

## INFORMATION

ISSUED BY THE

ASSOCIATION OF JEWISH REFUGEES IN GREAT BRITAIN

Ernest Hearst

THE ADMINISTRATIVE STRUCTURE  
OF GENOCIDE

What will people make of the twentieth century two or three hundred years hence? Will the emphasis be put on the scientific and technological developments which altered not only the physical and social terms of man's existence, but enabled him to leave the confines of his native planet and set foot on the nearest stars of a beckoning universe? Or will the perspectives of history be dominated by the century's equally monumental aberrations, by its propensity for organised brutality and premeditated millionfold mass murder?

These are questions the contemporary asks not so much of the future as of himself. Can he justifiably look forward to the world his children will have to inhabit, or must any hopeful anticipations be immediately modified by the unspeakable horrors he has lived through or witnessed? Can the future, he wonders, liberate itself from a past which betrayed the im-memorial belief in human perfectibility and progress. How widely shared is this belief anyway? Perhaps it belongs only to the inherited, mental furniture of a now aging generation, which appears to its offspring as an outdated antique, irrelevant and unsuitable to their style of living.

Be that as it may, for those who lived through the holocaust years, the traumatic question remains how could these enormities be perpetrated in our age; and not in far-away places by primitive people, but here in Europe in the heartland of civilisation. H. G. Adler in his monumental 1,076-page *Der Verwaltungsmensch, Studien zur Deportation der Juden aus Deutschland* (J. C. B. Mohr, Tübingen, DM 120) tries to answer this question.

'How was it done', he asks in his foreword. 'How did it become and was made possible? Who formulated and transmitted the orders? What actually happens, if one does not simply expel, as it has become since 1945 an increasingly and terrifyingly accepted practice in Europe, Asia and Africa; but when—so to speak according to barbarically ordered procedures—a human being is against his will uprooted from his familiar surroundings, deprived of all—or almost all—his human attributes, is legally expunged and in this way administratively eradicated, long before being actually murdered.' Using the vast amount of evidence an assiduously form-filling Nazi bureaucracy bequeathed posterity, the author, helped by the hitherto undiscovered archives of the Würzburg Gestapo containing more than 24,000 documents, has been able to follow these 'barbaric procedures' in minute detail. Pains-takingly, step by step, the road towards the 'Final Solution' is being retraced. The official decrees ruling the initial disfranchisement and identification of Jews, their subsequent segregation, the confiscation of their property in accordance with exact inventories they themselves were compelled to provide, the direc-

tives concerning their deportation, the organisation of their transports and finally the various fates marked out for the doomed on arrival at journey's end are all closely studied. This scrutiny of the administrative structure of genocide is followed by recording individual fates, fossilised in the reports of a watchful scribbling officialdom. Much of what Adler relates in great detail has been told before and more generally in G. Reitlinger's *Final Solution* or Hilberg's *The Destruction of European Jewry*. But what gives this work its particular relevance—apart from investigating the role played by the German bureaucratic apparatus—is its concentration on the specific and the individual.

## My Lai not Auschwitz

While one fears that so voluminous and expensive a book will necessarily have a readership confined to academics and other professional researchers into the immediate past, its appearance and the wealth of documentation it presents is nevertheless timely enough. For the process by which the events of thirty years ago have been absorbed into our consciousness and form part of our political language, has tended to dim the enormity of the horror. This happens whenever trendy radicals taunt the police with shouts of Sieg Heil, or as was recently the case, when progressive and politically enlightened producers of a television documentary on the Nuremberg War Crime Trials encouraged the scriptwriters to draw parallels between Auschwitz and My Lai. Now My Lai was dreadful enough to shock eventually even the military who condoned and tolerated it, not to mention public opinion in America and the rest of the world. But for all the terrible and insensate slaughter of men, women and children. My Lai was not Auschwitz, and to try and draw parallels between them, really amounts to equating coldly planned and ravenously organised crime with the homicidal outburst of a fearful, frustrated and brutalised soldiery. For those who perished, the difference may be meaningless—although one was a quick death and the other a slow darkly apprehended, inexorable agony—but for those who survived and want to prevent the recurrence of such enormities, it is profoundly relevant to distinguish between the two kinds of savagery and their motivation.

Indeed it seems to be the whole purpose of H. G. Adler's research to demonstrate how this slaughter of people in their millions, was—owing to the texture and conventions of the society in which it was enacted—first transformed into the almost innocuous sounding abstractions of official directives eagerly formulated by a reliably callous civil service. Take for instance the notice sent by the *Reichsfinanzministerium* to various *Ober-*

*finanzpraesidenten* throughout the Reich (4.11.1941). 'During the next few months Jews not working in economically essential industries will be removed to a town in the Eastern territories. The property of Jews so removed will be taken over by the Reich. Each Jew will be allowed to take with him 100 RM. and 50kg. luggage.' What the reality of such a 'removal to a town in the Eastern territories' looked like has been described in a report submitted by Jewish, Quaker and Red Cross organisations to Herr Lammers, head of the Reichs Chancellery and forwarded by him to Himmler (14-3-1940).

'The deported were stripped of all their possessions. They were not even allowed to keep their hand luggage and the women had to surrender their handbags. Some people who, because of the bitter cold, had tried to wear several coats or pieces of underwear on top of each other, had their coats taken away. . . . The deported arrived in Lublin with nothing but what they stood in. . . . They were then moved on to the villages of Piaski, Clusk and Belcyce about 17-19 miles away from Lublin. In a temperature of -20 degrees centigrade men, women and children had to make their way to these villages along snow-covered roads. . . . During this march which lasted more than 17 hours, 72 of the approximately 1,200 deported collapsed by the roadside, many of them aged and up to 86 years old. Most of them died of exposure. Among them a mother who had carried her three-year-old child in her arms, trying to protect it with her clothes from the cold, until, totally exhausted she collapsed in this position. . . . Arrived at their destination it was up to the deported to find accommodation in the already overcrowded huts and houses of the native Jews. . . . The deported had to look for shelter in barns, sheds and stables, and as apart from black bread there is no food and the hygienic conditions are appalling the daily death toll is mounting particularly among the aged and the children. . . . The situation is further aggravated by the complete destitution of the deportees; lacking even cooking facilities, they must slowly perish'.

It would be easy to quote other documents equally harrowing or murderous directions couched in equally bland officialese. But this is hardly necessary, for readers of this paper know about the extermination camps; and their own experience with Nazi bureaucrats allows them to believe that the eventual annihilation of German Jewry was achieved in accordance with neatly phased and punctiliously executed orders. The author therefore devoted the second part of his book to an investigation into all aspects of the administration apparatus, the way it transmits and even generates state power and how in Germany—and by implication in all modern industrialized societies—it became increasingly powerful, threatening to enslave the individual it was originally meant to serve. While the erudite enquiry into the history and dynamics of administra-

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## THE ADMINISTRATIVE STRUCTURE OF GENOCIDE

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tion will only be fully appreciated by sociologists or political scientists, the warning the author sounds against the uncontrolled growth of the administration complex, culminating in the "Administrated Man", the *Verwaltete Mensch* of the book title, is plain enough even for the uninitiated.

"Knowingly or unknowingly administration all too readily regards itself as executive power, an ambition it always nurtures but which is fully realised only in totalitarian regimes. There it succeeds all the readier because the men in power who have usurped the government and are accountable to no one, do depend on the administrative and executive bureaucracy and particularly on its drafting and form-filling clerks over whom they seem to hover so intimidatingly. It is this class which—unlike in the times of the ancient tyrants and despots—now does the work for the dictator and his henchmen. However much they may ridicule these penpushers and their paper-work, the administrative rules which suddenly begin to govern the citizens had nevertheless to be clearly formulated and tidily registered, even though as they are inherently evil, recourse to obfuscating circumlocution became often inevitable. In this way—and this book bears witness to it—the deportation of German Jewry was accomplished".

Here, and with all one's admiration for the author, one must join issue with him. Although aware of the threat to individual freedom posed by the proliferating tentacles of the administration apparatus and conscious of the need to limit its prerogatives constitutionally one wonders, nevertheless, whether the existence of a docile and accommodating bureaucracy was either the cause of or an important contributing factor to the persecution and eventual massacre of German Jews. Indeed one would almost hope this had been so, for then merely legal safeguards would suffice to tame the terrifyingly savage and murderous forces which seem to dominate our century.

The destructive power of the forces has, however, remained demonstrably unaffected by the existence of bureaucratic structures although where at hand, they were, of course, put to use. The "Final Solution", the murder of six million Jews, was the *Bon Pensants*, the well intentioned liberals were led to believe for a long time, something so unimaginably frightful, something so out of keeping with the underlying thrust and ethos of the twentieth century as to represent a novum, an anti-human infamy *sui generis*. Alas even this is not the case. In the process of dekulakisation and collectivisation in the

USSR throughout the 'thirties other untold millions were uprooted, deported, starved or worked to death. Like the Würzburger Gestapo files, the archives of the Smolensk Party Headquarters for the period of 1917-1938 give a detailed official account of the persecution and destruction of the Soviet "class enemy". They first fell into German and after the war into American hands and were edited and published under the title *Smolensk under Soviet Rule*.

"In February 1930 directives were received to divide all Kulak households into three groups according to the danger they presented to the Soviet authorities. "The counter-revolutionary kulak active" to be arrested by the OGPU, "certain elements of the kulak active" to be deported to "far-off" parts, and the remaining kulaks to be resettled locally on swamp lands, eroded areas and other soil in need of improvement."

If the realities of the deportation and resettlement did not differ essentially from those endured by the Jews, the bureaucratic apparatus responsible for the liquidation of the alleged "enemies of the people" proved to be infinitely less efficient and compliant than its Nazi counterpart. There was popular resistance. "Now they are taking bread from the kulaks", villagers grumbled, "tomorrow they will turn against the middle and poor peasant". When a local official insisted on leaving enough grain to the kulaks for sowing and feeding the children, he was reprimanded by his superior. "... don't think of the kulak's hungry children, in the class struggle philanthropy is evil".

In its terrible bluntness this direction answers Adler's initial question "How was it done?" It was done and made possible by the single-minded and merciless determination of the despots in control, to pursue the mirage of their aggressive, messianic ideology irrespective of the cost in human suffering or lives. The instruments of coercion they used or developed certainly do not touch the heart of the problem. Significantly the exhortation "not to think of the kulak's hungry children" is paralleled by Himmler's contempt for soft-hearted Germans who all knew at least one "decent Jew" and his glorification of the "unsung heroism" of his SS who cleansed Germany of the "race enemy", however repugnant the procedure. These assaults on a civilisation based on the sanctity of human life have another feature in common. They were mounted in the face of a knowing yet stonily indifferent world.

"We thought that the free and powerful peoples of the West would find it intolerable that a neighbouring people should be oppressed as if they were apes or cattle . . . . But the fact remains that six million

people living in Europe were dying . . . . If the rest of the world had threatened to intervene at this moment the lives of a million or more people might have been saved . . . . They abandoned their . . . . brothers so that their agreeable state of general tranquility might continue".

So a bitter Solzhenitsyn commenting, on the officially imposed Ukrainian famine of 1934. (Times Literary Supplement, 23.5.1975.) A few years later the free and powerful peoples of the West were equally unwilling to endanger their agreeable tranquility by any action on behalf of the doomed Jews.

However, if we believe the horrors the world has lived through have sharpened its sensitivity to human suffering or widened its compassion, we are profoundly mistaken. When in the spring of 1975 the victorious Khmer Rouge marched the about one-and-a-half million inhabitants of the Cambodian capital Phnom Penh—including the aged, the infirm and the young—off to be resettled on the land, the world again refused to be disturbed. Nobody seemed particularly concerned. No Foreign Ministers were asked to make representations and the militant, if selective, defenders of human rights at the United Nations failed to raise their voice.

As one sadly wonders how many mothers collapsed by the roadside under the blazing Cambodian sun almost in the same position in which a generation earlier her Jewish sister froze to death in the snows of Poland, one is almost inclined to ask the author of *Der Verwaltete Mensch* to write another book extracting from the available documentation on the various extermination systems the common denominators which enabled them to thrive so hideously and thus to invalidate all the achievements in other fields of human endeavour.

### NEO-NAZIS IN WEST GERMANY

The Chairman of the West Berlin Jewish Community, Heinz Galinski, launched a protest against anti-Semitic publications distributed by a so-called "Circle of Friends of the NSDAP" from a Hamburg address. They described Galinski, Simon Wiesenthal and other anti-Nazi campaigners as "accusers of the German nation", adding "we all know what we can do about it—and we must do it". Readers are asked to study Hitler's "Mein Kampf" in order to discuss it at their regular meetings. Galinski warns against any tendency to dismiss such publications as the acts of a lunatic fringe and stresses: "We all know what the ravings of even a small number of political psychopaths can lead to. We should never forget the lessons of the past."

Albert Krueger, a 60-year-old Celle business man, accused of murdering 170 people in a concentration camp in White Russia, said in court that Jews and gypsies were members of inferior races who had done no work during the war, but had roamed the countryside committing thefts. The White-Russian population had therefore supported their extermination.

### A MONSTER TRIAL IN FRANKFURT

In 1963, Hubert Gomerski, SS supervisor in the Sobibor death camp in Poland, was sentenced to life imprisonment for mass murder. He was released in December 1972 to await the result of his appeal. The appeal trial started in November, 1973. Recently the judge and jury went to Poland to inspect the remains of the camp and interview survivors. During the visit, the judge knelt at the Sobibor and Maidanek memorials and laid down flowers. After his return, the accused asked for his removal as he seemed to be prejudiced. This request was refused by the authorities. Gomerski had intended to accompany the jury to Sobibor, but had been refused a visa by the Polish authorities. So far, more than 100 witnesses have been heard,

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# HOME NEWS ANGLO-JUDAICA

## CARDINAL HEENAN

### A Friend of Jewry

At the annual conference of the Council of Christians and Jews—the late Cardinal Heenan, the Archbishop of Westminster, said that the need for the Council had not yet disappeared. Even if there were no overt antisemitism, "it still smoulders under the surface—sometimes called anti-Zionism—and could break out again". The Archbishop of Canterbury, Dr. Donald Coggan, told the meeting of his deep personal gratitude to Judaism. He said he had come into contact with many Jews, which had led to precious friendships, since his undergraduate days at Cambridge. Judaism had also given him a love for the Hebrew language which he had learnt as a boy and taught at Manchester University.

The Buber-Rosenzweig medal was presented to the Rt. Rev. George Appleton, former Archbishop of Jerusalem, by the Rev. Dr. W. P. Eckert on behalf of the German branch of the Council, in acknowledgement of his devoted services for better understanding between Christians and Jews in Israel.

## CHIEF RABBI AND ARCHBISHOP IN JOINT BROADCAST

In a broadcast on Radio London's programme "You Don't Have To Be Jewish", the Chief Rabbi, Dr. Jakobovits, and the Archbishop of Canterbury, Dr. Coggan, made a joint appeal for the revival of moral values as a response to the present ills in British society. Dr. Jakobovits said the remedy was a return to a healthy attitude towards work and the curbing of vested interests in the spirit of love in the original Hebrew meaning: a capacity to give.

On the following day, the Chief Rabbi and the late Cardinal Heenan spoke at a reception to mark the anniversary of the Second Vatican Council's Declaration on the Jews. The Chief Rabbi saw in the declaration one of the most important turning points in the history of human relations. Cardinal Heenan stressed that the declaration had outlawed antisemitism in the Roman Catholic Church and banished for ever the belief that the Jews were an accursed race.

## OESTERREICHISCHE SOZIALVERSICHERUNG

Die oesterreichischen Sozialversicherungs-Pensionen werden ab 1. Januar, 1976, um 11-15% erhoeht.

## ERASMUS PRIZE FOR SIR ERNST GOMBRICH

Sir Ernst Gombrich, director of the Warburg Institute and author of "The Story of Art" and "Meditations on a Hobby Horse" received the Erasmus Prize at the Vincent Van Gogh Museum in Amsterdam in recognition of "contributions to developing relations between the visual arts and the public". He shares the award which was presented by Prince Bernhard of the Netherlands, with Dr. Wilhelm Sandberg, the former director of the Amsterdam Museum.

## APPOINTMENTS

Lord Goodman has been appointed president of British ORT. He is also President of the Institute of Jewish Affairs and Chairman of the Jewish Chronicle Trust. Next year he will become Master of University College, Oxford. Mr. David Young was made chairman of British ORT in succession to Mr. Gabriel D. Sacher who has resigned in order to live overseas. He will, however, remain a member of the World ORT's governing bodies.

Lord Nathan has been elected chairman of the council of the Royal Society of Arts, an office held by his father from 1961-1962. This is the first time in the history of the Society that the office has been held by a father and son.

## BOYCOTT HITS BRITISH JOBS

Mr. Stephen Wills, director of the semi-official British Overseas Trade Group warned businessmen that British business and jobs were being lost to competitors because of unjustified fears of the Arab boycott. Mr. Wills said that some competitors, especially the Germans, had realised that they could do profitable business with both Israel and the Arab States. He cites the example of a British company manufacturing telephone equipment which refused an Israeli order with a view to get larger orders from the Arab world. As these did not materialise, the firm had to close down a factory employing 500 workers. West Germany had now overtaken the UK as Israel's second largest supplier (after the US).

Mr. Geoffrey Finsberg, Conservative MP for Hampstead, provided the Secretary of State for Trade, Mr. Peter Shore, with evidence that a nationalised concern apparently submitted to the boycott. Mr. Greville Janner, QC, Labour MP for Leicester, raised the question of British Leyland which had stated in a letter to the German-Israel Friendship organisation that it was the company's policy not to supply vehicles for export to Israel. Mr. Gerald Kaufman, Under-Secretary for Industry said in reply that in the Government's understanding, Leyland "do in fact supply the Israeli market with vehicles". Leyland which is about to receive large sums from public funds, intends to establish a factory in Egypt.

## BBC PROTECTS JERUSALEM CORRESPONDENT

A group of members of the Council for the Advancement of Arab-British Understanding demanded in a letter to *The Listener* "an impartial enquiry into the Zionist bias" of Michael Elkins, the BBC's Jerusalem correspondent. The letter was signed by Sir Anthony Nutting, a former Foreign Office Minister, three former Ambassadors to Arab countries, and three MPs (two Labour, one Tory). Sir Charles Curran, the BBC's director-general, described Elkin's accuracy, objectivity and integrity as unchallengeable and said that he was prepared to publish both the complaints and his comments, leaving the decision to public opinion "where it properly belongs". The letter in *The Listener* marked the climax of a campaign against Elkin which had been going on for some time, alleging that his Jewishness and "self-proclaimed Zionism" coloured his broadcasts from Israel both by omission and commission.

With acknowledgement to the news service of the Jewish Chronicle.

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## Rabbi writes Libretto for Cantata

Rabbi Dr. Albert Friedlander has written the libretto for a cantata "The Five Scrolls" which is based on the Bible. The music was composed by Donald Swann. The work was inspired when Mr. Swann heard Dr. Friedlander give a talk on the Jewish faith and its music at Southwark Cathedral. The cantata was given its world première at the Westminster Synagogue before going to the United States. It carries a message of reconciliation among the nations of the world and will be heard at Temple Emmanuel and the Cathedral of St. John The Divine in New York, Boston, Philadelphia and at various universities, synagogues and churches in America and later in Jerusalem.

## Oldest club in East End to be sold

The Brady Club and Settlement, the oldest-established Jewish youth club in the East End has been forced to put its premises on the market because of a deficit of £8,000 and a considerable bank overdraft. They will probably be sold for over £250,000 to the Spitalfields Project, run by the GLC, ILEA and Tower Hamlets Council and financed by the Home Office. It is hoped to open a community centre for local residents where Brady would be allowed to continue its youth club on two evenings per week.

## Eminent Guests at Ben Uri Art Gallery

The Ben Uri Art Society and Gallery recently celebrated their 60th anniversary at a reception attended by Mr. Hugh Jenkins, Minister of State; Sir Robert Mayer, CH, one of its oldest supporters; Arnold Wesker, the playwright; and the Israeli Ambassador, Mr. Gideon Rafael. The chairman, Mr. Alexander Margulies, announced that the Society was going to buy more works by new artists, to sponsor new writings and new music and to make its permanent collection fully representative. Mr. Jenkins took as his cue the biblical description of Bezalel Ben Uri as a man "with the ability to think thoughts and to devise skilful works". At the end of the reception, an appeal was launched.

## Students Union bans Jewish members from rally

The Strathclyde Students' Union, Glasgow, refused Jewish students entry to a rally in support of Palestine and Dhofar (Oman) on the grounds that the admission of Zionists might prejudice security. The meeting was addressed by Said Hammammi, PLO representative in Britain. A protest gathering was mounted by the Glasgow Students' Society. The organisers of the rally had circulated a "draft document" for the setting up of a united anti-Zionist students' organisation.

## Mayoral visit to synagogue

Councillor and Mrs. Norman Hirshfield, the mayor and mayoress of Barnet, paid a visit to the Golders Green Synagogue, Dunstan Road. After the Service Mr. Alfred Woolf, president of the Synagogue, presented the couple with Rabbi Newman's book "The life and teaching of Isaiah Horowitz".

## New cemetery in Edgware

A cemetery shared by the West London Synagogue, the Spanish and Portuguese Congregation and the Union of Liberal and Progressive Synagogues was opened at Edgwarebury Lane, Edgware, Middlesex. At the opening ceremony a tablet was dedicated to the memory of the six million Jewish martyrs.

## BBC pledge

The BBC will make certain that there will be no political bias in programmes transmitted during the Islam Festival next April. The assurance was given by Sir Charles Curran, the BBC's director-general.

# NEWS FROM ABROAD

## UNITED STATES

### Murdered for not carrying money on the Sabbath

Mr Israel Turner, a 54-year-old businessman, was killed outside his home in Brooklyn by a young Black, who was disappointed not to find any money in his victim's pockets. Mr Turner, an Orthodox Jew, was returning home from a Friday night service and carried neither money nor keys. His funeral turned into a mass demonstration against the increase of crime in the neighbourhood. Young blacks and Puerto Ricans in the area reacted by shouting "Hitler was right". A fight between them and enraged mourners, some of whom had Auschwitz tattooed numbers on their arms, ensued and had to be broken up by the police. Mr Turner and his wife had both survived Auschwitz.

After the murder Orthodox rabbis debated whether it would be permissible to carry money in order to save life, as it was well-known that killings of mugged persons are not uncommon if they have no or not sufficient money. Rabbi Emanuel Rackman of the Fifth Avenue Synagogue, an Orthodox scholar, said that he had already stated that it would be permissible to carry money in a handkerchief, a hat or a belt, but not in a pocket, wallet or purse.

### America to Leave Geneva Organisation

The United States are to withdraw from the International Labour Organisation in Geneva to which they have belonged since 1934, because it allowed the Palestine Liberation Organisation to participate in its activities. In recent years the US have contributed a quarter of the organisation's budget.

### Discrimination in Universities

The University of California in Los Angeles has been accused of discriminating against white applicants in favour of racial minority students. The case was brought by an American of Norwegian extraction who claims that he was denied a place in the medical school because he is white. The Anti-Defamation League of B'nai B'rith and the Order of Sons of Italy in America have filed a joint "friend of the court" brief.

### Education and Income

A survey conducted by the Ford Foundation has shown that Jews have both the highest average income and the highest level of education among American citizens. They are closely followed by Irish, Italian, German and Polish Roman Catholics. Average income in 1974 was \$13,340 (about £5,500), the average length of schooling 14 years.

## ARGENTINA

### Repentance of an S.S. Officer

The former SS stormtroop-leader Werner Sellmann, who had found refuge in Buenos Aires after the war, left his large fortune to charities in Israel. In his will he stated that he wished to try and assuage to a small degree the sufferings which he and his friends had inflicted on the Jews between 1933 and 1945.

### Antisemitic Periodical

A new antisemitic periodical *Restauracion* has appeared in Buenos Aires. The paper described Hitler "as the saviour of Christian civilisation" and referred to the widely read daily paper *La Opinion* as "the newspaper of the Sanhedrin".

## UN REVERSE THE PSALMS

A cantata written by the Austrian composer Gottfried von Einem for a celebration of United Nations Day had as its text part of the 121st psalm, but omitted the line "Behold, He that keepeth Israel shall neither slumber nor sleep". Mr Chaim Herzog, Israel's chief UN representative, protested at the omission and refused to attend the concert. The composer claimed to have used an abridged version of the psalm in a German Bible. The Temple University Choir, which participated in the concert, also protested, whereupon Mr. von Einem offered to compose a special song for them, "The Keeper of Israel".

## MEXICO

### The President's Honorary Doctorate

The students of Tel Aviv University asked President Echeverria of Mexico to return the honorary doctorate awarded to him during his recent visit to Israel. Mexico supported the anti-Zionist vote at the United Nations.

## CANADA

### Olympic Terror Plot

The Royal Canadian Mounted Police have been asked to investigate rumours of a Palestinian conspiracy to commit acts of terror at the Olympic Games in Montreal next year. The suspects are said to include the Ontario leader of the PLO and a bomb expert, known for his sympathy with the PLO before his immigration to Canada.

## AUSTRALIA

### "Jew of the year"

German born Mr. Gus Hines, the president of the South Australian Jewish Board of Deputies, has been named Australia's "Jew of the Year" for his outstanding contributions to the community. Since arriving in Australia in 1940, Mr. Hines has been active in Zionist and sporting activities. In 1972, he was awarded the OBE. He has been asked to become 1976 chairman of the South Australian Red Cross Door-knock Appeal and is a governor of the New Opera Foundation in the State.

## FRANCE

### Protest against anti-Zionism

At the annual congress of LICA (International League against Antisemitism and Racialism) in Paris, the 700 delegates from all over the world pledged their 30,000 members to fight these two evils which "under the guise of anti-Zionism are threatening to destroy Israel and diaspora Jews". The congress condemned the "abject resolution" of a UN committee which equated Zionism with racialism. The speakers included Beate Klarsfeld, the campaigner for trials against Nazi criminals, and Mr. Jacques Soustelle, a former French Minister who appealed to his government to use its Security Council veto to block the anti-Zionist vote.

### Car bombs planted by Palestinian Students

Two cars belonging to the sons of Mr. Pierre Bloch, president of the International League against Antisemitism and Racialism were destroyed by bombs for which the National Front of Palestinian Students claimed responsibility.

## ITALY

### The Pope receives Dachau prisoners

200 bishops and priests who had been imprisoned in Dachau concentration camp were received in audience by Pope Paul who admonished them to work for forgiveness and reconciliation. Their memories of the evil they had experienced should spur them on to fight for friendship among the people on earth.

# THE GERMAN SCENE

## NEW POLITICAL PARTY

A liberal-conservative centre party, the *Aktionsgemeinschaft Vierte Partei* has been formed at Stuttgart. Its programme is orientated towards new ways in foreign and economic politics. The vice-chairman, Kurt Meyer, a former chairman of the *Deutsche Soziale Union*, stressed that the party had no relations with the NPD which it regarded as its political enemy. So far the Party has between 10,000 and 20,000 members. A spokesman for the FDP from which a number of members were recruited, stated that the new party was bound to fail. The NDP, which until 1969 had about 28,000 members, has stated that its membership is now reduced to 15,000, but that it provides candidates in all constituencies for the Federal parliamentary elections in 1976.

## MEETING OF WORLD UNION FOR PROGRESSIVE JUDAISM

For the first time for more than forty years, the World Union for Progressive Judaism met in Germany. The meeting in Karlsruhe was attended by rabbis from the United States, Israel, Holland, Switzerland and Britain. The British delegation of seven Rabbis was headed by Rabbi John Rayner who preached in German in the new Karlsruhe synagogue, whereas the German Rabbi Levinson preached in English. Among many non-Jews who attended the reception after the meeting were the mayor of Karlsruhe, delegates from the International League for Freedom of Religion and the Council of Christians and Jews. During an excursion to Worms, the delegates paid a visit to the historical Jews' Cemetery and the Rashi Chapel where a memorial service for Nazi victims was held.

## MEMORIAL FOR DRESDEN SYNAGOGUE

It has only recently transpired that in April a memorial for the Dresden synagogue, an architectural masterpiece burned down in November, 1938, was consecrated in the presence of the mayor of Dresden. It takes the form of a candelabrum with six branches in remembrance of the six million Jews killed by the Nazis. During the consecration, the Leipzig Synagogue Choir sang in Hebrew with a Budapest Chazan as soloist. A further memorial service was held in the new Jewish cemetery when a number of desecrated scrolls were buried.

## LIST OF MARTYRS PREPARED

The Red Cross International Tracing Service in Arolsen still receives many inquiries from individuals and official quarters. This is partly in connection with a memorial volume to be published in collaboration with the Federal Government and the Munich Institute for Contemporary History. This book is planned to commemorate all persons who were resident in the Federal Republic and Berlin area at the start of persecution. The Tracing Service now has innumerable lists of the inmates of concentration camps and prisons and of deportees.

## JEWISH PAINTER HONOURED

The city of Osnabrück invited its citizens in a public appeal to donate money for the purchase of works by the Jewish painter Felix Nussbaum who died in a deportation camp during the war. Nussbaum had received the Prussian State Prize of the Academy of Arts in 1931, and 56 of his paintings are already in the local museum. So far some DM50,000 has been collected.

## HAMBURG MEDAL FOR JTC REPRESENTATIVE

The city of Hamburg awarded one of its 41 civic medals "for faithful work in the service of the community" to Mrs. Erna Goldsmid, the Hamburg representative of the Jewish Trust Corporation and until recently secretary of the Jewish Communal Fund for North-West Germany. She is a Theresienstadt survivor.

Friedrich Walter

# GERMAN WRITERS ON THEIR "MOTIVES" FOR WRITING

A Collection of Essays

In 1971, a German publishing firm, the Horst Erdmann Verlag, Tübingen, put the question "Why do you write?" to a certain number of contemporary German writers. The answers, edited by Richard Sallis, were published under the title "Motive". Egon Larsen very skilfully translated this collection of essays under the same title "Motives". He also wrote the foreword in which he explains in a very sympathetic, understanding and intelligent way the very special problems and difficulties of "commitment" and language confronting these German writers in their attempts to deal—or not to deal—with their own and their country's traumatic experiences under and after the Nazi régime.

Their answers differ according to their different attitudes and temperaments. But they have one thing in common: they are all frank, honest and thoughtful in their self-examination. Some of the contributions are purely autobiographical, their authors trying to explain their motives for writing through their reactions to the experiences of their childhood and youth lived under the Nazi dictatorship.

Of the now older writers, Alfred Andersch, in an interview, had some very enlightening and thought-provoking things to say on the "Problem of Commitment". He is, in this country, mainly known for his novel "Efraim" in which he tried to give us a very noble and courageous portrait of a German-Jewish émigré-writer. To the interviewer's question whether he believes that "literature represents a force" he replied:

"I can only speak for myself, for my own generation, as a writer in the Western world, in a capitalist society—and I can say that our work and our public stand have contributed to changing peoples' minds towards criticism. I like giving this answer because the New Left in Germany has denied it. They've said that post-war literature was phoney liberalism and had no effect whatsoever. One of them, for instance, advised us to stop altogether writing novels and stories and plays—because it was all ineffectual, instead we should write industrial reports and political articles. Grass says something similar; he derides the committed writer and demands that we should go into active politics, as he has done. These are today's problems. The whole notion of the writer's commitment has been called into question because there are people like the New Left on the one hand and Grass on the other, who say: Political commitment, that's nothing. You have to become proper politicians . . . I write for the middle classes as a matter of course because I belong to them. I can't write for the workers or the very rich . . ."

Heinrich Böll, winner of the Nobel prize for literature in 1973, touched in his Stockholm Nobel-Lecture, reprinted in this anthology, on the question of the preservation and renewal of the German language:

"It is useless," he said among other things, "to say that we speak the same language if we neglect to include the overtones of regional or even local history with which every word is charged. To my ears at least, some of the German I read and hear sounds more foreign than Swedish of which, I am sorry to say, I understand very little . . ."

Böll's thoughts and sentiments are echoed in the contribution of Albrecht Goes, a theologian by training, who in his short novel "Das Brandopfer" ("The Burnt Offering") wrote one

of the most deeply-felt stories of the persecution of the Jews in Nazi Germany. Goes writes:

"The language is a house, the one house where I can feel at home. Languages and language are two things. I know the bliss of being able to enter for an hour, by the immediacy of the language, the hall of Sophocles, the sacred grove of Genesis, the villas of Catullus, or the study of Charles Péguy; and I should like to hear the 'tolle, lege' of St. Augustine in many languages; but I am at home only in my mother tongue, in the house where I can be at home—tied to the powers of order, resisting a sense of righteousness . . . I write a book as I do a letter, and I have some idea to whom it is addressed; or should I say for whom I write—because I do not write *against* but for . . ."

The concern for the German language is indeed one of the recurrent and main themes of almost all contributors — for the very good reason that, as Egon Larsen points out in his foreword, "one of the worst legacies of the totalitarian State was the debasement of the German language during the Hitler régime". Böll and Goes, being poetic prose writers, lay the stress on the evocative and associative powers of a writer's mother-tongue from which the German language can be purified and resurrected.

But even such a young avant-garde writer as Peter Handke who in his first play "Publikumsbeschimpfung" (Offending the Audience) seemed more concerned with the abolition of than the respect for language, has now matured to the point of writing that the image of a changing world, as he sees it, "must find a reflection in the language, in basic language patterns, in the grammar . . ."

The writer Kurt Kusenberg, belonging to an older generation and little known outside Germany, perhaps because he is one of the last "Meister der kleinen Form" in the tradition of Alfred Polgar and a brilliant "feuilletonist", gives us his concise and sceptical summing-up in these sentences:

"The German language, despite all its richness, elasticity and still undiscovered possibilities, is so spoilt that one can dump half of it straightaway. The lawyers, the bureaucrats, the businessmen and the parliamentarians have seen to that. To write German means, therefore, in the first place:

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to reject, to leave out. What then remains, remains perhaps—perhaps".

Let us now, for a still moment, leave aside the questions of the "Why" and "What" these writers are writing about and turn to the contribution of Ernst Kreuder which concerns us more deeply than perhaps all the others. Instead of immediately answering the questions put to him, Kreuder, born in 1903 and chiefly known for his post-war novel "Die Gesellschaft vom Dachboden" ("The Attic Pretenders"), begins the short narration of his life as follows:

"One night, Ernst Bayerthal, a friend of mine from Mainz, a gifted poet and musician, swallowed an overdose of sleeping pills. He was to be taken away on a lorry the next morning, and sent to the Theresienstadt concentration camp. For three days and nights, his mother sat by the bed of the unconscious Ernst. He never returned.—I had met him, the son of the Jewish apothecary, at the seminary of German literature at Frankfurt University. He graduated with a thesis on Georg Trakl's poetry.—In his last years, Bayerthal had occupied himself with German mysticism and astrology . . ."

Here we have, in a few terse and moving sentences, a poignant contribution to the tragic fate of German Jewry.

Siegfried Lenz, author of a most remarkable novel "Die Deutschstunde" ("German lesson") tells us in his no less remarkable evocation of his childhood and youth under the Nazi régime how one of his teachers, a gentle man and a quiet anti-Nazi, used to tell him and two of his co-pupils when he invited them to tea that suffering is the strongest motif in the creations of all great writers. It is their mission "to lend words to sorrow". Am I right in assuming that in the German original this teacher quoted Goethe's lines from "Tasso": "Und wenn der Mensch in seiner Qual verstummt, Gab mir ein Gott, zu sagen, wie ich leide".

The most simple and conclusive answers to the question of why they write are given by three authors. The poetess Luise Rinser writes: "To the question 'Why do you write?' I can reply only with 'I write because I write'." Kurt Kusenberg puts it in similar terms: "Why do I write? I am tempted to reply: because I can't do anything else". Wolfgang Koeppen, best-known for his novel "Das Treibhaus" ("The Hot-House", an allusion to the goings-on in Bonn during the fifties) writes: "In the last resort I became a writer because I did not want to be a man of action. I do not like to go into the market place and talk. I don't like being at the centre of social life".

This particular aversion of his is reflected in the answer of almost all the other writers. They all, although politically inclined to the left and saying so, have, with a few exceptions, their reservations about direct participation in politics and "commitment". This, too, is deeply rooted in the German tradition and one of the main differences between German and English literature.

Goethe once said to Eckermann: "Wir Neueren sagen jetzt besser mit Napoleon die Politik ist das Schicksal. Hueten wir uns aber mit unseren neuesten Literatoren zu sagen, die Politik sei die Poesie, oder sie sei für den Poeten ein passender Gegenstand. Der englische Dichter Thomson schrieb ein sehr gutes Gedicht über die Jahreszeiten, allein ein sehr schlechtes über die Freiheit; und zwar nicht aus Mangel an Poesie im Poeten, sondern aus Mangel an Poesie im Gegenstande".

Apart from Guenter Grass, few contemporary German writers would, I suppose, contradict Goethe on this point. One might or even should perhaps not approve of his and their attitude but for one who is himself so deeply steeped in this particular German tradition as your reviewer it is difficult not to sympathise with it.

Wolf Simon Matsdorf (Jerusalem)

## ISRAEL'S SALUTE TO INDEPENDENT PAPUA NEW GUINEA

When Carl and Irene Shipman arrived in Sydney in 1937 from Bingen-Rhine, they could not have thought that some 38 years later they would contribute towards the establishment of a tangible link between their new country's historic decision to grant independence to the Territory of Papua New Guinea and a 27-year-old Jewish State.

The official opening in Jerusalem at the Israel Museum of an exhibition on "Life and Art in Papua New Guinea" before Rosh Hashana, coinciding with the eve of the declaration of Papua New Guinea's independence from Australia, symbolised the uniqueness of these developments.

The opening ceremony in Jerusalem was performed by Jerusalem's Mayor Teddy Kollek and the Australian Ambassador Richard J. Smith, who emphasised the historic significance of this event, which for the first time brought New Guinea before the Israeli public. The Ambassador also spoke of his own experience in the island and stressed the comprehensive and representative character of over 500 original items on display. Mayor Kollek expressed his appreciation to the Shipmans for their generous donations which will form the nucleus of a new ethnographic section of the Israel Museum.

Though the Shipmans, now residing in Melbourne, did not attend the ceremony, Mr Carl T. Shipman, in the official lavishly illustrated catalogue as well as in a talk with the writer several months ago, explained how this collection and his donation to the Jerusalem Museum came about. Shipman's interest in archaeology goes back to 1928, when he made excavations in Bingen in Germany during the rebuilding of his department store and discovered an ancient well which contained pottery dating from Roman times to the Middle Ages.

After his arrival in Australia in 1937, his travel interest centred mainly on Asia and the Pacific Islands, long before tourists "discovered" these areas. He also visited New Guinea, where in little towns he found curio shops with strange carvings. He regarded this as a last chance of finding artifacts of a Stone Age culture.

Sitting in his office in Melbourne recently surrounded by most precious totems and other New Guinea artifacts, he explained—amidst a hive of business activities—how, some eight years ago he asked the only just opened Israel Museum, whether they would be interested in the remnants of a rapidly disappearing culture. After Jerusalem's most enthusiastic affirmation he started to collect for them. He travelled by day and would talk at night to people like native police officers, missionaries, planters or white men living in the then almost unknown New Guinea Highlands. He collected most artistic ornaments and decorations, carvings from people in the Sepik River area, often with the help of crocodile hunters who lived and traded in the area. Mr Shipman travelled by private plane, canoe or by road. The carvings and other items had to be transported by canoe to the nearest New Guinea port and then to be shipped to Melbourne. A special permit had to be obtained from the Melbourne Museum to send the collected items as gifts to the Israel Museum in Jerusalem.

The opening of this most informative dis-

play, which in many and various ways reflects the life of the New Guinea tribe, now on the way to nationhood, coincided with that country's declaration of Independence and Sovereignty. While during the last few years some New Guinea Cabinet Ministers paid visits to Israel, there existed, so far, no official contact. In fact, this large island with three million inhabitants was so unknown in Israel, that an official exhibition poster carried the Hebrew words: "LO AFRICA" (Not Africa), and a large map at the entrance explained the geography of the area. The Israel Government congratulated the Government in Port Moresby on their Independence and offered to recognise it diplomatically, and soon the country will occupy a seat at the United Nations.

In the meantime, Israelis and the many visitors to the New Guinea exhibition will learn more about the country. The official display guide explains that "we are interested in the objects as well as in their cultural and religious context. New Guinea is in the advanced stages of acquiring independence from the Australian Government. Independence involves many changes, cultural, social and political. Along this path are the people of Papua New Guinea today".

Or in the words of Carl Shipman: "The grandsons of cannibals are studying at Port Moresby University".

"This exhibition can lead the way to a better understanding of different and distant societies and illustrate both universal local elements found in all cultures", was the message by Teddy Kollek, Mayor of Jerusalem.

### ISRAELI AND GERMAN TEACHERS MEET

15 Israeli and 20 German teachers met in Königstein, Taunus, at the invitation of the German Teachers Union. In a resolution, they stressed that it was one of their most important tasks to provide a political and humanitarian education aiming at peace. A German-Israeli schoolbook commission was appointed to deal with problems of the German-Jewish past and the new German Jewish relationship in both countries.

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### DEATH OF A SPIRITUAL LEADER

In memory of Aaron Steinberg

Aaron Steinberg, who died recently at the age of 84, was a renowned Jewish scholar. He laid the foundations of the cultural activities of the World Jewish Congress and until his retirement was Director of its Cultural Department. He came from an old family of distinguished Talmudic scholars and Hebrew and Yiddish writers in Dvinsk. He and his elder brother, Isaac Nachman, attended the Pernau Gymnasium where they were able to observe religious customs during their studies. In 1907 Aaron went to Germany to study philosophy, history and law at Heidelberg University. His former tutor, Rabbi Rabinkov, and his brother followed him and together they founded the "Heidelberg School of Talmudic Study". Nahum Goldmann and a number of other future Zionists joined the circle around Rabinkov.

The reason for the move to Heidelberg was that according to Russian regulations, even the sons of people with a right to residence had to leave as soon as they came of age, but could acquire a right of residence of their own if they studied at universities abroad. Many articles by Steinberg were soon published in Russian and in Yiddish. During the First World War, Steinberg and other aliens were interned in a German village where soon a Jewish research centre came into being and Steinberg gave a number of lectures. After the war, he returned to Russia and was instrumental in the setting up of an Institute of Learning in Leningrad where Jewish scholars like Dubnow taught. Steinberg and Dubnow became friends and when, in 1922, Russia gradually ceased to provide room for Jewish studies, they went to Berlin together. Aaron Steinberg's brother was for a while Minister of Justice, but soon came into conflict with the Bolsheviks and resigned. He, too, went to Berlin where he founded the Freeland Movement for Jewish Territorial Colonisation. He died in New York in 1957.

Aaron Steinberg was a co-founder of the *Gesellschaft fuer juedische Wissenschaft* and of the Yiddish Scientific Institute (Yivo) which recently celebrated its 50th anniversary with a scholarly congress in New York. He also translated the ten volumes of Dubnow's "World History of the Jewish People" into German and collaborated with Dubnow in a three-volume "History of the Jewish People", published shortly before the Second World War. Apart from his W.J.C. activities, he wrote for many periodicals and *Festschriften* in Hebrew, Yiddish, English, German and French. He endeavoured to form a bridge between past and present, Israel and the Diaspora, Hebrew and Yiddish. Even after his retirement, his philosophy on Jewish life and culture continued to be a spiritual influence on individuals and organisations, scholars and politicians.

JOSEF FRAENKEL

(A Memorial Meeting for Dr. Steinberg was held in London under the auspices of the World Jewish Congress in co-operation with the Association of Jewish Journalists and the Yiddish Committee on November 13.)

### NORMAN CROSSLAND ADDRESSES GERMAN EX-PRISONERS OF WAR

Every year, the former inmates of the German Prisoner-of-War camp Featherstone Park, whose British education officer was Mr. Herbert Sulzbach, hold a reunion meeting in Germany. The main speaker of this year's gathering on October 18, in Duesseldorf was Mr. Norman Crossland, correspondent to The Guardian and The Economist. The function was attended by 80 persons, among them quite a few members of the younger generation and a Jewish survivor of Auschwitz, Mr. Weispaker of Holland, who had also attended previous gatherings. The talk by Mr. Crossland was followed by a lively discussion. Those present also included a representative of the British embassy in Bonn and Mr. Herbert Sulzbach (London), Hon. President of "Arbeitskreis Featherstone Park."

Erwin Seligmann

## LITERATURE ON FRANKFURT'S PAST

The city of Frankfurt is foremost among the many German towns which suffered a great deal of devastation during the war and are now rapidly changing, in trying to safeguard the memory of its past. During the past fifteen years or so, the publishing house Waldemar Kramer, Bornheimer Landwehr 57, has brought out a number of short books commissioned by the History Museum, the Association for Local History and Topography and the Commission for Research into the History of the Frankfurt Jews, and nearly half of them deal with Jewish topics. Dr. Dietrich Andernacht, the director of the City Archives, deserves special praise for his skill in assembling and editing these documents and for the warmhearted interest he takes in Jewish affairs. He has seen to it that the Jewish contribution to the city's past finds its place even in the general historical publications. For general information on the past and present of Frankfurt, the *Frankfurt Lexicon*<sup>1</sup> is probably the best source. There are more than 1,500 entries, ranging from "Aberglaube" to "Zuwachsgemeinde", and many good illustrations, all concerned with the city's life and appearance. The short paragraphs under each heading are excellently written, exhaustive and unbiased. *Treuner's Altfrankfurt*<sup>2</sup> specialises in architecture and historical monuments. Two artisan brothers, Hermann and Robert Treuner, spent over 30 years to make wooden coloured replicas to exact scale of the most important parts of the Old Town before it was destroyed during the last war.

Bütschli's *Goetheplatz-Erinnerungen*<sup>3</sup> are more specialised, entertaining and nicely written. I myself remember the famous Cafe Bütschli in the Goetheplatz where you bought the best ice-cream in town. The book by its former owner gives vivid impressions of his family, his own growing up in the "Kaffeehaus" milieu and the quality of life in Frankfurt for the middle-class customers of the establishment. Inevitably in view of their financial and social position and their predilection for good, non-trefah food, Jewish personalities are foremost among them. Bütschli who was born in 1864, draws amusing sketches of such Jewish originals as the double-dealing estate-agent Max Jaffa, the grotesque Kannix and Davidsborg (who also figure in the local poet Stoltze's work) and the obese golden-hearted Clemens Cahn. This is a passage from the book: "I can well say that on fine summer days the whole of Frankfurt's Jewry assembled at Roeder's Ice Parlour (as it was called before the Bütschli's acquired the coffeehouse). And there was a 'Gedibber und Gedos' as in the promised land. . . . Everybody knew everybody else very well or was related. Naturally there were those exceptions who behaved impudently and provokingly, but they were ostracised by the others."

Among the wholly Jewish contributions to Frankfurt's history, the book by Dr. Eugen Mayer,<sup>4</sup> former syndicus of the pre-war Jewish community, deserves foremost mention. In 1966 the old *Memorbuch* with details about mem-

bers of the community between 1628 and 1901, was sent to the National and University Library in Jerusalem, accompanied by a short explanatory booklet in English and Hebrew. At the instigation of the *Kommission zur Erforschung der Geschichte der Frankfurter Juden* Dr. Mayer's short historical survey in that booklet was subsequently translated into German and enlarged by the author. The book contains good illustrations of the most important Jewish monuments and a concise, but comprehensive survey of the main historical events, personalities and aspects of Jewish life in Frankfurt, from its beginnings in the eighth century to its end on November 6, 1942. It lists historical sources and describes legal problems in dealing with the city authorities and in the community itself, as well as religious developments, achievements in the fields of commerce and of science and the arts. Nothing important is forgotten, and if the short book cannot replace the still outstanding modern history of the Frankfurt community, it remains the best substitute so far.

The memorial volume for Frankfurt's famous Jewish school, the *Philantropin*, is another valuable contribution.<sup>5</sup> Fifteen former teachers and pupils have collaborated in producing it. It is not a coherent history of this unique Jewish achievement, but it contains documents,

letters, illustrations and newspaper reports covering its developments from 1804 to 1942. Hugo Schaumberger and Arthur Galliner sketch the history, Sigmund Hirsch recalls its spiritual values as shown by the writings of its teachers, and Ludwig Ries, Werner Gross, Kurt Goldschmidt, Walter Baum and Rafael Rosenzweig contribute memories of their schooldays, whilst Tilly Epstein, Otto Driesen, Betty Rand-Schleifer, Albert Hirsch and Fanny Baer record their experiences as teachers. I am sure the book will be treasured by former pupils all over the world.

Paul Arnsberg's *Pictures from Jewish Life in Old Frankfurt*<sup>6</sup> is a collection of newspaper articles written between 1960 and 1970, mainly for the "Frankfurter Allgemeine Zeitung". Their avowed purpose was to keep alive the memory of the *Mother Community in Israel* as Frankfurt's community was called throughout the middle-ages and beyond. Lightly written but knowledgeable, the sketches are carefully selected to reawaken a lost way of life in its more important manifestations. There are historical essays such as "The Clock Tower in 1900", "The Jews and the Profile of the City", "The Emperor's Fountain", "The Oldest Jewish Tombstones", descriptions of synagogues, cemeteries and schools of all trends, excursions into city politics such as the unhappy story of the Heine Monument, the sociology of the Jewish coffee shop, the beginnings of Zionism in Frankfurt and many more.

Last but not least we should mention an exhibition "Documents to the History of the Jews in Frankfurt" which was shown in the historical St. Paul's Church in June 1975. It had been initiated by the evangelical study circle "Church and Israel in Hesse Nassau" during this year's Protestant Convention. With the help of the head of the City Archives, Dr Andernacht, his staff and the History Museum, it displayed annotated pictures and documents of the most important events in Frankfurt Jewish life. Eight glass cases showed the many Jewish personalities who contributed to sciences and arts, politics, trades and commerce and to charitable causes. A small yellow leaflet gives details of the items shown. The exhibition met with a great deal of interest and was favourably commented on in the local press.

<sup>1</sup> *Frankfurt Lexicon*, 1960, 5th edition 1970. Waldemar Kramer, DM 6-80.

<sup>2</sup> Fried Lübecke, *Treuner's Altfrankfurt*, Kramer 1960. DM 14.

<sup>3</sup> August Bütschli, *Goetheplatz Erinnerungen*, Kramer 1970. DM 12-80.

<sup>4</sup> Eugen Mayer, *Die Frankfurter Juden. Blicke in die Vergangenheit*. W. Kramer 1966. DM 6-80.

<sup>5</sup> *Das Philantropin in Frankfurt a/M. Dokumente und Erinnerungen*, ed. Albert Hirsch 1964. W. Kramer DM 8.

<sup>6</sup> Paul Arnsberg, *Bilder aus dem Jüdischen Leben im alten Frankfurt*. W. Kramer. DM 12-80.

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E. G. Lowenthal

# THE JEWISH KULTURBUND-THEATER

Under the title "Juedisches Theater im Dritten Reich", a documentary film was produced by Walther Schmieding. The official first show on the Second German TV is scheduled for February 29, 1976. Yet in anticipation of this premiere, the film was recently shown in the Berlin Jewish Gemeindehaus. The performance was attended by about 200 persons, among them not only Jews and including quite a few young people.

The film consists predominantly of interviews with some members of the ensemble of the former Jewish Kulturbund, who now live in Berlin or London and, to a lesser extent, of documents such as stage sceneries, posters, newspaper criticisms, photos, etc.

The interviewees included, among others, Martin Brandt, Herbert Gruenbaum, Walter Hertner, Lilly Kann, Steffi Ronau-Walter, Camilla Spira and the musician Martin Rosen. Unfortunately, Rudolf Schwarz, the conductor of the Kulturbund-Orchestra from 1936 to 1941, who afterwards had to stay for four years in concentration camps, felt emotionally unable to contribute his recollections of those tragic years. As our readers know, Rudolf Schwarz now plays a prominent part in the musical life of this country. The film also shows interviews with Trude Wisten (Berlin), the widow of the actor and producer Fritz Wisten, and Ruth Abels (London), the helpmate of Dr. Kurt Singer, who perished in Theresienstadt in 1944.

It is in the nature of a venture of this kind, that its scope is limited. Thus, the film only deals with the theatre in Berlin, disregarding the opera, which played an at least equally

important role, and the theatres in the Provinces. Furthermore, the motivation, organisation and development of this courageous venture of Jewish cultural self-help does not get across.

Possibly due to the unbalanced structure of the film the ensuing lively discussion hardly dealt with the first five creative and successful years and concentrated on the happenings after the pogroms of November 1938.

This first attempt, interesting as it was, calls for substantial supplementation, especially in the psychological sphere. As we all remember the gratitude of the Jewish public grew at the same pace as the general situation deteriorated.

The producer, Schmieding, supposes that in the middle of the 'thirties the Berlin Kulturbund produced a film at the request of the supervising Staatskommissar Hinkel. Any information which might help to trace this film would be greatly appreciated.

## ONE-FIFTH OF WORLD JEWRY LIVE IN ISRAEL

At the end of September 1975, Israel's population was—according to an estimate of the Central Bureau of Statistics — 3,460,000, of whom 2,927,000 were Jews. The 1975 Statistical Abstract, published recently in Jerusalem, revealed that during the Jewish calendar year 5735 (September 1974 - September 1975), Israel's population grew by some 73,000. This compared with a growth rate of 84,000 the previous year and of 106,000 two years ago. The decrease was almost entirely due to the drop in immigration, the birth rate in the year 5735 being up seven per cent as compared with the previous year.

At the end of 1974, 20 per cent of world Jewry resided in Israel, while the comparable figure upon the establishment of the State had been 5.7 per cent. *Sabras* (native born Israelis) comprised 50 per cent of Israel's Jewish population. Of the 519,000 non-Jews living in Israel at the end of last year, some 393,000 were Moslems, 84,000 Christians, and 42,000 Druse and others.

Since 1967, 106,000 new immigrants have arrived from the Soviet Union, of whom 5,000 subsequently left. The number of Russian immigrants has dropped sharply recently, with only 5,500 having arrived since January of this year.

The 26th annual Statistical Abstract, whose 950 pages are a treasure house of data on virtually every aspect of Israeli life, shows that nearly half the population (47 per cent) live in the Tel Aviv and central districts.

In the past 13 years, the number of cities of 100,000 and over has increased from three to seven. The process of centralisation is clearly evident from the fact that over half the population reside in 12 major cities (50,000 or more inhabitants), while less than ten per cent are interspersed over 757 settlements of 2,000 persons or less (of a total of 888 settlements of all sizes).

In 1974, Israel exported \$700 million worth of goods to the European Economic Community. This included: agricultural exports of \$127

million (of which \$76 million was in citrus fruit); diamond exports totalling \$201 million; textile and wearing apparel worth \$77 million; food, drink and tobacco in the amount of \$87 million; and an identical sum for medicines, chemicals and paints. Exports to the Common Market comprised some 40 per cent of Israel's total exports for 1974. H.F.

## TRIBUTE TO RABBI DR. HOLZER

It is learned with regret that Rabbi Dr. Paul Holzer died in London in his 83rd year. Born in Krotoschin and brought up in Koenigs-huette, he studied at the Jewish Theological Seminary in Breslau and obtained his doctorate at Erlangen University. From 1923 to 1939 he was Rabbi of the Neue Dammtor Synagogue in Hamburg and, from 1934 onwards, he also lectured at the Hamburg Jewish Lehrhaus. After his emigration to this country he acted as rabbi in Epsom and also took charge of religious tuition in various other districts.

Dr. Holzer was one of the first rabbis to go to Germany after the end of hostilities to help in building up a new Jewish religious life in the British zone of occupation. He first stayed temporarily but later, from 1951 to 1958, he held appointments as rabbi, first for the Jewish communities of North-West Germany and afterwards for the Land Northrhine-Westphalia. During those difficult years he never spared himself, visiting also the Jews in isolated and distant places and looking after their spiritual and social welfare.

Dr. Holzer spent the years of his retirement in Hendon, in constant contact with his large family and with a wide circle of congenial, interested personalities. A man, upright in character and appearance, he knew how to forge links between the values of the past and of the present. He will always be remembered with affection by those who knew him. E.G.L.



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## CONFERENCE OF THE COUNCIL OF JEWS FROM GERMANY

On October 12 and 13, the Council of Jews from Germany held a conference in London, which was attended by representatives of the Council's affiliates in the US, Israel, Britain, France and Belgium. At the first day of the meeting, which was presided over by Mr. W. M. Behr, OBE (London), co-chairman of the Council, the affiliated organisations reported about their activities which are now mainly concentrated on the care for the aged. It transpired that the welfare activities, especially the maintenance of homes, will be essential for at least a further 10 years. On the other hand, the means with which these homes had been erected and maintained out of the heirless former Jewish property in Germany, will be depleted soon.

Though in most countries voluntary donations are being raised among former German Jews, these contributions will not be sufficient to cover the needs. The Council considered various ways of securing the financial needs for the continuation of this vital work. The meeting also dealt with various questions of restitution and compensation. The fact that, by its very existence, the Council provides a platform for an exchange of information and mutual advice is in itself a very decisive asset. It also indicates the strong sense of solidarity among the Jews from Germany notwithstanding their integration into their new environment.

It was this question of integration, which stood in the foreground of the meeting on the second day, when Dr. W. Rosenstock, Hon. Secretary of the Council, was in the Chair. For several years, mainly at the initiative of the Executive Vice-President of the American

Federation of Jews from Central Europe, Professor Herbert Strauss, the Council has sponsored research work on the history of the Immigration and Resettlement of the Jews from Germany. This scheme has proved more difficult than originally anticipated, partly due to the lack of sufficient expert research workers, partly for lack of funds.

Up to now, the work has been concentrated on four countries and, as the result of the research so far carried out, papers were read about Britain (by Margot Pottlitzer), France (by Ruth Fabian), Israel (by Heinz Gerling) and the United States (by Professor Herbert Strauss). Though the subject is so vast that each of the speakers could only deal with a limited number of aspects, their papers showed that some degree of progress has been made and it is hoped that sufficient material for the publication of a symposium will be available within the not too distant future. The urgency of securing the material arises from the fact that the number of those who can contribute information from first-hand knowledge is bound to decrease in the course of time.

Both days of the Meeting testified to the undiminished strength of the Council and to the great number of essential tasks for whose accomplishment its existence is of vital importance.

### DEATH OF S. ADLER-RUDEL

When this issue went to press, it was learned with deep regret that Mr. S. Adler-Rudel, an outstanding personality in Jewish life, has died in Jerusalem. An appreciation of his signal services will be published in our next issue.

## Obituary

### PAULA ESSINGER

Paula Essinger died at the age of 83 after a short, but very severe, illness which she bore with the same tranquillity with which she faced all the problems in her life.

Paula was the sister of Anna Essinger with whom she founded the Landschulheim Herrlingen (near Ulm) which in 1933 was transferred to England. In 1935 they were joined by another sister, Berthe Kahn. Paula's special flair was the care of delicate children and those with special problems.

Most Bunce-Courtians will remember "Tante Paula" with great affection and will miss being able to visit her at the Isolation Bungalow in the grounds of Bunce-Court. Apart from Berthe Kahn, Miss Essinger is survived by yet another sister, Marie Levistein, who is a sprightly 93-year-old.

### RUDOLF HERZBERG

Rudolf Herzberg (formerly Hanover) died in Capetown at the age of 93. Before he was forced to leave Germany, he played a leading part in Jewish life of the city and Province of Hanover. He was a board member of the Jewish community and of the regional Jewish welfare office. For many years, he was also head of the Hanover district of the Central-Verein as well as an influential member of the Central Board of the C.V. Rudolf Herzberg first emigrated to the U.S. via Cuba and some years ago joined his relatives in South Africa.

### MR. DAVID RADFORD

Mr. David Radford, a former Jewish refugee from Königsberg, who died at the age of 71, had been instrumental in forming the Haven Foundation for the care of adult mentally handicapped people. He was its first chairman and life president.

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# THE ISRAELI SCENE

## VISITORS FROM THE PENTAGON

A Pentagon delegation, headed by the Director of Production Sources at the US Defence Department, recently attended the "International Metal Industries Week" and said they wanted to find out more about Israeli production in the fields of electronics, and armaments and aircraft factories. The delegation included representatives of the three branches of the US Armed Forces.

Chaim Bar-Lev, Minister of Commerce and Industry, opened the congress and said that, in view of past experience, no firm or individual need give in to Arab blackmail. Out of a total of 200 foreign firms operating in Israel, 140 American firms were doing very well and had suffered no ill-effect as a result. More than 350 industrialists and buyers from 20 countries attended the Metal Week.

## NURSE IMPORTS

The Israeli Health Ministry is considering an offer from an American agency to supply 200 nurses to alleviate the acute staff shortage in hospitals. The agency guarantees to have the nurses on duty in the wards within 30 days of the contract being signed.

## HOUSING SHORTAGE FOR YOUNG COUPLES

There have been spontaneous demonstrations by groups of young couples unable to find homes. In Ashdod a group of 130 couples occupied a new block of flats allocated for immigrants, which was standing empty. The Housing Ministry gives loans up to £4,300 to young couples in coastal districts, but the average cost of a three-room flat in Ashdod is about £10,000. In Tel Aviv it is much more than that. In development towns, housing is more easily available, but it is very difficult for unskilled people to find permanent jobs.

## EL AL'S DEFICIT

For the first time in 15 years Israel's national airline El Al showed a deficit amounting to £29,500. The chairman of the company, Mr. Moshe Carmel, regards the balance as satisfactory in view of the world-wide drop in tourism and increased fuel and other costs. He mentioned that El Al would still have shown a profit if there had not been strikes by ground crews and heavy expenditure on security.

## DIAMOND DEALERS TO LEAVE

Some hundred leading diamond merchants have threatened to emigrate and to take their diamond fortunes with them in a cigarette box in their pockets. They are threatening to do this unless the tax authorities drop their demands that dealers and manufacturers must keep registers and accounts of their trade. Israel occupies a leading place in the world diamond market. Exports of cut and polished stones were worth some £250 million in 1974. One of the causes for the merchants' refusal to keep accounts is the recent decision of De Beers, the London Diamond Syndicate, to supply the country with only one-third of the stones she needs. This has forced the trade to buy the remaining two-thirds through third parties. For generations, Jewish diamond dealers all over the world have based their transactions on mutual confidence. Many millions-worth of diamonds have changed hands without written contracts.

## ARABS GREET PRESIDENT

When President Katzir visited the Arab Shfar Am centre in Galilee, he was given a warm welcome. The mayor conferred the freedom of the town on him. The population is a mixture of Christians and Moslems.

## FAMILY EVENTS

Entries in the column Family Events are free of charge. Texts should be sent in by the 15th of the month.

### Birthdays

**Feuerstein.**—Mr. Alfred Feuerstein, of 99 Ballogie Avenue, London, N.W.10, will celebrate his 90th birthday on December 27.

**Lewin.**—Mr. H. Lewin, of Flat 2, 176 Willesden Lane, London, N.W.6, will celebrate his 80th birthday on December 2.

**Meidner.**—Dr. Else Meidner, née Silberstein, formerly Breslau, of 77 St. Gabriel's Road, London, N.W.2, celebrated her 90th birthday on November 21. After her enforced emigration she lived in several countries until she finally settled in London ten years ago. Notwithstanding her great age, she is still active, particularly at the Club 1943, where she frequently lectures on a wide field of subjects, including natural science, history, philosophy and literature.

**Simon.**—To my dear parents, Mr. Hans Simon and Mrs. Johanna Simon (formerly Berlin), of 23 Sandleigh Avenue, Manchester, 20. With best wishes on your 75th and 70th birthdays from your loving daughter, Jean, and son-in-law, Mike.

### Wedding Anniversary

**Falkenstein.**—Richard and Trude Falkenstein, of 50 Tayler Court, Dormon Way, London, N.W.8, will celebrate their 35th Wedding Anniversary on December 18, 1975.

### Deaths

**Chaim.**—Mr. Alfred Chaim, formerly Thorn-Berlin, passed away on October 2. Mourned and sadly missed by his wife, Lotte, members of the family and by his many friends in U.S.A., England and other countries.

### Deaths—continued

**Cohn.**—Mrs. Gertrud Cohn, of 56 Greencroft Gardens, London, N.W.6, died peacefully in hospital on November 13, aged 78 years. Beloved mother, mother-in-law and grandmother.

**Essinger.**—Paula Essinger, of Bunce-Court School, passed away on October 30, aged 83 years. Remembered with great affection by her sisters, nephews, nieces and many friends.

**Graumann.**—Mrs. Frieda Graumann passed away peacefully on November 13. Deeply mourned by her many friends.

**Holzer.**—Rabbi Dr. Paul Holzer, of 12 Georgian Court, Vivian Avenue, London, N.W.4, died peacefully in his sleep at his home on Sunday, November 2, 1975 (Marcheshvan 28). Deeply mourned and sadly missed by his wife, Elsa, daughters, Gaby Horovitz, Hannah Levy and Eva Blitz, sons-in-law, grandchildren, great-grandchildren and a large circle of friends.

**Pfingst.**—Mrs. Rosa Pfingst, née Altmann (formerly Nordhausen/Harz), of Leo Baeck House, N.2, died on November 13 at the age of 83. She will be remembered by her family and all old friends.

**Rom.**—Mrs. Margarete Rom died on October 22, three weeks short of her 81st birthday.

**Thilo.**—Mr. Hans Arthur Thilo, of 51 Meadows Road, Cheam, Surrey, died peacefully at home on October 29, aged 71. Sadly missed by his wife, Vera, his children, grandchildren, other relatives and innumerable friends, many of whom he saved from Nazi persecution.

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**Lewy.**—Mr. Paul or Peter Lewy, about 60 years of age, businessman, last known German address: Hans-Sachsstrasse 6, Munich, emigrated to England and supposed to work in the cosmetic trade. Wanted by Frau Gabrielle Esther Hermann-Schirferner. Replies should be sent to: Verband Schweizerischer Jüdischer Fürsorgen, Lavaterstrasse 37, 8002, Zurich (P.O.B. 612, 8027 Zurich), Switzerland.

## Letters to the Editor

### BIOGRAPHICAL DATA OF REFUGEE BUSINESSMEN

Sir,—The Research Foundation for Jewish Immigration Inc., New York, in co-operation with the Institut fuer Zeitgeschichte, Munich, is assembling data for the International Biographical Archives and Dictionary of Central European Emigrés, 1933-45. The Dictionary is designed to offer biographical information on outstanding emigrés of this period in all fields of endeavor and communal leadership, irrespective of age, religion or political affiliation. Questionnaires sent out previously have met with encouraging response. However, it is felt that the names of some emigrés who have been active in business in their country of origin and/or following their emigration may have escaped attention. It would, therefore, be appreciated if you would appeal to your readers to supply the additional names, addresses (in England or abroad) and brief identifications of outstanding present or past business leaders, founders, owners and/or managers in all areas of manufacture, distribution, finance and service industries. Naturally, those who have already filled in a questionnaire are not included in this appeal.

Readers in England are requested to forward listings in care of our associate, Mr. R. W. Stent, 23/31 King Street, London, W.3. Readers abroad may, if they prefer, write to Research Foundation for Jewish Immigration, Inc., 570 Seventh Avenue, New York, N.Y. 10018. Expenses for postage overseas will be reimbursed.

(Prof.) HERBERT A. STRAUSS  
secretary and co-ordinator of research.

We have received a number of enquiries from people already approached by the Foundation and we should like to explain that

we advise to contribute to this project but that it pursues quite different aims from those of the research project on the History of Immigration under our own auspices in conjunction with other affiliates of the Council of Jews from Germany in their countries of resettlement. The Foundation aims at establishing as comprehensive as possible a dictionary of all refugees from Nazi oppression in various countries—we are endeavouring to describe in historical sequence the experience of the Jewish refugee community in Britain. Theirs will be a work of reference, ours a consecutive record. In many ways the two projects are, therefore, complementary.—(Ed.)

### OSCAR STRAUS ARCHIVE

Sir,—I am surprised that in the announcement of the newly established Oscar Straus Archive, published in your October issue, no mention is made of Oscar Straus's chef d'oeuvre, the immortal "Walzertraum", which had seen over 1,000 performances in the Vienna Carl-Theater, vying in popularity with its contemporary in the Theater an der Wien, "The Merry Widow", and so charmingly re-staged in the late fifties in the Vienna Volksoper. May I also recall the memory of the delightful ballet, the "Princess of Trabant", in the Vienna Staatsoper.

C. I. KAPRALIK  
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London SW15 1JW.

### LECTURE OF HOLOCAUST STUDIES

On the occasion of the General Meeting of the Friends of the Hebrew University on Thursday, December 18, at 5 p.m. at Jews' College, W.1. Professor Yehuda Bauer will speak on "Holocaust Studies at the Hebrew University of Jerusalem."

### CONGRATULATIONS TO RABBI DR. G. SALZBERGER

Again a year has passed and another opportunity has arisen to express our gratitude and admiration to our revered friend, Rabbi Dr. Georg Salzberger. On December 23, he will be 93. This in itself is an achievement. Yet what makes the event particularly remarkable in Dr. Salzberger's case is his undiminished alertness that manifests itself whenever he speaks to a large audience or has a private talk with one of his numerous friends and followers. His power of concentration is unsurpassable. His gift on happy or sad occasions to express his thoughts and feelings spontaneously, formulating his sentences on the spur of the moment without being tied down to a manuscript, makes each of his addresses a masterpiece. Together with Mrs. Salzberger, Dr. Salzberger also often spends Friday evenings with the residents of one of the Homes. There his wide knowledge and teaching experience enable him to clarify the minds of the participants and to make them aware of our rich Jewish heritage. We wish Dr. Salzberger undiminished health and spiritual strength for a long time to come.

W.R.

### PROFESSOR WILHELM FELDBERG 75

Professor Emeritus Wilhelm Feldberg, C.B.E., F.R.S., celebrated his 75th birthday on November 19. Until his retirement, he was Head of the Laboratory of Neuropharmacology at the National Institute for Medical Research. To promote Anglo-German scientific exchange, he created a Trust out of the German compensation payments made to him. Professor Feldberg has been an interested member of the AJR for many years.

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# THEATRE AND MUSIC NEWS

With Johann Strauss' 150th birthday, celebrations took place all over Europe. The list of special concerts and operetta evenings on the Continent is, of course, endless, but Britain did not fail to mark the occasion in style: Strauss concerts in London are easy "sell outs" (although the Anniversary Concert in the Royal Festival Hall sadly lacked imagination, and was partly marred by the long sequences of waltzes), and a remarkable feature in London was the lecture, "Happy Birthday, Johann Strauss" held at St. John's, Smith Square, where the lecturer was Dr. Marcel Prawy, chief "Dramaturg" of the Vienna State Opera, and author of many opera books. (Dr. Prawy, incidentally, is a personal friend of Leonard Bernstein, and established "West Side Story" in the repertoire of Vienna's Volksoper.)

Without Johann Strauss visits to operettas would have been unthinkable during "those" years 1933-1945 when Strauss, Lehár and Künnecke provided the musical menu in Germany. Almost a whole generation made the acquaintance of composers like Offenbach, Kalman, Abraham, Ascher, Oscar Straus, Granichstaedten and Leo Fall very much after the Second World War, and today's repertoire still obtains enrichment from "catching up". Other German theatres combine operettas with American musicals, among which "My Fair Lady", "Gigi" and "Anatevka" (Fiddler on the Roof) have reached the highest number of performances.

Touring in Germany is Tschechow's "Uncle Vanya", a play as indestructible as one of its actors, Franz Schafheitlin, 80. Also on Tour: Anouilh's "Ring Round the Moon" with Thomas Fritsch and Lil Dagover, the living legend of UFA Film days.

Madrid. The Lara Theatre performed Brecht's "Arturo Ui", a production surprising in its frankness, which—to the astonishment of the audience—appeared virtually uncensored.

Vienna. The "Burg" provided a special carnival atmosphere out of season: Schoenhaus' "Raub der Sabinerinnen", a play which first appeared over 90 years ago. Joining the fun were Alma Seidler, Fred Liewehr, the two Wessely daughters Elisabeth Orth and Maresa Hoerbiger, as well as former Burg-Chief Paul Hoffmann in the part of Striese, the Theatre director.

Birthday. Nico Dostal, Austrian conductor and operetta-composer ("Clivia", "Ungarische Hochzeit") is 80 years old.

Obituary. Walter Felsenstein, one of the most controversial theatre producers and directors, Intendant of the East Berlin "Komische Oper", creator of the so-called "realistic Music Theatre", died in Berlin at the age of 74.

S.B.

## JEWISH NOBEL PRIZE WINNERS

Of the 11 people who have been awarded the Nobel Prize this year, four are Jews. Dr. David Baltimore and Dr. Howard Martin Temin share the Prize for Medicine, Dr. Ben R. Mottelson the Prize for physics and Dr. Leonid Kantorovich that for Economics. The latter, a mathematician of 63, has been a member of the Soviet Academy of Sciences since 1958 and is also a recipient of the Stalin Prize and the Lenin Prize.

## ARTISTS RETURN

Elisabeth Bergner starred in the film "Nachtdienst" which was made by Polish directors and shown on the Saar Television service.

The flautist Alfred Lichtenstein from Königsberg, who left Germany in 1939 and established a reputation in the USA, played in a concert of French 19th century music in the Charlottenburg castle. He included several of his own composition. E.G.L.

## CONTROVERSIAL DREIGROSCHENOPER PRODUCTION

The Cologne Opera has stopped performances of the controversial production of Brecht's *Dreigroschenoper* in which Peachum, "the Beggars' Friend", appears as a greedy Jew—an innovation for which there is no justification in the text. The production was sold out for 38 performances and met with strong protests from the public, the publishers of the text and from Brecht's heirs who announced that they would refuse consent to any performance of a Brecht work by the producer Hansgünther Heyme.

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