child of a Jewish home. I have more than once read Kafka's "Letter to his Father" and can find nothing of the father-son conflict in the way in which Freud speaks about it. Old Kafka always stood by his son and supported him; father and son loved each other. That the old man got exasperated about his son's failure to make a living, who can be surprised about it? True, when young Kafka brought his latest novel to the father, the father said: "Put it on my bedside table". There, among the morning and evening papers, lay Kafka's new work, and the old man would glance through it before he dozed off to sleep after a day's hard work. Who can blame old Kafka? The son admired his father, when he stood with him in the synagogue on the High Holy-days; the father always knew the place in the prayer book and could advise his son about the details of the service.

With Wagenbach we go back to Kafka's school-days and look at the most interesting photographs which he provides. We see his schoolmates, Paul Kisch, Hugo Bergmann, F. E. Pribram, Karl Krauss and Emil Utitz. What a galaxy of Jewish boys who later became famous in the world of letters, and among them the schoolboy Franz Kafka! With Wagenbach we wander through

<sup>†</sup> Klaus Wagenbach: *Franz Kafka. Eine Biographie seiner Jugend*. Francke Verlag, Bern. DM. 24.50.

Prague, once a centre of Jewish life. With these roots Kafka could write "Der Marder in der Synagoge". Any one who has known *Landjuden* (country Jews) and their little synagogues will find that Kafka speaks with the authority of personal experience; it is the experience of a boy who went with his grandfather to a synagogue, humbly situated in the midst of the countryside, peopled with peasants and villagers.

Important for the understanding of Kafka is also Fritz Strich's latest book<sup>‡</sup>; however, it is not the disappointing essay "Franz Kafka und das Judentum", but the essay "Goethes West-oestlicher Divan" by which Strich makes his important contribution to the subject. Goethe's "Hoechstes Glueck der Erdenkinder sei nur die Persoenlichkeit" is often misunderstood, because it is usually misquoted as "ist (anstatt sei) die Persoenlichkeit". In the poem it is Suleika's word, and contradicted in the following verse by Hatem: "Kann wohl sein. So wird gemeinet, doch ich bin auf andrer Spur". Goethe, who all his life prayed the prayer of Prometheus, the prayer to live as a creative personality, is in the West-oestlicher Divan—"auf anderer Spur". He discovers that man's personality is only one part of his existence; besides being personality, man is creature, clay in the potter's hand. In the humility of remaining creature in the hand of the creator, Goethe takes leave from Greece and hopefully moves towards the Orient.

Kafka's work receives elucidation from Goethe's West-oestlicher Divan. Western man assumes all his happiness to come from the "work of his hands" and from the creative victory over his surroundings. Kafka turns to his stories in which strange animals or a beetle appear, and the distinction between man and animal gradually disappears, as in the gargoyles of Gothic cathedrals. His aim is the same as Goethe's West-oestlicher Divan: away from the limitations of Western titanism. But Goethe, when all is said, aspires to the rejoicing of Omar Khayyam, Kafka to the humility of Abraham, confessing: I am dust and ashes.

<sup>‡</sup> Fritz Strich: *Kunst und Leben. Vortraege und Abhandlungen zur deutschen Literatur*. Francke Verlag, Bern and München. DM. 22.50.



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*Hermann Schwab*

## BEHREND LEHMANN OF HALBERSTADT

### Tercentenary of a "Court Jew"

The precarious existence of the Jews in Germany in the seventeenth and eighteenth centuries was at times relieved when there appeared men of exceptional stature who alongside with their knowledge of Jewish learning had possessed themselves to an unusual degree of worldly wisdom. This latter qualification secured entrance to the palaces of the local rulers, who entrusted them with important missions and raised their status to that of "Court Jews". Freed thus from the then current humiliating Jew-laws they were often able to ease the despotic and cruel conditions under which their brethren lived.

One of the most impressive figures among them was Isachar Bärmann, known as Behrend Lehmann, who was born 300 years ago in Halberstadt. His father, Juda Lehmann, a wealthy merchant, was one of the representatives of the Jewish community. When Behrend was eight years old the Halberstadt Synagogue was destroyed by the mob.

Nothing is known about Behrend's formative years, and the historian of the Jewish community of Halberstadt, Rabbi B. H. Auerbach, does not begin Lehmann's biography before the end of the seventeenth century. At that time he was already very wealthy and well known not only in the Jewish world but also to the rulers of Dessau, Brunswick and Saxony. His house was the rallying point of all those who were poor and distressed.

#### Benefactor to Jewish Scholarship

At that time fires had emptied the Yeshivot and houses of the Jews in Germany, Hungary and Poland of Hebrew books, and many calls for help reached Halberstadt. "Ten people had to learn from one book." Behrend Lehmann ordered new editions in the printing houses in Jessnitz (Anhalt), Amsterdam and Venice and distributed them through those countries. He further obtained the permission to reprint the Talmud from the Elector Frederic III of Brandenburg (since the peace treaty of Westphalia in 1648 Halberstadt belonged to Brandenburg) and provided for the support of six Talmud scholars for three years, who supervised the printing and editing at a printing-house at Frankfort-on-the-Oder. The work in twelve volumes appeared with "the Elector's most gracious patronage".

In his native town two monuments, the Klaus and the synagogue, for more than 200 years bore

witness to his piety and generosity. He built the Klaus in 1703 with dwellings for three, later two, Talmud scholars to pray, to learn, to teach and to act as Beth Din; a foundation secured their livelihood.

With the Elector's permission, he commissioned famous architects to build a synagogue. In the style of the late Baroque, its exceptional height crowned by a cupola and surrounded by gilded imitations of the implements of the Temple, it became one of the most beautiful synagogues in Germany. It was consecrated in 1712.



INTERIOR OF HALBERSTADT SYNAGOGUE

Both Klaus and synagogue were situated, according to medieval German law, off the main street. Both were destroyed in the night of November 9th, 1938.

The foundation of schools and the support of teachers fit well in this picture of a charitable personality.

Behrend Lehmann also succeeded in many cases to obtain "letters of safe conduct" for people who were without a permanent residence. In this way he became the founder of new congregations in Halle and Magdeburg, from which towns Jews had been expelled 200 years previously.

One of Lehmann's financial enterprises, which procured the means for his unique benefactions, is of historical interest. Elector Frederic August II of Saxony, called "The Strong", was one of

his noble clients. August, who lived in the greatest luxury, longed for the crown of a King. This was only obtainable in Poland, which had an elective monarchy and whose noble electors were forever short of funds. By the death of King Johan Sobiesky in 1696 the throne had become vacant. Ten million Polish Florins were its price.

Since Poland was a Roman Catholic country it was necessary for August and his family to adopt Catholicism in order to qualify for the crown. They were converted in 1697. The result was that Brandenburg (later Prussia) became the most important State in Germany, Saxony now taking second place, with far-reaching and fateful political consequences in the future. Behrend Lehmann was asked by August to find the millions for him, and he obtained them through the sale to Brandenburg of two Saxon principalities. Now called "Der Königliche Resident", he accompanied August on his journey to Poland and attended the coronation at Lemberg. The Jews of Poland welcomed the "Halberstädter Shtadian" enthusiastically, and Rabbi Hirsch Biala, known as "Charif", returned with Behrend Lehmann to become Rabbi of Halberstadt.

Behrend Lehmann died in 1730. His colourful life, interwoven with legend, belongs to the history of German Jewry and was related, 150 years after his death, in a charming story by Rabbi Marcus Lehmann, of Mayence. It will soon be published in an English translation.

### Ghetto Diaries Recovered

Dr. Abraham Katsh, Chairman of the Department of Hebrew Education of New York University, has obtained the most complete account yet of life in the Warsaw Ghetto. The document was handed to him by a Pole, Mr. Wladyslaw Wojcik, recently arrived from Warsaw, who kept it hidden during the war for its author, a Mr. H. A. Kaplan.

The author of the diary, which is in Hebrew, was the principal of a Hebrew high school in Warsaw when war broke out. He then decided to change the entries from a record of personal affairs to one that would "record for posterity the atrocities committed by the Nazis". In the entry dated August 1, 1942, he stated: "The whole nation is sinking in a sea of horror and cruelty. I do not know if there is one person who reports daily the tragic events of our time".

Mr. Kaplan, whose fate is not known, gave the diary to a friend.

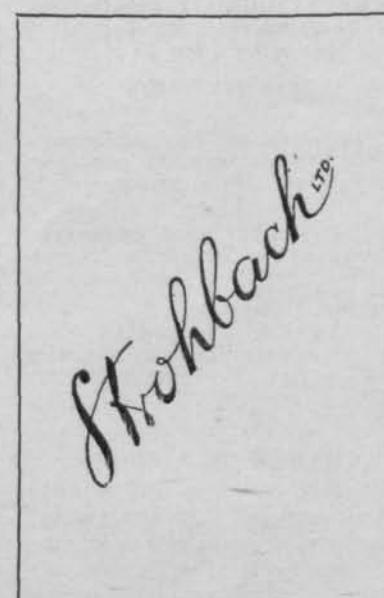
Dr. Katsh obtained from Poland a microfilm of Emanuel Ringelblum's "Note from a Warsaw Ghetto" recovered from the ruins in 1946 and 1950. This account is in Yiddish but is not in perfect condition.

Dr. Katsh has devoted considerable time to microfilming the vast collection of Judaica in the Lenin Library of the Soviet Union and other libraries.—(J.C.)

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# OBITUARY

## DR. LUDWIG COHN

Dr. Ludwig Cohn (formerly Breslau), the well-known expert on care of the blind, died in Rotterdam at the age of 85. Despite his handicap Dr. Cohn, who became blind when he was seven years old, went to an ordinary secondary school and afterwards studied philosophy in Breslau and Berlin. He obtained his doctor's degree in Berlin in 1903. Later on he studied Law and Economics and graduated for a second time, as Doctor of Law, at Breslau University. During the First World War Dr. Cohn was put in charge of caring for blinded soldiers. He also lectured on subjects connected with the rehabilitation of blind people at Breslau University and other places inside and outside Germany. At the same time he was a tutor to blind students, as well as adviser to Government authorities. In 1933 Dr. Cohn went to Prague, from where he had to flee to Holland when the Germans marched into Czechoslovakia. He again became a persecutee after the occupation of the Netherlands and was deported to Theresienstadt. He survived the camp and resettled in Holland. After the establishment of the State of Israel Dr. Cohn was invited to advise the Israeli Government and received an honorary doctorate from the Hebrew University in 1957.

Both by his own courage and by his constructive work he became an inspiration to many people afflicted by blindness. At the same time, he was widely respected and liked as an energetic, optimistic and highly educated personality.

## FAMILY EVENTS

*Entries in the column Family Events are free of charge. Texts should be sent in by the 18th of the month.*

### Births

**Trafford.**—On May 1st, to John and Ursula (née Mayer), 62 Barn Rise, Wembley Park, Middx., a son, Graham Stephen, brother to Caren Henrietta.

### Birthdays

**Cahn.**—Mrs. Lore Cahn, of 23 Broadhurst Gardens, London, N.W.6, celebrated her 80th birthday on April 26th.

### Deaths

**Asch.**—Mrs. Rosa Asch, formerly Hove, Sussex, died in West Berlin on February 27th, in her 83rd year. Deeply mourned by her son, Dr. med. Heinz Werner Asch, Berlin-Tempelhof, Park Strasse 1a, and by her relations and friends.

**Benario.**—On Tuesday, May 1st, Mrs. Tony Benario (née Vogelsdorff), formerly Berlin, aged 76, passed away after a long illness bravely borne. Deeply mourned by her family and all her friends.

**Gottschalk.**—On April 28th, Mrs. Ada Gottschalk (née Kaufman), of 4 Reynolds Close, N.W.11, passed away.

**Gunz.**—Mr. Albert Gunz, of 73 Teignmouth Road, London, N.W.2 (formerly Düsseldorf), aged nearly 72, passed away on April 26th after a severe illness. Deeply mourned by his wife, Nelly Gunz, his children, Stephen, Hazel (née Kerr) and Thomas Gunz, and his sister, Frieda Frankel.

**Meyerhof.**—Mrs. Betty Meyerhof, beloved mother of Eva Falk, of 34 The Charter Road, Woodford Green, Essex (formerly Kassel and Mailand), passed peacefully away on Friday, May 11th, in her 71st year. Deeply mourned by relatives and friends.

## MISS CLARICA DAVIDSON

Miss Clarica Davidson, who passed away in London recently, was well known within the community as a generous supporter of many Jewish causes and as a gifted and devoted organiser of functions for their benefit. Former refugees have special reasons to remember her with gratitude. Throughout the years she was the Chairman of the Concert Committee of Self-Aid; in this capacity she was largely instrumental in the preparation of the programmes and also in making the functions financially successful.

## BERTHOLD STRAUSS

Mr. Berthold Strauss passed away in London at the age of 60. He was a former President of the Adath Yisroel Synagogue and an Executive member of the Poale Agudas Israel World Organisation. He was also the author of a comprehensive bibliography, "Ohel Baruch", and of a book about a strictly Orthodox family in Franconia, the Rosenbaums of Zell, which was reviewed in this paper only a short while ago.

## DR. MAX GRUENTHAL

The psychiatrist Dr. Max Gruenthal died in New York at the age of 70. He was a recognised authority in his field both in Berlin, where he lived until 1936, and in the United States, where he soon established a reputation as a medical consultant, a contributor to scientific periodicals and a lecturer at international congresses.

**Mittler.**—Dr. Gustav A. Mittler, of 76 Vesper Road, Leeds, 5, passed away peacefully in hospital on May 5th, in his 68th year. Deeply mourned by his wife Trude, son Peter, daughter-in-law Helle, and grandchildren. Also by brother Peter (Israel) and sister Käthe (U.S.A.).

**Weill.**—Mr. Ludwig Weill (formerly Munich) passed away peacefully on May 2nd, and his wife Claire (née Einstein) passed away suddenly on May 9th, both in Israel. Deeply mourned by their relatives, Benno and Eva Weill, Long Eaton, Nottingham.

**Consecration of Memorial Stone**  
**Kariel.**—The memorial stone in memory of the late Mr. Hugo Kariel will be consecrated at the Liberal Jewish Cemetery, Willesden, on Sunday, July 1st, at 1 p.m.

## CLASSIFIED

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## CHANGE OF ADDRESS

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## RABBI ISRAEL NOBEL

Rabbi Israel Nobel died in Israel at the age of 84. He was the rabbi of the communities of Filehne and Schneidemuehl and, later on, accepted a "call" to a Conservative Private Synagogue in Berlin. Afterwards he officiated at the Berlin Ryckestrasse Synagogue, where he was an encouraging spiritual leader during the years of Nazi persecution. Rabbi Nobel was the son of the Halberstadt Rabbi Josef Nobel and a brother of the late Rabbi N. A. Nobel, of Frankfurt.

## VICTIMS OF NAZISM NOT PASSIVE

Mrs. Rachel Erlich, wife of Professor A. Erlich, spoke at a Warsaw Ghetto memorial meeting organised by the Friends of Yiddish at the Reading Room and Institute, London, E.1. She said that the accusations of passive behaviour on the part of the victims of Nazism which came from many quarters—often Jewish—were a grave injustice to those who perished.

Those who were not there could not understand the reality of living in a ghetto or concentration camp, Mrs. Erlich stated. The humanity of the victims in spite of being deserted by everyone in the world; the belief that justice would prevail; and the armed uprising against the Nazis without any help from outside, and with no hope of success, signified that they still believed in a world where freedom meant something.

Mrs. Erlich added: "Before they died these people led a creative life. Their cultural contribution was enshrined in their writings, poetry and prose, and in the Yiddish language—Jewry's heritage. As far as heroism is concerned, those people who lived through the tragedy and remained with high moral principles were no less heroes than those who took up arms and died." (J.C.)

## AJR Attendance Service

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## ORGANISATIONAL NEWS

### GHEITRO MARTYRS REMEMBERED

Over a thousand people gathered in St. Pancras Town Hall to commemorate the anniversary of the Warsaw Ghetto Uprising and the six million Jews who died in Nazi Europe. Many of the audience were relatives of the dead and a few of their non-Jewish friends.

The commemoration meeting was opened by one of the survivors of the Ghetto, Mr. W. Schindler, Chairman of the Polish-Jewish Ex-Servicemen's Association.

Speakers included Lord Boothby and Sir Barnett Janner, but the main address was delivered by the Hon. David Astor, Editor of the *Observer*. He urged the study of "political psychopathology"—of which the Nazi persecution of European Jewry has so far been the most gruesome manifestation. Man's capacity to destroy his fellow-beings without any rational motive, he said, should be as closely studied as was the scourge of cancer. An institute devoted to that purpose, preferably in London, would be a worthy monument to the memory of the six million murdered Jews.

Meetings were also held in Israel, France, Belgium, America, Australia, and many other countries to commemorate the martyrs.

In Israel prayers were recited, places of entertainment closed, and the wail of sirens ushered in the Memorial Day to the Destruction of European Jewry. The French nation honoured the memory of the Martyrs of Deportation with ceremonies held throughout the country, and special ceremonies were held at the Arc de Triomphe and in the Chapel of Deportees at the Saint-Roch Church, where ashes from the crematoria of ten concentration camps are kept.—(J.C.)

### INTERNATIONAL YOUTH DAY

The World Union for Progressive Judaism (Youth Section) is organising an international youth day for November 4th. The aim is to unite Progressive Jewish youth groups in an effort to help under-privileged people throughout the world. It is hoped that, among other things, several thousand items of clothing for refugees will be collected.—(J.C.)

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### NEW ARTHUR SEGAL EXHIBITION

The last hundred years have been a curse and a blessing for the artist. The strict discipline of the traditional modes of expression have broken down. The painter no longer works for commissions from the established institutions. He has become a solitary figure who has to work out his own salvation, that is to say, he himself has to create his own language of form and colour. The age of boundless experimentation has arrived. Picasso has become its most famous symbol. Arthur Segal has at least this one point in common with the great Spaniard: the unending experiment. The series of exhibitions at 1 England's Lane, N.W.3, show the successive phases of Segal's questing years.

This time (until July 26th) we are shown his Optical Sculpture and his Narrative Paintings. Behind this kind of "sculpture" lies the idea that light should be brought into the picture by raising certain parts of it, the shade is provided by hollowing out the surface in the appropriate places. The plastic effect, especially in a still-life, is indeed remarkable.

Narrative Painting was, of course, used a great deal in the Middle Ages. We all remember how the painter told the story of the Passion or the lives of Saints by painting a series of small pictures on the same surface, canvas or wood. Segal allows a uniform colour scheme and rhythm to go through the series of little pictures, thus unifying them by purely painting means. An interesting experiment.

A. ROSENBERG.

### MR. HANS KROCH 75

Mr. Hans Kroch (formerly Leipzig), who now lives in Israel, will celebrate his 75th birthday on June 3rd. He owns the famous "Holy Land Hotel", built on the hill where his only son was killed in the Palestinian war. A few months ago a beautiful synagogue was dedicated in the grounds of the hotel.

### MR. S. F. HALLGARTEN 60

S. F. Hallgarten, of London, once a lawyer in Frankfurt and, since 1933, no less successful as a wine-shopper, expert on vintages, diffusing his knowledge in books, broadcasts and television appearances, will celebrate his 60th birthday on June 6th. The AJR is proud to call him a friend and hails him with cheers and "Prost!"

## ISRAEL'S INDEPENDENCE DAY

Israel's 14th Independence Day was marked with a gigantic parade through the streets of Tel Aviv by units of the Israeli Defence Forces.

The entire diplomatic corps and many distinguished visitors watched the march-past. President Ben-Zvi, Mr. Ben-Gurion and General Zvi Tsur, the Chief of Staff, headed the list of national leaders on the saluting base.

The celebrations were opened by a ceremony on Mount Herzl conducted by Mr. Kaddish Luz, Speaker of the Knesset, and attended by members of the Government. The ceremony was followed by a magnificent fireworks display which was the signal for open-air celebrations throughout the country.

Foreign diplomats, United Nations representatives, and heads of foreign missions in Israel called on President Ben-Zvi to convey Independence Day greetings. They were led by Mr. Mikhail Bodrov, the Soviet Ambassador, who is doyen of the diplomatic corps.

Four Soviet Ministers and 40 leaders of Jewish

communities in Moscow and Kiev attended the Independence Day reception at the Israeli Embassy in Moscow.

In America Mr. Robert Wagner, Mayor of New York, proclaimed Israel's Independence Day at City Hall. Representatives of all faiths on the Council participated in the celebrations. Israeli diplomats held a reception at the United Nations.

London's Jewry celebrated Israel's fourteenth birthday in prayer, speech, song and dance. The celebrations centred for the first two days on the Marble Arch Synagogue. There all sections of Metropolitan Jewry assembled in large numbers for an impressive and solemn afternoon service. In the evening there was a very large gathering for the Independence Dinner and the next day the Israeli Ambassador was host to hundreds of well-wishers—Jews and non-Jews—for the annual cocktail party. The Zionist Federation held its rally in the St. Pancras Town Hall, at which two choirs and a group of dancers also participated.—(J.C.)

### NO GERMAN RECOGNITION YET FOR ISRAEL

The Federal German Government is not planning to recognise officially the State of Israel in the immediate or near future.

Political circles in the Federal capital discount reports that Bonn's policies towards Israel would be reviewed following the recent conference of West German diplomatic representatives in the Mediterranean area. The German Government is now thought to believe that the present policy towards the Jewish State should continue unchanged for the time being.

Germany appears to be strengthening her relations with Arab States. The German Government is consequently said to be chary of jeopardising its efforts in this direction by extending official recognition to the State of Israel.—(J.C.)

### FUNDS FOR IMMIGRATION

The Jewish Agency for Israel, the distributing section of the United Jewish Appeal for Israel, has allocated \$40 million towards meeting the urgent needs of immigration into Israel. The total requirements for the Israel programme for the year which started on April 1st is \$68 million.—(J.C.)

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