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Robert Weltsch

## TWENTY-FIVE YEARS AFTER

### The Meaning of the November Pogroms

November, 1938, was a frightful cæsura in the destiny of German Jewry. Twenty-five years after the *Kristallnacht* we have reached a mental condition where we seem always to have to ask ourselves whether we can still clearly realise how people felt and thought on the threshold of that time and what was the actual position they were confronted with. There is a temptation to distort or to misrepresent the events in order to satisfy the wish to explain the unexplainable, and to put together some sociological construction which is represented as "the whole truth".

After all that happened the facts cannot but be overshadowed by the chain of ensuing events which decisively impressed upon our minds our image of the whole period. We now know that war broke out in 1939 and devastated Europe and Asia for six years, completely changing the map of the world and the relations of power. We also know the fate of the Jewish inhabitants of Europe. This enormous catastrophe obliterates all that went before and that can now hardly be conceived otherwise than as a prelude leading to disaster. For an historian only what actually happened matters, and it has its own logic. But if we want to understand what was going on at some particular stage and what the people concerned—who could not guess the future—were thinking and feeling and how they were forced to act, we have to try to ignore what we now know but what people 25 years ago could not know.

#### Alone and Abandoned

It is true that for six years after 1939 the murder of Jews went on unabated, in various forms, each more appalling and cruel, and that no power was available—or willing—to check it. The victims were alone and abandoned. They were powerless; and in a totalitarian twentieth-century society that is different from the situation in former times, when power was also exercised viciously, but the despairing masses could get together and mount the barricades. No such possibility was available to a group like the Jews under the Nazi régime. Moreover, notwithstanding the help courageously rendered by members of the churches and by political anti-Nazis, the forces in power, rightly or wrongly, took the line that the necessities of war prevented them from taking effective rescue measures. Whatever the controversial issue in Rolf Hochhuth's drama

"The Representative",\* this gruesome picture of absolutely helpless victims emerges in an unequivocal way. The Jews had to face their ordeal alone, under macabre circumstances, and it is only natural that this experience is now foremost in the minds of the community. It is a nightmare which will not vanish from the Jewish consciousness. Nor, indeed, will it be easily removed from the Christian conscience, as many have admitted in pronouncements on the occasion of the London première of "The Representative".

It should be clear that before the frightening events of the *Kristallnacht* the German Jews could not have believed that what was in store for them would really happen. Even after the *Kristallnacht* it was by no means clear although the shock sufficed to transform emigration into panicky flight.

#### Fateful Illusions

November 10th, 1938, was the turning point. As a matter of fact it was not an isolated event. The whole of 1938 was the beginning of a new era in that it created a new atmosphere as the Nazis realised that nobody in the world dare rise against their misdeeds.

In 1933, when the first decrees of deprivation of the German Jews were issued and the constitutional law was openly defied by the authoritarian régime, German Jews could not believe that "the world" would remain indifferent. Much faith was placed on pronouncements of sympathy and indignation in liberal quarters abroad, and only gradually did it become clear that nobody would raise a hand to change the situation. The position of the Jews was considered a German internal matter, and almost all countries began to seek an arrangement with Hitler, if not out of admiration, out of fear. So there was no choice for the German Jews but to try to come to some arrangement with the government of the Reich and the Nazi authorities in order to enable them to protect their interests as far as was still possible, and also in order to organise self-help and emigration. But at any moment there was an inclination to renew

\* "The Representative" in its complete version (not abbreviated as in the theatre) has now been published in an excellent translation by Robert David Macdonald (Methuen, London, 16s.). Hochhuth's German publisher, Rowohlt, has collected about 90 out of 3,000 articles which appeared in this controversy, in a special booklet, "Summa Inlurla oder Durfte der Papst schweigen." (Ro-ro-ro paperback.)

the hope of impending improvement. At the first shock of Hitler's appointment and the opening of the streets to the S.A. triumphal march, there had been a natural fear that the moment for the long advertised *Nacht der langen Messer* would soon arrive. When it did not materialise, there was the hope that it would never come and that other threats would also not be implemented. After June 30th, 1934, the Nazi Party was believed to be disintegrating. There were rumours of internal dissensions and crises within the Party. Many thought the régime could not last much longer. At every stage, new illusions crept in.

#### After the Anschluss

But the year 1938 put an end to that. The *Anschluss*, the intimidation of all neighbours, Chamberlain's visits to Hitler, the Munich Conference, the dismemberment of Czechoslovakia—all these events not only brought frightful consequences for the Jews of Central Europe, beyond Germany itself, but also had the psychological effect of showing more clearly than could any threats, the complete isolation of Hitler's victims. Only against this background did the Nazis dare to attack the Jews directly on November 10th. There had already been some preparations for this attack. After the abortive April 1st, 1933, the Nazi conquest of Vienna led to the first open onslaught on Jews on a grand scale. There were less inhibitions in Vienna than in Berlin, and the Nazi rule in Austria was in the summer of 1938 much more alarming than in Germany itself. I personally experienced this when I went to Vienna in May, 1938, two months after the *Anschluss*, on my way from Palestine to Berlin. The Jews in Vienna were incomparably more frightened and helpless than in Germany. At that time I also visited pre-Munich Prague, where the Jews were under the illusion that "the world" would not permit Czechoslovakia's subjugation. When it nevertheless happened, when all the world bowed to Hitler and gave him *carte blanche*, nothing could prevent the Nazis from organising the burning of the synagogues, the pogrom-like destruction of Jewish homes and offices, and the mass deportation of Jews to concentration camps, carried out on November 10th. Now it was clear this was the end. It was, alas, the beginning of an end still more gruesome than expected.

In 1933, Leo Baeck spoke the famous words: "The thousand-year-old history of German Jewry has come to an end." He was right, but with one slight reservation: there was still a final chapter—that from 1933 to 1938—which was honourable and in some ways productive. The real end of the thousand-year-old history came on November 10th, 1938. That is the sad meaning of that day 25 years ago.

Lionel Kochan

# THE POGROM OF NOVEMBER, 1938

## Prelude to Disaster

The widespread attack on German and Austrian Jewry on November 9 and 10, 1938, has been eclipsed by later events. None the less, it retains its significance as a fatal step on the path to the greater attacks that were to follow with the outbreak of war. Even as late as 1938 the Jews of Germany, by and large, still retained a certain position in the country's economy; but after the pogrom this had been taken from them. They had been eliminated from the German economy in the same way as the Reichskulturkammer and the Nuremberg Laws had earlier eliminated them from German cultural and "biological life". Thenceforward the Jews of Germany were almost wholly deprived of any rights at all. They lived outside the State, unprotected, at the complete mercy of the State. The significance of the pogrom lies in the accelerated impetus that it gave to this transition. How did this happen?

In journals such as *Das Schwarze Korps*, in the autumn of 1937, the demand for the forcible elimination of Jews from German economic life was already being made explicit. But not until a few months later, until February, 1938, does it seem that the actual need for a decision on the Jews' future economic status made itself felt. This change is almost certainly connected with the extension of Party control that characterised this period—for it was in February, 1938, that Funk, a party man, replaced Schacht, as Minister of Economics. No sooner had Funk assumed his duties than, as he later explained to the Nuremberg Tribunal, the party demanded of him that he eliminate the Jews from the German economy. Funk, of course, yielded to this pressure and, as he euphemistically put it at Nuremberg, was able, through "private agreements", to bring about "the withdrawal" of leading Jews from their positions in banking, heavy industry and the large stores. None the less, the pressure, Funk continued, was unremitting—"and we had to try within a certain time and in line with certain legal decrees to force back and gradually eliminate Jewish influence from economic life".

While these developments were under way in Germany, the Anschluss with Austria took place. The whole apparatus of anti-Jewish legislation was at once transferred to the new Nazi acquisition. Not only that—in some respects later policy in Germany was anticipated in Vienna. For it was here that the full expropriation of Jewish-owned property was first publicly proclaimed as a matter of policy.

A few days after the Anschluss, Goering spoke in Vienna. "Vienna must again become a German city", he said. "Its tasks lie as much in the cultural as in the economic sphere. In neither the one nor the other can we use the Jew in the long run. . . . As delegate for the Four-Year Plan I commission the Reich Statthalter in Austria, together with the Reich Plenipotentiary, calmly to take the necessary measures for efficient redirection of Jewish commerce, i.e., aryanisation of commercial and industrial life and to execute this process legally but inexorably."

In Germany, meanwhile, in conformity with Goering's policy, three vastly important decrees were issued under the auspices of the Four-Year Plan. These decrees connoted a fundamentally new policy in that for the first time Nazi policy was not directed

against Jews in any special occupation but rather against the totality of Jewish enterprise and property. "Goering's decrees", said Funk, "created the presuppositions for a complete elimination of Jews from the economy".

The first decree appeared on April 22, 1938, and prescribed hard labour for any German citizen who wittingly helped to conceal the Jewish character of any enterprise in order to deceive the population or the authorities.

The second decree, which appeared four days later, was far more important, and indeed, the basis for the expropriation of Jewish property. Entitled Decree on the Registration of the Property of Jews, it obliged every Jew to register with the authorities the value of his total assets (unless this was below 5,000 marks). The obligation also extended to the marriage partner of a Jew. The threat of expropriation or, in the terminology of the period, aryanisation, was contained in Paragraph 7. This stated that "the delegate for the Four-Year Plan can take such measures as are necessary in order to ensure that the employment of the property to be registered is brought into harmony with the requirements of the German economy".

As a corollary to this decree, any Jew who wished to start a new enterprise had to obtain special official approval.

*Das Schwarze Korps* unmistakably underlined the meaning of the decrees when it said that "an economic dividing line" had been drawn. Behind that line stood hostage all Jewish property, under the constant threat of being "brought into harmony with the requirements of the German economy", as Goering's decree had put it. So far however, with the exception of Goering's somewhat ambiguous remarks on the situation in Austria, no word had been officially and publicly spoken of this threat. It may be, perhaps, that the development of the Munich crisis in the summer and early autumn of 1938 had an inhibiting influence on the development of internal policy. In a period of such tension abroad the Jewish question would inevitably become less important.

But it was not forgotten. On October 14, 1938, a fortnight or so after the conclusion of the Munich settlement, Goering told an Air Ministry conference devoted to intensifying war preparations that "the Jewish question must now be taken hold of by every available means for they (i.e., the Jews) must be removed from the economy".

Funk's "negotiations" and Goering's decrees were not the only symptoms in 1938 that augured ill for the Jews. There was, for example, the destruction or forced sale of synagogues in Nuremberg, Munich and Dortmund; the expansion of the camps at Buchenwald and Sachsenhausen; the instructions to prisoners at Dachau to sew "Stars of David" on to camp uniforms in preparation for a mass influx of Jewish prisoners. This is in harmony with some fragmentary indications that there had already been prepared by the Gestapo a plan for the arrest of some 20-30,000 Jews.

But in the absence of conclusive evidence to this effect, the incidents mentioned can only be looked on as straws in the wind. There is no knowledge which precise direction they would have pointed to—that is, not until Herschel Grünspar had shot and killed

Ernst von Rath, third Secretary at the German Embassy in Paris. This was itself, of course, the sequel to the deportation of Grünspar's parents, together with some 15-17,000 other Polish Jews resident in Germany, from Germany to Poland. The deportation, conducted by the Gestapo, began on October 28; the shooting took place on November 7; and von Rath died in the afternoon of November 9.

During those twelve days a gradual crescendo of tension and violence accumulated around the Jews of Germany. "The shots fired in Paris will not go unpunished", declared the *Völkischer Beobachter* on November 8. These, and the many similar threats, specifically enjoined by Goebbels' directives to the German press, reached their awful climax in the night of November 9-10. This is not the place to relate in detail the events of that night, but it may be noted that more than 250 synagogues were destroyed, mostly by fire, almost 1,000 shops, warehouses and dwelling-houses destroyed; some 100 Jews killed and another 30,000 arrested. Of these latter about 500 fell victim to the camps of Dachau, Sachsenhausen and Buchenwald.

All this was mainly the work of the S.A., spurred on by Goebbels. In this he enjoyed the tacit encouragement of Hitler, whose attitude is best embodied in the latter's own phrase: "The S.A. should be allowed to have a fling". The Gestapo was limited to a supervisory role to ensure that the scale of destruction did not get entirely out of hand and to make arrangements for the transportation and reception of the 30,000 Jews arrested. By and large the pogrom was unleashed and organised by "the wild men" of the Party. The organs of State took a strictly subordinate role.

German and Austrian Jewry faced its ordeal alone. But in the interval of two days between the shooting of von Rath and his death, two attempts were made to intervene with the German Government by way of the British Embassy in Berlin. On the morning of November 8, when the Goebbels press campaign first became obvious, Wilfrid Israel, representing the Reichsvertretung der Juden in Deutschland, called on Sir George Ogilvie-Forbes, the British Chargé d'Affaires in Berlin.

Continued on page 3, column 1

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## The Pogrom of November, 1938

He came "to express grave apprehension that reprisals will be taken on Jews in Germany". Israel did not, it seems, at this time suggest any means whereby the anticipated reprisals might be averted or at least alleviated. But in the late afternoon of the following day, November 9, he, or some other German Jew in a comparable position, telephoned Dr. Weizmann, President of the World Zionist Organisation, in London. Dr. Weizmann immediately telephoned Mr. (now Lord) Strang at the Foreign Office. He was "in considerable distress" as he told of his information that the situation in Germany had "changed most dangerously during the last 24 hours". The German Jews thought that the only way to save the situation was for "some prominent non-Jewish Englishman to go over to Berlin immediately". They hoped that his presence might act as some deterrent, Weizmann said. This request meant that the pogrom was about to start, he added.

In reporting this message to Sir George Ogilvie-Forbes, Lord Halifax said the suggestion had not yet been considered by the authorities "but *prima facie* it seems to be fraught with difficulties". In the British Embassy in Berlin the suggestion met with a flat refusal. Nothing revealed more clearly the extent of German Jewry's isolation from the governments of the world. When it came to the point, none was willing to take on itself the odium of intervening on the Jews' behalf.

The second attempt at mediation followed from a meeting held at Rothschild's premises at New Court, London. There were present Anthony and Lionel de Rothschild, the late Viscount Samuel and Otto Schiff, and Neville Laski. These leaders of Anglo-Jewry were accompanied by Sir Michael Bruce, a non-Jewish Scottish soldier of fortune, whom they commissioned to travel at once to Berlin on their behalf. In his memoirs "Tramp Royal" (London, 1954) Sir Michael describes, though the details are somewhat confused, how he made contact with Wilfrid Israel and other leaders of the Jews in Germany, such as Eppstein, Stahl and Seligsohn. The latter asked Bruce to warn Sir George Ogilvie-Forbes of an impending pogrom and to ask him to express to Hitler British displeasure at what was imminent. But Sir George refused. He was acting on instructions from Lord Halifax, he said, "to do nothing that might offend Hitler and his minions".

The immediate sequel to the pogrom was a clash between Goering and Goebbels. What Goering objected to was the wanton destruction of physical assets. In place of this, he proposed a policy of planned expropriation to cover virtually all Jewish owned assets. In addition, the severest measures of social discrimination were enforced so that the Jew became a true pariah. Finally, there was the imposition of the fine of 1,000 million marks.

It is not fortuitous that Nazi policy was so largely concerned with finance and the profits accruing to the State from "aryanisation". The fact is that by the autumn of 1938 the Reich's rearmament programme was encour-

tering serious difficulties through the shortage of investible funds. It is not surprising therefore, that contemporary students of the German economy should treat the fine as a sort of forced loan or capital levy: "... it is certainly significant that the imposition of a 'fine' of well over £100,000,000 (including the insurance claims paid over to the Government for the destruction of Jewish property) should have come just at a time when the Government was seriously considering new ways and means of covering a monthly deficit of £40 millions in addition to issuing long-term loans at the rate of £60 million a month. ... Had it not been for the £100,000,000 of Jewish money seized by the Nazi authorities, the Government would certainly have experienced serious financial difficulties at the beginning of the year" (1939)\*.

Lastly, what was the reaction abroad to the pogrom? In this vast field it is not possible to be comprehensive or detailed. But one thing can be said with certainty—and that is the widespread condemnation which the pogrom met with from the peoples of virtually all the non-fascist world. In the U.S.A. Dieckhoff, the Nazi Ambassador, spoke of a "storm" and a "hurricane" sweeping across the country. "Any expression of public opinion", he added, "is without exception incensed against Germany and hostile towards her". In Britain the press was unequivocally hostile. A typical voice was that of *The Times*, which said that "no foreign propagandist bent upon blaspheming Germany before the world could outdo the tale of burnings and beatings, of blackguardly assaults upon defenceless and innocent people, which disgraced that country yesterday". A Gallup Poll found that more than four out of every five people thought Germany's treatment of the Jews was an obstacle to improved Anglo-German relations. This aspect was one to be emphasised in the Russian press. The other Russian theme was to interpret the pogrom as a sign of Nazi weakness—as an attempt, on the Tsarist model, to divert the attention of the masses from the inadequacies of the régime on to an innocent scapegoat.

But governments came into a different category. Basically, it would be true to say—and naive to suppose anything else—that the pogrom as such had no permanent influence on Germany's diplomatic position. Of course, if we take Great Britain, as the country whose policy was most closely bound up with the appeasement of Germany, it is true that Chamberlain's position was weakened by the pogrom. Dirksen, the German Ambassador in London, noted that Chamberlain's opponents argued that "collaboration with a country in which such brutalities are possible must be rejected for ideological reasons. ... As long as this mood prevails it will be impossible for Chamberlain to consider carrying out his plan of attempting a settlement with Germany on a broad basis".

But how long was Chamberlain thus inhibited? For not much more than a month. In the middle of December Dirksen was being approached by Halifax with a view to the creation of "a new atmosphere" to replace the previous tension in Anglo-German relations.

But if Germany's diplomatic position did not suffer in the long run, the position of German Jewry did of course vastly deteriorate almost overnight. Dispossession and enforced emigration were the new characteristics of Nazi policy. This pointed unmistakably to the

future, to the time when Goering's threat would become real: "If the German Reich at any foreseeable time becomes involved in a foreign war, then it is obvious that we will at once turn our thoughts towards a large-scale reckoning with the Jews".

### POGROM MEMORIAL SERVICES

In the previous issue it was announced that special services in memory of the November Pogroms have been arranged by the Golders Green Beth Hamidrah (The Riding, N.W.11) for Sunday, November 3, at 12.15 p.m., and by the New Liberal Jewish Congregation (51 Belsize Square, N.W.3) for Sunday, November 10, at 3.30 p.m.

We have just been notified that the Chief Rabbi, the Very Rev. Dr. Israel Brodie, has requested that all synagogues should mark the occasion on Sabbath, November 2, by reciting the Memorial Prayer for the victims of Nazi persecution.

The following synagogues have advised us that they too will remember the events in their Sabbath services. Details of these are given hereunder: November 2, the Adath Yeshurun Synagogue (85 Bridge Lane, N.W.11) will commemorate the pogroms in a special address by Rabbi J. E. Ehrentreu. November 9, the Reform Synagogues of Great Britain, in the sermon or a special prayer. The Great Synagogue (262 Commercial Road, E.1). The South Manchester Hebrew Congregation (Wilbraham Road), at 9.30 a.m. The Hebrew Congregation, Singers Hill Synagogue, Birmingham.

At the time of going to press we had not received any further individual information from the various congregations, and would, therefore, suggest that readers contact their own respective congregations to determine date and time of the services.

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\* W. G. J. Knop: Germany's Economic Situation in 1939, page 13, London, 1939.

## NEWS FROM ABROAD

### U.S.A.

#### Southern Jews' Dilemma

In America antisemitism is on the decline because it is not fashionable, but the 75,000 Jews in the South are facing a grave dilemma regarding the campaign for Negro integration.

This was stated by the Rev. Sylvan Kamens, Chaplain of the United States Air Force, when he spoke to the Theodor Herzl Society at Zion House, Hampstead, recently. He stated that Jews in the southern States belonged neither to the Negro proletariat nor to the white stratum of big businessmen, since most of them were established middlemen. On the other hand, they were urged by rabbis and communal leaders in northern States to take a stand in favour of integration but, if they did so, they knew that their living, depending as it did on dealing with white segregationists, would be threatened.

In the northern States, where most Jews lived, antisemitism—apart from a lunatic fringe of fascists—expressed itself mainly in the exclusion of Jews from certain clubs, hotels and restaurants. Sociologists had, however, discovered that 60 per cent of American Jews were not entertained by non-Jews or did not entertain non-Jews after 5 p.m.—(J.C.)

#### Antisemitism Beneath Surface

The American delegation representing B'nai B'rith's Anti-Defamation League, which visited Germany to ascertain whether antisemitism and neo-Nazism are still latent in West Germany, has stated that it had not noticed any signs of open or organised antisemitism in the German Federal Republic.

The spokesman of the delegation added that there could be no doubt that antisemitic tendencies could be found beneath the surface, which admitted certain conclusions with regard to the general democratic structure of the Federal Republic.

Delegates had had useful talks with Government representatives in Bonn and had gained the impression that the West German Government was sincerely determined to remove all vestiges of anti-Jewish prejudice and to strengthen the democratic system.

A different but no less dangerous type of antisemitism than that existing in Germany was to be found in the United States, the delegation's spokesman said.—(J.C.)

#### The Oldest Synagogue

The Touro Synagogue in Newport—which was declared a National Monument by the American Government in 1946—celebrated its bi-centenary in September. In commemoration of the event, the building had been completely restored and redecorated. Among the many visitors of the last year was Dwight D. Eisenhower, who had also taken part in the Synagogue's Rosh Hashana Service of 1958.

#### CANADA PROTESTS TO AUSTRIA

On behalf of the community, Mr. Michael Garber, President of the Canadian Jewish Congress, wrote recently to the Austrian Ambassador in Ottawa expressing concern about the release by the Austrian authorities of Franz Murer, ex-chief of the Nazi Gestapo in Vilna, who is held responsible for the murder of many Jews.

In reply, the Austrian Ambassador said that Mr. Garber's letter had been forwarded to the competent authorities in Austria. He added that the Austrian public prosecutor had lodged an appeal against the acquittal of Murer by a court in Graz. The whole issue was being put before the Austrian Federal Supreme Court in Vienna.—(J.C.)

#### DANISH COMMEMORATION

Mrs. Bodill Koch, Denmark's Minister for Ecclesiastical Affairs, headed a group of Danish men and women who arrived in Israel for the celebrations which marked the 20th anniversary of the rescue of Danish Jewry from the clutches of the Nazis.

### JEWRY IN THE EAST

#### Conflicting Reports on Russian Jewry

Mr. M. Wilder, a London Jewish businessman just returned from a short visit to Russia, has said that when he visited the Moscow Synagogue Rabbi Levin and the synagogue's chief warden gave him the message: "Tell Anglo-Jewry all is well here." Rabbi Levin said that the Jews in Moscow had complete religious freedom and that all reports in the Western press to the contrary were false. The only restrictions placed on Jews was that they should not meddle in politics.

But when Mr. Wilder visited Yalta he met several Jews who told a different story. Kashrut and circumcision were almost impossible to maintain in Moscow they stated and they spoke bitterly of the fact that the passports of all Jews bore the letter Y (for Ivri). They complained that they were thus constantly reminded of their religion without being able to carry out its requirements.

There was a freer atmosphere in the seaside resort of Yalta and Mr. Wilder concluded from his visit that the Jews in Moscow were not able to speak truthfully about their position because the fear of the Stalinist era still prevailed.

#### Matzot Appeals Rejected

Moscow Appeal Court has rejected appeals against conviction by three Jews sentenced to imprisonment in July for profiteering in the "illegal" sale of matzot. They intend to appeal to the Supreme Court of the Russian Republic. One of the men received a twelve-month sentence and the other two each received sentences of six months.

#### Sholem Aleichem Appraisal

Moscow's State Publishing House has just published the first fully detailed appraisal of Sholem Aleichem's life and work. The volume devotes a whole chapter to the Yiddish writer's place in Russian literature and his relationship with Maxim Gorky. According to an introductory note six million copies of Sholem Aleichem's works have so far been published in Russia in more than 500 editions.

#### German Documents Unearthed

Workers in Lodz engaged in clearing the cellars of an old building in Jarocz Street unearthed German documents, accounts and lists itemising some of the loot stolen from the 250,000 Jews confined in the Lodz Ghetto during the war.

It is felt that the documents will be of great importance to Polish Jews claiming compensation, as they may provide them with evidence that their property was in fact looted, and may help identify the German recipients.

The documents also give the names of many Germans—some of them Gestapo officials—who, while they were organising the extermination of the quarter million Jews of Lodz, looted possessions from Jews.

The Polish authorities are now studying the German account books closely and their full contents may be published soon.

Some of this evidence may be of help to former Polish Jews who have filed claims against Germany but whose claims were rejected by the West German authorities for lack of supporting evidence.—(J.C.)

#### Warsaw Cultural Centre

The Polish Ministry of Culture has approved the plans for a new Yiddish State Theatre building in the centre of Warsaw. Designed by one of Warsaw's leading architects, the new theatre will seat over 1,000 people and will have every modern facility. The building will also house other Jewish cultural institutions and has been designed to become the Polish capital's Jewish cultural centre.—(J.C.)

### GERMANY

#### Officials Hid Euthanasia Doctor

It has been revealed in Kiel that, of the 18 officials and members of the German civil service in Schleswig-Holstein who had known the true identity of Dr. Werner Heyde, alias Dr. Sawade, and helped to cover him over a period of years, one has been promoted and another given higher status.

Dr. Heyde, who was in charge of the Nazi euthanasia programme, lived under the name of Dr. Sawade in the town of Flensburg for many years and escaped detection thanks to the help of friends and prominent West German officials. His true identity was established only in 1959.—(J.C.)

#### Investigation Work Nears End

The Ministry of Justice of Baden-Wuerttemberg has announced that the investigation work of the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg is almost at an end. By last July 55 cases had been completed. About 190 were still incomplete then but the most important of them would have been completed by the end of the year.

The Ministry spokesman said that the Central Agency not only dealt with individual Nazi crimes but also handled inquiries about mass crimes. The Agency was also co-operating with the Austrian legal authorities, who had established a similar agency in Vienna.—(J.C.)


#### Tending of Graves

The Council of the West German Evangelical Church has formed a committee to maintain the cemeteries containing graves of victims of the Nazis in various parts of West Germany. This was announced by the Evangelical Aid Centre for Racial Persecutees.

The Ministry of the Interior has announced that 220,000 marks (£19,750) have been set aside for the care and maintenance of the 303 Jewish cemeteries in the State of Rhineland-Palatinate during 1963. It was announced that since 1958 1,300,000 marks (£116,600) had been spent on the maintenance of the cemeteries.—(J.C.)

#### Nazi Judges in Bonn

In a book by Herr Wolfgang Koppel of Karlsruhe, containing the results of his investigations, he comes to the conclusion that at least 700 former Nazi judges and prosecutors are still active in West Germany's judiciary.



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## FROM THE ISRAELI SCENE

## Structure of Immigration

At a Press Conference in Jerusalem, Sch. Schragai, Director of the Immigration Department of the Jewish Agency, gave some interesting details regarding the structure of the present Aliyah into Israel.

As regards the age of the immigrants, 50.3 per cent of all immigrants are 16 years or younger; 20.2 per cent are between 17 and 30; 18.5 per cent between 31 and 50; and 11 per cent over 50.

The main problem for the authorities attending to the integration of the newcomers arises from the fact that most of the immigrants from North Africa are unskilled workers. On the other hand, the general state of health of the immigrants can be considered as satisfactory. Only 8 to 10 per cent require social assistance.

Mr. Schragai also referred to the 40,000 or so Israeli citizens who live in U.S.A. and Canada. Most of them reside abroad only temporarily and are likely to return to Israel in the reasonably near future.

## Nazi Doctor Practised in Askalon

One of the most incredible stories has recently come to light:

In September, 1949, a Dr. Alexander-Egon Firth emigrated to Israel. On the advice of the Ministry of Health he set up practice in Askalon, mainly as a surgeon and gynaecologist. His wife made no secret of the fact that she was a Christian, and their two boys attended the local school, which was mainly frequented by Yemenite children. In 1954 the family left Israel and settled in the Argentine, from where they wrote from time to time to their friends in Askalon. About a year ago Dr. Firth paid a visit to Western Germany. There he was arrested as a long-sought-for war criminal, whose real name was Dr. Hermann Schmidt and who, with brief interruptions, had been a member of the Gestapo since 1933. Schmidt is accused of having committed a long series of war crimes during his term as Gestapo official in Poland. Somehow Schmidt must already have planned and prepared his flight to Israel at that time, because in 1943 he took lessons in Yiddish and Hebrew from a teacher in the Warsaw Ghetto; he spoke both languages almost fluently when he arrived in Israel. During the war he also provided himself with the documents of a Dr. Firth, who had perished in the concentration camp of Treblinka. The whole ghastly story was discovered because, just at the time when Schmidt was on his visit to Germany, the indemnification authorities were dealing with the claim of the widow of the real Dr. Firth. They informed her that her "husband" was alive and at present in Germany.

Unfortunately this is not the last chapter of Schmidt's revolting story: while he was kept in prison, the registration department committed a serious error—there is no question of sabotage—and mixed him up with another prisoner by the name of Schmidt. He was released and has since then disappeared completely.

## Woman Research Chief

Professor Rahel Shalon, who heads the Building Research Station and is professor of civil engineering at the Institute of Technology in Haifa, has been appointed vice-president in charge of research. An international authority on building materials with over 40 scientific and technical publications to her credit, Professor Shalon came to Palestine in 1925 after beginning her studies in Poland and graduated at the Technion in 1930.

She later joined the Technion's academic staff and was given a professorship in 1957, after serving in the Army during the Arab-Israeli War, when she was commander of the women's corps in Northern Israel.—(J.C.)

## HOME NEWS

## MOSLEY MEETING BROKEN UP

Attempts by members of Manchester Ajex and the Northern Council Against Fascism to block a meeting at Moss Side, Manchester, at which Sir Oswald Mosley was to have spoken, ended with police breaking up both gatherings. The police action followed a three-hour marathon meeting held to protest against the Union Movement meeting by Ajex and the Northern Council officials, who spoke from a lorry near to the Mosley supporters.

After the meeting Mosley stated that he would drop advertised open-air meetings from his provincial campaign.

## POPE PLAY THREATS

A police officer has been posted at the stage door of the Aldwych Theatre, where Rolf Hochhuth's play, "The Representative", is being performed, to protect Michael Williams, the young actor who is appearing as Adolf Eichmann and who was threatened by telephone after the play opened. Four men also called at the theatre and swore to the stage-doorkeeper that they would beat him up.

The Royal Shakespeare Company has received a number of written complaints from Roman Catholics.

Posters and the company board giving the names of the players were also defaced. Written over the posters were: "This play is a slander against a good man who cannot answer back" and "The Aldwych opens its doors to Marxist, twisted propaganda."

## ARTHUR KORN HONOURED

Arthur Korn, the well-known architect and town planner, has been elected an extraordinary member of the Akademie der Kuenste in Berlin. This is a singular honour as the membership of this institution is very restricted. Walter Gropius and Le Corbusier are amongst the few architects who are members of the Akademie.

Arthur Korn has been teaching at the Oxford School of Architecture since 1941. He came to England in 1934, and has become widely known by his "Master Plan for Greater London" (1938) and his book "History Builds the Town" (1953).

## PROFESSOR OF HEBREW

For the first time since 1924 London University has a Professor of Hebrew, Dr. Siegfried Stein. The last Professor of Hebrew at London was Rabbi Sir Hermann Gollancz. The growth of University College's Hebrew Department is further reflected by the appointment of Rabbi Dr. Ernest Wiesenberg as Reader in the department—there are now two Readers, the other one being Dr. J. G. Weiss.

## FLATLETS FOR AGED

In the annual report of the Home for Aged Jews, Wandsworth, it is disclosed that a site has been purchased near the Home to erect a block of flats for about 30 men and women. The cost of the building will be met by a subsidy from local authorities spread over the next 60 years.

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## ANGLO-JUDAICA

## Mikardo Re-elected

Mr. Ian Mikardo, former Labour M.P. for Reading and now prospective parliamentary candidate for the Poplar Division of London, was re-elected to the Labour Party's National Executive Committee at the Scarborough Conference. Among this year's unsuccessful candidates was Mr. Sydney Silverman, M.P. for Nelson and Colne.

## "Herald" Editor

Mr. Sidney Jacobson, editor of the *Daily Herald*, is to be the editor of the proposed new radical paper which is to succeed the "Herald". In June, 1962, Mr. Jacobson was appointed editor of the "Herald" in succession to Mr. John Beaven. Before that he was political editor of the *Daily Mirror*.

## New Synagogues

The present building of the Bayswater Synagogue will be demolished in 1965 but the honorary officers, who are looking for a site in Maida Vale, have still been unable to find anything suitable. The L.C.C., although under no legal obligation to assist the synagogue in finding a new site, will help to the greatest possible extent.

Officiating at the foundation-stone laying of the new St. John's Wood Synagogue, the Chief Rabbi stressed the particular need for religion in this age of moral decline. The building will adjoin the present community centre in Grove End Road. It is hoped that the new synagogue, which will cost about £180,000, will be ready for use by next Rosh Hashana. It will accommodate 1,500 worshippers, 800 more than the present building in Abbey Road.

## Floating Succah

During the first days of Succot what is believed to have been the first floating succah to be built in this country moored alongside the banks of the Grand Union Canal, near Daventry. The succah, situated on a barge, was occupied by twelve young people from London. Also on board was a synagogue and services were conducted throughout the trip.

However, after Shabbat, just before the succah was due to be dismantled, it met an untimely end when the roof hit a bridge and the entire structure was thrown into the river.

## Shechita

A statement has been issued by the London Licensed Kosher Wholesalers that they are united in their objection to the London Board for Shechita "entering the meat trade" and "taking into its hands the supply of kosher meat". This follows the report of a recent meeting of the Board at which a suggestion of the honorary officers was announced for establishing a central depot for meat and poultry in London.

The Board is to consider the establishment of communal butcher shops in London.

## Carmel Girls' School

Formal permission for the building of a "Carmel College" for girls was granted by the Oxfordshire County Council. The school is to be built on the farmland within the Carmel College estate. Mr. Charles Wolfson has promised to give £250,000 for the establishment of the school and it is envisaged that, initially, the school will accommodate about 100 girls, but it is hoped the number will ultimately be between 275 and 300.

## New Name for Home

The Home and Hospital for Jewish Incurables, Tottenham, is to change its name to "The Jewish Home and Hospital at Tottenham". The name was unanimously agreed upon by the Board of Management, who felt that, for humanitarian reasons, there should be a different name.

Herbert Freeden

## PHANTOM OF THE OPERA

### A Jewish Theatre in Nazi Germany . . . 30 years after

When thirty years ago, in the Germany of 1933, the curtain rang down for the last time on Jewish actors; when Jewish musicians were expelled from the orchestras and the galleries closed their doors to Jewish artists, the apparently paradoxical question was asked: "What is Jewish art?" Is there a specifically Jewish music? Can we achieve a Jewish drama? Issues which are open to this day—even in Israel—were fiercely debated. Fantastic as the quest was for authentic Jewish art within an orgy of destruction, no less unreal—and certainly unique in theatrical annals—was the establishment of a permanent theatre by Jews for Jews, alternating operas and plays, and encompassing the world repertoire as well as Jewish themes. It cannot be compared with the Yiddish stage in Eastern Europe which was an integral part of Jewish folk-lore, a literary genre *par excellence*, grown out of a social pattern and a definite mentality. What was attempted in Nazi Germany was a theatrical enterprise trying to present European art . . . yet from a Jewish point of view. That the German authorities allowed it to happen is no less enigmatic: one is reminded of the sinking of the "Titanic" when the band played until the last moment to prevent a panic.

In summer, 1933, the Jewish Cultural Association—"Jüdischer Kulturbund"—was born out of a social need: to provide a measure of employment for the many Jewish actors, musicians and other artists, and to cushion the psychological shock of their exclusion from the German stage and concert halls. Many, of course, emigrated as soon as the new regime was set up; yet there remained a large number thrown out of work, dazed and bewildered—and completely unprepared for the Jewish fate that had reached out for them.

The moving spirit of this "Kulturbund" was Dr. Kurt Singer, a medical man by profession and a musician by vocation, who had made a name for himself as a music historian and critic, and had served as the head of the Municipal Opera House in Berlin. Julius Bab, a distinguished theatrical critic, joined him as literary adviser. Dr. Werner Levie served as Secretary-General.

It was not easy to build up an organisation which, both in its membership and in its artistic, administrative and technical staff, was to comprise Jews exclusively—such was the *conditio sine qua non* of the German authorities.

From the very beginning it was envisaged to bring into being two permanent ensembles—one for operas requiring soloists, orchestra, ballet, chorus and extras, and the other one for dramatic plays. Considering that almost all over the world operatic companies are heavily subsidised, the stakes were high. At the same time, workshops had to be opened to build decors, make props, prepare wigs, and to tailor costumes—all manned by Jews.

Against a monthly payment of 2.50 marks (later the fee was raised slightly), members were offered two presentations a month, alternatively an opera and a lecture, and a play and concert. Joseph Rosenstock was engaged to be the musical director and had to create an orchestra out of 42 musicians and an operatic cast out of singers from every corner of Germany (he was succeeded by William Steinberg and later by Rudolf Schwarz). Similar work had to be done among the actors by their director—first Fritz Jess-

ner and later by Fritz Wisten. To find a suitable building was the last hurdle. After nerve-wrecking negotiations and many disappointments, a lease was finally granted for the "Berliner Theater", in the south-west of the city. Nineteen thousand Jewish men and women joined the organisation in Berlin; over 200 artists, technicians, workers and clerks were given steady employment, and their annual wages and salaries amounted to 350,000 marks. At last, on the 1st of October, 1933, the curtain went up for the first time, at the première of "Nathan der Weise".

Dr. Joachim Prinz, at a national convention of the "Kulturbund", called the situation of Jewish culture in Germany the result of a revolutionary act from without, not the product of development from within. The three prerequisites for spiritual creation—nation, land and language—were non-existent in the case of German Jewry, which was continually shrinking through emigration and death. Within such a group there could be no productive Jewish culture. Dr. Prinz defined the function of the Jewish theatre in Germany as "national-pedagogical"—to build a bridge from a denationalised Jewry, living remote from Jewish prime sources, to Jewish life.

The series of operas started off with "The Marriage of Figaro", followed by 18 other works, among them "Fidelio", "Rigoletto", "Amelia", "Nabucco", "Don Pasquale", "Carmen", "La Bohème", "The Merry Wives of Windsor", "The Barber of Seville", "Tales of Hoffmann" and "Die Fledermaus". This international repertoire was supplemented by orchestral works of a specific Jewish interest, culminating in the oratorios "Judas Maccabaeus", "Belshazzar" and "Israel in Egypt".

The presentation of musical programmes met, on the whole, with general approval. Public discussion—and criticism—centred mainly around the choice of plays. The self-confessed lack of "Jewish" readiness on the part of those in charge of the theatre coincided with their supposition that the public, steeped in the theatrical tradition of the pre-Hitler years, would not support any such experiments. Brought up with Shakespeare and Schiller, Shaw and Ibsen, so they argued, the audiences would not be prepared to limit themselves to Perez, Bialik, Leivik and Anski. Only one or two Jewish plays were presented each season; the bulk was made up of classics—Shakespeare, Molière, Goethe—and modern authors, such as Schnitzler, Hofmannsthal, Priestley and Molnar.

As in Berlin, Jewish "Kulturbuende" sprung up in a large number of Jewish communities in the provinces. In 1935 they were united in an "Association of Jewish Cultural Organisations in Germany" which represented Kulturbuende in over 100 cities with a membership of well over 60,000 and approximately 1,700 Jewish artists.

At that time the attitude of the Nazi authorities towards the Jews was by no means uniform. Various sections of the Party, and even more so individual officials, had their own approach to the Jewish question. Hans Hinkel, the former leader of the "Kampfbund fuer deutsche Kultur", a notorious Nazi organisation in the days of the Weimar Republic, represented the Government vis-à-vis the Jewish Cultural Association.

In time, his office grew into a large organisation with readers, censors, clerks and

secretaries, all busily supervising Jewish cultural activities, but, compared with the careers of other pre-1933 Nazis, the post was not a startling advancement for the erstwhile leader of the "Kampfbund", and more than once he had to side with the Jews against his party colleagues. When Jewish gatherings, especially in the provinces, suffered from the whims of local party and police bosses, the Hinkel office saw to it that all Jewish functions within its orbit proceeded without interference. Often there were skirmishes behind the scenes between the Gestapo and Hinkel in which, as a rule, he emerged as the victor.

In a public statement in September, 1933, Hinkel differentiated between the Jews who had left Germany "in order to make hate propaganda abroad" and the others who were "satisfied with being free to pursue, among themselves, their own culture". It was then pointed out in Jewish circles that this was the first official recognition of the right of the Jews to cultural activities. Events, however, proved stronger than his words, and the promised "cultural autonomy" soon became a farce. Every sentence and every note had to be submitted to censorship well in advance. These directives changed as the general policy against the Jews became more and more restrictive.

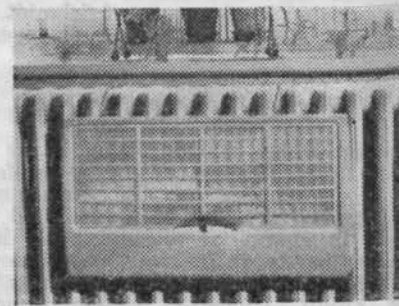
In the beginning, there was the clause prohibiting revolutionary references as well as works by authors who were known as outspoken anti-Nazis. Then there came a turn: Jews were no longer allowed to present genuinely "German" art. First, Schiller and the German romantics were taken off the programme—to perform them was considered a "sacrilege". Goethe, who had a bad reputation for having been a cosmopolitan, was black-listed much later, along with all German classics. Finally, every German author was excluded from the repertoire.

No objections were raised against foreign playwrights as long as they had been dead for at least fifty years, i.e., free from royalties. For the Kulturbund was not allowed to transfer royalties abroad. Some authors, among them J. B. Priestley and Franz Molnar, renounced their rights and their works were performed with great success; others who likewise were prepared to forgo payment, did not pass the censor as on some occasion or another they had said something not very complimentary about Nazism. Even in plays which were not banned the red pencil raged mercilessly and did not halt at Molière or Shakespeare.

The prohibitions were not confined to literature. At a time when in Jerusalem the Pales-

Continued on page 7, column 1

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# Phantom of the Opera

Continued from page 6

tine Orchestra played Beethoven, under Toscanini's baton, the same Beethoven was banned for Jewish orchestras in Germany. Those were the days of friction with Austria, and as Mozart was an Austrian, he remained available until the occupation of Vienna. The only German composer whose works continued to be permitted to the very last was Händel: he was compromised in the eyes of the Nazis by his love for England and by his Biblical themes.

In the course of five years, from 1933-1938, 8,457 presentations took place within the framework of the Jewish Cultural Association, of which 571 were operatic performances, 1,638 plays, 2,530 concerts—the remainder being made up of recitations, ballet performances, cabaret evenings, film shows and art exhibitions.

On 9th November, 1938, all Jewish institutions and organisations, the Jewish press and sports clubs were closed down. Yet when the synagogues went up in smoke and Jewish property was ransacked, the theatre building of the Kulturbund was left untouched. Three days later, its executive was informed that the Jewish theatre had to open again. Was the Nazi government shocked by the indignation of the civilized world and did it need a gesture of "tolerance" as a stratagem? Perhaps there was no political reason at the back of it. Perhaps there was just a governmental department, an inflated organism which had become an end in itself and did not want to lose its *raison d'être*.

With the voice of the communities and central institutions silenced, the Jewish theatre embarked on its last, almost unreal, epoch. The first night of a Scottish students' play, "The Rain and the Wind", was without precedent even in the chequered annals of histrionic art. The wide sweep of the stalls and circles was once more illuminated. The candelabra glowed brightly from the domed ceiling and usherettes in their neat black costumes were posted on the red carpets in the gangways. In innumerable homes, women were waiting for some news about their arrested husbands and sons; in innumerable homes, people were sitting among the ruins of their existence. And in the Jewish theatre the lights went up again. The dressers and wardrobe mistress scurried around, and the players in their dressing-rooms hastily put the finishing touches to their make-up. Yet silence lay over the dressing-rooms, usually a babble of chatter. No one laughed; no one even quarrelled. What had to be said was said in little more than a whisper.

The first bell rang. Few people had come, mostly women and old folk and, of course, three men in bowler hats carrying briefcases: the inevitable delegation of the Gestapo. At last the curtain rose and the footlights flooded

the stage. The voices of the players trembled uncertainly as the first spotlights fell on their faces, but soon the magic of the stage engulfed them, and they laughed and danced in their world of pretence and make-believe one week after the pogrom.

Whoever could, left the country before the doors finally closed and some resumed their careers in America, England and Israel. Far too many were trapped. Those who remained performed well into the year 1941; then forced labour camps and ultimately extermination was their lot.

There is a sequel, as histrionic as the venture itself. When in 1945, after the Second World War, the Allies reopened Max Reinhardt's Deutsches Theater in Berlin, they chose for the first performance Lessing's "Nathan der Weise", the same play with which, twelve years before, the Kulturbund had started its activities. The play was staged by Fritz Wisten, the erstwhile director of the Kulturbund who had survived underground. What an hour of bitter triumph: through the mouth of Nathan, whose wife and children had been murdered, a Jew proclaims the message of tolerance and humanity in the ruins of Berlin.

## YOUNG PIANIST WINS LEEDS PRIZE

Michael Roll, born 17 years ago in Leeds, was the youngest of about ninety pianists who came to Leeds for the International Piano-forte Competition from all over the world. He was awarded the first prize of £1,000—presented by Mrs. I. J. Lyons—and the Princess Royal Gold Medal and engaged to appear at next year's Edinburgh Festival, at the Triennial Music Festival in Leeds in April, 1964, and at the Royal Festival Hall.

The jury of twelve celebrities in the world of music was headed by Sir Arthur Bliss. After preliminaries of six days the selected candidates performed concertos with the Royal Liverpool Philharmonic Orchestra, under Mr. John Pritchard. Michael Roll, after two Beethoven Sonatas, played the Schumann concerto so brilliantly as to outshine all other competitors.

He has now reversed his earlier decision to enter Leeds University to study medicine and has chosen music as his career.

Dr. M. Roll, father of the young artist, has been a faithful member of the AJR for many years.

## TRIBUTE TO COMPOSER

Jewish writers and musicians in Moscow have just celebrated the 80th birthday of Leib Pulver, one of the most famous Soviet composers of music in both the Russian and Jewish idioms. It was announced at a celebration arranged by Soviet musicians and held in the offices of the Yiddish periodical, "Sovietish Heimland", that a full collection of Pulver's Jewish compositions is to be published shortly. Pulver has been musical director of the Yiddish State Theatre and has composed a large repertoire of songs—both Russian and Jewish.

# Old Acquaintances

**Home News:** Edmund (Mundi) Wolff has resigned from his post as head of the German B.B.C. section at Bush House and will work from London for the Third German TV Programme.—Wanda Rotha has left for Spain to take the part of a lion-tamer in Henry Hathaway's "Circus", starring John Wayne, Claudia Cardinale and Rita Hayworth.—John H. Kisch, a relative of Egon Erwin Kisch and London correspondent of Munich's *Quick*, has joined *Illustrated London News* as assistant editor.—Maxine Illing, daughter of actor Peter Illing, has taken up residence in Duesseldorf to work for the Anglo-German Association there.—Bernard Grun has gone to Madrid where his operetta "Balaleika" will be produced at Christmas.—Ken Adam, one of the sons of S. Adam, is art director of "Woman of Straw" starring Gina Lollobrigida and Ralph Richardson, with Otto Heller behind the camera.—Walter Slezak, who exactly resembles his late father Leo, passed through London on his way to Berlin; he is to appear in Walt Disney's remake of Kaestner's "Emil and the Detectives".

**Milestones:** Erich Gottgetreu, Israeli correspondent of the Associated Press and one of the best-informed journalists in that country, has become 60.—Kaethe Kruse, inventor of the famous dolls named after her, is now 80.—A. H. Zeiz who was first a journalist and then became a playwright under the pen-name of Georg Fraser after being banned by Goebbels, is 70 years old. His Jewish wife perished in Auschwitz. He himself hid many Jewish writers.—Anton Edthofer, who in 1906 started acting at Vienna's Raimund Theater and joined Reinhardt's ensemble in 1921, is 80. His wife is Helene Thimig.—Hans Leip, who wrote the lyric of "Lili Marlene" during the Second World War, is 70.—Walter Ruett, one-time star of Berlin's six-day races, is 80 years old.

**Germany:** Gustav Froehlich directed and appeared in Molnar's "Spiel im Schloss" at Duesseldorf.—A. M. Rabenalt produced Lehar's "Count of Luxembourg" at Berlin's rebuilt Titania Palast, with Rudolf Schock as the star.—Erik Ode, son of Fritz Odemar, directed Wittlinger's new play "Zwei Maenner zum Fruehstueck" in Mannheim.—Roma Bahn and Rene Deltgen played in Duerrenmatt's "Besuch der alten Dame" at Cologne's theatre.

**Obituary:** Richard Oswald died in Duesseldorf aged 83; born in Vienna, he began as an actor and then directed German film classics such as "Prostitution", "Anders als die Anderen", "Unheimliche Geschichten", "Dreyfus", "1914" and "Hauptmann von Koepenick"; the latter film he remade in Hollywood with Bassermann in the lead.—The famous musical clown Noni also died in Duesseldorf aged 72; he was once a star of Berlin's Scala.

**News from Everywhere:** Elisabeth Bergner is again successfully touring Germany in O'Neill's "Eines langen Tages Reise in die Nacht".—Robert Gilbert, who wrote the German lyrics for "My Fair Lady", scored a new success with his translation of "Annie Get Your Gun" which is to run at Berlin's Theater des Westens.—Anton Diffring, who has already appeared in "Out of Bounds" with Michael Redgrave in London and in Zurich took the same part in the play now entitled "Streng geheim", is to repeat his performance for German TV.—Peter Lorre is to star in "Comedy of Terror".

PEM

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## IN MEMORY OF DR. WALTER BERLIN

*Wie wir bereits berichteten, ist Dr. Walter Berlin, Mitglied der AJR Executive am 21. August von uns gegangen. Die Verfasser der folgenden Wuerdigung, die uns erst nach Drucklegung der vorigen Ausgabe aus New York erreichte, waren mit dem Verstorbenen durch jahrzehntelange Zusammenarbeit in Deutschland freundschaftlich verbunden. Die Treue Walter Berlins zur Gemeinschaft der deutschen Juden, von der ihr Aufsatz Zeugnis ablegt, hat sich auch nach seiner Auswanderung bewahrt—zum Segen unserer in England lebenden Schicksalsgenossen, die sich in der AJR zusammengeschlossen haben. Wir gedenken in Dankbarkeit der Hingabe, mit der Walter Berlin an den Beratungen unserer Exekutive in treuer Pflichterfuellung teilgenommen hat, solange sein Gesundheitszustand ihm dies gestattete. Was seine Mitarbeit besonders wertvoll machte, war die Gabe, das Wesentliche der jeweils zur Diskussion stehenden Probleme herauszuschalen und durch sein kluges und erfahrenes Abwaegen des Fuer und Wider den Weg zur rechten Entscheidung zu weisen. Ueber alle dem aber stand bei ihm das Bewusstsein unseres geschichtlichen Standortes; die organische Verbundenheit seiner Persoenlichkeit mit den Werten, die uns gepraeagt haben, verlieh seiner Zugehoerigkeit zu unserer Gemeinschaft, die stets mehr als ein Zweckvereinigung sein wollte, besondere Bedeutung. Die Mitglieder der Exekutive werden das Andenken dieses mutigen Kaempfers, treuen Beraters und liebenswerten Kollegen stets in dankbarer Erinnerung behalten.—W.R.*

Mit Walter Berlin hat das zu Ende gehende deutsche Judentum einen seiner Besten verloren. In seiner ueberragenden Persoenlichkeit hatten sich Deutschum und Judentum zu vollendeter Einheit verbunden. Zu seinen Vorfahren, die seit Jahrhunderten im Fraenkischen ansaessig waren, gehoerten Gelehrte und Rabbiner. Sein Grossvater Samuel Berlin, ein bedeutender Jurist, war als erster Jude in Bayern zur Advokatur zugelassen worden. Zu dem geistigen Erbe seiner Vaeter kam, was Nuernberg, die schoene, alte Stadt, seinem offenen Sinn gab, das unvergaengliche Gefuehl der Heimat, der Verbundenheit und Zugehoerigkeit, und des Verwachsenseins mit deutscher Geschichte und mit deutscher Kultur. Deutschum und Judentum waren fuer Walter Berlin die historischen Bedingungen seiner Existenz, deren Inhalt er nicht zu analysieren hatte und nicht zu analysieren versuchte. Er nahm beide als fraglos und diente beiden mit Stolz. In jedem Abschnitt seines Lebens war er ein juedischer Deutscher und ein deutscher Jude in Art, Gesinnung und Tat. Er war es im 1. Weltkrieg, in dem er vom Anfang bis zum Ende als Offizier an der Front kaempfte und als einer der Ersten fuer seine Tapferkeit mit dem EK I ausgezeichnet wurde. Er war es, als die Nacht des Nationalsozialismus ueber Deutschland hereinbrach, und er mit derselben Hingabe, dem gleichen unerschrockenen Mut und dem gleichen Fuehrertum sich ganz dem Kampf fuer das Recht seiner Glaubensgenossen hingab und sich nicht von Hitler Denken und Fuehlen verwirren und gebieten liess. Er blieb es auch, nachdem er Deutschland verlassen hatte und deutsches Judentum die alleinige Gemeinschaft seiner Zugehoerigkeit wurde.

Aus dem Felde zurueckgekehrt, trat Walter Berlin, zusammen mit seinem Freund und Vetter Fritz Josephthal, in die von seinem Onkel, dem Kgl. Bayer. Advokaten Hofrat Gustav Josephthal gegruendete, von dessen Sohn Geheimrat Emil Josephthal weitergefuehrte Anwaltskanzlei als dritte Generation ein. Er war ein Jurist von Gnaden, von tiefem Wissen, von raschster Auffassungsgabe und, bei aller besonderen Gruendlichkeit, von grosser Entschlussfreudigkeit. Damit verband er ein besonderes Verstaendnis fuer die wirtschaftlichen, immer schwieriger werdenden Tatbestaende und fuer die Probleme der Nuernberger Industrie und Kaufmannschaft. Zusammen mit seinem Vetter hat er die fuehrende Stellung der grossen, alten Anwaltspraxis im Rechts- und Wirtschaftsleben der Stadt zu erhalten und auszudehnen vermocht. Er war ein Redner, nicht der Finessen und der schaus-

pielerischen Geste, der aber durch die Wucht und Logik seiner Argumente, durch die Klarheit des Aufbaus und die Kraft der eigenen Ueberzeugung, die er auf den Anderen uebertrug, Richter und Geschworene mit ihm zu gehen zwang. Dazu kam das aeuessere Bild seiner Erscheinung, seine grosse, wuchtige Gestalt, und seine, bei aller kulturellen Feinheit—las er doch in seinen letzten Jahren wieder Cicero und Plato!—in Wort und Weise kernig-natuerliche Art. Mit seinem Einfuehlungsvermoegen in Andere und mit der Echtheit seines menschlichen Interesses an dem Mitmenschen und mit dem Vertrauen, dass seine ganze Persoenlichkeit Jedem einfloesste, wurde er bald der Berater Vieler nicht nur in wirtschaftlichen und Rechtsfragen, sondern in ihren allerpersoenlichsten Angelegenheiten. Darin sah er die eigentliche Aufgabe des Anwaltes: Verstehen, Rat, Hilfe. Das Ethos in ihm war die Grundlage seines beruflichen Wirkens.

Das Ethos in ihm war auch die Grundlage seines reichen Wirkens im Juedischen Kreis, als Vorstandsmitglied der Israelitischen Kultusgemeinde Nuernberg, des Landesverbandes Bayer. Israelitischer Gemeinden und vor allem als Vorsitzender der Nuernberger Ortsgruppe des C.V. Als schon Ende der 20ziger Jahre Streichers Taetigkeit in Nuernberg und Franken einsetzte, war Walter Berlin einer der Wenigen, die darin nicht das unheilvolle Tun eines Narren sahen, sondern den Keim der kommenden Katastrophe. Er wusste, dass wenigstens alles versucht werden muesse, um sie zu verhindern, und schritt sofort zur Tat. Er verhandelte mit den Behoerden; er suchte die drohende Gefahr denen klarzumachen, die noch Einfluss und die Moeglichkeit hatten, sie zu bekaempfen. Er, der vielbeschaeftigte, vornehme Anwalt fuehrte die Prozesse gegen Streicher, gegen Schmutz und Gemeinheit.

Nach der "Machtergreifung", als im wachsenden Masse die Juden in Nuernberg, in Fuerth und in den vielen fraenkischen kleineren Gemeinden in ihrer Existenz bedroht wurden, wurde Walter Berlin ein Fuehrsprecher und Berater und Retter der Verfolgten. Bald wurde er zu einem Fuehrer der Juden weit ueber Franken hinaus. Nun setzte er sein ganzes Wesen fuer sie ein. Die Ortsgruppe des C.V. wurde die zentrale Hilfs- und Beratungsstelle aller Bedraengten fuer Rechtsschutz, soweit er nur noch moeglich war, legale und illegale Auswanderungen, fuer Wirtschaftshilfe, und was nur immer notwendig war, um die Verzweifelten der Vernichtung zu entziehen. Walter Berlin hat sich niemals einem Hilfesuchenden versagt, und manchem kam das Ansehen zu

statten, das er unveraendert bei den Behoerden genoss. Ohne je an seine eigene Sicherheit zu denken, verhandelte er mit dem Erzfeind, uebernahm er die schwierigsten und gefaehrlichsten Verteidigungen. Er sah das Leid und litt mit. Er sah Rechtsbruch nach Rechtsbruch und war tief verletzt in seinem Glauben an Recht und Gerechtigkeit, tief getroffen, aber nie verzweifelt. Nie verlor er den Mut. Er wurde zum furchtlosen Streiter gegen das Unrecht, immer und fuer Jeden eintretend trotz der Gefahr fuer die eigene Freiheit und fur das eigene Leben.

Walter Berlin haette laengst, wie die meisten anderen fraenkischen Juden, auswandern und sich und seine Familie mit Hab und Gut in Sicherheit bringen koennen. Er blieb aus Pflichtgefuehl, bis er nach den Ereignissen des 8. und 9. November 1938 und der folgenden Monate zur Erkenntnis kam, dass die letzten Tage des deutschen Judentums angebrochen seien, dass der Kampf fuer das Recht gegen einen Feind, der den Begriff des Rechtes nicht kannte, unmoeglich geworden sei und dass daher jeder Jude Deutschland verlassen muesse. 1939 wanderte Walter Berlin schliesslich nach England aus, bettelarm. Ohne zu klagen, fuegten er und seine Frau sich in das neue Geschick, das auch Haft auf der Isle of Man einschloss. Es gelang der Tuechtigkeit der Beiden, und des jungen Sohnes und der kaum der Kindheit entwachsenen Tochter, die ersten schweren Jahre zu ueberwinden. Dankbar dem Lande, das ihn und die Seinen aufgenommen hatte, im Bewusstsein des unverlierbaren Teils der alten Heimat, des deutschen Judentums, gab er seine Arbeit, sein Wissen und Koennen den Organisationen der juedischen Auswanderer in England.

Walter Berlins Leistungen werden nicht vergessen werden. Und nicht vergessen werden wird der Mensch Walter Berlin, der sie vollbrachte. Er war ein aufrechter Mann von lauterstem Charakter und unbestechlicher Gesinnung. Er war ein Mensch, der Lachen und Lebensfreude, Freude am Genuss der guten und der schoenen Dinge des Lebens mit leisem Laecheln und tiefen Ernst im Innersten verband. Er nahm aus der Fuelle und gab in Fuelle. Er hatte Humor und konnte ironisch sein, ohne zu verletzen. Er war ruecksichtslos im besten Sinne des Wortes und vor allem ruecksichtslos gegen sich selbst, wenn er Anderen helfen konnte. Der innerste Kern seines Wesens aber war die Liebe zum Mitmenschen, Waerme und Guete. In seiner Ehe hatte er in seiner Gattin Rose Berlin eine Frau von ihm gleicher Integritat und Tapferkeit gefunden. Sie lehrte ihn, der so leidenschaftlich Freude und Schmerz empfinden konnte, Gleichmass und die Kunst, die Dinge des Lebens zu nehmen, wie sie kamen. Das tiefste Glueck seiner alten Tage waren ihm seine Enkelkinder. Im Kreise seiner Familie fand er die Erfuellung seines Lebens. In den Jahren seiner Krankheit vertieften sich die Weichheit und Guete seines Herzens und die Ausrichtung seiner Intelligenz auf das Wesentliche, zur Vollendung.

Mit seinen Angehoerigen trauern um Walter Berlin seine vielen, vielen Freunde in aller Welt. Sein Frennd zu sein, war eine Bereicherung fuer Jeden. Und es trauert um ihn das gesamte deutsche Judentum. Walter Berlin verkoerperte eine Tradition, in der er—und wir Alle—gelebt haben. War diese Tradition, die Idee von der Synthese des Judentums und des Deutschums, ein Irrglaube? Die Gestalt Walter Berlins beweist, dass sie kein Wahn, dass sie Wahrheit war, und weil es Menschen wie ihn geben konnte, wird ihr Untergang in der Geschichte Deutschlands und in der Geschichte des Judentums ewig eine Tragik sein.

JULIE MEYER. ROBERT HELD.



# OBITUARY

## DEATH OF GUSTAF GRUENDGENS

Gustaf Gruendgens who recently died in Manila in the Philippines at the age of 64, was not only the outstanding personality of the German stage in our generation as actor and director but a warm-hearted human being—an aristocrat among actors. After eight years as director of Hamburg's Schauspielhaus, he had given up his post and was on a world tour when he died.

Born in Duesseldorf, Gruendgens started with Erich Ziegel at Hamburg's Kammerspiele and first came to Berlin with his wife, Erika Mann, as his partner, appearing in a "Revue zu Vieren" which included Klaus Mann and Pamela Wedekind in the cast. Later he joined Max Reinhardt's ensemble, playing brilliantly in operettas and in cabaret. His productions included the stage version of Vicki Baum's "Menschen im Hotel" and Offenbach's operettas at Berlin's Kroll Opera.

We, for whom the German theatre ended in 1933, last saw Gruendgens as Mephisto with Werner Kraus as Faust, directed by Gustav Lindmann. He went on location to Spain with Gitta Alpar when the Nazis came to power. On the screen Gruendgens made a name for himself in Fritz Lang's "M" opposite Peter Lorre.

Goering, who wanted to compete with Goebbels who was in charge of all German theatres, and desired also to have a theatre for his wife Emmy Sonnemann, on Gruendgens' return to Germany offered him the directorship of the State Theatres. He accepted reluctantly because he had little choice.

Immediately he used his position to protect many in danger though he never talked about it later. Under his management the State Theatres staged outstanding theatre against Nazi principles and Gruendgens was also able to help numerous colleagues to survive: Erich Ziegel, Otto Wernicke, Paul Henkel, Paul Bildt and their wives all of whom were Jewesses. Together with the late Kaethe Dorsch, he saved many lives; his stand against the Nazis was never in doubt. When Goering lost his influence at the end of the war, Gruendgens joined the Air Force because it was the only way to give "his" Jews shelter against air raids in the basements of the theatres.

Gruendgens was taken prisoner by the Russians but freed by Gustav von Wangenheim for East Berlin's Deutsches Theater. Here he produced a memorable performance of "Der Schatten" and a wonderful cabaret revue "Theater, Theater" by Guenther Neumann.

I met him again in Duesseldorf when he returned to the city where he was born. In contrast to most other Germans he never found it necessary to make excuses—he had done everything in his power during all those years to help others.

In 1949 he came to Edinburgh with his own production of "Faust" and on returning to Germany he brought with him Sybille Binder, where he made the last years of her life easier. Fritz Kortner and Anton Walbrook played in his theatre under his direction. His last eight years were spent in Hamburg, where O. F. Schuh is his successor. He visited New York, Moscow and Venice—where I encountered him for the last time just one year ago—with his

"Faust", the best ambassador the German theatre could have abroad.

His life was sensational, colourful and mysterious as his death. He survived Hindenburg and Hitler and was equally admired by Jews and non-Jews. None can replace him in the German theatre. PEM.

## FRIEND OF GERMAN JEWS DIES

The burial in Coblenz of 75-year-old Mrs. Barbara Hannig was attended by representatives of the local Jewish community, who paid their last respects to this German woman. Mrs. Hannig risked her own life during the Nazi years to aid persecuted Jews. She gave them food and supported them in other ways, setting an example of sincere humanity. Her selfless attitude helped many Jews to preserve their faith in the good character of most Germans.

## ITALY REMEMBERS

Special ceremonies were held in the small township of Mejna, on Lake Maggiore, to mark the 20th anniversary of the slaughter of a group of Jewish refugees by the Nazis during the war. Members of the Adolf Hitler S.S. Korps carried out this killing on orders from the notorious Colonel Theo Saewecke who, until recently, held a senior post in the West German Government and against whom German justice appears in no hurry to take proceedings, despite his criminal past.—(J.C.)

## THERESIENSTADT REMEMBRANCE

A memorial meeting for the victims of the Theresienstadt concentration camp was held at the cemetery there. Representatives of the Czech community and visitors from Israel, England, Belgium and Poland gathered at Theresienstadt to commemorate the 36,000 who met their end there and the 100,000 who were deported to Auschwitz.

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## MOSES MONTEFIORE MEMORIAL

Most members of the Richborough Camp will have visited the Montefiore Synagogue and Memorial at Ramsgate, which was only a few miles away from the Camp. The Synagogue, conducted under the Sephardi rite, was the nearest Schul to the Camp. The Minister and the members of the small Jewish community of Ramsgate were good friends.

The name and family of Montefiore have been associated with Ramsgate for a century and a half. Sir Moses Montefiore, the Prince in Israel of the Victorian age, had there his country-seat, East Cliff Lodge, set in lovely grounds, which are now a public park. Adjoining the mansion was the memorial to him and his wife, Judith. He erected within a high-walled garden three buildings of unusual architecture, which are still standing; a synagogue, a mausoleum, and a college (Yeshiva).

The synagogue is in the Italian classical style, and said to be a replica of the synagogue of Leghorn, from where his family came to England. The mausoleum is oriental, a dome structure, and a copy of the traditional Tomb of Rachel—the wife of the Patriarch, Jacob—which is on the road between Jerusalem and Bethlehem. The college is built of seven houses, joined together in a crescent, and is said to be modelled on the court-house of the ancient Sanhedrin. It was used in recent years for training Jewish students from North Africa to be rabbis and teachers, and then to return to their home or go to Israel. The institute itself has been moved to London, and the Ramsgate building is now deserted and derelict.

I visited it last summer and again this summer. There was a sad change: the end of a chapter. Last year, though the college was not in use, the Montefiore library, with his books, and the museum, with at least part of the treasures, still remained. Now they have been altogether removed. The rooms are empty. The books and the treasures have been moved to London: the most precious were presented recently in a graceful ceremony to University College, London, to be added to the Mocatta Library and the Gustave Tuck Museum. They include rare pieces of plate which were presented to Sir Moses by grateful Jewish communities, and eloquent tributes in Hebrew, English, and other languages, which poured in from all parts of the world at the celebration of his hundredth birthday. The site has been sold to the Kent County Council and will be used for the erection of a school. Happily the synagogue and the mausoleum,

and the modest residence of the Sephardi minister, remain; and they are tended with loving care. In the synagogue and tomb-chamber, the Ner Tamid, the oil lamp, is always alight with its gentle flame. In the synagogue are the leather chair in which Sir Moses sat and marble slabs with the prayer for the Royal Family. In the mausoleum are other marble slabs which record the dates and the pious life of Moses and Judith Montefiore. May the synagogue continue to attract Jewish worshippers as well as visitors to the monument of the noblest Jewish philanthropist of his long age.

It would be sad if this congregation in East Kent, small as it is at present, should disappear, as the congregation in near-by Canterbury has disappeared. The Canterbury synagogue building, indeed, in the form of an Egyptian pylon (now used as a store), still nestles in the shadow of the Cathedral. It may be that the synagogue, which was dedicated by Moses Montefiore, will be restored in the years to come to its proper use, when the University of Kent, now being planned in Canterbury, is ready for its students. Among the 3,000, for whom provision will be made, there will surely be a Jewish element.

### HEINE MEMORIAL TABLET IN LUCCA

Bagni di Lucca, Heine's "Baeder von Lucca", one of the most beautiful places in Europe, lies under a blue Italian sky, in a lush Mediterranean and Nordic vegetation. It is watered by a rapid mountain river spanned by an unbelievable bridge from the Middle Ages. Even an Indian tree—the tree of Buddha—is here. This place became one of the playgrounds of Europe after the Napoleonic wars. Napoleon's brothers and sisters built their villas, Lord Byron lived in a Renaissance palace, the Barrett-Brownings spent their holidays from 1853—1859 in the woods and parks of this Tuscan paradise. "The Casino" was erected in 1840, a glamorous background for a pleasure-loving society. Eighteen-thousand English people lived here at one time, and their memory is perpetuated in the English church and cemetery.

Lucca has been a Spa since as far back as 1421, it has fango and hot springs which contain five times as much radium as Vichy. In 1828 Heine spent, as he said, the best time of his life in Bagni. "Auf diesem heiteren Huegel, eine Zeit wo ich, berauscht von Uebermut und Liebesglueck auf den Hoehen der Appenninen umherjauchzte und grosse wilde Taten traechte, wodurch mein Ruhm sich ueber die ganze Erde verbreitete bis zur fernsten Insel, wo der Schiffer des Abends am Herde von mir erzahlen sollte." The result was one of his most daring and humorous of books, "The Baths of Lucca".

When Ossip Kalenter, president of the P.E.N. Centre of German-Speaking Authors Abroad, discovered memorial tablets on the houses of Byron and Browning, he suggested that the émigré writers should put up a tablet to their great forefather. Kind and erudite helpers were found such as Professor Filippo Donini of the Italian Institute in London and Professor Bruno Cherubini, who knows the "Reisebilder" by heart and has made "Heine and the Baths of Lucca" his special hobby. The year 1963 was appropriate for this venture of the small band of survivors. In the summer of 1933, after the burning of the books, two great Englishmen—H. G. Wells and Hermon Ould—expelled the Germans from the International P.E.N. at the Ragusa (Dubrownik) Congress. The German émigré writers (85 per cent of all German writers) founded a new centre, the Centre of German Authors Abroad.

The inauguration of the tablet took place in

the "Casino" with the Lord Mayor, Signor Mario Lena, as chairman. The "Buch der Lieder", said Ossip Kalenter in a moving speech, is the greatest bestseller after the Bible, translated into the languages of the world, put to music by the composers Schubert, Schumann and Mendelssohn—but monuments? Not a handful. The one from Corfu now stands in Toulon, in London there is a plaque near Charing Cross; in Duesseldorf a figure by Maillol was put up in memory of Heine by an industrialist after the Second World War. In Munich, Erich Kaestner last year dedicated a fountain to the memory of Heine. Kalenter quoted the ever amazing prophecies of Heine—from the tragedy "Almansor": "Dort wo man Buecher verbrennt, verbrennt man am Ende auch Menschen"; from "History of Religion and Philosophy in Germany": "Wenn Ihr es einst krachen hoert, wie es noch nie in der Weltgeschichte gekracht hat, so wisst: der deutsche Donner hat endlich sein Ziel erreicht. Es wird ein Stueck aufgefuehrt werden in Deutschland, wogegen die franzoesische Revolution nur wie eine harmlose Idylle erscheinen moechte".

Professor Cherubini followed Ossip Kalenter and spoke on Heine's stay in Lucca. He stated that the old files of the Carabinieri, the lists of foreigners, the books and letters of the time, revealed neither the house where Heine lived nor the names of his acquaintances. Neither did they indicate where his works were written. As a curiosity Professor Cherubini exhibited a photograph taken in 1909 depicting a grandiose project for a monument for Heine in Bagni di Lucca.

The tablet, made by Italian workmen without design or supervision, is in perfect taste and is now fixed on the gateway to the Piazzetta in front of the baths—a genuine émigré tablet in German and Italian by a London organisation.

GABRIELE TERGIT.

### NEW SYNAGOGUE IN BIELEFELD

A new Synagogue and Community Centre in the Stapenhorststrasse was solemnly inaugurated in the presence of representatives of the Zentralrat of Jews in Germany, of other Jewish communities, the Mayor of Bielefeld and deputations from the Catholic and Protestant Churches. The service was conducted by the rabbi of the Land Westfalen Emil Davidovitz.

Bielefeld's beautiful synagogue in Turnerstrasse was completely destroyed on November 9, 1938. Before the war, Bielefeld had a Jewish community of 1,200 souls. Although Jews had resided in Bielefeld already before 1370, the oldest documents referring to Jewish inhabitants of the city go back to that year. When Bielefeld became Prussian in 1647, the tiny Jewish community began to grow; it counted 65 souls in 1783, 350 a hundred years later, 900 in 1926 and 1,200 in 1933. Today's Jewish community in Bielefeld is very small indeed as can be gauged from the fact that the new synagogue only holds 60 persons. The second storey of the new building accommodates the administration and a number of rooms for social gatherings.

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Richard Fuchs

## IN ZWEI WELTEN

(Fortsetzung der Oktober Nummer)

Wir wenden uns nun den Beiträgen zu, die den *Aufbau Israels*, meist unter dem Gesichtspunkt der Leistung der Alija aus Deutschland behandeln.

Mit der umfangreichen hervorragenden Abhandlung "Kulturelle Probleme und Aufgaben der Juden aus Deutschland in Israel seit 1933," deren reicher Inhalt hier nur angedeutet werden kann, hat *Curt Wormann*, der Direktor der jüdischen National- und Universitäts-Bibliothek in Jerusalem, die erste umfassende Darstellung der kulturellen Einordnung der Einwanderer aus Deutschland in das Leben Israels gegeben. Diese Einordnung vollzog sich keineswegs reibungslos. Die entscheidende Hilfe kam ihnen aus der eigenen Organisation der deutschen Alija der *Hitachduth Olej Germania*, gegründet und geleitet von führenden Zionisten aus Deutschland; ihre Kulturarbeit wurde geprägt von der bedeutenden Persönlichkeit *Jacob Sandbanks* und nach dessen allzu frühem Tode im Jahre 1939 von *Curt Wormann*, dem Verfasser der Abhandlung, mit Unterstützung von *Hans Tramer* im gleichen Geiste fortgeführt. Das Erlernen der hebräischen Sprache war in seiner Wirkung zunächst durch die mannigfachen persönlichen Sorgen der Einwanderer beschränkt, und dies erzeugte eine Reaktion in der Haltung der übrigen Judenheit des Landes, deren Mehrheit von der Bedeutung des deutschen Judentums für das jüdische Volk und seine Kultur, wie sie *Martin Buber* 1939 in einem schönen Aufsatz meisterhaft kennzeichnete, nichts wusste; ihnen waren die Einwanderer aus Deutschland, die in der Sprache *Hitler's* redeten, Vertreter einer verhassten Welt. So setzte Kampf und Terror gegen deutschsprachige Zeitungen und Versammlungen, gegen die Beschäftigung wertvoller Fachkräfte der deutschen Alija ein. *Wormann* schildert die tragische Situation der in der deutschen Sprache verwurzelten Dichter und Schriftsteller. Schliesslich wurde aber die Ueberwindung dieser Spannung erreicht, vor allem durch die wertvollen Leistungen der deutschen Einwanderer auf zahlreichen Gebieten des öffentlichen, sozialen und kulturellen Lebens. Auf kulturellem Gebiet weist *Wormann* vor allem hin auf den Aufbau der hebräischen Universität in Jerusalem, des

Technikums in Haifa, des *Weizmann-Instituts* und des *Bibliothekswesens* im ganzen Lande. Die Hochachtung vor diesen Erfolgen beseitigte Vorurteile und führte zu einer vollen Einordnung.

Unter den Beiträgen, die sich mit der Entwicklung in Erez Israel befassen, nimmt der Aufsatz von *Gerda Luft* "Zur Krise der Kibbuz-Bewegung" wegen der besonderen Bedeutung des Gegenstandes und der ausgezeichneten Darstellung einen bedeutenden Platz ein. Die Verfasserin schildert eindrucksvoll, wie die Mitglieder der Kibbuzim wegen ihrer wichtigen Aufgabe und der Härte des Lebens, das sie auf sich genommen hatten, als die Elite der Nation, galten und eine allgemeine Hochachtung genossen, wie aber nunmehr durch die Veränderung der gesamten Umweltbedingungen und der Struktur des Kibbuz Krisenerscheinungen aufgetreten sind, welche die Fortdauer der Kibbuzim ernsthaft infrage stellen. Mit dem Ausbruch des jüdisch-arabischen Krieges und der Errichtung des Staates Israel erwachsen der jüdischen Gemeinschaft eine Fülle von neuen Aufgaben: eine Armee, neue Verwaltungsbehörden und Verfassungsorgane mussten geschaffen werden, und Führer der Kibbuzbewegung übernahmen hohe Stellungen in diesen neuen Organisationen. Mit Ergriffenheit liest man, dass zunächst Abgeordnete der *Knesset* Mitglieder ihres Kibbuz blieben, ihr Gehalt in die gemeinsame Kasse abliefern, am Samstag nach Hause kamen und den Abwaschdienst in der Küche übernahmen. Aber sie hörten doch praktisch auf, als Mitglieder des Kibbuz zu wirken. Ebenso verlangte die Industrie, welche die Landwirtschaft aus dem Zentrum des Interesses verdrängt hat, nach neuen Kräften. Auch die im Lande geborene israelische Jugend deren Beste noch bis in die Mitte der 50er Jahre als natürliche Reserve der Kibbuzim betrachtet worden waren, verlor ihre Begeisterung für die Bewegung und wandte sich dem Hochschulstudium zu. Die alte Generation spricht missbilligend von dem Schwinden des Pioniergeistes unter den Einwanderern und der Jugend und brandmarkt diese Haltung als "Karrismus". Aber die Menschen fühlen sich nun einmal zu den neuen grossen Aufgaben hingezogen. Ferner

hat die ursprüngliche kameradschaftliche Gleichheit unter den Kibbuz-Mitgliedern einer durch die Verhältnisse gebotenen komplizierten Organisation Platz gemacht, in der die aktive Mitwirkung des einfachen Mitglieds an der Leitung und Lenkung immer mehr ausgeschaltet wird. So wird man befürchten müssen, dass der Kibbuzbewegung der Schwung fehlen wird, der sie einst auszeichnete. Für den Schreiber dieser Zeilen, dem bei seinem ersten Besuch in Erez Israel im Jahre 1936 die Kibbuzbewegung das grösste Erlebnis war, ist die Erkenntnis erschütternd, dass hier etwas Grosses abzusterben droht, weil seine Zeit vorüber ist. Vielleicht wird aber später in Israel, wenn die Reaktion der Jugend gegen die Vorwürfe und Mahnungen der älteren Generation ihre Schärfe verloren hat, die Kibbuzbewegung mit ihrer Opferbereitschaft und ihrem Gemeinsinn als ein nationaler Mythos fortleben.

In das *Staatsleben* des jungen Staates führt uns *Hans Gerling* in seinem schon erwähnten schönen Aufsatz über den "Ersten Staatskontrolleur in Israel". Bei der Schaffung dieses hohen Amtes, dem die Ueberprüfung des gesamten Verwaltungsapparats obliegt, konnte die israelische Gesetzgebung sich weder auf eine Tradition in der zionistischen Organisation noch in der Mandatsverwaltung stützen. Die Bedeutung eines solchen Amtes hängt naturgemäss davon ab, was sein Träger aus ihm macht. *Siegfried Moses* war wegen der erstaunlichen Vielseitigkeit seiner beruflichen Erfahrungen, sowie wegen seiner Persönlichkeit mit ihrer überlegenen Sachlichkeit und Unparteilichkeit zur Ausübung dieses einzigartigen Amtes befähigt wie kein anderer, und so wurde er für drei Amtsperioden hintereinander einstimmig vom Parlament in dieses Amt gewählt, das er von 1949 bis 1961 bekleidete, bis er die ihm angebotene vierte Wahl ablehnte. Inzwischen war er zum Symbol des Amtes geworden, das jedem künftigen Träger den Weg weist.

In einem Beitrag über "Neue wirtschaftliche Entwicklungen in Israel" berichtet *Jeschajahu Foerder* mit der Sachkunde einer der führenden Persönlichkeiten im öffentlichen Bankwesen des Landes über die Ursachen und bisherigen Wirkungen der Abwertung des israelischen Pfundes im Februar 1962.

Der Rest der Festschrift ist der wissenschaftlichen Erforschung weiter zurückliegender Erscheinungen sowie Fragen der historischen Forschungsmethode gewidmet. Er wird im dritten Teil dieser Besprechung in der nächsten Ausgabe gewürdigt werden.

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BRANCHES IN MAIN TOWNS

## SILVER JUBILEE OF SELF AID

Twenty-five years have passed since the history of the Jews in Germany came virtually to an end. What happened after 1938 was a rapid process of liquidation which, for a minority, meant emigration and the struggle for a new existence abroad and, for the majority, the beginning of the tragic end. Turning our thoughts back to that fateful year, we should, in our sorrow, not overlook the heartening fact that it also saw the beginning of rehabilitation in most of the countries of refuge, the first steps towards the establishment of German-Jewish communities abroad, a great spirit of solidarity between fellow refugees and a sustained attempt to rescue, as long as there was still time, the greatest number of those who were still trapped in Germany.

Among the organisations founded towards these ends, Self Aid of Refugees certainly deserves a place of honour. Self Aid's Silver Jubilee will not only be remembered with gratitude by all those who benefited from its activities during a quarter of a century but also, with a deep sense of satisfaction, by all those sponsors and supporters without whose help it could not have carried out its humanitarian work. The AJR—to whose activities those of Self Aid are complementary—has for many years co-ordinated its efforts with their team of workers and we have been able to solve together many difficult problems.

Self Aid, initially styled Self Aid of German Emigrants, was started in 1938 as the first refugee organisation in this country in an attempt to give help from their own ranks to the two English bodies who concerned themselves with the plight of the German Jews, the Jewish Refugees Committee and the Society of Friends. In the first year, under the chairmanship of S. G. Warburg, 177 people were assisted and more than £2,200 was spent on their resettlement. In the light of later developments this may seem a small effort, but

considering that most supporters of the new organisation were themselves still struggling to find their feet, is was a creditable achievement. With the outbreak of the war, the influx of refugees stopped, but new and difficult problems presented themselves, particularly during and after the "Blitz". Nevertheless, Self Aid managed to raise some £10,000 during the last years of the war.

In 1947 the organisation widened its scope of activities to include relief for all who, for reasons of racial or religious persecution, had to leave their countries of origin. Representatives from various Central European countries joined the Executive Committee and Self Aid's field of operations was extended beyond London and the Home Counties. With increased responsibilities, the need for larger resources became imperative and since 1951 a yearly concert has been held, under the patronage of the Countess of Harewood, to swell the organisation's funds. Since 1954, the Central British Fund for Jewish Relief and Rehabilitation has supported Self Aid's work by very generous grants. Until then about £53,000 had been raised and spent on the assistance of refugees; in the nine years which followed, Self Aid distributed almost £190,000 among its protégés, a truly impressive figure. Perhaps only those who have taken part in social activities can visualise the enormous amount of detailed work and investigations that are necessary to dispense sums of this magnitude in a just and efficient manner. It should also be remembered that financial assistance is only a part, often the smaller part, of rehabilitation: equally important is the genuine participation in each individual's problems, sympathy and understanding, the art to create confidence, to give advice in a tactful manner, to comfort and to encourage. No yearly balance sheet gives an account of these daily endeavours but those who are acquainted with Self Aid's work know the

spirit in which it has been carried out.

This year's concert will take place in the Wigmore Hall on Tuesday, November 19 (see the advertisement in our October issue). The Netherlands Chamber Orchestra has, in the eight years of its existence, won a place of international renown and given performances at several of the major European Music Festivals and has toured the U.S.A. and Canada. The conductor and soloist, Szymon Goldberg, the former leader of the Berlin Philharmonic Orchestra and a violinist of international fame, needs no introduction to our readers. We wish the concert every success, as its proceeds will help Self Aid to continue the valuable work which has, during the last twenty-five years, lightened life's burdens for so many of our fellow refugees.

### JEWS' TEMPORARY SHELTER IN 1962

The Annual Report of Jews' Temporary Shelter for 1962, its 77th year, has just been published and makes most impressive reading. The importance of its work may be gauged from the fact that in the year under review 13,902 night-lodgings were provided to Jews in transit for many of whom, in view of their very limited means, the Shelter is a real haven. Two hundred and fifty one persons benefited from the facilities, making the average stay in the Shelter 55 days per head. The Shelter offers not only lodging but also complete care for its residents. Its President is Major Albert S. W. Joseph.

### ANNUAL REPORT OF THE SABBATH OBSERVANCE EMPLOYMENT BUREAU

The Sabbath Observance Employment Bureau, Woburn House, has published its report for 1962. It is a charitable institution trying to place those who wish to observe the Sabbath and all Jewish festivals fully. In the year under review 444 applicants were placed; of these 100 were clerks, 70 secretaries/short-hand typists whilst the remainder was spread over a great variety of employments.



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## Birthday Tributes

### DR. JACOB JACOBSON 75

On November 27, Dr. Jacob Jacobson will celebrate his 75th birthday. There are few scholars in our midst whose knowledge of the history of German Jewry, especially since the period of emancipation, is equal to his.

For many years, Jacob Jacobson was the Director of the Gesamtarchiv der deutschen Juden. In this capacity he collected, administered and perused the documents referring to our past. He stayed at the helm when the Nazis came to power and was deported to Theresienstadt during the war.

After the liberation he came to England to join his family. Here, he has continued his activities as a research worker and author. One of the latest fruits of his labours was the publication of the "Judenbuergerbuecher der Stadt Berlin (1809-1851)", a unique record of Berlin Jewish families. By the compilation of the names and other official particulars and, even more, by Jacobson's annotations this work has become an indispensable source in the field of Jewish genealogy and Jewish history. Only a man who, like Jacobson, has

accumulated a life-long experience in this sphere could achieve a work of this kind. We sincerely hope that a sequel, recording the Jewish marriages in Berlin, will follow without undue delay.

It is only natural that a man of Jacob Jacobson's standing is also closely associated with the work of the Leo Baeck Institute as a Board Member and trusted adviser of the Institute's British section. "AJR Information" too is indebted to him for his expert contributions to this journal.

Notwithstanding his scholarship, Jacob Jacobson has always seen the human aspects of his work. His introduction to the "Buergerbuecher" reflects his passionate love and understanding for the destiny of his people, and to no lesser degree, for the individual tragedies suffered by Jews and men of Jewish extraction after 1933. Another quality which so often goes together with genuine scholarship is his exceedingly great modesty.

We extend our sincere birthday greetings to our friend Jacob Jacobson, and wish him many years of further work in health and happiness.

### HANS OPPENHEIMER 60

On November 13, Mr. Hans Oppenheimer (New York) will celebrate his 60th birthday. In Germany he was well known through his activities under the auspices of the Central-Verein. He also worked for several years with Ullstein's Propylaeen Verlag.

Hans Oppenheimer's name is closely linked with the publication of the "Philo-Lexikon", of which he was one of the editors. It is gratifying that he has now embarked on the preparation of a new post-war edition of this "Handbuch des juedischen Wissens" which will be of equal importance for readers inside Germany and for Jews from German-speaking countries.

His friends and former colleagues, now scattered all over the world, wish him happiness and success for many years to come.

### CZECH PRIZE FOR JEWISH THEME

The Czechoslovak Writers' Union prize for the best novel of 1963 has been awarded to the non-Jewish author, Ladislav Fuks, for his new book, "Theodore Mundstock", which has a Jewish theme. The book, shortly to be translated into English and German, tells the story of a Jewish worker who is consoled by the faith of his fellow-Jews at the time of the Nazi persecution and is able to face trial, torment and, finally, death.—(J.C.)

### FAMILY EVENTS

#### Birthday

**Bab.**—Mrs. Erna Bab, 28 Northways, N.W.3, will celebrate her 75th birthday on November 3.

**Josephs.**—Mrs. August (Joe) Josephs, 8 Grove End Gardens, London, N.W.8, celebrated her 75th birthday on October 27th.

**Ries.**—Mrs. Agnes Ries, née Silbermann (formerly Berlin and London) will celebrate her 90th birthday on November 14th in New York—100 West Kingsbridge Road, F.208, Bronx, New York, U.S.A.

#### Engagements

**Jackman—Walters.** The engagement is announced of Irene, daughter of Mrs. Wera Jackman and the late Walter Jackman, of 16 Mayfields Close, Wembley Park, Middlesex, and Gerald, son of Mr. and Mrs. James Walters (formerly Warschauer), of Collendean, Links Road, Bramley, Guildford, Surrey.

**Lowe—Kaska.** The engagement is announced of Robert Lowe, LL.B., only son of Mr. and Mrs. H. Lowe, of 9 Clarendon Gardens, Wembley, and Sylvia Joyce, only daughter of Mr. and Mrs. T. H. Kaska, of 54 Chambers Lane, N.W.10.

**Newman—Wiener.** The engagement is announced of Peter, elder son of Dr. and Mrs. F. L. Newman, of 312 Regent's Park Road, Finchley, and Bridget, daughter of Mr. and Mrs. J. Wiener, of Penrhyn Lodge, 14 St. Mark's Hill, Surbiton, Surrey.

#### Death

**Freeden**—Mrs. Lucy Freeden passed away on October 10th in Switzerland. Mrs. Freeden was for many years a devoted member of the staff of the Friends of the Hebrew University of Jerusalem.

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**CLERK/TYPIST**, retired, good references, seeks homework. Box 320.

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##### Women

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**SENIOR CLERK**, experienced in indexing, filing, statistics, figure work, seeks part-time or full-time position. Box 323.

**ADMINISTRATIVE POSITION** wanted by trustworthy woman, formerly own fancy goods business. Experienced office work, good at figures, no typing experience. Box 326.

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### MISSING PERSONS

#### Personal Inquiries

**Brauer.**—Ilse Brauer, formerly Dresden, Joh. Georgen-Allee, who came to England in 1938, sought by her 75-year-old uncle, Julius Weissmann, Schwerin, Werderstr. 59 (D.D.R.). Any information should be sent either to his address or to Mr. Alfred Scharfer, 58 The Drive, Golders Green, London, N.W.11.

#### Inquiries by AJR

**Highbury Home for Children.**—Mrs. Rosi Lehmann (née Seemann) is looking for persons who trained with her as a baby nurse at the Highbury Home for Children, May, 1936 to May, 1937.

**Biermann.**—Mrs. Hildegard Biermann (née Beck) and her son, Ludwig, sought by Mrs. Schmuengerow, of Berlin.

**Sperling.**—Mr. Sigmund Sperling and his wife, Johanna Karoline Sperling (née Pichler).

**Hirschfeld.**—Ruth Regina Hirschfeld, daughter of Leo and Johanna (née Treidel) Hirschfeld, formerly from Siegburg, Germany.

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## TWO EXHIBITIONS

### Ben Uri Art Gallery

The Ben Uri Art Gallery is to be congratulated on its tireless efforts to encourage and exhibit paintings and sculptures by Jews. Deliberately I do not say "Jewish artists", for many of the exhibitors are only "amateurs" and perhaps they are the more welcome for that. Out of about 100 exhibitors I shall only single out a few who have a Continental background. Helen de Beer was born in German Friesland and is the wife of a well-known art dealer. During her holidays in the South of France she did a great number of water-colours of which two are on view. They show her love of nature and her admirable competence as an "amateur".

The borderline between the professional and the amateur is completely blurred in the case of Dr. and Mrs. Tuttnauer. One of "Tutt's" paintings exhibited here, has already been on view in the Royal Academy.

Two women take pride of place. Erna Nonnenmacher once again proves her great skill and sense of form in two small bronze statues. Adele Reifenberg is represented by three landscapes, two of Israel and one of Cornwall. The luminous colouring and the cubistic composition reveal an artist of long experience who has achieved mastery of her medium.

### Alfred Brod Gallery

#### Annual Autumn Exhibition of Paintings by Old Dutch and Flemish Masters

At Alfred Brod's we are in the realm of the undisputed masters. I think this is one of the most remarkable exhibitions the Gallery has ever brought together. It is not every day that we will see a portrait of Luther by Lucas Cranach. But, of course, the Netherlands take pride of place. Of the many great pictures and names I shall only dwell on a

few. Gerard Terborch (1617-1681) is represented by a noble full-length portrait of a man and a wonderful "Interior with a sleeping soldier." A most impressive head is attributed to Dou and Rembrandt. Yet I was struck by the "modernity" of Dutch Masters of the seventeenth century. Take e.g., Jan Wynants' landscape. The simplicity of it! The stark depicting of broken or decaying tree trunks, foreshadowing Graham Sutherland and, I am sure, implying more than "meets the eye". In that respect Willem Klaasz Heda's still-life seems to me a supreme example. On a table we find arranged some beautiful and precious objects: a porcelain bowl, a shining pewter platter, a centre-piece, lying on its side, a rich goblet half-filled with wine. On the plate lies a lemon half peeled, its top cut off. On the right corner an unsheathed dagger is placed. Nothing could be calmer in its composition and its colouring and yet a whole drama, the drama of human existence and destiny, is displayed. The costly centre-piece is not standing any longer, the wine in the goblet begins to disappear, the lemon is on its way to destruction and the open dagger uncannily tells us the rest.

This is the "religious" art of seventeenth-century Holland.

### VIENNA SYNAGOGUE REOPENED

The main synagogue of Vienna, the Seitenstetten Tempel, which was destroyed by the Nazis in 1938 and completely rebuilt this year, was formally re-opened early in September. The ceremonies were attended by the Israeli Ambassador to Austria, officials of the Austrian Government and delegates of the Protestant and Catholic Churches.

The original synagogue was built in 1826 and a brief survey of its history was given at the occasion by the President of the Vienna Jewish Community, Ernst Feldsberg.

### THERESIENSTADT CHILDREN'S DRAWINGS

An exhibition of "Children's Drawings of Two Epochs" recently opened at the old town hall in Prague, organised jointly by the State Jewish Museum and the municipal art gallery. Its main feature was the juxtaposition of the now famous collection of drawings by children in the Theresienstadt Ghetto, with drawings by schoolchildren made during the last school year.

In the words of a visitor, the Theresienstadt drawings have a shattering effect on those who see them. It is heightened by the happy, care-free themes of the schoolchildren's drawings which contrast strongly with the sad and sombre themes of the drawings from the concentration camp.

The main address at the gala opening of the exhibition was given by Dr. Norbert Fryd, the author, who used to give secret lessons to the children in Theresienstadt.—(J.C.)

### QUEEN WILHELMINA'S MEMOIRS

Queen Wilhelmina of Holland's memoirs "Lonely but not Alone" have now been published, about a year after her death. They have been edited by Thijs Booij, her last Private Secretary. Although the queen spoke German fluently—her mother and her husband were of German origin—she never uttered a word of German from the morning of May 10th, 1940, the day when Hitler's armies invaded her country. Whenever a German text was submitted to her, she looked at it as if it were written in a language foreign to her and asked "to have it kindly translated". Until her death she never forgave the nation "which had razed Rotterdam to the ground, had turned her beloved Putten into a village of widows and had exterminated her Jews like vermin". Very reluctantly she gave permission for the book to be published in German but she never held a copy of the German edition in her hands.

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## Round and About

### JUBILEE OF CENTRAL JEWISH LECTURE COMMITTEE

The Central Jewish Lecture Committee of the Board of Deputies of British Jews recently celebrated the 30th anniversary of its foundation. The Committee provides speakers and information on Judaism, Jewish life and Group Relations. Its material is widely used by Christian teachers and lecturers and such leading bodies as the Council of Christians and Jews, the Free Church Federal Council, the World Federation for Mental Health and the National Union of Teachers. The Committee thus fulfils an important function in the field of furthering understanding between Jews and other religious groups. The celebration of the anniversary at Woburn House was attended by numerous personalities and presided over by the Rev. I. Livingstone, Chairman of the Committee.

### HONOUR FOR "SPUTNIK" MAN

France's Galabert prize has been awarded to Dr. Arye Shternfeld, the "father of the Sputniks", for his part in the conquest of the cosmos. A Soviet Jew of Polish origin and a native of Lodz, Dr. Shternfeld lived in Paris in the late 1920s and early 1930s.

### BELGIUM HONOURS MARTYRS

Over 1,500 Jews from all parts of Belgium took part in the annual pilgrimage to Malines, from where 26,000 Jews were deported by the Germans during the war to extermination camps in Eastern Europe.

### ZION HOUSE LECTURES

We should like to remind our readers of the Zion House Lectures on "Jewish Writers of Modern Times" announced in the previous issue of "AJR Information". Readers in London will find in this issue a leaflet carrying the full syllabus of the lectures.

In view of the topicality of the subject and the high standing of the speakers it is hoped that many members and friends of the AJR will attend the lectures.

### BAZAAR AT OTTO SCHIFF HOUSE

On Sunday, 6th October, a bazaar was held at Otto Schiff House, which, thanks to the untiring efforts of the staff, the house committee members and their friends, was a great success. From articles made by the residents and donated by friends of Otto Schiff House an amount of £250 was collected, which will be passed on to the British Aid Committee, Jewish Institute for the Blind, Jerusalem.

### "WESTFALIA JUDAICA"

The review of the book on Jews in Westphalia (September, 1963) carried a reference to an essay on David Gans, of Lippstadt, who was described as the first Jew in modern times to study general science. We have been asked by the reviewer, Dr. Walter Ostwald, to state that in his manuscript he had also mentioned that Gans was the first modern Jewish historian who, under the heading "Zemach David", published a two-volume Jewish and General World History.

### LETTERS TO THE EDITOR

#### Konzentrationslager Mauthausen

Sir,—I am engaged in research concerning the notorious Mauthausen concentration camp. From the official records of British internees it appears that of those listed the mortality rate was total. There are a number of eye-witness accounts to the effect that there were British prisoners taken to Mauthausen who are not included in the camp's official list. If any of your readers have any knowledge of British survivors from this camp I should be extremely pleased to hear from them.

Yours, etc.,

(MRS.) EVELYN B. FRANKS.

113 Cliffe Road,  
Strood, Rochester, Kent.

#### MAX HERRMANN-NEISSE

Sir,—Darf ich, als eine Neisserin, schliesslich eine Bemerkung zu dieser Frage machen: Max Herrmann-Neisse stammte aus einer kleinen Gastwirtschaft in der Wilhelmstrasse, Neisse. Seine (sehr schoene) Frau Leni, geb. Gebek, stammte aus einem Uhrenladen in Neisse. Beide Familien hatten nicht das Geringste mit dem Judentum zu tun.

CHARLOTTE SINGER.

Birmingham.

#### END OF ALGERIAN COMMUNITY

According to competent observers, in a few months the Jewish community of Algeria will cease to exist. Recent waves of emigration have reduced the number of Jews left in the country to about 3,800. Two years ago the Algerian Jewish population was in the region of 135,000. Most of those who remain, living mainly in Algiers and Oran, are believed to be preparing to leave.

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