

Central Europe

West Germany

Foreign Relations

BONN'S FOREIGN POLICY in 1970 concentrated on laying the groundwork for closer ties with the Communist nations of Eastern Europe. On August 12 it signed a treaty with the Soviet Union, renouncing force as a means of settling disputes and accepting the present borders in Europe as inviolable. Three months later, on November 18, West Germany signed a pact with Poland, which fixed the Oder-Neisse line as the border between the two countries—thereby acknowledging Poland's annexation of 40,000 square miles of pre-World War II German territory—and called for normal relations between Warsaw and Bonn. The coalition government of the Social Democratic party (SPD) and the Free Democratic party (FDP) also tried to bring about a better climate between East and West Germany.

Twenty-five years had elapsed since the downfall of the Hitler regime. A new generation had grown up to whom the atrocities of the past were largely of historic import and who were concerned rather with such matters as Biafra and Vietnam, South America and the Middle East, and the oppression of the peoples of the Third World by the imperialist and colonial powers. At the universities all over Germany, but especially in Berlin, Frankfurt, and Heidelberg, student unrest was rampant. The combined forces of the New Left and the Arab students, the latter largely supported by German scholarship grants, managed to sway large segments of hitherto pro-Israel West German youth to become strongly anti-Zionist. Their opposition to the establishment and the pro-Israel older generation helped them identify Israel with reactionary and fascist tendencies. American support of Israel and the Zionist sympathies of the Springer press clinched the argument in their eyes. *Der Spiegel*, most influential weekly news magazine in Germany, and other news media also became more affected by this trend. The sometimes violent criticism of Israel suggested that antisemitic attitudes were behind the overt fight against Israel.

The relatively small Jewish community could do little to counteract this kind of massive propaganda. Many Jews were alarmed by Chancellor Willy Brandt's new emphasis on "neutrality" in West German-Israel relations and the government's attempt to bring about closer relations with the Arab states. However, spokesmen for the government repeatedly stated that its attempt to establish good relations with its former enemies would not be made at the expense of Israel, and that the same was true of its desire to live in peace with the Arab world.

It was not surprising that German Jews also were disappointed by the failure of the German delegation that went to Poland in November to mention the persecution of the Jews in that country. Bonn explained that it would have ill behooved a German official to lecture the Poles on the subject of antisemitism, and that the symbolism of Brandt's visit to Auschwitz was understood by all.

In fact, Jewish groups gratefully noted that Brandt knelt before the Jewish memorial in the former Warsaw ghetto, a gesture which was not equally appreciated by a large segment of the German population. During a short visit to East Germany in March, Chancellor Brandt also placed a wreath on the site of the Buchenwald concentration camp. In April Brandt spoke at a meeting of the Zentralrat der Juden in Deutschland (Central Council of Jews in Germany).

Elections

In the 1970 Landtagswahlen (diet elections) both the Nationaldemokratische Partei Deutschlands (NPD; AJYB, 1970 [vol. 71], pp. 445-46) and Deutsche Kommunistische Partei (DKP) either lost support they had, or did not receive enough votes for government representation. The percentages of NPD votes were as follows: Lower Saxony, 3.2 (7.0 in 1966); Hesse, 3.1 (7.94 in 1966); Bavaria, 2.9 (7.4 in 1966); North Rhine-Westphalia, 1.1 (none in 1966); the Saar 3.4 (none in 1966). The percentages of votes received by DKP were: Lower Saxony, 0.4 (none in 1966); North Rhine-Westphalia, 0.9 (none in 1966); the Saar, 2.7 (none in 1966); Hesse, 1.2 (none in 1966) and Bavaria, 0.4 (none in 1966).

Votes cast for the parties in the government coalition were, for SPD: North Rhine-Westphalia, 46.1 per cent (49.5 in 1966); Lower Saxony, 46.2 per cent (43.1 in 1966); the Saar, 40.8 (40.7 in 1966); Hesse, 45.9 (51.01 in 1966); Bavaria, 33.3 (35.8 in 1966). For FDP: North Rhine-Westphalia, 5.5 per cent (7.4 in 1966); Lower Saxony, 4.4 (6.9 in 1966); the Saar, 4.4 (8.3 in 1966); Hesse, 10.1 (10.39 in 1966); Bavaria, 5.5 (5.1 in 1966).

Christlich-Demokratische Union (CDU) gained in all elections: North Rhine-Westphalia, 46.3 (42.8 in 1966); Lower Saxony, 45.7 (41.7 in 1966); the Saar 47.9 (42.7 in 1966); Hesse, 39.7 (26.35 in 1966); Bavaria, 56.4 (48.2 in 1966).

Trials of Nazi Criminals

Lübeck, end of January: Hans Gewecke, former commissar of Schaulen (Lithuania), sentenced to four-and-a-half years' imprisonment for having sanctioned Ewald Bub's murder of a Jewish baker who had tried to smuggle food into the ghetto. The case against Bub was dismissed under the statute of limitations.

Frankfurt, February 27: Arnold Strippel's earlier life sentence for complicity in murder at Buchenwald concentration camp was reduced to six years on appeal; he was freed immediately.

Munich, end of February: Paul Zapp sentenced to life imprisonment, Leo von der Recke and Karl Heinrich Noa to 13 and 7 years' imprisonment, respectively, for complicity in murder of some 13,000 Jews in Russia.

Cologne, April 20: In second Sachsenhausen trial, Otto Kaiser, Richard Hoffmann, Erwin Seifert, Willy Busse and Jörg Nägele, sentenced to life imprisonment and Kurt Sinke to ten years' imprisonment; Heinz-Willi Beerbaum and Arthur Braun, acquitted.

Essen, May 8: Erwin Busta sentenced to eight-and-a-half years' imprisonment and Ernst Sander to seven-and-a-half years for complicity in murder and attempted murder at Dora-Mittelbau concentration camp. Sentences were suspended in July. More than 300 witnesses were heard; 18 hearings were conducted abroad, for the first time also in Moscow because the accused had participated in the execution of Russian prisoners.

Frankfurt, May 27: Joachim Becker sentenced to 10 years' imprisonment for complicity in murder of about 28,000 insane and invalid concentration camp inmates, and Wilhelm Lorent to 7 years' for murder of 3,700 inmates.

Düsseldorf, end of June: Josef Bürger sentenced to life imprisonment for murder of 10 Polish Jews.

Hagen, September 23: In Mauthausen trial, Werner Fassel sentenced to six-and-a-half years' imprisonment and Martin Roth to seven years for murder of concentration camp inmates.

Düsseldorf, December 22: Franz Stangl, former commandant of Treblinka, received life imprisonment for murder of at least 400,000 Jews, at rate of up to 18,000 daily. Simon Wiesenthal helped extradite him from Brazil.

Acquitted of charges were: in Hanover, at end of March, Friedrich Wirth sentenced to two years' imprisonment for shooting 40 Jews near Minsk, because of ill health; in Cologne, at beginning of April, Horst Gegusch accused of killing two Russian women, on grounds of lack of evidence; in Bochum, at beginning of June, after 10 years of legal procedure, August Huft accused of complicity in shooting Jews in the USSR, on grounds of lack of evidence; in Brunswick, on June 12, Johannes Hasebröck accused of having ordered executions in Gross-Rosen concentration camp, on grounds of insufficient evidence; in Frankfurt, on October 8, defendant in Auschwitz trial Dr. Franz Lucas, on grounds of extenuating circumstances; in Rottweil,

at beginning of November, Hermann Paul Landgrebe charged with murder of a Jewish boy at Buchenwald, for lack of evidence.

Charges in cases where the statute of limitations applied were dismissed against: Arthur Engel, accused of murder of a Jewish woman in Galicia, in Hamburg, on February 20; former police commissioner Paul Jordan accused of murder of 50 Jewish workers in USSR, in Wuppertal, on April 30; four Gestapo officials accused of shooting Polish workers and Flemish prisoners, in Cologne.

Relations with Israel

Abba Eban's official visit to West Germany in February was the first such visit by an Israeli foreign minister. Extreme security measures were taken because of the recent Arab terrorist attack on El Al passengers at Munich airport and arson in a Munich home for the aged. On arriving, Eban, accompanied by German officials and Jewish leaders, visited the site of Dachau where he said *Kaddish*. Later, in Bonn, Eban stressed his impression that Bonn was "resolved to maintain the independent existence of German-Israeli relations so as to assure that they are not prejudiced by any attempts to improve relations of the Federal Republic with other countries of the Middle East or elsewhere." He described this relationship as having "a special context in history." The new ambassador Eliashiv Ben-Horin also arrived in February; he succeeded Asher Ben-Natan.

A poll recently taken in Germany showed that 38 per cent of the Germans favored Israel in the Arab-Israel conflict; 8 per cent had no opinion; 6 per cent took the Arab side, and 48 per cent were neutral. The younger and better educated Germans tended to side with Israel.

Under the fifth economic aid agreement, DM 150 million were to go to Israel in 1970. A number of individual grants were earmarked for special Israeli institutions and projects. The city of Berlin gave DM 500,000 to the Negev University at Beersheba for a reading room in its Agnon library. More than DM 50,000 were collected by German friends for the children's village Kiryat-Yearim. A gift of DM 200,000 was given by the Deutsches Hilfswerk (German Aid Society) to the Neurim youth village in Israel, for the construction of an assembly hall.

The Fritz Naphtali Foundation, supported by the Bank für Gemeinwirtschaft of the DGB (German Labor Union), and the city of Tel Aviv jointly established a trust fund of I£7 million for the advancement of Israeli art and literature. The foundation also largely financed the Fritz Naphtali high school and the School of Economics and Social Sciences, Tel Aviv University.

During the summer, Habimah and Cameri theater groups visited West Germany at the invitation of the government. Israel was also represented at the 1970 Berlin Film Festival held in June. Under the cultural exchange program, the Masada exhibition was shown in several German cities, and

22 Israeli publishers participated in the Frankfurt book fair in September. Earlier, Israeli jewelry and art products were shown at the spring trade fair.

Israeli agricultural and other products were displayed during "Israel Week" in Oldenburg, Mainz, Bremerhaven, Trier, Darmstadt, and elsewhere.

In 1969 Israeli exports to Germany rose by 13 per cent, to \$64 million. Germany held first place in the import of Israeli flowers, and bought 25 per cent (11.7 million crates) of the 1969 Israeli citrus fruit production. Germany also helped bring about a preference agreement between Israel and the European Economic Community (EEC; Common Market).

The first German orchestra to perform in Israel were the Bach soloists (April). The political cabaret "Stachelschweine" (Porcupines) performed in Israel in June. It was followed, in October, by the Stuttgart Ballet, which was seen by 40,000 Israelis. A memorial commemorating the sufferings of the Jewish people, built by apprentices of the Krefeld German Steel Works, was brought to Haifa University on Mount Carmel in January. Another first was the arrival in Israel of a German military plane with German soccer players.

Germany was represented at the 1970 international trade fair in Tel Aviv. German and Israeli scientists met in Jerusalem to discuss research in the field of microbiology, as part of an agreement on scientific cooperation between the German Society of Scientific Research and the Israel National Council for Research and Development. A delegation of the German-Israel Society, headed by its president, former German Interior Minister Ernst Benda, visited Israel in July.

An exchange of students and professors between Tel Aviv University and the Free University in Berlin was decided upon by the two institutions. Similarly, an exchange of about 1,000 students and apprentices was being planned by the German Federal Institute of Labor.

Over 3,200 young Germans went to Israel, while close to 1,300 Israeli youngsters came to the Federal Republic. The Federal Youth Ministry had set aside about DM 2 million for this purpose; city and state institutions contributed an equal amount. The number of German visitors to Israel in 1970 was 25 per cent higher than in 1969.

Christian-Jewish Cooperation

Brotherhood Week, whose theme was "Misunderstood, Ostracized, Tolerated?—Minorities in Our Society," was opened by President Gustav Heinemann in Cologne in March. The week has been sponsored by the German Coordinating Council of the Societies for Christian-Jewish Cooperation, with 45 member organizations in major German cities. Writer Heinrich Böll, the main speaker at the function, criticized the festive character of such celebrations and suggested instead dialogue with the underprivileged. The Buber-Rosenzweig medal of the Council was presented

to Düsseldorf Rabbi Robert R. Geis and Mrs. Eva G. Reichmann of London for their work in promoting German-Jewish dialogue and rapprochement. The week was observed in most cities with radio and television presentations.

Other programs for improving Christian-Jewish relations dealt with the problems of anti-Zionism and antisemitism. A five-day seminar on Judaism, "Religion and Society, People and Nationhood," in which 65 professors, educators, and theologians participated, was conducted by Jewish historians, sociologists, and rabbis at Arnoldshain. The guest of honor of another seminar, devoted to basic concepts of a contemporary Jewish and Christian theology, was the American Rabbi Richard L. Rubenstein. A seminar on Protestant religious education, attended also by publishers, explored the vital but neglected subject of religious textbooks. Seven other local seminars and eight youth conferences were devoted to Christian-Jewish endeavors.

The Coordinating Council continued publishing *Emuna* ("Horizons") in cooperation with the German-Israel Society and other groups. In 1970 they also published *Jüdisches Volk—Gelobtes Land* ("Jewish People—Promised Land"), edited by W. Eckert, N. P. Levinson and M. Stöhr, on Jewish and Christian theological problems, related to the biblical promises of the Land of Israel. Outstanding Christian and Jewish scholars, among them David Flusser, Ernst Simon, Arthur Hertzberg, and Sh. Talmon, contributed to the volume.

For the first time during a "Katholikentag," held in September, a joint Catholic-Jewish service was held. It was conducted by the Bishop of Trier and the Landesrabbiner of Baden.

Aktion Sühnezeichen (Action Atonement; AJYB, 1966 [Vol. 67], p. 355), an organization which was sending young Germans to Israel and countries that had suffered through Nazi aggression for aid and reconstruction, observed its tenth anniversary. Thus far 16 groups, altogether 320 young German men and women, went to Israel for one year to help build homes for the blind and the aged and to work in *kibbutzim*. A group from Baden went to Auschwitz and another from Hanover to Maidanek for cleanup work. A third group worked at Mauthausen. Sixty Berlin youths went to La Boisse in southern France to build a cemetery for victims of Nazism. High-school students restored the Jewish cemetery in Schwetzingen, near Heidelberg, which recently was desecrated.

A statue of the boy Werner, who was said to have been the victim of a ritual murder in 1283, was removed from the Werner chapel in Oberwesel on the Rhine. The story had furnished the background for Heine's famous fragment, *The Rabbi of Bacharach*.

Oberammergau Passion Play

The Oberammergau Passion Play 1970 (AJYB, 1970 [Vol. 71], p. 452) was presented with its objectionable text virtually unchanged. All protests by national and international organizations had been to no avail. The people of

Oberammergau felt themselves vindicated by the fact that the performances were well attended; 530,000 saw the play and 208,474 stayed overnight in Oberammergau, 15,446 more than in 1960. There was no indication that the city's mayor, Ernst Zwink, and the director of the play, Anton Preisinger, had any intentions of changing the text of the play for 1980.

In an antisemitic "documentation," published in January under the title *Report Oberammergau 70/80* it is stated that only Communists, atheists, Zionists, American Jews, and jealous and godless elements opposed the play. In it, Preisinger accused the American Jewish Committee of having started a "campaign of defamation" against the play, a campaign that was supported by the German mass media. Reference here was probably to the American Jewish Committee July 1970 publication *Oberammergau 1960 and 1970: A Study in Religious Antisemitism* and to the Committee's announcement in August that it would embark on a systematic decade-long educational program to counteract the antisemitic effects of the play. A German translation of the study was made available to the German press, Christian-Jewish societies, church and municipal officials, and to the sponsors of the play. Stories based on it, which pointed up the documentation on the play's antisemitic character, appeared in several major German newspapers.

The Preisinger "documentation" made no mention of the criticism by Cardinal Döpfner, who demanded the elimination of passages considered antisemitic by Jewish groups; the German Coordinating Council's condemnation of the present version as antiscriptural, and the analysis of the text by Sister Louis-Gabriel of the Sisters of Notre Dame de Sion, who said it was a misrepresentation of the Gospel. There was also no reference to a study of the 1970 text by seven leading Catholic and Protestant theologians in the United States, and their joint statement denouncing the play's antisemitic qualities.

Antisemitism

A number of antisemitic incidents occurred in 1970, but these usually were acts of vandalism rather than expressions of antisemitic bias. Jewish cemeteries were desecrated in Karlsruhe and Celle. In June the Munich synagogue was entered and Torah ornaments thrown to the floor, the work of a common burglar. However, two other occurrences in Munich shocked the world. On February 13 fire was set to the Jewish community's home for the aged, in which seven occupants lost their lives. Over \$25,000 (DM 100,000)—the highest reward since the end of World War II—were offered for clues leading to the arrest of the criminals, but to no avail. President Heinemann and Interior Minister Hans-Dietrich Genscher attended the funeral services of the victims, and the government contributed one million marks toward the rebuilding of the home. The Jewish Library in Munich was named for one of the victims, Siegfried Oppenheimer.

The second event was the Arab terrorist attack, on February 10, on a

transit bus for El Al passengers at Munich airport (p. 431). After the attack, synagogues and Jewish community centers in the Federal Republic were placed under police protection. The entire German press was vigorous in its condemnation of the terrorists. The German Coordinating Council of the Societies for Christian-Jewish Cooperation stated that these acts were born of the same spirit that had once led to pogroms and mass murder. For, it said, it should be clear to everybody that anti-Zionism contained elements of antisemitism.

Restitution and Indemnification

The Federal Indemnification Law expired on December 31, 1969. After that date, no applications could be submitted; also, returnees to Germany no longer received the DM 6,000 allotted in the past to help them establish themselves. Nor could victims of Nazism arriving in West Germany from East European countries apply for indemnification under this law. Instead, separate indemnification agreements were concluded with Poland and other Soviet-bloc countries, but many victims of Nazism who were entitled to payments, especially those who in the meantime had left Eastern Europe, received nothing.

According to a 1970 statistical survey of the Federal Finance Ministry, 40 per cent of the payments under the Federal Indemnification Law and one-third of the payments under the Federal Restitution Law went to Israeli citizens, a total of approximately DM 11 billion. Another third of the payments under the Federal Indemnification Law was paid to persons living in the Federal Republic, while the rest went to persons who had settled elsewhere. Under the Federal Restitution Law, 25 per cent of the payments were made to persons in West Germany and 35 per cent to those in other countries.

At the beginning of the year, 4,015,000 indemnification cases had been settled out of a total of 4,216,000. Five per cent, or 201,000, of the applications were still being processed. Of 691,530 restitution cases, 549,682 had been completed. The total of all payments was expected to reach DM 62 billion by 1975. By the end of 1970, a total of DM 37,849 billion had been paid (DM 3,450 billion to Israel); another DM 8,251 billion was to be paid by 1975. Also, retroactive to September 1969, indemnification pensions were raised by approximately 20 per cent.

JEWISH COMMUNITY

Demography

The number of Jews in the Federal Republic (including West Berlin) rose slightly from 26,141 in October 1969 to 26,704 on January 1, 1971. There were 14,367 males and 12,337 females. The largest community was West

Berlin, with 5,447 Jews; there were 4,757 in Frankfurt, 3,580 in Munich, 1,526 in Düsseldorf, 1,501 in Hamburg, and 1,331 in Cologne. The median age was 50.6. There were 4,222 children and youths between the ages of one and 20; of these 468 were three years old or younger; 491 were between 4 and 6 years old, 1,831 between 7 and 15, and 1,432 between 16 and 20. In recent years, quite a few immigrants from Iran settled in Germany, a new development in the German Jewish community. They were to be found primarily in Hamburg and Pforzheim.

Jewish Education and Youth Activities

Jewish elementary schools continued to function in Frankfurt and Munich; the Jüdische Volkshochschule in Berlin offered popular courses in Judaism to Jews and Gentiles alike.

Jewish students remained active nationally and internationally. They were organized in the Bundesverband Jüdischer Studenten in Deutschland (BJSD; Federal League of Jewish Students in Germany), which concentrated on opposing anti-Zionist propaganda and enlightening the public about the plight of Soviet Jewry. In Cologne, it conducted a symposium on "Perspectives of Judaism," which was addressed by Professor Rolf Rendtorff, rector of Heidelberg University. It planned to open a Jewish students center in Heidelberg, which was to house also the offices of the Jewish community and a synagogue. The Zionistische Jugend Deutschlands (Zionist Youth of Germany) was active in a number of cities. In Frankfurt, it opened a youth center for more effective programming.

Presenting Jewish Viewpoint

Because there were so few Jews in Germany, it was becoming increasingly difficult to oppose hostile propaganda or to present adequately Jewish thinking. The New Left was more dangerous than the old left, or the new Nazis. At the universities, Jewish thought was practically nonexistent. There were hardly any chairs in Jewish studies; most courses were offered without credit and therefore were poorly attended. Besides, Judaism was often taught by non-Jews or converts, and very rarely from a Jewish point of view.

A survey of Jewish subjects taught at German universities, issued by the German Coordinating Council for Christian-Jewish Cooperation, warned the reader not to be impressed with the seemingly large number of lectures offered on Jews and Judaism. On the basis of questionnaires sent to 22 universities, 14 theological schools, and 49 teachers colleges, it was established that 18 universities, four theological schools, and four teachers colleges had courses of this kind. The survey listed 12 departments of Judaic studies and 98 individual courses, as well as 40 faculty members, some of them full professors. Germany had one institute for the history of German Jewry located in Hamburg and headed by the Jewish historian Heinz Moshe Graupe.

Communal Publications and Programs

The Jewish community made its views known primarily in two weeklies, the *Münchener Jüdische Nachrichten* and the *Allgemeine Wochenzeitung der Juden in Deutschland* in Düsseldorf. The Zentralrat der Juden in Deutschland (Central Council of Jews in Germany) in Düsseldorf also published *Jüdischer Pressedienst* (Jewish Press Service). Some communities, like Baden and Nuremberg, also published monthly newsletters; Frankfurt, Stuttgart, Fürth, and others issued bulletins only from time to time. An excellent Yiddish weekly, *Neue Jüdische Zeitung*, was published by Wolf Garfinkel in Munich.

Several youth magazines continued to appear. An interesting and unique venture of this type was *Schalom*, published in English by the youth of the World Union for Progressive Judaism, and in German by the Berlin Jewish community. Over the years, there have been contacts between Jewish youth in England and Germany; students of the Leo Baeck College, the Liberal rabbinical seminary in London, regularly conducted seminars in Germany. The Zionist Youth of Germany continued publication of its magazine, *Meorot*. Jewish radio programs and lectures were broadcast regularly over nationwide hookups, some every Friday, others monthly, still others on the major holidays. From time to time, German television stations also presented subjects of Jewish interest.

Religious Life

By the end of 1970 only 10 rabbis were officiating in West Germany and West Berlin. Rabbi Emanuel Schereschewsky of Cologne was elected president of the Rabbinical Conference of the Federal Republic, to succeed Rabbi Fritz Bloch of Stuttgart. Assistants to the president were Rabbis Emil Davidovic of Dortmund and Ernst Roth of Hesse. The conference published the first issue of its magazine, *Udim*, containing articles written by both members and outsiders. With the exception of Munich, Berlin, Frankfurt, and Cologne, the rabbis usually served an entire state. There were more Allied military chaplains than civilian rabbis in Germany.

Anniversaries and Memorials

Four thousand former inmates of Dachau concentration camp observed the 25th anniversary of their liberation, at the camp's site on May 3. The 25th anniversary of the liberation of Bergen-Belsen concentration camp was observed on April 12. The main speakers were Dr. Georg Diederichs, president of the Council of Ministers of Lower Saxony, and Werner Nachmann, chairman of the board of governors of the Zentralrat.

On October 15 the Zentralrat observed its 20th anniversary; H. G. van Dam has served as general secretary since its inception. On December 20 the Berlin Jewish community celebrated the 25th anniversary of its reconstitu-

tion after the liberation. The senate of Berlin municipality invited several rabbis who had served in the city for the occasion. A *Festschrift* entitled *Gegenwart im Rückblick* ("Present in Retrospect"), was prepared by Herbert A. Strauss and Kurt R. Grossmann, and distributed among participants. Keren Kayyemet le-Yisrael and the Bund der Verfolgten des Naziregimes (League of the Persecutees of the Nazi Regime) observed their 20th anniversaries.

In Bocholt, a statue by the Jerusalem artist Ellen Bernkopf was unveiled at the end of March; it was dedicated to all the victims of war and violence. In the 400-year-old cemetery of Sulzburg, Baden, a memorial to the Jewish victims of the Holocaust was dedicated on April 19. In November two other memorials were dedicated: one, by sculptor Wolf Spemann, in the courtyard of the Wiesbaden synagogue; the other, in Stuttgart, bore an inscription from the pen of the philosopher Ernst Bloch. A memorial commemorating the Zweibrücken synagogue which was burned on November 9, 1938 was also unveiled.

Documenting Jewish Life

Interest in the origin and, especially, the ultimate fate of local Jewish communities led to the publication of a number of well-documented studies. An excellent source for such work was the Germania Judaica, the library for the history of German Jewry, under the direction of Dr. Ute Bohnke-Kollwitz. Its more than 15,000 volumes were a valuable addition to the old Judaica libraries housed in various universities.

A study by Rabbi Bernhard Brillung of Münster of archives and documents on the persecution of Jews in North Rhine-Westphalia appeared in *Der Archivar*. Comprehensive documentation of the history of the Jews in Rhineland-Palatinate since 1800, with special emphasis on Nazi persecution, was being gathered by Franz-Josef Heyen, archivist in Koblenz. Bad Buchau issued a documented account of the persecution and fate of its former 200 Jewish residents. August Kopp prepared a valuable documentary *Die Dorfjuden in der Nordpfalz* ("The Jews in the Villages of the Northern Palatinate"), based on the state and local archives of the communities. *Bilder aus dem jüdischen Leben im alten Frankfurt* ("Pictures from Jewish Life in Old Frankfurt") by Paul Arnsberg, a collection of his articles in the *Frankfurter Allgemeine Zeitung*, gave an account of the city's Jewish community from the 18th century to the advent of Hitler. The history of Jewish hospitals in Europe was the subject of a symposium held in February at Heidelberg University.

New Books

Many new books on Jews and Judaism appeared in 1970. One way of bringing them to the attention of the public has been the annual book exhibition, "Works of Jewish Authors in the German Language," arranged by

B'nai B'rith in the key cities Munich, Berlin, Düsseldorf, and Hamburg. A special section was reserved for works on post-World War II Jewry by non-Jewish German authors.

Among the many books dealing with Jews and Judaism were new publications, translations of books that appeared abroad, and new editions of works by Jewish philosophers and historians. Some of these were: Lothar Rothschild, *Gesinnung und Tat* ("Principle and Action"), a collection of essays on the humanitarianism and intellectual life of the Jews; Werner Schochow, *Deutsch-Jüdische Geschichtswissenschaft* ("German-Jewish Science of History"), a discussion of its institutional forms, with bibliography; Jan Meyerowitz, *Der echte jüdische Witz* ("Genuine Jewish Humor"), selections of Jewish jokes and their roots in the Talmud and other Jewish religious and philosophical writings; Hans Liebeschütz, *Von Georg Simmel zu Franz Rosenzweig: Studien zum jüdischen Denken im deutschen Kulturbereich* ("From Georg Simmel to Franz Rosenzweig: Studies in Jewish Thought in German Culture"); Gershom Scholem, *Über einige Grundbegriffe des Judentums* ("Some Basic Concepts of Judaism"); Lorenz Wachinger, *Der Glaubensbegriff Martin Bubers* ("Martin Buber's Concepts of Faith"); Martin Buber, *Des Baal-Schem-Tov Unterweisung im Umgang mit Gott* ("Instruction of the Baal-Schem-Tov in Walking with God"); Martin Buber and Franz Rosenzweig, *Biblische Gestalten aus der Schrift* ("Biblical Personalities from Scripture"); Peter Berglar, *Walther Rathenau*, an interpretation of his writings; Raymond Aron, *Zeit des Argwohns* ("Era of Suspicion"; translation), a condemnation of de Gaulle's now famous critique of the Jews.

Discussions of the Nazi persecution of the Jews in Germany and the occupied countries of Europe included: Simon Wiesenthal, *Die Sonnenblume* ("The Sunflower"), on the question of Nazi guilt, and forgiveness, by the man whose life was devoted to tracking down Nazi war criminals; Bernt Engelmann, *Deutschland ohne Juden* ("Germany Without Jews"), Nazi responsibility for the irretrievable loss to Germany, especially in the fields of physics, medicine, and literature; Hans J. Steinberg, *Widerstand und Verfolgung in Essen* ("Resistance and Persecution in Essen"), resistance by Social Democrats, Communists, and church groups to persecution of the Jews; Hans-Joachim Schoeps, *Bereit für Deutschland* ("Prepared for Germany"), documentation of the patriotism of German Jews and their later fate under National Socialism; Krehbiel-Darmstädter, *Briefe aus Gurs und Limonest* ("Letters from Gurs and Limonest"); Marcus Melchior, *Gelebt und Erlebt* ("Lived and Experienced"), the memoirs of the chief rabbi of Copenhagen expressing gratitude to the Danes for their aid to the country's Jews.

In the wake of the Vatican Declaration on the Jews, two essays appeared in the "Christian-Jewish Encounter" series of the Wuppertal Theologischer Verlag Rolf Brockhaus: Israeli writer Shalom Ben-Chorin's *Jesus im Judentum* ("Jesus in Jewry") surveyed the recent research and discussion on the "Jesus image" in modern Jewry and stressed the importance of Jesus for Christian-Jewish dialogue; Dutch theologian Kornelis H. Miskotte's *Das*

Judentum als Frage an die Kirche ("Judaism as a Question Put to the Church"), a collection of critical essays on Judaism and antisemitism, stressed dialogues as the basis for reconciliation. A second book by Ben-Chorin, *Paulus: Der Völkerapostel in jüdischer Sicht* ("Paulus: The People's Apostle as Perceived by Jews") was an interesting interpretation of the Apostle from the Jewish point of view. *Kirche und Synagoge* ("Church and Synagogue: Manual on the History of Christians and Jews"), published by Karl H. Rengstorff and Siegfried von Kortzfleisch, was the second volume of a collection of essays by theologians on the period from the 16th century to the advent of Nazism. Other publications were: Charles Kingsley Barrett, *Das Johannesevangelium und das Judentum* ("The Gospel of John and Judaism"); Schalom Ben-Chorin, *Wachsame Brüderlichkeit* ("Watchful Brotherliness"); Pinchas E. Lapide, *Jesus in Israel*; Friedrich Gruenagel, *Die Judenfrage: Die geschichtliche Verantwortung der Kirchen und Israels* ("The Jewish Question: The Historical Responsibility of the Churches and Israel"); Clemens Thoma, *Kirche aus Juden und Heiden: Biblische Informationen über das Verhältnis der Kirche zum Judentum* ("Church of Jews and Gentiles: Biblical Informations about the Relation of Church to Judaism").

Books dealing with Israel and the Middle East conflict included: György Sebestyén, *Anatomie eines Sieges: Blitzkrieg um Israel* ("Anatomy of a Victory: Blitzkrieg over Israel"), eye-witness account of the six-day war in Jerusalem, Egypt, Jordan, Syria, as well as in Israel; W. P. Eckert, N. P. Levinson, M. Stöhr, editors, *Jüdisches Volk—Gelobtes Land* ("Jewish People—Promised Land"); Jacob M. Landau, *Israel* (2nd edition with new appendix on Israel between 1963 and 1969); Arnold Hottinger, *10 mal Nahost* ("10 Times Middle East"), discussion of the complexity of the Arab world as a source of the crisis by a Swiss correspondent; Hermann Meier-Cronmeyer, *Kibbutzim: Geschichte, Geist und Gestalt* ("Kibbutzim: History, Spirit and Form"), the importance of the *kibbutz* in the establishment of the state, and for its future; Abba Eban, *Dies ist mein Volk* ("My People: The Story of the Jews"), a translation; Jon Kimche, *Zeitbombe Nahost* ("Time-Bomb Middle East"), translation of a historical analysis of the Middle East and its problems.

Among new books dealing with culture were: Hans-Martin Rotermund, *Marc Chagall und die Bibel*; and Berthold Viertel, *Schriften zum Theater* ("Writings on the Theatre").

German translations of fiction published in 1970 included Elie Wiesel's *Der Bettler von Jerusalem* ("Beggars of Jerusalem"), Henry Roth's *Nenne es Schlaf* ("Call It Sleep"), and Romain Gary's *Der Tanz des Dschingis Cohn* ("The Dance of Genghis Cohn").

Personalia

Honors were bestowed by the German government on: journalist Paul Arnsberg of Frankfurt for his efforts on behalf of German-Jewish reconcilia-

tion and German-Jewish understanding; Professor Hugo Bergmann of the Hebrew University, Jerusalem, for furthering cultural contacts between Germany and Israel; Siegfried Goldenberg and Hugo Spiegel of Münster, Westphalia, and Walter Gottheiner of Bonn, all active in the Jewish community.

Attorney Siegfried Kroll, president of the assembly of deputies of the Berlin Jewish community, was honored by the West Berlin government.

Dr. Josef Neuberger (SPD), minister of justice in the government of North Rhine-Westphalia, and a member of the Zentralrat, was reelected in 1970.

Josef Wulf, eminent Jewish writer and historian of the Nazi era, received an honorary doctorate from the Free University, Berlin.

The Leo Baeck prize of the Zentralrat der Juden in Deutschland was awarded to Franz Boehm, who led the German delegation during the German-Israeli restitution negotiations, and to Johannes Giesberts who, as head of the Cologne school system, did much to further youth exchange programs between students in Cologne and Israel.

The Berlin Jewish community's Heinrich Stahl prize was awarded to Georg Ferdinand Duckwitz, a secretary in the German Foreign Office, who made possible the rescue of more than 7,000 Danish Jews by warning them of the planned deportation.

Carl Busch, for many years president of the Zionist Organization of Germany, died in Berlin in January, at the age of 65. Tobias Berkal, for many years executive secretary of the Jewish communities in Bavaria and member of the Zentralrat and the Central Welfare Agency, died in Munich in June, at the age of 61. Fritz Kortner, world famous actor, died in Munich on July 22, at the age of 78. Siegfried Gottschalk, since 1957 president of the Jewish community of Hamburg, died in Hamburg in November, at the age of 69.

East Germany

THE JEWISH COMMUNITY

Jews continued to find themselves paying lip-service to the propaganda slogans of the German Democratic Republic (DDR), while attempting to remain loyal to their people and Israel. Since the Stalin purges of 1953, there had been no overt antisemitic excesses; in fact, antisemitism was frequently condemned by official spokesmen. But the anti-Israel attitude of the DDR and the persecution of Jews in Poland and Czechoslovakia cast their shadows.

Religious Life

Under the circumstances, the Jews tried to concentrate on their religious tradition and, despite their pitifully small number, continued to maintain services or holiday celebrations in eight cities. Since Rabbi Odön Singer returned to Budapest in December 1969, East Germany was without a spiritual leader. But services were conducted and even sermons delivered. For the High Holy Days, Rabbi István Domán was called from Budapest to officiate in East Berlin's magnificent Friedenstempel on Rykestrasse, which had not been completely destroyed by the Nazis and was rebuilt by the DDR. The cantor, Adolf Kantner, came from Prague for the occasion. Cantor Ernö Sandor officiated in Erfurt and Cantor Mikos Morvai in Schwerin and Dresden; both came from Hungary to conduct services.

The only professional congregational official appeared to be Cantor Werner Sander of Leipzig, who celebrated the 20th anniversary as spiritual leader in both Leipzig and Dresden. In May Cantor Sander, an accomplished musician, brought his choir to the Berlin Opera for a concert of Yiddish songs and Jewish liturgical music. A stereo recording of his choir singing with Cantor Leo Roth and accompanied by the Berlin Symphonic Radio Orchestra was available. Jewish music was also broadcast over the East Berlin radio every other Saturday.

The East Berlin Jewish community, with 650 members, was the largest in the DDR. The magnificent old synagogue was rarely used because it was too large. Even the chapel, formerly used only on weekdays, was all but empty on the Sabbath and on most holidays, for the Berlin Jews lacked the cohesiveness of the smaller congregations in the DDR. Nevertheless, there was a kosher butcher, and kosher meals could be had if ordered in advance at Café Moscow.

West Berlin's cantor, Estrongo Nachama, was frequently heard in East Berlin. He was a welcome guest at holiday celebrations, and officiated at some funerals in East Berlin's huge Weissensee cemetery. Of the 114,000 graves there, 2,500 were still under care. Maintenance was paid for by rela-

tives of the deceased; the community cared for the grounds. The government helped finance the care of the many hundreds Jewish cemeteries in East Germany which had been closed.

There were Jewish communities also in Dresden, Leipzig, Halle, Magdeburg, Mecklenburg (Schwerin), Karl-Marx-Stadt (formerly Chemnitz), and Thüringen (Erfurt). Hanukkah and other holidays were observed in most communities. For the High Holy Days the Jews of Karl-Marx-Stadt worshipped in Dresden, and those of Halle-Saale in Leipzig. In Leipzig there were even services on the 9th of Av, and, as the recorder proudly revealed, the "Yoh Shimkho" by Lewandowski after the text by Yehuda ha-Levi was chanted at *Neilah* services on Yom Kippur, a rarity these days even in larger liberal synagogues.

On July 3 and 4 special services were conducted in honor of the 20th anniversary of the dedication of the new Dresden synagogue by Martin Riesenburger, then a lay reader of the Berlin Jewish community. More than a century before, Rabbi Zacharias Frankel had dedicated the old Dresden synagogue.

Communal Activities

In May the heads of all Jewish communities assembled in Dresden for their annual spring meeting. Helmut Aris of Dresden continued to be president of the Federation of Jewish Congregations in the DDR. Heinz Schenk* had been president of the Berlin community since 1958 and a member of the board since 1953. On the occasion of his 60th birthday in October, he received the DDR's "medal for outstanding solidarity work." He had earlier received the "German Peace Medal."

Aris, Schenk, and other leaders of their congregations were trying to foster contacts both among their own communities and with the Jewish and Christian world outside. For this purpose, they published the quarterly *Nachrichtenblatt* (Newsletter) which they sent to many countries. They welcomed guests, either groups of interested Christians or former members of their congregations, who now lived abroad and came to visit their old homes or the graves of relatives. One of the prominent visitors to East Berlin, in June, was Professor Moshe Jammer, president of Bar-Ilan University in Ramat-Gan. There usually were quite a few visitors to the Leipzig synagogue during the trade fair.

In May, on the 25th anniversary of Berlin's liberation by the Russian army, Florence Singewald of Erfurt was awarded the DDR's medal of merit for her work in behalf of the VdN, association of victims of Nazi persecution. On that occasion, wreaths were placed in the cemeteries of most Jewish communities. Flowers or wreaths were also placed in cemeteries and memorial sites on "Victims of Fascism Day," September 13.

* He died in 1971.

On the 32nd anniversary of the burning of the synagogues in Germany during the *Kristallnacht*, Secretary of State for Church Affairs Hans Seigewasser, sent a telegram to Helmut Aris, assuring him that the government of the DDR would do all in its power to fight antisemitism, racial hatred, and chauvinism everywhere, and that no harm would ever again be permitted to befall citizens of the Jewish faith. The 28th anniversary of the execution of the members of the Herbert Baum resistance group, which had bombed an anti-Soviet exhibition in Berlin's Lustgarten in 1941, was observed at Weissensee cemetery in August.

The dedication in June of a pillar erected in the Tessin high school, Rostock district, in honor of Anne Frank was attended by 2,000 school children and government officials from Rostock and East Berlin. Sculptor Gerhard Rommel of Berlin said he wanted his work, representing despair and the outcry for life and liberty, to show the viewer the terrible persecution of the Jews and their suffering. The inscription on the pillar, taken from Anne Frank's diary, expressed faith in the goodness in man.

Personalia

Anna Seghers, one of the best known German authors and president of the German Writers Union in the DDR, celebrated her 70th birthday in November. She was the recipient of the Kleist, Georg Büchner, and Stalin prizes, and of many other honors.

In February Oskar Eisenstädt, in charge of religious activities in Magdeburg, celebrated his 70th birthday, and Herbert Ringer, vice-president of the Federation of Jewish Congregations in the DDR and president of the Erfurt community, celebrated his 65th birthday. Alfred Scheidemann, president of the Mecklenburg Jewish community, was 65 years old in March.

N. PETER LEVINSON