

INFORMATION

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ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Jack Barnett

THE 1971 IMMIGRATION ACT

A Sad Chapter in British History

On the same day that the British Parliament took its historic decision, in principle, to enter the European Economic Community, the 1971 Immigration Bill crept into Law, receiving scant attention from either politicians, the Press or the people. It was a shameful end to a shameful chapter in British legislative history.

The 1971 Act was the fulfilment of a 1970 election promise to deal with a virtually non-existent problem—a strong inflow of coloured immigration which had dwindled to a numerically statistical trickle. Defending the Bill in the House of Lords, the Minister of State at the Home Office stated that the basis of the Bill was the disquiet among the indigenous population that there might be again large-scale immigration. "It really does not matter", he said, "whether or not we agree with this disquiet. That it exists is a fact."

These words might well serve as an epitaph to the almost total capitulation of the main British political parties to the prejudices of the general public. The brave stand of the Labour Party against the 1962 Commonwealth Immigrants Act crumbled in the wake of the 1964 General Election and even the Liberal Party receded in its firmness on freedom of entry by the time the electorate had again to be faced in 1966. Admittedly they redeemed their position more than somewhat in providing the hard case of opposition to the "Kenyan Asians" Act of 1968 and by being in the vanguard, particularly in the House of Lords, in forcing mitigating charges in the latest legislation.

None of this, however, does much to hide the fact that the progressive forces in British politics suffered a severe defeat during the past decade. To recognise its degree one must examine briefly what happened during those ten fateful years.

In the early 1950s the Conservative Government began to encourage immigration from the Commonwealth to fill the additional labour needs of an economy beginning to expand. There was, at that time, a net outflow of population. It stood at minus 74,000 in 1953; fell to minus 32,000 in 1954; minus 10,000 in 1955; was minus 17,000 in 1956; and back to minus 72,000 in 1957 (a year of temporary economic slump). In the year 1958 it became plus 45,000; in 1959 it held at plus 44,000, rose to plus 82,000 in 1960; and leapt to plus 170,000 in 1961 as the immigrants began to pour in to beat the by then anticipated 1962 Act. In that year the Registrar General's statistics showed a plus figure of 136,000, which dropped drastically to plus 10,000 (a statistical nothing) in 1963. By 1964 Britain was back to a minus 60,000, and a minus 74,000 and a minus 82,000 in the two following years.

The problem, where it existed, was in the heavy concentration of coloured newcomers in urban industrial over-populated areas—particularly in the Midlands. And from the Midlands came the first serious political pressures that swelled into a file of prejudice.

Right-wing and fascist groups quickly batten on to the social problems created by the concentration of coloured Commonwealth immigrants in areas of poor quality housing. Antisemitism had lost much of its appeal as a stimulant to recruitment.

During his period as Parliamentary Secretary at the Ministry of Housing (1959-1961), Sir Keith Joseph, Bt., was a spokesman for the Government in a B.B.C. live broadcast public discussion in the Midlands. This normally staid series was marred by vigorous barracking of Sir Keith (very much a master of his brief) by part of the audience complaining about coloured immigration. The quality of the observations suggested that given the opportunity reference to the speaker's "foreign" origins would have readily been made.

This grass roots pressure began to grow and with it the move towards the 1962 Commonwealth Immigrant Act. This, however, was officially opposed and fought by the Labour and Liberal opposition M.P.s and was not wholeheartedly supported on the Conservative Government benches. It imposed general control on all but British and Irish passport holders, with exemptions for wives and dependants of Commonwealth citizens; but admission of fresh workers was to be controlled by the issue of work vouchers. It also allowed for the deportation of Commonwealth immigrants at the discretion of a magistrate if convicted of a criminal offence. This produced for the first time in English law two standards of punishment—one for the native-born, one for the coloured immigrant. In theory, the same additional punishment could be applied to an Irish citizen; in practice, he had no difficulty in evading the deportation. Returning from Eire by sea he was unlikely to be challenged by Immigration control; whereas the coloured deportee was obviously more easily identifiable and would have great difficulty in passing as a citizen of Northern Ireland, who was not subject to control. The Act created a further animosity in that it gave the citizens of the Republic of Ireland greater privileges than those from the Commonwealth, who recognised the Crown. At this stage, however, both coloured and white Commonwealth citizens were legally on the same basis, even if in practice the man with the darker skin had a tougher time.

With the 1962 Act the general clamour against immigrants receded. But the appetites

of the prejudice-pressure-groups had been whetted by their initial success. They might have remained unrequited had it not been for the special circumstances surrounding political developments in the town of Smethwick and the ambitions of its prospective Conservative Parliamentary candidate, Mr. Peter Griffiths.

A town alderman, Griffiths, led the Conservatives on an anti-immigrant platform. Although normally a stronghold for the Labour Party, their control on Smethwick had weakened organisationally. Mr. Patrick Gordon Walker had been M.P. for the constituency since 1945, but was unjustly thought of as being a remote Hampstead intellectual. In the election campaign and the run-up to it the local Conservatives attributed to Gordon Walker the leadership of the Labour Party's opposition to the Conservatives' 1962 Immigration Bill—an honour that belonged to his late leader, Hugh Gaitskill. In vain the Smethwick Labour Party tried to dissociate their candidate from this "odium."

Even with all the vigour of the Tory campaign, Griffiths' vote was almost the same as in 1959. Gordon Walker's, however, fell drastically from 20,670 to 14,916. This represented a swing away from Labour to Conservative of 7.2 per cent, which compared with a national swing towards Labour of 3.5 per cent.

Although unseated, with a very small majority at his command, Harold Wilson felt that he needed Gordon Walker in the House of Commons as Foreign Secretary. He was appointed to that post and the Member for Leytonstone, Reginald Sorensen, was persuaded to stand down to create a by-election vacancy for him. Speaking to the Queen's Speech on foreign affairs at the first session of the new Parliament, Mr. Wilson said, as an aside: "I am sorry that the Foreign Secretary cannot be here today." Sniggers from the Opposition benches provoked the new Prime Minister to his much-publicised attack on the new Member for Smethwick. He challenged Sir Alec Douglas-Home to withhold the Conservative whip from Peter Griffiths, and argued that "until a further General Election restores him to oblivion (he) will serve his term here as a Parliamentary leper."

This only added fuel to the fire. Some 50 Conservatives signed a motion regretting the Prime Minister's remarks. This produced a Labour motion in response reproving Harold Wilson for insulting lepers through his comment on the new M.P.

The situation was not helped by Labour's failure to have Gordon Walker elected at Leyton. How far the immigration issue was a factor in his defeat is open to question and students of current events differ in their opinions. Many felt that the fall in Labour support was as much due to local apathy and resentment at having a stranger thrust upon them to replace their much-beloved Rev. Sorensen. The truth of the matter fades in importance before the popular belief that it

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THE 1971 IMMIGRATION ACT

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had been the vital factor—and, more important still, that many politicians believed it. The die was now cast for further retrograde action towards immigrants.

In 1964 the Labour Government stopped issuing unskilled workers' vouchers. The next year they limited the number of Commonwealth work vouchers to 8,500.

There was some salvaging of the political conscience by the introduction of the Race Relations Act, 1965, which outlawed discrimination in public places and established a Race Relations Board, under Mark Bonham-Carter, to investigate complaints in this area and, later, in the fields of housing and employment. In practice, the Board has proved inadequate for the tasks imposed upon it and has lost the confidence of wide sections of the immigrant communities.

This is, perhaps, a convenient point to look at the role of the Jewish community towards this central social issue of Jewish politics. When the first Immigration Bill was introduced in 1961, the Board of Deputies' Law and Parliamentary Committee took the somewhat narrow legalistic attitude that it was not a matter of Jewish concern and the majority of the Board accepted that view. In the ten intervening years the Board has completely reversed that attitude and actively opposed the 1971 Act, while in between establishing its own committee to look at the role the Jewish community might play in furthering race relations in this country.

The latter reaction more truly reflected the emotional response of Anglo-Jewry, the majority of whom recognised that the enemy of the coloured immigrant was often synonymous with the antisemitic. In 1962 the community was much upset and reacted vigorously to a rally in Trafalgar Square to "Free Britain from Jewish Control." It had not reacted collectively as a community when the same group had sponsored another gathering before Nelson's monument dedicated to "Keep Britain White."

An examination of the prejudicial agreements used in the public and parliamentary polemic against the Commonwealth immigrants, repeats in almost exact terminology the vicious sentiments expressed against Jewish immigrants to Britain at the turn of the century. As recent studies have shown (Lloyd P. Gartner's *The Jewish Immigrant in England, 1870-1944*, published 1960, and John A. Garrard's *The English and Immigration*, published 1971*), the invective, the distortions and the arguments of the reactionaries that led to the Aliens Act of 1905 have remained unchanged for nearly a century. For "alien" substitute "immigrant." For "Yid" substitute "Wog." The enemy in the field of prejudice is indivisible and the majority of the Jewish community recognises this. A minority argues that there is a basic difference between Jewish and coloured immigration in that the latter are escaping economic hardship and not physical persecution. This is a difference that becomes easily blurred in practice, as the developments leading up to the 1968 "Kenyan Asians" Act clearly demonstrate.

In 1963 the Conservative administration granted independence to Kenya. Under the Parliamentary Act of that year a clause was included permitting Kenya citizens to retain British citizenship if they did not opt to belong to the new State within two years. Many Asians in Kenya fell into this category and some 100,000 chose to retain their British

nationality rights. In 1966 and 1967 the Kenya Government adopted an "Africanisation" policy, which resulted in a substantial flow of Kenyan Asians coming to England to escape both political and economic persecution. For the most part they came with independent wealth and entrepreneur skills and were unlikely to be a burden on the host community.

This did not stop Mr. Enoch Powell from calling for a complete ban on their entry in opposition to the pledge given by the Government of which he had at the time been a member. Mr. Powell was a late entrant into the anti-immigrant campaign, not really joining it till the Conservatives were in opposition, and at first seemingly to embarrass Mr. Heath rather than for its own sake. He made up for his dilatoriness by being strongly effective for the cause that he espoused. Some of the Right-wing, fascist and fringe groups resented his taking up the centre of the stage. The Conservative leadership was embarrassed by both his pressure and that of Duncan Sandys, who pursued the same line, although he had been the Minister in charge of the 1963 Act. When Sandys raised the issue in Parliament on the Expiring Laws Continuation Act on November 15, 1967, Mr. Roy Jenkins, as Labour Home Secretary, firmly rejected the demand to go back on the 1963 commitment.

During that month Jenkins changed roles with James Callaghan, who was Chancellor of the Exchequer, and with his departure the period of "liberal" control at the Home Office came to an end.

The campaign against the Kenyan Asians quickened. The Conservative Party ceased opposing Powell, Sandys and their supporters, who had whipped up considerable support in the country. On the nights of February 29th and March 1st, 1968, the Kenyan Asians Bill was rushed through Parliament with the acquiescence of both front benches in the House of Commons. The small band of Liberals, supported by some Labour Members, fought valiantly to prevent the change, but were overwhelmed.

The main battle for Britain's honour had been engaged and lost. The progressives in British politics were in retreat. The tragedy of Enoch Powell's championing of the anti-immigrant cause was to give it a respectability it had not hitherto enjoyed. He spoke with the authority of an ex-Cabinet Minister with academic qualifications. His intervention forced Edward Heath, as Conservative Party leader and loser to Harold Wilson in the 1966 election, to make more concessions to the right-wing of the Party on this issue than would have been his natural course. He did not gain full authority until after his 1970 election victory and by that time the Conservative Party was officially committed to introducing a new bill with stronger curbs on immigration than ever before.

The Home Office produced a draft outline of proposals. A confidential memorandum that they prepared found its way into the hands of immigrant organisations, institutions and organisations interested in the topic. There was considerable opposition to its proposals which intended to combine the Alien Reduction Acts of 1914-1919 and the Commonwealth Immigrant Acts of 1962-1968 into one composite measure, with some additional variations. The one to attract the greatest attention was the suggestion of introducing a scheme whereby immigrants who wished to return to their countries of origin would receive financial assistance to do so. Great objection was also taken

to the idea that Commonwealth immigrants, students and long-term visitors, would be required to register with the police. Relations between the coloured community and the police were not good in many parts of the country and it was felt that this would only aggravate an already tense situation.

The greatest indignation arose over a later proposal, incorporated in the draft-bill to confer the "right of abode . . . on Commonwealth citizens who have a parent or grandparent born in the United Kingdom". This became known as the "patrial clause" and was widely recognised as a device to help ease the entry of members of the white Commonwealth.

These proposals were opposed in general debate in the House of Commons; but the permanent Government majority in the Standing Committee that considered it in detail, ensured that the Government had its way in the Lower House. The fact that the President of the Board of Deputies, in his capacity as Conservative Member of Parliament for Bury and Radcliffe, was part of that majority, led to much controversy on the floor of the Board and in the Jewish Press.

There was disappointment, too, that the Government refused to embody in the Bill itself the instruction that "Immigration Officers will carry out their duties without regard to race, colour or religion", despite assurances of good intention in this matter by the Home Secretary.

In the House of Lords the real battle took place, and successful amendments were tabled. Registration was taken out of the hands of the police and put in the control of the Department of Employment. The Government was forced to write into the Bill that nothing in it would affect the rights of Commonwealth citizens already settled in Britain. Further, the Government was forced to specify that repatriation assistance would be given only to those who applied for it. The reference to grandparents in the definition of patrials was also removed, although the final act gave "right of abode" to "a Commonwealth citizen born to or legally adopted by a parent who at the time of the birth or adoption had citizenship of the United Kingdom". This narrows the groups of white Commonwealth members who can enter the country and also gives promise of an early generation of coloured Commonwealth citizens who will be able to claim right of abode.

That, of course, is dependent on no further legislation being enacted to change Parliament's will as it stood in October, 1971. The comical situation now arises that the new legislation is probably not compatible with procedures in the Common Market countries. Writing in the August issue of *Race Today*, Mr. David Stephens states "The communities policies are based on a—perhaps slightly doctrinaire—insistence on the removal of barriers to the free movement of labour to be carried out by decree, but subject to 'administrative Law'. This is almost the reverse of British policy and practice".

Britain may well end up by having to make welcome thousands of workers less acceptable in temperament, language and behaviour than many of those now excluded from the Commonwealth—and there is uncertainty, too, whether the colour pigmentation of their skin will always be acceptable either.

But the greatest price that has been paid is that Parliament has agreed that some people are less equal than others, and this is a principle that can have curious extensions depending on the whims of a particular future administration.

Mr. Barnett is General Secretary of the World Jewish Congress, British Section, and a member of the Race Relations Working Group of the Liberal Party.

*Reviewed in AJR Information, September, 1971.—The Ed.

HOME NEWS

POLITICAL ASYLUM PLEA

Lord Janner, speaking in the House of Lords on the Immigration Bill, made a plea for the granting of political asylum. He was supporting an amendment moved by Lord Wade which sought to make it a general principle that entry should not be refused to a political refugee and that such a person should not be expelled if this would mean his going to a country in which he would risk punishment or persecution. Lord Janner claimed that a large number of the six million Jews who perished in the Holocaust could have been saved if other countries, including Britain, had faced up to their responsibilities at the time. It was true, he said, that this country had taken in a number of refugees, but that was nothing in comparison to the number that we or any country should have taken to avoid the disastrous consequences which at that time faced the Jewish people.

Replying for the Government, Lord Windlesham, Home Office Minister of State, said that the House could be assured that the Government had every intention of honouring obligations under international instruments, which were binding even though they were not contained in an Act of Parliament.

NAZI-TYPE LITERATURE

According to its magazine, Irish Worker, as from April this year an organisation known as the National Socialist Irish Workers' Party became linked with one called the National Socialist Fascist Union, whose headquarters are in South-West London. This organisation, it is said, is disseminating Nazi-type literature, including sticklets stating "Hitler was right" and a pamphlet entitled "The Falsehood (about the six million Jews said to be gassed by Adolf Hitler) Exposed".

The May, 1971, issue of the Irish Worker compared the fight in Ireland with that of the Arab people "fighting to push out the Jewish occupation of their homeland", and ended with the words "Heil Hitler". The magazines quote antisemitic extracts from known antisemites and feature cartoons and articles vilifying and denigrating Jews, many of them similar to those once published in Der Stürmer. There are several long articles about the "danger of Zionism" and one edition of the magazine carried quotations from Adolf Hitler. The head of the front page of each edition bears the words "Ein Volk, ein Reich, ein Führer".

PROTEST AGAINST COLIN JORDAN

The Wolverhampton branch of Ajax has protested against the nomination of Mr. Colin Jordan, leader of the British Movement, as prospective Parliamentary candidate for the Wolverhampton North-East constituency. Members of Ajax and the Co-ordinating Committee Against Racial Discrimination carrying anti-Jordan banners, paraded outside the hall, where about 100 people attended the adoption meeting behind locked doors. The seat is at present held for Labour by Mrs. Renée Short, who is Jewish.

M.P.s AND SOVIET JEWRY

Mr. Greville Janner's Early Day Motion in the Commons on the treatment of Jews in the Soviet Union has attracted the record number of 333 MPs' signatures. An amendment to the motion proposed by Mr. Arthur Lewis calls on the Government to draw the Soviet Government's attention to the strength of feeling it has attracted, to seek the release of Jewish prisoners of conscience and to ask the Russian authorities to "behave in a civilised manner." Other amendments naming scores of Jews who are serving terms of imprisonment have been put down by a number of M.P.s.

A charitable foundation called the Writers and Scholars International has been formed. It will be governed by a council under the chairmanship of Lord Gardiner, the former Lord Chancellor, with headquarters at 35 Bow Street, London, W.C.2. The foundation hopes to focus public attention on the plight of intellectuals who may be persecuted, imprisoned or banished as a result of their work and who have not had their cases publicised. This may aid Jewish intellectuals at present being harassed in Russia.

Mr. Peter Archer, M.P., chairman of Amnesty International's British section, addressed a meeting of the North-West London women's group of the Friends of the Hebrew University. He stated that Amnesty finds the Soviet Union one of the "hardest nuts to crack", but that strong representations had been made through Amnesty and other channels, as a result of which some Soviet Jews had been allowed to emigrate to Israel.

At a meeting in the House of Commons an all-party Committee for the Release of Soviet Jewry was formed. Mr. Patrick Cormack (Conservative) was elected chairman, Mr. Peter Archer, Q.C. (Labour) vice-chairman, Mr. Hugh Dykes (Con.) treasurer and Mr. Greville Janner (Lab.) hon. secretary.

NATIONAL FRONT

Mr. William Bouverie, a local government officer of the Right-wing National Front movement, has resigned from the movement, claiming that there is a growing tendency towards antisemitism in the party. He told the press that he did not want to be associated with this tendency. It was, he said, not very strong at the moment, but there were a number of former Mosley sympathisers within the party who, he thought, would encourage the feeling. The National Front has from time to time denied antisemitic bias, claiming that it has Jewish members.

In an issue of its Organ "Spearhead", the National Front has referred to the Board of Deputies as "an enigmatic body, devoted simultaneously to promoting Zionist racial nationalism among Jewish people and multi-racial cosmopolitanism among Gentiles". It also claimed that the Board had a press relations committee which exerted "a tremendous power over the press through its ability to organise advertising boycotts of any newspaper which steps out of line".

ANGLO-JUDAICA

New Schools

The Chief Rabbi proposed in his £6½ million education programme the establishment of more than 20 new Jewish primary and secondary schools. Dr. Jakobovits announced that more than £1 million had already been pledged towards his Jewish Educational Development Trust, with leading supporters, including Sir Isaac Wolfson, the family of the late Mr. Charles Wolfson, and the Sieff-Sacher family.

The programme, besides school building schemes, provides for teacher-training facilities, sixth-form colleges, bursaries for courses in Israel, the establishment of a headmasters' conference and a standing committee of specialists.

Oxford Centre

It is hoped that the new communal centre at Oxford, for which plans have been approved, will be built by the end of next year. Demolition of the present synagogue and student centre in Richmond Road is due to begin this month. The new building, which it is now estimated will cost £120,000, will comprise a synagogue to seat 120 people, kosher kitchens and a dining-room to seat 100. There will also be a youth club, student lounge and classrooms and a meeting and banqueting room to seat 250 people, and vastly improved and enlarged facilities for students.

Welfare Worker Awarded

At the annual award dinner of the B'nai B'rith First Lodge Mr. Roland Franklin, chairman of the Jewish Welfare Board, received the Lodge's annual award to the person who contributes most towards furthering the ideals of B'nai B'rith—benevolence, brotherly love and harmony. Mr. Franklin, it was stated, had introduced a completely new outlook into the Jewish Welfare Board which, during his chairmanship, had introduced many recommendations of the Seebohm Report (on social welfare) long before Parliament had done so.

Mr. Franklin said that, by the beginning of next year, a start is likely to be made in co-ordinating the activities of several Jewish social welfare organisations.

"Rebels Without a Cause"

Rabbi Jeremy Rosen, headmaster of Carmel College, spoke at the annual convention of the Younger JNF Commissions held at the Hilton Hotel, London. He referred to today's Jewish youth as rebels without a cause, who should become rebels with a cause. Most of the Jewish youth were so removed from Jewish life that it had become completely meaningless to them, and they looked on Judaism as outdated and valueless. But they could rebel against the Orthodox Establishment only if they followed an Orthodox way of life. JNF delegates retorted that they were taking part in a Jewish way of life by working as Zionists for Israel, and that they too were following the moral codes of Judaism.

Call for "Constructive Dialogue"

Rabbi Sidney Brichto, executive vice-president and director of the Union of Liberal and Progressive Synagogues, addressed the Union's annual meeting in London. He called for a constructive dialogue with Orthodox leaders on the question of "Who is a Jew?" stating that the question, if left unresolved, might divide the Jewish people and weaken it both in Israel and outside. It directly affected many Russian and other East European Jews and the Bene Israel, as well as proselytes here and elsewhere, who had embraced Judaism through Progressive synagogues. Dr. Brichto was amazed that so many nominally religious Jews could support religious bodies which maintained the concept of mamzerut, but he would welcome the opening of discussions with Orthodox leaders.

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NEWS FROM ABROAD

UNITED STATES

Another Passion Play?

The Broadway version of "Jesus Christ Superstar" has been termed as harmful to Jewish-Christian relations. The American Jewish Committee and the Anti-Defamation League of B'nai B'rith have said that the story line follows the New Testament version usually associated with passion plays. The Presbyterian scholar, the Rev. Gerald Strober, called the play "potentially mischievous and possibly a backward step on the road towards improved Jewish-Christian relations."

Faith Healers Charged

Rabbi Solomon Friedlander, a Right-wing Orthodox rabbi and three others have been charged with conducting Jewish faith-healing rituals and obtaining funds for religious ceremonies which were never performed. Rabbi Friedlander, a patriarchal figure with a white flowing beard from the New York borough of the Bronx, together with his son, son-in-law and a cousin, are alleged to have agreed to produce a "healing crown" made of silver dollars, to hold minyans to cure illnesses, and to conduct similar rituals for an average of more than 200 people, Jews and Christians.

Chancellor for Seminary

The Jewish Theological Seminary of America has found a scholar within its own ranks as a successor to its chancellor, Rabbi Dr. Louis Finkelstein, who retires on June 30 next. The new chancellor, Rabbi Dr. Gerson D. Cohen, knows Arabic, Syriac and Hebrew and is a specialist in Talmudic and medieval Jewish history. He was born in the Bronx district of New York in 1924, and is a product of City College and Columbia University, where he obtained his doctorate in Semitic languages, and was ordained at the seminary itself.

SOUTH AFRICA

Begin Meets Vorster

Mr. Menachem Begin, the Gahal (Herut-Liberal Party alignment) leader, during a recent visit to South Africa had a meeting with Mr. Johannes Vorster. The South African Prime Minister "expressed deep understanding of Israel's position and declared his desire for friendship between South Africa and Israel."

Jews Support Archbishop's Plea

A call by the Anglican Archbishop of Cape Town, Dr. Robert Selby Taylor, for a Government-appointed judicial inquiry into allegations of torture and inhuman treatment of political prisoners, has been supported by spiritual leaders of the South African Jewish community. Rabbi Bernard Casper, chief minister of the United Hebrew Congregation of Johannesburg, said there was "growing disquiet over the question of the treatment of detainees". The Archbishop's appeal to the South African Government has also been publicly supported by the chief minister of the Cape Town Hebrew Congregation (Orthodox) and the chief ministers of the Johannesburg and Cape Town Reform congregations.

Pogrom Survivors' Anniversary

A reception in the Cape Town City Hall marked the 50th anniversary of the arrival in South Africa of 200 Jewish orphans from Russia and Poland, victims of pogroms or of the Russian Revolution. The late Mr. Isaac Ochberg, uncle of Mr. Michael Comay, the Israeli Ambassador in London, went to Russia save the children. There were some 400,000 and Poland at his own expense at the time to Jewish children orphaned and destitute in those countries, with little hope of survival.

PERSIAN EMPIRE'S 2,500th ANNIVERSARY

Israel, together with Iraq, were the only two countries not officially invited to the celebrations in Iran of the 2,500th anniversary of the Persian Empire. The view in Israel is that the Shah is mistaken if he thinks that by maintaining his cool public attitude towards the Jewish State he will win the support of some Arab States for his Persian Gulf claims against Iraq. There were, however, a number of Israelis invited to the celebrations.

Iran's ancient Jewish community participated in the country's celebrations with enthusiasm and fervour. The honorary secretary of the Iranian community, Mr. M. Kermanian, in a speech at one of the ceremonies, expressed great satisfaction at the situation of Iranian Jewry. He gave details of the way in which the community was "trying to express its feelings of gratitude and thankfulness in every possible way—both privately and publicly". However, he referred to the "conspicuous" absence of the representatives of the Jewish people and the State of Israel, stating that "political considerations and conservative extremism have played a part, which is indeed regrettable".

In London, the Committee for Babylonian Jewry, which represents Iraqi exiles throughout the world, presented a scroll to the Iranian Ambassador to mark the anniversary.

COUNCIL FOR FRENCH JEWS MEETS

The national conference of Crif (Representative Council of French Jewry) was attended by over 200 delegates from all over France. Professor Adolph Steg, the president of Crif, told delegates that the organisation proclaimed the right of Jews to "difference" among the French nation, which by no means put them in opposition to the rest of the nation. "Our Jewishness makes us more sensitive to the struggle against antisemitism to French policy towards the Arab countries, towards the Soviet Union and towards Israel".

Professor Steg asserted that the Red Army's contribution to the defeat of Nazism would never be forgotten, and whatever actions were directed against Jews anti-Sovietism would never be resorted to.

DANISH MINISTER

Mr. Henry Grunbaum, formerly Danish Minister for Economic Affairs and Finance Minister from 1965 to 1968, has again been appointed Finance Minister in Mr. Jens Otto Krag's Government. Mr. Grunbaum severed his ties with the community some years ago and has not been active in Jewish affairs.

DUTCH PREMIERE OF "FIDDLER"

The world premiere of the screen version of "Fiddler on the Roof" in Amsterdam was attended by Chaim Topol, the star of the film, and Norman Jewison, the producer. The premiere marked the 50th anniversary of the founding of the Tuschinski cinema chain in Holland. Mr. Abraham Itzhak Tuschinski, born in Poland, emigrated to Holland in 1903, opening Holland's foremost cinema in Amsterdam in 1921. He perished at Auschwitz concentration camp in 1942.

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RUSSIA TODAY

MENUHIN SPEAKS FOR HUMANITY

The violinist Mr. Yehudi Menuhin, who is an American citizen of Russian-Jewish descent and an honorary Knight of the British Empire, visited Moscow for the congress of the International Music Council. In his speech to the council's congress he said that he looked ahead "to the time when everyone can dwell where his heart calls". He also praised Alexander Solzhenitsyn, whose works are banned in Russia, and he deplored "the will to dominate by a group or system which can silence lively minds and independent spirits".

Mr. Menuhin disclosed at a press conference in London that several Soviet Jews made representations to him to seek his help in leaving Russia, but he was unable to obtain satisfaction on their behalf from the Soviet authorities. He also told the press that he had tried to establish a balance and that his remarks, although concerning the Soviet Jewish problem, were meant to refer to all peoples and not only Jews. As a Jew, he considered it right to think of humanity as a whole and in terms of suffering which the Jews had gone through. Only by thinking and acting for all races would Jews receive the support, sympathy and protection they sought for the future. Protest was right but it must not be couched exclusively in Jewish terms.

Mr. Menuhin was re-elected president of the Council on a motion put forward by the Russian delegates. He said that distinguished Russian non-Jews had been very moved by his speech.

EMIGRATION

Addressing a press conference in London arranged by the Institute of Jewish Affairs, the orientalist, Professor Michael Zand, who left the U.S.S.R. in June, challenged the assertion made in Canada by Mr. Kosygin that more doors were being opened for the emigration of Soviet Jews. "When Soviet representatives speak of 4,000 to 5,000 having left for Israel in the first eight months of this year that number should be viewed against the 100,000 who have already applied for exit visas". Professor Zand stressed that the Soviet Government was very sensitive to public opinion, and it was only because of international pressure that even a small number of Jews was being allowed to leave.

Professor Maurice Friedberg, a member of the staff of Indiana University's Russian Institute, addressed the triennial convention of B'nai B'rith in Philadelphia. Reporting on the results of his studies about Soviet Jewry, he said that a quarter of a million Soviet Jews have so far applied for exit permits for Israel.

According to Jewish sources, about 100 Jews in Moscow petitioned Soviet Communist Party headquarters for the right to emigration. In Riga, 48 Jews sent an appeal to the Italian Communist Party asking for help in obtaining permission from the Soviet authorities to emigrate to Israel.

LENINGRAD SENTENCE

Dr. Boris Pavlovich Azernikov, a 25-year-old Leningrad stomatologist, has been sentenced to 3½ years' detention on charges of anti-Soviet activity and disseminating anti-Soviet propaganda. Dr. Azernikov was a defiant witness in the two Leningrad hijacking trials. Mr. Mark Dymshitz, one of the main defendants in the first Leningrad trial in December, 1970, and Mikhail Korenblit and Grigory Butman, who were in the second trial in May, gave evidence at Dr. Azernikov's trial.

Jewish sources in Moscow reported that Dr. Azernikov "pleaded guilty to charges which included taking part in anti-Soviet agitation and anti-Soviet propaganda". However, other Soviet-Jewish sources state that Dr. Azernikov admitted possessing at his home secular and religious Jewish literature—Bialik poems and a Hebrew calendar—and strongly denied that this literature was anti-Soviet in character.

"THE REICH THAT NEVER WAS"

Professor Golo Mann in London

"In 1914, he wrote the same nationalistic nonsense as everybody else", said Professor Golo Mann about his father, Thomas Mann, answering a question from the audience after his lecture at the London University College. That answer showed the same objectivity, independence of thought and sense of humour as the whole lecture on "The Second German Empire" which Golo Mann called "The Reich That Never Was".

Our generation had Bismarck's achievement of creating the 1871 empire drummed into us at school, only to be faced with its aftermath: an unstable republic that led to the catastrophic "Third Reich". Golo Mann, the historian, gave us chapter and verse about that "fake empire", substantiating our own doubts about Bismarck's concept. It was more a series of relevant points and stimulating thoughts than a history lesson.

Unification, he said, was inevitable for Germany a hundred years ago; it was the "spirit of the times"—after even Italy had achieved it. Only the way it was done was "absurd, artful, and harmful": the "Prussian solution", as Golo Mann called it. But this, too, was perhaps inevitable; by its expansion and annexations, Prussia had grown into the largest German-speaking state after Austria; but it had been clear since 1849 that the Habsburg Empire had no solution to offer. So Bismarck's design succeeded.

Golo Mann then looked at German nationalism. It was, he suggested, a creation of some obscure poets, not of the ruling classes; but bourgeoisie, army, Junkers whipped it up to choke an evolving democracy. Had the Bavarians in 1869 been allowed to vote whether they wanted to join the Prussians in a new Reich or stay independent, they would have chosen independence. When Bismarck proposed an all-German assembly, a Berlin humorist paper declared it would cease publication because it was impossible to invent better jokes than those of Herr von Bismarck.

The second German empire had a built-in feeling of insecurity; it could never have achieved a natural unity like France. In 1871, an Austrian historian wrote: "The only chance of survival for the new Germany is if it can dominate Europe—but this is an aim in which no European nation has ever succeeded". An American observer foresaw a similar development: Germany must expand, or be destroyed. Colonialism, however, was never Bismarck's idea; only strong countries like Britain could assume the rule over "lesser breeds". Thus German imperialism, growing after the Kaiser had sacked Bismarck, was nothing but a means of distracting the German public from its unsolved interior problems. Golo Mann called it "a spiritual fashion that did not last", and the clamour for Germany's "place in the sun" did not mean a striving for progress. The German public worshipped that new nationalism, with all its big words, almost hysterically—it was not based on rational economic interests. (Golo Mann pointed to Germany's present lack of need for "foreign outposts"; its production, ten times bigger than in 1900, has been achieved without any colonies.) Neither did the generals prepare for colonial expansion—but for a European war. German imperialism was "the product of forces that did not know what to do with

themselves". Still, the Kaiser's Germany was not a bad country to live in; there was a good deal of freedom, and criticism such as in journals like the *Simplicissimus* was possible.

When the 1914 war came, the people got into a state of masochistic happiness. But there was no real leadership, no unity at the top. The Kaiser's famous "*Ich kenne keine Parteien mehr, nur noch Deutsche*" was a forlorn hope. The parties soon began to quarrel amongst themselves, unlike in 1939 when Hitler had seen to it that there were no parties. The great psychological and moral crisis came in 1917-18. The middle classes could have prevailed for the sake of a democratic new Germany; they chose not to do so. And thus, the constitution of 1919, in theory the most advanced and liberal in the world, did not work out; Prussia's conservatives, firmly entrenched, remained Germany's biggest power. It was Prussia that prevailed, and with it Bismarck's concept of a strong Prussia leading a string of minor German states.

Professor Mann's splendid lecture must have planted many fruitful thoughts in the minds of the listening students. The German Institute in London had arranged it in co-operation with University College.

EGON LARSEN

Old Acquaintances

Milestones: Carl Zuckmayer, whose "Hauptmann von Koepenick" constantly sells out London's National Theatre, celebrates his 75th birthday on December 27. (According to German reference books, Marlene Dietrich will be 70 on that day.) The great old playwright scored his first hit with the "Froehliche Weinberg," survived the Nazi regime in the States and, with "The Devil's General," scored the biggest success of the German post-war theatre.—Paul Burkhard, the Swiss composer of "Firework," celebrates his 60th birthday.—Friedrich Hollaender, who started by writing songs for his first wife, Blandine Ebinger, and became world-famous with his songs for the "Blue Angel," became 75. He has lived in Munich since his return from the States where he wrote for many films.—Roma Bahn, the first Polly in Brecht-Weill's "Dreigroschenoper," is 75.—Luise Ullrich, unforgettable in Billinger's "Raunacht" and "Liebele," is 60.

Books and Authors: Robert Gilbert, son of popular composer Jean Gilbert, who wrote the lyrics for "White Horse Inn" and "Kongress tanzt" and adapted numerous musicals including "My Fair Lady," after his return from the States edited a collection of poems, "Durch Berlin fließt immer noch die Spree," published by Lothar Blauvalet in Berlin.—Herbert Sulzbach who, during the First War served in the German army and in the Second War in the British army, now a member of the German Embassy in London, translated his letters written between 1914 and 1918 for publication in Britain, already published in Germany before the war.

Obituary: Beatrice Zweig, the 79-year-old life-long companion of Arnold Zweig, has died in East Berlin.—Rudolf Laubenthal, the once well-known Wagner tenor, who was a member of Munich's State Opera and New York's Met, died in Bavaria aged 85.

Germany: Lilli Palmer, whose only son Carey Harrison married Mary Chamberlain in London, will star in her own TV show.—Gustav Froehlich will appear in Miller's "Der Preis" in Esslingen.—Wolfgang Heinz played in Brecht's "Galilee" at East Berlin's Maxim Gorky Theater.—Grete Mosheim will be in Ostrowski's "Woelfe und Schafe" at Berlin's Volksbuehne.

News from Everywhere: Ken (Klaus) Adam will design Anthony Shaffer's "Sleuth," the forthcoming production of Joseph L. Mankiewicz.—A new adaptation of Brecht's "Mother Courage" by George Tabori on Broadway, will star Lotte Lenya, widow of Kurt Weill.—Luise Rainer's daughter, Francesca, has married Professor Aldo Norsa of Princeton.—Robert Siodmak, now living in Ascona, is writing his memoirs under the title "Ich kannte sie alle, alle," to be published by Fritz Molden of Vienna.—At London's Club 43, Hanne Norbert-Miller read extracts from Stefan Zweig's "Letter from an Unknown."—Anton Karras, who played the zither music in Carol Reed's "The Third Man," produced in 1949, is touring Japan.—Munich's underground, with 13 stations, opened last month; London's first underground opened in 1867, followed by Budapest in 1896 and Berlin in 1902.—Robert Jungk was honoured for his lectures on Radio Freies Berlin's Third Programme.—Ludwigshafen, where he was born 78 years ago, saw William Dieterle's celebration of his 60th stage anniversary.—Benjamin Britten is writing an opera based on Thomas Mann's "Death in Venice."

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ISRAELI-GERMAN CACOPHONY

The Controversial "Deutsche Kulturwoche"

The relations between Israel and the Federal Republic of Germany have suffered a setback as a result of events accompanying the first "Deutsche Kulturwoche" held in this country. What was designed to foster mutual understanding, caused nothing but embarrassment and ill-feelings.

Shortly after the establishment of diplomatic relations, in 1965, the Knesset decided to limit the contacts with West Germany to the political and economic spheres, to the exclusion of cultural exchanges. Although this dictum was never reversed, unobtrusive and painstaking efforts, initiated by the first German Ambassador Rolf Pauls, succeeded in gradually widening the area of contacts, and visits by German writers, scholars and musicians were soon reciprocated by tours of Israeli artists in Germany, culminating in an "Israel Week" in Stuttgart in 1969 and, more recently, by concerts in Germany of the Israel Philharmonic Orchestra. Three years ago, a German Cultural Centre was set up in Tel Aviv which since then has been most active without encountering any opposition. Things were moving gently in the ever-extending fields of youth exchanges, sports competitions, scientific collaboration, and only a short while ago, the first Institute for German History was opened in Israel, at Tel Aviv University.

Each year, the municipality of Tel Aviv arranges a national week under a different flag, and when last year a British Week was held, it was suggested to the Cultural Department of the Tel Aviv Municipality that the Federal Republic of Germany should be included among the countries showing their artistic achievements, and the Foreign Ministry in Jerusalem was duly informed. The events, under the auspices of the German Embassy and the Tel Aviv Municipality, as well as of the Mayors of Jerusalem and Haifa, were to consist of a festive concert by the Israel Philharmonic Orchestra, to be preceded by speeches of the Tel Aviv Mayor and the German Ambassador; performances by Berlin's Schiller-Theater of Lessing's "Emilia Galotti" and Beckett's "Happy Days"; readings by Guenter Grass; a lecture by Professor Ernst Simon; and a Kaethe Kollwitz-Exhibition.

The timing was most unfortunate. The month of November still reverberates with the memories of the pogroms of 1938. At the last moment the German Ambassador von Puttkamer moved the date of an official reception from the 10th to 15th November, so as not to coincide with the 33rd anniversary of the infamous "Kristallnacht". Such an oversight played into the hands of those who alleged the "Week" was staged to make forget the horrors of the past.

Even more serious was the miscalculation not of the public mood—because the public as such does not care—but of the strength of political pressure groups. All the events could have taken place as planned with no voice raised in anger—Germans played, sang, danced and spoke in Israel before—but for one reservation—the name. The ambitious heading "Deutsche Kulturwoche" proved to be explosive and reactivated dormant emotions.

Whatever errors of psychological judgement were made on the German side can in no way excuse the lack of policy on the part of the Israeli authorities and exonerate their behaviour. To protest and demonstrate is a fundamental privilege of a citizen in a democracy,

and both the protest of the partisans organisations and the loud demonstrations of the Right-wing Betar-Youth exploited this privilege to the full. The fault lies mainly with the Israel authorities who had led the Germans to believe that such a "Week" would be quite in place and who washed their hands of the whole affair as soon as political groups exerted public pressure.

This strange behaviour of the Israel Foreign Office stemmed from an incident in the United States. A few weeks prior to the "German Cultural Week", Foreign Minister Abba Eban, in a TV interview with David Frost, was alleged to have said that he was "not interested" in more Nazi criminals being brought to trial, an assertion which, quoted out of context in the Israel press, aroused a public outcry and finally reached the Knesset where Mr. Eban explained his statement more fully. Having been the centre of the storm, he was wary of being linked to a German enterprise which had been condemned by the same circles who also attacked him. The Foreign Office, therefore, made an unexpected about-turn and denied any knowledge, let alone responsibility, of the "Deutsche Kulturwoche".

Surprising Statement in Knesset

The matter came to a climax at a curious spectacle in the Knesset: when four motions were tabled by Mapam, Agudat Yisroel, Poale Agudat Yisroel and Gahal, protesting against the holding of the "Week", no ministers could be found to reply. Instead, the Chief Coalition Whip had to mount the rostrum and to represent the Government which, he said, had nothing to do with the "Week". The arrangements were solely in the hands of the municipalities.

This statement, if anything, was a shocking admission. Could the mayors of the three largest cities arrange for a "German Cultural Week" without consulting the Foreign Office? Indeed, at a heated controversy at the Jerusalem Municipal Council, Teddy Kollek replied to his critics that the event was being held at the request of the Foreign Office, a request, he said, which Jerusalem being the capital could hardly be turned down. However, one day later the Mayor reversed himself and the Municipal spokesman declared that "after investigation" it had been determined that the municipality had not been asked to provide and moreover, has not provided, its

sponsorship to the "German Cultural Week". To make matters still worse, a hasty denial by the Foreign Ministry followed disclaiming any connection with the event.

While the advertisements for the theatrical and musical presentations and for the lectures still read that the "Week" is being sponsored by the German Embassy "in co-operation with the Municipality of Tel Aviv-Yafo, the Mayor of Jerusalem and the Mayor of Haifa", Teddy Kollek "withdrew" his association, the Mayor of Tel Aviv cancelled a scheduled address at the formal opening, and Haifa followed suit. On the strength of these announcements the former Partisans and Nazi Prisoners' organisations called off the scheduled demonstration, which did not prevent other groups—students and Betar Youth—to create disturbances during the concert and the Guenter Grass readings.

That in spite of boycott calls, the events were well attended, does not compensate for the disservice which the lack of clarity on the part of the Israel authorities has done to German-Israeli relations. "It does not seem very graceful or courageous on the part of the whole Government to wash its hands of the Week. It is high time to find a formula that all can accept", writes Jerusalem Post, and Ha'aretz asks: "Israelis drive Volkswagens, BMW and NSU, and watch their TV on Grundig sets—but protest against readings by Guenter Grass—where is the logic?"

Late, very late, Mrs. Golda Meir spoke up, asserting that she had received the first notice of the controversial "Week" only a few days prior to its taking place, and this only by chance. The Prime Minister pointed out that there was no easy way out of the situation, in which "cold logic" was pitted against "justified emotions". On the one hand it was clear that a "new Germany" had come into being, and that there was more of it now than a decade ago, when David Ben-Gurion first hailed it publicly. The present West German Government could hardly be charged with antisemitism, and its Chancellor, Mr. Willy Brandt, has in fact fought the Nazis. This was doubly true of the younger Germans.

On the other hand, the Prime Minister said, she would not dare take up the cudgels against the survivors of German death camps who were outraged by the notion of a German Culture Week in Israel so soon after the Holocaust.

CONSTRUCTIVE PHILANTHROPIST

Paul Baerwald Centenary

The name of the philanthropist Paul Baerwald, who was born in Frankfurt/Main 100 years ago, is commemorated in the school for social work attached to the Hebrew University (Jerusalem). He was born the son of the director of the "Philanthropin", Dr. Hermann Baerwald, and left his native town for the United States at the end of the last century.

In 1907, he became a partner of the New York Banking House Lazard Frères. In the Jewish sphere Paul Baerwald took a leading part in the work of the "Joint", the premier organisation for relief overseas. In this capacity, together with Felix M. Warburg, he also met a delegation of British Jews (Lord Samuel, Lord Bearstead and Simon Marks) in 1936 to work out a joint Anglo-American long-term relief programme for the benefit of the German Jews. In 1938 President Roosevelt appointed him a member of the Consultative Committee on political refugees. He died on July 1, 1961, in his summer residence, Elberon (New Jersey), almost 90 years old.

So far, Paul Baerwald's long, active life and his impact on Jewish social work, have not been made the subject of a biography.

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BUCHAU—AN EXTINCT JEWISH COMMUNITY

Situated in that part of South Germany between the Danube and Lake Constance which is normally called *Oberschwaben*, Buchau on the Federsee has always been an extremely small and unimportant town. Nevertheless, it received the status of a so-called *Reichsstadt* (Imperial City) and was directly subjected to the Emperor of the Holy Roman Empire until 1802. It was also the only town in South Württemberg with an uninterrupted history of a Jewish community since the late 16th century.

Thanks to the research of Herr Moritz Vierfelder and Rabbi Dr. Wallach, we know that already in 1382 a Jew called Moses, son-in-law of Markus, burgher of Ulm, was trading near Buchau. In 1401 the Borough of Buchau had to pay a Jew levy to King Ruprecht. Since 1571 several Jews owned estates in the neighbouring village of Oggelshausen, in which the Charitable Foundation of Ladies of Buchau possessed certain rights. The Abbess often tried to expel these Jews, but was not successful because they were protected by Squire von Schad, the Lord of Mittelbiberach and Warthausen. In 1577 the settlement of Jews in Buchau is mentioned for the first time in a treaty between the municipal council and the Abbess. It is believed that these initial Jews came from Grundsheim in the district of Ehingen, on the Danube, some time before 1577.

But no Jew is mentioned until 1589 in the tax demands of the Borough of Buchau. In that year some Jews were expelled from the neighbouring Imperial City of Biberach on the Riss, and it is recorded that they escaped to Buchau. Since then there was a continuous settlement of Jews in Buchau until 1943 when 122 persons were deported and perished in the Nazi concentration camps.

At the beginning of the Thirty-Year War in 1618, only four Jewish families lived there. After the end of the war the Jewish population increased only very slowly, although they had an exceptional position as the central community of the Jews at Mittelbiberach and Aulendorf. These communities used the Jewish graveyard in Buchau. Therefore in 1654 the principals of the Jews at Mittelbiberach and Aulendorf applied for a small piece of land to enlarge their burial ground. This purchase was arranged without informing the Abbess of the Foundation, who did not permit the transit of corpses through her territory without her prior permission. Several Jews were severely punished by the authorities of the Foundation because they disregarded these orders. Finally, in 1659, the purchase of the burial ground was completed, again under the supervision of the Abbess.

In 1665, for the first time after the Thirty-Year War, another Jew, Baruch Mosios Ainstain from Lake Constance, obtained permission to settle in Buchau. Presumably he was an ancestor of Albert Einstein, who was born in Ulm in 1879, where his family had moved the year before.

Jews lived in Buchau under the protection and patronage of the local authorities, but without enjoying the same rights as the Christian burghers. Permission to trade could only be obtained if it did not affect the business of the burghers. Therefore, most Jews traded in horses, hides and drapery. Nevertheless, they played an important part in the economy of the rural area of Buchau, as they usually gave advantageous conditions

of payment and considerable credit to officials, priests and even to the local authorities.

During times of war in the 17th century Jews were also the most important taxpayers of the town. Though they did not enjoy equal rights, they were forced by the authorities to contribute to wars which the burghers could not finance themselves. Thus the local authorities had a financial interest in the Jews. At the same time they did not want the Jewish population to increase. There were always bitter complaints by Christian butchers against the Jews for slaughtering according to Jewish ritual. As a result of these conflicting interests the local authorities started to levy a protection tax which was assessed according to fiscal requirements and on the occupation of the Jews who applied for admission to the town. Sometimes Jews had to pay only 12 florins, sometimes 18 florins or more than 20 florins a year for permission to live in Buchau, and, from 1750, the admission tax rose to 85 and even 130 florins. The authorities could expel the Jews whenever they liked. Comparing the letters of protection of 1673 with those of 1750, the change of policy towards the Jews can easily be detected. In 1673 the only restriction for a son of a local Jew settling in Buchau was that he informed the local authorities. But in 1750 the number of Jewish families was strictly limited to 45.

In spite of these restrictions the Jewish community grew, especially after 1694 when the Jews were expelled from Aulendorf, and most of them settled in Buchau. In 1700 there were already 12 ratepayers. When in 1722 the first census of Jews in Buchau took place the Jewish community consisted of 48 persons over 13 years of age. Their names are listed, and most of the well-known Jewish families of Buchau are already mentioned in this record. They were called Bernheim, Einstein, Neuburger, Mändle, Kohn, Ulmer and Löw, and there were also many persons who were not using surnames at that time.

Although Buchau had no actual ghetto, the housing situation in the Jewish residential area was extremely bad. Many families could not buy suitable dwellings as houses were usually offered to burghers first.

Until 1760, when the community built a small synagogue, divine services were held in small attics, but a rabbi had officiated since 1730.

The increase of the Jewish population during a period of war and economic decline in South Germany resulted in serious impoverishment for the Jews. This was the beginning of the Jewish hawking and peddling which lasted until 1828. Then a Württemberg law of emancipation of Jews marked the beginning of a better social and economic status.

Postscript by E. G. Lowenthal:

An account of the fate of the Jews in Buchau from 1933 onwards is included in the comprehensive, six-volume work "Dokumente über die Verfolgung der jüdischen Bürger in Baden-Württemberg durch das nationalsozialistische Regime 1933-1945", published by the Stuttgart Archives. Recently a special monograph, dealing with the persecution of the Jews in Buchau and neighbouring Kappel, was commissioned by the Buchau municipality. Its author is Joseph Mohn, a retired public notary. Under the title "Der Leidensweg unter dem Hakenkreuz", the book also deals with the persecution of the churches and of the gipsies as well as with the war victims. The major part, however, is dedicated to the history of the destruction of the Jewish community. When the Nazis came to power, the number of Jews amounted to 200 (10 per cent of the total population) in Buchau, and to 57 in Kappel.

Mohn tries to trace the fate of each family and reports that 122 Jews were deported to various concentration and extermination camps. After the war, one of them, who survived Theresienstadt, Siegbert Einstein, was for several years a member of the municipal council and deputy mayor. He died in 1968. A special chapter of the book deals with the history of the synagogue, unique and well known by its bell. The synagogue was consecrated in 1839 and burnt down in November, 1938.

WIDESPREAD PUBLICITY

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This year 'AJR Information' has been in existence for 26 years. Its services to the members of the AJR have been continually acknowledged, and the comments on its contents confirm the diligence with which this paper is perused.

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TWO RECENT LECTURES

PORN

Dr. Miller's Diagnosis

We had come to the sixth annual lecture of the Thank-Offering to Britain Fund, at the British Academy, with some hope of being entertained; for the speaker was Dr. Jonathan Miller, actor, playwright, theatrical producer, and he had chosen as his subject: "Censorship and the limits of permission". But if we had expected any histrionics, we were disappointed; we heard no theatrical anecdotes, no gibes at the censor, no satire at the expense of the law-givers. What we got was Dr. Miller, the physician, presenting his careful and well-considered diagnosis of those curious symptoms of our society—pornography, permissiveness, and the moralists' reactions. But the speaker being Jonathan Miller, he could not help seasoning his sober and, on the whole, unemotional paper with occasional dashes of caustic wit.

Yes, it was the same Jonathan Miller who—how many years ago—came down from the Cambridge undergraduates' "Footlights" to delight Londoners in "Beyond the Fringe", the daddy of all the many manifestations of satire in the theatre and on television, which reminded us so much of our pre-Hitler Continental cabarets; the Miller who had given himself, in that show, the wistful line: "I'm not a Jew—only Jew-ish". Now, as a "Thank-you Britain" lecturer, he began by establishing his personal link with us: "My own recent ancestors arrived in this country at the end of the last century—so I, too, am one of the beneficiaries of Britain's hospitality". And then he plunged, head first, into his controversial subject.

Sexual censorship, he felt, was a most curious matter. It is not the act itself to which the censors (and he meant the self-appointed censors as much as the official ones) object—it is merely the representation of the act on the stage, in the cinema, in TV; and they object to words referring to it. But why don't they object to the representation of a

real crime—murder, for instance? And why are there social distinctions of permission: one class may use certain terms which another class may not? We have a highly fragile system of moral judgments, like a cantilever bridge, delicately balanced, but with hidden elements. And Miller proceeded to question and analyse some of those hidden elements which prop up our morality.

There are three principal attitudes towards what he called, for short, pornography: one, that it is "wrong" because it is a vice; two, that it is socially harmful; three, that it is neither wrong nor harmful. If it is a vice, on what authority can this be asserted? The Scriptures? Public indignation and hatred? But there has never been, and there cannot be, a valid public-opinion poll. Miller recalled the Nazi Decrees of 1935 with their emphasis on the moral "purity" of the "Aryan" race, in contrast to the "immorality" of the Jews and other "inferior" races. Even Lord Devlin declared, in 1954, that the State had the right and duty to fight "immorality", or society would fall apart; as a Christian, he relied on his Christian intuition when determining what is "immorality" and what isn't.

Nor are there any hard and fast guidelines as to the harm which pornography is supposed to do, Miller continued. Some of the self-appointed censors believe that somehow the "sum of harm" outweighs all the individual harms done to people. And what is it that harms them? Pornography, it is said, raises sexual incitement—a pleasurable process, to be sure. Does this harm the consumer of pornography, except perhaps if he is a priest pledged to celibacy? There are no reliable figures available whether pornography results in an increase of fornication; for unlike rape, said Miller, fornication is not an incident reportable to the police. Pornography seems to play only a marginal rôle in sex. But perhaps immature or unhealthy people may be more susceptible? In America, however, sexual criminals were found to have been rather under-exposed to pornographic literature.

The main argument of the would-be censors, of course, is that pornography harms children and young people. Miller countered this claim with his own: that pop music excites sexual hysteria, particularly among the teenage "groupies", far more than pornography. Should pop music, therefore, be prohibited? On the other hand, anything prohibited is more exciting than things freely available to teenagers.

The effects of pornography on children, he said, are being classed in three groups: it is claimed to "imprint" certain sexual patterns on them, it works by presenting examples, and it impoverishes their emotional lives. But sexual preferences are established in the first seven years of a child's life, and when it is later exposed to sexual literature one cannot tell whether its sexual tendencies are influenced by that literature or whether it picks its reading matter according to those established tendencies. Smoking, too, is harmful to children; should therefore all smoking be banned?

As to the "exemplary" effect, advertising, with its subtle lure of self-fulfilment through sex, is more misleading than pornography, which at least gives some clues about real-life sex. Finally, does pornography impoverish the child? Yes, in a certain manner, by its limitation of subjects; but after a while one

is bored with it, and in puberty the young person's own imagination takes over. Our mind needs fantasies.

Pornography has come out into the open because sex has been too long in quarantine. Those who want to put it back deem all sexual acts "immoral"—for undisclosed reasons. There is some similarity, said Miller, with the old Jewish food laws; but many of them are now confirmed as valid by medicine. Sex will get no such confirmation.

Why, he asked, is so much attention being paid to pornography today? "I think", he answered, "because of the new changes in our social structure, because we are becoming a racially mixed society—and the boundaries of permission are in doubt. The censors feel some kind of symbolic threat through 'pollution', they are the victims of complex and perhaps even paranoid fears."

As a good medical practitioner, Dr. Miller ended with what we ought to regard as his prescription "The moral censors distract us from the business in hand, the business of putting our household in order".

THE JEWS IN CZECHOSLOVAKIA

Thirty years after the Munich Agreement which marked the end of the democratic Czechoslovak Republic as well as that of the large Jewish communities in Bohemia, Moravia, and Slovakia, a new refugee organisation came into being, the Council of Jews from Czechoslovakia. Founded in the autumn of 1968 in London, it claims to "constitute the only international link of the 90,000 Jews outside Czechoslovakia who survived the Holocaust and the post-war era", with members in Western Europe, the U.S.A., Canada, Australia and Israel. Its purpose is "to attend to the needs of the present—to preserve the heritage of the past", and to help those Jews who are still in Czechoslovakia by putting their case before international organisations and governments. The CJC has already acted on several instances where urgent help was needed; it publishes a newsletter and is now preparing a "Report on Czechoslovak Jewry", 1971/72 edition. Its address is 30 Craven Street, London, W.C.2 (telephone 839 2861).

The Council has now begun, as its most recent activity, a series of lecture meetings on the history, culture and present conditions of Czechoslovak Jewry. The speaker at the inaugural meeting, at the Ben Uri Art Gallery in London, was Dr. Leo Brod, born in Prague, who studied law and was closely associated with the "Prague Circle" of writers and journalists in his youth. He spent the war years in Britain and returned to Czechoslovakia in 1946, when he was put in charge of the restitution section of the Prague Jewish life and culture in Bohemia and State Museum, which has the largest collection of Jewish records and relics in the world, and he often guided students and tour-

Continued on page 9, column 3

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PROFESSOR ARON FREIMANN

Centenary of his Birth

That Aron Freimann's name is far from being forgotten and that his work remains alive today is borne out by the fact that his "Thesaurus Typographiae Hebraicae Saeculi XV", the collection of types used in the fifteenth-century Hebrew incunabula, has recently been reprinted (Universitas Publishing House, Jerusalem/Basle).

The 100th anniversary of Freimann's birth occurred in August. He was born at Filehne, the small town in the Posen region which is also the birthplace of Professors Moritz Lazarus (1824-1903) and Louis Waldenburg (1837-1881), the former a famous anthropologist and ethnologist, the latter a physician and patron of services and hospitals for patients suffering from pulmonary diseases. Freimann read history and Oriental studies in Berlin and Judaic studies at the Rabbinical Seminary and graduated at Erlangen University. In 1898 he became scientific assistant at the Frankfurt Municipal Library. From 1904 to 1933 as a senior librarian he was director of the Judaic department of the Municipal and University Library; during this time he was also made an "Honorarprofessor". After having remained to the very last moment a very active member of the board of the Frankfurt/Main Jewish community, he emigrated to the U.S.A. at the end of 1938 or the beginning of 1939. There he worked until his death in June, 1948, on a scientific research assignment of the Jewish Theological Seminary of America and in the Jewish section of the New York Public Library. Whenever during the first post-war years articles and surveys were published in the U.S.A. dealing with the history of the Jewish communities, organisations and institutions in Germany, Freimann was among the authors or advisers, as for instance, when the "American Federation of Jews from Central Europe" compiled in 1948 a survey of former Jewish community assets in Germany.

Freimann's most important scientific achievements, apart from the "thesaurus", include the annual sets from 1900 to 1922 inclusive, edited by him, of the "Zeitschrift fuer hebraeische Bibliographie" and the more than 650-page catalogue of Judaica of the Frankfurt Municipal Library (1932). This catalogue which is arranged not alphabetically but on the basis of technical and professional criteria, remains even today an indispensable bibliographical aid for many experts. The major part of the Frankfurt Judaica collection which Professor Freimann built up and expanded over many years, has survived the havoc of war (whereas the Hebraica have almost all been destroyed). The Judaica collection which is constantly being added to in order to remain up-to-date, is still the largest of its kind in Germany having at one time topped all others on the European Continent. About seven years ago it was transferred to the new building of the Frankfurt Municipal and University Library

and has its own reading and workroom. Here, too, Freimann's spirit lives on. In his best years he was one of the three editors of the "Journal of the History of Jews in Germany" (Berlin, 1929-37), as well as of the first two half-volumes of "Germania Judaica", the encyclopaedic history of the Jewish communities in medieval Germany which came out in 1917 and 1934.

Aron Freimann was married to Therese, a daughter of Dr. Marcus Horovitz, the Conservative Frankfurt community rabbi and Jewish organiser (1844-1910). Like her husband who represented the board *vis-à-vis* the authorities even after the pogroms of November, 1938, she did great work for the former Jewish community in Frankfurt. Long before the war she worked for the "Weibliche Fuersorge e.V." (Women's Welfare Organisation), which was founded in 1909. She has given proof of a high degree of readiness to help and has shown much courage in difficult and dangerous times. In New York she continued her social work in the welfare organisations created by Jewish refugees from Germany ("Blue Card", "Help and Reconstruction") and she died there in 1965 at the age of 82. She was a sister of the lawyer, Abraham Horovitz, one of the co-founders of the AJR, who died in London in 1953.

THE JEWS IN CZECHOSLOVAKIA

(Continued from page 8)

ists through the unique *Altneuschul*, the only surviving Gothic synagogue in Europe.

Dr. Brod gave his audience the benefit of his encyclopaedic knowledge of the story of Jewish life and culture in Bohemia and Moravia, a story which began a thousand years ago when the first merchants arrived from the Rhineland to settle in the Moldau valley; they had to wear *Spitzhüte*—and one of the earliest examples of anti-Jewish slander is the term *Spitzbube*, which originated in that enforced headgear. The famous Rabbi Loew, creator of the Golem, came from Posen, but his family had lived in Worms. Prague developed a truly cosmopolitan, multi-religious culture, which has always been reflected in its literature; and it had Europe's largest ghetto (compared to its total population.)

Under Maria Theresa, the Jews were temporarily evicted from Prague and had to migrate to the smaller towns and villages. Emperor Joseph II gave them a *Toleranzpatent* under the condition that they learnt German and kept their business records in that language—one of the main reasons why the Jews of these *Kronländer* became the exponents of German language and culture among the Czech population. But in the villages, where there were often no German schools, they turned into "Czech Jews", often associated with the Czech national tendencies, and many took part in the 1848 revolution. When it failed, there was a mass emigration of Jews to America.

At the outbreak of the Second World War, 40,000 Jews lived in Prague alone; a handful of survivors returned after 1945, again decimated by a further emigration at the end of the Dubcek "spring" in 1968. Dr. Brod himself was among them; he now lives near Munich. Still, an estimated number of 10,000 Jews have remained in Czechoslovakia (precise figures are not available as surveys do not mention religion and many surnames have been *tschechisiert*). After 1968, those Jews who had been working in responsible jobs were sacked. But there is still some Jewish community life left, and the State provides for their religious needs, from *matzo*s to New Year greetings cards. Dr. Brod told the astonishing story of the future chief rabbi of Prague: as no candidates were available, a Jewish theologian of 30 has been sent, at State expense, to the rabbinic seminars of Budapest and London; this young man will take up his post in 1972. The State also cares for the seven synagogues that are still standing in Prague, including the *Altneuschul* and the Pinkas synagogue whose walls show the names of 70,000 Jews from Czechoslovakia who were deported by the Nazis and never returned alive. Emigration to Israel is restricted; Hebrew education is permitted, though not in great demand.

The Council's next lecture meetings in London will have as speakers Dr. H. G. Adler on "Jews in Prague's German literature" (December 9), Prof. Hugh Seton Watson (the son of Masaryk's friend) on "National Identity problems under Communist rule" (January 18th), and Professor David Daiches on "Translating the Hebrew Bible" (February 18th).



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THE "PRIVILEGED" GHETTO FOR "PRIVILEGED" JEWS

"Totenbuch Theresienstadt"

Only days after the Anschluss Jews in Austria were arrested and transported to Dachau. A week later Robert Stricker, Vice-President of the Viennese Israelitische Kultusgemeinde, asked me to leave for Czechoslovakia to talk to Dr. Kafka, President of the Prague Jewish Community, about a loan of two million Czech Kronen, and to inform Michael Wurmbrand, of the Jewish Telegraphic Agency, about the grim anti-Jewish developments in Vienna. The Prague Community was prepared to give two million Kronen, but I received a message that the money was not to be forwarded to Vienna, because the Gestapo would have confiscated it. The Prague Community distributed the two million Kronen to Jewish refugees from Germany and Austria in C.S.R.

When the Nazis arrived in Vienna, in March 1938, there were about 185,000 Jews in Austria. To escape the concentration camps half the Jewish population left Austria and, in time, some more Jews managed to emigrate. According to Dr. Jonny Moser's statistics, quoted in the book "The Jews of Austria", the number of Austrian Jewish victims numbered over 65,000.

Austrian Jews were at first transported to Buchenwald, Dachau and Sachsenhausen; then to Nisko, Kielce, Lodz, Riga, Minsk, Izbica and other camps. Some 15,000 Jews from Austria were arrested in Nazi occupied countries (C.S.R., Poland, etc.) and nearly all of them lost their lives.

Beginning from June 1942, over 16,400 Jews from Austria were transported to Theresienstadt (Terezin) in Bohemia, Czechoslovakia, which was established as a "privileged" ghetto for "privileged" Jews, elderly Jews, former civil servants, officers awarded outstanding decorations for bravery and for Jews well-known abroad. Heinrich

Himmler created the "privileged" ghetto or "Musterghetto" to mislead—successfully—the International Red Cross, for in reality it was a concentration camp, a labour camp, from which Jews of Austria, C.S.R., Germany, Poland and Hungary were sent to the extermination camps. In Theresienstadt 37,000 Jews died of hunger. When it was liberated in May 1945, the Nazi plan to murder all the Jews there was interrupted; 13,000 were left alive, half alive, in a horrifying physical state.

After the war a Jewish Committee for Theresienstadt was established in Vienna, which consisted of the late Dr. Ernst Feldsberg, President of the Kultusgemeinde in Vienna, Dr. Gustav Jellinek (New York), of the Council of Jews from Austria in America, Ing. Zvi Kraemer (Tel Aviv), of the Council of Jews from Austria in Israel, Regierungsrat Wilhelm Krell (Vienna), Dr. Charles Kapralik (London) and Dr. Georg Weis (Vienna). The Committee had the co-operation of the Council of the Jewish Communities in C.S.R., the International Tracing Service Arolsen (Germany) and the Kultusgemeinde and has now published the "Totenbuch Theresienstadt".* The memorial book is dedicated to the "memory of all those Jews from Austria deported to Theresienstadt, never to return". Comprising 160 pages (13 x 9½), each page quotes about 100 names with dates of birth and dates of transportations to the extermination camps. Each name—a father or mother, a brother or sister, a husband or wife murdered only because they were Jews. Professors, doctors, journalists, writers, workers, composers, musicians, painters, actors, philanthropists, architects, simple people: they all were killed—why?

The "Totenbuch" quotes the names of Dr. Desider Friedmann, President of the Kultusgemeinde, and Robert Stricker, leader of the Jews of Austria. In 1919, Robert Stricker was elected to the Austrian Parliament. "I am a Jew"—these were the words with which he introduced himself to the members of Parliament. In 1938, his friends and his wife pleaded with him: "... There is still time, you can still leave Vienna ...", but he would reply: "I can't. I owe it to my constituents. I must stay with my constituents". Those were the last words I ever heard from him. In Theresienstadt he inspired the Jews with hope, with moral resistance and the will to live, to see the defeat of the Nazis and the creation of the Jewish State. He and Friedmann, together with their wives, were sent to the gas chambers of Auschwitz with one of the last transports. Here, in this book, I found the name of Theodor Herzl's daughter, Margarete Neumann, and the names of relatives, friends and of Professor Stefan Brassloff of the Vienna University, whose lec-

Totenbuch Theresienstadt. Deportierte aus Oesterreich. Herausgeber: Juedisches Komitee fuer Theresienstadt, 1021 Wien, Tabornstr. 4-6. Oesterr. S. 200.

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tures at the faculty of law I used to attend.

Simon Wiesenthal, in one of his books, recalls Adolf Eichmann's visit to Theresienstadt, in April 1945, two or three weeks before the liberation. There he saw Rabbi Leo Baeck of Berlin and expressed surprise at finding him still alive. A few days later, however, Eichmann and the other criminals were seeking hiding places for themselves and, as a result, had no longer the time to complete their final diabolical arrangements.

Although the book consists only of names—it is the tragic story of each of the 16,000 Jews. And whenever a Jew from Austria opens this Totenbuch, he will remember relatives and friends. He will likewise remember those who left no relatives and will say for them all: Yisgaddal w'giskaddash shmeh rabbo ...

(As readers will see from the announcement on page 11, the names of those Theresienstadt victims who came from Germany have also been compiled. It is hoped that the survivors of German Jewry will make the publication of an equally dignified volume in memory of their nearest ones possible by subscribing to the publication. Details may be seen from the announcement.—The Ed.)

DUBNOW'S "WELTGESCHICHTE" REPRINTED

The abbreviated three-volume 'Weltgeschichte des juedischen Volkes' by Simon Dubnow has been reprinted (Standard-Buch Verlag, Zurich, DM 154.80/sFr. 182.70). The work comprises the volumes published and confiscated 1937-38, as well as the text of the "Epilogue" covering the period 1914-28, which concludes the ten-volume standard edition of Dubnow's "History".

TRANSLATION OF SHAKESPEARE SONNETS

A translation of 12 sonnets by Shakespeare was recently published by Alfred Fields. In the small volume (obtainable from the author, 69 Camberley Avenue, London, S.W.20, 30p), the English originals and the translations are printed on pages facing each other. Mr. Fields has not only accomplished the difficult task of conveying the poet's message in beautiful German but also succeeded in doing justice to the specific requirements of rhyme and rhythm of the English originals.

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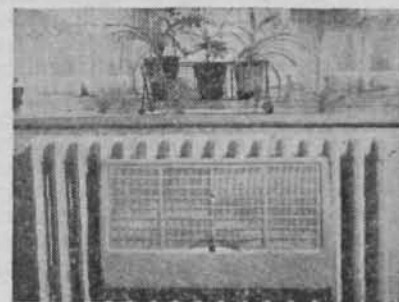
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IN MEMORIAM

PROFESSOR RUDOLF WITTKOWER

The art historian, Professor Rudolf Wittkower, died in the United States at the age of 70. He was born in Berlin and, after completion of his studies, worked at the Hertziana Library in Rome until he was appointed lecturer in art history at the University of Cologne in 1932.

When the Nazis came to power he emigrated to England, partly because he could claim British nationality as his father had been born in this country. From 1936 to 1956 he was associated with the Warburg Institute, where his duties included the co-editorship of the Institute's Journal. From 1949 onwards he was also Professor at University College, London. In 1956 he was offered a chair at Columbia University, which he held until he retired in 1969. Professor Wittkower's books include a monograph about Bernini, a work on "Architectural Principles in the Age of Humanism" and, jointly with Fritz Saxl, a work on "British Art and the Mediterranean".

MISS EVA DWORETZKI

Miss Eva Dworetzki, who recently died at the age of 63, was well known to her colleagues in the book trade as well as to her numerous clients, many of whom were, like herself, refugees from Germany. She was born in Danzig where she was also a member of the German-Jewish youth organisation "Kameraden". After having received a thorough training in the book trade, she first worked with a well-known bookseller's firm and later established a bookshop of her own.

She came to London in 1938 and soon obtained a position with the Foreign Department of Bumpus and eventually became head of that department. From 1959 onwards she worked, for more than ten years, in a similar capacity with Dillon's University Bookshop. The experience she had accumulated in the course of her work was unique, and the number of people whose trusted adviser she became must be legion. In a way, she had become an institution in the literary world of this country. The wide range of personalities with whom she was connected and who benefited from her co-operation was reflected at a memorial gathering held at the National Book League Centre, where tributes were paid to her by Dr. George Steiner, Cambridge, and Professor Wells of Birkbeck College.

DR. SIEGBERT FELDBERG

Dr. Siegbert Feldberg, who recently died at the Heidelberg University Clinic at the age of 72, was well known as a generous patron of the arts. He was born in Stettin where his father, Benno Feldberg, was a successful textile manufacturer and chairman of the Jewish community. After the completion of his studies, Dr. Feldberg lived in Berlin. In 1934 he emigrated to India. During the war he served with the British Army and later acquired British nationality. He returned to Europe in 1963.

Dr. Feldberg had a unique collection of artists' portraits which owe their origin to a strange combination of circumstances: Whenever, before 1933, an impecunious artist needed a new suit, Dr. Feldberg obtained it for him out of his father's factory; yet he stipulated the condition that the artist should present him with a self-portrait. The collection thus accumulated included works by many artists who, in the course of time, have acquired fame. After the war it was exhibited in Germany and several other countries. Dr. Feldberg's widow, Hilde, née Barasch, is a professional pianist. Prior to the family's return to Europe she helped to promote concerts under the auspices of the "German-Pakistan Forum", and she has now repeatedly put herself at the disposal of Wizo.

A.J.F.

MR. MICHAEL ZYLBERBERG

Mr. Michael Zylberberg, one of the very few survivors of the Warsaw Ghetto Uprising, died in London at the age of 65. He was born in Plotsk and, before the war, was a teacher in Warsaw. He managed to escape from the ghetto by posing as a Catholic and a Polish officer. Mr. Zylberberg came to this country after the war and was for many years secretary of the British section of the Yivo Institute for Jewish Research. His book, "A Warsaw Diary", is a moving account of his experiences under the Nazis.

DR. HANS WERTHEIM

The dental surgeon, Dr. Hans Wertheim, recently died in his 90th year. He was born in Stralsund and, prior to his emigration in 1939, practised in Berlin. After having acquired his London L.S.D. diploma he first practised in Willesden with the Co-operative Dental Association and later opened his own practice at Wandsworth Common. He was married to the well-known music teacher and virtuoso of the harpsichord, Gertrud Wertheim, who predeceased him.

Having no children, Dr. Wertheim was a lonely man in the years following his wife's death, but he remained active and worked almost to his last day. He does not leave any near relatives, yet he will be remembered with affection and admiration by many friends and patients.

HANS KUTTNER, D.M.D.

DR. WALTER LEISKE

Dr. Walter Leiske, Mayor of Frankfurt from 1948-1960 and CDU deputy of the Federal Parliament from 1953-1961, recently died at the age of 82. A leading municipal official of long standing, he was Stadtrat in Leipzig from 1925 until 1934, when he was dismissed by the Nazis. After the end of the war he joined the Frankfurt municipal adminis-

tration and, under Lord Mayors, Walter Kolb and Werner Bockelmann, took a decisive part in the economic rehabilitation of the city. When, at his suggestion, a documentary work on the Jews in Frankfurt was prepared in 1959, he declared: "There is no other city in Germany which has sustained so many irretrievable losses of outstanding Jewish citizens." Shortly afterwards, on the occasion of a study tour of the United States, Mayor Kolb gave a lecture about the Frankfurt Jewish community in New York.

MR. BERNHARD KOLB

Mr. Bernhard Kolb, who recently died in Vineland near New York, was associated with the administration of the Nuernberg Jewish community for a great number of years. He joined the office of the community in 1923 and later became its secretary. In 1942, he was appointed chairman of the community. Mr. Kolb survived the Theresienstadt concentration camp and, after his liberation in 1945, emigrated to the United States. Copies of his unpublished "History of the Nuremberg Jewish community from its beginnings until 1945" are deposited with the Nuremberg Municipal archives and the Wiener Library. The work includes personal recollections of the persecution period.

DAYAN STEINBERG MEMORIAL

Under the leadership of the Chief Rabbi, a number of rabbis and communal workers have joined together in setting up a "Dayan Meyer Steinberg Memorial Scholarship Fund" to provide scholarships to students of the Anglo-Jewish community for higher education in Israel. The late Rabbi Steinberg, the appeal stresses, was an acknowledged rabbinical authority in England, Poland and Israel, and he is also remembered for his devoted chaplaincy with the Polish Forces during the war. The address of the Dayan Meyer Steinberg Memorial Scholarship Fund to which contributions may be sent is: Century House, Tanner Street, London, S.E.1.

TOTENBUCH THERESIENSTADT

Aus einer Kopie der Prager Kartothek jener Verfolgten, die nach Theresienstadt deportiert wurden, hat das Jüdische Komitee für Theresienstadt Listen erstellt, die nach den Herkunftsländern geordnet wurden. Die Liste der aus Oesterreich Deportierten (mit Geburtsdatum, Nummer des Transportes nach und aus Theresienstadt oder Datum des Todes in Theresienstadt) ist als würdig ausgestattetes Gedenkbuch soeben erschienen.

Ein gleichartiges Buch für die aus Deutschland nach Theresienstadt Deportierten kann nur gedruckt werden, wenn die Selbstkosten durch Subskription von mindestens 3.000 Bänden à österr. S. 350.—gedeckt sind. Bei Mehrbestellungen würde sich der angeführte Subskriptionspreis verringern. Interessenten werden gebeten, den angeführten Coupon ausgefüllt einzusenden.

Jüdisches Komitee für Theresienstadt

Coupon:

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Ich bin bereit, ein Buch mit der Liste der aus Deutschland nach Theresienstadt Deportierten zum Preis von höchstens österr. S. 350.—zu kaufen.

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(In Blockschrift)

F. Reinach

NONCONFORMISTS UNDER THE NAZIS

A German Novel

Many of us can feel some spiritual affinity with the contemporary German author, Alfred Andersch. He was born in 1914 and was nineteen years of age when the Nazis came to power. As a boy, he had helped to organise Communist youth groups and so he spent six months in Dachau Concentration Camp. When released, he gave up active politics, but during the war he deserted from the German Army and went as a prisoner-of-war to the United States. He now belongs to the strongly individualistic anti-Establishment group of German writers known as Gruppe 47.

In the somewhat puzzling title of his short narrative, "Sansibar" stands for escape to a faraway place, and "der letzte Grund" is an examination of our basic reasons for our actions and reactions. Thus, on a lower plane, this is just a thrilling adventure story but, on a higher level, it asks some more profound philosophical questions.

The story is located in a small fishing village on the Baltic, the time is Nazi Germany and the names of the main characters serve as headings for each of the usually short chapters. This brings out the dramatic importance and gives to the story some resemblance of a play. We are introduced in quick succession to a clergyman Helander, to a Communist underground agent Gregor, to Knudsen the Skipper, to a 16-year-old Jewess, Judith, and to "the boy". They represent, it appears, the only opposition to the régime. But there is another, silent, character who appears

on the black list. It is the statue by the sculptor Ernst Barlach of a young monk reading. He stands in Helander's church and symbolises the idea of all-day-long reading, learning and studying. To the Nazis this figure is anathema and they will confiscate it unless it is saved and quickly taken to a church in Sweden.

The problems of the reading monk, "the boy" and the Jewish girl are simple, although their solution is complicated: they have to (or want to) get out of the country. The boy's imagination has been fired by Mark Twain's Huckleberry Finn, he wishes to follow in the footsteps of his late, but maligned sailor father and go to the Mississippi. The Jewish girl, Judith, stems from a well-to-do assimilated and even baptised Jewish family; her mother, before poisoning herself, had told her to make her escape from a small Baltic port. But will this small fishing port prove a trap, she wonders? Knudsen, the Skipper, is the ideal man to help, but then he is rather reluctant to do the job. Before 1933 he was locally known as a Communist, but his party let them all down when it should have fought and emigration would in any case be difficult, as he has a sick wife. He has turned into a cynic, who wishes to lead the same normal life as everybody else does. Why should he risk his life for an unknown Jewish girl and the statue of an "idol"? But in the end Gregor forces him to take both to the safety of Sweden and so ends this part of this tense and exciting adventure story.

The two remaining personalities, Gregor

and Helander, are more complex. Gregor has undergone political training as a Communist agent and saboteur in Russia, but already there his disillusionment with rigid party concepts and his personal disappointment with his party comrades had set in. He may seem a traitor to some, but after an inner struggle he makes up his mind: he just wants to live without any mandate from his party or anybody else. He has finally regained his spiritual freedom and independence, and in this he represents the author himself.

Helander, the anti-Nazi Protestant pastor, is a sick man who suffers from a serious old war wound. He has decided that the statue of the monk must not fall into Nazi hands, but what other form can his resistance take, he wonders? He has always inclined to a Calvinist pessimistic view of life and the present situation has convinced him that God is far away from the world of wickedness which surrounds him. Religious doubts have arisen in his mind and the idea of sacrificing his own life to the Nazi torturers no longer makes any sense to him; he would only give in to Satan. He has almost decided to follow his doctor's advice and go into hospital before the arrival of the Gestapo, but at the last minute he changes his mind and, in righteous anger as a sign of protest against the evil and cold emptiness of this world, he first shoots at the arresting agents of the Nazi police before he is shot dead himself.

The story is about six people, if we include the silent monk. Some have to get away, and others who are just opposed, stay behind. Their thoughts, their philosophy of life vary and are certainly of special interest to those of us who lived through these times. One thing unites them all, to do what is right ("Das Richtige zu tun"), and this means to help those who have to escape. Gregor, the atheist, and Helander, the pastor, can join hands in a common task.

* Alfred Andersch: *Sansibar oder der letzte Grund*. Otto Walther, Olten and Freiburg i.Br. English School Edition published by G. G. Harrap, London.

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THE NOBEL PRIZE AWARDS

Four of this year's Nobel Prizes have a special bearing for members of our community.

We all cordially welcome the award of the Nobel Prize for Peace to Chancellor Willy Brandt. The fact that the Peace Prize, the most political of the awards, was granted to the head of the government of the German Federal Republic is indicative of the position which, due to its leading politicians since the end of the war, that country has achieved within the comity of nations. First and foremost, however, the decision represents a recognition of Willy Brandt as an outstanding personality, a sincere politician and one of the architects of present-day Europe. His anti-Nazi record is well known and need not be repeated on this occasion. His general political conception also entails a deep understanding of the position of the Jews as well as of the problems of Israel. This need not be elaborated upon either because it is self-evident and derives its importance from the fact that it keeps clear of the "philo-semitism" in the meaning of last month's article by Dr. Eva Reichmann. Let us only remember his spontaneous gesture in Warsaw when he paid homage to the victims of the Ghetto Uprising. Willy Brandt is the first recipient of the Nobel Peace Prize who holds office as chief of a government. He is the fourth German Peace Prize Laureate, the other three having been Gustav Stresemann (1926), Professor Ludwig Quide (1927) and Carl von Ossietzky (1935).

The Nobel Prize Winners for physics, Professor Dennis Gabor (Britain) and for chemistry, Dr. Gerhard Herzberg (Canada), lived and worked in Germany until they were forced

to leave that country in 1933. Professor Gabor was born in Budapest and studied in Berlin. In 1924 he was appointed an assistant at the Technische Hochschule of that city. From 1927-1933 he held a research position with the firm of Siemens & Halske (Berlin). In this country he was first a reader and later a professor of applied electronic physics at the Imperial College. He is now professor emeritus and senior research fellow. Professor Gabor is also actively interested in Jewish affairs and among others, acts as an adviser to the Haifa Technion. He is the sixth Nobel Prize winner who came to this country as a refugee from Nazi oppression. The other five are: Sir Ernst Boris Chain (1945), Sir Hans Adolf Krebs (1953), the late Max Born (1954), Max Perutz (1962), and Sir Bernard Katz (1970).

Dr. Gerhard Herzberg (Ottawa), who was awarded the Nobel Prize for chemistry, was born in Hamburg 66 years ago and went to Canada in 1933. His high reputation is reflected in the fact that he was President of the Royal Society of Canada during the year 1966/67.

The Nobel Prize winner in economics, Dr. Simon Kuznets, was born 70 years ago in the Ukraine and emigrated to the United States at the age of 21. He feels strongly about his Jewish identity and has visited the State of Israel at least 17 times. His research includes the subject of the economics of the Jews and he regularly attends the monthly round-table discussions held by Jewish Faculty members of Harvard University, where he is emeritus professor of economics.

BEATIFICATION OF POLISH MARTYR

Father Maximilian Kolbe, a 47-year-old Franciscan Polish monk who volunteered to die at Auschwitz concentration camp in 1941 in place of a former Polish Army sergeant who had a wife and family, was beatified in St. Peter's Basilica in Rome. Father Kolbe is the first concentration camp victim to be so honoured by the Church. Mr. Franciszek Gajowniczek, the man Father Kolbe saved, attended the ceremony.

Pope Paul, stating that millions had been sacrificed to the pride of force and the folly of racialism, said that the ceremony was also a tribute to the millions of obscure dead in the wartime concentration camps set up by the Nazis. His words are in contrast to the Roman Catholic Church's hesitations and silence about the crimes of the Nazis and fascists. The attitude of Church leaders to the Holocaust, especially that of the late Pope Pius XII, has been widely criticised.

LITERARY AWARD FOR GERDA CHARLES

The £1,000 novel prize in the first Whitbread Literary Awards was won by Gerda Charles for her book, "The Destiny Waltz", published by Eyre & Spottiswoode (£2.50). Presenting the award, J. B. Priestley, one of the judges, said that of the 100-odd novels submitted for the prize, many of high literary quality, Miss Charles's book stood out easily and clearly as the best. The novel has been described as a love story set in the world of TV, having the quality of the Book of Ruth. Miss Charles belongs to the "new wave" of Anglo-Jewish novelists who emerged in the early 'sixties.

The biography prize was won by Michael Meyer for his life of Ibsen, and Geoffrey Hill received the poetry prize for his "Mercian Hymns". Apart from Mr. Priestley, the judges were novelist Margaret Drabble and Anthony Thwaite, literary editor of the New Statesman.



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ORGANISATIONAL NEWS

URO CHAIRMANSHIP

Mr. Eran Laor, European representative of the Jewish Agency, has been elected Chairman of the United Restitution Organisation. He succeeds the late Professor Norman Bentwich. Dr. C. Kapralik (London) was elected Vice-Chairman.

LEO BAECK MEMORIAL LECTURE

This year, the Leo Baeck Memorial Lecture, sponsored by the Leo Baeck B'nai B'rith Lodge and the Society for Jewish Studies, was given by Dr. George Steiner under the heading "Where then is the new Yavneh?" The historical fact of Yavneh as the first centre of Judaic thought and studies outside Jerusalem had gradually changed to become a symbolic term, he said. In our days, the Jewish genius has found its expression in many directions in America but it was questionable whether a new Jewish centre might develop in the U.S., or in Russia, or in Israel. The thought-provoking lecture was attended by a large audience, including many distinguished personalities.

"JOINT" CONFERENCE

The 25th annual conference of the American Joint Distribution Committee has been held in Geneva. Delegates were told that the main areas of operation were now "new health and welfare services in Israel; helping the Jewish State with its social problems; new youth activities to strengthen Jewish communal life in Western Europe and Iran; and reoriented Jewish social and medical services in Eastern Europe and North Africa".

It was stated that lack of funds had prevented the organisation from giving all the help needed. For instance, in Rumania, where a high percentage of the 100,000 Jews were aged or destitute, several thousand marginal cases could not be assisted.

The United Jewish Appeal in the U.S.A. provides most of the "Joint's" £9½ million budget. The Central British Fund has been asked to consider increasing its aid programme

WORLD CONFERENCE OF JEWISH JOURNALISTS

A World Conference of Jewish Journalists will be held in Jerusalem from January 12 to 16, 1972. On the occasion of the conference, a two-volume book on the destruction of the Jewish press under the Nazi occupation will be published. The conference will, among others, deal with the Freedom of the Jewish Press; Training of Jewish Journalists; Anti-Jewish Attacks; and professional matters.

NUERNBERG TRIALS IN THE RETROSPECT Lecture on December 16

The subject of this year's Noah Barou Memorial Lecture will be "Nuremberg—25 Years On. A Retrospective Analysis." The speaker will be The Rt. Hon. Sir Elwyn Jones, Q.C., M.P., H.M. Attorney General, 1964-1970, Member of the British War Crimes Executive, 1945. The lecture will be given on Thursday, December 16, at 8 p.m., in the Gustave Tuck Theatre, University College, Gower Street, W.C.1. Reserved seats on application to: General Secretary, World Jewish Congress, British Section, 55 New Cavendish Street, W1M 8BT (Tel. 935 0335/9).

GLYNDEBOURNE SINGER APPOINTED CANTOR

The Rev. Henry Danziger, now aged 47, came to Britain from Germany in 1938, served in the British Army and, in 1948, fought in the Israeli War of Independence. In 1956 he joined the Glyndebourne Festival Opera, singing with the company for ten seasons. In the film, "Sunday, Bloody Sunday", which featured a barmitzvah scene, he took the part of the cantor. Since 1966 Mr. Danziger has been cantor at the North London Progressive Synagogue, Stamford Hill. With effect from January, 1972, he will be full-time cantor of the North-Western Reform Synagogue, Golders Green, where he will also teach in the religion school and will assist in pastoral work.

VACANCIES IN OLD AGE HOME

As readers may see from the advertisement published in this issue, there are at present a limited number of vacancies at Otto Hirsch House, Kew, one of the Homes for the Aged jointly administered by the CBF and the AJR. The house is beautifully situated close to Kew Gardens and within easy reach of other parts of London by bus, underground and L.M.S.

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Applicants for Otto Hirsch House stand a good chance of an early admission, whereas the average waiting period for the three other ordinary Homes amounts to eight to ten months.

BARRED FROM RUSSIA

As part of the reprisals for the expulsion of the Soviet spies from Britain, two Jews are among the 18 Britons banned from entering Russia. They are Mr Konel Schalit, a vice-president of the Union of Maccabi Associations, and Professor Alexander Nove, director of the Institute of Soviet and East European Studies at Glasgow University. Professor Nove was born in Russia and came to this country as a child. He is active in the public campaign for Soviet Jewry and has written a monograph with J. A. Newth, a non-Jewish scholar, on "The Jewish Population: Demographic Trends and Occupation Patterns", which was included in "Jews in Soviet Russia Since 1917," published last year by the Institute of Jewish Affairs.

FAMILY EVENTS

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

Marriage

Schneider-Blackman. — The marriage was solemnised on November 7 between Joseph Andrew Schneider, only son of the late Mr. A. Schneider and Mrs. Gisela, of Edgware, Middlesex, and Lynda Blackman, daughter of Mr. and Mrs. Harry Blackman, of London, N.W.11.

Birthdays

Glass.—Mr. Karl Glass, of Flat 5, Tarranbrae, Willesden Lane, London, N.W.2, will celebrate his 85th birthday on December 8.

Zippert.—Mr. Walter Zippert, of 138 Lynton Road, London, W3 9HH, will celebrate his 80th birthday on December 14.

Deaths

Baumann-Koch.—Regi Baumann (née Kleinfischel), of 5 Hillside Court, Finchley Road, London, N.W.3, passed away unexpectedly but peacefully on October 26 at Bournemouth. Deeply mourned by her children, grandchildren, family and friends.

Dworetzki.—On October 22 my beloved sister, Eva Dworetzki, passed away peacefully after a short illness.

She greatly appreciated all the signs of friendship shown to her during her last days. Gertrud Meili-Dworetzki, Jungfraustrasse 21, Guemligen-Bern, Switzerland.

Spiller.—Mrs. H. Spiller, of 6 Mendelson Street, Tel Aviv, Israel, passed away on November 7 in Israel after a long and serious illness.

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Personal

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PROFESSIONAL LADY, independent, wishes to meet professional or business man with view to marriage. Age: 50ish. Box 249.

WIDOW, 52, very attractive, lonely, living in Windsor, own house, wants to meet gentleman for companionship. Box 251.

MISSING PERSONS

Personal Enquiries

Seeman.—Franzi (née Tauber) (divorced Donath) born June 20, 1915, in Vienna. Last residence: 83 Troy Court, Kensington High Street, London, W.8. Box 247.

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GERMANY TODAY

NEWS FROM BERLIN

Tercentenary Exhibition Extended

As already reported in the previous issue, the tercentenary of the foundation of the Berlin Jewish community on September 10 was marked by a special exhibition "Leistung und Schicksal," in the Berlin Museum. In view of the widespread interest among the population of the City, the exhibition was extended until the end of November.

London Male Choir's Concert

The London Jewish Male Choir was specially invited to give a concert in Berlin. This was the culmination of a series of events to mark the 300th anniversary of the founding of the Berlin Jewish community. Outstanding Jews from the world of science, music, letters and religion were invited to the celebrations. The final concert was held at the Gemeindehaus Auditorium, where the choir were the sole contributors.

Invitations to Ex-Berliners

More than two years ago the West Berlin Senate under Mayor Klaus Schuetz launched a scheme by which former residents of the City who had been forced to emigrate were given hospitality in Berlin. Last month, altogether 350 persons from the United States paid a one-week visit. They arrived in two chartered planes, one from New York and the other from Los Angeles. The municipality, which defrays the costs for transport and stay, had arranged an interesting programme of sightseeing and entertainment. So far, about 3,000 emigrants have benefited from the generous scheme. However, there are still a further 14,000 applications pending which, for budgetary reasons, can only be dealt with gradually.

November Pogrom Remembered

To mark the anniversary of the November 1938 pogrom, the Borough of Tiergarten held a Memorial Meeting on November 8. Addresses were delivered by the present and former mayor of the Borough, Joachim Karnatz and Guenter Spruch. Recitals were rendered by the choir of the Breitscheid-Oberschule.

INTERNATIONAL CONDUCTORS' COMPETITION

The second international conductors' competition organised by the Herbert von Karajan Foundation in West Berlin, was won by Gabriel Chmura, a 25-year-old Israeli. He was one of 72 candidates from more than 20 countries who competed. The prize was awarded by an international jury of 21 experts. Silver medals were won by Miss Mariss Jansonz, a 28-year-old Russian, and Anton Witt, a 27-year-old Pole.

SENTENCES

A Hanover court has gaoled a former SS colonel and five subordinates for complicity in the murder of several thousand Jews and Russian Communists in Latvia during the Second World War. Former Colonel Erhard Grauel, who was in charge of a special operations unit, was gaoled for six years for complicity in the murder of 250 Jews and Communists. His former subordinates received sentences ranging from one-and-a-half to seven years. The men, who maintained that they had had no choice but to obey orders, have appealed.

In Duesseldorf, Franz Josef Swideski, a 50-year-old Russian-born former S.S. guard at Treblinka concentration camp in Poland during the war, was gaoled for seven years for complicity in the murder of 371 prisoners at the camp. The jury found that Swideski was a "willing accomplice" in the Nazi programme of "extermination through work".

SURVIVOR OF A GERMAN-JEWISH FAMILY

Dora Philippson (Bonn) 75

On November 17, Dora Philippson, Studieratin, i.R., celebrated her 75th birthday. She is a granddaughter of Rabbi Dr. Ludwig Philippson (1811-1889), the editor of the "Allgemeine Zeitung des Judenthums". Together with her father Alfred Philippson (1864-1953), Professor of Geography in Bonn, she survived the Theresienstadt concentration camp. Dora Philippson takes an active interest in the work of the Bonn Jewish community and is a co-founder and Board member of the Society for Christain-Jewish co operation.

NPD DEFEAT

In the Bremen parliamentary elections, the extreme Right-wing National Democratic Party was again heavily defeated. It obtained only 2.8 per cent of the vote, losing its right to parliamentary representation as a minimum of 5 per cent of the vote is required.

WAR CRIMINALS AND EBAN

Mr. Abba Eban, the Israeli Foreign Minister, whilst attending the U.N. Assembly in New York, appeared on a David Frost television interview. During the interview he was reported as saying that he believed that an "educated consciousness" was shown by a country if its laws still provided for the punishment of Nazi crimes. He added: "But the fate of individuals really does not interest me and I do not get any consolation from their (war criminals') punishment".

The Organisation of Partisan and Ghetto Fighters, the Jewish former resistance fighters, protested to the Israel Government about Mr. Eban's remarks. The Jerusalem Post said that Foreign Ministers were not private individuals free to air their personal views on public matters. This could be used by reluctant German and Austrian prosecutors, who could even say that Israel favoured abandoning all further prosecution of war criminals.

VISIT BY ISRAELI MAYORS

At the invitation of the German "Staetstag," a delegation of eight Israeli mayors and several members of the Knesset paid a two weeks' visit to Germany. It was a return visit, a group of West German mayors having been on a tour of Israel recently.

AUSTRIAN ELECTIONS

The Austrian Socialist Party, of which Dr. Bruno Kreisky is the leader, gained a very slim overall majority in the recent elections. They won 92 seats in Parliament, with the People's Party gaining 80 and the Right-wing Freiheitliche Party 11. Dr. Kreisky is Jewish-born but refuses all contacts with Judaism. He was at one stage apparently prepared to form a coalition Government with the Freiheitliche Party, many members of which are former Nazis, in the event of not winning an outright majority.

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THE ISRAELI SCENE

RED CHINA VOTE

Israel joined in the vote at the UN General Assembly in support of the Albanian resolution admitting Communist China to the UN and ousting Taiwan (Formosa), representing Nationalist China. Israel had earlier voted for an American resolution making Taiwan "an important question", which resolution was defeated. Had it been passed the Assembly would have been unable to expel Taiwan without a two-thirds majority. Britain was among the countries voting against the American resolution. In addition to Israel, the countries voting for the Albanian resolution included Britain, the Soviet Union, France, Egypt, Iraq, Libya, Morocco and Syria. Saudi Arabia was among the countries which joined America in voting against it, and Jordan and Lebanon were among the 17 abstaining.

"BLACK ISRAELITES" INFLUX

Resentment has been caused in the Negev development town of Dimona by the arrival of another twelve "Black Israelites" from America to join the 400 already living there. Mr. Israel Navon, the Mayor, who claimed that only ten of the town's "Black Israelites" were working, said that Dimona was no longer willing to pay the price of "political hesitation". Earlier 18 "Black Israelites" who arrived in Lydda were returned to the United States on the ground that they did not fulfil entry conditions. Mr. Rudolf Windsor, one of the Black Israelites visiting Dimona, who calls himself Yehuva Hamaccabi, says he is the "rabbi" of the Ethiopian Hebrew Congregation of Harlem, New York. He claims that the sect are descendants of Abraham, Isaac and Jacob, "who were black". He also alleged that the press and the Establishment are discriminating against the Black Israelites.

Their leader in Israel, Mr. Ben-Ami Carter, has stated that if the Israeli Government do not meet the demands of his 1,000 members for work and houses, they would spread "spiritual violence". Chicago Jewish leaders have said that the Black Israelites in America practise a Baptist interpretation of Judaism, but they regard them as sincere in their wish to be part of Jewish life.

JERUSALEM THEATRE

Jerusalem now has a huge new 1,000-seat theatre, with the most modern production facilities. It cost over £1 million, of which one-third was donated by Mr. Miles Sherover, a well-known figure in the city's social life, who made his fortune in Venezuela. The balance of the cost was raised by the municipality. The name "Sherover Theatre" appears on the front of the building, but Mr. Sherover announced at the opening that he wanted the building to be known as "The Jerusalem Theatre".

The gala opening and dedication, attended by President Shazar, featured a 13-item programme, which included performances by the British actress Irene Worth and two Americans, Ann Jackson and Eli Wallach. Miss Worth brought warm individual messages from Lord Olivier, Sir Alec Guinness and many other leading actors, producers and writers, and made a presentation on behalf of the British theatrical profession.

LYDDA AIRPORT

The new manager of Lydda airport is 40-year-old Colonel Shmuel Kislev, a former Israeli Air Force base commander, Chinese-born, who arrived in Israel in 1949. His immediate tasks are to improve relations between the airport's administration and its staff, and to institute a programme of improvements in the arrival and departure facilities.

El Al, Israel's national airline, has also been criticised for various shortcomings, including the late arrival of flights and overbooking of seats. The airline's president has stated that measures will be taken to improve matters.

GERMAN AID

Under the sixth annual economic aid agreement between the two countries signed in Bonn, Israel has been granted a West German loan of £15½ million. The sum, similar to the loans granted in previous years, is for development projects, including housing, road building and telephone extensions. An amount of £182 million-worth of economic aid has been received by Israel from Germany since 1963.

INSTITUTE FOR GERMAN HISTORY IN TEL AVIV

On October 20, the Institute for German History at the University of Tel Aviv was officially opened. Addresses were delivered by the University's Rector, Professor Andre de Vries; the Federal German Ambassador, Jesco von Puttkamer; Dr. Wolfgang Treue (Deutsche Forschungsgemeinschaft, Bad Godesberg) and Professor Walter Grab, the Director of the Institute. The inaugural academic lecture was given by Professor Richard Loewenthal of the Berlin Free University about "Historical Discontinuity and Historical Consciousness in Germany". Professor Loewenthal has also started a seminar about the German Labour Movement 1914-1923. The initial costs as well as the running costs for the next five years have been covered by the "Stiftung Volkswagen-Werk", which made an endowment of 1.6 million DM.

SYRIAN PERSECUTION

The Committee of Concern, an *ad hoc* group of leading American citizens from all walks of life and professions, has called upon the Syrian Government to "cease the persecution of Jews, free those imprisoned and permit them to emigrate". General Lucius D. Clay, chairman of the committee and former commander of the American forces in Europe, stated that information reaching his organisation cited "increasingly alarming reports concerning the threat to the survival of Syrian Jews". He noted that twelve young Syrian Jews had been "interrogated under torture and some held in solitary confinement for at least three months". He further stated that all Jewish prisoners in Syria formerly held in gaol were "seriously ill, bodily maimed or mentally deranged", and described how they had been victims of torture.

Dr. Elio Toaff, the Chief Rabbi of Rome, has appealed to the civil and religious authorities and humanitarian organisations in Italy to intercede for the Syrian Jews. In Rome, too, the president of the International Association of Jewish Jurists has addressed a protest to the Syrian Ambassador. A hundred Jewish students demonstrating in front of the Syrian Embassy in Brussels distributed leaflets. In Paris the governing council of the World Jewish Congress passed a resolution calling on the U.N., governments and other bodies, to intervene on behalf of Syrian Jews.

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