

## AJR

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

C. C. Aronsfeld

## "WE DID NOT KNOW"

## New Look at the Crimes

As the first days of November approach, the mind inevitably turns back, especially at this, the 30th anniversary, to the pogrom that was staged throughout the Nazi Empire as a commentary on the Munich Agreement and Neville Chamberlain's hope of "Peace in our time." Worse things happened thereafter, and the Greater German banditry of 1938 now appears almost as minor an event as the popular, callously playful designation "Crystal Night" suggests. Yet the crime has its appointed place. Like Boycott Day and the Nuremberg Laws it is one of the several stages, each more savagely destructive, on the road to the "Final Solution." The synagogues fittingly burn half way between the burning books and the burning bodies of men. So what happened 30 years ago has a claim to our attention, even in the shadow of Auschwitz. It was all one vast infamy, and we do well to remember every part of it.

Yet as the years pass, the perspective changes. Much that used to be vividly present begins to fade, and much that was hardly appreciated suddenly looms large. Gradually, in the constant variations of the theme, a point is reached where the bare facts seem almost unendurably familiar, and while we know that they cannot be forgotten and never shall, we in this generation feel that neither can we brood over them all the time.

We too have, in our own way, "supp'd full with horrors," and perhaps the Nobel Prize for Nellie Sachs marks something like a watershed between two different kinds of interest in the sombre story—the objective and the subjective: the objective being concerned with the deeds that were done, the subjective with the more searching and more baffling question that now receives increasing attention: how was it all possible? and why was nothing done to stop the crimes? Did people not know what went on?

Now what precisely do we mean by this? Do we mean: were they never told? Obviously they were. All of us were—from the very rooftops. "Perish Judah" was the core and front of the Nazi programme, and it was not merely a brutal allegory. As early as November 1935, two months after the Nuremberg Laws, the Berlin Correspondent of *The Times* wrote: "Like so many Nazi catchwords, 'Juda Verrecke' was meant literally and it will be literally brought to pass if the fanatics have their way."

Hitler himself had been quite explicit in "Mein Kampf," and after he had in 1939 clearly "prophesied" the physical destruction of Jewry, he was in 1941 entitled to jeer: "Those gentlemen in that other world ought to have read what I wrote—and, mind you,

wrote not once but a thousand times. More often than I, no one ever explained what he really meant."

So it was not that we were not told. But what we were told was such that the normal mind refused to believe it. Neither Germans nor Jews nor the rest of the world would think it feasible; they would in fact brush it aside as utterly inconceivable beyond the whims of certified insanity. They could not believe that in the 20th century, in the heart of Europe, in one of the most ancient and regarded as one of the most highly civilised nations of the world, there should be a Government seeking, as part of a settled policy, to bring about, literally, the extermination of millions of human beings. But where men refuse to accept what appears in all conscience and reason absolutely inadmissible and practically impossible, can they be said to "know"?

It is perfectly and notoriously true that the Western world bears a heavy burden of guilt in that it failed to save where rescue was still possible. The sorry tale of that failure was recently told by an American, Arthur Morse, who found (in his book 'While Six Million Died') that rescue schemes were "obstructed, thwarted and delayed long after recognition by the highest authorities that the Germans were indeed carrying out a planned massacre of the Jews in Europe." And there is little doubt that among those who rigidly enforced unfilled immigration quotas not a few were confirmed antisemites on whose aiding and abetting Hitler secretly counted.

Yet it would be wrong and cruel to regard them all as ogres intent upon the destruction of Jewry. There is almost balm in the thought that unmitigated evil by itself can never cast its tentacles far. It must first have confederates among those good men who will not stop it, for a variety of reasons and not least because they will not believe the worst possible. This is what happened, to a large extent, in Washington and London. The early reports about the "Final Solution" were received in the British Foreign Office with incredulity that even the Nazis should be capable of a crime so monstrous, and the man who first broadcast the news, Gerhart Riegner, then World Jewish Congress representative in Switzerland, now fully realises that people just could not grasp the enormity of what was happening. "Perhaps (he recently said) to some degree it is to the credit of the human mind that people could not believe it."

Sufficiently notorious is the cynical passage in "Mein Kampf" that a lie need only be big enough to be universally believed. Not so ill-known is its reverse—that a truth need

only be ghastly enough to be universally disbelieved, and to that extent remains virtually unknown.

Jews, in this respect, did not greatly differ from others. Dr. Nahum Goldmann, president of the World Jewish Congress, has candidly confessed: "I don't think we knew the extent of the catastrophe. . . . Our fantasy was too poor to foresee such events". They were "so incredible and horrifying", said the director of the Dutch Government Institute for War Documentation, Dr. L. de Jong, himself a Jew, that they were "beyond the belief of nearly everyone, including the Jews living in Allied or German-occupied countries during the war."

This unbelief is merely another version of that pathetic fancy among some German Jews—illustrated in Kurt Jakob Ball-Kaduri's latest book, "Vor der Katastrophe. Juden in to bring about "a renaissance of Jewish cultural life" under Nazi rule. Nor are the Jews of this generation alone in refusing to countenance the prospect of disaster. The Russian Jewish notables of the 1880s treated with superior irony all those who warned against possible pogroms, and among the denizens of Kishinev law and order were regarded as unassailable.

In East and West our people were dedicated to the nineteenth century notion of an irreversible progress which a German Jewish leader (Dr. Kurt Alexander) summed up in the rhetorical question: "How could one expect a government even to think of abrogating the idea of the equality of all men?"—let alone of the abstract logic implied in such action.

But it is precisely the relentless and uncompromising logic of the basic criminal design that prevented normal Germans from crediting it. When Dr. Goldmann said: "We did not know that millions of Jews were being gassed", he added: "The secret was also kept from the German public. There are many Germans whom I trust—I don't trust every German—who did not have the slightest idea that Jews were being gassed". Nor were they merely the German equivalents of Tom, Dick and Harry who, like the rest of us, were fooled by an entire vocabulary designed to shroud the crime in unoffending terms—"resettlement" stood for deportation, and wholesale murder was perpetrated as an eminently meritorious "solution of the Jewish question."

There were Germans in office who were just as ignorant of a truth that was beyond imagination. Dr. Kiesinger recently asserted that he was, and although he held an important post as deputy head of a radio department in the Foreign Ministry, he had psychologically arguable reasons for dismissing what he considered to be "horror stories". After all, though a member of the Party he was by no means a confirmed Nazi—in a totalitarian society membership in the ruling party is often a matter of mimicry—and while his

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## “WE DID NOT KNOW”

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claim to have offered “inner resistance” may be questionable, his behaviour was simply no more than normal.

He did not understand that where hatred is preached day in, day out, violence is sure to follow, and the New Testament teaching that “whoever hateth his brother is a murderer” seemed to him merely a devotional figure of speech. Like so many others, he was neither a genius nor a hero, and even if an agitated conscience had driven him to credit the fantastic rumours or “atrocious propaganda spread by the enemy”, he was as unlikely to act as any who, anywhere, must fear to get involved in trouble, for few are born to be martyrs, and the virtue most can hope to achieve is suffering in silence.

But the problem posed by varying degrees of involvement in Nazi affairs presents itself even where least suspected. It provoked discussion the other day when Baldur von Schirach, the former Nazi Youth Leader, was interviewed by Mr. David Frost. Little need be said here about the interview as such, except perhaps that it was badly bungled by what the “Observer” described as a “brilliant night club entertainer” who, plainly unfamiliar with essential facts, laid himself open to a charge of “irresponsibility through trivialisation.”\*

The important thing was Schirach's claim that he had not known what was in store for the deported Jews. He knew, of course, about the cruelties of the deportation but not (he asserted) about the extermination. This claim of ignorance must seem startling—to say the least—if not (once again) incredible. But those who so dismiss it would lend some rational consistency to the madhouse which was the Third Reich and bestow a certain calibre on what Hannah Arendt has called “the banality of evil”.

Now we know, as once we did not care to know, that not all the Nazis were alike, not even all major Nazi criminals. While a man like Alfred Rosenberg was a principal and a felon, Schirach essentially was an agent and a fool, as indicated by the sentences they received in Nuremberg. Rosenberg knew of, approved and believed in the extermination; Schirach was the “normal” antisemite who did not understand, or believe, that his creed “could lead to an Auschwitz” before he confessed to his judges that “Auschwitz has to mark the end of racial politics and the death of antisemitism”.

However, it is not the purpose of this article to defend one who must stand, unalterably, condemned for the part he played. The purpose rather is to point out the human insufficiencies that were exposed in the crimes—besides the hellish passions which conspired to utterly destroy the House of Israel. Time was when only these were seen, when every German seemed a Nazi and only a dead German was accounted a good German. Such was a perfectly natural view to take and without it the Nazi abomination would never have been banished.

But then a time comes when reason has to get the better of emotion (however legitimate) and perspective must recover its balance. The crimes that were committed—and the fires raised 30 years ago served as a glaring signal—were due not only to the designs of evil men. The murderers, the cal-

culating instigators and the demons of destruction we know, and they have had their reward. But the *dramatis personæ* included many more—the good men who do nothing, the bystanders taking care not to get involved, and that vast miscellany of all too human hopes and fears and doubts which refuse to believe the inconceivable. In their devious ways, they all have played a part, though one too long undreamt of in our indiscriminating philosophy.

As Jews examine this aspect of the crimes, they will not easily shed the ethical optimism with which they are, incurably, smitten. So far from degrading their experience through a self-righteousness which holds only others responsible, they will reflect upon their own understanding of a fate and destiny unlike that of any other people and thus perhaps come to feel a touch of compassion for those, including themselves, who “did not know” things utterly beyond the human ken.

### CZECH REFUGEES

On his return from a visit to Vienna, Mr. Oscar Joseph, chairman of the Central British Fund, stated that up to 100 of the 1,500 Czechoslovak Jewish refugees in Vienna intend to settle in Britain. Mr. Joseph said the British authorities in the Austrian capital had been very helpful and had adopted a sympathetic attitude on the question of visas. The Jewish Refugees Committee in London have made preparations to receive the refugees on their arrival here, and the C.B.F. has contributed £5,000 to the American Joint Distribution Committee towards the maintenance of Czech refugees in transit. So far 10 per cent of the refugees have decided to go to Israel. The Czech Jews in Vienna are being cared for by the “Joint”, which is spending about £3,500 a day.

Czech students, who came to Britain this summer either on holiday or to work, are finding themselves in a difficult situation. They have not yet been exempted from the £250 fees which foreign students have to pay in Britain. The students' British visas have been extended, but they may have to return to Czechoslovakia if they cannot continue their studies.

The Jewish Refugees Committee in London (Woburn House, Upper Woburn Place, W.C.1, Tel.: 387 5461) registers Jewish arrivals from Czechoslovakia and advises them on questions of residence and employment permits, financial assistance and accommodation. There is a great need for housing facilities (with or without payment) and any readers who can offer hospitality should get in touch with the committee. The newcomers include quite a few highly qualified professionals. Readers who might be able to offer employment (also in minor positions) should also contact the committee.

### EXTRADITION ORDER AGAINST UNWILLING WITNESS

The High Court, Queen's Bench Division, recently made an extradition order against a witness now living in this country who had refused to give evidence either in Germany or before a German consul in Britain in criminal proceedings relating to the concentration camp at Gusen, Upper Austria, where Jews and other prisoners had been killed by prolonged exposure to streams of cold water. The witness had contested the order of extradition on the grounds that section 24 of the Extradition Act of 1870 excludes “any criminal matter of political character”. The court took the view that this exemption did not apply because the proceedings in Germany were not of “political” but of purely criminal character.

### THE SCHIRACH INTERVIEW

As already briefly reported last month, the AJR and the British Section of the Council of Jews from Germany lodged a strong protest against David Frost's recent TV interview of Baldur von Schirach, the leader of the Hitler Youth and “Statthalter” of Austria, who had been sentenced as a war criminal to 20 years of imprisonment. Von Schirach, interviewed in the grounds of his home in South-Western Germany, was asked when he became aware that Hitler's policy towards the Jews was in fact leading to extermination. He replied that he learned about it only from foreign newspapers towards the end of 1944, but had dismissed it as propaganda.

“From Vienna, Jews were being deported as I took over as the representative of the State in Austria and I inquired about these deportations. And they said: ‘Well, yes, they can't live here because the population would kill them and it's much better for them to go into special Jewish camps where they are well treated’. That is the answer that I received from the Gestapo in Vienna.”

Whilst many viewers felt that the appearance of a convicted war criminal on British TV was already *ipso facto* a most deplorable arrangement, most of them, and especially the Nazi victims, were deeply shocked by the manner in which the interview was conducted. Whereas, in other instances, e.g., the Petro and Savundra interviews, Frost had taken the line of a kind of public prosecutor, he treated Schirach with an almost apologetic politeness. Inexperienced British viewers, especially members of the younger generation, were bound to get the impression that, after all, the Nazi leaders were quite amiable persons. Nothing of the brutality of the régime was put across. On the contrary, the interview offered Schirach an opportunity to whitewash himself and his henchmen. This distortion of recent history may do untold harm. Without wishing to over-estimate present-day Neo-Nazi trends in Germany, we must realise that it might also lead to a fatally wrong assessment of present-day dangers. It is under this aspect that we hope that those in charge of the mass media in this country will use any opportunities available to show the real image of Nazism and what it stood for.

It is learned that after the interview hundreds of viewers lodged their protests over the telephone.

Alderman Michael Fidler, president of the Board of Deputies, described the programme as being “in very bad taste” and the interview as “a total whitewash”. The World Jewish Congress condemned the company 24 hours before the programme was screened, for planning to show it. The director of the international affairs department of the W.J.C., Mr. A. Easterman, said it was very bad that a major convicted war criminal should be given publicity on British television, and especially that he should be paid. The crimes for which Schirach had been convicted were among the most heinous. Ajax also protested to the Independent Television Authority.

### FRUEHERE SPORTLEHRER DES R.J.F.

#### Wiedergutmachungsvergleich

In einem auf Grund der Bestimmungen ueber die Wiedergutmachung fuer fruehere juedische Gemeindebedienstete anhaengig gemachten Verfahren hat sich das Bundesverwaltungsamt in Koeln nunmehr bereit erkluert, einer frueheren Sportlehrerin des Sportbundes “Schild” des Reichsbundes juedischer Frontsoldaten vergleichsweise eine Kapitalentschaedigung als Wiedergutmachung zu zahlen.

Es kann deshalb frueheren Turn- und Sportlehrern und -lehrerinnen des Sportbundes “Schild” des R.J.F. empfohlen werden, entsprechende Antraege beim Bundesverwaltungsamt in Koeln zu stellen.

DR. L. G. T. KING

\* The views expressed by the author are not necessarily those of the AJR and a further reference to the Schirach interview is published in column 3 of this page.—The Ed.

# HOME NEWS

## ANGLO-JUDAICA

### COLOURED PEOPLE AND THE JEWS

Mr. David Ennals, M.P., Parliamentary Under-Secretary to the Home Office, addressed the annual conference of the Union of Liberal and Progressive Synagogues at the Southgate Liberal Synagogue. It was, he said, a "sad year" in this country concerning the Race Relations Act and its principles. The year had seen a repetition of the myths about coloured people. Some of the things being said today about them are almost identical with what was said a generation ago about the Jewish people—and with no more truth. If, said Mr. Ennals, one were to remove from Britain today those Jews who came as immigrants, the society would be the poorer. The coloured people, too, had brought with them their own valuable culture.

Rabbi Dr. David Goldstein, associate minister of the St. John's Wood Liberal Synagogue, spoke about the Jewish view of human rights. He attacked those who kept themselves "exclusive" and did not welcome the non-Jew into their homes, and also attacked Jewish intolerance towards the coloured community.

### BRITISH FIRMS AND ARAB BLACKLIST

The *Jewish Chronicle* recently reported that the Central Office of Information warns British firms that any known contact with Israel might make them liable to blacklisting by the Arab boycott committee. As a result of the disclosure, the C.O.I., after talks with the Foreign Office and the Board of Trade, has decided to discontinue this practice.

### GOLDSTUECKER IN BRITAIN

Professor Eduard Goldstuecker, vice-rector of Charles University, Prague, has arrived in Britain to take up an appointment as visiting professor of comparative literature at Sussex University for the current academic year. The appointment is subject to Home Office permission to stay. Professor Goldstuecker has been given leave of absence by Charles University.

### NEWPORT MAGISTRATE

Mr. Philip David Phillips has been appointed a Justice of the Peace for Newport, Mon., where he was born. He has served the Newport Hebrew Congregation in several capacities for many years.

### WORLD SURVEY OF JEWISH COMMUNITIES

The Institute of Jewish Affairs in London is to undertake a comparative investigation into the structure, character and financial resources of Jewish communities throughout the world. The purpose of the project is to investigate the various patterns of Jewish communal organisations, particularly as they developed after the Second World War. The investigation will establish how far and how effectively the communities have met the contemporary needs of Jewish society in the religious, educational, welfare and political fields.

### RACE RELATIONS ACT

An open session of a "teach-in" on race relations held by the Association of Jewish Ex-Service Men and Women in London was addressed by Mr. Mark Bonham Carter, chairman of the Race Relations Board.

When it becomes law, said Mr. Bonham Carter, the Race Relations Act will be accepted by the British public because it is essentially a law-abiding people. Britain was not a community of "Alf Garnetts". It had a long history of tolerance. When thousands of Jewish immigrants from Eastern Europe came to this country at the turn of the century, went on Mr. Bonham Carter, the same kind of prejudiced accusations were levelled against them as were now being levelled against coloured immigrants. Because it could speak from experience, the Jewish community had an enormous amount to contribute towards voluntary work on the part of groups and individuals.

### WELCOME STRANGERS

"Society is our concern" was the subject of a meeting organised by the Hampstead Council of Christians and Jews. Lady Henriques stressed the duty to welcome strangers in our midst and to make them happy. Other speakers included a church warden, a Catholic matron of a hostel, and a worker for former prisoners.

### MOSLEYITES DEMONSTRATE

A recent demonstration in London protesting against coloured immigration included members of Sir Oswald Mosley's Union Movement and of the extreme Right-wing National Front. The march of 300 people was organised by the Immigrants Control Association, which seeks a ban on further immigration, the repeal of race relations legislation and the repatriation of immigrants convicted of criminal offences.

### DR. CECIL ROTH'S RETURN

Dr. Cecil Roth, the eminent Anglo-Jewish historian, has again assumed the presidency of the Jewish Historical Society of England. Now dividing his time between New York and Jerusalem, Dr. Roth will return to Britain next spring when the society marks its 75th anniversary, which coincides with Dr. Roth's 70th birthday. He has been associated with the society since 1920, and was its president on eight previous occasions.

In New York Dr. Roth is visiting professor in Jewish history at the City University. He has his headquarters in Jerusalem as editor-in-chief of the new "Encyclopædia Judaica". Though still continuing his teaching career and work as an historian, the Encyclopædia is now his main preoccupation. The new work will be ready by 1970 and it will appear probably in 15 volumes simultaneously.

### Ajex Memorial Parade

The Ajex annual memorial service was held at the special war memorial enclosure at Marlow Road Cemetery, East Ham, where Jewish soldiers, sailors and airmen are buried.

### Kol Nidre Appeal

The J.P.A. Kol Nidre Appeal this year resulted in an amount of about £150,000. This is the same as last year, which was a record, and is considered excellent in view of the fact that last year contributions to Israeli causes were much higher than usual because of the Six-Day War.

### Rosh Hashana Message

Chief Rabbi Dr. Jakobovits gave the annual New Year message on BBC Radio 4. He recalled that the past year was an exceptionally noisy one. The cacophony of deafening sounds included the bombs exploding in Vietnam, the rumbling of invading tanks crushing a brave people gasping for freedom, the groans of children starving to death in Biafra, the explosion of terrorist mines killing Israeli civilians and the cries from Arab refugees.

### New School Year

London's Jewish day schools, which have begun a new school year, have had a record intake. Ten years ago the problem was how to attract children. Now the main problem is accommodation, and there are overlong waiting lists. However, in some cases help is forthcoming and new or enlarged buildings and playgrounds will soon be started.

The rebuilt Stepney Jewish School, to be known as the Ilford Jewish Day School, will in a year's time leave the East End for a new site in Redbridge. The local education authority will pay 80 per cent of the cost of the project which, it is claimed, will be one of the most outstanding and up-to-date examples of primary school architecture in Europe.

### Home for the Mentally Frail

The Jewish Welfare Board is building a home for the mentally frail and aged at Hemel Hempstead, Hertfordshire. The home, which will accommodate 20 residents, will cost about £70,000, of which £50,000 has been given by the Sportsman's Aid Society. The foundation-stone has already been laid.

### Pogrom Memorial Service in Manchester

On Sabbath night, November 9, at 9 p.m., a Solemn Choral Service will be held in the synagogue of the South Manchester Hebrew Congregation, Wilbraham Road, to commemorate the events of the night of November 9-10 exactly 30 years ago. In the course of the service the minister of the congregation, the Rev. Felix F. Carlebach, M.A., will give an address. Readers in the Manchester district and their friends are cordially invited to the function.

### "Being Jewish" Broadcast

On a recent BBC Radio 4 programme, three members of the Anglo-Jewish community described what being Jewish meant to them. Mr. Victor Mishcon, a vice-president of the Board of Deputies and a former chairman of the London County Council, said he was only sometimes ashamed of people who were Jewish and did not behave very well. Frankie Vaughan, the singer and entertainer, said he owed a lot of his success as an entertainer to the fact that he was Jewish. The third speaker was Mrs. Judith Smith, a young housewife active in Jewish youth work. They all stressed Jewish home and family values and the tradition of charity as the mainstay of the Jewish way of life.

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## NEWS FROM ABROAD

### UNITED STATES

#### Goldberg's Views on Wallace

Mr. Arthur J. Goldberg, the new president of the American Jewish Committee, former Associate Justice of the U.S. Supreme Court and head of the American mission to the United Nations, met members of the Jewish press in New York. He was asked by the "Jewish Chronicle" correspondent to comment on the growing antisemitism among Negroes.

Mr. Goldberg stated that, whilst any manifestation of antisemitism is of great concern and is not to be condoned, it must be looked at with a sense of perspective. He would be much more alarmed by manifestations of white antisemitism. At the moment, he said, he looked with more concern on what might develop from the Wallace campaign. The former Governor of Alabama, who has become the rallying point of every white racist and antisemite in America, is expected to get a minimum of 20 per cent of the votes in the forthcoming election. Mr. Goldberg declared there was a great deal of work for the Jews to do about the Negro problem, including the "establishment of a dialogue".

As regards the withdrawal of the nomination of Justice Abe Fortas as Chief Justice of the United States after intense Senate opposition to the nomination, Mr. Goldberg said he could see no antisemitism in this. The Senate was not an antisemitic body and would not make a decision on an antisemitic basis.

#### The "Jewish Vote"

There has been intense competition for the Jewish vote by both Mr. Hubert Humphrey, the Democratic candidate for the Presidency, and Mr. Richard Nixon, the Republican candidate. Both contenders pledged Phantom jet aircraft for Israel, and also endorsed the abortive nomination of Mr. Abe Fortas as Chief Justice of the United States.

The American Jewish community is interested primarily in the question of violence in American cities, where most of the Jewish population is concentrated. Many Jews, advocates of Negroes' rights when the fight was primarily in the South, have become part of the white "backlash" because of the Negro encroachment on their living space and because of the growing manifestations of Negro antisemitism.

#### Christians and Jews

A paper distributed to 200 delegates attending the international conference of Christians and Jews in Toronto, states that a vast reservoir of antisemitic sentiment still exists in the United States. Sponsored by the Anti-Defamation League of B'nai B'rith, the study showed that about 17½ million Americans held "fairly strong antisemitic beliefs".

The conference was told by a Roman Catholic teacher that it was strongly probable that many Christians harboured a secret death wish for Jews, which explained Christian apathy towards Hitler's slaughter of the Jews.

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### ANTI-JEWISH LECTURER

The president of New York University, Dr. James M. Hester, has replied to a protest by four leading Jewish organisations against the appointment of Mr. John Hatchett as head of a student centre at the university. Mr. Hatchett, who had accused Jewish teachers of "poisoning" Negro students' minds, has been appointed as head of the Martin Luther King Afro-American Student Centre.

Dr. Hester wrote that he disagreed with Mr. Hatchett's article and abhorred antisemitism in any variety or form. Freedom from prejudice was mandatory on all members of the university's staff. It would be mandatory on Mr. Hatchett to adhere also to the principle of running the centre in the spirit of Dr. King if he was to remain, and Mr. Hatchett had agreed to this. The university's employment practices were dedicated to equal opportunity for all, with no discrimination, stated Dr. Hester.

According to latest news, Mr. Hatchett, who is a Negro, was dismissed from New York University. He was sacked not because of his antisemitism, but because he described national leaders as "racist bastards".

### DANISH HEROISM REMEMBERED

October marked the 25th anniversary of the beginning of the Nazi persecution of Denmark's Jews, followed by the great rescue operations when the Danes sent their Jewish compatriots to Sweden. The anniversary was commemorated in Denmark, Sweden and Israel. Denmark Square, Sweden Park and the American-sponsored Denmark School were dedicated in Jerusalem. Israel Square, the biggest in the centre of Copenhagen, was opened at the same time that Denmark Square was dedicated in Jerusalem. Mr. Teddy Kollek, the Mayor of Jerusalem, arrived in Denmark on October 10 for the ceremony.

### TURKISH UNITY CALL

The Turkish Prime Minister, Mr. Suleyman Demirel, in a recent speech issued a call to the nation for unity. The Government, he stated, was against any division among Turkish citizens. All loyal citizens living in the country would be treated equally under the laws and would have an equal share in developing the country and enjoying its prosperity.

This speech came soon after the Right-wing journal, "Bugün", had been accused of conducting an antisemitic and anti-Israel campaign and of threatening "national unity," and after Right-wing extremists organised demonstrations against Communism, freemasonry and Zionism.

### NEW DUTCH LIBERAL RABBI

Rabbi Avraham Soetendorp, 25, who obtained his rabbinical diploma at the Leo Baeck College, London, has been inducted as minister of the Liberal Jewish Congregation at The Hague. At his induction Rabbi Soetendorp said that his synagogue would not only serve the city's Liberal congregation, but would function as a "spiritual centre" and "junction" for Progressive Judaism in Europe. He expressed disagreement with the defeatist forecast that Jewish life in Holland, where the community numbers only about 20,000, is bound to disappear.

### MONTREAL UNIVERSITY STUDIES

Montreal's Jewish community is giving financial assistance to a new programme of Jewish studies introduced at the city's McGill University. One of the aims is to recognise Jewish contributions to Western culture. This is the first Canadian university to offer a comprehensive course in the subject.

### POLAND

#### "Rebuilding from Scratch"

The Warsaw Yiddish paper, "Folks-Sztyme", which used to appear three times a week, has now been reduced to a weekly. "Nasz Glos", its Polish-language supplement, formerly a weekly, is now a monthly. In an editorial last week the paper said that the community must start rebuilding its social and cultural life from scratch. It had fallen considerably in number during the past months, and the process was still far from being at an end.

#### Meeting Place Closed

The Polish authorities have closed the coffee house of the Warsaw State Institute for Publishing, declaring it "a meeting place for revisionists and Zionists". The coffee house had for years been used as a meeting place by leading Polish writers, including Mr. Antoni Slonimski, a former chairman of the Writers' Association, and Mr. Roman Zambrowski, the former leader of the Polish Communist Party. Mr. Slonimski's father was a baptised Jew and he himself was born a Roman Catholic. Mr. Zambrowski, although of Jewish origin, has always been strongly anti-Zionist. The publishing house, Poland's leading State-owned concern in this category, also had no connection with "Zionists".

### RUSSIA

#### "A Literary Fraud"

A recent issue of "Sovietish Heimland", the Moscow Yiddish periodical, contains an apology to its readers for allowing itself "to be deceived by a literary fraud". A former issue of the journal published eight poems in vivid Yiddish, purported to have been written by a 22-year-old Russian Jewish girl, Lilie Ash, who claimed to live in the Ukraine and to have learned Yiddish at home. Now "Heimland" explains that the poems were sent in by an A. Schechtman, who gave the fictitious information. The hoax came to light when Schechtman himself wrote to the paper's editorial board admitting his "amoral deed".

### CZECHOSLOVAKIA

#### Few Jews Remain

Mr. Otto Pezlar is the only Jew remaining on the central committee of the Czechoslovak Communist Party. Before the Soviet invasion there were at least four Jews or people of Jewish origin on the committee: Professor Ota Sik, Dr. Eduard Goldstuecker, Dr. Frantisek Kriegel, and Mr. Vladimir Koucy, now Czechoslovak Ambassador in Moscow. The Czechoslovaks, on Russian insistence, also dropped several people of Jewish origin elected to the party's presidium at the clandestine party congress held during the first days of the Soviet invasion.

#### Cultural News

As a contribution to the millenary of Czechoslovak Jewry, the Prague Jewish State Museum has opened an exhibition of pictures in honour of the Jewish painters, Georges Kars, Friedrich Feigl and Alfred Justitz, who were born in Czechoslovakia. The State publication, "Olympia", carries a guide giving information in German about Prague's Jewish places of interest. The "5729 Calendar" arranged by Rabbi Elias Katz, Chief Rabbi of Slovakia, has been produced by the Federation of Jewish Communities in Bohemia.

### BECHSTEIN STEINWAY BLUTHNER

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## THE DESCENDANTS OF JENTE HAMELN

### An Interesting Genealogy

In German-Jewish history the town of Hameln is usually associated with the memoirs of Glueckel von Hameln, which convey a vivid picture of the life of Jewish families in Central and Western Germany in the seventeenth century. It was the time after the Thirty-Year War, and though the idea of the political emancipation of the Jews was not yet conceived, many Jewish families had already achieved a high social status due to their economic position. Glueckel von Hameln's husband, Chajim, was a member of such an old-established family.

The genealogist, Ludwig Lazarus (Hanover), has undertaken the task of tracing the descendants of Chajim's sister Jente (about 1623-1695), who was first married to Salomon Gans and, after his death in 1654, to the Hanover financier Leffmann Behrens Cohen (1634-1714). She had nine children, six by her first and three by her second marriage. The descendants are recorded in 15 tablets which, so far, have not been published but on which the author has based a number of widely reported lectures in Germany.

One of the interesting aspects of this family record is the great number of intermarriages between the leading families. Thus we learn that both Heine's father, Samson Heine, and his mother, Betty van Geldern, were descendants of Jente because, several generations before, the Heines as well as the van Gelderns had married into the Gans family.

Among the Gans descendants in the male line are the jurist Eduard Gans (1797-1839) and his cousin, the industrialist Ludwig Aron Gans (1794-1871), a co-founder of the Cassella chemical works in Frankfurt. Eduard Gans' sister was the mother of the Assyriologist Julius Oppert.

One of Jente's descendants married into the Berend family of Hanover. Among their descendants are the mother of Karl Wolfskehl, the wife of Chacham Bernays (Hamburg), the philologist Jakob Bernays, the Goethe expert Michael Bernays, and Sigmund Freud's wife, Martha Bernays.

The first member of the family who married out of the faith was, as far as can be seen, Rebekka David (1759-1847). She became the mother of the composer of church music, Karl Spitta, and the grandmother of the music historian Philipp Spitta and the Protestant theologian Friedrich Spitta. Another descendant of the earlier generation, who married a Gentile, became the ancestor of Pieter van Vollenhofen, the husband of Princess Margriet of Orange.

Through her granddaughter Zippora Gans, who married Elias Wulff, Jente became a progenitor of the Itzig family in Berlin. A complete family tree of the Itzig's would be a major work in itself. Among the descendants in the male line, Lazarus lists Julius Eduard Hitzig (1780-1849), whose daughters married into the non-Jewish—Kugler and Baeyer families. Itzig's granddaughter, Margarete Kugler, married the poet Paul Heyse who, through his mother, Julie Saling (formerly Salomon), was a second cousin of Felix Mendelssohn Bartholdy. Through their granddaughter Lea Salomon (wife of Abraham Mendelssohn Bartholdy), the Itzigs were also ancestors of Felix Mendelssohn Bartholdy and his sister, Rebekka Lejeune-Dirichlet, from whom Leonhard Nelson (1882-1927) descended.

One of Lazarus's tablets deals with the family of Daniel Itzig's son-in-law David Friedlaender (1750-1830), the champion of Jewish emancipation. It includes Fontane's friend Georg Friedlaender (1843-1914), a judge in Schmiedeberg (Riesengebirge). Fontane's letters to Friedlaender were published a few years ago. Some of them carry remarks about the behaviour of Jews which are by no means flattering but which are framed as if they were addressed from one Gentile to another. Apparently, it did not occur to Fontane that Friedlaender, though a Christian in the third generation, was entirely Jewish by origin. One of the descendants of David Friedlaender married the historian Johann Gustav Droysen.

Another member of the family, Jeanette Cohen, married the protagonist of the Jewish Reform movement, the financier Israel Jacobson (1768-1828). Her brother's daughter became the wife of the architect Edwin Oppler and the mother of the artists Ernst and Alexander Oppler. The genealogy also includes the politician Johann Hermann Detmold (1807-1856), the art historian Max J. Friedlaender (1867-1958), Theodor Lessing (1872-1933), and the author Carl Sternheim (1878-1942).

By the marriage of Charlotte Oppenheim to Moritz Warburg, Jente also became the ancestress of later generations of that famous Hamburg banker's family. Another descendant was the wife of the geopolitician General Karl Haushofer and the mother of Albrecht Haushofer who was murdered by the Gestapo in 1945.

The tablets are set up with great accuracy and in a very clear layout. Of course, the author could not follow up all branches of the family and gave preference to those which included famous personalities. It would be impossible to compile a full family tree, which would have to comprise several thousand names. It would, however, be gratifying if the author continued his research work by adding particulars about other branches of Jente Hameln's family as far as the data can be made available, and if he also published a monograph on this interesting subject.

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## Old Acquaintances

**Obituary:** Rosel Guerster, wife of the former Cultural Attaché to the German Embassy in London, died in Munich at the age of 61; she was a singer by profession.—The opera singer, Anni Konetzni, died in Vienna aged 66 years. She was paralysed for the last 13 years of her life.—Lotte Pohlmann, wife of the actor Eric Pohlmann, herself an actress, died in London.—Karl Rankl, the 70-year old Austrian conductor, died in Salzburg.

**This and That:** Fritzi Massary agreed to sponsor the German première of the Gertrude Lawrence film, "Star", starring Julie Andrews.—Oliver Tobias, who is in the controversial musical, "Hair", at London's Shaftesbury Theatre, is the 21-year-old son of the German actress Maria Becker and of Robert Freitag, a grandson of the late Maria Fein and the late Theodor Becker.

**Austria:** Blanche Aubry and Ewald Balsler received this year's Josef Kainz Medal.—Heinrich Schnitzler directed his father's "Liebele" at Vienna's Josefstadt.—Marika Roekk and Karl Schoenbeck are in "Hello, Dolly" at Theater an der Wien.—Sabine Sinjen appeared in Anouilh's "Die Lerche", directed in Vienna by W. Kraut.

**Milestones:** Ernst Josef Aufrecht, director of Berlin's Schiffbauerdamm Theater, where the "Dreigroschenoper" was first produced in 1928, celebrated his 70th birthday; he is again living in Berlin.—Bernhard Etti, the Berlin dance band conductor of our youth, is also 70 years old, and now lives in retirement in Bavaria.—Friedrich Torberg, Viennese novelist, critic, translator and former editor of the Austrian monthly *Forum*, is 60 years old; he survived the Nazi régime in the States and is again living in Vienna.—Hans Leip, the man who wrote "Lilli Marlen" during the First World War, is 75. Born in Hamburg, he now lives in Switzerland. His famous song has been translated into 70 languages.

**News from Everywhere:** During a lecture tour of Germany 84-year-old Max Brod opened an exhibition of his works in Dortmund.—Julius Hollos, organiser of Axel Springer's foreign service, has resigned from the board of Hamburg's daily *Die Welt*.—Greta Keller will take the lead in the musical "Riverside" to be produced in Berlin.—Eric Burger, now domiciled in Zurich, is translating Paddy Chayefsky's "The Latent Heterosexual" into German.

**Germany:** Trude Kolman directed Joyce Rayburn's "Geliebtes Scheusal", starring Wolfgang Lukschy and Eva Pflug, at her own "Kleine Freiheit" in Munich.—Erika Mann introduced a reading of the works of Thomas Mann on the radio.—Leonard Steckel and Will Quadflieg will star in Dyer's "The Staircase" ("Unter der Treppe"), directed by Harry Mayen, at Berlin's Renaissance-Theater.—Edward Rothe is to produce Bruno Frank's "Sturm im Wasserglas" at Hamburg's Kammerspiele.—O. E. Hasse, appearing in "Wallenstein" in Duesseldorf, will star in the Berlin production of John Osborne's "Hotel Amsterdam".—Erich Kaestner's "Konferenz der Tiere" is to be made into a cartoon film.—Pamela Wedekind's daughter, Carola, has become a member of Hamburg's Schauspielhaus ensemble.—Bernhard Wicki and his wife, Agnes Fink, will tour in Arout's "Herr der Schoepfung".—Fritz Fischer is to direct "Guiditta" in Essen.—Otto Tausig is directing "Cyrano de Bergerac" in Cologne.—Inge Meysel will take the lead in "So war Mama" ("I Remember Mama"), directed by Margit Weiler, at Hamburg's Thalia.

PEM

H. W. Freyhan

## THE CASE OF RICHARD STRAUSS

"I was a little shocked by your programme" —this comment by Romain Rolland on Strauss's "Sinfonia Domestica," could describe the mixed feelings with which one opens George R. Marek's book on Richard Strauss,\* after noticing its sub-title, "The Life of a Non-Hero" (a pun on "Ein Heldenleben," of course). Fortunately, the author does far better than this sub-title leads one to expect: his study is neither merely biographical, nor is it an attempt to belittle a composer whose status on the musical scene was unrivalled at the beginning of this century and, what matters more, whose works continue to flourish in the world's opera houses and concert halls, giving immense enjoyment to millions of music-lovers everywhere.

It is known that Israel provides an exception: it maintains a ban on Strauss's music because of his attitude during the Third Reich, and although this ban is widely opposed by many Israelis it has not been lifted so far. Marek—himself a native of Vienna who later became a leading executive in the American record industry—devotes a whole chapter to Strauss's position during the Nazi period, and this, in connection with the Israeli ban (which Marek does not mention), will attract the special attention of readers of this journal.

The volume is well produced and illustrated. A few minor errors have slipped in, though, and there are some omissions in the index.

In his preface, Marek states that he is looking "at the man more than at the music." One may accept this self-limitation since, in the same paragraph, he directs his readers to several authors who should be consulted for a more detailed study of the music. Nevertheless, he does deal at some length with the major works, and his comments are not only immensely readable, as is the whole book, but show much artistic insight, expressed entirely in non-technical terms.

Marek's judgement has little in common with that of the *avant gardists* who cannot forgive Strauss the conservative turn he took after having approached the borders of tonality in *Elektra*. He is thoroughly in sympathy with Strauss's late romanticism, and his doubts are concerned less with the style than with the degree of inspiration in the later operas. The interesting point is that he links this "decline" not only with the composer's personality but tries to bring the general Ger-

man situation after the 1914-18 war into the argument.

"It is my belief that though he did not suffer, the war and all that followed after—the inflation, the disappearance of the German middle-class, the unstable governments, the threat of no government at all, the unemployment, the nightmares of despair and false hopes that buffeted the life of Germany and Austria until the worst arrived in 1933—profoundly influenced Strauss the artist. . . . With the sinking of the German civilisation Strauss's brain and heart declined. . . . When romanticism was slashed by the bayonets . . . Strauss lost his roots."

To be quite fair, one ought perhaps to quote more fully—even so, Marek's image of the 1920s seems over-simplified and somewhat superficial; furthermore, the worse conditions after 1945 produced that romantic "sunset" of the *Last Songs*! Marek's answer here—to some extent "conjecture," as he admits—is that "the sorrow and the suffering that swirled around him may finally have reached his soul."

Marek extends his descriptions of the historical background to every period of Strauss's life but, in doing so, he relies mainly on a number of Anglo-Saxon writers, except for his own memories of post-1918 Vienna. One cannot help feeling that the over-simplification to which he himself confesses affects the validity of his arguments.

The chapter which covers the years 1933-45 begins with this brief statement, which could not be bettered: "Strauss was not a Nazi. He was not an anti-Nazi. He was one of those who let it happen."

Strauss's relations with the Nazis underwent a steady deterioration. His initial collaboration, above all, his acceptance of the Presidency of the *Reichsmusikkammer*, was motivated chiefly by professional hopes: he had fought for the interests of musicians all his life and expected some beneficial results from the new organisation. To secure the favours of the new régime he did a few unpleasant things: he took over a concert which was to be conducted by Bruno Walter; likewise, he took over at Bayreuth after Toscanini had refused to come. He drew the line only when his own artistic interests were at stake: he insisted on having Stefan Zweig as his librettist in "Die Schweigsame Frau," and tried to fight it out with Hitler and Goebbels. He countered successfully a clandestine attempt to omit Zweig's name on the programme. On discovering that the proof sheet just referred to the libretto as "adapted from the English of Ben Jonson", Strauss "reddened deeply and said: 'You can do what you like, but I am leaving tomorrow morning. The performance will have to take place without me'. Then he took the proof and wrote in the name of Zweig. The correct version of the programme was restored, Strauss stayed, the première took place" (1935).

A more than frank letter to Zweig was intercepted by the Gestapo and placed before Hitler. As a result, Strauss was forced to resign his post. In a subsequent letter to Hitler he now attempted to make excuses while committing his true feelings, including his gratitude to Jewish friends and artists, to some secret notes under the heading "Geschichte der Schweigsamen Frau" which were found among his papers after his death. He expressed his lack of concern with the war

after Nazi officials tried to billet evacuees on him; consequently, the Party ostracised him. The real shock for him came when the great opera houses of Germany and Austria were closed or destroyed; for the destruction, he blamed the Allied "barbarians". And so on—certainly the record of a "non-hero", but hardly of a Nazi! One need not grudge him his "denazification" after the war.

His father had indoctrinated him with a mild degree of antisemitism, which was reinforced by some of his early friends. Later, he rather mellowed in this respect: he had many Jewish friends (one of whom—the Berlin *Kommerzienrat* Willy Levin—he immortalised in *Intermezzo*), and he took to his heart his Jewish daughter-in-law (now the hostess at his Garmisch villa), and did his best to protect her and his grandchildren from persecution; this, of course, necessitated special caution on his part.

His greatest librettist, Hofmannsthal, was of partly Jewish descent, and his admiration for Max Reinhardt, with whom he founded the Salzburg Festivals, knew no bounds. There was also much mutual respect and a friendly personal relationship between him and Mahler, whose symphonies he helped to introduce to the public.

All in all, his record is not free from blemishes. But most of his weaknesses sprang from the same root: he himself has expressed it neatly, though undoubtedly with deliberate provocativeness and exaggeration, in the famous letter to Zweig: "For me there are only two categories of human beings, those who have talent, and those who have not. For me, people exist only when they become the audience; whether that audience is made up of Chinese, Upper Bavarians, New Zealanders, or Berliners is all the same to me. . . ."

The ivory-tower outlook and the "sacred egoism" of the artist, certainly! But, true to this outlook, Strauss was—unlike Wagner—a generous colleague, never reluctant to serve the cause of those of his fellow-musicians who "had talent," including non-German composers like Elgar.

If one weighs all the evidence, the Israeli ban seems misplaced. National dignity is not really involved, and the ban operates to the detriment of Israeli music-lovers.

In 1947, two years before his death, the aged Strauss was welcomed in London, where Sir Thomas Beecham had arranged a Strauss Festival. I heard the 83-year-old master conduct his *Don Juan*, then already a classic for half-a-century, and I confess that it was one of the most moving experiences of my life. Marek, although not an uncritical observer, frequently reveals his share of such enthusiasm, and his book is none the worse for it.

\* George R. Marek, *Richard Strauss: The Life of a Non-Hero*. Gollancz. 45/-.

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## TWO EXHIBITIONS

### ALFRED BROD GALLERY

Economic crisis? Of course, it affects us all. The expensive restaurants are fuller than ever and the more expensive works of art are, the more you sell of them. In any case, this seems the conclusion which the A. Brod Gallery (24 St. James's Street, S.W.1) has come to. But there is a crisis: you can't get enough first-class paintings for sale any longer. Keeping this fact in mind one is astonished how this gallery upholds its standard of high quality. There is a beautiful still life by Floris van Schooten (17th century). The objects are arranged in a niche. A precious glass goblet, half filled with wine, stands in the middle and it is surrounded, among other things, by a smaller half filled glass and a partly peeled lemon. We know, of course, that these arrangements are meant to express the passing of everything, the vanity of human life. But this particular canvas seems almost made for an altar as a sacrifice of all our material longings.

It is often worthwhile to enquire into the provenance of old paintings. We see a tryptich Adoration of the Magi from the first half of the 16th century. It comes from the *Alte Pinakothek* in Munich. But why on earth should this famous museum have sold a picture? Apparently it bought some Impressionists at an exorbitant price. The director realised that he had overstretched his means and therefore found it necessary to sell paintings from the museum's magazine.

Just briefly: there is an interesting Judgment of Paris by Lucas Cranach the Elder and

an attractive Winter Landscape by Joost de Momper. I was especially charmed by a tiny Italian landscape with figures and ruins by C. Poelenburgh. Although conventional, its soft and mellow colours and its quiet harmony anticipate Corot.

Every year the Brod Gallery organises an exhibition of a contemporary figurative artist. This year we are treated to Views of London, Drawings and Watercolours by Marianne von Werther. These views are skilfully done. Some are almost Baroque in their restiveness. Others are almost monochrome, white and still, enlivened by touches of light blue or pink.

### ANNELY JUDA GALLERY

With it? What is "it"? Life, of course, as lived at this moment. But in our day and age it does not mean any longer what the aristocracy or meritocracy does. It gets its meaning from the masses. Thus you are not surprised that one of the latest London galleries (11-12 Tottenham Mews, W.1) lies amidst warehouses, workshops and other shops. You climb two pretty steep flights of stairs and then you arrive in a big well-lit room arranged with the fastidious simplicity of the very refined and soon you forget your thoughts of masses and "proles".

Mrs. Juda is, of course, no beginner as an art dealer. At the Molton and later at the Hamilton she and her partners most courageously sponsored the young and promising. This might be exciting, so she explains, but it is risky and expensive. Now that she is her own master she has decided to reverse

her policy. She will mainly deal in expensive pictures and sculptures and, as an extra, take the young and unknown ones under her wings. For the visitor at the "Annelly Juda" it is a delight to see works of Morandi, Kirchner, Rouault, Forain, Jawlensky and particularly Giacometti. There is a coloured sketch by the late Swiss master of a simple chair and a grey background which is a miracle of intense austerity. But unfortunately it falls into the category of the "expensive picture".

Amongst her permanent artists is Bernard Schottlander who was born in Mainz in 1924 and came to England in 1939. He was trained as a metal worker, served in the British Army, went to Art School and taught at the St. Martins School of Art. Now he works as a full-time sculptor. In front of Warwick University stands a huge sculpture of his.

At the moment Annelly Juda holds an exhibition of the Polish-French painter and draughtsman Balthus (Count Balthasar de Klossowski). He follows in the classical tradition of Ingres and proves that in spite of everything fine draughtsmanship has not died out and is a joy to contemplate.

### WESTFALIA JUDAICA

As a result of thorough research work, a comprehensive collection of documents referring to the early history of Jews in Westfalia has been compiled by Dr. Bernhard Brilling in co-operation with Oberstaatsarchivrat Helmut Richter under the heading "Westfalia Judaica" (Kohlhammer, Stuttgart, 1967).

Altogether the work carries the original texts of 200 documents. The first document dates from the year 1074, and the last ones deal with the persecutions of the years 1349-50. Several documents referred to business transactions have Hebrew notes on the reverse side.

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## CORRESPONDENCE BETWEEN TWO AUTHORS

### Hermann Hesse and Thomas Mann

The correspondence between Hermann Hesse and Thomas Mann was recently published,\* as far as it has survived the turmoil of the Nazi years. The letters which Hesse wrote before 1933 have vanished with many other valuable documents left behind in Thomas Mann's Munich house. What has been preserved makes up a slim but very important volume.

Hermann Hesse and Thomas Mann met for the first time already in 1904, introduced by their publisher, S. Fischer, at a reception in Munich. Thomas Mann was then 29, Hesse 27 years old; both had won early fame, Thomas Mann with the *Buddenbrooks* (1901), Hesse with *Peter Camenzind* (1904). But in every other respect they were very dissimilar, as Hesse recalls with evident amusement in his address on the occasion of Thomas Mann's 75th birthday (June, 1950).

The letters start in 1910 with one by Thomas Mann, in which he thanks Hesse for a note and then comments at length upon a review which Hesse wrote about *Königliche Hoheit*. This review is reprinted in the appendix, and the editor of the letters, Mrs. Annie Carlsson, has also added a certain number of well-chosen, relevant texts, thus enhancing the value of the volume considerably. The review, for instance, would otherwise be very hard to find; it helps us to understand Thomas Mann's remarks and acquaints us with Hesse's early appreciation of Thomas Mann's writing. Some of the letters as well as the mutual congratulatory epistles for the 60th, 70th, 75th and 80th birthdays have been printed before, dispersed among various collections of letters and memorial volumes. To have them gathered together in one volume helps us to see them in their right context and to gain insight into a very special and affectionate relationship.

\* *Hermann Hesse-Thomas Mann Briefwechsel*. Suhrkamp Verlag, S. Fischer Verlag, Frankfurt am Main, 1968. DM. 22.

Thomas Mann and Hesse are both masters of their craft; their missives, full of humorous touches and gentle encouragement, are a joy to read. During and after 1933 their friendship became closer. Thomas Mann, living in Switzerland in those years, had suffered the shock of severance from Germany and his German readers. In his distress he turned to Hesse, who had gone through a similar crisis during the First World War on account of his pacifist convictions, when he decided to leave Germany and to settle in Switzerland. With the years Hesse developed a salutary detachment from German affairs, an example of immense value for Thomas Mann in those upsetting times. He remembers with gratitude (January 2, 1941): "Ich vergesse nie, wie wir zuerst, nach dem Umsturz, der Nicht-Heimkehr, der Entwurzelung, bei Ihnen waren, und wie neiderregend, aber auch wie stärkend und beruhigend Ihre Existenz damals auf mich wirkte." From a greater freedom and distance Hesse was able to judge the events more dispassionately and therefore sometimes sounder than Thomas Mann. Neither of them is very optimistic about the future once the war is over. Both are outspokenly sceptical about a true change of heart of the German majority. Hesse, however, is willing to believe in a tiny minority and describes with understandable pleasure messages and gifts which had reached him from Germany within a few days from two strangers (June 24, 1948), one from a "Kantor in Halberstadt . . . eine tadellos gebaute und recht schöne Passacaglia und Fuge über das Thema meines Namens: H-ES-ES-E"; the other from a group of students of the Technical High School in Dresden, who had twenty-six of his poems translated and transcribed into Gothic!

The other recurrent theme in these letters, not surprisingly, concerns their writings. Both

are struck, when they discover the astonishing parallels in their respective works: Thomas Mann in Hesse's *Glassperlenspiel*, Hesse on Thomas Mann's *Doktor Faustus*. The fictitious biographer as well as the main subject, music, are the two most obvious of these strange coincidences. In addition, Hesse called a key figure in his book *Thomas von der Trave*, thus weaving a transposed portrait of his friend into the fabric of this, his last and most important work. Thomas Mann, thanking Hesse for the present of the book (April 8, 1945) acknowledges the tribute by signing his letter: "Ihr Thomas von der Trave." That the "shadow" of this Magister is called "Bertram", a tragic figure who is expelled from the community for his insufficiency, Thomas Mann most probably also noticed, but did not remark on. Ernst Bertram, professor of German literature in Cologne and for many years the most intimate friend of Thomas Mann, had turned a virulent Nazi; they became bitterly estranged. No news had yet been received from him in 1945. The whole painful course of this friendship is now revealed in their correspondence (Neske 1960) and the end in poetic disguise, imagined by Hesse many years earlier, comes very near the truth.

Especially moving are the few letters they exchanged during the war, when they lived far apart: Thomas Mann in Pacific Palisades, California, Hesse in Montagnola, Tessin. In one of them (November 13, 1940) Hesse mentions the agony his wife, Ninon, suffered—she was a Rumanian Jewess—when most of her family and friends were deported and killed. Thomas Mann on his part tells of his anxiety for the safety of his three eldest children who were serving overseas. In 1947, on Thomas Mann's first European trip, they meet again, and the letters which they exchange from then on become more and more serene with growing insight into each other's individuality and genius and with touching care for the other's work and welfare. Thomas Mann sums up their partnership on Hesse's 75th birthday (July 2, 1952): ". . . lieber alter Weggenosse durchs Tal der Tränen, worin uns beiden der Trost der Träume gegeben war, des Spiels und der Form."

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## BRUNO ADLER'S EIGHTIETH BIRTHDAY

It has often been lamented how misleading treacherous dictionaries are. The same is true of birth certificates. There are people who were born with a long grey beard of which they will never be able to rid themselves. There are others who were born with the gift of unending liveliness and curiosity. Dr. Bruno Adler falls into the second category. The little house in Hampstead which he so recently designed himself (to all intents and purposes) is a delightful proof of this.

It is a most happy coincidence that just now the great Bauhaus exhibition has come to London. From 1919 to 1924 he worked in Weimar at this institution as a kind of P.R.O. and a lecturer in the history of art. Some of the "Meister" became his close friends: Johannes Itten, Georg Muche, Oscar Schlemmer and Paul Klee.

In one of his books, "Kampf um Polna," he exposes the story of how an ordinary criminal trial was, by twisting and lying, misused for political purposes and how Thomas Masaryk was the only one who stood up and spoke the truth. But already before that Adler had a long conversation with the president of Czechoslovakia. At the German service of the BBC during and after the war he continued the good fight against stupidity, narrow-mindedness and cruelty in politics. Another of his books deals with the murderer of Archduke Franz Ferdinand, the young student Princip.

Between the wars Adler lived for many years in Berlin, where he collaborated at the Propyläen Weltgeschichte. In 1933, he returned to his native country—he was born in Karlsbad.

The list of his publications is quite long: he edited single and collected works by Adalbert Stifter and Matthias Claudius and he wrote the biographies of these two writers. Both were published again after the war, and the third

thoroughly revised edition of the Claudius biography is due in Germany in a few weeks.

Why this particular interest in two, to say the least, not very fashionable writers? (The books appeared under the pseudonym Urban Roedel.) Their author answers this question by saying he doesn't quite know. Perhaps there was a strange ambiguity in their lives. Stifter, so unexpectedly, committed suicide in a ghastly manner and Claudius, at a time the friend of Lessing, became a bigoted reactionary. Dr. Adler adds: "And isn't the same true of my other great preoccupation, Hans von Marées?"

There may be something in that. Yet I could imagine additional reasons. All three are off the beaten track. To the greatest extent they lived in their own private worlds and they did not allow themselves to be subjected to the fads and fashions of their time. They were in a way timeless, putting everything that was fleeting, easy, "with it", superficial in its place i.e. nowhere. They did not shout, they despised scandal, they knew that the most important events are the least conspicuous.

It is true, Bruno Adler befriended Karl Kraus and Else Lasker-Schueler who were eccentrics of another kind. But who can live a life of wide-ranging and lively interests without being caught up in the web of contradictions and surprises?

Adler himself cites a telling example. He was a friend of Paul Klee who was a greater revolutionary in his art. And yet in music with which he is obsessed he would vehemently stop at Beethoven without a fig of understanding for anything later.

It is this tension, this unerring feeling for true values, his great gift for friendship, his exacting intellectual standards that make us love and admire Bruno Adler.

A. ROSENBERG.

## DR. PAUL ROUBICZEK 70

The philosopher and Germanist, Dr. Paul Roubiczek (Cambridge), recently celebrated his 70th birthday. Born in Prague, he taught at several Central European universities until 1933. He has been associated with Cambridge University for a great number of years. Dr. Roubiczek has many scholarly works to his credit, several of which were translated into German, French, English and other languages. His most important books are "The Misinterpretation of Man" (1947) and "Thinking in Opposites" (1952).

## EHRENBURG'S JEWISHNESS

The first volume of poetry of Ilya Ehrenburg, the Soviet Jewish writer and journalist who died in 1967, includes an early poem called "To the Jewish People". The volume was part of the literary collection of a Russian Jew which he bequeathed to the Soviet National Library on his death. It was published in St. Petersburg (now Leningrad) in 1911 when Ehrenburg was 20 years old. The poem shows that Ehrenburg then considered there were only two alternatives facing Jewry—a return to the Jewish homeland or a holocaust.

## MELBOURNE LEADERS SUED

Four leaders of the Melbourne Jewish community are being sued for alleged slander by the editor of the recently closed weekly, "Australian Jewish Herald", published in Melbourne. Mr. David Lederman, who was the paper's printer and publisher, claims in the writs that the four defendants had spoken about him and the "Australian Jewish Herald" in a defamatory manner on various occasions. The defendants are leading members of the Victorian Jewish Board of Deputies and of the Zionist Federation of Australia and New Zealand.



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# THE GERMAN SCENE

## N.P.D. DEFEAT

The extremist National Democratic Party has suffered defeat in its first attempt to gain representation at local municipal council level. Only about 190,000 of the 3,665,051 voters in the recent Lower Saxony State local elections cast their ballots for N.P.D. candidates.

Political observers believe that one of the main reasons for this defeat is that, whilst during an economic depression voters want a radical change, in boom times they are in favour of middle-of-the-road parties. Other factors include the increasing demand from the Left for the N.P.D. to be banned; the West Berlin mayor's indication that he would ban the party in his city; the Soviet Union's claim that the United Nations Charter empowers it to intervene militarily in West Germany if a resurgence of neo-Nazism occurs there. The N.P.D. had gained representation in seven of the nation's eleven State Legislatures before this setback.

An arrangement whereby representatives of the Christian Democratic, Social Democratic and Free Democratic Parties in three rural communities in Lower Saxony organised joint lists of candidates with the N.P.D. for the council elections on September 29, caused widespread public protests in West Germany. It was stated that the local groups had acted against the strict instructions of the Christian Democratic Party. Herr Egon Franke, a member of the Bundestag in Bonn, said that any co-operation with the N.P.D. was a "political scandal" and Dr. Georg Diederichs, the Social Democratic Minister President of the State, condemned the attitude of the Christian Democratic Party's local leaders.

The "Zentralrat der Juden in Deutschland" sent a letter of protest to the C.D.U., S.P.D. and F.D.P., stating that the remembrance of the "Harzburger Front" should make the parties aware of the danger inherent in the organisation of such joint lists with the N.P.D. Adolf von Thadden, the N.P.D. chairman, told reporters in Bonn that the party was planning to spend 10 million marks in next year's general election campaign.

## NEW YEAR MESSAGE

Dr. Heinrich Luebke, the West German President, in a New Year message to the Jewish community, said: "May the renewed faith binding Jews and Christians in our country and marking German-Israeli relations be the guiding star for our future intentions and actions."

## GREETINGS TO GLOBKE CENSURED

Herr Klaus Schuetz, the Chief Burgomaster of West Berlin, sent greetings to Dr. Hans Globke on the occasion of his 70th birthday. Chancellor Dr. Kurt-George Kiesinger also sent congratulations to Dr. Globke, stating: "On this day you may look back satisfied on your work in the service of this country."

The Jewish Minister of Justice in North Rhine-Westphalia, Dr. Josef Neuberger, has sharply criticised Herr Schuetz for his action. Dr. Globke, State Secretary and close adviser to Dr. Konrad Adenauer, the former Chancellor, for some years, was the author of the legal commentary on the Nazi Nuremberg race laws.

## NEW BERLIN RABBI

At the Rosh Hashanah Service in Berlin, Rabbi Uri Thernal was introduced into his office as rabbi of the Jewish Community. Born in Berlin 28 years ago, he is the first member of the German-Jewish post-war generation to take up the position as a rabbi in the country of his birth. Uri Thernal and his family survived the war in Berlin by going into hiding. He later studied at the Leo Baeck College (London). In his inaugural sermon, Rabbi Thernal stated that he would devote his particular attention to education and youth activities.

## FORMER GOLDAP COMMUNITY

Readers who might be able to give information about former members of the Jewish Community in Goldap (East Prussia) should get in touch with: Landgericht (Entschaidungskammer), z.H. Herrn Gerichtsassessor Munzinger (Ref. Nr. 50 [WG] 546/66), 6710 Frankenthal (Pfalz), West Germany.

## "OBJECTIONS" TO "HEINRICH HEINE UNIVERSITY" IN DUESSELDORF

The fight for a dignified memorial to Heinrich Heine in his native town of Duesseldorf continues. In reply to repeated demands by Heine admirers inside and outside Germany for the erection of a statue of the poet, spokesmen of the City Administration drew attention to the fact that the Oberstadtdirektor had publicly suggested to name Duesseldorf's new University "Heinrich Heine University." In an open letter published by the Duesseldorf press the Director of Duesseldorf's public library, Dr. Eberhard Galley, referred to this suggestion and described an allegation that the resistance to the erection of a dignified memorial to the poet in his native town was due in any way to Heine's Jewish origin as a "nasty and unjustified accusation".

Less than two months later the *Duesseldorfer Nachrichten* reported that the efforts "to name Duesseldorf's University after the city's greatest son had not yet lead to any result."

Professor Windfuhr of Duesseldorf University, whose historical and critical book on Heine is due to appear at the end of 1968 and who strongly and actively supports this proposal, told to a reporter of the *Duesseldorfer Nachrichten* that some colleagues of the Faculty of Medicine had raised objections to a "Heinrich Heine University". Asked by his interviewer whether he knew the kind of objections raised Windfuhr replied: "I do not know them, but I would like to know them". He added that it would be in the public interest if the discussion of this question continued.

The whole history of the excuses by which over the past century Duesseldorf has evaded its natural duty to honour Heine, still remains to be written. May we hope that the "objections" to the "Heinrich Heine University" will not add a new chapter to this sad history?

F. HELLENDALL

## FAMILY EVENTS

### Engagement

**Schusheim—Kossmann.** — Mr. Michael Schusheim, son of Mr. and Mrs. Ruben Schusheim to Jennifer Kossmann, daughter of Mr. and Mrs. Henry Kossmann, of 22 Dawson Road, London, N.W.2, on September 28th.

### Marriage

**Back-Gottlieb.**—On September 26, at Westminster Synagogue, Knightsbridge, by the Rev. Dr. H. F. Reinhart, Mr. J. H. Back to Miss Marianne Gottlieb.

### Birthdays

The AJR Club expresses its very best wishes to its following members:

**Epstein.**—Mrs. Therese Epstein, of 70 Cleve Road, London, N.W.6, who celebrated her 75th birthday on October 16.

**Katz.**—Mr. M. Katz, of 4 Adamson Road, London, N.W.3, who will celebrate his 90th birthday on November 7.

**Laszlo.**—Mr. Laszlo, of 90 Guinness Trust, London, E.C.1, who celebrated his 70th birthday on September 12.

**Rosenbaum.**—Mrs. H. Rosenbaum, of 8 St. Cuthbert's Road, London, N.W.2, who celebrated her 70th birthday on October 23.

**Bab.**—Mrs. Erna Bab, of Leo Baeck House, The Bishop's Avenue, London, N.2, will celebrate her 80th birthday on November 3rd.

### Thanks for Congratulations

**Weiss.**—Miss Lily Weiss, of 8 Douglas Waite House, 73 Priory Road, London, N.W.6, wishes to thank the AJR Club and all her friends for the good wishes received on the occasion of her 70th birthday.

### Deaths

The AJR Club mourns the death of its member, **Mr. Grayblatt**, of 35 Balcombe Street, London, N.W.1.

**Liebergall.**—Mrs. Frida Liebergall (née Brenner), passed away on September 21st after a stroke, in her 87th year. Dearly beloved mother of Henry Liebergall, Eva and Henry Wolosker, and darling Omi of Vivien and Arleen.

**Lowenstein.**—The death was announced in our October issue of Mr. Ernst Leo Lowenstein. The address of his son, Mr. K. George Löwenstein is 35 Blenheim Gardens, Wembley, Middlesex.

**Unger.**—Dr. Bruno Unger, dentist, of 501 Mt. Albert Road, Auckland, New Zealand, formerly Berlin, passed away after a long illness. Mourned by his wife, son and family and relations, Auckland, Christchurch, London, New York.

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## THE MYSTERIOUS "N.G.O.s"

What are the N.G.O.s? How do they work and what do they do? What in particular are the consultative relations of international "Non-Governmental Organisations" with Unesco (the "United Nations Educational, Scientific and Cultural Organisation") and how do they actually co-operate with that important agency? The Standing Committee of the International N.G.O.s at Unesco felt the need to inform governments and others on these questions in a comprehensive manner in order to remove misunderstandings and ignorance about "these mysterious N.G.O.s". It entrusted Mr. A. Gillette with the writing of a booklet on "N.G.O.s and Unesco—what, why, how, and the results". (Copies are obtainable from the Secretariat of the Standing Committee, Unesco, Place de Fontenoy, Paris; the price is one dollar or its equivalent.)

Mr. Gillette is a master of lively interpretation on a subject which does not lend itself to a sensational "write up". "N.G.O.s are to governments as planets are to the sun. For the solar system to sustain life, the planets must be close enough to the sun to receive warmth but not so close as to be burnt". Thus Mr. Gillette explains in simple terms the difficult position of voluntary organisations *vis-à-vis* the states and their apparatus. N.G.O.s are engaged in the most diverse cultural, educational and scientific activities. The scope of interests may be vast or more narrowly defined. They comprise professional bodies, youth organisations and such old-established institutions as the League of Red Cross Societies and the International Co-operative Alliance. The World Jewish Congress is mentioned by Mr. Gillette among examples for "idea movements" whereas the Consultative Council of Jewish Organisations (whose British constituent is the Anglo-Jewish Association) is stated to belong to the "clearing house type". In addition to these two organisations B'nai Brith International, the International Council of Jewish Social and Welfare Services and the World Union for Progressive Judaism belong to the large family of N.G.O.s at Unesco.

A supplement directory to the brochure lists over 160 N.G.O.s which have consultative relations with Unesco and carries brief descriptions of their main aims and activities. The N.G.O.s vary in their conceptions on fundamental issues—just as the member states of Unesco. All of them, however, have in common the will to play an effective and worthwhile part in realising one of Unesco's primary aims—"to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the universal rule of law and . . . for human rights and freedoms".

In an almost English understatement, Mademoiselle J. Chaton, who presided over the N.G.O.s Standing Committee in the period 1966-1968, calls the excellent little book "a modest brochure". It is actually a valuable contribution to promoting better understanding of and between voluntary organisations on whose existence, intentions and activities not only professionals and men and women in committee rooms but others concerned with communal and international affairs should be adequately informed.

### HUMAN RIGHTS CONVENTIONS

The conference of non-governmental organisations on human rights recently met in Paris.

Three important resolutions were adopted at the conference. Working group No. 6, on cultural rights, under the chairmanship of Dr. William Korey, director of B'nai Brith U.N. bureau and the representative of the Co-ordinating Board of Jewish Organisations, unanimously adopted a resolution recommending that Governments give the maximum guarantees to ethnic and religious minorities to develop their own cultures. They also adopted a resolution, presented by Mr. Abe Karlikov, of the American Jewish Committee, in the name of the International League for Human Rights, calling on Governments to assure ethnic and religious minorities the right to establish contact with groups and associations outside the countries in which they live.

The third resolution, adopted by Working Group No. 2, asked that Governments be called upon to report regularly how they implemented the various conventions on human rights.

### Letter to the Editor

#### GERMAN-JEWISH HISTORIAN REMEMBERED

Sir,—This year the University of Bonn celebrated the 150th anniversary of its foundation. In the volume published on that occasion ("150 Jahre Rheinische Friedrich-Wilhelms-Universität zu Bonn. Bonn 1968") Prof. P. E. Hübinger wrote a detailed appreciation of his teacher, Prof. Wilhelm Levison (1876-1947). He characterised his important contributions to medieval studies and his outstanding achievement as academic teacher at Bonn University for 32 years. Levison's Jewish background and the experiences during the Nazi time—he left Bonn for Durham only in April 1939—are recorded carefully and with warm sympathy.

Yours, etc.

(Prof.) H. Liebeschütz

Liverpool.

## OBITUARY

### DR. OSWALD WOLFF

The publisher, Dr. Oswald Wolff (London), died on September 14 at the age of 71. The work for mutual understanding between his country of birth and his country of adoption was particularly near to his heart. This attitude of his is reflected in the kind of literature he selected for production by his firm as well as by his activities on behalf of the Anglo-German Association, of which he was an executive committee member. He was also a co-founder and committee member of the Independent Publishers' Guild.

Dr. Wolff is survived by his wife, Ilse, who was the librarian of the Wiener Library, and his son, Heinz, who holds a responsible position with the Medical Research Council.

### FRANZ REIZENSTEIN

When this issue went to press it was learned with deep regret that the composer and pianist, Franz Reizenstein, died of a heart attack on October 9, at the age of 57. An appreciation of his personality and work will be published next month.

### MRS. CILLY NEUHAUS

Mrs. Cilly Neuhaus died in New York in her 84th year. Together with her husband, Rabbi Dr. Leopold Neuhaus (Rothenburg 1879—Detroit, U.S.A. 1954), she survived three years' imprisonment in Theresienstadt. She was an active social worker, and a board member of the Juedische Frauenbund in Germany. After the liberation, Rabbi and Mrs. Neuhaus returned to Frankfurt where they had lived from 1932-1942. They stayed there for one year and helped the survivors of the Holocaust. Mrs. Neuhaus was a scion of the Carlebach family.

### MR. JULIAN SINGER

Mr. Julian Singer (Glasgow), recently died after a heart attack. Until he had to give up his activities for reasons of health, he was for many years chairman of the Mutual Refugees Aid Society (M.R.A.S.) and a committee member of the local AJR Glasgow Branch. His devotion to the well being of his fellow refugees will be gratefully remembered by all who knew him.

### MR. HERMANN C. FABIAN

It is learned with regret that Mr. Hermann C. Fabian passed away recently. For several years he voluntarily assisted the AJR Social Services Department, especially by organising courses in leather work for unemployed former refugees, thus enabling them to take up positions in this trade. Later, he was a voluntary helper in the Greeting Cards and Publications Department of Youth Aliyah.

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## ISRAEL'S POPULATION PROBLEMS

Israel's Jewish population grew by only 1.7 per cent last year—the smallest increase in the present decade. Their birth-rate of 17.3 per thousand looked even smaller when compared with the fertility rate of 45.4 in the Arab sector of the country. Lower immigration and bigger emigration also contributed to the almost static population figure.

Israel in her pre-June war borders but including East Jerusalem has 2,805,000 inhabitants—2,417,000 Jews; 362,000 Arabs; and 26,000 Druses. Since September, 1948, the number of Arabs living in Israel has increased four-fold. This is not only the result of a growing birth-rate, which at present is the highest in the world, and the consequence of the incorporation of East Jerusalem with its 65,000 citizens—every fourth Arab now in Israel had been admitted to the country in the framework of the unification of families.

As the average life-span has reached a ceiling and the birth-rate has slowed down, the population is getting older. Here, too, differences between the Arab and Jewish sectors are noticeable. Half of the Arab population, yet only 30 per cent of the Jews, are under 15 years old.

Birth-rates always go down as living standards improve. Moslem women might expect to have an average of 9.7 children in the course of their married life; Christian Arabs who in general are in a higher social class—4.3; and Jewish women 3.4 children. The second generation of Jewish immigrants from Oriental countries refuses to set up such large families as its parents used to do.

Even if it were possible to increase the growth in the Jewish sector by an annual five per cent—and at present there are no signs of it—it would take a decade till the Jewish population reached the desired 4 million mark. Should the present-day rate of increase in the Arab sector continue, there would be 3.2 million Arabs by the time the Jews number 4 million—and this calculation does not take account of the Arab population in the occupied territories.

Ninety-four per cent of the Israelis are concentrated in an area which covers no more than 40 per cent of the country; 1.8 million

people live in the larger towns. In other words—the dispersion of the populace, long planned and often postulated, has not succeeded to any measurable degree.

With the rising standard of living the number of private cars has sharply increased, in spite of high taxes and customs duties—since 1962 from 23,000 (4.1 per cent of all families) to over 95,000 (15 per cent of all families). Trips abroad by Israelis—always a good criterion of prosperity—have made a big forward jump in the same period, from 17,000 to 130,000.

Prosperity, however, does not express itself in material goods only. In the past six years the number of public libraries, too, has increased by 76 and has now reached 206. Especially remarkable is the growing number of museums which since 1960 has swollen from 97 to 127. Sixty-four of them are devoted to archaeology—a national pastime of the Israelis.

### THERESIENSTADT MEMORIAL IN GIVAT CHAIM

When the survivors of the Theresienstadt Concentration Camp met in Kibbutz Givat Chaim (Ichud) on the 20th anniversary of the liberation of the camp, they decided to commemorate Theresienstadt by the erection of a "Beth Terizin" in the kibbutz. Its library and study facilities are to be dedicated to the history of the Theresienstadt Ghetto, and the Memorial Room is to display a list of all camp prisoners. To implement the scheme, a "Theresienstadt Martyrs Remembrance Association" was founded under the chairmanship of the present Israeli Ambassador to Austria, Seew Shek. The building work is to start shortly. Its progress will depend on the co-operation of former camp prisoners and of people whose nearest ones perished in Theresienstadt. The association's members in Israel have already committed themselves to pay 10 per cent of one month's income. The committee has asked "AJR Information" to bring the project to the notice of its readers. Any donations should be sent to the account of the "Theresienstadt Memorial", Nr. 7245 at the Bank fuer Gemeinwirtschaft, Frankfurt/Main. Further information may be obtained from: Professor Dr. Berthold Simonsohn, 6 Frankfurt/Main, Grueneburgweg 139.

### IMMIGRATION FIGURES

The director-general of the Jewish Agency has announced that a total of 28,000 immigrants to Israel is expected by the end of the year. Mr. Moshe Rivlin said that most of them are from Britain, North America and France. The number arriving from Britain has doubled to 120 a month and this figure is expected soon to reach 200 a month.

The Agency has been compelled to reject applicants for immigration because of a housing shortage, particularly in Jerusalem.

Mr. Leo Dultzin, the treasurer, reported that only 3,200 immigrants would arrive from the United States this year instead of the 5,000 who would have come if homes had been available in Jerusalem.

### REFUGEES FROM ARAB COUNTRIES

According to Mr. Gaynor I. Jacobson, executive vice-president of United Hias Service, the world-wide migration agency, nearly 25,000 Jews fled from Tunisia, Morocco, Libya, Egypt, Lebanon and other Arab countries as a result of the Six-Day War.

In Hias's annual report issued in New York, Mr. Jacobson states that more than 49,000 Jewish men, women and children were given resettlement and related assistance by the service last year, including 6,242 migrants and refugees who were helped to find new homes in Western countries.

At the end of 1967, 14,744 people were registered with the service for emigration, the highest number since the Hungarian Uprising of 1956. About £830,000 was expended last year, and the service expects to spend nearly £1 million this year helping about 59,000 Jews.

### RETIREMENT OF GERMAN PRESS CORRESPONDENT

Rudolf Kuestermeier, for many years the Israel correspondent of the Deutsche Presse-Agentur, recently went into retirement. Before 1933, he was one of the leaders of the Social Democratic Students movement and of the Deutsche Friedensgesellschaft. He was a concentration camp prisoner throughout the twelve years of the Nazi régime. After the end of the war, he, together with Erich Lueth, initiated the "Peace with Israel" action. After the establishment of the State of Israel, he was the first correspondent from Germany admitted to that country. He has been a most helpful friend to the young State throughout the years and has decided to remain in Israel also after his retirement.

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