

## INFORMATION

ISSUED BY THE  
ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

8 FAIRFAX MANSIONS, FINCHLEY RD. (corner Fairfax Rd.), London, N.W.3

Telephone: MAIda Vale 9096/7 (General Office and Welfare for the Aged)  
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## IN THIS FAIR LAND . . .

## AGAINST RACE HATRED

The Rev. Bill Sargent, initiator of the Yellow Star movement, has urged the Labour Party and the trade unions to take the menace of fascism in this country very seriously. Fascism in all its guises, he states, poses a threat not only to racial minorities and democracy as a whole but even more particularly to trade unionism and the workers' right to strike.

Mr. Sargent said that Transport House should initiate a special investigation into British fascism, its ramifications, its composition and its sources of financial support, both British and foreign.

Referring to Jordan's statement in court that the Trafalgar Square rally was broken up by Communists and Yellow Star gangsters, Mr. Sargent said that on July 1 he alone was "the Yellow Star gangster" as the movement started spontaneously only on that day. But he was not even in the Square; he was on the steps of the nearby church of St. Martin-in-the-Fields with a Yellow Star pinned to his cassock.

"I chose the Yellow Star as the symbol because on that day it was the Jewish community that was being vilified and I wanted to show my identification with it. I decided on that afternoon to be a Jew myself," he recalled.

"Had the British Nazis on that day held a rally under the slogan 'Keep Britain White' and not 'Free Britain from Jewish Control,' I would have probably blackened my face to identify myself with the vilified coloured people in this country. In which case we might have had, perhaps, a Black Face Movement instead of the Yellow Star."

Mr. Sargent, a member of the Christian Socialist Movement and a Labour Councillor in Hackney, was addressing a meeting of the Stamford Hill Ward of the Labour Party on the aims and development of the Yellow Star Movement.

The Yellow Star Movement's nation-wide petition in support of Mr. Fenner Brockway's Bill to make the public incitement of race hatred a criminal offence is being so well supported that further petition forms have been printed.

According to the Rev. Bill Sargent, joint founder of the movement, the original 10,000 forms, each providing for 50 signatures, had all been distributed and demands for more were coming in from all parts of Britain.

Inquiries, added Mr. Sargent, had come both from individuals and from organisations, including the Anti-Apartheid Movement and various union branches. He addressed the National Union of Railwaymen at the request of its members, and petition forms were distributed at the meeting.

Over 100,000 people have already signed the Yellow Star anti-fascist petition, for which a million signatures are required.

Sir Leslie Plummer, M.P., addressing a meeting organised by the South London branches of the Association of Jewish Ex-Servicemen and Women at Brixton Synagogue Hall, made a demand not only for an inquiry into the activities of fascists but also into the administration of the law.

Sir Leslie referred to a recent remark by Mr. E. Seaton, the Chairman of the London Sessions, when giving judgment in the appeal of

Colin Jordan and John Tyndall, leaders of the National Socialist Movement in Britain, against conviction and sentence for using insulting words in Trafalgar Square on July 1. Mr. Seaton had stated that Jews should be able to put up with criticism. Sir Leslie told the large audience that he deplored such statements.

Emphasising the need for further legislation to stop race hatred, Sir Leslie also called upon Jews to fight back. He said that Jews were not respected when they "crawled"; they were respected only when they stood up against attacks.

Dayan M. Steinberg spoke emotionally of his survival from the Nazis and of how his own wife and daughter had survived the Belsen concentration camp. It was with deep pain and indignation that one had, today, 16 years after the end of the war, to speak about racial discrimination. The whole structure of the country and the peace and security of the people in this island were undermined by these attacks, which were launched not only against Jews.

The object of the meeting was also to launch a petition calling upon Parliament to amend the law.

The Board of Deputies' policy of advising people to keep away from fascist rallies and of campaigning for changes in the law, has been approved by Deputies. Some, however, called this policy "negative".

The Chairman of the Board's Defence Committee, Mr. John Dight, stated that as a result of the violence and subsequent publicity which have accompanied fascist meetings since July 1, the menace of fascism has increased not only in this country but also in Europe and the American Continent. He therefore urged the Board to reiterate its former policy regarding such meetings and thereby "re-establish the climate" which hitherto prevailed.

The major proposal of the Defence Committee's report was that the Board should co-operate with other organisations—Jewish and non-Jewish—in sponsoring the Yellow Star petition requesting Parliament to make public incitement to race hatred a punishable offence.

## YOUTH ACTS

Three hundred teenagers from Jewish and non-Jewish youth clubs in the Hackney area marched from Ridley Road, Dalston, to Whitehall to present a letter to the Prime Minister calling for legislation against incitement to race hatred.

Some of the marchers carried banners, one of which read: "Did we fight the last war in vain?" The letter to the Prime Minister stated:

"We, the members of the youth clubs in Hackney, sincerely believe that we are faced with the most important issue of our lives. The Nazi movement in Britain is beginning once again to rear its ugly head and we remember only too well the millions of men, women and children slaughtered in the last war as a result of their doctrines. . . . We of the present generation do not want a repetition of the pre-war days of the 1930s and we would therefore respectfully pray that a law be passed making incitement to race hatred and discrimination an offence."

## "NOTHING WILL STOP US"

Colin Jordan, leader of the National Socialist Movement, with John Tyndall, Ian Kerr-Ritchie and Denis Pirie, are being jointly charged with taking part in running Spearhead, an organisation for training and equipping members for the use and display of physical force in promoting a political object.

Jordan told the jury at the Old Bailey from the witness box that if he were sent to prison it would not stop him or his organisation. "Nothing will stop us. As long as I live I shall fight for the right of my race and nation. I am guilty of being anti-Jewish because I love my country and hate what the Jews have done to it. I am proud of being a National Socialist."

The National Socialist Movement has issued a new leaflet entitled "The Jewish Threat to Freedom." It is described as a follow-up to the "Hitler was Right" pamphlet.

The latest pamphlet says that "because the National Socialist Movement has dared to expose and challenge Jewish control of Britain, the Jews are seeking to ban free speech on the Jewish question by stretching existing laws and introducing new laws to protect them from all criticism, and ban the National Socialist Movement and any other organisation which opposes the Jews and procure the imprisonment of its leaders."

It calls on the British people to "defend your heritage against this Jewish threat" and urges support for the National Socialist Movement "in its fight for the liberation of our country from Jewish control, the exclusion of coloured immigrants and the establishment of a new and greater Britain."

## MOSLEY'S ATTITUDE CLARIFIED

"Action", the organ of Mosley's Union Movement, in a recent issue clarifies its leader's attitude towards British Jews.

He states bluntly that many Jews ("out of all proportion to the number in this country") have been engaged in attacks on his movement, and adds: "In fact they are coming very near to becoming engaged as a community."

While insisting that this does not alter the movement's policy—"we attack no man on account of race or religion"—Mosley gives a warning that those Jews who have participated in attacks on his group "will have to take the consequences". They would in fact be prosecuted and punished as soon as Britain had a government "which would administer the law without fear or favour". Furthermore, they would be liable to deportation as "undesirable foreigners". But Mosley assures the individual Jew who has done no wrong that "he has nothing to fear from us".

"Action" concludes that "so many Jews attack us and go to such extreme lengths of violence" because "some of the people who incite to these crimes . . . are involved in the vicious and corrupt practices which the laws of our future system will bring to an end".

Mosley is strongly critical of other fascist movements in this country, and condemns Nazism which, he insists, is "something entirely German and nothing to do with fascism in any other country". He describes the mass murder of Jews as "an unforgettable crime against humanity".—(J.C.)



## SHADOWS OF THE PAST

### WORLD-WIDE NAZI LINK-UP

According to a report prepared by Dr. Nehemiah Robinson, Director of the Institute of Jewish Affairs of the World Jewish Congress, international Nazi organisations have representatives in practically every European country, as well as in the United States, Australia, South Africa and some Latin American and Arab lands.

In recent years, the report states, neo-Nazi and antisemitic groups have staged more than twenty international conferences and gatherings to discuss and co-ordinate their activities. At least two or three known conferences take place every year with "many European capitals acting as hosts, mostly involuntarily".

Dr. Robinson named 22 countries with fascist groups or individuals active in or connected with the "Nazi International": Argentina, Australia, Austria, Belgium, Britain, Denmark, Finland, France, Holland, Hungary (exiles), Ireland, Italy, Norway, Portugal, Spain, Sweden, Switzerland, South Africa, Syria, Turkey, United States and West Germany.

Reporting that the Ku-Klux-Klan "has also branched out in foreign countries", Dr. Robinson listed ten other groups with international connections.

The W.J.C. survey stated that the sources of financial support for these Nazi groups "is shrouded in mystery but there are reports that finances are derived at least in part from Nazi secreted loot, but no proof for this contention exists".

However, observed Dr. Robinson, the international Nazi publication programme, which embraces more than fifty periodicals and bulletins in various languages, indicates that "there is no dearth of funds for the antisemites and pro-Nazis".—(J.C.)

### EXTERMINATION OF PINSK GHETTO

By October, 1942, Pinsk was the only major ghetto in the Ukraine which remained standing.

The Jews of the town, numbering 20,000 or so (they comprised 63.6 per cent of the population before the start of the war), had already suffered heavily. Because a member of the local militia was fired on by Jews and another found dead, a special *kommando* executed 4,500 Jewish men, women and children.

Himmler ordered the annihilation of the remaining Jews and, on October 27, two regiments of German regular police, supported by an S.S. cavalry detachment, moved in to do the job. They moved into the ghetto in battle order. Grenades were thrown into houses to force the inhabitants out. Dogs were used to ferret Jews from their hiding places.

The operation did not take long. When it was finished 16,200 bodies lay in the execution ditches outside the town.

### Death Battalion Men Arrested

Four former officers of the notorious Nazi Police Battalion 306 have been arrested and charged with mass crimes against Russian Jewry and Russian prisoners of war.

They are Josef Kuhr, Heinrich Plantius, Rudolf Eckert and Adolf Petsch. Other officers and men of this battalion are also under investigation by the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg, which announced the arrests. Former Nazi security police officers at Pinsk are also being investigated.

According to the chief prosecutor, Battalion 306 was involved in the extermination of the ghetto of Pinsk.

Other operations carried out by this police battalion included the mass murder of 3,300 Jews at Luniniec and Lachva in Poland, the destruction of a near-by village and all its inhabitants, the shooting of several thousand Russian prisoners at Terespol in Russia and the murder of about 2,000 Jews at Drogitschin.—(J.C.)

### MASS TRIALS

#### Nazi Police and S.S.

The biggest post-war trial of German war criminals before a court in Rhineland-Palatinate opened in Coblenz on October 15. Twelve former Nazi police and S.S. officers stand trial on charges of complicity in the mass murder of Jews in the East.

One of the main defendants is Georg Heuser, head of the Criminal Investigation Department in Rhineland-Palatinate until his arrest in 1959. He is charged with the murder of over 30,000 Jews. Heuser commanded a special S.S. unit which, it is alleged, murdered thousands of Jews and other Russian civilians. The trial is expected to last several months and about 200 witnesses have been asked to testify.

Several other trials of German war criminals are due to begin shortly. The Stuttgart Public Prosecutor is continuing investigations against the former Nazi Minister of Justice, Dr. Schlegelberger, and about two dozen former Attorneys-General in connection with the Nazi euthanasia programme. They are charged with complicity in the murder of thousands of people.

In Wuppertal the Public Prosecutor has filed an indictment against four former Nazi S.S. and Gestapo officers charging them with complicity in the murder of Jewish and other Russian civilians. The trial is expected to open at the end of the year.

Another large war crimes trial by the West German authorities opens in Bonn this month, when 13 former Nazi guards at the Chelmno extermination camp, near Lodz in Poland, face charges connected with the murder of 180,000 Jews in a mobile gas-chamber.

Six are accused of murder, the other seven with aiding in the murders. Two Israelis, the only survivors of the camp, will be the key witnesses for the prosecution. Three of the accused served in the West German police before their retirement. Another was a driver in the German labour force attached to the British Army when he was arrested in 1960.

#### Killers Hunted

The mass murder of Russian Jewish communities by the Nazis during the last war is the subject of a series of investigations opened by the Dortmund Central Agency for the Investigation of Nazi Crimes.

Inquiries have been initiated into the case of a special commando unit of "Einsatzgruppe B" which was responsible for the wholesale slaughter of the Jewish populations in the areas of Slonim, Borissov, Krupka, Logoisk, Zemin, Smolevitshe and Kholoponitshe in 1941.

All surviving former Jewish residents of these areas are asked to contact the Zentralstelle im Lande Nordrhein-Westfalen für die Bearbeitung von nationalsozialistischen Massenverbrechen, Dortmund, Saarbrueckerstrasse 5-9; File No. 45 Js 38/61.

#### Brutal Tormentor

The trial of Willi Dusenschoen, former deputy commandant of the Fuhlsbuettel concentration camp, who is accused of causing the death of a Jewish prisoner, Dr. Solnitz, in 1933, began in Hamburg.

Before he hanged himself in the concentration camp, Dr. Solnitz jotted down some notes on a piece of cigarette paper which he hid in his watch. The notes were found by his widow now living in the United States. Dr. Solnitz described the most brutal tormentor among the Nazi guards as a Sturmfuhrer of the S.S. His description fits Dusenschoen.—(J.C.)

## LAW AND ORDER

### Ten Judges Hold Out

Ten former Nazi judges and public prosecutors have so far refused to give up their present posts in the German judiciary. Originally there were 14 who refused to take advantage of a special law enabling them to retire voluntarily, but four have now retired.

It is still a matter for conjecture as to what will happen to the remaining ten, but public opinion seems to favour an extension of the time limit for their retirement rather than pressing an amendment to the constitution so that they could be discharged.

### War Criminals in Police Force

"Bild", the mass-circulation newspaper published in Essen, has said that the West German police force still harbours "a large number" of former Nazi police officers responsible for wartime mass murders in Eastern Europe.

A new scandal was beginning to break out in West Germany, in which "hundreds" of former Nazi killers would be arrested while still in office, the paper stated.

"By criminal leniency on the part of the authorities, there is still a large number of police officials in office who carry responsibility for annihilation actions in the East during the war," the newspaper says. "Men who cry out in the sleep because the shadows of millions of the people fall over them, play at being guardians of the law by day."

The paper said that investigations were hampered because much evidence had been confiscated by the Allies, and only now was part of it being handed over to West Germany. It criticised some provincial authorities in West Germany for laxness in pursuing investigations.—(J.C.)

## LASTENAUSGLEICHSGESETZ

### Durchfuhrungsbestimmungen zur Weisung ueber die Hauptentschaedigung auf Grund des Lastenausgleichsgesetzes

Die Lastenausgleichsansprueche der Verfolgten Rueckerstattungsansprueche zustehen, durch die 11.VO ueber Ausgleichsleistungen auf dem Lastenausgleichsgesetz vom September 1956 geregelt worden.

Nach § 3 Abs. 4 dieser Verordnung gilt Erwerber als unmittelbar Geschadigter im Sinne des LAG, wenn sich der Rueckerstattungsanspruch im Verlauf des Rueckerstattungsverfahrens durch eine Zahlung hat vergleichsweise abfinden lassen, statt auf Rueckerstattung entzogenen Vermoegensgegenstandes zu bestehen.

Die Erfuellungsberechtigung bei Abtretung Anspruchs auf Hauptentschaedigung an polit Verfolgte ist in den Durchfuhrungsbestimmungen zur Weisung ueber die Hauptentschaedigung Amtl. Mitteilungsblatt des Bundesausgleichs-1961 S.417—geregelt. Deren Nr.2 b Abs.4 lautet:

"Ist in den Rueckerstattungsfaellen der LeistungsDV-LA von der Wiedergutmachungskammer entschieden, dass die Lastenausgleichsansprueche nur einem der beiden zustehen sollen, und ist dies derjenige, der nicht Eigentum an den Wirtschaftsgueter behaelt, deshalb nicht als Geschadigter im Sinne 11.LegistationsDV-LA gilt, so werden abweichend von den sonstigen Abtretungsfaellen Abtretungsempfaenger und seine Erben Erfuellungsberechtigten behandelt. Das gilt, wenn anstelle einer Entscheidung Wiedergutmachungskammer ein mit entprechender Rechtswirkung ausgestatteter Vertrag im Sinne der DB zur 11.LegistationsDV-LA vorliegt, in dem eine derartige Abtretung vereinbart ist. Die Regelung gilt Aufteilung des Hauptentschaedigungsspruechs entsprechend."



# THE WORLD WE LIVE IN

## POLAND

### Maidanek Commemorated

50,000 people attended a memorial meeting at the former Maidanek death camp, in Poland, held under the patronage of the Polish Government and with the participation of delegates from Russia and representatives from Israel, and some 20 other countries.

Josef Cyrankiewicz, the Polish Prime Minister, was the chief speaker at the opening exhibition and of the Maidanek Museum, marking a "Maidanek Month" mourning the thousands of Polish Jews killed by the Germans from other countries killed by the Nazis in the camp.

General Nicolai Antipenko and General Kalugin, who commanded the Russian Army which liberated Lublin and Maidanek, represented the Red Army at the meeting.

Chinese Ambassador came especially to Warsaw to attend the gathering, as did the leaders of Israel, France, Italy, Holland and other countries whose nationals were killed in the camp. The executive Council of the Cultural and Social Union in Warsaw represented, as was the local Jewish community of Lublin.

A special booklet issued on the occasion of "Maidanek Month", giving a detailed history of the camp, records that no less than 100,000 Jews from Warsaw, Bialystok and several large towns in Poland were done to death by the Nazis in the camp.

Though "Maidanek Month" was organised to coincide with the opening of the exhibition, as well as the dedication of numerous memorial tablets in the various towns, it is intended to be part of a new campaign by Polish Jews, with the co-operation of authorities, to collect and record all data relating to the mass extermination of Jews in Poland.

A campaign has been started to collect funds for a memorial now in the course of erection at the death camp at Treblinka. Efforts are also made to rewrite the history of some 18,000 death and execution places where the Nazis put millions of Jewish and other victims to death in the years they occupied Poland.

### Jewish Communities' Club

A Jewish club to serve the communities in Poland (formerly Danzig), Gdynia and several other Polish ports along the Baltic coast, opened in Gdansk.

The club, situated in a modern building and furnished, will be used for lectures and meetings.

Organisers intend inviting the Warsaw Jewish Theatre to give a number of performances for the growing Jewish community living in the area.—(J.C.)

### JAPANESE CONVERT

A large audience attended a meeting at the Japanese Centre in Mexico City, addressed by Abraham Kotsuji, founder-President of the Institute of Hebrew Civilisation in Tokyo, who converted to Judaism.

Mr. Kotsuji had been invited to speak by Rabbi M. Goldberg, Rabbi of the Polanco Synagogue, who had made his acquaintance during his time when he was stranded in Japan with a group of Polish yeshiva students.

## BELGIAN DEPORTATIONS

Belgian Jews held a number of demonstrations to mark the 20th anniversary of the Nazi deportations of Jews to the death camps of Eastern Europe.

Some 2,000 Jews, most of them former concentration camp inmates, marched through the streets of Malines to the barracks from which 26,000 Jews were taken to Auschwitz.

After prayers had been recited, Mr. P. Burstein, President of the Israel Association of Former Nazi Prisoners, delivered an address. He warned that the neo-Nazis were raising their heads in some countries and said Jews had to fight them by all means.—(J.C.)

## SERVICE IN FRANCE

Representatives of President de Gaulle, the French Government and the French Army attended a service held at the Great Synagogue in Paris in memory of the 6,000,000 Jews killed by the Nazis.

In an address the Chief Rabbi of France, Dr. Jacob Kaplan, recalled the sufferings of the martyrs of deportation and warned against a revival of Nazism, which was being permitted to raise its head again "in a legal form" in certain countries of Europe and America.

The service was broadcast over the French television network.—(J.C.)

## ITALY

### Visit to Dachau

Signor Antonio Segni, President of the Italian Republic, has agreed to lead a group of former partisans and concentration camp inmates on a visit to Dachau next spring.

They will participate in the ceremony at which a memorial will be consecrated to Italians, Jews and non-Jews alike, deported by the Nazis.

### Swastika Incident

Neo-Nazi hoodlums smeared the interior walls enclosing the synagogue in the town of Merano, Italy, with 14-foot high swastikas.

## RUSSIAN JEWS

Mr. Georgi M. Kornienko, Counsellor at the Soviet Embassy in Washington, has stated that a number of Russian Jews are to be allowed to join their families living in other countries.

## NEW ZEALAND'S NAZIS

A National Socialist Party, claiming over 400 members, is reported to exist in Wellington. A man claiming to be the leader, Mr. A. G. McKeachie, told the local Press that although the Party was based on the British pattern, it did not believe in racial purity or in persecution of the Jews. He claimed that the party was formed on the instigation of a British party member.

The party had 105 basic aims for changes in the judicial and social system, McKeachie stated, but was largely interested in the abolition of trade unions.

The Minister of Finance, Mr. Harry Lake, said at a public meeting that the country believed in the concept of freedom of speech. "If anyone wants to start a Nazi party, let them", he said. Mr. Lake stated that a similar proposition to ban the Communist Party had been made some years ago, but was dropped for fear it would drive members underground.—(J.C.)

## ANGLO-JUDAICA

### C.N.D. Appeal to Ministers

The leaders of the Jewish Group of the Campaign for Nuclear Disarmament have sent a message to all Anglo-Jewish ministers, together with an appeal for their support. The message is signed by the Group's Chairman, the Rev. S. Amias, and its Vice-Chairmen, Rabbi H. F. Reinhart and the Rev. G. Schneider.

Both as an historic witness for peace and the rescue of human life, the Jewish Group of the Campaign for Nuclear Disarmament has a special contribution to make, states the message. Because of their age-old ideals and because of their tragic experience, Jews should appear in the forefront of the religious groups which advocate British unilateral renunciation of nuclear arms.

### Hitler Posters in Harlow

Five posters bearing a photograph of Hitler and headed "Hitler was Right" were torn down by angry non-Jewish residents of Harlow New Town, Essex.

The Chairman of the Harlow Jewish Community said this was the first appearance of fascist literature in the town. There had been no incidents directed against Jews.

### Consecration of Synagogue

The consecration of the South Hampstead District Synagogue, Eton Road, N.W.3, and the induction of its minister, the Rev. F. Broza, took place recently. The Home Secretary, Mr. Henry Brooke, who is also M.P. for Hampstead, attended the ceremony together with his wife, Dame Barbara Brooke.

Mr. Brooke referred to the new synagogue as a "great achievement", stating that a building of great architectural distinction and, more important, a new permanent building for the worship of God, had been contributed to Hampstead.

### No Antisemitism in Scotland

The Rev. Dr. I. K. Cosgrove, minister of the Garnethill Hebrew Congregation, addressing a group of Church of Scotland Sunday School teachers who were visiting the synagogue, said that Nazism would never take root in the Christian soil of Scotland, the only country in the world that could honourably boast of being free from antisemitism. Scotsmen and Jews, he said, had very much in common. They both possessed a blend of idealism, realism and strong individualism, and sympathy for the underdog and the minority.

### Tennis Club Bars Schoolgirl

The Birmingham branch of the Council of Christians and Jews has been revived. Councillor Lionel Wood, a local magistrate, told the meeting of an application he had made on behalf of his eleven-year-old daughter to join the Priory Lawn Tennis Club, Edgbaston. The application had been sponsored by a retired county court judge, who had told the girl not to be disappointed if her application was rejected as he understood she was a Jewess. The girl replied: "What has my being a Jew to do with it?" The application was in fact returned without any explanation.

### Tablet to Martyrs

A tablet in memory of the six million victims of Nazism was consecrated by the Rev. S. I. Susman in the Leicester Synagogue on Yom Kippur. It was donated to the synagogue by a member and his wife whose families were wiped out in the holocaust.

The memorial was designed by Walter Herz and executed by the School of Sculpture of the Leicester College of Art.

### Anti-Jewish Slogans

Anti-Jewish slogans were scrawled across newly erected stands for an art exhibition in Leicester. The exhibition was being held in connection with the Trades Union Festival. The scribbles were accompanied by the injunction "Join the N.S.M." and giving an address in Notting Hill, London.

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## FRIEDRICH MEINECKE

## Centenary of His Birth

"Sein Geist ist zweier Zeiten Schlachtgebiet" (Conrad Ferdinand Meyer: "Hutten's letzte Tage")

In May, 1917, when Germany's fate was at stake during the First World War, Friedrich Meinecke lectured publicly on the idea of German liberty. The large hall of the Prussian Diet in Berlin where the lecture took place was crowded, for the eminent historian commanded the attention of the educated German.

As an accomplished philosopher, Meinecke subjected the various changes in the German idea of liberty to a close psychological analysis, finally drawing two remarkable conclusions.

On the one hand he protested—though not unreservedly—against the rigid hegemony of the Prussian *Junkercaste* and demanded equal franchise for Prussia. Although he conceded that the *Junkercaste* had "rendered unforgettable service to the construction of our military potential and has given us a Bismarck", he nevertheless exclaimed: "We in Prussia no longer want to be governed by Junkers and students corps!"

On the other hand, he said: "Shall we look upon the system of parliamentary democracy as something which has to be claimed for the liberty of the German nation? I answer emphatically: No!"

## Conservative Background

Thus we see the deep-rooted contradiction in Friedrich Meinecke's political thinking. His reason told him that a thorough political and social reform of Imperial Germany was necessary, but his sentiment prevented his ridding himself of the impact of the past and, while pursuing the path of modern evolution, he failed to reconcile the past with the present.

Meinecke, born on October 30th, 1862, in the small town of Salzwedel (Altmark), came from a cultured family of Prussian state officials, and the atmosphere in which he grew up was imbued with a strictly Prussian-Conservative and a more enlightened Protestant spirit. The young Meinecke received a high-school education in Berlin, and afterwards studied history and philosophy at the universities of Berlin and Bonn. He then served as an assistant at the Prussian State Archives, where he acquired his considerable skill in research. His first comprehensive work was a masterly biography of the Prussian Field-Marshal von Boyen (1896-98), which gave him an opening for an academic career. After a short time as a Privatdozent in Berlin, he was successively appointed Professor at the universities of Strasbourg (1901), Freiburg (1906) and Berlin (1914), where he taught until his retirement in 1928.

According to his own testimony, he was, as a young man, temporarily impressed by the anti-semitic movement of the Stoecker period, but in the main he was thrilled by the glory of the newly founded Bismarckian Reich; under its spell he wrote his first *magnum opus*, which made his reputation: "Weltbürgertum und Nationalstaats-Studien zur Genesis des deutschen Nationalstaates" (1907). This was not only a brilliant analysis of the forces that ultimately led to the foundation of the Reich, but was also an equally brilliant interpretation of the tensions between Prussia and the other parts of Germany.

But this masterpiece also revealed the extent of the author's dependency on his Conservative background for, apart from occasional glances at champions of the Liberal or Democratic ideology, the author's attention was mainly focused on changes in the Conservative ideology from the end of the eighteenth century up to modern times.

Despite his leanings to Conservatism and his loyalty towards the Hohenzollern dynasty, Meinecke increasingly became a prey to doubt as he experienced the blunders of Kaiser Wilhelm II's amateurish, arbitrary and autocratic policy.

His doubts were shared by another eminent historian of the Berlin University who had also abandoned his former Conservative point of view, Hans Delbrück. Both men were convinced that a grave domestic crisis was looming in Germany, unless the excessive privileges of policy-making exercised by the ruling classes were curtailed. In Berlin, during the First World War, a group of like-minded progressive intellectuals gathered around both historians. This circle was in sympathy with Chancellor von Bethmann Hollweg and supported his policy, striving for a reasonable peace and a moderate domestic reform.

## Weimar Republic

When the unfortunate Weimar Republic was forced to fill the vacuum left by the disintegration of the Hohenzollern empire, Meinecke, although a monarchist at bottom, backed the German Democratic Party. Addressing the Berlin students in 1925, he warned them of the danger of a politically reactionary romanticism and exhorted them to accept the new form of German State. But his speech radiated a cool and rational spirit that disillusioned academic youth.

The product of this period was another *magnum opus*: "Die Idee der Staatsräson in der neueren Geschichte" (1924), a profound and striking account of the wicked developments of the idea of power-politics in modern times. Meinecke depicts the age-old struggle between morals and politics; how Machiavelli, a true son of the Renaissance, first formulated the doctrine of the use of power regardless of morals; how his doctrine was attacked in theory, but put ruthlessly into practice in the history of modern Europe, and ultimately expanded by German thinkers from Hegel to Treitschke into a system which morally vindicated power-politics.

And Meinecke's personal stand? On the one hand he warned against the principles of Machiavellism, but on the other hand he regretted that there was no German statesman during the First World War capable of unscrupulously applying Machiavelli's recipes for Germany's sake.

For this reason Friedrich Wilhelm Foerster, the apostle of a truly Christian idea of peace, took exception to Meinecke's attitude.

## Defying Hitler

Nevertheless, Meinecke stood the test after Hitler's seizure of power. Under the heading "Von Schleicher zu Hitler" he wrote a leader in the "Berliner Volkszeitung", in which he described Hindenburg's action in dismissing Reich Chancellor von Schleicher and appointing Hitler as a fatal mistake. Although the Nazis consequently forced him to give up the editorship of the "Historische Zeitschrift" and dissolved the "Historische Reichskommission" headed by him, one of their leading historians, Professor Walter Frank, conceded that, as a scholar and as a personality, Meinecke was worthy of the highest respect, but was out of touch with his time.

This Nazi scholar said the right thing for the wrong reasons. Despite his rational concessions to democracy, Meinecke was a conservative-minded aristocrat who failed to advocate the vital co-operation of the middle and the working classes in the Weimar era. It was on the same grounds that he also rejected the Third Reich, afraid of a possible mob rule by S.S. thugs. While the Weimar democracy promised to embody the potentiality of the mass era, and the Nazi dictatorship expressed its evil spirit, Meinecke's hereditary Prussianism reacted to both with a sense of discomfort.

How, in his opinion, did Hitler get to the helm? In his book "Die deutsche Katastrophe" (1946) Meinecke stated that Hitler succeeded through the support of a strong youth movement

which, though idealistic, was entirely immature politically. In this work Meinecke made this concession: "But it is also a political and historical duty of conscience to pass judgment on one's own self and on one's own former ideals and to test as far as possible without prejudice the new ideals offered to us Germans" (p. 71; English edition).

But unfortunately he did not raise the question of whether the teachers at the pre-Hitler German schools and universities might not be held responsible for this political immaturity of the Hitler youth.

## The Jewish Question

While the fury of Jew-hatred was raging in Germany, Meinecke was not oblivious of the fact that quite a few of his trusted pupils were Jewish, or of Jewish origin. Among them was a man of genius held by him in the highest esteem, Franz Rosenzweig, whose classical monograph, "Hegel und der Staat", was dedicated to Meinecke and gave him powerful stimulus for his own research. It is certainly to Meinecke's credit that he remained loyal to his Jewish friends and pupils. All the more is his statement on the Jewish question in "Die deutsche Katastrophe" open to doubt:

"The antisemitic movement at the beginning of the 'eighties brought the first flash of lightning. The Jews, who were inclined indiscreetly to use the favourable economic situation now smiling upon them, had since their full emancipation aroused resentment of various sorts. They contributed much to that gradual depreciation and discrediting of the liberal world of ideas that set in after the end of the nineteenth century. The fact that besides their negative and disintegrating influence they also achieved a great deal that was positive in the cultural and economic life of Germany, was forgotten by the mass of those who now attacked the damage done by the Jewish character" (p. 15; English edition).

It is perfectly true that the antisemitic movement of the Stoecker era harbingered the catastrophe of European Jewry in the Hitler era, but the conclusion drawn by Meinecke does not take into account that (1) there had not been a full emancipation of the Jews in Imperial Germany; (2) Jewish business men, e.g., Carl Fürstenberg, James Simon, Eduard Arnhold, in return for the favour of an "economic situation smiling upon them", donated vast sums of money to charities and most valuable art treasures to the public art galleries; (3) the bulk of the Jews in Germany were hard-working and absolutely honest middle-class people; (4) it was unfair to burden these people with the responsibility for misdeeds of a limited number of wrongdoers; (5) no Jewish writer has "contributed to that depreciation and discrediting of the liberal world of ideas" as much as Nietzsche did with his merciless attack on David Friedrich Strauss; (6) On the contrary, the *Berliner Tageblatt* and the *Frankfurter Zeitung* were considered strongholds of "the liberal world of ideas"; and (7) that not the Jews, but the Nazis tried to denigrate this world, coining the term "liberalistic decay".

## West Berlin University

However, we have to balance Meinecke's view of the Jews in Germany against his no less critical view of his fellow-Germans, whom he charged with unfaithfulness to the ideals of Goethe and whom he could not trust unless they respected those ideals again.

The octogenarian, weighed down with melancholia through the dreadful experience of the Hitler era, declared that he no longer shared Ranke's pious belief in the righteousness of history, and associated himself with Jacob Burckhardt's pessimistic outlook on human affairs.

But deprived of his credo, he still stuck to his principle of personal freedom; therefore in 1948 he left the Berlin University for the new West Berlin University; he became the first rector of this "Free University", where an institute for the study of history was named after him.

When he died on February 6th, 1954, at the age of 91, he was acknowledged to be one of the greatest historians and thinkers in the field of history of this century.



## Two Volumes by Yad Vashem

### Historical Validity

questions such as these two volumes of published by Yad Vashem Martyrs and Memorial Authority (Jerusalem), give by an affirmative answer. Inevitably, the twenty writers have contributed to the volumes, there is some unevenness of style and a varying level of competence. There is a certain lack of balance inside the volumes. Volume II is largely concerned with historical questions—antisemitism in independent Lithuania, the German Foreign Office's Palestine question, Jews in occupied Poland. Volume III, on the other hand, has more theoretical, technical and literary nature. They deal with problems of research, of the rise of modern anti-Semitism, of Jewish archives in occupied Poland, the interview and the special problem of the Jewish ghettoes, and the position of wartime Russian Jewry. A judicious intermingling of the two

Amongst the more historically orientated contributions a noteworthy example is Azriel Shohat's study entitled "The Beginnings of anti-semitism in independent Lithuania". This examines the implications for Lithuanian Jewry of its position in the triangular struggle during the First World War between Jews, the German occupation forces and the Lithuanian nationalists. It is curious and interesting to note that despite the policy of the Russian Government, Russian Jewry, by and large, still saw its future linked with the maintenance of the integrity of the Tsarist Empire. What the Jews feared, should the Russian Empire disintegrate, was the fractionalisation of Russian Jewry with consequent jeopardy to Jewish cultural life through pressure from the national cultures of the liberated peoples. This point of view also gained strength from the theories of Ahad Ha'am. Furthermore, from the economic standpoint it was considered advantageous that the existing political entity be retained. "It could be foreseen that in the national States to be established," Shohat writes, "the economic pressure of the non-Jewish majority against the Jewish minority would be constantly increasing, resulting finally in its displacement of the Jews from their economic positions." Thus the platform of the Vilna *Kultur Verein* in which, apart from the Bund, all the Jewish democratic elements were represented, included the following item: "In consideration of the vital interests of our area, it is imperative that Lithuania be an integral part of Russia."

## Jewish Resistance

Another point arouses interest rather through its absence than its presence—it concerns the question of Jewish resistance. Almost the only reference to this subject is the account of the underground archives of the Bialystok Ghetto with its enthralling story of Jewish counter-attacks. Yet there is also here a valuable theoretical article by Bernard Mark discussing what may be termed the sociology of the Jewish resistance movement. When and why and under whose auspices did it best flower? These are the sort of methodological questions to which Mark addresses himself. There can be no doubt that one of the most valuable aspects of this contribution are the questions it provokes—for there is no gainsaying the fact that the predominant impression of the Catastrophe is of the Jews as passive sufferers. But what form did Jewish resistance take? This is as yet a less well documented and relatively neglected aspect of the Catastrophe. It would not be the least of the *Yad Vashem* if it were to devote special attention to this problem. "You must not die an abject death," declared a manifesto from the Bialystok Ghetto. To what extent was this commandment heeded?

LIONEL KOCHAN.

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The list of famous names associated with the Metropolitan includes a large number of Jews from Europe: from Leopold Damrosch and his son, Walter, to the present Director, Rudolf Bing (who had gained his experience in Glyndebourne and Edinburgh before taking over in New York). There are few operatic stars who have not at one time or the other appeared at the Metropolitan. The readers' pleasure in finding so many familiar names in the course of the story is enhanced by many pages of excellent illustrations.

H. W. FREYHAN.

\* A. Holde: Metropolitan Opera House, New York: Die Geschichte eines Musikentrums. Rembrandt Verlag, Berlin 1961. DM. 5.80.

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Paul Wohlfarth

## TWO JEWISH NATURALISTS

The contributions of the Jews to science are manifold and widely appreciated; but one field of research seems to be rather neglected by them, the Natural Sciences. That scholars in Zoology and Botany, however, have Jews among their learned ranks may be shown by a short appreciation of the "Fischbuch" and the "Pflanzenbuch".

Marcus Elieser Bloch was born in Ansbach, Franconia, in 1723. His parents were so poor that they could not afford to give him a proper education, and even as an adolescent he could not speak German fluently. But apparently he had some knowledge of Hebrew, for when he was 18 years old, he went to Hamburg as tutor to the children of a Jewish surgeon, where he soon mastered the German language and started learning Latin. Influenced probably by the profession of his employer, his interest in anatomy was roused, and before long he left Hamburg for Berlin to study medicine. In 1747 he obtained his degree in Frankfurt (Oder)—there was no university in Berlin in the eighteenth-century—and settled in Berlin as a general practitioner. Thirty-five years passed before his name as a doctor became known. He published only two medical papers, "Medizinische Bemerkungen. Nebst einer Abhandlung vom Pyromonter Sauerbrunnen" (1772) and, for a competition of the Academy of Sciences in Copenhagen, "Abhandlung von der Erregung der Eingeweidewürmer und der Mittel wider dieselben" (Berlin, 1782 and Strassburg, 1788). In the latter, he contended the hereditary origin of these worms. His writings, however, would be forgotten today had not his interest turned to a different sphere. Yet it was by chance that his attention was led to the study of ichthyology, and he devoted the remainder of his life to research in this field.

Bloch's predecessor was the great botanist Carl von Linné (1707-1778, who published the "Ichthyologia" of his friend Artdi. His "Systema Naturae" (1738) dealt with the subject of fish. Both books roused general interest and a flood of publications followed, many of questionable value and even harmful to research. It was to Bloch's merit that he put the mass of details in order to exact and careful statements based mainly on his own observations. Following Linné's example he gave detailed lists of every kind of species.

Bloch started his research by observing living fish and his interest led him to collect anything relating to them. When he died he owned a vast and unique collection which the Prussian Government purchased and presented to the Royal Academy of Sciences. It is still exhibited in the Zoological Museum in Berlin today—the Nazis, apparently, did not discover its Jewish origin.

Bloch while investigating the specimens of his collection thoroughly bided his time before making the results known. His "Oekonomische Naturgeschichte der Fische Deutschlands"

appeared between 1782-1784, followed by his "Naturgeschichte auslaendischer Fische" in 1785-1795. The whole work, "Allgemeine Naturgeschichte der Fische", comprising twelve volumes, is the fundamental ichthyological book of the eighteenth century, illustrated with 432 magnificent coloured plates, one for each species, captioned in Latin, German, French, and English. In the beginning, Bloch paid the production costs of the book, but for subsequent volumes he could not afford the high expenditure involved. His first work, however, had already roused general interest, and wealthy enthusiasts regarded it as a national duty to assist him in finishing the enterprise. Even noblemen and princes took part in the undertaking, each paying for a plate. Plate 351, for instance, dealing with the Trigle Volitans (Fliegender Seehahn, Arondel de Mer, Flying Fish) carries this caption: "Gestochen auf Kosten des Malteser Ordens Agenten Herrn von Cobres in Augsburg". That an ordinary Jewish doctor of the eighteenth century met with so much appreciation in Germany cannot fail to surprise us.

### Research in Ichthyology

Research in the field of ichthyology underwent many changes in the course of time, but Bloch's work did not become obsolete; its clear and factual descriptions and beautiful plates maintained its popularity. Lavaux translated die "Allgemeine Naturgeschichte der Fische" into French. When Marcus Bloch died in 1799, he left a large incomplete work "Systema Ichthyologiae Iconibus CX Illustratum" which was published by G. Schneider in Berlin in 1801.

When, a century later, another Jewish Naturalist, Ferdinand Julius Cohn, won fame in Germany, times had greatly changed. He had no financial worries and no external hindrances threatened his career; his life lacked those surprises and unexpected successes found in Marcus Bloch's rise to fame. But his career is significant for that short period of German history when the Jews enjoyed a high degree of security.

Cohn, born in 1828, was the oldest son of a wealthy manufacturer in Breslau. He attended the University of Breslau and graduated at Berlin University in 1847 with a thesis on the physiology of plant seeds in which *inter alia* he suggested the use of botanical gardens for the study of Botany. He became lecturer (Privatdozent in Breslau in 1850 on a thesis "De Cuticula" (plant skin), Titular professor in 1857, Ordentlicher professor in 1859, and Geheimer Regierungsrat in 1888. In 1898, to celebrate his 70th birthday, the freedom of Breslau was bestowed on him. After his death in 1898, the City of Breslau erected a small monument in bronze to his memory in a public park representing a gardener inoculating a rose-tree, and a street was also named after him.

Ferdinand Cohn was a member of many scientific societies, including the Royal Society of London. When he died, he left a vast scientific work, the most important of his books being: Zur Naturgeschichte des Protococcus Pluvialis (Bonn, 1851), Der Haushalt der Pflanze (Leipzig, 1851), Untersuchungen über die Entwicklungsgeschichte der mikroskopischen Algen und Pilze (Bonn, 1854), Neue Untersuchungen über Bakterien (Bonn, 1872-1874), Die Pflanze (1882). His most decisive scientific achievement is the investigation of bacteria; he is even said to have introduced the term "bacillus" into science, and he wrote also, on the subjects of plant diseases and pests. But his writings were not restricted to the upper strata of pure science; "Die Pflanze", is a book for the layman, full of charm and poetic spirit. No one who ever read its chapter on the rose could easily forget it, and many editions of this book were published, but few copies will have escaped the persecution of the "Third Reich". Let us hope a new edition will be published soon.

Ferdinand Cohn though not an observant Jew, never left the Jewish faith; he was a member of several Jewish associations.

### HEAVEN AND HELL IN THE GHETTO

Ever since Isaac Bashevis Singer wrote "Gimpel the Fool" and the unforgettable "Magician of Lublin", he has won wide acclaim as the most important Yiddish writer of our time. And his new book, "The Spinoza of Market Street",\* a collection of magnificent short stories, fully justifies this fame.

Singer brings the colourful world of Eastern Judaism to America—in all its religious intensity, all its heroic faith—and all its weird superstitions. He reveals the everlasting battle between the old and the new; he knows full well that some of the old has to go to make way for the new (as Schiller knew before him). In fact, he portrays all the doubters and heretics no less lovingly and effectively than the childlike believers, the righteous souls who still cling to the ancient tradition, the heritage of their ancestors. So the learned Dr. Fishelson studies Spinoza's "Ethics" instead of the Talmud; and the child prodigy of the Warsaw Ghetto, Shloimele, becomes a disciple of the False Messiah, Sabbatai Zvi, who, in the eve of his life, forsook the faith of his fathers, and became a Moslem. According to Sabbatai, our world is destined to become completely unclean before it can become completely clean and worthy of the Messiah. So Shloimele, too, does not distinguish between good and evil: he destroys his young wife—and with her the entire Jewish community of his hometown.

However, alongside of these extremes there are in the ghetto the pure, childlike believers like Mosheh and his Mindele, who moved to the town because "the beggar said so". They are destined to save the poor house and all its inhabitants from a fire and so become benefactors of their new community. In gratitude for this miracle they save hard-earned pennies and have a new Sefer Torah written, which is crowned like a bride and triumphantly welcomed by the entire congregation—in memory of the beggar who had led them here and who may well have been one of the Thirty-six (Lamed Vavniks) for whose sake alone the world is being kept alive. B.B.S.

\* Isaac Bashevis Singer: *The Spinoza of Market Street*. Jewish Publication Society of America, Philadelphia, Pa., 1962.

### "BABI-YAR"

Over three thousand Russians and Ukrainians have written to Evgeni Yevtushenko, the young Russian poet, expressing their appreciation and thanks for his "Babi-Yar" poem.

The author disclosed the receipt of these letters in a special interview with a reporter of the Israeli Communist newspaper "Kol Haam".

Yevtushenko again repeated that "there is no antisemitism in the heart of the Russian people". It was artificially planted there, he said, in the days of the Tsars.—(J.C.)

### ISRAELI ARTS

An exhibition of Israeli Arts and Crafts was opened at the Munich Municipal Museum. It includes some 600 items, and is considered the most comprehensive show of this kind so far arranged in Germany.

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## ASYLUM RIGHT IN SWITZERLAND

### Gertrud Kurz: Swiss "Mother of Refugees"

30th September, 1942, there was a heated debate in the Swiss National Assembly on the refugee policy of the Swiss authorities. What was the policy that led to this momentous discussion in the principal platform of the country? Although Hitler's armies once more opened offensives in the summer of 1942, pushing east to the Caucasus and the last chains of the Nile Valley, it became apparent they no longer had the strength to force a victory and that the National Socialist power had reached its zenith. And so there followed a few years later the defeats at El Alamein, the Allied victory in North Africa and the collapse at V. It was not difficult to foresee that the National Socialists would once more revenge themselves for the threatening catastrophes on the backs of their opponents as were defenceless, the Jews, and that the antisemitic persons in Hitler's sphere of influence would reach a new peak.

Early as summer 1942, therefore, the stream of refugees increased into every country within reach. It was on Switzerland particularly, lying in the midst of Central Europe and Hitler's area of domination, that the refugees fixed their gaze. Swiss authorities who had admitted many thousands of refugees up till then, partly granting permanent asylum and partly assisting them in their further journey to countries overseas, began to feel anxiety in view of the swelling numbers of refugees. The then Director of the Section of the Swiss Department of Justice, and Head of the Police Section dealing with the Affairs of Foreigners, Dr. Rothmund, on one day that refugees arriving at the border posts to demand asylum should be turned away in his cold state-inspired logic he had not taken into account the conscience of the Swiss nation, would not swallow this break with the best traditions of the right of sanctuary, and in his opinion the law of humanity stood higher. He wrote articles in the Press, written by Hermann Boeschstein in the Basle "National-Zeitung" and by ourselves in the Berne and other newspapers, a terrific storm of protest broke out against the inhuman decrees of the Police dealing with the Affairs of Foreigners.

#### Protests Pour In

Letters enough to fill laundry-baskets arrived at the Department of Justice; the parties, the citizens, the citizens in every canton and of all classes raised their voices; questions were asked in Parliament and the Swiss Central Office for the Relief of Refugees succeeded on 24th September 1942, in forcing Dr. Rothmund to withdraw his fatal orders. The parliamentary debate ended above then put an end to this chapter in Swiss policy regarding the right of asylum, which had after all probably saved several hundred refugees their lives after they had been turned back at the frontier and hunted to their death camps. In reply to the flimsy arguments to justify Rothmund's refugee policy the Swiss heard of Nationalrat Albert Oeri, the esteemed pioneer of liberalism in Switzerland who removed the doubts of those who thought that Switzerland could not feed the masses of refugees; he declared that Switzerland could not maintain its highest human right, even at the expense of real detriment to its future at some time or other, and further restrictions. Events proved that he was brilliantly right. The doors of Switzerland remained open and at the end of the war it was sheltering not 10,000 refugees, but 100,000. And nobody in Switzerland went so far as to say that Switzerland was able to evolve a refugee policy during the last war by admitting a number of refugees from Hungary and Theresienstadt, after difficult negotiations with the National Socialists, she was able to save the lives of many thousands. Kunz, Swiss Consul in Budapest, the refugee parson and many others rendered services to the

Swiss Refugee Aid Society and rescued Jews from Hitler's power. Their actions outshine many dark patches in the Swiss refugee policy, where it was governed by a petty police spirit. On the occasion of these days of remembrance, however, we want specially to think of a woman on whom the refugees in Switzerland have bestowed the honourable title of "mother of the refugees", whose forceful eloquence, free of all political slant and relying only on humanity, succeeded in penetrating decisively the conscience of Federal Councillor von Steiger, Dr. Rothmund's chief: Frau Gertrud Kurz.

#### Visits to Dr. Kurz

Since that time the world knows what she achieved, both then, before and since. Today she is decorated with the title of Dr. h.c., conferred on her for the part she played in refugee work. Being a modest person, she does not make much fuss about it. We visited her recently at her place of work, the Refugee Secretariat of the Christian Service of Peace in Dittlingerstrasse, Bern, where thousands of refugees appeared before her, giving details of their need; scarcely one left her without having obtained comfort, advice and help.

"Our refugee work, that is, the work done by the Christian Service of Peace", she tells us, "began in 1938 after the Kristallnacht in Germany, and it has never ceased since then. From 1938 on we took care of the Jews who had fled to Switzerland; after the war there came the 'displaced persons,' the refugees from the most diverse countries in the east; in 1956 the Hungarians, and in recent years the Algerians. Sometimes refugees come even from Hong Kong, old folk who have no relatives left and who are cared for by us in Homes. We negotiate with domestic and foreign authorities and succeed again and again in obtaining entry permits, in helping tormented people to find rest and peace. Of course, the masses of Jews fleeing from Hitler's domain demanded more effort in the purely quantitative sense than the later work. But at the time we also found many helpers who worked with us day and night to alleviate the lot of the refugees."

We soon become aware that Dr. Gertrud Kurz does not much like talking about her refugee work. She helps, she wants to go on helping, but she does not want to talk about it. Only when there was a chance to speak of the multifarious material and spiritual needs of the refugees did she become talkative; when it was a case of wresting papers from the authorities or raising money for refugee work, she was the tireless advocate of the hunted and the persecuted. What is the secret of the sheer inexhaustible strength, with which she tackled and still tackles her work afresh every day for her "children" the refugees? She is not driven by reflections or principles; no, it is simply love that fills her, love of the refugees and, arising from it, a very deep understanding of their situation. But this love, which she has radiated now for almost a quarter of a century, has returned a thousandfold in the form of innumerable letters from far and near, little presents and also sizeable sums placed later at her disposal by former refugees for the continuance of her work. Her room is often quite full of flowers, especially around "Mothers' Day." About these flowers the Swiss "refugees' mother" can tell many a tale; each spray has a different, and often very sad history, but all express the love and thanks of her "refugee children" in Switzerland and many other countries today. For anyone who has met this woman even once retains a vivid memory of her. Let us never forget her self-sacrificing work for decades for the Jewish refugees from Germany and Central Europe, though 20 years or more have elapsed since then. Time passes; the work of love remains.

WALTER GYSSLING.

## Old Acquaintances

**Trip to Vienna:** Neither Hitler nor war and occupation could touch the beauty of Vienna and its surroundings. Only Kaerntnerstrasse, once Vienna's Bond Street, looks vulgar and cheap now; there is even a department store not far from Stone & Blyth in that street. Hotel Imperial, for a long time the headquarters of the Russians, is completely Americanised and has changed beyond recognition; only the famous Sacher has kept its atmosphere and serves the best food in town. Demel may still have the best hors d'oeuvres but you have to fight with the tourists for a table or for food. What's left of the Bohemians meets in the Café Hawelka; and where the refugee night-club Sonjas (Wronkow) Plueschsofa used to be before 1938, there is a cabaret, Marietta, run by G. Bronner, who survived the war in England.—Karl Farkas still draws the crowds to Simpl with his jokes.—In a few days Theater an der Wien will open again.—Helmuth Qualtinger, who started in cabaret, is appearing at the Volkstheater in Nestroy's "Eine Wohnung zu vermieten", adapted by Hans Weigel, who is also dramatic critic of Kronenzeitung.

**Milestones:** Maria Jeritza, born in Bruenn and a member of Vienna's State Opera in the 'twenties, celebrated her 75th birthday. She emigrated to the States and returned in the early 'fifties to sing "Tosca" again.—The age of 70 has been reached by Luis Trenker, who starred in many German mountaineering films; Willi Birgel, born in Cologne, who was discovered for the screen by Ufa; and Bruno Manuel, the journalist who started with Ullsteins and became literary editor of "Stuttgarter Zeitung" after his return from the States until his retirement.—Professor Fritz Pringsheim, expert of Roman and German law in Freiburg, who survived the Hitler régime in England, has on his 80th birthday received the Star of the Great Cross of Merit.

**Germany:** Ernst Deutsch, who was awarded the Kainz-Medaille in Vienna, will direct Wesker's "I'm Speaking about Jerusalem" in Berlin.—Peter Zadek successfully produced Osborne's "Luther" in Bremen.—William Dieterle will produce Bruckner's "irdenes Waegelchen" and also Hauptmann's "Gabriel Schillings Flucht" on TV.—Blanche Aubry, Hilde Sessak and Dorothea Wieck appear in a revival of Paul Burkhardt's "Feuerwerk" in Duesseldorf.—Blandine Ebinger and Elisabeth von Molo are in "Die lieben kleinen Dingerchen", adapted by Beate von Molo at Munich's Theater unter den Arkaden.

**Obituary:** Jakob Hegner, the 80-year-old publisher, who commenced in Hellerau and survived Hitler and the war in London, has died in Lugano.—Ludwig Manfred Lommel, the once-well-known radio comedian of "Welle Runxendorf", died in Bad Nauheim at the age of 71.—Hanns Eisler, who arranged the scores for many films and was connected with Brecht, has died in East Berlin at the age of 64. He wrote the East German national anthem after his return from the States, where he survived the Nazis.

**News from Everywhere:** Julius Gellner, the new artistic director of Israel's Habimah, will open with Piscator's adaptation of "War and Peace".—Maarika Roekk will star in Paul Abraham's "Ball im Savoy" at Vienna's Raimund-Theater.—The German TV production of "Hamlet", starring Maximilian Schell and London's Wanda Rotha, will be shown at the Film Festival at San Francisco this month.—An exhibition of the work of Otto Haas-Heye, who died in 1959 at the age of 80, will be held in Mannheim.—Fritz Schulz received high praise for his performance in Peter Ustinov's "Photo Finish" at Zürich's Schauspielhaus, directed by Otto Taussig.—Walter Slezak has written his autobiography, "When Does the Next Swan Leave?", to be published by Doubleday in New York.—Heinz Herald has become adviser for American and English plays at Munich's Kammer-spiele.—Marlene Dietrich appeared in a charity concert in Duesseldorf; her performance will be televised in Germany next year.

PEM



Rabbi Egon Loewenstein (Santiago)

## DIASPORA IN LATIN-AMERICA

Jews from Central Europe who came to South America after 1933 built up congregations and other organisations in many centres of resettlement. To cope with their common problems in a more effective way, they joined hands by forming a federation called "Centra", which has its headquarters in Montevideo (Uruguay) and which is also affiliated to the "Council of Jews from Germany". It is one of the tasks of "Centra" to assist the smaller and more isolated communities in their social, cultural, and educational work. In the following article, which we publish by kind permission of "Boletín Informativo" (Santiago), Rabbi Loewenstein reports on the visit he recently paid on behalf of "Centra" to Lima, La Paz, and Cochabamba.

### Lima

I did not expect to be met by a delegation at night-time in Lima and was agreeably surprised. I was taken to a new Home for the Aged, which had been officially dedicated only the previous week. For three days I lived in this magnificent building, where for the time being only two persons and the wardens were housed. Fine, roomy bedrooms, large, public rooms, with television, and a most amiable couple who manage the Home make it a pleasant place for the inmates. On Friday morning the rabbi of the community, Dr. Goldstein, showed me the Jewish school, León Pinelli—a group of modern buildings with bright, airy classrooms. After the headmaster had spoken a few words of greeting I had an opportunity to deliver greetings from our young people to the children who had, in the meantime, assembled in the courtyard.

In the evening during a well-attended service, I was able to address the community. At the ensuing Oneg Shabbat I spoke on the subject "The Future of Latin-American Jewry." On that Sabbath I got to know the problems of the community. The rabbi told me about his extensive work, and I had a chance to admire the artistic talents which enable him to organise and run festivals and informal gatherings for the children. At a special Board meeting in the afternoon questions of concern to the community were discussed, and the "Centra" is expected to assist in their solution. Here, too, as at other places, the central problem is that of youth. There are not enough suitable people to organise and lead them.

On Sunday morning I drove with the President of the community to the Jewish cemetery. Here was the most vivid experience of the whole journey. In the entrance hall to the cemetery I was shown a marble tablet, with the following inscription: "The foundation-stone was laid on 20th March, 1875—22nd Adar Schaine 5635, by the President. The site of this cemetery was presented by Herr Meiggs to the Jewish Welfare Society. At this time the committee consisted of . . .": here follow four names, and after them continue the names of the persons who contributed to the construction of the Jewish place of burial—86 family names. Out of this total of 90 families who were members of the "Sociedad de Beneficencia Israelita de 1860" in Lima in the year

1875, not a single one belongs today to the Jewish community. They have completely assimilated in this land and have merged with their surroundings.

Such may be the fate of every Jewish community in this continent. We hope that in our day, at a time when *Medinath Israel* gives us all new vigour, this will no longer be possible. But it is a tragic warning.

There are many signs of an alive Jewish community in Peru today. Three separate congregations: "Union Israelita", "Sociedad de Beneficencia Sefaradi", and the "Sociedad de Beneficencia Israelita de 1870", the latter having since then been taken over by Jews from Germany, are all combined in the "Asociación de Sociedades Israelitas del Perú". Of course, there are also Zionist institutions, *Chalutz* youth organisations, B'nai B'rith, etc. But my most delightful surprise was my visit to the "Hebraica" Sports Ground, which is a pleasant proof of the willing sacrifices of such a small community.

In the afternoon I chatted with young people about their local problems. We arranged that two young people should take part in the "Centra" course for youth leaders, which is to take place this year in Teresopolis (Brazil). It is hoped that these young people will be able on their return to form a new youth organisation in Lima. It is also hoped that a group of young married couples—Spanish-speaking—may be resuscitated and take an active part in this youth work.

### La Paz

It is now clear to me why so many emigrated from Bolivia. I was not very much upset by the altitude of 3,600 metres, but I did realise that it is not easy to live in such a rare atmosphere. Everyone I met took a great interest in my state of health.

The aspect presented by La Paz differs very considerably from that of the towns one had got used to in Chile. Here the indigenous element predominates. Moving is not easy. Building activity is comparatively limited and there are many miserable houses. Relatively few green spaces are to be seen, either in the city or the surroundings. A five-minute drive into the surrounding country is sufficient to bring one to the wildly romantic sand desert. It reminds us of the road from Beer-Sheba to S'dom by the Dead Sea, or of a landscape on the moon.

I had an opportunity to make the acquaintance of the Federación Sionista, the Instituto Boliviano-Israeli, etc. Problems were discussed with the community, and to give me a chance to become accustomed to the altitude of La Paz the fate of the "Sociedad Israelita de Beneficencia de 1870" we shall have to set about a large-scale organisation of Jewish life with energy. For this we need a long-term programme in our education policy.

In the past the only trace left by one community was the "key of the cemetery". We are now searching for the key to the future of Latin-American Jewry.

Paz a community meeting in the synagogue was arranged for the last evening of my stay.

I also visited the beautiful Jewish school, which is under the control of Rabbi Guenther Friedlaender and saw the Jewish graveyard, in the midst of which a most imposing monument has been erected in memory of our six million martyrs.

The main problem of this community is its lack of stability. It is, for example, very difficult to solve the youth problem here, since most of the young people leave the town when they finish school. They resume their studies in other countries, and many draw their parents after them as a matter of course. I do not know whether the statement of one of the community members is true: "There are only two groups of people here. One group is so rich that it cannot break away, and the other so poor that it cannot think of emigrating".

However this may be, it is very difficult under these circumstances for Jewish life to maintain itself. But ways and means are being sought to advance the community and bring the young people up as Jews. Teachers and youth leaders are being sought. Gratifying are the relationships between the various sectors of the *Yishuv*. The day may not be far off when an *Einheitsgemeinde* will exist in La Paz. It is also interesting to hear of the excellent relationships with the Bolivian authorities, which are chiefly due to the cleverness of Rabbi Friedlaender.

### Cochabamba

I continued my journey on Friday morning to Cochabamba, a small town in lovely surroundings. The community there had arranged a full programme: Divine service, a consultation with the committee, Makkabi, Home for the Aged, and, finally, a Chanukka Festival in the B'nai B'rith Lodge. At "Centra" congresses the Cochabamba community had always been held up as an example of a *Yishuv* which endeavoured to maintain Jewish life. I found this to be fully confirmed. Recently the two sectors have merged in an *Einheitsgemeinde* and work together in pleasant harmony. In the synagogue, one of the most beautiful I saw on my travels, there was a solemn service on Sabbath, with a good Chazan, whom the community had brought over from Israel. In the Makkabi I was present at a very attractive performance by children from the kindergarten, representing the festivals of the Jewish year. But the most important problem of this community is again that of continuous emigration. There is need for a Jewish teacher and a youth leader. The committee is trying to start a Jewish school, since the existing schools are either inadequate or under non-Jewish religious influence. The demands for help were very outspoken.

We have become accustomed to fix our attention on the big centres of Jewish life in South America. However, on this continent there are many communities like Lima, La Paz, and Cochabamba. If *Yishuvim* there are not to

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# OBITUARY

## MAX M. POTTLITZER

It is with deep regret that we have to announce the death, on October 13th, shortly before his 60th birthday, of our dear friend, Mr. Max M. Pottlitzer.

Mr. Pottlitzer was not only Treasurer of the Association of Jewish Refugees in Great Britain, but also performed outstanding work for the Council of Jews from Germany, the AJR Charitable Trust and the Leo Baeck Charitable Trust, as well as for the Management and Building Committee of the Central British Fund, its Allocations Committee and other Jewish organisations.

The news of his death reached us just before going to Press, and a full tribute will appear in our next issue.

## AMANDUS L. ABRAHAM

The German-Jewish youth association "Kameraden" existed in Germany from 1919, really as early as 1916, when the first local group was founded in Breslau. The aim of the association was to create a youth movement similar to the German one. Later, in the '20s, the "Bund Alter Kameraden" arose, which organised an annual convention of a high intellectual character.

One of the oldest survivors of the "Kameraden" movement, who essentially bore its stamp and was one of its most faithful adherents—faithful in the sense of adherence to the group and the individual—was Amandus L. Abraham, who was approaching 60 and who was recently snatched from the midst of a new and happy life he had built in Australia, where he had emigrated in 1938. When he was carried to his last resting place in Sydney, no fewer than six former "Kameraden" escorted his remains—a token of their loyalty in return for the friendship shown to them.

"A.L.A.", as he sometimes called himself, came from South-West Berlin. He knew the former Reich capital and its history. There and

in Sydney up to the time of his death he was engaged in business which brought him contacts with life and dealings with people. But all that never sufficed him, although it enriched his experience of life. There were, above all, two interests which enabled him to fulfil himself: joy in nature, the study of plants and animals, astronomy and chemical compounds; then work, service for a community, better still, for the community. Many will have grateful memories of what Amandus Abraham accomplished as an organiser in the years prior to 1933, for instance in the "C.V. Heim fuer juedische Werktaetige" in the East of Berlin. A similar readiness to help was noticeable when it was a question of organising and executing the "Juedische Winterhilfe" in Berlin.

Twelve months ago, at a reunion after about 25 years, Abraham was found to be not only scarcely older in appearance, but also essentially the same. He had remained active all along, actually in his original profession, but also in the Australian W.E.A., the "Workers' Educational Association", sometimes travelling, roaming with his wife and son through remoter parts of the enormous continent. Shortly before his fatal accident he had the satisfaction of being elected to the Board of the Liberal "Temple Emanuel" in Sydney under the spiritual leadership of Rabbi Dr. R. Brasch. He was busy with plans to give the Leo Baeck Institute a footing in Australia.

In A.L.A. two characteristics were specially deeply rooted: friendship and loyalty.

His name was Amandus. The reason why this comparatively rare Latin name was chosen is not known; on the other hand its meaning is known: the lovable. That he proved himself worthy of it, will be realised by many "Kameraden" and friends when this sad news reaches them.

E.G.L.

## M. MANE-KATZ

The French-Jewish painter of dancing Chassidim, village musicians and colourful rabbis, Mané-Katz, has died in Tel Aviv at the age of 68.

Born in Kremenchug, in the Ukraine, Mané-Katz was the seventh child of Reb Leiser the Shammash. He cut short his Hebrew studies to take up painting and studied in Petrograd, Kiev and Kharkov before leaving Russia for Paris.

From his homeland he took with him memories which served throughout his life to provide themes for his paintings. His choice of such themes made him, with the possible exception of Chagall, the most Jewish of contemporary artists of note. His paintings appealed to art lovers throughout the world.

The Jewish artists of Paris, who increased greatly in number after the last war, formed an Association of Jewish Painters and Sculptors, "Omanut," and made Mané-Katz President. The French Government made him an Officer of the Legion of Honour this year.

Many exhibitions of his work have been seen in London. The 1960 exhibits, at the O'Hana Gallery, included for the first time some of his sculpture, mostly small bronzes of musicians playing the double bass or euphonium. He often exhibited, too, in America, South Africa and Israel.

Immediately on the establishment of the new State he was determined to be the first painter to hold an exhibition in Israel. He went to Tel Aviv to arrange an exhibition, and those who attended were delighted with the artist's gesture and with his pictures.

In 1958 he presented to Haifa his valuable collection of antiques and *objets d'art*, many of them relating to Jewish history and liturgy. They are housed in a museum bearing his name and which has a studio attached to it where he worked during his annual visit.

He bequeathed his entire estate to the City of Haifa. The property is estimated to be worth several hundred thousand Israeli pounds.—(J.C.)

## RABBI DR. J. SCHINDLER

Dr. Joseph Schindler, Chief Rabbi of Szeged, Hungary, has died at the age of 44.

The loss is a tragedy for the Hungarian Jewish community, whose very existence in the post war years was largely due to Dr. Schindler's heroic efforts to reconstruct and reorganise the shattered remnants left after the Nazi occupation.

At the time of the German occupation Rabbi Schindler was spiritual leader of the Jews of Keesemet. He accompanied his flock first to the ghetto and from there to Belsen.

## LOST BABY SEARCH FOR PARENTS

The following request has been received from Stadt Celle:

"Elke Westphal was found on a devastated site in 1945 after a bombing attack on Celle. She was wrapped in a blanket on which the letters 'F.L.H.W.' and, probably, the name 'Puelz' were embroidered. In addition, the number '72 280' was sewn on. It is presumed that the child was either abandoned by a former concentration camp inmate or that her mother lost her life in an attack on Celle. There are no other clues. The date of the child's birth was fixed as September 1, 1944, and she adopted the name 'Westphal', after her foster-parents.

"Up to the present, all search for relatives has been in vain. We should be grateful for any help."

Replies should be addressed to: Association of Jewish Refugees in Great Britain, 8 Fairfax Mansions, Fairfax Road, London, N.W.3. (MAIda Vale 9096.)

## WITNESSES SOUGHT

Jewish witnesses able to give evidence against Willi Strattner, a Nazi transport chief in Poland during 1940-41, are being sought by the Dusseldorf public prosecutor. Strattner is accused of crimes against Jews working under his direction. The Jews were supplied to him by the Jewish Labour Council at Gorlice, near Lemberg. Potential witnesses should write to: Staats-anwaltschaft bei dem Landgericht Dusseldorf, Dusseldorf, Muehlenstrasse. File No. 8. Js. 9120-60.



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Rabbi Dr. S. Neufeld (Tel Aviv)

## THE HEIDEREUTERGASSE

The name is curious and known only to the very few. It conjures up a dreamy alley in Franconia or Swabia, but it actually is an almost unknown street in the metropolis of Berlin, today part of the Eastern Sector. Of the million inhabitants of Berlin only a few know it, but for all the Berlin Jews and all the Jews who at any time made a short stay in Berlin the Heiderautergasse was a family word. It symbolised for them the old Jewish Berlin of bygone centuries, whereas the Oranienburgerstrasse had been the expression of the climbing Jewish bourgeoisie since the middle of the last century, as later on the Fasanenstrasse symbolised modern Jewry in the prosperous West Berlin.

Martin Salomonski, the well-known rabbi and himself Berlin born, has outlined in a few sentences the contrast between the old and the new in Jewish Berlin. When in 1907 the Hochschule of Jewish Science moved into its new building in No. 14 Artilleriestrasse the students organised a *Kommerszeitung*. At that time the newest synagogue, before the building in the Fasanenstrasse, was in Luetzowstrasse. And then the modern Berliner boasted, according to Salomonski:

"Wenn heut' ein Paar Verlobte frei'n  
Dann muss die Trauung Luetzowstrasse sein."

On the other hand, the old Berliner said:

"Wo nimmer mich stoerte Frauengesang,  
Wenn Uwnuchau jaumar herrlich erklang,  
Wo Schauer Labauker und Minjanmann  
blueh'n,  
Dort zieht es mich him, dort ist Alt Berlin."

These sentimental verses really contain all that old Jewish Berlin meant.

### Worthy Synagogue

When in 1671 the Great Elector admitted fifty Jewish families that had been expelled from Vienna into the Province of Brandenburg and particularly into its capital, Berlin, they were indeed allowed to lay out a cemetery in the Grosse Hamburgerstrasse, but not to build a synagogue. They were only permitted to hold private services in their houses. This state of affairs lasted four decades. Prayers were said in three, sometimes even four Betstuben, because the Jews originated from various regions, and all kinds of petty jealousies existed between the leaders of the Betstuben. Nobody wanted to take second place. But in the meantime the little Kurmark residence had become the capital of the Kingdom of Prussia; it was embellished by dignified buildings, and it was felt that a worthy synagogue should not be lacking. After some difficulties had been overcome and some unpleasant intrigues had been averted, the acquisition of the strip of land in the Heiderautergasse, giving on the Rosenstrasse in the heart of Berlin, became possible in 1711. Work on the building was interrupted for a time owing to further quarrels, but at last the synagogue was finished in 1714. It was dedicated on the Sabbath before Rosh Hashana in 1714. King Frederick William I, who was very well disposed towards the project, visited the synagogue on April 20th, 1718, and presented as a Torah curtain the well-known, so-called "Tuerken-Fahne", with a new Hebrew inscription, which was generally only used on Simchat Torah and otherwise hung in the Jewish Museum (Plate in the *Encyklopaedia Judaica* IV, 231).

According to the old custom this synagogue was built in the cellar, because the verse of the Psalm: "Out of the depths I cry unto Thee" was taken literally. It had an Almemar in the middle, which was removed later. In 1743 a Bet Hamidrash was erected in the front part of the house, in which prayers were also said. Various private synagogues and Betstuben still existed and others gradually appeared in the course of 150 years to keep pace with the growing community and the expanding city; the Lipmann Tauss synagogue in the

Gollnowstrasse may be mentioned as a particularly well-known example. A few reformed Betstaetten were also established, but most of them soon ceased to exist. However, a second synagogue was not built during the 150 years. The original tiny community, which counted only about 1800 souls in 1737, numbered 3,292 as early as 1811 and jumped to 11,840 by 1852. It was then that the idea occurred of erecting a second synagogue and fitting it out with an organ, a women's choir, and a drastically reformed prayer-book, in line with the times. But up till then the Heiderautergasse was the only community synagogue. Here worshipped Moses Mendelssohn, who lived in the neighbouring Spandauer Strasse, and also his teacher, Rabbi David Fraenkel; here in 1757 the first speech by Mendelssohn in the German language was read out. Here Rabbi Hirschel Levin officiated and also the last Landesrabbiner of the Kurmark, Meier Simon. Here the congregation was carried away by the eloquent sermons of Michael Sachs.

### Tendencies to Split

Even when the new synagogue in the Oranienburgerstrasse was dedicated in 1866 the old synagogue in the Heiderautergasse kept its significance as the home of tradition. It was not then fully understood that the home of tradition also required traditional rabbis, and the same rabbis were made, indiscriminately, to preach alternately in the traditional synagogue and the synagogue with the organ. The resentment of many strictly religious circles then resulted in tendencies to split off, to the foundation of the special community of Adass Jsroel and in the calling of the Orthodox Rabbi Dr. Ezriel Hildesheimer from Eisenstadt.

Not until 30 years later was it decided to select a moderately conservative rabbi in Dr. Joseph Eschelbacher from Bruchsal, who officiated exclusively in the old synagogue and the traditional synagogues which had arisen in the meantime in the Kaiserstrasse and the Rykestrasse. Later, strictly Orthodox rabbis such as Dr. Marcus Petuchowski, Dr. Abraham Loewenthal, Dr. Moritz Freier, and others were appointed to the traditional synagogues. The last of these rabbis to function was Rabbi Dr. Jakob Freimann, formerly of Posen.

Here let mention be made of some cantors who, like the rabbis, laboured also in the organ synagogue. Of these Aron Friedmann made the strongest impression on me; we owe to him a history of the Heiderautergasse and biographies of several important cantors. He it was who best interpreted Louis Lewandowski's compositions; he gave the singing in the Heiderautergasse its special stamp, and his Chazanut is still being used in traditional communities of German origin in America and Israel. Before him, and from 1844 onwards, a cantor worked who was apparently even more important: Abraham Lichtenstein, or Stettin. Not only did the panegyrist of the good old days maintain: "die Schul hat gezittert", when on special occasions he led this or that tune; apparently his performance had a specially melodious quality. Before the Berlin community contacted Lichtenstein it turned to a Christian expert for an opinion, the well-known composer of ballads, Hugo Loewe. When Lichtenstein at Loewe's wish came to his house and sang a few things for him, his voice seemed to Loewe—so he reported to the Berliner community—as if something superhuman, heavenly, was being heard on earth.

Two occurrences in the last years of persecution should be mentioned: in summer, 1934, a strange ceremony took place in the Heiderautergasse. A prominent leader of the community, Dr. Alfred Klee, was handed a Torah scroll, which he was asked to take personally to a distant country. For the Marannos community of Braganza in Portugal had decided after more than four centuries to revert to Judaism. They had turned to the largest community in Germany and requested a Torah.

### Before the Holocaust

Again, shortly before the collapse, there was a ceremony in which I was able by chance to participate personally. On Sunday in the Chammus Week, 1937, a new Torah scroll, presented by the well-known Berlin wine merchant, Samuel Bernhard, was dedicated. In their addresses the Berlin rabbis, Freier and Freimann, and the conservative Board member of the Berlin community, Adolf Schoyer, stressed the sacredness of the Torah, but at the same time mentioned that the donor's father was a native of Eisenstadt and had come to Berlin in the wake of his great teacher, Ezriel Hildesheimer. The synagogue was crowded. The audience could not suspect that exactly a year from then almost all the synagogues in Germany would have been burned down by the Government or their interior demolished. For reasons that have not been discovered the Heiderautergasse was then spared.

Since the very potentates who destroyed the synagogues also held the view that Jewish services should continue unhindered, prayers continued to be said uninterruptedly in the Heiderautergasse, which now drew worshippers from the destroyed synagogues. As far as I know services were held there as late as 1942, during the High Festival. Jews who somehow or other managed to live in Berlin reported this in Red Cross letters to Palestine. Then in 1942 organised Jewish life of any kind was forbidden, and the last full Jews were deported from Berlin. Those who still lived there did so "underground" and illegally, or were given permission as partners of mixed marriages. The Heiderautergasse, now standing empty, did not survive the times; during one of the heavy bomb raids in the last two years of the war it was destroyed by a direct hit. And with it the old Jewish Berlin, indeed, all of old Berlin disappeared.

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## LETTER FROM ISRAEL

### ED OF THE NATION AT SCHOOL

Of the many difficulties caused by the influx of over a million immigrants, Israel's standards are high. According to a UNESCO survey they are on a par with the highly developed countries in Western Europe. A large part of the national budget is spent on maintaining and improving these schools. Spending on education has increased 18 per cent in the past two years and now £163 million, 12 per cent of the total expenditure. This is in addition to the invested by local authorities and various foundations on education.

One-third of the people of Israel—pupils and students—are receiving education in one form or another. The kindergartens have 20,000 more children than last year, and half a million who attended last year, and 18 per cent has taken place over the years in post-primary schools in the building programme cannot keep up this increase. Although 1,100 classes have been added the much-depleted second-year still operates in some 450 classes.

The educational integration of immigrant poses a special problem. Between 15,000 and 20,000 young newcomers, or 500 classes, are given longer school hours and special facilities. This is part of the Government's effort to bridge the gap between the level of the schools in predominantly immigrant communities and older established communities. Children from overcrowded homes and uprooted families receive more intensive teaching in difficult

Of the 60,000 or so Arab youngsters attending State schools, some 2,500 are pupils of post-primary institutions. The number of Arab children receiving secondary education has doubled in the past three years. (Many Arab children also study in private or church schools.) There have been improvements in the textbooks used which, of course, must be specially prepared, since the language of instruction is Arabic. Efforts are being made to provide better buildings.

### Second Israel Festival

Among the musical highlights of the Second Israel Festival have been the appearance of Igor Stravinsky, who conducted his own works; performances by the American pianist Van Cliburn, with the Israel Philharmonic Orchestra; and chamber music by the Amadeus String Quartet and the Musici Chamber Orchestra.

The large and enthusiastic audiences who attended the Festival events were also given the opportunity of hearing readings from Shakespeare by Sir John Gielgud, and performances of Sophocles' "Electra" by the Piraikon Theatre of Greece. Two such performances took place in the reconstructed amphitheatre at Caesarea. All the other major events were presented at Jerusalem, Tel Aviv and Haifa.

The Bible was the theme of several of the works performed. Apart from Handel's "Judas Maccabaeus" under the baton of the young Israeli conductor, Abraham Kaplan, one concert included two works by modern composers on Biblical themes: "Job" by Luigi Dallapiccola and "The Vision of a Prophet" by Paul Ben-Haim based on Ezekiel's vision of the valley of dry bones.

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## BIRTHDAY TRIBUTES

### DR. LUDWIG FRANK

On November 10 Dr. Ludwig Frank will be 80. The AJR extends to him its sincerest good wishes on this occasion, and also its thanks for the wholehearted support he has rendered it from the beginning.

We deeply regret that for Dr. Frank his anniversary cannot be a day of celebration as, on September 30, he lost his beloved wife after 43 years of an extremely happy marriage. Our deep sympathy goes out to him for his grievous loss.

Dr. Frank was born in Freienwalde/Oder. Having passed the Abitur at the humanistic Gymnasium of his home town, he studied medicine in Berlin and Freiburg and qualified as a physician at the beginning of 1908.

After two years as Assistenzarzt at the Städtische Krankenhaus at Stettin under the famous Professor Neisser, he became Assistenzarzt at the University of Greifswald, where he also gave lectures to the students.

In 1917 he was called up and sent to Namur as Stabsarzt and consulting physician.

After his return to Greifswald in 1919 he married Marie (Mimi) Simon, a sister of the physicist Franz Simon (later Sir Francis Simon, Professor at the University of Oxford). She, too, had studied medicine, always took a great interest in her husband's work and became a real helpmate to him.

Dr. Frank had intended to follow a university career. But when he was faced with obstacles on account of his Jewish faith, he went to Berlin in 1920, where during the ensuing 16 years he built up a very large medical practice and made a great reputation for himself as a physician. His patients not only recognised in him the outstanding healer but also felt the human interest he took in each of them.

In 1936, at the age of 54, he emigrated to this country, and in 1937, having in one year passed

all examinations to qualify as a physician in England, set up in practice in London. Again he has been very successful, and he counts many prominent people among his numerous and grateful patients. We are glad to say "counts" for Dr. Frank, a very young octogenarian, is fortunate enough still to be able to practice as a consultant.

There are two sons of his marriage. The elder one, who is married and has a young son, is a chartered accountant; the younger one a research physicist and university lecturer.

A.S.D.

### DR. J. SUSCHITZKY

Dr. Joseph Suschitzky of Libris, the London bookshop, will be 60 on November 25. He has built up a unique reputation in his line of business by buying and selling German books, libraries, autographs and modern etchings. Born in Vienna, he studied economics before he became a bookseller, arriving in England, after incarceration in a concentration camp, without a penny to his name.

After a short time with Foyles, he opened his own bookshop. London's flats were not large enough for the libraries the refugees brought with them from the Continent. Dr. Suschitzky bought their valuable collections, helping many to get much-needed cash. Thus he acquired one of the biggest collections of German literature.

It is ironic that the Germans are now his best customers owing to the fact that so many books were destroyed by the owners fleeing from Nazism and also by bombs and fire; consequently Libris sells books mostly where they originated, helping to complete the German literary heritage again.

Libris is not only a profession for Dr. Suschitzky but is also a vocation.

PEM

## ORGANISATIONAL NEWS

### REMEMBRANCE PARADE

The attention of readers is drawn to the announcement on page 13 of this issue. For further details interested persons should contact Mr. Long, PRI, 6020 or Mr. Gould, MAI 0111.

### AJR BOARD

It is regretted that the name of Mr. R. I. Friedmann, who is also a member of the AJR Board, was omitted from the list of Board members in our October issue.

### ZION HOUSE LECTURES

As in previous years, the Theodor Herzl Society (in conjunction with the University of London Extra Mural Department), will hold a series of lectures by distinguished and expert speakers. This year the subject of the series is "Sociological Aspects of Jewish Existence Today". The first lecture will be held on Thursday November 13, at 8.15 p.m., at Zion House, 57 Eton Avenue, N.W.3. Dr. Walter Schindler will speak on "Development of the Jewish Character Outside Israel". A leaflet is attached to copies of this issue for members in London.

### MANCHESTER HOME

The Morris Feinmann Homes Trust, which for many years has run an Old Age Home for refugees in Manchester, has lately acquired an additional property in Spath Road, Manchester. This was bought with the assistance of the Central British Fund from monies deriving from heirless Jewish assets in Germany. The property will be converted for use as an Old Age Home.

The first Morris Feinmann Home was founded on the initiative of the local AJR branch, and the House Committee consists mainly of AJR members.

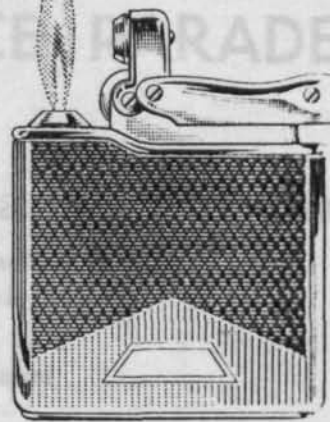
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# OLD DUTCH AND FLEMISH MASTERS

Annual Autumn Exhibition—Alfred Brod Gallery

The amazing seventeenth century! For people in Germany in particular it was the time of fanaticism, misery, pestilence, unending wars and death. Let us remember for a moment the art of horror and distortion of our own time which is, alas, so similar to the period of the 'Thirty Years' War.

With these ideas of the seventeenth century we visit the exhibition of Dutch masters in Sackville Street. The world we are entering seems almost a mockery of the unspeakable sufferings of man 300 years ago. The tranquillity, the inner concentration in Dutch art, are so intense that we feel transported into an idyllic realm where serenity and peace reign for ever. A moving contrast. In a particularly rewarding exhibition of nearly 60 paintings this feeling has, to my mind, its most condensed impression in two pictures: Jan van Goyen's "Harbour Scene" and Gerard Terboch's "Portrait of a Man Standing Beside a Table". In the former the subject matter is of no importance. The sea, cliffs, sailing boats, form a wonderful harmony of greyish tones. The picture lives in itself after the bustle of outward life has come to rest entirely. And more or less the same is true of Gerard Terboch's painting. The table with its purple cloth, the black hat and golden book lying on it, as well as the person standing beside it, seem to have been there from the beginning of time. Form, outline and composition are reduced to a bare minimum, time has stopped, eternity has taken over.

Similar emotions, in varying degrees of intensity, can be experienced before many others of the works exhibited. I can single out only a few "A Fire in a Village at Night", by Aert van der Neer. The almost surrealist element: "fire"

is something stirring, panic-inspiring, frightening. Yet again the enigmatic contrast. The scene with its blazing houses remains perfectly peaceful and calm, thus creating an inner tension which defies explanation.

Then there are those tiny gems, still-lives which are sheer delight to the eye. And the wonderful colouring, especially that of Gerrit van Vucht (9 by 7½ inches) and Jan P. Gillema's picture.

The grotesque painting by Pseudo von de Venne is a kind of extravaganza. A poor man, clothed in rags, carries on his shoulders a no less pitiable woman and child. The picture bears the inscription in Dutch: "On these legs of mine I must poverty convey." The outline and composition of this group are admirable, with a lovely fluid quality of line. Is this an accusation against society?

Last but not least, I was intrigued by two Italian works. A small capriccio by Giacomo Guardi, an art form we know so well from the work of his famous father, Francesco. And the "Portrait of an Old Man", by Leandro Bassano, Jacopo's lesser-known brother. The seventeenth century has many faces. The Bassanos lived in the age of "Mannerism", the precursor of the Baroque. During the Renaissance man was portrayed as master of the earth, full of dignity and power and absolutely certain of himself. Later the portraits became more and more human and simple, representing questioning and questionable creatures, given to suffering. This portrait of an old man has all these characteristics and we therefore immediately establish contact with it.

I hope the few examples I have mentioned have shown how worthwhile a visit to this remarkable exhibition will be.

## PAINTING FROM THE HEART

Recent Works by Phoebus Tuttnauer—  
Arthur Jeffress Gallery

Art has been defined in many ways. A definition I like especially runs: art has to make visible the invisible. We all know, of course, that there is more in nature than meets the eye. In every painting worth its paint the artist's inner world meets the world of outer appearances. Often this meeting becomes an explosion. Sometimes it is bitter and violent, sometimes it releases a firework of brilliant colours and friendly shapes. The latter happens in Dr. Tuttnauer's work. His brush is a magic wand. Under its touch a tree, a flower, a lake, a boat, takes on an exuberant glow, is transformed into a fairy tale of hidden wonders we are too dull to discover for ourselves. Thus we are not surprised that this painter transfers himself bodily into countries and regions which by themselves have something of a fairy land: Italy, where there is so much to delight the eye. More than half the canvases exhibited were painted south of the Alps. The refinements and intellectual tricks of Renaissance art are forgotten. The painter discovers for himself (to our delight) a new realm of childlike beauty; a well which rejuvenates as you drink from it. Then there is the other country of ancient wonders, the Holy Land, Israel. There are nearly ten views of Israel.

I noted "View from the Villa Castagnola" with special interest and respect, because this picture was awarded a silver plaque by a Medical Congress in Torino. For a very different reason "Winter Morning in Regent's Park" should earn every viewer's special award. In a certain way it has a unique place in Tuttnauer's art. Compared with most of his pictures, the colouring is very sober, almost monochrome. Brownish and greyish tones produce a very realistic impression of a winter day. But not so much its cold and desolation—it is rather a soothing and harmonious ensemble of sky and trees.

Tuttnauer seems entirely uninfluenced by prevailing procedures in any type of contemporary art. He seems to dip his brush into the innocence and joy of his heart.

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## A NEW FASHION IN LITERATURE?

It may be just a coincidence—or is it symptomatic for the general German tendency towards a *Bewältigung* of the past—that, within a few months, two novels appeared whose theme is the fate of refugees from Nazi Germany. If this is a new literary fashion we cannot welcome it without reservations, for books are business, and we may yet see the tragic and dramatic experiences of Jewish emigrants misused as the raw material for superficial thrillers.

These two novels, however, are serious and well-intended. Jenny Aloni's "Zypressen zerbrechen nicht" (Eckart-Verlag, Witten/Berlin) is the account of a young Jewish girl's first difficult years in Palestine during the war. Obviously autobiographical, Miss Aloni's story of Helga, who adopts the new name of Hagar, but cannot get rid as easily of her German past and mentality, would be an ideal book for teenage readers if she had not dragged in a bit of superfluous sex interest, and if she had been able to write it in a more contemporary idiom. But its style is old-fashioned, the dialogue unconvincing, and the love story which runs right through is somewhat hackneyed. Still, Hagar's experiences seem genuine enough—the desperately hard life of a student in Jerusalem, her miserable existence as a charwoman, dishwasher, waitress and teacher. Eventually she joins the British Army as the front draws nearer, and here the book ends. Although it has little psychological depth, the people and conditions are shrewdly described, and a glossary

of Hebrew words provides a helpful appendix.

By contrast, "Die Engel weinen" (Olympia-Verlag, Nuremberg), by Bella Fromm Welles, the former Ullstein journalist whose "Blood and Banquets" was a best-seller, is very well written—almost too much so. Her first-person singular story starts in Berlin in 1934 when the world of Fern, a non-Jewish upper-class girl, is still comparatively intact. But soon everything around her begins to crumble. Aristocracy, diplomacy, big business, nothing remains untouched by the rising tide of inhumanity and corruption. She falls in love with a Jewish doctor and emigrates with him to New York.

Curiously enough, Bella Fromm's heroine passes through very much the same stages in America as Jenny Aloni's in Palestine: for her, too, emigration begins with dishwashing. As a domestic help she happens to meet a rich cousin who lends her money; and after initial failure, her husband passes the medical examination and builds up a good practice for himself. Everything seems fine at last when the doctor becomes the victim of a blackmailing slut, and kills himself.

It is a slickly-written novel, the kind of story one reads as a serial in German illustrated magazines, spiced with gipsies' warnings, prophetic dreams, and important-sounding dialogue fragments in French and English. This is a pity, for the great drama of emigration needs no synthetic spicing.

EGON LARSEN.

### AUSCHWITZ BOOK

A volume of documents and photographs recording the terrible history of Auschwitz concentration camp has been published in Frankfurt by the Europäische Verlagsanstalt.

Entitled "Auschwitz-Zeugnisse und Berichte", the 424-page book is edited by Mr. H. G. Adler of London, author of the documentation on Theresienstadt; Mr. Hermann Langbein of Vienna, founder and former General Secretary of the International Auschwitz Committee; and Ella Lingens-Reiner, also of Vienna, who was a non-Jewish doctor serving prisoners at the women's camp in Auschwitz.—(J.C.)

### JEWISH LIFE IN BAVARIA

Dr. Hans Lamm, author of the book "Von Juden in München", has been requested to write a book on Jewish life in Bavaria, with special reference to the past 150 years. Readers who have in their possession particulars which might be of interest (family histories, personal remembrances, photos or documents) are asked to contact Dr. Hans Lamm, München 22, Emil-Riedel Str. 4, mentioning the kind of material they are able to send, and Dr. Lamm will then get in touch with them.

### "EAST" AND "WEST" WRITERS

Miss Gerda Charles, novelist and book reviewer, spoke recently on "Contemporary Anglo-Jewish Writers—An Assessment".

Anglo-Jewish writers, said Miss Charles, could be more or less divided into two main groups—the "East" writers, who derived from working-class backgrounds, and their "West" colleagues, who were better off and better educated.—(J.C.)

### FAMILY EVENTS

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

#### Death

**Nathanson.**—Julius Nathanson passed away on September 23rd, 1962, in his 81st year. Deeply mourned by his wife, Jeanette Nathanson (née Wolff), relatives and friends.—Osnabrück, Rolandstrasse 5.

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**WIDOWER**, 63, German Jewish origin, well-situated, country town, wishes to meet lady of good cultural background. Object matrimony. Photograph appreciated, strictly confidential. Box 161.

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#### MISSING PERSONS

##### Personal Enquiries

**Liebman.**—Brigitte Liebman, born at Hadamar Westerwald, aged approximately 40, now assumed to be living in London. Sought by her sister, Louis Isenberg, 7 Granville Avenue, Salford 7, Manchester.

##### Enquiries by AJR

**Gerechter.**—Heinz Paul Gerechter, born 1921 in Hamburg, son of Hugo and Edith Gerechter (née Flamm). Last-known address Edgware, Middlesex, in 1948. Wanted in connection with a restitution claim.

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## Round and About

### JEWISH LIFE IN EUROPE

Seventy scholars from 14 countries attended the conference of Contemporary Jewish Life in Europe held recently in Brussels, under the joint auspices of the Hebrew University's Institute for Contemporary Jewry and Brussels University Centre National des Hautes Etudes Juives.

Participants came from Denmark, Germany, Britain, Yugoslavia, Luxembourg, Holland, Israel, Italy, Poland, Portugal, Switzerland and the United States as well as Belgium. Prominent scholars addressed the various sessions of the conference.

In a communiqué issued at the conclusion participants stated that they were anxious to set up a committee of statisticians and demographers to investigate European Jewish communities. They also advocated the creation of a study group to encourage sociological research.—(J.C.)

### YIDDISH THEATRE IN RUMANIA

Rumania's Yiddish State Theatre has opened a winter season with a performance in Bucharest of Ludwik Brukstein's Yiddish drama, *The Unfinished Trial*.

The theatre is to tour the 20 Jewish communities in the provinces. The second Rumanian Yiddish theatre, in Jassey, opened its winter season with a play by Horia Abramas.

The Yiddish literary season in Rumania began with the publication of two volumes of poetry, one by the 75-year-old popular people's poet, Shmshon Fersht, and the other by the young Yiddish poet, Abraham Evvion.

### BLUMEL RESIGNS

M. André Blumel, former President of the French Zionist Federation and Vice-President of the Franco-Soviet Friendship Society, has resigned from the Federation.

In a statement to the Press M. Blumel declared: When the Federation, through its mouthpiece and the declarations of its leaders, identifies itself with big capital and tries to limit my freedom of speech, there is no place for me in the Zionist Federation of France.—(J.C.)

### "FAILURE" OF EDUCATION CONFERENCE

Dr. Hans Ruskin, the Australian delegate to the recent conference on Jewish education in Jerusalem, has described the gathering as a "failure".

He told the Sydney Jewish Board of Deputies that the conference failed because religious leaders had given up intellectualism and were using immature methods. It had also failed because the quality of spiritual leadership was below the level which education deserved.

Reviewing the local scene, Dr. Ruskin said that although Australia's system of Jewish education was encouraging, there was insufficient provision for training teachers.

Nevertheless, 50 per cent of Jewish children in Melbourne were being provided with education in Jewish day schools. This compared with only 5 per cent in the United States, where 35 per cent of Jewish children were without any Jewish religious education, and 3 per cent in Britain. In France only 900 of 160,000 French children attended day schools. Dr. Ruskin claimed that the increased emphasis on yeshiva education discriminated against girls.—(J.C.)

### NAZI ARRESTED IN ITALY

Gerhard Kroeger, a former Nazi army officer, has been arrested by Italian police in Bologna, where he was on holiday, and the West German Government has asked the Italian authorities to extradite him.

A criminal court in West Germany wants to try Kroeger, who is accused of having ordered mass executions of soldiers and civilians on Russian territory in 1941.

Circles close to the Italian Ministry of Justice feel that Kroeger ought to be extradited, since the Chamber of Deputies recently approved a draft Bill establishing that laws restraining extradition should not be applied in the case of crimes listed in the U.N. Covenant of 1948 for the prevention of genocide.

The Union of Italian Jewish Communities has also expressed the view that the German request for Kroeger's extradition ought to be granted.—(J.C.)

### JEWISH PHILOSOPHERS

A number of Jewish philosophers from both sides of the Iron Curtain took part in the 4th International Hegel Congress in Geneva.

Professor M. B. Mitin, Chairman of the Moscow Philosophical Society, who has held a post at Moscow University for the past 30 years, addressed the congress in German. He later spoke to "The Jewish Chronicle" correspondent in a mixture of Yiddish and German.

### HIGH HOLY-DAY SERVICES

#### U.S.S.R.

Soviet Jews crowded the only large synagogue in Moscow for Yom Kippur services.

Throughout the day the devout of the city's Jewish community, which is estimated at 500,000, flocked to the 80-year-old synagogue. By mid-day an estimated 12,000 Jews either crowded the synagogue or prayed in small groups in the street outside.

It is understood that synagogue services were also well attended in other Soviet cities with sizeable Jewish communities such as Kiev and Odessa in the Ukraine. Yom Kippur services in Kiev were conducted with particular fervour. An estimated 70,000 Jews were machine-gunned to death by the Nazis at the Babi Yar ravine outside the city.

#### Algeria

No more than 250 worshippers attended High Holy-day service in the two Algiers synagogues which are still open for prayer, according to a report received in Paris.

In Oran province, where once there were 30,000 Jews, there are now only 3,000, and services in Oran itself were attended by as few as in Algiers.

### HEINE MEMORIAL

A memorial to Heinrich-Heine, the German-Jewish poet, was unveiled in Munich.

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## NEWS IN BRIEF

### ARGENTINA

#### D.A.I.A. Appeal

D.A.I.A., the representative body of Argentine Jewry, has made a formal request to the Catholic Church in Argentina to speak out against racial and religious prejudice.

The Archbishop of Buenos Aires has been sent a copy of the memorandum submitted some months ago by Dr. Nahum Goldmann to Cardinal Bea. This memorandum, said D.A.I.A. in an accompanying letter, not only expressed the Jewish point of view on the matter of eradicating anti-semitism, but also expressed the noble aspirations of all mankind.

It was also in line with historical decisions adopted by the Pope and the Church, the letter stated, and could contribute substantially to the eradication of racial and religious prejudice which was preventing the enjoyment of full human rights.

#### Anxious to Curb Antisemitism

Dr. Jose Maria Guido, President of Argentina, is anxious to curb antisemitism in his country, Mr. Label Katz, World President of the B'nai Brith, said in Buenos Aires recently.

He had earlier held meetings with the President of Argentina, whom he described as "most co-operative", and with the Ministers of the Interior and of Economics.

In view of Argentina's interest in redressing the state of her economy there is serious ground for hoping that the Government will be interested in averting further antisemitic outbreaks so as to restore its reputation abroad.

### American Unions Denounce Incidents

The annual state convention of the American Federation of Labour-Congress of Industrial Organisations denounced the antisemitic incidents in Argentina and Uruguay. Delegates called on the two Governments to take "vigorous steps" to prevent a recurrence of such incidents.—(J.C.)

### ISRAEL

#### Anxiety About Nazi Revival

Mrs. Golda Meir, the Israeli Foreign Minister, in an address to the General Assembly of the United Nations, called attention to the fact that an anti-discrimination item was on this year's agenda, but she did so within the context of her country's deep concern at the revival of Nazi symptoms and antisemitic acts.

"The reappearance of the swastika is not only a matter of concern to my people—a people that has been ravished by this racist madness more than any other—but is a challenge to all of us because, under its sign, most unspeakable crimes were committed against the entire human race", Mrs. Meir declared.

#### Jew Accused

A Jew accused of working for the Nazis—"he was worse than the Germans," a witness said—went on trial before the Tel Aviv District Court.

Zvi Ben Zeev (formerly Herman), is being charged under the Law for the Punishment of Nazis and their Collaborators. He is alleged to have turned Jews over to the Nazis.

The accused was recognised in a Tel Aviv café by Mrs. Hanna Ernst who went to Israel after surviving Auschwitz.

The hearing has been adjourned until November 5.—(J.C.)

### YOUNG JEWS MEET GERMANS

Fifty young people, mostly from Britain, Germany, Holland and Austria, spent ten days in Driebergen recently discussing Christian-Jewish relations at an international conference arranged by the Council of Christians and Jews.

It was a unique occasion in which Anglican Lutherans, Roman Catholics, Jews and members of the Dutch Reformed Church came together to talk freely and frankly about the issues involved.

Most of the Jewish delegates came to the conference with reservations about meeting Germans. It was part of the success of the conference that the organisers' point of view that it could succeed in breaking down these understanding barriers and both sets of young people were by the end of the discussions to meet each other with respect and friendship.

The main lesson of the conference was that relations between peoples could best be improved by watching for opportunities to extend friendship to those who held different opinions, and by being personally concerned with all manifestations of intolerance, whether religious or racial.—(J.C.)

### MORE AID FOR NASSER

It has been announced in Bonn that a loan of 80 million marks (£7 million) has been granted to Egypt by the West German Government to help Nasser stabilise his economy.

This follows the recent news of a West German loan of 20 million marks (£1,350,000) to Egypt to help to finance the construction of a fleet of 56 boats for transporting heavy material down the Nile.

A German spokesman said the new loan was Germany's share in a joint programme of aid for Egypt, sponsored by a number of European countries.—(J.C.)

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