

**AJR****INFORMATION**

ISSUED BY THE

**ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN**

F. L. Brassloff

**TOWARDS PROTECTION OF HUMAN RIGHTS**

The brutal denial of elementary rights and freedoms by the totalitarian Fascist and Nazi tyrannies made the civilised world aware of the need for promoting and protecting human rights and for fighting against discrimination on the grounds of race, colour and religion.

The United Nations Charter, adopted on June 26, 1945, and the Universal Declaration of Human Rights, solemnly proclaimed on December 8, 1948, provide the basis for the preparation of legally binding international covenants and measures of implementation. But the hopes of creating a system of international protection of human rights were not realised. The Convention on the Prevention and Punishment of the Crime of Genocide of December 9, 1948, and other instruments for the protection of refugees and Stateless persons, in themselves laudable achievements, were not followed up by further international human rights legislation. The grave tensions between the power blocs also marred co-operation in this important not strictly political sphere of the activities of the United Nations.

This deadlock was particularly regrettable from a Jewish point of view. As the Jews have suffered so frequently and so severely from violations of human rights, it was understandable that the Jewish non-governmental organisations have taken a prominent part in the efforts for their promotion on an international level. Among the most enthusiastic and ingenious fighters for the cause was the late Dr. Franz Rudolf Bienenfeld, a member of the Executive of the Association of Jewish Refugees, who acted as one of the World Jewish Congress representatives at the Economic and Social Council of the United Nations and its Human Rights Commission.

It required considerable trust in the idea of human rights to carry on with the work in this field. In recent years, however, a revival of wider interest in the issue has been noticeable. Here, again, activities directed against the Jews constituted the starting point. The swastika daubings in many countries which followed the desecration of the Synagogue of Cologne in December, 1960, showed the need for action against manifestations of national and racial hatred. In November, 1963, a Declaration on the Elimination of All Forms of Racial Discrimination was adopted by the General Assembly of the United Nations. Two years later, on December 14, 1965, the General Assembly approved unanimously (with eleven member-States not present at the voting) an International Convention on the same subject. In the

course of the debate in the Assembly an ugly incident occurred. The delegation of the Soviet Union proposed that not only anti-Semitism be specifically condemned as suggested by the U.S.A., but also Zionism. Notwithstanding this discreditable manoeuvre, which resulted in no type of discrimination being mentioned in the final text, the Convention constitutes a genuine achievement in the sphere of international human rights' protection.

The Convention imposes a number of obligations on the State parties. They undertake "to declare an offence punishable by law all dissemination of ideas based on racial superiority or hatred, incitement to racial discrimination, as well as all acts of violence or incitement to such acts against any race or group of persons of another colour or ethnic origin, and also the provision of any assistance to racist activities, including the financing thereof." They are further obliged to declare illegal and prohibit organisations and activities which promote and incite racial discrimination and to make participation in such organisations or activities an offence punishable by law.

The most significant and novel provisions of the Convention are those by which machinery under United Nations auspices is established for reviewing the activities of member-States as to their living up to their undertakings. For the first time the right of petition of individuals and groups is provided for in a United Nations' convention, thus giving them a chance to seek, as a final resort, redress on United Nations' level against violations of the rights guaranteed in the Convention. The right of petition will, however, only apply in the case of member-States which expressly agree to accept it. The Convention will come into force after ratification by twenty-seven Governments.

It would be highly desirable if the United Kingdom would be among the first States to become a party to the Convention. The British Government and Parliament have recently given signs of a greater understanding of, and sympathy with, the efforts made to promote human rights and to counteract racial discrimination. In the course of a few months the Race Relations Act was put on the Statute Book and the Bill for a British "Ombudsman", a Parliamentary Commissioner for Administration, was submitted to the since dissolved House of Commons. The Government also responded to the demand of Jewish and other bodies to accede to the Genocide Convention and to accept the competence of the European Human Rights Com-

mission and the jurisdiction of the Human Rights Court with regard to individual petitions lodged on the basis of the European Human Rights Convention.

From the Jewish point of view, it is of particular relevance that a Declaration and a Convention on the Elimination of all Forms of Religious Intolerance are being prepared by the United Nations (see page 12 of this issue.—The Ed.). Thus, step by step a comprehensive international system for the protection of essential human rights is being erected, supplemented by national civil rights' legislation. This is to be welcomed. Although the law cannot make human beings less biased and more tolerant, it is one of its functions to create a "social climate" unfavourable for the evils of racial and religious discrimination.

**"KEINE VERLANGSAMUNG DER BEARBEITUNG"****Finanzminister Dahlgreen zum Haushaltssicherungsgesetz**

Bei der Annahme der Ersten Durchführungsverordnung zum Haushaltssicherungsgesetz am 11. Februar (s. Maerz-Ausgabe von "AJR Information", S.7) gab Finanzminister Dr. Dahlgreen vor dem Bundesrat folgende Erklärung ab:

"Vertreter von Verfolgtenorganisationen im Ausland haben in letzter Zeit verschiedentlich eine Befürchtung oder Besorgnis zum Ausdruck gebracht, dass, abgesehen von der durch das Haushaltssicherungsgesetz vorgesehenen Streckung von Wiedergutmachungsleistungen eine zusätzliche, insgeheim zwischen den Verwaltungen auf einem Schleichweg abgesprochene Streckung dadurch herbeigeführt werden könnte, dass man die Auszahlungen durch eine stillschweigende langsame Bearbeitung der Akten herauszögert.

"Ich darf hier in Übereinstimmung mit den zuständigen Abteilungen der Ministerien der Länder erklären, dass wir alle der Meinung sind, dass ein solches Vorgehen nicht rechtsstaatlich wäre, und dass wir alle der Meinung sind, dass ein solches Verfahren für die Wiedergutmachung unwürdig wäre. Aus diesem Grunde haben wir, wie sich das in einem Rechtsstaat gehört, den offenen, klaren Weg über das Haushaltssicherungsgesetz—Par. 19—eingeschlagen. Wir haben die Ansätze in den beiden betroffenen Jahren auf das Mass zurückgeführt, das die Regierung bei der Vorlage ihres Schlussgesetzes eingeplant hatte. Durch die Aufstockungen ist diese Streckung notwendig geworden. Ich darf also auch in diesem Zusammenhang noch einmal erklären, dass keineswegs die Entschuldigungsansprüche im Endergebnis gekürzt werden. Sie werden im Endergebnis uneingeschränkt erfüllt. Sie werden lediglich offen und klar, wie im Haushaltssicherungsgesetz vorgesehen, zeitlich gestreckt, nicht mehr."

Gabriele Tergit

## EIN MORDPROZESS

Im Bahnrestaurant von Salzburg sprach mich ein Herr an: "Sie kommen aus dem Ausland, ich moechte Ihnen sagen hier sind viele empoert ueber das Urteil in dem Prozess".

Nur im Krieg oder bei aufwuehlenden Begebenheiten sprechen Menschen so einander an. Der Herr meinte den Prozess gegen die Judenmoerder von Stanislaw, die Brueder Mauer. Dreissig Zeugen aus Israel, U.S.A., Polen, der Bundesrepublik schilderten grausige Einzelmorde der Brueder und ihre Teilnahme am 12. Oktober 1941 am Massenmord der 12,000: "Sie waren der Schrecken des Ghetto", "Komm mit", war das Todesurteil".

Die Brueder Mauer leugnen alles, erkennen keinen der Zeugen wieder. Sie sind Polen, haben in der polnischen Armee gegen Deutschland gekaempft, wurden dann S.S. Oberscharfuhrer. Johann war bis zu seiner Verhaftung Leiter des evangelischen Hilfswerks, Wilhelm Praefekt des evangelischen Schuelerheims. Sie halten die Anklage fuer eine "abgekartete gelenkte Sache. In Salzburg musste wie in andern grossen Staedten ein Prozess dieser Art gemacht werden, damit dieses Geschaef nie einschlaeft". Sie beschuldigen juedische, kommunistische, oesterreichische Organisationen. Aber das Verfahren war auf Veranlassung der Zentralstelle in Ludwigsburg zustande gekommen. Er war davon die Rede, dass sie als ehemalige Angehoerige der polnischen Armee sich besonders bewahren mussten — "sadistische Fleissaufgaben" — nannte es einer. Hans Mauer aber sagte: "Es ist die Pflicht der Juden jeden Deutschen als Moerder zu bezeichnen. Es gibt zwar Juden, die uns entlasten wuerden, aber sie duerfen es nicht. Genauso wie wir damals die Juden nicht entlasten durften".

Nur der Sachbearbeiter fuer Judenfragen in Stanislaw, Schott, der aus Deutschland aus der Untersuchungshaft vorgefuehrt wurde, gab ein Bild. Kranke Juden wurden erschossen. "Einmal wurde die Frage aufgeworfen, ob man zu den kranken Juden nicht einige gesunde dazu nehmen sollte, damit es sich rentiere, denn wegen sieben Juden—wie es einmal der Fall war—wollten wir nicht extra einen Wagen bestellen".

Es kam die Ganovenehre der S.S. zur Sprache, als ein Untersuchungsrichter aus Deutschland sagte: "Die meisten der in Deutschland angeklagten S.S. Angehoerigen belasten niemanden aus der Dienststelle. Vorgesetzte sind bereit, die Schuld fuer alle auf sich zu nehmen".

Man hoerte, dass es moeglich war, sich an den Massakern, "Aktionen" auf Nazideutsch, nicht zu beteiligen. Ein Zeuge Sterzl hatte dem S.S. Hauptsturmfuehrer erklart, er sei nicht in der Lage auf Frauen und Kinder zu

schliessen. "Sie Pfeifenkopf", erwiderte der und loeste Sterzl ab. Er sei jedoch nie wegen Befehlsverweigerung zur Verantwortung gezogen worden.

Als der Staatsanwalt die Zahl 12,000 fuer die Massenerschiessungen in Stanislaw nannte —das uebliche Verfahren zur "Endloesung" vor der Errichtung von Gaskammern— erklarte der Verteidiger dies fuer "masslos uebertrieben". Aber am 1. Maerz 1943 hatte sich die Zahl der Bewohner des betroffenen Generalgouvernements (vorwiegend Juden) seit 1940 um 2.2 Millionen verringert.

Die oesterreichischen Verfahren sind voellig verschieden von den deutschen, wie es ein vorzueglicher Artikel der "Salzburger Nachrichten" ausfuehrte: "Oesterreich hat sich erfreulicher Weise zu einer Absage an jede Art von Ausnahmegesetzgebung entschlossen. Es gibt keine Sonderbehandlung von Kriegsverbrechen in unserm Land. Aber Mord verjaehrt nicht, Lustmord nicht, Raubmord nicht, Christenmord nicht, Judenmord nicht".

Aber die Geschworenen sprachen die von dreissig Menschen Beschuldigten frei.

Der Vorsitzende erwiderte sofort: "Die Entscheidung wird ausgesetzt, das Verfahren dem obersten Gerichtshof vorgelegt. Die Verhandlung ist geschlossen".

Die Richter, die Presse, der Fremde auf dem Bahnhof waren empoert. Die Regierung hatte eine Million Schillinge fuer den Prozess ausgegeben. Aber das "Volk"? Von 21 geladenen Geschworenen meldeten sich nur 6. Acht blieben ohne Entschuldigung fort. Bei jedem Irrtum der Zeugen lachten die Zuhoeer und klatschten, riefen den Angeklagten Bravo zu. Der Vorsitzende musste die Zuhoeer hinausweisen. Der Verteidiger argumentierte: "Wenn Deutschland den Krieg nicht verloren haette, wuerden die Angeklagten nicht vor Gericht stehen." Er stellte also den Mord an waffenlosen Nonkombattanten als Kriegshandlung dar. Ein Geschaefsmann sagte bei einer Umfrage: "Die Geschworenen haben nach den Beifallskundgebungen fuer die Angeklagten nicht gewagt, einen Schuldspruch zu faellen".

In Wien demonstrierten sozialistische Studenten gegen das Urteil, stellten in einem Flugblatt fest: "Die jahrelang betriebene Politik des Totschweigens und der Verharmlosung der Naziverbrechen hat offenbar die Geschworenen beeinflusst". In Salzburg erhielten alle Beteiligten Karten und Briefe teils mit Schmaehungen, teils mit Beifall. Aber die schwere Frage von 1932 erhebt sich, was macht man in einer Demokratie mit einem Volk, das fuer Moerder eintritt? Soll die Regierung ein anderes Volk waehlen, wie Brecht in anderem Zusammenhang meinte?

### GERMANY TODAY

#### Extremist Groups

The State Office for the Protection of the Constitution, in a report to the internal affairs committee of the West German Parliament, has said that extremist Right-wing groups in the country are on the increase.

According to the report, 521 antisemitic or Nazi incidents were registered last year compared with 171 in 1964. Of 291 people arrested only 15 per cent were, however, considered to have political motives. In 1965 there were 113 active organisations, with about 28,600 members, sympathetic to Right-wing extremism and antisemitism. In 1964 there were six more organisations but membership was 6,000 less. The membership of Right-wing political parties increased from 9,700 to 16,300.

Herr Paul Luecke, West German Minister of the Interior, has stated that while there was no immediate danger to democracy, vigilance was necessary. He was worried by the *Deutsche National-Zeitung und Soldaten-Zeitung*, a weekly which was mixing legitimate national interests with irresponsible criticisms, especially against Israel. The success of this newspaper, together with that of *Deutsche Nachrichten*, the organ of the National Democratic Party, had resulted in the distribution of Right-wing publications increasing by 43,800 to 227,000.

The Bavarian Minister of Justice, Herr Heinrich Junker, has criticised the activities of extremist groups. He declared that certain neo-Nazi publications were poisoning West German public opinion and damaging German democracy. There was, however, no need to ban extremist groups or publications since existing laws were sufficient to curb them. He expressed the view that State agencies for the protection of the Constitution should intensify their efforts to keep Right-wing extremists under control.

#### RIGHT-WING VOTES IN BAVARIA Success of N.D.P.

The success of the extreme Right-wing National Democratic Party (N.D.P.) in the Bavarian municipal elections on March 13 has caused concern among leaders of Germany's parliamentary parties. Though the party obtained not more than about 2 per cent of the total votes in the country, its share was very high at several places, especially in Franconia. In Bayreuth, they obtained 10.6 per cent, in Erlangen 9.5 per cent, in Passau 9.2 per cent, in Nuernberg 7.5 per cent, and in Coburg 6.8 per cent. They will thus be represented at several Municipal Councils. The Bavarian District Chairman of the Party, Franz Winter, will be a member of the Tegernsee Borough Council. Last August, Winter was the leader of a delegation which laid a wreath at the Landsberg prison cemetery in memory of the executed war criminals. Spokesmen of the Christian Social Union and the Social Democrats have declared that they will not cooperate with N.D.P. councillors.

#### DESECRATIONS

Eighty-nine gravestones in Jewish cemeteries in Munich, Monchengladbach and Haigerloch have recently been damaged or destroyed. No arrests were made.

#### AUSTRIAN ELECTIONS

Neither of the two major Austrian parties, the People's Party which gained a clear victory in the Austrian elections, and the Socialist Party, which suffered severely, engaged in antisemitic propaganda during the election, nor are they antisemitic. The People's Party is a Conservative Catholic grouping. Most of its leaders are sympathetic towards Jews and Israel.

Franz Olah, a renegade Socialist who broke away from the Socialist Party, sought votes in some instances by using antisemitism in his attacks on former Jewish colleagues in the Socialist Party. He was himself a victim of Nazism and spent many years in a concentration camp.

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# HOME NEWS

## ANGLO-JUDAICA

### IN PARLIAMENT

#### War Prisoners' Compensation

Mr. George Thomson, Minister of State for Foreign Affairs, said in the Commons that compensation under the Anglo-German agreement of 1964 for victims of Nazi persecution was reserved for those who suffered the horrors and degradation of concentration camps. The claims of British military personnel who were detained in a prison adjacent to Sachsenhausen concentration camp had to be rejected because they did not fulfil this requirement.

#### Genocide Tribunal

Replying to questions calling for the establishment of an international penal tribunal as envisaged in the Genocide Convention, the Minister of State for Foreign Affairs said that successive Governments had in the past seen great difficulties in this proposal.

Mr. Emlyn Hooson warned that temptations to repeat the kidnapping of war criminals like Eichmann would exist unless an international tribunal was set up to deal with cases of genocide. Sir Barnett Janner pointed out that trials had taken place in Austria and Germany in which there had been acquittals in one place in spite of convictions in another country, and that the verdicts in some of the cases were quite derisory.

#### Jewish M.P.s

A record number of 35 Jewish Members of Parliament (33 Labour and two Conservative) were returned to the House of Commons in October, 1964. Of these, 33 contested their seats in the March 31 election. Mr. Henry Solomons, of Hull, North, died towards the end of last year and Sir Barnett Stross, Labour M.P. for Stoke-on-Trent, Central, for the past 21 years, did not seek re-election because of ill-health.

More than 80 Jewish candidates stood in the March election adopted from all parties, including Liberal and Communist.

#### Race Relations Board

Mr. Roy Jenkins, the Home Secretary, told the Commons of the composition of the Race Relations Board, which is part of the procedure against racial and religious discrimination. The chairman will be Mr. Mark Bonham-Carter, former Liberal M.P. for Torrington. The members will be Sir Learie Constantine, former Commissioner in London for the Government of Trinidad and Tobago and now a practising solicitor, and Alderman Bernard Langton, the Jewish Lord Mayor of Manchester.

#### TAXI-DRIVER RETURNS TO LONDON

Mr. Wolfe Busell, the taxi-driver who went to Israel last year after trouble with British fascists, has returned to London with his family. He wrote to the *Jerusalem Post* from London saying he had returned because his plans had not materialised and things were very difficult.

#### STAMFORD HILL ATTACK

Two girls, aged 18 and 19, were attacked in Stamford Hill on their way home from a Stamford Hill Habonim function. Neither of the girls was seriously hurt but the matter was reported to the police.

#### LUTON'S MAYOR

Councillor Samuel Gonshor is to be Luton's first Jewish Mayor. He has been a Labour member of Luton town council since 1954, is a member of the Luton Synagogue and a former president of the local B'nai B'rith lodge.

### PROMOTING UNDERSTANDING

#### A Camden Scheme

To promote understanding among the people of Camden and to bring closer into the community those who came as immigrants from the Commonwealth and other countries, a Camden Committee for Community Relations was established last year. The AJR is one of the 150 organisations represented on the Committee.

At a recent meeting Alderman Ernest Wistrich, Chairman of the Committee, stated that, according to the 1961 Census, 25% of Camden's residents were born outside Britain. Of these, 9% came from the Continent of Europe, 8% from Ireland, 4% from Cyprus, 2% from Asian countries of the Commonwealth and 1½% from the West Indies. In addition, large numbers of Commonwealth students attending the University and Colleges of Further Education lived in the borough.

Separate sub-committees have been set up to deal with public relations, housing, education and social activities.

#### SENTENCES ON COLIN JORDAN SUPPORTERS

Six men were found guilty of setting fire to two London synagogues last July, receiving prison sentences ranging from six months to five years. These men had, the judge pointed out, all either been members of the National Socialist Movement or had participated in its meetings, but he did not punish them for being associated with this movement. They had interfered with the worship of respectable Jewish people.

Mrs. Françoise Jordan, wife of Colin Jordan, who was a witness and gave evidence wearing a swastika badge, was asked if the movement was opposed to Jews. She replied: "There is no doubt that Jews are the enemies of our movement—the Blacks as well."

#### "NAZI INVASION" FILM

"It Happened Here", the film first shown in the 1964 London Film Festival and to be seen shortly in London, attempts to show what would happen in Britain if it were occupied by the Nazis. After its first public showing two years ago there were several protests at the alleged antisemitic content of some of the scenes, particularly to those where the "Nazis" propounded their anti-Jewish propaganda. To add authenticity to these scenes the producers invited members of Colin Jordan's National Socialist Movement to play the part of the Nazis and to expound their view unscripted.

After misgivings had been expressed by the Board of Deputies and others, cuts were made in the film.

#### RESEARCH IN COLLECTIVE PSYCHOPATHOLOGY

Sussex University has established a Centre for Research in Collective Psychopathology. For the next seven years an international team of seven scientists will embark on an investigation into the nature of human cruelty and destructiveness.

Professor Norman Cohn, an historian of persecutory and exterminatory creeds and movements, will head the team. His forthcoming book, "Warrant for Genocide", deals with the myth of a "world-Jewish conspiracy". The other members include Mr. David Astor (editor of the *Observer*), Professor Max Beloff, Lord Fulton (Chancellor of Sussex University) and Mr. Harold Lever, M.P.

The new centre will be financed from a £300,000 budget to be provided by a specially formed Columbus Trust, of which Lord Butler is the chairman. Half the money has already been donated, with major contributions from the Wolfson Foundation, the Sieff Family Trust, Sir Harold Samuel, Lord Astor's Foundation, Mr. Hyam Morrison and Mr. Jack Morrison. Other donors include the Archbishop of Canterbury.—(J.C.)

### Chief Rabbinate

Reports of a world tour by a sub-committee of five British Jews to seek a Chief Rabbi have been discounted. At present no rabbi, either here or overseas, can be regarded as a serious contender. Two honorary officers of the United Synagogue have stated that "the field is wide open for the right man".

#### Great Synagogue's 275th Birthday

The 275th anniversary of the Great Synagogue, Duke's Place, London, was marked by a dinner and ball attended by 250 people. It was from the Great that the idea of the United Hebrew Congregations and, later, the office of the Chief Rabbinate sprang. An appeal was made for those Jews still living in the East End to join in the synagogue's services or to become members.

#### A.J.A. Chairman Retires

Mr. Maurice Edelman, M.P., has announced his retirement as president of the Anglo-Jewish Association, which post he has held since October, 1963. His successor will be Mr. Harold Sebag-Montefiore, at present chairman of the A.J.A.'s external affairs committee. Mr. Edelman stated he was retiring not only because of extreme pressure of work but because he felt that the vitality of an organisation such as the A.J.A. is best ensured by providing the opportunity for leadership for those who serve it intelligently.

#### Ben Uri Art Society

At the 50th anniversary dinner of the Ben Uri Art Society, Lord Goodman, chairman of the Arts Council, paid tribute to the society. Proposing the toast, Lord Goodman said that the fact that so large and distinguished a gathering was present at the dinner was in itself a recognition of the valuable work achieved by the society and of the value which was attached to it by the community at large.

#### Family Guidance

The Jewish Institute of Family Guidance, formed last year, held its first annual meeting. The institute's work is expected to start very soon. It now has almost 100 members and a consultant psychiatrist has agreed to lead the first of the institute's therapeutic groups. The institute was formed to study the emotional and social problems of minority groups, with particular reference to the Jewish community.

#### Memorial Window

A memorial window to the Jewish victims of Nazism was unveiled at a dedication service at the Muswell Hill Synagogue. The window is a symbolic representation of a hand with a talis and barbed wire. The designer is Mr. Abram Games. The Hebrew text, taken from the Psalms, reads: "From the depths I cried to Thee, O Lord."

#### C.B.F. at Abbey Fair

The Central British Fund is to be the only Jewish charity to be represented at Westminster Abbey's 900th anniversary year market and fair in July. The C.B.F. women's division will run a scarf and handkerchief stall and a request has been made for scarves and handkerchiefs for the stall, to be sent to the C.B.F. at Woburn House, London, W.C.1.

#### Sophie Tucker Ambulance

The British Friends of Magen David Adom have launched an appeal to Jewish members of the entertainment world in this country for an ambulance for Israel in memory of Sophie Tucker. The proceeds of the Zemel Choir's concert with Fou Ts'ong at the St. Pancras Town Hall were, at the request of the choir, given to the appeal.—(J.C.)

## NEWS FROM ABROAD

### JEWRY IN THE EAST

#### Matzot this Passover

The Chief Rabbi of Moscow, Rabbi Y. L. Levin, assured the *Jewish Chronicle* that there would be matzot in Moscow this Passover for every Jew who brings the flour from which they can be baked to the synagogues. Baking, he said, had been going on in four different places in the city. Outside Moscow matzot were being baked in Kiev, Odessa and other centres.

#### Seder Dedication for Soviet Jews

The American Jewish Conference on Soviet Jewry, an association formed by 24 national Jewish organisations to press for alleviation of the situation of Soviet Jewry, suggested that at the Seder service a fourth matzo (added to the traditional three) should be set aside and dedicated to the three million Jews in the U.S.S.R. The Society for Help to Soviet Jewry in Tel Aviv, "Moaz," proposed to set an extra place and chair at the Seder table to symbolise the absence of Jews in Russia who are denied the right to emigrate. In this country, the Chief Rabbinate Commission and the Haham composed a special prayer to be included this year at the Seder service.

#### Sentenced Authors

The writers Andrei Sinyavsky and Yuli Daniel were, as is known, sentenced to prison terms of seven and five years, respectively, for writing and distributing anti-Soviet propaganda.

Reports are now being received that Sinyavsky was also charged with being anti-semitic. Daniel, himself a Jew, defended his colleague against the charge of antisemitism. He also gave the court names of Jewish writers who were either executed or died in Soviet prison camps, challenging the court to say who was responsible for this. "All of us are", he said.

#### Tarsis on Antisemitism

Mr. Valeriy Tarsis, the Russian author who was in Britain, stated at a press conference in London that antisemitism had always played an important role in the Soviet Union. He said that many members of the board of the Writers' Union had often told him that they considered themselves antisemitic and felt that one of the troubles with the union was that more than half of its members were Jews.

#### War Criminals

Five Russians were sentenced to death in the Caucasian resort of Mineralnye Vodye on charges of helping the Nazis to kill 14,000 people there, including Jews, in 1942. The bodies were found in a 100-yard mass grave after the war.

#### Leningrad Community Leader

According to reports brought back from Leningrad, Gedalia Pechersky, the former leader of Leningrad's Jewish community who was imprisoned in 1961 after being secretly tried and convicted on charges of "treason," is still in prison. Two other Jewish leaders sentenced with him, Dinkin and Kaganov, were released last year, and there were rumours that Pechersky had also been released.

#### Jewish Population Figures

According to recent estimates, well over one million Jews live in the three main cities of the Soviet Union, Moscow, Leningrad and Kiev. Of these, about 500,000 (of a total population of 5,000,000) live in Moscow. The number of Jews in Leningrad is estimated at 400,000 (about 10 per cent of the total population). There are about 250,000 Jews in Kiev, a city with a total population of ca. 1,300,000.

### AMERICAN NEWS

#### Negro's Antisemitism

A senior Negro official of the Congress for Racial Equality (Core), Mr. Clifford Brown, told an audience in New York, which included Jews: "Hitler made one mistake when he didn't kill enough of you."

Mr. Will Maslow, executive director of the American Jewish Congress and a member of the board of Core for the past five years, resigned in protest against the organisation's failure to suspend Mr. Brown. A few hours after his resignation the resignation of Mr. Brown was announced.

The American Jewish Congress has been among the most active organisations working for Negro rights.

#### Dr. Joachim Prinz Re-elected

Rabbi Dr. Joachim Prinz, President of the American Jewish Congress, has been elected to a second successive term as chairman of the Conference of Presidents of Major American Jewish Organisations.

#### School Hall Let to Nazis

The New York City Corporation counsel, the legal adviser to the city, has decided that meetings of a Nazi group in State-supported schools after normal school hours are legal. The New York City Board of Education will now have to permit the National Renaissance Party to hold meetings in a school in Yorkville, the German section of the city. The Party claims a membership of 2,500, but police estimate it at half that number.

Survivors of Nazi death camps and Jewish defence organisations are protesting against the decision.

#### "Infamous" Birchers

Mr. John Lindsay, Mayor of New York, has denounced the John Birch Society as "infamous". After the city's new police commissioner said he would not forbid policemen to join the society if it did not impair their efficiency, the Mayor said that membership in the group might well be inconsistent with being a good policeman. Of the city's 27,000 policemen, 500 are members of the society.

The President of the American Jewish Committee's New York City branch, Mr. J. Clarence Davies, has denounced the Birch Society, urging the police commissioner to take a stand against it. The commissioner, he said, had the obligation to educate policemen about the organisation's "avowed anti-democratic principles, its conspiratorial behaviour and its disruptive effect on the public peace".

#### Shot Rabbi Dies

Rabbi Dr. Morris Adler (Detroit), who was shot by the deranged son of a congregant while officiating at services in the synagogue, died of his wounds without having regained consciousness in 27 days. His assailant died of a self-inflicted wound a few days after the tragic incident. Rabbi Adler, who was 60, held leading positions both in Jewish and general American life and was actively associated with many movements aiming at mutual understanding between various sections of the population.—(J.C.)

#### British Embroidery Exhibition

An exhibition of British embroidery and tapestry was displayed at the British Embassy in Washington and will also be shown in a number of other cities in the United States. The exhibition was assembled by Mr. Heinz Edgar Kiewe (Oxford), who is a member of the AJR Board.

### THE ISRAELI SCENE

#### British Immigrants

Mr. Abba Eban, the Israeli Foreign Minister, addressed the 15th annual conference of the Hitachdut Olei Britannia (the organisation of British settlers in Israel) at Natanya. Anglo-Jewry, he said, was doing pathetically little to send emigrants to Israel and the Israeli Government had failed to attract them. If Anglo-Jewry were to send 5,000 people yearly to settle in Israel, this 1 per cent would not harm the community since its natural increase was 2½ per cent a year. But an influx of these proportions could revolutionise Israeli society.

Many speakers at the conference castigated the Jewish Agency for its inept and even sometimes callous handling of immigrants. The "forced dispersion" of British immigrants by making housing available only in development areas resulted in loneliness which was one of the main factors causing British immigrants to leave.

It is estimated that there are about 10,000 former Britons in Israel.

#### Descendant of Heine Family Returns to Judaism

A 21-year-old Christian German girl supposed to be descended on her mother's side from a nephew of Heine, has been in Israel for two years and is reported to have applied for admission to Judaism. At the age of 16, after seeing a film of Nazi atrocities, she is said to have become interested in the Jewish people.

#### Ex-Nazi Proselyte

Oscar Ader, a former Luftwaffe pilot, Hitler youth unit commander and ex-Nazi, now farming in the hills of Ephraim, has applied to the Haifa Rabbinate for permission to become a proselyte. He came to Israel five years ago disillusioned with Nazism and seeking the one "true religion" which would replace it.

### NEWS FROM GERMANY

#### War Criminals

For the first time a West German court has opened proceedings against a former Nazi judge on the ground that penalties imposed were excessive. Hans-Joachim Rehse, a former judge of the Nazi People's Court, is accused by the West Berlin district court of complicity in sentencing 44 people to death between July, 1943, and October, 1944.

#### Lectures by American Rabbis

As reported in our previous issue, a number of American rabbis will visit Germany in order to lecture to German educationists about Jewish subjects. The "Zentralrat" of the Jews in Germany and the Society for Christian-Jewish Co-operation have stated that they should have been consulted before the rabbis accepted an invitation from the Conference of German Ministries of Culture. In their view the American rabbis were wrong to assume that there was a lack of information in the Federal Republic about Jewish issues.

#### Jubilee of German-Jewish Weekly

The German-Jewish weekly, *Allgemeine Wochenzeitung der Juden in Deutschland* (Duesseldorf), marked the 20th anniversary of its foundation by a special Jubilee edition which carries tributes from Jewish and non-Jewish personalities inside and outside Germany. Starting under the difficulties of the first post-war years, the paper has developed into an important and indispensable journal. May it go from strength to strength for many years to come.

Fritz Friedlaender

## BIRTHDAY TRIBUTE TO KURT PINTHUS

Had the young Kurt Pinthus in mind to enter an academic career? Born in Erfurt on April 29, 1886, he studied German at the University of Leipzig and took his degree as a Ph.D. At that time he intended to edit the first complete correspondence of Rahel Varnhagen. However, to the best of my knowledge, he did not carry out this ambitious plan. A tremendous lust for life and intellectual adventure drove the young Ph.D. from the scholar's ivory tower into the circle of promising young writers whom the progressive publishers Kurt Wolff and Ernst Rowohlt had gathered together in Leipzig. From 1910 to 1925, Kurt Pinthus worked as a literary adviser to these publishers and thus became a close friend of rising stars of literature such as Max Brod, Franz Werfel, Walter Hasenclever, Else Lasker-Schüler.

It was there that, about 1911, German Expressionism came into being, and its message, especially in George Heym's verses, sounded like a prophecy of the imminent European catastrophe, the First World War. In Kurt Pinthus' view, German Expressionism was linked with German Romanticism, but I dare to think that its link with the German "Sturm und Drang" is even more obvious.

After the war, in 1920, Kurt Pinthus published his most important work: "Menschheitsdämmerung—Symphonie jüngster Dichtung", that celebrated anthology of expressionist poetry. It has grown into a classic, indispensable for anybody who wants to study modern lyric.

At the request of Max Reinhardt, Pinthus went to Berlin to become Reinhardt's dramatic adviser. He served in this capacity from 1920 to 1922, and it was on his recommendation that plays of expressionist dramatists like Fritz von Unruh, Paul Kornfeld, Reinhard Goering, Reinhard Johannes Sorge were performed. But his hard duties offered only limited opportunities for his writing talent. Therefore, from 1921 onwards, he regularly contributed to the weekly "Das Tagebuch", and, in 1923, he accepted the post of theatre critic on the widely circulated Berlin *Uhr-Abendblatt*. He also wrote thought-provoking feuilletons for this paper, but his actual authority derived from his theatre reviews which testified to his vast education, refined taste, grip on the intellectual currents and capacity of forming a quick and, at the same time, balanced judgement.

As the foremost champion of Expressionism, he had controversies with Alfred Kerr who was critical of that movement in general and, in particular, fiercely opposed to Bertolt Brecht, the leading expressionist playwright. This controversy was mainly due to the different starting points of the two men. Kerr had graduated with a thesis on the romantic poet Brentano, and, like Friedrich Schlegel, he looked for "eine Analogie des eigenen Gemüts". Orientated in the first place on Ibsen's and Hauptmann's Naturalism, he had only very little sympathy for Expressionism. Pinthus, on the other hand, about 19 years younger than Kerr, had written his doctor's thesis on the novelist Levin Schücking, a representative of early German Literary Realism. This Realism aimed at replacing the subjective approach of Romanticism and, therefore, taught Pinthus to evaluate Expressionism objectively and with a critical detachment. Kerr, in the wake of Friedrich Schlegel, was eager to extract inspiration from a work of art and to develop criticism into a sort of poetry (e.g., preface to his "Welt im Drama"). Pinthus, too, wrote some poetry in his early youth, but he never had ambitions

in this field. Like Lessing (e.g., Hamburgische Dramaturgie, April 19, 1768) he refused to be called a poet and was content to be a writer of critical prose.

When the Nazis took over, Kurt Pinthus, whose mind was so deeply rooted in German culture, did not emigrate, though his anthology was burned and though he was forbidden to write in the German press. He made a scanty living by contributing to Jewish papers and, deeply moved by the tragedy of his fellow-Jews, ardently interested himself in the world of Judaism. However, owing to force of circumstances, he had to leave Germany in 1937 and went to the U.S.A.

There, over 50 years old, he had to struggle hard, until he made his mark. Referring to this experience he said to an interviewer: "Wir die fliehen mussten, haben den Zusammenbruch Europas nicht bequem wie aus einer Theaterloge mitangesehen!" First he lectured on Contemporary Drama and Theatre at the New York "New School for Social Research". In 1941, as the result of his growing reputation, he was appointed consultant for German drama at the Washington "Library of Congress", where he succeeded in discovering ten unknown dramatic manuscripts by Eugene O'Neill. He was at the top again, when, in 1947, he was appointed lecturer on History of the Theatre at the New York Columbia University. He was greatly appreciated by his colleagues and students, till he retired in May 1960. In his academic teaching he laid particular stress on the importance of the early beginnings of the theatre. The result of his research in this sphere will be a book "Vorgeschichte des Theaters" which has, however, not yet been published as far as I know.

Realising the fate of the persecuted Jewish writers, he wrote his deeply penetrating essay on Ernst Toller's life and death, and assembled a bibliography of the emigrants' literature in German language. He also worked as a dramatic and literary critic on the New York weekly *Aufbau*.

A new enlarged edition of his "Menschheitsdämmerung" has met with tremendous success, and other works of his, e.g., a selection from Hasenclever's works, were well received. Last, but not least, he is reported to be working on his memoirs which, if completed, may turn out to be a colourful and representative documentation of the intellectual trends of our time.

## Old Acquaintances

**Home News:** John Kisch, who is related to Egon Erwin Kisch, became acting editor of "Illustrated London News". He is the first foreign-born editor of a British weekly.—Wolf Frees made a ten-week visit to Berlin to appear in "Die Nacht zum Vierten" at the Berliner Theater.—Anton Diffring appears with Oskar Werner and Julie Christie in Truffaut's "Fahrenheit 451".—Lucie Mannheim has been lauded for her part in Otto Preminger's "Bunny Lake is Missing".—Michael Werner (von Alvensleben) exhibited his sculptures at Anely Juda's Hamilton Gallery.

**News from Everywhere:** Marlene Dietrich gave 12 recitals in Israel and was received by the President.—Erwin Leiser, of "Mein Kampf" fame, has been made chief of Berlin's Film Academy.—Elisabeth Bergner went to Berlin where she successfully starred in "The Mad Woman of Chaillot".—Wolfgang Wilhelm, formerly London, produced "Hinter der Leinwand" on Bavarian TV.—Lilli Palmer sold 23 of the 26 paintings she exhibited at London's Tooth Gallery.

**Austria:** Robert Stolz, who is conducting "Fledermaus" at the State Opera and "Zigeunerbaron" at the Volksoper, wrote the music for a new ice show "Regenbogen".—Eric Burger came over from New York to attend the first night of his own adaptation of the "Tenth Man" at the Josefstadt, with performances by Leopold Rudolf, Fritz Muliar and Herta Martin.—The director of Vienna's Burg, Professor Ernst Hausermann, has announced that he will resign in 1968. Practically every German theatre director is named as a possible successor.

**U.S.A.:** Martha Eggerth and Jan Kiepura gave a concert at New York's City Center.—Billy Wilder is shooting "Fortune Cookie", starring Jack Lemmon and Judy West.—Otto Preminger has acquired John Hersey's "Too Far to Walk".—Ludwig Donath will appear in Hitchcock's "The Torn Curtain".—Francis Lederer is starring in "Blue Light", directed by Gerd Oswald.—Fritz Feld will be in the Fox film "Way—Way Out".—Curt Siodmak will script and direct "Up in Room Six" for Columbia, starring Pat Boone.

**Germany:** Trude Kolmann will direct Fodor's "Teufelsstunde" at her Kleine Freiheit in Munich.—William Dieterle will direct Pillau's "Wie Anno 46" in Giessen.—Werner Finck is to go on tour with readings of his report of his American trip.—Gustav Froehlich, now recovered from a heart attack, will be in "Ehekarussell" in Duesseldorf.—Michael Rittermann, of London, will be in Peter Weiss' "Die Ermittlung" in Braunschweig.—Fritz Kortner will produce "Maria Magdalena" in Berlin and "Othello" at Vienna's Burg.

**Obituary:** The 76-year-old writer, Dr. Walter Meckauer, has died in Munich. He was born in Breslau and lived in the U.S.A. during the war.—Ada Tschechowa, the 45-year-old daughter of Olga Tschechowa, was one of the victims in the Bremen air crash.—Hans Loewenson-Lavi has died in Israel at the age of 68. He worked for Ullstein in Berlin and Paris, and translated Buber into French.

**Milestones:** Erich Engel, who directed the first performance of "Dreigroschenoper" in 1928, is 75. He lives in East Berlin.—Ivo Hauptmann, Gerhart's eldest son, became 80 in Hamburg.—F. W. Bischof, former intendant of Radio Breslau and lately Baden-Baden, has celebrated his 70th birthday

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Heidi Heimann

## “SUB SPECIE AETERNITATIS”

### Thomas Manns Briefe aus seinen letzten Lebensjahren

Zehn Jahre nach seinem Tode, in dem Jahre, in dem er neunzig geworden waere, liegt mit der Herausgabe des letzten Brief-Sammelbandes von Thomas Mann\* ein dreibaendiges Werk abgeschlossen vor, das einen intimen Einblick in Leben und Arbeit des Dichters vermittelt und Zeugnis ablegt von einem unablaessig bemuehten, mit hoechster Verantwortung gefuehrten Dasein. Es ersetzt in erstaunlichem Masse die Selbstbiographie, die der Dichter nicht geschrieben hat, und es ist der verstaendnisvoll gluecklichen Auswahl der Herausgeberinnen, Frau Katja Mann und Frau Erika Mann zu danken, dass nicht—wie so leicht haette geschehen koennen—eine gewichtige, bedeutende Anthologie, sondern eine vielseitig informierende, sowohl alltaeglich sorgende als auch Menschheitsbesorgte Auswahl vorliegt. Ein Lebensabriss ist entstanden, der sich vollgueltig neben das eigentliche Werk stellt.

Gleichzeitig mit den Briefen wurde noch eine *Chronik seines Lebens*\*\* herausgegeben, eine Gemeinschaftsarbeit von Hans Buergin und Hans-Otto Mayer unter Mitwirkung von Ida Herz (London), von Dr. Hans Wysling (Zuerich, Leiter des Thomas Mann Archivs) und andern Getreuen, ein detaillierter, mit Zitaten aus z.T. unveroeffentlichen Briefen reich belegter Lebenslauf, der zur raschen Orientierung und als Nachschlagewerk ganz unentbehrlich sein wird fuer jeden, der sich um Werk und Erkenntnis von Thomas Mann bemueht. Einzeln erhaeltlich sind auch zwei Baende *Reden und Aufsaezte*\*\*\* die bisher nur in der zweifbaendigen Gesamtausgabe enthalten waren. Wer bereits die Romane, Novellen und Essays in Einzelausgaben besass, war wohl kaum gewillt, sich wegen dieser zwei zusaetzlichen Baende die Gesamtausgabe anzuschaffen. Dies Dilemma ist nun also beseitigt. Zwei gewichtige Baende von 790, resp. 830 Seiten enthalten das Meiste aus *Rede und Antwort* (1922), aus *Bemuehungen* (1925) und aus *Die Forderung des Tages* (1930), erweitert um die Radio-Ansprachen im Kriege, um kleinere Aufsaezte und Buchbesprechungen. Alles, was sich seit jenen Jahren angesammelt hatte, eine grosse Menge, eine bedeutende Ergaenzung zu *Adel des Geistes* und *Altes und Neues* (1953). Aber das Wichtigste, weil eben ganz Neue, bleiben doch die Briefe.

Zu den beiden ersten Baenden, die bis 1947 reichen, tritt nun also der dritte, der die letzten sieben Jahre seines Lebens umfasst, nebst einer Nachlese. Diese Nachlese wurde wohl hauptsaechlich durch das Auftauchen der wichtigen Brieffolge aus der ersten Muenchner Zeit an die Brueder Carl und Paul Ehrenberg veranlasst, die eine Luecke fuellt und die Kenntnis dieser Jugendjahre wesentlich ergaenzt. Der Band beginnt mit einem Brief (1948) an den Buergermeister der Stadt Frankfurt—und damit wird auch gleich das schwierigste Problem dieser Jahre beruehrt—geschrieben in dem Haus in Pacific Palisades, Californien, das sich Thomas Mann dort 1941 gebaut hatte. Es ist eine Antwort auf die Einladung in der Paulskirche zu sprechen,

die Thomas Mann fuer dieses Jahr ablehnen muss. Er gesteht einem deutschen Freunde, Hans Reisiger: “Ich sollte es wohl nicht so schwer nehmen, aber ich kann nicht umhin, das Wiedersehen nach diesen 16 Jahren der Entfremdung als ein gespenstisches Abenteuer und als eine rechte Pruefung zu empfinden”. (19. Maerz. 49).

Es ist eine Pruefung, der er sich sich dann im Goethejahr unterzieht. Der Anlass ist *Die Ansprache im Goethejahr*, die er nicht nur in Frankfurt, sondern zum Missfallen vieler in Westdeutschland Lebender auch in Weimar haelt. Auf der gleichen Fahrt haben Thomas Mann und seine Frau in Schweden, noch ehe sie Deutschland erreichten, die Nachricht vom Freitod ihres aeltesten Sohnes Klaus erhalten. Vor diesem schmerzlichen persoelichen Hintergrund muss man diesen ersten Wiederbesuch Deutschlands sehen, wenn man ihn ganz wuerdigen will. Thomas Mann beschloss alle festlichen Veranstaltungen abzusagen, aber allen seinen Verpflichtungen von Vortraegen etc. nachzukommen. Die Reise war reich an Erschuetterungen, an Wiederbegegnungen, zustimmend sowohl als anfeindend, worueber er nachtraeglich zusammenfassend, wiederum an einen alten Freund in Deutschland, an Emil Preetorius, berichtet: “Es ist gut zu wissen, dass im Lande D. doch auch eine ganze Menge Menschen leben, die zu meiner Existenz nicht durchaus Nein und Pfui sagen. Den allgemeinen Gesichtsausdruck Deutschlands bestimmen sie nicht, und ihresgleichen hat Deutschlands Charakterbild und Schicksal noch nie bestimmt. Aber in hoeherem Sinn, des halt ich mich getroestet, sind sie doch die Entscheidenden, und alles Geschrei und Gespei der dummen Mehrzahl hat im Grunde garnichts zu sagen—auf die Dauer nicht und kaum im Augenblick” (20. Okt. 49).

Von da an wird ein Europa-Besuch jeden Sommer zur Gewohnheit. Thomas Manns hoechste Empfindlichkeit fuer politische Stroemungen, die sich bei ihm im ersten Weltkrieg entwickelt hatte und die ihren Niederschlag in den “Betrachtungen eines Unpolitischen” fand, wonach er nicht aufgehoert hat, “dem apolitischen Kulturbegriff meiner Landsleute, der Deutschen, die Totalitaet des Menschlichen, der Humanitaet, entgegenzuhalten, die notwendig das Politische einschliesst” (28. Juni 1953), aeussert sich in unverhohlener Kritik an amerikanischer Nachkriegspolitik. Er graemt sich, “dass dies Land der Pioniere und der Freiheit heute in der ganzen Welt das Alte, Verbrauchte, Faule, Korrupte unterstuetzt und in einer unaufhaltsam sich wandelnden Welt den policeman des status quo spielt”. (An Agnes Meyer, 30. Aug. 1950). So wird der Wunsch sich aus der spannungsgeladenen Atmosphaere des amerikanischen Kontinents zurueckzuziehen und auf die europaeische Erde, und zwar auf Schweizer Boden, zurueckzukehren, immer dringender. “Die Deutschen sind ein recht unausstehliches Volk, aber ein deutscher Schriftsteller und

Diener der deutschen Sprache bin ich nun einmal durchaus, und mein Leben in deutscher Sprach-Sphaere, in der Schweiz, zu beschliessen, davon traume ich doch oft”. (In demselben Brief an Agnes Meyer, 30. Aug. 1950).

Eine nochmalige Uebersiedlung in der zweiten Haelfte seines achten Jahrzehnts war waerlich keine Kleinigkeit, wurde aber bewerkstelligt, zuerst in ein gemietetes Haus in Erlenbach bei Zuerich und dann wieder in ein eigenes (“ich bin ein hartnaeckiger Villenbesitzer”) auf der gegenueber liegenden Seite des Zuerich Sees, in Kilchberg, “die definitiv letzte Adresse”. Und damit kommt dann doch eine gewisse Ruhe und Geloestheit ueber ihn, fuer die man der Schweiz Dank sagen muss; die Schweiz, die ihm in diesen Jahren in einer Reihe juengerer Maenner treue Freunde und Helfer stellt mit so symbolischen Namen wie: Richard Schweizer, Otto Basler, Werner Weber!

Dort empfaengt er dann also die Einladung, auf der Schiller-Feier 1955 die Festrede zu halten, einer Aufforderung von Praesident Heuss, der er sich nicht entziehen mag. Mit ungeheurer Sorgfalt und Muehe bereitet er sich auf diese Rede vor, die viel zu lang wird und wie gewoehnlich von seiner Tochter Erika auf das notwendige Stundenmass zurecht geschnitten werden muss und die nach einem Winter, indem er garnicht ungefaehrlich erkrankt war, am angesetzten Tag, dem 8. Mai in Stuttgart unter ungeheurem Beifall vonstatten geht. Eine Langspielplatte haelt den Vortrag fest, und eine noch im gleichen Sommer erschienene Einzelausgabe brachte den ungekuerzten Text. Er spricht wiederum in Weimar, reist weiter nach Luebeck und Travemuende und dann zum 80. Geburtstag zurueck nach Zuerich. Er stellt sich allen Anforderungen und faehrt endlich zur Erholung an das geliebte Meer nach Holland, wo er von der Koenigin empfangen wird. Dort in Noordwijk ueberfaellt ihn die toedliche Krankheit.—Dies der aeussere Verlauf, der laengst bekannt war und uns hier nun unmittelbar in seinen eigenen Worten entgegentritt.

Das Werk waechst auch in diesen Jahren stetig weiter, wenn auch begleitet von einer frueher nicht gekannten Skepsis: “Nur war ich im Grunde wohl nach dem ‘Faustus’ fertig. Schon der ‘Erwaehlte’ war ein scherzhaftes Nachspiel, und was ich jetzt treibe, ist nur noch Zeitvertreib.” (An Ferdinand Lion, 28. April 1952) Aber wer von uns moechte grade den Erwaehlten missen, ueber den er dann doch auch sagt: “. . . dass es mir unter allen Spaessen mit dem religioesen Kern der Legende, der Idee von Suende und Gnade, sehr ernst ist. Im Zeichen dieser Idee steht laengst mein Leben und Denken; und ist es denn nicht auch die reine Gnade, dass es mir vergoennt war, nach dem verzehrenden ‘Faustus’ noch dieses in Gott vernuegte kleine Buch zustande zu bringen?” (an Julius Bab, 30. Mai 1951). Ueber den ‘Krull’, der dann einen durchschlagenden Erfolg beim Publikum hat, hegt er die groessten Zweifel: “. . . ob man diese Scherze nicht gar zu sehr unter meinen Jahren finden wird. In diesem Fall schreibe ich ueberhaupt nicht weiter und denke mir etwas Wuerdigeres aus.” (An Erich von Kahler, 2. Jan. 54) Bis zur letzten Minute schmiedet er neue Arbeitsplaene: ein Luther-Drama, eine Erasmus-Novelle, wichtiger als der zweite Band Krull, schweben ihm vor.

Und dann spiegeln sich selbstverstaendlich auch seine besonderen Interessen und Vorlieben in diesen Briefen. Bei aller Offenheit fuer Neues und Neustes haelt er den grossen Passionen seines Lebens die Treue. Seine sich immer wieder mit Wagner auseinandersetzen- de Liebe schlaegt sich nieder in grossen Briefen an zwei Empfaenger, wodurch ihre

\* Thomas Mann. Briefe 1948-1955 und Nachlese. S. Fischer Verlag, 1965. DM.36.

\*\* Thomas Mann. Eine Chronik seines Lebens. Zusammengestellt von Hans Buergin und Hans-Otto Mayer. S. Fischer Verlag, 1965. DM.29.50.

\*\*\* Reden und Aufsaezte. Band I und II. S. Fischer Verlag, 1965. DM.38 per Band.

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Continued on page 7, column 1

## THOMAS MANNS BRIEFE

Continued from page 6

Verschiedenheit bedingt ist: an Preetorius (6. Dez. 49) und an Adorno (30. Okt. 52). Seine Verbundenheit mit dieser Musik bei aller nur zu klar erkannten Bedenklichkeit der Gesamterscheinung bricht immer wieder durch; ein 'Wunsch'—Konzert faengt mit dem Lohengrin-Vorspiel an, das er zu einer Zeit besonderer Gereiztheit nicht anhoeren kann, ohne in Traenen auszubrechen. Ebenso, nur ohne jeden Vorbehalt, die alte Neigung zu Fontane: "Diese charmante Nuechternheit wird immer unwiderstehlich fuer mich sein." (An Albrecht Goes, 15. Jan. 54.)

Und er berichtet mit der ihm eigenen Mischung aus berechtigtem Selbstgefuehl und echter Bescheidenheit "dass Richard Dehmel mir als ganz jungem Menschen meine Fontane-Schuelerschaft auf den Kopf zusagte und mir prophezeite, ihn liebend, wuerde ich ihn ueberwachsen. Nun, ich glaube nicht, dass ich je etwas wie Pastor Lorenzens Grabrede auf den alten Stechlin zu schreiben vermocht haette. . . ." (An Henry Remak, 7. Feb. 1951). Und was Alles noch aus der Fuelle der Einsicht und mit absoluter Treffsicherheit des Wortes nebenbei mitabfaellt, z.B. nach einem Theaterabend: "Wir . . . sahen 'Romeo und Julia' in sehr guter Darstellung: ungestueme junge Leute, toerichte Umgebung, Komik der Schwatzhaftigkeit, melancholische Clownerie, Bitterkeit . . . Das Ganze Wildwuchs, Schmie- rengeialtaet von unnennbarem Unsterblichkeitsgepraege wie immer bei Shakespeare." (An Hans Mayer, 23. Juni 1950).

Eine Ueberempfindlichkeit und Gereiztheit kommt manchmal zum Vorschein, die zum Teil Altersnervositaet ist und wohl auf gelegentlich verminderter Vitalitaet beruht, sich aber im Stil ueberhaupt nicht bemerkbar macht. Weniger als bei seinen grossen Vorbildern, als etwa bei Goethe oder auch bei Fontane, hat sich bei ihm ein Altersstil entwickelt. Die gleiche Elastizitaet, Nuancierung, Geschmeidigkeit wie je; vielleicht eine, verglichen mit den mittleren Jahren, geringere Manieriertheit, ein weniger komplizierter Satzbau, aber kein Nachlassen, gewiss kein Feierlich-Werden oder gar Predigen, im Gegenteil: die Skepsis, wenn gar moeglich, wacchst noch und aeussert sich in Vorbehalten, Einschueben, kleinen Scherzen. Nichts komischer als etwa die Epistel an eine unbekannte Schauspielerin (E. Goergényi, 14. Jan. 1950) oder die witzige Postkarte mit italienischen Brocken aus Taormina an Schweizer (8. Febr. 54).

Ueber allem die Sorge um die Welt, um die Menschheit, die ihn dauernd quaelt, drueckt und ihm die innigsten Worte ueber Glaube—Guete—Kunst abnoetigt: "Glaube . . . Wenn ich mich examiniere, so ist das hoechst triviale Ergebnis: Ich glaube an das Gute und Geistige, das Wahre, Freie, Kuehne, Schoene und Rechte, mit einem Wort an die souveraeene Heiterkeit der Kunst, dieses grossen Loesungsmittels fuer Hass und Dummheit. Das ist wohl nicht genug. Man muss vielleicht ausserdem an den lieben Gott oder an den Atlantic Pact glauben. Aber mir genuegt das andere." (An R. J. Humm, 21. Nov. 1953) Ein andermal: "Glaube! Ich finde, er ist zur Guete keineswegs notwendig, und diese kann sehr wohl das Produkt vollkommensten Skeptizismus sein. Die Kunst glaubt eigentlich nur an sich selbst, und doch ist auf ihrem Grunde etwas von Guete—was vielleicht mit dem eigentuemlichen aesthetisch-moralischen Schwebezustand des Begriffs 'gut' zusammenhaengt." (An Ferdinand Lion, 13. Maerz 52.)

Auch wohl einmal ganz positiv gewendet: ". . . ich lebe und bin im Grunde durchdrungen von der Einerleiheit von Leben, Optimismus

Herbert Freedon (Jerusalem)

## PAUL KLEE EXHIBITION IN ISRAEL

The first art exhibition arranged in co-operation with a German museum was held at the representative new Israel Museum in Jerusalem when 120 works by Paul Klee went on show. Half the pictures were loaned by the museum in Düsseldorf, the rest came from a private collection of the painter's only son, Fritz Klee.

It was also for the first time that the National Museum of Israel had given such prominence to a German artist—although under another flag: Paul Klee was introduced to the Israel public as a Swiss. In all previews and reviews reference to his German past has been painstakingly omitted.

In spite of the diplomatic relations between Israel and the Federal Republic contacts in the cultural sphere have not become easier. German films, if at all, still run in the disguise of Austrian or Swiss productions. An incident which aroused much controversy occurred when one of the announcers at Kol Israel radio refused to broadcast a commercial for Volkswagen. After some discussion about the question of whether every employee of the national radio network could lay down the policy of the company, the Advisory Broadcasting Council ruled that in such sensitive questions as making an appeal for German products, announcers should not be forced to act against their conscience.

The case of Paul Klee is, of course not quite so blatant. There was indeed some Swiss blood in him, for he was born near Berne, the son of a German father and a Swiss mother . . . though he never acquired Swiss nationality. Being a German subject he was drafted to the German army in 1916. Yet regardless of formalities and citizenship—it is hard to conceive a German art history of the 'twenties without Paul Klee.

At the age of 19, in 1898, he went to Munich to enrol in Knirr's School of Art. Two years later he joined Stuck's studio at the Munich Academy. In Switzerland he hardly ever found an echo, let alone an appreciation. It was the Germany of the post-war years that recognised him and accorded him the place he deserved. His great creative period began in 1921 when he was invited to join the teaching staff of the Bauhaus, first in Weimar and later in Dessau. In 1931 he was appointed Professor at the Art Academy in Düsseldorf.

Two years later he left Germany embittered and disappointed, dismissed by the Nazis as "decadent" and "entartet". He returned to Switzerland without means and without a name—for in the country of his birth he had

und Ethik. Lassen Sie uns ein waermeres, zusammenfassendes Wort dafuer einsetzen: Sympathie. Aus ihr kommt all mein Tun, das unterhaltende und das ratende." (An H.-W. Sabais, 9. Febr. 1948).

Zum Abschluss, was er buendig einem toericht Ratsuchenden antwortet: "Mein Leben und was es zeitigte, liegt offen da. Ist irgend etwas menschlich Beispielhaftes daran, irgend etwas Hilfreiches, so moege man es nutzen." (An H. N. Fuegen, 29. Mai 54.) Nun liegt also nicht nur sein Werk in unendlicher Fuelle, sondern auch sein Leben in all seiner Bemuehtheit, mit seinen unablaessigen Sorgen, mit Freuden und Schmerzen vor uns in seinen Briefen ausgebreitet; nun ist es an uns, so viel wir nur koennen an Warnung, Staerkung, Zuversicht daraus zu lesen, an uns, Heiterkeit und Trost, so reichlich darin enthalten, daraus zu schoepfen.

remained virtually unknown. In 1940, in Locarno-Muralto, he died of a skin disease which for years had eaten up his strength.

The exhibition of his works in Israel turned into a spectacular artistic event and was given great prominence by press and radio. After a month in Jerusalem, the show was transferred to Tel Aviv.

Dr. Werner Schmalenbach, Director of the Museum in Düsseldorf, and Fritz Klee came to Israel for the opening. They also lectured on Paul Klee. That they spoke in German at an official function of an Israeli national institution must be regarded as another "first" . . . unless one says they spoke in Swiss.

## W.J.C. CONFERENCE

About forty delegates from ten European countries attended a meeting of the executive of the World Jewish Congress in Paris. The main topics were antisemitism in Austria and the attitude of West Germany.

A resolution was passed which demanded "energetic and effective steps" by the Austrian Government "against the menace of antisemitism, in fulfilment of the obligations of the treaty of May 15, 1955, to eliminate from Austrian political and cultural life all traces of Nazism and to prevent all Nazi activity and propaganda in Austria".

The resurgence of neo-Nazi activities in West Germany was also discussed, with particular reference to the new National Democratic Party, ten of whose 18 leading members were in the Nazi Party before 1933. Delegates referred to the changed German attitude, evidenced by the hostility shown by large sections of the German population to war crimes trials.

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Lore Blumenau

## CONSTRUCTIVE DIALOGUE

### Correspondence between Sigmund Freud and Karl Abraham

The letters of Sigmund Freud and Karl Abraham were recently published in an English translation.\* The title of the book, "A Psycho-analytic Dialogue", is a felicitous choice, suggesting something of the intimate nature of its content.

The letters span the period from 1907-1925 and cover every aspect of psycho-analytic development during those 18 years—its laborious progress, its many early setbacks, its gradually growing impact against all resistances until the small circle of its followers during the years preceding the First World War had grown into an international organisation.

Freud was 51 years old when the correspondence began, Abraham was 30. He came from an old-established Jewish family in Bremen and was a psychiatrist working at the famous Burghoelzli Clinic, near Zürich, the first psychiatric hospital to have taken an interest in Freud's theories. There Abraham became acquainted with Freud's work, through Bleuler and Jung. He enjoyed all the advantages of the clinically trained psychiatrist, the man who works "inside", with ample opportunity for detailed observation of psychiatric patients.

Freud, a neurologist by training, never specialised in psychiatry. His discoveries of the causation of neuroses led him to assume that similar processes were at the root of those mental illnesses which are not due to organic brain-damage. Freud had never had an opportunity for testing his hypotheses. Burghoelzli provided this chance.

The dialogue opens with early scientific discussions on a paper by Abraham. His findings, fully corroborating Freud's assumptions, led to further investigations and new discoveries.

Freud's immediate response, his heart-felt gratitude for Abraham's "rich offerings", is deeply moving. Freud was tired, feeling his age and the accumulating burdens of his colossal task. Abraham was full of vitality, capable and eager to share the burden. From now on he was to stand by Freud like a rock, to the day of his death.

Abraham was soon to leave Zürich and move to Berlin to become the first practising psycho-analyst in Germany; a step requiring extraordinary courage from a young, newly married doctor—and a Jew. However, Abraham, like Freud, possessed the fighting spirit of the true pioneer—unlike Freud he enjoyed the fight enormously. Within a month he is full of hope for the beginnings of his practice and for the prospects for analysis in Berlin. His sustained dynamism remained the greatest driving force of the movement in Germany.

Both men were deeply convinced that psycho-analysis would become recognised—that its spread would not only reform the outlook on mental health and disease but that it would revolutionise and reshape the whole concept of thought in the twentieth century, influencing literature, the arts and the whole realm of human relationships. Yet Freud

remained pessimistic of the near future: "Gloomy times lie ahead and recognition will only come for the next generation but we have the incomparable satisfaction of having made the first discoveries."

With this fundamental expectation Freud felt little perturbed by hostility—mainly directed against his theory of infantile sexuality and his emphasis on the powerful influence of the unconscious mind on human existence.

Only when those followers defected whom he had earlier trusted as friends did Freud suffer acutely. On these occasions he was unable to recognise ominous signs of threatening defection. Abraham, more detached, and therefore more clear-sighted, tried in vain to warn him. Freud interpreted such warnings as solely dictated by personal motives, as if Abraham's reasoning had been distorted by jealousy.

Freud's deep desire to find "friends who would not exploit and then betray him" and his longing to be a faithful friend to others accompany him throughout life. In an introduction to the dialogue, written by Dr. Edward Glover, a leading psycho-analyst and friend of Karl Abraham, this point has been beautifully formulated: "Abraham proved himself the better judge of character both with Jung and Rank, but then he was not hampered by that sense of loyalty to his early supporters which is a venial and, indeed, endearing trait in Freud."

After the break with Jung, Freud's confidence in his own judgment was badly shaken; he then allowed himself with relief to be guided by his real friends. Nevertheless: 15 years later we find a recurrence of the same painful sequence of disputes between the two men, caused by the imminent defection of Rank. Again Abraham remained firm in his assessment of the situation and unshakable in his loyalty.

This point must be stressed. On the surface these dissensions may appear like the eternal struggle of the generations; like one of those time-honoured feuds between father and son, with Freud being too patronising and the younger man too subservient. Nothing could be farther from the truth. However painful these short-lived disputes must have been, they were fought out with mutual respect, courtesy and the awareness of a fundamental affinity in character and temperament.

This correspondence can provide the observant reader with a rare experience: to follow through a process of development which started as a father-son relationship, proceeded through the master-pupil stages and ripened into fully integrated partnership and friendship.

In this process both men were helped by their Jewishness. They cherished the ease of their mutual understanding, based on their Jewish kinship, as is revealed in the letters at the time of Jung's defection. They shared an absence of religious adherence but both were faithful to their Jewish origin and Weltanschauung. This becomes clear as soon as the Jewish problem enters into the Dialogue, as the first personal matter discussed, after four months of purely scientific exchanges.

In Abraham's letter dealing with his professional frustrations before his move to Berlin and in Freud's answer to it the attitude of both men to the Jewish question is laid down, once and for all. Freud writes: "... that things will be more difficult for you as a Jew will have the effect as it has with all of us, bringing out the best of which you are capable." One year later: "Do not lose heart, the ancient Jewish toughness will prove itself in the end." These were no empty phrases. Abraham's steadfastness was proved when he declined the suggestion to get baptised in order to improve his chances for election to a university chair. Like Freud, he rejected religious opportunism and remained uncompromising.

Freud and Abraham shared yet another bond: they were deeply rooted in family life. Their private joys and sorrows, the great landmarks of births, marriages and deaths in the family circle are recorded throughout, as between friends. Reading about the marriage of Freud's daughter and the birth of Abraham's son within 18 months one suddenly recalls that these friends belong to different generations. This becomes more apparent during the First World War when Freud's letters are overshadowed by fear for the fate of his sons who are fighting in the front line while Abraham's small son innocently enjoys wearing his father's sword.

The epic story of the war, with its prolonged and ever-increasing hardships, is mirrored in the letters—yet with both men the scientific work flourishes and the contact between them remains unbroken, throughout.

Even the international contacts survive the holocaust. In 1909, Freud's first invitation to America to give a series of lectures at Clark University had opened up the international field, due mainly to the early initiative of Ernest Jones. Small European groups of Swiss, German, English, Dutch and Hungarian members joined together and formed an International Association. It is to the lasting credit of psycho-analysis that the cohesion of this international body proved to be stronger than that of any other international scientific society.

There were few post-war years left for Karl Abraham. We can still see, reflected in the letters, the now rapidly growing strength of the psycho-analytic movement. The new foundations of a polyclinic and of a training institute in Berlin are conceived and carried out by Abraham.

The great anxiety caused by Freud's first cancer operation is shared, and Freud's resigned attitude to it is fought by his friend, "the incurable optimist". Freud was to survive by another 16 years; Abraham died in his prime in 1925.

Within the scope of a review it is impossible to cover all the interesting facets of the book. However, readers will discover numerous comments on, and examples of, psycho-analysis applied to non-medical fields; to the whole range of the two correspondents' interests in the various "Geisteswissenschaften", e.g., Freud on Leonardo da Vinci and Abraham on Segantini.

The correspondence makes most stimulating reading.

\* A Psycho-Analytic Dialogue. The Letters of Sigmund Freud and Karl Abraham 1907-1925. Edited by Hilda C. Abraham and Ernst L. Freud. Translated by Bernard Marsh and Hilda C. Abraham. The Hogarth Press and the Institute of Psycho-Analysis, 23 3s.

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Robert Weltsch

## FOCUS ON ERNST SIMON

It was a good idea to celebrate Ernst Simon's 65th birthday by the publication of a collection of some of his more important essays\* which are scattered in various periodicals and not easily accessible. The voluminous book represents, of course, only a small selection out of the large scope of his scholarly, publicistic and literary production, but it demonstrates convincingly the colourful personality of Ernst Simon. Anyhow, he enjoys great popularity among former German Jews. Not forgotten are his teaching and guiding activities in Germany during the Hitler period. Today, he is an important public figure in Israel and an authority in the Jewish sphere and beyond. He is one of the most brilliant orators this generation of German Jews has brought forth; he is a great pedagogue, truly obsessed by *amor paedagogicus*, a passionate teacher and friend of the young, a professor of pedagogy at the Hebrew University, to whom thousands of students are attached in gratitude.

The samples of his work contained in this book bear witness to his vast and manifold productivity. They also mirror the spiritual qualities of this man, the genuine synthesis of cultural elements in a humanistic entity. Ernst Simon stems from an assimilated family, his background is that of the emancipated Jewish upper middle class of Berlin. During his students days he was converted to Zionism, but he never accepted those nationalist ethics which were not compatible with true humanism. He has found the way to an enlightened and at the same time religious Judaism, under the influence of men like Nobel, Rosenzweig, Buber, Baeck and Magnes, to all of whom he pays homage in this book. He acquired genuine Jewish culture by "learning" in the specific Jewish meaning of the word. His solid knowledge of Biblical and Talmudic literature—very rarely achieved by modern Western Europeans who were not trained in the Heder from their childhood—is combined with full understanding of the modern world, of history and literature no less than of philosophy and theology.

The essays and fragments collected in this volume reflect the diversity of his erudition. The very division of the book—the headings of the eight sub-sections—is already a clue to the man. They read: "A Jew from Germany; Of the Meaning of History; Language and Literature; The Road of Ideas; Education and Teaching; Teachers of German Jewry; The Fight for Zionism; Faith." Each sub-division contains several essays from quite different periods; they are provided with notes and bibliographical details.

The reader immediately becomes involved because the human touch is always there. It is not drily presented knowledge, no parading of book learning, but one always feels a benevolent and humorous look at the world and the doings of men, understanding for their—as well as for his own—fallibility. Ernst Simon is a master of clear thinking, a fighter against obscurity and the growth of myths. But in his writings one also feels the great solemnity which flows from the respect for

the human mission and from the knowledge of the impenetrable secret of spiritual existence.

Alluding to the title of the book, chosen by Simon himself, Martin Buber calls him a builder of bridges—a man who never ignores the relationship between men and also between peoples. Therefore he is also an advocate of true tolerance as shown in 1928 in "Teaching History" (page 89) as well as 36 years later in his great speech before the Cologne Congress for Jewish-Christian Co-operation in 1964 (page 458). Here he pleaded for tolerance which is not based on evasion or on attempted conversion but on the appreciation of the individuality of the other party and its right.

It is obviously impossible to go into details in reviewing a book as rich as this. Each section leads us into a special area of thought and stimulates reflections of our own. These essays cover a period of 45 years and they were written under very different external circumstances, starting in Germany after the eclipse of the Kaiser (1919) until the era of the Jewish State (after 1948). The life and thinking of the author mirrors the fate of our generation of German Jews. Each chapter of this book would involve us in one of the many fields of the thinking and the work of Ernst Simon, be it the philosophy of history (Ranke and Hegel), be it literature (the magnificent essays about Heine and Bialik), be it Zionism (a detailed essay is devoted to Georg Landauer), and so on. It is well known that in his political attitude in Israel, Simon stands in the front line of those who advocate Jewish-Arab co-operation and demand the adaptation of Israeli foreign policy to this aim. On the other hand, the thorough essays on subjects like Jacob Grimm, Lessing, Goethe, Pestalozzi and others, lead us into different spheres although they are always written in the same spirit. Any attempt at exhausting the contents of this book would transcend the limits of a review. In any case, here is the place to stress Simon's concern for the "Spiritual Inheritance of German Jewry" which is voiced in a lecture under the same title (page 47), and in other of his essays published under the auspices of the Leo Baeck Institute and included in this volume.

The book is beautifully printed and carefully produced; it is a pity that printing mistakes could not altogether be avoided—the funniest one occurred on page 172: "Amor" instead of "Amos".

## A BEN-GURION BIOGRAPHY

Maurice Edelman unveils a portrait both impressive and deeply moving.\* The life story is unfolded of a man whose qualities—energy, steadfastness and unerring sense of purpose—are comparable only to those of Churchill. The author's experience as a novelist and his political understanding qualify him to write with sympathy and critical acumen.

This biography reads like an epic. David Ben-Gurion—born David Green, sixth child of a Polish Jew—left his pogrom-riven homeland in 1906 at the age of 17. He was determined to attain the long-cherished goal of his desires and dreams by re-establishing the State of Israel in the Promised Land. The reader treads the thorny path with Ben-Gurion. He works with him as a vineyard labourer in Palestine, yet at the same time a leader and protagonist of the Zionist movement. We follow Ben-Gurion through the First World War, the proclamation of the Balfour Declaration, the British Mandate and its protracted disputes. With heroic patience and understanding Ben-Gurion attempted to settle these problems, only to see the world plunged into a second horrific war in which millions of his race were murdered. Finally, he takes the helm of the State he helped create.

The twelve chapters of the book include the following salient points: in co-operation with Ben-Zvi, late president of the State, Ben-Gurion endeavoured to create better living and working conditions for the Jewish as well as the Arab population. The two leaders were also successful in dealing with the dissension between Sephardim and Ashkenazim, which threatened to degenerate into a schism. The author deals in detail with the effects of the "uncomfortable" British Mandate. Ben-Gurion pursued his chosen path with steadfast energy and clear foresight. He was not deflected either by disputes within the labour movement which he had created, by continuous fighting with the Arabs, or by the discordant fluctuating Mandatory policy favouring sometimes Jews, sometimes Arabs. Never did he lose sight of the ultimate goal: the independent and free State of Israel.

"His whole life," writes Edelman in his postscript, "from his birth in the age of pogroms until his advanced years, living in a little village (Sde Boker) threatened by fighting, Ben-Gurion was surrounded by dangers, stood in the presence of death and was familiar with the nearness of the enemy immediately by him—nevertheless, he never lost his idealistic faith in humanity. He lived to see the fulfilment of his dream and was able to tell the story up to the end and point its moral. 'Hazaken,' still a pioneer, can look into the wilderness in the knowledge that he, too, has entered into the mythology of his people".

EUGEN WINTERBERG.

\* Maurice Edelman: Ben-Gurion—A Political Biography. Hodder & Stoughton, London. 30/-.

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\* Ernst Simon: Brücken. Gesammelte Aufsätze. Verlag Lambert Schneider, Heidelberg, 1965. 531 pp. DM.36.

## PEM

## "VICKY"-IN MEMORIAM

"Vicky's tragic death has robbed British political and social life of the greatest cartoonist of our time," erklarte Harold Wilson, seine Moskauer Konferenzen unterbrechend, und "British public life will be poorer for all of us". Vicky's Kollegen zollten seinen genialen Zeichnungen neidlos hoechste Anerkennung: Lancaster und Giles im "Express", Illingworth in der "Daily Mail" und David Langdon gemeinsam mit dem ehemaligen Minister Selwyn Lloyd im Fernsehen. Cassandra, der Kolumnist des "Daily Mirror", in dem Vicky fuenf Jahre lang voellige Meinungsfreiheit gehabt hat, ruehmte seinen politischen Scharfsinn und scharfen Witz. Sir Gerald Barry, der ihn als Chefredakteur des "News Chronicle" 1941 entdeckt hat, erinnerte im "Observer", mit welcher Intensitaet sich der kleine Mann mit der grossen Feder in englische Literatur, Maerchenwelt und den spezifisch englischen Humor eingearbeitet hat. Professor Ritchie Calder korrigierte in der "Times" den Nachruf, der Vicky profundes Denken abgesprochen hatte, und die Zeitung druckte diese Richtigstellung. Drei Unterhaus-Abgeordnete, darunter ein Minister, dankten dem konservativen "Evening Standard" dafuer, Vicky eine Plattform gegeben zu haben, obwohl er ein Sozialist war. Paul Johnson, der Chefredakteur des "New Statesman", endete seinen Nachruf mit den Worten: "I have often thought that, of all refugees from Hitler who have enriched our national life in the past 30 years or so, Vicky was the most successful in combining within himself all that was best in the Europe he left and the England he adopted. By his death, the forces of decency have lost a brave champion".

Ich habe Victor Weisz, wie Vicky mit buergerlichem Namen hiess, vierzig Jahre lang gekannt. Am 25. April, an dem er 53 Jahre alt geworden waere, wollten wir gemeinsam feiern, denn dann ist es auch genau zwanzig Jahre her, dass ich meine Frau an seinem Geburtstag kennengelernt habe.

Mit 14 Jahren kam Vicky auf die Redaktion des "12 Uhrblatt". Er hatte damals seinen Vater verloren und wollte durch eigene Taetigkeit seiner Mutter helfen. "Zeichnen Sie grosse Koepfe mit kleinen Koerpern", sagte unser Chef Rolf Nuernberg und liess ihn fuer den Sportteil arbeiten, weil der junge Mann gesagt hatte, er boxe fuer den "Maccabi". Als er dann ins Feuilleton avanzierte und Schauspielportraits zeichnete, schnauzte Adele Sandrock: "Sie wollen mich doch etwa nicht karikieren, junger Mann? Die Karikatur ist eine Erfindung des Bolschewismus!" Kaum hatte er mit politischen Cartoons begonnen, da kam Hitler zur Macht. Das stand alles in den Nachrufen zu lesen, die Ausdruck einer fast nationalen Trauer waren. Die sechs Jahre, die zwischen Vicky's Flucht aus Deutschland und dem Beginn seiner eigentlichen Karriere im "News Chronicle" liegen, uebersprang man aber geflissentlich. Zwischen seiner Ankunft 1935 in London und seiner Entdeckung durch Gerald Barry 1941 klappt in den Darstellungen eine Luecke.

Vor ein paar Wochen erst habe ich in einer Berliner Bar am Lehninerplatz in einem Gaestebuch ganze Seiten mit wunderbaren Karikaturen von ihm entdeckt,

die er wohl nach 1933, als er nicht mehr arbeiten durfte, fuer ein Abendbrot gezeichnet hat. Zuerst war Vicky in seine Passheimat emigriert; aber da er Ungarisch nicht sprechen konnte, akzeptierte man ihn nicht. Als er dann nach England kam, musste er sich, wie wir alle, verpflichten, nicht zu arbeiten. Darum gruendete Peter Witt, ein gemeinsamer Kollege, mit Hilfe eines geborenen Englaenders, Victor Creer die "Vicky Publications Ltd.", die den Zweiundzwanzigjaehrigen mit einem Wochengehalt von ganzen vier Pfunden anstellte. Durch Jahre ass der Beduerfnislose im "Corner House" am Marble Arch taeglich ein "Lyons Steak" fuer einen Shilling und einen Penny, und wohnte mit seinem treuen Bruder Oskar gemeinsam in einem Zimmer. Bei den Rednern im Hyde Park fuehlte er sich allabendlich in die neue Sprache und Mentalitaet ein.

Als erster druckte Hans N. Feld Vicky's Zeichnungen, damals noch ganz unpolitisch, in der Zeitschrift "World Film News", die er fuer John Grierson und das G.P.O. redigierte. Eine Sonntagszeitung veroeffentlichte seinen strip "Vicky by Vicky", auf dem ein hilfloser Vicky in allen moeglichen Situationen gezeigt wurde; damals bekam er viele Heiratsantraege von Unbekannten. Langsam streckte er seine politischen Fuehler in "Time and Tide" aus. Seine Bewunderung fuer den grossen David Low, dessen Stelle im "Evening Standard" einzunehmen er nicht einmal ertraeumte, war grenzenlos. Dass er so gut wie unbekannt von niedrigen Honoraren leben und als Auslaender jedes Jahr um die Verlaengerung seiner Aufenthaltsgenehmigung zittern musste, erwachten auch seine besten Freunde Michael Foot und James Cameron nicht.

25 Jahre lang hat Vicky dann erst beim

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"News Chronicle", danach fuer ein Rekordgehalt beim "Mirror" und schliesslich beim "Evening Standard" unter der Zwangsvorstellung gelitten, ihm wuerde am naechsten Tage nichts mehr einfallen. Und obwohl sich seine zwei letzten Broetchengeber verpflichtet hatten, alles zu drucken, was er ihnen vorlegte, lieferte er oft taeglich mehrere Cartoons zur Auswahl; denn so sicher und entschieden er in seinen Anschauungen war, so bescheiden blieb er im Leben.

Vom "Mirror" loeste er sich trotz des hohen Gehalts, weil er seinen Stil im Kampf mit den fetten Ueberschriften nicht aendern und im Ganzen nicht zu den Bekehrten predigen wollte. Der Sozialist Vicky wollte zu den konservativen Lesern sprechen. 15 Jahr lang hat er mit seinem Bruder und zeitweilig auch mit mir im selben "Quality Inn" gefruehstueckt; da sass er schon vor acht Uhr morgens in Zeitungen vergraben mit eulenhaften Brillenglaesern und duennen Haaren um die Stirnglatze. Im Grunde war er immer deprimiert und schien die schwere Last der ganzen Welt auf seinen schmalen Schultern zu tragen; Vicky fuehlte sich fuer alle Noete der Menschheit verantwortlich und war im Grunde ein Moralist.

Fuer seine besten Arbeiten hielt er jene Cartoons, die keine Unterschriften benoetigten, die keinen Kommentar brauchten. Seine Bilder in Kohle oder Farbe, die nicht fuer die Zeitung und den Tag bestimmt waren, erinnerten an die der Kaethe Kollwitz. Als erster stellte ihn wohl Jack Bilbo in seiner winzigen Gallerie am Haymarket kurz nach Kriegsende aus. Auf diese Arbeiten war er besonders stolz und sprach oft davon, sich eines Tages ganz auf sie zu konzentrieren.

Die Buecher, in denen seine Randglossen zu Tagesproblemen, soweit sie die "Unsterblichkeit fuer 24 Stunden" ueberlebten, gesammelt erschienen, wurden zumeist von prominenten Tories wie Butler und Randolph Churchill eingeleitet, wobei Randolph Churchill uebrigens mit dem Satz "Vicky ist ein Genie" begann. "The Editor regrets" hiess sein erstes Buechlein; es enthielt ausschliesslich abgelehnte Cartoons, und der Chefredakteur (Gerald Barry), der sie abgelehnt hatte, schrieb das Vorwort dazu.

Obwohl er ganz unreligioes war, war er sich des Juedischen in sich bewusst. Er war sein Lebelang melancholisch und pessimistisch, litt unter den Noeten der Welt und kaempfte fuer die Verfolgten, Unterdrueckten, Schwachen und Hungrigen, gegen Krieg und Rassenvorurteile. Er liebte England, aber niemals kritiklos, und war gluecklich, sofern er ueberhaupt gluecklich sein konnte, auf dieser Insel gelandet zu sein, die fuer ihn mit Toleranz identisch war. Er hasste die Faschisten und misstraute den Deutschen. Aber er liebte die Menschen und war ein loyaler Freund seiner Freunde.

Wer ihn um das Original einer Portraitkarikatur oder eines Cartoons bat, ob Freund oder Feind, bekam den Wunsch erfuellt; so haengen sie denn heute in den Zimmern amtierender und ehemaliger Minister. Nur ich besitze keinen "echten Vicky", nachdem ich die Karikatur, die er von mir gemacht hatte, beim Rueckzug aus Frankreich 1940 verloren habe. "Was werden die Nazis wohl gedacht haben, als sie das Blatt fanden?" pflegte er lachend zu sagen. Vicky haette sicherlich auch ueber seine eigenen Nachrufe gelaechelt, die die sechs schweren Jahre seines Exils einfach uebersprangen. . . .

G. Ehrenwerth

## RECORDS OF A PROVINCIAL COMMUNITY

### A History of the Jews in Stettin

The new edition of "The History of the Jewish Community in Stettin" published by the Goettinger Arbeitskreis Ostdeutscher Wissenschaftler, revived memories of my past, but it makes sad reading for a former member of that community. Jacob Peiser, its last General Secretary, wrote this book in 1935 for the 60th anniversary of the consecration of the new Synagogue. At that time the book was available only to members of the Congregation and not allowed to be sold through the book trade. About 12 years later Peiser added a supplement\*\* describing the destruction of the Synagogue and the deportation of the entire Jewish community from Stettin in March, 1940, i.e., before deportation of the German Jews had become the general policy of the Nazis. This supplement now forms part of the book. An appendix has been added containing reports of one of the few survivors, Dr. Erich Mosbach, and some notes on the hostile attitude of the post-war Polish population in Stettin towards the few Jews who tried to settle there after their liberation.

It is to the credit of the Goettinger Arbeitskreis that they re-published this book. Rabbi Dr. Max Elk, Haifa, one of the last Rabbis in Stettin, wrote a preface. In its introduction the Editor states that the Jews played an important part in the economic and industrial development of the East German provinces. Numerous Jewish families had been living in these parts for centuries and were "heimatberechtigt". In the Editor's opinion this historical study is, therefore, also of value to non-Jewish readers who should not forget their former Jewish neighbours. To help this understanding, footnotes by Rabbi Dr. S. Neufeld, Israel, have been added, which explain the Hebrew expressions in the text.

The author found the earliest records of Jews in Stettin in documents dating from the end of the 12th century. Jewish traders from Africa may have reached Stettin and the Baltic coast even earlier, but nothing is known of a permanent settlement, while groups of Jewish families are known to have lived in the smaller towns of the province of Pommerania. Since 1683, the Swedish Government had permitted one Jew and his family to reside in Stettin to supervise the kosher wine trade in Pom-

merania. The Goettinger Arbeitskreis specially comments that the Jews paid their wine tax at the highest rate, rather than submit to a test of quality which would have necessitated breaking the seal of kashrut on the casks.

After the Jews in Prussia had been granted freedom of settlement in 1812, several families moved into the town. Four years later the 18 male Jewish inhabitants formed a "Juedische Kirchengesellschaft" with the intention of acquiring their own place of worship, and, in accordance with Jewish tradition, their own burial ground. Among the founder-members who signed the document establishing this Society (Illustrations 1 and 2 of the book) was one of my maternal ancestors, Moses Joachim Daus. He was for years one of the senior Council members. His wife, Hitze (Hanne) Daus, née Avigdor, was buried in the Jewish cemetery in Stettin and we often visited her grave.

We appreciate Peiser's detailed report on the development of the welfare organisations connected with the Congregation. Thus he tells us that a Chevra Kadisha was formed only a few years after the foundation of the Congregation. Apart from its traditional work the Chevra established in 1847 a small "hospital", a one-room sick bay, in one of the Congregation's buildings.

In the same year a "Frauenverein" was founded after an appeal by Rabbi Dr. Meisel. Nearly all married women of the Congregation joined this Society. Their tasks corresponded to those of the Chevra, but in the course of time their social work greatly expanded. After the turn of the century farsighted men and women of the Congregation recognised the need to employ a qualified nurse and, later on, also a trained social worker.

The set-up of the Women's Society reflected the status of women in the second half of the 19th century. The Society had to work under the supervision of the Congregation: for many years the Rabbi presided at their General Meetings and a member of the Executive audited the accounts and attended the meetings as well. My father, whose task this was for years, mentions in his own memoirs that he felt embarrassed by such duties; he found the women did their work very efficiently. But he also admitted that he enjoyed the interesting lectures given by women at some of their meetings. In 1925 the Women's Society became independent of this control and women gained equal status with men in the administration of the Congregation.

In describing the steady growth of the Congregation Peiser pays tribute to the Rabbis, who greatly influenced the development of its religious life. I personally remember with reverence Dr. Heinemann Vogelstein, Dr. Max Wiener and Dr. Max Elk, each of whom enriched our lives through their personality and their teachings.

Until 1933 the Jews were fully integrated into the community of their home town, as the author illustrates by several instances. They were accepted and respected as citizens and held leading positions in commerce and in the professions, in the civil service and as judges.

When the Nazis came to power the Jews in Stettin suffered the same persecution and degradation as their brethren throughout Germany. And like the others they continued to uphold their communal life and even created new educational and cultural activities. At the same time, they prepared as many as possible for emigration.

But, alas, they had to suffer a special fate: on March 13, 1940, the entire Jewish community of Stettin was deported to Poland in the most cruel way and under inhuman conditions. Only the children in the Orphanage and some of the old people were left behind, without any adult to care for them. One other Jew was allowed to remain in Stettin, Paul Hirschfeld, who for years had co-operated with the Gestapo and with their approval had usurped power in the administration of the Congregation. Peiser may have refrained intentionally from giving too much detail of the activities of this "Quisling", who imposed a special "tax" on those members of the Congregation in Stettin who intended to emigrate—doing so for the alleged purpose of financing the emigration of others. He also extorted bribes on several occasions.\*\*\*

The deported were first sent to several small Polish towns, each group accompanied by one of the doctors. They were placed with poor local Jewish families. Their leaders tried even then to preserve some communal life and to nurse the sick and teach the children. At first they were still permitted to receive letters and parcels from Germany. But the overcrowding, the unsanitary conditions and the lack of food caused the loss of many lives in the shortest time. Later, the able were sent to Labour Camps, but eventually they and those left behind were killed like all their brethren.

Reading the last chapters I think of many friends who had worked for the Jewish community in Stettin throughout the years and helped their unfortunate fellow-Jews until their last hours. Though they cannot all be named, they will never be forgotten.

I hope one can take the publication of this volume by a group of German scholars as a sign of the wish for understanding.

\*\*\* Records of the Wiener Library, London.

\* Die Geschichte der Synagogengemeinde zu Stettin. Eine Studie zur Geschichte des pommerschen Judentums. Jacob Peiser s.A. Zweite bearbeitete und erweiterte Auflage. Ostdeutsche Beitrage aus dem Goettinger Arbeitskreis, Band XXXVII. Holzner Verlag, Wuerzburg 1965. DM.15.

\*\* Nachtrag zur Geschichte der Synagogengemeinde zu Stettin. Jacob Peiser. Haaretz Press Ltd., Tel Aviv, 56 Maze Str. 1947.

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## STAATSSEKRETAER HANS SCHAEFFER 80

On April 11 Dr. Hans Schaeffer will be an octogenarian. When he was 70, tributes were paid to him in this journal by our revered and beloved Leo Baeck and the former German Staatssekretaer Hans Posse and, when he reached his 75th birthday, by our friend, Alfred Dresel. But his achievements and personal qualities deserve to be remembered again on the occasion of his 80th birthday, when contemporaries of a remarkable man generally take stock of what appears to them to be the essence of his life.

Born in Breslau, and very much a Silesian in his personal ways, he became, in 1912, a barrister in his native town and a partner of his father-in-law, Justizrat Heilberg, the eminent head of the Breslau bar. From there he started, in 1919, his extraordinary career as a civil servant, first in the Reich Ministry of Economics, beginning as a Ministerialrat and rising to the position of a Ministerialdirektor in 1923. In 1929 he became the Staatssekretaer in the German Treasury and so attained, as a Jew, one of the highest ranking offices in the German civil service.

During the period of his ministerial career I often had the opportunity of being in professional touch with him, and I thus obtained a first-hand knowledge of the working of his mind. Although he was an excellent lawyer, he was far from the legalistic and entangling attitude which, at that time, prevailed in large parts of the German civil service. His common sense and quick grasp of the main issue of a question, which made him reduce the most complicated problems to the utmost simplicity and clearness, as well as his great knowledge and experience in economic matters, particularly in the international field, did not fail to impress the politicians as well as the tycoons of German industry on whom he exerted a great influence. His personal charm, coupled with a most amusing

sense of humour, contributed very much to his successes. I remember many occasions when a witty repartee of his saved a critical situation and carried the day with a recalcitrant opponent. And in his official and private activities, at that time and later, he was governed by a spontaneous sense of justice and the urge to assist other people in need of help.

In 1932 he left the civil service and became the administrative head of the Ullstein publishing firm. Very soon, however, with the beginning of Nazi rule, his activities in German public life reached their end. In those days his most valuable advice and assistance became a great asset to the men and women of the Reichsvertretung in their arduous toil for the benefit of the Jewish community in Germany.

His great economic experience and his personal reputation paved the way for him to Sweden, his present home, where he became the director of the Swedish Safety Match Concern, a great enterprise with an extensive international business. He remained in this position until 1962, when he retired. But his work by no means ended with his retirement. He is still professionally most active in various countries.

With all of Hans Schaeffer's professional activities, his family has always been the centre of his life. He is most fortunate in still having at his side his beloved wife, Eva, whom he married 52 years ago, and he is now the head of a large family of loving children and grandchildren.

So, Hans Schaeffer is still enjoying a happy and useful life, and the best thing we can wish him on his 80th birthday is that he may continue his life in full vigour and health for many years, surrounded by the love of his family and by the affection of his many friends all over the world.

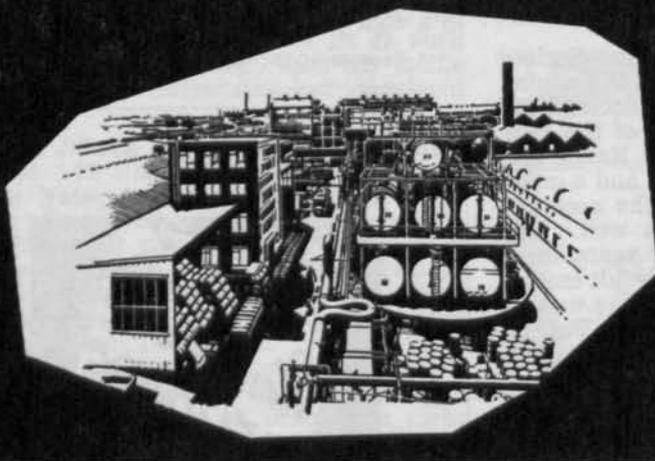
RICHARD FUCHS.

## DRAFT U.N. CONVENTION CONDEMNS ANTISEMITISM

The draft of a Convention on the Elimination of Religious Intolerance, to which the front page article of this issue refers, was adopted by the United Nations Human Rights Commission on March 21. When the original version of the draft was submitted, the Israeli representative on the Commission, Mr. Justice Haim Cohn, proposed to amend one of its articles by mentioning antisemitism specifically as one of the prejudices to combat. His motion was seconded by the representative of the U.S.A., Mr. M. Abram. Opposing the amendment, the Soviet delegate, Mr. E. Nasinowski, presented an alternative wording which eliminated the word "antisemitism" and referred to prejudices "in respect of the Christian, Moslem, Buddhist, Hindu, Judaic and other religions". Eventually, a slightly modified version of the Israeli amendment was adopted, with 12 delegates in favour, four against and four abstentions. Those in favour included Britain, the United States, Holland, Israel, France, Italy and Sweden, those against India, Iraq, Jamaica and the Philippines; the representative of the Soviet bloc countries abstained. This is the first time a major U.N. Convention is to mention antisemitism. The final decision on the draft rests with the U.N. General Assembly.

The Human Rights Commission also adopted an article, according to which the right of parents and, where applicable, legal guardians to bring up in the religion of their choice their children and wards is to be respected. The article includes a clause proposed by Israel and stipulating that in the case of a child who has been deprived of its parents, their expressed or presumed wishes shall be duly taken into account.

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## HISTORY OF A BAVARIAN TOWNSHIP

### Jews in Altstadt

A concise history of the Jews in Altstadt, a village of barely 3,000 inhabitants not far from the Wurttemberg-Bavarian frontier, has been published recently. It forms the final chapter of a symposium on "Illereichen-Altenstadt—Beiträge zur Geschichte einer Marktgemeinde" (Anton H. Konrad Press, Weissenhorn, 1965). Its author is Professor Hans Böhm, Illingen.

The admission of the first five Jewish families—"Schutzjuden"—by the local Count in 1650 was apparently an attempt to improve the desperate financial straits of the ruler. A few years later the Jews obtained houses, but they do not appear to have become permanent residents. In 1678 four new families arrived, two by the name of Neuburger and the others Bernheim and Weil respectively. More Jews arrived after 1718/19, at first four families from Thannhausen and then families from Fellheim, Ichenhausen, Krumbach and Donauwörth. The Count viewed them all as "welcome and defenceless objects of exploitation". In 1722 a synagogue was erected as well as houses for the Jewish inhabitants. Thus a practically self-contained Jewish settlement came into being, which in 1835 consisted of some three dozen houses in multiple family occupation. The "Judenschutz" status only ended in 1803. The Bavarian edict of emancipation of 1813 brought some further amelioration. The Jewish community of the place attained its zenith in 1834 with 56 families (403 persons). Of the family heads, 16 were artisans, three farmers, 20 pedlars and 18 shopkeepers. In 1854, despite some emigration to

America, there were still 250 Jews, but in 1931, as a result of the massive migration to the cities that started in 1860, there remained only 50, and in 1942 merely 22.

Until after the first war the synagogue was "the most imposing building in the main street of Altstadt", the author states. This was the community's second synagogue, a building in the Empire-style erected in 1803 by the architect Johann Nepomuk Salzgeber from Buch. It was renovated in 1861, restored for its centenary in 1902 and burnt down and pillaged in 1938. The ruins of the revered monument were removed in 1955. Today, only the silent cemetery and the house in which the Jewish school was established in 1836 preserve the memory of the Jewish community in Altstadt.

### DEATH OF MR. ARNOLD LORAND

Mr. Arnold Lorand, who died on February 22 at the age of 82, came to Leeds in 1938. He left Vienna after the invasion of Austria and, together with his wife, he succeeded in creating a "Miniature Vienna" at their home in Leeds. Nobody who had the good fortune to enjoy their warm hospitality would notice that Mr. Lorand was actually an exporter of English cloth. Books, pictures, a collection of neatly framed old programmes of operas and concerts, of which he was particularly proud, records, some of them 50 years old, a piano, a violin, a 'cello and music stands for the quartet, in which Mr. Lorand played the violin until last year—all this bore witness to the atmosphere prevailing in his home.

Mr. Lorand frequently lectured on musical

subjects such as "Gustav Mahler", "The Viennese Operetta", "Reminiscences of a Music-Lover" and illustrated his very interesting and humorous talks with excellent and often very rare records. He gathered many friends around him. They were always fascinated by this warm-hearted and extraordinary man, who had heard such great artists as Caruso, Ysaye, Strauss, Mahler, Schoenberg, etc., and who kept his interest in all cultural activities, particularly in music, up to the very end.

Mr. Lorand was an interested member of the AJR and also took a leading part in the local activities carried out under the auspices of the AJR Leeds Branch in previous times.

He leaves a widow and a great number of devoted friends.  
M.R.

### MRS. ANGELA (DOLLY) SPIEGEL

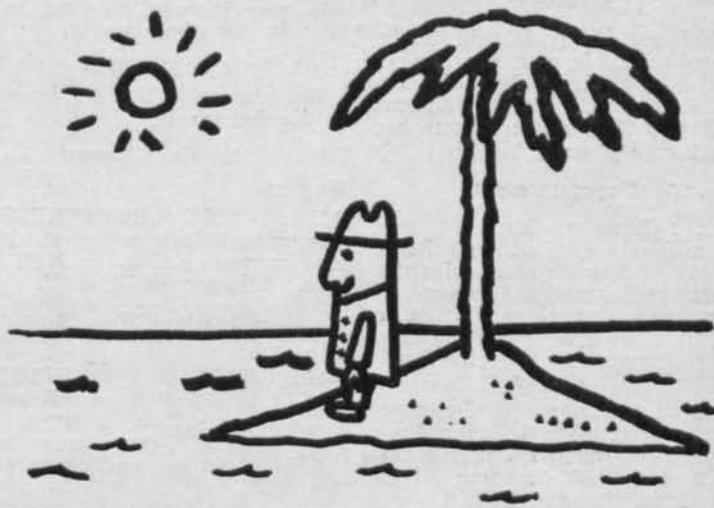
Mrs. Angela (Dolly) Spiegel passed away suddenly on March 4. She came to England in 1938 as a destitute young widow with two small children, but through the good fortune of having acquired British citizenship by her marriage to the late Dr. Percy Spiegel she was free to seek employment of her own choosing. Starting as a secretary at the Youth Aliyah office, she later became secretary to the Hospitality Committee for Refugee Children and thereafter secretary to the Lingfield House Committee for concentration camp children. Her work for homeless, often orphaned, children was particularly suited to her warm-hearted and motherly nature.

For 20 years she was assistant secretary and marriage secretary of the West London Synagogue. Although she had officially retired some time ago, these ties never relaxed and she was engaged in a variety of work there until her very last day. If there is any consolation about her untimely death, it is the knowledge that she went without suffering in the autumn of her life, having seen her children happily married, enjoying her six grandchildren and surrounded by a wide circle of loving friends.



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## COMMEMORATION OF MARTYRS

### Meeting on April 17

This year, the traditional meeting held on the Anniversary of the Warsaw Ghetto Uprising in commemoration of the six million martyrs will take place on Sunday, April 17, at 3 p.m., at the Theatre Royal, Drury Lane, London, W.C.2. The centre-piece of the function will be a performance of "Dr. Korczak and the Children", by Erwin Sylvanus, a one-act Ghetto Play presented by the Cameo Players. Addresses will be given by Sir Edward Boyle, Bt., His Honour Neville Laski, Q.C., Mr. Reginald Freeson and Dr. S. A. Miller. Admission is free and reserved seats (stamped addressed

envelope) may be obtained from the World Jewish Congress (W.G.), 55 New Cavendish Street, London, W.1.

As in previous years, the AJR is associated with the function which, in the course of time, has become a joint enterprise of all major Jewish organisations. It provides us with the opportunity of getting together in order to concentrate our minds on the memory of those who have perished and for whom there can be no individual yearzeit date. Jews born in this country have always felt very strongly about the catastrophe, but for us the remembrance

of the holocaust is also linked with memories of members of our own families.

It is to be welcomed that this year the promoters of the function have departed from the previous proceedings by presenting a play fitting for the occasion. It is hoped that this will be added reason for the younger generation to attend the meeting as well. We owe it to the memory of those who perished and, above all, to the preservation of our historical consciousness, that the knowledge of the events under the Nazi rule is passed on from the contemporaries of that period to future generations. It is under this aspect that particular importance has to be assessed to the annual memorial meetings, and it is hoped that wide sections of the AJR's membership will attend the function.

#### FAMILY EVENTS

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

##### Births

**Auerbach.**—On March 3, to Geraldine (née Kretzmar) and Ronald Auerbach, of 32 Heath View, London, N.2, a son (Anthony Wayne), a brother to Loren. (Second grandchild for Dr. and Mrs. N. Kretzmar, Kimberley, and seventh great-grandchild for Mr. and Mrs. S. M. Auerbach, London, N.W.6.)

**Baddiel.**—To Sarah (née Fabian) and Colin, on February 25, in London, a third son (Daniel Phillip). (Grandchild for Mr. and Mrs. E. Fabian, 42 Hertford Street, Cambridge.)

##### Birthday

**Schlesinger.**—Mrs. Minnie Schlesinger-Woolf, former teacher of English in Berlin, Eileen Gooden-day House, 42 Nevean Square, London, S.W.5, will celebrate her 99th birthday on April 17.

##### Engagements

**Black : Krasner.**—Mr. and Mrs. Julian Black, 96 Fernleigh Road, Glasgow, S.3, have much pleasure in announcing the engagement of their younger daughter, Marion, to Neville, elder son of Dr. and Mrs. George Krasner, 10 Merrylee Road, Glasgow, S.3.

**Steiner : Sussman.**—The engagement is announced between Kurt Steiner, 790 North Circular Road, N.W.2, and Steffi Sussman, of 29 Yale Court, London, N.W.6.

##### Deaths

**Kurz.**—Mrs. Cecilia Kurz (née Paechter), of Heinrich Stahl House, The Bishop's Avenue, London, N.2, passed away on March 16, aged 87. Deeply mourned by her children and grandchildren, who also wish to express their sincerest thanks to the Matron, Miss M. Goldschmidt, the Medical Officer and Staff of the Home for their devoted services.

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**Spiegel.**—Mrs. Angela (Dolly), of 4 Mapesbury Court, Shoot-up Hill, London, N.W.2, widow of the late Dr. Percy Spiegel, formerly of Hamburg, passed away suddenly on March 4. Deeply mourned by her children, daughter, Helen Lewin, son, Robert Spiegel, son-in-law, Murray Lewin, daughter-in-law, Cesia Spiegel (née Kugelmann), six grandchildren and numerous friends. A Memorial Service will be held on April 13, at 6.30 p.m., at the West London Synagogue, Upper Berkeley Street.

**Talley.**—Mrs. Edith Talley passed away after a short illness on March 21. Deeply mourned by her relatives and friends.

##### In Memoriam

**Weiss.**—In loving memory of darling Tommy who left us suddenly ten years ago not quite eleven years old. To the world he was only a grain of sand, to us he was the whole world.

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**VIENNESE WIDOW**, own house, capital assets, in employment, recipient of annuity, 64 years old, would like to meet cultured gentleman. Box 689.

**WIDOW**, 60, German origin, educated, of independent means, own home, wishes to meet cultured, non-Orthodox gentleman between 60 and 70 years who is interested in music, theatre, country walks; view friendship or matrimony. Box 692.

**WIDOW**, Viennese, wishes to meet gentleman over 60 to combat loneliness. Box 695.

##### MISSING PERSONS

##### Personal Inquiry

**Oettinger.**—The whereabouts are sought of Mr. Herbert Oettinger, or his wife, Therese Oettinger, who in 1937 lived at 98 Gilling Court, Belsize Grove, London, N.W.3. Readers who can give any information should contact: The Manager, Midland Bank Executor & Trustee Company Limited, 119 Old Broad Street, London, E.C.2. Telephone: MONarch 9911, Extension 2612.



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# TENTH BIRTHDAY OF AJR CLUB

## Celebration at Hannah Karminski House

Crowds of happy, excited members packed the Club Rooms of Hannah Karminski House on Sunday, February 27, to celebrate the 10th birthday of their club. In fact, the club rooms proved too small for the occasion, and those who could not be admitted to them had to be accommodated in the hall from where they could follow the proceedings by wireless transmission.

It was not as if an "organisation" was entering the teenager stage, but as if a beloved child was celebrating its birthday. Members came with presents and flowers, absent members sent letters, cards and telegrams; and all of them contributed to an atmosphere which exuded good will, good humour, mutual co-operation, and appreciation of the beautiful surroundings in which the club now meets.

The co-founder and Chairman, Mrs. Margaret Jacoby, greeted the members and guests. She remembered those members who had passed away; she mentioned by name the large number of members who helped to run the club; some of them, alas, no longer able to do so; fortunately, others had come to the fore and had taken over. The club had grown enormously since they moved from Eton Avenue and now had over 200 members, but the new team of hostesses was coping magnificently. Mrs. Jacoby particularly thanked Mrs. Gertrud Schachne, the Vice-Chairman of the club, who was always ready with advice and help to members who needed it, who arranged visits to sick members in their homes or in hospital and who in any emergencies organised such other assistance as was necessary. All this helped to create the friendly atmosphere for which the club was famous and which helped to banish feelings of loneliness.

Dr. Adelheid Levy conveyed the greetings and congratulations of the AJR. She thanked Mrs. Jacoby and Mrs. Schachne for their untiring work in the interest of the club. It seemed the fulfilment of Mrs. Jacoby's life's ambition to see the club well housed, well run, and growing steadily in importance and in numbers.

Mrs. Martha Freudmann, an 85-year-old member of the club, opened the artistic part of the afternoon with a short piano recital

of high professional standard. This was followed by an entertainment, "Off the Record", by Arnold and Suse Horwell. They compered and presented old and modern cabaret records, Jewish liturgical music and Jewish folk-songs. Many records revived old memories among the members of the audience. The vivid and often humorous introductions and comments by Mr. and Mrs. Horwell and the well-balanced choice of the programme were greatly enjoyed by all present.

After Mrs. Freudmann had rounded off the afternoon with a piano recital, three members, Miss M. Rosenberg, Miss Rosenfeld and Mrs. Elias, spontaneously added their own thoughts, greetings and thanks on the occasion of the club's jubilee.

There could be no better proof, if proof were needed, than this birthday celebration that this club is happily established and flourishing.

### PURIM GATHERING

On March 6, the AJR Club celebrated Purim for the first time in its own premises. The large number of guests were welcomed by the Chairman, Mrs. M. Jacoby. Rabbi Dr. G. Salzberger, in his address, compared the situation at the time of the Purim story with that of our own recent past. Like Esther, he said, Hannah Karminski had been one of those Jewish women who tried to save their people, but whilst Esther succeeded, she had to pay for her efforts with her life. Dr. Adelheid Levy presented the club with a set of books on Jewish festivals and with an edition of the Book of Esther.

Hilde Lergens, just back from Vienna, rendered recitals from operettas and Viennese songs, accompanied by her husband, Stefan Bukowitz, who also showed great talent as compère. Hilde Rosenfeld, a "Baby" member of the club read a Purim poem especially written by her for the occasion.

The function concluded with an informal gathering during which wine and the traditional "Hamantashen" were served.

SUSAN MARKUS.

### CLUB OPENING TIMES IN APRIL

The AJR Club will be closed from April 1 onwards. It will be reopened on Wednesday, April 13.

### SENIOR STAFF FOR HOMES

As the Homes established by the AJR and the CBF will for many years to come be required to accommodate elderly people of Continental background, it will be necessary in good time to recruit suitable candidates who may gradually take over responsible administrative and nursing duties. It has proved of decisive value that the staff of each Home includes members who had come to this country as refugees and who, therefore, understand the mentality of those in their charge particularly well. Furthermore, it is essential to preserve the Jewish atmosphere of the Homes.

For all these reasons it would be greatly welcomed if younger members of our community came forward and offered their services. An appeal to that effect might have met with reluctance during the first years after our arrival, because many who were young at that time would have considered it as a retrogressive step to work for refugees instead of trying to strengthen their contacts with their environment. In the meantime, however, a new generation has grown up which was educated and, in many cases, also born in this country. For them integration is an established fact. On the other hand, their family background will make it easier for them to work for old people of our kind. Offers from those who are no longer young but who would be prepared to make it their vocation to serve the elderly in our midst would be equally welcome. Any necessary theoretical and practical training facilities will be given and generous terms, as well as pleasant accommodation, can be offered.

Any persons who are interested in further details should get in touch with the AJR.

### MAYOR VISITS OTTO HIRSCH HOUSE

On March 20, the Mayor of Richmond-on-Thames, Alderman M. W. Garrett, D.L., J.P., and the Mayoress paid a visit to Otto Hirsch House, Kew. They were welcomed by the Chairman of the House Committee, Dr. Walter Dux. Together with the residents, they attended a most enjoyable concert of classical and light music, given by Mr. M. Streat (violin), P. Blumenfeld (cello) and Mr. K. Passer (piano). In his address to the committee members, staff and residents, the Mayor expressed his appreciation of the amenities of the Home.

### HISTORY OF HABONIM

It is proposed to write a history of Habonim, which has now been in existence for almost 40 years. Any former members who could lend material in their possession or contribute personal reminiscences should contact the headquarters of the movement, 523 Finchley Road, London, N.W.3.

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## Round and About

### HELPERS TO PERSECUTED JEWS

#### Information Required

Professor Manfred Wolfson (Portland, Oregon) is at present engaged in research work on the help rendered by non-Jews to persecuted Jews during the Nazi régime. He especially wants to analyse the various political, moral and religious considerations by which these courageous persons were guided in their dangerous activities. A publication of the findings will be of both documentary and educational value. Any readers who can give information about persons who rescued Jews, e.g., by hiding them or by helping them to escape, should get in touch with Professor Manfred Wolfson, Postfach 16 811, 6, Frankfurt/Main, West Germany.

### WITNESSES WANTED

#### War Crimes in Busk (Poland)

Proceedings have been opened against the former officer in charge of the police in Busk (Poland), Ludwig Lehner. He is accused of having rounded up and murdered Jewish inhabitants of the township. Several Jewish witnesses have already testified to the crimes, but further evidence is required. The prosecutor is also anxious to trace the present whereabouts of the following accomplices of Lehner: Bronek; Bittner; Halberstadt (then approximately 40 years of age); Kraus; Niedergesäss (born in approximately 1903; Schmidt (then approximately 35 years of age) and Turzin (born in approximately 1913). Any information should be sent to: Staatsanwaltschaft Weiden i.d. OPf., Ref. Nr. Ia Js 11/65.

### APPOINTMENT FOR SIR HANS KREBS

Sir Hans Krebs, Whitley Professor of Biochemistry at Oxford University, has been appointed a vice-president of the Royal Society. As readers know, Sir Hans was a patron of the "Thank-You Britain" Fund.

### COMPENSATION CLAIMANTS

#### Addresses Required

The United Restitution Office is anxious to contact the following persons whose last known addresses, mentioned after each name, appear to have become obsolete:

Mrs. Beate Paula Bromley, née Schloss, 2 Dunster Drive, London, N.W.9; Miss Edith Ruth Herzer, 25 Dartmouth Park Avenue, London, N.W.5; Mrs. Susan Cotterill, née Hecker, 6 East Glade Road, Sheffield 12; Mr. Leopold Fantl (widower of Frances (Franziska) Fantl, née Najman), 168 Victoria Road, Ruislip, Middlesex; widow of Mr. Frederik (Friedrich) Heilbrunn, 54 Buchanan Gardens, London, N.W.10; Mrs. Elli Kobylko (formerly Kennett) née Fuchs, 25 Barclay Road, London, S.W.6; Mr. Hans Levison, 74 Dee Street, Aberdeen, Scotland; Mr. Hermann Meyerstein, 51 Sullington Road, Shephed, near Loughborough; Miss Ilse Ruecklaender, Stretford Memorial Hospital, Old Trafford, Manchester 16; Miss Elise Sternberg, 321 Hagley Road, Edgbaston, Birmingham 16; Mrs. Eve Unger, née Guenzburg, 3 Queen Anne Mews, London, W.1; Mr. Peter C. S. Ingleby-Dwane (formerly Peter Wrobel), 123 Camberwell Grove, London, S.E.5.

Any information should be sent to: United Restitution Office, 183/189 Finchley Road, London, N.W.3.

### SIR LUDWIG GUTTMANN ON TV

On March 9 the work of Sir Ludwig Guttman at the National Spinal Injury Centre (Stoke Mandeville) was shown on TV in the BBC-2 series "Man Alive". The film illustrated the methods by which Sir Ludwig has succeeded in giving paraplegics a new sense of purpose. He insists on training them for work and also attributes great importance to sport. The Olympic Games for Paraplegics are due to his initiative. The film carried many examples of rehabilitation. The personal

explanations and comments by Sir Ludwig testified to the outstanding features of his personality: compassion, resourcefulness and firmness. In the introductory remarks the narrator especially referred to the fact that Sir Ludwig had come to this country as a Jewish refugee.

The constant interest of Sir Ludwig Guttman in the AJR of which he has been a Board Member for many years, became evident again when he accepted an invitation to discuss problems connected with running our Homes with the Management Committee Members and the Doctors and House Committee Chairmen of the Homes. He gave his expert advice on a number of questions concerning treatment and occupation for the residents.

### YOUNG GERMANS TO BUILD GLASGOW YOUTH CENTRE

Under the auspices of the "Aktion Suehnezeichen" a party of 20 young German volunteers will arrive at Clydebank in the summer to build a youth centre in the town. It will be remembered that, several years ago, volunteers of "Aktion Suehnezeichen" also participated in the erection of a library on the site of Coventry Cathedral.

### Letter to the Editor

#### SOCIAL GATHERINGS IN SUBURBS

Sir,—As the result of an advertisement in your paper we have been able to establish a lively group of middle-aged couples with wide interests, meeting informally to overcome the isolation of suburban life.

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