



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**

**MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.**

Series H: United Jewish Appeal, 1945-1995.

Subseries 4: Administrative Files, 1945-1994.

---

Box	Folder
56	4

Uris, Leon. 1959-1964.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

---

MARY ELLMANN

## THE DERING CASE

### *A Surgeon at Auschwitz*

FROM April 13 until May 6 of this year, the London newspapers reported what must be the strangest libel case ever brought to court, even in a city more inured to libel proceedings than most—*Dering v. Uris and Others*. The plaintiff, Wladyslaw Alexander Dering—a Pole who is now a British subject, and who had been a prisoner-doctor at Auschwitz—accused the defendants, Leon Uris and his publishers, William Kimber & Co., of intolerable insult in the following passage from the novel *Exodus*:

Here in Block X [at Auschwitz] Dr. Wirths used women as guinea pigs and Dr. Schumann sterilized by castration and X-ray and Clauberg removed ovaries and Dr. Dehring performed 17,000 "experiments" in surgery without anaesthetics.

The printers of *Exodus*—for under English libel law, a printer can also be held liable—capitulated before the trial, made their apology, and paid five hundred pounds. Mr. Uris and his publishers were more stubborn. They did not defend the accuracy of every detail in the passage; what they set out to prove was its *substantial truth*.

The situation thus seemed straightforward enough. And yet, trying to encompass Dr. Dering, the narrow and strict conventions of the English libel suit almost burst apart. Libel is a verbal offense, not an offense of action, and its prosecution is associated with a society at peace rather than at war. In the course of this trial, however, the defense and the jury had to be reminded again and again of traditional libel procedures, for the evidence presented placed them in constant risk of thinking they were there, not to give or refuse damages to Dr. Dering, but to choose between his imprisonment or his hanging. In the end, the form of libel held. The jury did succeed in thinking of Dr. Dering as plaintiff and assessed the value of his reputation, or the harm done to that ineffable quality by the defendants, at a halfpenny. Dr. Dering was not absolved of the burden of legal costs: his share of them was fixed at some 20,000 pounds.

---

MARY ELLMANN is a new contributor to COMMENTARY. She has taught English at Wellesley College and Roosevelt University and is currently living in England.

---

At the time Dr. Dering took umbrage at the passage in *Exodus*, he was practicing medicine at Seven Sisters Road in North London, under the National Health Plan. But other connections between the English government and Dr. Dering went back much further. In 1947, when his native Poland—and Czechoslovakia and France as well—requested his extradition, he was arrested and sent to Brixton Prison pending consideration of his case by the Home Office. He remained in prison for nineteen months, busying himself with the composition (in Polish) of detailed statements of self-defense, while the Home Office was busying itself with the conflicting statements of a Dr. Alina Brewda. Like Dr. Dering, Mme. Brewda had been a Polish prisoner-doctor at Auschwitz; unlike him, she is Jewish. The 1947 conflict between their recollections persisted into the libel suit when Dr. Brewda, who has remained in London since the war, appear as a witness for the defendants.

In 1948 another witness, also a Pole, was sent to England at the request of the Polish government to give evidence concerning the operation he had undergone at Auschwitz for the removal of a testicle. This man, who has since died, looked at Dr. Dering and stated he was not the doctor who had performed the operation. (The Auschwitz medical register owned by the Polish government and lent to the English court for the 1964 trial, makes clear that this particular operation was done by Dr. Dering's Polish colleague at Auschwitz, Dr. Jan Grabczynski: on May 6, 1943, the two doctors seem to have taken turns castrating fifteen young men in a row.) Dr. Dering received a hearing *in camera* at Bow Street on August 6, 1948, at which it was scrupulously decided that there was not sufficient evidence for a *prima facie* case. Instead of being extradited, he was released with an apology.

He went straight back to work: for fifteen months he practiced as an obstetrician and gynecologist at a London hospital, St. John and St. Elizabeth, in Finchley. Then, in 1950, he entered the Colonial Medical Service and went to British Somaliland where he worked in the Hargeisa Hospital for ten years, advancing (as he had at Auschwitz) to the rank of Senior Medical Officer (Surgical). After his return to England in 1960, he was awarded an O.B.E. in recognition of his

African service. For the four years before the trial—though suffering, as he testified, from large varicose veins, from insomnia, and from anxiety—he was in medical partnership with another Pole, Dr. Jan Gajek. At the end of the trial, Dr. Gajek (who spent the war in the Polish Army Medical Corps) was interviewed as an old friend of Dr. Dering by the *Daily Mail*: “I knew him,” he reminisced, “when he was a student without a halfpenny to his name.” That, at least in view of the verdict, no one can ever say of Dr. Dering again.

A sampling of Dr. Dering's London patients by the same newspaper revealed their loyal indifference to the jury's contemptuous award. Mrs. Mary Brolan, twenty-six:

I wouldn't swap Dr. Dering for anything. I can't believe that a man like him would ever do anything wrong.

Several of the patients, like Mrs. Brolan, had young children; one patient was seven months pregnant:

He's wonderful with children and expectant mothers.

These tributes are not necessarily the expression of that irrational faith which some of the sick and some of the pregnant develop in their medical attendants. Nor is there any inescapable incongruity between Dr. Dering's service at Auschwitz and his service in Somaliland and in England. No one has ever questioned the sufficiency of his training. Had the war not come, had Dr. Dering not been sent to Auschwitz, he probably would have practiced without notorious impropriety throughout his life. But when he needed something for himself—whether it was to save his own life, as he argued, or to achieve his extraordinary release from Auschwitz in January of 1944, as the defendants argued (and certainly he managed both)—he was willing to turn his surgical skill to the castration of Jewish men and the sterilization of Jewish women. After the war, in Somaliland, in England, he perhaps felt relieved to practice medicine properly again. And he did so with the noticeable industry and competence which earned him his O.B.E., just as the same qualities had earned him his special favors at Auschwitz. His even history after the war reveals the fragile nature of what seems unexceptionable behavior, hinging—as it evidently does for people like him—only upon the temporary coincidence of self-interest and the moral standard.

Dr. Dering's halfpenny was the jury's concession of error in detail in the *Exodus* passage, and his lawyer A. Colin Duncan (the author of a textbook on defamation whom the presiding judge, Justice Lawton, called “the Homer of libel”) harped on each of these errors in his final argument for a “very, very substantial award.” But at the end of the trial, when all the evidence had

been heard, the errors fell strangely on the ear. The first offense was the reference to “Block X” at Auschwitz, when in fact Dr. Dering had operated in Block 21. Mr. Duncan argued that “among readers who knew about Auschwitz,” Block 10, a prison ward, had “a sinister significance . . . as a secret place, with its windows barred and where was kept the ‘raw material’ for the Nazi maneuvers.” But surely in the average mind, a position of some authority in *any* block of Auschwitz would seem “sinister,” and by the time readers in London had been acquainted with both blocks, they were in all likelihood feeling an even greater dread of Dr. Dering's rightful 21 than of 10. It was hard to understand what degree of relief he could derive from the correction.

A second offense was the German spelling “*Dehring*”: it was “one of the unfairest things of all” because it obscured the fact that Dr. Dering was a Pole and a prisoner himself. Yet while it was supposed to strike an English jury as an outrage to hide Dr. Dering's Polish nationality, for the Poles who had described their surgery to this same jury, his being a Pole too could only have enhanced the bitterness of their memories. And at the time they had lain helpless on the operating table before him, it would have seemed to them scarcely credible that he was a prisoner like themselves.

There followed the reference to “17,000 ‘experiments’ in surgery,” when in fact it could be shown that Dr. Dering had performed only (*only*) about 130 operations on sexual glands. The wording suggested, Mr. Duncan contended, that Dr. Dering “was himself experimenting by means of surgery.” But all that had been shown was that he had done the surgery; there was no evidence that he had devised the experiments of which his surgery constituted the second step. Since he had taken no known part in the first step—the attempt to sterilize the sexual organs by X-ray—it was libelous to suggest that he had been performing surgical experiments. He had simply removed testicles and ovaries. Nor had he taken any part in the third step—the laboratory examination of these organs for the purpose of studying the effects of radiation upon them.

IT WAS also false, Mr. Duncan claimed, to say that the operations had been performed “without anaesthetics.” Dr. Dering had testified that he had assumed some pre-medication, some tranquilizing drug such as morphia, had been given to the patients a half-hour or so before they left the ward. Dr. Dering certainly felt that it *should* have been given. But the patients were consistent in denying that they received any such pre-medication. There was no drowsiness, no merciful haze: women recalled walking to Block 21 with clear heads. At Block 21, Dr. Dering himself gave the spinal anaesthetic, as Dr. Brewda confirmed. The manner in which the anaesthetic was given, Mr. Duncan

did not raise again at this point of his argument. In the course of the trial Dr. Dering had thought aloud that the anaesthetic was administered on the operating table. But all the patients said they received it in an anteroom: they recalled their attempts to resist, their being cornered and held, their screaming at the moment of the injection, their being dragged then, semi-paralyzed, from the anteroom to the operating table.

A great mass of argument in the trial centered on the subject of spinal versus general anaesthesia. It was possible, as always, for both sides to find expert medical witnesses to support opposite positions. Dr. Dering himself was at his most professional in the discussion of the advantages of the spinal anaesthetic. He had found it most serviceable in Somaliland. Some of his Auschwitz patients had themselves requested it. But as the counsel for the defendants, Lord Gardiner, remarked, *those patients had requested their operations as well. And one felt that the medical experts for the prosecution who expatiated on the advantages of the spinal anaesthetic, never looked squarely at the situation which existed at Auschwitz where Jewish prisoners, some as young as fifteen, remained fully conscious in all their terror while their sexual organs were removed.*

In the course of giving evidence, Mr. Duncan continued, Dr. Dering had also argued that he had operated without general anaesthetic because of the acute shortage of competent anaesthetists. Yet the medical register of Auschwitz showed that anaesthetists had been available for many other operations performed there at the time. The shortage seems to have existed, as Lord Gardiner remarked, only in the operating room in which Jewish prisoners were sterilized—and even one of these prisoners was given a general anaesthetic by another doctor. One woman testified that she had been given ether for her first ovariectomy (performed by the Jewish prisoner-surgeon, Dr. Samuel, who later, too old and eczematic to be of further use, went himself to the gas chamber), and a spinal anaesthetic for the second ovariectomy performed by Dr. Dering.

So much for the errors in the *Exodus* passage. If Dr. Dering could have denied ever having operated upon the former patients who testified in the case, it would have immensely helped his effort to disprove the substantial truth of the passage. But their testimony was beyond denial. Auschwitz was a methodical nightmare, and each operation done there had been entered in a register kept by Dr. Dering and his colleagues. This register was smuggled out of Auschwitz and so survived the war; with the greatest precautions for its safety, it was lent from the Auschwitz Museum in Poland to the English court. Each entry in the register, in successive columns, gave: (1) the operation number; (2) the date; (3) the prisoner's camp number; (4) the prisoner's name; (5) the diagnosis; (6) the action taken;

(7) the surgeon's name; (8) the assistant's name; (9) the type of anaesthetic; (10) the drug used; (11) remarks. Since the war, Dr. Dering had had his own camp number removed from his arm, but the former patients who testified at the trial still wore theirs. These tattooed numbers tallied now with the camp numbers in the register, and the scars on the bodies tallied with the entries in the sixth column. And so with the name Dering in the seventh column, the witnesses were fixed forever as his patients.

THE WORK that remained for the defendants, therefore, was to attack the two main assertions of Dr. Dering's self-justification: the first, that he had had no possible choice, that no one in his position could have refused to do the operations; and the second, that obliged to operate, he had operated in an exemplary fashion.

In this trial "I had no choice" meant: "If I chose not to operate, I would have been severely punished, or tortured, or killed." Justice Lawton, in his summing up, reminded the jury that a man who had broadcast for the Germans during the war had made legitimate use of this defense by fear. Yet it is one thing, under orders, to broadcast for the enemy; it might be a second, under orders, to heave the dead bodies of fellow prisoners into mass graves; but it seemed more than a third, it seemed a worse thing, under orders, to mutilate the bodies of living people. As Lord Gardiner argued (and shortly after his broadcasting instance, Justice Lawton told the jury that Lord Gardiner had been right to do so), there must *some day come some order a person would risk death to refuse.*

In the trial, to be sure, this entire exchange had an air of unreality. Since Mr. Duncan insisted on repeating that Dr. Dering had been in danger of death, the defendants were equally bound to define the moral limits of self-preservation. But they questioned the argument from the factual, as well as the ethical, point of view: they believed it could be shown that Dr. Dering had *not* been in danger of death. By the end of 1943, they argued, forced labor was needed desperately by Germany. If a sick or injured person could be got back to work quickly, it was better to give him medical attention than to kill him—and to see that medical attention was available, it was better to keep doctors alive than to kill them. After the "Save the Doctors" order issued by the German government in 1941, doctors might be punished but very few were killed.

Moreover, Dr. Dering's subordinate at Auschwitz, Dr. Grabczynski, who testified for the prosecution, was forced to admit under cross-examination that if his senior-in-command, Dr. Dering, had refused to perform the operations, he too would have refused. And the evidence of other non-Jewish prisoner-doctors at Auschwitz was available to show that it had been possible not to take

part in these operations, to refuse, and yet not be executed or even subjected to heavy punishment. (When on one occasion Dr. Dering did refuse to administer a lethal injection of phenol, he received a kind of boarding-school punishment: he was not allowed an excursion beyond the camp grounds for two weeks.) The testimony of a French woman, Dr. Adelaine Hautval, with which the defense closed its case, was the most impressive and the most damaging to Dr. Dering's cause. She had been asked directly to take part in these operations at Auschwitz, and she had directly refused. She repeated her conversation with the SS Dr. Wirths:

He asked me, "Cannot you see that these people [the Jews] are different from you?" and I answered him that there were several people different from me, beginning with him.

Lord Gardiner then asked Dr. Hautval—causing the only moment of laughter in the trial—"As a result were you shot?" She was there to answer, "No."

Dr. Dering's fear of imminent death was rendered less plausible, too, by the fact of his unusual success as a prisoner. He entered Auschwitz as a laborer but rose steadily in rank to become chief surgeon. He enjoyed more freedom of movement about the camp than other prisoners. He did not deny that he had more access to food than other prisoners. He did not deny Dr. Brewda's quietly excruciating description of him at their first meeting at Auschwitz outside the operating theater ("He was smartly dressed and clean shaven. He had on leather shoes in good condition"). He did not deny his white pullover, knit at Dr. Brewda's suggestion (as a bribe for food) by a girl in the ward from which his surgical patients were drawn. He could not deny that, after 1941, of all the prisoner-doctors at Auschwitz only he and Dr. Grabczynski were released to live in Germany. Dr. Brewda had watched him go.

... I saw Dering leaving the camp. He was still wearing his prisoner's uniform and carrying two suitcases.

In 1947-48 Dr. Dering said he had later been sent back to Auschwitz, but at the trial Lord Gardiner proved that this was a lie: Dr. Dering and his two suitcases never returned. He was released to work in a hospital with the Dr. Clauberg of the *Exodus* passage, who reported to Himmler on June 7, 1943 that good progress had been made in the program of sterilization of Jewish women and that it should soon be possible, with a staff of about ten, to sterilize hundreds, perhaps a thousand, in a day. Dr. Clauberg called his assistant, Dr. Dering, his *Kettenhund* (dog on a chain).

In addition to all of this, Dr. Dering's argument that he had to operate or die was confused by his gradually formulating several other (and more laudable) motives for having operated. As Lord

Gardiner explained, in the course of those nineteen months in Brixton Prison in 1947-48, Dering produced a variety of reasons for having done what he had done. One of these was a concern that sexual organs which had undergone irradiation might eventually develop complications, such as cancer. Dr. Grabczynski, in testifying to this motive for the operations, contributed even more than Dr. Dering to the delineation of a quite new image of the Auschwitz doctor. According to Dr. Grabczynski, he and his colleagues had no sooner received the order to remove the sexual organs than they were consumed with fear for the future health of the prisoners upon whom they were about to operate. Indeed, they were so worried about the danger of *not* removing these irradiated organs that they neglected to take up such "lesser points" as what would happen to them if they refused to operate. "It was important; but first of all we were discussing what to do about the patients." (This fear that their patients might develop cancer in the future was a remarkable instance of medical speculation. According to an expert witness in radiology called by the defense, no such fear in connection with the kind of irradiation administered to the Auschwitz patients would obtain among doctors today and, as far as he knew, had not obtained among doctors anywhere in 1948.)

But presumably the doctors' decision to operate was made on humane as well as medical grounds: if they did not operate, the patients might be sent to the gas chamber and the required organs removed from their bodies after death. They operated, therefore, to save the patients' lives. However, Lord Gardiner argued, the Germans had another use for the young patients' lives—the use of labor. Moreover, it would have been recognized as an impractical plan to search for these few among the heaped thousands of dead bodies which the opened gas chamber would present. In fact, all the possible measures the Germans *might* have taken to gain their end if the doctors had refused, had been thought out meticulously in advance by the doctors who did *not* refuse.

THE SECOND way by which Dr. Dering's action might be vindicated was that, obligated to operate, he had operated in an exemplary fashion. To attempt to prove this at the trial there were mainly Dr. Dering himself and Dr. Grabczynski. To attempt to disprove it, there were the Professor of Obstetrics and Gynecology at the University of London, William Charles Wallace Nixon; Dr. Brewda (upon whose honesty Mr. Duncan, and to some extent Justice Lawton,\* cast a large shadow of doubt); and several former prisoners upon whom Dr. Dering had operated. Dr. Dering

\*Justice Lawton, to add to the too abundant ironies of the trial, was known in the 30's for his Fascist associations. However, as Jack Winocour wrote in the *New Statesman*, he tried the case with "impeccable propriety and fairness."

and Dr. Grabczynski were the first to testify. But after the patients had been heard, it was agreed that Dr. Grabczynski should come from Cracow to London a second time so that he might have an opportunity to deny testimony that had not yet existed for him to deny the first time. The Polish government, however, found great difficulty in reissuing Dr. Grabczynski's passport, and the *Observer* subsequently reported that Warsaw had requested a copy of his testimony on the first visit, to decide whether some further action by a Polish court might be in order. Dr. Grabczynski did not appear in the Dering case again.

The only other witness at the trial who had presumably watched Dr. Dering perform ovariectomies at Auschwitz was Dr. Brewda. She testified that at least two of the operations he performed on ten Greek girls, one day in November of 1943, were completed with shocking speed: "It was as though he was operating on corpses." Between these two operations she did not observe that Dr. Dering washed his hands or that the instruments were sterilized. She also maintained that he operated "blind": that the incisions were too small to allow for the proper "covering of the pedicle," the mending of the "stump" of the severed ovary, to lessen the danger of hemorrhage. And indeed, in the night that followed, Girl "B" died of what Dr. Brewda and another prisoner-doctor, Dorota Lorka, diagnosed as internal hemorrhage. Of the ten Greek girls Dering operated on that day, two died.

Dr. Brewda was believed by Mr. Duncan to be motivated by malice in this testimony, but as Lord Gardiner pointed out, the evidence of Professor Nixon completely supported her testimony. (Nor did Lord Gardiner neglect to mention, in emphasizing the importance of Professor Nixon's confirmation, how extremely difficult it usually is to persuade a doctor to give professional evidence against another doctor.) Professor Nixon had examined the patients who had testified. Without any qualification he called Dr. Dering's work "crude, bad surgery":

Well, I have practiced in China, Africa, and the Middle East, and I have never in all my surgical life seen such scars as I saw last week when I examined the patients—such scarring, such deficiency, such pigmentation.

From the size of the incisions he pronounced it impossible for the surgeon to have reached and seen and held the severed tissues so as to mend them properly. He therefore agreed with Dr. Brewda that the patients who died must have suffered internal hemorrhage.

AS ONE listened to Dr. Dering testifying in his own defense, it began to seem possible that he felt his reputation worthy of compensation because he had quite simply never comprehended the enormity of his actions at Auschwitz. He seemed to see them as commonplace, hardly worth talking

about if Mr. Uris had not started talking about them first. Unlike Dr. Grabczynski, he did not want to play the ethical philosopher. He saw himself as a man of sense; he was ready to pay Lord Gardiner the compliment of considering him another: he tried to draw the defense counsel and himself together in remarking that *Exodus* was both anti-British and anti-Polish. He was apt to preface his answers with "Lord Gardiner," implying by his tone that they were the only rational beings in the courtroom. They were surrounded by malicious or hair-splitting or hysterical people, but surely they two could see this matter of the operations in perspective. Professor Nixon and the radiological expert might deny that a small dose of X-ray in the sexual glands could eventually cause the growth of a carcinomous tumor, but Dr. Dering still insisted that "it was common sense not to make too much of people losing a destroyed or damaged gland and winning their lives, and the doctors' lives as well." He had been helplessly involved in what he saw not as the *evil*, but the mere *jolly*, of other men: he spoke of the experiments (of which the operations had been the second stage) as "silly."

One of Lord Gardiner's questions suggested that while Dr. Dering had been a member of a Polish underground at Auschwitz, it was that of a "clique of Polish army officer type" which kept deliberately apart from the underground movement called the Auschwitz Fighting Group, whose leaders included Cyrankiewicz, later Premier of Poland. Dr. Dering was reminded that another member of this group, Dr. Langbein, had alleged that at Auschwitz Dr. Dering showed him his tobacco pouch, which was a tanned scrotum. Dr. Dering denied this story, and denied too that his group had been the sort of clique Lord Gardiner described. But the point that Lord Gardiner was trying to establish here, and that he made again in his final speech to the jury, was that Dr. Dering thought of himself as superior not only to Polish Jews but also to other Polish Gentiles. That he still thought of himself as well bred, emerged in the unexpected direction of his denial of a point in Dr. Brewda's testimony. He was questioned concerning the last two of the ten Greek girls on whom he had operated:

Q. Do you remember Dr. Brewda saying "Leave them alone. They have suffered enough already," and you said, "Shut up. I have my orders. They will kill me. I have to do it"?

A. No, no, no. I could be strict, but I was never rude, especially to women. . . .

Nonetheless, Dr. Dering's patients testified to rude words as well as rude actions. And handy as Dr. Dering was with denials, he neglected at least one. It evidently did not enter his mind that it might also be well to deny the testimony concerning his callous indifference in his encounters with the patients. It was as though he could not com-

prehend silence and indifference as marks against him, and so repeated evidence of his coldness went unchallenged. A permanent image left by the trial is of Dr. Dering on his hospital rounds. A woman testified:

He said words. I could not understand them. It was enough for me when I saw . . . . [The witness made a pushing away gesture] Then he turned round and went past all the beds. When he was leaving the room the woman doctor [Dr. Brewda] told him about my bad state again. Then he returned to my bed and tore away the plaster and bandages. That is right and the truth. I cannot explain the pains I had . . . .

Another woman was also asked about the visit of the doctor whose name she did not know:

Q. Whoever it was, did he look at the wound?

A. Not very much. The girls were side by side and he passed their beds but he did not approach us.

Q. Did he speak to you, or the one beside you?

A. No.

Q. Is the true fact that you don't remember after all these years?

A. This I cannot forget.

Dr. Brewda's testimony produced an even sharper image of detachment:

As I entered through the corridor [outside the operating room], I could hear screaming. I heard "mama" which I think is Greek for mother. I entered into the anteroom. I saw two men holding a screaming girl sitting on a couch and a second one crying. Dr. Dering was washing his hands in the anteroom.

No one can be certain of the particular points of the case upon which the jury based their decision. But it is possible that even if they disagreed about the professional conduct of the operations—the spinal versus the general anaesthetic, the small versus the large incision—they may still have come to their final agreement that Dr. Dering's protest of libel was unwarranted by their observation of this one thing: his indifference to suffering inflicted by him upon patients who had not consented but could not resist.

Some of the details of Dr. Brewda's statements against Dr. Dering in 1947 had been shown to be inaccurate. It was he, she had said, who first mentioned "17,000" operations to her, but she had been wrong to deduce that all of these were "experimental." And she had also been wrong in reporting a 100 per cent mortality among the men undergoing the "experimental" operation. These were the errors which Dr. Dering felt most keenly, so keenly that Justice Lawton had to remind him that the second one did not occur in the *Exodus* passage, and therefore was no business of the court's. Mr. Uris had informed his lawyers that he had used another Polish source, a book called *Underground* by Joseph Tenenbaum, but part of Dr. Dering's resentment of the *Exodus* passage

was clearly his impression that it had been based on Dr. Brewda's earlier statement.

In court now Dr. Brewda, under attack from several directions, was redeemed from another. Dr. Dering had denied that she had been in the operating room on the day of the Greek girls' surgery, but the women themselves remembered her having spoken to them and comforted them:

. . . She told me "N'ai pas peur, mon enfant." I understand a little French and "N'ai pas peur" means "Don't be afraid."

She was comforting me and saying: "My child, courage."

I was awake and I saw, in the reflection of the lamp, that they did something to me. During the time of the operation I felt like vomiting. Then I felt the warm hand of Dr. Brewda. She told me "Encore un peu, mon enfant." I cannot forget it.

If after the war Dr. Brewda mistakenly assumed Dr. Dering's history at Auschwitz to be worse than it was, her exaggeration was gratuitous, since the truth was ugly enough. It was out of character, too, since in other circumstances she had shown herself capable of speaking admirably.

**B**UT IN THIS trial—as perhaps in all such—the unpredictable voices, the revelatory words, were those of the witnesses not trained in either medicine or law. They were the foreign voices, those whose statements had to be translated, those of people who could not understand a word of all the rapid English which swirled about them as they stood by turn in the witness box. The argument put forward for Dr. Dering by Mr. Duncan and his associate, Mr. Neill, was that these witnesses, especially the women who had been girls of only seventeen or eighteen at the time of their operations, had been distressed and bewildered then, and were now confused or mistaken in their recollection of all details. When Justice Lawton asked, "You are not going to suggest to them that they are all telling a pack of lies?" Mr. Neill answered with pointed caution: "I don't think I can." Similarly, in his final speech, Mr. Duncan "did not contend" that "these unfortunate people," were "conspiring to tell lies." That would be too cruel to say openly, and so the solution was to imply it.

Yet when the former patients spoke, one believed them. They seemed able to choose out of all their languages the few right words which could erase the passage of time by which Justice Lawton was much troubled, and which brought their experiences at Auschwitz to life again. These "wretches," these "miserable creatures" (as they were, with good intention, so often called by all the professionals of the trial), expressed themselves with unassuming talent.

One man had spoken up before his surgery:

I did not know what they would do to me.

When I came to know that I was to be operated on then I said, "Why are you operating on me? I am fit, not sick." He [Dr. Dering] answered me in French, "If I take not the testicle off you, they will take it off me."

Mr. Neill cross-examined one woman, whom he seemed to suspect of improper coaching because she knew she had been involved in an "experiment":

Q. You knew that [it was an "experiment"]?  
A. In the beginning I did not know it. Afterwards I knew.

Q. Who told you that?

A. Nobody had to tell us because we were received like beasts.

A witness having uttered her desire for vengeance, Mr. Neill hoped to find the same motive in another, a man. He asked:

You feel very bitter about this, don't you?

But the answer ignored the implication of the question:

I don't feel good, I feel pain in my heart and shame in my face.

The moment of castration was recreated:

After some minutes I saw Dr. Dering when he had my testicle in his hand and showed it to Dr. Schumann who was present.

After her first ovariectomy, performed by Dr. Samuel, a patient recalled the words he said to her, still terrifying in their ambiguity:

Dr. Samuel said to me after the operation, "If you will live then you will be as all the others I operated on." He told me that he opened and closed the abdomen. That was all that he told me.

The same patient was conscious during her second ovariectomy performed by Dr. Dering:

I saw the lamp over me and it was full of only red. I screamed for very strong pains . . . I heard they cut inside and I saw that they took out something.

Another woman described the condition of her wound five days after surgery:

My abdomen was full of pus; it secreted as a spring.

These appalling words were spoken because in *Exodus* Leon Uris flatly stated that Dr. Dering had performed 17,000 experimental operations. That shadowless number was not profoundly disturbing; even the greater one, the 6,000,000 Jews who died in the course of the war, fails now in itself, with constant repetition, to evoke personal anguish. But in his effort to confute the generalization, Dr. Dering brought into being the evidence of individual victims. A little cluster of survivors recreated the agony felt by young men and women who first were robbed of all dignity of body (for the men, through such procedures as the brutal semen test); who then underwent the inexplicable terror, in a dark room, of irradiation; who then saw and felt the mutilation of their sexual organs by surgery; who returned to cold wards to lie in bed for months, ill-fed, ill-tended, with unhealing, suppurating wounds; who were liberated two years later to endure in freedom the lifelong hunger of childlessness.

Their intolerable recollections outlast all other aspects of the trial. The boy of sixteen who was still with his mother for part of their journey to the concentration camp, but then was separated from her to go alone through his ordeal of castration. The company of young girls, at attention, whom Dr. Schumann reviewed before making his selection for surgery. Their outdoor walk, all in tears, from Block 10, where they slept, to Block 21, where they were operated on. The girl who received the spinal anaesthetic with her body bent over, her head clamped between the thighs of an orderly, her back held exposed and still for Dr. Dering's insertion of the needle. The ironic cross inscribed upon the body of the Jewish woman who has both the horizontal ("the German school") incision of the first ovariectomy and the vertical (the Polish school?) of the second.

ALL THIS happened, as Justice Lawton reiterated, a long time ago. But in all times all people have felt, in their separate ways, the sexual beauty of young and healthy bodies. Even rape, in violation of the body, implies the body's grace. Only in the testimony of these witnesses, one looked down with a vertigo of mounting comprehension into a time and place, the pit of Auschwitz in 1943, where men who lived by nothing but self-interest and a technique of the hands, cut to pieces the most valued capacity of other men, and of women.



*Wiss*

# World Jewry

REVIEW OF THE WORLD JEWISH CONGRESS

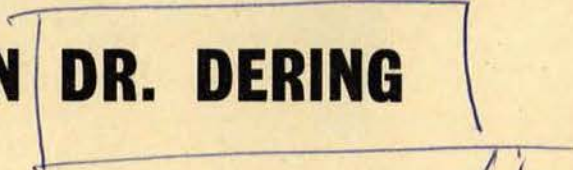
MAY/JUNE 1964  
NUMBER 3 VOLUME VII



One shilling  
and sixpence



**AUSCHWITZ IN AN ENGLISH COURT**  
**THE DOSSIER ON DR. DERING**



*five*  
*Leon*  
*Wiss*

# WORLD REPORT



## IN MEMORY OF TREBLINKA : A REPORT FROM WARSAW

A WJC delegation headed by Dr. Nahum Goldmann, which also included Dr. Moises Goldmann, of Buenos Aires, chairman of the South American Executive; Dr. Gerhart M. Riegner, of Geneva, and M. Armand Kaplan, of Paris, participated in the unveiling of the monument at Treblinka in honour of the 700,000 Jews who perished there. The delegation, invited by the Polish Government, also visited Jewish communities in Warsaw, Lodz and Cracow.

Dr. Goldmann, and his colleagues were guests of the Polish Government. They were welcomed at the airport by Mr. Jozef Pietrusinski, Director in the Office of the Council of Ministers of the Polish Republic and Secretary-General of the Polish Council for the Protection of Monuments to Resistance and Martyrdom, and by a delegation of the Social and Cultural Association of the Jews in Poland.

The WJC delegation was received later by the Jewish Community in Lodz, where they visited various Jewish institutions, notably the Jewish School and Youth Club. Accompanied by Mr. Pietrusinski, Dr. Goldmann and the WJC delegation then proceeded to Auschwitz and visited camps and museums there and at Birkenau, where wreaths were laid on behalf of the Claims Conference and the WJC.

Dr. Goldmann and his party continued their journey to Cracow, where they were welcomed by the leaders of the local Jewish Community with whom they spent the evening, after attending Friday evening service in the Cracow Synagogue "Remo". They also visited the recently excavated centuries-old Jewish cemetery.

On their return to Warsaw, WJC representatives were guests of the President of the Polish

Council for the Protection of Monuments to Resistance and Martyrdom, Vice-Minister Janusz Wiczorek, in the Palace of the Polish Foreign Ministry, at a reception to Jewish delegations to Poland to attend the unveiling of the Treblinka Monument. The Vice-Minister of Foreign Affairs, Mr. Winiewicz, the Mayor of Warsaw and other high civilian and military officials were also present. Among those attending were two survivors of the Treblinka death camp.

Dr. Goldmann, as President of the World Jewish Congress and of the Claims Conference, expressed the deep appreciation of the Jewish people for the great efforts which the Polish Government and people were making to keep alive the memory of the millions of martyrs who had perished in the concentration and extermination camps. These efforts merited the fullest recognition and support by Jewish public opinion. Dr. Goldmann also expressed his gratitude to the Polish authorities for the considerable support they were giving to Jewish organisations in order to maintain Jewish schools, theatre and other cultural activities.

Jews and Poles were the two peoples who had suffered most during the last world war, Dr. Goldmann continued, and there was no deeper bond than the solidarity brought about by common suffering. This solidarity, born in common suffering should guide them to work together in a common front against racism, fascism and intolerance.

### Visit to Ghetto Site

During their last day in Warsaw, the delegation visited the site of the former Jewish Ghetto. They deposited wreaths on the Monument commemorating the Warsaw Ghetto Uprising and passed several hours in the Jewish Historical Institute. Thereafter, Dr. Goldmann and his colleagues were guests at a luncheon by the Vaad Hakehillot of Poland. During the afternoon, they met the leadership of the Cultural and Social Association of the Jews in Poland.

A banquet offered in the evening by the Cultural and Social Association to the foreign Jewish delegations closed the official ceremonies of the unveiling of the Treblinka Monument.

Treblinka, located 50 miles northeast of Warsaw, ranked next to Auschwitz in the number of victims, mainly Polish Jews from Warsaw and Bialystok, consumed in its gas chambers.

Treblinka was a maximum security camp. It came under the jurisdiction of the SS chief for the Warsaw district and was guarded by about 700 men, including some Ukrainians. Despite these precautions, between 150 to 200 Jews made a dash for freedom on August 2, 1943, a few months before the camp was liquidated. Twelve made good their escape. Whether they were later caught or perished in some other Nazi camp, is not known.

GERHART M. RIEGNER



DR. ALBERT VAJS  
1905-1964

GENEVA: Dr. Nahum Goldmann, President of WJC, sent the following cable of condolence to the Federation of Yugoslav Jewish Communities in Belgrade on the occasion of the death of its President, Dr. Albert Vajs:

"Please accept the expression of my profound sympathy, both personal and as President of the World Jewish Congress, at the tragic death of your president, Dr. Vajs. He represented Yugoslav Jewry with great dignity and wisdom. We admired and loved him for his loyalty and great moral and intellectual qualities. Please convey our deepest sympathy to his family."

The death of Albert Vajs is a grievous and widely felt loss. The Jewish Community of Yugoslavia mourns the passing away of an outstanding leader; the State has lost a jurist of repute and integrity and Belgrade University, where he was Professor of law, a respected teacher. His colleagues in the Executive of the World Jewish Congress held Albert Vajs in high regard. His contributions to their deliberations were always valuable; his loyalty to the Jewish cause was never tempered by considerations of expediency. It is to a large extent to his credit that the situation of Yugoslav Jewry, sadly decimated by Nazi and Fascist persecution, can be regarded as satisfactory. None of the People's Democracies has accorded its Jewish minority such sympathetic and understanding treatment.

Dr. Vajs was born in Zemun in 1905 and educated in Berlin, Paris and Belgrade. He received a doctorate in law at the University of Zagreb in 1929 and practised law in Belgrade until the outbreak of war. He was an officer in the Yugoslav army and a prisoner-of-war of the Germans. After the war, he served as executive vice-president of the Federation of Yugoslav Jewish Communities until 1948, when he was elected president.

Devoted to the service of law and justice, Prof. Vajs played an important role in efforts to have war and Nazi criminals brought to book. He headed the Yugoslav War Crimes Commission and represented Yugoslavia at the Nuremberg Trial. It does not speak against him that U.S. authorities did not accede to his request for the extradition of one of the most notorious collaborators of the Nazis, Andrija Artukovic. In recent years German right-extremist circles conducted a vicious press campaign against Dr. Vajs depicting him as a revengeful man. Whoever knew Albert Vajs could not but reject with contempt this distortion of the truth. Albert Vajs was a good Jew and a loyal Yugoslav. He was above all a kind and considerate man.

Continued on page 18

# World Jewry

PUBLISHED BI-MONTHLY BY THE  
WORLD JEWISH CONGRESS  
NUMBER 3 VOLUME VII  
MAY/JUNE 1964

## Contents

Cover	
Dr. W. Dering leaves the Law Courts	
World Report	2
Facets of the German Image Today	3
Comment	4
The Dering Dossier	5
Latin America in Crisis	10
Marc Turkow	
Israel M. Sieff's 75th Birthday	11
A. L. Easterman	
People and Events	12
Culmus	
Immigrants' Friend	13
Richard Cohen	
The Frontiers of Yiddish	14
S. J. Goldsmith	
Books in Review	15

## SUBSCRIPTIONS

COUNTRY	YEARLY SUBSCRIPTIONS
U.K. & Europe	9s.
U.S.A., Canada	\$2
British Commonwealth	10s. 6d.
Israel	£3

WORLD JEWRY, 55 New Cavendish Street,  
London, W.1 (Tel: WELbeck 0335)

## FACETS OF THE GERMAN IMAGE TODAY AUSCHWITZ TRIAL AND AFTER

FOR SOME MONTHS NOW, THE GREAT TRIAL AT FRANKFURT has been a sounding board for a prolonged cry of agony out of the past. Day by day, the ghastly evidence has driven home to Germans who have ears with which to hear and eyes with which to read all the terror and horror of the crime of Auschwitz, "the greatest crime ever committed," as an English judge, in a case concerned with the most revolting of the infamies perpetrated there, recently declared.

Many of the older generation of Germans, whose passive complicity in the crimes of the Nazis still haunts them, would prefer to silence these penetrating voices from the past. It is to the credit of young Germany that it appears to want to know how and why it all happened, even if this means a clash of conscience with the older generation. How deep this desire for knowledge goes and how long it will last still remains to be seen. We can only hope that the present mood is significant for the future.

There are some other questions, however, that young Germans—and the whole world for that matter—might profitably ask? Will the eventual punishments after the trial at Frankfurt really fit the crime? In previous trials of war criminals, sentences passed on convicted criminals have been ludicrously trivial, if not minimal, in view of the serious nature of the charges, including those of accessory to murder. Should not the penalties be made much more severe?

Another aspect of the trials of Nazi war criminals which gives cause for concern is the effect of the Statute of Limitations, which bars proceedings in the case of crimes committed more than 20 years ago. This will mean that in May 1965, many Nazi criminals against whom prosecutions have not yet been or are unlikely to be initiated, may escape unscathed. The Statute of Limitations has already allowed Fritz Fischer, a former Nazi company commander responsible for the deaths of many Jews in Russia in 1942 to escape punishment by a Duesseldorf court. The Federal German Government should begin to address itself seriously to this problem.

## GERMAN SCIENTISTS IN EGYPT

The renewal of President Nasser's propoganda campaign against Israel, stimulated by the powerful boost to his morale provided by Premier Khrushchev's visit to Egypt and the latter's offer of increased military aid, once again sharply draws attention to the dangers created by the presence of German scientists in Egypt, engaged in rocketry and other projects involving offensive weapons. The Federal German Government has so far failed to take any effective steps to discourage these activities. This is a matter which concerns not only the State of Israel; it vitally affects the precarious balance of arms in the Middle East the tilting of which in favour of a power whose aggressive intentions are openly avowed might prove disastrous to world peace.

## REDRESS TO VICTIMS OF NAZISM

There is yet one other facet of the German image in 1964 which requires critical comment. Despite repeated requests by responsible Jewish organisations, the Federal German Government appears reluctant to incorporate provisions into pending amendments to existing indemnification legislation to enable those categories of victims of Nazism, which thus far have lacked redress for their sufferings, to obtain adequate compensation. The persons concerned are the most unfortunate of all—those Jews who were unable to leave Eastern Europe before October 1953, the deadline for filing claims, and who were deprived of liberty, health and property by the Nazis and subsequently endured further tribulations at the hands of Stalinist governments.

Federal Germany is nearing the completion of its humane programme of amends unprecedented in history. What a pity it would be to spoil it when justice might be fully done at such small cost! Young Germany may yet be asking awkward questions about failure on this score, too, but it is not too late for remedial action.

# COMMENT

## FACTS ABOUT RUSSIA

THE INTERNATIONAL CONFEDERATION OF FREE TRADE UNIONS has performed a valuable service to humanity through an enlightening report on the situation of Jews in the U.S.S.R. prepared by an international socialist study group established under its auspices.

Public opinion has been aroused, Jewish communities alarmed, and significantly, the report declares, doubts and anxieties have arisen inside a number of Communist parties, as a result of recent disclosures regarding the position of Soviet Jewry today.

Approaching the question as a human and not as a political problem, the study group accepts the basic premises of the Soviet system of government as a fact.

"Our purpose is not to stimulate anti-Soviet feeling (the report declares); we are in harmony with their own avowed universalist teachings, and with the officially proclaimed principles of Soviet policy on national and religious groups.

"In so far as we have viewed the problem against a wider world background, it has been in the context of détente and not that of cold war.

"From this point of view, the problem of discrimination against Jews in the Soviet Union has the same far-reaching importance as, for example, that of discrimination against Negroes in the United States.

"In such cases the governments concerned will keep the respect of world opinion only by a firm and effective stand against discrimination and prejudices which are rooted in the evils of ignorance and past prejudice."

After reviewing a wealth of evidence regarding Jewish disabilities in education and culture, religion, the economy and family life, the report, presented by representatives from Denmark, Great Britain, Holland, Norway and Sweden, concludes as follows:

"We consider that there is discrimination against the Jewish population of the Soviet Union as a national minority group, as a religious community and as individuals.

"This is in conflict with the principles laid down in the Soviet Constitution, and represents a failure to honour, in the case of Jewish citizens, the guarantees which that Constitution contains of the human and civic rights of the individual.

"At a time when peoples of all countries have recognised hopeful signs of an international détente, the discrimination against Jews in the Soviet Union can only be regarded as one of the

factors which still provoke anxiety and therefore disturb the growing atmosphere of respect and goodwill conducive to greater understanding and tolerance among peoples.

"We, therefore, earnestly appeal to the Government of the U.S.S.R., both on grounds of humanitarian principle and for the sake of international understanding, to end discrimination against the Jewish minority and impose proper restraint upon those who have been responsible for it.

"We further call on the Soviet Government to guarantee to all Jewish citizens of the U.S.S.R.:

- (a) The same rights as other Soviet citizens;
- (b) Equal cultural and institutional facilities as are available to other Soviet nationalities;
- (c) Equal facilities for the practice of their religion as are available to believers of other denominations and the right to maintain contact with their co-religionists;
- (d) Freedom from victimisation and denigration;
- (e) The right to family reunification"

## INTERNATIONAL MEDICAL ETHICS

THE LIBEL ACTION BROUGHT BY DR. DERING against the author and publisher of the book *Exodus* is unique. Those who have followed the tragic and terrible story as it was unfolded day after day in what must have seemed the completely unreal atmosphere of the British courts must have hoped and prayed that the hideous circumstance of the crimes of Auschwitz, Dachau, and Buchenwald was also unique. We can best honour the memory of the victims of Nazi bestiality by putting on record the facts of the recent trial. That medical men could act as certain German doctors did is the most painful memory the medical profession has to hold. When the World Medical Association was formed in 1947 one of its first actions was to draw up a report on war crimes and medicine. This report was published in the first issue of the first volume of the *World Medical Association Bulletin*, published in April 1949, and the German medical profession was called upon then to "make a public declaration" about the participation of some German doctors in these crimes before the W.M.A. would accept their organisation as one of its members. It was in the hope of preventing a recurrence of this nightmare that the W.M.A. drew up the Declaration

of Geneva and formulated an international code of ethics, which together, it was considered, were more appropriate to the modern world than the Hippocratic oath. And it must have been with special reference to what had happened in Germany between 1939 and 1945 that the following two clauses in the Declaration of Geneva were drawn up:

I will not permit considerations of religion, nationality, party politics or social standing to intervene between my duty and my patient;

I will maintain the utmost respect for human life, from the time of conception; even under threat, I will not use my medical knowledge contrary to the laws of humanity.

(*British Medical Journal*, 16 May 1964).

## SPAIN HONOURS ANCIENT DEBT

THE RECENT DECREE OF THE SPANISH GOVERNMENT establishing a museum of Hebrew-Spanish culture to be situated in the historic Samuel Levi (El Transito) Synagogue in Toledo is to be doubly welcomed. In the first place, it is a gracious acknowledgement of Spain's debt to the Jewish past which is so deeply interwoven with her own. Moreover, it provides recognition of the continuing links between Sephardic Jewry, now strongly rooted in Israel, but still dispersed throughout the Diaspora, and Spain.

In evil times, Spain rejected some of her most devoted children. It says much for them that throughout their long exile they never forgot her language and culture to which they made so notable a contribution. The sad memories that go back across nearly five centuries cannot be easily expunged, but there is some consolation in knowing that there are today new and thriving Jewish communities in ancient Spanish cities.

The Toledo Museum is intended not only to be a repository of past glories. Its work is to be reinforced by a library which will form the basis of a living centre of Jewish-Spanish culture. The latter, according to the government decree, will be fully representative of the two peoples. In addition to leading Spanish academic and cultural leaders, its governing body will also include the President of the Jewish Community of Madrid and the Professors of Mediaeval Jewish History and of the History of the Jews in Spain in the Hebrew University of Jerusalem.

# Auschwitz in an English Court: Dossier on Dr. Dering

PATRICK O'DONOVAN

THE LIBEL CASE brought against the author and publisher of "Exodus" was unique. It was the first time that the facts of the holocaust have been litigated in a British Court. It became in effect—as a result of the defence and despite the repudiations of the judge—a war crimes trial. And none was ever more carefully, more subtly and more justly conducted.

That Dr. Dering had been libelled was never in question. He had not done as many "experiments" as had been suggested and he had used anaesthetics—a spinal injection. There was, in effect, a question of damages only. His attempt to get these was rewarded with a halfpenny and the burden of costs. His self-justification was self-damning and the verdict was precisely right. One great, rare cheer for British justice is in order.

In 1948, a hearing was conducted before the Chief Metropolitan Magistrate as part of the British Government's exhaustive inquiries into whether Dr. Dering should be handed over to the Polish Government. A Mr. G. who had been a Jewish prisoner in Auschwitz was brought over from France to identify the doctor. This he failed to do.

## "Two Mr. G's"

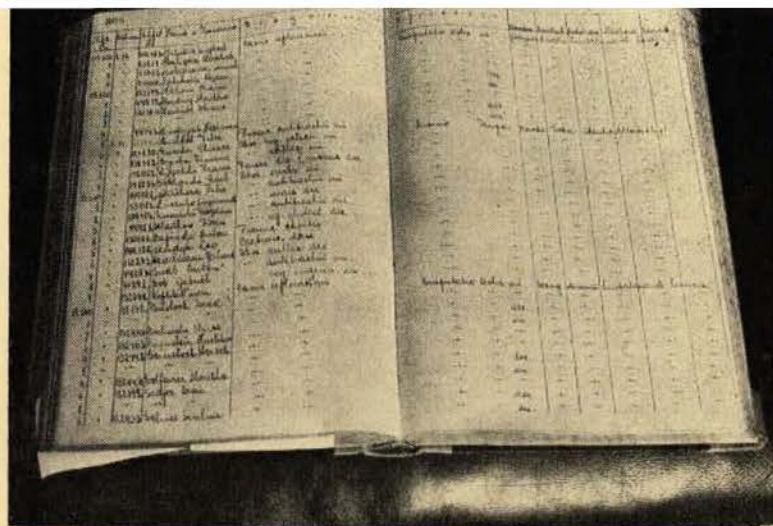
He was in fact one of the two Mr. Gs. (Since one is still alive, their names should be hidden.) They were in a batch of eight Jews sent for "treatment." In the exquisitely neat Auschwitz medical register, opposite their names and under the column for treatment, is the word "castratio." This Mr. G. had been "treated" by Dr. Grabczynski—who was brought from Poland to give evidence at this trial—and the other Mr. G. on the very next line, by Dr. Dering.

The result of this long trial was never a foregone conclusion. The judge was careful to deflate emotionalism. Indeed, towards the end, a lawyer might just complain that he took too active a part in cross examination. The pendulum of probability swung backwards and forwards until the end of his summing up. But in the end the verdict was the work of a very stolid-looking, ex-service sort of jury.

It is possible that they disliked the novel in question, which happens to be anti-British in tone. Dr. Dering may have looked to them an underdog being hounded for things done long ago, abroad, and in circumstances of which the British have little experience and upon which they have a vague reluctance to pass judgment. And yet, in effect, they found against him.

It may have been in part the result of the way Dr. Dering gave evidence. He would insist on referring to his patients as "Jewesses" in a way

**Auschwitz log-book of operations proves Dering performed castrations and ovariectomies**



that sounded offensive. He appeared to show a curious indifference to them, as if what he had done—and done so badly—had been simply a routine job.

In contrast there was the Professor of Gynaecological Surgery—Professor Nixon. There was one awful moment when he recited a part of the Hippocratic Oath. "I will abstain from abusing the bodies of men and women, either free or slave." And the court, for a moment of truth, sat in icy silence.

Then there was the ex-patient whose name was not revealed lest he be recognised. He was the only one to speak in English. He described the doctor as a man who smiled and laughed in Auschwitz and he described his attitude as "I'm all right Jack." They understood that.

Little that was new emerged in this trial. Trials arising out of the behaviour of doctors in concentration camps have been held before. Dr. Dering's superior, Dr. Schumann, a lieutenant in the Luftwaffe who specialised in experiments on females, is still alive and free. He is in Ghana—at least so long as Ghana refuses an extradition treaty with Western Germany.

Dr. Dering was himself a prisoner. He was only the tool of such men. What were they really doing? They were carrying out one stage in a mass experiment to find an easy way of sterilising what they might regard as lesser breeds or enemies, such as Russians, Poles and half-Jews, that would be a sophisticated alternative to the immediate extermination kept for the Jews, who were regarded as devilish and inhuman.



Patrick O'Donovan:  
"The Observer"

The method they sought should be cheap and quick. It should leave its subject with his capacity for work unimpaired but with no possibility of propagation. So they irradiated male and female organs and crudely removed them to see what had happened to them. Dr. Dering performed only the second stage of a vast experimental process which has added nothing useful to the sum of human knowledge—unless you want to kill off whole races.

The doctor was given a completely fair trial. The judge was at pains to insist that they were talking of Auschwitz and not of Bart's. The moral defence for doing a bad thing lest worse happened was clearly stated. The cosy sanity of an English panelled court, the robes and wigs, the normality of ritual, the cold urbanity of Lord Gardiner, left facts to speak for themselves. And the facts were very terrible.

(THE OBSERVER, 10 May 1964.)

## THE ULTIMATE CHOICE

GODFREY SMITH

IT IS STILL TOO NEAR TO THINK ABOUT. The mind turns the enormity of it over, helplessly churning out clichés: "agonising choice" . . . "moral dilemma" . . . contemporary predicament."

Too near or too far. It is twenty years ago since Auschwitz was happening: two-thirds of a generation, two-sevenths of a lifetime; or looked at, in a frivolous everyday context, sixty school-terms away, a thousand week-ends. Though, by definition, most of the participants are dead, some are still quite young.

Some of them were witnesses in the libel action brought by Dr. Dering. They came from Warsaw and Los Angeles, from Israel and France, to give their evidence. They testified in English, in Polish, in French and in Catalan.

They came to say (and some could still weep as they said it) that, twenty years ago in Auschwitz, they had their ovaries cut out, their testicles removed. That much was not in doubt. The question was: How? And why?

At the outset the judge asked the jury if any of them lost relatives in Nazi Germany and might



Godfrey Smith:  
"Sunday Times"

## THE DERING DOSSIER (continued)

therefore find the evidence too harrowing. None of the twelve moved and the case opened.

Dr. Dering was a Polish Roman Catholic doctor, educated at Warsaw, incarcerated in Auschwitz for his underground activities. He was a labourer, then a prisoner-doctor. It was not in question that he performed operations there to sterilise young Jews and Jewesses.

The Germans wanted to know the most effective method to end the reproduction of what they believed to be inferior races. To find out, they wanted the reproductive organs, which had been subjected to radiation, removed and examined.

Dr. Dering's position was straightforward enough. If he did not perform the operations, he would have been killed. If he did perform them, they would at least be done efficiently. The alternative was that they would be done by unskilled hands; by butchers. Or again, if he did not operate it would be simpler still for the Germans to kill their victims first, then do their surgery.

He had done his best in intolerable circumstances; he was not as Uris depicted him; and he demanded punitive damages.

The defence said, in a nutshell, that every man must make a stand somewhere.

But *could* a man disobey a direct order from the S.S. and survive? There is some evidence that it happened, though rarely enough.

Lieut. General Koch-Erpach, commander of the Eighth Silesian Infantry Division refused, on or about June 22, 1941, to shoot captured Russian political commissars.

Major Johannes Walldow, now 70, told the S.S. he would not allow any Jews to be shot in his area.

Lieut. General Bruno Streckenbach was transferred to the front line for a similar refusal.

The usual penalty in the S.S. for refusal to obey an extermination order was loss of promotion or a transfer to the front. Professor Hans-Günther Seraphim of Göttingen University submitted to the Münster Court of Appeal in November, 1960, a memorandum on the German conception of *Befehlsnotstand*: "Twelve years of intensive research among their records and the conscientious sifting of all available evidence failed to bring to light a single death sentence imposed on members of the S.S. or police for refusing to carry out extermination orders."

But these rebels were German; brave men, true, but Aryans, members of the master race. What chance did a *prisoner* have of refusing to obey and living to tell the tale?

There is one woman who gave evidence in the

Dering case who has received little publicity. Her name was Dr. Adeleine Hautval and she was the daughter of a French Protestant pastor. To a Polish Communist woman doctor who also came from Warsaw to give evidence at the trial, she remarked, twenty years ago, that it was clear they would never leave Auschwitz alive and that in the short time left to them their only course was to behave like human beings.

The Polish doctor had never forgotten this remark, and she still recalled it at difficult moments of her life. Called before the notorious S.S. Dr. Wirths to explain why she would not co-operate, Dr. Hautval gave him a reply which, said the judge, would live in the jury's memory for many years—a devastating reply. Wirths had asked her if she could not see that the patients they were dealing with were Jews and therefore different from her. Dr. Hautval had replied that she saw she was different from *him*. She was, said the judge, one of the most impressive and courageous women who had ever given evidence in the courts of this country. She had stood up to the Nazis four times and made it quite clear what she was and what she was not prepared to do.

Dr. Hautval's example shows what can be done in the face of an unimaginable situation. But, as the judge pointed out, the ordinary person is not a saint, and does not aspire to be one. We are living in Britain, the Welfare-Windfall State, in 1964, where a doctor who fails to answer a midnight call to treat a tummy-ache had better watch out. How can we know what it was like to be in Auschwitz in 1944?

Even if it were feasible to pass moral judgment on the Dering libel action, there is one practical difficulty. A close examination of the evidence is liable to make most human beings feel physically ill. We have an instinctive awe for our reproductive processes: they are our one certain guarantee of a sort of immortality.

Again, most of us have a residual, superstitious awe of doctors. They are guardians of a mystique, from which we are shut out but with which we are intimately concerned. As Professor Nixon of University College Hospital pointed out in his evidence, they are all bound by the Hippocratic Oath. And that is not easily broken.

But we were not there. We cannot possibly know what the pressures were. All we can say is that it was sometimes possible for men and women to make a stand, as General Streckenbach and Dr. Hautval demonstrated. We can only hope we would have at least tried to emulate them.

Dr. Dering got his halfpenny damages and must pay costs estimated at £35,000. Mr. Uris said he would take Dr. Dering's name from future editions of the book. But there would be no celebration; there was nothing to celebrate. It was, he said, a bad day for the human race; and he was right.

(SUNDAY TIMES, 10 May 1964.)

# AUSCHWITZ IN LONDON

JACK WINOCOUR

"WE'RE LEAVING BEHIND THE STENCH OF AUSCHWITZ and emerging into good, clean English air," said Mr. Colin Duncan, Q.C., in his final address to the jury. A rosy-faced little Dickensian advocate of the old school, Mr. Duncan seemed to tranquillise the 10 Englishmen and two Englishwomen, good and true, into a less harrowed frame of mind. They had been palpably moved, if not shocked, by Lord Gardiner's drastic appeal *ad hominem* a few minutes before. "Would you," he had asked the jury, "be disposed to grant the plaintiff damages if you had been in a concentration camp in France, and a Nazi, or even a French, doctor had removed one of your testicles?" Their answer proved to be a halfpenny damages, with the doctor meeting most of the enormous costs.

The jury leaned forward intently as he came deftly to his peroration. On the face of it, it was a jury like most English juries, made up of small tradesmen, artisans, clerks and two housewives. They were dressed in their somewhat dowdy Sunday best. There was a sense of occasion, for not only were they prime participants in one of the longest libel cases ever heard by an English court, but they were also the target of a man whom many believe will some day be Lord Chancellor. He was appealing to *them* in words they could understand, like "hoicking out the ovaries" or "I'm all right, Jack". If anything, these occasional lapses into slang may have made his task easier with the jury. For Lord Gardiner, tall, handsome, razor-minded, is rather an astringent and forbidding figure.

### Wounds Cried Out

The portly and amiable Mr. Justice Lawton was not to be outdone by this homespun talk. In his turn, he advised the jury not to be confused by "a lot of lawyers chewing the words around". Mr. Duncan was more correct and literary. "One cannot paint the lily or gild refined gold," he orotunded. "Dr. Dering's wrongs, like Caesar's wounds, cry out for themselves." There had been other wounds that cried out across 20 years: those of the irradiated, tortured, childless wombs of the young Greek Jewesses deprived of the source of birth by the surgeon's scalpel; the unsexed men, castrated in the Nazi doctor's quest for methods of sterilising millions of Europeans of part Jewish blood.

Seldom have there been in a civil trial such heart-rending witnesses, men and women with broken bodies and spirit, crying out in accusation against the crimes committed against their man and womanhood. Or, even more tellingly, lapsing into piercing silence before the man they saw as the instrument of their wrong. The tales were twice-told by girls grown old overnight, first



*Death Camp Survivors:  
Drs. Dorota Lorska (left),  
Adelaine Hautval (right), and  
Alina Brewda (centre)  
Gave Evidence Against Dering*

## HEROINE DOCTORS OF AUSCHWITZ

in Hebrew or Judeo-Spanish (the ancient Castilian tongue spoken by the descendants of the Jews expelled by Ferdinand and Isabella from Spain in 1492) and then translated by interpreters into English. The accumulation of horror was overwhelming. Yet Dr. Dering was not on trial. He was a respectable man in his late fifties, so commonplace that he would have been lost in any crowd, in Warsaw before the war, in Auschwitz which he survived, in Ealing where he now lives, or on the Seven Sisters Road, north London, where he practises the art of medicine. He felt himself aggrieved, damaged, brought into "hatred, contempt and ridicule" by the brief passage in Leon Uris' *Exodus* which read: "Here in Block X [at Auschwitz] Dr. Wirths used women as guinea pigs and Dr. Schumann sterilised by castration and X-ray and Clauberg removed ovaries and Dr. Dehring (sic) performed 17,000 experiments in surgery without anaesthetics."

Well, as it turned out, it was Dr. Dering not Dehring, and the defence could adduce only some 130 cases of operations which might be described as "experiments", and a spinal, but not a general, anaesthetic had been administered. And Dr. Dering had been cleared by the Home Office, after spending 19 months in Brixton as a suspected war criminal. He obtained a British licence to practise, served as a Colonial Office doctor in Somaliland before its independence, and earned an OBE from his grateful adopted country. He had first been a POW of the Russians, then arrested by the Germans as a member of the Polish underground and sent to Auschwitz, where after a brief and humiliating period as a labourer he was elevated to the somewhat dubious distinction of "prisoner-doctor".

In that lay the nub of his case. Dering claimed that he had done what he did under duress and that refusal to obey Schumann's orders would

have been followed by his dispatch to the gas ovens. Lord Gardiner rejected this and pointed out that, when Dering had on one occasion refused to obey an order, his sole punishment was to have been confined to barracks and deprived of his visits to the cinema. A succession of medical witnesses, including a Protestant Frenchwoman, who had herself endured Auschwitz, gave evidence to the effect that death did not necessarily result from their refusal to obey Nazi orders. And for Dering, a Dr. Grabczynski, a fellow Auschwitz prisoner and now a railway doctor in Poland, swore to the contrary.

### *Moral Issues*

The moral issues, as Mr. Justice Lawton thankfully pointed out in his summing up, were in the hands of the jury. But he did tell them about the quandaries of the early Christians during their persecution by the Emperor Decius in the third century AD. "Fear," his Lordship said, "is no excuse for murder or even probably, the judges might say, for doing really serious injury. There does come a point at which one has got to say 'I will die rather than do this.'"

There was a time, a long time ago, when Sir Oswald Mosley's newspaper *Action* (28 November 1936) listed a rising young barrister, Frederick Horace Lawton, founder of the Cambridge University Fascist Society, as prospective parliamentary candidate for Hammersmith North and praised him as "a fine fighting fascist candidate". The judge-to-be later fought against and was wounded by the Nazis in France. He tried this action with impeccable propriety and fairness.

But it was a curious quirk of fate that brought him to the Dering case. Was it not, as the lawyers say?

(NEW STATESMAN, 8 May 1964).

## THE SEARCH FOR EVIDENCE

MICHAEL HAMLYN

"EXODUS" WAS PUBLISHED IN BRITAIN in a hard-backed edition by William Kimber in June, 1959. Almost three years later, in April, 1962, a letter arrived at the offices of the publisher from the solicitors of Dr. Wladyslaw Dering claiming that on page 155 he had been libelled and calling for substantial damages and an apology in open court.

There then started a detailed, painstaking and patient inquiry, which drew in threads from nine countries, to establish who and what Dr. Dering was and did, and to prove it. The inquiry, largely carried out by one man—Mr. Solomon Kaufman, an international lawyer—ended with the verdict that Dr. Dering had indeed been libelled, and offering him damages of a halfpenny.

When Dr. Dering's letter arrived no one at the publishers knew who he was or what he had done, or even what went on in Block X at Auschwitz. All the passage in the book told them was that "Here in Block X . . . Dr. Dering performed 17,000 'experiments' in surgery without anaesthetics." Was it even the same man? After all, the name was spelt differently.

Mr. Kimber first telephoned Lord Russell of Liverpool, author of several books on enemy war crimes, in the hope that he might know something of the man. Lord Russell suggested he should contact a Col. Draper, one of the leading authorities on Auschwitz, who furnished him with a whole series of possible contacts, including West German lawyers handling the Auschwitz trial in Frankfurt. They passed to the publisher the name and address of Dr. Alina Brewda, a Jewish Polish woman, who had been in Auschwitz, had worked in Block X and lived in London.

(OVER)

In the meantime, Leon Uris, the American author of "Exodus," who was in the United States, flew in and instructed Mr. Kaufman, of Kaufman and Seigal, to act for him. At a series of meetings in October, 1962, it was agreed that from what had already been learned about Dr. Dering the claim should be resisted.

Mr. Uris himself, however, could not provide any original material to back up the statement in his book. It had come, he said, from another book — "Underground" by Joseph Tenenbaum, a history of Polish Jewry.

Mr. Kaufman, it was agreed, should take over from Mr. Kimber's solicitors and handle the full-time investigations, and both parties agreed to instruct the same counsel. Mr. Kaufman asked Mr. Gerald Gardiner, as he then was, to take the case. Mr. Gardiner had been the first British officer to enter the Belsen concentration camp at the end of the war.

Mr. Kaufman started a dozen inquiries going almost at once. One of his first was to the publishers of Mr. Tenenbaum's "Underground," published in New York in 1952. Mr. Tenenbaum had, however, died, and his widow had no idea of the source of the statement.

An inquiry to the Wiener Library in London, which specialises in documenting the history of the Jews in the 20th century, produced a whole file of newspaper clippings about Dr. Dering from the period in 1947-48 when he was in detention in Brixton while a claim for his extradition was being investigated by the Home Office. The Jewish organisation dealing with refugees were also approached. They had been occupied in their own research when Dr. Dering was in Brixton, and handed over a fat dossier on him.

This contained the first real trace of witnesses who were actually operated on by Dr. Dering—a report from a doctor in Salonika who had examined a number of Jewish women after their liberation from Auschwitz. There were reports on girls who had caustic fluid pumped into their wombs by Dr. Carl Clauberg, and a number who had suffered ovariectomies were named.

Mr. Kaufman wrote to the head of the Jewish community in Greece, a Member of Parliament who sits for the island of Corfu. He replied that there was one woman named who was still living in Salonika. Mr. Kaufman traced her.

The Greek M.P. added that according to their records another woman had emigrated to the United States, while it was believed that the rest were in Israel.

A letter was sent to the Sephardi Hospital in New York, where the woman was known. She was traced to Los Angeles.

Inquiries in Israel at first proved fruitless. Then

the Israeli Press became interested and printed a story about Mr. Kaufman's search for victims. An Israeli journalist, who had been working on a book about Auschwitz, read the reports and contacted Mr. Kaufman, saying that he had himself interviewed a number of people who had been operated on by Dr. Dering, and passed over the names and addresses.

The picture of what happened in the camp hospital was becoming plainer, but it still needed a good deal of clarification.

There was a cross reference under Dr. Dering's name in the Wiener Library to a document under Dr. Clauberg's name. This was a transcription of the indictment drawn up by the West German authorities for use against Clauberg.

Suddenly, this clarified everything. Here were details, not only of Dr. Clauberg's experiments, but of Dr. Horst Schumann's experiments in radiation of sex organs, and of Dr. Dering's part in salvaging irradiated organs, for histological examination.

"Up till now," said Mr. Kaufman, "I don't think any of us knew what was really happening at that time. But quite suddenly it blazoned forth."

### Unwilling Poles

Letters had also been sent to the Polish Ministry of Justice, and the existence of the surgical record of the Auschwitz hospital was disclosed for the first time. Photographic copies of a few pages, containing details of castration operations carried out by Dr. Dering, were sent to this country.

The Poles were unwilling at first to send more than this, but after discussions between Mr. Kaufman and the Polish ambassador they were persuaded to allow the record, which was kept in Auschwitz museum, to be sent to this country.

This book had been kept with meticulous care first by Dering and later in an unknown hand. It was smuggled out of Auschwitz by the camp underground before the Germans could destroy it as the Red Army approached. Then it lay in private hands for two or three years, and was not available at the time when Poland (as well as Czechoslovakia and France) was demanding Dr. Dering's extradition from Britain.

This was the most important piece of evidence in the whole case, as Mr. Kaufman now realised. Even if the witnesses called from countries all over the world could not recognise Dr. Dering as the surgeon who operated on them, a comparison of the number stamped on their arms and the operation evidence on their bodies, compared with the number and description of the operation in the register, would show who carried out the operations.

Several possible witnesses were unavailable. Pathetic letters from their relatives or family doctors told of their complete breakdown as a result of their experiences in Auschwitz. One was a complete wreck, constantly bedridden and constantly under sedation. Another had become an alcoholic in an effort to forget his harrowing memories. One had become a complete recluse as a result of a neurotic feeling of shame.

By midsummer of last year the main documentary evidence was in Mr. Kaufman's hands. Additional witnesses were found from a study of the evidence submitted to the Nuremberg medical trials. Here the name of Dr. Adelaine Hautval appeared. Dr. Hautval who refused to promote Nazi experiments, was at first reluctant to give evidence in the Dering case but was eventually persuaded to do so.

At first, too, it was impossible to persuade any expert witnesses to give evidence. Few of the senior physicians and surgeons would testify against a fellow doctor. But eventually a group of liberal-minded doctors were found through a personal friend of the solicitor who agreed to appear in the witness-box.

As the dossier against Dering was completed, the work grew to a crescendo of activity. A special team was set up in Mr. Kaufman's office to deal with the work. It included Mr. Kaufman, a junior partner, a litigation manager and two assistant solicitors. The team met with counsel once a week to discuss what had been done, and decide on the next week's programme.

When witnesses were brought over they were interrogated by Mr. Kaufman for any thing up to a week on end in his flat overlooking Regent's Park.

### End of the Story . . .

During the trial itself the devoted work of the defendant's lawyers continued. Lord Gardiner, for example, had a transcript of the day's proceedings delivered to his home at 11 p.m., to study before the next day began.

When the jury of ten men and two women returned on Wednesday with their verdict awarding "contemptuous" damages to Dr. Dering, two years of fantastic tenacity and diligence paid off.

But the end of the story is still not told. In Poland Dr. Jan Grabczynski, who gave evidence for Dr. Dering, is now himself the subject of an inquiry. A copy of Dr. Grabczynski's testimony has been requested by the Polish authorities and is being forwarded to them. And the Poles themselves are considering whether the result of the Dering case calls for any further action by them.

(SUNDAY TIMES, London, 10 May 1964.)



# A BRAVE PUBLISHER FIGHTS BACK

CLAUDE COCKBURN

**D**R. W. A. DERING, O.B.E., HAS RETURNED TO PRACTICE in Seven Sisters Road, leaving still unanswered the query: Why did he bring the action?

He might, so ready reckoners around the Temple and ghoulishly sympathetic friends of the publishers were saying, get a vast sum in damages out of the publishers, printers and author. Some people thought that for a man who had done the things the doctor admitted he had done for the sake of staying alive, this prospect might have been sufficiently dazzling to upset his judgment.

Looked at hind-sightedly, the result made the doctor's action appear more mysterious than ever. Surely he should have remembered where he was and whom addressing; should have known that there are things that a British jury and justice will not let a person get away with?

But those who, understandably enough, are encouraged by the result and regard it as proof that here before our Law truth and moral justice prevail, are rather too complacent.

For the fact is that had it not been for the courage and determination of a few men, Dr. Dering would have had some cash and a big "moral victory" without coming into court at all.

When Dr. Dering first threatened action there were three defendants—Purnell and Sons, the printers, William Kimber, the publishers, and Mr. Uris, the author.

## Weakest Link

In such cases, the printer are apt to be the weakest link in the chain of defence. They are not like author and publisher, morally, emotionally or otherwise involved with what they print.

In face of the threat of action by Dr. Dering, however, it looked as though the printers could and would stand firm. Purnell and Sons are among the biggest printers in Europe, with assets running into millions of pounds.

It was conveyed to them that not only Mr. William Kimber, but also, for instance, Lord Gardiner took the view that in the circumstances it was a moral duty to fight the case.

The publishers were certainly under the impression that Wilfred Harvey, Chairman and Managing Director of Purnell and Sons, favoured fighting the case. It was a great comfort to them as they began the costly and horrifying detective work involved in assembling their witnesses.

Passers-by in Wilton Place, London, were close in those days to some terrifying human reminders of the recent facts of European life, telling their stories in the office of William Kimber.

As the last months of 1962 and the first of 1963 passed, the horror, indignation and determination of the publishers increased.

But then, in May, 1963, to the bewilderment of their co-defendants, Purnell and Sons decided to

make public apology in Court and pay Dr. Dering "a substantial sum" by way of damages and an agreed sum in respect of the expense to which he had been put in the matter. (The "substantial sum" was in fact £500.)

The facts of real life in our legal system being what they are, Purnell and Sons no doubt felt that in acting upon advice given them they were exercising common prudence.

This impression must have been fortified by the knowledge that Mr. Uris had no original material to back his allegation, and had taken it from "Underground" by Joseph Tenenbaum, a standard history of Polish Jewry published in America.

## Unseen Censorship

But inevitably this development might, if there had been a different sort of people at Wilton Place and among the publishers' legal advisers, have routed the whole defence, leaving Dr. Dering a little richer in money and apologies and quite unscathed.

It was said, and no doubt it was true, that Purnell's insurance company—the insurance people are always a factor to be reckoned with in the unseen censorship—would not be pleased for the action to go to the limit. Naturally the insurance company was not to be expected to consider the "moral" aspects of the case.

Whatever the decisive motive for Purnell's behaviour may have been, it can be taken for granted that they had, in the narrowest sense of the terms, sound legal and financial grounds for it.

And it seems probable that it was a belief that considerations of this sort would weigh decisively with *all* the defendants which caused Dr. Dering to originate an action which in the end could be seen as disastrous for himself.

## "A Very Lucky Man"

It is also true, of course, that Dr. Dering had all along been, in a sense, a very lucky man. The Nazis let him out of Auschwitz. He escaped the Russians and got to Italy where the Poles of the Anders Army found him guiltless.

Back in England persistent attempts by Poland to have him extradited for trial as a war criminal failed. He had a good job with the British Colonial Service and was awarded an O.B.E.

If possession of the O.B.E. contributed to his over-confidence, he would have done well to recall that the Order is not an entirely foolproof guarantee of enduring national goodwill. Though the cases are in no way comparable Quisling had the O.B.E. too.

(SUNDAY TELEGRAPH, 10 May 1964.)



**Dr. WIADYSLAW DERING**  
in a cheerful mood before the verdict of the jury awarding him one halfpenny damages



**Claude Cockburn:**  
"Sunday Telegraph"

# Crisis in Latin America

MARC TURKOW

**L**ATIN AMERICA HAS LATELY ASSUMED A CERTAIN NOTORIETY IN JEWISH CHRONICLES. There has been a spate of anti-Jewish outbursts of varying degrees of violence in various countries, but at the present moment it is quiet again on this front. We must recognise, however, that the Jewish communities of Latin America are like tiny islands in a turbulent sea—sometimes submerged by waves, sometimes attractively visible in calm seas.

There are between 750,000 and 800,000 Jews in Latin America: 450,000 in Argentina and 150,000 in Brazil. The remainder is scattered in small groups across the whole Continent. A social survey, undertaken in Panama of all places, but conducted with great diligence, gave us a microcosmic picture of Jewish life in the whole of Latin America. The survey, covering 1961, produced the following picture of Jewish life in that country:

There were 1,807 Jews in Panama in 1961—339 families. In this small community there have been 89 mixed marriages where the husband is Jewish and another 12 where the wife is Jewish. All adult Jews are bi-lingual and some know several languages. The number of those who know Yiddish, Hebrew or both is comparatively small, which is not surprising considering that most Panamanian Jews are of the second or third generation.

## *Internal Migration*

There is a constant movement of Jews, an internal migration, from smaller to larger places, from the provinces to the metropolitan cities. There is also an emigration to North America and to Europe. And there is *Aliya* to Israel. Both *Aliya*, as much as there is of it, and migration to other Diaspora countries are the result of a sense of insecurity which is inherent in the history of the whole Continent and not necessarily a result of Jewish-Christian relations as such. The entire Continent of Latin America is in a state of turmoil and change. Régimes succeed one another with bewildering rapidity. Sometimes, even genuine democratic elections are no remedy, because there is no universal respect for democracy.

As a result of this sense of insecurity among Latin American Jews, there is a decreasing Jewish population in many parts of the Continent. For example, there were 10,000 Jews in Bolivia in 1945; today there are some 1,500. There were 3,000 Jews in Ecuador; now there are about 800. The young people tend to leave rather than to establish themselves in Latin America. So there are communities composed of the very young and the middle aged and the old, while the 18-40 age group is missing.

Anti-Semitic outbursts in Argentina in 1962 were followed by an emigration of 5,000 Jews to Israel the following year, or thrice the previous annual average. Incidentally, re-emigration from



*Young Argentinians give the Nazi salute at a Pro-Arab rally in Buenos Aires*

Israel amounted to some 8 per cent, consisting most probably of persons who should not have gone to Israel in the first place. The sense of insecurity is, by the way, not peculiar to Jews alone. Italians and Spaniards feel it equally keenly. They, too, leave various countries of the Continent in appreciable numbers and return to their homelands in Europe.

At the same time, there exists in Latin America, especially in Argentina and Brazil, an intensive Jewish cultural life and building to house Jewish institutions goes on all over. Sometimes we think the buildings are too large and too sumptuous, but that is another matter.

## *Anti-Semitism Grows*

Anti-Semitism in Latin America has grown by leaps and bounds since the war. One of the reasons is that the Continent has become a hotbed of Nazi war criminals. Not only Eichmann found refuge in Latin America; Bormann, Mengele and Bohne were also there. Van Leers, Nasser's adviser on Jewish affairs, was in Argentina before he went to Egypt. There were others, too. The only German language Nazi journal in the world, *Der Weg*, appears in Argentina. Lincoln Rockwell visited Chile last October, and as a result there is now a Nazi among the candidates for the Presidency. Colin Jordan, according to the Chilean press, is also to visit Chile. When we complain to genuinely democratic and friendly governments, they reply that democracy has to tolerate all kinds of political opinions, including repulsive ones.

A greater menace, however, than the Nazis is Arab propaganda. There are more Arabs, or descendants of Arabs, in Latin America than there are Jews, and they outnumber Jews in the countryside. Relations between Jews and Arabs locally are universally good. But Arab propaganda awakens the nationalistic instincts among local Arabs and their children, who become agents

of violent anti-Jewish propaganda and sentiment. What is more, there are Arabs among the working classes and in the trade unions, while almost all Jews belong to the middle classes. So Arab propaganda easily percolates through to the workers and artisans.

Arab propagandists claim they are working against Israel and not against the Jews, but we know, of course what their activity entails. Arab League instructions have been published to the effect that an effort must be made to ensure that fewer Jewish names appear in press reports about the constructive achievements of individuals, and more about criminals and perpetrators of anti-social activities. This is the kind of anti-Jewish propaganda emanating from the Arab States.

Another source of anti-Semitism is to be found among some Roman Catholics. True, there are Catholic prelates, as well as priests, who are friendly to Jews, but they are much less vocal than the anti-Semites among the clergy, who preach violent anti-Jewish sermons.

## *In Search of Life*

It is not anti-Semitism, however, that Latin American Jews really fear. They demonstrated during the last wave of anti-Semitic disturbances in Argentina that they can take care of themselves and at some stages of the outbreaks it was the anti-Semitic hoodlums who were afraid to go out into the streets. The insecurity of Jewish existence in Latin America stems from the general situation in the Continent. The hungry masses are on the move and revolution is afoot. This is a fertile Continent, rich in soil and natural resources. Yet, of its 200 million inhabitants some 130 million live at starvation level. The children of the poor are born to die. All this is side by side with immense wealth. This is a situation which the masses will not tolerate much longer and when they move, the Jews are unlikely to escape the consequences, although they may be politically uninvolved.

Another problem of the same nature may lie in the future of the Indians. There are about 30 million of them in Latin America, and in some countries they comprise 80 per cent of the population, and live in grinding poverty. The Indians still harbour deep resentment for the attempts of the Spanish Conquistadores to annihilate them 400 years ago. They are the bearers of an ancient culture and they want to re-assert themselves in this age of national liberation. When the time is ripe for the Indians to move, Jewish communities may well become innocent victims of this particular revolution. We have too many sad examples of Jewish communities falling victim to revolutions not of their own making.

*From an address to a London meeting sponsored by the WJC British Section and the Association of Jewish Writers and Journalists.*

On the 75th Birthday of Israel M. Sieff

# Grand Seigneur: Economist, Poet, Pioneer

A. L. EASTERMAN

TO ENTITLE HIM THE GRAND SEIGNEUR OF THE FAMILY is no descriptive extravagance to denote the quality of Israel Moses Sieff and his place in the distinguished House which Simon Marks and he have founded and has come to signify the summit of service and integrity in the world of commerce and in the life of their kinsfolk. Unobtrusively patrician in bearing, but democratically simple in outlook and attitude, Israel and Simon have earned for "The Family" which they head and adorn, universal affectionate admiration unique in these days.

In this fiercely competitive commercial era, men of worth and substance come to public duty late in life. Their path to achievement is not permitted to be obstructed or diverted by causes or purposes unrelated to the single-minded aim of material success. To attain that end, deals and idealist causes are scrupulously eschewed. It is not that, in the pursuit of eminence in the affluent world of our times, such men are unaware of or indifferent to appeals to lend their means and capabilities or to give leadership in remedying the ills which beset their neighbours or their people. It is simply that they deem it essential not to be distracted from the striving towards their ultimate objective and the pressures it requires. In short, ideals and causes and movements for the public weal cannot, in their view, be companion with personal achievement until the goal is reached.

In the long and troubled story of the Jewish people, there have been, of course, exceptional men who have found no difficulty in combining effective attachment to ideals with the harshly realistic and the sharply practical workaday necessities required to create great commercial enterprise. Especially in our generation, a rare exhibit even in that limited gallery, is Israel Sieff. By temperament, education and bent, he is an intellectual. Scholarship, study, love of philosophy and the arts are, and have been throughout his life, his major passion and overriding interest. These refinements he has brought to bear on all his endeavours, have moulded his personality and outlook and shaped his role in developing one of the world's most successful and renowned business undertakings.

He has applied simultaneously, and with unremitting devotion and energy, his talents in the Board Room and the Library to the needs and aspirations of the Jewish people and beyond it. From his early youth, as a student at Manchester University and at the very outset of his career in the arena of commerce, his intellectual zeal brought to the surface and accentuated his innate sense of idealism and public service as the primary impulse in the broad field of human endeavour. This conviction brought him to the feet, as it were, of his teacher and master, Chaim

Weizmann, who opened to him the gates of the visionary but realistic Zionist Movement for the restoration to the Jewish people of their ancestral national home in the Land of Israel.

He has not swerved from his early loyalty to that ideal and has played a superb and conspicuous part in its advancement to reality. This generation which has garnered the fruits of such rich seed as Israel Sieff has sown in a long lifetime of duty and effort in the cause of the Jewish State, will not, I hope, deem me immodest if I quote what I wrote of him with sincerity as far back as 1936, when I had the privilege of his personal and official friendship in a far less intimate way than I now have: "Few men have wrought so zealously, served so assiduously and accomplished so magnificently as this young son of provincial English Jewry, rich as has been its product of fine servants of Jewry and the Jewish cause in this generation".

The long years that have passed since then have not only confirmed the truth of these words, but have added immeasurably to it. In the contemporary Jewish world, few men have merited more generous recognition or higher respect for a significant and memorable contribution to the dignity, the well-being, and the secure survival of the people whose ancient faith he cherishes as the fundamental guide for human conduct and whose traditions he passionately upholds as the root source of inspiration for a civilised society.

## Shrewd Judgment and Counsel

It is not only that Israel Sieff, upon whom, happily, fortune has smiled and bestowed its bounty, has given munificently of his substance to enhance the progress and stability of the modern Jewish State and to advance a multitude of Jewish causes. He has enriched Jewish life with the refinement of a cultured mind and a warm philosophy of living. He has always been, as he still vigorously is, the teacher whose words are modestly eloquent and noble in theme. He speaks with forceful authority but does not preach or admonish, and he never fails to reach the heart as well as the mind of his hearers. At the same time he brings shrewd judgment and surely-based counsel to the solution of practical problems.

Nor has Israel Sieff restricted or confined his ideals and public duties to the advancement of the interests of his own people. His abilities and activities have been disinterestedly applied to the common weal in many spheres outside those of his own Jewish community. He has served most notably in his advocacy of scientific exploration into economic methods and organisations to improve and modernise industry and commerce and, thereby, to secure better productivity and a higher general standard of living. He has pioneered and led new movements and institutions for economic



Israel M. Sieff

research the results of which, achieved without fuss or drum-beating, have gained for him the respect and admiration of the select body of high-ranking financiers, industrialists, trade unionists and civil servants charged with responsibility for directing the economic development of Great Britain, and for finding "the acid test for the solution of economic problems through practical investigation and without doctrinaire bias". As the author of this powerful definition of an all-important national function, Israel Sieff gives some indication of the range and quality of his talents.

What I have written is not an essay in eulogy but an attempt to appraise the man in terms of his attitudes and work in the realm of the ideas and problems affecting the human condition in a world of accelerating change and all too-frequent conflict. Israel Sieff's manner and method of assessing the issues which affect the life and living of his fellow men and fellow Jews derive from his character and the expression of his personality. However strongly held his convictions and his principles, he is always benign and gentle in asserting them. His courageously forthright advocacy of a cause is an amalgam of sincerity, charm and good-natured humour which invariably evoke sympathy, understanding and approval for his quietly-spoken but eloquent pleading. He is that rare type of leader in Jewry whose followers—and they are legion—give him devotion and affection as well as allegiance; in return, he gives them endearing geniality and warm-hearted friendship.

In calling him Israel Moses, his parents had a sure insight of the destiny of their first-born son, for, on the one hand, these names denote abiding faith in the indestructible Jewish nation and, on the other, the vision and wisdom through which it should be delivered from affliction and guided towards righteousness. The House of Israel is all the richer for having been endowed with the gift of Israel M. Sieff, idealist Jew, practical Englishman, economist, poet and pioneer.

# Tribute to Nehemiah Robinson

Spain and Israel • East Views West

## Literary Requiem

Fittingly dignified tribute to the late Dr. Nehemiah Robinson, Director of WJC's Institute of Jewish Affairs, is paid in a handsome memorial brochure produced by the American Section of WJC and edited by its Executive Director, Monty Jacobs, who contributes a warm preface.

Here are the tributes paid to Dr. Robinson's graveside by Dr. Maurice L. Perlzweig, of WJC, and Mr. Moses A. Leavitt, Treasurer of the Claims Conference, as well as messages from President Zalman Shazar and Prime Minister Levi Eshkol of Israel, the Federal German Foreign and Finance Ministers, and Jewish organisations and leaders throughout the world.

Of particular significance are the tributes to Dr. Robinson's efforts to bring Nazi criminals to trial from the Chief Prosecutor in Ludwigsburg and his colleagues in Cologne, Dortmund, Hamm and Stuttgart.

Dr. Robinson himself contributed his last writing on behalf of the cause that was so dear to him and in the service of which he died: a penetrating analysis of the salient events in world Jewish life during 1963 in which he dealt with the Vatican Council, the United Nations, the international Nazi-Fascist conspiracy, and conditions in North Africa and in the Soviet Union.

## Yugoslav Anniversary

The Jewish Review of Belgrade, organ of the Yugoslav Jewish Community, has just celebrated its fifteenth anniversary. This is a respectable age for any Jewish journal in the Diaspora; it is a remarkable achievement when one remembers the losses of Yugoslav Jewry during the war, and the problems of rehabilitation.

With the help of my Russian I can just make out what is said in Serbian, and with the additional help of an English summary, kindly provided by the editors, I am a faithful reader of this journal.

It is, of course, technically austere, but printed well enough. Much more important, it has the scope of a Jewish journal of metropolitan standing: news of Israel, reports on Jewish communities all over the globe, Jewish cultural problems, and all the local news.

The Jewish Community of Yugoslavia is affiliated to WJC, and the recent meeting of the Community's General Committee sent greetings to Congress. Coming from the only country in Eastern Europe where Congress has a fully-fledged affiliate, it is doubly welcome.

In this connection one records with deep sorrow the death of Dr. Albert Vajs, leader of Yugoslav Jewry, a great jurist, a great Yugoslav patriot and a great Jew. As a friend and companion he had few peers; we shall miss him badly.



## Philosopher and Sage

Prof. Ramón Pidal, greatest living authority on the Spanish language, a philosopher and sage, revered both in Spain and all over Latin America, recently paid a ten-day visit to Israel. This would in itself be a matter of interest, because there are no diplomatic relations between Spain and Israel.

Nevertheless, the greatest living Spaniard has paid his own personal respects to the Jewish State. This journey is even more remarkable in view of the fact that Ramon Menendez Pidal is 95.

Marc Turkow, the secretary of the Latin American Executive of WJC, visited Pidal at his home in Madrid, and describes the visit in an article in the *Yiddische Zeitung* of Buenos Aires. (My picture shows Prof. Pidal (centre), with Turkow (left) and Max Mazin, President of the Madrid Jewish community.)

Pidal still leads a physically active life in spite of his advancing years. He writes and lectures; he is full of fun. "They always torture me and never send even a print," he complained about the press photographers. Pidal is an expert on Jewish affairs. In Israel he said: Spanish and Hebrew cultures met on the crossroads of history and the old friendship must be revived.

## As East Views West

A long article by Aaron Vergelis, the editor-in-chief of *Sovietish Heimland*, on contemporary Jewish writing, printed in the current issue of his journal, is extremely revealing. It enables Western Jews to understand better the mental processes of contemporary Soviet Jews.

Vergelis, a true Communist and a loyal and devoted son of the Soviet Union, is nevertheless determined to assert his Jewishness and the partnership of Soviet Jews in Jewish creative writing. No Jew in the West would deny this claim. But when Vergelis is wrong in his strictures, we are entitled to tell him that. He keeps on preaching at us Western Jews all the time; I am sure he can take it when we tell him occasionally that he is lamentably wrong.

Aaron Vergelis has a habit of applying the Soviet yardstick to everybody and assuming that every scribe is an official spokesman. Also, he

invariably ascribes the lowest of motives to Western Jewish writers, both Yiddish and Hebrew. Jacob Leschtschinsky, the famous statistician and sociologist, is a hopeless reactionary because he argues that there is a unity of fate affecting all Jews, rich and poor, religious and agnostic. Actually, Leschtschinsky has a very acute social conscience and is a very progressive writer. But he does say that anti-Semitism is not confined to one type of society. This does not suit Vergelis, what with the recent anti-Semitic outbreaks in Soviet Russia.

Vergelis says that not enough is written by Jewish writers about the "handicaps of the Israeli Arabs" and the "treatment of Yemenites as second class people".

Actually, there is already a whole literature on both these subjects. Ben-Gurion himself has taken a hand in it at various times. Perhaps the most powerful denunciation of the "two nations" in Israel has come from his pen.

Vergelis does not classify writers according to their talent; he classifies them into Socialist-Realists and Others. On this point he ought to consult another true Communist and loyal son of Soviet Russia by name of Ilya Ehrenburg. Ilya Davidovitch has pointed out that some Socialist-Realists are hack writers simply because the Good God has not given them any talent. And the same goes for Capitalist-Imperialists. Some of them are hack writers for the same reason.

Yet, reading Vergelis, who obviously speaks for many Soviet-Jewish intellectuals, one feels that we could get somewhere if only we had a chance to communicate with each other. Speaking for myself, I find I have a large area of agreement with Vergelis. He likes the Hebrew writers Agnon, Shlosky, Yehuda Burla and Nathan Alterman. So do I. This is a fair start. . . .

## Lusty Infant

Magazines of ideas are a commodity in short supply nowadays and it takes courage and patience to break the ice and keep going when too many people prefer to watch television rather than submit themselves to the discipline of print.

Mr. Sabby Sagall, the young editor of "Views", deserves hearty congratulations on successfully weaning his young quarterly from its birth into its second year. The Spring issue, which I have just seen, carries a profound intellectual evaluation of Hannah Arendt's book on Eichmann by two members of the faculty of Hull University, Robert E. Dowse and J. Benewick. The Summer number, I am told, will continue (and conclude) Maurice Orbach's provocative and disquieting analysis of "Anti-Semitism in Britain", based on a special report prepared for WJC.

CULMUS

# Immigrant's Friend

RICHARD COHEN

IT IS TYPICAL OF THE UNIQUE AMERICAN ORGANIZATION KNOWN AS UNITED HIAS SERVICE that at its eightieth anniversary meeting in New York in March the 1,000 delegates wasted no time reviewing the agency's accomplishments over nearly three generations but instead looked ahead to new opportunities to help prospective immigrants to the United States, Canada, Latin America and Australia.

The main item of the meeting was an appeal to the U.S. Congress to pass pending legislation that would drastically revise the present national origins quota system, under which immigrants are admitted on the basis of a percentage of the inhabitants in the U.S. in 1920 from each nation.

Having expressed the necessary generous sentiments, the delegates then got down to the practical tasks of speeding Jewish immigration for which United Hias has earned its reputation. Changes in the quota allocations, the resolution urged, would "be of practical help to many thousands of our co-religionists who are waiting in various countries to join relatives in the U.S."

## Countries of Refuge

In its task of helping Jewish immigrants join their relatives in the United States and other countries of refuge around the world (excepting Israel), United Hias Service has compiled a unique record of achievement. Since its founding in 1884 as the Hebrew Shelter in New York, the agency now known as United Hias Service has extended its hand and provided haven for some three million Jewish survivors of pogroms, banishment, war and revolution. There is, in fact, hardly an American Jewish family today whose parents or grand-parents were not helped in one way or another by United Hias or its predecessor organizations on first arriving in the United States.

The Hebrew Shelter of 1884 changed its name to the Hebrew Sheltering and Immigrant Aid Society (HIAS) when it became apparent that one shelter would not suffice for the shiploads of Jewish families arriving in a steady stream at Ellis Island from poverty and persecution in Czarist Russia and other East European countries.

During the single decade from 1900 to 1910, nearly one million Jewish immigrants reached the shores of "golden America". For almost all of them, HIAS provided one or more of its services: loans for passage money; representation for those whose papers were missing or otherwise incomplete; food and shelter for the first days of their stay; transportation to waiting friends or relatives in the hinterland; advice on employment opportunities; help in naturalisation and other aid. For Jews of all ages and all nationalities, HIAS was part of the family; often, it was the only family an immigrant had.

The end of World War I was followed by a sharp reduction in the flow of Jewish immigrants

to the United States, the result of the first Quota Immigration Law, which established specific limitations on the number of immigrants. Adoption of the national origins quota system in 1924 established fixed annual totals for immigration from various countries of Europe to the United States; since the national quotas were based on the percentage of Americans from each nation, Britain (from which the largest number of Americans trace their origin) was given the highest quotas; Eastern European countries were given far smaller ones. Thus, the national origins quota system, still in existence today, permits 65,361 British nationals to immigrate to the U.S. each year; this quota has never been filled. The annual Rumanian quota is 289; it has been over-subscribed ever since the law was passed.

## Appeals to Congress

HIAS never hesitated to criticise American immigration laws; many of the special legislative acts permitting displaced persons and refugees to enter the U.S. as non-quota immigrants or under unused quotas of other countries were the result of representations made, bills drafted, appeals to Congress by United HIAS leaders.

While HIAS continued its operations during the Hitler decade of the 1930s, it became necessary to establish a special United States resettlement agency that would help find homes and jobs for the new arrivals in communities throughout the country. This organisation was the National Refugee Service, later named the United Service for New Americans (USNA). In 1945, the Joint Distribution Committee's overseas migration services were established to handle Jewish emigration to the Western hemisphere, as well as to Palestine.

During World War II and for nearly a decade thereafter, USNA worked closely with JDC in resettling thousands of Jews in flight from Nazi persecution. When the holocaust ended and the survivors of Nazi death camps began their search for a new life, the three agencies—HIAS, JDC and USNA—began the immense task of reuniting families and finding new homes for them. Most went to Israel, but 100,000 found haven in America during the decade after the war.

By 1954 it became apparent that the interests of Jewish immigrants could best be served by one agency instead of three separate services. Consequently, on August 24, 1954 the migration ser-

vices of JDC were merged with HIAS and USNA into the present combined operation known as United Hias Service.

The merger eliminated overlapping and duplication, put an end to competing representations to governmental and intergovernmental agencies all over the world, and gave American Jewry the opportunity to speak with one voice and act with one authority on all matters affecting immigration. It also streamlined the Jewish community's preparedness for a series of shocks which resulted in some of the most complex resettlement problems of the century.

## Hungarian Rising

First came the uprising in Hungary in 1956 and the mass flight of thousands of Jews across barbed wire to the safety of Vienna; next the exodus from Egypt after Suez in 1956-1957; followed by the Algerian revolution and a mass movement which saw all but a handful of the country's 130,000 Jewish residents flee the country. In quick succession came Morocco, Cuba, the Belgian Congo. Wherever national upheaval occurred and Jews took flight, United Hias Service was ready to serve those thousands of families who chose a haven other than Israel.

In 1963, United Hias Service helped nearly 10,000 persons in their resettlement to and integration in the United States, Latin America (chiefly Brazil), Canada, Australia and other countries. Of these, 5,100 were assisted in their departure and resettlement; 2,800 were aliens living in the U.S. for whom the agency provided protective services covering naturalisation and adjustment of status; and 1,500 were persons helped by the agency's location service in finding their families scattered throughout the world.

The business of migration has come a long way in the eighty years since the Hebrew Shelter was opened in New York's Lower East Side. From its worldwide headquarters in New York go the instructions and directives that set the policy for operations in Geneva, Rio de Janeiro and Hong Kong, where United Hias has offices. In addition, some 350 individual Jewish communities in forty countries around the Western world have been formed into a network to help rescue, receive and resettle the migrants for whom United Hias provides its life-line of help.



HIAS-aided immigrants reach "Golden America"

"The only common language between Soviet Jews and Jews elsewhere"

# The Frontiers of Yiddish

S. J. GOLDSMITH

WITH the loss of Eastern-European Jewry, the fountainhead of Yiddish and *Yiddishkeit*, which includes culture, tradition and folklore, ceased to flow. Then came another heavy blow: some of the finest Yiddish poets and novelists were liquidated in the Stalin era.

What is left of creative Yiddish? And how many Jews still know sufficient Yiddish to enjoy its pleasures?

There is still a moderate output of Yiddish writing in several countries. In 1962, the last year for which figures are available, there were 164 Yiddish books published throughout the world, with an average print of 1,500 copies. Of them, 55 appeared in Israel, 41 in the United States and 38 in Argentina. It is perhaps paradoxical that Israel should top the list. But the Jewish State has gathered in not only the orphans of the European storm but also the remnants of their culture which was largely Yiddish culture. It is significant, too, that out of these publications some fifty are memoirs and autobiographies.

## Daily Newspapers

However, there are still daily newspapers in Yiddish in Israel, the United States, Canada and Argentina. And while the dailies are not of a high standard, even Yiddishwise—let alone in contents and style of production—Yiddish may still be proud of such high class literary publications as *Di Goldene Keit* (The Golden Chain) in Tel-Aviv (edited by the famous poet Abraham Sutzkever, a survivor of the Ghetto of Wilno); *Davke* (In Spite of Everything) in Buenos Aires; and *Die Zukunft* (The Future), in New York. These are publications which any language and literature would justly treasure. Again, there is the magazine, *Sovietish Heimland* (Soviet Homeland) in Moscow, a fine publication—at least as far as its Yiddish is concerned.

But what about readers of Yiddish? Figures available are only estimates, and those of various experts considerably vary. There are difficulties in the way of obtaining accurate figures. Not all countries inquire about mother tongue in their census questionnaires. In most countries it is taken for granted that the national language is the mother tongue of the population as a whole.

Yet, there are hundreds of thousands of Jews who still use Yiddish as their daily vernacular, and who have no other intimate language. On the other hand, there are very few indeed who are familiar only with Yiddish. Furthermore we have no yardstick for measuring the level of the Yiddish knowledge. Does a Sabra who picked up some Yiddish from his grandmother count as one who really knows Yiddish? Does a New York Jew, who knows some "synagogue Yiddish" and some "culinary Yiddish" count as one? Where is the actual borderline?

From facts and figures available I would say that there are now about one million Jews in the world who know the language really well, the way a literate Englishman, say, knows English. There are about another two million who know Yiddish well enough to be able to understand a play, conduct a conversation of a simple nature and perhaps read a popular newspaper.

They may be assumed to understand basic Yiddish. But there are other millions of Jews who love Yiddish and treat it as a sentimental journey, to be indulged in occasionally, like visiting the cemetery on *Tisha B'Av*. Yiddish to them is not so much a language as the *Old Home*.

There are no Yiddish schools left worth their name. Some still carry on through the upper grades and gradually switch to Hebrew. Here we come up against the major difficulty in efforts to preserve Yiddish, lately participated in by some strange company, who were never deeply interested in Yiddish when it was flourishing: they simply make the sentimental journey. . . .

Bi-lingualism and cultural pluralism have come to stay. It is now generally accepted that any person can become completely bilingual and bi-cultural, provided they learn to speak both languages from an early age.

## Bilingual Schools

The traditionally bilingual countries—Belgium, Canada, Switzerland—are no longer unique. A number of new countries have established bilingual schools, because the native language is inadequate as a medium of general communication, and the native culture is not developed enough to satisfy educated persons.

Jews have always been bilingual by force of circumstances, and the idea of a bilingual education for Jewish children in the Diaspora is now generally accepted. But the second language is invariably *Hebrew*, for obvious reasons. There are few Yiddishists who would now advocate Yiddish as the second language. Some forlorn Bundists, perhaps. But where would they find parents to take their advice? So it is *Hebrew*.

There is no need to dwell at length on the consequences for Yiddish. It remains part of the consciousness of a modern Jew, but is no longer his language. His personality may include elements of *Yiddishkeit*, but this is different from the use of Yiddish as a daily vernacular.

However, there is the other side of the picture. There are the above-mentioned excellent journals; there are some readable books occasionally written; there is a very fine Yiddish theatre in Warsaw, though the Yiddish theatre in the West is in a lamentable state.

Again, Yiddish is taught at the Hebrew University and at some American and European Uni-

versities. And some half-million Soviet Jews cited Yiddish as their mother tongue during the last census.

This is important, as it indicates a practical use for Yiddish even in this day and age: it still remains the only common language between Soviet Jews and Jews elsewhere. Politics apart, we are nowadays encouraged by both sides to foster East-West cultural relations. Marxist and non-Marxist Jews may quite properly communicate—and they can do it generally only in Yiddish. They do not have to depend on interpreters—which is not an ideal situation for cultural exchanges—as long as they know Yiddish. Indeed, when Menuhin and Oistrakh rehearsed in London for a joint concert—they spoke Yiddish. It appears that the Israelis do better than other Jews when it comes to speaking Yiddish with Diaspora Jews. This is so because people who know Hebrew pick up Yiddish more easily; and also because people who live twenty-four hours a day in a Jewish atmosphere are bound to have a sub-conscious accumulation of Yiddish—like vague and long-forgotten tunes which come surging from the recesses of the memory in emotional moments.

## Literary Giants

And there is Yiddish literature, a treasurehouse covering the literary efforts of hundreds of writers over a period of some three centuries, with a score of literary giants and a golden age between the eighties of the last century and the forties of this. Writers like Mendele, Peretz, Sholem Aleichem, Shneur, J. J. Singer, Sholem Asch would justify the learning of a language in order to read them in the original. Is all this to be written off? Inconceivable.

On the other hand, one New York Yiddish daily, the *Forverts* (Forward), which celebrated recently its sixtieth anniversary, and another one, *The Tog-Morgen Journal* (Day-Morning Journal), which celebrated its fiftieth birthday in February, are both losing readers all the time. An old Yiddish editor, on seeing a Jewish funeral, remarked sadly: "Here goes another one of my precious readers" . . . At the same time a comprehensive Yiddish dictionary is in preparation, and its first volume has already been published.

This see-saw argument can go on indefinitely. In fact, it was reflected in the recent symposium on "Yiddish in Our Days", organised—for the third year running—by the French Section of the WORLD JEWISH CONGRESS. It was a remarkable achievement, in that it attracted unexpected participants: professors of philosophy at the Sorbonne, noted scientists, well-known writers in other languages, successful theatrical producers—all delivering papers and taking part in discussions in a fine Yiddish. But the youngest of us was in his forties.

# GERMANY: LESSONS OF HISTORY

## FROM WEIMAR TO HITLER

*Germany 1918-1945.* By Richard Grunberger. Batsford, London. 21s.

It is startling but nevertheless a fact that there are hundreds of thousands of youngsters in the higher classes of the world's schools today who know all the facts about the Holy Roman Empire but nothing about the Weimar Republic, who can recite the details of the life, death and career of Julius Caesar but know little or even nothing of Adolf Hitler.

Just a few years their senior are young men and women in government, both local and national, in science and in the professions who were not born when Hitler seized power and who were playing with bricks and plasticine when the Second World War came to an end. If they know anything of concentration camps, "doodle-bugs" and D-day, it is from the fading recollections of their parents, from the romanticised and sometimes deliberately perverted pages of war novels or from the hokum of a Hollywood epic.

Where a modern history master, against the grain of the educational tradition, feels an obligation to send his charges out into the world with some feeling of the background and history of their own century, he must fall back upon the vague and sometimes inaccurate promptings of his memory, "refreshed" by the yellowing pages of old newspapers.

### Yawning Chasm

It is to bridge the yawning chasm in the elementary documentation of the most significant period in modern history that Richard Grunberger has written "Germany 1918-1945". It is a purposeful work, one of concise and uncluttered scholarship, remarkable not only for its detail but also for its breadth of vision.

By taking 1918 and not 1933 as his starting point, the author has been able to draw in full outline the conditions which made it possible for Hitler to become Chancellor, to launch the world upon the path to near suicide and to encompass his own destruction.

It is impossible to find fault with either Mr. Grunberger's facts or conclusions and, if the early chapters are somewhat pedestrian and, perhaps for their intended audience hard going, the narrative soon catches fire and even the reader familiar with the history of the period finds himself carried along by the author's grasp of his subject.

Now that the means exist for teaching the history of a vital period in contemporary European history, one which even today models the face of our world, is it too much to hope that it will be promptly seized?

GEOFFREY D. PAUL

*Die Verfolgung nationalsozialistischer Straftaten in der Bundesrepublik.* (The prosecution of National-Socialist crimes in the Federal Republic.) Published by the Press and Information Office of the German Federal Republic, Bonn.

While publicity is prominently concentrated on a few sensational trials, the day-to-day working of criminal justice gets too scant attention. This general experience also applies to the legal proceedings in which the sordid details of the "solution of the Jewish question" are at least partly unravelled. The role played in this connection by the German Central Agency for the Investigation of Nazi Crimes deserves to be better known and appreciated.

The pamphlet under review contains a reprint of an article by the Head of the Agency, Herr Erwin Schuele. He gives an instructive survey of the scope and the activities of his Office which deals with the difficult and unpopular job of tracing Nazi criminals and of establishing the facts for bringing them to justice. Herr Schuele has succeeded in maintaining effective co-operation with Allied institutions and Jewish organisations able to provide him with relevant information.

The problem of collective moral responsibility for Nazi crimes is raised in a searching essay by Herr Edwin Wilkins, a leading official of the Protestant Church, who has the courage to declare: "Those citizens also who did not themselves participate in the crimes and who did not even know of them, bear a share of the guilt because of their indolence during the perversion of all the moral yardsticks and legal principles of our people."

This is an unpalatable truth; it is to be hoped that the authorities will see that it is taken note of and digested by the average German whose conscience does not seem to be pricked by the revelations of barbarous Nazi crimes—acts so shameful to an allegedly highly civilised nation.

F. L. BRASSLOFF

## AFTER DEFEAT

*After Hitler Germany, 1946-1963.* Vallentine, Mitchell for the Wiener Library. (Catalogue Series No. 4.) London. 42s.

Modern history, at least for the better part of this century, has often revolved around Germany. But for Jews, Germany has become an ominous phenomenon and for generations to come, Jews will not be able to escape all that Germany has come to mean for them. Germany, too, is one of those peculiar countries that in this century have undergone many fundamental changes, both in the physical and in the political sense.

It is curious to observe that as Germany's Nazi

past recedes in the memory of many at the same time how many others devote an enormous amount of time, effort and money to study and to publish the results of their researches into that blackest chapter of European history.

Once again, the Wiener Library comes to the aid of those examining an important chapter of modern European history: Germany since the defeat of Hitler.

The present bibliography is an invaluable handbook for those interested in the emergence of the Federal German Republic and the German Democratic Republic from a defeated and devastated Third Reich.

The books listed cover such important subjects as war time plans for Germany; the period of occupation; the problem of Berlin; restitution and compensation; the politics, economics, government and social life of both West and East Germany; the vexing problem of expellees and refugees; rearmament and, last but not least, the condition of the Jews in post-war Germany.

Regular users of the Wiener Library will find this catalogue (the fourth in a series) an extremely useful guide. For those who wish to embark upon studies relating to Germany since the end of the war, this will prove to be an admirable guide.

ELIZABETH E. EPPLER

## FRENCH JEWRY TODAY

*Anatomie du Judaïsme Français.* By Rabi. Les Editions du Minuit, Paris. NF 18.

Ever since Elie Halévy propounded his famous theory of the acceleration of history, historians have been trying to catch up with the ever-growing tempo of recorded events. Bewildered and confused, we seem to have more history than is good for us, and we must be grateful for books that not merely record, explain and interpret events which still make headlines in newspapers, but—even more ambitiously—clarify the inner workings of the historical processes by dissecting the living organism of the social, economic or political body.

Rabi, a distinguished French writer and journalist, presents us with an excellent specimen of history caught *in flagranti*. With great lucidity and passion, he gives us a vivid picture of French Jewry, its present-day position, its inner structure and its prospects for the future. From a sociological and historical point of view, the Jewry of France is certainly the most interesting in Europe. With an influx of North Africans, it numbers now over half a million people, almost equally divided between Sephardic and Ashkenazic elements. It

## BOOKS IN REVIEW (continued)

has behind it a long and chequered history, of greatness, decline and revival. Many a time it seemed to hover on the brink of total disintegration but at each moment of crisis it displayed a remarkable resilience and genius for self-renewal.

*Anatomie du Judaïsme Français* is divided into two parts: the first gives a succinct summary of the history of French Jewry since the revolution and until the end of the second world war; the second deals with contemporary problems and current issues.

"In spite of my desire to be objective," writes Rabi in his preface, "I could not always restrain my passion which I brought into this study. I hope it will be of service to what I believe to be the truth." Indeed, Rabi's passion permeates the book, even when writing about issues and personalities of the past, as for example Abbé Gregoire, the spiritual father of the Jewish emancipation of 1791, who—as Rabi convincingly asserts—was prompted not so much by humanitarian as by missionary zeal.

Rabi believes wholeheartedly in the future of French Jewry, which since 1791 has been constantly changing, adapting itself to new circumstances, displaying a remarkable capacity for action, an unquenched optimism, a power of imagination and an enthusiasm for new values.

Of special interest is Chapter VIII which explains in detail the diverse structure of contemporary French Jewry. There is a sympathetic account of the rôle of the French Section of WJC and of the many organisations and institutions constituting the mosaic of the contemporary Jewish world. The chapters on Judeo-Christian relations and on anti-Semitism go beyond a strictly French Jewish purview and show quite conclusively that the fate of Jewry is indivisible.

PAUL GLIKSON

## RUSSIAN JOURNEY

*Journey Into Russia.* By Laurens van der Post. Hogarth Press. London. 30s.

As always, Mr. van der Post is a brilliantly perceptive writer, but on this occasion his opportunities of coming to grips with Russia and the Russians were limited by travel restrictions, the vigilance of his Intourist interpreters and guides, and the shortness of his stay.

The result is a stylishly written travelogue (with occasional, and perhaps dispensable, philosophical asides) neatly tailored to the editorial requirements of his patrons, *Holiday Magazine* of Philadelphia. Mr. van der Post writes with feeling about the continuing presence of anti-Semitism in the Soviet Union and the ugly business of using the Jews as scapegoats for economic failures of the régime. But he appears, in fact, to have talked to few Jews or if he did, they are not recognisable as such.

J.W.

## Origins of The Bene Israel

*A Treatise on the Origin and Early History of the Bene-Israel of Maharashtra State.* By Shellim Samuel. Iver and Iver Private Ltd. Bombay. Rs. 5.50.

The Bene Israel—the largest Indian-Jewish community—find themselves in a special position in relation to other Jews. They are a part of Jewry; but, having been isolated for centuries from the main stream of Jewish life and influenced by a social system not usually associated with Judaism, neither they nor their co-religionists have been able to rid themselves of the impression that Bene Israel do not belong in quite the same way as do other Jews—an impression supported by the recent controversy about their acceptability by other Jews for marriage.

The more heated the controversy, the stronger their insistence that they stem from the stock of Abraham—that they are descendants of members of the Ten Tribes who found their way from the Holy Land to India in the Second Century B.C.E. Mr. Samuel now antedates the departure of his community from the Holy Land by over half a millennium. He suggests that his ancestors who apparently belonged to the tribes of Asher and Zebulun and were consequently in a position to control the sea-routes from Elath, had the foresight to recognise the hopelessness of their political plight about a decade before the fall of Samaria (Eighth Century B.C.E.) and set sail for Ophir in India. Nor, the author argues, is this at all surprising. For was not Ophir the main source of ancient Israel's wealth, and where could Ophir have been but in India? It was "the only possible safe refuge" these people could envisage.

### Impossible Task

Mr. Samuel, has put a great deal of effort into the task of establishing the exact origin of his community. I think he has failed—not, I hasten to add, because of lack of learning but because he has undertaken an impossible task. The older view, namely that advanced by the *Gazetteer of the Bombay Presidency*, to the effect that the Bene Israel came to India from an Arab country in the middle of the first millennium C.E., still sounds more plausible.

In contrast to the belief held by many Bene Israel that David Rahabi, the religious guide of the community, was the brother of Maimonides, the author accepts the much likelier view that Rahabi hailed from nearby Cochin. Mr. Samuel suggests that the Cochin Jews having heard of the existence of the Bene Israel and aware of their need for religious instruction, sent Rahabi as an instructor. There is in fact evidence that David Ezekiel Rahabi, a member of a famous Cochin-Jewish family, went to western India in the middle of the 18th century in the course of his work for the Dutch East India Company where



*Ceremonial Haircut:  
Bene Israel boy submits to the barber*

he encountered the Bene Israel and revived the Judaism he found existent among them.

But was Rahabi really the first Cochin Jew to visit the Bene Israel? The Cochin Jews had considerable contact with many small, obscure Jewish communities in far-away places, and it is difficult to believe that they were unaware of the existence of the Bene Israel who lived on the same coast as themselves. Indeed, there is reason to believe that the Bene Israel were never quite as isolated from their co-religionists (nor as ignorant of Hebrew) as their historical memories tend to suggest.

The author whose educational and professional attainments take up twelve closely printed lines on the title page clearly knows a tremendous amount about India and his community. I am looking forward to his second book on the Bene Israel in medieval and modern times—periods about which more is known so that his great learning and ability can be put to less speculative and more authoritative use.

SCHIFRA STRIZOWER

## A LIBERAL VOICE

*Recollected in Tranquillity.* By Sir Andrew McFadyean. Pall Mall Press. London. 42s.

Sir Andrew McFadyean belongs to the grand tradition of British personalities who have been moved by the injustice done to the Jewish people by Western Society. He discusses the Jewish aspirations for a National Home, the contradictions in the Balfour Declaration and the justice of Israel's case in relation to the Arab Refugee problem in a direct and courageous fashion.

His description, too, of what he witnessed in Germany between two World Wars and his horror at the Nazi treatment of Jews shows a depth of feeling in contrast with his apparently dour Scots background.

J.H.B.



## UNSYMPATHETIC PEOPLE

**Jericho Sleep Alone.** By Chaim Bermant. Chapman and Hall. London. 18s.

**Where The Sun Never Sets.** By Jerome Weidman. Heinemann. London. 21s.

**How Much?** By Burt Blechman. Eyre & Spottiswoode. London. 12s. 6d.

**The Incomparable Atuk.** By Mordecai Richler. André Deutsch. London. 16s.

If I am not completely wrong, the British and American reading public are becoming increasingly bored by novels and short stories written by Jews about unpleasant Jews and other unsympathetic people. Publishers might profitably declare an early moratorium before the declining market catches them out.

Some of the writers reviewed here have an undeniable flair for words and it is a pity their talents are so ill directed. For example, Chaim Bermant's first novel which describes the adolescent pangs of a middle-class Glaswegian Jew, shows occasional flashes of a happy wit (which too frequently degenerates into facetiousness), but his anti-hero, who could be called Unlucky Jericho, is a bore at heart.

Jerome Weidmann, who has never lived up to the promise of "I Can Get It For You Wholesale", disperses his talents among a collection of oddities. Problem people, I suppose, including a prosperous American Jew who gets off a train before his destination to avoid the anti-Semitic attentions of a couple of army officers.

In *How Much?*, Burt Blechman savagely lampoons New York *luftmenschen*, geriatricists and compulsive buyers in a style over-reminiscent of Nathanael West. This is a morality tale vitiated by excessive caricature. Perhaps, when he has sweated out some of his hates and phobias, Mr. Blechman will write an important novel. The makings are there.

As for Mordecai Richler's latest—a tired satire about Canadian pop culture, the less said the better. His original self-hate appears now to have been extended to the whole human race.

J. W.

**West Virginian Jewry: Origins and History 1850-1958.** By Abraham I. Shinedling. Jacobs. Philadelphia. \$20.00.

West Virginia, formerly part of Virginia, has been a separate state since 1863. The first Jewish congregation was established in Wheeling in 1849. According to the latest statistics, there are 4,930 Jews in the state. The author has collected vital data regarding present and past congregations, societies and organisations. He also includes many Jewish family histories.

J.F.

## DICTIONARY DEFECTS

**The Britannica World Language Edition of the Shorter Oxford English Dictionary.** £16.

This is a combination of the Shorter Oxford and the Britannica Dictionary of World Languages. Part I is the complete Shorter Oxford. Part II contains French-English, German-English, Italian-English, Swedish-English and Yiddish-English dictionaries. Part III contains indications of pronunciation and rudimentary grammar in the above mentioned six languages, as well as some expressions. Let me say at once that this dictionary is a mighty tool in the hands of any literate person, and a joy to possess. But I do have one or two complaints—in regard to Yiddish.

The space available is not always used to good purpose. For example, *Ethrog* is not there but *Estreich* (Austria) is; Lima is translated as—Lima (the capital of Peru). . . . Again, it is curious that they give *Ballpoynt Feder* and translate Ball Point Pen. I should have thought that Pen is enough. Ball Point does not become Yiddish by being spelt in a curious way. But, of course, Yiddish is an orphan and there is no central authority to lay down the law. This sad fact is unintentionally underscored by the publishers who dedicate the two volumes to Queen Elizabeth II, President Kennedy, President de Gaulle, King Gustaf Adolf, President Heinrich Luebke, President Giovanni Gronchi, and President Adolfo Lopez Mateos, thus covering all languages represented except Yiddish. . . .

S.J.G.

## A CHAPLAIN'S STORY

**Mabat L'Achor (Looking Back).** A Volume in Honour of Dr. Zvi Azaria. An Alef Publication. Tel Aviv. N.P.

Rabbi Dr. Zvi Azaria (Helfgot) was a Jewish chaplain with the Yugoslav army and became a prisoner-of-war. After the war, he went to Belsen, the liberated horror camp, helped to bury the dead and console the living and worked with the D.P. committee for several years as rabbi, guide, teacher and mentor.

Dr. Azaria, who combines Talmudic and Hebrew scholarship with Broad Western culture, later served as chaplain in the Israel Defence Forces, cultural officer with the Israeli Purchasing Mission in Germany, and Rabbi to the Jewish Community in Cologne. He is now back in Israel. Wherever he served, Azaria made his impact of goodness, knowledge and common sense. He is now fifty; hence the beautiful volume, for which future historians will be grateful.

S.J.G.

## BOOKS RECEIVED

**BALAAM AND HIS ASS.** Story by J. M. Warbler and Harold Winstone. Pictures by A. M. Cocagnac. Geoffrey Chapman. Dove Books. 3s. 6d.

**CHRONIK DES HERZL-BUNDES: EFET-EFPT.** By Walter Goldstein. Prasideumdes Herzl-Bundes. Tel Aviv. N.P.

**COMMUNISM AND COLONIALISM.** Esseys by Walter Kolarz. Edited by George Grettton. Introduction by Edward Crankshaw. Macmillan & Co. London. 21s.

**DAVID.** Story by J. M. Warbler and Harold Winstone. Pictures by Jean Jacouton. Geoffrey Chapman. London. Dove Books. 3s. 6d.

**DAVID KOSSOF AT FIVE TO TEN.** B.B.C. Broadcast in the B.B.C. Light Programme. British Broadcasting Corporation. London. 3s.

**FELIX MENDELSSOHN AND HIS TIMES.** By Heinrich Eduard Jacob. Translated from the German by Richard and Clara Winston. Prentice Hall. Englewood, N.J. \$6.95.

**GREAT JEWISH PORTRAITS IN METAL.** Edited by Daniel M. Friedenberg. Introduction by Cecil Roth. Schocken Books. New York. 17s.

**I WILL SURVIVE.** By Sula Pawlowicz and Kevin Klose. Frederick Muller. London. 21s.

**JACOB HAVE I LOVED.** By Jean Rees. Wm. B. Eerdmans. Michigan. \$3.95.

**JONAS.** Story by J. M. Warbler and Harold Winstone. Pictures by Jacques Le Scarff. Geoffrey Chapman. London. Dove Books. 3s. 6d.

**JOSEPH IN EGYPT.** Translated by Ian F. Finlay. Illustrated by Reinhard Hermann. Macmillan & Co. London. 9s. 6d.

**LA CAGE DE VERRE (The Glass Cage):** Journal of the Eichmann Trial. By Haim Gouri. Translated from the Hebrew by R. Sidor. Albin Michel. Paris. 16.50 N.F.

**MODERN EUROPEAN VERSE.** Selected by Dannie Abse. Vista Books. London. 2s. 6d.

**OUT OF THE WOMB.** By Israel Segal. Times Press. Isle of Man. 18s.

**SELECTED POEMS.** By Dannie Abse. Vista Books. London. 2s. 6d.

**SUDDENNESS AND AWE IN SCRIPTURE.** By David Daube. F.B.A. Council of Christians and Jews. London. 2s.

**TRUE TALES OF HITLER'S REICH.** By Richard Hanser. Fawcett Publications. Greenwich, Conn. 3s. 6d.

**THE ARAB REVIVAL.** By Francesco Gabrieli. Thames and Hudson. London. 18s.

**THE COMMONWEALTH AND SUEZ: A Documentary Survey.** Selected, edited and with commentaries by James Ayres. Oxford University Press. London. 63s.

**THE COUNCIL IN ACTION: Theological Reflections on the Second Vatican Council.** By Hans Kung. Sheed and Ward. New York. \$4.50.

**THE DRAMA OF THE BIBLE.** Philip J. Lamp. Oxford University Press. London. 30s.

**THE ILLUSTRATED HISTORY OF THE JEWS.** Edited by Prof. Benjamin Mazar, Moshe Davis, Dr. Chaim H. Ben-Sasson. Harper & Row. London. £8 8s.

**THE MISSION OF ISRAEL.** Edited by Jacob Baal-Teshuva. Robert Speller & Son. New York. \$5.95.

**THE NEGRO PROTEST.** James Baldwin, Malcolm X, Martin Luther King talk with Kenneth B. Clark. Beacon Press. Boston. \$2.50.

**THE PREDICAMENT OF DEMOCRATIC MAN.** By Edmund Cahn. A Delta Book. \$1.65.

**THE WISDOM OF SOLOMON SCHECHTER.** By Bernard Mandelbaum. The Burning Bush Press. New York. \$1.75.

**WHAT IS THE THIRD ESTATE?** By Emmanuel Joseph Sieyès. Pall Mall Press. London. 22s. 6d.

**YAHADUT TZORFAT (French Jewry).** A special publication of Geshet, the Quarterly of the World Jewish Congress in Israel. Published to mark French Jewry week in Israel. Tel Aviv, 1963.



Subscribe—so that  
you have

**THE JERUSALEM POST WEEKLY**

airspeeded to you every  
Friday from Jerusalem

This WEEKLY will keep you abreast of all the major events in the growth and development of Israel and will open the window wide on all that is happening in the Middle East. It is indispensable to all those abroad interested in Israel and the neighbouring countries.

Yearly Subscription Rate  
all airmail

U.K. and Europe—£4.6.0

U.S.A. and Canada \$ 15

Fill out this coupon and return with  
your cheque.

The Jerusalem Post Weekly  
Overseas Edition  
P.O.B. 81,  
Jerusalem, Israel.

Please enter the  
following subscription

Name : .....

Address : .....

Tell your friends to subscribe

**WORLD REPORT**

(Continued)

**PROSECUTIONS IN AUSTRIA**

**VIENNA**: The Vienna Jewish community, affiliated to WJC, has appealed to the Austrian Government for revision of the Statute of Limitations in order to ensure prosecution of Nazi criminals. The appeal was sent to the Austrian Minister of Justice, Dr. Christian Broda, by Dr. E. Feldsberg and Mr. W. Krell, President and Secretary-General of the Jewish Community Council.

The Austrian Jewish leaders, noting that the world "spotlight is presently focussing on" the trials of Nazis in Germany, stated that there are several such investigations in process in Austria, possibly revealing many new criminals. But, the Jewish leaders added: "This is endangered by the fact that the prosecution of such persons will be made impossible once the Statute of Limitations comes into force on June 25, 1965."

"It is our conviction," the community's submission continued, "that new legislation is needed declaring such crimes as were committed in the framework of Nazi persecution as being outside any statute of limitations, or at least extending the deadline for another 20 years."

**NEO-NAZIS IN ARGENTINA**

**BUENOS AIRES**: In a special declaration following a recent nationwide meeting of representatives of all Jewish communities, DAIA, the central organisation of Argentinian Jewry, affiliated to WJC, stated: "We are concerned at the presence of neo-Nazi elements in the midst of some governmental bodies. It is a matter of urgency that Argentinian democracy become aware of the danger."

The DAIA'S six-point statement followed recent anti-Semitic incidents which had "opened the public's eyes to the true character of terrorist groups masking their criminal activity behind different ideological fronts. The greatest danger lies in minimizing the events and the problems they represent." The statement by the DAIA went on to express satisfaction at the firm stand taken by the Government and the swift and effective work of the police.

DAIA expressed its concern over the presence, as confirmed by the Minister of National Defense, of subversive elements in certain official bodies. The penetration of such elements into important sectors of public life and into so-called key installations "is taking place simultaneously and with the purpose of gaining control of them," the DAIA declared.

Noting similar developments throughout the continent, the DAIA charged that "these Nazi

elements seek to provoke disturbances leading to general chaos, which is the first step towards annihilation of our republican and democratic institutions."

**Tribute to WJC**

In its annual report, DAIA paid tribute to WJC for its work in behalf of Jewry throughout the world. The report states:

"At all times, we have an organised method of maintaining relations with Jews throughout the world. This is through the WORLD JEWISH CONGRESS, a first-rate centralising and co-ordinating organisation."

**READERS SAY:**

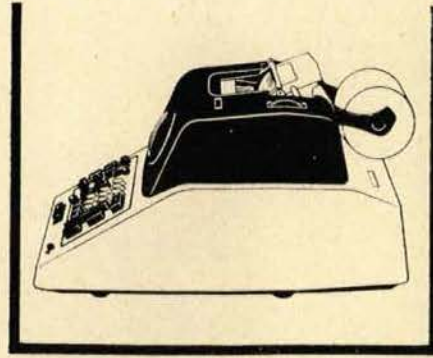
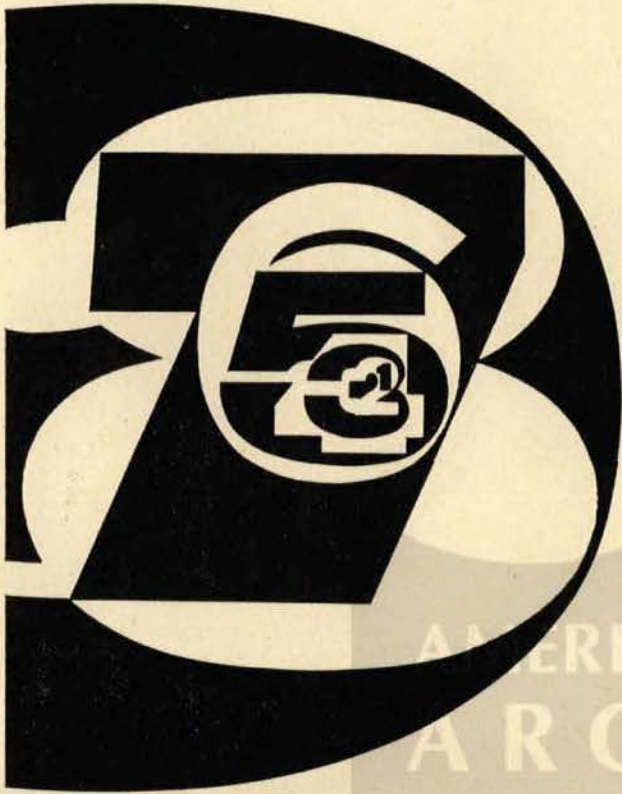
**THE LEO BAECK INSTITUTE**

Dr. Robert Weltsch's letter (*World Jewry*, March/April 1964) generously permits your reviewer "to express his dislike and criticism." But his remarks in refutation of this criticism confuse the issue. The Leo Baeck Institute is a Jewish research body established simultaneously in London, New York and Tel-Aviv. The issue is whether the large majority of the publications of such a body should be published in German or not. If they are published in German, the Institute caters predominantly for the declining number of elderly German Jewish refugees, a few fairly small Jewish communities in Central Europe and—perhaps—for the German public in Germany at large—instead of for world Jewry as a whole.

Dr. Weltsch is very rash in accusing me of an inconsistency committed in publishing my own article on Heinrich Graetz in German. The memorial volume of the Breslau Seminary, in which a reprint appeared, carries a footnote (on p. 187) which states that this article was first published in a memorial volume of a German Academic Expellee Group "Göttinger Arbeitskreis". Is there really no difference in the language problem between a group of Germans expelled from Eastern Germany living in Western Germany and the Leo Baeck Institute?

No Jewish research institution is entitled to consider any period of Jewish history as its exclusive domain. By concentrating on "German Jewish history before the catastrophe" the Leo Baeck Institute has shut itself out of a field of research for which it possesses better resources than any other organisation. Restrictive practices in the field of scholarship are as regrettable as they are in trade and industry.

E. J. COHN, LONDON.



**olivetti**

The high-speed Olivetti Divisumma 24 adds, subtracts, multiplies, divides, and provides printed proof of all calculations. Automatic constant retention, automatic re-entry of intermediate results and a unique "memory" are among the Divisumma features that result in faster figure handling, at lower cost. No operator training is required.

**Divisumma 24**

# MARKS & SPENCER

**S+Michael**

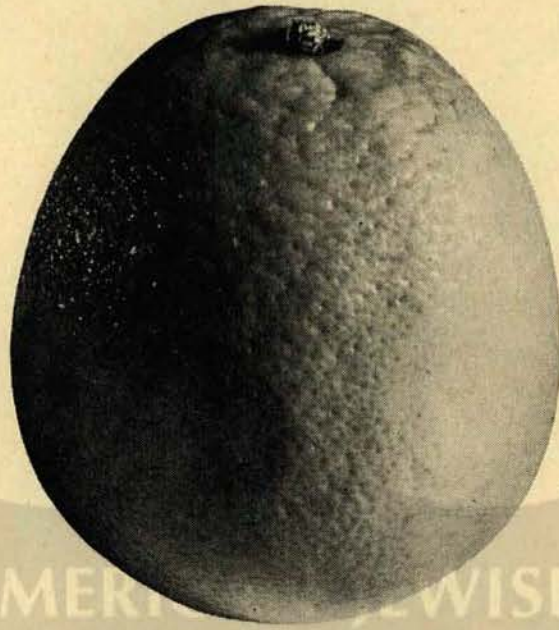
clothes for all the family represent fine quality and good taste

**S+Michael**

foods are famous for their purity and freshness

**S+Michael**  
THE BRAND NAME OF  
**Marks & Spencer**  
IS THE HALLMARK OF QUALITY  
AND FRESHNESS

400



AMERICAN JEWISH  
ARCHIVES

# Jaffa

## Be wise—buy Jaffa



CITRUS MARKETING BOARD OF ISRAEL

## Wladyslaw A. Dering, 62, Dies; Auschwitz Surgeon Sued Uris

Special to The New York Times

LONDON, July 13—Wladyslaw Aleksander Dering, the Nazi concentration camp doctor who sued Leon Uris, the American author, for libel here last year, died in a London hospital on Saturday. His age was 62 and he had been in the hospital since May.

In a high court action, Dr. Dering charged that Mr. Uris and William Kimber & Co., the publishers of his book "Exodus" had libeled him by saying in the book that "Dr. Dering" performed 17,000 experiments in surgery without anesthetics at the Auschwitz concentration camp. The defendants admitted that "Dr. Dering" in the book referred to Dr. Dering.

After an 18-day hearing, at which former concentration camp inmates gave evidence, the jury awarded Dr. Dering one halfpenny (about half a cent damages for libel. This was a technical victory but moral defeat for the doctor who was ordered to pay the costs of both sides, understood to amount to more than £20,000 (\$70,000). However, it is understood that Mr. Uris and his London publishers, did not seek reimbursement of their costs.

Dr. Dering was born in Poland and, according to testimony at the libel trial, received his medical training in Warsaw. He was a member of the Polish underground and was captured by the Germans and sent to the notorious Auschwitz camp, where he was a doctor as well as a prisoner. At the trial he denied he had performed operations not in accord with normal surgical practice.

Mr. Dering was held by the Russians when they captured Auschwitz, but was later released. He came to Britain in 1946.

He was imprisoned here for more than 18 months while the British Government examined a Polish Government demand for his extradition as a war criminal. The British decided there was no prima facie case against him and released him.

Later, Dr. Dering joined the British Colonial Service and worked for 10 years as a medical officer in Somaliland. He was made an officer of the Order of the British Empire for his services there.

On his return, he settled in London, where he practiced medicine.

Uris

19 June 1964

Mr. Aryeh L. Pincus  
Jewish Agency  
P.O.B. 92  
Jerusalem, Israel

Dear Louis:

Enclosed is a copy of Uris' answer to my letter to him, which you also received.

From this you can see that the matter is still completely unsettled, but it is obvious that Easterman is very much in the picture. I would expect that if Dering has money and can pay the costs which the court assessed against him, most of the funds put up by you and others would be returned. On the other hand, if Dering has no money, then there is nothing else to be done.

I suggest that you drop an independent note to Easterman and tell him that you are interested in the accounting, and request him to keep you informed.

As ever,

HAF:gb

Herbert A. Friedman



HOTEL

Las Brisas Hilton

ACAPULCO, MEXICO

June 16, 1964.

Mr. Herbert A. Friedman,  
United Jewish Appeal,  
1290 Avenue of the Americas,  
New York 19, N.Y.

Dear Herb:

I am really terrible sorry that we missed each other. It is quite a story.

Dering is ordered to take costs from a time the publisher deposited into Court the sum of twelve shillings. This was a time before the trial so it would involve most of the costs.

Our total costs ran 90,000 Dlls. Dering's liability has to be established by a tax master after Kaufman has submitted an account~~ing~~. Then, the three parties, the publisher, myself and our outside friends will have to agree among ourselves.

All this, however, is hypothetical because none of us really believe Dering has any money and we doubt that we will ever see a penny return.

Esterman and Kaufman would be the ones best qualified to keep our friends informed.

Come down and see me sometimes.

As ever,

  
uris.

Uris

12 June 1964

Mr. Leon Uris  
Las Brigas Hotel  
Acapulco, Mexico

Dear Leon:

I have received copies from Yohanan of your recent letters to him and they reflect your feelings of elation and weariness. It must have been quite an ordeal, but one so very well justified that almost any expenditure was worthwhile. And when these efforts are crowned with victory, you should feel well rewarded.

I have a question which has been put to me by some of the authorities who made the funds available. They would like to know what costs Dering was required to pay (the newspaper account said everything from a date early in Masch, which would come to 20-25,000 pds). Does the payment of these costs by Dering diminish in any way the costs that your defense funds had to endure? Is Easterman making up an accounting of expenditures? Is any of the money in the defense funds available to be returned in appropriate proportions to those organizations who contributed it?

When all this bookkeeping is done, a neat ribbon will have been tied on this package and it will go down in our collective memories as just another one of the fantastic episodes in the aftermath of the whole bloody business. It was a good fight -- you fought it well -- and we are all glad you won.

As ever,

HAF:gb

Herbert A. Friedman

Blind - L. Pines



C  
O  
P  
Y

Leon Uris  
Doubleday & Co., Inc., Publishers  
575 Madison Avenue  
New York 22, N.Y.

May 9, 1964

Dear Yohanan:

After the past month I am afraid that we have all spent all the words we have in speaking about the gamut of emotions, the ordeal of the trial, and the exaltation of victory. What can I add now to express my gratitude to the two men who worked so quietly and unswervingly behind the scenes to make it possible? I mean, of course, you and Herb Freedman. We have left Dering a shattered and broken man. He is penniless and must soon declare bankruptcy. And he must bear the scorn that will now follow him to his grave.

The trial itself was unbelievable in its dramatic intensity. This was no ordinary war crimes trial, because it was an "equal contest" fought out under civil rules in a neutral ground. That the people of England were exposed to this was in itself an important accomplishment, and, I should say that that jury of twelve plain Englishmen knew what they had to do almost from the outset. There were so many heroes involved in this action I cannot name them all, but for all of those who appear in the transcript and who are rather obviously in for the honors, there were an equal number behind the scenes, working their hearts out for this cause.

Mr. Kaufman's office will forward to you a copy of the entire transcript. Already, several books on the subject are under way. The transcript in itself makes almost unbelievable reading. The Kaufman office, on my instructions, is deleting the names of the victims who testified in our behalf. This precaution is being taken to insure their privacy. We would be mortified if some future researcher got ahold of the names and published them, and it goes without saying that you know why I ordered this step taken.

However, the names are in the possession of Dr. Hirsch and Gideon Hausner for the most secret and confidential use.

What praise or glory is too great for the six Israeli women and five men who took upon themselves a task of anguish that called for the epitome of courage? Yes, I know all of the concentration camp stories and all of the horrors and all of the tragedy that exists in Israel today because of the Nazi era. Yet these people are still exceptional and apart and should be cherished by your State. They are the few remaining symbols of the physical attempt to sterilize the Jews as a people. What is more, they showed a fantastic bravery in coming to London and making testimony revealing the most intimate kind of information about the wounds inflicted upon them.

I think it is entirely appropriate that the President of Israel and necessary officers quietly arrange an individual citation for each of them and invite them to Jerusalem to receive, in his behalf, the gratitude of the Israeli people. It is needless to add that there can be no publicity about this whatsoever, but it is something I wish to God that you people would do.

I do not have Gideon Hausner's address, and I am heading back to Mexico (where my address for the next several months will be c/o Las Brisas Hotel, Acapulco), or I should write to him personally. But would you please do me a favor and phone him and convey to him my personal message of gratitude for his end of the work in Israel.

I am certain Israel has proper duplicating facilities for the transcript and I should like one to go to Dr. Hirsch, who really did an unbelievable service in the trials as well as having cared for these women for many, many years. I think that the appropriate archives should also be the recipients of a copy of the transcript, namely the Yad Washam and the Ghetto Fighters' Kibbutz.

For your own information, I have ordered subsequent editions of EXODUS to conform more closely to the facts we learned during the trial and, except for England, where they consider it a matter of plain etiquette, Dering's name will never go out of the book.

My warmest regards to Bea and my deepest affection and gratitude is yours for as long as you live.

(sgd) Leon Uris

cc: Mr. Kaufman  
Dr. Hirsch

P.S. It might be fitting for the Government of Israel to quietly look into the conditions of the victims who testified. I think, for the most part, they are all making good livings and are reasonably well situated, but I do know that one, Mr. Hadass, has had a very rough time of it and perhaps there is something that can be done in the way of rehabilitation for him, on a quiet but honorable scale, which he is certainly entitled to.

cc: Mr. G. Hausner  
Mr. Brandt  
Mr. Pincus  
~ Mr. Herb Freedman  
Mr. T. Kolley

C O P Y

Leon Uris  
Doubleday & Co., Inc., Publishers  
575 Madison Avenue  
New York 22

May 9, 1964

Dear Yohanant:

One of the most electrifying moments of the trial was when Dr. Hautval took the stand. This woman was later described, in his summation, by the Judge as "one of the greatest and most courageous human beings to ever give testimony in an English court."

That echoes my sentiment, and it echoes the sentiment of everyone who has had the honor of meeting this lady.

Her testimony in full is to be found in the transcript, but let me briefly give you some of her background.

When France was captured, she was a young, practicing psychiatrist and with news of her mother's illness (or death) she tried to cross from the unoccupied to the occupied zone of France without proper papers and was picked up by the Gestapo and put into a French prison. She protested immediately to the Gestapo about the treatment of Jewish prisoners, although she herself is a Protestant and the daughter of a Protestant minister.

The Gestapo then informed her that if she liked the Jews so much, she could become one of them, and she was forced to wear the prison uniform with a badge across the top of her pocket which read "Friend of the Jews". I may add that if we had more friends like Dr. Hautval, there could never had been a Nazi era.

Her imprisonment eventually took her to Auschwitz, where she was sent as a practicing doctor to Block X which, as you know now, was where the raw material for the human experiments was kept imprisoned. On four separate occasions she was commanded to engage in these experiments or assist in them, and on each occasion she flatly refused. On one occasion, when Wirthe, the Nazi doctor, was trying to impress upon her that the sterilization program was proper, he said to her: "Don't you know some people are different?" and she answered: "Yes, I know that -- starting with you." Later, Mengele attempted to force her to work on his experiments with twins and this being the fourth occasion, she again refused.

Another witness, Dr. Lorka, was a fellow-inmate of Block X. Lorka came from Poland to testify for us, and holds the Croix de Guerre for her underground work in France during the war. Dr. Lorka told the jury and us that it was Dr. Hautval who gave her the words to live by. She told Dr. Lorka: "None of us are going to get out of this alive, but so long as we are here, we are going to behave like human beings."

This great woman has gone for two decades without any official recognition of her sacrifice and her humanity, and I think it not only appropriate, but mandatory, that

C  
E  
P  
Y

- 2 -

the Government of Israel extend her an invitation to visit the Holy Land, which she deeply desires to do, and to cite her, from the highest possible source. For indeed she is "a friend of the Jews."

I urge you with all my conviction to impress upon your Government that this woman should not remain unrewarded any longer.

As ever,

(sgd) Leon Uris

Yohanan Beham  
Prime Ministers Office  
Jerusalem, Israel

cc: Mr. G. Hausner  
Mr. T. Kollek  
✓ Mr. H. Freedman  
Mr. Brandt  
Mr. Pincus

## Physician Suing on 'Exodus' Wins a Halfpenny

**But He Has to Pay Costs of Libel Action in Britain**

Special to The New York Times

LONDON, May 6—A Polish-born physician who performed surgical operations as an inmate at the Auschwitz concentration camp 21 years ago won a libel suit today against Leon Uris and the publishers of his novel "Exodus."

However, after two and one-half hours of deliberation, a High Court jury awarded the physician damages of one halfpenny, the smallest coin in the British currency. Moreover, the judge ordered him to pay the costs of both defendants.

The trial, which began three and a half weeks ago, centered on this passage from "Exodus": "Here in Block X [at Auschwitz] Dr. Wirths used women as guinea pigs and Dr. Schumann sterilized by castration and X-ray and Claudberg removed ovaries and Dr. Dehring performed 17,000 'experiments' in surgery without anesthetics."

The plaintiff was Dr. Wladyslaw Alexander Dering, 61 years old, who now practices medicine in London.

The defendants, Mr. Uris and his British publishers, William



Associated Press

**Dr. Wladyslaw A. Dering**

Kimber & Co., said the words were true although only 130 "experiments" had been performed on Jewish prisoners and spinal anesthetics had been given.

Although the name was spelled with an "h", the defend-

**Plaintiff Performed Surgery as Inmate of Auschwitz**

ants admitted that it referred to Dr. Dering.

The doctor, who worked for the underground army in Poland after the German occupation and was arrested by the Gestapo in 1940, admitted that he had carried out operations on 85 men and five women for the removal of sexual organs irradiated by X-rays by Nazi doctors. He contended that he had had no choice in performing the operations.

Dr. Dering, who is not Jewish, came to England in 1946.

In having to pay the costs of the case, he faces an estimated liability of about £20,000 (\$56,000).

The judge's decision on the costs was unrelated to the verdict or the derisory halfpenny damages. It hinged on the fact that the printers of the British edition of "Exodus" had already apologized to Dr. Dering and paid him £500 (\$1,400) and the publishers had paid into court in March £2 (\$5) in offer of settlement.

"Exodus" tells of the struggle of Jewish refugees to reach Palestine after World War II.

# DOCTOR SAYS "MONSTER" CHARGE IS A PLOT

## ACCUSATION AGAINST WOMAN

DAILY TELEGRAPH REPORTER

**D**R. WLADISLAW ALEXANDER DERING, 61, said in the High Court yesterday that allegations that he had behaved as a monster while a prisoner doctor in Auschwitz Nazi concentration camp were part of a conspiracy against

him by Dr. ALINA BREWDA, who was also there.

"The ambition of one bad woman who wanted to cover her own experiments" at the camp had led to him being accused of war crimes. In fact, he had done a proper job as a doctor and a human being.

He denied that he hit a girl when she moved during an operation, for the removal of an ovary. He also denied he said: "Keep still, you damned Jewess." Lord GARDINER, Q.C. said the Jewess herself made the allegation and would give evidence.

Lord Gardiner was appearing for Mr. LEON URIS, of New York, and WILLIAM KIMBER AND CO. LTD., of Knightsbridge, author and publishers respectively of the book "Exodus." Dr. Dering, of Ealing, complains the book falsely alleges he carried out medical experiments without anaesthetics. He claims damages.

### OBJECT OF TESTS Post-war sterilisation

Lord GARDINER, continuing his cross-examination of Dr. Dering, asked if he was aware that Dr. Schumann [a doctor at Auschwitz] was experimenting to see how people could be sterilised in large numbers after the war.

Dr. DERING replied he could only guess at the purpose. Dr. Schumann said he could send young Jews to the gas chambers, but it was in Germany's interest that they should work.

Questioned about a castration operation on a Jew, Dr. DERING said the man had already been castrated by X-ray.

Jews over 40 and Jewish children were sent to the gas chambers without being registered at the camp. The number of Jews murdered was estimated variously between two to four million. About 24,000 arrived each day.

Lord GARDINER asked if Dr. Dering knew that in Block 10 a Dr. Clauberg conducted sterilisation experiments on 150 women.

Dr. DERING: I knew about some experiments he carried on there.

You know he was arrested as a war criminal, but committed suicide before his trial?—I have heard.

Dr. Dering agreed that Dr. Schumann escaped to Ghana. He believed he was still there.

Dr. DERING said he did not know that Dr. Clauberg had written to Himmler saying it would be possible to sterilise 1,000 Jews a day.

Once he struck the hand of a German officer who wanted to do

a drastic act which would have caused a patient's death.

"He was surprised," Dr. DERING continued. "At attention, I explained he would kill the man. He understood and was rather grateful."

The prisoner doctors were sorry for the Jews, but they, too, were suffering. He denied saying: "I have taken another 28 eggs from young Jews to-day."

### 16,000 OPERATIONS

#### General surgery

In September, 1943, Dr. Brewda, whom he had known in Warsaw in 1928, arrived at Auschwitz. He told her he had done general surgery—between 16,000 and 17,000 operations.

Girl patients in Dr. Brewda's block did not knit him a white pullover in return for extra rations.

Dr. Brewda was not present at operations on five young Jewesses. Lord GARDINER: Dr. Brewda says that when she and Dr. Schumann arrived, one of the girls was having a spinal injection and was screaming.

Dr. DERING: I don't remember.

He denied that a second girl was brought in screaming and that he used the same instruments for both operations. He did not tell a woman doctor to shut up when she remonstrated with him.

Referring to a girl who had had one ovary removed on a previous occasion, Lord GARDINER asked: "Did not Dr. Brewda say to you, 'You are not going to make this girl a female eunuch, are you?'"

Dr. DERING denied the remark was made.

### PRISON PHOTO

#### SS uniform claim

Continuing, he said Dr. Brewda made accusations against him to the Polish authorities 17 years ago. She produced his prison photograph purporting to show him in SS uniform.

Lord GARDINER: You could not reasonably have thought you would be sent to the gas chambers?

Dr. DERING: Quite possibly.

Later, Dr. DERING said: "My relations with the Germans were just as any other person who did what he had to. I was working on both fronts. I had to do my medical job and my underground job."

As far as he could remember, he had been concerned in no more than 85 operations for Dr. Schumann's experiments. He, personally, performed not more than 33.

The hearing was adjourned until to-day.

# Medic at Auschwitz Says He's Libelled

By Charles Portis

Of The Herald Tribune Staff  
LONDON.

Was Dr. Wladyslaw A Dering a humanitarian or a monster? And, in a Nazi wartime concentration camp, where does duress stop and collaboration begin?

These are the questions involved in one of the most bizarre libel trials in history, which enters its second week in Britain's High Court today.

The suit was brought by 61-year-old Dr. Dering, a prisoner-medic at the Auschwitz camp where millions of persons died during World War II. The defendants are American novelist Leon Uris and his British publisher, William Kimber and Co. Dr. Dering is a Pole who now has a private practice in London.

Dr. Dering's suit charges that he was unjustly defamed by a passage in Mr. Uris's 1959 novel "Exodus." The passage, commenting on doctors at Auschwitz, reads:

"Dr. Wirthe used women as guinea pigs and Dr. Schumann sterilized by castration and X-ray and Clauberg removed ovaries and Dr. Dehring (sic) performed 17,000 'experiments' in surgery without anesthetics."

Not true, Dr. Dering testified last week. As a prisoner-doctor at the camp from August, 1941, to January, 1944, he said, he performed some 18,000 surgical operations, most of them routine ones for boils and abscesses. Morphine or a spinal anesthetic was used in cases where pain was involved, he said.

But he did admit that he removed the ovaries from five young Jewish women and the testicles from 85 Jewish men. These organs



Leon Uris

had already been rendered useless by X-ray sterilization experiments by Dr. Schumann, the Nazi SS (Elite Guard) physician, he testified.

Dr. Dering said if he had not gone on with the removal operations as ordered, the job would have been turned over to untrained SS enlisted men. Anesthesia was used in every case, he said, and he did not consider his role in the surgery "experimental."

"If you were castrating Jews for Dr. Schumann's experimental purposes, Dr. Dering, why is not that an experimental operation?" he was asked.

"The experiments had been done by X-ray and testicles destroyed by X-ray," he replied. "I did not choose that. I was not interested in any experiments. I had to do what I was pressed to do and I expressed several times what arguments we had and what reasons we found to do these things."

At one point Dr. Dering almost broke down on the

stand, saying he had been hounded by the charge for 17 years. He said that Dr. Alinda Brewda, who had worked with him at Auschwitz, started it "to cover up her own experience in Block 10."

The passage in "Exodus," he said, "is exactly the same as Dr. Brewda put in her accusations against me 17 years ago, the same 'H' in the middle of the name, the same 17,000 experimental operations and 100 per cent mortality, which is again fantastic."

After World War II, Dr. Dering came to Britain. War crimes charges were made against him in Poland and he was held here in Brixton Prison 19 months while the charges were investigated. He was released, and served 10 years in British Somaliland as a medical officer for the Colonial service. He returned to England in 1960.

It was brought out in the trial that the Dr. Schumann who directed the experiments at Auschwitz had escaped to Ghana and is believed to be there still.

The judge, Sir Frederick Lawton, asked if the defense was contending that the libelous passage was justified even if it was shown Dr. Dering had performed the sexual operations under duress.

"Everything done by the Germans in the war was done by an individual," said Lord Gardiner, the chief defense counsel. "At Nuremberg the defense was 'I was told to by my superior German officers.'"

"But these happen to be the Royal Courts of Justice," said Justice Lawton, "and this is going to be dealt with by the Common law of England."

The Guardian Tuesday April 1

# Auschwitz doctor sues over novel

## 'War crimes trial' in Britain

BY OUR LEGAL CORRESPONDENT

One of the most astonishing libel actions heard in this country started yesterday in the High Court. It is, in effect, a war crimes trial.

The action concerns a passage in the novel "Exodus" by Leon Uris. A sentence in the book states that at Auschwitz concentration camp "Dr Dering performed seventeen thousand 'experiments' in surgery without anaesthetics."

Dr Wladislaw A. Dering, a Polish doctor now practising in Seven Sisters Road, Finsbury, London, is suing the author and the publishers, William Kimber and Co. Ltd., for damages. In 1948 Dr Dering spent 19 months in Brixton Prison, while the British Government investigated whether there were grounds for his extradition to Poland. It was eventually decided that there were no such grounds.

The defendants admit that the statement is defamatory of Dr Dering, but seek to prove that in substance and effect it is true. Dr Dering holds the OBE, for work after the war in Somaliland as a member of the British Colonial Medical Services.

### 'Grave libel'

Mr Justice Lawton's court was full when the case for Dr Dering was opened by Mr Colin Duncan, QC. He told the jury of ten men and two women that this was as grave a libel as had ever come before the courts of this country, and that the case would be long and bitter.

Dr Dering, he said, did not deny that as prisoner—doctor at Auschwitz he had performed 17,000 or more operations. He maintained that all of these were perfectly proper and medically necessary. The defence, however, was now only going to try to prove that about 130 of these 17,000 operations were "experimental."

These 130 operations were for the removal of ovaries from women and of testicles from men. In its particulars the defence alleged that without medical justification some time in 1943 Dr Dering performed such operations on about 12 Greek girls aged between 15 and 19 years.

He knew that they had been subjected to X-ray treatment, and that the resulting burns on back and abdomen would make it difficult or impossible for the wounds of his operation to heal. He nevertheless operated after administering only a local spinal anaesthetic. The girls were conscious throughout. In some cases the next girl was present to see the operation carried out on the previous patient.

The operation lasted only 10 minutes when, according to the defence, it would normally take considerably longer. There was no proper sterilisation procedure. The stitches were rough and ready. After it was over, the girls were taken back to their beds. It was four to five days before Dr Dering visited them. By then, several had died. On the fifth day the wounds

of those living were still open and they were in acute pain. Dr Dering, it was alleged, did nothing to alleviate their suffering.

Mr Duncan told the jury that they would hear from Dr Dering that in fact these operations were all done for the sake of the patients. Gestapo doctors had instituted experiments by X-raying ovaries and testicles to study whether such treatment could induce sterility.

Some persons who had been subjected to this treatment came under Dr Dering's care. They were sent in order to have the diseased ovary or testicle removed. This was to save them from the danger of gangrene, cancer or even death which would otherwise have ensued. Far from conducting experimental surgery, Dr Dering was in fact doing what little he could to ease the suffering of fellow-prisoners. If he had not operated skilfully someone else would have done so unskilfully, or alternatively the patients would just have been sent to the gas chambers.

The jury would hear that at great personal danger he hid patients to save them from the gas chambers, that he was a member of the camp's underground, and that he had an illegal wireless receiver.

### 'Like corpses'

The defence alleged that during the operations on the Greek girls a Dr A. Brewda said to him: "You are really operating on these girls as if they were corpses; and "Do you realise that this girl has already had one ovary removed? Are you going to turn her into a female eunuch?" The defence alleged that Dr Dering answered: "Leave me alone. Shut up. I have my orders." Dr Dering denied that Dr Brewda was even there at the relevant time.

The defence asked the jury to draw an inference from Dr Dering's skill in performing these operations that he had in fact done many more. Dr Dering would seek to show the jury that he performed them skilfully because he was a good surgeon.

Dr Dering denied that he had performed any operations without the proper anaesthetics. There was a strong and respectable body of medical opinion that the painful spinal injection which gave only a local anaesthetic was medically the best for this kind of operation. There were other kinds available at the camp but he had chosen this kind because he thought it the most appropriate.

Dr Dering, who is 63, was beginning to describe the work he did as chief prisoner-surgeon at the camp hospital when the court adjourned until tomorrow.

The case is expected to last about three weeks.

B  
W  
tel

The  
British  
Advan  
held  
will  
time.

Sou  
mit li  
ing se  
which  
Sept  
Wright  
tion,

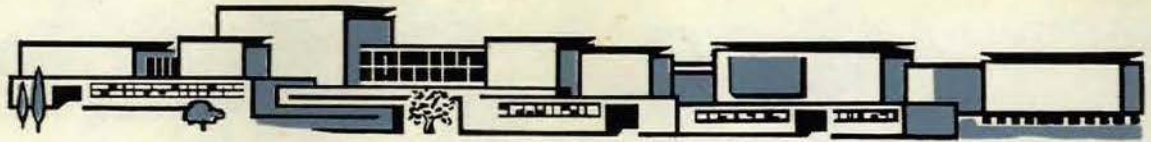
This  
the m  
South

A s  
from  
school  
people  
child  
a br  
scient

Daily  
The  
branch  
screen  
fic fil



הכולל בית הנכות הלאומי בצלאל,  
מוזיאון ש. ברונפמן למקרא  
ולעתיקות, גן האמנות ע"ש ב. רוז  
והיכל הספר



Uniting the Bezalel National Museum,  
the Samuel Bronfman Biblical and  
Archaeological Museum, the Billy Rose  
Art Garden and the Shrine of the Book

April 20, 1964

Rabbi Herbert Friedman  
United Jewish Appeal  
165 West 46th Street  
New York 36, New York

Miss file

Dear Herb:

It was nice of you to send me a copy of your letter dated  
April 14th to Mr. Easterman.

Somehow I share your feelings but am perfectly willing to  
give credit to anybody who wants it.

The reason for the two cables you received was simple: I  
was delighted that things had been straightened out (thanks  
to Easterman or others). Had promised to keep you  
informed but discovered that the first cable from Paris had  
been sent to the competition (Israel Bonds). Therefore, in  
order to make sense, I sent a second cable from here.

Once again, many thanks for your assistance and "for having  
shared with me the somewhat trying task etc., etc."

Hope to see you again soon.

Cordially,

  
Y. Beham

Uris

14 April 1964

Mr. A. L. Easterman  
World Jewish Congress  
55 New Cavendish Street  
London W 1, England

Dear Alex:

It certainly is a pleasure to know that the lengthy ordeal of attempting to finance the Uris affair is now completed.

The fellow who really deserves most of the praise is Yohanan Beham. I pushed as hard as I could, but I think he actually did most of it.

At any rate, Uris is now in London, at the Grosvenor House, and I certainly hope he wins.

Thanks very much for writing. I do appreciate your thoughtfulness.

As ever,

HAF:gb

Herbert A. Friedman

World Jewish Congress  
Department of International Affairs

55, New Cavendish Street,  
London, W.1.

ALE/NK

9th April, 1964.

Rabbi Herbert Friedmann,  
United Jewish Appeal,  
New York.

Dear Herbert,

I am glad to be able to inform you that I have now received the entire contribution from the organisations concerned in the Uris affair.

It only remains for me to thank you for the trouble you have taken in this matter, and for having shared with me the somewhat trying task of obtaining the assistance which we were requested to give.

With kind regards,

Yours sincerely,



A. L. Easterman

*Uris*

13 April 1964

Mr. H. Morrison  
10 Abbotsbury Road  
London W. 14, England

Dear Scotty:

You will recall I once told you about the suit which would be filed by a certain ex-German doctor Dering against the author Leon Uris for libel.

The trial is supposed to have started today, 13 April, and Uris is going to London tomorrow. He will be staying at the Grosvenor House for the next couple of weeks.

He is well represented by counsel and I am not sure that he needs anything at all. On the other hand, it might just be that he would appreciate some relief from the strain of the trial, which could be found by visiting with friends.

I would appreciate it, therefore, if you could take the time to ring him up at the Grosvenor House and simply ask whether there is anything you can do for him. I do not know whether the story of this trial will appear in the British press, but some of the testimony will really be quite bloody.

All the best to Doris.

As ever,

haf;gb

Herbert A. Friedman

*Uris*

13 April 1964

Mr. J. Edward Sieff  
Michaelhouse  
57 Baker Street  
London, England

Dear Teddy:

You may recall my having told you, many months ago, the story of a certain ex-Nazi doctor by the name of Dering who had entered a suit for libel against Leon Uris. Uris had made a statement in one of his books (I think it was Exodus) that Dering had performed thousands of experimental operations, such as hysterectomies on living patients, without anesthesia, in the camp at Auschwitz. Dering, now a British citizen, is suing Uris for libel. It is really quite a shocking situation.

The trial was due to begin today, 13 April, and Uris is going to London tomorrow. He will be staying at the Grosvenor House for the next couple of weeks. I do not think he needs anything, but I have given him your name, as a friend of mine upon whom he might call should he find that he requires any help, or simply just company. He is well represented by counsel, and needs nothing along these lines.

Fondest regards to Lois.

As ever,

HAF:gb

Herbert A. Friedman

13 April 1964

Mr. Jack Lyons  
2 Campden Hill  
London, W 8, England

Dear Jack:

You will recall I once told you about the suit which would be filed by a certain ex-German doctor Dering against the author Leon Uris for libel.

The trial is supposed to have started today, 13 April, and Uris is going to London tomorrow. He will be staying at the Grosvenor House for the next couple of weeks.

He is well represented by counsel and I am not sure that he needs anything at all. On the other hand, it might just be that he would appreciate some relief from the strain of the trial, which could be found by visiting with friends.

I would appreciate it, therefore, if you could take the time to ring him up at the Grosvenor House and simply ask whether there is anything you can do for him. I do not know whether the story of this trial will appear in the British press, but some of the testimony will really be quite bloody.

All the best to Roslyn.

As ever,

HAF:gb

Herbert A. Friedman

*Leon Uris*

April 10, 1964

Mr. Leon Uris  
c/o Hotel Las Brisas Hilton  
Acapulco, Mexico

Dear Leon:

We just received a cable from Yohanan which says

"ALL MONEYS INCLUDING CLAIMS RECEIVED MAZELTOW".

It is really great news. Now let's hope that your  
planning succeeds at the trial. Please keep us  
informed.

Best wishes.

As ever,

Irving Bernstein

IB:mm

**RCA COMMUNICATIONS**  
A SERVICE OF RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI.



**RCA COMMUNICATIONS, INC.**  
A SERVICE OF RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525

U

RX105 RX

RDF941 BROFF22

PARIS 15 8 1210

STANDARD TIME  
APR 8 11 52 AM '64

AMERICAN JEWISH  
ARCHIVES

FRIEDMAN UNITED JEWISH APPEAL 215 PARKAVESOUTH NYK  
(DELIVER 1290 6TH AVE)

090 ALL MONEYS INCLUDING CLAIMS RECEIVED MAZALTOV  
YOHANAN

COLL 090



**RCA COMMUNICATIONS, INC.**  
A SERVICE OF RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525



**RCA COMMUNICATIONS, INC.**  
A SERVICE OF RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525





HOTEL

*Continental Hilton*

ACAPULCO, MEXICO

April 4, 1964

Dear Herb,

Before I left for this project in Mexico, Irving wrote to me and in gratifying terms told me what you have done in my behalf in the Dering matter. I'm really glad because so many fair weather friends have abandoned ship in this crisis.

I spoke to Beham from New York and he tells me you are still having trouble with the committment. This almost falls into the catagory of science fiction. Actually, my attorneys in England have only recieved \$10,000 out of a promised \$40,000. Beham says another \$20,000 is in but we haven't seen it to my knowledge. \$10,000 is definately outstanding.

Well...the trial begins a week from this coming Monday. I am getting harrassed by my publisher's lawyer, a nice Jewish boy with cold feet and a short memory and my foreign publishers, (who made a few bucks on my past books) have turned a deaf ear to an appeal that ideals are not the sole property of the author.

This, of course, is all compounded by the running battle with my idealistic co-religionists.

Herb, my own lawyer, Schlosberg is now in London and I will be arriving the end of the week. I've really hung in there on this for two years and kept my own people together and in the fight. If, however, the situation appears as hopeless as it now shows, I'll be damned if I'm going into a Jesus act and get crusified. My investement has been by far, the greatest and now I'm taking the unlimited risk and am forced to go into court weak because of the failure of delivery of committments.

For you and Beham, who have been my real champions, I can't feel enough and it is a pity that at the twelfth hour I must ask you to get these committments paid in, within hours of receipt of this letter or it is bound to begin a chain reaction of disintigration of our entire case.

I know you'll make this one last great effort.

Don't be misled by the letterhead. I'm down here on a film project and have rented a house near here and use their post box. I've separated from my wife, which should not surprise you and that is one of the reasons I took this job in Mexico.

ARMAGEDDON looks like a winner all the. You'll see your copy around May 10. If you read about a certain Jewish Chaplain in Berlin helping Russian soldiers jump their team, please don't sue, all the characters are fictitious.

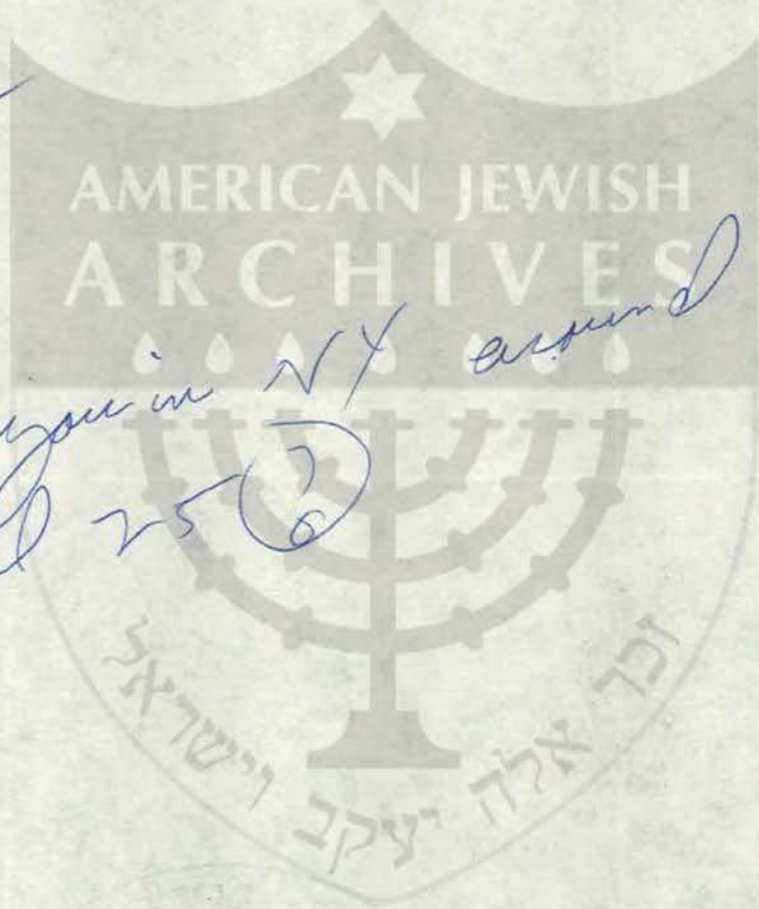
As ever,

*[Handwritten signature]*

uris

P.S.

*See you in NY around April 25*



1 April 64

from Herbert A. Friedman

Govt	-	20,000	<u>paid</u> ( <del>5,000</del> )
J.A.	-	10,000	<u>paid</u> (5,000)
Claims Conf.		11,000	<u>not paid</u>

← →

not deliver his agreed upon share.  
wait for word from  
Beham re further move on  
this.

*Wux*

UNITED JEWISH APPEAL

PINCUS  
JEVAGENCY  
JERUSALEM (ISRAEL)

MAR. 19 64

W.U. CABLES

GOLDMAN SIMPLY MISUNDERSTOOD COMPLICATED CABLE EXCHANGE PURPOSE  
OF WHICH WAS TO GET HIM TO COMMIT SHARE OF URIS DEFENSE FROM CLAIMS  
CONFERENCE STOP HE WAS APPARENTLY UNABLE PRODUCE THIS STOP TWO  
BASIC FINANCIAL COMMITMENTS FROM AGENCY AND GOVERNMENT ARE REPEAT  
ARE REQUIRED STOP SUGGEST YOU CONTACT ~~E~~ASTERMAN LONDON WHO  
HANDLING MONEY REGARDS

FRIEDMAN

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

# WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

SF-1201 (4-60)

SYMBOLS

- DL = Day Letter
- NL = Night Letter
- LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination.

1964 MAR 19 AM 9 57

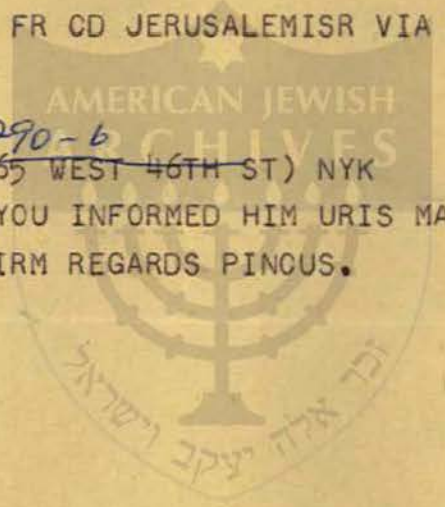
RKA017 (54)CDV068

JEC192 X 2774 20 PD INTL FR CD JERUSALEMISR VIA WUCABLES 19  
1206

UJAPPEAL FRIEDMAN

(UNITED JEWIS APPEAL <sup>1290-6</sup> ~~165 WEST 46TH ST~~) NYK

GOLDMAN INFORMS ME THAT YOU INFORMED HIM URIS MATTER REQUIRES  
NO FINANCING PLEASE CONFIRM REGARDS PINCUS.



Wiss

XXX

UJA, 1290 Ave. of Americas NYC

2/7/64

GOLMANN  
JEVAGENCY  
JERUSALEM (ISRAEL)

ALL AMERICA

PLEASE DISREGARD PREVIOUS CABLE STOP OBVIOUSLY EASTMAN HAD CONSULTED WITH  
YOU WHEN HE INFORMED GRISS LAWYER LONDON THAT ALL REQUISITE FUNDS WOULD BE  
FORTHCOMING STOP MANY THANKS

FRIEDMAN

HAF:ENM

HERBERT B. SCHLOSBERG  
ATTORNEY AT LAW

1680 NORTH VINE STREET  
SUITE 1201 HOLLYWOOD-TAFT BUILDING  
HOLLYWOOD 28, CALIFORNIA  
HOLLYWOOD 6-7103  
CABLE ADDRESS: "SCHLOSBER"

February 5, 1964

VIA AIR MAIL

Mr. Irving Bernstein  
c/o United Jewish Appeal  
1290 Avenue of Americas  
New York, New York

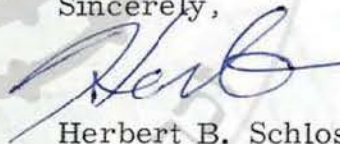
Dear Irving:

I am herewith enclosing copies of two letters which are self-explanatory.

It appears that Mr. Easterman contacted Mr. Beham shortly after your wire to Mr. Beham. Further it appears that the negative reply from the Claims Conference was irrelevant.

I thank you for bearing with me during this recent exchange of frantic phone calls and letters.

Sincerely,



Herbert B. Schlosberg

HBS:ez  
Encls.

cc: Mr. Leon M. Uris w/encls.

**KAUFMAN & SEIGAL**

**SOLICITORS**

COMMISSIONERS FOR OATHS

E. KAUFMAN, LL. M.

M. C. SEIGAL, M.A. (HON.)

EDGAR LEVY, LL. B.

TELEPHONES: LANCHEAN 8888 (2 LINES)  
LANCHEAN 8887 (2 LINES)

TELEGRAMS: KAUFSEI LONDON  
CABLEGRAMS: KAUFSEI LONDON W1

72 NEW CAVENDISH STREET  
LONDON · W-1

In reply please quote:-

When telephoning  
please ask for  
Mr. LEVY

K.2066/ML

Your ref. MB:08

3rd February, 1964

AIRMAIL

**AMERICAN JEWISH  
UNION**

Herbert B. Schlesberg, Esq.,  
Suite 1204 Hollywood-Taft Building,  
1680 North Vine Street,  
Hollywood, 28,  
California,  
U.S.A.

Dear Mr. Schlesberg,

Thank you for your letter of the 29th January addressed to Mr. Kaufman. Your letter has been handed to me, since I am dealing with the financial aspects.

We have received a letter from Mr. Basterman in the terms of the enclosed copy and I do not think it is necessary for any action to be taken under numbered paragraph 2 of your letter under reply. As I am writing to Mr. Uris, as soon as we receive his \$6,000 and Mr. Kimber's \$5,000, we shall immediately call for the balance of the agreed contribution in view of the imminent and substantial expenditure envisaged.

Yours sincerely,

E. LEVY.

Enc 1





*Urus*

Copy of cable received February 10, 1964 from GOLDMANN, Jerusalem, Israel:

To--FRIEDMAN C/O UJAPPEAL NEWYORK

AM CABLING BLAUSTEIN PLEASE CONTACT HIM UNABLE RAISE OTHER  
FUNDS IF BLAUSTEIN LEAVIT REVISE CLAIMS CONFERENCE  
GRANT  
REGARDS GOLDMANN

*orig given Hof*

*cy 1B*



A SERVICE OF RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525



RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525

~~File~~ ~~JDE~~ ~~Foldy~~ ~~HAF~~  
C. Weiss

RX137 BIU757  
UUUUUUUUUU  
JEC 224 3606

FEB 8 1964

JERUSALEMISRAEL 24/23 AMERICAN JEWISH  
ARCHIVES

LT  
FIEDMAN C/O UJAPPEAL NEWYORK

AM CABLING BLAUSTEIN PLEASE CONTACT HIM UNABLE RAISE OTHER  
FUNDS IF BLAUSTEIN LEAVIT REVISE CLAIMS CONFERENCE  
GRANT  
REGARDS GOLDMANN

COLL LT

RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525



RCA COMMUNICATIONS, INC.  
A SERVICE OF RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525



X

*Il  
Uris fader*

UNITED JEWISH APPEAL

GOLDMANN  
JEVAGENCY  
JERUSALEM (ISRAEL)

Feb. 6, 64

w.u. cables

WHOLE MATTER OF DEFENSE FUNDS FOR LONDON TRIAL REALLY NOT MY  
BUSINESS STOP HAVE BEEN ACTING AS FRIEND OF URIS AND ALSO BECAUSE I  
BELIEVE DEEPLY CASE SHOULD BE DEFENDED STOP URIS ORIGINAL DECISION  
TO DEFEND WAS BASED UPON KNOWLEDGE THAT NECESSARY FUNDS WOULD BE  
AVAILABLE STOP ALL PARTICIPANTS NOW IN EXCEPT YOUR SHARE STOP SPOKE  
TO BLAUSTEIN ONCE BEFORE AT YOUR REQUEST DO NOT WISH DO SO AGAIN  
STOP IF CLAIMS CONFERENCE UNABLE MAKE CONTRIBUTION AS YOU PROMISED  
THEN RESPECTFULLY SUGGEST YOU SEEK OTHER SOURCE OF FUNDS AND INFORM  
EASTERMAN STOP UNDERSTAND TRIAL WILL BE JEOPARDIZED IF FUNDS NOT  
AVAILABLE CALL ALL WITNESSES REGARDS

FRIEDMAN

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

# WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = International Letter Telegram

SF-1201 (4-60)

1964 FEB 4

AM 10 02

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

RKA035 (01)PE024

N EJA003 ( JEC 40/3532) JERUSALEMISRAEL 18 FEB 3 1620 LT FRIEDMANN

UJAPPEAL NEWYORK

(UNITED JEWISH APPEAL 1290 AVE OF AMERICAS)

PLEASE ASK BLAUSTEIN CONSULT LEAVIT REACH DECISION TELL HIM

MYSELF FAVOURINGGRANT REGARDS

GOLDMANN

(44).



HERBERT B. SCHLOSBERG  
ATTORNEY AT LAW

1680 NORTH VINE STREET  
SUITE 1201 HOLLYWOOD-TAFT BUILDING  
HOLLYWOOD 28, CALIFORNIA  
HOLLYWOOD 6-7103  
CABLE ADDRESS: "SCHLOSBER"

VIA AIR MAIL

January 30, 1964

Mr. Irving Bernstein  
c/o United Jewish Appeal  
1290 Avenue of Americas  
New York, New York

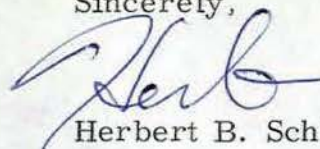
Dear Irving:

The enclosed letter was received this date from our attorney in London. It appears that someone has made a mistake, but I do not think that the mistake is ours since we were promised the financial contribution or we would not have gone into the case this far but would have made a settlement with Dr. Dering, which financial settlement figure would have been far less than that which Lee Uris is actually contributing to this "fighting fund". I think Lee Uris has made a great mistake in relying on certain people's promises that funds would be forthcoming only to be told a year later that senior officers decided the conference was unable to contribute towards the case.

Unless something is done to change these senior officers' minds, that they must contribute towards this case, then there will be no case and there will be no trial of the case. If this case doesn't mean that much to the senior officers then surely I can convince Lee Uris that this case doesn't mean that much to him either. If financial help isn't forthcoming from that source I have no other alternative but to insist to Lee Uris that the London attorneys settle the case out of Court with Dr. Dering and chalk the whole experience up to his poor judgment of the Jewish people.

As a Jew, I am appalled at the decision of the senior officers of the conference.

Sincerely,



Herbert B. Schlosberg

HBS:ez  
Encl.

cc: Mr. Leon M. Uris w/ copy of encl.

**KAUFMAN & SEIGAL**

**SOLICITORS**

COMMERCIAL & FINANCIAL

A. KAUFMAN, LL. B.  
M. C. SEIGAL, M.A. (HONOR.)  
EDGAR LEVY, LL. B.

TELEPHONE: LANGHAM 3302.  
45 LINES  
TELEGRAMS: KASPLAN VOYDOLONDON  
CABLEGRAMS: KASPLAN LONDON

72 NEW CAVENDISH STREET

LONDON · W-1

27th January, 1964

Reference please quote K.2066/EL

**EXPRESS AIRMAIL**

Leon M. Uris, Esq.,  
P.O. Box 584,  
Malibu,  
California,  
U.S.A.

Dear Mr. Uris,

AMERICAN JEWISH  
ARCHIVES

During

I have received a communication from the proposed trustee of the various contributions that the expected contribution from the United States will not materialise. Is there any pressure you can exert?

A copy of a cable in response to one sent by the proposed trustee is as follows:-

"There must be some mistake since senior officers DECEMBER eleventh meeting explicitly decided conference unable contribute towards this case regards".

Yours sincerely,

E. LEVI.



*W...*

LT

UNITED JEWISH APPEAL  
1290 AVE OF THE AMERICAS

JAN 28, 1964

NAHUM GOLDMANN  
JEVAGENCY  
JERUSALEM (ISRAEL)

ALL AMERICA

AM SENDING YOU LETTER ON DERING CASE STOP IMPORTANT ACTION BE TAKEN IMMEDIATELY  
UPON ITS RECEIPT REGARDS

FRIEDMAN

HAF:bil



*Ans*

*2/10*

January 28, 1964

*Re Henry -  
give copy to  
Bill*

Dr. Nahum Goldmann  
The Jewish Agency  
P. O. Box 92  
Jerusalem, Israel

Dear Nahum:

As you can see from the enclosed letter, and especially the two paragraphs I have checked on page 3, it is essential that the necessary funds be put up as quickly as possible.

When I discussed this with you, you asked that I talk to Jacob Blaustein which I did. As you can see from the letter, time is running out. Therefore, it is essential that the money be transferred to Easterman so that arrangements can be made to bring the proper witnesses.

The trial is due to start shortly and unless action is taken there will be no other alternative but to settle out of court.

INSERT: Warmest regards,

Cordially,

Herbert A. Friedman

HAF: bil

I would appreciate hearing from you as soon as possible as to what will happen or, better yet, please communicate directly with Easterman in London and simply send me a copy to keep me informed.

All the best

KAUFMAN & SEIGAL

SOLICITORS

COMMISSIONERS FOR OATHS

S. KAUFMAN, LL. M.  
H. C. SEIGAL, MA (OXON)  
EDGAR LEVY, LL. B.

TELEPHONES: LANGHAM 3303 (3 LINES)  
LANGHAM 0997 (4 LINES)  
TELEGRAMS: KAUFLOW WESDO, LONDON  
CABLEGRAMS: KAUFLOW, LONDON, W1

72 NEW CAVENDISH STREET  
LONDON W 1

In reply please quote:- K.2066

When telephoning  
please ask for  
Mr. Kaufman

16th January, 1964.

Leon M. Uris, Esq.,  
P.O. Box 584,  
MALIBU,  
California,  
U.S.A.

Dear Mr. Uris,

Re: Deritz

The preparations for trial have now reached a crescendo and we have to face the financial problem fully and squarely.

Owing to the incredible survival of witnesses, we are faced with the problem of transporting the following people from their home countries and paying for their hotel accommodation for a period which might be as long as 21 days:-

1. Six Greek girls from Israel
2. Three Greek men from Israel
3. Israeli medical professor who has treated the girls throughout
4. Mr. Heusner
5. Greek girl from Salonica and her husband
6. Greek girl from Los Angeles
7. Dr. Klodzinski from Krakow
8. Mr. Holuj from Krakow
9. Dr. Kleinova from Warsaw

contd..

Leon M. Uris, Esq.

16th January, 1964.

- 2 -

10. Professor Jurkovic from Prague
11. Mr. Langhein from Vienna
12. Dr. Hentval from Paris
13. Possibly Mr. Cutman from Paris
14. Possibly Mr. Goldmine from Paris

As you will see, this is a total of twenty-three persons and we, as solicitors, have to buy their tickets, pay their hotel expenses and make ourselves responsible for their upkeep while here. In addition, in order to ensure that the six Greek girls in fact come from Israel, we have thought it an appropriate precaution to arrange for Dr. Brevde to go to Israel to collect them and to bring them back to England. Naturally, her expenses and loss of earnings must be compensated.

In addition, we have two medical witnesses to date, Professor Nixon of the University of London, with regard to the operations on women, Sir Brian Windeyer, the Dean of Middlesex Hospital with regard to irradiation on both men and women. We may have to have a surgeon to talk about the operations on the men and a specialist on anaesthetics to talk about the anaesthesia.

On the assumption that we keep Mr. Gerald Gardiner, Q.C., his brief fee will be the subject of a discussion but is not likely to be below 1000 guineas and his junior (Mr. Hirst) will require the usual two-thirds. In addition, Counsel is paid a "refresher fee" for each day after the first and if we are right in thinking that this might last fifteen days in Court, we have to provide about £7,500 under this heading.

It is therefore our estimate that the actual disbursements are going to be in the region of £20,000. We feel that we must also ensure against the possibility that the case will last longer than the estimated three weeks, and there are our own fees and those of Messrs. Rubinstain, Nash & Co. to be paid. We feel therefore that we must build up the "Fighting Fund" to a figure of £30,000, which means that a further £24,000 requires to be found.

contd..

Leon M. Uris, Esq.

16th January, 1964.

- 3 -

You and Mr. Kimber together found £6,000 at the commencement and the arrangement with the Jewish authorities is that you should build up your joint contribution to \$15,000. Mr. Kimber is paying over a further £3,000 which we shall place in the "Fighting Fund" and your agreed contribution is £6,000 to be placed to the credit of the "Fighting Fund" and I trust that you can kindly make arrangements for this sum to reach us by the end of this month, so that we can safely start buying the tickets for the transportation and reserving the hotel accommodation. You will appreciate that all these steps have to be taken well in advance owing to the pressure on transportation and hotel accommodation around Easter.

With regard to the contribution from the Jewish authorities, as you know the Jewish Agency has paid \$10,000, which is in the hands of Mr. Easterman as Trustee, which is satisfactory. Mr. Hausner has written to say that a further \$20,000 has been found by Israel, but this has not reached us and in fact there was a rather ambiguous letter from Mr. Beham indicating that the people in Israel were only prepared to find 50% of their contribution at this stage. This might be a misunderstanding and it might refer to the fact that the contribution from the Jewish authorities is to be half of the total required. If, in fact, Mr. Hausner is correct and the money from Israel turns up shortly, this only leaves us with the required contribution from the Claims Conference and that is a matter which has to be dealt with by Rabbi Friedmann on your side. ✓

In effect, therefore, there are two steps which you could kindly take forthwith:-

- (a) Please remit \$6,000 to us to add to the £3,000 which Mr. Kimber is making available forthwith,
- (b) Ensure that the Claims Conference remits forthwith the \$15,000 to Mr. Easterman of the World Jewish Congress to be held by him as Trustee. ✓

This case has practically turned into a "State trial" and a whole team of us in my office are devoting ourselves exclusively to it. It is because of the tempo accelerating to such a degree that I have been

contd..

Leon M. Uris, Esq.

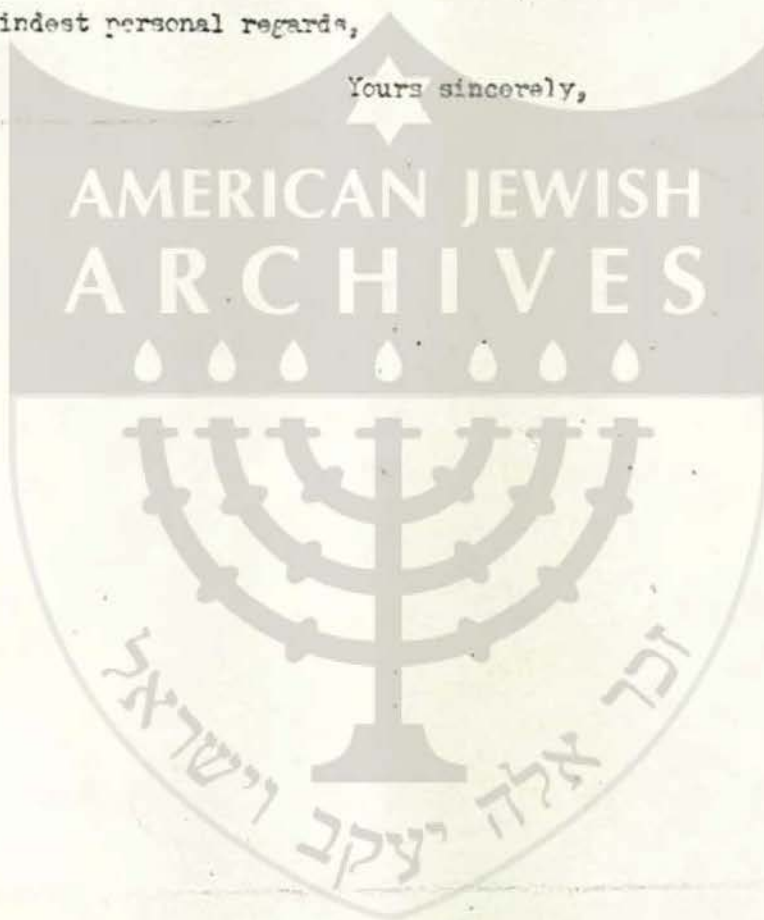
16th January, 1964.

- 4 -

unable in the last few weeks to keep you fully posted, but I hope to let you have a further interim report in the near future.

Kindest personal regards,

Yours sincerely,



Irving Bernstein

1680 NORTH VINE STREET  
SUITE 1201 HOLLYWOOD-TAFT BUILDING  
HOLLYWOOD 28, CALIFORNIA  
HOLLYWOOD 6-7103  
CABLE ADDRESS: "SCHLOSBER"

January 23, 1964

~~MM  
Schlosberg  
at  
Washington~~

Irving

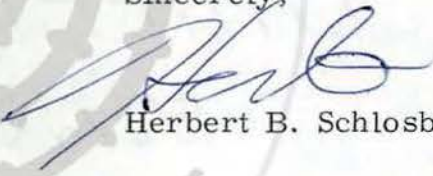
Uris

AMERICAN JEWISH

address in New York so I am sending you a copy  
of London attorney to your home address, I hope

ARCHIVES

Sincerely,



Herbert B. Schlosberg

HBS:ez  
Encl.



A SERVICE OF RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525

OPERATION OF AMERICA  
N.Y. TEL. CI. 7-5525

*file - URIS*

RX  
Nov 28 12 42 PM '63

RX68 UWS2385 OPH916

LONDON 19 28 1142

FRIEDMAN

U J A 165 WEST46THSTREET NEWYORK

ABSENCE EASTERMAN COMMUNICATED LEVY CONTENTS YOUR CABLE STOP GOLDMANN  
CONTRIBUTION EDSSSENTIAL

KRAFSOFF

COLLN



NS, INC.  
OF AMERICA  
CI. 7-5525



RCA COMMUNICATIONS, INC.  
A SERVICE OF RADIO CORPORATION OF AMERICA  
30 ROCKEFELLER PLAZA, N.Y. TEL. CI. 7-5525

X

*Arise*

UNITED JEWISH APPEAL

EASTERMAN  
WORLDGROSS  
LONDON (ENGLAND)

NOV. 26 1943

W.U. CABLES

HAVE SPOKEN GOLDMANN RE HIS CONTRIBUTION STOP DO YOU STILL NEED IT  
STOP IF YOU FEEL YOU HAVE ENOUGH THAT WOULD MAKE LIFE EASIER FOR ALL  
OF US STOP IF YOU ARE SHORT HE IS PREPARED ARGUE FOR IT AND WANTS MY  
HELP PLEASE CABLE SOONEST REGARDS

FRIEDMAN



World Jewish Congress  
Department of International Affairs

55, New Cavendish Street,  
London, W.1.

ALE/NK

18th November, 1963.

Rabbi Herbert Friedman,  
United Jewish Appeal,  
New York.

Dear Herbert,

Thanks for your cable.

Beham came to London last Thursday, and Kaufman, Levy and I had a consultation with him. He told us that the matter was now in order, and that \$41,000 would be coming to London.

According to the instructions from Israel, I will act as Trustee of these funds, and will pay them out to Kaufman & Seigal, Uris' lawyers, pro rata to the payments made by Uris and his publishers. Thus ends, I hope, a difficult and lengthy chapter.

There remains the promised contribution from the Claims Conference. Perhaps you would have a word with Nahum to see that this arrangement is carried out.

With kind regards,

Yours sincerely,

*Alex*

A. L. Easterman

x

*W. U.*

UNITED JEWISH APPEAL

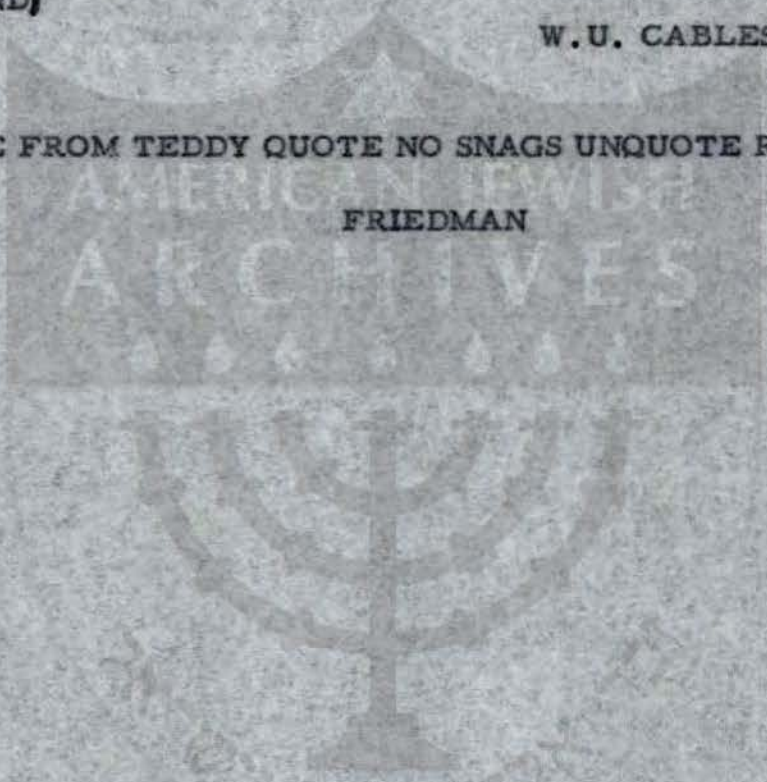
ALEX EASTERMAN  
WORLDGROSS  
LONDON (ENGLAND)

Nov. 11 63

W.U. CABLES

RECEIVED CABLE FROM TEDDY QUOTE NO SNAGS UNQUOTE REGARDS

FRIEDMAN



111/ACU  
Via All

Via Commercial - Via Globe - Mackay Radio

RB ACR40/IT436

JEC182X4016

FF JERUSALEMISRAEL 7 7 1445 ISRGVT

ETAT FRIEDMAN UJAPPEAL NYK

NO SNAGS

TEDDY

27



HB  
HAP

1703 NOV 7 AM 10 09

00  
TO SEND A MESSAGE: PHONE 797-3311 - TO CALL A MESSENGER: PHON  
MESSAGE INFORMATION: PHONE 797-7550 - OTHER MATTERS: PHONE

*Letter  
for you*

*Wris*

LT

UNITED JEWISH APPEAL, 1290 AVE OF THE AMERICAS

SEPTEMBER 10, 1963

EASTERMAN  
WORLDGROSS  
LONDON (ENGLAND)

RCA

JUST RETURNED OFFICE STOP DIDNOT HAVE TIME ANSWER YOUR LETTERS STOP FEEL VERY  
STRONGLY FIRM COMMITMENT WAS MADE BY GOLDMAN SHARETT STOP AM WRITING THEM MY  
OPINION THAT KAUFMANS PROPOSAL FOR DEPOSITING MONEY IN TRUST E ACCOUNT EMINENTLY  
FAIR <sup>STOP URGING</sup> ~~USE~~ THEM TO DO IT IMMEDIATELY REGARDS

FRIEDMAN

HAF:Bill

World Jewish Congress  
Department of International Affairs

55, New Cavendish Street,  
London, W.1.

ALE/NK

1st October, 1963.

Rabbi Herebrt Friedman,  
United Jewish Appeal,  
New York.

Dear Herbert,

I duly received and thank you for your cable of 10th September.

Uris' lawyers tell me that there is still no implementation of the promise of financial assistance towards his defence costs.

I have, however, just received another note from Teddy Kollek stating that he and Mr. Beham intend to see the Minister of Finance on his return from the United States early this month, and that they are asking Mr. Hausner to join them. Teddy adds, "we are hopeful of a favourable conclusion of this matter".

As the case is fast approaching the Court hearing, it is obviously imperative that there should be a speedy and satisfactory conclusion of the financial arrangement which you, Uris' lawyers and I understood to have been concluded.

I am sure you will do your utmost to press this as a matter of urgency.

With all good wishes for the New Year,

Yours sincerely,



A. L. Easterman

World Jewish Congress  
Department of International Affairs

55, New Cavendish Street,  
London, W.1.

ALE /NK

29th August, 1963.

Rabbi Herbert Friedman,  
United Jewish Appeal,  
263, West 46th Street,  
New York City 36,  
U.S.A.

Dear Herbert,

Uris & Ors. re Dering

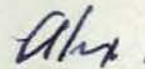
I am sorry I have not had any reply to my letter to you of 9th August. In case it may have gone astray, I enclose a copy, and would ask you to deal seriously and as speedily as possible with the financial contributions promised to enable Uris' legal advisers to defend the libel action against him.

As I have been in correspondence on this subject also with Teddy Kollek, I enclose (1) copy of my letter of 25th July to him, (2) copy of his reply of 31st July to me, (c) copy of Mr. Kaufman's letter to me of 28th August, in reply to Teddy's communication, (4) copy of my further letter of to-day to Teddy.

This correspondence shows that the matter is now becoming urgent, and I hope to hear from you that you have taken the necessary action.

With kind regards,

Yours sincerely,



A. L. Easterman

ALE/NK

9th August, 1963.

Rabbi Herbert Friedman,  
United Jewish Appeal,  
263, West 46th Street,  
New York City 36,  
U.S.A.

Dear Herbert,

I learn from Mr. Kaufman that the understanding to contribute to Leon Uris' costs in defending Dering's libel action against him has not been fulfilled. This is rather serious, because the case, on which a vast amount of work has been done, may come to trial in or about the autumn - the fall, to you - and the prospects of success, in the lawyer's opinion, are very good for Uris.

Witnesses have to be brought from many countries to London, and have to be maintained. If funds are not made available, this is impossible, and the case could well be lost.

In these circumstances, may I suggest that you give the necessary push in the proper quarter or quarters from which a financial contribution is expected, to transmit the funds required and promised to Mr. Kaufman as soon as possible.

With kind regards,

Yours sincerely,

A. L. Easterman

Copy: Mr. Kaufman

25th July, 1963.

T. Kollek, Esq.,  
Office of the Prime Minister,  
Jerusalem,  
Israel.

My dear Teddy,

May I invite your interest, as a matter of urgency, in the libel action, pending in London, which Vladislav Dering, the Auschwitz doctor, has taken against Leon Uris, the author of "Exodus". Dr. Dering is claiming damages for the statement in "Exodus" that he performed inhuman surgical experiments on Jewish men and women prisoners.

Uris appointed Mr. Solomon Kaufman, a London lawyer of high standing whom I know personally and greatly respect, to represent him in his defence of Dering's action. From the outset, Mr. Kaufman has been in consultation with me on various aspects of the case, and, in the early stages, Mr. Uris himself was in communication with me.

Mr. Uris took the view that the case involved important general Jewish issues relative to the Nazi anti-Jewish terror, with particular reference to Nazis who committed crimes against the Jews, and, therefore, that he should be assisted in meeting the essentially heavy financial burden of preparing and conducting the defence of what must be a difficult and protracted Court action.

Uris approached and urged the Government of Israel, the Jewish Agency and the World Jewish Congress to contribute to the cost, particularly in respect of the very considerable expense necessitated by tracing a large number of witnesses, obtaining and preparing their evidence and bringing them to London to testify when the case comes to trial. A vast amount of work and expense has already been invested and will be required, not least to engage prominent Counsel, and to maintain 15 or 20 witnesses from Israel, the United States and Europe for the trial which, I am informed, is likely to last for about 14 days. The enclosed document serves to indicate the nature and extent of the work and expense connected with the impending trial.

In the early stages, Mr. Uris and Mr. Kaufman had consultations on the financial assistance required with Mr. Beham of the Prime Minister's Office in Jerusalem, with Rabbi Herbert Friedman of the United Jewish Appeal in New York, and with the Jewish Agency.

At a consultation last December in Mr. Kaufman's office in London, in which I was asked to participate, Mr. Beham stated that the Israel Government would contribute £20,000, the Jewish Agency £11,000 and the Claims Conference £10,000, towards the defence costs. Uris himself is contributing £20,000, and his London publishers, who are being sued as co-defendants, are contributing £14,000.



Mr. Kaufman has informed me that nothing of these promised contributions has been received from the Israel Government, the Jewish Agency or the Claims Conference, and that the absence of these funds will seriously jeopardise the defence against Dering's action. It would be disastrous if, for lack of this essential finance, Uris' defence (which his legal advisers consider to be otherwise unassailable) were to be gravely impeded, if not completely frustrated.

I ought to say that, from the beginning, Uris has maintained, in my opinion with justice, that, as the case was bound to involve him in very heavy costs beyond his financial capacity, it would have been simpler for him to have withdrawn publicly the statement in "Exodus" and thus to escape so onerous a liability. This would have meant, however, that Dering, unquestionably guilty of having committed atrocities against Jews, would have "got away" with his crimes, and probably would have received money damages besides. Such a result would have adversely affected the veracity of the general Jewish case concerning Nazi anti-Jewish atrocities. Uris chose to defend the case, not for personal reasons, but because of the wider Jewish issues in which the Israel Government and Jewish organisations were concerned.

Another aspect is that bringing Dering to justice has a close relation to the Eichmann case, in that it is important for historical reasons to substantiate the character and extent of Nazi crimes against the Jews, particularly those committed at Auschwitz.

As the case is likely to come to trial within the next few months, and as it is essential that the defence should not be obstructed or weakened by the lack of funds, may I enlist your good offices to see that the promised contribution by the Israel Government should be made available without delay. I shall be glad, therefore, if, in the first instance, you would discuss the matter with Mr. Beham and see that the necessary arrangements are made for the allocation of the funds which he stated would be made available to Mr. Kaufman in London.

I should like to add that Mr. Gideon Hausner is now acting as Mr. Kaufman's representative in Israel in connection with this case, and is fully informed of the position with regard to it. I have also written him asking him to get in touch with you.

With kind regards,

Yours sincerely,

A. L. Easterman

Jerusalem, July 31st, 1963.

Mr. A.L. Easterman  
55 New Cavendish Street  
London, W.1.

Dear Alex,

Thank you for your letter of July 25th.

In a general way I am aware of the Uris affairs. Both Mr. Hausner, who is Mr. Kaufman's representative here and Mr. Beham have kept me informed of all developments.

And this is what I learned from them. "Unfortunately, you must have misunderstood the situation: Rabbi Friedman, Nahum Goldman and Beham promised to do what they could in order to get various offices to participate in the cost.

Mr. Kaufman and Mr. Hausner confirmed that it is quite impossible to determine the total cost at this point, but some of the organizations involved are willing to pay, in principle, the local expenses resulting from Mr. Hausner's work, travel of witnesses, etc." We have asked Mr. Uris several times to let us have a more formal statement and request. Beham talked about this to Mr. Kaufman on the phone only a few weeks ago. Nothing has happened.

I am sure you realize as well as everybody that neither the Government nor any other organization is in a position to pay out considerable amounts of money without some sort of formal request and a written agreement. In any case, the participation of all bodies would be proportional to the total cost up to a maximum of \$75,000.

Therefore, at this point, our hands are tied and we cannot do anything until Uris understands that the formalities of the arrangement, while they may not be to his liking, must be taken care of."

With kindest regards,

Sincerely yours,

Theodore Kollek.



KAUFMAN & SEIGAL  
SOLICITORS

COMMISSIONERS FOR OATHS

S. KAUFMAN, LL. M.  
H. C. SEIGAL, M.A. (HONS.)  
EDGAR LEVI, LL. B.

TELEPHONES: LONDON 5303 (4 LINES)  
LONDON 0997 (4 LINES)  
TELEGRAMS: KAUFLEW WESDO LONDON  
CABLEGRAMS: KAUFLEW LONDON, W1

72 NEW CAVENDISH STREET  
LONDON W 1

In reply please quote - K.2066

When telephoning  
please ask for  
Mr. Kaufman

28th August, 1963.

A. L. Easterman, Esq.,  
World Jewish Congress,  
55 New Cavendish Street,  
LONDON, W.1.

Dear Mr. Easterman,

Re: Uris A. Org. re Dering

I am obliged to you for sending me a copy of the letter addressed to you by Mr. Theodore Kollek dated 31st July, 1963, and as you have asked me to comment on that letter I shall raise a few points:-

1. When we met you, Mr. Behan and Mr. Shouras on the 19th December, 1962, we fully understood that firm undertakings were given to make contributions to the expense of the Defence in the following manner:-

Jewish Agency	\$ 11,000
Claims Conference	\$ 10,000
Mr. Behan's associates	\$ 20,000

It was thus that we reported the situation to Mr. Uris at the time and he conducted conversations and correspondence with various parties (including Mr. Behan and Rabbi Friedman) on the basis of a firm undertaking. This is the first time that I have seen the suggestion that the interested parties merely promised "to do what they could in order to get various offices to participate in the cost".

contd..

A. L. Easterman, Esq.

28th August, 1963.

2. At a later stage, two gentlemen called upon me from the Israeli Embassy in London at the request of the Ambassador. I gave the fullest possible explanation of the situation, and when they left as I understood that there was to be a favourable report to the Ambassador (and through him to his home Government) on the urgent necessity to assist in the costs of the Defence.

3. In your letter to Mr. Kollek you quite correctly set out that the Defendants, themselves, are finding £15,000 (say \$42,000) towards the costs of the Defence, and the contributions which we understood were to be made by the various Jewish bodies amounted to another \$41,000. In other words, the Defendants, themselves, and the Jewish bodies were to share the responsibility equally. This being so, I am at a loss to understand Mr. Kollek's statement that "we have asked Mr. Uris several times to let us have a more formal statement and request." The statement is that the Defendants themselves are finding \$42,000 and the request is that the Jewish bodies should find an equal amount, namely \$41,000. It is quite correct that at this stage of the matter, it is not possible to determine the total cost; although we know that numerous witnesses have to be brought from all over the world, we cannot yet say how long they will have to remain in London, as the length of the trial is not yet known - nor can we say how much will have to be paid to the barristers, as again the length of the trial is unknown. I should like to take this opportunity of again pointing out that the real costs involved in this matter constitute the expense of bringing witnesses to London, their maintenance during the trial, and the fees to the barristers engaged to argue the Defence. We have thought it proper to retain Mr. Gerald Gardiner, Q.C., who is a barrister of the highest eminence in the land. In a matter of this political importance, we thought it right that no expense should be spared.

4. The suggestion we are making is that the three Jewish bodies should put down the \$41,000, which might well be deposited in the personal name of yourself as a Trustee for all concerned. There would then be equivalent draws on the Fund lodged in your name and the Defence Fund established by the Defendants themselves. If, as might well happen, Dering fled the country prior to the trial, then only a

contd..

A. L. Easterman, Esq.

28th August, 1963.

comparatively small proportion of the Defence Funds would have been expended and the balance would then be returned to the parties who had provided it.

5. The suggestion to pay local expenses resulting from Mr. Hansner's work, travel of witnesses, etc. really does not meet the situation. The major costs are the stay of witnesses in London and the barristers' fees here in London, and the suggested contribution of local expenses etc is of no real help.

6. If I have succeeded in making the position clear, either this letter can be treated as the instructions to you as Trustee or, alternatively, we can prepare a brief agreement covering the same points as are dealt with in this letter. However, I do not think it fair either to Mr. Uris or to me to say that the reason why support has not been hitherto forthcoming is that "formalities of the arrangement" have not been dealt with by us.

7. It is now open to us to apply for a fixed date for the hearing and if we were to do so, the Court would probably order that the hearing should take place about next January. In the absence of means to see the case through, we have naturally been reluctant to apply for a fixed date, and I am still holding my hand in this respect. I therefore very much hope that the various Jewish bodies will now see their way to come forward in the manner which we thought was agreed as long ago as 19th December last.

I should like to take this opportunity of thanking you personally for your very kind intervention.

Yours sincerely,

ALE/NK

29th August, 1963.

T. Kolley, Esq.,  
Office of the Prime Minister,  
Jerusalem,  
Israel.

Dear Teddy,

Uris & Ors. re Dering

I have refrained until now from writing to thank you cordially for your letter of 31st July and for the trouble you have taken to enquire into the matter with which it deals because (a) I have been away "conferencing" in Switzerland, and (b) I have been waiting for the comments of Mr. Kaufman who has been absent on holiday.

Mr. Kaufman has now written me on the matter, and I think it best to send you, as I do herewith, a copy of his letter received to-day.

In the light of Mr. Kaufman's very full explanation of the circumstances in which he had expected to receive contributions towards the cost of defending the libel action by Dering against Uris, I do hope that, with your customary energy and understanding, you will do everything you can to bring the financial aspect of the defence to a suitable conclusion. I need hardly emphasise the necessity of urgency in this matter, as Mr. Kaufman explains clearly.

In his letter, Mr. Kaufman is good enough to suggest that I might act as a Trustee for any funds contributed by the Jewish organisations. If this suggestion is considered an adequate protection, I should be most willing to act but, if whoever is concerned considers any other safeguard, I am sure Mr. Kaufman will agree, and of course I would have no objection whatever.

I hope I can have your early and positive reply.

With kind regards,

Yours sincerely,

A. L. Easterman

World Jewish Congress  
Department of International Affairs

55, New Cavendish Street,  
London, W.1.

ALE/NK

9th August, 1963.

Rabbi Herbert Friedman,  
United Jewish Appeal,  
263, West 46th Street,  
New York City 36,  
U.S.A.

Dear Herbert,

I learn from Mr. Kaufman that the understanding to contribute to Leon Uris' costs in defending Dering's libel action against him has not been fulfilled. This is rather serious, because the case, on which a vast amount of work has been done, may come to trial in or about the autumn - the fall, to you - and the prospects of success, in the lawyer's opinion, are very good for Uris.

Witnesses have to be brought from many countries to London, and have to be maintained. If funds are not made available, this is impossible, and the case could well be lost.

In these circumstances, may I suggest that you give the necessary push in the proper quarter or quarters from which a financial contribution is expected, to transmit the funds required and promised to Mr. Kaufman as soon as possible.

With kind regards,

Yours sincerely,

*Alep.*

A. L. Easterman



Chris

July 30, 1963

Dear Yohanan:

On instructions from my solicitor, Mr. Kaufman, I'm advising you that I will not write the letter you requested which either promises or implies re-payment to the Israeli Government for publications arising from the Dehring matter.

Mr. Kaufman cites to me various legal reasons. My reasons are otherwise. I found the entire suggestion repugnant and told you so in my last letter. The issue of aid, again, is acceptance of a public responsibility based purely on moral grounds.

To date, none of the Jewish agencies who promised to help have done so.

My feeling of this universal Jewish slap in the face to someone who has done quite a bit for them is strangely not one of great surprise or terrible anger. I feel complete disgust.

Meanwhile, we are continuing to pursue our defense with great diligence. If and when the issue comes to trial we are then faced with bringing witnesses from Poland, Israel, Greece, America, Austria and elsewhere to England. I intend to keep the Jewish organizations to their word so painfully wrung from them. I should like your advice on just how these people will be pursued and the monies collected. Do you wish to undertake it? By copy of this letter I am advising Herb Friedman of what I consider to

COPY

be a pretty sickening state of affairs.

I know that you personally are not involved in this and I hope we will always remain friends. I do not wish to express my other feelings to you. I think they best be left unsaid because I do still retain a loyalty to the ideals which prompted me to write Exodus.

As ever,

uris

Mr. Yohanan Beham  
5 Sholem Aleichem Street  
Jerusalem, Israel



COPY

July 30, 1963

Dear Herb:

Without lengthy explanation, I think you can pick up the drift of the exchange between Yohanan Beham and myself regarding Israeli funds.

The matter with the other Jewish agencies is so loathsome I find myself barely able to write about it in a calm manner. I think these people should be made to live up their obligations and I hope that you are still of enough heart and conviction in this whole matter to see it through.

Kaufman has done an utterly fantastic job in piling up the evidence against Dehring and if indeed he plans to go through with the trial, we're going to put on a pretty good show.

The plain fact of the matter is that once the trial date is set the financial burden becomes staggering and I should like to hear from you soonest that some method of collection is under way.

Warmest regards, as ever,

uris

Herbert Freidman  
UJA  
165 West 46th Street  
New York 36, New York

COPY

July 30, 1963

Dear Herb:

Without lengthy explanation, I think you can pick up the drift of the exchange between Yohanan Beham and myself regarding Israeli funds.

The matter with the other Jewish agencies is so loathsome I find myself barely able to write about it in a calm manner. I think these people should be made to live up their obligations and I hope that you are still of enough heart and conviction in this whole matter to see it through.

Kaufman has done an utterly fantastic job in piling up the evidence against Dehring and if indeed he plans to go through with the trial, we're going to put on a pretty good show.

The plain fact of the matter is that once the trial date is set the financial burden becomes staggering and I should like to hear from you soonest that some method of collection is under way.

Warmest regards, as ever,

*Herb*  
uris  
*m*

Herbert Freidman  
UJA  
165 West 46th Street  
New York 36, New York

July 30, 1963

Dear Yohanan:

On instructions from my solicitor, Mr. Kaufman, I'm advising you that I will not write the letter you requested which either promises or implies re-payment to the Israeli Government for publications arising from the Dehring matter.

Mr. Kaufman cites to me various legal reasons. My reasons are otherwise. I found the entire suggestion repugnant and told you so in my last letter. The issue of aid, again, is acceptance of a public responsibility based purely on moral grounds.

To date, none of the Jewish agencies who promised to help have done so.

My feeling of this universal Jewish slap in the face to someone who has done quite a bit for them is strangely not one of great surprise or terrible anger. I feel complete disgust.

Meanwhile, we are continuing to pursue our defense with great diligence. If and when the issue comes to trial we are then faced with bringing witnesses from Poland, Israel, Greece, America, Austria and elsewhere to England. I intend to keep the Jewish organizations to their word so painfully wrung from them. I should like your advice on just how these people will be pursued and the monies collected. Do you wish to undertake it? By copy of this letter I am advising Herb Friedman of what I consider to

COPY

be a pretty sickening state of affairs.

I know that you personally are not involved in this and I hope we will always remain friends. I do not wish to express my other feelings to you. I think they best be left unsaid because I do still retain a loyalty to the ideals which prompted me to write Exodus.

As ever,

uris

Mr. Yohanan Beham  
5 Sholem Aleichem Street  
Jerusalem, Israel



COPY

December 9, 1962


Dear Herb:

As you know, the enclosed letter is in regards to queries from Beham. Kaufman, of course, is in the best possible position to make this sort of estimation and as you can well imagine, has my complete and unqualified confidence. The ceiling of an additional \$75,000 maximum is in fact, quite a bit lighter than we originally suspected and it is hopeful that the powers to be come through.

None of us like this nasty figure about damages, but the possibility of ever having to come to this is tremendously remote.

I want to personally thank you for your efforts. It will all be worth it when we get that bastard on the witness stand.

Best regards,

  
uris

Rabbi Herbert Freidman  
UJA  
165 West 46th Street  
New York 36, New York

December 9, 1962

Dear Yohanan:

Here are the figures we just spoke about on the phone which Kaufman cabled in to me.

He sets as a minimum figure between \$45,00 and \$60,000 and a maximum of \$75,000 for full expansion of the case. I am assuming that this is in addition to the monies already on deposit. I have sent \$12,000 so far. My other expenses to date have been around \$4,000. In addition, my publisher has, or is due to, deposit \$6,000 into the 'fighting fund' and his expenses to date have also been probably several thousand dollars in personal time and effort spent on preparation.

Mr. Kaufman brings up the possibility of damages which could expand our cost to \$150,000. We feel that the possibility of having to pay damages and court costs are practically non-existent. In addition to a very strong case, you must bear in mind that we need only convince one out of twelve jurors that Dehring is guilty. Nevertheless, this figure must be brought into conversations because no matter how remote, the possibility still does exist.

I should say that the first urgent need is for an additional \$50,000 which will allow Mr. Kaufman to begin the arduous task of tracking down witnesses and have in his hands the funds to put on investigators and extra legal help.

He mentions especially that he is looking forward to seeing you on or about December 18th in London.

COPY



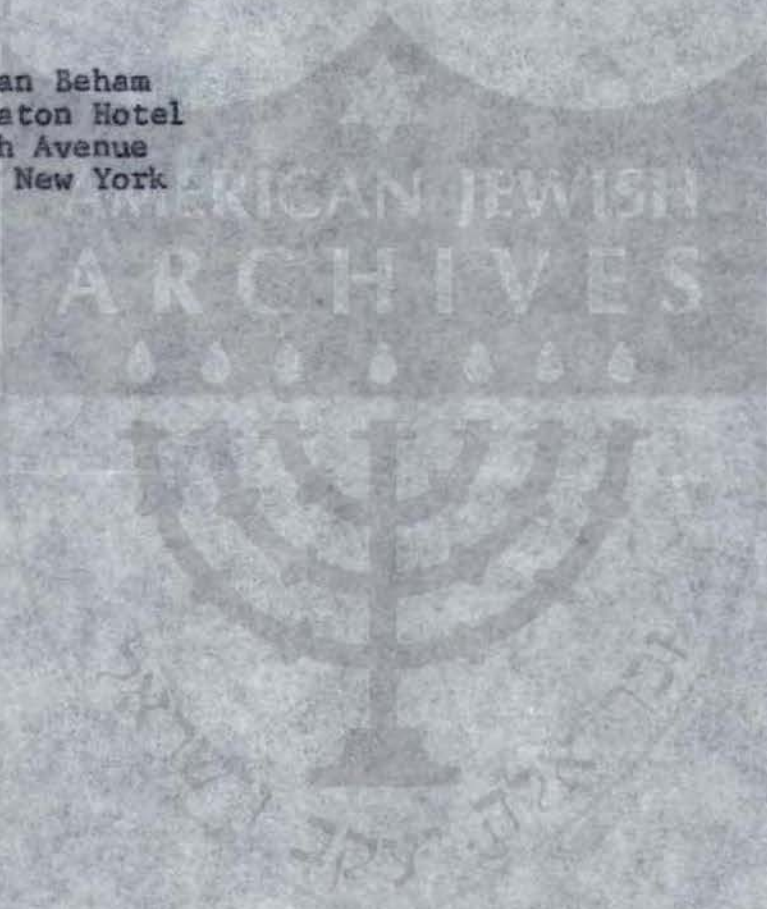
As a double check in case anything happens to go wrong with communication lines, I am sending a copy of this letter to Herb Freidman.

Warmest personal regards, as ever,

uris

Mr. Yohanan Beham  
Park Sheraton Hotel  
56th & 7th Avenue  
New York, New York

C  
O  
P  
Y



November 21, 1962

Dear Herb:

Irving tells me you did fine work in presenting the Dehring matter to the powers to be. I wish the results were so clear. Mr. Kaufman is now attempting, I believe, to work out something with World Jewish Congress. I need not remind you that Goldman is addressing your National Conference and should be spoken to again.

Although my 'letter of record' annoyed the hell out of a number of people the issue involved is not my brashness or lack of sophisticated discipline in protocol, but the basic life and death struggle of the Jewish people.

It is hard for me to comprehend that the Jewish leaders cannot grasp the consequences of losing this case. Of course, my first hand dealings with Jewry should have conditioned me for this lack of reaction. We have that penchant for dying quietly and without protest, you know. There is yet to be heard a single outcry of anger or indignation against the butcher, Dehring.

What pains me to the depths of my being is the silence from Israel. What has happened to them? Where is their righteous wrath? Where has the militancy gone?

As God is my judge, I believed in Ari Ben Canaan. I believed in him when he snatched Eichmann from Argentina. I believed in him when he led Israel's armies into the Sinai. I believed in him when he defied the British Empire and brought the survivors of the holocaust to their homeland.

I think that Ari-Ben Canaan is dead. I see in the broad canvas of history a closing of the circle. The Jewish people, with Israel in equal guilt this time, are again arranging their own destruction by

lack of action. After handing Dr. Dehring the reward for sterilizing and murdering Jews the Jew baiters in South America and the Soviet Union and elsewhere on this planet will have an open hunting season. Indeed, it is a Greek tragedy. It is sorrowful for me to watch it, helplessly.

Do you remember the old nursery rhyme, "The Farmer in the Dell?" Well, the last line says, 'the cheese stands alone. Hi ho the dairio, the cheese stands alone.' The full realization that I must soon turn my back to Israel forever is the most terrible experience of my life.

As ever,

*Lee*  
uris

Herbert Friedman  
United Jewish Appeal  
165 West 46th Street  
New York 36, New York



November 21, 1962

Dear Yohanan:

Thank you for your letter of November 14 and for your help in transferring my Israel funds to England.

There is a basic misunderstanding. The justice due Dehring is merely one aspect. It is strange indeed that you have not grasped the more dominant issue. If I lose this case all I stand to lose is money. However if Dehring prevails in an English court, the damage to the State of Israel and world Jewry would be immeasurable. Dehring would receive, in effect, a mandate which says that it is not only not a crime to sterilize and murder Jews, but in this case, a rewardable act.

If anti-semitism had disappeared from the earth, equivocation on your part might be explainable. But, my friend, a court victory for such a barbarous anti-semitite would be food for Jew baiting elements that abound on this planet.

My point is that Dehring cannot be allowed to win. If I should lose this case because I could not defend it in the widest possible scope, Israel and world Jewry would be the real losers and you must realistically understand that consequence.

Specifically, these are my initial requests;

1. Someone in authority, either your Attorney General or Nazi Crimes Division should go on record that; as a matter of national policy, duty to its citizens and memory of its murdered brethren, the State of Israel is indeed responsible and dedicated to the proposition of bringing to justice known war criminals who committed atrocities against the Jewish people in World War II.

2. That the Government of Israel goes on record, through its authorized spokesman, in considering Dr. Dehring as such a war criminal and an enemy of the Jewish people.

COPY

3. That the Government of Israel will do whatever is necessary and within its power to bring Dr. Dehring to task.

Without this basic position we are fooling ourselves.

Beyond this basic position my very able Solicitor, Mr. Kaufman, will then work out a bill of particulars with your authorized representative as the situation progresses and requires.

If you feel that you personally are not in a position to adequately present this message to those qualified to make the decision then please turn it over to someone who is. Time is a dominating factor. The immediate presentation to proper authorities and their hasty decision will be appreciated.

Warmest regards,

Leon Uris

Yohanan Beham  
Office of the Prime Minister  
Jerusalem, Israel



COPY

ALF/WK/LA

25th October, 1962.

Dr. N. Goldmann,  
Grosvenor House,  
W.1.

Dear Mahum,

I know how little time you have left for your present stay in London, and even that is probably heavily taken up. But I am obliged to ask you and to hope that you can consider the following.

You will have received Herbert Friedman's cable of 15th October sent to you from London, about the libel action against Leon Uris, the author of "Exodus", by Dr. Dering, the former Pole who is believed to have admitted horror experiments in Auschwitz.

The simple issue requiring your consideration is Uris' pressure on principally the World Jewish Congress, the Jewish Agency and the Government of Israel, to contribute financially to the cost of defending this action which may take a long time and will certainly involve very heavy expenses.

We here came into the case when the lawyer for Uris' London publishers asked for our documents concerning Dering, and I consulted our own lawyer, Mr. S. Kaufman (unpaid). I then urged Uris, through our New York office, that he should protect his interests in the case by appointing Kaufman as his lawyer. This he did.

Thereafter, Uris pleaded strongly for financial assistance because the case involved the important general Jewish issue of the punishment of Nazi war criminals.

For the same purpose, Uris also approached Herbert Friedman who, when he was in London, consulted me, and then had a long conversation with the lawyer Kaufman. Friedman was so impressed by Kaufman's explanation of the issues involved that he was convinced of the necessity of giving Uris financial help to fight the case which Kaufman and his leading Counsel considered Uris would win, if he goes through with it.

Friedman thought that the Congress was the most appropriate channel of such assistance, but I explained to him, as I did to Uris' American attorney when he was in London, that the Congress was in no financial position to make such a contribution. Friedman then thought that some way should be found, directly or indirectly, through the Jewish Agency or (I think) the Israel Government, to find the necessary finance. Friedman said he would discuss the matter with you in Israel, and he cabled you to this effect.

Both Friedman and Kaufman expressed the very strong wish that, while in London, you would, with me if necessary, give Kaufman an uninterrupted hour, preferably in his office or home, so that he could give you a detailed review of the evidence and the legal possibilities of dealing successfully with Dering's libel action against Uris.

I hope you will be able to agree to this. In the meantime, I send you Kaufman's report to me, of 15th October, which summarizes the case to that date.

With kind regards,

Yours sincerely,

World Jewish Congress  
Department of International Affairs

ALE/NK/IA

55, New Cavendish Street,  
London, W.1.

1st November, 1962.

Rabbi Herbert Friedman,  
Accadia Hotel,  
Tel Aviv, Israel.

Dear Herbert,

You may be interested to see the  
enclosed copy of a letter which I received this  
morning from Mr. Uris.

With kind regards,

Yours sincerely,



A. L. Easterman



October 29, 1962

Dear Mr. Easterman:

Thanks so much for the copy of your letter to Mr. Beham.

Although I am in sympathy with your motivations, I find nothing in your letter or our past dealings to change my opinion that my remarks were anything but completely justified.

While there are obviously things upon which we disagree, I believe there are more important things upon which we have agreement.

1) If I am compelled to defend this case as an individual, I shall still need the offices of the World Jewish Congress even in limited form in any number of instances. This, of course, will particularly be true of the London office.

2) I am grateful for your appointment of Mr. Kaufman in my behalf.

3) You fail to mention in your letter to Beham your previously stated position that this case has meaning to all Jews. However, you did make an appeal for extra funds. I assume this appeal comes out of the basic morality of the issue and your conclusion that Dr. Dehring has offended the Jews as a people. Mr. Kaufman and Mr. Herbert Friedman have put forth the same beliefs to those empowered to speak for the Jewish people. So, the ultimate decision of whether this is a case against an individual or all of World Jewry is now out of our powers to decide.

4) Either way, I am certain the Dehring matter is more important than our personal differences. Now that we have both gone on record, I propose a cease-fire in order to work with you in a unified manner.



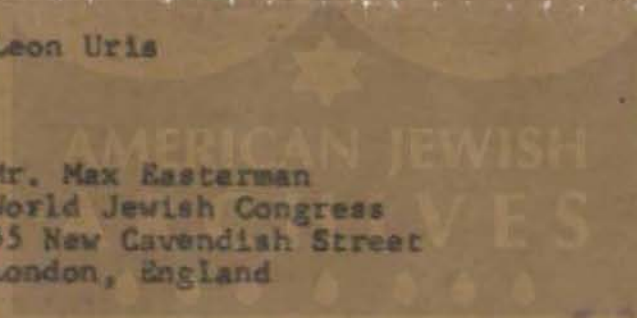
I don't believe that I am taking too much for granted when I say that I know you will render us as full a co-operation as the powers to be allow you.

I hope finally, that time and working together in a worthy cause will make us both forget there was ever any unpleasantness between us.

Sincerely,

Leon Uris

Mr. Max Easterman  
World Jewish Congress  
55 New Cavendish Street  
London, England



התנועה היהודית העולמית  
World Jewish Congress

World Jewish Congress  
Department of International Affairs

ALE/NK/IA

*Uris*  
55, New Cavendish Street,  
London, W.1.

*File*  
31st October, 1962.

Rabbi Herbert Friedman,  
Accadia Grand Hotel,  
Tel Aviv, Israel.

Dear Herbert,

I have just received your note of 28th October for which thanks.

Since you were not favoured with a copy of Uris' letter to Beham, I enclose one herewith, so that you should not be tempted to regard your adjectival description of Mr. Uris as a British, or even an American, understatement.

As you suggested, I asked Nahum to let Kaufman explain the case, and I even sent him a note<sup>\*</sup> summarising it, with a view of getting some financial assistance for Uris' defence.

*\* copy also enclosed*

Nahum did not feel at all well disposed and, in fact, said that he did not want to get involved in such a matter.

You may get better results if and when you talk to him in Israel; I feel I have done all that I can do.

I shall be glad to hear further from you.

With warm regards,

Yours sincerely,

*Alex.*

A. L. Easterman

October 12, 1962

Dear Johannes

Although you are the recipient of record of this letter it is addressed to your government, the world Jewish Congress and all others interested in the "Behring matter".

I barely put my position down so there can be no question of where I stand.

I have just returned from London where I went in order to provide my case and determine a course of action. The first owners of business were to find a common ground with my publisher, William Kimber, and then to decide how we were going to tackle the legal aspects.

Kimber, like all publishers, is protected by a libel clause which may or may not have been valid in this case so that the question of his financial and moral responsibility was a moot one. Under normal publishing procedures he could have handled the litigation in a way he saw fit and then sought indemnity from me for his costs. Furthermore, under normal publishing practices almost any publisher in the world could have gotten out the soft way by making a public apology in court to Behring rather than risk a prohibitively costly defense.

Kimber is not a large publisher, a wealthy one or is he a Jew. These factors, however, do not make him less of a humanitarian. At tremendous risk and expense and against cold legal advice of his solicitor, he has joined with me in a common defense.

As for myself, I also chose not to heed practical advice. I simply could not bring myself to apologize to Behring. For better or worse Kimber and I have instructed our counsel to enter a defense of justification.

My two chief barristers, Gerald Gardner and Colonel Draper are men of conscience incensed over Dehring's atrocities and outraged that he has become a British subject. Although neither of these gentlemen are Jews they are coming in with us at greatly reduced fees in the name of human justice.

We have been warned that the path we have chosen is risky and costly. Rarely do individuals or even great corporations fight such a case when there is an alternative of 'buying out' with an apology and a few thousand dollars.

I have no aspirations to become a martyr. I am not defending this in the name of the Jewish people. I am fighting this case for the conscience of one Leon Uris, alone.

Because of the global expenditures involved we must make our defense as simple as possible and believe we can successfully handle it with from four to six witnesses. Kaufman, my able Solicitor, has promised also to make every endeavor to keep our costs down. But, come hell or high water we are committed and I'm proud of those around me.

Now, let us examine the next aspect. A certain officer of the World Jewish Congress in London sought me out several weeks ago to ask me to enter a defense because of the "public Jewish character" of the case and further sought me to get separate counsel because my interests and those of Kimber might be different. In other words he intimated that Kimber would go the way a publisher goes and I should look at it from the broad Jewish viewpoint. I suggested that I would be happy to front it because of its international Jewish importance, but that the full defense was beyond my means. I then asked for the World Jewish Congress to join forces with me.

After traveling from Los Angeles to London, my American attorney found it almost impossible to get an interview with this person and when he finally did, this person's explanation was that "Uris has made millions from Exodus and is therefore obligated to defend the case in the name of world Jewry."

I should add one more thing. Earlier, when Kimber appealed to him for files on Dehring they were never sent. Only after I appointed Kaufman were the Congress files turned over.

This negative equivocation appears to be also the general attitude of the State of Israel whose London Embassy ignored the fact that I was in England although fully advised of it.

This is my position, Yohanan. Leon Uris can and will defend Leon Uris. Don't get the mistaken idea that I am pleading for anything from anyone. I have done what I believe to be right and I will look my Maker squarely in the eyes with a clear conscience.

If world Jewry wishes to demand an accounting from the monster who attempted to sterilize them as a people, they now have been given a channel through which to act. The voices of the dead call out from their grave and rankle me. I cannot understand how it can disturb you less.

As it now stands I will defend with a minimum and within my means. This means we must by-pass the investigation and testimony of possibly another half hundred people. It means we must get by with an eight day trial instead of a five week trial. Furthermore, Amicus Curiae does not exist in England. However, money exists and is understood. If world Jewry wants an answer I must be given the resources to put on extra investigators, to travel anywhere at any time to track down every clue, and then to bring a small army to the witness box against Behring.

Herbert Friedman has shown interest. He will try to re-open matters with both the Congress and your government. Remember, he speaks for Jewry, not me. I realize there are certain 'technicalities' that can be hinged upon and 'rationalized' to stand clear of involvement in a civil action against an individual in a British court. However, such 'technicalities' were overlooked in Sinai, in bringing Eichmann to justice, and in booting Soblen out of Israel.

I am not a leader of the Jewish people nor do I pretend to act as their spokesman. It is up to you to decide if Dr. Behring has offended the Jews as a people.

I have made my decision about Leon Uris and I ask you for nothing. It is now up to you to make yours.

Sincerely,

Yohanan Bahar  
Office of the Prime Minister  
Jerusalem, Israel

Leon Uris

World Jewish Congress  
Department of International Affairs

55, New Cavendish Street,  
London, W.1.

ALE/NK/IA

23rd October, 1962.

Rabbi Herbert Friedman,  
Jewish Agency,  
Jerusalem.

Personal

Dear Herbert,

You may have received or seen a letter sent by your friend, Mr. Uris, to Mr. Johanan Beham of the Prime Minister's Office in Jerusalem. I received a copy of this letter without any covering note.

I enclose a copy of letter I have sent to Mr. Beham in reply to Mr. Uris' effusion.

It is best for me not to make any <sup>further</sup> comment on the content and tone of what he has written to Mr. Beham concerning my part in the legal proceedings taken by Dr. Dering against him and his London publishers.

With kind regards,

Yours sincerely,

A. L. Easterman

ALE/NK/IA

23rd October, 1962.

Mr. Yohanan Beham,  
Office of the Prime Minister,  
Jerusalem,  
Israel.

Dear Mr. Beham,

I have received, without any covering note from the writer, a copy of Mr. Uris' letter of 12th October to you, relating to the libel action taken by Dr. Dering against him and the London publishers of his novel, "Exodus".

Although my name is well known to Mr. Uris, by correspondence and otherwise, I am a "certain official of the World Jewish Congress in London" against whom, in his letter to you, Mr. Uris makes allegations and criticisms.

I do not propose to make any detailed refutation of Mr. Uris' statements concerning me, except to say that they are completely without foundation. I venture to state, as you may perhaps know, that my position and reputation in Jewish life are sufficiently well-known to show how absurd, unjustified and ungracious are Mr. Uris' allegations. I need only say that I volunteered and have done my best to help Mr. Uris to protect his interests in this case, and to assist him in defending the libel action against him.

Notwithstanding Mr. Uris' unwarranted attack on my bona fides, I do not intend to withdraw or to qualify the recommendation I have made that, in the special circumstances, Mr. Uris should be financially assisted in his defence of the action against him.

Yours sincerely,

A. L. Easterman,  
Director.

KAUFMAN & SEIGAL

SOLICITORS

COMMISSIONERS FOR OATHS

S. KAUFMAN, LL. M.

H. C. SEIGAL, M.A. (OXON).

EDGAR LEVY, LL. B.

TELEPHONES: LANGHAM 3303 (3 LINES)  
LANGHAM 0997 (4 LINES)

TELEGRAMS: KAUFLOW, WESDO, LONDON

CABLEGRAMS: KAUFLOW, LONDON, W1

72 NEW CAVENDISH STREET  
LONDON · W·1

In reply please quote:- K.2066.

When telephoning  
please ask for

Mr. Kaufman.

22nd October, 1962.

BY AIR MAIL.

STRICTLY CONFIDENTIAL.

Herbert Friedman, Esq.,  
c/o H. Vinitsky,  
Jewish Agency,  
P.O.B. 92,  
Jerusalem,  
ISRAEL.

Dear Mr. Friedman,

URIS & OTHERS ATTS. DERING.

I refer to my letter to you of the 16th instant with which I enclosed an extract from a statement of evidence. I overlooked that owing to our very strict Rules concerning comment on a case which is sub judice the extract from the statement of evidence should have been headed "Confidential; not to be quoted or mentioned to the Press." I am sure that in any event you would treat the extract in this manner, but our Rules are strict to the effect that all documentation must actually bear those words. May I, therefore, ask you kindly to insert the words on the extract I sent you and please confirm to me that you have done so. I am sorry to put you to this further trouble when you have been so kind as to agree to use your good offices.

Kindest personal regards,

Yours sincerely,





About two days later I was busy working in the Block on some recent fever cases that had come in with a new Dutch Jewish transport. I learned that some of the Greek girls in the Block, the teenagers, had been fetched that day from the Block and that they had screamed and tried to hide. I heard nothing of these screams at the time. I learned that the whole situation had been handled by Margit and an S.S. woman. They told me that the Greek Jewish girls had been taken to Block 21 opposite where there was a surgical theatre. I could do nothing and did not know for what purpose they had been taken there but I was suspicious and very uneasy. A few minutes later DR. SCHUMANN came to the Block. I was in the corridor. He said, "Come with me". I left the Block with him. He was in uniform. He led me across the road to Block 21. As I entered Block 21 I heard female screaming and I heard the Greek word for mother called out. I entered the annexe to the theatre with DR. SCHUMANN. I saw one of the Greek girls from Block 10 being held by two orderlies in the position for a spinal injection on a special couch. She was screaming. There were one or two other Greek girls present. I saw DR. DERING washing his hands at a basin in the room. He was wearing a white coat, a surgical cap and mask. I recognised him at once. DR. SCHUMANN told me in DR. DERING'S presence that I should calm these girls. He then left leaving me in the annexe with the Greek girls, the orderlies and DR. DERING and no one else. I then spoke to DR. DERING. I said, "Look, do you realise that these girls have had irradiation quite recently", because I thought at that time that he, DR. DERING, might not know that fact. He said, "I know all about it." I then asked him, "What are you doing?" He replied, "What do you think, I am doing ovariectomy (that is, removal of the ovaries.) I said, Why are you doing this, the wound will never heal because of this irradiation?"

DR. DERING then took the syringe and injected novocaine spinally into the girl. This he did in a way that showed me that he had great experience in this because he found the right place for the injection in a matter of seconds which is not an easy thing to do. The orderlies then carried the girl into the theatre and put her on the operating table. DR. DERING put on his gloves. The girl was still screaming. She was strapped on to the table. The table was tilted at an angle of about thirty degrees lithotomy position with the patient's head downwards. The patient was conscious but would have had no feeling from the waist down. DR. DERING proceeded to make abdominal incisions telling me to keep the girl quiet. I was then seated at the girl's head. I said to DR. DERING, "What do you think you are doing; this is a young girl; she has already had irradiation on the ovary so why do you operate?" He cut the peritoneum; he put a forceps to lift up the uterus. He then put a forceps between the tube and the ovary and cut off the ovary (one only) and put it in a specimen basin beside him. He did this with considerable speed and I had never seen it done before so quickly. He failed to put in stitches in the proper surgical manner on the ovarian vessels and did the stitching in a rough and ready manner. I noticed that he failed to secure the stitching and I then realised that the way he had done it would mean that there would probably be a haemorrhage later and possibly a loss of life. At that moment I said to DR. DERING, "You will have an internal haemorrhage here and peritonitis." At that he replied, "Look, you have no idea about this at all. I have already performed hundreds of these operations." I replied, "How is that possible - in these conditions prevailing in this camp; then you are just killing these girls." To this he replied, "I have done thousands of operations in the camp - gastrectomy, ovariectomy,

appendectomy and removal of the male testicles. Do you realise that I can do as many as sixty removal of the testicles in one day?" I asked him, "Does anyone recover after these operations?" He made no reply. I am able to say that the removal of ovary that I had just seen took about ten minutes. The first girl was then removed and DR. DERING went and gave the spinal injection for the second girl who was also screaming, and without washing his hands proceeded to do the second operation in the same manner as the first. I told him, "You know, you are really operating on these girls as if they were corpses." By this time he was not speaking to me and made no reply.

He had notes on his table beside him and he seemed to know which ovary to remove in each case, right or left. Throughout there was an assistant with him. I did not know who he was. I then saw some ten or twelve girls operated on then and there by DR. DERING in the same manner and in the same time for each girl. These girls were being brought over from Block 10 one by one. When the girls with the irradiation burns were brought in I said to DR. DERING, "Leave them alone. They are suffering enough already from the burns." He replied, "Shut up; I have my orders. They will kill me - I have to do it." He then continued with these operations. I said, "What am I to do with these girls if they develop an internal haemorrhage in the night?" He answered me, "Don't worry, nothing will happen." Then they brought in the Greek girl who I knew as Bella, the one who had the operation scar on the abdomen. I asked DR. DERING, "I suppose you have already removed one ovary here, you are not going to make this girl a female eunuch, are you?" He replied, "That's not your business." He did the operation for removal of ovary on Bella in the same manner as on the other girls.

The whole time I was in the theatre was about three hours.

Each operation took about ten minutes. I got the impression that the whole procedure was highly organized and had been done by DR. DERING many times before so that he could do it with no waste of time and as a regular routine. Everything was organized and done with speed.

He did each of the ten or twelve operations at that time in the same manner and made the same defective surgical stitching of the vessels and without covering the pedicle with peritoneal flap in each case. I was there until the last girl was operated upon and I returned to Block 10 with the last one.

As a doctor I can say that there were no proper sterilisations of the instruments used by DR. DERING and no washing of his hands or changing of the gloves or of the surgeon's clothes between each operation. I am able to say that these operations were carried out in a modern well-equipped theatre with plenty of instruments of the best kind. The S.S. had obtained instruments and equipment from the prisoner doctors coming from all over Europe and who had since been exterminated. The S.S. had everything in the medical order that could be desired.

I formed the impression that DR. DERING was so confident of his position in the camp and so certain that I would in the normal way be exterminated particularly as a "secret carrier" having seen these operations that he was not worried in the least about my attitude to him or about what I said. He told me at this time that the purpose of the experiments was to irradiate the ovaries and then to remove one ovary from each patient to see the effect of the irradiation upon the ovary, the ovary being sent to the laboratories for that purpose. I am not aware of any medical purpose whatsoever in such experiments. No decent doctor in the world experiments in

this manner upon human beings against their will. I must say that the S.S.doctors in the camp were of an extremely low standard of medical proficiency and that DR. DERING was because of this, in a position, as a surgeon, gynaecologist to instruct the S.S.doctors in the operations which I had witnessed.

That night one of the Greek girls who had been operated on by DR. DERING died in Block 10. In my view she died of internal haemorrhage. I sat up with these girls all that night. They were in great pain. I had only a limited supply of morphia but I used it all on them. The girl died some four to five hours after the operation by DR. DERING. She was about sixteen years of age. The second girl died after twenty-four hours from the operation. I tried to get hold of DR. DERING to come to Block 10 that night and later but he did not come or send any message. The third girl died some three days after DR. DERING'S operation. On about the fifth day every wound in the surviving girls was wide open and the tissues could no longer heal being in a necrotic condition. The smell was terrible. We had to isolate these girls in the block. We had only paper bandages. Then I did manage to get hold of DR. DERING. He came to the Block on about the fifth day after the three girls had died. At the time of his visit the wounds of the surviving girls were open and smelling terribly. I showed him these girls and their wounds and told him of the deaths of the three girls and how and why they had died. I asked him, "What am I to do with these other girls now - can you not give me something for them?" He saw the open wounds in my presence but he said nothing at all. He then left the Block. He never sent any medical supplies or drugs for any of these girls at any time.

World Jewish Congress  
Department of International Affairs

55, New Cavendish Street,  
London, W.1.

ALE/NK/IA

16th October, 1962.

Rabbi Herbert Friedman,  
Jewish Agency,  
Jerusalem, Israel.

Personal

Dear Herbert,

I enclose copy of the cable which I have sent to Nahum, as we agreed.

I have heard from him that he is not arriving in London until the afternoon of the 25th of this month, and is due to leave for Israel on the afternoon of the 27th.

I hope, therefore, that in this short space of time he will be able to allot the one hour we asked for.

With kind regards,

Yours sincerely,

*A. L. Easterman*

A. L. Easterman

outgoing cable 15.10.62

Goldmann Jewagency Newyork

Leon Uris author Exodus consulted me regarding libel action London  
by Dr. Dering alleged in English edition committed horror experiments  
on Jews in Auschwitz stop My opinion case involves serious general  
Jewish issues requiring assistance Worldcongress other Jewish  
organisations to defend action as Uris requests stop Have conferred  
Easterman who fully informed stop Strongly urge you allot one  
uninterrupted hour during your London visit for consultation detailed  
explanation by Uris lawyer stop Consider this extremely important  
and will discuss further with you Jerusalem

Herbert Friedman

KAUFMAN & SEIGAL

SOLICITORS

COMMISSIONERS FOR OATHS

S. KAUFMAN, LL.M.

H. C. SEIGAL, M.A. (OXON).

EDGAR LEVY, LL.B.

TELEPHONES: LANCHAM 3303 (3 LINES)

LANGHAM 0997 (4 LINES)

TELEGRAMS: KAUFLOW WESDO, LONDON

CABLEGRAMS: KAUFLOW, LONDON, W1

72 NEW CAVENDISH STREET

LONDON · W·1

In reply please quote:- K.2066.

When telephoning  
please ask for

Mr Kaufman.

STRICTLY  
CONFIDENTIAL.

16th October, 1962.

Herbert Friedman, Esq.,  
c/o H. Vinitzky,  
Jewish Agency,  
P.O.B. 92,  
Jerusalem,  
ISRAEL.

Dear Mr. Friedman,

URIS & OTHERS ATS. DERING

Further to our meeting on Saturday,  
I have pleasure to enclose a copy of my letter  
of yesterday's date to Mr. Easterman. I hope  
to see Dr. Goldmann on his arrival in this  
country and I shall then send you a further  
report.

In the meantime, I desire to thank  
you and your colleagues for the attitude which  
you have adopted in relation to this matter.

Yours sincerely,



Enc.



October 12, 1962

Dear Yohanan:

Although you are the recipient of record of this letter it is addressed to your government, the World Jewish Congress and all others interested in the "Dehring matter".

I hereby put my position down so there can be no question of where I stand.

I have just returned from London where I went in order to examine my case and determine a course of action. The first orders of business were to find a common ground with my publisher, William Kimber, and then to decide how we were going to tackle the legal aspects.

Kimber, like all publishers, is protected by a libel clause which may or may not have been valid in this case so that the question of his financial and moral responsibility was a moot one. Under normal publishing procedures he could have handled the legalities in a way he saw fit and then sought indemnity from me for his costs. Furthermore, under normal publishing practices almost any publisher in the world would have gotten out the soft way by making a public apology in court to Dehring rather than risk a prohibitively costly defense.

Kimber is not a large publisher, a wealthy one or is he a Jew. These factors, however, do not make him less of a humanitarian. At tremendous risk and expense and against cold legal advice of his Solicitor, he has joined with me in a common defense.

As for myself, I also chose not to heed practical advice. I simply could not bring myself to apologize to Dehring. For better or worse Kimber and I have instructed our counsel to enter a defense of justification.

C  
O  
P  
Y

Our two chief Barristers, Gerald Gardner and Colonel Draper are men of conscience incensed over Dehring's atrocities and outraged that he has become a British subject. Although neither of these gentlemen are Jews they are coming in with us at greatly reduced fees in the name of human justice.

We have been warned that the path we have chosen is risky and costly. Rarely do individuals or even great corporations fight such a case when there is an alternative of 'buying out' with an apology and a few thousand dollars.

I have no aspirations to become a martyr. I am not defending this in the name of the Jewish people. I am fighting this case for the conscience of one Leon Uris, alone.

Because of the global expenditures involved we must make our defense as simple as possible and believe we can successfully handle it with from four to six witnesses. Kaufman, my able Solicitor, has promised also to make every endeavor to keep our costs down. But, come hell or high water we are committed and I'm proud of those around me.

Now, let us examine the next aspect. A certain officer of the World Jewish Congress in London sought me out several weeks ago to ask me to enter a defense because of the "public Jewish character" of the case and further sought me to get separate counsel because my interests and those of Kimber might be different. In other words he intimated that Kimber would go the way a publisher goes and I should look at it from the broad Jewish viewpoint. I suggested that I would be happy to front it because of its international Jewish importance, but that the full defense was beyond my means. I then asked for the World Jewish Congress to join forces with me.

After traveling from Los Angeles to London, my American attorney found it almost impossible to get an interview with this person and when he finally did, this person's explanation was that "Uris has made millions from Exodus and is therefore obligated to defend the case in the name of world Jewry."

I should add one more thing. Earlier, when Kimber appealed to him for files on Dehring they were never sent. Only after I appointed Kaufman were the Congress files turned over.

C  
O  
P  
Y

This negative equivocation appears to be also the general attitude of the State of Israel whose London Embassy ignored the fact that I was in England although fully advised of it.

This is my position, Yohanan. Leon Uris can and will defend Leon Uris. Don't get the mistaken idea that I am pleading for anything from anyone. I have done what I believe to be right and I will look my Maker squarely in the eyes with a clear conscience.

If World Jewry wishes to demand an accounting from the monster who attempted to sterilize them as a people, they now have been given a channel through which to act. The voices of the dead call out from their grave and rankle me. I cannot understand how it can disturb you less.

As it now stands I will defend with a minimum and within my means. This means we must by-pass the investigation and testimony of possibly another half hundred people. It means we must get by with an eight day trial instead of a five week trial. Furthermore, Amicus Curiae does not exist in England. However, money exists and is understood. If world Jewry wants an answer I must be given the resources to put on extra investigators, to travel anywhere at any time to track down every clue, and then to bring a small army to the witness box against Dehring.

Herbert Friedman has shown interest. He will try to re-open matters with both the Congress and your government. Remember, he speaks for Jewry, not me. I realize there are certain 'technicalities' that can be hinged upon and 'rationalized' to stand clear of involvement in a civil action against an individual in a British court. However, such 'technicalities' were overlooked in Sinai, in bringing Eichmann to justice, and in booting Soblen out of Israel.

I am not a leader of the Jewish people nor do I pretend to act as their spokesman. It is up to you to decide if Dr. Dehring has offended the Jews as a people.

I have made my decision about Leon Uris and I ask you for nothing. It is now up to you to make yours.

Sincerely,

Yohanan Beham  
Office of the Prime Minister  
Jerusalem, Israel

Leon Uris

COPY

COPY LETTER WRITTEN BY KAUFMAN & SEIGAL  
72 NEW CAVENDISH STREET LONDON W.1

K.2066.

Kaufman.

15th October, 1962.

A.L. Easterman, Esq.,  
World Jewish Congress,  
55 New Cavendish Street,  
London, W.1.

Dear Mr. Easterman,

URIS AND OTHERS ATS. DERING.

As arranged, I am writing to give you a report on this case so that you may consider, together with your colleagues, what steps the Jewish community may be prepared to take to come to the assistance of Mr. Uris in the position in which he finds himself.

(1) A certain Dr. Dering, formerly a Polish national but now a naturalised British subject, resident in this country, has commenced libel proceedings in the English High Court of Justice against the author (Mr. Uris), the publishers and the printers of the novel "EXODUS" in respect of a passage in that book, reading as follows:-

"Here [in Auschwitz] in Block X, Dr. Wirthe used women as guinea-pigs and Dr. Schumann sterilized by castration and X-ray and Caluberg removed ovaries and Dr. Dehring performed seventeen thousand "experiments" in surgery without anaesthetic".

(2) Mr. Uris conducted a considerable amount of research before writing his book and found the name Dering in much of the literature concerning the Auschwitz Camp, e.g. in Dr. Friedman's book published by the United Jewish Relief Appeal in 1946 there are the following statements:-

"The castration operation was performed by German camp doctors of the S.S., and a doctor among the prisoners named Dehring, a Volks-German from Warsaw, who was released from the camp early in 1944."

"Dr. Dehring and a Jewish doctor from Cologne, Dr. Samuel, whom the Germans afterwards murdered because he knew too much, also took part in this work."

/Cont.....

"Dr. Valentin and Dr. Dering operated in Block 21.  
Hundreds of women were mutilated in this way and then  
sent to Brzezinki to the gas chamber."

Further, the name of Dr. Dering and the same allegations are contained  
in a book called "Underground" written by Joseph Tenenbaum and published  
in 1952 by The Philosophical Library of New York. It was from this  
latter book that Mr. Uris derived his information and the relevant  
passage reads as follows:-

"Many of these operations were performed without the use of  
an anesthetic. Dr. Dering, Professor Clauberg's assistant  
and one of the surgeons of the camp, was later apprehended.  
He had performed a record number of 17,000 operations of which  
16,500 were in the nature of pseudoscientific experiments. A  
Pole, he left Germany after the Nazi debacle and joined the  
Anders Army. He was assigned to the post of surgeon at the  
Polish Army hospital at Huntington, England, where he worked  
until his discovery."

(3) Dering was listed as a wanted war criminal by  
France, Czechoslovakia and Poland and was in this country at the relevant  
time in 1947/48, held in Brixton Prison pending Foreign Office and Home  
Office enquiries. A secret enquiry was held by the Home Office and the  
Magistrate came to the conclusion that there was not sufficient evidence,  
and Dering was released. The Polish Government objected vigorously  
against his release and the World Jewish Congress conducted world-wide  
enquiries for about a year afterwards and made representations to the  
British Government, but did not succeed in getting the British authorities  
to reverse their earlier decision.

(4) When Mr. Uris included the passage, he was apparently  
unaware that Dering was still alive and as Dering had taken no steps in  
regard to earlier publications he assumed that the charges were admitted  
by him.

(5) In relation to the present libel proceedings, Mr.  
Uris has two possible alternative courses of action open to him:-

- (a) He can comply with Dering's demands, which are that the  
Defendants should pay him a comparatively minor amount of  
damages (£7,000 has been mentioned) and should apologise  
in open court, making a statement that all Defendants are  
completely satisfied that the charges are quite unfounded.

(b) Mr. Uris and his co-Defendants all defend the action, pleading that they were justified in making the allegations.

(6) The first course is obviously the "commercial" solution which Mr. Uris and his co-Defendants should adopt if only commercial considerations were to be taken into account. If the action is defended, then it will be necessary to collect evidence in Poland, Germany, Belgium, France, Czechoslovakia, Greece and Israel. The list of potential witnesses contains some fifty names and when a large number have been interviewed and statements taken from them at least eight to ten witnesses must be brought to this country, and their travel expenses and maintenance during a trial anticipated to last ten to fifteen days would have to be made. Finally, the best available Counsel must be employed here, and in fact Mr. Gerald Gardiner, Q.C. (a former chairman of the English Bar Council) has already been retained. The cost of such a trial can be in the neighborhood of £15,000 to £20,000, and if the Defendants are successful it is feared that this sum could never be recovered from Dering, who would probably flee abroad.

(7) Three statements have already been obtained from eye-witnesses and there can be little doubt that Dering did in fact commit these unspeakable crimes in Auschwitz Prison Camp. I have had a "without prejudice" discussion with his solicitors and they say that if we succeed in getting together sufficient evidence to prove that Dering did commit these crimes, then their second line of defence will be that the victims were in any event destined for the gas chambers and that Dering's actions prolonged their lives by having them relegated to sick beds while they were recovering from their operations. This is a most extraordinary plea, but the evidence relating to the manner in which Dering carried out the operations, and his general attitude will show that he acted with the greatest brutality and sadism. Mr. Gerald Gardiner having seen the first three statements advised that the case should be defended, but he was very insistent that further evidence should be collected and made available at the hearing.

(8) If Mr. Uris defends the action and should not succeed, damages and costs would be awarded to Dering, and Mr. Uris would have to pay not only the damages and costs awarded against him personally but also the damages and costs awarded against the publishers and printers by virtue of legal indemnities which would come into operation. One can see, therefore, that Mr. Uris has every incentive to throw in his hand at the very commencement, to make the requested apology in open court and to pay the demanded damages. He feels, however, very strongly that it would be morally wrong to allow this man (whom he and others regard as a monster) to escape justice merely on financial grounds. The English publishers likewise feel that there is an ethical problem here, and rather than rely on the indemnity which they could demand from Mr. Uris they are

prepared to allocate the sum of £5,000 to the defence. The publishers concerned are a comparatively small firm and £5,000 is therefore a very considerable sum for them, but the very fine gentleman who is the proprietor of the firm of publishers feels so deeply concerning the matter that he is prepared to take this course of action. Incidentally, the gentleman is of the Christian faith.

(9) In strict confidence, Mr. Uris (despite all appearances to the contrary) is not a wealthy man. It is true that some of his books have had a considerable financial success but the degree of research required in their preparation has proved very costly, and the operation of taxation has made his final net financial results quite limited. The film "EXODUS" has not hitherto yielded any substantial returns. This case is in effect another "Eichmann trial" and it appears to me that ethically it would be quite wrong to leave Mr. Uris to bear unaided (apart from the publishers' contribution of £5,000 mentioned above) the whole burden of a case which he is only defending on moral grounds. I appreciate the difficulties in finding an appropriate source from which the defence might be financed, but I have no hesitation in saying that I think it is a duty on the part of the Jewish communities in the various countries to come forward.

(10) I have not been asked by Mr. Uris to make this final point, but I feel that it should be made on my own initiative. I am aware that the publication of the novel "EXODUS" succeeded in arousing the interest of Jews in the Diaspora to such an extent that fund contributions were enormously increased as a direct result. Furthermore, Mr. Uris spoke at many fund-raising meetings in the United States which were very well attended as a result of his participation, and it is fair to say that very considerable additional sums were contributed as a result. He has deserved well of the Jewish people, and it is not wrong to ask that when he is trying to strike another blow for the Jewish people on moral grounds that the Jewish communities should come forward to help him. The extent of the assistance must be a matter left to the discretion of the Jewish authorities, but to be of any real assistance it is obvious from the above account that a substantial sum is under consideration.

There is attached to this letter a passage from a signed statement of evidence which has already been obtained, and we have every reason to believe that the further statements of evidence will support these charges to the full. If you desire further statements from potential witnesses, these can of course be supplied.

Finally, I should be happy to see you and Dr. Nahum Goldmann to give any further information which either of you may require.

Yours sincerely,

(Signed) S. KAUFMAN.

Enc.

May 9, 1962

Mr. Leon Uris  
5078 Amestoy Avenue  
Encino, California

Dear Lee,

The English version is beautiful. I can't understand how Doubleday did it so badly in comparison.

Please send me three copies at your earliest convenience and autograph them as follows: (1) Sid and Ida, (2) Mickey and Chelle, and (3) Max and Carol.

I'm leaving this evening for a ten day trip to Europe and Israel and I'll be in touch with you as soon as I get back.

Best wishes.

Irving Bernstein

IB:mm



115

April 25, 1962

Dear Irving:

Now that you have been double blessed with two photographs, we will double bless you with two copies of Exodus Revisited. Under separate cover I am sending you the British edition of Exodus Revisited. Because you are one of those who was the most keenly disappointed with the American edition, I thought you particularly would like to see what has been done in Europe. All of the European editions have been printed and bound in Germany with a number of translations into English, French, German, Dutch, Swedish and I have also signed contracts for Italian and Danish with a good possibility of a Spanish market too.

I think you can make yourself a very, very good deal on Exodus Revisited. In fact, the Exodus Book Store would love to sell them to you for about \$2.49 per copy plus postage. Does that sound appealing? If so, let me know and I'll autograph every last one of them.

Let me know if you want this 'specialized Exodus Book Store service' as we don't have that many copies on hand and will have to scratch around for them.

Rena is going on television this Sunday on KNXT, Channel 2 with a partial reading, but as I understand it, it is only a local show called Insight put on by the Jewish University here.

I turned down a national show as I did not exactly like the manner in which the Board of Rabbis approached me.

You're getting Exodus and Mila 18 with my compliments. Of course, there's never a charge for books to you personally. I'm getting along famously with Ernie Michel although he doesn't buy as many books from us as you did, however, he's spending a lot of money

pushing Rena.

Incidentally, while I'm thinking of it, Bantam Books has put out a 75¢ edition and would be most keen on making a mass deal if you saw fit. In my opinion, the Bantam edition is a far better reproduction job than the Doubleday work. Of course, a paperback edition would not be suitable for top leadership, but perhaps you might find a place to get rid of a few thousand here and there.

Warmest regards from all of us to you and Judy.

As ever,

*Ell*  
uris  
*M*



M E M O R A N D U M

TO Mr. Irving Bernstein FROM Carl Sobin DATE Apr. 18, 1962

*file Uris*

Henry Bernstein asks me to thank you for your attempt to get Leon Uris for us on the dates we gave you. He would still like to get Uris here, though, possibly during the summer telephone sessions, and so he wonders whether you could ask Uris just when he will be in the city next. In such a case we would try to arrange a special date for him.

*Carl*

CS/gp



RECEIVED	
APR 23 1962	
NOTED BY	REFER TO
DATE	DATE
	<i>18</i>
ANSWERED	

*cc: AF  
4/23  
gp*

Uris

April 24, 1962

Mr. Leon Uris  
5078 Amestoy  
Encino, California

Dear Lee:

Many thanks for the two photographs. I really didn't expect the double blessing. Now I can keep the serious pose in the office and the happy, informal California photo at home to remind me of the good, old days.

By the way, I've asked Ray Levy to be in touch with Perry Frank today to see if we can work out a deal for 400 or 500 copies of "Exodus Revisited". If we can get the right price, I am going to send them to a select list of top young leaders all over the country.

Incidentally, if you ever do the Rena Waxman bit on television, please let me know far in advance so that I can publicize it through UJA staff and community channels.

If you are still in one piece after the trip to Squaw Valley, please send me autographed copies of "Exodus", "Mila 18" and "Exodus Revisited" for the office, so bear that in mind when you take pen in hand. Don't get upset, you can send me a bill for the books!

Love to Betty.

As ever,

Irving Bernstein

IB:mm

*For the recent issue of "American Judaism"  
It has a good article on you by Rabbi  
Sylvan of LA*

April 13, 1962

Dear Irving:

Have two. AMERICAN JEWISH

I signed the sexy one of me sitting on my porch, (as you always remember me), but the writing does not come out too clearly, so you can have my grim intellectual author pose for free.

I am enclosing a letter to Yael Dayan, whom I understand is in your area now. Please see that she gets it.

Rena Waxman is going just like gangbusters on this thing. We will be doing a segment of it on national television and it is my hunch that it's going to take hold and there will be the continuing popular demand for the reading.

God is love, as ever,

*Bill*  
uris

P.S. Written with one foot in the station wagon en route to Squaw Valley.

Uris

April 12, 1962

Mr. Leon Uris  
5078 Amestoy  
Encino, California

Dear Lee:

I hadn't heard about Israel Blumenfeld so your letter was quite a shock to me. Although I never really worked closely with him, I did get to know him fairly well. Anything you did in his behalf is more than deserved and, beside, you're a sweetheart for having the sense of obligation that not many men in your industry would have.

It is good to hear that the book is coming along well but remember, give us a respite and concentrate on someone else beside your fellow Jews.

By the way, Edid promise not to be a writer if you promise not to spoil our speakers. Elana Eden was in town last week en route back to Israel. Apparently things didn't work out too well for her and it was good to see her returning to Israel instead of trying to make it here the hard way. She was a good girl until you taught her how to beat the system. Then the other day, Yael Dayan came to town and she told me about the interesting moments she spent with you and how you instructed her on the advantages of travelling on behalf of the UJA. Listen "Chaver", I've got enough trouble now, so treat them, beat them, do anything you want with them, but, please, do not educate them!

Yes, it is a shame that we are not using Rena in the East. However, it's not from lack of desire. It is a long story and I'll tell you about it when I see you.

Best wishes,

ib:mn

EWPM  
SL

<b>RECEIVED</b>	
APR 5 - 1962	
NOTES OF	REFER TO
DATE	DATE
	IB <del>HAF</del> IB
ANSWERED	

April 3, 1962

Dear Irving:

Thanks for your communication of March 30th. My plans run something like this. As you know, I have taken the Long Beach meeting for Ernie Michal. I will make an appearance at the Ghetto Uprising Memorial Services in May and I owe Bonds a speech in Portland which I promised a couple of years ago and will probably take that this fall. Other than that, I do not anticipate any speeches this year or any travel to the East.

*U-AF  
Michel  
Mones  
4/5*

As you probably know by now, Israel Blumenfeld has passed away and this is a terrible personal blow to me as well as moral obligations toward the family, I also feel obligated to work with Histadrut for a suitable memorial for him. It is too early to ascertain what that memorial will be, but for the most part I will be tied up by Histadrut for most of next year's appearances working in behalf of this.

At the present moment, I simply could not invite another commitment. The book is going well, but it is both long and involved and difficult and until I start seeing daylight at the end of the trail, I just can't overextend myself.

I'm getting along very well with Ernie Michal and look forward to a long and rewarding relationship with him.

Let me know if you are coming this way before I go thataway.

Thanks for the good news about the reaction on the post cards. Rena is really catching on with her reading out here. It's a shame you aren't doing likewise in the East.

Warmest regards, as ever,

*Levi*  
Levi

Uris  
4/10

March 30, 1962

Mr. Leon Uris  
5078 Amestoy Avenue  
Encino, California

Dear Lee:

Just a note to tell you that South Bend, Indiana was in touch with us for 500 additional postcards on the "Mila 18" mailing. Ray Levy arranged for them to get the 500. The reaction we have had to it has been very good. I hope you have heard the same.

By the way, New York City UJA has been after us asking when you plan to come to New York City. They have Person-to-Person telephone meetings at which time they honor illustrious personalities like Truman, General Clark, Herbert Lehman, Eleanor Roosevelt and so on. These are well publicized sessions and important to the New York City campaign. If you are planning to come East, this might be the best opportunity for you to receive a proper welcome to New York City.

I haven't asked you for any meeting of ours because, as you know, unless it is really worth you while, I wouldn't ask just to get you for a meeting. Are you coming this way?

Best wishes.

Your ever lovin' buddy.

ib:mm

cc, CUM



cc:ERV,EWM,SL

*File  
Len Weiss*

March 19, 1962

*Mrs.*  
~~Miss~~ Rena Waxman  
441 S. Fairview St.  
Burbank, California

Dear Rena:

It was very good to get your letter as I am still very much interested in you, both as a person and as a representative of the USA.

I can't tell you how pleased I've been to read the reports coming in on your meetings for us. Frankly, I never had any doubts that you would be great. My only regret is that I didn't have the satisfaction of working with you all the way through.

I have written to Leon telling him how I feel about you and my hope of someday getting you for a meeting in this part of the country. At the moment, it is rather difficult due to time, distance and expense. However, don't be too surprised if Ernie calls you some day soon about a meeting outside the Western region.

Warmest regards to your husband.

Cordially,

Irving Bernstein

IB:ma

RECEIVED

MAR 15 1962

March 14, 1962

NOTED BY		REFER TO	
DATE			DATE
		IB AF	
ANSWERED			

Dear Irving,

I still think of you as my "agent" and thought you might be interested in this reaction from the Jewish News in Denver.

cc-Michel  
3/16

At this writing I have been to Oakland, Denver and Tuscon and I have found it to be all a most rewarding experience. I finally cut Leon's material down to 32 minutes and it really does pack a wallop. I do hope the experiment will indeed "balloon" as you once said.

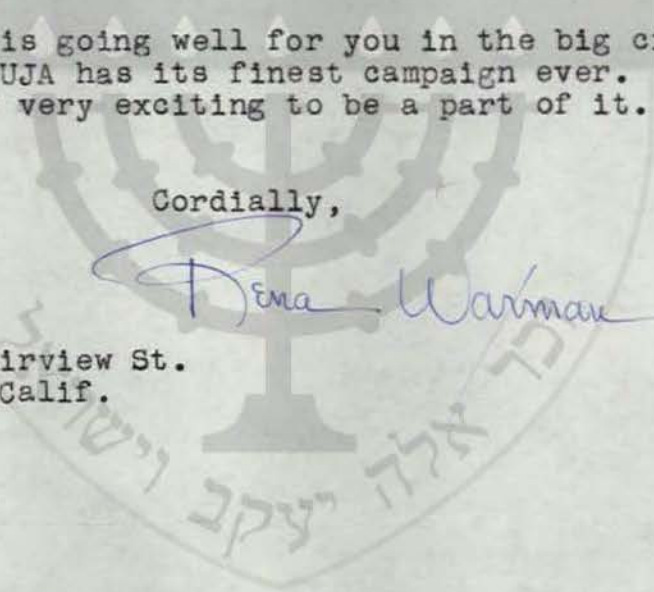
Ernie Michel is a fine, sensitive person and a delight to work with.

Hope all is going well for you in the big city and that UJA has its finest campaign ever. It is really very exciting to be a part of it.

Cordially,

*Dena Waxman*

441 S. Fairview St.  
Burbank, Calif.



FEB. 23

Edward Weiss... was lauded for promoting a turn-away attendance at the Allied meeting... The Aurora Star says the Sunday Blue law drive is not aimed at Jews and Seventh Day Adventists who "have a wide open Saturday and presumably don't like it."... Rena Waxman's tremendous dramatization of Mils 18 at the Allied meeting should be given at UJA affairs in other cities to arouse Jewish consciousness and identification with the Six Million martyrs... Nathan Rosenberg, AJC director, said Denver is unique in its rabbinical unity and cooperation with the Allied. Rosenberg told the annual meeting that Denver is fortunate in having an outstanding Jewish News to keep the community informed and unified... But where are the advertisers?... Mrs. David Goldstein reports that B'nai B'rith women passed the 1000 milestone in membership... Samuel Neuscham, JCC director, announced the Center board adopted a resolution pledging full support and participation of all

oppose lending money to offspring without parental O.K.

MRS. VICTOR ROSE said Denver U. Hillel needs a place where boys can meet girls... Joe Mosko urged contributions to Hillel college work... Lawrence Litvak had his hopes revived for a B'nai B'rith apartment for aged... Rabbi Joseph Goldman of Michah Temple met with Hillel leaders and praised their devotion to spreading Judaism among Jewish collegians... Mrs. Leonard Kurtz, FR 7-0211, asks volunteers to call her about setting up games at the Temple Emanuel Purim carnival March 17... Rabbi Earl Stone welcomed a large turnout for the beautiful Schalit music evening at Temple Emanuel... Sheila Varon and Susy Bomer urged youth to get behind the Allied Campaign at the Jewish Youth Council Allied kickoff rally at Temple... Dr. Aaron Paley urged people maintain an intellectual vigilance by

find housing. Home for a family problem them to use richer life.

JUDGE S. VEE gained for organist first symposium at D.U. La sponsorship of Hefare... Pre of Universit has been in Jewish New articles on the Jewish? ards of exc Waldrop of college call "excellent" an experie Music lover at 85 of Cor who fled? Jewish pag

AMERICAN JEWISH ARCHIVES

(JTA) — The Congress called by the City Board of Public Schools to discontinue Bible in public schools.

daughter and (A) — A "humanitarian" pending in the Legislature, is to affect Jewish law, according to William T. Conkling.

Appeals (JTA) — The sentence of the District Court was affirmed by Israel's Supreme Court.

allows Matzo (JTA) — Permitted the importation of Israeli wheat making of Passover matzo in this country.

to kade (JTA) — Counsel Celler called for a pledge made by many to use American goods to end Egypt's Suez blockade against Israel ships of other nations.

top priority in our giving... our working. By doing this, we can fulfill the original objective of the Allied, which is to raise adequate funds for all Jewish causes, and we can again perform the miracle of moving the greatest number of refugees in the past 10 years. This is our challenge. I know we can meet it.

RENA STARS Rena Waxman, gifted Hollywood actress, came home to Denver to receive a tremendous ovation from 1500 persons who were visibly and deeply moved by her dramatic reading of Leon Uris' special script of the Warsaw Ghetto battle. She accomplished a rare feat of making people feel what it was like to live and die in Warsaw, but to do this with a price of Nazi soldiers for Jewish heads.

who urged support of the Allied Campaign, expressed optimism about Israel-Arab peace and of Israel's economic future if its mass immigration receives sufficient financial aid.

GOAL EXPLAINED "We want to give a clear picture to Denver Jewry of the 1962 needs," said Edward Hirschfeld who accepted the chairmanship of the advanced gifts division. "This is it. UJA last year raised \$60,000,000 throughout the country. This year, UJA added a \$35,000,000 special immigration fund to its regular quota of \$60,000,000. Denver, to do its full share, accepts a special immigration quota of \$227,000 on top of our regular needs of 1,100,000, based on the request of beneficiary organizations."

Charles Goldberg, newly elected Allied Council president who was chairman of the last two Allied Campaigns, told the an-

JOHN KAMLET NORMAN DAVIS Co-chairmen of Advanced Gifts.

annual meeting of the vastly increased immigration to Israel which has been presented in detail in the Jewish News in a series of special articles from Israel. While the details of the big immigration influx are unpublishable, President Goldberg said it requires an all-out campaign effort to help pay for enormous expenses of transportation, resettlement, housing and integration of the immigrants.

600,000 HELPED "In the Moslem countries we have programs of medical care, feeding, child care, youth activity, cash grants, educational programs and vocational training programs," Goldberg said. "The funds you give aid 600,000 men, women and children in 28 countries. This is necessary because there are many immigrants of previous migrations who are not yet self-sufficient and many handicapped aged and sick who still need help."

"Lives depend on our ability to raise this extra money. We have already helped rescue and resettle one million refugees in Israel, and several hundred thousands in other countries as well. We have been the miracle makers of our generation. As we embark on the rescue of our second million refugees, we are again asked to perform a miracle. We can do it. We must not fail."

Dr. Adolph Kiesler, honorary president of the Allied Council, announced the campaign would be preceded by a series of parlor meetings and private luncheons (Continued on Page 3)

FEB. 16

Uris

March 12, 1962

Mr. Leon Uris  
5078 Amestoy  
Encino, California

Dear Lee:

Your measured control in your letter of March 6th was a joy to read. I don't know whether it is due to time, distance or age, but whatever the reason you are to be highly commended.

Frankly, honestly, sincerely and personally, you are all wet about Evelyn. Although I wasn't in favor of using her when you first projected her name, after meeting her I tried as hard to get her to do Mila as I did with Rena. Unfortunately, from the very beginning Evelyn was the one who procrastinated and simply never got going either with the script or with us. I promised her meetings and offered her every possible inducement but she must have had this other fellow on the line all the time for she kept delaying for one reason or another.

Herb offered to help and Ed Vajda, our National Field Director, met with her twice outside the office but none of these things brought about the desired result.

I do intend to try to use Rena in the East whether you come along or not. However, Ernie tells me that he has her booked up quite a bit in the West and I don't know whether we'll be able to pull her away. Unfortunately, one meeting in this part of the country might lose two, or three, or four meetings in the West due to the travel involved. However I am still working on this with Ernie and I'll let you know how we make out.

As far as you are concerned, I will take you with or without her for a meeting or no meeting at all, lunch at the Algonquin or a cup of coffee at the automat.

Best to Betty.

Your homesick buddy,

March 6, 1962

Dear Irv:

Thanks for your letter of March 2nd.

I had heard from Evelyn that she was going to South America, however, she failed to mention one small thing, that she is getting married. I also understood it that she would be back in June. Perhaps she is just playing house, but I do agree that at this juncture it would be exceedingly difficult to break in a new actress and also think that any plans with Evelyn would be highly unreliable at this point.

In the correspondence which I had from her and my own 'sense of smell' for UJA politics, I could see this confusion coming up all the way from Los Angeles.

In my humble opinion, Evelyn should have already done two or three meetings and the readings should have been well launched.

The comments that I heard from her on Rena's tape was the automatic comment on any thing which has to do with UJA, that it's 'too long'. The second comment I heard from our beloved Rabbi was that it won't work with Eastern audiences and more such assinine things.

It must be remembered that I did not ask to write this for the UJA, and secondly the guy who wrote it for you didn't come over on a banana boat last week. I find New York's attitude particularly insulting. Unless these gentlemen are clairvoyant, I don't see how in the hell they could pass a judgment without seeing this thing done under one or two different sets of circumstances. It's just a plain fact that they have been running meetings a certain way for so many decades that they have narrow-tunnel vision. This must be triply true in the light of the tremendous success we had in Denver.

I am absolving you from any unpleasant part of all this because I know how you've stood on the whole matter and am rather grateful that your counter-part out here,

Ernie Michal, not only thinks the same you do of the reading, but is doing something about it.

Undoubtedly I would consider a meeting or two in conjunction with the reading in the East, however, I think that the show of good faith has to come from New York now. If New York wishes to prove that they are not as narrow-minded as I think they are, then they will go ahead and book Rena Waxman in the East for a series of appearances after which I will make my own judgment on whether I want to come East and speak or not.

Hope that all personally is going real well with you. My affection to your family.

As ever,

*Lee*  
uris  
*ur*



Uris

March 2, 1962

Mr. Leon Uris  
5078 Amestoy Avenue  
Encino, California

Dear Lee:

It was a great idea and it would have worked but unfortunately neither of us considered romance.

I must admit that I had many serious doubts about Evelyn but she dispelled them all. She has a great deal of talent and I think if she kept at it, she would have done a better than average job with the script. By the way, I spent as much time as I could with her and Ed Vajda, our National Field Director, also took time out of a very busy schedule to offer his assistance. Whether or not he was being completely altruistic is something I wouldn't venture to guess.

However, to get to the point, Evelyn is getting married. But worse than getting married, she is leaving this country to live in South America. There goes the eastern version of Rena Waxman.

I asked Evelyn to prepare a tape for me before she left so that we could use it. She promised to do so and I hope to have it in the reasonably near future.

It seems to me now that we can either try to get another address which I would rather not do or go along with Rena Waxman wherever we have an occasion to use the script. Ernie mentioned that you might come East and take a meeting with Rena. Is this a possibility? Let me hear from you.

Best wishes.

Sincerely,

Irving Bernstein

IB:MM

Uris

February 26, 1962  
(dictated February 23)

Mr. Leon Uris  
5078 Amestoy Avenue  
Encino, California

Chaver,

How in the world can you talk about a commercial recording with Mila on one side and the Exodus dramatization on the other side.

You remember how angry you were when we didn't get clearance on the record. You had better check with Julie Ratner about clearances from those who did the recording. As I understood it, it was to be used only for private meetings.

I will, however, get in touch with Willis Wing.

By the way, I was wrong about receiving the tape from Evelyn. It was another tape I found on my desk and not hers. I am now in the process of trying to get together with her. She is apparently working as a hostess in a night club or a restaurant and is rarely at home, but I will keep trying.

Best wishes.

As ever,

Irving Bernstein

IB:mm



Wms

February 26, 1962  
(dictated February 23)

Miss Evelyn Bunn  
311 East 50th Street  
New York, N. Y.

Dear Evelyn:

I've been trying to reach you but no one answers the phone.  
Therefore, this note to you.

Please call me so that we may get together about the recording.

Best wishes.

Sincerely,

Irving Bernstein

IB:mm

cc:HAF

*Uris*

February 21, 1962

Mr. Leon Uris  
Dagon Inc.  
1438 No. Gower Street  
Hollywood 28, California

Dear Lee:

The reports on the Denver meeting by Ernie Michel and Nat Rosenberg and Charles Goldberg of Denver have been fantastic. I wish I could have been there with you for the emotional kick and, also, for the satisfaction of seeing this idea work out so well.

As you know, Ernie intends to use Rena up and down the West Coast. Therefore, your efforts and her's have not been in vain. One of the things I want to do in the near future is to arrange a meeting where Herb Friedman can sit through and hear it done live as not everyone reacts to the tape as you and I do.

Evelyn brought her version off the tape in yesterday and I'm going to play it through today to see how it stands up. If at all possible, I'll send you a copy for your own reaction.

If you do come east, save a few moments for me for breakfast, lunch or a martini. Let me know the date of your trip as soon as you can because if you do take a meeting, I would only want it to be the right one for you and for us.

Best to Betty.

Cordially,

Irving Bernstein

IB:mm

*Re: Denver, Col.*

February 16, 1962

RECEIVED			
FEB 20 1962			
NOTED BY		REFER TO	
DATE			DATE
		<i>IB</i>	
		<i>ERV</i>	
ANSWERED		<i>R. M. 2/21</i>	

Dear Irving:

I suppose by now Ernie Michal has relayed to you the electrifying event in Denver. Although there was not an actual nose count, I should say there were in the neighborhood of two thousand people in the hall topping by at least 30 or 40% the speech I gave there a few years back with Yigal Allon.

*cc - AF*  
*Michal*  
*ERV*  
*2/pOMP*  
*Filed*  
*HB*  
*RTM*

They were jammed in the corridor and outside ~~the~~ standing room only.

Rena poured it on and about half way through the reading the tears were running like open faucets throughout the audience. Charles Goldberg, the general chairman, was so excited by the results and impact of the reading that he is going to put it on the agenda of the regional conference in Palm Springs, as a 'must' just before collections.

I know you will be happy about all this because it is in a large measure your brain child and certainly will justify your departure from standard procedures.

I understand that you have finally made contact with Evelyn Bunn. I hope to hear from you that the first meetings are already lined up,

I may be in New York for several days in or about Easter in order to tie up some business with my publisher. If I definitely set the trip, I would not rule out the possibility of making a speech in a city on the East Coast. Let me write to you further about all this when I have heard again from Doubleday.

Warmest wishes, as ever,

*I*  
*uris*  
*m*

*Uris folder*

<b>RECEIVED</b>			
FEB 23 1962			
NOTED BY		REFER TO	
DATE			DATE
		<del>IB</del>	
ANSWERED		<i>IB: mm 1/16</i>	

February 20, 1962

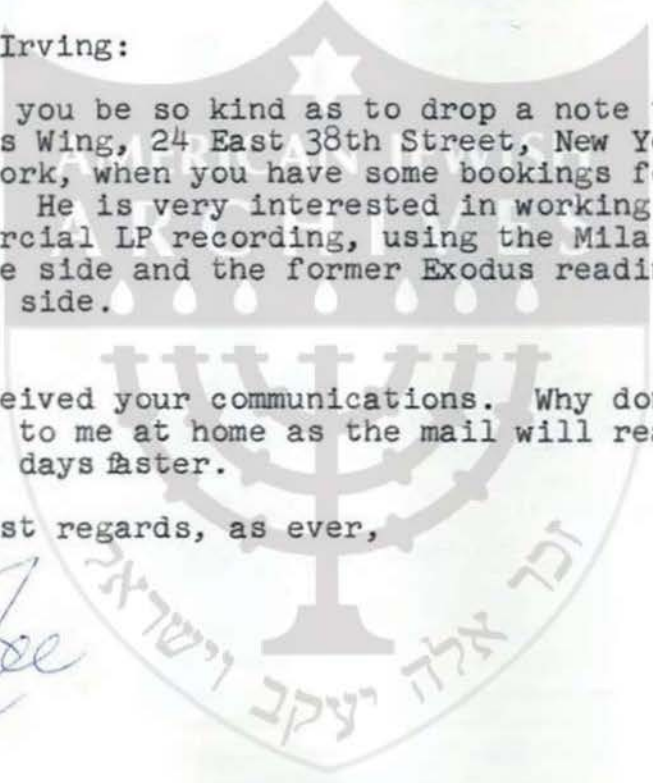
Dear Irving:

Would you be so kind as to drop a note to Mr. Willis Wing, 24 East 38th Street, New York 16, New York, when you have some bookings for Evelyn Bunn. He is very interested in working up a commercial LP recording, using the Mila reading on one side and the former Exodus reading on the other side.

I received your communications. Why don't you write to me at home as the mail will reach me a few days faster.

Warmest regards, as ever,

*Uris*  
*See*  
*su*



Uris

February 16, 1962

Mr. Ernest W. Michel

Irving Bernstein

Leon Uris and Rena Waxman

Evelyn Bunn is having difficulty getting the melody in the folk song of the Uris dramatization. Please try to get the music from Rena Waxman so we can make it available to Evelyn Bunn.

Thank you.

IB:mm

*Wm. Fred*

February 12, 1962

Mr. Leon Uris  
Dagon Inc.  
1438 No. Gower Street  
Hollywood 28, California

Dear Lee:

Evelyn is really a lovely girl and, therefore, for more than one reason, I hope this thing works out with her. She has the new tape and the new script and apparently has been working on it for some time. She was supposed to be in to ~~see me~~ last week but her roommate said she wasn't feeling well so I expect she will be in some time this week.

Ernie was quite excited with the way the thing turned out in Oakland and I am really looking forward to the report from Denver. As you know, I think the reading has tremendous potential and I'm betting that this is one gamble that pays off. Besides, how can you do anything that doesn't succeed. (We'll forget "These Angry Hills" of course.)

By the way, Evelyn's roommate says that she has been crying her eyes out while she's been practicing. All I want her to do is to stop crying long enough to finish and job and come in with it.

I don't mind telling you that she is nice to have around. It makes the office quite appealing and when she visits, everybody seems to come around. It reminds me a little bit of the good old days in Los Angeles.

I'll write again to keep you apprised of developments. Give my best to Betty.

Best wishes,

IB:mm

*Cc: EWM*

⊗

<b>RECEIVED</b>			
FEB 5-1962			
NOTED BY		REFER TO	
DATE			DATE
		<b>18</b>	
ANSWERED <b>18: mm 2/18</b>			

*Hollywood, Cal.*

February 1, 1962

Dear Irving:

By now you must have the full report of Ernie Michel's enthusiasm over Rena's reading. Under what was obviously less than ideal circumstances, the results seem to be nothing less than sensational. Bearing in mind that she will get better as she goes on and be working under more ideal conditions most of the time, this whole thing should be enormously effective.

*cc Michel 2/5 AF RL*

I personally would like to see a few things working for Evelyn Bunn. In the first place, there should be a canned introduction straight out of National UJA Headquarters. In addition to listing all credits of the actress herself, it should be both stated at the time of the introduction and in all the advance publicity that this is a specially prepared reading for Evelyn Bunn from Mila 18 by me. This did not seem to come through too well at the Oakland meeting and until a good way into the meeting the listeners were somewhat in the dark about what they were hearing.

Secondly, I think to heighten the dramatic effect that all lights should be turned out and a spotlight on the rostrum and the rostrum light to magnatize attention to the actress. This was done in Oakland and probably will be done in all west coast meetings and I think this should go out in all advance information to the New York meetings so that the chairman can plan on it.

Thirdly, I think that the reading should be used in a specific position, and that position should be right before the pitch for funds. Until the reading gets a reputation on its own, it would be criminal to hold it till last especially if there is a long collection and a lot of oratory. Also, I think that we both went into this thing for the 'ultimate payoff' at the boxoffice and I think your ultimate payoff is going to be to have collections immediately after

the reading when we hope the tablecloths will be covered with tears.

I'll report to you firsthand how it all went in Denver. I hope by the time this letter reaches you that you will have heard Rena's tape and have in hand the revised manuscript and will have established communication lines with Evelyn and have her first meetings booked.

One last thing, Irving, please don't tamper with the length for the time being. It's cut down to about 32 minutes, but it has to be something that the actress must play with herself against audience reaction and of course the most effective argument is that everybody who heard it in Oakland was glued to their seats for the entire length of the reading and you could have heard a pin drop. It is very tight now and you stand in danger of hurting something essential by trying to save five or six minutes that you really don't need anyhow.

Let me hear from you about all this.

With affection,

*See*  
*uris*  
*SM*





Uris

February 5, 1962

Mr. Leon Uris  
Dagon Inc.  
1438 No. Gower Street  
Hollywood 28, California

Dear Lee,

Thanks for Rena's new script; it sounds great. Ernie was very much impressed with it at Oakland.

I met with Evelyn and she seems ready, willing and able. As soon as I have the new tape I will pass it on to her and then we'll see how it works out.

Best to Betty.

Sincerely,

Irving Bernstein

IB:run

January 24, 1962

Dear Irving:

Here is a copy of Rena's shortened script. I've also sent one to Evelyn Bunn. By the time this reaches you I should have in my hands a tape of the reading in Oakland. Ernie promises me he will make copies and pass them along to you immediately.

Well, here's hoping.

All the best,

  
uris

זכר אלה יעקב וישראל

*File Herb*

*cy sent  
EWM*

*1/26/62*

*IB*

January 22, 1962

Dear Herb:

Irving Bernstein and Tim Seldes both have advised me that the copy for the mail piece has been cleared up by you for which I extend my thanks.

We had a farewell lunch for Irving today. I attended it with a feeling of a great sense of loss. Out of all the people I have met in this mess which has taken place for the past three or four years, you and Irving are the two I am hopeful for retaining as lifelong friends.

All the best, as ever,

*Jean  
uris  
m*

P.S. I met Ernie Michel and it looks like we're going to get along real well.

Rabbi Herbert Freidman  
UJA  
165 West 46th Street  
New York 36, New York

File  
Levin

January 3, 1961

Dear Herb:

I have received a letter from my editor at Doubleday, Mr. Timothy Seldes, upon return from vacation indicating there is a misunderstanding on the mail piece for Mila 18.

If you will recall, during your last trip to Los Angeles we communicated by phone and agreed upon several things. Firstly, I read you the copy for the mailer and secondly, we both thought it would be best if you and Mr. Seldes handled the matter directly and not go through Ray Levy.

Tim Seldes tells me now that he has been unable to contact you, that he is forced to deal with Ray, and apparently Ray is getting rather belligerent on the copy for the mailer.

Inasmuch as these things are a direct contradiction to our agreement, I would appreciate it if I am advised by return letter that you personally have called Mr. Seldes and quickly straightened the matter out so that by the time your letter reaches me the mail pieces are well into production.

The date is getting rather late and for obvious reasons we can not let the matter drift or become enmeshed in conversation.

All the best from our house to your house for the new year.

As ever,

uris

C  
O  
P  
Y

*File Uris*

January 24, 1962

Miss Evelyn Bunn  
Apt. 20  
311 East 50th Street  
New York, New York

Dear Miss Bunn:

Leon Uris asked me to call you so that we might get together to discuss your doing a dramatization of his book "Mila 18".

I've been unable to reach you at your telephone number and, therefore, would appreciate it if you would call me at the office, Plaza 7-1500, to arrange an appointment.

I have with me a tape of the dramatization as done by an actress on the West Coast which may be helpful to you.

Looking forward to hearing from you,

Sincerely yours,

Irving Bernstein  
Assistant Executive Vice-Chairman

IB:mm

January 7, 1962

Dear Irving:

Thanks very much for your letter of January 3rd. In case we miss connections somehow or another, let me give you the name and phone number of the actress in New York whom I'm sure you will be pleased to interview. Incidentally, I would like to have a copy of Rena Waxman's tape and also a copy of the tape cut by the actress in New York. Her name is Miss Evelyn Bunn, 311 East 50th St., Apt 2G and her phone number is ELdorado 5-3122.

Please try to make a little time so we can get together on one of your trips out here and congratulations (I think).

As ever,

*Ellen*  
unis  
*sa*



*Jan 11/62  
spoke to Mrs. Peabody - Promoted by Evelyn Bunn  
I said IB will be back in two  
weeks and he will make further  
contact with her  
SI*

3 May, 1961

Mr. Leon Uris  
5078 Amestoy Avenue  
Encino, Calif.

Dear Lee,

I know that you don't give a damn what other people think about you, but at the risk of boring you, I simply must quote a paragraph of the report which came in on your Cleveland appearance --

"They had a crowd of over 500 men and women, which is something of a record. They said this was one of the finest meetings Cleveland has ever had and that Uris was absolutely terrific, extremely cooperative and extraordinarily well received. After it was all over, he went out with some of the folks and seemed to enjoy himself immensely."

The latter, of course, you did on your own time, you mazer. I noticed that you had breakfast the next morning at 10.30 with the executive director; that means you stayed out late. Cluck, cluck, says the old mother hen to the young chicken.

Seriously speaking, we are all terribly grateful for what was apparently a magnificent job. It was all the more important because Cleveland runs one of the best campaigns in the country and we are very pleased when they are happy.

As ever,

Herbert A. Friedman

HAF/fo

cc: Arthur Fishzohn  
Irving Bernstein

## MEMORANDUM

Date April 21, 1961

To Mr. Herbert A. Friedman

From Arthur Fishzohn

Subject Leon Uris -- Cleveland, O.

Leon Uris, as you know, was in Cleveland for us on April 19th and stayed over for part of yesterday. He did a wonderful job.

Jim Jaffe, the professional in charge of the Welfare Fund's publicity program, informed us that the agenda on April 19th included the following:


9:00 A.M. - Press Interview  
11:00 A.M. - Radio Interview  
12:00 Noon - TV Interview  
1:00 P.M. - Lunch  
2:30 P.M. - TV Interview  
6:00 P.M. - Separate Interview for "The Plain Dealer"  
6:30 P.M. - Leadership Reception at the Carter Hotel  
7:30 P.M. - C.O. Dinner

Uris was the only major speaker at the Dinner and there was very little other business except for a few short reports and 10 minutes devoted to an award to a young leader. They had a crowd of over 500 men and women which is something of a record. Jaffe said this is one of the finest meetings Cleveland has ever had and that Uris was absolutely terrific, extremely cooperative and extraordinarily well received. After it was all over, he went out with some of the folks and seemed to enjoy himself immensely.

On Thursday morning, April 20th, Uris had a 10:30 A.M. breakfast with Zucker and Jaffe and then they took him to another Radio Station for an 11:15 A.M. Interview which was completed in just sufficient time for him to make his flight home.

I sent him a Day Letter (copy attached) but I am sure you will want to drop him a note in your own right.

AF:SH  
Enc.  
cc: IB





*H. A. Friedman*

UNITED JEWISH APPEAL  
165 W. 46 STREET, NEW YORK

DAY LETTER

APRIL 21, 1961

MR. LEON URIS  
5078 AMESTOY AVENUE  
ENCINO, CALIFORNIA

CLEVELAND EXPRESSED THE ULTIMATE TO US IN ITS ENTHUSIASM FOR YOUR VISIT, NOT ONLY FOR YOUR SPEECH BUT FOR THE IMPACT YOU MADE PUBLIC RELATIONS WISE OVER A PERIOD OF TWO DAYS. THANKS ENORMOUSLY FROM CLEVELAND, UJA AND

ARTHUR FISHZOHN

cc: HAF, IB

UNITED JEWISH APPEAL, INC.  
165 WEST 46th STREET  
NEW YORK 36, N. Y.

HAF files  
Ind - Uris  
fb

## MEMORANDUM

Date November 21, 1960

To Mr. Herbert A. Friedman

From Irving Bernstein

Subject LEON URIS

In reference to your call to Leon Uris, I learned today that the question of "arms imbalance" was suggested to him by Si Kenen. Uris plans to discuss with you the degree of emphasis to be given to this statement when you call him.

He will be arriving in New York on December 8th after a stop en route in Independence, Missouri to present a copy of "EXODUS" to Harry Truman for the Truman Library. At the present time, his only appointment in New York is for lunch on December 10th with Eleanor Roosevelt. Uris would like to see you on December 9th.

He is interested in learning from you when you call, whether you were able to set up the appointment for him with Governor Rockefeller and also to find out if you have any TV or other publicity plans for him during his visit.

IB:bt1

cc: SS - MP - AF - RL

HAF Files -  
Ind - Uris

October 6, 1960

Mr. Arthur Fishzohn  
Mr. Raphael Levy  
  
Melvin S. Goldstein

Leon Uris -- December Conference

Mr. Friedman told me yesterday that he spoke with Leon Uris who will definitely attend the conference. Mr. Uris wants us to play up his new book which will be coming out some time in April. He wants us, therefore, to advertise him as the author of EXODUS and a great new thrilling drama of the uprising in Warsaw entitled "Mila 18". Mr. Levy is to work this into the RTM.

Mr. Uris told Mr. Friedman that if he comes to New York for the UJA conference he will also have to accept a Bond Drive invitation to speak at the Madison Square Garden in connection with the Chanukah Festival. Mr. Friedman said that is all right. Mr. Uris then said that he may as well bring his wife and children and they can have a vacation somewhere around New York and he asked us to pay for the trip for himself and his wife and children and all of their expenses. Mr. Friedman said that this is out of the question and he told Mr. Uris that he wants a fee then we will pay him \$1,000. Mr. Uris said that he would not accept a fee. Mr. Friedman then said that all we can do is to pay Uris' expenses and as far as being in New York is concerned we will pay the hotel room in New York for a few days, and that is all. I want to note that it was not clear that Mr. Friedman said we would pay for Mr. Uris' transportation from California to New York and return because the Bond Drive is involved here.

Mr. Uris tried once again and asked Mr. Friedman to split the expenses for his wife and children and himself with the Bond Drive and Mr. Friedman said that we could not do that and we will only pay the hotel room in New York for a few days and that's all.

Mr. Uris is supposed to be at Davidson College in North Carolina some time between the middle of February and the beginning of March. Uris offered, at the same time, to go down to Atlanta for us (he is a good friend of Leshem, the Israel Consul in Atlanta) and speak at a Big Gifts affair there or a big meeting if we want to set one up for him. He would be willing to give two days to Atlanta. I think you ought to follow through on this.

HAF file  
and  
Herb's



June 25, 1960

Dear Herb:

For your own personal and confidential edification, I am enclosing a set of the correspondence that transpired between CBS and myself in regards to their TV show, "In The Presence of Mine Enemies."

Best wishes,

*[Handwritten signature]*  
uris

Telegram from Leon Uris to Dr. Frank Stanton, President, Columbia Broadcasting System, New York, New York, dated May 19, 1960:

"MY DEAR DR. STANTON I AM INCENSED BY YOUR PLAYHOUSE 90 PRODUCTION OF 'IN THE PRESENCE OF MINE ENEMIES'. I VIEWED WITH TOTAL DISBELIEF AND REVULSION OF WHAT I CONSIDERED TO BE THE MOST DISGUSTING DRAMATIC PRESENTATION IN THE HISTORY OF AMERICAN TELEVISION. IT IS INCOMPREHENSIBLE TO ME THAT SUCH AN INSULT, SLANDER AND AFFRONT WAS ALLOWED TO BE PERPETRATED UPON THE JEWISH PEOPLE BY PUBLICLY THROWING MANURE ON THE GRAVES OF HALF A MILLION JEWS WHO WERE MURDERED IN THE WARSAW GHETTO. THE HISTORIC INACCURACIES, CARICATURE CHARACTERIZATIONS AND TOTALLY FALSE PLOT CONSTITUTE A PITIFUL SHAM ON THE PUBLIC. THIS PRODUCTION COULD NOT HAVE BEEN A LESS PERFECT PIECE OF NAZI APOLOGETICS IF IT HAD BEEN PRODUCED BY JOSEPH GOEBBELS.

AS RECIPIENT OF THE SURVIVORS AWARD OF THE INTERNATIONAL ASSN. OF JEWISH SURVIVORS OF CONCENTRATION CAMPS AND GHETTOS, I DEMAND THAT THE COLUMBIA BROADCASTING SYSTEM BURN THE NEGATIVE OF THIS FILM AND PUBLICLY APOLOGIZE FOR THIS OUTRAGE.

AMERICAN JEWISH  
(signed) LEON M. URIS"

ARCHIVES

-----  
Reply from Dr. Frank Stanton to Leon M. Uris, dated May 20, 1960.

"Dear Mr. Uris:

I am amazed by your extreme reaction to 'In The Presence Of Mine Enemies' and I disagree with you completely.

Not only leading television critics, but responsible Jewish organizations and individuals, do not share your views in any way. I believe that 'In the Presence Of Mine Enemies' was an eloquent and moving drama about the nobility of the human spirit and of the victims in the Warsaw ghetto.

While we take full responsibility for broadcasting 'In The Presence Of Mine Enemies', I am sharing your telegram and my reply with Rod Serling, the author; Peter Kortner, the producer; and Fielder Cook, the director. In doing so, I want to make it clear, however, that I do not believe they have any obligation to respond to your intemperate protest.

Moreover, I cannot restrain myself from expressing shock that an eminent author would demand an action tantamount to book burning.

Yours sincerely,

(signed) Frank Stanton  
Frank Stanton

Mr. Leon Uris  
Encino, California

cc Messrs. Rod Serling  
Peter Kortner  
Fielder Cook

Reply to Dr. Stanton's May 20th, 1960 letter as sent by Leon M. Uris

June 1, 1960

"Dear Dr. Stanton:

Obviously, we are both too busy to continue this further. Yet, I am so chagrined that everyone connected with 'In The Presence Of Mine Enemies' is so completely oblivious of what they have done wrong that I must set my own work aside and in the name of simple justice, explain the magnitude of your blunder.

I write this letter not to fan a fire but in the sincere hope it will be studied and in a spirit of mutual respect, accomplish some positive good. I humbly submit that my words be scrutinized with care and if I am lengthy, please bear with me out of deference to your kind acknowledgment of my 'eminence', for I do believe you will see the enormous principle involved.

I have never before uttered a public condemnation. I am not on a crusade. I deplore notoriety. It was with a heavy heart that I felt it necessary, within the framework of my conscience, to attack a fellow writer, particularly one whom I have held in esteem.

My research of the Jewish holocaust has been carried out over a five year period on three continents. I have absorbed tens of dozens of volumes and carried out hundreds of interviews including the full stories of most of the major survivors of the Warsaw Ghetto. My studies have taken me into Poland. I have been the guest of the Ghetto Fighters Kibbutz in Israel on several occasions. The International Association of Survivors has bestowed upon me, their highest honor.

I list these partial qualifications so that you may know with reasonable assurance that when I termed 'In The Presence Of Mine Enemies' as outrageous, I knew what I was talking about.

I am certain that the Warsaw Ghetto and its uprising is a unique event in human history and will continue to gain importance in the coming generations. I was delighted when I discovered that CBS was bringing this theme to a national television audience. Several weeks ago I tried to meet Mr. Serling to view with him some newsreel film clips from the Ghetto and mainly, to get acquainted with a writer whose work I have long admired.

I should like to believe that your comment that 'my views are not shared in any way by responsible Jewish organizations, individuals and leading TV critics' was made by you, with tongue-in-cheek. It was a deluge of phone calls beginning half way through the program by those who did share my view which was instrumental in triggering my telegram. They begged me, as an authority on the subject, to protest.

Let me quote to you from only two of a multitude of columns from the east and west, from responsible Jewish sources.

Dr. S. Margoshes of the Jewish Day, is considered the top columnist in the Anglo/Jewish/Yiddish press. He says in part 'If there was a rabbi in the Warsaw Ghetto who spoke like that, nobody ever heard of him... I suspect he (Mr. Serling) has never seen a genuine Polish rabbi in his life... he (Mr. Serling) has managed to display his ignorance of the Jewish folkways.

Polish self-sacrifice that CBS depicted simply did not exist...it was invented.'

Dorothy H. Rochmis writing in the California Jewish Voice was not so restrained. Her column was headed 'For Shame, Rod Serling, et al,' and she goes on to say in part, 'You (Serling) wrote a criminal distortion... how dare you, Rod Serling, water down the blood they bled?...but how can one condemn someone (Serling) for being unfeeling? How does one accuse the blind for not seeing, or the deaf for not hearing?'

Your letter to me failed to mention the protest that was sent to you by the Association of Survivors, themselves, supporting my position.

We Jews have a centuries old tradition of accepting abuse quietly and not raising a clamour by calling attention to the fact we are Jewish. You have mistaken this passive characteristic and the lack of spontaneous uproar for Jewish acceptance. I speak only for Leon Uris, but I know that the vast majority of the Jewish viewers suffered mortification and humiliation and the total majority who had a knowledge of the subject were shocked.

I read many good reviews of the teleplay, and have spoken to many people who enjoyed the production. Herein, lies the tragedy of what you have done. How far can a powerful public media, either deliberately or through ignorance, prostitute the truth through blatant distortions of an historic event, and go completely unchallenged.

A serious writer has a fundamental obligation to his material, his profession and his public and in dealing with a happening of such importance he assumes the responsibility of preserving the spirit of truth within artistic license.

The script, in this case, has presented science fiction as truth.

If an expert on guided missiles were to give me a lecture on problems of outer space I would necessarily take his word because he is an authority and I know nothing about the subject.

Similarly, when a writer of Mr. Serling's stature writes a script upon the Warsaw Ghetto, most people and most critics will also accept his words as gospel. It is because this production was accepted as truth by people who did not know otherwise, that the felony was compounded.

Millions of words have been written upon this subject. A half dozen historical societies in America, England, Poland and Israel spend lifetimes documenting the Warsaw Ghetto. Mr. Serling was absolutely obligated to write within a framework of truth and he could have done so. He, and all those responsible for this production are partners in being derelict in their duty.

The unpublished manuscript of 'Exodus' was read by some twenty experts from several foreign countries. Many of them took issue with conclusions and many tried to sway my point of view but neither they nor some of my sharper critics have ever accused me of deliberately or stupidly distorting the spirit of what actually happened. The people in this teleplay even with a straining of dramatic license, never existed.

The events in this teleplay, with a straining of dramatic license, never occurred.

It simply did not happen, period.

If I were Rod Serling's closest friend I should ask him to study his grievous errors, comprehend the seriousness of the injustice he has done by toying with the truth and hope that he becomes a better writer for the experience. I should ask him to approach great themes in the future with reverence and never again stoop to using his prestige with an irresponsible performance. He has done too much fine work than to do other than apologize for writing an undefendable script or to stake his professional reputation upon a fraud.

I should like to make a comment upon my remark that CBS should burn the negative of this film. I resent your implication that I am advocating 'Book burning'. I do not see how any stretch of the imagination can parallel a demand upon a private corporation to voluntarily act to atone an injustice to the national policy of the Nazis of destroying the great works of literature.

It was said by a better man than I that freedom of speech does not give you the right to yell, 'Fire' in a crowded theatre, nor does freedom of expression allow you to walk naked down Fifth Avenue.

Because you are not policed and because democracy grants you the sacred trusts in preserving our freedoms makes it that more imperative you guard those freedoms by responsible behavior. I claim that 'In The Presence Of Mine Enemies' is a betrayal of that trust and so long as it remains upon film, it represents a lie.

For your edification I am listing some off-hand memories of the production. I have no notes and therefore, a complete diagnosis would depend upon a re-run which I do not wish to subject myself to.

1. There was a single Polish character.

History has handed us the tragic verdict that ghettos and extermination camps could not have existed anywhere but in Poland with a centuries tradition of anti-semitism. Anti-semitism was even greater during the occupation. A fair estimate of 95% of the Polish people applauded the German actions against the Jews.

There was never organized help for the Jews from the Church, the peasantry, the intellectuals, the underground or from any other group.

Hoodlums and roving gangs tracked down hidden Jews for extortion, blackmail and rewards from the Gestapo. Jewish men had the pants stripped from them to show their circumcisions as proof of their Jewishness.

Jews fighting in the Partisans were murdered for their boots and guns. Polish laborers worked inside several extermination camps. The surrounding villages and cities knew what was happening in the camps. We have no recorded evidence of Polish resentment, Polish protest, much less Polish action. In the City of Lublin, Poland's second largest, the standing joke among the Poles was that the 'only way the Jews will leave Majdanek extermination camp is through the chimney.'

Poles dug up the corpses of exterminated Jews to examine them for gold teeth and swallowed valuables the Nazis may have overlooked.

When trainloads of Jews were deported into Poland in cattle cars and sat at sidings and begged the Poles to pass them a handful of snow to quench their thirst; the Poles first made them throw out their rings, money and valuables.

And after the war, the pathetic remnants of Polish Jewery were subjected to inhuman pogroms by the Poles for 'starting the war'. This, was their welcome home from the concentration camps.

Do you want more, Dr. Stanton, or does the picture become clear?

By contrast to the noble actions of many of the Dutch, Italians, Swedes, Belgians, French, and Danes; the sorriest blight on the human race by a Christian nation was the behavior of the Polish people towards the Jews in World War II.

Poles who stuck out their necks for Jews were as rare as albino chipmunks.



For this teleplay to present the lone Polish character as a man who feeds a Jewish family and as a martyr who would die for a Jewish boy in payment for his guilt for the Polish people, is too much even for the imagination of Edgar Allen Poe in a drunken stupor.

2. The Warsaw Ghetto was guarded by Waffen SS commonly known as the Reinhardt Corps (after Heydrich). Their barracks were located at 101 Zelania Street opposite the Ghetto gate at Zelania and Loma Streets. Most of them were 'Kommandos' in the Special Action Groups which carried out extensive Jewish massacres behind the lines on the eastern front. (Vilna, Riga, Kovno, Kiev, etc.)

Let me tell you a brief story of one phase of SS training. As a young man, Serling's sergeant went to a special school. He was given a puppy to live with and for him to train. In a year, he had developed the natural love a boy does for a dog. At the end of the year his commanders ordered him to murder the dog on the spot with his bare hands as proof of his worthiness to be an SS man.

Now, sir, Serling's SS sergeant came from Bavaria, Hitler's greatest stronghold. This open faced innocence, this dialogue of 'there ain't nobody here but us good Germans who never saw a Jew and why do we hate them so?' by a trained murderer is a ludicrous lie.

Even if he were a member of the Wehrmacht, which could not be in the framework of this teleplay, his naiveness is beyond reality.

I know it is vogueish these days to write of the 'Good Germans' ('orders were orders'... 'golly, gee, they told us that smoke was coming from a leather factory') but Mr. Serling has gone beyond reality. truth, or decency.

3. The raped girl. I have read of thousands of cases of the rape of Jewish women, hundreds of cases where they conceived.

I challenge and defy you or Mr. Serling to show me a single case of a Jewish woman giving birth to a child from a Nazi father.

I tremble with indignation as I recall Serling's attack upon Jewish womanhood.

The duty of Jewish women in these cases was absolutely clear and even more absolute in the case of a daughter of an Orthodox Rabbi. Abortion or suicide. There were the sordid facts of life.

What right has Mr. Serling to concoct a Pollyanna fairy tale...no, an outrageous lie, by telling the American people an Orthodox Rabbi would protect the life of an unborn child fathered by the rape of his daughter by a Nazi?

4. I further challenge and defy you and Mr. Serling to show me evidence of a single Waffen SS man who knelt before a Rabbi to beg forgiveness for 'all us Good Germans', or otherwise.

The most fraudulently shocking scene ever recorded upon film was that moment a Jewish Rabbi put his hand upon the head of a Nazi and forgave him.

Dr. Stanton, let us suppose that the Nazis had murdered and raped in a convent. Let us suppose a nun is pregnant by the rape of a Nazi. Sir, would you allow CBS to show a scene depicting a priest forgiving the Nazi who pimped for the rape of a nun?

Of course not.

Then why do you allow this to the Jewish people?

5. Or, is the above scene any more shocking than that one in which this 'alleged' Rabbi lets his daughter run off with the pimp of his daughter?

Let us forget for the moment that the character is a Rabbi. Are either you or Mr. Serling or Mr. Kortner or Mr. Cook fathers of girls? Can any of you gentlemen tell me that you would allow your raped daughter to elope with her pimp?

How do you have the gall to refer to this as 'an eloquent and moving drama about the nobility of the human spirit'?

6. There is that moment when this 'alleged' Rabbi turns upon his only son, a concentration camp victim, and calls his boy a Nazi for avenging the honor of his raped sister.

I am writing this with tears in my eyes because you cannot comprehend what a terrible, terrible, terrible thing you have done. It is beyond belief that a Jewish father call his son a 'Nazi'.

This is the most dastardly and abominable fabrication I can ever recall. I cannot imagine what crime a Jewish boy could commit that would bring his father to use that word on him.

It is astounding that the writer of that line could ever have been so oblivious of the meaning of that word.

7. I know many Orthodox Rabbis. Mr. Serling's conception is as much an Orthodox Rabbi as Nikita Khrushchev. It would be impossible to explain fully what was wrong with this character because nothing was right and every second line he spoke was false. It is hard to realize that this jibbering idiot was supposed to represent the great rabbinite of Poland.

These learned, dignified, tough old men who were able to accept unbearable abuse without lowering their heads did not pray for the moral salvation of the Nazis, sir. They prayed for the wrath of God to turn the Nazis to pillars of salt and for the Red Sea to down them.

8. There was an amateurish sloppiness in the entire production.

There was nonsense of a hidden piston in a bureau drawer in a corridor as busy as a Los Angeles Freeway.

There was never an explanation of how a man, in the heat of anger, was able to get into SS Headquarters and carry out an assassination.

And who on God's earth cast a two hundred and fifty pound, blubbery fat actor in the Rabbi's role at a time that people were starving to death around him at the rate of 5,000 a month?

There was that 'dramatic' announcement at the end of the teleplay that a rebellion ensued in 1944 in the ghetto. Dr. Stanton, there was no ghetto in 1944. The rebellion took place on April 18, 1943. The Polish Home Army rebelled in 1944.

There are many, many more things about this teleplay but I hope by now you recognize an outrage when it is demonstrated to you.

Yes, Warsaw ghetto was a horrible thing. Here, the Jewish people fell to their lowest moment of degradation. Yet, they kept twenty thousand children alive through self help, ran secret schools, hospitals, printed newspapers, had an active theatre, had historic and debating societies, people loved people, married, divorced, even laughed. Yes, there was even a symphony orchestra.

And here the Jewish people also reached their greatest amount of glory! The rebellion (of 1943 that is) is unique! For forty-two days and nights they held a German Army Corps at bay while all of Poland was able to hold for only twenty-seven days.

This rebellion was not carried out by pasty faced jerks who dropped grenades at the feet of rabbis and whispered, "It will start soon". The Germans made the decision which started the rebellion by coming into liquidate the ghetto and the rebellion was staged by immortal young idealists banded into a tough, disciplined rabble army.

Warsaw Ghetto was both the epic tragedy and the epic glory of our times. None of its immortality was even hinted in this teleplay.

The Warsaw Ghetto held in its walls tens of thousands of plain people; bakers and shoemakers and bookkeepers and engineers and smugglers and carpenters and taxi drivers and housewives and teamsters and musicians and bartenders.

I think the bitterest blow of all was the continuance of the detestable presentation of the Jewish people as groveling, wailing, bearded, cowardly, Yiddish Uncle Toms.

I cannot help but be proud of an industry which can produce an Edward R. Murrow or a network with the courage to produce great documentaries like 'Who Speaks For The South?'

I pray you will approach Jewish problems in the future with fairness and dignity. Whereas you may have underestimated Jewish passiveness by the failure to get vocal about this production, do not mistake that other Jewish characteristic, a long memory. After things are disseminated, they go on for decade after decade. I can assure you, this show will not be forgotten.

If I were an Orthodox Rabbi and I had just viewed "In The Presence Of Mine Enemies", I might have quoted to you from Chapter Ten of Ecclesiastes, 'Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a littlefolly in him that is reputation for wisdom and honor.'

Please, gentlemen, no more flies in our ointment.

Sincerely,

/signed/ Leon Uris

Leon Uris

cc: Messrs. Rod Serling  
Peter Kortner  
Fielder Cook

UNITED JEWISH APPEAL, INC.  
165 WEST 46th STREET  
NEW YORK 36, N. Y.

## MEMORANDUM

Date May 20, 1960

To Mr. Herbert A. Friedman  
From Irving Bernstein  
Subject Leon Uris

RECEIVED	
MAY 24 1960	
NOTED DATE	REFER TO DATE
	HAF MSCP RL
ANSWERED	

Leon Uris has been raising the roof locally over the Playhouse 90 treatment of the Warsaw Ghetto last Wednesday night.

In case you missed it, following is a story on his reaction which appeared in the May 20 issue of Variety:

### "Uris Rips Serling Teleplay in Wire to CBS' Stanton

"Leon Uris, author of the best-seller "Exodus", now being filmed in Israel by Otto Preminger, yesterday issued a verbal blast at CBS for its Wednesday night Playhouse 90's telecast of "In The Presence of Mine Enemies", written by Rod Serling.

"Uris, in a telegram to network president Dr. Frank Stanton asserted he was 'incensed' with the telecast because 'it could not have been a less perfect piece of Nazi apologetics if it had been produced by Joseph Goebbels'.

"The text of the telegram to Stanton follows:

'I am incensed by your Playhouse 90 production of "In the Presence of Mine Enemies". I viewed with total disbelief and revulsion what I considered to be the most disgusting dramatic presentation in the history of American television.

'It is incomprehensible to me that such an insult, slander and affront was allowed to be perpetrated upon the Jewish people by publicly throwing manure on the graves of half-a-million Jews who were murdered in the Warsaw ghetto.

'The historic inaccuracies, caricature characterizations and totally false plot constitute a pitiful sham on the public. This production could not have been a less perfect piece of Nazi apologetics if it had been produced by Joseph Goebbels.

'A recipient of the Survivors Award of the International Association of

(cont'd)

May 20, 1960

the Jewish Survivors of Concentration Camps and Ghettos, I demand that Columbia Broadcasting System burn the negative of this film and publicly apologize for this outrage.'

"Uris is currently in the midst of writing his next novel, "Mila 18", a story of the Warsaw ghetto on which the author has been working for five years."



IB:gc

HAF Files, Ind - Unit

Feibel

May 4, 1960

Dear Herb:

As you have probably heard, I will be in New York on June 6 for somewhat less than 24 hours for a benefit performance in Carnegie Hall for the Ghetto Fighters House.

On this particular trip I am really up against it, loaded with relatives and in a very bad situation time wise.

I wanted to drop you this note to let you know that I won't be able to contact you and want you to understand why.

Warmest personal wishes.

As ever,

  
Herb Feibel



HAF files  
Ind-  
Uris

10th February, 1960

Mr. Leon Uris  
Dagon, Inc.  
1438 No. Gower Street  
Hollywood 28, Calif.

Dear Leon,

I have your letter concerning Yehuda Tarnu, and Irving Bernstein also sent me a memorandum on the same subject.

Offhand I do not see how this could be a project for the UJA, but I would love to discuss it with you and Mr. Tarnu when I come out. Irving knows my schedule and he can set up a date at any time convenient to you and me, and we can see if I can be helpful in any way with advice or suggestions.

In case you did not see the enclosed item, I thought you might be interested. Philip Friedman is the author of the book I loaned you and was one of the men most knowledgeable on the Warsaw Ghetto.

Looking forward very much to visiting with you again and with fondest regards to Betty, I am

Sincerely,

Herbert A. Friedman  
Executive Vice-Chairman

HAF/fc

LB

**UNITED JEWISH APPEAL, INC.**

165 WEST 46th STREET  
NEW YORK 36, N. Y.

**MEMORANDUM**

Date January 25, 1960

RECEIVED	
JAN 28 1960	
NOTED BY	REFER
	HAF
ANSWERED	

cc-RL  
SS  
MP  
IJ

To Mr. Herbert A. Friedman

From Irving Bernstein

Subject Leon Uris

Leon Uris is writing to you today regarding Yehudah Tarmu of Israel, who is attempting to produce a documentary on the American Jewish community for distribution in Israel.

Tarmu met with Uris to seek financial backing for the production of such a film. Uris likes the idea, but would prefer to see the film serve both the purpose of educating Israelis about the complexion of the American Jewish community and also serve as a fund-raising instrument for UJA in America.

He is willing to work with Tarmu in an advisory capacity both in terms of the production and the script. He may even be willing to go as far as to make the same commitment with us, if we decide to back this film, as he did with Israel Bonds, when he accepted a series of meetings to cover the costs of production.

Uris would very much appreciate your meeting with Tarmu during your visit to the West Coast to determine the extent of your interest in the project. If it is not possible for our agency to become involved with this film, Uris and Tarmu are seeking your advice as to which agency on the American scene might be interested in such a documentary.

IB

IB:gc

cc: SS - MP - RL



January 25, 1960

Dear Herb:

I have heard directly from Nathan Rapaport and want to thank you for your prompt attention to the matter. He is being contacted directly by my publisher in New York. I certainly hope something comes of this. Your fee for mediation will be the stealing of one of Rapaport's original drawings from the book if everything goes right.

Another very interesting and important proposition recently came to me and I would like to seek your good offices for advice and whatever possible help you could render.

An Israeli documentary film maker, Yehuda Tarmu, came to see me about a project very near and dear to his heart. He and his wife have been traveling around the United States for several months. She is an anormously gifted artist and now has an exhibition in Los Angeles being sponsored by the Counsel General here. Tarmu himself has a very high reputation as a film maker, perhaps the best in his field in Israel.

As he traveled around America and saw the inside of the homes of the Jewish community, many of the pre-conceived notions which most Israelis harbor about us Americans disappeared. You know from our last meeting of my concern over the tremendous differences and misunderstandings that exist between the American Jewish community and the Israelis. As you know, I was involved in one of them directly with Bonds recently.

The unfortunate truth of it is that that the majority of what the Israeli sees which he interprets as a representation of typical America, is the Miami Beach crowd, the loud sport shirts, the bracelets up to the elbow and the constant reminders by these people of "what they have done for Israel."

What Tarmu wishes to do is take one typical American community and make a documentary film showing what that community feels towards Israel, not from the exclusively high fund raising level, or the big wheels, but literally from the bottom up. In addition to the feeling that the Israelis have that they are orphans, they have a tremendous feeling that they are alone and that the American Jewish community only looks upon them as some sort of ward to whom they must be charitable.

Suppose we were to take a city like Los Angeles and show some of the men who bought oil at the risk of their own personal fortunes during the War of Liberation in order to get it to Israel. Suppose we have a short interview with Hank Greenspan whom, as you know, was involved in gun running. Suppose we were to show some of the Jewish centers where the children are doing things in behalf of Israel. In other words, what Tarmu wishes to do is write a film basically to train the Israelis. Such a film would go into their education system and of course the country is so small that any means of mass communication such as a good film could reach the entire population in a matter of weeks. I think such a film is not only valuable but the situation of the creation of better understanding of the Israelis towards us is an imperative one. This in one fell swoop could do enormous good in this direction.

I think also that from the standpoint of UJA that if they were to sponsor such a film it would be of tremendous value in fund raising here in the United States. We could show this to the different communities showing how one entire community reacts in behalf of their relations to Israel, not from solely fund raising aspects, but the entire spiritual cultural top to bottom personalized feeling.

I am seeking you out first simply because you seem to be the most logical guy in the most logical spot to entertain sponsorship of such a film. If this does not fit into your plans or if for some reason you can't justify it, certainly you must see the value in it and give Tarmu the benefit of your good offices.

I have also talked this over with Irving Bernstein here and he also immediately grasped the importance

of such a project and between the two of us we have committed you to sitting down and talking for a few minutes with Mr. Tarmu sometime during your visit out here in mid-February.

Although I cannot be personally involved in such a project, I would give Mr. Tarmu all the benefit of my counsel and help him out in any way I possibly could with the script, production facilities, and otherwise.

I hope you will be able to give this just a little bit of thought between now and the time you arrive here, and as I said, if it is not the thing that UJA can do, perhaps you can tell Mr. Tarmu where it can be done.

Please give my warmest regards to your wife. Betty sends hers to both of you.

As ever,

*SA*  
uris  
*SA*



UNITED JEWISH APPEAL, INC.  
165 WEST 46th STREET  
NEW YORK 36, N. Y.

*Haffley - Ind: Uris*  
*1/15/60*

# MEMORANDUM

*Date*

January 18, 1960

**To** Mr. Melvin S. Goldstein

**From** Raphael Levy

**Subject** Leon Uris



I have your memo on a presentation piece for Uris -- and the previous one on the same subject from Irving Bernstein. Bernstein's memo suggested (at Rabbi Friedman's request) that we use Roman glass, which I mean to do. *Cif*

*I can get some.)*

RL/mdo

*lll*

Has files  
Ind. Uris  
1/25  
January 15, 1960

Mr. Raphael Levy

Melvin S. Goldstein

Presentation Piece for Leon Uris

Mr. Friedman met Leon Uris in Los Angeles and had a long talk with him. It seems that Mr. Uris has received plaques and presentation pieces from a number of organizations including, of course, the Bond Drive. He has nothing from the UJA. Mr. Friedman feels very strongly that a special presentation piece should be prepared for Mr. Uris so that he can have it in his study. Would you please give some thought to having something suitable prepared for him.

MSG:mm  
cc:AF

*Kaffles - Ind: CRIS*

CONGREGATION SHAARAY TEFILA  
THE JEWISH CENTER OF FAR ROCKAWAY

RABBI'S STUDY

*PC*  
*try for 1/15/60*  
*ב"ה*

December 29th, 1959.

*This is a check  
not for  
P  
1/15*

Dear Herb,

Thanks very much for your letter of December 23d. I shall look forward to hearing from Mr. Levy.

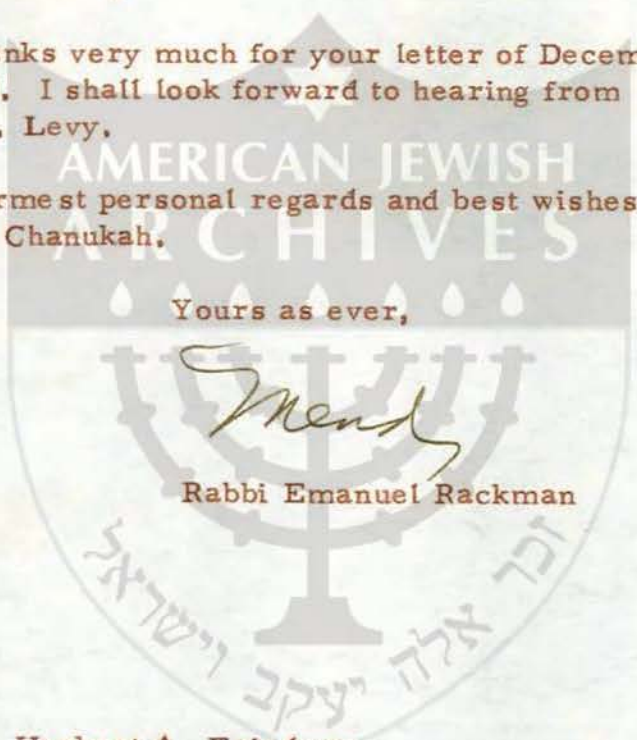
Warmest personal regards and best wishes for Chanukah.

Yours as ever,

*Mendy*

Rabbi Emanuel Rackman

Mr. Herbert A. Friedman,  
Executive Vice-Chairman,  
United Jewish Appeal,  
165 West 46th Street,  
New York 36, N. Y.



23 December, 1959

Mr. Raphael Levy

Herbert A. Friedman

Attached hereto is a copy of a letter I have received from Rabbi Emanuel Rackman dated December 13th.

Of course, we must see to it that nothing is done in connection with any of our programs that might offend the rabbis of any other contributors. I think that the best procedure would be for you to call Rabbi Rackman in order to determine just what it is he has in mind.

HAF:gmm  
attach.

23 December, 1959

Rabbi Emanuel Rackman  
Congregation Shaaray Tefila  
1295 Central Avenue  
Far Rockaway, N. Y.

Dear Mendy:

I have your letter of December 13th. I am not entirely clear as to just what you have in mind and I have therefore asked Ray Levy, our Director of Publicity, to get in touch with you, in accordance with copy of my memorandum attached. I am sure you will give Levy the benefit of your thinking on this subject.

Best regards.

Sincerely yours,

Herbert A. Friedman  
Executive Vice-Chairman

HAF:gm  
attach.



CONGREGATION SHAARAY TEFILA  
THE JEWISH CENTER OF FAR ROCKAWAY

RECEIVED  
DEC 16 1959

RABBI'S STUDY

December 13th, 1959.

NOTED BY	REFER TO
DATE	DATE
	HAF MSB AH
ANSWERED HAF/gman 12/13	

HAF: gman  
to RL

Dear Herb,

I received a complaint from one of my colleagues with regard to the character of Uris's writing for the U. J. A. and the Bond Drive. He has a negative attitude toward Judaism and the tradition, and while he is entitled to freedom of expression, it does not help the U. J. A. or the Israeli Bond Drive to help him exercise it. From most of his writing and even from films for which he is responsible, one would gather that there is more Christianity and Mohammedanism in Israel than there is Judaism.

cc - AF  
12/16 RL  
~~5~~

I think one of the first things our Rabbinical Committee can do is to alert your public relations department that as they are very careful not to offend any prospective donor, so they should not offend the Rabbis. Indeed I would appreciate it if you could send me a copy of any instructions to this effect that you will give your public relations department that I might report to my colleagues about it.

Warmest personal regards and best wishes.

Yours as ever,

*Emanuel Rackman*  
Rabbi Emanuel Rackman

Rabbi Herbert Friedman,  
United Jewish Appeal,  
165 West 46th Street,  
New York, N Y

*Handwritten notes in Hebrew and English at the bottom right of the page.*

HAF files Ind-  
Uris

December 9, 1959

Mr. Arthur Fishzohn

Melvin S. Goldstein

With regard to the attached letter from Leon Uris to Mr. Berinstein, would you please tell Mr. Uris that an appointment has been fixed for him to have breakfast with Mr. Harman at 9.00 a.m. on Saturday, December 12th at the Statler Hilton Hotel.

MSG:mm  
attach.

XXXX

United Jewish Appeal, 165 W. 46 St.

OCTOBER 29, 1959

STRAIGHT

IRVING BERNSTEIN  
UNITED JEWISH APPEAL  
~~Y&J~~ 590 NORTH VERMONT  
LOS ANGELES, CALIFORNIA

FRIEDMAN SPOKE URIS ALL WELL. URIS WILL ADDRESS MAIN BANQUET SESSION DECEMBER  
12.

MELVIN GOLDSTEIN

MSG:hs

(h)

Fellb

COLUMBIA PICTURES CORPORATION  
1438 NO. GOWER STREET  
HOLLYWOOD 28, CALIFORNIA

October 26, 1959

Dear Herb:

I assume that by this time you have received a copy of the letter that I sent to Oscar Dystal, the President of Bantam, as well as one addressed to yourself, and I am curious as to why I haven't heard from you. Dystal wrote directly to me. His only explanation for the incident was that it is "sheer ignorance" and I'm wondering also if it was "sheer ignorance" on your part also.

AMERICAN JEWISH

I think I am entitled to an answer on this and would like to have one as soon as possible. In addition to the moral aspects which I discussed at great length, there is an infringement on my copyright which UJA seems like to trample over on the question of printing records, giving dramatic presentations, and now this latest bit with sending out pitches on a jacket of Exodus.

I think we had better clear the air now once and for all about your using Exodus as a campaign gimmick.

You full well know my feelings, you full well have my protest on record. I think that it goes without saying that I should like to be relieved of my commitments of any appearances for UJA. I refer specifically of course to the December 11th meeting in New York, I wish to withdraw, and also from an appearance at the Key Men's Dinner on November the 10th at the Coconut Grove here in Los Angeles.

Sincerely,

*Leon Uris*  
Leon Uris

COLUMBIA PICTURES CORPORATION

1438 NO. GOWER STREET  
HOLLYWOOD 28, CALIFORNIA

October 16, 1959

Dear Herb:

The copy of the letter which you have received addressed to Oscar Dystal, the president of Bantam Books, is self-explanatory. I am indeed heavy-hearted that the great venture of Exodus must be coming to an end such as this. I can not conclude my remarks without saying that I am violently opposed to the Exodus theme for the coming UJA campaign, that it is my belief that you are indeed killing the goose that laid the golden egg.

Exodus, which recognized by Ben-Gurion, has become the outstanding instrument of gaining understanding and recognition for Israel and the Jewish people, is meeting what I rather believe an undeserving fate in being transformed into a fund-raising gimmick.

I can not help but think now, Herb, as I begin the pages of my new book based on the tragedy of the Warsaw Ghetto, that how many times the Jewish people have been their own worst enemy. Only time will judge the attempts to capatilize on the book, forgive me for drawing my own conclusions in advance.

As for my personal feelings (which seem strangely unimportant in this great march of progress and sales and fund-raising campaigns) I stand now and always as an individual. My entire struggle for recognition has always been motivated by the fact that I as one person speak only for myself, and I reserve the right as a free man to keep my identity as one person who thinks and acts for himself alone.

The harm you are doing me in connecting me with something to which I did not subscribe will be forgotten in the due course of events. The harm that you are doing Exodus remains to be seen.

Your friend,

  
Leon Uris

October 16, 1959

My dear Oscar:

Today in the mail, a friend of mine sent to me a copy of the facsimile of the Bantam edition of Exodus. The inside pages contained a pitch for the United Jewish Appeal. What I saw has distressed me beyond words. With the sharp words that have passed between us in recent months, maybe you are beginning to think I have a chip on my shoulder. If none of the other unpleasantries had occurred, what you have done this time is unforgivable.

It is not difficult to follow the line of your reasoning. In your zeal to create a new sales monument with Exodus, this seemed to be a natural tie-in. To go out on a selective and sympathetic mailing list that would become an effective instrument in selling Exodus.

What never crossed your mind was that you have overstepped the bounds of propriety, to say nothing of using bad taste and poor judgement. I am deeply offended that you did not take the time and trouble to write me to see if this met with my approval; any more than you saw fit to extend me the courtesy of looking at a proof of a jacket which I think contains the most hideous drawing of a woman I've ever seen on a reprint.

You know me well enough to know that I am not a prima donna. I have acquainted myself with the hard facts of promotion, taking my first grade lessons by walking from bookstore to bookstore in San Francisco with Battle Cry. I dare say no author in this country has worked harder, appeared more, and spent more time to promote his own works than I have. However, I have always tried to do all my promotional work within a bounds of reasonable dignity.

What you seem to have completely forgotten, Oscar, is that I am also a writer, and if you please, an artist. I am sensitive about my writing, I am dedicated to my work, I feel tremendous responsibility toward it. I did not write Exodus for the United Jewish Appeal. I did not write Exodus for Israel Bonds. I did not write Exodus for Land Fund. I did not write Exodus for Hebrew University, Technion, Hadassah or Histadrut.

I wrote Exodus because I am a writer.

You have cheapened my book. YOU HAVE GIVEN SOLACE TO THOSE ENEMIES OF THE JEWISH PEOPLE WHO HAVE CREATED AND PROMOTED THE LIE THAT EXODUS WAS WRITTEN AS AN INTENTIONAL PIECE OF ZIONIST PROPOGANDA.

Because in my personal life I have chosen to associate myself with Jewish causes does not give you the license to prostitute my book for a sales figure. Because I am a man with a sense of Jewish responsibility, I have talked myself hoarse from platform after platform across the country. I have donated months of time that I could ill afford on behalf of Jewish causes. My own writing has fallen far behind. My health has been impaired, not once, but several times, and my family has suffered. This happens to be my own damn business. These are things I want to do because as a Jew I feel that I should do them.

I've had my share of glory in this past year. More glory than any writer has a right to expect in one lifetime.

I've also had my share of brickbats too. I've taken abuse that I could well have spared myself if I did not choose to expose myself for these causes. Time and again I have suffered indignities by thoughtless individuals and organizations. In this past year I've come to know that I have been "used". Delivery of the Uris carcass at an affair or fund raising function for some reason or another has seemed to guarantee its success and has certainly upped the take. I knew this all the time I was making these speeches and appearances, but I allowed it because I believed in what I was doing. I felt that the results that could be accomplished were worth the loneliness, fatigue and heartache, and each time I go out I am practically unable to look into the faces of Betty and the children as I head for the airport.

What no one will ever be able to understand is the pressure with which we have had to live this past year. Many the time the phone calls were coming so thick and

fast I wasn't even given the privacy of my own toilet. The mere act of having to reject some 1500 invitations would make a book in itself. All this comes as a part of fame, I suppose, and we have tried to live with it and carry on our life in somewhat a normal manner. Mainly we have tried to shelter the children from being put on exhibition. I could have certainly made the choice to run off to a Caribbean Island, but chose to stay here, shoulder my responsibilities, and try to ride out the storm.

Both you and I know that I am hardly qualified for sainthood. I try not to read my clippings too closely or take myself too seriously, but believe me, keeping balance has become a full time job and it hasn't been easy. I went on one speaking tour this year completely dosed up, and managed to escape to Europe on the verge of a breakdown.

Although I am the first to disqualify myself from sainthood, I do hold some things, blushingly referred to on Madison Avenue as ideals. I have refused to put my name on the letterheads of a hundred causes. I have refused to endorse Exodus tours dreamed up by enterprising travel agencies, I have sailed three Exodus-inspired songs over the cliffs at Malibu, and I won't give an ad to cigarettes I don't smoke or condurms I won't use.

My writing does not belong to UJA. Nor does my writing belong to your promotion department.

I will not tolerate my writing to be used to endorse toothpaste or toilet paper. No, not even UJA. Because I hold these Jewish causes close to my heart, as a personal, and I repeat personal matter, you are not going to trade on my sentiments as a cheap stunt to peddle books.

As for UJA, I believe they are only hurting themselves. They have taken an instrument which has gained understanding for Israel outside the Jewish community, where it is sorely needed, and classified Exodus as a pamphlet. It is a shame that these men do not have the vision to see beyond the panic they create for the campaign of the coming year. What they never seem to be able to realize



is that Exodus raises funds for them without them having to say so. As soon as they start distorting it and ramming it down people's throats as a text of conscience, they're going to start getting their well-deserved resistance. If they would only leave Exodus alone, it could stand, I believe, for years and years to come as a voice for Israel.

Well, anyhow, one thing good has come out of all this. It has brought me to a decision in a personal dilemma. For months I have been neglecting my work while wavering between my feelings as a Jew and my duty as a writer. I have made my decision now. I'm going to write other books. Somehow I had hoped to meet a middle ground, but apparently this is a luxury I can not have. I have heard tapes of my speeches, and the good Lord did not intend me to be an orator. I think I have pushed my luck far enough. After December the 11th when my last speaking commitment is through, I am going to become a writer again period.

As for you, Oscar, you will cease and desist this type of thing immediately. You will henceforth consult me whenever your company comes to any question that crosses a line between my writing on the one hand, and my personal beliefs on the other, and I alone will make that decision.

As ever,

Leon Uris

UNITED JEWISH APPEAL, INC.  
165 WEST 46th STREET  
NEW YORK 36, N. Y.

MEMORANDUM

Date September 17, 1959

To Mr. Herbert A. Friedman

From Melvin S. Goldstein

Subject "Exodus"

9/30  
10/15  
10/20

Deposit

You will recall that you spoke with Abe Harman in Israel about the motion picture "Exodus" and you made the point that the UJA should be selected to use it for the campaign. Abe Harman told you that as a practical proposition Weisgal does have control over the matter because of his friendship with Arthur Krim. Harman said, however, that he would speak with Weisgal about it in New York.

I think you ought to make a note of this and take this up with Harman the next time you speak with him.

Abe is going to speak to Weisgal and will let me know

MSG:mmm