

C. C. Aronsfeld

THE ALIEN CHALLENGE

British Left-Wing's Dilemma 70 Years Ago

These are days of destiny for Britain. After 400 years of Empire up and down the highways of the earth she is now returning to the origins, her island home off N.W. Europe, fulfilling the forecast of one of her modern prophets, W. R. Inge, the unjustly disregarded "Gloomy Dean", 40-odd years ago: "The history of Holland and Spain is a warning that small countries have their day of glory and then take the position which their limited area imposes upon them".

Yet if the reflection is inevitably sad, the new prospect is by no means cheerless. On the contrary, fresh, large, exciting opportunities open and we have a chance of moving from the anarchy of national sovereignties into the discipline, on however limited a scale as yet, of a European fellowship in which each member will be greater than he was.

It seems a pity, therefore, that at this time, when our vision once more is being enlarged, one of our foremost concerns should be with a piece of restrictive legislation that seeks to discriminate among future members of the household according to their blood, their colour and the equivalent of an Aryan grandmother.

For once Jews are not directly involved, but fortunately many of our people have shown themselves sensibly aware that they are their coloured brother's keeper. Those who have not—and the number of Jewish isolationists is, indeed, surprising—clearly have forgotten that, not very long ago, their own forebears, if not they themselves, were struggling for permission to land. They may not care to remember, but those who do will read with profit a recent "comparative study of the Jewish influx, 1880-1910"—*The English and Immigration*, by a young scholar, John A. Garrard (published for the Institute of Race Relations by Oxford University Press, 1971; 244 pp. Price £3.25.)

Of course, there are differences; history does not repeat itself in mathematical parallel. For one thing, the coloured people now in Britain have not been fleeing from persecution; their numbers are larger, and in a white majority a black alien must have psychological handicaps unbeknown to a white one. But the differences are relatively negligible, and the pith of the matter is in the resemblances.

Truly may we say today: Here but for the grace of God go we; for although the book refers only to the immigration 70 years ago, it might equally have dealt with the (admittedly smaller) Jewish influx of 1933-39. The pattern is essentially the same. But while in this respect the author might have extended his theme, in another he did well to confine himself by concentrating on the progressive

Left-wing attitude towards Jewish immigration, as well as—no less crucial and revealing—the attitude of the native British Jews.

The progressives, of whatever hue, Liberals and Socialists, have enjoyed long innings in our estimation. It is an old tradition, reaching far into the 19th Century down to the earliest hopes of civil rights, when we fancied we had done with the Dark Ages (or what we so regarded). The frailty of these assumptions was demonstrated, a few years ago, by the American, Rabbi Arthur Hertzberg, in his book on "The French Enlightenment and the Jews", and topical evidence is amply provided by the heirs of Voltaire in the New Left. But the challenge which today comes with Zionism, was landing in Britain 70 years ago with the alien Jews. The progressives were not amused. They had, of course, their theories, good Liberal and Socialist party philosophy, but what was one to do with foreigners, who, by sheer thrift and incredible industry, made themselves "terrible competitors"?

It was a confounding dilemma. The Liberal conscience could be in no doubt. The immigrant, being poor, a religious refugee and a Jew, "carried with him attributes that inevitably aroused in the Liberal bosom every one of those emotions and attitudes which had provided Victorian Liberalism with its unity, its emotional dynamism and the fundamental tenets of its faith". The Liberal defence of the alien (Garrard goes on) "became a means of rediscovering identity, an act of nostalgia, harking back to a time when every Englishman 'was something of a Liberal at heart', and any such prejudice as antisemitism "offended one of the deepest and oldest of Liberal principles, that of religious toleration".

Likewise, any anti-alien feeling "directly affronted Socialist notions of international brotherhood and solidarity"; the very word "alien" was taboo, because Socialists (one of them boasted) were "entirely opposed to the workers of any country being regarded as alien".

So far the theory. The rub was—the "grass roots opinion," which was rather different. And occasionally still is. "It is a fine thing", a trade union chief now has to tell his practitioners of the colour bar, "to say that you are a Socialist . . . and then when it comes to applying the principles of Socialism on your own doorstep, to deny them". Seventy years ago the hostility to the alien who happened to be a Jew, confronted the entire Left-wing with this alternative—either the thing was "so wicked that one cannot possibly give way to it and it would be dangerous to do so", or "so dangerous, so potentially catastrophic in

effect and so electorally damaging that one must give way in order to neutralise it".

Both reactions were attempted, and the sadly divided approach helped to pass the Aliens Bill of 1905 under a Conservative Government ironically led by Arthur James Balfour, who, quite seriously, saw "the civilisation of the country" at the mercy of "an immense body of persons who, however patriotic, able and industrious, however much they threw themselves into the national life, still, by their own action, remained a people apart", etc.

Balfour most certainly wished the Jews no ill; he was then in no way different from what he was twelve years later, when he wrote his famous letter to Lord Rothschild. Like many opponents of immigration, he carefully distinguished between his concern for Jews and his feelings against the "undesirable alien". It sounded plausible enough in Parliament, but it did not grow on the "grass roots". The day was carried by what Winston Churchill, then a Liberal, plainly called "appeals to insular prejudice against foreigners, to racial prejudice against Jews and to labour prejudice against competition."

It is perfectly true that many agitators were handicapped by the suspicion of antisemitism. They did not want to bar victims of persecution, and liberal embarrassment forced them to argue that the alien was "not really a refugee". In fact, Garrard is probably right in saying "the constant lip-service to the doctrine of religious and political asylum had penetrated the national consciousness to an extent that the Commonwealth ideal has not".

This of course is a relative observation. Garrard who is a not too sophisticated optimist, tends to tone down the unprogressive "grass roots opinion". He thinks it is a case of "suspected" disease, lent substance only by the "reaction and belief" about it. He actually writes: "In the English political situation the amount or extent of racial prejudice is really irrelevant. . . . What matters is the suspicion of its existence, and the suspected presence of racial prejudice serves to muffle, rather than increase, hostility". This, on his own showing, does not apply today. He infers from the reactions to Enoch Powell's notorious speech in April, 1968, particularly from the dockers' militant sympathy, that "for some groups at least, the fear that protest will be given a racialist label is less daunting than it used to be".

But it was not noticeably daunting even 70

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The Executive Committee of the
**ASSOCIATION OF JEWISH
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wishes all members a
VERY HAPPY NEW YEAR
and thanks them for their continuous
support.

THE ALIEN CHALLENGE

Continued from page 1

years ago. Racial (as distinct from religious) prejudice was "already becoming a sensitive issue", and where Liberals were at least impressed by the immigrant's virtues—his industry, sobriety, thrift and self-reliance—Socialists as a rule were positively appalled and infuriated by them. Some Socialists feared alien immigration was an issue which most Englishmen had "settled in their own minds solely from prejudice".

If there was truth in this—and responsible Jewish opinion at the time emphatically endorsed it—then it is by no means certain (as Garrard argues) that persecution "ultimately made it impossible to demonstrate that exclusion did not interfere with traditional norm". Of course, much depends on what we mean by "traditional norms". Exclusion was established in 1905, it was reaffirmed in 1920, and prejudice (or the suspicion of it) was sufficient to deny asylum to many refugees from Nazi persecution.

We now know that a greater number might have been rescued but for the prevalence of an antisemitism—organised or merely "social"—which the Government felt could not be ignored. At least this argument was put forward as a defence against those who urged the wisdom as well as the morality of a more generous approach.

In the memorable Parliamentary debate of November 21, 1938—a fortnight after the German pogrom—when the House "noted with profound concern the deplorable treatment suffered by certain racial, religious and political minorities in Europe", the Home Secretary referred to an "obvious underlying current of suspicion and anxiety, rightly or wrongly, about alien immigration on any big scale". As late as the summer of 1939, when a few of the unfortunate St. Louis passengers were allowed to land, as an act of grace that was to set no precedent, the Daily Express warned, echoing Whitehall: "There is no room for any more refugees in this country. . . . They become a burden and a grievance".

In as much as these arguments were a repetition of the mechanism behind the Aliens Act, 1905, they were perhaps, in the days of Jewish national homelessness, up to a point, inevitable. They revealed, as Dr. Weizmann wrote in his memoirs, "a phenomenon only too familiar in our history", and he for one refused to call it "antisemitism in the ordinary or vulgar sense of the word". But by whatever name we call it, the thing was there, not just suspected or a ghost, but a potent force, and Garrard's own painstaking research goes far to prove it for the period he discusses.

It was fair to assume in 1890 (as Charles Bradlaugh, the radical freethinker, did) that

"public opinion in this country would not permit the grosser forms of race hatred", although Gladstone was forgetting a thing or two, as old men will, when he (in the same year) declared "an agitation in England against the Jews" to be as likely as "one against the laws of gravity". But by 1904 (on Charles Dilke's testimony) an anti-Jewish feeling had clearly been aroused; in fact, there was a "frankly antisemitic movement", and it made itself felt both in the upper and lower classes. "Nice" people disapproved of King Edward admitting Jews to his intimacy, and when some financiers—a "Jewish gang of vampires"—were involved in the South African war, Socialists developed "a curious form of rich Jews antisemitism" which would apply an Aliens Act "as much to Park Lane as to Petticoat Lane".

The famous Labour leader, Ben Tillett, had hard words for "The Jew's money-grubbing", but he at least was straightforward enough to realise his sorry dilemma. "Yes", he told a band of hopeful new arrivals; "yes, you are our brothers and we will do our duty by you. But we wish you had not come".

This was not very different from the feeling among many British Jews in the early phase of the immigration. "Up to 1880" (Garrard writes), "the relevant Jewish organisations made rather vague efforts to prevent the immigrants from coming to England", and later "the Jewish Board of Guardians attempted energetically to help those who arrived, but, at the same time, never abated its attempts to avert the 'great danger of the emigrants coming over to England in still larger numbers'".

Some made no bones about their opposition. Lucien Wolf, for example, the distinguished diplomatist and one-time Secretary of the Board of Deputies, saw "two perils": in the first place, "the rush of aliens threatened to swamp and transform the high English character of the community, which had grown through nearly two-and-a-half centuries of tranquil and honourable history", and, secondly, the newcomers' "un-English characteristics" seemed "calculated to imperil the happy relations of the English Jews with their Christian fellow-citizens".

But if such sentiments were rife at first they soon yielded to what Garrard calls "the militancy of an increasingly large and influential section of the Jewish community" which grew impatient at "the often rather timid gestures of official Jewry". Encouraged no doubt by the consistently uncompromising Jewish Chronicle, Jewish trades unions sprang up, an Aliens Defence League came into being, Jewish committees began to form, and when, for the first time in English politics, the "Jewish vote" was exercised—in support of Winston Churchill at N.W. Manchester in 1908—

the event was hailed in the Jewish Chronicle as a sign that the Jewish community had begun to appreciate "the power it can wield by means of an organised franchise", because "the Jew always votes as an Englishman, but if he is true to his Judaism he will vote as an Englishman who is a Jew" (italics as in the original). Jews obeyed a call "to sink all party differences and to vote as Jews only", because Churchill "had exerted to the utmost his strength and influence on our behalf".

Churchill lost the crucial by-election, and the result may be considered symbolic of the Jews' share in the Aliens Bill campaign; they did not prevail, but neither did they shirk their duty, having acted, said the Jewish Chronicle, "as their conscience dictated, with sole regard to the welfare of the country". Whether the present immigrants will find in this a lesson they can draw, remains to be seen. Jews, at all events, need not go short of the proverbial food for thought.

GERMANY TODAY

RADEMACHER RETRIAL

The West German Supreme Court has ordered a retrial of Franz Rademacher, head of the Jewish affairs section of the Nazi Foreign Ministry for a time during the Second World War. Rademacher was convicted of war crimes in 1968 and sentenced to five years' hard labour for his part in the execution of more than 1,300 Serbian Jews at Eichmann's request. The retrial was ordered after appeals from the prosecution and Jewish plaintiffs.

SPECIAL TIES WITH JERUSALEM

During a debate on West Germany's Middle East policy, the West German Foreign Minister, Mr. Walter Scheel, stated that the West German Government believes that Resolution 242 (passed by the Security Council in November, 1967) is the most suitable basis for a peaceful solution of the Middle East conflict satisfactory to all parties, but any settlement should be freely negotiated. He added that Bonn was determined to do everything in its power to help the achievement of a settlement in the region.

While West Germany was anxious to maintain good relations with all Middle East States, said Mr. Scheel, her good and improving relations with Israel would always have a special character, because of what Germans had inflicted on the Jews in the past. He said that he had made it clear that the Bonn Government considered that peace in the Middle East should be achieved by those directly concerned. Partial agreements might make it easier for them to reach a final settlement.

NEW KARLSRUHE SYNAGOGUE

On July 4, a new synagogue and communal centre was consecrated in Karlsruhe. The major part of the cost has been defrayed by the Land Baden-Wuerttemberg and the municipality of Karlsruhe. The community now consists of 400 persons, compared to 4,000 before 1933.

In his address at the ceremony, the Federal Minister of the Interior, Hans-Dietrich Genscher, described the re-establishment of Jewish communities in Germany as an indication of the confidence in the democratic forces of the State. The Prime Minister of Baden Wuerttemberg, Dr. Hans Filbinger, recalled the contributions made by Jews to public life of the region, singling out as representative of all of them the politician and minister Dr. Marum, who was murdered in the Kislau concentration camp. Addresses were also delivered by the Mayor of Karlsruhe, Otto Dullenkopf, the President of the Jewish Community, Werner Nachmann, and Rabbi N. Peter Levinson.

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HOME NEWS

ANGLO-JUDAICA

IMMIGRATION BILL

In the Lords, an amendment by Lord Janner to write into the Immigration Bill a provision that there should be no discrimination in framing or administering the immigration laws on the grounds of race, colour or religion, was turned down. Lord Janner stated that people had often been oppressed because of their religion or race. There was a precedent for incorporating a matter of this description in an Act of Parliament. In 1905 the Board of Deputies had been responsible to a considerable extent for the inclusion in legislation of a provision in respect of political or religious refugees.

Replying for the Government Lord Windlesham, Minister of State at the Home Office, said that he was turning down the amendment for practical reasons but the Government understood the thought behind it and in the all-important matter of the application of the immigration policy the principle was contained in the immigration rules themselves.

WESTMINSTER LOBBY FOR SOVIET JEWRY

More than 1,100 Jews and Gentiles joined in a mass lobby of M.P.s at Westminster to enlist support in the cause of Soviet Jewry. They were joined by the Archdeacon of Leicester and the Bishop of Stepney. The group, who saw 247 M.P.s of all parties, were taking part in "Operation Westminster", organised by Mr. David Tack, national vice-chairman of the Association of Jewish Ex-Servicemen and Women.

As a result of the lobby, Members wrote to the Soviet Ambassador in London asking him to help in the release of all Russian Jewish political prisoners.

The Roman Catholic Prior of Leicester, representatives of the Council of Christians and Jews, the Methodist and Baptist Churches, the United Nations Association, borough and urban councils and the trade unions, took part in the "early day" motion on Soviet Jewry, introduced by Mr. Greville Janner, M.P. Leading Opposition Members, including Mrs. Barbara Castle, Mr. Michael Stewart, Mr. Denis Healey, Mr. Douglas Jay and Mr. Peter Shore, pledged their support, and many M.P.s undertook to address protest meetings if required.

MOSLEY TV PROTESTS

In Independent Television programme, "A Kind of Exile," produced for ATV by Robin Brown, featured Sir Oswald Mosley, one-time leader of the British Union of Fascists and now head of the Union Movement, who lives in the south of France.

A motion tabled in the Commons by Mr. George Cunningham, Labour M.P., protested strongly against the feature. Describing it as a party political broadcast on behalf of Mosley, he expressed confidence that the British people "will treat that discredited supporter of Nazi barbarity with the contempt his record deserves."

Mr. Victor Mishcon, chairman of the Board of Deputies defence committee, stated his regret at the publicity given to Mosley, and the omission of any reference to his attacks on Jewry. Despite this, he said, any intelligent viewer of the documentary could only take the view that he was looking at a megalomaniac, obsessed with ideas of his own greatness and frustrated by failures of his personal ambitions.

Mr. Brown has retorted that he felt the programme was balanced and that the point concerning Mosley's attacks on Jews was put effectively by Baroness Lee, a commentator in the programme, when she referred to Mosley's movement terrorising people in the East End of London.

In the programme, Mosley himself said that he had freely gone into exile in France so that he could think and equip himself for action if Britain required his services.

HONOURS

The widespread recognition accorded to Sir Ludwig Guttman for his achievements became evident anew in the following four further honours recently bestowed upon him: an Honorary Degree of Doctor of Science of Liverpool University; the Order of Merit of the State of Bavaria; and the Honorary Memberships of the Société Française de Neurologie and the Association of German Neurologists. We convey our sincerest congratulations to our Board member and trusted friend, Sir Ludwig Guttman.

The German Federal Cross of Merit, First Class, was awarded to Mrs. Ilse Joseph (Heswall, Cheshire). For many years Mrs. Joseph, who is a member of the AJR, has paid visits to Germany and voluntarily rendered musical recitals under the auspices of various organisations and institutions. Under the impact of the past happenings she was prompted by the desire to help in furthering a new human relationship between Jews and Germans.

Leicester University has conferred the title of honorary doctor of law on Mr. Mac Goldsmith. In his oration Professor A. R. Humphries said: "Mr. Goldsmith has not only built up a Leicester industry but has also greatly enriched the life of our city and university". Mr. Goldsmith, who came to this country as a refugee, has lent his support to many cultural and charitable causes. He gave Leicester the Goldsmith Record Library and serves on the Leicester Theatre Trust and several other institutions. "An immigrant, he has put all his power to our service," the Public Orator said. Mr. Goldsmith is also a trustee to the Leicester Hebrew Congregation and a life governor of London's Hillel House. He has been an interested and helpful member of the AJR since its inception. We extend our sincerest congratulations to Mr. Goldsmith.

Emeritus Professor Erwin Stengel, who had to retake his medical examinations when he came to this country as a refugee from Nazi Germany, has now received the honorary degree of M.D. at Sheffield University. He was formerly head of the department of clinical psychiatry and the first holder of the chair at Sheffield. He has been president of the psychiatric section of the Royal Society of Medicine and of the medical section of the British Psychological Society, and was also in charge of a World Health Organisation Committee set up to study the classifications of mental disorders.

B.B.C. APPOINTMENT

Mr. Stephen Hearst, who came to this country before the war as a Jewish refugee student from Vienna, has been appointed controller of BBC Radio 3. Mr. Hearst has produced about 30 to 40 films on BBC television, among them the series on Civilisation with Sir Kenneth Clark. He has also made some films in Israel for the UN.

TEMPORARY ADMISSIONS TO HOMES

During the past months it has sometimes been possible to accommodate elderly persons temporarily in one of the Homes jointly administered by the AJR and the CBF. Requests of this kind mainly arose in cases in which members of the family with which the applicant lives wished to go on holiday and had nobody to look after him during their absence.

The applicant has to be in good health and his return to his permanent residence must be guaranteed. Admission is only possible if a room has become vacant and is not required urgently for a new permanent resident. Each case has to be submitted to the Local Authorities for their approval.

Interested readers are advised to get in touch with the AJR.

Leo Baeck College Director

Rabbi Dr. Albert H. Friedlander has been appointed director of rabbinical studies at the Leo Baeck College. He was recently inducted as minister of the Westminster Synagogue, when Christian ministers representing the Church of England and the Catholic community were also present.

Raise for Chief Rabbi

The hon. officers of the United Synagogue have recommended a 35 per cent rise for Chief Rabbi Jakobovits. The increase, subject to the approval of the Chief Rabbinate Council, will raise the Chief Rabbi's salary to £9,500 a year.

Young Hooligans

In the past few months young hooligans have assaulted and attacked Chasidim in the streets of Stamford Hill and Stoke Newington. A young student was beaten up while walking home from a yeshiva in Portland Avenue. In Ravensdale Road an elderly man was attacked and taken to hospital. Youngsters aged between 13 and 18 have taunted Chasidim by making fun of their dress, knocking off their hats and pulling their hair. On occasion antisemitic remarks have been made by the youths while molesting Jews.

Orthodox Jewish leaders in North London have met police officers. The Police, who are seeking the young hooligans, state that these are not antisemitic incidents.

New Leeds Synagogue Planned

The heavily Jewish-populated Alwoodly area of Leeds is to have a synagogue built, if planning permission is granted. The building is planned on one and a half acres of the four and a half acres of land in Nursery Lane donated to the community by the Moor Allerton Golf Club. This development follows a series of meetings between the hon. officers of the Jewish Representative Council and the presidents of every Orthodox synagogue in Leeds. One of the results of the discussions was agreement among the synagogue presidents to form a Leeds Council of Orthodox Synagogues. This, stated the president of the Representative Council, would make matters a lot easier when discussing matters of common concern to all the congregations.

JWB Travel Agency Rejected

JWB Travel, the travel agency sponsored by the Jewish Welfare Board, has been refused membership of the Association of British Travel Agents on the ground of "unfair competition". An appeal against the decision will be heard this month.

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NEWS FROM ABROAD

UNITED STATES

Defence League Sentences

Rabbi Meir Kahane, leader of the Jewish Defence League, received a suspended five-year sentence and was fined £2,080 when he admitted helping to make an explosive device. Two other JDL members were given three-year suspended gaol sentences and were put on probation for three years and fined.

Judge Jack B. Weinstein, cautioned Rabbi Kahane against further use of violence, stating: "In this country it is not permissible to substitute the bomb for the book as the symbol of Jewish manhood."

After the hearing Rabbi Kahane announced his plans to go to Israel with his wife and two children. He said he would operate an international JDL centre in Jerusalem, returning frequently to New York, and that he intended holding dual Israeli and American citizenship.

Soviet-Jewish Immigration

Bills to authorise the granting of American immigration visas to Soviet Jews have been mooted by Congressmen. But, according to Mr. Herman L. Weisman, the president of the Zionist Organisation of America, if laws of this kind were passed they would "divert attention" from the principal plea of Soviet Jews that they wish to go to Israel. Other American-Jewish leaders feel that the Bills would have propaganda rather than practical value.

The Racial Question

Mr. Albert Vorspan, the director of the commission on social action of the Union of American Hebrew Congregations, has just returned to New York after a visit to Britain. In his view, British Jews are reacting in the same way to the racial question in Britain as American Jews did in the United States over the Negroes. British Jews, said Mr. Vorspan, say that the race question has nothing to do with Judaism, and give the impression that they would prefer to avoid or ignore it.

BORMANN IN PARAGUAY?

According to Mr. Zvi Aldouby, an Israeli journalist, Martin Bormann, Hitler's former deputy and private secretary and the world's most wanted Second World War criminal, is living in poor health on a ranch in the Parana river region of Paraguay, near the Argentine border.

Mr. Aldouby states that Bormann's ranch is situated among 14 German "colonies" mainly inhabited by former Nazis or their sympathisers. Bormann has bought off the Cuchileros, the local Mafia, who serve as a security screen. His appearance has been changed by facial surgery.

According to Mr. Aldouby, the Paraguayan Government is hospitable to the 50,000 Germans and to Bormann because of the vast sums of money they brought to the country. Paraguay therefore disclaimed knowledge of Bormann during past West German extradition attempts.

West Germany is still offering £10,000 reward for information leading to the arrest of Bormann, sentenced to death *in absentia* at the Nuremberg trials after the Second World War. He fled to South America with marks and valuables worth about £50 million, of which some £40 million represented Hitler's private fortune and the rest an allocation for overseas Nazi German intelligence operations.

HONOUR FOR VENEZUELAN JEWS

Thirty-four foreign-born Venezuelans were decorated by President Rafael Caldera with the Order of Francisco de Miranda for distinguished contributions to the country. Seven Jews were among those so honoured.

PAKISTAN

A total of 22 non-governmental international bodies have petitioned the United Nations to take action against "the gross violations of human rights" in East Pakistan. Among these are the World Jewish Congress, the Coordinating Board of Jewish Organisations (including the Board of Deputies of British Jews) and the International Council of Jewish Women. All 22 bodies have the right to testify in UN forums.

CHILEAN QUAKE VICTIMS

A special committee has been set up by Chile's 36,000 Jews to aid the victims of the July 8 earthquake in the south of the country, when 100 people died and thousands were made homeless. The committee has already provided medicines and clothing for the victims. The village of Valle Hermoso in the province of Aconcagua has been adopted by the committee, which has already begun building housing for the inhabitants. Afterwards work will start on the building of permanent accommodation.

KHARTOUM TRIAL OF FORMER NAZI

Colonel Rolf Steiner, a West German citizen on trial in Khartoum, faces a death sentence. General Numeiry's regime is staging the trial primarily to expose alleged Western involvement in the Southern Sudan. A rebellion among the non-Islamic Negroes there is in its 15th year.

Steiner is a former Hitler Youth member and Stormtrooper. The prosecution alleged that his activities in the Sudan were promoted by West German religious and humanitarian societies, the Catholic Caritas International, the Verona Fathers, the Israelis and the American CIA, and also that he had contacts with the British MI5.

DANES FOR SOVIET JEWS

The newly formed Danish Committee for the Rescue of Soviet Jewry includes two former Prime Ministers, Mr. Erik Erikson and Mr. Jens Otto Krag, and a former Foreign Minister, Mr. Per Haekkerup, M.Ps and leaders of the Churches, the arts and the professions have also joined. The committee's executive comprises Chief Rabbi Bent Melchior and a number of M.Ps.

The committee seeks to secure a full measure of religious and cultural activity for Soviet Jews, and the option to emigrate if they wish. It plans to inform the Soviet authorities of the feelings of the Danish public on the question, and to ask for adequate legal help for Jews put on trial and the exercise of proper supervision of their prison conditions.

PLURAL PREGNANCY OF ROME JEWESS

"The world's most sensational example of a plural pregnancy" is how Professor Giuseppe Valle, Rome University's head gynaecologist, described 15 dead fetuses which were removed from the womb of Mrs. Daniela Caviglia, a 35-year-old Rome Jewish housewife. Mrs. Caviglia had been undergoing fertility treatment with a hormone drug.

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JEWRY IN THE EAST

CENSUS FIGURES

One of the factors in the smaller number of Jews shown in the 1970 Soviet census, as compared with the previous one in 1959, is assimilation. Another factor may be a natural decrease in the Soviet-Jewish population. An analysis of the preliminary results of the census published by the Institute of Jewish Affairs in London gives this explanation of the census figures.

In Russia and the Ukraine the Jewish population declined from 1,715,000 in 1959 to 1,585,000 in 1970. In the Western fringe republics the Jewish population remained more or less static at 312,300. In Central Asia and the Caucasus the Jewish population increased from 241,000 in 1959 to 254,000 in 1970.

There are five recognised Jewish languages in the Soviet Union: Yiddish, Judaeo-Georgian, Judaeo-Tadzhik, Tat and Judaeo-Krimchak. In the 1970 census a total of 380,000 Soviet Jews declared a Jewish language as their native tongue, as opposed to 488,000 in 1959. Only 4 per cent of the 2,151,000 Soviet Jews have no knowledge of Russian and know only a Jewish language.

DEMONSTRATIONS

Tisha b'Av was marked by fasting, demonstrations and arrests in at least four main cities of the Soviet Union. Ten Jews decided to spend the Tisha b'Av at Babi Yar, a ravine outside Kiev, where the Nazis massacred more than 70,000 Jews in 1941. They protested against the refusal of the Soviet authorities to grant their applications for exit permits to Israel. Nine were sentenced to 13 days in gaol on a charge of violating public order.

In Vilnius, the Lithuanian capital, there was a sit-down strike as well as fasting. There 300 people went to near-by Ponary where the Nazis executed Jews during the Second World War, to find that the police were blocking their way from the graves of the executed Jews. The demonstrators sat down, some recited prayers and others, leaders of the Vilnius community, delivered speeches commemorating the martyred Vilnius Jews. Thirty minutes' silence was observed as a mark of respect for the dead. All 300 of them, with the Yellow Star sewn on their clothes, began to walk back to Vilnius. When the police ordered them to finish their journey by tram they refused and eight of them were arrested and sentenced to imprisonment of from eight to 15 days, and one to a fine of one-fifth of his monthly salary.

Georgian Jews not only fasted on Tisha b'Av, but also organised a demonstration against the authorities. A large group went to the building of the Georgian Communist Party central committee and staged a sit-in, their second within a month. Two leading central committee officials informed the crowd that 14 families would be given exit permits for Israel and that instructions had been sent to the director of the Georgian permit office.

FALL IN EXIT PERMITS

There has been a fall in the number of exit permits to Israel being issued to Soviet Jews. Reliable and informed sources, however, deny a report in the Washington Post that Jewish emigration from the Soviet Union has been virtually halted. Recently a large group of Soviet immigrants, mainly from Riga, arrived in Israel.

LENINGRAD, KISHINEV AND RIGA DETAINEES

The 18 Soviet Jews convicted in Leningrad in May and in Kishinev in June, and two of the four convicted in Riga in May, have been moved to the Potma labour camp in Moldavia. This is where Yuli Daniel, the Soviet-Jewish writer, was imprisoned, some 280 miles south-east of Moscow. Conditions there always hard, have deteriorated.

Miss Ruth Alexandrovich, sentenced to twelve months' imprisonment in the Riga trial, is one of those sent to Potma.

Gabriele Tergit

EIN ERFUELLTES LEBEN

Zum 85. Geburtstag von Rudolf Frank

Dr. Rudolf Frank wird am 16. September, 85 Jahre alt. Seine heiteren Lebenserinnerungen "Spielzeit meines Lebens" (Lambert Schneider, Heidelberg, 1960) fliessen über von Theatergeschichte und geschichten. Da werden alle Anverwandten liebevoll ans Herz genommen und alle Frauen sind "betörend", "bildschön", "geistsprühend". Er wurde in Mainz im Haus seines Grossvaters geboren, der — ein Fortschrittsmann — zu den ersten Telefonteilnehmern gehörte, und beim Kabellegen wurde entdeckt, dass es auf dem ersten römischen Theater auf deutschem Boden stand.

Er liebt die Heimat, schrieb 80 Jahre später einen bezaubernden Hymnus auf das Pflaster von Mainz, das einzige noch Erkennbare der gebombten Stadt. Auf dem Frankfurter Judenfriedhof liegen seine Vorfahren aus dem 16. und 17. Jahrhundert, Nathans und Samuels, und diese Namen blieben weiter in der Familie. Von Mutterseite geht er sogar bis ins 13. Jahrhundert zurück: Anselm, magister judaeorum, und Abraham von Sinnesheim. Sein Grossvater war Sekretär des Ministers von Dalwigk, wurde Kreisamtssekretär und 1858 Holzhändler. Er nannte seinen Sohn Karl Theodor nach dem Mainzer Kurfürsten, der ein Jahrzehnt vor der französischen Revolution durchgesetzt hatte, dass "die Juden als Mitmenschen zu behandeln seien". Auch dies ein Thema, wie viele Juden kinder nach den Fürsten genannt wurden. Natürlich war Karl Theodor Mitglied der Weinprüfungskommission, sang in der Liedertafel mit und verfasste zum fünfzigsten Geschäftsjubiläum eine sozial bewusste Denkschrift über den Mainzer Holzhandel und die Flösser, die 1.50 Mark im Tag bei unbeschränkter Arbeitszeit, minderwertiger Verpflegung mit Flösserbier und Flösserkuhfleisch und Unterbringung von 14 Mann auf 6 Quadratmetern, erhielten. Karl Theodor wurde 1942 vergast.

Der Sohn studierte auf Vaters Wunsch erstmalig Jura, und 1905/6 als einziger deutscher Student in Zürich. Er traf die Flüchtlinge der russischen Revolution, die von der preussischen und bayerischen Polizei an die zaristische ausgeliefert wurden, nicht aber von der Schweiz. Frank lehnte den Rat eines Winkeladvokaten, dem er bei Einbürgerungen half, ab, selber ein civis Helveticus zu werden. "Die grösste Dummheit meines Lebens".

Sein erstes Buch war über Richard Dehmel, der aus Blankenese angereist kam, als Frank an drei Abenden in Zürich daraus rezitierte. Frank beschloss Schauspieler zu werden, nahm Unterricht bei Emmanuel Reicher aus Bochnia in Galizien, der besonders gut Urgermanen spielte, stellte nebenbei einen "Goethe für Jungens" mit viel Erfolg zusammen und spielte bei den Brüdern Schaie, die sich Rotter nannten, damit nicht von einen "Schaies-theater" gesprochen werden konnte, und auf Empfehlung Paul Lindaus an Max Grube jahrelang bei den Meininger, die das Vorbild für Brahm und Reinhardt und Stanislawski wurden. Noch Herwarth Walden vom "Sturm" schrieb von des "alten Herzogs meisterhafter Kunstleistung". Auf dem kleinen jüdischen Friedhof in Meiningen steht für den Organisator der so ungeheuer erfolgreichen Tournen, Ludwig Chronegk, ein Stein: "Georg, Herzog von Meiningen, und Helene, Freifrau von Heldburg, ihrem Freund." Nach Chronegks Tod erlaubte der Herzog keine Gastspiele mehr, aber Max Grube, seine rechte Hand, hat als einziger Theaterleiter die Huldigungsadresse der 88 an Hitler in Oktober 1933 unterschrieben.

Frank leitete die Festspiele in Lauchstädt,

kam mit Felix Holländer nach Frankfurt, der prinzipiell zwei Stücke gleichzeitig probte, als mitten in einem Heinrich IV. die Nachricht von der Ermordung des Erzherzogs Franz Ferdinand in Serajewo kam: "Von Frieden red ich .. während dieses Jahr als schwanger gilt für den Tyrannenkrieg". Alles war wie in allen guten jüdischen Familien im Sommer 1914, die Eltern waren in Engelberg und wollten nicht weg. Frank telegraphierte. Hermann Sinsheimer riet, sich gleich zu stellen, was Frank tat wie Ludwig Thoma und Richard Dehmel. Hauptmann, Hofmannsthal, Kerr schmetterten Kriegsgedichte. Frank hatte 1916 das Glück für die Militärverwaltung deutsches und rumänisches Theater in Bukarest zu machen. Er liess damals den jungen Kleiber zum erstenmal eine Oper dirigieren.

Nach dem Krieg bot ihm ein reicher Mainzer, Adolf Kaufmann, der die Münchener Kammerspiele gegründet hatte, dort die Regie an. Eine Ueberfülle von Talenten erwartete ihn. Sie fuhren auf ein Gastspiel nach Zürich, und Rudolf Frank sagt, dass zehn Jahre später die Münchener Kammerspiele den Kern des ruhmreichen Züricher Schauspielhauses in der Nazizeit bildeten.

Bereits im März 1933 wurde er vom Nazi-Kraftwagenkorps wegen Besitz eines Autos, das er garnicht besass, verhaftet, sass drei Wochen in Einzelhaft in Moabit und wurde vom Nazi-fachbeherrscher Otto Laubinger befreit. Er fand Arbeit bei einem Verleger, dem früheren Nürnberger Intendanten Stuhlfeld, der sich auch in Zivil braun kleidete und braun getippte Briefe auf braunes Papier schreiben liess, schrieb einen idyllischen Fortsetzungsroman für das Berliner Tageblatt als Wolfgang Ense getarnt und eine Rundfunkserie über dichtende Schauspieler von Molière bis Ense. Nach den olympischen Spielen, die Aufatmen und Todesfalle für die deutschen Juden bedeuteten, war es mit jeder Arbeit zu ende.

Er ging nach Wien, glaubend, dass diese alte Weltmacht es sich auch mit den Nazis richten würde, fuhr 1938 weg, wurde vom Schlafwagenschaffner gerettet, der den Nazis, die alle Passagiere verhafteten, erzählte, das sei der Staatsminister Frank, der dürfe nicht gestört werden.

Und dann die Schweiz! Wie ganz anders wie er sie als Student oder als Anführer der Münchener Kammerspiele erlebt hatte. Arbeitsverbot sogar als Bedienter in Gasthöfen, was ein Mangelberuf war. Er übersetzte heimlich Thomas Wolfe, Pearl Buck, das weltberühmte "Leuchtfeuer" (Thunderrock) — und wurde deshalb 1942 verhaftet. Eine Verhandlung fand statt, er besänftigte das hohe Gericht ein bisschen mit Goethes "Verbiere du dem Seidenwurm zu spinnen . . ." wurde des Landes verwiesen, aber dort gelassen, und schliesslich kam er ans Radio Studio Basel. Nach dem Krieg traf er die Bewunderten wieder, Bassermann, Elisabeth Bergner, deren Tournéeleiter er gewesen war, rezitiert, schreibt u.a. "Das Doktorhaus in der Judengasse" was das Haus seines mütterlichen Grossvaters in Bingen ist, denkt nach und erzählt aus einer Welt, die nur er noch lebendig erhält.

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Old Acquaintances

Obituary: Ernst Josef Aufricht has died in Cannes at the age of 73. He was the director of Berlin's Schiffbauerdamm-Theater, the cradle of Brecht's "Dreigroschenoper" and plays by Horvath, Toller, Musil and Marieluise Fleisser.—The death has occurred of 94-year-old Dr. Emil Herz, director of Ullstein's book publishing business. He inaugurated the first paper-backs with works by Vicki Baum, Zuckmayer and Remarque. An English translation of his memoirs, "Denk ich an Deutschland in der Nacht", appeared on his 90th birthday.—Seventy-year-old Christl Mardayn, actress and operetta diva, and the 77-year-old actor, Hans Unterkirchner, died in Vienna.—Barnabas von Geczy, the well-known band leader at Berlin's Esplanade Hotel, died in Munich aged 74.

Here and There: Curt Bois has been elected an honorary member of Berlin's Schiller-Theater.—Elisabeth Bergner was invited to direct the first performance of Hampton's "Menschenfreund" in Duesseldorf.—Lotte Lenya came from New York to Scheveningen to sing in two Kurt Weill operas at the Royale Palace.—Elisabeth Neumann, widow of Bertold Viertel, is appearing in the film, "Cabaret," the musical version of "I am a Camera", currently being produced by an American company in Munich.—David Hurst, the Berlin-born actor who has under-studied Peter Ustinov, took the part of Caliban in "The Tempest" at Stratford-on-Avon.—Herbig in Berlin is publishing the memoirs of actress Kaeth Haack.

Germany: Brigitte Horney, who is now living with her husband in the States, whilst on a visit to Frankfurt, made a radio appearance in "Mr. and Mrs. Squirrel".—Leopold Lindtberg will produce "Aschmodai" by the Israeli composer, Josef Tal, in Hamburg.—Leo Fall's "Lieber Augustin" was staged at Berlin's open-air theatre in Rehberge.—Bad Segeberg opened a Karl May Festival with a stage version of "Winetou".—Manes Sperber has been awarded the Bavarian Academy prize of 7,000 DM.—Walter Felsenstein, of East Berlin's Komische Oper, will, for the first time in West Germany, direct "Wallenstein" at Munich's State Theatre.—Willy Fritsch's son, Thomas, will star in "Schmetterlinge sind frei" in Frankfurt.—Willy Trenk-Treibtsch played Prospero in Karl Paryla's production of "The Tempest" in Nürnberg.

Third Career: In the early 'fifties Eric Charel asked Lilli Palmer to star in the screen version of Burkhardt's "Firework" ("Oh Mein Papa"), the biggest musical success in post-war Germany. Lilli Palmer accepted and both the film and the actress were an instant success. During production she met Carlos Thompson, a young fugitive from Peron. They married 14 years ago and have since lived both in Goldingen and in Spain. He is now working on his second book—the first was "The Assassination of Winston Churchill"—and she has started painting. Four years ago Lilli Palmer exhibited some of her work at a London gallery, obtaining very good reviews; next April she will show her new pictures. It is a long way since the days when the young refugee from Berlin and her sister Irene Prador, sang in a Paris night club, before she was discovered by an American film producer.

PEM

Ignaz Maybaum

NEW LIGHT ON GOETHE AND LUTHER

Richard Friedenthal's two books, the one about Goethe¹ and the other about Luther², deserve the success which they have achieved. Of *Goethe, Sein Leben und seine Zeit* more than 50,000 copies have been sold in Germany. Both books are now available in English translation. Their German originals make it obvious that Friedenthal spent his life in England since 1933. He writes German in an English style: short sentences and with the pragmatic approach of the subject matter, subdued, even when deeply involved. Friedenthal's Goethe is no longer described as the *Olympier* or as "His Excellency," but as the grandson of a rich tailor. Friedenthal mentions this latter fact not only once but often. Goethe is seen as the poet of the rising German bourgeoisie.

When Goethe was told that Napoleon had entered Rome, he said: "Hm." He repeated this "Hm" at all the great revolutionary events from 1789 to 1830. He refused to get involved. We find the same neglect of history in Luther's theology. Friedenthal emphasises the fact that Luther's *sola fide* is not scriptural. The *sola* is Luther's own addition. The text in Romans 3, 28, is: "Thus we hold that a man is justified by faith (alone). . . ." Luther's faith alone turned away from Münzer's peasant revolution. Faith alone, excludes participation in struggles of history. After 1933 Christian clergymen asked Karl Barth: "What shall we do?" His answer was: "Theologie treiben, Theologie treiben, als ob nichts geschehen waere." This was the political consequence

of *sola fide*. It led to the genocide of six million Jews.

The time to which we refer when we think of Goethe's Weimar was no golden age. Goethe saw his Karl August sell young men of the dukedom for cash as soldiers to foreign powers. Near to the *Musenhof* was the place where the soldiers of the Duke suffered their corporal punishment. Deserters had to run the gauntlet which usually ended in the death of the victim. After the Second World War an American officer took the Mayor of Weimar to Buchenwald to see the horror there. Friedenthal shows not merely the geographical nearness of Buchenwald to Weimar, he points to Buchenwald "built in" in Weimar itself. A world created by art has no security against barbarism.

Goethe stipulated: "When you have science and art, you have religion . . ." This aesthetic philosophy was led *ad absurdum* in Buchenwald. Yet in spite of debunking the "Jupiter of Weimar" Friedenthal brings Goethe's greatness out to the full. He shows a character almost as great as Shakespeare.

Goethe shrunk from tragedy. His ending of *Faust II* (lucidly analysed by Friedenthal) shows this clearly. The *heitere* (serene) world of Greece, as Goethe saw it, was his world. The world of Job and of King Lear was avoided. Gretchen rises into a conventional Roman Catholic heaven. This is an enforced end, not a *catharsis*, the final purification in the fifth act of Greek tragedy. Goethe does not believe in the heaven he opens for Gretchen.

The thought of heaven and hell pre-occupied the medieval Christian. It never had any hold on the Jew. The "Fear not" of the prophetic injunction made the Jew fearless, where a Christian often became a neurotic hardly cured by the ceremonies of his Church. Goethe was not this kind of Christian. He was not, as Friedenthal shows, influenced by any form of Biblical faith. Friedrich Heer,³ however, steps as an historian to the side of the theologian. It is necessary not to forget how the belief in heaven and hell was a primitive religion which had infested European man for a long time. Goethe's *Walpurgisnacht* appears to Friedrich Heer as a Rococo-Christianity, that means, as a faint remnant of Christian faith. It was no longer a faith, but was only of theatrical interest. This is also Friedenthal's opinion.

Jews have done a lot for Goethe at a time when he was not yet acknowledged by the world. Especially Jewesses in their salons created the Jewish worship of Goethe. In the Western world, in Germany and Austria many Jews became what I would call *Goethe-Juden*. These modern Jews quoted Goethe as their ancestors had quoted the

³ Friedrich Heer: *Abschied von Hölle und Himmeln*. Bechtle Verlag, München. DM.36.

⁴ Walter Benjamin: *Illuminations—Essays and Reflections*. Jonathan Cape, London. £2.25.

Bible. Walter Benjamin⁴ was one of them, although, as his essay on Kafka shows, he leads beyond the age of Goethe. We have to be grateful to Hannah Arendt for giving us a collection of some of Benjamin's essays and writing a very readable biography of Benjamin in her introduction.

Auschwitz and Sinai

Goethe and others of the Weimar poets have suffered from being quoted without real understanding and without commitment. "*Hier bin ich Mensch, hier darf ich's sein*", says the German philistine, when he sits in a beer garden, imbibing no small quantity of beer. *Mensch* can be the universalistic concept: all men are brethren, or it can mean we are all men, i.e. a low-grade type of being. Emil L. Fackenheim⁵ raises the particular Jewish people to the splendour of the universalistic idea of mankind. Man must not be seen in the "fall" from his universal mission, but must be included in it. During the 'twenties the two terms, particularism—universalism, became battle cries, which differentiated synagogue from synagogue, one set of preaching rabbis from the opposing set. Fackenheim gives back to the particular event and the particular person the importance which philosophers saw only in the universal. "The voice of Auschwitz is the voice of Sinai," stipulates Fackenheim. As from Sinai a commandment went forth to be obeyed by Israel and mankind, so does Auschwitz thunder an obligation not only to Israel but to mankind. It is impossible to do justice to Fackenheim's book in the short space of a review. We have our *Kinot* for the ninth of Av. A minister who could read out some passage of Fackenheim's book could create the right atmosphere for Tisha b'Av,

⁵ Emil L. Fackenheim: *God's Presence in History—Jewish Affirmations and Philosophical Reflections*. New York University Press, New York. \$5. University of London Press, Ltd., London. £2.40.

Continued on page 7, column 3

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Egon Larsen

THE JEWS OF NUREMBERG

The first records concerning Jews who had settled in Nuremberg go back to the middle of the twelfth century. A hundred years later they had already become a welcome source for loans to the knights and princes who always seemed to be in financial straits. And inevitably, the first pogrom occurred another fifty years later—the most practical way for the debtors to get rid of their creditors: the usual story of ritual-murder rumours, accusations of sacrilege, mob fury, torture, killing and looting. The Nuremberg Jews armed themselves, and fled into the castle of their royal patron, defending their lives and those of their wives and children; the mob stormed the castle, and 628 Jews were put to death.

A sadly familiar story, and certainly not confined to Nuremberg. But few other German cities have so far been given such scholarly and historically authentic treatment with regard to their Jewish populations as Nuremberg in the recent volume by Arnd Müller, "Geschichte der Juden in Nürnberg, 1146-1945" (published by the municipal library of the town and sponsored by its municipal council and the "Freiherr von Hallersche Forschungsstiftung"). Nuremberg, of course, deserves our special attention; after all, it was the city of Streicher and his *Stürmer*, of the racial laws, of the *Reichsparteitage* and, in the end, of the War Crimes Trials. But there is one more reason why the book is of particular interest—because of the extraordinary stamina and power of survival which has distinguished the Nuremberg Jews.

Fifty years after the first pogrom they were expelled from the town and their possessions seized by the authorities. Yet a few years later they drifted back and began to work as traders and craftsmen, though under severe restrictions and heavy taxation. The noble knights who went on the crusades had their debts to the Jews annulled. In the fifteenth century not only the emperors and princes but the city fathers of Nuremberg imposed special *Judensteuern*; the tax burden of a Jew was three to four times as high as that of a Christian citizen.

Another, even more thorough expulsion of the Jews from Nuremberg, apparently modelled on that from Spain a few years earlier, followed in 1498-99. This time it took them much longer to return, and when they did so it was Fürth which accepted them back more readily than Nuremberg.

The age of enlightenment and tolerance did not change the attitude of the authorities and the Christian pressure groups towards the Jews in a hurry. At the end of the eighteenth century a ban on trading in drapery was imposed on them throughout the Nuremberg region; soldiers and officers were forbidden to borrow money from them; and no so-called *Schnorrjuden* were allowed to enter the town. In 1813 Bavaria issued its *Judenedikt*, which—at a time when other German States began to repeal their restrictive laws—brought only a few concessions, but a good deal of chicanery as well: the number of Jewish families in any town was not allowed to increase, immigration of "foreign" Jews was prohibited, marriages had to be licensed and were submitted to certain conditions. The whole tendency of the *Edikt* was the reduction of the number of Jews in the kingdom. But the Jews who wanted equal rights were severely

handicapped by their own Orthodox faction, rather large at the time, which opposed the *Gleichstellung* because it would bring an erosion of religion and tradition.

Only as late as 1851 the Bavarian Jews were at last given full civil rights, and Nuremberg proved to be a great attraction for the Franconian Jews now that they had freedom of movement. Twenty years later the percentage of Jews among the population was more than twice as high in Nuremberg as in the rest of Germany, and in 1880 even three times. But early in our own century there was a decrease in relative and absolute numbers both in Germany as a whole and in Nuremberg (1925: 0.9% Jews in Germany, as compared to 1.09% in 1880, 2.2% in Nuremberg, as compared to 3.05% in 1880).

In public life under the Kaiser, Nuremberg's Jews made roughly the same contribution as the German Jews generally, though here the accent was more on industry, commerce and banking than on politics, the arts, and literature; however, the first Jewish member of the Bavarian Diet, Dr. Morgenstern, represented the Nuremberg-Fürth constituencies, and the Nuremberg well-to-do Jews vied with each other to assist welfare schemes and aid the sciences. As to military service, Nuremberg Jews had already taken part in the 1870-71 war, and more than 1,500 fought for Germany in the First World War, many of them officers. One of the latter, Hugo Gutmann, was decorated with the Iron Cross, First-Class, early in the war, and was a lieutenant and regimental adjutant in the same regiment which enjoyed the services of a certain corporal by the name of Adolf Hitler. It was one of the ironies of history that the Jewish lieutenant, Gutmann, had to pin the Iron Cross on the breast of Corporal Hitler.

When Julius Streicher made his inaugural speech at the foundation of the Nuremberg branch of the NSDAP in 1922, he said: "The German problem cannot be solved without solving the Jewish question". Eleven years later he was *Gauleiter* of Franconia, busy with his own contribution towards a "solution" of the Jewish question. The book we are reviewing has a number of illustrations which tell some of that gruesome story. There are the two main synagogues, both demolished in 1938; there is a typical front-page of the *Stürmer* (with the headlines, "Jewish Incest—

Horrible Crimes of a Genuine Talmud Jew"); there are the no less typical, punctiliously filled-in forms of the Dachau and Buchenwald concentration camps, accompanying the *Aschenreste* of Nuremberg Jews; and there is a facsimile of the typed original of the Racial Laws of 1935, dateline Nuremberg, signed by Hitler and Frick.

The deportations began late in 1941 and continued until early in 1944; altogether 1,631 Jews, 200 of them children. Only 72 survived. Already during the *Kristallnacht*, nine Jews had been murdered, and ten had taken their own lives.

"Nuremberg, the city of Streicher and the Party Congresses, had earned itself such a bad reputation that only a few Jews decided to settle here again", says Arnd Müller in his postscript. There are now only 230 members of the *Kultusgemeinde*, half of them over 60 years old. The book also has a preface, written by the Nuremberg Mayor, Dr. Urschlechter. He recalls that the actual impetus to produce the work came from an exhibition, "Fate of our Jewish Fellow-Citizens, 1850-1945", held in Nuremberg in 1965, which had a most positive reaction among the population of the town; and he acknowledges the assistance of the Wiener Library and Mr. C. C. Aronsfeld in London. The mayor's conclusion is this: "We who remember with horror the abuse and destruction of human beings and human dignity during the dreadful period of the past régime, have the responsibility to make the public aware of the sufferings of our Jewish fellow-citizens in the form of a comprehensive, scientific record, so that such things can never again happen in our country and our town. The frightening example of the fate of our fellow-citizens will enable us better to recognise the beginnings of such tendencies, and to fight against them".

NEW LIGHT ON GOETHE AND LUTHER

Continued from page 6

Fackenheim turns to the Jewish New Left and asks:

"Why are there today so many humanity-minded Jews on the Left who protest against war in Vietnam but refuse to protest against antisemitism in Russia and Poland? Or, who will defend all anti-colonial wars for liberty, but condemn Israel's war for life itself? In the Russia of today every nationality (the former German enemy included) has the right to cultural self-expression; Jews alone are denied that right. In the Eastern Europe of today there must surely be countless memorials to the various peoples victimised by Nazism; there is no memorial, however, for the Jewish victims at Babi Yar, and the memorial at Auschwitz is to victims of fascism in general. What perversity can give a faith in humanity two totally different connotations—for every other people on earth, the right to life; for the Jewish people, the duty of spiritual, if not physical suicide? And what vastly greater perversity can make Jews themselves accept such a faith?" (p.54/55).

I want to conclude this review with a special appreciation of Friedenthal's book. It can help a new Jewish generation to an access to Goethe different from the way a former generation read him. When Napoleon met Goethe he said: "Voilà un homme!" Recently Friedenthal celebrated his 75th birthday. He is to us in the AJR a good friend. Of his Goethe I say: "Voilà un livre!"

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E. G. Lowenthal

50 YEARS OF JEWISH COMMUNITY SERVICE

Alfred Hirschberg's 70th Birthday

In his 70th year which he will complete on September 27 in Sao Paulo, Alfred Hirschberg started out on two demanding projects. This indeed indicates creative enterprise, mental mobility and physical energy. He reports that one of his projects has been given the preliminary heading "Auto-biographical study of German Jewry up to 1938", while the other is to be an analysis of the growth of a new community over 30 years, by which he means his own time (in no way concluded) in Brazil. Both these studies are surely a testimony to a career, rich in achievements and experience, and to a man who has devoted himself for half a century entirely to tackling in a responsible position the problems of his community in two, often closely linked, capacities: first, as a constructive organiser and secondly as a perceptive and discriminating chronicler. Quite apart from the Jewish aspects which played a decisive part in Alfred Hirschberg's personal and professional development, the notes envisaged on 20 years spent in Berlin and 30 years in South America might make a valuable contribution to contemporary history in general. His 70th birthday affords a welcome opportunity to wish him every success and happiness for this venture.

These, in brief, are the stages of Alfred Hirschberg's career since 1940: After his discharge from Sachsenhausen concentration

camp when he was forced to emigrate, he reached Rio de Janeiro via Paris and London. Until 1945 he was the managing director of Congregacao Israelita Paulista, the community in Sao Paulo which to this day owes its remarkable progress to him. Until 1969 in his capacity of "Diretor-Chefe" for 25 years he imprinted his political and intellectual characteristics on "Crônica Israelita" which is published in Portuguese in Sao Paulo. Simultaneously he worked hard as the administrative head of "Magbit" (Keren Hayesod) until 1966. Closely connected with numerous other organisations inside and outside Brazil (community associations; Friends of the Hebrew University; American Jewish Committee; I.T.A.; B'nai B'rith lodges, etc.), Hirschberg became quite naturally a focal point. His home, so exemplarily run by Eva, a loving wife and mother, as well as a practical and intelligent helpmate, has become the favourite meeting-place of a variety of visitors of all ages, origins and occupations, from Brazil and overseas. Within leading circles of South American Jewry Dr. Hirschberg is today one of the few active mediators between the New and the Old world; he is a man who is seriously coming to grips with the complicated present-day problems of the new country without repressing European traditions or relinquishing the German cultural heritage. This is apparent in his "Crônicas", which he has been contributing every fortnight for the past two years

to "Resenha Judaica" (Sao Paulo), a comparatively recent publication.

When he lectured a short while ago to the "Centro Brasileiro De Estudos Judaicos" of Sao Paulo University on the Jewish disaster in Europe, he compiled a bibliography of the most important relevant literature. This survey, which goes back to the 1920s and '30s, illustrates his deep involvement not only with the subject of his lectures but also with his own beginnings in Germany. In characterising them briefly one cannot do better than recall that the jurisprudence student from Gnesen rose from being in charge of the youth department and assistant to the director in the Berlin office of the "Central-Verein" to becoming "Syndikus" of this largest organisation of German Jewry, and from being a permanent all-round contributor to the "C.-V.-Zeitung" to the post of editor-in-chief and publishing manager. In tracing Alfred Hirschberg's career in Germany one must not overlook the many additional tasks and duties in the "Reichsvertretung der deutschen Juden", in youth welfare work in Berlin and the country at large and in organising emigration, tasks which became increasingly difficult and dangerous under the Nazi régime.

We can only hope that his friends will learn more details about his 50 years of professional life. Hirschberg will be helped in describing his early and mature years not only by the annual sets of the "C.-V.-Zeitung" and the "Crônica Israelita", carefully stored in his private library, but he will also be able to draw on his excellent memory when reconstructing events, contexts and personal contacts. The only thing he needs is time, much time and leisure. To take the initiative has always been his strong point, not least when it comes to publications designed to be of lasting value.

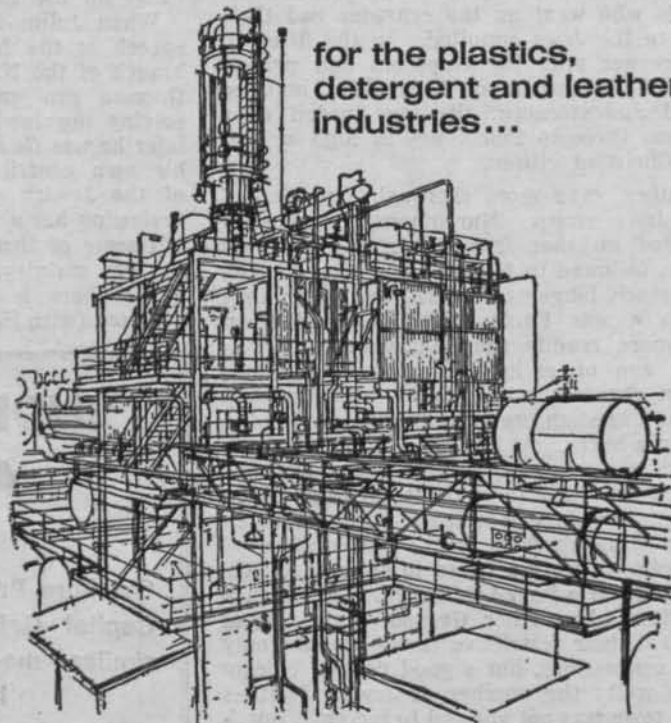
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IN MEMORIAM

EGON FINK

The news of Egon Fink's prolonged illness came as a surprise to many, and the news of his death in Vienna recently will cause widespread grief.

In the years from 1946 to 1948-49, when the main task was to bring the first welfare relief (in the widest meaning of the word) to the Jewish survivors in Germany, Fink was a well-known figure in many places. He conducted his often difficult, but always good, work from Bergen-Belsen, where he was active as a liaison officer between the American Joint Distribution Committee ("Joint") and the Central Committee of the Liberated Jews in the British Zone. When, in 1949, "Joint" extended its activities to Morocco, it dispatched Fink to Casablanca as Deputy Director. Seven years later Austria was flooded by Jewish refugees from Hungary. The organisation transferred this seasoned official from North Africa to Vienna. It was a coincidence that in this way he returned to the city in which he was born in 1906 and in which he had felt at home for a long time. He never lost his Viennese accent. As early as 1934, when the situation in Austria began to be precarious, he went to France. He spent the war there, for a time in the Foreign Legion, then in the Resistance. In recognition of his social work he was decorated in 1955 by the King of Morocco and in 1959 he was awarded the Austrian Republic's medal of merit in gold.

For 25 years Egon Fink, a warmhearted, humorous, always willing helper and circumspect administrator, served the American 'Joint'. At its behest he repeatedly visited

large Jewish communities in the U.S.A. in order to give expert first-hand information to the people there about the plight of Jews in European and African territories and to call for support for the fund-raising drives organised by the United Jewish Appeal.

In many parts of the world this outstanding man, who was only 65 years old when he died, will be gratefully remembered.

E.G.L.

DR. ELIAS AUERBACH

The author and physician, Dr. Elias Auerbach, died in Haifa in his 89th year. An active Zionist since his school and university years in Berlin, Dr. Auerbach went to Palestine shortly after the completion of his medical studies in 1909 as one of the first German-Jewish settlers of the country. When the mass emigration from Germany started in 1933, he took a leading part in the relief measures on their behalf, and he remained associated with the organisation of Jews from Central Europe, the Irgun Oley Merkaz Europa, throughout the years. As an author, he became particularly well known by his historical work "Wueste und gelobtes Land" (1932). In his autobiography, "Pionier der Verwirklichung", published under the auspices of the Leo Baeck Institute and reviewed in the April, 1970, issue of AJR Information, Dr. Auerbach gave a vivid description of Palestine before the First World War. At that time Dr. Auerbach founded a small hospital in Haifa and also succeeded in uniting the European and Oriental Jews of that town in one *kehilla*. The book covers the period up to the end of the First World War. A second volume, which was to lead up to his 75th year, was in preparation at the time of his death.

DR. ERNST ROTH

Dr. Ernst Roth, Chairman of the Board of the music publishing company, Boosey & Hawkes, died at the age of 75. Born in Prague, where he obtained his doctorate in law, he studied music under Guido Adler and in 1922 began his long career in music publishing with the Wiener Philharmonischer Verlag. At the time of the Anschluss, he was invited by Ralph Hawkes to join the firm of Boosey and Hawkes. Dr. Roth was the personal friend of many outstanding musicians, including Richard Strauss, Schoenberg, Webern and Igor Stravinsky. He published several books among them *A Tale of Three Cities* (1971) and *The Business of Music* (1969).

RABBI DR. MORITZ WINTER

Rabbi Dr. Moritz Winter died in San Francisco at the age of 83. From 1922 until 1939, he was the spiritual head of the "Juedischer Religionsverein Friedenau, Steglitz und Umgebung", one of the suburban congregations subsidised by the Berlin Jewish community. Dr. Winter first emigrated to Shanghai, and from there to the United States. His elder son, Dr. Fritz Winter, is Rabbi in Montevideo.

MR. JOACHIM KNOBIL

The death has occurred in London of Mr. Joachim Knobil, who lived in Nottingham until 1965. Mr. Knobil came to Nottingham in 1942 as a refugee from Vienna, and soon established himself in the councils of the community and in the hearts of its members. The chairman of the education committee, he was the first occupant of the office of warden in the synagogue, and was a man of great learning, devoted to Yiddishkeit.

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ISRAEL'S AMAZONS

Reveille is at 5 in the morning: the day begins with gym. At 6.30 the sleeping bags are ready for inspection, four blankets on each bed, meticulously folded, and upon them the steel helmet, gas mask, cartridge case. Attention for the officer on duty! The lieutenant, rather Miss Lieutenant, makes her round, the long blonde hair fastened at the back, the skirt tight and short, but not mini—this is how the morning starts in one of the training centres of Israel's girl soldiers.

The female corps, attached to all three units of the forces—army, air force and navy—is called CHEN, the initials of the Hebrew words meaning Women's Corps. Yet at the same time the word Chen has a meaning of its own, namely charm. And charming they are, Israel's Amazons, in their becoming uniforms and cute caps.

Every girl when reaching the age of 18 is due for a 20 months' term of military service. Afterwards, she can be called up for reserve duty one month a year till the age of 34—however, this happens only in emergencies. In contrast to the boys, girls have several possibilities to be exempted from the army—the most popular among them, no doubt, is marriage. If a girl soldier gets married—and this is a rather frequent occurrence—she automatically leaves the service. Should she become pregnant, married or not, this, too, would put an immediate end to her soldierdom.

The religious parties are not agreeable to boys and girls serving in the same military establishments, even though in separate quarters. Therefore, for the sake of preserving the coalition peace, a law was promulgated by which girls may be exempted from military service, if they so desire. According to the

election results about 20 per cent of Israel's population are Orthodox, but up to 40 per cent of the girls to be called up make use of this privilege, although girls are nowhere part of the fighting force. They are not even permitted a short visit to the front. Their function is merely to relieve soldiers of technical and administrative chores.

This discrimination in favour of religious circles has led to criticism among the wider public who fail to understand why daughters from Orthodox families should not, like their contemporaries from "secular" homes, do service as nurses or teachers. Only now is the Government preparing a Bill which would also make religious girls liable to "civil" service in hospitals and welfare and educational institutions.

During their army service both graduates of teacher seminaries and many high school graduates work as teachers in new development towns and immigrant quarters, and introduce young and old alike to the Hebrew language. Of course, they have to live in military camps and are subject to army discipline.

Many girls like to serve with NAHAL, the settler-pioneering corps which combines farm work in border settlements with military duties. In such places, girls are indispensable and only the "female touch" turns such a settlement into a "normal" village. Although sex, as sociologists point out, plays a secondary part in army life because of the hard and strenuous physical conditions, and promiscuity is a rare and exceptional phenomenon, quite a lot of "steady" ties are being formed which—as is customary also in "civilian" Israel—lead to early marriages.

What do the girls learn during their military service? For the first five weeks they have to go through their basic training—13 hours rifle exercises, 6 hours live rounds, 16 hours Uzi, but also sports and gym (25 hours), instruction in office work (14 hours) and First Aid (10 hours). At 10 o'clock at night—lights out! After the basic training, more ambitious girls can enlist for a course for non-commissioned officers or a three months' course for officers. Most of them, however, work as secretaries and nurses, drivers and teachers, military police or, latterly, as traffic police, and also as radar and wireless operators. The usual working day lasts nine hours. Whoever works near home, is allowed to sleep there. Whatever they do, care is taken that they are free over the week-end and can spend it with their parents.

There are also a number of professional female soldiers, mostly married women, commissioned and non-commissioned officers, who have a job in the army just like other women are shop or laboratory assistants. After working hours they return to husband and children and do their job as housewives.

Next to the Uzi, charm is the main "weapon" of CHEN. For psychological reasons it is considered important that the girls in camps, border settlements and other military establishments should be conscious of their appearance and look well groomed. And so it is that lipstick, powder and make-up are just as much a part of their equipment as the cartridge case and the rifle.

ISRAELI HONOUR FOR SIR ISAIAH BERLIN

At a convocation held on Mount Scopus, Sir Isaiah Berlin received an honorary doctorate from the president of the Hebrew University, Mr. Avraham Harman.

GERMAN HEBREW DICTIONARY

A "Hebraeisches and Aramaeisches Woerterbuch zum Alten Testament", edited by Georg Fohrer, was published by Walter de Gruyter & Co. Berlin, 1971. DM 28.

FAMILY EVENTS

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

Engagement

Nizan-Lucas.—The engagement has been announced between Henry Z. Nizan, of Tel Aviv and Cham, Switzerland, and Eva Lucas, of London, at present residing at Merkurstr. 34, Zurich 8032.

Marriage

Goodfriend-Godfrey.—The wedding of Susan, daughter of Fred and Tea Goodfriend, of 11 Shirehall Lane, N.W.4, to Eric, son of Ben and Lilli Godfrey, of 58 Prout Grove, N.W.10, was solemnised on Sunday, August 29, at 11.30 a.m., at the Dollis Hill Synagogue, London, N.W.2.

Birthdays

The A.J.R. Club expresses warmest congratulations to Miss Lilli Schlesinger on her 70th birthday on August 24, and extends its warmest congratulations to our dear and always helpful member Mrs. Mathilde Pickardt on her 75th birthday on September 11.

Deaths

Loebl-Williams.—Mr. Ernest Loebl-Williams, of 126 Sutherland Avenue, London, W.9, died peace-

fully on August 7 after a long illness. Deeply mourned by his wife, Lilly, brother, Richard, and many devoted friends.

Wall.—Mr. Hans Wall, of 10 Ashcombe Gardens, Edgware, Middlesex, passed away suddenly on August 5, aged 61. Deeply mourned by his friends.

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Personal

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REFINED LADY, late 50s, good appearance, would like to meet another lady living N.W. London; view friendship. Box 223.

FOR MY FRIEND, 41, cultured, charming personality, 5' 6" tall, divorced, living in Czechoslovakia, I am seeking a husband in a secure position up to 58 years of age. Box 224.

INDEPENDENT ATTRACTIVE LADY, widow, fifties, wants to meet gentleman 60 to 65, living in London area for companionship. Box 225.

BUSINESSMAN, aged 60 years, seeks lady 50 years, view friendship/marriage. Box 226.

WIDOWER, independent, middle 60s, wishes to meet lady in her 50s. Object companionship/matrimony. Box 227.

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Birthday Tributes

DR. WALTER SCHINDLER, 75

Dr. Walter Schindler's recent 75th birthday is a happy occasion for a large section of the Jewish and non-Jewish public in this country and throughout the world. In response to the editor's invitation, I feel privileged to pay tribute to this outstanding personality who has won international fame as a leading authority, especially in Psychotherapy, as an original thinker beyond his professional fields, as an active contributor to the Anglo-Jewish cultural scene and last but not least as an inspiring example to those who knew him, of true friendship and humanity.

Born in Breslau, he gained a high reputation in his profession and established one of the most outstanding practices in Berlin. Walter Schindler brought together for the first time in the history of Depth Psychology, under his Chairmanship, the different schools of thought and practice, and his initiative and efforts in this direction are referred to by Professor E. H. Schultz, the well-known German authority on Psychotherapy, in his memoirs.

On emigration to England in 1938, Walter Schindler became a member of the medical staff at the Tavistock Clinic in London, and was later appointed Consultant at the Paddington Hospital. Although his large private practice in London as a General Practitioner in Psychiatry and Psychotherapy has, over the years, become very renowned and appears to be increasing rather than diminishing as the years pass, he has always found time for writing, teaching and lecturing. He has achieved international prominence in particular as co-pioneer of Group Psychology, and is in constant demand as Guest Lecturer at many universities and congresses. Since 1953 he has been a leading teacher of Group Psychology at the annual Medical Post-Graduate Course at Lake Constance, and a large number of doctors from the Continent gather round him each year in London to study Group Psychology under him.

The general public, both Jewish and non-Jewish, benefited from Walter Schindler's wisdom by the courses he gave for 15 years as Lecturer in Medical Psychology at London University (Extra-mural).

Walter Schindler's devotion to the Jewish people and Israel has found specific expression by founding, and acting as their Director of Studies, the Study Courses at the Theodor Herzl Society under the auspices of London University (Extra-mural Department) whose co-operation he was able to enlist.

Whether one is fortunate enough to enjoy his friendship, the wit and rare stimulation of debates around his dinner table, or whether one experiences his genius through

his counsel, his written word or his teaching, we all wish that he may enjoy good health for very many years to come, continue his manifold activities, and remain the eternally youthful friend of people and friend of Life.

MANFRED ALTMAN

DR. ERNA GOLDSCHMIDT 70

We are sure Erna Goldschmidt, in her modesty, would prefer her 70th birthday on September 30 to pass unnoticed. However, as she occupies too prominent a place in the community of Jews from continental countries, this is one of the rare occasions where her wishes must be overruled! All her adult life has been devoted to Jewish causes. Born in Mannheim, she read for her Ph.D degree at Heidelberg University. With her husband, the late Dr. F. Goldschmidt, she lived in Berlin where both became deeply involved in all aspects of Jewish life. Erna Goldschmidt became a leading and hardworking member of the *Frauenvereinigung*, a commitment which was to become the inspiration for her activities in the Women's Lodge in this country.

In 1943, her husband was instrumental in founding the London Leo Baeck Lodge, and three years later Erna Goldschmidt, in her gentle and persuasive way, succeeded in setting up the Leo Baeck Women's Lodge of which she naturally became the Founder-President. In 1954 she was once more elected President. It was inevitable that she should become Chairman of the Welfare Committee which at that time and all through the difficult years to follow, was to be the focal point of all Lodge activities. Needless to say that now, 25 years later, the Chairmanship is still vested in her capable hands.

Erna Goldschmidt is also Chairman of the B'nai B'rith Advisory Committee for victims of Nazi persecution which dispenses monetary contributions and loans; it even assists students with grants. Here, too, her sympathetic understanding of each case and her immediate response to arising needs have proved invaluable through the years.

To satisfy an ever-increasing demand, she initiated and organised the home help scheme, which today is still an essential part of the Lodge activities. Her most lasting achievement, however, is probably to be seen in *Clara Nehab House*. Here she has realised a life's dream: she always had a vision of a home for elderly Lodge members, and when the opportunity arose she planned in every detail what was to become a real gem of a small and comfortable home. *Clara Nehab House* reflects vividly her love of beauty and harmony and her outstanding gifts for organisation. It also bears witness to her life's philosophy that obstacles exist only to be overcome.

All those who have had the privilege of being associated with Erna Goldschmidt in her manifold activities, wish her every happiness for many years to come, and that surely means many more years of devoted and successful work for the benefit of her fellow-Jews and in particular of her fellow Lodge members.

A.E.

The AJR cordially associates itself with the tribute paid to Dr. Erna Goldschmidt. As a Board member, she has always taken a deep interest in the activities of the AJR, and her devotion to social work has also been beneficial to Otto Schiff House, on whose House Committee she has been serving since its inception. Mrs. Goldschmidt's special duties consist in the arrangement of functions, which have proved to be a particular boon to the residents. We are looking forward to many more years of fruitful and amicable co-operation.

MR. ERNST LEWANDOWSKI 75

Mr. Ernst Lewandowski recently celebrated his 75th birthday. Prior to his emigration in 1939, he was a Cantor with the Berlin Jewish community. In this country, he officiated for more than 25 years at the North London Progressive Synagogue. Mr. Lewandowski, who now lives in retirement, has repeatedly rendered his voluntary services to the Old Age Homes on the occasion of Jewish festivals, and his proficiency, coupled with his understanding of the background of the residents, have always been greatly appreciated. We extend our sincerest birthday greetings to Mr. Lewandowski.

RABBI DR. SWARSENKY HONOURED

Rabbi Dr. Manfred Swarsensky was awarded the Honorary Doctorate of the Hebrew Union College in Cincinnati. Before the war, Dr. Swarsensky was one of the best known Rabbis in Berlin. When the Nazis were in power, he displayed much courage and thus helped to raise the morale of his congregants. After his release from the concentration camp during the November Pogroms he intended to remain with his flock, but was forced by the authorities to emigrate. Since 1940 Dr. Swarsensky has been rabbi of Temple Beth El in Madison (Wisconsin).

TRIBUTE TO FREUD

The 27th congress of the International Psychoanalysts' Association, founded by Professor Sigmund Freud about 60 years ago, was held in Vienna. Dr. Anna Freud, his daughter, stated that the house where he practised should not be just a memorial to her father but a centre for psychoanalytic research and a meeting place for specialists and students from all over the world.

Professor Freud died in London in 1939, aged 83. Though his theories on psychoanalysis obtained world-wide recognition, he remained largely neglected in his own city. Only in June this year did he receive recognition, when the home where he worked for 47 years was opened as a museum and a psychoanalysis research centre.

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THE ISRAELI SCENE

UN GROUP CHARGES

In Geneva, a three-man United Nations group announced that Israel's lack of co-operation was a "serious obstacle" in its attempt to investigate charges that Israel was violating human rights in the occupied territories. The group has previously complained of Israel's lack of co-operation, and is submitting a report to U Thant, the U.N. Secretary-General.

The 1968 conference in Teheran on international human rights approved a resolution by Saudi Arabia, Sudan and Spain to inquire into "violation of human rights" in territories occupied in the 1967 Six-Day War. As a result, the group was set up by the U.N. Israel has condemned the inquiry as one-sided. The chairman of the group, Mr. H. S. Amerasinghe of Ceylon, has said that the group had noted that Israel had made known that she possessed documentary evidence to refute all Arab charges, including those of torture.

The Arab countries have refused to request a proposal by the group for the appointment of a protective power by the Arab countries to look after the interests of the people in the occupied countries. They feel that this would imply recognition of the State of Israel.

UGANDIAN ALLY

The President of Uganda, General Idi Amin, returning to Jerusalem for a second brief visit within eight days, announced that his country, previously without diplomatic representation in Jerusalem, is to open an embassy in the city. Of the 46 countries which have embassies in Israel, only 20 have established them in Jerusalem. America and Britain refuse to recognise Jerusalem as the capital of Israel and maintain their missions in Tel Aviv, with consular representation in Jerusalem.

At a dinner in his honour given by Mr. Abba Eban, the Foreign Minister, General Amin, stressed Israel's desire for peace with the Arab world, and undertook to make the point within the Organisation of African Unity. It is believed that, during his visit, the Ugandan President completed arrangements for increased Israeli training and other assistance for his country's armed forces.

RUMANIAN VISIT

Mr. George Macovsecu, Rumania's First Deputy Foreign Minister, met Mrs. Golda Meir and Mr. Abba Eban during a three-day visit to Israel. Rumanian-Israeli relations were discussed, as well as the Soviet and Chinese attitudes towards Israel.

The Rumanian Foreign Minister told correspondents that Israeli-Rumanian relations would develop still more. A new trade agreement was ratified by the two countries recently in Bucharest.

TEENAGE MAYOR FOR A DAY

A 17-year-old Jerusalemite, Mordecai Mochal, was Mayor of Jerusalem for a day. Mr. Teddy Kollek, the Mayor, handed over the keys of the city to him, and escorted him and his four deputies on a tour of the capital. The local problems were explained to them and they spent some hours working in municipal departments.

BABI YAR SYMPHONY

At the eleventh annual Israel Festival in Jerusalem, the Israel Philharmonic Orchestra, conducted by Zubin Mehta, gave its first performance of Shostakovich's symphony dedicated to the victims of the Babi Yar massacre in 1941. The work was performed in the West for the first time last year.

Orchestras and groups from the United States, Israel and Europe, including the Amadeus String Quartet from Britain, participated in the festival. Performances were staged in Jerusalem, Haifa, Caesarea and other places.

MOROCCAN COUP

Unofficial sources state that Israeli Government circles welcome the fact that King Hassan foiled the recent attempted coup against his régime. Colonel Gaddafi, the Libyan leader, who expressed his support for the revolutionaries, represents himself as the leader of the "progressive" Arab régimes, and is regarded as attempting to emulate the late President Nasser.

Moroccan immigrants in Israel say that King Hassan is tolerant towards the Jews in his kingdom.

TOURISM UPSURGE

In the first four months of 1971, 72,000 tourists from Europe visited Israel, almost the same number as from North America. Many of the visitors were Christian pilgrims.

Israel's hotel industry is mainly geared to American tourists and is often beyond the means of most European tourists. The Tourist Ministry is trying to encourage the building of lower-priced hotels.

GOLDMANN RELINQUISHES COJO CHAIRMANSHIP

Dr. Nahum Goldmann announced his retirement as chairman of the World Conference of Jewish Organisations (Cojo) at its conference on Geneva. He is succeeded as chairman of the organisation he set up with the late Mr. Philip Klutznick in 1958 by Dr. William A. Wexler, the international president of B'nai B'rith.

Dr. Goldmann, who is 76, said that the time had come for him to shed some of his responsibilities and offices in Jewish public life. Dr. Wexler paid tribute to "the genuine and good co-operation between the chairman and all of us" despite the fact that "we have had our differences sometimes." He concluded that Cojo would continue to look to Dr. Goldmann for guidance and advice.

Mr. Arye L. Pincus (chairman of the Jewish Agency) and Rabbi Dr. Joachim Prinz (chairman of the governing council of the World Jewish Congress) were elected as co-chairmen. Alderman Michael Fidler, M.P. (president of the Board of Deputies of British Jews), was one of the three vice-chairmen elected. Mr. Yehuda Heller was re-elected secretary-general.

Dr. Goldmann is still president of the Conference on Jewish Material Claims against Germany and president of the Memorial Foundation for Jewish Culture. The latter is the successor organisation to the Claims Conference, now in the process of being wound up.

At the Claims Conference meeting also held in Geneva, Dr. Goldmann announced that Mr. Mark Uveeler, Claims Conference secretary and Memorial Foundation executive director, is to resign from both posts to settle in Israel. He will be succeeded in July, 1972, by German-born Dr. Arnold Pins, at present a visiting professor at the Hebrew University.

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