



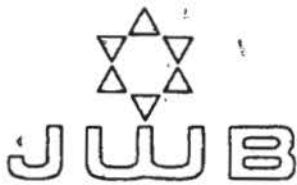
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December 2, 1977

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TO: Representatives of National Jewish
Agencies and Organizations

FROM: Barry Shrage, Program Associate

RE: INTER-AGENCY PROGRAM COLLABORATION
ON NBC TV SPECIAL "HOLOCAUST"

Enclosed for your information, are the minutes of two meetings that have been held to implement plans for developing an inter-agency approach to producing program materials for the upcoming NBC docu-drama, "Holocaust". The minutes of our meeting of November 30, 1977 contain complete details of the project as it has developed thus far, as well as information on how your agency can become a full participant in this unique co-operative effort.

I hope to hear from you in the near future. Thank you for your interest in this matter and for your cooperation.

CC: Executives of National Jewish
Agencies and Organizations



15 EAST 26th STREET • NEW YORK, N.Y. 10010

M I N U T E S

Meeting of National Agency Representatives
RE: HOLOCAUST TV SPECIAL
November 22, 1977
JWB Conference Room

1. Welcome and Introduction - The meeting was introduced by Sol Greenfield and Barry Shrage of JWB. They indicated that the purpose of the meeting was 1) to disseminate information on the program and to give all concerned an opportunity to talk directly to Mr. Owen Comora and Mr. Hal Bender of the NBC publicity office. 2) to assess the probable impact of this show on the American Jewish community and on Americans in general 3) to share ideas related to possible programmatic responses that may be undertaken by the organizations gathered together separately or in concert.

It was further indicated that community relations, though certainly a concern in relation to the show, would not be a focus of the meeting.

2. NBC Presentation - Mr. Owen Comora and Mr. Hal Bender of NBC publicity shared their impressions of the TV show. They indicated that it would be shown nation-wide probably sometime in April. They further indicated that the show had been scripted by Gerald Green, author of The Last Angry Man and that the immediate reaction to the show had been favorable from those who had read through the preliminary script. They then indicated that NBC would be prepared to provide some kinds of public relations material including photographs related to the show, posters advertising the show, and an assortment of other publicity materials.
3. Assessment of the show and possible programmatic cooperation. - The general impression of the group was that the show would probably have a significant impact to the Jewish community. The group also noted that the community relations impact of the show might be enormous and would require a great deal of preparation by our Jewish community relations organizations. From the "Jewish education and program" point of view the group felt that cooperative approaches to the planning of material for the show would be most helpful.

The feeling of the group was generally that the Holocaust TV Special could have an enormous educational impact on Jewish children, youth and adults and would require interpretation and discussion in Jewish settings especially in relation to its handling of the themes of inter-marriage and Jewish religious life during the Holocaust. On balance it was felt that this was a program that we could reasonably encourage Jewish people and children to see especially in settings where the show could be used as a spring board for further discussion and learning.

In relation to concrete program suggestions Dr. Morton Siegel of United Synagogue summed up the groups consensus as follows:

- a. the Jewish community should encourage maximal viewing of this TV show through publicity directed to Jews through Jewish communal institutions.
- b. those national agencies willing to participate in the effort should encourage the viewing of this TV program as an educational device to enhance and encourage additional study of the Shoah. In relation to these overall concerns the following specific suggestions were made by Dr. Siegel
 1. National agencies should, wherever possible, work cooperatively to develop a single set of study guides for the Holocaust TV show. This set of materials would contain specific guides for various age levels.
 2. In order to increase the educational impact of this program Jewish organizations should, wherever possible, encourage group viewing of the program in conjunction with appropriate study sessions.

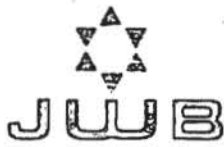
As a general principle Dr. Siegel suggested that JWB, as convener of this meeting, function as coordinator of the effort to involve the whole range of Jewish national organizations in the preparation of joint program materials for the NBC TV special and to function as a clearing house for material developed by all agencies involved. In this role JWB should work closely with a small steering committee consisting of individuals from several of the participating national agencies and should act under the umbrella of an advisory group consisting of the representatives of all the national agencies participating, as well as additional representation from the 3 major rabbinical groups and the womens organizations of the 3 synagogues bodies. Finally, Dr. Siegel recommended that a target date of March 1 be set for the final preparation of all materials for distribution to various national agencies. In the discussion leading up to and following this statement the following points were also made:

- a. program materials developed should, wherever possible, be developed with a variety of group sizes in mind.
- b. program materials should, wherever appropriate, take into account the segmentation of the TV program.
- c. an authority on the Holocaust (such as Lucy Davidowicz) should be commissioned to write an introduction to the cooperative study guide package and should as a beginning work to identify 12 major discussion themes as they appear in the current script of the show.
- d. in addition to study guides by age grouping it was recommended that one study guide be prepared for specific use by parents viewing the show at home with their children. Such a study guide would help parents decide

which segments of the show were appropriate for their particular children and would also help parents find ways to put the specifics of the show into perspective for their children.

- e. Rabbi Tannenbaum made the point that "Community Relations" arms of the Jewish community should work to insure that this show is viewed as being significant for all Americans. He also noted that materials developed for use within the Jewish community might be adaptable for use in interreligious settings.





15 EAST 26th STREET • NEW YORK, N.Y. 10010

HOLOCAUST TV SPECIAL

M I N U T E S

**National Agency Working Group
November 30, 1977**

Present: Barry Shrage - JWB
Jeffrey Winograd - Bnai Brith
Dr. David Dalin - American Jewish Committee
Gladys Rosen - American Jewish Committee
Michael Rosenberg - American Zionist Youth Foundation
Dr. Shimeon Frost - American Association for Jewish Education

I. Introduction:

Barry Shrage of JWB opened the meeting by outlining the charge to this sub committee. He noted that the meeting of national agency representatives of November 22 had mandated the creation of this small working group to:

1. develop a "table of contents" for a national interagency program package aimed specifically at helping Jewish institutions turn the NBC "Holocaust" docu-drama into a usable educational experience with the potential for encouraging deeper understanding of the Holocaust in formal and informal Jewish educational settings.
2. develop a concrete plan through which those national agencies choosing to participate can share responsibility for the production of this program guide.
3. work on an ongoing basis (under the direction of the overall advisory committee) to implement these plans.

II. The following specific components were approved for inclusion in the inter-agency program package

- A. Introduction - written by Holocaust authority (such as Lucy Davidowicz) and aimed at highlighting the critical themes and issues raised by the TV special. It would also underline the importance of Holocaust study to Jewish survival.
- B. Bibliography - annotated bibliography keyed to the script and aimed at providing additional background for teachers and group leaders.

- C. Concise History of the Holocaust - any of a number of existing works could be used. This document could provide some minimal background for teachers or group leaders who might not have the time to investigate the bibliography.
- D. Speakers List - list of speakers and lecturers with possible topics might be prepared by JWB and Bnai Brith Lecture Bureaus either separately or in concert.
- E. Media Resources - annotated catalogue of usable media resources, keyed to script and designed to provide materials through which interest stimulated by the show can be deepened.
- F. Grade School Study Guide - a 4 or 5 page guide to the TV program for use in formal and informal Jewish educational settings containing:
1. Brief training outline designed to help administrators, principals or department heads train teachers and/or group leaders working directly with grade school children by
 - a. highlighting key issues of special interest to children
 - b. describing possible pitfalls involved in Holocaust education with children
 - c. connecting issues raised by the TV show to more substantive Holocaust and Jewish living issues
 2. Actual study guides keyed to the TV program and specially focused on the concerns of children. The study guides would also help teachers or group leaders focus on the emergence of Israel as a natural follow up to the final segment of the series
 3. Complete descriptions of program ideas for children for use in formal and informal settings
- G. Teen Study Guide - A 4 or 5 page guide to the TV program for use in formal and informal Jewish educational settings containing the same elements as the grade school study guide but aimed specifically at teenagers
- H. Campus Study Guide - A 4 or 5 page guide to the TV program for use in formal and informal Jewish educational settings geared to the needs of college youth
- I. Adult Discussion and Program Package - a loose discussion outline with program ideas. Adaptable for such settings as chapter, sisterhood, men's club or chavurah meetings. Might also provide the basis for various kinds of adult education "mini-series".

J. Home Family Viewing Guide - For use by parents in their own homes this guide would

1. help parents determine the suitability of each segment for their children
2. encourage parents to view the program with their children
3. help parents place the program in some kind of perspective for their children

III. The following guidelines were established for national agency participation in the project.

A tentative working budget of \$2100 was established to cover all costs of production. It was understood that this budget would cover honorariums and expenses for specialists who would do the actual writing of the various segments. It would also cover direct out of pocket costs (such as art work) involved in pulling the project together. This \$2100 budget would be met through a \$300 contribution from each participating national agency. (Any funds remaining after the completion of the project would be divided among the participating agencies.)

It was noted that JWB would provide (in addition to its \$300 contribution) staff to co-ordinate the project and other staff to work on specific pieces of work as available. It was hoped that other participating agencies would also provide (on a strictly voluntary basis) some limited staff time to handle specific tasks for which "outside specialists" would not be needed.

Printing costs would not be covered by the \$2100 budget. These costs would be met by each national agency purchasing the number of program guides needed by paying the actual cost of printing that number of guides. Printing costs would be kept down by using JWB's own in-house printing facility wherever possible.

IV. The following suggestions and assignments for the production of the various segments of the program package were noted.

- A. Barry Shrage would begin to explore some possibilities for an individual to develop the "Introduction"
- B. It was recommended that the bibliography be developed by the JWB Book Council in close cooperation with AAJE and the education departments of the various synagogue groupings.
- C. Speakers lists would be developed by the various Jewish lecture bureaus.
- D. It was recommended that the media resources be developed by the Jewish media project in cooperation with Jeff Obler of the American Jewish Congress
- E. A number of names were mentioned as possible producers of the various age - appropriate program guides. These names were to be investigated by various members of the committee in advance of final decisions which would be made within a two week time frame.



BIENNALE
le 5 à 9 avril 1978
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ARTHUR ROTMAN

December 30, 1977

TO: Representatives of National Jewish Agencies

FROM: Barry Shrage

RE: NBC TV Special, "Holocaust"

I am pleased to report that our ad hoc "consortium" has made a great deal of progress since our last communication of December 2, 1977. Since that date we have confirmed the full participation of eight National Jewish agencies, including JWB, the Union of American Hebrew Congregations, the American Jewish Committee, the American Association for Jewish Education, United Synagogue of America, UJA, the Women's League for Conservative Judaism, and the American Zionist Youth Foundation. In addition several other organizations are considering participation while at the same time providing informal support, resources and help. We have also been most fortunate in being able to bring Rabbi Irving Greenberg and the National Jewish Conference Center into the coalition in an advisory capacity.

As far as the actual production of our "program kit" is concerned we are well on our way. Professor Byron Sherwin of Spertus College has been retained to write our "study guide" for adults. Bea Stadtler of the Cleveland College of Jewish Studies and Alan Bennett of Fairmont Temple in Cleveland are working on grade school and high school guides respectively. In addition Professor Sherwin has very generously agreed to prepare a detailed historical analysis of the script which will also be included in our package.

We are still open to participation by other national Jewish agencies in this project. You may choose to participate in any of a number of ways and I will be happy to discuss your involvement with you at your convenience.

NATIONAL JEWISH WELFARE BOARD

Association of Jewish Community Centers and YM-YWHAs • Serving Jewish Military Families (Member, USO)

Those of us who already are working on this program are excited by its potential. We are also pleased to be working together and hopeful that this cooperative effort will lead to additional productive contact in the future.

The next meeting of the coalition will take place on Wednesday, January 25, 1978 at 3PM at JWB and you are cordially invited to attend. Please use the enclosed reply card to let us know if you are planning to attend and I look forward to seeing you then.



MEMO

DATE: 1/16/77

TO : Colleagues and Correspondents in
Church Struggle and Holocaust Studies

FROM : Franklin H. Littell *F. Littell*
Department of Religion
Temple University
Philadelphia, Pa. 19122

SUBJECT: Progress Report

National Institute on the Holocaust. Emerging from the November, 1975 Philadelphia Conference on Teaching the Holocaust, a group of educators and religious leaders has taken the lead in establishing this Institute. "Seed money" was raised during the summer and project applications are already being discussed with major funding agencies. The Institute is being incorporated as an educational and service agency. It is presently lodged in the Humanities Building of Temple University and the university is providing an office, facilities, and a part-time Research Director (Dr. Josephine Knopp, author of The Trial of Judaism). 8-10 November 1976 the Institute held its first seminar, with participants discussing papers by Professors Michael D. Ryan of Drew, Harry Cargas of Webster College, Yaffa Eliach of Brooklyn College and Dr. Knopp of Temple. There were also a panel discussion on teaching the Holocaust and an evening program on the songs of the Jewish stetl.

Consortium on Holocaust Studies. Plans are well under way for a series of joint projects sponsored by several universities, joined by individual scholars in many institutions. University units presently committed are at Temple, Hebrew University (Institute of Contemporary Jewry), University of Washington (Program in Social Theory and Ideology), and in January Dr. Littell is conferring with professors in Germany to line up a cooperating team in the Bundesrepublik. As with Holocaust studies generally, attention is given to related themes: genocide, church struggle, Antisemitism, police state practices, etc. High on the list of projected cooperative projects are: 1) a quarterly Journal of Holocaust Studies, and 2) an International Conference on Teaching the Holocaust (fall of 1978).

Israel Trip. Dr. Littell has been invited to give a public address at the Israel Book Fair, to be held in Jerusalem April 25-30. This will give occasion for firming up plans for the Consortium on Holocaust Studies with colleague in the Institute for Contemporary Jewry at Hebrew University.

Members of the Consortium are especially eager to have the assistance of colleagues who may not presently have institutes or other agencies under their wings but are carrying on individual research, writing and/or teaching on one or more subjects attended to. Please let us hear from you if such is your case.

1/16/77

Church Struggle & Holocaust Studies

Page 2

Conferences. The first American conference on the Church Struggle and the Holocaust was held at Wayne State University in 1970 (cf. Littell & Locke: The German Church Struggle and the Holocaust), and this led to an annual series which now meets each March in New York City under auspices of the National Conference of Christians and Jews. The next conference will be held 6-8 March 1977, and among the lecturers will be Eberhard Bethge (editor and biographer of Bonhoeffer), Lucjan Dobroszycki of the YIVO, Erich Goldhagen of Harvard, Ruth Zerner of Lehman College. Registrations can be made with Don McEvoy, NCCJ/43 W. 57th Street, New York City 10019.

An annual series concentrating on the teaching of the Holocaust is developing in Philadelphia, initiated by the Memorial Committee for the 6,000,000 Jewish Martyrs. Following the first conference, the Division on Instruction of the Philadelphia Board of Education took the lead in developing a teacher training seminar and syllabus for high schools in the system. The second conference will be held 16-18 February 1977, again funded by the Public Committee for the Humanities in Pennsylvania. Registrations can be made with Dorothy Freedman, 260 S. 15 St. (Suite 500), Philadelphia, Pa. 19102.

Among other conferences or seminars in which we are involved are sessions at Chicago, San Jose, Albuquerque, Niagara Falls, Baltimore. The National Institute on the Holocaust and personnel associated with it are glad to be helpful toward better Christian/Jewish understanding wherever and however possible; the address is Humanities Building #547, Philadelphia, Pa. 19122.

FHL:slr



February 24, 1977

President Marilyn W. Northfelt
Garrett-Evangelical Theological Seminary
2121 Sheridan Road
Evanston, Illinois 60201

Dear President Northfelt:

I have your touching memorandum of February 8, 1977, expressing the feeling of your faculty and yourself regarding the Butz book.

It is heartening and encouraging for us to know that our Christian brothers and sisters are close to us in this moment of pain for our community. I believe it incumbent on all of us to continue our struggle against the forces that would violate our human rights and dignity. To have a spokesman for such forces in our own community, such as we do, should only encourage us to work harder for the goals of justice and freedom for all people.

On behalf of The American Jewish Committee our deepest and sincerest thanks to both you and your faculty for your very kind words.

Sincerely,

Eugene Du Bow
Regional Director

/T

bcc: Howard Gilbert
Robert S. Jacobs
Maynard Wishner
Rabbi Marc H. Tanenbaum
" A. James Rudin
Bert Gold
Milton Ellerin
Harold Applebaum

I believe the response of Northfelt might serve as a basis for one of your radio editorials. If you decide to use it, I would appreciate knowing about it.

Garrett-Evangelical Theological Seminary

2121 Sheridan Road
Evanston, Illinois 60201

Telephone: Area Code 312/869-2511

Office Of The President

February 8, 1977

To: The Hillel Foundation, Northwestern University
The American Jewish Committee, Chicago Area
Anti-Defamation League, B'Nai B'Rith

Members of the Garrett-Evangelical community were hurt and shocked by the publication of Professor Butz's book, which attempts to deny the reality of the Holocaust. As sisters and brothers to the Jewish community, we feel particularly called to identify with and support those who are now suffering this injustice. The twentieth century affliction of the Jews focused in the World War II German concentration camps; this is a reality which must be held up for our corporate repentance. To deny the event is an injustice to those who suffered the Holocaust and to every Jewish person alive today. It is also ethically dangerous to ourselves because we must not be allowed to forget our history by casting aside the memory of our society's participation in the horrors of World War II oppression.

As Christians, we affirm the historical and ongoing struggle of the Jewish community. The appearance of this book refocuses our sense of your struggle, and demands this public expression of support. As we read in the Prophets, the violation of human rights must be replaced with justice and mercy. In the name of the God who calls each of us to be faithful servants, we of Garrett-Evangelical Theological Seminary offer our consolation and support at this time.

SHALOM.

Merlyn W. Northfelt
Merlyn W. Northfelt
President

MWN:d

Adopted by the President's Council: February 3, 1977
Faculty: February 7, 1977

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-11-

FRIDAY, NOVEMBER 25, 1977

HOLOCAUST STUDIES SHOULD NOT PROMOTE
ANTI-GERMAN FEELINGS, EDUCATOR WARNS

By Religious News Service (11-25-77)

PHILADELPHIA (RNS) -- Participants in the Third Annual Philadelphia Conference on Teaching the Holocaust warned against inadvertently turning Holocaust studies into media for promoting negative attitudes towards Germans and Christians.

Dr. I Ezra Staples, deputy superintendent for instructional services of the Philadelphia School District, related that when the district introduced a Holocaust curriculum last year, "we did receive some constructive criticism from German-Americans who feared that Nazi crimes of the past would lead to bigotry against German-Americans today."

As a result, Dr. Staples said, the district is "taking steps to make certain that no group is treated as a monolith."

Dr. Eugene Fisher, executive secretary of the U.S. bishops' Secretariat for Catholic-Jewish Relations, warned that "if you teach kids to hate Christians, we're not much better off. The purpose is not to teach hate, for Jews and Christians today are both minorities in a larger culture that is not Christian."

Dr. Franklin H. Littell, chairman of the conference and of the Department of Religion at Temple University, said that it is a "cop-out" for Christians to dismiss the Holocaust by saying they suffered as well as the Jews during the Nazi era.

But at the same time, he noted, it is important not to ignore the fact that there were "11,000 or 12,000 authentic Christian martyrs" during that period.

Dr. Zalman Schachter, a Temple religion professor, stressed the importance of teaching children about both Jewish and Christian martyrs who refused to renounce their religion despite the threat of death. He urged Christian communions to give recognition to their brethren who died trying to help Jews during the Holocaust.

Dr. George French, Jr., director of the social studies division of the Philadelphia school district, cited three reasons for teaching the Holocaust on a system-wide basis. He identified these as teaching youth that power can be abused and therefore must be limited, that social institutions can be debased and criminalized, and that anti-Semitism and racism represent "two malignant forces in any society."

In the Philadelphia school district, the Holocaust is generally taught in the senior year through two separate programs -- the regular social studies curriculum and another dealing with ethnic studies.

Harold Kessler, a curriculum specialist in the Philadelphia district, declared that failure to teach about the Holocaust is "to give credence to the lie that the Holocaust did not occur at all." He noted that a professor of electrical engineering at Northwestern University has written a book dismissing the Holocaust as "the hoax of the 20th Century," and said that such "distortions of history" were among the factors that prompted the Philadelphia district to introduce its Holocaust curriculum.

Address Session On Holocaust

GERMAN CHURCHMAN: BUREAUCRACY
THREAT AS 'GENOCIDE MECHANISM'

By Religious News Service (11-25-77)

PHILADELPHIA, Pa. (RNS) -- Bureaucracy as a "mechanism of genocide" is as much a threat today as it was during the Hitler era, a West German churchman said here.

Dr. Wilhelm F. Bofinger, Protestant chaplain to the West German Embassy, Washington, D.C., made the observation at a closing session of the Third Annual Philadelphia Conference on Teaching the Holocaust.

"The only way to shake off the burden of past history," said Dr. Bofinger, "is to be able to write better contemporary history."

The West German churchman suggested that such history can only be written when people recognize that democratic government rests not only upon "a good constitution" but also upon those who are willing to stand against the threats raised by a dehumanized bureaucracy.

"Modern bureaucracy is a continuing threat," declared Dr. Bofinger "It is a new religion."

The chaplain's comments were made in response to an address by Professor Raul Hilberg, a University of Vermont political scientist and author of one of the first major scholarly works on the destruction of European Jewry. Dr. Hilberg spoke on the topic, "Men and Decisions: The Bureaucratic Holocaust."

In his analysis of the Nazi machinery that led to genocide, Dr. Hilberg noted that the destruction process was completely "decentralized" throughout the Holocaust period.

"It is easy to say that orders were given and orders were followed," he said, "but how difficult it is to find the people who gave the orders. The initiation of the process was not a matter of receiving an order; it was rather an expectation that something was to happen."

Insisting that the destruction process could not be linked to a single, centralized anti-Jewish Commissariat, Dr. Hilberg observed that it is "a matter of fundamental importance" to recognize that persons from every profession and walk of life contributed to the murder of European Jewry.

"You cannot describe these men as having psychological problems," he asserted. "Even Himmler was certifiably normal within the society, class and climate in which he grew up."

Dr. Hilberg noted that "a built-in mechanism for progression" existed within the Nazi bureaucracy. "Everything was divided into small parts, fragmented among so many participants," he said. "Thus the moral burden for this gigantic killing process was fragmented itself."

HOLOCAUST TV SPECIAL

Meeting of National Agency Representatives

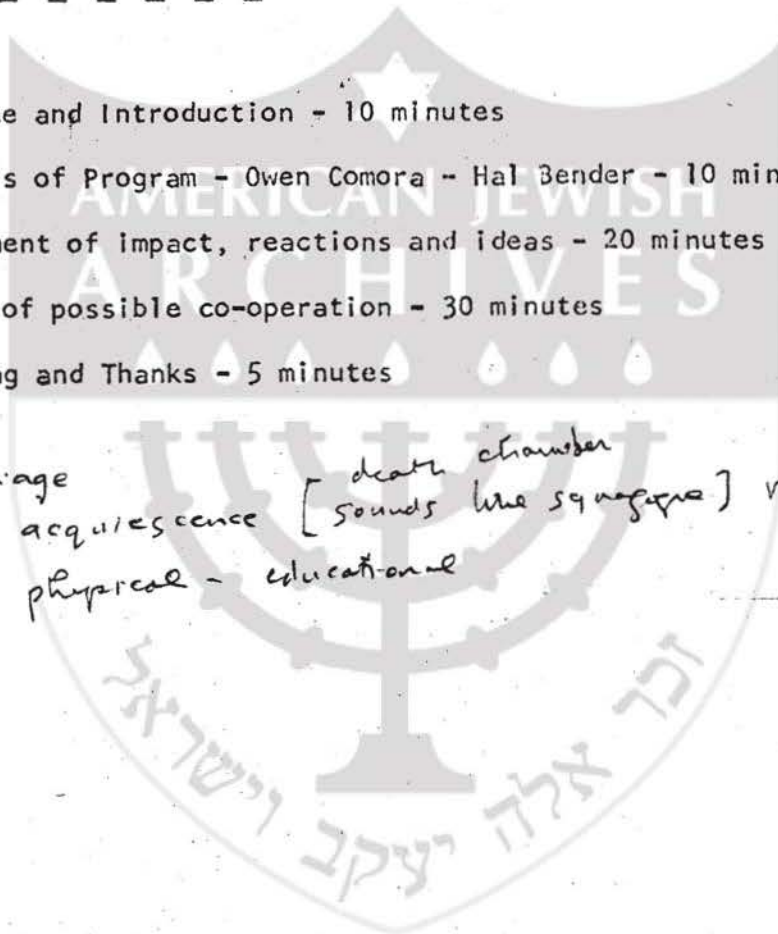
Nov. 22, 1977

JWB Conference Room

A G E N D A

1. Welcome and Introduction - 10 minutes
2. Details of Program - Owen Comora - Hal Bender - 10 minutes
3. Assesment of impact, reactions and ideas - 20 minutes
4. Areas of possible co-operation - 30 minutes
5. Closing and Thanks - 5 minutes

- Intermarriage
- clergy - acquiescence [death chamber sounds like synagogue] role of religion
- resistance - physical - educational



HOLOCAUST TV SPECIAL

AREAS OF CONCERN:

I. Grade School (Formal and Informal Settings)

A. possible materials needed

1. training and background material for teachers and group leaders
2. study guides for formal and informal settings
3. guidelines for parents

II. Teens (Formal and Informal Settings)

A. possible materials needed

1. training and background material for group leaders and teachers
2. study guides for formal and informal settings

III. Adult Education

A. possible materials needed

1. Family Home Study Guides
2. Increased speakers availability
3. Discussion guidelines for study-group meetings

IV. Leadership Development and Fund Raising

V. Community Relations

Yehudah - critique of Holocaust

Interreligious Study Guide

NCC

NCCB

Dr. Baptist

NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, April 14....How the American television audience reacts to the forthcoming NBC series on the Holocaust will be explored in depth in a study by the American Jewish Committee. The four-part television documentary drama, examining the experiences of two German families (one Jewish and one Christian) under Nazi rule from 1935 to 1945, will be seen on nationwide NBC television on four successive nights, Sunday, April 16, through Wednesday, April 19.

In announcing the study today, the American Jewish Committee pointed out that "there are no reliable findings on what present-day Americans think about events in Europe during the Nazi era, events which took the lives of 12 million people of all creeds, destroyed ethnic cultures, and constituted the most flagrant denial of civil and human rights in many centuries. As an agency long devoted to the protection of human rights, we constantly seek to find more efficient ways to educate the public in support of this ideal. We are hopeful that this study can provide useful insights so as to develop better understanding among people of all religious and ethnic backgrounds.

"Specifically, we want to find out what attitudes and feelings are brought to the surface among both Jews and Christians from watching these programs. We are interested in learning if Americans see Nazi behavior as a potential threat to all groups; if they sympathize with the Nazis' victims; if the Nazi experience is real to Americans; if they feel the U.S. should have done more to help the Nazis' victims; and if they are aware of anti-Semitism in their own environment.

"In addition, we hope to discover the reactions of Jewish viewers.

- more -

Richard Maass, President; Maynard I. Wishner, Chairman, Board of Governors; Morton K. Blaustein, Chairman, National Executive Council; Howard I. Friedman, Chairman, Board of Trustees
Bertram H. Gold, Executive Vice President
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CSAE 1707

For example, we should like to find out whether recalling these events stimulates a desire for stronger Jewish ties."

The Committee announcement pointed out that the results of the study would help answer such questions as:

- Is there deep-rooted anti-Semitic prejudice in this country?
- How does one counteract such prejudice?
- Should the Holocaust be taught in public schools?
- Is there an awareness of how totalitarianism can corrupt the individual citizen?
- Do people see a connection between the Jewish fate under the Nazis and the establishment of the State of Israel?

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

78,960,39
A,COL,EJP,NPE,NPL,REL



8-HOUR NBC-TV DRAMA ON THE HOLOCAUST DUE FOR VIEWING IN APRIL

NEW YORK, Jan. 10 (JTA)--An eight-hour drama on the Holocaust will be televised nationwide by NBC-TV in April. While the exact dates for the four-part series have not yet been announced, it is tentatively scheduled for the latter part of April, around the Passover holiday.

According to an announcement by NBC-TV, the drama, titled "Holocaust," is an original dramatization "of one of the most monstrous crimes the world has ever witnessed--the murder of six million Jews by the Nazis." The series will cover the decade between 1935 and 1945 when the genocidal atrocities occurred.

NBC-TV described "Holocaust" as "the saga of a gentle and compassionate physician and his family, all of whom are in different ways buffeted by the fury of Nazi bestiality that was unleashed upon the Jews. Paralleling the tragedy of this family is the story of an ambitious young German lawyer who, prodded by his even more ambitious wife, joins the SS and becomes an aide and the chief planner of the annihilation of the Jews."

There is, the NBC-TV description continues, "a curious, tenuous relationship between the two families. Years earlier, the lawyer and his parents were patients of the doctor who treated them with the same kindness he bestowed on all his patients. Now, the Nazi technician of death finds himself involved in the systematic annihilation of these innocent people--and six million others."

According to NBC-TV, an impressive cast, including award-winning performers from the stage, television and motion pictures, will play the major roles. It will be based on actual records, featuring an original story and screenplay by novelist Gerald Green ("The Last Angry Man"). Emmy Award winner Herbert Brodtkin and Robert Berger ("The Defenders") are the producers. Marvin Chomsky, who directed six hours of "Roots," will direct "Holocaust." NBC-TV projects that it will be viewed by 35-50 million people in its prime time slot.

Described As Extraordinarily Moving

Rabbi Marc H. Tanenbaum, national inter-religious affairs director of the American Jewish Committee, who was invited to see the rushes of the first three hours of "Holocaust" and will be viewing the final rushes later this week, said his preliminary impression was that "it is thus far an extraordinarily moving and magnificently acted production. This dramatization translates the trauma, the unspeakable horrors, as well as the heroism of Jews that cannot but help reach the conscience of millions of Americans, non-Jews as well as Jews."

Tanenbaum, who served as the American Jewish consultant to NBC-TV's special on "Jesus of Nazareth," and was invited to serve in a similar capacity for "Holocaust" and at the network's request prepared a detailed critique of Green's script which became the basis of script revisions, added: "Recent efforts to whitewash the Nazi massacre of Jews make this program all the more necessary and compelling."

The rabbi reported that a group of major Jewish education, synagogal and community centers specialists have been brought together by the National Jewish Welfare Board to prepare cooperatively study and discussion guides for use by Jewish youth and adult groups who will be viewing "Holocaust." The AJCommittee, he added, is cooperating with them and will join in disseminat-

ing those materials when they are available.

In addition, Tanenbaum said, the AJCommittee has been in active communication with the National Council of Churches (NCC) and the National Conference of Catholic Bishops (NCCB) to help prepare "Christian Study Guides" for use by their churches on all age levels and to alert them to the significance of "Holocaust." The NCC, NCCB and AJCommittee are also preparing an "Inter-religious Study and Discussion Guide" for use by interreligious dialogue and study groups in every major city in the country, Tanenbaum said.



TO: JCRCs, FEDERATIONS,
NATIONAL JEWISH
ORGANIZATIONS

FOR YOUR INFORMATION

HAROLD APPLEBAUM

THE AMERICAN JEWISH COMMITTEE

date January 4, 1978
to AJC Area Directors
Rabbinic Associations
from Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director
subject NBC-TV Special, "The Holocaust"

As you will note in the enclosed press release, NBC-TV is planning to produce an eight-hour "special" on prime time devoted to a dramatization of "The Holocaust." While the date has not yet been firmly set, it will probably be shown close to Passover, which falls this year on April 21-29.

Having served as the American Jewish consultant to NBC-TV's special on "Jesus of Nazareth," I was invited to serve in a similar capacity for "The Holocaust." At the network's request, I prepared a detailed critique of the scripts written by Gerald Green, which became the basis of script revisions.

Last week, the producers, Robert Berger and Herbert Brodtkin, who head Titus Productions, invited me to see the first rushes of three hours of "The Holocaust." While the final rushes will not be available for another two weeks, it is necessary to withhold any complete judgment of the entire production. But I do want to share with you this preliminary impression - it is thus far an extraordinarily moving and magnificently acted production of a very powerful script on the Nazi holocaust. In ways that documentaries are not able to achieve, this dramatization translates the trauma, the unspeakable horrors, as well as the heroism of Jews in human terms that cannot but help reach the conscience of millions of Americans, non-Jews as well as Jews. Recent efforts to whitewash the Nazi massacre of Jews make this program all the more necessary and compelling.

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We will make copies of these materials available to you for programming with local Catholic and Protestant leaders and churches as soon as they are published.

NBC

National Broadcasting Company, Inc.

Thirty Rockefeller Plaza
New York, N.Y. 10020 212-664-4551

Robert D. Kasmire
Vice President, Corporate Affairs

August 18, 1977

Rabbi Marc H. Tanenbaum
National Director of
Interreligious Affairs
The American Jewish Committee
Institute of Human Relations
165 East 56th Street
New York, New York 10022

Dear Marc:

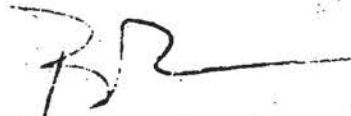
I'm back, and I've now had a chance to read your full and incisive notes on "The Holocaust." As is always the case with your comments, they are relevant, perceptive and will be very helpful.

As you know, they arrived during my absence on vacation, and my secretary promptly forwarded them to Paul Klein, who gave them to Gerry Green. Paul indicated to me earlier this week that he endorses them, and they reflect to Green NBC's point of view and guidance. As you also know, dealing with writers and directors is a sensitive (understatement) business, so we will hope for the best.

Next week, and as we get revisions on the script, I hope to have a better idea of how we're doing.

Meanwhile, thank you again.

Cordially,



Robert D. Kasmire



IMPRESSIVE CAST ASSEMBLED FOR 8-HOUR 'HOLOCAUST' DRAMA, EVENT PRESENTATION ON NBC TV NETWORK IN 1977-78 SEASON

An impressive cast, including award-winning performers from the stage, television and motion pictures, will play the major roles in "Holocaust," an original dramatization of one of the most monstrous crimes the world has ever witnessed -- the murder of six million Jews by the Nazis -- to be presented as an eight-hour dramatic event on the NBC Television Network during the 1977-78 season.

The cast includes (alphabetically): Joseph Bottoms, Tovah Feldshuh, Rosemary Harris, Michael Moriarty, George Rose, Meryl Streep, Fritz Weaver and James Woods. "Holocaust" will introduce Blanche Baker, the daughter of actress Carroll Baker.

The eight hours will be presented in four parts and will cover the decade between 1935 and 1945 when the genocidal atrocities occurred. There will be 150 speaking parts in the fact-based dramatization, which will be filmed entirely on location in Europe.

The filming is scheduled to start July 18 and continue through November.

"Holocaust" will be the saga of a gentle and compassionate physician and his family, all of whom are in different ways buffeted by the fury of Nazi bestiality that was unleashed upon the Jews. Paralleling the tragedy of this family is the story of an ambitious young German lawyer who, prodded by his even more ambitious wife, joins the SS and becomes an aide to the chief planner of the annihilation of the Jews.

(more)

There is a curious, tenuous relationship between the two families. Years earlier the lawyer and his parents were patients of the doctor who treated them with the same kindness he bestowed on all his patients. Now, the Nazi technician of death finds himself involved in the systematic annihilation of these innocent people -- and six million others.

Joseph Bottoms can be seen as Cal, a young man found running with a pack of wild dogs, in "Stalk the Wild Child" on NBC-TV July 14. He recently completed the film, "High Rolling," on location in Australia. His other movies include "The Dove" and "Crime and Passion." He appeared on stage in "Winesburg, Ohio."

Tovah Feldshuh starred in the title role of "Yentl" on Broadway, for which she won Theatre World, Drama Desk and Outer Critics Circle Awards, and received a Tony nomination. She has also appeared on stage in "Three Sisters," "The Crucible" and "As You Like It" and in the Broadway musical, "Cyrano." For two seasons she portrayed more than 20 roles at the acclaimed Tyrone Guthrie Theatre in Minneapolis. Her most recent TV credits include "The Amazing Howard Hughes" and "The World of Darkness" specials.

English actress Rosemary Harris won an Emmy for her performance as George Sand in "Notorious Woman"; a Tony Award for "The Lion in Winter"; a Theatre World Award for "The Climate of Eden"; and a Drama Desk Award for "The Merchant of Venice." Her other theatrical credits in the United States include "The Crucible," "Three Sisters," "Much Ado About Nothing," "The Royal Family," "A Streetcar Named Desire," in which she played Blanche, and "The Disenchanted." In England, she played in "Plaza Suite," winning a London Evening Standard Award; "The Seven Year Itch"; Old Vic productions of "Othello" and

(more)

"Troilus and Cressida"; and in "Hamlet" and "Uncle Vanya" for the National Theatre of Great Britain.

Michael Moriarty is currently completing a starring role in the major motion picture, "The Dog Soldiers," on location in Mexico. His other film credits include "Bang the Drum Slowly," "Report to the Commissioner" and "The Last Detail." On television he had starring roles in "The Deadliest Season," "The Glass Menagerie" and "Girls of Summer." His stage credits include Broadway's "Find Your Way Home" and "The Trial of the Catonsville Nine."

George Rose won a Tony Award for his performance as Doolittle in the recent Broadway revival of the musical hit, "My Fair Lady." His other stage credits include "Coco," "A Man for All Seasons," "Hamlet," starring Richard Burton, and "Much Ado About Nothing." He has appeared in more than 30 films including "A New Leaf," starring Walter Matthau and Elaine May.

An actress who also sings and dances, Meryl Streep is currently starring on Broadway in the musical hit, "Happy End," for which she was nominated for a Drama Desk Award. She received Theatre World and Outer Critics Circle Awards for her performance in "27 Wagons Full of Cotton." Her other theatrical credits include "The Cherry Orchard," "Henry V" and "Measure for Measure." She has a major role in the new movie, "Julia."

Versatile veteran actor Fritz Weaver has a leading role in the current film release, "Black Sunday." Other movies include "Demon Seed," "Marathon Man" and "Day of the Dolphin." A Tony Award winner for "Child's Play," he also starred on Broadway in "Absurd Person Singular" and in the one man show, "Lincoln." His TV credits include the new version of "Captain's Courageous," "The Legend of Lizzie Borden,"

(more)

"The Crucible," starring George C. Scott, and guest roles in the series, "Streets of San Francisco," "Cannon," "Mission Impossible," "The FBI" and "Barnaby Jones."

James Woods won a Theatre World Award for "Moonchildren" and an Obie for off-Broadway's "Saved." He also appeared on Broadway in "The Trial of the Catonsville Nine." He recently completed the movie version of the best-seller, "The Choir Boys." Other films include "The Way We Were," "The Gambler," "Alex and the Gypsy" and "Night Moves." His TV roles include the specials, "Raid on Entebbe" on NBC-TV and "F. Scott Fitzgerald in Hollywood," and guest roles in "Police Story" and "Family."

Blanche Baker, daughter of actress Carroll Baker and producer-director Jack Garfein, will be making her network television debut in "Holocaust." She recently appeared in the Yale Repertory Theatre's production of "White Marriage." She has studied with famed drama teachers Herbert Berghof, Uta Hagen and Lee Strasberg, as well as at the American School in London.

"Holocaust" will be based on actual records, featuring an original story and screenplay written by the distinguished American novelist Gerald Green ("The Last Angry Man"). Emmy Award winner Herbert Brodtkin and Robert Berger ("The Defenders") are the producers. The full eight hours of "Holocaust" will be directed by Marvin Chomsky, an unprecedented television directorial effort. Chomsky directed six hours of "Roots."

Titus Productions, Inc., is the production company for "Holocaust."

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ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

315 Lexington Avenue
New York, N.Y. 10016

MEMORANDUM

To: CRC's, Federations, Center Directors, Rabbis
From: Ted Freedman, National Program Director
Date: January 30, 1978
Subject: NBC-TV/s "Holocaust" and ADL's The Record -- The Holocaust in History -- 1933-1945

On April 16, 17, 18 and 19 of this year millions of people across the country will be tuned into one of the major events in television history -- a nine-hour prime time dramatic production entitled, "Holocaust." You may have already read about this unprecedented NBC-TV series. Over the past few months, the Anti-Defamation League has been associated with the production company and with the network in developing educational projects which would encourage viewing the series within a structured framework. Before we tell you about ADL's project, The Record, let us fill you in first on the program, themselves.

The Programs: "Holocaust" is the saga of a gentle and compassionate Jewish physician and his family from 1935 to 1945, all of whom are in different ways buffeted by the fury of Nazi bestiality. Paralleling the tragedy of this family is the story of an ambitious young German lawyer who, prodded by his even more ambitious wife, joins the SS and becomes an aide to the chief planner of the annihilation of the Jews.

The Production Staff: An impressive cast, including Rosemary Harris, Michael Moriarty, George Rose, and Fritz Weaver will play major roles. "Holocaust" is based on actual records, featuring an original screen-play by the distinguished American novelist Gerald Green ("The Last Angry Man"). Emmy Award Winner Herbert Brodtkin and Robert Berger ("The Defenders") are the producers. Marvin Chomsky, who directed six hours of "Roots," will direct.

The Record: ADL's educational project will be an impressive 16-page, tabloid-size "newspaper," copiously illustrated with photographs from the programs set against archive photos of similar, but actual situations between 1933 and 1945. Essentially, the tabloid will be a discussion guide designed to serve as the nucleus for classroom and adult group study of the Holocaust for years to come. The first two and last two pages will be given over to the television programs and will include a number of exclusive features: an article by the writer of "Holocaust," Gerald Green, on his personal experiences researching and writing the script; Robert E. Mulholland, President of NBC-TV, commenting on the viewership potential for the programs, their impact, and why NBC-TV is producing the series; Benjamin R. Epstein, ADL's National Director who, during the 1930's was an exchange student in Germany and an eye-witness to the rise of the Third Reich, on why "never to forget;" the drawings created for the series by the distinguished artist, Arbit Blatas, will be another of the exclusive features, graphically highlighting each of the program synopsis. Completing the materials for the four pages on the television programs will be numerous cast photographs and production stills.

The remaining 12 pages comprise the long-range discussion guide. It will provide important background to the NBC-TV series and also serve as a resource unit for classroom and adult discussion geared not only to the series but also for continuing study of the Holocaust now and in the future. In format, it will be a newspaper, heightened by use of period photographs and articles -- some new, others from a wide variety of publications from the Holocaust period. Among the highlights; Elie Weisel on the death of the six-million and keeping their memories alive, an H. V. Kaltenborn interview with Adolph Hitler, William Shirer's reports documenting the rise of the Third Reich. In addition there is a chronology of events from 1933 to 1945, excerpts from the writings of Hitler, Goebbels, and Himmler, reprints from the Nuremberg and other anti-Semitic laws, and a map of Europe showing the numbers of Jews from each country who were exterminated in Nazi death camps. Integral to all this material is a comprehensive easy to read, easy to follow discussion guide, prepared by Max Nadel, a New York City educator formerly with the American Association for Jewish Education. The guide will set forth questions for discussion along with recommendations for further study. An annotated listing of resource materials, both publications and audio-visual, will also be included.

The ADL is fortunate to have enlisted the participation of the National Council for the Social Studies as co-sponsors for The Record. Dr. Anna Ochoa, President of the NCSS and on the faculty of Indiana University's School of Education, serves as consultant, along with Milton Meltzer, author of the highly acclaimed book on the Holocaust, "Never to Forget." The design and production of The Record is the work of Alan Schoener, one of the country's most respected graphic designers. He was responsible for the brilliant Lower East Side exhibit at New York City's Jewish Museum. More recently he created an exhibit of concentration camp art for Brandeis University and some examples from the exhibit will be included in The Record.

What You Can Do: We know you share our enthusiasm for this project and feel as we do that The Record, which represents an innovative approach to education, deserves the widest possible distribution. You are the people who can make it happen and here are just a few suggestions of what to do:

1. Newspaper inserts -- The Record's design makes it a perfect weekend supplement for local newspapers, distributed the weekend of April 15th. There are a number of ways in which it can be done; (A) as a public service of a newspaper, itself, (B) through the local NBC-TV affiliate in your area and (C) by a local business or industry, or a combination of the above.

A. Should a newspaper agree to insert The Record as a public service we can provide the paper with copies in quantity at our unit cost or the paper can print from film masters which we will provide, also at cost.* Don't forget that a newspaper need not necessarily do a saturation insert. In many cases a zoned insert is equally valuable when the zones are carefully selected to reach the proper readership.

B. Again, by providing you with either quantity copies or film masters, The Record is an impressive promotion piece you can offer as a newspaper insert to your local NBC affiliate station. And, if there are local advertisers for the series, the station may want to share distribution costs with such advertisers for either saturation or zoned insertion. There is space on The Record for local imprinting.

C. With your many and varied contacts in the business community combined with the importance of the NBC programs, local businesses might want to finance insertion of The Record into local newspapers as a public service. They can use the imprinting space for their imprimatur. We will provide either film masters or copies in quantity at cost.

2. Organize Adult Study Groups -- Your contacts within the Jewish community and with Christian groups is the key to generating the widest possible audience for "Holocaust." The key to deriving the maximum understanding from the programs is The Record. With it, adult groups in synagogues and churches can come into a formal study situation with this unique educational tool serving as a complete resource guide. As you promote audience viewing you can also organize informal study groups, stimulating interest among families and friends to watch together and turning living rooms into 'classrooms' where The Record can be used as viewers guides.

3. Elicit Classroom Participation -- All across the country there will be teachers who will use "Holocaust" as a basis for classroom discussion. But there will be countless others who need to be persuaded. Use your contacts with school systems and school boards to urge social studies and world history teachers to discuss the programs in their classes and to prepare their students for the discussions with The Record. It is the basis for any Holocaust study course and contains materials which students and teachers will find invaluable.

Some Final Words: As soon as The Record is off the presses, about three weeks before the April 16th airdate, we will send you a complimentary copy. I have listed only a few suggestions for its distribution and I am certain that you have many others. I would be happy if you would share them with me so that I can share them with others. The possibilities, after all, are limitless as your contacts and your ingenuity. If you need any more information or have any questions, please contact me.

*Within ten days I will send you a price schedule for The Record. Please begin to think now about how many copies you will need.

TF:glh

PARTICIPANTS IN NBC-TV AND
AMERICAN JEWISH COMMITTEE
DISCUSSION ON "THE HOLOCAUST"
JANUARY 26, 1978, 3:30 P.M.

HELD AT AJC

FOR NBC

George Hoover, Vice-President, Press and Publicity

Owen Comora, Director, National Publicity

Harold Bender, Administrator, Special Events Publicity

FOR AJC

Harold Applebaum, Field Services Program Coordinator

Harry Fleischman, Director, Labor and Race Relations

Phillip Halen, Director, Falk Foundation

Selma Hirsh, Associate Director

Irving Levine, Director, Institute on Pluralism and Group Identity

Frances Rosenberg, Director, Radio and TV

Yehuda Rosenman, Director, Jewish Communal Affairs Department

David Roth, Director, Middle West, Institute on Pluralism and Group Identity

James Rudin, Assistant Director, Interreligious Affairs Department

Marc Tanenbaum, National Director, Interreligious Affairs Department

Ann Wolfe, Director, Role of Women Project and Social Welfare

Morton Yarmon, Director, Public Education and Interpretation

RPR

78-700-4

TO: JLRCs, FEDERATIONS,
NATIONAL JEWISH
ORGANIZATIONS

FOR YOUR INFORMATION

HAROLD APPLEBAUM

THE AMERICAN JEWISH COMMITTEE

date January 4, 1978
to AJC Area Directors
 Rabbinic Associations
from Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director
subject NBC-TV Special, "The Holocaust"

As you will note in the enclosed press release, NBC-TV is planning to produce an eight-hour "special" on prime time devoted to a dramatization of "The Holocaust." While the date has not yet been firmly set, it will probably be shown close to Passover, which falls this year on April 21-29.

Having served as the American Jewish consultant to NBC-TV's special on "Jesus of Nazareth," I was invited to serve in a similar capacity for "The Holocaust." At the network's request, I prepared a detailed critique of the scripts written by Gerald Green, which became the basis of script revisions.

Last week, the producers, Robert Berger and Herbert Brodtkin, who head Titus Productions, invited me to see the first rushes of three hours of "The Holocaust." While the final rushes will not be available for another two weeks, it is necessary to withhold any complete judgment of the entire production. But I do want to share with you this preliminary impression - it is thus far an extraordinarily moving and magnificently acted production of a very powerful script on the Nazi holocaust. In ways that documentaries are not able to achieve, this dramatization translates the trauma, the unspeakable horrors, as well as the heroism of Jews in human terms that cannot but help reach the conscience of millions of Americans, non-Jews as well as Jews. Recent efforts to whitewash the Nazi massacre of Jews make this program all the more necessary and compelling.

As you may know, a group of major Jewish education, synagogal, and community centers specialists have been brought together by the National Jewish Welfare Board to prepare cooperatively study and discussion guides for use by Jewish youth and adult groups who will be viewing "The Holocaust." AJC has been happy to cooperate with them, and will join in disseminating those materials when they are available. Since we believe that it is extremely important that millions of American Christians view this film, AJC has been in active communication with the National Council of Churches and the National Conference of Catholic Bishops. You will be interested to know that each of these groups is preparing in consultation with us "Christian Study Guides" for use by their churches on all age levels. In addition, the NCC, the NCCB, and the AJC are preparing an "Interreligious Study and Discussion Guide" for use by interreligious dialogue and study groups in every major city in the United States. This guide is modeled on "Film Feedback: Tri-Faith Interface," a Program of 16mm Films for Christian-Jewish Dialogue, that we issued cooperatively two years ago.

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NBC

National Broadcasting Company, Inc.

Thirty Rockefeller Plaza
New York, N.Y. 10020 212-664-4551

Robert D. Kasmire
Vice President, Corporate Affairs

August 18, 1977

Rabbi Marc H. Tanenbaum
National Director of
Interreligious Affairs
The American Jewish Committee
Institute of Human Relations
165 East 56th Street
New York, New York 10022

Dear Marc:

I'm back, and I've now had a chance to read your full and incisive notes on "The Holocaust." As is always the case with your comments, they are relevant, perceptive and will be very helpful.

As you know, they arrived during my absence on vacation, and my secretary promptly forwarded them to Paul Klein, who gave them to Gerry Green. Paul indicated to me earlier this week that he endorses them, and they reflect to Green NBC's point of view and guidance. As you also know, dealing with writers and directors is a sensitive (understatement) business, so we will hope for the best.

Next week, and as we get revisions on the script, I hope to have a better idea of how we're doing.

Meanwhile, thank you again.

Cordially,



Robert D. Kasmire

**TO AJC AREA OFFICES
FOR YOUR INFORMATION**

HAROLD APPLEBAUM
one to each; please share

THE AMERICAN JEWISH COMMITTEE

date January 4, 1978

to AJC Area Directors, JCRCs, Federations, National Jewish Organizations
Rabbinic Associations

from Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director

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MHT:RPR
78-700-1

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Robert D. Kasmire
Vice President, Corporate Affairs

August 18, 1977

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Meanwhile, thank you again.

Cordially,



Robert D. Kasmire



JWB

15 EAST 26th STREET • NEW YORK, N.Y. 10010

January 6, 1978

TO: Edya Arzt, Alan Bennett, Dr. Lucjan Dobroszyck, Dr. Yaffa Eliach, Dr. Shimon Frost, Rabbi Irving Greenberg, Alex Grobman, Rabbi Robert Hirt, Dr. Jerry Hochbaum, Dick Israel, Amy Kronish, Morris Laub, Dr. Gladys Rosen, Michael Rosenberg, Stephen Schiffman, Dr. Morton Siegel, Bea Stadtler, Rabbi Daniel Syme, Representatives of other interested organizations

FROM: Barry Shrage

Attached is a first draft of the materials prepared by Professor Byron Sherwin of Spertus College. It combines several of the elements we had outlined in our original plan of November 30, 1977 including: 1) a concise history of the holocaust keyed to the script 2) an annotated bibliography 3) an analysis of the historicity of the script 4) questions for discussion for use by campus and adult groups.

As you can see the material is extensive and of high quality. We are deeply indebted to Professor Sherwin for his work which went well beyond our initial request.

Any errors you find in this draft are more than likely due to JWB's typing and proofreading rather than to Professor Sherwin's manuscript.

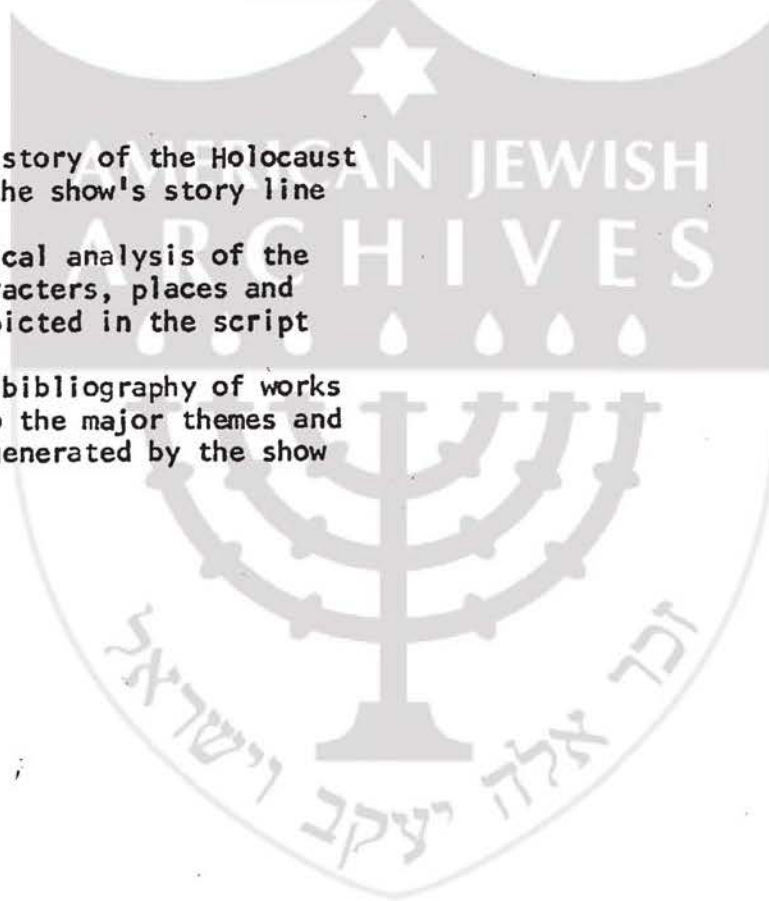
As this is a first draft please use this document discretely. I need your comments, corrections and editorial remarks by January 20th the latest. Thank you for your cooperation.

A GENERAL EDUCATIONAL GUIDE FOR NBC'S DOCU - DRAMA

"HOLOCAUST"

Containing:

1. A 'mini-history' of the Holocaust keyed to the show's story line
2. An historical analysis of the major characters, places and themes depicted in the script
3. A concise bibliography of works related to the major themes and subjects generated by the show



Prepared by:

Byron L. Sherwin

Professor

Spertus College of Judaica

Chicago, Illinois

Gerald Green's 'Holocaust' is a blend of fiction and non-fiction. The fictional aspects of his filmscript are, however, rooted in historical facts. The purpose of this discussion will be to present some historical data which the filmscript assumes. To better understand the filmscript, to better understand the Holocaust, it is important to elucidate the historical references, direct and indirect, explicit and implicit. Though by no means a complete analysis, the following pages will hopefully provoke a commitment for additional study and investigation of the Holocaust experience.

The beginning of the film is set in August 1935. Hitler had been chancellor of Germany for a year and a half. Overt, but not serious actions have begun. The following month in September 1935 the Nuremberg laws, depriving German Jews of citizenship and other basic civil rights, are enacted.

In subsequent years additional anti Jewish laws are passed in Germany. Some of these laws are mentioned in our story. For example, Dorf warns Dr. Weiss that it is forbidden for Jewish physicians to treat Aryan patients. Such a law was passed in Germany on July 25, 1938. On September 1, 1941 Jews in Germany had to wear a badge indicating they were Jews.

As our story continually informs us, the Nazis took every measure to "legalize" their anti-Jewish actions. The policies and programs they adopted were always "legally" articulated. These policies were implemented largely by educated and cultured people such as the fictional Dorf and the historical Heydrich. In the following pages, we shall try to elucidate the factual underpinnings of some of these policies and programs. We shall also identify the major characters of our story who are based upon actual individuals. We shall also briefly offer some information regarding the scenes of the story and the events which took place there. Where relevant, suggestions for further reading will be offered. At this point, however, the following general works are worthy of mention.

The major bibliographical resource work on the Holocaust is Jacob Robinson and Philip Friedman, eds. Guide to Jewish History Under Nazi Impact (NY: Ktav, 1975).

The following works are standard histories of the Holocaust:

Lucy Dawidowicz. The War Against the Jews (NY: Holt, Rinehart and Winston, 1975; also in Bantam paperback);

Raul Hilberg. The Destruction of the European Jews (NY: New Viewpoints, 1973; available in paperback);

Nora Levin. The Holocaust (NY: Schocken, 1973; available in paperback);

Leon Poliakov. Harvest of Hate (Philadelphia: Jewish Publication Society, 1954);

Gerald Reitlinger. The Final Solution (NY: Barnes, 1953; also in paperback).

I. THE CAST

Most of the Nazi officers portrayed in our story are historical figures. The Weiss family and the Helms family seem to be largely fictional characters (though the events in the story in which they participate are largely factual).

In presenting these characters -- Weisses and Helmses -- Green often attempts to construct a stereotyped composit. For example, the German Jews of the Weiss family especially Bertha & Mr and Mrs Palitz, are depicted as highly assimilated marginal Jews, totally at home in German culture, fully secure in their German identity. The German Catholics of the Helms family are depicted as working - class, economically insecure, anti-Semitic burghers. As the script progresses, the Weiss and Palitz families' illusions of security becomes increasingly evident. The Helms family's anti-Semitism becomes increasingly overt.

For further study of Jews in modern Germany, George Mosse's Germans and Jews (Grosset and Dunlap paperback) is most enlightening. For a fictional account of Jewish life in Germany from the nineteenth century through the Holocaust years, see the extraordinary novel by I.J. Singer, The Family Carnovsky (available in paperback). Green's development of some of his characters seem to rely somewhat upon those depicted by Singer. To better understand people in Germany, such as the Helms family, and to better understand how such people were won over to Nazism, the following works will be immensely enlightening: Milton Mayer, They Thought They Were Free (Quadrangle paperback) and William Sheridan Allen, Nazi Seizure of Power (paperback)

Besides Green's artistic success in constructing stereotypic characters, events in the lives of identifiable persons are integrated into the experiences of some of these characters. For example, Dr. Weiss' efforts in Warsaw to save people from being transported to Auschwitz, is based upon the actions of Dr. Nachum Remba. Like Weiss in the story, Remba was a member of the Jewish Council (Judenrat) in Warsaw. He set up a make-believe First Aid Station near the railway siding. He would then remove from the transport people who he claimed too weak to undertake the journey "East". During the Ghetto uprising, the Nazis caught Remba and deported him to Maidenek (Lublin) death camp where he perished. (See Yuri Suhl, They Fought Back pp. 94-97). As we shall note below, Karl Weiss is partially based upon a Terezin artist named Otto Unger (see below "Thereisenstadt") and the Nazi Dorf bears some resemblance to a Nazi general named Ohlendorf (see below "Ohlendorf").

Since most of the Nazis portrayed are clearly identifiable historical characters, while the Jews are largely fictional composites, most of the characters discussed below are well known Nazis.

ERNST BIBERSTEIN, a Protestant minister, was head of division "6" of EINSATZGRUPPE ("mobile killing unit") "C" which operated in Southern Russia. He was appointed to this post in the Spring of 1942 after Heydrich's assassination. His unit murdered two or three thousand people. Biberstein was sentenced to death by a US military tribunal, but the sentence was commuted to life by the Clemency Board. (On "Einsatzgruppe," see below).

PAUL BLOBEL, like Biberstein, was head of a sub-unit of Einsatzgruppe "C". Blobel directed the murders of over 5,000 Jews in the area of Kiev. It was his unit which was later responsible for the massacre at Babi Yar. In 1942 when word of these atrocities began to filter out to the West, Blobel organized a special unit to try to destroy evidence of the activities of the Einsatzgruppe. After unsuccessfully trying to destroy the remains of Einsatzgruppen victims with dynamite, Blobel, an architect, constructed huge pyres to consume the remains of the corpses in order to fulfill Himmler's order that not even ashes should remain. When the Russians overran occupied territories, Blobel's job remained largely undone. The evidence remained. Blobel was condemned to death by a US military tribunal and executed in 1951.

ADOLF EICHMANN was head of the Gestapo's Jewish Affairs Section. Between 1941 and 1944, his office was to be most directly in charge of the massive deportation and extermination activities of the Third Reich.

We meet Eichmann often throughout our story in the context of the variety of operations he supervised. We first meet Major Eichmann in Vienna in 1938 (actually he was a lieutenant then) where he is in charge of the Immigration office which attempted to deport as many Jews as possible from Germany- Austria.

Because of the "success" and efficiency Eichmann demonstrated in Vienna, he gained a reputation as an expert on Jewish affairs.

In 1942 Eichmann was put in charge of the deportation system which was the necessary and penultimate step in the destruction process.

It was Eichmann with whom Rudolf Hoss was ordered by Himmler to consult regarding the details for constructing Auschwitz. Eichmann visited Hoss in Auschwitz in the summer of 1941 for this "consultation".

The scene which depicts Eichmann in Thereisenstadt is historically accurate. Though Thereisenstadt was created by Heydrich, it was staffed by Eichmann's men. The interrogation of the artists occurred on July 17, 1944. Eichmann participated in the interrogation. As the story indicates, he entered into a lengthy discussion with the artists regarding the history of art and the function of art and artists. The interrogation ended with the condemnation of the artists for having spread "lies" about Nazi policies in Tereisenstadt. As depicted by the script, the artists were imprisoned in the terrible "Little Fortress" prison and torture center. Most of the artists were deported and subsequently perished.

At the end of the War (1946), Eichmann escaped unrecognized from an internment camp in the American zone of occupation. He was apprehended by Israeli agents in Argentina and flown to Israel for trial. He was hanged in Israel for crimes against the Jewish people.

Much has been written about Eichmann and about the Eichmann trial. For a succinct summary, see the chapter "Eichmann and the Eichmann Trial," by Gabriel Bach in Holocaust (Jerusalem: Keter Bookd). This book contains all the important

articles on Holocaust from the Encyclopedia Judaica and provides a good introduction to the Holocaust event.

REINHARD HEYDRICH had been Himmler's assistant before the war. In 1939, he was appointed head of the Gestapo. The "Hitler order" regarding the "Final Solution of the Jewish problem" was conveyed from Hitler to Heydrich both by Goering and Himmler. Heydrich and his assistant, Eichmann, were largely responsible for executing this policy. Thus, Green's portrayal of Heydrich is accurate, except that it seems that Heydrich himself formulated many of the policies and programs which Green ascribes to Dorf. Green also makes constant reference to the popular theory that Heydrich had a Jewish grandfather. This theory, however, has been proven incorrect. Furthermore, Green refers to the assassination of Heydrich by Czech partisans on May 27th, 1942. The retaliation for his death was swift and brutal. The entire village of Lidice was razed and ploughed under. In Heydrich's memory, AKTION RHINEHARD, the destruction of Polish Jewry, was undertaken in earnest.

HEINRICH HIMMLER, portrayed in our story, was an early member of the Nazi party, and later chief of the SS. Himmler was technically Heydrich's superior and gave Heydrich the order to destroy European Jewry. The implementation of the order fell to Heydrich and his subordinate, Adolf Eichmann. Himmler, like other leading Nazis, continually tried to "justify" the "Final Solution" on the grounds that unless the Jews were eliminated, they would murder the entire German people and would destroy Western Civilization. Hence, Himmler perceived the "War against the Jews" as a "moral necessity" and as a self-defensive war. One of his speeches to SS soldiers making these points is portrayed by Green, as is Himmler's order (November 2, 1944) to dismantle the extermination camps

and to destroy all evidence. Himmler gave this order because he hoped for better peace terms with the Allies and was afraid of Allied reprisals after the war. Upon his capture in 1945, Himmler committed suicide. The scene of Dorf's suicide after his capture by the Americans in our story may be based upon Himmler's suicide.

On Himmler see, R. Manvell and H. Fraenkel, Heinrich Himmler and the memoirs of Himmler's masseur, Felix Kerstein, The Kersten Memoirs 1940-45.



RUDOLF HOESS (Hoss), commandant of Auschwitz, had contemplated entering the priesthood. A decorated soldier during World War I, he was convicted of murdering a French civilian and served five years in prison. Joining the SS in 1933, he rose to the rank of lieutenant colonel. Unlike the intellectuals who led the Einsatzgruppen, Hoess was an uneducated man who did his job efficiently and dispassionately.

In the summer of 1941 Himmler himself appointed Hoess commandant of Auschwitz. At this meeting, Hoess was informed that his major task would be to destroy the Jewish people, lest the Jewish people later on destroy the German people. Working closely with Eichmann, Hoess turned his camp into the largest center for murder ever known.

Hoess built Auschwitz slowly, but methodologically. He replaced the use of carbon monoxide for gassings with the quicker-working gas, Zyklon B. Gas chambers and crematoria began operation in the summer of 1942 and ceased operation in November, 1944. During this approximately sixteen month period about 2,500,000 people perished. Of these about two million were Jews. While hundreds of thousands died from hunger, starvation and disease, most perished in the gas chambers. A peak in the killing process was reached in May-June, 1944 when 12-15,000 people per day were murdered, mostly newly arrived Hungarian Jews. Hoess was condemned to death in Poland where he was executed in 1947.

Hoess wrote his autobiography while incarcerated in Poland after the War: Rudolf Hoess, Commandant of Auschwitz (NY: World Publishing, 1959).

HANS FRANK served as administrator of occupied Poland. Besides being charged with the job of governing Poland, he was responsible for squeezing food, supplies and forced labor out of Poland. In addition, his assistance was fully given in the massive extermination of Polish Jewry and of Jews transported into Poland. Though Frank was often in jurisdictional conflict with the SS forces in the regions under his control, this did not prevent his efforts on behalf of the process which ultimately led to the extermination of Polish Jewry. For example, it was his order on November 28, 1940 which instituted the formation of Judenrate i.e. Jewish Councils (see below) in each community of Jews exceeding 500 people. He personally directed the forced evacuation of Jews from Polish cities, such as the Polish capitol, Krakow, and the creation of most major ghettos in Poland, such as the Warsaw ghetto (October, 1940).

Frank was deeply committed to the extermination of the Jews. In a speech he delivered in Krakow on December 16, 1941, Frank declared that unless Jewry is eliminated, any German victory in the War, would be but a partial victory. Therefore, he insisted, Jews must be annihilated wherever they are found.

The destruction process in Poland was directed by Himmler and Frank. As rivals, they competed only in ruthlessness. This competition only helped accelerate the destruction of the Jews in Poland.

On July 11, 1943 Frank told a delegation of German physicians that the extermination of Polish Jews was unavoidable for reasons of public health.

Despite his exuberance regarding the "Final Solution" Frank was not directly involved in the death camps. In fact, he once tried to visit Auschwitz to confirm rumors he had heard about what was happening there, but his car was turned away at the gate.

At Nuremberg, Frank was convicted of crimes against humanity by the International Military Tribunal. He was hanged in 1946.

ERNST KALTENBRUNNER became head of the "Reich Security Main Office". After the assassination of Heydrich and rose to the rank of Major General. Eichmann was an early protegee of his. During his trial for war crimes, Kaltenbrunner claimed that he had nothing to do with the Jews, but that everything was done by his subordinates. Nevertheless, he was sentenced to death by the International Tribunal at Nuremberg for Crimes against Humanity and was hanged in 1946.

FATHER BERNHARD (BERNARD) LICHTENBERG, portrayed accurately in the script, was one of a handful of courageous churchmen to condemn the Nazi government for its persecution of the Jews. On the eve of massive deportations of Jews from Berlin, Lichtenberg prayed openly for the Jews at his Church, St. Hedwig's in Berlin. He was denounced and arrested. At his trial Lichtenberg requested to be sent with the Jews to the East so that he could pray for them there. He was sentenced to two years in prison. Upon his release, he was arrested by the Gestapo and sent to Dachau. Too ill to travel, he died on the way.

For most of the war, ARTUR NEBE served as director of Kripo (Criminal Police),

a major sub-division of the RHSA (under the direction of Heydrich who had previously held the position as head of both Kripo and the Gestapo). Among other functions, Kripo was in charge of internal security and corruption within the Nazi government and armed forces, but especially within the SS. Nebe rose to the rank of Brigadier General. For five months he served as head of Einsatzgruppe "B" while it was active in White Russia. During that time, his unit executed about 45,000 Jews. In 1944 he was instrumental in initiating sea-water drinking experiments with Gypsies at Auschwitz. (Gypsy affairs were his specific jurisdiction). Nebe was reported to have been executed at the end of the War.

OTTO OHLENDORF was born in 1907. In the period described in the script he was a man in his thirties. A lawyer by training, he had established a reputation as an economist before the war. After working for the "Reich Security Main Office" under Heydrich between 1939 and 1943, he became a deputy minister in the Economic Ministry. Because Heydrich doubted Ohlendorf's loyalty to him, Heydrich assigned Ohlendorf to be commander of Einsatzgruppe "D". Soon after Heydrich's assassination (May 29, 1942), Ohlendorf returned to Germany with the rank of Major General after having directed the murder of 90,000 Crimean Jews. At his trial in 1947 before a U.S. tribunal at Nuremberg, Ohlendorf, unlike other defendants, made no excuses for his actions. He admitted his crimes and defended the "necessity" of his actions and claimed to have no personal hatred of Jews. Nor did Ohlendorf try to evade responsibility by claiming that he was only following orders, but claimed he was doing his duty then and that he would do it again if asked. Ohlendorf was condemned to death by the tribunal and was executed in 1951. Ohlendorf's personality and career seems to have been utilized by Green in his construction of the character, Dorf.

II. PLACES

The story portrays a number of places which were central to the Holocaust. To better understand our story, some background information is provided about some of the geographical places.

AUSCHWITZ. Dr and Mrs Weiss, Karl Weiss and other characters of the story perish in Auschwitz.

"Auschwitz" was the largest of six extermination camps (actually it was the generic name for a complex of camps). The others were: Kulmhof, Belzec (created by Hans Hoefle who appears in our story), Sobibor (mentioned in our story), Lublin and Treblinka. Besides extermination camps, there were hundreds of concentration camps and slave labor camps. Mass killings of Jews at Auschwitz went on from the summer of 1942 until December, 1944 (see entry for Rudolf Hoess).

At least one million and as many as two and a half million perished there. The script mentions that 12,000 people were killed per day. In fact, during May-June, 1944 12-15,000 were murdered daily. The crematoria which had 46 ovens, had a capacity to burn 12,000 corpses a day; hence, this figure in the script.

Basic information about Auschwitz may be found in the standard histories and in the autobiography of Commandant Hoess (see above 'Hoess'). Also see O. Kraus and E. Kulka Death Factory. For poignant autobiographical memoirs which depict life in Auschwitz, see Elie Wiesel's Night (Avon paperback) and Primo Levi's Auschwitz (published many times by different publishers).

BABI YAR. The script powerfully depicts the massacre at Babi Yar. The murder of about 35,000 Jews there took place within 48 hours (September 29-30, 1941). Paul Blobel the officer in charge of one unit of Einsatzgruppe "C" was in command. This mass murder was ostensibly a reprisal for sabotage activities in Kiev, after the Germans had captured that city. Green depicts these activities, including the dynamiting of the Continental Hotel. Despite the fact that the vast majority of people killed at Babi Yar were Jews, the memorial which stands on that sight makes no mention of Jews. (Altogether over 100,000 people were killed there). The only eternal memorial is the poem Babi Yar by the Russian poet, Yevgeny Yevtushenko and the documentary account by Anatoly Kuznetsov.

For a compelling documentary novel on this subject, see: Anatoly Kuznetsov. Babi Yar (NY Dial, 1966; also in paperback); Yevgeny Yevtushenko's famous poem, "Babi Yar" is found in his Selected Poems (Baltimore: Penguin, 1962), pp. 82-85.

BUCHENWALD. Karl Weiss is sent to Buchenwald soon after Krystallnacht (see below). Of the approximately 20,000 young Jewish men sent to concentration camps after Krystallnacht, over half were sent to Buchenwald.

Though there were hundreds of concentration camps (as opposed to extermination camps such as Auschwitz), Buchenwald along with Dachau, Sachsenhausen and Ravensbruck were the most infamous. Buchenwald was situated near the city of Weimar in Germany.

As was indicated in the script, there were many different kinds of prisoners in Buchenwald, besides Jews. These prisoners were identified by cloth patches

on their uniforms; e.g., red triangle -- political prisoner; purple triangle -- Jehovah witness; brown--gypsies; pink-- homosexuals. We have discussed the gypsies elsewhere in this analysis. A word should be said, however, about some of the other prisoners of Buchenwald and other camps.

In the view of this writer, the Jehovah Witnesses were the only group persecuted by the Nazis exclusively for their religious belief (persecution of Jews was primarily "racial"). Since it is a doctrine of faith amongst the witnesses to recognize only G-d's sovereignty, they hold only minimal recognition of the state. Therefore, they refuse to take oaths of loyalty to any government. (In the United States, the Supreme Court has ruled that they cannot be compelled to pledge allegiance to the flag). Since they refused to take an oath of allegiance to Hitler, as was required by Nazi law, they were considered a politically dangerous, a-social element. Because of their continued non-compliance with the requirement to take the oath, many Witnesses were arrested in 1936 and were sent to concentration camps and in 1937 they were put under the control of the Gestapo. In 1938 and 1939 they were offered freedom if they would take the oath, but they refused despite brutal torture and the murder of many of their group. Of the 6,034 Witnesses in Germany from 1933 to 1945, 5,911 were arrested and sent to concentration camps. Of these, about 2,000 were murdered. Homosexuals were also persecuted by the Nazis as an a-social element. Himmler, for example, had his own nephew killed for being a homosexual. Unfortunately, the fate of homosexuals under the Nazis has not been adequately researched and described.

As in the case of Karl Weiss, Buchenwald was frequently a camp from which people were transferred elsewhere. Unlike Karl who was sent to Thereisenstadt, most were sent to other camps such as Mauthausen. Towards the end of the war,

as the Russians pressed forward from the East, prisoners from Polish Camps such as Auschwitz, were transported to Buchenwald, inside Germany. On April 11, 1945 Buchenwald was liberated by the American army. Of the 238,380 prisoners the camp held since it opened in July, 1937, 56,549 had died or had been murdered there.

Perhaps the best description and analysis of life in a Nazi concentration camp is Eugen Kogon. The Theory and Practice of Hell (NY: Farran Straus, 1950; available in Berkley Windhover paperback, 1975). Much of the discussion is specifically based upon Buchenwald.

On the Jehovah Witnesses, see Kogan and Philip Friedman. Wiener Library Bulletin 5 (1951)

THERESIENSTADT ghetto, called "Terezin" in Czech, was created by Heydrich. Thirty five miles from Prague, Terezin had been a small fortress of 7-8,000 soldiers and peasants. It was named after Maria Theresa who had been Empress of Austria in the Eighteenth Century.

In the beginning of 1942, Jews began arriving in significant numbers at Terezin. Originally, the Ghetto was to be a place for three kinds of people: (1) old sick people who could not survive the rigors of "resettlement!"; (2) decorated and disabled Jewish war veterans of the First World War; (3) prominent Jews whose disappearance might invite inquiries from other countries. Later, others were sent there as well.

By the end of 1942, over 90,000 Jews were jammed into confines which normally

housed 7,000. Nazi propoganda portrayed Terezin as the "Paradise Ghetto," and described it as a resort. Consequently, many German Jews, bribed their way into Terezin, thinking that they would have better treatment there than they were getting in Germany.

Deportations from Terezin to extermination camps such as Auschwitz and Treblinka took place from January 1942 until October, 1944. During this time, disease and starvation claimed the lives of thousands of the inhabitants of Terezin. Most who survived were transported to the "East." Altogether, a total of 139,654 Jews were sent to Thereisenstadt, (approximately Jan 1942 - October, 1944). Of these, 17,320 survived until the liberation in May 1945. 33,419 died in the ghetto and 86,934 were transported to extermination camps.

There were many intermarried couples such as Karl and Inga Weiss in Terezin. Many Aryans followed their Jewish mates to this ghetto. Furthermore, the portrayal of Karl Weiss as one of the "artists of Terezin" and the events described in our story regarding these artists, actually took place.

A special drafting workroom was constructed where artists worked. They painted reproductions of famous works and "selected" scenes of Ghetto life to be used for propoganda purposes, charts and graphics, etc. They lived apart from other prisoners, constantly under the specific supervision of the SS. Despite the restricted and controlled life they led, a number of these artists expressed their horror and anti-Nazi sentiments in secretly prepared art work. Some of this art was smuggled out of Terezin, some was hidden in Terezin and a number have survived the war. Unfortunately, a number of anti-

Nazi drawings were found by the Nazis and the artists responsible were punished for conducting "propoganda" injurious to the State. Three artists in particular were interrogated in this regard. While Green names the artists Frey and Felsher (the third being Karl Weiss), their names were actually Lev Haas, Otto Ungar and Fritta (Fritz Taussig). The initial interrogation occurred on July 17, 1944 with Eichmann present (see discussion of Eichmann). All three were tortured in the "Little Fortress" (A special prison in Terezin where harsh torture took place). The mangling of Karl's hands in our story is based upon the torture and amputation of the fingers of Unger's right hand. Unger was sent to Buchenwald where he perished. Only Haas survived the war. Though not as technically good as the works as those of the artists of Terezin, the drawings and poetry of the children (under 16) of Terezin are better known. Of the 15,000 children of Terezin, only 100 survived the war.

Our story also makes reference to visits by the Red Cross to Terezin. In fact, a number of such visits took place. In August, 1944 a delegation of the German Red Cross visited Terezin. A commission from the Danish Red Cross also visited Terezin in 1943. A "show" was put on for these commissions and glowing reports of life in Terezin were forwarded by these visitors to the International Red Cross in Stockholm.

Thereisenstadt has been described in many books, articles and films. Most impressive is Arnost Lustig's collection of short-stories, Night and Hope (Washington Inscape, 1977; Avon paperback, 1978) and the film based upon this book, Transport from Paradise. Gerald Green's description of the artists in Terezin, is drawn from his earlier book, The Artists of Terezin (NY Hawthorn, 1969). On the children's drawings, see I Never Saw Another Butterfly.

Additional visual art and textual data on Terezin art is to be found in Alfred Kantor The Book of Alfred Kantor (NY: Mc Graw Hill, 1971).

WARSAW GHETTO Green portrays life in the Warsaw ghetto. It is difficult however, for us to imagine how horrible it actually was. Ghetto life was characterized by extreme poverty, starvation, disease, crowding, and anxiety. In 1941, in the Lodz ghetto, for example, the following diet was provided:

2 kilos flour
185 grams sugar
1½ quarts milk
100 grams bread

per person, per month. The average caloric intake in many ghettos was 170-227 calories a day. In the Warsaw ghetto, twenty to twenty five people lived in a room four by six meters, at one point. There was little or no heat, despite the -13^o F. temperature of January, 1940 in Warsaw. Sanitary conditions were virtually unknown, epidemic (esp. typhus and dysentery .) were rampant. Corpses were left in the streets. There were cases of cannibalism. There were continuous raids, searches and beatings. Laws and rules changed almost daily. Everyone was anxious about sheer survival, from minute to minute. The threat of deportation or forced labor was a daily reality. Much more, of course, could be said.

Despite these despicable conditions, cultural and educational activities continued. Green describes these activities in Terezin and in the Warsaw ghetto. For portraits of life in the Warsaw ghetto, see the two best known diaries of Warsaw ghetto life:

Emmanuel Ringleblum. Notes from the Warsaw Ghetto (NY: Schucken, 1958; paperback, 1974); The Warsaw Diary of Chaim A. Kaplan (NY: Collier, 1965; paperback, 1973). On the Warsaw Ghetto Uprising, see "Resistance."

TERMS, THEMES AND MISCELLANEOUS

In addition to identifying people and places, it is necessary to shed some light upon various themes and terms, discussed or alluded to, in the story. Though not a complete list, the following material should provoke discussion while providing information.

CHRISTIANITY Throughout our story, Green makes constant reference to a link between Christian teachings and Nazi anti-Semitism.

For example, when Dorf's children ask their mother why everyone hates the Jews, she responds,

"Cause they killed Christ. Didn't you learn that in Sunday School?"

In a conversation between Dorf and Heydrich, Heydrich comments,

"Anti-semitism is the cement that binds us together. Christians may disagree on a lot of things, but as men of conscience they can unite on hatred of Jews."

Finally, in a conversation with Himmler, Dorf remarks,

"The Fuhrer himself said we were completing the work of Christianity, defending Western culture."

Much recent scholarship has attempted to link well-established anti-Semitic motifs in Christian teachings with Nazi anti-Semitism. Indeed, such stereotypes of Jews as: Christ-Killers, traitors, demonic enemies, corrupters of Western culture, exploiters, etc., are well established in Christian theological literature. Rooted in the New Testament, developed by the Church Fathers, nurtured in medieval Christian culture and supplemented by racist doctrine in the modern period, Christian anti-Semitism provided some of the basic raw material for Nazi anti-Semitism. Thus, when Hitler spoke to the German people about the Jews, he was speaking a well-established language which had been given long-standing respectability by the Church. Indeed, Hitler is reported to have once told a German Catholic Bishop that in his policies regarding the Jews, he was only putting the 1500 year old teachings of the Church into practice.

Because of this link between Christian and Nazi anti-Semitism, a number of Christian scholars have asserted that the Holocaust raises more difficult problems for Christian faith than it does for Jewish faith after the Holocaust. For discussion on this matter, see:

Alan Davies. Anti-Semitism and the Christian Mind: The Crisis of Conscience After Auschwitz (NY: Herder, 1969).

Franklin Littell. The Crucifixion of the Jews (NY: Harper, 1975)

Rosemary Ruether. Faith and Fratricide (NY: Seabury, 1974).

DEPORTATION FROM GERMANY OF POLISH JEWS After Krystallnacht, (see below)
Dr. Weiss is deported to his native Poland along with other Jews in Germany holding Polish passports. In fact, such a deportation did occur, some weeks before Krystallnacht.

On October 7, 1938 the Nazi government decreed that all passports and identity papers of Jews in Germany be stamped with the letter "J". On the same day, the Polish government prescribed another kind of stamp for Polish nationals living abroad. Those lacking the stamp were to lose their Polish nationality. The Polish consulates had been instructed not to renew or to stamp passports of Jews who had been abroad for more than five years. Thus, Polish Jews in Germany and Austria were to become stateless residents of Germany. The German government responded by arresting all Jews in Germany with Polish passports, despite the duration of their residency in Germany. About 20,000 people were effected by this action. On October 28, 1938 a trainload of people left Germany and arrived at the Polish border the following day. Like Dr. Weiss, each person was stripped of all possessions except 10 marks, which was all the money one could take out of Germany according to the law. Until the Polish government could discern what to do with these people they were billeted in stables at a military camp. Amongst these exiles were the parents of Herschel Grynszpan, a Jewish youth living in Paris with his uncle. From Poland, Lindel Grynszpan wrote to his son about what had happened. In an act of revenge and in an attempt to attract world attention to the plight of the Jews, Grynszpan assassinated vom Rath. This assassination provided the "excuse" for "reprisals" against the Jews in Germany. These "reprisals" are known as Krystallnacht.

EINSATZGRUPPEN. The "open air killings" in Eastern Europe, so vividly portrayed by Green, may have claimed as many as 1,500,000 Jewish lives. Whereas in the extermination camps the victims were brought to the murderer, in the "open air killings," the murderers came to the victims.

The "open air killings" seem to have been part of an order given by Hitler as part of his plan for the invasion of Russia. Until his assassination, Heydrich was in charge of the organization and execution of this plan of mass murder. Heydrich "negotiated" a plan which insured the cooperation of the Wehrmacht. Thus, the German army became a partner with the Gestapo and the SS in mass murder of civilians.

Four Einsatzgruppen (mobile killing units), with a total strength of about three thousand men operated in Eastern Europe. Their numbers were often supplemented by regular soldiers and by units of local collaborators including Lithuanians, Estonians, Latvians and Ukrainians. The leaders of the four Einsatzgruppen and of the sub-units of each Einsatzgruppe were largely men of high intellect with professional backgrounds. They were in no way gangsters, perverts or hoodlums. Ohlendorf and Biberstein, portrayed in the script, were a lawyer and a Protestant minister, respectively. Fortunately, about a million and a half Jews eluded the grasp of the mobile killing units by fleeing eastward before their arrival. Many Jews, however, remembering the kindness showed them by German troops during World War I relied upon their memories rather than believe the rumors about mass murder. Not only Jews, but gypsies and "Bolsheviks" were killed by the Einsatzgruppen.

As Green notes, the actions of the mobile killing units were "justified" both during and after the war on the ground that Jews were the natural enemy of Germans and had to be killed, lest they kill all Germans and destroy Western civilization. The massive killings were also claimed to be merely "reprisals" against Jews for acts of sabotage and for spreading disease amongst German troops.

Bureaucratically engendered "rationalizations" were always forthcoming regarding these massive killings. As Green aptly notes, the words "killing" and "murder" were never used with regard to this program. Only such terms as: "actions," "resettlement," "cleansing," "special treatment," "elimination," or "executive measure," were used.

The Einsatzgruppen are discussed in some detail in the standard histories of Hilberg and Levin.

EMIGRATION

When Inga tries to convince the Weiss family to emigrate from Germany, Karl responds, "There is no place left to go." In about 1940, this statement was terribly accurate.

The original Nazi plan was to "solve" the "Jewish problem" by ridding Europe of Jews by forcing them to emigrate. When Poland and Western Russia were conquered by Germany, this solution proved impractical. Too many Jews had fallen under German jurisdiction. Thereupon, another "Final Solution" was devised -- extermination.

In the 1930's masses of Jews left Germany and Austria. Of the approximately 500,000 Jews in Germany in 1933, 350,000 emigrated before 1939. With the outbreak of the war, emigration became difficult, if not impossible. Jews who had fled to Western Europe -- France, Belgium, Holland -- found themselves under German rule once again, by 1941. Eastern Europe was also overrun. The "White Paper" closed the gates to Palestine.

The United States would not change its quotas on immigration. Central and South America also restricted Jewish immigration. Even if Jews wanted to escape,

escape was hardly possible. Paradigmatic of this predicament is the story of a ship-load of Jewish refugees in search of a home: The Voyage of the Damned by Gordon Thomas and Max M. Witts (Fawcett Crest Paperback) and the film of the same name, based upon this book.

EUTHANASIA PROGRAM. Various scenes, early in the script, make reference to the gassing to death of mongoloids, mentally retarded people, individuals with birth defects and with physical disabilities. This program of "involuntary euthanasia" takes place secretly. Families of the victims are told that their loved ones had perished from natural causes in a hospital or in a sanitorium. The remains of the victims are cremated (so as to prevent autopsies from revealing the true cause of death).

After she is raped, Anna is brought by Inga to such a "sanitorium" with the hope that she might be cured of the ensuing psychological trauma which put her in a catatonic state. Unknowingly, Inga has condemned her sister-in-law to certain death.

The "Euthanasia Program" actually occurred and was, in a sense, a "trial run" for the massive murder of Jews and others in extermination camps later in the war. The same method of deportation - gassing - cremation took place. The first use of gas chambers, camouflaged as showers, was used in the Euthanasia Program. Many of the personnel later to direct massive murders at extermination camps -- e.g. Franz Stangl, commandant of Treblinka -- received their "training" in the Euthanasia Program.

Directed mostly against non-Jewish Germans, the euthanasia program began September 1, 1939 (the first day of World War II when the Germans invaded Poland) and was ended by an order from Hitler in August, 1941. It is estimated that over a quarter of a million individuals classified as "useless mouths to feed", or as people with "lives unworthy to be lived" were murdered in this fashion.

Despite the secrecy surrounding this program and the use of euphemisms to "cover up" what was happening (as later occurred during the extermination of the Jews), overt protest against this program was forthcoming from German civilians including Nazi party members and from Church leaders. In the summer of 1941, Hitler's private train pulled into Nuremberg as people were being loaded onto trucks. In spite of the fact that Hitler was then at the height of his power, German civilians in the station openly jeered Hitler. Soon after, the Euthanasia Program was ordered to a halt. The fact that this protest against a "secret" program seems to have been successful appears to demonstrate that knowledge of, and successful protest against "secret" programs was possible in Nazi Germany. But, Germans only protested the Euthanasia Program and not the "Final Solution".

The Euthanasia Program appears to have been directed not by Heydrich or Himmler, but by Hitler's personal chancellery together with the Department of Health. While primarily used as a means of murdering people with physical and mental defects, the program was also used against political dissidents and other "asocial" individuals. An additional ulterior motive was the desire of the State to expropriate the money of certain individuals. It is estimated that about

one billion marks was confiscated by the Nazi government from the accounts of individuals murdered in the Euthanasia Program.

As Green suggest, the Euthanasia Program was a preview of the "Final Solution." The two are linked. Simon Wiesenthal has best described the Euthanasia Program as formal "schools for murder." As Wiesenthal puts it, the program "was organized like a medical school -- except that the 'students' were not taught to save human life but to destroy it, as efficiently as possible." Finally, it should be noted that the Vatican and the German Catholic Church did strongly protest the Euthanasia Program, but with few exceptions, did not offer any hint of protest regarding extermination of the Jews.

The "Euthanasia Program" is discussed in the standard histories by Poliakov and Reitlinger. A more extensive discussion is Gitta Sereny, Into That Darkness: From Mercy Killing to Mass Murder (NY: Mc Graw Hill, 1974).

GYPSIES Green aptly describes the Gypsies in Buchenwald. Actually, Gypsies were present at at least two other scenes portrayed in the script-- the Warsaw Ghetto and Auschwitz. Like the Jews, Gypsies were marked for extermination by the Nazis. For Nazi ideology, the Gypsies represented a racially inferior people who had racially polluted the Aryan people. It is uncertain as to how many Gypsies were actually killed. Estimates range from 100,000 to 400,000. Gypsies were ghettoized, shot by the "action groups" in Eastern Europe and gassed at Auschwitz and other camps. In addition, they were often used as subjects for medical experiments; e.g. - how long can a human being live on sea-water.

On the plight of the Gypsies, see especially:

Dora Yates. "Hitler and the Gypsies," Commentary 8 (1949) 455-59.

Philip Friedman. "Nazi Extermination of the Gypsies," Jewish Frontier 18:1 (1951) 11-14.

I.G. FARBEN, referred to in our story, is not the name of a person or of a place, but of one of the first giant international conglomerate cartels. Though not anti-Jewish before the War, Farben adopted the policy of the Reich regarding the Jews during the War and used it for their own purpose -- greater profit. Hence, Farben's one rule -- like so many business enterprises-- was profit and productivity despite moral and humane considerations. The Nazi occupation of Eastern Europe, coupled with Nazi racial policy regarding Jews and Slavs, was seen by Farben as an opportunity for higher profit, higher productivity and lower costs through the use of slave laborers who could be worked to death. (Not only Farben, but other German conglomerates, such as Krupp, exploited this "opportunity".) Consequently, Farben made extraordinary investments at Auschwitz in building factories so that it might utilize the "slave labor" available there. The Board of Directors of Farben were aware of this program and members of the board visited Auschwitz to inspect their investments.

The average life expectancy of a "slave" at the Farben synthetic rubber plant near Auschwitz was four months, while in the Farben coal mines, life expectancy was one month. Not only did Farben profit from "slave labor" but also from the production of Zyklon B gas, manufactured by its subsidiaries, which was used to kill people at Auschwitz and elsewhere. The president of one of these subsidiaries which manufactured Zyklon B was Dr. Bruno Tesch who appears in our story. At the end of the war the head of Farben was sentenced to four years in prison and was released from prison in 1950. The members of the Farben

board responsible for the Auschwitz plant joined the boards of other corporations after the War. Krupp is still a large German conglomerate. Thus, not only the SS and the German army were essential partners in the "Final Solution," German business also played a major role.

JEWISH ARMED RESISTANCE The script depicts Jewish armed resistance primarily in two places: the Warsaw Ghetto and the forest of Nazi occupied Russia and Poland. The portrayal of the Warsaw Ghetto uprising jives with other more extensive descriptions. Mordecai Anielewicz is indeed the name of the primary leader of the uprising.

Rudi, the Weiss' son, joins a group of Jewish partisans led by "Uncle Sasha." The description of this partisan leader and of the group's activities seem to be based upon the activities of a partisan group which operated in the forests of the Soviet Ukraine led by Misha Gildenman, who was called "Uncle Mi'sha."

As additional evidence comes to light, the very wide-spread occurrence of Jewish armed resistance in camps, ghettos and forests is now becoming known.

Some of Green's portrayal regarding Jewish resistance is drawn from Yuri Suhl, ed. They Fought Back (Paperback Library and other editions). The most extensive study of resistance is the huge work by Ruben Ainstein. Jewish Resistance in Nazi Occupied Europe (NY: Barnes and Noble, 1974).

On the Warsaw Ghetto uprising, see the journalistic account by Dan Kurzman. The Bravest Battle (NY: Putnam, 1976). For fictionalized but true

accounts, see John Hersey: The Wall (Bantam paperback) and Leon Uris Mila 18 (Bantam paperback). In addition, see relevant sections of Holocaust (Keter, 1974).

JEWISH COUNCIL (JUDENRAT) The Weiss brothers became members of the Jewish Council in the Warsaw Ghetto. These councils are called Judenrat (pl. Judenrate in German). It was the responsibility of these councils to administer life in the ghettos. They were responsible for all aspects of ghetto life: food distribution, housing arrangements; health care; educational, recreational and religious activities, etc. They were in charge of the Jewish ghetto police and of dealing with the Nazi authorities. When deportations began, they were responsible for composing the lists of people for transport.

The behavior of the Judenrate is one of the greatest moral problems of the Holocaust. To be sure, Judenrate differed in moral quality from ghetto to ghetto and the integrity of individual members of individual Judenrate was also of a variety of levels. However, problems still persist. The accusers of the Judenrate contend that they collaborated, knowingly or unknowingly, with the Nazis in the destruction of their own people. The defenders of the Judenrate argue that they did the best job one could expect in an intolerable situation, that their efforts saved as many Jews as possible. The truth is probably somewhere in the middle, somewhere between compliance and defiance, collaboration and resistance, cowardice and heroism.

Green's portrayal of the Judenrat in the Warsaw Ghetto embodies many of the tensions which characterized their day-to-day existence. The debate, depicted by Green, over compliance or resistance, captures the essence of the dilemma which Judenrat members faced.

In the vast and growing literature on the Judenrat, Hilberg and Hannah Arendt (Eichmann in Jerusalem) adopt the collaborationist posture. Jacob Robinson attempts to refute Arendt in The Crooked Shall be Made Straight. Dawidowicz attempts to give a more "understanding" description of the problems of the Judenrat than Hillberg and Arendt. Isaiah Trunk's Judenrat (Mac Millan, 1972; now in paperback) is close to being a definitive work on the Judenrat.

KRYSTALLNACHT Using the assassination of German diplomat vom Rath by Herschel Grynszpan as an excuse, an orgy of arson, property damage, beatings and desecration of synagogues in Germany was launched. Actually, Goebells had already notified Nazi party leaders that a major anti-Jewish demonstration was to take place. Heydrich, however, coordinated the pogrom. At 1:20 AM on November 10, 1938 he sent a teletype to all headquarters and stations of police and Gestapo, instructing them that anti-Jewish demonstrations were expected the night of November 9-10. These demonstrations were to appear spontaneous and unrelated to Nazi party activities. Heydrich ordered that Jewish property and synagogues were to be destroyed as long as Aryan property was not damaged and that local police were not to interfere. Furthermore, he ordered massive arrests of young, healthy Jewish men, who were then to be sent to concentration camps. Thus, the arrest of Karl Weiss and his subsequent internment in Buchenwald correlates with known facts. About 20,000 Jewish males were arrested and of them, over 10,000 were sent to Buchenwald. Green incorrectly puts the number at 30,000. Green's statement that 36 Jews were killed in the action is based upon Heydrich's report to Goring. However, it is reasonable to assume that more than 36 were actually killed. In the aftermath of Krystallnacht, as the script reveals, the Nazi leadership (except Goebells) felt that since mob

violence could not be controlled a more systematic way with which to deal with the Jews had to be devised.

SALONIKA JEWRY. The story ends with Rudi going to Palestine with a group of Jewish orphans from Salonika. The Jews of Salonika were Sefardic Jews and by referring to their plight, Green may be attempting to show that not only Ashkenazic Jews, but also Sefardic Jewry (to a lesser, but not insignificant) degree was effected during the Holocaust.

Before the war, most Greek Jews (50,000 out of 70,000) lived on Salonika. Most perished at Auschwitz in 1943. Of the 60,000 Greek Jews deported to Auschwitz, only 1,475 survived the war.

On the fate of the Jews of Salonika, see Hilberg and Levin; also, Cecil Roth, "The Last Days of Jewish Salonika," Commentary (July, 1950), pp.50-51.

SLAVS References, sprinkled throughout the story, are made regarding the enslavement of the Slavic people, especially Poles and Russians. To be sure, the Nazi plan was the enslavement and eventual extermination of the Slavs. Himmler had told his SS generals that 30,000,000 Slavs would have to be killed. In fact, the "plan" regarding the Slavs had some "success." For example, about 5,000,000 non-Jewish Poles were used as slave-laborers by the Nazis and about 2,200,000 non-Jewish Poles were systematically murdered. We can better understand the Nazi devastation of Poland if we consider the following statistics. Before World War II there were approximately 30 million Poles of which about 3,300,000 were Jews. Of these 3 million Jewish Poles and 2.2 million non-Jewish Poles were systematically murdered; thus, more than one of six Poles was murdered by the Nazis. Add to this figure

the five million enslaved and you see that one of every three Poles was either murdered or enslaved by the Third Reich.

Though massacres of other Slavic groups than Poles-- such as Bohemians and Slovaks-- were undertaken by the Nazis, it was the Russian Slavs who were the real target of Nazi policy regarding the Slavs. The Reich's racial policy condemned the Slavs, but its political policy considered Communism a "sociological crime." Therefore, the Nazi leadership ordered its troops to show no humanity for Russians-- soldiers or civilians. It has been estimated that as many as four million Russian soldiers, held as prisoners of war, were murdered by the Nazis. Because of Nazi racial and political ideology, they deemed the Geneva Convention inapplicable to Slavic Russians.

When contemplating the experience of the Slavic people under the Nazis, one should become aware of the fact that, while the Holocaust was primarily a Jewish experience, it was not only a Jewish experience. Other groups -- Slavs, Gypsies, Jehova Witnesses, homosexuals -- were also marked for persecution. One must speak not only of the six million Jews murdered, but also of the more than 12 million people systematically exterminated by the Nazis. But even this astronomical figure does not represent the as many as 100 million people -- soldiers and civilians -- who perished in World War II.

SUICIDE Mr and Mrs. Palitz, commit suicide soon after the Krystallnacht (November, 1938). The basic assumption of their lives, that they were true and complete Germans had been shattered. Unable or unwilling to cope with this realization, they take their own lives.

Suicide was not uncommon amongst German Jews, (especially in Berlin) in the 1930's. In 1933, hundreds of German Jews committed suicied. When deportations began about 1200 Jews from Berlin alone took their lives.



February 17, 1978

Sonya Kaufer

Judith Banki

Teacher's Guide for NBC "Holocaust" Film

Although it is distressing for any author to see his or her purple passages slashed to ribbons, I commend you and George for a splendid job of editing and tightening. I have several minor corrections or questions and a few substantive points to make.

Minor Points

1. On page 1, "The dead totalled more than 6 million people..." Either change to "almost 6 million Jews" or to "12 million people, 6 million of them Jews." (The 12 million figure is given on page 14.)
2. The same discussion question appears on both page 13 and page 16. It seems more appropriate on page 13, but in any case should only appear once.
3. Page 5: Check script to see whether the comment about Jews killing Christ is made by one of the Dorf children, or by the mother.

Substantive Questions

1. I believe some mention of the involuntary Euthanasia Program should be made in the discussion guide, linked to the gassing of young Anna Weiss in the film. This could go under the section on Racism (page 7, 8), noting that retarded or deformed people were also considered "racially valueless" or it could go under "How It Happened."
2. I believe some brief reference to the artists of Terezin should be made in the section on Non-Violent Resistance, particularly since the film devotes some time to the subject. (A sentence on the top of page 18 would suffice.)
3. I think it is important to note that the Holocaust was planned by intellectuals and professionals and implemented by educated persons, and have inserted a clause to that effect on page 21.
4. I am disturbed by what appears to be a direct causal link between the Holocaust and the founding of the State of Israel (page 12). Can a substitute formulation be found?

I have added a word or a phrase here and there in the draft text, and in the interest of brevity, have suggested one or two places where it could be tightened up. I repeat again my plea that "antisemitism" be used as a single unhyphenated, uncapitalized word.

JB/es

cc: Bertram H. Gold
Selma Hirsh
Gladys Rosen
George Salomon
Ira Silverman
✓ Marc H. Tanenbaum
Morton Yarmon



February 8, 1978

Mr. Herbert Schlosser
President and Chief Executive Officer
NBC-TV
30 Rockefeller Plaza
New York, New York 10030

Dear Mr. Schlosser:

It is my pleasure and privilege to inform you that the American Jewish Committee has selected NBC-TV and Titus Productions to receive its Institute of Human Relations Media Award for 1978, for your historic contribution "The Holocaust."

The Institute, which was established by the American Jewish Committee "To Further Man's Understanding of His Fellow Man," presents this Award annually to the individual or group in the media who, in our view, has done the most to strengthen democratic principles and institutions. Previous recipients of this award have included Katharine Graham, Walter Cronkite, Leonard Goldenson, Eric Sevareid and Fred Friendly.

It is the judgment of our AJC leadership that "The Holocaust" has been without question the most effective dramatization yet presented on national television of the meaning of the Nazi Holocaust for the whole of mankind. We are particularly gratified by its high standards of historical accuracy and its powerful portrayal in moving human terms of this unprecedented tragedy.

We join with millions of American fellow-citizens, Christians and Jews alike, in wishing to express our gratitude to NBC-TV, to Herbert Brodtkin and Robert Berger, co-producers of Titus Productions, and to Marvin Chomsky, the director, for the moral courage, brilliant creative artistry, and deep commitment to human dignity so magnificently manifest in the production of "The Holocaust."

The presentation of the Award will take place at our 72nd Annual Dinner on Thursday, May 18, 1978, in the Grand Ballroom of the

(over)

Waldorf Astoria Hotel in New York. Our audience will consist of more than one thousand civic and communal leaders from all over the country and I know that it will mean a great deal to them and to all of us to be able to honor NBC and Titus Productions that evening. This should be a momentous occasion and we look forward eagerly to word from you that you will be with us.

Sincerely,

Richard Maass

RM:ls

AMERICAN JEWISH
ARCHIVES

bc: Harold Applebaum
Bertram Gold
Selma Hirsh
Will Katz
Irving Levine
Gladys Rosen
Frances Rosenberg
Yehuda Rosenman
Seymour Samet
Phyllis Sherman
March Tanenbaum
Morton Yarmon

78-975-7

February 8, 1978

Messrs. Herbert Brodtkin and Robert Berger
Titus Productions
211 East 51st Street
Penthouse A
New York, New York 10022

Dear Messrs. Brodtkin and Berger:

It is my pleasure and privilege to inform you that the American Jewish Committee has selected NBC-TV and Titus Productions to receive its Institute of Human Relations Media Award for 1978, for your historic contribution "The Holocaust."

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Sincerely,

RM:ls

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Marc Tanenbaum
Morton Yarmon

NBC

National Broadcasting Company, Inc.

Thirty Rockefeller Plaza
New York, N.Y. 10020 212-664-4047

George F. Hoover
Press and Publicity Department
Vice President, Press and Publicity

February 6, 1978

In behalf of NBC-TV, I want to thank you for taking the time out of your busy schedule to preview the first showing of "The Holocaust" last week.

We were deeply gratified by the thoughtful and sensitive response of the preview audience.

It would be of the greatest service in helping all of us to realize our common objectives centered in the powerful moral and spiritual meaning of "The Holocaust," if we could turn to you during the coming days for the following assistance:

1. Could you help us to obtain a statement from the President or Senior Executive Officer of your denomination (or organization) that would welcome the presentation of "The Holocaust"? Would you also call the attention of your constituent members to the broadcast schedule of "The Holocaust" (April 16 - 19)?
2. Would you consider sending around a mailing to your constituents informing them about "The Holocaust" special? We would be glad to make available sample mailing material which you may feel free to adapt to your own purposes?
3. A study guide, and group discussion guides, are available. We hope you would make these available to your constituents as a means of aiding them to deepen their consciousness about the basic moral and human issues raised so dramatically by "The Holocaust."

We would be most grateful if you would let us know at your earliest convenience that we may look forward to your valuable cooperation on these several levels.

With appreciation, and best wishes,

George F. Hoover





ATLANTIC DISTRICT

The Lutheran Church ■ Missouri Synod

Lutheran Center ■ 360 Park Avenue South, New York, N. Y. 10010 ■ 212 ■ 532-6350

Staff Executive ■ The Rev. VICTOR G. ALBERS, M.A. ■ Mission Services

February 2, 1978

Rabbi James Rudin
American Jewish Committee
165 East 56 Street
New York, NY 10022

Dear Brother Rudin:

Enclosed is a memo on the preview of HOLOCAUST. Please indicate how you would see strengthening it, shortening, or otherwise improving it.

With kind greetings, and thanks,



Victor G. Albers
vga/fh
enc.



Memorandum re "Holocaust"

Yesterday afternoon (January 31, 1978) I was invited by Jerrold Nichols to join a group at NBC to preview the first installment - 3 hours - of a 9-hour T.V. drama to be presented on NBC beginning Sunday evening, April 16, from 8-11 (N.Y.T.) and continuing Monday through Wednesday, April 17-18 at 9-11 PM.

The T.V. industry hopes that "Holocaust" will match "Roots" as a T.V. hit - drama-wise.

The Jewish community hopes that "Holocaust" will sensitize the total community to their plight as "Roots" did for the Black People.

One thing appears certain: The whole nation will be comparing the two experiences as well as discussing the dramatic portrayals.

The Christian community of our land and every citizen of a country dedicated to Christian freedom and the highest human ideals ought above all to have an enormous vested interest in the message of this film. Could the Land of the Lutheran Reformation which has given to the world so much - could this land of Christian freedom and of the recovery of the Gospel itself again teach the world a lesson of historic importance by speaking to us out of the tragic wrong of having become the setting of the unbelievable "HOLOCAUST" experience?

A conversation in the viewing room with an accomplished and knowledgeable Jewish woman left me with a haunting thought: Said she: "I just cannot imagine that our society could ever go back to the kind of slavery experienced by the Black People in 'Roots'. But I am less sure about a resurgence of those forces that could lead to a new version of the holocaust."

"HOLOCAUST" is the saga of a gentle and compassionate physician and his family, all of whom are, in different ways, buffeted by the fury of Nazi bestiality that was unleashed upon the Jews and others. Paralleling the tragedy of this family is the story of an ambitious young German lawyer, who, prodded by his even more ambitious wife, joins the SS and becomes an aide to the chief planner of the annihilation of the Jews.

Based on actual records "Holocaust" is an original story and screenplay written by the distinguished American novelist Gerald Green ("The Last Angry Man"). Green also has written a book "Holocaust," which will be published by Bantam Books to coincide with the telecast.

Emmy Award winner Herbert Brodtkin and Robert "Buzz" Berger ("The Defenders") are the producers of the T.V. program. The full nine hours of "Holocaust" were directed by Marvin Chomsky, who directed six hours of "Roots."

Horton Gould will compose and conduct his own original musical score. "Holocaust" was produced by Titus Productions, Inc.

(more ...)

I hope that every Christian and especially every Lutheran family sees the film. Many of us will have difficulty believing it could have been true. But Jewish families all across the world know that it actually did happen, and they have a fear that it could happen again. This film could and should sensitize us to the monstrous possibilities of being influenced and even manipulated by forces that are ever present in our world and in our country, that may be ever so subtle and that could get out of hand.

Many of us are deeply interested in evangelism among the Jewish people. We especially should see this film in order that we may better understand "where the Jewish people are" who have this "Holocaust" as so much a part of their recent experience.

Victor G. Albers

February 1, 1978

fh



Lutheran
Church
in America

231 MADISON AVENUE
NEW YORK, N.Y. 10016

212-481-9653

Cable: Lutheran New York



Office of the Secretary

February 21, 1978

Mr. George F. Hoover
Vice President, Press and Publicity
Press and Publicity Department
National Broadcasting Company, Inc.
30 Rockefeller Plaza
New York, New York 10020

Dear Mr. Hoover:

Thank you for the opportunity to preview a segment of "The Holocaust" on January 31. I found the production to be a gripping one, and I am positive that it will have a profound effect on the many millions who will see it. May its showing produce in all of us a firm resolve that events of such cruelty and bestiality shall not happen again.

I have provided the material which you gave us and your letter of February 6 to Mr. William P. Cedefeldt, the Executive Director of our Office for Communications. I have also communicated to him my own positive response to the production. He will be considering ways in which the Lutheran Church in America can make the best use of the TV showing.

Thanks again.

Sincerely,

James R. Crumley, Jr.

James R. Crumley, Jr.
Secretary

JRC/bb

cc: Mr. William P. Cedefeldt

THE AMERICAN JEWISH COMMITTEE

date February 13, 1978
to Area Directors
from Harold Applebaum
subject NBC Series on the Holocaust

A large-scale effort will be undertaken nationally by NBC and Jewish and Christian organizations to stimulate public interest in the forthcoming dramatization of the Holocaust, a four-part series which the NBC television network will broadcast in prime time from April 16 through 19. You are aware that Marc Tanenbaum is serving as a consultant for the production. In addition, AJC staff is writing the official study guide for the series. We also plan a post-show attitude survey.

This memo has a two-fold purpose: to describe publicity, promotional and educational plans and materials for the series that have been developed by NBC and other interested groups; to recommend programming ideas for implementation by chapters.

NBC is forecasting an audience of 120 million for this production. We have here an unparalleled opportunity to enhance public understanding of the Holocaust and our most creative energies, nationally and locally, should be mobilized to that end.

I. National Activities

A. Study Guides

1. The official NBC Study Guide for teachers, being written by AJC, will be given national distribution by the NEA.
2. The U. S. Catholic Conference Division of Film and Broadcasting and the Communications Division of the National Council of Churches are preparing Study Guides. They expect to distribute 100,000 copies.
3. The Jewish Welfare Board is coordinating preparation of a study and a discussion guide for Jewish groups.
4. The Cultural and Information Service will distribute Study Guides to leaders of different faith groups.

B. Preview Screenings

1. NBC will sponsor preview screenings for nationally prominent religious, labor, black, women and academic leaders, and endorsements of the series will be solicited.

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2. Television editors from Los Angeles, New York and Washington will be invited to a preview screening during the first week in April and local stations will be encouraged to emulate the process locally for television editors and community influentials.
3. NBC will conduct a press conference where key religious leaders and other prominent personalities will discuss the production with the director, the producer and members of the cast.

C. Other National Promotional Activity

1. NBC has budgeted for an extensive promotion campaign on radio and television and in the print media.
2. Bantam Books will publish novelization of the series and newspaper syndication is being negotiated.
3. ADL will publish a 16-page tabloid, Holocaust, focusing on the television series and containing articles on the Nazi era.

II. Proposed Chapter Activities

A. Interreligious

1. Schedule a major interreligious event in your community during the week before April 16. The program should commemorate the Holocaust, using special Christian and Jewish Holocaust liturgies (described below). Since Passover begins on April 21, you may wish to use a Seder format, but the meal should be modest, in keeping with the solemnity of the occasion.
2. Contact the Catholic bishop and his Protestant counterparts, asking their cooperation in publicizing the series through the medium of a pastoral letter or other appropriate communication with local clergy. Call attention to the availability of the Christian liturgy on the Holocaust.
3. Urge directors of the Confraternity for Christian Doctrine and counterpart Protestant religious education programs to encourage teachers and students to view the series. Call attention to the availability of study guides for classroom use.
4. Participants in chapter-sponsored interreligious dialogue groups should be encouraged to view the series together and share reactions after each nightly segment.
5. Commissions on Christian-Jewish Relations, Interfaith Councils and clergy associations should be asked to propose the scheduling of interreligious services in neighboring synagogues and churches on Friday evening, April 14 and Sunday, April 16, using the Holocaust liturgies.

B. Promotion and Public Education

1. Contact the local or regional NEA office to offer assistance in planning for widespread distribution and classroom use of the NBC Study Guide.
2. Consult with local participants in the Holocaust Survivors Project of the William Weiner Oral History Library regarding their availability as resource people or speakers in community events and study and discussion programs stimulated by the series. (I have a list).
3. Contact the manager of the local NBC-affiliated station:
 - a. Offering chapter leaders and staff as participants in post-broadcast commentaries and discussions to be aired locally.
 - b. Making available your list of religious and civic influentials to be invited for the preview screening.
 - c. Offering to cooperate in soliciting endorsements of the series from Christian leaders and educators.
 - d. Asking for time to broadcast on "op ed" commentary congratulating the network and the station for airing this significant series.
4. Submit letters to the editor and/or op ed pieces to local newspapers focusing on the historical uniqueness of Nazi genocide practices and commenting on the accuracy, validity and artistic integrity of the television production.
5. Encourage public, university and school libraries to stage exhibits on the Holocaust during the month of April.

C. Membership Education and Follow-up Programming

1. Organize one or more chapter viewer-discussion groups to meet nightly during the series.
2. Organize one or more chapter discussion groups to pursue a sustaining discussion program on the Holocaust. (Shula Bahat will be available for consultation in implementing discussion group activity).
3. Public interest stimulated by the series should be utilized to pursue efforts to include Holocaust studies in the social studies curriculum of public and parochial schools.

Later this month, you will be sent the following material:

1. The NBC Study Guide for teachers.
2. The JWB study and discussion guides.

3. The study guides prepared by the U. S. Catholic Conference and the National Council of Churches.
4. A Holocaust liturgy for Christians prepared by Dr. Franklin Littell.
5. A Jewish liturgy on the Holocaust.

Please urge your chapter chairperson to convene a planning committee, which should be charged with preparing action recommendations for early consideration by the chapter Executive Board.

I would appreciate receiving a memo from you by March 15 outlining program plans for your area.

Regards.

HA/br

#78-310-13





ADL BULLETIN



New Year's Cards From Vilna

"The cards stopped coming in 1939. We knew why." by Gerald Green

Gerald Green is the author of "Holocaust," the 9½-hour NBC-TV dramatization which will be broadcast by the network in prime time on the evenings of April 16 through April 19. This article is based on a feature by Mr. Green written for a special Anti-Defamation League 16-page tabloid on the history of the Nazi years.

YEARS AGO, during my boyhood in Brownsville, my mother received a Rosh Hashanah card every year from distant cousins in Vilna. I don't remember the precise relationship of the people who sent the card. But they were Matzkins, as was my mother, and I'm told that all Matzkins are related and most are from the Vilna region.

I recall the card clearly. It was from a brother and sister, both single, in their early twenties. The young man was a professional photographer. He would make up his own card—a tinted photograph of himself and his sister. Smiling, gentle people, fair-skinned, with curly hair. And next to it a greeting to his cousins in the Matzkin family in Yiddish.

The cards stopped coming in 1939. We knew why.

Often I asked my mother and her brothers—what happened to the photographer and his sister? Did anyone know? They had vanished, consumed in the Holocaust, victims of the greatest crime in history, sacrifices to the barbarian racialism, the nationalistic madness that gripped a Europe under the iron rule of the demon king and his remorseless murderers.

"Nothing happens in Germany without my knowledge," Hitler bragged. In Munich, in the twenties, he boasted that when he came to power he would hang a Jew from every lamp post in Munich till the bodies stank, cut them down and repeat the process, until every Jew in Munich was dead. Then he would begin on other cities. In the middle thirties, the Fuehrer informed the Italian ambassador that in 500 years, Adolf Hitler would be remembered for one thing alone—the annihilation of the Jews.

So much for the recent revisionist "historians" who claim that Hitler really didn't want to gas all those women and children and innocents; that the allies forced his hand; that underlings like Heydrich and Eichmann acted on their own. Liars beget liars. And Hitler, supreme terrorist, murderer and liar has apparently given birth, 35 years after the great crime, to a brood of lying "scholars." "Holocaust" will help set the record straight and nail these lies.

OVER THE YEARS, I often thought of the vanished brother and sister. Had my grandparents not been brave enough to make the long voyage from Europe and become Americans, I might have stood at the lip of a ditch outside Vilna with my cousins, or waited naked outside the gas chambers at Treblinka or Sobibor.

Good fortune endows one with guilt. I have been lucky as a writer in having had three opportunities to exorcise these tragic memories, these ghastly reflections of a crime against my brethren, unprecedented sufferings and degradations that defy analysis.

Twice I wrote about the Holocaust in books—a non-fiction work entitled "The Artists of Terezin," and a novel, "The Legion of Noble Christians." The first book dealt with a courageous group of Jewish artists in the Terezin (Theresienstadt) camp who defied the Nazis by keeping a secret record in paintings of life and death in a concentration camp. All were murdered for their defiance. (These paintings are now on exhibit in the Jewish Museum of Prague.) The novel dealt with brave and honorable European Christians who at great risk and sometimes the cost of their own lives, saved Jews from the SS.

CONSEQUENTLY, when NBC and Herbert Brodtkin approached me to write a television drama on the Holocaust, I already had accumulated a considerable library of non-fiction literature and documentation on the Nazi era, the anti-Semitic campaigns, the death camps, the Jewish resistance movements. I had interviewed scores of people in connection with the two books. And a day of my life has not gone by that I have not thought of the smiling young people on the Rosh Hashanah card.

I did not seek to write a nine-hour tract. The TV series is not a documentary. It is a drama, a tragedy, but written in terms of history, true events, real people mingled with two fictional families, the Weisses and the Dorfs. And the dread events of the years 1935-1945 supplied me with almost too much material with which to work.

How, for example, can any dramatist improve on the documented account of Himmler's witnessing of a mass shooting? Outside Minsk, the bespectacled murderer, the crackpot racial theorist, the measurer of Jewish skulls, swooned and staggered and



Vilna (continued from page 7) cried out as the SS killed 200 naked Jews. Blood and brains spattered on the Reichsfuehrer's black boots, terrifying him. Later he complimented his men on their courage and steadfastness. "Mankind has a right to protect itself from bedbugs, lice and Jews," he said.

Or how does one embellish or intensify the fighting in the Warsaw ghetto, which took place at the start of Pass-over with some Jews holding their meager seders and others firing captured German weapons from windows and sending the SS and their Lithuanian hirelings into confused, frightened retreat?

And how deal with the nobility and love and kindness (despite the recurrent stories of the dog-eat-dog life of the prisoners) of so many Jews in the camps? Doctors who tended the ill; teachers who held classes in the shadow of the crematoria; musicians who tried to keep art and creativity alive, knowing they might be selected for "special handling" the next day?

The answer is that very little embellishment was necessary.

THE DRAMA is done, and I hope that in some measure it will be a fitting tribute to the six million, the survivors, and those brave Jews who fought back.

Better to die fighting, said Mordechai Anievelitz, the leader of the Warsaw ghetto revolt, than live at the mercy of the slaughterer. That perhaps is the moral of "Holocaust."



Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

February 27, 1978

Messrs. George Hoover and Owen Comora
NBC-TV
30 Rockefeller Plaza
New York, New York 10020

Dear George and Owen,

It was good being with you again.

As agreed, enclosed please find the several items that I said I would send you today:

- a) A draft letter to be sent to key Catholic, Protestant, Evangelical, Black and Jewish leaders. Both Dr. Eugene Fisher and Dr. William Weiler have consented to sign it, and therefore the letter is ready to go.

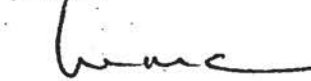
Question: Could we reproduce the masthead of the NCC Film Feedback on the Holocaust as the stationery on which to send this letter? Or do you have another idea for the stationery?

- b) Enclosed are the lists we promised:
 - 1) Key Christian and Jewish leaders (given the lateness of the date, we suggest that we invite about 150-200 people, expecting the drop-off rate will give us about 95. Also, many are out of town, and will not come, but the letter will be an important introduction to "The Holocaust.")
 - 2) Up-to-date list of religion writers in dailies, new services, Catholic and Protestant new services.

It is obviously important to get this out this week if we are going to have a decent attendance. Call me if there are any questions.

We have draft statements before George Meany, Vernon Jordan, Ben Hooks of NAACP, and Dorothy Height. Those, plus Christian leaders' statements coming out of the March 13th preview, should be a good platform for advertising and publicity.

Best!



Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

CC: Bert Gold
Mort Yarmon
Selma Hirsh

*Draft of letter
Fisher list
Yarmon list*



JWB

15 EAST 26th STREET • NEW YORK, N.Y. 10010

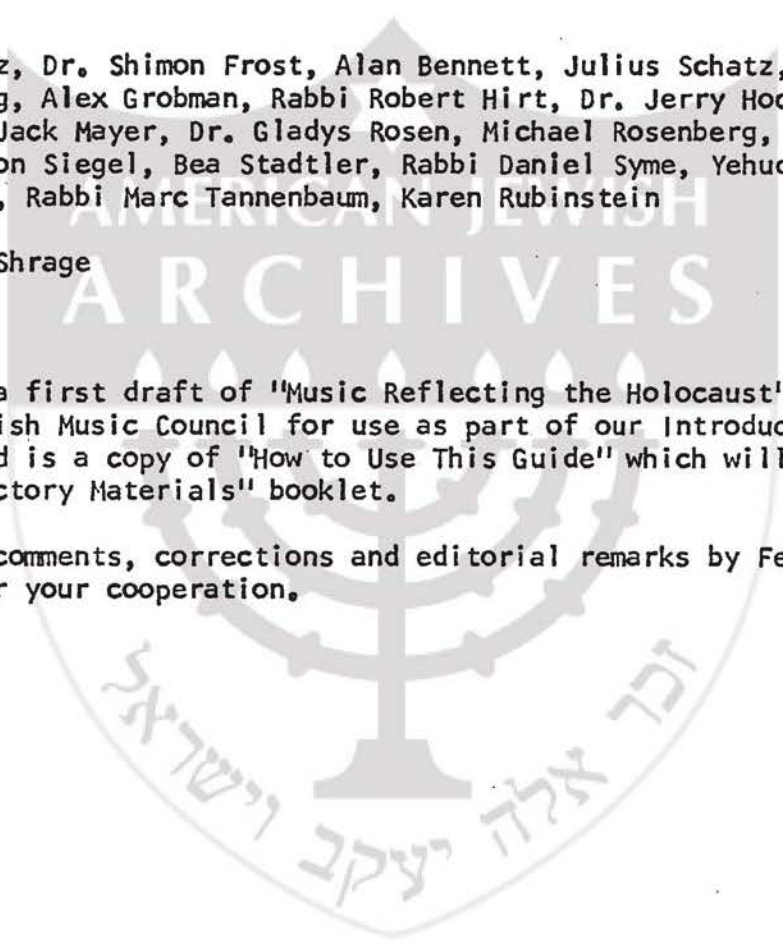
February 3, 1978

TO: Edya Artz, Dr. Shimon Frost, Alan Bennett, Julius Schatz, Rabbi Irving Greenberg, Alex Grobman, Rabbi Robert Hirt, Dr. Jerry Hochbaum, Dick Israel, Jack Mayer, Dr. Gladys Rosen, Michael Rosenberg, Stephen Schiffman, Dr. Morton Siegel, Bea Stadtler, Rabbi Daniel Syme, Yehuda Rosenman, Nate Freedman, Rabbi Marc Tannenbaum, Karen Rubinstein

FROM: Barry Shrage

Attached is a first draft of "Music Reflecting the Holocaust" by Irene Heskes of JWB's Jewish Music Council for use as part of our Introductory Materials. Also enclosed is a copy of "How to Use This Guide" which will also be part of the "Introductory Materials" booklet.

I need your comments, corrections and editorial remarks by February 13th. Thank you for your cooperation.



MUSIC REFLECTING THE HOLOCAUST

A Listing Prepared by Irene Heskes, Director of the Jewish Music Council
JWB

I. Collections of Holocaust Songs

Songs of the Ghetto, collected by Henoeh Kon
CYCO-Congress for Jewish Culture, New York

Two volumes; for voice, with piano accompaniment
Volume One: 30 songs; 64 p.; 1960. Volume Two: 20 songs; 32 p. 1972

Twenty-five Ghetto Songs, compiled by Malka Gottlieb and Chana Mlotek
Workmen's Circle, New York. 1968. 54 p.

Mordecai Gebirtig: Troubadour of Our People, by Joseph Mlotek
Workmen's Circle, New York, 1970. 20 p.
Narration, words and music of this martyred artist

Warsaw Ghetto Program, by Ruth Rubin
Workmen's Circle, New York, 1967. 21 p.
Text material with songs

Songs of the Concentration Camps, by Emma Schaver and Lazar Weiner
Transcontinental-UAHC, New York, 1960. 10 p.
Voice and piano arrangements

II. Collections Including Holocaust Songs

Mir Trogn a Gezang, collected by Eleanor G. Mlotek
Workmen's Circle, New York, 1976. 212 p.
100 Yiddish folksongs, with guitar chords

A Treasury of Jewish Folksong, by Ruth Rubin
Schocken Books, New York, 1964. 244 p.
Folksongs with piano settings

Yiddishe Dichter in Gesang, edited by Mordecai Yardeini
Jewish Music Alliance, New York 1966. 346 p.
Yiddish poets in Song; 70 selections; some choral arrangements; full accompaniments

The Jewish Center Songster, edited by Bernard Carp
JWB, New York 1949. 96 p.
Voice lines for 96 selections

III. Multi-Media with Music

Teach The Holocaust

Filmstrips with LP companion recording
"I Never Saw Another Butterfly"
Charles Davidson - AMIM Audio-Visual Productions

Songs From the Ghetto

Filmstrips with recordings of 12 songs
Texts in English, Hebrew and Yiddish
Prepared by the Ghetto Fighters Museum in Israel
VID-PORT Productions

IV. Performance Scores

A. CANTATAS OR NARRATIVES WITH CHORUS

Di Naye Hagada ("The Last Day of the Warsaw Ghetto")

Text: Itzik Pfeffer
Music: Max Helfman
Jewish Music Alliance, New York
(English and Yiddish - 30 min. duration)

Anna Frank

Text: Moshe Taif
Music: Joseph Schregin
Jewish Music Alliance, New York
(English and Yiddish - 15 min. duration)

Memorial Cantata

by Herbert Fromm
Tenor, SATB and orchestra
Transcontinental - UAHC
(Biblical texts - English and Hebrew - 30 min. duration)

We Remember

by Alex Zimmer
Narrator, soloists, SATB, violin and piano
Transcontinental - UAHC

Kaddish: In Memory of the Six Million

by Lazar Weiner
Solo voice, SATB and piano
Cantors Assembly of America
(Hebrew text)

B. OPERAS:

Brundibar ("Children's Opera of Terezin")

Composed by Hans Krasa (martyr)
Arranged by Joza Karas
Soloists, chorus and orchestra
(Composed by Czech leader of Prague Jewish Orphans)
Hartford Jewish Community Center
(approx. 3/4 hr. duration)

The Final Ingredient ("A Concentration Camp Seder")

Composed by David Amram
Soloists, choir and chamber ensemble
Commissioned and performed by ABC-TV, *New York*
(approx. 1 hr. duration)

C. SONGS AND CHORAL SELECTIONS:

I Never Saw Another Butterfly - a song cycle

Composed by Srul Irving Glick

Voice and piano

(JWB - for composer-contact)

I Never Saw Another Butterfly - a dramatic-choral work

Composed by Charles Davidson

Choir and piano or organ

Ashbourne Music Publishers, Phila.

Three Songs of Faith

Composed by Frederick Piket

Voice and piano

Horizon Music Press

Yad Vashem

music: Saul Chapman

text: Primo Levi

Commissioned by CBC-Toronto

Soloists and instrumental ensemble

Holy Blossom Temple, in Toronto

Note: See also listings in JWB Jewish Music Council resource publications:
Bibliographies and other source books.

V. Recordings

Songs of the Vilna Ghetto

CBS - 63345 and

Hed Arzi BAN-14080

Kaddish Symphony

by Leonard Bernstein

Columbia MS - 6605

Songs of the Ghetto - Abraham Brum

Folkways - FW 8739

Lament For the Victims of the Warsaw Ghetto

by Arthur Gelbrun

Everest-3273

Yiskor: In Memoriam, for viola and piano

by Oedoen Partos

Mace 5 - 10033

Oh, The Chimneys

Music: Shulamit Ran

Poetry: Nelly Sachs

Choral and instrumental

Turn. - 34435

A Survivor From Warsaw
by Arnold Schoenberg
Voices and symphony orchestra, with narrator
2-RCA-LSC 7055
2-Columbia M2S - 679

Babi Yar: Symphony No. 13
by Dmitri Shostakovich
Orchestra
Angel SR - 40212

Terezin
by Robert Stern
Voice and instruments
CRI S-264

Kaddish - Requiem
by Richard Wernick
Soloists and instrumental ensemble
None. 71303

VI. Literature References

Heritage of Music: The Music of the Jewish People
by Judith Kaplan Eisenstein
1972; 340 pages
Union of American Hebrew Congregations, NYC
(Includes particular lecture-texts on Holocaust)

Jews in Music by Arthur Holde
(New edition prepared by Irene Heskes)
1974; 366 pages
Bloch Publishing Company, N.Y.
(Includes materials on Holocaust music and musicians)

The Music of Israel by Peter Gradenwitz
1949; 334 pages
W.W. Norton, N.Y.
(Background on musicians of Europe in 20th century)

The Music of the Jews by Aron Marko Rothmueller
1967; 320 pages
Thomas Yoseloff, New Jersey
(Information on music in the Holocaust era)

52

HOW TO USE THIS MATERIAL

1. This kit is an educational guide designed for use by lay and professional educators in formal and informal Jewish settings. It aims at using the interest generated by NBC's TV Special "Holocaust" as a springboard for further-learning about the Holocaust. Its primary purpose is educational and it has not been designed for community relations purposes although some of the information it contains may be useful in this regard.
2. We do not regard NBC's "Holocaust" as an educational film in the strictest sense of the word. This is not to say that it has no content, on the contrary, it has a great deal of content and historical detail. Nevertheless, its primary value will likely be its emotional impact on those who watch. In addition, it will introduce the Holocaust as an issue to many who have had little or no contact with it.
3. This kit consists of five booklets. The material you are reading now (booklet one) is part of the "introductory materials" which consists of our introduction, plot summary and cast of characters, concise overview of the Holocaust, historical analysis of the script and bibliography as well as lists of Holocaust related media and music. It should be reproduced, distributed and read by all group leaders or teachers at any level who are intending to use the TV program as a jumping off point for formal or informal discussions. It provides an overview of the program and relates it to historical reality. These introductory materials" are a starting point that teachers or group leaders should augment with additional readings from the bibliography if at all possible.

4. Booklet Two is the "Study Guide for Grade School Children". It should be reproduced and distributed to all group leaders and teachers working with grade school age children. It contains important age guideline information that will help you decide where and how to introduce this subject matter and also has specific recommendations for the integration of "Holocaust" into existing formal learning and informal discussion formats. In addition, the guide discusses the use of the program in informal settings such as Jewish Community Centers and contains an extensive set of "issues for discussion with children" with separate questions for use before and after the show. This booklet also has some suggestions for staff training which should be part of your institutions preparation for use of these guides.
5. Booklet Three is the "Study Guide For Teenagers". It contains specific suggestions for using the NBC special as a jumping off point for Holocaust learning experiences in formal and informal settings. In addition it has its own specially designed questions for use with teens and specific suggestions for teacher and group leader training. "Booklet Three" should also be reproduced and distributed to group leaders and teachers working with teens.
6. The "Guide to Adult Program", Booklet Four, contains a wide range of ideas for the development of local activities of all kinds, (including campus programs). It should be reproduced and distributed to program chairpeople and adult education directors and chairpeople as well as to college workers and leadership development lay leaders and professionals. The questions for discussion it contains can be used in all program settings including parlor meetings of various kinds.

7. Booklet Five, the "Family Home Viewing Guide" is designed to be reproduced and distributed to your entire membership. It contains suggestions, age guidelines and issues for discussion all of which should be useful to parents who must first decide whether or not their children should be allowed to stay up and watch and must then find ways to be supportive of those children who will be viewing. This guide should be useful in turning the program into a meaningful family experience.



LIBRARIANS are important resource persons for your Task Force work. Please note the accompanying bibliographical flyer which was prepared and distributed by the Knoxville-Knox Country Public Library in preparation for Sister Ann's visit there for meetings with Jewish and Christian groups.

HOLOCAUST FILM: Sunday, April 16 - Wednesday, April 19, 1978.

See TV guides for the local times and channels which will show this special dramatization of the HOLOCAUST.

RABBI MARC H. TANENBAUM, National Interreligious Affairs Director of the American Jewish Committee, who served as the American Jewish consultant to NBC-TV for "THE HOLOCAUST", stated after viewing the first rushes of the presentation..."it is thus far an extra-ordinarily moving and magnificently acted production of a very powerful script on the Nazi holocaust...this dramatization translates the trauma, the unspeakable horrors, as well as the heroism of Jews in human terms that cannot but help reach the conscience of millions of Americans, non-Jews as well as Jews..."

PASTOR JOHN F. STEINBRUCK, of the Luther Place Memorial Church, and the Rev. Robert Pruitt of the Metropolitan African Methodist Episcopal Church in Washington, D.C., have reported that they are inviting their entire congregations to view together the April 16 opening program in the Lutheran Church, and then engage in a discussion of the questions contained in the study guide.

YOU MAY WISH to sponsor similar programs in your Churches and Synagogues or in other interreligious settings.

A MONTREAL INTER-FAITH TASK FORCE for Soviet Jewry was recently organized. SISTER ANN GILLEN, Executive Director of the National Interreligious Task Force on Soviet Jewry of Chicago attended the meeting in Montreal. The executive consists of Father Barry Jones, Barbara Stern, Rev. Dr. John Simms, Rev. Sid Nelson, Martin Penn and Rabbi Sydney Shoham.

The Canadian House of Commons unanimously passed a resolution on February 8, 1978 in the following words:

"In light of the offer of the Government of Canada to grant immediate landed imigrant status to ANATOLY SHRANSKY, and recognizing that the Soviet Union has not yet positively responded to this initiative, this House wishes to express its deep disappointment as well as its concern respecting the treatment of Soviet Citizens who have attempted to exercise their rights and freedoms as embodied in the Final Act of the Conference on Security and Cooperation in Europe and agreed to by participating states at Helsinki.

This House asks that Parliament's concern on this vital issue be raised at the earliest opportunity at the Belgrade meeting of the CSCE now underway. "

(Canadian Committee for Soviet Jewry No.20)

PRISONER OF CONSCIENCE - HILLEL BUTMAN

has been transferred to dreaded VLADIMIR PRISON for the rest of his sentence-
DON'T FORGET HIM ---
Vladimir Prison
Uchr. Od/1 St/2
Moscow, RSFSR, USSR

POC EDWARD KUZNETSOV

was promised medical aid when he stopped his hunger strike but he did not receive it and is now forced to eat the camp food of black, soggy bread which is contributing to his illness. His aunt, Elena Bonner Sakharov has sent him three food parcels, but he has not been permitted to receive them.

(Union of Councils for Soviet Jews)

Update

Update

Update

Riga Refusenik received his visa

Reports out of Riga indicate that OLEG MILSHEIN, a biochemist who was previously refused permission to emigrate to Israel on grounds of alleged state secrets he had been exposed to at work, has received his long awaited visa and is expected to leave shortly with his wife Flora and children. A former professor at Latvian State University, MILSHEIN quit his post shortly before applying to emigrate. His wife, a psychiatrist, was able to continue her work while Oleg was forced to accept a position as a loader, in a beer factory. The National Conference learned that during MILSHEIN's wait, officials from his university had told the Office of Visa Registration that they had no objection to his leaving the USSR and that he had not been exposed to any secrets.

(National Conference on Soviet Jewry Bulletin)

ARKADAY TISINOBERT of Riga, whose doctorate of Physics was denied him on the grounds that as a refusenik he was "amoral and unpatriotic" is continuing to press his case through the Latvian Courts.

Out of 25 Moscow Hebrew Teachers only ten are refuseniks. Between them they have 400 pupils. "The demand for lessons" - one of them told us, "continues to grow".

A group of Moscow refuseniks are organizing an orchestra and are planning a concert of Hebrew songs.

(Jews in the USSR Vol. VII #8)

Faith Johnson of Deerfield, Illinois writes of receiving letters from friends, Elena and Igor Sarney in Israel, begging help for two worthy refuseniks:

"Rosa and Leonid Shvartz arrived in Israel from the Soviet Union in 1977 with "broken hearts" because their son, David, 25, was refused an exit permit. He again applied for a permit to leave the USSR this fall and was refused in November with no reason given.

David graduated in 1975 from the Moscow Institute and is an engineer. Currently, however, his job was taken away from him and he has no relatives in the Soviet Union. In the words of his mother, "Now his situation is really dangerous, the KGB agents are interested in his connections with Anatoly Sharansky and other Jewish activists from Moscow".

You can help his situation by writing monthly letters to him. This may prevent his being arrested for "parasitism" or some other "trumped-up" charge. His address is: Shvartz, David

Lvov 17
Kutuzova 34/2
Union of Soviet Socialist Republics
USSR

His parents in Israel would be grateful to know of your concern for their son as well, if you had time to drop a word of encouragement:

Leonid and Rosa Shvartz
Kefar Iona "Bet"
Merkaz Klita
Karavan 13, Israel

URY TRACHUK is a friend of David Shvartz. He is a 41 year old engineer who has been refused a visa for the past two years and who wishes to join his brother in Israel. His situation is much the same as David's. Ury's address is:

TRACHUK, URY
Kutuzova 74/3
Lvov
Union of Soviet Socialist Republics
USSR

Thank you for your help in writing and praying.

3/24/78

281.947 Bourdeaux, Michael
FAITH ON TRIAL IN RUSSIA.
Harper and Row, c1971.

Concerned with the struggles of the Baptists in Russia, this book is also the story of the trial and imprisonment of Georgi Vins, leader of a reform movement within the Baptist Church.

272 Bourdeaux, Michael
PATRIARCH AND PROPHETS: PERSECUTION OF THE RUSSIAN ORTHODOX CHURCH TODAY.
Praeger, c1970.

Eyewitness accounts of Soviet persecution are contrasted with censored versions of many of the same events.

323.1192 Cang, Joel
SILENT MILLIONS. Taplinger, c1969.

An eminently readable history traces the struggle for survival of the Russian Jews, "the most persecuted minority in a country of minorities."

327.47 Fletcher, William C.
RELIGION AND SOVIET FOREIGN POLICY, 1945-1970. Oxford University Press, c1973.

This analysis of the role religious organizations and individuals have played in the development of Soviet foreign policy also explores the service they have rendered to Soviet image-building.

281.9 Fletcher, William C.
THE RUSSIAN ORTHODOX CHURCH UNDERGROUND, 1917-1970. Oxford University Press, c1971.

This informative survey tells of underground religious movements and schisms which have arisen within the Orthodox Church when other outlets for worship have been denied. The Soviet prison system, where many religious leaders have been sent, is described in detail.

200.947 Hayward, Max, ed.
RELIGION AND THE SOVIET STATE: A DILEMMA OF POWER. Praeger, c1969.

Several authorities explore the antagonistic government attitude toward the Russian Orthodox Church as well as to Jewish, Protestant, and Moslem minorities. A philosophical and factual view of the "impotence of power" when dealing with organizations claiming authority and allegiance not based on coercion.

200.947 Marshall, Richard, ed.
ASPECTS OF RELIGION IN THE SOVIET UNION, 1917-1967. University of Chicago, 1971.

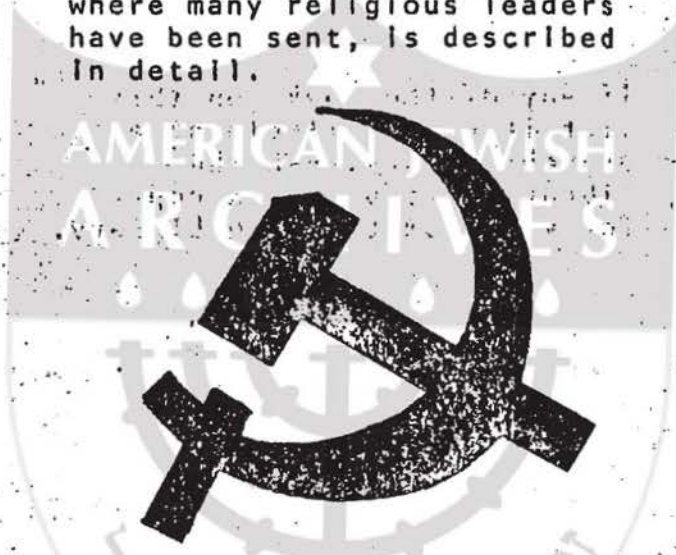
These diverse essays deal with religion and the Soviet society as reflected in government policies and literature. Included are studies of the struggles of specific religious groups ranging from Lutherans to Roman Catholics, from Jews to Moslems.

320.947 Reddaway, Peter, ed.
UNCENSORED RUSSIA. American Heritage Press, c1972.

These selections translated from the "Chronicle of Current Events," an underground journal of dissent in Moscow, contain news otherwise hidden or distorted by Soviet officials, including the persecution of Soviet Jews and Christians. A collection of illustrations smuggled out of Russia complements the words of Soviet dissidents.

323.1192 Schroeter, Leonard
LAST EXODUS. Universe Books, c1974.

The primary focus of this book is the thwarted attempts of Jews to leave Russia and the subsequent development of a Jewish underground. This saga of a heroic effort is based on direct interviews and trial transcripts.



261.7 Gerhard, Simon
CHURCH, STATE, AND OPPOSITION
IN THE U.S.S.R. University
of California, c1974.

This authoritative study
is a dispassionate view of
the regime and the Russian
Churches.

301.451924 Smolar, Boris
SOVIET JEWRY TODAY AND
TOMORROW. Macmillan; c1971.

A Russian-born journalist
describes the condition of
Jews in the U.S.S.R. Unusual
photographs and probing
Interviews with Russian Jews
are included.

274.7 Struve, Niklta
CHRISTIANS IN CONTEMPORARY
RUSSIA. Scribner, c1967.

Partly history, partly
biography, this book chroni-
cles the varying fortunes of
the Orthodox Church since
1917. It poses and answers
the question, "What has
become of 'Holy Russia' since
the Revolution established a
government philosophically
committed to athelism?"

B Svirsky, Grigory
HOSTAGES: THE PERSONAL
TESTIMONY OF A SOVIEW JEW.
Knopf, c1976.

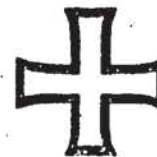
This personal account of
prejudice and persecution
paints a vivid image of
what it means to be a Jew in
Soviet Russia.

"The oppression of any people
for opinion's sake has rarely
had any other effect than to
fix those opinions deeper and
render them more important."

Hosea Ballou

If any of the books on this
list is not available at a
branch library, ask the
librarian to borrow a copy
for you from the Main Library.

Knoxville-Knox County
Public Library
500 W. Church Ave.
Knoxville, Tn. 37902
523-0781



RELIGIOUS

LIBERTY

IN THE

SOVIET UNION



Frances P. Rosenberg



Marc Laneer Baer



BLACK LEADERS BENJAMIN L. HOOKS, VERNON JORDAN PRAISE 'HOLOCAUST'

Two prominent black leaders -- Benjamin L. Hooks and Vernon Jordan -- praised NBC-TV's nine-and-a-half-hour original drama, "Holocaust," which will be presented over four consecutive nights -- Sunday, April 16 (8 to 11 p.m. NYT), Monday and Tuesday, April 17 and 18 (9-11 p.m. NYT), and Wednesday, April 19 (8:30-11 p.m. NYT).

Hooks, Executive Director of the NAACP, said: "The NBC-TV special, the 'Holocaust,' should be viewed by all, but especially our young, who did not live during the years humanity was reduced by Nazi terror.

"With great impact, the film will show how bigotry, institutionalized through legalized racism, provided a pretext for the most horrible systematic mass murder in human history, perpetrated by Nazi Germany within our own lifetime.

"Blacks especially can understand the dangers of allowing one group of people to become the scapegoats for the ills and problems of a nation. I think viewers of 'Holocaust' will draw from it renewed determination to stand against every instance of racial or religious prejudice."

Jordan, Executive Director of the National Urban League, said: "Just as the televising of Alex Haley's 'Roots' confronted us with the tragic consequences of racism in American history, NBC's special, 'Holocaust,' confronts us with the tragic consequences of the oldest form of bigotry, anti-Semitism.

"In addition to providing a stirring film experience, 'Holocaust' demonstrates graphically how a government can play upon deep-seated prejudice to isolate, segregate, degrade and eventually annihilate an entire community of fellow human beings without substantial public protest.

"We have much to learn from 'Holocaust' about the need for human solidarity in the face of those who would divide and conquer."

-----o-----

NBC-New York, 3/29/78

D R A F T

Dear Friend,

As representatives of major Catholic, Protestant, and Jewish agencies, we wish to share with you the enclosed ecumenical and interreligious study guide on "The Holocaust."

Written by Ms. Beatrice Rothenbuecher in consultation with the signators of this letter, this study/discussion guide has been prepared in connection with the nine-hour NBC-TV special dramatization of "The Holocaust," to be shown nationwide beginning Sunday, April 16 (8-11 p.m., Eastern time), Monday-Tuesday, April 17-18 (9-11 p.m. each night), and Wednesday, April 19 (9-11:30 p.m.).

A number of Christian and Jewish communities have already indicated that they plan to use this excellent document as the basis for congregational or Jewish-Christian discussion groups on the Nazi experience itself, and on the relevance of the Nazi holocaust for a more adequate understanding and response to the epidemic of violence and dehumanization in the world today.

Pastor John F. Steinbruck, of the Luther Place Memorial Church, and the Rev. Robert Pruitt of the Metropolitan African Methodist Episcopal Church in Washington, D.C., have reported that they are inviting their entire congregations to view together the April 16th opening program in the Lutheran Church, and then engage in a discussion of the questions contained in the study guide.

You may wish to consider sponsoring similar programs in your Churches and Synagogues or in other interreligious settings.

We would be grateful if you would bring both the NBC-TV program and the study guide to the attention of your constituencies. We would also appreciate your informing us of any interesting programs or sermons that you may deliver in bringing this critical concern to the attention of your people.

With warmest good wishes, we are,

Faithfully yours,

Dr. Eugene Fisher
Executive Secretary
National Conference of
Catholic Bishops'
Secretariat for Catholic-
Jewish Relations

Rabbi Marc Tanenbaum
National Interreligious
Affairs Director
American Jewish Committee

Dr. William Weiler
Director of Jewish-
Christian Relations
National Council
of Churches

RPR

D R A F T

LETTER TO CHRISTIAN LEADERS, (EDUCATORS, BLACK LEADERS, LABOR?)

Dear Bishop.....

We should like to extend to you a warm invitation to take part in what we believe may well be one of the most significant ecumenical and interreligious events in the coming months.

On Monday, March 13, a group of the Presidents, Senior Executives, and foremost religious personalities in the Roman Catholic, Protestant, Evangelical, Orthodox, Black, and Jewish communities are being invited to join in an extended dialogue on central moral and human problems of violence and dehumanization in the world today^{as} perceived in light of the Nazi holocaust.

The occasion for the coming together of key religious leadership will be the showing of a special preview of the NBC-TV production of "The Holocaust" which will be aired nationally from April 16 through 19. The preview of this remarkable dramatization will be held at the Magno Review Theatre, 1350 Avenue of the Americas (55th St.) It will begin at 1 p.m., and should conclude about 5 p.m.

We have also invited the major religion writers and editors of daily newspapers, news magazines, wire services, and the religious press to join in this conversation - as well as to report on the discussion itself.

The enclosed Film Feedback on "The Holocaust" prepared by Ms. Beatrice Rothenbuecher of the Communication Commission of the National Council of Churches provides, we believe, a thoughtful background document on this vital subject, as well as stimulating questions for joint exploration.

This invitation is being extended to a select group of 75 religious leaders and writers, and it is a personal invitation to you. Please do let us know that you will join us by calling the office of Owen Comora, NBC-TV, 664-2678.

With best wishes,

Sincerely,

Dr. Eugene Fisher
Executive Secretary
National Conference of
Catholic Bishops'
Secretariat for Catholic-
Jewish Relations

Rabbi Marc H. Tanenbaum
National Interreligious
Affairs Director
American Jewish Committee

Dr. William Weiler
Director of Jewish-
Christian Relations
National Council
of Churches

Friday a.m. - please retype

(This is to be sent as quickly as possible to the following during the next few days:

- 1) entire Christian mailing list
- 2) entire Rabbis list
- 3) JCRC
- 4) all Jewish organizations
- 5) ~~xxxxxx~~ entire RP list (Rc, Prot, Evangel, Anglo-Jewish)
- 6) blacks (Harry Fishman), educators (Marilyn Braveman), labor (H. Fishman)

*Retn. these lists
order now off today -
Marilyn Braveman
Fishman*

Dear Friend,

As representatives of major Catholic, Protestant, and Jewish agencies, we wish to share with you the enclosed ecumenical and interreligious study guide on "The Holocaust."

Written ~~by~~ by Ms. Beatrice Rothenbuecher in consultation with the signators of this letter, this study/discussion guide has been prepared in connection with the nine-hour NBC-TV special dramatization of "The Holocaust," to be shown nationwide Beginning Sunday, April 16 (8-11 p.m.), Eastern time), Monday-Tuesday, April 17-18 (9-11 p.m. each night), and Wednesday, April 19 (9-11:30 p.m.).

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*on the
Nazi
Experience
itself and*

Pastor John F. Steinbruck of ~~the~~ ^{they are their} the Luther Place Memorial Church has reported that ~~he~~ ^{is} invited ~~his~~ ^{ing} his entire congregation ~~to~~ ^{to} view together the April 16th opening ~~production~~ ^{the program} program in ~~his~~ ^{the} Church, and then engage in a discussion of the questions contained in the study guide.

*Washington
D.C.*

You may wish to consider sponsoring similar programs in your Churches and Synagogues ~~in~~ or in other interreligious settings.

*and the Rev. Robert
Pruitt
of the
African
Methodist
Episcopal
Church*

We would be grateful if you would bring both the ^{NBC-TV} program and the study guide to the attention of your constituencies. We would also appreciate your informing us of any interesting programs ~~or~~ ^{or} sermons that you may deliver in bringing this critical concern to the attention of your people.

With warmest good wishes, we are,

Faithfully yours,

*Washington
D.C.*

Dr. Eugene Fisher
Titles.

Rabbi Marc H. Tanenbaum

Dr. William Wyler

Send p.c.
George Horner
Bever Comoro
(Robert Berger
Herbert Brodman) T.H.W.

TO: Dr. Eugene Fisher, NCCB
Dr. William Weiler, NCCC

FROM: Rabbi Marc H. Tanenbaum, AJC

DATE: March 3, 1978

RE: Mailing to Interreligious list of "The Holocaust" study guide

Thanks very much for agreeing to sign the letter to Christian and Jewish leaders inviting them to the March 13th preview, 1 p.m., of "The Holocaust" at the Magno Theater, 1350 Ave. of the Americas (55 th St.). I hope both of you will be able to attend.

Because of the shortness of time, NBC decided to send the letter as a mailgram to the lists that all of us have provided.

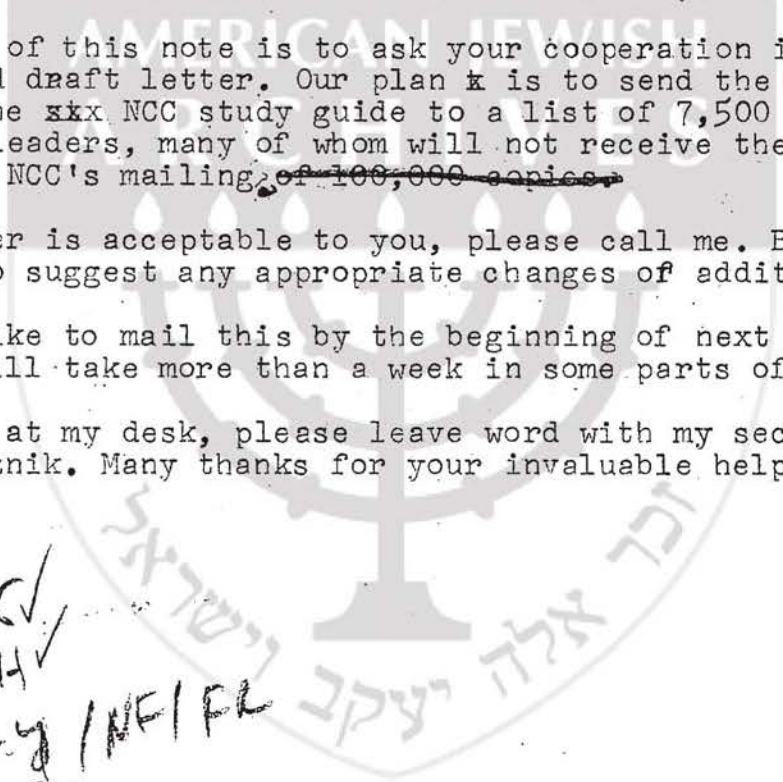
The purpose of this note is to ask your cooperation in signing the enclosed draft letter. Our plan is to send the letter with a copy of the NCC study guide to a list of 7,500 key Christian and Jewish leaders, many of whom will not receive the guide through the NCC's mailing of ~~100,000 copies~~.

If the letter is acceptable to you, please call me. By all means, feel free to suggest any appropriate changes or additions.

We should like to mail this by the beginning of next week, since the mails will take more than a week in some parts of the country.

If I am not at my desk, please leave word with my secretary, Ms. Rita Reznik. Many thanks for your invaluable help!

bcc BGV
SHV
My / NE / FR
I Silberman
th Appleman ✓
W Katz



*mass media
Frac (Holocaust) (Christian Response)*



ADVENT LUTHERAN CHURCH

703
Telephone 521-7010

2222 SOUTH ARLINGTON RIDGE ROAD
ARLINGTON, VIRGINIA 22202

FRANKLIN A. JONES, Pastor

March 25, 1978

FILM INFORMATION

Beatrice Rothenbuecher, Editor
Communication Commission
National Council of Churches
Box 500 Manhattanville Station
New York, New York, 10027

Miss Halo

Dear Ms. Rothenbuecher:

Opening my mail from our Lutheran Church in America Headquarters, I was so impressed in reading the "Film Feedback" brochure, "HOLOCAUST," that I want to share it in its entirety with my congregation.

We shall cancel all church events from April 16-19 in order for our people to get together in groups or at the church to view this TV series.

I request 400 copies of the brochure to mail to all our members. If you cannot spare that many copies, please send 200 for a partial mailing. If that is too many, please send as many as you can, and we will share them around the parish.

Also, if they are not available in large quantities, may I have your permission to reproduce the brochure in mimeograph form?

Thank you so very much for what you are doing. I am so glad to become aware of FILM INFORMATION. Enclosed is my check for seven dollars for a one-year subscription. Please use the following name and address:

Rev. Franklin A. Jones
Advent Lutheran Church
2222 South Arlington Ridge Road
Arlington, Virginia, 22202

Sincerely yours,
Franklin A. Jones
Rev. Franklin A. Jones

NBC Television
Network

A Division of
National Broadcasting Company, Inc.

Thirty Rockefeller Plaza
New York, N. Y. 10020 212-664-5145

Mass Media
NBC Holocaust

(L)

Robert E. Mulholland
President

MAY - 8 1978

M.T.

May 4, 1978

Mr. Ernest H. Weiner
Director
San Francisco Bay Area Chapter
The American Jewish Committee
703 Market Street, Suite 1614
San Francisco, California 94103

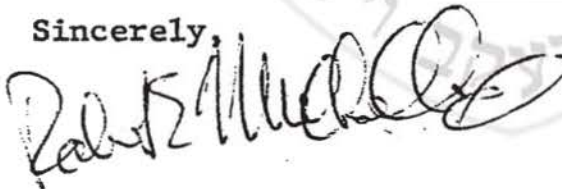
Dear Mr. Weiner:

I appreciate your thoughtfulness in writing me about "Holocaust," and your very nice gesture of enclosing the special thanks of those who participated in the AJC discussion groups.

"Holocaust" was seen by the largest total audience NBC has ever reached with a dramatic program, and we have had a very positive public response. It is gratifying to succeed with something so meaningful.

I thank you and your colleagues for speaking so favorably on the program's behalf.

Sincerely,



MAR 29 1978

THE AMERICAN JEWISH COMMITTEE

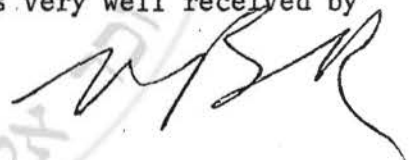
date March 26, 1978
to Marc Tanenbaum
from M. Bernard Resnikoff - *Director, AJC office in Jerusalem, Israel*
subject

I just received your January form memo concerning the NBC special, "The Holocaust". It plus the enclosures make for an impressive document and I applaud your achievement and initiative. Whether or not the program is shown in this country, I would appreciate one or more copies of the discussion guide.

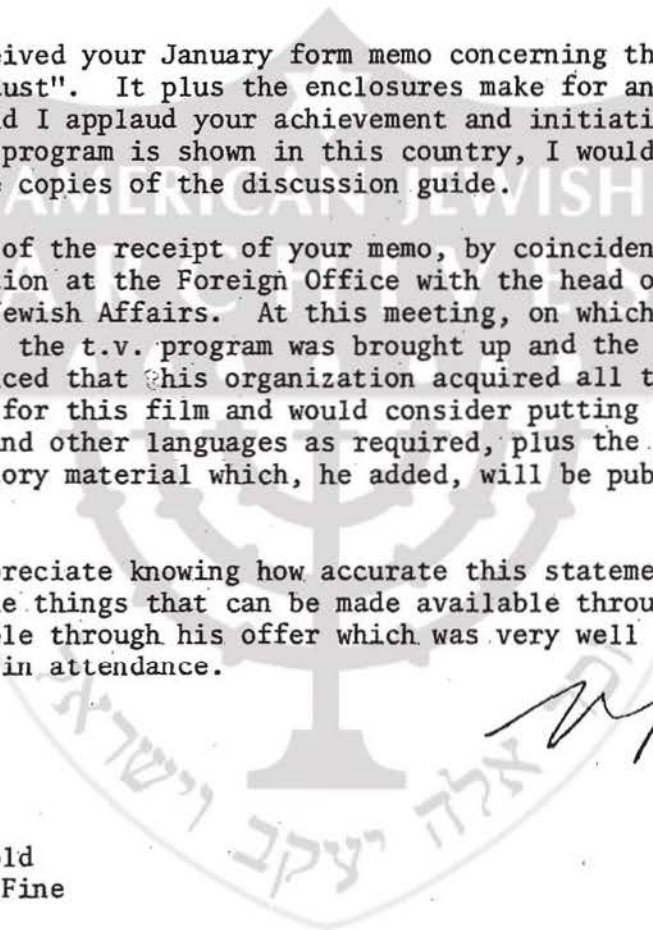
On the day of the receipt of your memo, by coincidence I attended a consultation at the Foreign Office with the head of the Division for World Jewish Affairs. At this meeting, on which I will report separately, the t.v. program was brought up and the ADL representative announced that this organization acquired all the copyright privileges for this film and would consider putting out versions in Hebrew and other languages as required, plus the publication of explanatory material which, he added, will be published in millions of copies.

I would appreciate knowing how accurate this statement is and what are the things that can be made available through us that is not available through his offer which was very well received by the others in attendance.

Regards.



MBR:jw
 cc: Bert Gold
 Morris Fine



CATHOLIC, PROTESTANT, EVANGELICAL, ORTHODOX, AND JEWISH LEADERS
HAIL NBC-TV "HOLOCAUST" SPECIAL A "MONUMENTAL ACHIEVEMENT"
-- EXPRESS HOPE DRAMATIZATION "WILL SEND SHIVER OF CONSCIENCE
THROUGH MANKIND SENSITIZING IT TO ANTI-SEMITISM AND RAMPANT INHUMANITY"

Prominent leaders of the major religious communities of the United States - Roman Catholic, liberal Protestant, Evangelical, Eastern Orthodox, and Jewish whose constituencies number an estimated 145 million Americans - have hailed NBC-TV's nine-hour dramatization of the "Holocaust" as "a monumental achievement" and expressed the hope that viewers "will experience a shiver of conscience that will help mankind become sensitized to the rampant inhumanity in the world."

The comments were made following a recent series of special previews arranged for the nation's religious leadership by the National Conference of Catholic Bishops, the National Council of Churches, the Southern Baptist Convention, and the American Jewish Committee.

The Rev. Dr. W. Sterling Cary of Chicago, former president of the National Council of Churches, current chairperson for NCC's Commission on Regional and Local Ecumenism, and a leading black churchman, issued a joint statement with the Rev. Nathan H. VanderWerf of New York, NCC's Assistant General Secretary, in which they described "Holocaust" as "a moving dramatization, based on factual history of the terrible Nazi attempt to eliminate the Jews. It is carefully and sensitively done and provides much material for discussion on the issue of anti-Semitism. It shows how amoral problem-solvers can become immoral exponents and implementers of genocide...It points out the necessity to hone our sensitivities to recognize the unthinkable and work for justice in our contemporary society."

quote from Lutheran statements (George Hoover and Owen Comora have texts);

quote from Msgr. Patrick Sullivan, United States Catholic Conference;

The Primate of the Armenian Church in North America, Archbishop Torkom Manoogian said that "Holocaust" recalled painfully for him the annihilation of three-fourths of the Armenian nation in 1915, and the fact that, as with the Jews, then too Christian nations witnessed the massacres and did nothing. He reminded religious leaders that Adolf Hitler told his generals in 1937 not to have scruples of conscience about killing Jews because "who remembered what happened to the Armenians?" Archbishop Manoogian expressed the hope that "Holocaust" will "send a shiver of conscience through its viewers" and if it will, "it will have served a very great purpose in sensitizing mankind to its rampant inhumanity."

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, who served as consultant for "Holocaust" to NBC-TV and to Titus Productions, called the four programs "a monumental achievement." The Rabbi, who was recently designated on a poll of the nations' religion writers as one of the ten most respected and influential religious leaders, described "Holocaust" as "an extraordinarily moving and magnificently acted production of a very powerful script on the Nazi holocaust. This dramatization translates the trauma, the unspeakable horrors, as well as the heroism of Jews in human terms that cannot but help reach the conscience of millions of Americans, Christians, Jews, and unaffiliated alike. 'Holocaust' may well do more to heighten the consciousness of more people in America and in other parts of the world to their moral responsibility to facing up to the demonic legacy of Nazi hatred and brutality than almost anything done in any other medium since the collapse of the Nazi empire of evil."

quote the Rev. Dr. Paul Stevens of the Southern Baptist Convention;
quote Dr. Robert Huston of the United Methodist Church, who presided as
chairman of several of the previews for religious leaders.

A study guide prepared by the NCC has been sent to more than 100,000
Christian and Jewish religious leaders in a mailing sent by Dr. Eugene Fisher,
of the NCCB; Dr. William Weiler of the NCC; and Rabbi Tanenbaum.

Christian and Jewish groups have planned joint interreligious viewings
and dialogue sessions of 'Holocaust.' In Washington, D.C., the Luther Place
Memorial Church and the Metropolitan African Methodist Episcopal Church plan a joint
congregational viewing of the April 16th program in the Lutheran Church. In
Miami, Florida, the religious high schools of Temple Israel and the Catholic
Church are bringing together thirty Catholic and Jewish students to view the
program and then discuss its current implications. NBC-TV's study guide will
be used in many ecumenical and Jewish-Christian discussion groups.

F. M.B. - T. ...

(This is to be sent as quickly as possible to the following during the next few days:

- 1) entire Christian mailing list
- 2) entire Rabbis list
- 3) JCRC
- 4) all Jewish organizations
- 5) ~~xxxxxx~~ entire RP list (Re, Prot, Evangel, Anglo-Jewish)

Dear Friend,

As representatives of major Catholic, Protestant, and Jewish agencies, we wish to share with you the enclosed ecumenical and interreligious study guide on "The Holocaust."

Written

~~xxxxxx~~ by Ms. Beatrice Rothenbuecher in consultation with the signators of this letter, this study/discussion guide has been prepared in connection with the nine-hour NBC-TV special dramatization of "The Holocaust," to be shown nationwide Beginning Sunday, April 16 (8-11 p.m., Eastern time), Monday-Tuesday, April 17-18 (9-11 p.m. each night), and Wednesday, April 19 (9-11:30 p.m.).

A number of Christian and Jewish communities have already indicated that they plan to use this excellent document as the basis for congregational or Jewish-Christian discussion groups on the relevance of the Nazi holocaust for a more adequate understanding and response to the epidemic of violence and dehumanization in the world today.

Pastor John F. Steinbruck of ~~the~~ the Luther Place Memorial Church has reported that he has invited his entire congregation to view together the April 16th opening ~~xxxxxx~~ program in his Church, and then engage in a discussion of the questions contained in the study guide.

You may wish to consider sponsoring similar programs in your Churches and Synagogues ~~in~~ or in other interreligious settings.

We would be grateful if you would bring both the program and the study guide to the attention of your constituencies. We would also appreciate your informing us of any interesting programs or sermons that you may deliver in bringing this critical concern to the attention of your people.

With warmest good wishes, we are,

Faithfully yours,

Dr. Eugene Fisher
Titles.

Rabbi Marc H. Tanenbaum

Dr. William Wyler

TO: Dr. Eugene Fisher, NCCB
Dr. William Weiler, NCCC

FROM: Rabbi Marc H. Tanenbaum, AJC

DATE: March 3, 1978

RE: Mailing to Interreligious list of "The Holocaust" study guide

Thanks very much for agreeing to sign the letter to Christian and Jewish leaders inviting them to the March 13th preview, 1 p.m., of "The Holocaust" at the Magno Theater, 1350 Ave. of the Americas (55 th St.). I hope both of you will be able to attend.

Because of the shortness of time, NBC decided to send the letter as a mailgram to the lists that all of us have provided.

The purpose of this note is to ask your cooperation in signing the enclosed draft letter. Our plan is to send the letter with a copy of the NCC study guide to a list of 7,500 key Christian and Jewish leaders, many of whom will not receive the guide through the NCC's mailing of 100,000 copies.

If the letter is acceptable to you, please call me. By all means, feel free to suggest any appropriate changes or additions.

We should like to mail this by the beginning of next week, since the mails will take more than a week in some parts of the country.

If I am not at my desk, please leave word with my secretary, Ms. Rita Reznik. Many thanks for your invaluable help!



1-114006U061028 03/02/78 ICS NY17385
00035 MLTN VA 03/02/78

NYBA

▷ RABBI JAMES R. RUDIN
AMERICAN JEWISH COMMITTEE
165 EAST 56TH ST
NEW YORK NY 10022

WE SHOULD LIKE TO EXTEND TO YOU A WARM INVITATION TO TAKE PART IN WHAT WE BELIEVE MAY WELL BE ONE OF THE MOST SIGNIFICANT ECUMENICAL AND INTERRELIGIOUS EVENTS IN THE COMING MONTHS.

ON MONDAY, MARCH 13, A GROUP OF THE PRESIDENTS, SENIOR EXECUTIVES, AND FOREMOST RELIGIOUS PERSONALITIES IN THE ROMAN CATHOLIC, PROTESTANT, EVANGELICAL, ORTHODOX, BLACK, AND JEWISH COMMUNITIES ARE BEING INVITED TO JOIN IN AN EXTENDED DIALOGUE ON CENTRAL MORAL AND HUMAN PROBLEMS OF VIOLENCE AND DEHUMANIZATION IN THE WORLD TODAY AS PERCEIVED IN LIGHT OF THE NAZI HOLOCAUST.

THE OCCASION FOR THE COMING TOGETHER OF KEY RELIGIOUS LEADERSHIP WILL BE THE SHOWING OF A SPECIAL PREVIEW OF THE NBC-TV PRODUCTION OF "HOLOCAUST" WHICH WILL BE AIRED NATIONALLY FROM APRIL 16 THROUGH 19. THE PREVIEW OF THIS REMARKABLE DRAMATIZATION WILL BE HELD AT THE MAGNO REVIEW THEATRE, 1350 AVENUE OF THE AMERICAS (55TH ST.) IT WILL BEGIN AT 1 P.M., AND SHOULD CONCLUDE ABOUT 5 P.M. (MARCH 13).

WE ARE ALSO INVITING THE MAJOR RELIGION WRITERS AND EDITORS OF DAILY NEWSPAPERS, NEWS MAGAZINES, WIRE SERVICES, AND THE RELIGIOUS PRESS TO JOIN IN THIS CONVERSATION AS WELL AS TO REPORT ON THE DISCUSSION ITSELF.

5341 (RS-76)



THIS INVITATION IS BEING EXTENDED TO A SELECT GROUP OF 75 RELIGIOUS LEADERS AND WRITERS, AND IT IS A PERSONAL INVITATION TO YOU, PLEASE DO LET US KNOW THAT YOU WILL JOIN US BY CALLING THE OFFICE OF OWEN COMORA, NBC-TV 664-2678.

WITH BEST WISHES,

SINCERELY,

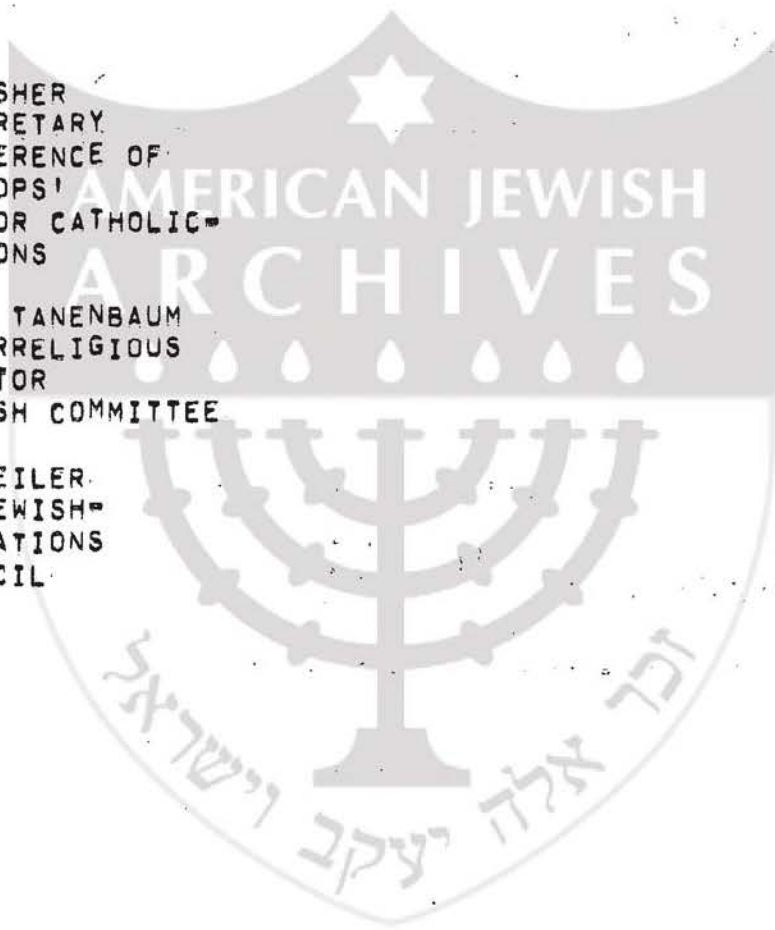
DR. EUGENE FISHER
EXECUTIVE SECRETARY
NATIONAL CONFERENCE OF
CATHOLIC BISHOPS'
SECRETARIAT FOR CATHOLIC-
JEWISH RELATIONS

RABBI MARC H. TANENBAUM
NATIONAL INTERRELIGIOUS
AFFAIRS DIRECTOR
AMERICAN JEWISH COMMITTEE

DR. WILLIAM WEILER
DIRECTOR OF JEWISH-
CHRISTIAN RELATIONS
NATIONAL COUNCIL
OF CHURCHES

23:58 EST

MGMCOMP MGM



*Some States Heads
of Dade City
Public Schools*
250

5C-41 (P. 7-76)

THE AMERICAN JEWISH COMMITTEE

date March 9, 1978
to Area Directors
from Marc H. Tanenbaum
subject Interreligious Meetings on NBC-TV's "Holocaust" Program

Enclosed please find a copy of a mailgram which NBC-TV has sent out to a large number of Christian and Jewish religious leaders, educators, and black leaders inviting them to attend a preview in New York on March 13th of the first three-hour program of the "Holocaust" special. As you know, the "Holocaust" will be shown over the network, April 16-19.

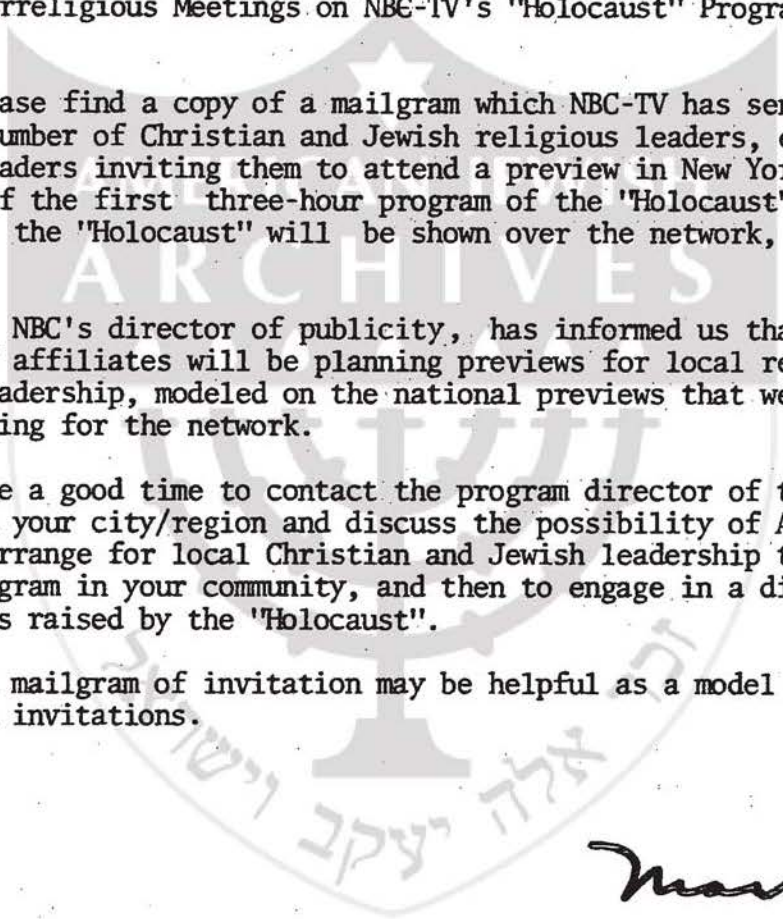
Owen Comora, NBC's director of publicity, has informed us that many local NBC-TV affiliates will be planning previews for local religious and civic leadership, modeled on the national previews that we have been organizing for the network.

This would be a good time to contact the program director of the NBC affiliate in your city/region and discuss the possibility of AJC helping to arrange for local Christian and Jewish leadership to preview the program in your community, and then to engage in a discussion of the issues raised by the "Holocaust".

The enclosed mailgram of invitation may be helpful as a model for sending such invitations.

MHT:RPR

78-700-19



MAILGRAM SERVICE CENTER
MIDDLETOWN VA 22645

western union Mailgram®



1-114006U061029 03/02/78 ICS NY17385
00036 MLTN VA 03/02/78

NYBA

▽
RABBI MARC H TANENBAUM
AMERICAN JEWISH COMMITTEE
165 EAST 56TH ST
NEW YORK NY 10022

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WITH BEST WISHES,

SINCERELY,

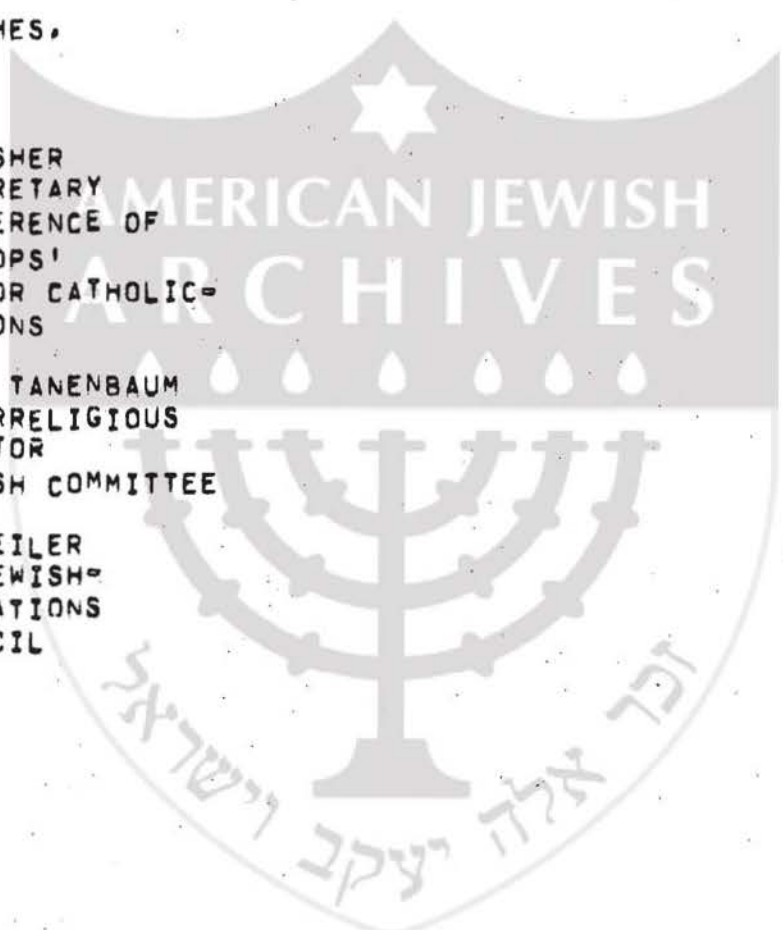
DR. EUGENE FISHER
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SECRETARIAT FOR CATHOLIC-
JEWISH RELATIONS

RABBI MARC H. TANENBAUM
NATIONAL INTERRELIGIOUS
AFFAIRS DIRECTOR
AMERICAN JEWISH COMMITTEE

DR. WILLIAM WEILER
DIRECTOR OF JEWISH-
CHRISTIAN RELATIONS
NATIONAL COUNCIL
OF CHURCHES

23:59 EST

MGMCOMP MGM



CONFERENCE PLANNING COMMITTEE

Chairperson:

Professor Ruth Zerner
Department of History
Lehman College
City University of New York

Committee Members:

Professor Henry Friedlander
Department of Judaic Studies
Brooklyn College
City University of New York

Professor Jane Gerber
Department of Classical and
Oriental Languages
Lehman College
City University of New York

Professor Irving Greenberg
Department of Jewish Studies
City College
City University of New York
and, Director, National Jewish Con-
ference Center

Professor Franklin H. Littell
Chairman, Department of Religion
Temple University

Dr. Sybil Milton, Archivist
The Leo Baeck Institute

Professor Michael Ryan
The Theological School
Drew University

Lee J. Price, Associate Director
New York Region
National Conference of Christians
and Jews

Donald W. McEvoy, Senior Vice Presi-
dent
National Conference of Christians
and Jews

In 1970 the first Annual Scholars' Conference on The Church Struggle and the Holocaust was held at Wayne State University. Professor Franklin H. Littell of Temple University chaired these annual meetings from 1970 through 1976. Five years ago the National Conference of Christians and Jews assumed sponsorship of these conferences. The late Dr. Bernhard E. Olson, then NCCJ's director of Interreligious Affairs, planned and organized these interdisciplinary scholarly explorations until his death in 1976.

annual Bernhard E. Olson SCHOLARS' CONFERENCE on THE CHURCH STRUGGLE and THE HOLOCAUST

sponsored by
THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

March 5-7, 1978

Loews Summit Hotel
51st and Lexington

New York City

LEE J. PRICE, REGISTRAR
ANNUAL SCHOLARS' CONFERENCE
NATIONAL CONFERENCE OF CHRISTIANS & JEWS
43 West 57th Street
New York, New York 10019

PROGRAM

Sunday, March 5, 1978

2 PM - Literature of the Holocaust
Chairperson: Prof. Rosette Lamont (Queens College, CUNY)

THE EVENT AND ITS SIGNS
Prof. Terrence Des Pres (The National Humanities Institute, Yale University)

THE VOCABULARY OF HOLOCAUST LITERATURE: A SEARCH FOR NEW CRITERIA
Prof. Lawrence L. Langer (Simmons College)

6 PM - Reception

7 PM - Dinner

Presiding: Prof. Ruth Zerner (Lehman College, CUNY) and Prof. Franklin H. Littell (Temple University)

Welcome: Donald W. McEvoy (National Conference of Christians and Jews)

Address: OF SOLITUDE AND MADNESS
Prof. Eli Wiesel (Boston University)

Monday, March 6, 1978

9:30 AM - Religious Responses to the Holocaust

Chairperson: Prof. Michael D. Ryan (The Theological School, Drew University)

ORTHODOX JUDAISM'S RESPONSE TO THE HOLOCAUST: A REVIEW AND EVALUATION
Prof. Irving Greenberg (City College, CUNY, and National Jewish Conference Center)

THE VATICAN AND THE HOLOCAUST: A REASSESSMENT
Prof. John S. Conway (The University of British Columbia)

2 PM - Approaches to Understanding and Teaching the Holocaust

Chairperson: Prof. Jane Gerber (Lehman College, CUNY)

NEW CURRICULUM RESOURCES: A SLIDE PRESENTATION
Dr. Sybil Milton (The Leo Baeck Institute)

REMEMBRANCES OF A BERLIN CORRESPONDENT — FORTY YEARS LATER
C. Brooks Peters (New York Times correspondent in Berlin, 1937-1941)

SO IT WAS TRUE AFTER ALL! — THE AMERICAN PROTESTANT PRESS AND THE DEATH CAMPS
Prof. Robert W. Ross (University of Minnesota)

7 PM - Dinner

Presiding: Prof. Franklin H. Littell (Temple University) and Prof. Henry Friedlander (Brooklyn College, CUNY)

Address: THE ORIGIN OF THE FINAL SOLUTION
Prof. Raul Hilberg (University of Vermont)

Tuesday, March 7, 1978

9:30 AM - Genocide and Punishment: A Reappraisal

Chairperson: Robert Wolfe (National Archives and Records Service)

THE WEHRMACHT'S HOSTAGE POLICY IN SERBIA, APRIL-OCTOBER, 1941
Dr. Arnold G. Fisch, Jr. (Civil Aeronautics Board)

THE FATE OF THE CRIMEAN JEWISH COMMUNITIES: ASHKENAZIM KRIMCHAKS AND KARAITES
Warren Green (Boston University)

PUNISHMENT OR FARCE: TRIALS AND CLEMENCY FOR EINSATZGRUPPEN PERSONNEL IN WEST GERMANY
Dr. John Mendelsohn (National Archives and Records Service)

Coffee Hour following this final session.

PLEASE FOLD AND TEAR ALONG DOTTED LINE.

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Departure Date: _____

WHAT CAN WE LEARN FROM THE HOLOCAUST?

An Address delivered by The Right Reverend Jonathan G. Sherman

Retired Bishop of Long Island

AMERICAN JEWISH
ARCHIVES

At a Solidarity Sabbath

Temple Israel, Lawrence, New York

Friday, May 5, 1978

For Rabbi Marc Tauchbaum,
who will find himself
mentioned on page 7,
with the gratitude and
esteem of his friend and
fellow-worker in the great
cause of Jewish-Christian
relations.

Jonathan G. Sherman

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.¹

Shalom!

I come to you this evening with strangely mixed feelings. I am grateful to Rabbi Zion for his invitation because my being here provides another occasion for strengthening the great cause of Jewish-Christian relations which has meant so much to me for so many years. I shall endeavor to speak from the perspective of our Judaeo-Christian tradition, by which I mean our common heritage in the Hebrew Bible. The Hebrew Bible, of course, was the only Bible that Jesus of Nazareth ever knew. He was steeped in its Torah, its Prophets, its Psalms, and its other Sacred Writings. He referred to it constantly as his authority and guide. Accordingly, the Scriptures and the history of Israel have claimed a major part of my time and interest since seminary days, and the opportunity to meet on this ground with this distinguished gathering is one which I deeply cherish. I must add, however, that never have I approached an assignment with a greater sense of awe and trepidation than I do this moment. The subject which brings us together, "The Holocaust", has captured the attention of the American people through the nine and one-half hour screen play by that title. The television drama is a mixture of fact and fiction. I recognize the justice expressed in the concern of those critics who protest that any adaptation to the stage of this tragic and monumental theme is bound to fall short, that neither words nor pictures can do more than hint at the magnitude and the poignancy of the terror. NBC is a commercial enterprise. Nevertheless, those who produced the film are professional and dedicated researchers and artists. How much less qualified to comment is one like myself who knows not The Holocaust through direct personal experience but knows only about it across the distance of time and geography and through the vicarious communication of books and articles and TV programs -- all within the comfort and security of a home in Garden City, Long Island,

2.

U.S.A.

I suspect that most of us have come here this evening troubled in spirit, but if we leave this house of worship less disturbed than when we entered, I fear that we shall have come in vain. However we may criticize the TV production, I think we must fairly acknowledge that it has claimed the interest of a vast section of the American public, it has cauterized our minds and hearts by a confrontation with the premeditated systematic slaughter of a people as nothing else has done since the event itself. This means that we are again faced with a particular crisis. We get tired of that word "crisis", but I do not know a better word for our present condition. In Chinese calligraphy the symbol for crisis represents both danger and opportunity. The time is short, and I doubt that I can do much more than itemize what I believe to be some of the dangers and some of the opportunities of this moment in our history.

There is, first, the danger of dismissing The Holocaust as fiction rather than fact. The attempt to do precisely this has been made in a book, "The Hoax of the Twentieth Century", by Arthur R. Butz. The author is a professor of Engineering. His book is a signal instance of a familiar fallacy -- the presumption by a person who is an expert in one field that he can, as though by sleight of hand, readily transfer his expertise to another field in which he is not expert. The facts of The Holocaust have been too painstakingly documented, too many people have suffered too much, including thousands who are alive today, to justify any reaction other than scorn and contempt for this cavalier dismissal of the facts.

Then there is the more palpable danger of reacting to the facts by a slogan, such as the slogan, "Never again!" I am sure that we all feel this temptation. But I submit that a slogan can be a deception -- a way of escape from responsibility as though in pronouncing it or even shouting it we have solved a problem. Let me illustrate. My father was a preacher, and he worked hard at his calling. On Armistice Day, 1933, he preached on the text from Isaiah, carved into the woodwork that faces this pulpit, "They shall beat their swords into plowshares, and their

3.

spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."² Twice in his sermon, referring to the First World War, my father stated, "It must not happen again." That was in 1933, the year that Adolf Hitler came to power!

There is a further danger in the temptation to seek security in external safeguards, whether in weapons or walls or words. How well I remember walking through the Vosges district in France in the summer of 1928. That was the time when the French were building the Maginot Line. In a recent letter to The New York Times Senator Proxmire calls upon his colleagues to endorse the Genocide Convention. He concludes wistfully, "Let's act to be sure that there is never another Holocaust." We may applaud his intention and the rightness of his forthright proposal, but I submit that the problem lies deeper. External safeguards may be necessary and helpful as means to an end, but they are not the end itself, and they must not be allowed to distract us from attending to the roots of the menace.

The last danger which I wish to cite is that of fatalism -- the mood of despair which would tempt us to resign all effort in the face of overwhelming obstacles. It is here that our biblical faith, like a dash of ice water on our faces, shocks us with the assertion that we are responsible. We are children of the Living God, made in the image of God, and God has made us free to respond to every moral challenge that we encounter.³

Now as to some of our opportunities.

Basic to our response is the opportunity to learn from our experience, to gather wisdom from the past. One of my favorite passages in the Hebrew Bible is found in the Eighty-fourth Psalm. The fifth and sixth verses are variously translated. The version which I prefer reads, "Blessed is the man whose strength is in thee; in whose heart are thy ways; who going through the vale of misery uses it for a well; and the pools are filled with water." Some of you are familiar with

4.

the book, "Man's Search for Meaning" by Victor Frankl. Dr. Frankl is a Jew, an Austrian psychiatrist. He was imprisoned in Auschwitz, and while several members of his family perished, he managed through years of suffering and pain and humiliation to survive. Here, surely, is a man entitled to comment on The Holocaust. The point of his book is that he used his experience to develop a new approach to psychiatry -- called Logotherapy -- an approach which many workers in the field regard as the greatest contribution to psychiatry after Freud. If I understand him correctly, his concept is that a person's whole experience to date, including tragedy, failure, and frustration, can be used as the raw material out of which something meaningful and good and beautiful can be created.

Again we have the opportunity to learn hard lessons from our experience in The Holocaust. One such lesson is the unwelcome discovery of the potentiality of evil in human nature. It was so hard for millions of people, Jews and Christians in Germany, Christians in England and America, to believe that human beings could descend to such diabolical depths of evil as Hitler and Heydrich and Goebbels and their henchmen deliberately conceived and efficiently promoted. In one of his books Donald Coggan, the present Archbishop of Canterbury, tells of his experience with a man who came to him in despair, disillusioned about human nature by the callousness and irresponsibility of those among whom he had worked. He complained that his father had brought him up to believe that all men were good. "What a pity," responded the Archbishop, "that your father didn't teach you the Bible!" "The heart is deceitful above all things," says Jeremiah, "and desperately wicked: who can know it?"⁴ The Psalmist adds, "Put not your trust in princes, nor in the son of man, in whom there is no help."⁵ The historian Herbert Butterfield comments, "It is essential not to have faith in human nature. Such faith is a recent heresy and a very disastrous one." The relevance of this insight to the political philosophy which informed the founding fathers of our nation was pointed out by Mr. Walter Lippmann. In one of his columns he wrote, "Washington knew that there was no guarantee that the rule of the people would not in its turn be despotic, arbitrary, corrupt, unjust, and unwise. The people, too, had to be

5.

restrained. They, too, had to be held to account. They, too, had to be taught. They, too, had to be raised above their habitual conduct. . . . Here is the significance of the original American doctrine: that the sovereignty of the people is never absolute, that the people are under the law, and that the people may make no law which does not conform to that higher law which has been gradually revealed to the wakening conscience of mankind. In this, the American doctrine, the will of the people does not, then, determine its own standard of what is right and what is wrong. It is itself accountable to standards superior to its own opinions and its own will. Here the moral order does not stem from the will of the people. The people, like all other rulers, are within the moral order, and they are subject to it."

Mr. Lippmann was not preeminent as a spokesman for revealed religion. All the more, then, his clear, cold analysis of our American ethos may be helpful in leading us to a sharper awareness of our opportunity in this free land to use and apply the lessons of The Holocaust. What I hear Mr. Lippmann saying is that the well-being of our democracy and our only hope of maintaining the values of freedom and justice lie hazardously in the moral and spiritual character of our people. But how is this moral and spiritual character to be developed and maintained? How are the people to be taught, and how are they to be trained to recognize that higher law which has been revealed? For obvious reasons the public schools cannot do this. Is it not clear that Jews and Christians, as "the Bible people", are called to be the faithful remnant⁶, "the creative minority" in Toynbee's phrase, through whom God may yet save his world? Is it not up to us to "declare dark sayings of old: which we have heard and known, and our fathers have told us; that we should not hide them from the children of the generations to come; but to show the praises of the Lord, and his strength, and the wonderful works that he hath done"?^{6a} Our biblical perspective teaches us that our enemies are not only outside but inside ourselves -- complacency, apathy, and indifference. Our attention and our energies must be mobilized to deal not only with the enemies without but also with the enemies within. The prophet Isaiah, in a

6.

time of crisis, proclaimed that the Lord himself shall be the stability of our times, a store of salvation, that wisdom and knowledge and the fear of the Lord are the weapons in our arsenal.⁷

I see our commemoration of The Holocaust as an opportunity and a challenge to recommit ourselves to the a. b. c.s of our biblical faith, to the essential respects spelled out as God's demands in the Ten Commandments -- respect for life, respect for property, respect for the written and spoken word, respect for the integrity of the marital relationship, respect for the wisdom of our biblical tradition as communicated through parents, respect for one's own status in society however humble⁸; and above all reverence for the everlasting God⁹, the Lord, the Creator of the ends of the earth¹⁰, the God who is our light and our salvation¹¹, and in whose Name we set up our banners¹². Practically this means that we must address ourselves much more seriously to learning and understanding and teaching our biblical heritage. This is a task in which Jews and Christians can work together with full awareness of our differences and with complete respect for our mutual traditions. We have made a beginning here in Long Island. I wish this evening to pay grateful tribute to the inspired leadership of Rabbi Balfour Brickner and Mrs. Annette Daum. Our association extends over many years. There are signs that the idea of a Jewish-Christian enterprise directed to restoring the conscience of this nation is beginning to catch on elsewhere. John Westerhoff, a prominent writer in the field of religious education, has given us a book with an arresting title, "Will Our Children Have Faith?" He proposes that a positive answer to this question lies not only in the knowledge of the Bible but in the wisdom that develops out of what he calls "faith-enculturation", that is, our day-to-day involvement as a worshipping community with the imminent practical moral issues of our time.

Specifically, we must work together to combat the vicious viper of anti-Semitism wherever and whenever it rears its ugly head. But we must do more than that. We must strive to grasp the universal meaning of the specific and particular event of The Holocaust. The very uniqueness of The Holocaust in its colossal scope

makes it the ground for a continuing battle for human rights everywhere and for the assertion of the dignity of every human being. "Have we not all one father? Has not one God created us?"¹³ I have been in Capetown and Johannesburg in South Africa, and I have seen with my own eyes the degrading and dehumanizing effects of the racist doctrine of apartheid. In Leningrad I have visited the national cemetery where lie buried four hundred and seventy-five thousand men, women and children who died of famine during the Nazi encirclement of the city. In Yerevan, Armenia, I have stood in the Dzeedzernagapert, the memorial to the one million, five hundred thousand Armenians who were slaughtered by the Turks in 1915. Through the kindness and the compassionate concern of Rabbi Marc Tannenbaum I was introduced last summer to a young Ugandan now living in London: he keeps me informed as to the continuing atrocities in his native land. Uganda today under Idi Amin is as Germany and Poland were under Hitler in 1943. We see so many signs that man's inhumanity to man has not been limited to any one people and that it is frighteningly contemporary. The affirmation of human rights so nobly advanced at Helsinki was squelched at Belgrade. The world is backsliding, and we are of the world. The day of judgment is now.

In reverence to those who perished in The Holocaust it is appropriate that we reapply a line from our greatest American classic, the Gettysburg Address. Let us here highly resolve that these honored dead shall not have died in vain. Let us rise up and build upon the ashes of their sacrifices. Let us strike while the iron is hot and seize this moment of truth to re-evaluate our priorities, to renounce the distractions and the silly preoccupations that so easily beset us. Let us lift our sights to the prophet's vision of a society in which God's law is written in the hearts of his people.¹⁴ And may the Lord our God prosper the work of our hands upon us.¹⁵ Amen.

Biblical references:

- | | | | |
|------------------|--------------------|-----------------------------|--------------------|
| 1. Psalm 19:14 | 6. Joel 2:32 | 6 ^a Psalm 78:2-4 | 11. Psalm 27:1 |
| 2. Isaiah 2:4 | 7. Isaiah 33:6 | | 12. Psalm 20:5 |
| 3. Genesis 1:27 | 8. Exodus 20:12-17 | | 13. Malachi 2:10 |
| 4. Jeremiah 17:9 | 9. Exodus 20:1-11 | | 14. Jeremiah 31:33 |
| 5. Psalm 146: 3 | 10. Isaiah 40:28 | | 15. Psalm 90:17 |

February 14, 1979

Dear Dr. Caspi:

Many thanks for letting us see the preliminary results of your survey about the "Holocaust" series.

I am showing them to some colleagues but we will not publish them.

My regards and thanks to Professor Katz.

Yours,

Milton Himmelfarb

Dr. Michal Caspi
Finance Department
Israel Broadcasting Authority
Jerusalem, ISRAEL

MB:rg



OFFICE DE RADIODIFFUSION-TÉLÉVISION ISRAËLIENNE
ISRAEL BROADCASTING AUTHORITY
Finance Department

Jerusalem, February 6, 1979

Dr. Milton Himelfarb
American Jewish Year Book
Institute of Human Relations
165 East 56 Street, New York
N.Y. 10022
U.S.A.

Dear Dr. Himelfarb,

In accordance with the request of Profesor Elihu Katz, we are sending you herewith preliminary results of the survey on the television series "Holocaust".

In mid. September the Israeli television was broadcasting the series "Holocaust". The whole series included four parts, each of a two-hours duration and the series was broadcast during a period of three weeks.

The Israeli Broadcasting Authority wanted to study audience viewing and reaction to that series, within the frame work of the "Continuing Survey".*

533 adults (over 20) and 540 youth (aged 14-20) were interviewed in the survey.

The interviews were carried out immediately after the broadcast of the third part. (due to the Jewish New Year Holiday season in Israel it was impossible to study the viewing of the forth part.

The questions examined Topics regarding:

- a. Extent of viewership and manner viewing of the series.
- b. How viewing influenced the respondents.
- c. Satisfaction or dissatisfaction with the fact that the series was broadcast in Israel.

* The continuing survey is conducted jointly by the Israeli Institute of applied Social Research and the Communication Institute of the Hebrew University.



-2-

- d. Extent of involvement in the Topic of the "Holocaust", personal experience, previous knowledge.
- e. Contribution of the series to new or further knowledge on the subject.
- f. Influence of the series on 1) the feeling of unity with Jews the world. 2) understanding of Zionism, understanding of the importance of the state of Israel for the Jews.
- g. The evaluation as to whether a phenomenon of "Holocaust" could happen again?
In these questions the interviewees were asked to give detailed explanation of their choice of answer.
- h. The extent to which there is interest in: 1) further knowledge about the "Holocaust" and 2) additional T.V. programmes regarding the format of presentation (drama or documentary) on this subject.

Enclosed herewith are:

- (1) Percentage distributions of the responses of adults (over 20 years) and youth (14-20 years old) to these question.
- (2) Detailed responses to the "open" questions.

These results are preliminary findings, and we would therefore ask not to use them or publish them until we publish the full report.

Sincerely yours,
Michal Caspi
MICHAL CASPI

The TV Series "Holocaust"

Percentage Distribution of Responses on 24-26 September 1978

Youth Adults

In the past weeks the Israel Television has been broadcasting the series "Holocaust". The series includes four parts, of two hours each. Uptil now three parts have been broadcast, on Monday, the 11th of September on Wednesday, the 13th of September on Wednesday, the 20th of September

The last part will be broadcast on Monday, the 27th of September.

Did you watch the parts that have been broadcast until now?

The first part

76	75
<u>24</u>	<u>25</u>
<u>100</u>	<u>100</u>

1. watched
2. Did not watch

The second part

77	76
<u>23</u>	<u>24</u>
<u>100</u>	<u>100</u>

1. watched
2. did not watch

The third part

77	74
<u>23</u>	<u>26</u>
<u>100</u>	<u>100</u>

1. watched
2. did not watch

Do you think you will watch the fourth part?

88	81
<u>12</u>	<u>19</u>
<u>100</u>	<u>100</u>

1. yes
2. no

When you watched parts of the series "holocaust", did you generally watch them throughout, or only parts of them?

89	86
<u>11</u>	<u>14</u>
<u>100</u>	<u>100</u>

1. generally watched throughout
2. generally watched only parts of them. Why? _____

In your opinion, should the Israeli TV have broadcast the series "holocaust"?

71	69
18	18
5	4
2	4
<u>4</u>	<u>5</u>
<u>100</u>	<u>100</u>

1. Definitely yes
2. I think yes
3. I think not
4. Definitely not
5. No opinion

Youth Adults

In general, did you watch the series by yourself, or in the company of other people?

5	14
<u>95</u>	<u>86</u>
100	100

1. in general, by myself
2. in general, in the company of other people

After watching the series, did you talk to people about the series and about the holocaust?

43	38
46	50
<u>11</u>	<u>12</u>
100	100

1. yes, I talked quite a lot
2. Yes, I talked a little
3. I did not talk at all

Did you learn about the holocaust things you didn't know before? (Has the series added to your knowledge or information on the topic of the holocaust?)

13	6
34	18
<u>53</u>	<u>76</u>
100	100

1. I learned about the holocaust many things I didn't know before
2. I learned about the holocaust some things I didn't know before
3. I learned nothing that I didn't know before

(for youth only)

Has the series "holocaust" given you additional knowledge to what you learned in school about the topic of the holocaust?

11	adults
22	not
22	asked
39	
<u>6</u>	
100	

1. yes, very much
2. yes, fairly much
3. a little
4. not at all
5. Other, specify _____

After watching the series "holocaust", do you feel an emotional tie to Jews in the world more than before?

46	27
40	60
<u>14</u>	<u>13</u>
100	100

1. feel stronger tie
2. don't feel stronger tie
3. don't know

After having watched this series, has the importance of Zionism and of the State of Israel become clearer to you?

31	31
32	20
27	34
3	8
<u>8</u>	<u>7</u>
100	100

1. yes, definitely
2. yes
3. no
4. definitely no
5. don't know

Youth

Adults

Has watching the series influenced your attitudes regarding reaching an agreement with the Arab States?

22	22	1. yes
68	67	2. no
10	11	3. don't know
<u>100</u>	<u>100</u>	

In your opinion, what happened then to the Jews could happen again?

13	18	1. definitely yes
23	20	2. perhaps yes
31	25	3. think not
26	30	4. definitely not
7	8	5. don't know
<u>100</u>	<u>100</u>	

Did the broadcasting of the series "holocaust" ~~arise~~ arouse in you the desire to hear, to know, to read and to search for more data on the holocaust?

17	13	1. definitely yes
45	23	2. yes
32	53	3. no
6	10	4. definitely not
<u>100</u>	<u>100</u>	

Do you think you would want to watch again on TV and listen to the radio to another program on the topic of the holocaust?

44	33	1. definitely yes
40	31	2. think yes
11	20	3. think not
4	17	4. definitely not
<u>100</u>	<u>100</u>	

As you probably know there are on the topic of the holocaust both dramatic-feature films, as well as documentary (such as "the 81st blow"). Do you prefer to watch on tv documentary films on the holocaust (such as "The 81st Blow") or feature or dramatic films such as the series "Holocaust"?

52	28	1. prefer film on holocaust that is a drama/story
24	37	2. prefer film on holocaust that is documentary
21	21	3. no preference, interested in both
3	13	4. no preference, not interested in either of them
<u>100</u>	<u>100</u>	

Have you or anyone of your close family been in the holocaust in Europe?

-	9	1. yes, myself
21	23	2. yes, someone of my close family (father, mother, brother)
-	5	3. both I and my family
18	18	4. not my family, but relatives of my family
15	13	5. neither my family nor family relatives, but friends and/or acquaintances
47	33	6. neither my family, relatives nor friends or acquaintances
<u>100</u>	<u>100</u>	

Detailed Answers

Why didn't you watch the TV series "Holocaust"?

Adults

Youth

Mental inability

I lost my family in the holocaust, I myself went through the holocaust, I was afraid, I don't have the mental strength.

100%

Mentally I couldn't take this subject

79%

I didn't have time, it was too late at night

21%

100%



Do you think that Israel TV should have shown this series?

Adults

Youth

Yes:

The younger generation should be educated, they must know, they mustn't forget. They have to feel the pain and identify with those who went through that period. 100%

No:

An effort should be made not to hurt those people who went through that experience. A film about such a painful subject shouldn't be tele-casted. 100%

Yes:

That we will remember, that the young people will know, we mustn't forget. 94%

To raise public opinion in the world 6%

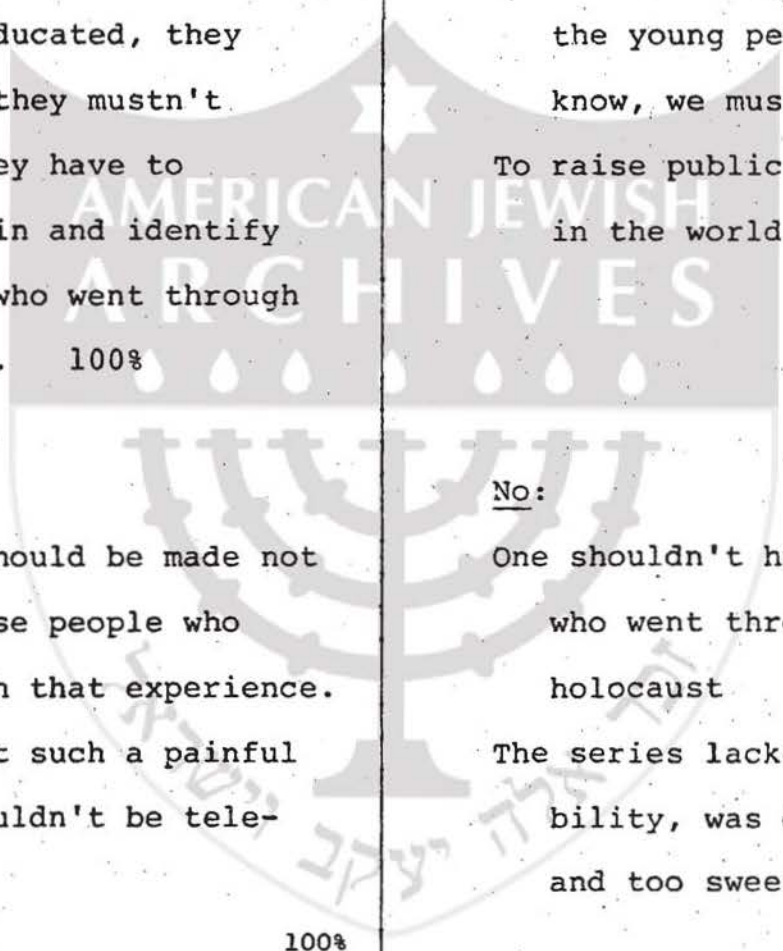
100%

No:

One shouldn't hurt those who went through the holocaust. 60%

The series lacked credibility, was distorted and too sweetly-sticky 40%

100%



After watching "Holocaust" - what effect did it have on you?

Adults

Youth

- pain, sorrow, shock, strong impression	34%	27%
- was hard to watch, an identification with the Jews during the holocaust	20%	28%
	<u>54%</u>	<u>55%</u>
- nightmares, crying, brought up the memory of members of the family, depression, lack of sleep, I had to be comforted, I had to take sedatives, I had to ask for professional help	15%	7%
- I was angry that the Jews did not rebel, that they were led like sheep to the slaughter	9%	5%
- I understood the holocaust much better, I thought more about what happened, I felt I learnt new information	7%	12%
- I was convinced that all Jews should come to Israel	6%	10%

Adults

Youth

- it strengthened my conviction towards the Palestinians	3%	---
- I was annoyed that the allies/ the free nations/did not intervene	2%	---
- I was annoyed that it was an American, sweetly-sickly, incredible film	2%	---
- it had no effect on me	2%	11%
	100%	100%



Did the series have any effect on your feeling of contact with the rest of the Jews in the world?

Yes:

Adults

- the series strengthened my belief that Jews all over the world have the same fate, that world Jewry will always be in danger, the Jews in the world should learn the lesson*

100%

Yes:

Youth

- I believe that all Jews have the same fate
- the contact between the Jews was made more clear for me, I feel closer to those who survived the holocaust

67%

33%

100%



Was the meaning of the State (of Israel) and Zionism made clearer for you after watching "Holocaust"?

Yes:
Adults

Yes:
Youth

- the importance of the State of Israel was made more clear and acute, the importance of the Israeli army, the importance of the Jewish fighter, the state, the army and the nation in Israel will be a defending and protecting power for the rest of the Jews in the world in further troubled times.

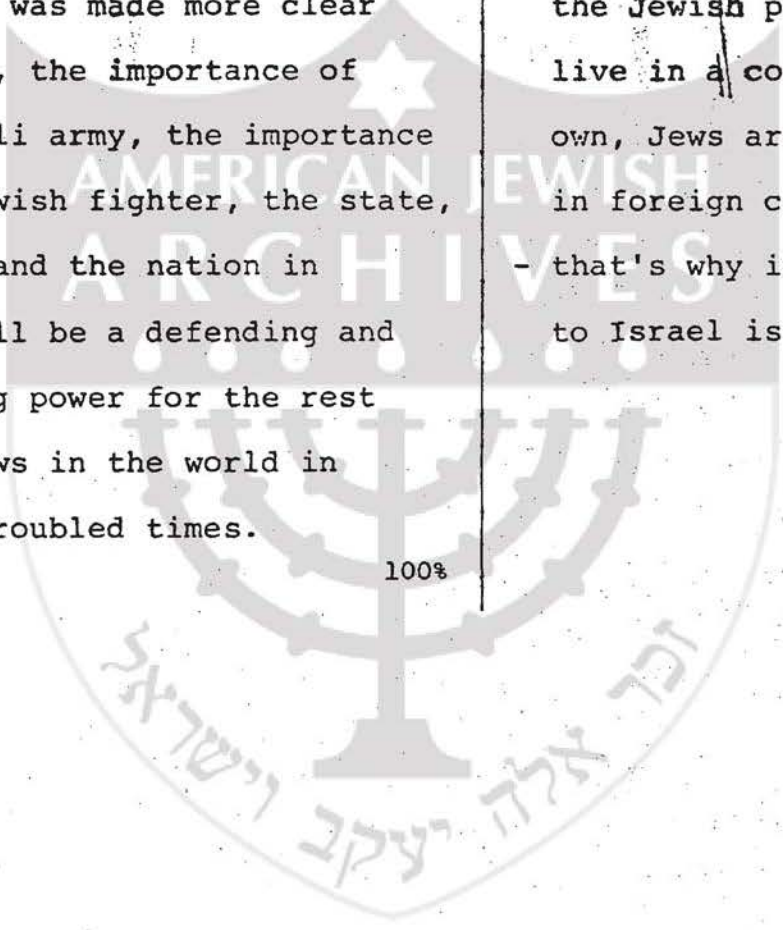
100%

- it was made clear that the Jewish people should live in a country of their own, Jews are strangers in foreign countries - that's why immigrating to Israel is so important

68%

32%

100%



Did the series have an effect on your attitude towards the Arab countries?

Adults

Youth

- the Jews should learn the lesson: they should rely on their own power only	72%	- the importance of peace was made clearer, we should make concessions, peace will prevent a holocaust	67%
- not expect to get help from the rest of the world, territories and land should not be given back for military and defensive consideration	28%	- hardening attitudes towards Arabs, we should not give back territories	33%
	<u>100%</u>		<u>100%</u>

* The majority say there is no connection between the holocaust and the Israel-Arab conflict.

Do you think that what happened then, can happen again?

Adults

Youth

Yes

Yes

- Jews in the diaspora are not safe, there still is a hatred of Jews, anti-semitism, Jews should come to Israel, they <u>haven't</u> learned the lesson, they are still exposed to dangers	36%	41%
- anti-semitism and Nazism are gathering more strength the whole world over	36%	26%
- the world is not on our side, if something will happen there will be no response, minorities don't get any help	13%	9%
- history repeats itself, it all depends on the leadership and the regime in power, the Jews in that period did not believe that such a thing could happen	12%	15%
- the Arabs are capable of forcing the rest of the world against us	3%	9%
	<hr/> 100%	<hr/> 100%

Adults

Youth

No

No

- we have learned the lesson, we
now have our state and army, we
can defend ourselves 96%

82%

- the world today is more
the nations of the world wouldn't
let it happen again, there are
well developed communications,
there are international guarantees
to the survival of Jews in Israel 4%

18%

100%

100%



news

ESTHER MARGOLIS, Vice President, Publicity & Public Relations
For Immediate Release

For further information contact:
Stuart Applebaum

GERALD GREEN'S ORIGINAL NOVEL 'HOLOCAUST'

IN 5th PRE-PUBLICATION PRINTING FROM BANTAM;

TO AIR AS A 9½-HOUR NBC-TV DRAMATIC EVENT STARTING APRIL 16th

Bantam Books has published a major original novel by bestselling author Gerald Green based on the forthcoming NBC dramatic event "Holocaust." A 9½-hour television presentation, "Holocaust" is the tragic, yet triumphant story of two fictional families -- one Nazi, one Jewish -- who become swept up by the war in Europe against the Jews from 1935 to 1945. Green is the author of the original story and the screenplay for the television drama, which is scheduled to air on the NBC Television Network over four consecutive nights, Sunday, April 16 (8-11 P.M., EST), Monday and Tuesday, April 17-18 (9-11 P.M., EST), and Wednesday, April 19 (8:30-11 P.M., EST).

In advance of its April 1st publication date, Bantam has gone back to press five times to meet wholesaler and retailer demand. The total number of copies of HOLOCAUST in print as of March 23rd was 900,000 copies.

The novel, over 400 pages in length, has been issued by Bantam to coincide with the telecast of "Holocaust," which was filmed entirely on location in Europe. The book includes material based on Green's extensive research which he could not include in the TV drama.

U.S. and foreign publication rights on the book are being handled by the Bantam subsidiary rights department. HOLOCAUST has been chosen as an alternate selection of the Literary Guild and the Doubleday Book Club. Newspaper syndication rights have been sold to Newspaper Enterprise Association. The New York Daily News, Philadelphia Inquirer, Miami Herald, Seattle Times, Baltimore News-American, San Antonio Express-News, Albany Times-Union, Allentown (Pa.) Call-Chronicle, Davenport (Iowa) Quad-City Times, Toronto Sun, Montreal Star,

Vancouver Sun and the Calgary (Alberta) Herald are among the newspapers which will be running a seven-part serialization of the novel in April. Translation rights have been sold to publishers in Holland (Omega Boek), France (Laffont), Italy (Sperling and Kupfer), Japan (Pacifica) and Israel (Bronfman).

Green's story covers the years from 1935, just before the enactment of the anti-Semitic Nuremberg laws, to the liberation of Auschwitz in 1945, and focuses on two fictional German families. The family Weiss, headed by a compassionate Polish-born Jewish physician, are proud German citizens who cannot foresee the tragedy that will overtake them all; only the youngest son, Rudi, understands early enough and flees to join the Jewish resistance.

Paralleling the story of the Weiss family is the story of the Dorfs, led by a young German lawyer who, prodded by an ambitious wife, becomes a top aide to Reinhard Heydrich, one of the chief planners of the Jewish executions. Coincidentally, Dorf's parents and wife had at one time been patients of Dr. Weiss in Berlin, and the two families' lives continue to cross throughout the Holocaust period.

Green's novel begins with a brief prologue, set in Israel in 1952, establishing that the HOLOCAUST story will be told in a first-person narrative by Rudi Weiss, his family's sole survivor, and interspersed with sections from the diaries left behind by Major Erik Dorf.

In the words of the fictional character Rudi Weiss:

"The information I collected for this narrative about my family came from many sources. Twice during my summer vacations I visited Europe...I corresponded with many people who knew my parents, my brother Karl, and my uncle Moses. I have met scores of survivors of the camps here in Israel, people from the Warsaw ghetto...

"A major source for information on my brother Karl came from his widow, a Christian woman named Inga Helms Weiss, who is now living in England.

"Approximately a year ago, hearing about my search for the story of my family, a man named Kurt Dorf wrote to me. He was a German civilian engineer attached to the German army, and he had been a prominent witness for the prosecution at the Nuremberg trials. He had located the diaries of his nephew, an SS officer named Erik Dorf...

"I have interspersed sections of these diaries with the account of my family's destruction. It seems to me (and Tamar) that the motives of the murderers are of as great importance to us as the fate of the victims."

(more)

HOLOCAUST is Green's 18th book and 13th novel. He has been a student of the Holocaust period for many years and has written on the subject in two previous books, Artists of Terezin, an art book, and the novel, The Legion of the Noble Christians. His other noted works of fiction include the bestselling The Last Angry Man, for which he also wrote the screenplays for the film and later the TV version, The Hostage Heart, The Lotus Eaters, and To Brooklyn With Love.

The NBC dramatic event is produced by Herbert Brodtkin and Robert Berger for Titus Productions, and directed by Marvin Chomsky, who directed much of the recent television dramatization of Roots. The cast includes Joseph Bottoms, Tovah Feldshuh, Rosemary Harris, Michael Moriarty, George Rose, Meryl Streep, Sam Wanamaker, Fritz Weaver, and James Woods. It will introduce Blanche Baker, the 20-year-old daughter of actress Carroll Baker, in her network TV dramatic debut.



HOLOCAUST by Gerald Green
(ISBN 0-553-11877-3. Novel. \$2.25. 416pp.)

Pub. Date: April 1, 1978

THE AMERICAN JEWISH COMMITTEE

date April 5, 1978

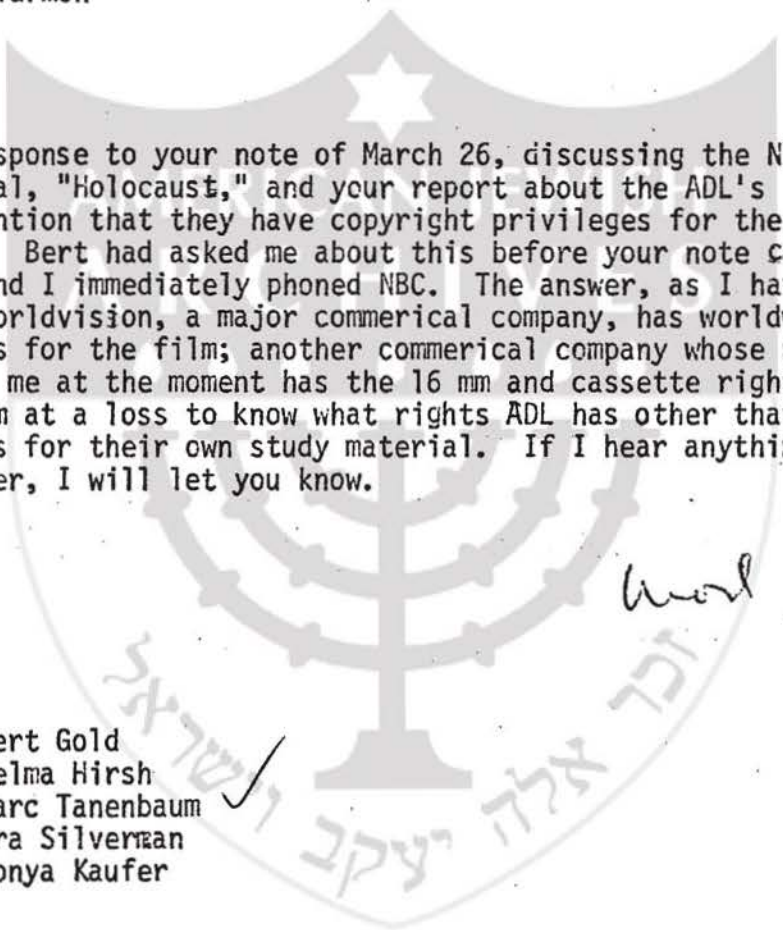
to M. Bernard Resnikoff

from Mort Yarmon

subject

In response to your note of March 26, discussing the NBC special, "Holocaust," and your report about the ADL's contention that they have copyright privileges for the film. Bert had asked me about this before your note came in, and I immediately phoned NBC. The answer, as I have it: Worldvision, a major commercial company, has worldwide rights for the film; another commercial company whose name skips me at the moment has the 16 mm and cassette rights. So I'm at a loss to know what rights ADL has other than rights for their own study material. If I hear anything further, I will let you know.

- cc: Bert Gold
- Selma Hirsh
- Marc Tanenbaum ✓
- Ira Silverman
- Sonya Kaufer



Mort

3/24

Compare PLO Massacre To Nazi Massacre of Jews

NEW YORK, (JTA) — A number of Christian spokesmen have compared the terrorist massacre of Israeli civilians March 11 to the Nazi massacre of Jews and condemned the PLO attack as "a moral outrage." The reactions came after they viewed a three-hour segment of a nine-and-a-half hour NBC-TV film dramatization, "Holocaust," that will be shown for four consecutive nights beginning April 16.

The Rev. William Harter, a prominent Presbyterian pastor from Pennsylvania, said: "What we have just seen on film does not deal with an antique past. The horrific atrocities carried out by the PLO in Israel last weekend are in many ways analagous to the Nazis' war against defenseless Jews during WWII. The 'Holocaust' production must impel the Christian world to face up at long last to the full horror of the Nazis' genocidal campaign and the fact that their anti-Jewish program is being perpetuated by the PLO in our time."

Harter is a leading member of the National Council of Churches' Committee on Jewish-Christian Relations, and is active in the Middle East Task Force of the United Presbyterian Church.

The preview of "Holocaust" brought together 75 prominent Catholic, Protestant, and evangelical Christian leaders, as

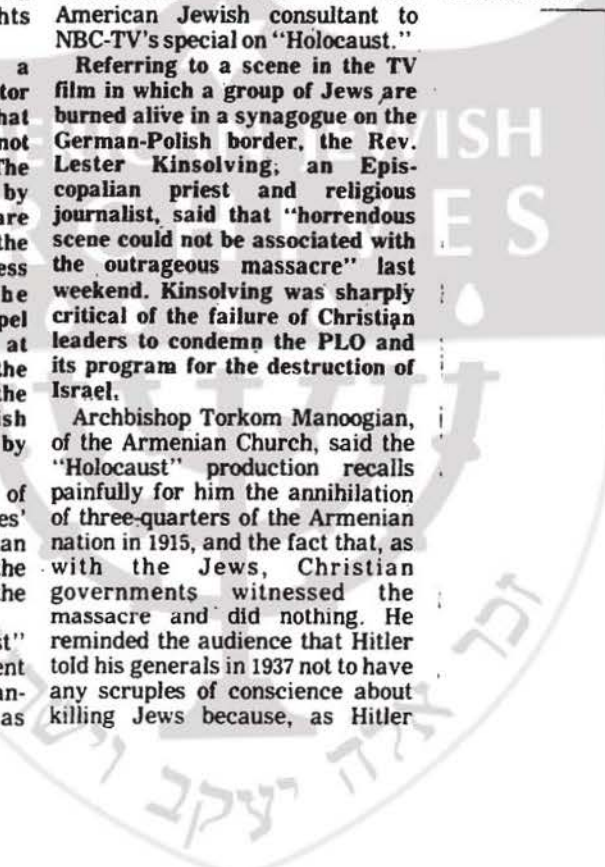
well as educators, black and labor leaders. The dialogue was organized in cooperation with NBC-TV by Rabbi Marc Tanenbaum, of the American Jewish Committee; Dr. Eugene Fisher, representing the National Conference of Catholic Bishops; and Dr. William Weiler, of the National Council of Churches. Tanenbaum serves as the American Jewish consultant to NBC-TV's special on "Holocaust."

Referring to a scene in the TV film in which a group of Jews are burned alive in a synagogue on the German-Polish border, the Rev. Lester Kinsolving, an Episcopalian priest and religious journalist, said that "horrendous scene could not be associated with the outrageous massacre" last weekend. Kinsolving was sharply critical of the failure of Christian leaders to condemn the PLO and its program for the destruction of Israel.

Archbishop Torkom Manoogian, of the Armenian Church, said the "Holocaust" production recalls painfully for him the annihilation of three-quarters of the Armenian nation in 1915, and the fact that, as with the Jews, Christian governments witnessed the massacre and did nothing. He reminded the audience that Hitler told his generals in 1937 not to have any scruples of conscience about killing Jews because, as Hitler

said, "who remembers what happened to the Armenians?"

Herbert Brodtkin and Robert Berger, producers of "Holocaust," reported that "Holocaust" will be shown in England, Australia, Canada, Japan, Mexico, Brazil, Colombia, and Venezuela. Negotiations are also under way to present "Holocaust" in Germany and Austria.



TV Holocaust Film Under Attack

NEW YORK [JTA] — "Holocaust," a 9 1/2 hour television dramatization to be aired by NBC in four parts beginning April 16, has come under fire from two groups for widely different reasons. KXAS TV Channel 5 will carry the show.

A group calling itself the Christian Defense League (CDL) has labeled the original drama, written by Gerald Green, "Zionist propaganda" aimed at instilling "a guilt complex in American gentiles for the so-called 'poor persecuted Jews.'" In addition, several Midwest stations affiliated with NBC have demanded that certain scenes be deleted. The affiliates, which previewed the film, objected to one scene showing Jewish women being forced to disrobe

before being led to the gas chambers and another in which elderly women are led to their death. NBC has agreed to delete these scenes.

The CDL issued a statement demanding that NBC drop the entire production. It said, "Over 300,000 gentiles died fighting for Jewish rights. The Americans sided with the Jews during World War II and certainly couldn't be considered enemies of the Jewish people. Yet American gentiles are subjected to a constant barrage of movies from Hollywood which have as their main aim propaganda to instill a guilt complex in American gentiles . . ."

Explains Basis For Segment

Rabbi Marc Tanenbaum, director of the inter-religious

affairs department of the American Jewish Committee, who served as a consultant to NBC in the production of "Holocaust," told the Jewish Telegraphic Agency that the affiliates objected to a five-second segment of the disrobing scene which shows frontal nudity with pubic hair visible. They felt this went far beyond the boundaries of good taste acceptable to television networks and their affiliates.

Tanenbaum said that, at a meeting of the network and affiliate officials, he explained that in the context of the Nazi intention to degrade and debase Jews by violating their traditional concept of modesty, the scene was authentic. However, he said, given the fact that many viewers would not be aware

of this, he thought the NBC decision to omit the five seconds was appropriate. He expressed hope that the controversy over the disrobing scene, which has been reported by several newspaper columnists, would not be allowed to detract from the overall impact of "Holocaust."

Regarding the CDL, Tanenbaum told the JTA that the group is headed by James K. Warner of Baton Rouge, La., who, the rabbi said, has a long record of anti-Semitic and racist activity and is an associate of David Duke of the Ku Klux Klan.

Demands Film Be Shown In Its Entirety

Shifra Hoffman, a member of the board of directors of the Jewish Identity Center, responded to both attacks on the film in a statement demanding that "the forthcoming NBC production 'Holocaust' be carried by all affiliate stations in its entirety."

Hoffman pointed out in her statement that although Hitler's persecution of the Jews began in 1933, the U.S. did not declare war against Germany until 1941. "The thousands of soldiers who died, fought to protect the United States of America and all of its citizens from becoming victims of Hitler's aggression and included in their ranks many Jews who paid the supreme sacrifice for this country and served with distinction just as Jewish soldiers have done since the days of Haym

Solomon and the Revolutionary War."

Hoffman said that American Nazis and others "seeking to preach genocide against Jews and other minorities" under the guise of free speech "undoubtedly derive much aid and comfort when a television program whose purpose is to educate this generation against the vile atrocities deleted and petitioned to be dropped by those who allegedly speak in the name of gentiles."

El Paso Jewish Federation Receives UJA'S Pinchas Sapir Award

NEW YORK — In recognition of campaign excellence among small cities, the El Paso Jewish community received the United Jewish Appeal's 1977 Pinchas Sapir National Campaign Achievement Award, UJA General Chairman Leonard R. Strelitz announced here. The community was presented with the official scroll at Temple Mount Sinai in El Paso on April 3 by UJA Executive Vice Chairman Irving Bernstein.

The award is given annually by UJA to those

have consistently attained outstanding campaign results. Other Sapir Awards for 1977 are going to Boston in the large-size category and to San Diego among intermediate cities. A special award will also be given to Johnstown, Pa., for outstanding campaign results in the face of disastrous flood conditions.

Strelitz cited the El Paso community for "high achievements at all levels of the campaign." "The success of the El Paso effort

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3 ISRAELI SOLDIERS KILLED, 4 WOUNDED IN TERRORIST AMBUSH IN LEBANON

By Yitzhak Shargil

TEL AVIV, April 6 (JTA)--An army spokesman announced today that three Israelis were killed and four wounded in a clash with terrorists yesterday near Tyre in south Lebanon. Two of the wounded returned to Israeli lines but the other two are missing and are the objects of a search by Israeli forces assisted by United Nations units. The International Red Cross Committee was asked to intervene for the return of the missing men who, according to Arab radio reports, were captured by the terrorists.

According to the army spokesman seven Israelis--six soldiers and one civilian--crossed Israeli lines in the Tyre region and came under terrorist fire near Ras el-Eiyn village. The army said the families of the five dead and missing have been notified but their names have not been released yet.

The army did not make clear whether the civilian was among those killed or missing or one of the two men who returned. The spokesman said the incident occurred at 5 p.m. local time yesterday and indicated that the men were in a vehicle when they were attacked. It was not explained what they were doing beyond Israeli lines in south Lebanon.

The casualties were the first suffered by Israeli forces since Israel declared a unilateral cease-fire in south Lebanon two weeks ago. Terrorist violations of the cease-fire continued yesterday when mortar and artillery shells bombarded the Christian-held village of Tabieh near the Israeli border. Christian units returned the fire. The terrorists fired from positions north of the Litani River.

(At the United Nations in New York, a UN spokesman said that UN officials in Beirut reported that five Israeli soldiers were killed and that the UN has asked the International Red Cross to help return the bodies to Israel.)

Meanwhile, reports that an Israeli patrol clashed with a Norwegian unit of the United Nations Interim Force in Lebanon (UNIFIL) yesterday proved erroneous. Israeli sources said the incident was nothing more than a misunderstanding which was resolved amicably. They said an Israeli patrol approaching Kharbiyeh village in the eastern sector of south Lebanon was challenged by Norwegian soldiers who said they had written orders to prevent the entry of armed units into the village. But an understanding was reached and the patrol completed its mission without interruption, the sources said.

WALDHEIM CALLS FOR SPEEDY WITHDRAWAL OF ISRAELI FORCES FROM SOUTH LEBANON

By Yitzhak Rabi

UNITED NATIONS, April 6 (JTA)--Secretary General Kurt Waldheim sent a personal message to Premier Menachem Begin urging speedy Israeli withdrawal from south Lebanon as called for by Security Council Resolution 425 of March 19, a United Nations spokesman said today. According to the spokesman, Wald-

heim's message was sent last night from London where the Secretary General is visiting.

In a statement issued here today, the spokesman said on behalf of Waldheim that "the build-up and deployment of the United Nations Interim Force in Lebanon (UNIFIL) continues and the force is effectively establishing itself in the area of operations. The Secretary General is especially concerned with the implementation of Security Council Resolution 425 in relation to the withdrawal of Israeli forces," he said.

The Secretary General expressed the hope that Israel will take "early and positive action" regarding withdrawal from south Lebanon and "that the condition will soon emerge in which UNIFIL will be able to fully carry out its mandate," the spokesman said.

Meanwhile, in a related development, it was learned that informal consultations between members of the Security Council are to take place this afternoon and tomorrow on the situation in south Lebanon. The consultations were requested by Kuwait, a Council member, and was the result of growing Arab concern over the slow pace of Israel's withdrawal from south Lebanon. The Arabs also want another meeting of the Security Council to discuss the situation in the area.

DAYAN PLEASED WITH VISIT TO RUMANIA

By Yitzhak Shargil

TEL AVIV, April 6 (JTA)--Foreign Minister Moshe Dayan returned from Rumania last night saying he was "very pleased" with the "very generous opportunity" he was given there "to explain Israel's position" on Middle East developments and the current peace process. He noted that Rumanian President Nicolae Ceausescu, with whom he met twice during his three days in Bucharest, will be going to China soon and will be meeting with Arab leaders. "It is therefore to our benefit that he be fully informed about the Israeli position," Dayan said.

He said there were no substantive results to report from his visit "because I did not go to make a transaction or conclude an agreement." He said, however, that while Rumania differs strongly with Israel on such basic issues as territorial withdrawals and a Palestinian state, "President Ceausescu supports Israel's negotiations with President Sadat" and encouraged Israel to continue them.

Dayan said the Rumanians see the negotiations "as a gateway to an Arab-Israeli conference in Geneva with the aim of achieving a comprehensive settlement with all the Arab states under Soviet and American chairmanship."

The Foreign Minister pointed out that Rumania is "the only Communist country which maintains friendly diplomatic relations with Israel." With respect to Ceausescu's trip to China, he said Israel would be very happy to make some contacts with the Chinese but no direct request was made for Ceausescu's intervention and the Rumanian President made no promises on that score.

SHARON GETS APPROVAL FOR HIS POLICY

JERUSALEM, April 6 (JTA)--Agriculture Min-

ister Ariel Sharon got Knesset Finance Committee approval today of an additional IL 20 million budget for development work at outposts in the Rafah salient of northern Sinai. But he won the grant only after sharp questioning by committee members and a bitter debate during which Sharon accused his political foes of "mercilessly spilling" his blood.

Labor Alignment MKs, joined by coalition "doves" wanted to know what point there was to invest money in an area the government has already announced it would return to Egyptian sovereignty. They demanded that Sharon explain the reasons for establishing the 13 outposts and questioned Sharon's contention that all the work he authorized in Sinai had prior approval by the Cabinet.

The outposts were established several months ago, after President Anwar Sadat launched his peace initiative, and created a severe strain in Israel's relations with the U.S. which regarded them as an obstacle to peace negotiations with Egypt. The outposts were seen as potential new settlement sites.

Sharon described them as centers of land reclamation. He said most consisted of a water tower surrounded by a fence. He claimed that the technique of "creating facts" in delicate areas had always proven right during his military career on all of Israel's fronts.

Sharon insisted that the Cabinet and Begin personally had approved the outposts but even then "the personal attacks against me continued. I decided to put the newspapers aside. . . They attacked me for ten consecutive days and I did not respond," Sharon said. "Not even one Cabinet minister got up and said this was a Cabinet decision. I waited patiently for the Premier's official statement."

DRAFT EXEMPTION FOR WOMEN EASED

JERUSALEM, April 6 (JTA)—Women who wish to be exempted from military service will find it easier to do so under a new bill passed Monday on first reading in the Knesset. The bill abolishes the exemption committee which until now interviewed women who applied for religious deferments to determine whether they were observant.

If the bill becomes law, a woman will only have to declare before a civil or religious judge that her religious convictions or her family's way of life preclude her from doing military service. The bill, which was provided for in the Likud-Agudath Israel government coalition agreement, has caused renewed tension between the liberal and conservative wings of the Knesset.

The bill was referred to the Knesset Security and Foreign Affairs Committee by a vote of 41-37. Democratic Movement for Change (DMC) Knesseters, including Justice Minister Shmuel Tamir, voted against the bill, along with the Labor Alignment opposition which led the attack. A bill becomes law after approval on the third reading. Former Education Minister Aharon Yadin said that "an automatic exemption is a national scandal. Religion will become a cover for staying out of a national duty." But Rabbi Kalman Kahana of Poalei Agudath Israel argued that in the early days of the State the Orthodox had been promised there would be separate army camps for men and women but that it was never implemented. He suggested that for those mili-

tary tasks for which women are suited they should do as civilians.

CZECHOSLOVAKIAN JEWRY IN DECLINE

By Maurice Samuelson

LONDON, April 6 (JTA)—The Jewish community of Czechoslovakia is steadily declining and is now believed to number about 15,000 compared with the 30,000 registered in the census of 1950, and the 400,000 who lived in the country before World War II.

The present total of about 15,000 can be gauged from a new report by the International Council of Jews from Czechoslovakia (ICJC), stating that last year the community had between 6000 and 7000 registered adult members.

The report—the first of its kind on post-war Jewry in Czechoslovakia—also shows that one-third of the Jews living there in 1968 had since died. The number of localities in which Jews reside has also fallen since 1968—from 193 to 174.

The capital, Prague, still has the largest number of registered congregants—644—at the end of last year compared with 934 in 1968, followed by Brno with 237 members (295 in 1968); Ostrava with 122 (154 in 1968); and Bratislava with 88 (314 in 1968).

Much of the information in the ICJC report is culled from "Vestnik," the official monthly organ of Czech Jewry, first launched 40 years ago. Today its readers include former Czech Jews living in Western countries. The latest issue, commemorating the 40th anniversary of the paper's inception, pays tribute to its pre-war editors, Gustav Fleischmann, Dr. Frantisek Friedmann and Josef Pollack, as well as to its post-war editor, Dr. Rudolf Ilits, who died last year.

WZO, GOVERNMENT GROUP TO MEET

JERUSALEM, April 6 (JTA)—The Coordinating Institute of the government and the World Zionist Organization will convene here April 11 under the chairmanship of Premier Menachem Begin, it was announced by WZO chairman Leon Dulzin. It will be the first meeting since the Likud-led government took office and the main subjects on the agenda will be the Soviet Jewry drop-out problem and Jewish education overseas.

The WZO Executive named its representatives to the Institute. They are Dulzin, Raphael Kottlowitz, Akiva Levinsky, Moshe Krone, Avraham Schenker, Ebi Eyal, Raya Yagblom, Max Fisher, Charlotte Jacobson, Frank Lautenberg, Jerold Hoffberger and Michael Sacher.

Dulzin told the Executive meeting that he has consulted with Begin on the drop-out problem—Jews leaving the Soviet Union who opt to go to countries other than Israel. He said Begin accepted his idea to establish a world center in Israel for Jewish education in the diaspora.

He said the center would be operated jointly by the WZO, the Ministry of Education and Culture, the universities and Jewish educational institutions overseas. The Coordinating Institute will also discuss the division of functions between the Jewish Agency and the Ministry of Absorption. A Jewish Agency committee is presently reviewing a plan presented last month by Absorption Minister David Levy.

The WZO Executive continued to discuss the results of the last World Zionist Congress held here in February and appointed a committee to

implement the resolutions adopted at the Congress.]

STATE DEP'T INSISTS THAT ISRAEL 'MAY' HAVE VIOLATED ARMS ACCORD WITH U.S. DURING ITS INCURSION IN SOUTH LEBANON
By Helen Silver

WASHINGTON, April 6 (JTA)--The State Department continued to maintain today that Israel "may have" violated its 1952 agreement with the United States limiting the use of American arms when it invaded south Lebanon last month to attack Palestinian terrorist strongholds. Department spokesman Tom Reston told reporters, "There was a review which has now been completed of whether the Israelis were using American weapons" in Lebanon and "Our review leads us to conclude that a violation may have occurred."

Reston was replying to questions concerning Secretary of State Cyrus Vance's letter last night to House Speaker Thomas O'Neill (D. Mass.) stating that the Israeli military operations in Lebanon which began March 15 "involved use of defense articles furnished to Israel by the United States under the foreign military sales program."

Vance said in the letter that "In the circumstances, I must report that a violation of the 1952 Agreement may have occurred by reason of the Israeli operations in Lebanon." He added however that because of "ongoing efforts to restore momentum to the vital peace negotiations and Israel's assurances that it intends to withdraw from Lebanon, I am not recommending to the President any further action," meaning, apparently, punitive measures against Israel.

Cites Serious, Complex Questions

Reston pointed out that Vance was required to report to Congress on the use of American weapons by Israel pursuant to Section 3-C of the Arms Export Control Act. "We believe that there were serious questions as to the compatibility of the Israeli operations with the U.S.-Israeli Agreement limitations because of the circumstances, scale and duration of those operations," Reston said.

He noted that the use of the words "may have" in Vance's letter was in compliance with statutory language.

"This language comes from the wording of the statute," Reston said. "While there are complex questions as to when a state may use armed forces in the territory of a neighboring state which is not controlling the activities of hostile groups located there, this is our review of the circumstances of the Israeli operations and that is the reason that a report under Section 3-C was called for. Our review leads us to conclude that a violation may have occurred. The statute gives the permission to take discretionary action. But, as the (Vance) letter states, we are recommending no action."

The 1952 agreement restricts the use of American weapons by Israel "solely to maintain its internal security, its legitimate self-defense, or to permit it to participate in the defense of the area of which it is a part or in United Nations collective security arrangements and measures, and that it will not undertake any act of aggression against any other state." Israel maintains that its incursion into Lebanon was an act of legitimate self-defense.

Discussing With Israelis

Vance said in his letter to O'Neill, "We have discussed with senior officials of the Israeli government these operations and the use of U.S. origin equipment in them. The Israeli government has said that it intends to comply with UN Security Council Resolution 425, which, among other things, calls for the withdrawal of Israeli forces from Lebanon. We are actively engaged in discussing with officials of the Israeli government the date for the completion of such withdrawal."

Reston reiterated this today. "We are discussing (with the Israelis) what they plan to do. We are, of course, supporting the language of the (Security Council) resolution. We have no judgement on what might be considered an appropriate time for them to leave southern Lebanon," he said.

Probing Israeli Charges About Saudia

In a related matter, Reston said the Pentagon and the Saudi Arabian government are investigating Israeli charges that arms captured from Palestinian terrorists in their March 11 assault on Israel were American-made and supplied to the terrorists by Saudi Arabia.

"We have received a report from the Israeli military listing certain small arms and munitions of apparent U.S. origin which the Israelis believe may have been transferred by the Saudis to the Palestine Liberation Organization," Reston said.

"We have already determined that most of the items identified to us by the Israelis have not been supplied to Saudi Arabia and we have so informed the Israelis. We have no evidence that the Saudis have transferred U.S. origin military material to the Palestinians, but, as we have said, our current investigation is continuing."

No Action Against PLO Offices

Asked whether the U.S. can do nothing to close the PLO information office in New York, as requested by Israel after the March 11 terrorist attack, Reston replied: "Under our law a foreign organization can register with the Justice Department its intention to open such an office and it can operate such an office as long as it observes our laws and makes periodic reports of its activities and financial disbursements. Our view has been that as long as it complies with all relevant laws and is staffed by people who entered the U.S. legally, it can remain in operation."

JERUSALEM (JTA)--The Jewish Agency Board of Governors, with 42 members from Israel and overseas, will convene here April 11 to elect the chairmen of four World Zionist Organization departments: treasury, immigration and absorption, settlement and youth aliya. The elections were postponed at the Zionist Congress in February because of a dispute between the Labor Alignment and Likud over the division of the portfolios, especially that of the treasury.

LONDON (JTA)--The project of publishing the letters and memoirs of Chaim Weizmann is about to pass its half way mark with the publication of the 12th of the 23 volume collection. Altogether seven further volumes are in the press and the last one is due to appear early in 1979, 10 years after volume one. The work is now being carried out under the overall supervision of Barnett Litvinoff, the Anglo-Jewish author and historian, who was appointed general editor of the project early last month.

**SPECIAL TO THE JTA
NEO-NAZIS, RIGHT WINGERS PRESSURING
NBC-TV TO CANCEL 'HOLOCAUST' FILM**
By Rochelle Wolk

ALBANY, N.Y., April 6 (JTA)--American neo-Nazi and right wing organizations and individuals are putting pressure on NBC-TV to cancel plans to air their four-part "Holocaust" special April 16-19. The March edition of the newspaper "Voice of German Americans" bears the headline, "NBC Plans to Broadcast 8 Hour 'Holocaust Drama' Opposition Mobilizes."

According to the lead article, "Despite numerous protests, NBC has refused to cancel its proposed broadcast of a controversial 8-hour monstrosity entitled 'Holocaust.' Instead, they plan to air it over a four-day period beginning Sunday, April 16th and ending, sentimentally enough, on Wednesday, April 19th, three days before the onset of Passover."

Claiming that the program is a "grandiose attempt to perpetrate anti-German bias," the article states that "Especially since the recent widespread distribution of Professor Arthur R. Butz's conclusive refutation of the 'Holocaust' Myth, many Americans are disturbed that a major network would have the audacity to embark on a propaganda campaign based on anti-German and anti-Gentile lies and distortions."

The story concludes by calling upon readers not to "stand idly by as NBC attempts to counter the advances that have recently been made in exposing the 'Holocaust' Myth," and invites readers to contact "The Voice (of German Americans) with their ideas, suggestions, contributions, and letters of support for our efforts to oppose NBC's 'Holocaust Drama,'" and in doing so, to further awaken our fellow Americans to the deceitfulness of the media manipulators."

Urges Mass Opposition

In a special supplement to his "Conservative Viewpoint" newsletter, Richard Cotten says "This is an urgent appeal that you both call and write your local NBC facilities--and any of their sponsors you feel you can influence--and protest this continuing defamation of the German nation and what is now clearly an oblique attack upon Christianity."

He further claims that "the German American community, more than 25 or 35 million in potential, is finally about to take the fight to the enemy. Cotten, too, refers to Butz's book, "The Hoax of the Twentieth Century," and says that the book "has Jewry in an absolute panic. And the same Germans who had previously said, 'I don't even want to talk about it,' now learn they have been the victims of a hoax and they are getting their red blood running! Anything could happen, and the organized attempt to prevent the airing of the planned infamy under the guise of 'Holocaust Studies' was the necessary catalyst to get things rolling."

Cotten concludes his discussion of the NBC "Holocaust" special by asking his readers to "Please get involved. We will never develop a racial consciousness as long as Jewry can pound on the Myth of the Six Million. The stage is now set, thanks to Dr. Butz for the revisionist historians to have a field day. His evidence is absolutely overwhelming. Now the battle lines are drawn. Are we going to permit our children to be exposed to these so-called 'Studies'? Or

are we going to help expose the Hoax of the Twentieth Century?"

Butz, a professor of engineering at Northwestern University in Evanston, Ill., came under concerted fire from Jewish and many non-Jewish groups and individuals for his book which claimed that the Nazis did not really exterminate six million Jews. The book was published in 1976 in England. No publisher was available in this country.

RAMAZ SENIORS INTERNING AT JTA

NEW YORK, April 6 (JTA)--Carol Reichard and Maxine Wasserstein, Ramaz high school seniors, are interning at the Jewish Telegraphic Agency in its editorial department as part of the school's work-study program.

Ricki Bernstein, senior project coordinator at Ramaz, noted that this is the ninth consecutive year that the school is conducting a community-oriented program for senior class students during April and May. The purpose of the program, she pointed out, is to free the students "from their regular schedule of study to enable them to get first-hand experience on a volunteer basis in community agencies, educational institutions and areas of career interest."

Wasserstein and Reichard said they chose the JTA as their project because of their interest in journalism, having participated in journalistic activities during their high school years. They said that by working in the JTA they could combine their interest in journalism and the Jewish community. Since the Ramaz program began, a number of its seniors interned at JTA, doing rewrite, covering meetings and news events for the various JTA publications.

ISRAEL'S 30th CELEBRATED IN PERU

LIMA, Peru, April 6 (JTA)--Dr. Jose Luis Bustamante Y Rivero, who was President of Peru when this country voted in support of the 1947 United Nations General Assembly resolution for partition of Palestine, gave the toast of honor at a dinner celebrating the 30th anniversary of the State of Israel.

"Peace is the highest expression of the civilization of a people and it is also the condition for the survival of man," he said in his toast. Bustamante expressed the hope that peace would come to Israel and "that the land continue to be as before, a land of promise."

Michael Michael, Israel's Ambassador to Peru, in his response paid homage to "the deep and true friendship between Israel and Peru." The dinner was attended by many prominent Peruvians in government, the arts, culture, academic world as well as local Jewish leaders and members of the Jewish community.

CHARLES LANDSTONE DEAD AT 87

LONDON, April 6 (JTA)--Charles Landstone, a leading figure in the London theater, died here at the age of 87. The son of Austrian Jewish parents who settled in England when he was a child, Landstone worked on the London stage for 40 years as manager, dramatist and critic. For many years he was the drama critic of the Jewish Chronicle.

LONDON (JTA)--Mstislav Rostropovich, the world-famous cellist recently stripped of his Soviet citizenship, will be the soloist at a concert in Jerusalem on May 10 to mark Israel's 30th Independence Day.

"A Challenge to Our Consciences"



NBC's "Holocaust" inspires a unique interagency project

Rabbi Marc Tannenbaum, who is National Interreligious Affairs Director of the American Jewish Committee, stood before a group of Jewish leaders seated in an NBC screening room in New York City recently, where they had just seen a rough-cut preview of the first installment of "Holocaust," the network's nine-hour serialization scheduled for airing in mid-April. "I've just agreed to interrupt some terribly pressing work here in the States to fly to Indochina next week to take part in a fact-finding mission concerning the plight of the Vietnamese boat people," said Rabbi Tannenbaum, who had first seen the episode a week below "What got me to go," he said, pointing to the screen behind him, "was this."

To be sure, far in advance of its air date, "Holocaust" has prompted a reaction of unprecedented breadth and intensity among the American Jewish community. With the American Jewish Committee and 13 other national Jewish organizations, JWB has helped prepare the national Jewish viewership for the telecast by producing a comprehensive educational guide for use in both formal and informal Jewish educational settings. "The guide

represents interagency cooperation on a scale rarely seen before," says JWB's Barry Shrage, coordinator of the project. "But then a nine-hour prime-time network treatment of the 'Holocaust' merits special treatment." What made the endeavor work, he explains, "is that so many people from so many different organizations know that Jewish survival depends on creative Jewish education." JWB Executive Vice-President Arthur Rotman adds that, "We're hoping that this unique effort will open the door to new avenues of interagency cooperation in the future."

The show, which will be broadcast Sunday, April 16, 8-11 p.m., Monday-Wednesday, April 17-18, 9-11 p.m. and Thursday, April 19, 8:30-11 p.m. (EST), traces the odyssey of a German-Jewish doctor and his family through 10 years of Nazi persecution and terror. Written by novelist Gerald Green and filmed on location in Austria, Germany, Czechoslovakia and elsewhere in Europe, "Holocaust" stars Fritz Weaver, Rosemary Harris, Michael Moriarty, and George Rose.

While JWB first learned of the planned telecast last June, and soon thereafter proposed that a multi-organization effort be mounted, most of the work on the guide was completed between December and mid-March, when its 8,000 copies were

ready for distribution; as many as 100,000 more will be reproduced by Jewish Community Centers, schools, synagogues and other groups. The five-part package includes separate study guides for use with grade school children, high school youth and college students, as well as a family home viewing guide and introductory materials.

"Much of the guide has obviously been designed with a young audience in mind," notes Yehuda Rosenman, Director of Jewish Communal Affairs for the American Jewish Committee. "I believe that following this story will be particularly important for young people born or raised in the post-Holocaust period."

The guide's features include a detailed plot summary and annotated list of characters, an introduction by Professor Irving Greenberg of the National Jewish Conference Center, a historical analysis of the show by Professor Byron Sherwin of Spertus College, several bibliographies, and a first-of-its kind listing of music reflecting the Holocaust, compiled by JWB Jewish Music Consultant Irene Heskes. "Although the guide as a whole is keyed specifically to the program," Mr. Shrage says, "much of the material, such as the bibliographies and historical background, will never become outdated." In the words of

(Continued on page 14)

Above, left: A scene from 'Holocaust.'
Below: The logos of the participating agencies.

A Direct Line to Judaica

The N.J. Metro "Y" introduces "Dial Heritage"

Ever since February 9, the Metropolitan New Jersey Jewish community has offered to anyone with the price of a telephone call a direct line to Judaica. Packaged in three- and four-minute taped segments, the service is called "Dial Heritage" and features Shabbat and holiday songs, vignettes of Jewish history, tales of Yiddishkeit, ideas for holiday celebrations, cantorial renditions, Bible and other Jewish stories interpreted for young children, poems and tales for the festivals, and much more.

Believed to be the first service of its kind in the country, "Dial Heritage" was announced jointly by Robert Berkowitz and Arthur Brody, the

736-3060," he says. "From nine a.m. 'till four p.m. you'll hear tapes for children. Short messages for adults run in late afternoon and evening."

At the moment, callers can hear producer-writer Dore Schary reminisce on his childhood days in Newark on "Dial Heritage." Other prominent Jewish personalities who have promised tapes include singer Theodore Bikel, actor-director Howard da Silva, and author Isaac Bashevis Singer. Authorities on a wide range of subjects of Jewish interest, including historians, poets, musicians, humorists and cooks will also be featured.

"We consider it a novel and creative project," says a JWB spokesman, "one which other Jewish Community Centers and Federations might emulate." Mr. Boeko says that one elderly

lady told him recently that she loved the program. "I dial 'Heritage' every night after Johnny Carson before I go to sleep," she said.

Jerry Ben-Asher, music critic of *The Jewish News*, is chairman of the "Dial Heritage" Committee. Other members are Julian Reichman, representing the Federation, Sandra Ross, representing the Jewish Education Association of Metropolitan New Jersey; Debby Krasner, Esther Kravitz, Sylvia Orenstein, Marcia Gillette, Diane Axelrod, Audrey Baker, Sylvia Kramer, Karen Goldman, Lillian Bressman, Sam Schultz, Israel Tumin, Barbara Friedman, and Edith Shapiro Mr. Boeko, Avi Lewinson, and Phyllis Magid are the Y's staff liaison to the "Dial Heritage" Committee.



respective presidents of the two sponsoring organizations, the YM & YWHA and the Jewish Community Federation of Metropolitan New Jersey.

"The program has proved exciting for young and old alike," says the Y's Executive Director, Jack Boeko. "It has involved members of the community in creating poems, adapting stories and essays, and producing other brief messages.

During the first week of "Dial Heritage," there were 1,850 calls, Mr. Boeko reports. Since then, there have been between 1,050 and 1,200 each week, and the program is still going strong. "The number to call is 201-

"A Challenge . . ."

(Continued from page 3)

Dr. Morton Siegel, Director, Department of Elementary, Secondary and Adult Education, United Synagogue, "The interagency effort is more an anticipation than a reaction."

Clearly, those who have labored hardest on the guide feel that "Holocaust" is hardly garden-variety TV programming. The Family Viewing Guide holds that "'Holocaust' must be viewed differently from other TV programs," and urges parents to use Holocaust-related literature, such as Lucy Dawidowicz' *The War Against the Jews* and Bea Stadler's *The Holocaust: A History of Courage and Resistance*, to prepare themselves and their children for the telecast. "Be sure to view the program with your children," the Guide advises, "all in the same room. Cancel any appointments or engagements you may have and be at home." In his introduction, Professor Greenberg notes that the program will enable tens of millions to "see with their own eyes and experience in their own homes a shadow of the incredible, the unprecedented assault on Jews and on humanity. It is

a challenge to our consciences and to our teaching and learning ability that we study along with it."

Those who have worked on the study guide evince a broad range of reasons for their involvement. Dr. Shimon Frost of the American Association for Jewish Education and a member of the study guide advisory committee states, "My own motivation was twofold. First, I see the program and study guide together as a way of inducing educational directors at all levels to introduce Holocaust study programs on a more systematic and permanent basis than now exist. Second, the viewing experience will expose millions of American Jews to the realities of the Holocaust in a way that they might not previously have been exposed." Rabbi Daniel B. Syme, National Director of Education, Union of American Hebrew Congregations, says that 'Holocaust' promises to be "one of the major broadcast events of this or any other season. Our massive interagency effort gives us an opportunity to harness the power of television as a tool for building increased Jewish commitment."

Mac - 6 Apr

Robert B. Beusse
SECRETARY FOR COMMUNICATION

With prayers for a good rating

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
UNITED STATES CATHOLIC CONFERENCE
1011 First Avenue, New York, New York 10022 (212) 644-1898

FILM & BROADCASTING REVIEW

A BIWEEKLY PUBLICATION OF THE U.S. CATHOLIC CONFERENCE

Holocaust . . .

painful to remember, dangerous to forget.



Inga Weiss (Meryl Streep) is restrained from joining her artist husband, Karl (James Woods) in a scene from *Holocaust*, a four-part presentation that will begin Sunday, April 16 at 8:00 p.m. on NBC.

Produced by Herbert Brodtkin and Robert Berger. Directed by Marvin Chomsky. Written by Gerald Green. With Joseph Bottoms, Tovah Feldshuh, Rosemary Harris, Michael Moriarty, George Rose, Meryl Streep, Sam Wanamaker, David Warner, Fritz Weaver, and James Wood. Airing Sunday, April 16 from 8:00-11:00 p.m., Monday and Tuesday, April 17 and 18 from 9:00-11:00 p.m., and Wednesday, April 19 from 8:30-11:00 p.m. on NBC television.

There is perhaps no more thoroughly documented period of history than that of Hitler's Third Reich. The Nazis wished to preserve for posterity even the smallest detail of the New Order and its "accomplishments," meticulously recording every aspect of the regime in written documents and on film. The history of the Thousand Year Reich spanned only twelve years, from 1933 to 1945, and yet its record of infamy staggers the mind, and the awesome number of its victims lies beyond the powers of the mind to imagine.

It is the visual record—the photographs and film footage of suffering human beings—taken by Nazi cameramen—that is an inescapable part of the Twentieth Century's heritage. These are images of horror that we would like to avoid seeing—let alone thinking about what kind of person could have taken them and not wept. We know the facts of the

Holocaust, the six million Jews and millions of others who were systematically murdered by the Nazis, but we find it difficult to understand why and how it could have happened in a civilized world. The State of Israel stands as one answer to the Holocaust. But genocide is a part of modern history, from the 1915 massacre of the Armenians to the contemporary tragedy of the South Vietnamese "boat people." Unless we care enough about our own humanity to protest the sufferings of other peoples, civilization in today's thermonuclear world is doomed.

Holocaust, a nine-and-a-half hour dramatization airing on four consecutive nights, portrays the major developments of the Nazi anti-Semitic policies, from the 1935 Aryan Laws to the Final Solution of the extermination camps. To involve the viewer and give a human dimension to this record of atrocities, Scriptwriter Gerald Green has constructed his story out of the experiences of one typical middle-class Jewish family, their relatives and friends. The Weiss family—a general practitioner, his aristocratic wife, teenage daughter and two older sons—are good and decent folk who find it difficult to understand the evil intentions

of the Nazi leadership and the indifference of the majority of Germans. By the time they realize that what the Nazis are saying is more than exaggerated rhetoric, it is late. They are swept into the maelstrom of mass murder out of which only the younger son, Rudi, survives.

Counterpointing the tragedy of the Weiss family is that of Erik Dorf, his ambitious wife, and their two children. Dorf joins the Gestapo in order to get a job and winds up as the chief aide to the department responsible for extermination camps. He is a man indifferent to politics, the perfect functionary who does not question his orders but carries them out as efficiently as possible. Obviously modeled on the character of Eichmann, the part is played perfectly by Michael Moriarty, whose dead eyes and voice convey the inhuman simplicity of mind of those who ran the death machine on the orders of superiors.

This re-creation of the Holocaust, which for religious believers poses the theological mystery of evil, is obviously more than another television drama of which this, it must be admitted, is a flawed example. Green, in trying to cover the major historical aspects from Kristallnacht to Babi Yar, from Auschwitz to the Warsaw Ghetto, has to rely heavily on the contrived coincidences. The period atmosphere is also a problem with everything having the "just painted" look of the art department. There is much that the average viewer will not realize about the events which could easily have been supplied by a narrator. Marvin Chomsky, a veteran TV director, is not quite able to make his large crowd scenes convincing. His real forte, and what makes the film most compelling, is the intensity he brings to the scenes of interaction between characters. Here he is well served by a talented cast, especially Fritz Weaver and Rosemary Harris as the doomed parents.

This is an extraordinary opportunity for the American public to set aside four evenings to experience what it means to be the defenseless victims of

organized injustice. But it is also a challenge because it is not pleasant viewing nor the easiest to watch.

For Christians, *Holocaust* poses the question of why so many in the German Church neither spoke out nor acted against the extermination of European Jewry. Parents will have to determine who in their family should be allowed to watch the violent images of evil that are a part of this testament to a past which must never be allowed to be repeated. This is a series that must be discussed in the home as well as in study groups which some churches are organizing. If the ratings are disappointing, it will not mean that people don't care, only that it is too painful to remember. But to forget is a dangerous choice. (See Educational Resources on page 43.)



Gordon, Laurie, John, Ginny and Hollis, the engaging cast of *Feeling Free*, a new television series about children with disabilities, to begin Tuesday, April 4 at 6:00 p.m. on PBS

FEELING FREE (PBS) Produced by Mary Benjamin. Executive producer: Christopher Sarson. A six-part series of the Workshop on Children's Awareness. A presentation of WGBH/Boston. Half-hour color broadcast: Tuesday, April 4 at 6:00 p.m.

Like the popular *Zoom* series, *Feeling Free* is a lively magazine-format show by, for, and about kids of grammar school age. There are film portraits, games, rap sessions, hobbies, and special events involving each of the five regular cast members, their friends, and guests. Unlike the *Zoom* cast, however, the youngsters on the new series happen to have a disability, as do some 10% of all children in the United States.

The reason for the series is the new federal legislation requiring public school education for disabled children such as these. By providing an opportunity to meet some of them in a free and relaxed environment and learn about their disabilities, the series hopes to dispel the awkward uncertainties and uninformed attitudes of those without experience or knowledge of the handicapped.

The high hopes of the series seems fully realized, principally because of the kids themselves. Donald, who admits that people's questions can be upsetting, explains that cerebral palsy has made his "legs slower than a physically-normal person's." Gina, who no longer broods about being a dwarf, unselfconsciously declares, "I'm not handicapped; I'm just short." Laurie, who has gone beyond Braille to teach herself reading with an electrical scanner, explains why she wants to teach kindergarten in a public school: "I don't like anything that's easy. I like a challenge and when I master that, I want to go on to something new."

The mix between information about disabilities and entertainment—games, blowing bubble-gum, and square-dancing—is sharply paced in keeping with the attention-span of

young viewers. Christopher Sarson, who created *Zoom* and serves as executive producer of *Feeling Free*, says that these disabled kids are not

shown, "as something special because of their disabilities. Instead they are considered as people first and disabled." *Continued on page 43*

TV PROGRAMS OF NOTE

Tuesday, Apr. 4—10:00-11:00 p.m. (PBS) **SIX AMERICAN FAMILIES** This first program in a repeat showing of an award-winning series on contemporary family life focuses on a Polish family in Chicago.

Wednesday, Apr. 5—4:30-5:30 (ABC) **MY PARENTS ARE DEAF** A 14-year-old girl faces the problem of how to introduce her friends to her deaf parents.

Thursday, Apr. 6—9:00-10:00 p.m. (PBS) **THE SEARCH FOR SANDRA LAING** The injustices of South Africa's racist policy of apartheid is shown in this documentary about a white child classified by officials as "coloured."

Sunday, Apr. 9—9:00-11:00 p.m. (NBC) **A FAMILY UPSIDE DOWN** Fred Astaire and Helen Hayes star in this contemporary love story of aging parents forced by circumstances to depend upon their children.

Tuesday, Apr. 11—8:00-9:00 p.m. (PBS) **JOURNEY TO THE OUTER LIMITS** Nineteen city youths at the Colorado Outward Bound School learn to live, work, and survive together when facing the challenges of the wild.

Tuesday, Apr. 11—9:00-10:00 p.m. (PBS) **VIETNAM TODAY** This report from the first American TV journalists allowed since the fall of Saigon examines the problems of unification and conflicts with neighboring states.

Wednesday, Apr. 12—8:00-9:00 p.m. (NBC) **CARIBOU: THE INCREDIBLE JOURNEY** A nature documentary on the annual 2,000 mile trek of the caribou herds from the Yukon Territory to the spring grazing grounds north of the Arctic Circle.

Saturday, Apr. 15—8:00-8:30 p.m. (PBS) **OLD FRIENDS ... NEW FRIENDS** The premiere of this seven-part series about relationships between generations looks at the father and son who share the well-known name of Hoagy Carmichael.

Sunday, Apr. 16—5:00-6:00 p.m. (CBS) **THE SECRET OF CHARLES DICKENS** An American teenager learns to appreciate Dickens as social critic and literary stylist in this dramatic presentation in the "Festival of Lively Arts for Young People" series.

Sunday, Apr. 16—9:00-10:00 p.m. (PBS) **OUR MUTUAL FRIEND** "Masterpiece Theatre" serves up a chilling seven-part version of Dickens' last completed work.

Media educators advise people to discuss every television program they see, not only to heighten the enjoyment of an experience but, by reflection, to probe the ideas and system of values being presented and to judge objectively their worth. Public television broadcasts many educational programs for which study guides are prepared and made available for group use. For instance, the New York station that produced the *Watch Your Mouth* series has also prepared an educators guide that they are supplying to school systems making use of the series.

The *Feeling Free* series, funded by the U.S. Office of Education, is being backed up by an entire media package, which is designed for use in educational settings. It includes a set of five children's books, six posters, and six 15-minute films edited from the television series. Other resource materials, such as a guide to school and home activities extending the

Continued from page 38

abled people second." It is this attitude that makes the series successful and the reason why it appeals equally to parents. (See Educational Resources above).

WATCH YOUR MOUTH (PBS) Produced by Alonzo Brown Jr., Carlos de Jesus, and Anna M. Horstford. Executive producer: Ellis B. Haizlip. A 26-part series produced by WNET/New York. Half-hour, color broadcast: Saturday, April 8 at 11:00 p.m.

The premise of this series is that teenagers, particularly those from ethnic and minority backgrounds, grow up speaking what educators call "non-standard English." Such language patterns, while readily understandable within community peer groups, limit the progress of students in school and as potential job appli-

A scene from *Watch Your Mouth*, a new educational-comedy series beginning Saturday, April 8 at 11:00 p.m. on PBS.



EDUCATIONAL RESOURCES

TV STUDY GUIDES

themes of the series and a critical review of more than 200 children's books with characters or situations related to disability, are also available. For information about these materials, write the Human Policy Press, 216 Ostrom Ave., Syracuse, N.Y. 13210

Network programming usually relies upon the sponsor or interested outside organizations to develop educational material. In the case of *Holocaust*, NBC and the public have been well served, principally by religious groups. Two guides prepared by Christian organizations have already been widely distributed to educational and church groups around the country. The one done by the Communication Commis-

sioners. This series is a worthwhile attempt to encourage such students to develop the basic skills of oral and written expression as well as respect for language and cultural differences.

Using a situation comedy format set in a multi-racial urban classroom, the series teaches while it entertains. The first program introduces us to the Sixth Period Language Arts Class at Ellington High where standard English is gradually demystified by Mr. Geeter, a dedicated and creative teacher, for his culturally-diverse class. Joseph Morton as the teacher and the ten young people who play the students help create a level of credibility for the situation that removes it from the cliched world of Kotter and his Sweathogs.

Although *Watch Your Mouth* will obviously have an impact on motivating minority youngsters to overcome

problems of formal language, the series can also be helpful in showing a national audience positive images of minority aspirations. What has been created here is a worthwhile format for a series that can be compared favorably with any on the network prime-time schedule.

Another kind of approach was taken in the guide done by Frederic and Mary Ann Brussat in which they examine the major themes of *Holocaust*, such as "The Psychology of the Oppressor" and "The Indifference of the World." Included are discussion questions, resource material, and a section on "Christian Liturgies of Remembrance and Repentance." Educators will find it as useful later with Gerald Green's novelization of his script (Bantam Books, \$2.25) as with the actual broadcasts. A copy of the guide may be obtained for \$1.00 by writing Cultural Information Service, P.O. Box 92, New York, N.Y. 10016.

FILM REVIEWS

The Big Sleep
Dona Flor and Her Two Husbands*
Fingers*
The Fury
House Calls*
A Little Night Music*
Kingdom of the Spiders*
Opening Night*
Renaldo & Clara*
Return from Witch Mountain*

Titles followed by the symbol(*) will be found under Cinecapsules.

TV REVIEWS

Feeling Free
The Holocaust
Watch Your Mouth

Film to be reviewed in subsequent issues:

American Hot Wax
 (Paramount—A-III)
Nunzio (Universal—B)
Rabbit Test (Avco Embassy—C)
Summer Paradise
 (Cinema 5—A-IV)

Continued from page 39

the course of a turn-of-the-century summer night is mildly entertaining but suffers more, perhaps, than it should have in its transition from stage to screen. What should be all light and airy sophistication becomes rather earth-bound thanks in large part to Harold Prince's uninspired direction and some unfortunate casting. Elizabeth Taylor is sadly unsuited to the central role of the charming and magnetic Desiree, and no one sings well. Many viewers, moreover—especially if they happen to be innocent of Composer Stephen Sondheim's exalted Broadway reputation—will find the lyrics unremarkable and the melodies jejune. (And as far as humming goes, any Wankel engine will outdo Sondheim.) Finally, the situations and dialog make it mature viewing fare. **A-III** (PG)



Bette Davis and Ike Eisenmann in *Return from Witch Mountain*, a Disney/Buena Vista release.

KINGDOM OF THE SPIDERS (Dimension) This is another of the revolt-of-nature movies like *Day of the Animals* and *Empire of the Ants*. This time complacent mankind is embodied in a small community in Arizona that finds itself beset by juiced-up tarantulas. Though it is somewhat less revolting than its two predecessors, thanks to better acting and a more expensive production, it is still the same sort of mindless entertainment that only the most undemanding viewer will find bearable. **A-II** (PG)

OPENING NIGHT (Faces Distribution Corp.) This meditation on the terrors of aging is John Cassavetes' latest excursion into his distinctive brand of personal cinema. The situation—a popular stage actress facing her first role as an older woman and the prospect of a future limited to character parts—may be a bit disjointed in its depiction of backstage life. Yet Gena

Rowlands' performance as a woman on the edge is universal in capturing the dread and fear of a person making the passage to a new stage of life. The cast is exceptional—Joan Blondell, Paul Stewart, Ben Gazzara, among others—and Cassavetes characteristically pushes all of them to the limits of their craft. However good the individual pieces of the film, one wishes that they fitted together better. The language and the adult nature of the theme make it a film for mature viewers. **A-III**

RENALDO & CLARA (Circuit) represents an attempt by Singer Bob Dylan to make a profound and sensitive movie by the simple device of taking the footage of his last big concert tour and interspersing it with some absurd and tedious episodes acted out improvisationally by himself, his wife,

and friends. The result is a tedious, dismal exercise in self-indulgence. Although there is some rough language, like most of the rest of the dialog, it is almost unintelligible. **A-III** (R)

RETURN FROM WITCH MOUNTAIN (Disney/B.V.) takes up the adventures of Tia and Tony, the two castaway space children with extraordinary powers who appeared in *Escape to Witch Mountain*. On a visit to Los Angeles, Tony falls into the hands of villains Christopher Lee and Bette Davis, who are intent on using the boy's powers for personal gain. Tia, with the aid of the lovable kind of street gang that exists nowhere outside of Disney films, rescues him in the nick of time. Rather flat and uninspired Disney fare, this sequel is nonetheless a movie that younger children will enjoy. **A-I** (G)

Zohra Lampert, Ben Gazzara, Paul Stewart and Gena Rowlands in *Opening Night*, a Faces release.



FILM & BROADCASTING REVIEW

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THE AMERICAN JEWISH COMMITTEE

date April 25, 1978
to Harold Applebaum
from Betty Lande
subject

Attached is a roundup prepared for mailing to the Chapter and to Jewish leaders in the community. In the main I think it will cover what you need.

What it doesn't say is that we forced ADL into calling together the Consortium by circulating a memo on it to everyone of note in the community.

I worked with KOA-TV from start to finish on promotion, supplementary programming, their Viewer's Guide distribution, developed the invitation list for the preview screening, etc. I appeared in a seven-minute spot on "Noonday," discussing Jewish Resistance. John Livingston, our Chapter Chairperson, did five minutes on another day on the historic lessons of the Holocaust. (He's acting chairman of the U. of Denver's Department of History.) For two days KOA ran a lead-in 12 to 15 times a day saying "American Jewish Committee responds to 'Holocaust' tomorrow on 'Noonday.'"

We've sent out a ton of stuff by request, particularly to Christian ministers in small towns. Now we're beginning to get requests for speakers for churches, schools, etc. We're especially pushing Milton's Nazi piece in this regard, and suggest it may be a good time to come up with a backgrounder which could fit the new themes broached by the program.

I feel particularly good about the attached analysis of viewer response to the program which was just finished today. I think it will get terrific press play and am going to circulate it to "the immediate world" here in Denver. Having an Executive Committee member who is an NBC station manager helped in all this.

Needless to say, we did all of the regular stuff, like a special mailing to our Chapter members reminding them of the program and offering Viewer's Guides, plus a mailing of Guides to over 75 top Jewish leaders who are not AJC members with an institutional cover letter.

The interfaith stuff was primarily on a one-to-one basis, servicing requests for material. Regional Baptists, Methodists and Lutherans printed our name in their newsletters as contacts.

Newspaper reviews, editorial comments were glowing, except for complaints about commercials. (These will have to follow, since we're swamped in the office.) I also maintained very close telephone contact with the TV editors of both dailies, using the opportunity to develop a closer relationship with them.

BL:dkm

cc: Will Katz
Marc Tanenbaum ✓
Ira Silverman
Neil Sandberg





THE AMERICAN JEWISH COMMITTEE

COLORADO CHAPTER • 609 East Speer Blvd. • Denver, Colorado 80203 • (303) 778-7705

April 28, 1978

The audience survey figures are in, the newspapers and TV stations have reported on viewer response, personal conversations reflect the reality -- "Holocaust" attracted a huge audience and impacted tremendously on millions of Americans.

American Jewish Committee efforts in connection with the program began months ago with Rabbi Marc Tanenbaum's consultation on the script and throughout the filming of the epic. Across the country hundreds of AJC initiatives were undertaken to help guarantee a large viewing audience, and to help viewers of all faiths understand and interpret the program in its historical context.

In the near future, AJC will release its in-depth study of the impact of "Holocaust," in which 1500 households in ten metropolitan areas were called to get a broad sampling of American attitudes among Jews and non-Jews.

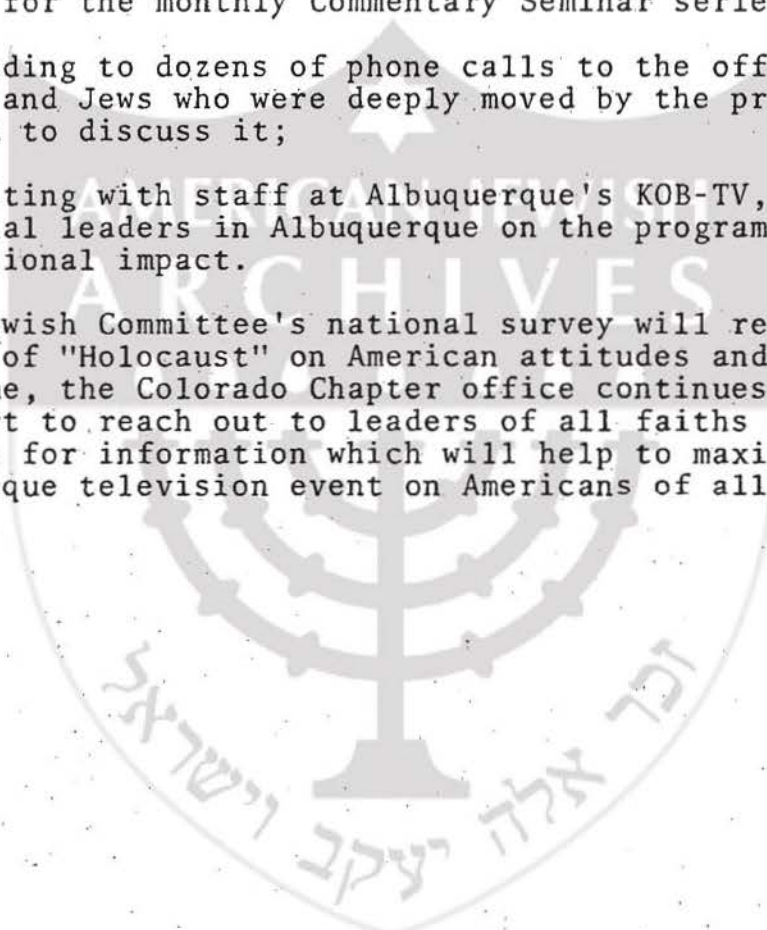
The Colorado Chapter played a central role in "Holocaust"-related activity in the Rocky Mountain area, and we would like to share with you some of the details of those activities:

- * Arranging top-level interreligious leadership preview showing of the first segment of "Holocaust," in consultation with KOA-TV, the NBC affiliate in Denver;
- * Programming three segments of KOA-TV's "Noonday" program with AJC leadership and intergroup spokesmen to explore the significance of each nightly program;
- * Analyzing the content of the telephone calls received by KOA-TV in response to the program (see attached analysis);
- * Calling for the convening of a community-wide Consortium to develop and coordinate activities by the various Jewish organizations in "Holocaust"-related matters;
- * Distributing thousands of NBC's official "Holocaust" Viewer's Guide to educators, religious leaders, opinion molders and the daily and weekly press in cooperation with KOA-TV's executives. In addition, we responded to scores of requests to the Area office for Viewer's Guides and other background information from Christian leaders in Colorado, Wyoming and New Mexico;
- * Providing AJC materials on the current status of Nazi movements in America and around the world to ministers, educators and intergroup leaders whose constituents wish to know more

in the wake of "Holocaust;"

- * Providing hundreds of Viewer's Guides to the Allied Jewish Federation of Denver at their request for distribution to Federation leadership and campaign workers, as well as distributing the Guides to nearly 300 Jewish teachers;
- * Sponsoring an interfaith essay contest for high school students on the moral meaning of the Holocaust;
- * Scheduling a Chapter discussion of the history of the Holocaust for the monthly Commentary Seminar series;
- * Responding to dozens of phone calls to the office from Christians and Jews who were deeply moved by the program and wished to discuss it;
- * Consulting with staff at Albuquerque's KOB-TV, and Jewish communal leaders in Albuquerque on the program and its educational impact.

American Jewish Committee's national survey will reveal in depth the impact of "Holocaust" on American attitudes and feelings. In the meantime, the Colorado Chapter office continues to be a part of an effort to reach out to leaders of all faiths and to respond to requests for information which will help to maximize the effect of this unique television event on Americans of all ages and backgrounds.



ANALYSIS OF KOA VIEWER COMMENTS ON HOLOCAUST BY COLORADO CHAPTER,
AMERICAN JEWISH COMMITTEE

How did Denver area television audiences respond to "Holocaust," the 9 1/2 hour dramatization aired by KOA-TV in a four-night mini-series April 16 to 19? In a report released this week, the Colorado Chapter of American Jewish Committee analyzed the log of phoned-in comments recorded by station KOA-TV telephone operators over a one-week period coinciding with the showing of the program. The analysis reveals an overwhelmingly positive reaction to the show in what KOA executives characterize as "an extremely heavy volume of responses."

Of the 610 people who called KOA about "Holocaust" 576, or 94.4% had favorable comments about the mini-series; 24, or 3.9% responded negatively for a wide range of reasons; and 10 callers, or 1.6% registered technical complaints, mainly centered around the commercials used throughout the series. Almost one-half of the calls came on a single day. On April 20, the day after the final episode, a flood of 299 viewers phoned the station, recording an amazing total of 298 commendations as against a single negative call.

Many of the viewers who called the station to praise the program express a generalized appreciation of "Holocaust," characterizing it as "well done," "interesting," "informative," "beautifully done," "superb."

AJC's analysis of viewer reaction utilizes the written logs kept by station KOA to record audience response to programming. Figures and statements by callers are recorded by the station's switchboard operators. They are often grouped in general response clusters, although some direct quotes are recorded.

A feeling for history pervades many of the comments. Some callers indicate that people had no idea such a thing had ever happened. There is a stress on the importance of knowing the reality, and beyond that, of learning the lessons of this period of history. It is history, one says, and the children of today should know the history of the past. Another thinks people can learn a very valuable lesson from the program.

Many of the callers literally say "thank you" to KOA and to NBC, despite the fact that some of these report the program gave them nightmares, made them feel "grim and depressed," or frightened. Nonetheless, one of these callers says it's a show that must be seen. Two callers suggest that "Holocaust" should be shown yearly, as one puts it, "to remind us from time to time what we humans can do to one another." Another viewer, who identifies himself as being non-Jewish states that "'Holocaust' shows what can happen when people disregard the rights of other human beings." One woman commends NBC for its courage in presenting the show.

The 24 negative calls on "Holocaust" are more precisely documented by the KOA switchboard. Two male callers say "Holocaust" is a hate show. A female survivor calls crying, regretting the bitter memories the show revives and wishing it weren't being shown. One woman worries that the show will cause the kind of bitterness toward Germans that Jews experience "for killing Christ." A man characterizes the show as "a numbskull special," while another woman thinks the show is "a bunch of propaganda, making all Germans look bad and all Jews look good." A woman feels her children learn enough in school about the German-Jewish (sic) War and they don't

need to be exposed to "the actual truth." One woman calls before the series begins, wondering if we'll have a series on the Bataan Death March or the POW's. She prefers that we forget the past and think more positively of the future, and she won't watch the show.

Some of the negative calls convey direct anti-Semitic or anti-Zionist statements. A man calls to say he's fed up with all the Zionism on television shows. Another, who says he's an Irish-American, indicates that he'd like to see "the other side." He wants NBC to give equal time to the (pro-PLO) movie Vanessa Redgrave financed. Some callers speak about Jewish people trying to raise money for "their causes," and one woman refers to "the Jews running NBC." She says she resents the series, and believes that they -- the Jews she says are running NBC -- "are trying to raise money for their political issues and we are being suckered into it." She says she'll write to all the sponsors on the show to express her feelings.

Responses not addressed directly to the dramatic portrayal itself are mainly critical of the nature of the commercials run with the program, or of their number. These callers recommend more discretion, better taste, fewer commercials. On other matters, commenting on the Japanese-American experience during World War II, a man who identifies himself as a German-American wants Americans to realize that "there could have been a holocaust here in the United States... There were plenty of redneck Americans that wanted to wipe (the Japanese) out," he says.

KOA-TV's programs which included "Holocaust"-related features came in for their share of praise and criticism as well. While these calls were not included in the statistical breakdown, they are worth noting. The four negative calls (one call was positive) were in response to remarks made by a Japanese-American city official on KOA's "Noonday" program. In an interview relating to "Holocaust" he drew a direct parallel between the Japanese-American relocation in World War II and the Jewish experience in Europe. Four viewers call to say that no one went through the hell that the Jewish people went through, and they feel there is no comparison.

The volume of calls to KOA is a good indicator that the intense interest in "Holocaust" reported in major population areas around the country was present in the Denver metropolitan viewing audience as well. As the KOA log notes in an entry for April 18: "A woman viewer says thank you for 'Holocaust.' It's giving her nightmares, but thank you."

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AMERICAN JEWISH COMMITTEE
609 EAST SPEER BLVD.
DENVER, COLORADO 80203

CONTACT: BETTY LANDE
778-7705: OFFICE
756-3351: HOME

FOR IMMEDIATE RELEASE

Please return

Judy, reports such as these are coming in from around the country - Warsaw.

Houston Chapter

THE AMERICAN JEWISH COMMITTEE

1011 FIRST NATIONAL LIFE BLDG. • HOUSTON, TEXAS • 77002 • 228-0150
3930 Kirby, Suite 390 77098 . 524-1133

cc: Will Katz
Marc Tanenbaum
Ira Silverman
Milton Tobian

date April 26, 1978
to Harold Applebaum
from Mark Goodfriend
subject Holocaust

Our efforts in giving HOLOCAUST an increased viewing audience among the Jewish and non-Jewish communities was accomplished in several ways. Our joint effort with a special committee of the CRC was directed at having groups from synagogues and churches meet on one of the evenings for discussion of the program. In addition, we requested each of our chapter members to invite some of their non-Jewish friends into their homes to view and discuss the program.

Several congregations responded to our request for an interreligious viewing. Members of the clergy were asked to give sermons on the topic of the HOLOCAUST, and from all indications, the response was a good one.

The local NBC affiliate was most cooperative in setting up pre-screening for Jewish communal leaders. With the help of one of our members, Seymour Cohen who is also chairman of the CRC, we were able to obtain - at no cost - 10,000 study guides for distribution in the city. News items relating to the program are enclosed. On the whole, they were very supportive of the program.

Our chapter distributed the NBC Study Guide to the following groups:

- 1) the members of the Interfaith Sponsoring Committee
- 2) eight surrounding public school systems
- 3) national coordinators of the Panel of American Women
- 4) fifty area Texas State Teachers Association coordinators
- 5) the entire YWCA Board
- 6) public libraries
- 7) two synagogues
- 8) and of course, all Chapter members

This office distributed a total of 5,000 guides to the above groups

In terms of future programming, I have discussed with the Curriculum Coordinators of the school districts that received our Study Guides, the fact that AJC would be available as a resource group on the subject of the HOLOCAUST. As a result of contacts made with the Curriculum Coordinators, we are looking forward to working with teachers this summer during their in-service training sessions.

The overall response following the showing of HOLOCAUST has been favorable and has succeeded in informing a large segment of the high school and adult community on this period in history.

I will keep you informed as to any further developments that arise as a direct result of the showing of HOLOCAUST.

Regards,



April 13 1978 Jewish Herald Voice

The HOLOCAUST

Beginning Sunday evening

From Page One

Beginning Sunday evening
Channel 2 KPRC TV

The CRC Community Project on "Holocaust," organized in March to work with the upcoming NBC broadcast to gain inter-religious dialogue and education on the Holocaust, has met with a great deal of success, according to Seymour Cohen, Chairman of the

Community Relations Committee of the Jewish Federation of Greater Houston.

The project has been chaired by Ruth Lack and is primarily made-up of representatives from

(Continued on Page Six)

the Houston area synagogues with the assistance of the Anti-Defamation League of B'nai B'rith, Southwest Region, and the Houston area American Jewish Committee.

Begun in March, with the support of congregation rabbis and presidents, the project has urged synagogues to take the lead in inviting the leadership of neighboring churches to share in the viewing of the NBC series. Through such discussion and dialogue, future cooperation can be established in extending Holocaust education and a better understanding of the theological and sociological implications of the Holocaust upon American society.

Synagogue activity ranges from

inter-religious discussions, to joint viewings for both adults and youth groups.

With the cooperation of the Houston Rabbinical Association and the National Conference of Christian and Jews, a letter signed by Houston religious leaders requesting area ministers to make appropriate sermons in their churches, was distributed to 1200 ministers in the Houston metropolitan area. A copy of a viewing study guide prepared by the National Council of Churches was included in the mailing.

In addition, the NBC study guide on the series, written for junior and senior high school use, with the cooperation of the American Jewish Committee, has been distributed to Houston area schools. The participation of the ADL and AJC was instrumental in carrying out this portion of the project.

In reviewing the success of community cooperation on the project, Seymour Cohen noted that KPRC TV-2, the NBC affiliate in Houston, was particularly helpful to the CRC project. The station provided 10,000 study guides for wide area distribution and arranged for a special screening of a portion of the series for members of the community.

Copies of the NBC "A Viewer's Guide To Holocaust" are available free of charge from the Community Relations Committee of the Jewish Federation of Greater Houston. For additional information contact Martin Karp, Community Relations Director, 729-1227.

Houston Post April 14 1978

'Holocaust': tells of lives and deaths

By C.W. SKIPPER
Post Television Editor

Now NBC is playing its biggie, *Holocaust*, which should do much better than the ratings flop *King*, for which the network had such high hopes.

Holocaust tells the story of the murder of six million Jews by the Nazis, as seen in the lives — and deaths — of two German families.

First is the Weiss family, headed by a prosperous Jewish physician, Dr. Josef Weiss (played by Fritz Weaver).

The other is the Dorf family, with the cameras focusing mostly on Erik Dorf (Michael Moriarty), the baby-faced, blank-eyed SS hatchet man. He learns early that cruelty is his passport to promotion. And if ever he should falter, his wife Marta (Deborah Norton) is there to goad him on.

HOLOCAUST WAS PLANNED as a four-night, eight-hour movie, but now, beginning Sunday, it will run a total of nine hours and 35 minutes on Channel 2: Sunday, 7-10 p.m.; Monday, 8-10:05 p.m.; Tuesday, 8-10 p.m., and Wednesday, 7:30-10 p.m.

The film was shot entirely on location in Germany and in Austria.

The principal members of the cast, in alphabetical order, are Tom Bell (as SS Lt. Col. Adolf Eichmann, who directed the Nazi destruction of the Jews), Joseph Bottoms (as Rudi Weiss), Tovah Feldshuh (as Helena Slomova), Marius Goring (as Herr Palitz), Rosemary Harris (as Berta Weiss), Anthony Haygarth (as Heinrich Muller, chief of the Gestapo), Ian Holm (as SS chief Heinrich Himmler), Lee Montague (as Uncle Sasha), Michael Moriarty, Deborah Norton, and George Rose (as Lowy).

Also, Robert Stephens (as Uncle Kurt Dorf), Meryl Streep (as Inga Helms Weiss), Sam Wanamaker (as Moses Weiss), David Warner (as Reinhard Heydrich), Fritz Weaver and James Woods (as Karl Weiss). Blanche Baker, the daughter of actress Carroll Baker and

producer-director Jack Garfein, will make her TV debut as Anna Weiss.

A NUMBER OF RELIGIOUS and educational organizations have joined NBC in the preparation of study guides. These include the National Council of Churches, the Cultural Information Service, the Anti-Defamation League of B'nai B'rith, the American Educator (The American Federation of Teachers magazine), The Teachers Guide to Television and the National Jewish Interagency Project.

KPRC-TV is issuing guides to the local Jewish community.

The *Holocaust* screenplay was written by Gerald Green, who wrote the best-selling novel *The Last Angry Man*. He also wrote other books with *Holocaust* themes: *Artists of Terzin* and *The Legion of Noble Christians*. Of his 18 books, 13 are novels.

From his TV screenplay of *Holocaust*, Green also has written an original paperback novel of that name, with more than a million now printed.

A RECORD ALBUM featuring music from the soundtrack, titled *Music From the NBC-TV Film Holocaust* will be released by RCA Records on its Red Seal label. The music was composed and conducted by Morton Gould, and was recorded in London by the National Philharmonic Orchestra.

In a film featuring the slaughter of millions of persons, during wartime, there must be violence, and there is violence in *Holocaust*. Also, as part of the degradation of the Jews, they were forced to strip before being killed, so there is necessary nudity.

Joseph Bottoms, interviewed recently in Hollywood, said, "Sex and violence are not splashed over the screen, but there has to be violence. They were dealing with a terrible, violent situation."

"Viewers seem to enjoy 'human' disasters," he said. "When I got the role, I knew nothing of the real events. But then I met many people who had lived

through them. My most emotional experience was meeting the people who had gone through those things.

"Other people on the set, of an older generation, could fathom the emotions of these things better than I. A wardrobe man really touched me. He was working very hard, wardrobing Jews and Germans. He had had pretty strong experiences. He was in the Austrian Army, forced to fight for the Germans.

"History is an educational experience for all of us.

"My role, Rudi, says he's a fighter, but he never takes anybody down. Yet it doesn't follow the Testament — exactly."

IN JANUARY, HE SAID, "We wrapped it up in November, and five editors are working on it now in New York." (To be exact, shooting began July 18 in Vienna, and concluded Nov. 17 in Berlin, near the site of the Berlin Wall.)

Bottoms, who will be 24 April 22, is single. He has four acting brothers, Timothy, 26, Sam, 22, and Ben, 17.

"I'm building an adobe house," he said. "I'm trying to build it myself."

ASKED HOW HE GOT started as an

actor, he said, "Maybe because I could miss math or English, or a test. I found out I could go out and do a play.

"I started at the Youth Theater in Santa Barbara. My youngest brother, Ben, started when he was 6 or 7. Mother had to read him his lines. Now he may be the best actor in the bunch.

14/15/78

Does it matter whether anyone remembers the holocaust?

BY ROY LARSON
© 1978, Chicago Sun-Times

According to an old song, there's "the gone time, the now time and the maybe time."

The Nazi Holocaust took place between 1933 and 1945.

Obviously, that's in "the gone time." Why not leave it there? Why not "let the dead bury the dead?" Why not, at long last "forgive and forget?"

Opinion

Those are fair questions. Logical questions. But they raise a further question: What's logical about the Holocaust? The Israeli writer Ephraim Kishon had a point: "Logic, too, went up in smoke at Auschwitz."

During the Holocaust 6 million Jews died in the Europe ruled by Hitler. Actually, they didn't just die. They were systematically slaughtered. Like animals.

Hitler was a madman. He was possessed by demons. His plans were diabolical. His logic was perverse.

Nevertheless, he rose to power in a "Christian country," a "civilized nation," a land that produced Martin Luther, Immanuel Kant and Goethe, Bach and Beethoven and Brahms.

Hitler's insane orders were carried out, Franklin Littell says, by "technically competent barbarians." Skilled technicians designed the gas chambers where Jews died in wholesale lots. Loyal bureaucrats dutifully did the paper work. Patriotic drones manned the machines that exterminated men and women and children.

True, all that happened in the long ago, the far away. In "the gone time."

But for many "the gone time" won't go away. They are the survivors of the Holocaust. Their dreams today still are haunted by memories of yesterday. Without advance warning, in the middle of an ordinary day, they experience flashbacks. The past keeps intruding on "the now time" and creates anxieties about "the maybe time."

Does it matter whether anyone remembers?

For Jews it matters greatly.

If spiritual amnesia sweeps over the Jewish people, erasing the past, the Jewish present will be vacuous and the Jewish future will be doubtful. A Jew who belongs only to the Now Generation is not a Jew. It takes but one forgetful generation to sacrifice a rich past and promising future.

But non-Jews also have a vested interest in the memory bank of the Jewish people.

The human race is immeasurably richer because Jews stubbornly have refused to become like everyone else. Their contribution to the culture of the world is distinctive and irreplaceable.

For mysterious reasons that no one can easily explain, the Jewish inheritance is one that cannot be sold; it is nontransferable. If they abandon their claim, no one else can pick it up because the Jewish tradition is not the Jewish tradition in the hands of non-Jews.

Remembering "the gone time," particularly the Holocaust, and anticipating "the maybe time," everyone in "the now time" has reason to join in a chorus that shouts, "Never again! Never another Holocaust! Never!"





"MORAL WATERSHED" — This scene from NBC-TV's historic film, Holocaust, which was nationally telecast Apr. 16-19, shows Jewish partisans fighting German troops in Russia. Rabbi Marc H. Tanenbaum, national interreligious affairs director for the American Jewish Committee, called the

television drama "potentially a moral watershed event in this country — not an entertainment nor an educational experience — it is a Kiddush ha-shem (sanctification of God's holy name)."

(RNS Photo)

Clergy lauds 'Holocaust' as new 'Roots'

By DAVID E. ANDERSON
UPI Religion Writer

The forthcoming 9½-hour television dramatization, *Holocaust*, has all the makings of being the religious television event of the year.

The program, to be presented on NBC-TV over four consecutive nights, details the monstrous story of Hitler's war against the Jews — a war that engulfed the whole world in combat, resulted in the murder of six million Jews and which still lingers on, reviving nightmare memories among Holocaust survivors as a small band of Nazis seek to march through Skokie, Ill.

The television series has been hailed not only by Jews but by mainline and evangelical Protestant, Roman Catholic and Eastern Orthodox religious leaders as among the most important religious television events ever to appear on commercial television.

The series traces the interacting lives of two fictional Berlin families, one Jewish and one Nazi, from 1935 to 1945.

Leading the way in aiding both Jews and Christians to intelligently view the program has been the Union of American Hebrew Congregations, which sees the program as a kind of Jewish *Roots* — the powerful dramatization of black history.

"Just as the dramatization (of *Roots*) stirred all of America and raised the consciousness for and about blacks, *Holocaust* is very likely to have the same impact for and about Jews," according to Albert Vorspan, UAHC vice president and director of its Commission on Social Action.

The UAHC, together with other Jewish organizations, has prepared a study guide on the series and is recommending both small interfaith living room viewings of the series as well as showings on large television screens in synagogues.

In addition, NBC-TV, in cooperation with the American Jewish Committee, has prepared its own *Viewers' Guide to Holocaust*, covering such areas as how could it happen, how did it happen, re-

sistance and armed struggle and the lesson to be learned.

The National Council of Churches' Communications Commission also has produced a study guide around the individual shows in the series.

"This series provides an excellent means for Christians and Jews to study together and to explore ways of cooperation and sharing," says Dr. William L. Weller, executive director of the office on Christian-Jewish relations of the National Council of Churches.

"The series is especially appropriate in confronting the recent rise of neo-Nazism in Europe and North America," he added.

Dr. Sterling Cary, former president of the NCC, said the series "provides much material for discussion the issue of anti-Semitism. It shows how amoral problem solvers can become immoral exponents and implementers of genocide" while the Rev. Victor Albers of the Lutheran Churchy-Missouri Synod said, "I hope that every Christian and especially every Lutheran family sees the film."

Dr. Paul Stevens, president of the Southern Baptist Convention's radio and television commission and a prominent television watchdog, called the series "a watershed in the moral and spiritual life of many of us who feel that somehow our day and generation should learn some things from the failure of the past."

Religious believers who view the series will be confronted by the theological question — some would say mystery — of evil in the world: how and why does it happen?

It is a question with no easy answer.

Nor can anyone dismiss what happened in the Holocaust as a mere warp in history, never to be repeated.

Holocaust, said Frederic Brussat, "creates an occasion for Christians and Jews to come together in a common — even liturgical — act of remembrance.

"In this salutary use, the television medium may actually create a climate for renewed dialogue and understanding between Christians and Jews."

THE AMERICAN JEWISH COMMITTEE

date April 12, 1978
to Rabbi Marc Tanenbaum
from Shula Bahat
subject "Holocaust" -- Use of the NBC Series by AJC

I was enlightened by our discussion on the public impact, value and significance of the "Holocaust" presentation on TV.

I am pleased that we share the recognition that this series should stimulate a long-term educational activity on the various aspects of the Holocaust and that the NBC series could become a meaningful and integral component of AJC chapter membership education activities.

The NBC mini-series indicates the need for continued understanding and knowledge of the Holocaust events, the impact of the Holocaust on Jewish identity, the relations between the Holocaust and the creation of the State of Israel and the commitment of American Jewry and the American public to its survival, the fight for human rights and the importance of American concern and involvement in the status of human rights all over the world and other issues.

I would appreciate it if you could inquire if the producers of the NBC mini-series will make available video copies of the series for future use by AJC chapters.

Best regards and many thanks.



SB:fdg

cc: Will Katz
 Harold Applebaum

cc: Irving Levine
David Roth
Eugene DuBow
Harold Applebaum

memorandum

THE AMERICAN JEWISH COMMITTEE

date April 25, 1978
to Rabbi Marc Tanenbaum
from Adam Simms
subject Ethnic leadership reactions to NBC "Holocaust"

A group of leaders of Eastern European ethnic communities in Chicago convened in our offices on April 21 for a meeting of our Chapter - sponsored Helsinki Monitoring Commission, and there was a good bit of informal discussion both before and after our formal business about the NBC "Holocaust" series.

There were, of course, hurt expressions about the depiction of Poles and Ukrainians as collaborators with the Nazis. Examples of aid provided to Jews, in the form of shelter and cooperation in partisan resistance activities, were offered. Several people commented specifically that it was unfortunate that the only positive portrayal of cooperation in resistance was the story of the Sobibor rebellion, in which captured Red Army soldiers (read: Communists) were the Jews' main ally. The question posed in this regard was: Why did the program not depict the aid that Polish partisans provided and attempted to provide to the Warsaw ghetto?

Such expressions were balanced by a general feeling that the program served a positive good by driving home the point that "people cannot and should not remain silent when people are being persecuted." Comments such as this were uniformly offered in the context of identification with and recognition of Jewish suffering during the Holocaust period. But I also believe that there was another dynamic at work, related to the context of the immediate setting, and interethnic meeting oriented toward human rights. That dynamic, I suspect, is the feeling that many Americans are not sufficiently aware of and concerned with the conditions of human rights violations that their "landsmen" ~~overseas~~ currently suffer overseas.

In any event, it is interesting to see how a Jewish story, which had particularist overtones (especially in its depiction of other nationality groups), was still interpreted to have universal meaning (with reversed particularist undertones).

Best regards





"...it focuses on a central issue of human rights that has continuing importance in our day..." The Rev. Dr. Robert W. Huston, Chief Ecumenical Officer of the United Methodist Church

RELIGIOUS LEADERS PRAISE 'HOLOCAUST'

Prominent leaders of the major religious communities in the United States -- Protestant, Roman Catholic, Evangelical, Eastern Orthodox and Jewish -- have hailed NBC-TV's nine-and-a-half-hour original drama, "Holocaust," which will be presented over four consecutive nights -- Sunday, April 16 (8-11 p.m. NYT), Monday and Tuesday, April 17 and 18 (9-11 p.m. NYT), and Wednesday, April 19 (8:30-11 p.m. NYT).

Their comments were made following a recent series of special previews arranged for them by NBC and Titus Productions in cooperation with the National Conference of Catholic Bishops, the National Council of Churches, the Southern Baptist Convention and the American Jewish Committee.

Dr. Paul M. Stevens, President of the Southern Baptist Radio and Television Commission: "A watershed in the moral and spiritual life of many of us who feel that somehow our day and generation should learn some things from the failures of the past."

The Rev. Dr. W. Sterling Cary, former President of the National Council of Churches, and the Rev. Nathan H. VanderWerf, NCC's Assistant General Secretary, issued a joint statement: "A moving dramatization, based on factual history of the terrible Nazi attempt to eliminate the Jews. It is carefully and sensitively done and provides much material for discussion on the issue of anti-Semitism. It shows how amoral problem-solvers can become immoral exponents and implementers of genocide...It points out the necessity to hone our sensitivities to recognize the unthinkable and work for justice in our contemporary society."

The Rev. Dr. James R. Crumley Jr., Secretary of the Lutheran Church in America: "I found the production to be a gripping one, and I am positive that it will have a profound effect on the many millions who will see it."

The Rev. Victor G. Albers, of the Atlantic District, The Lutheran Church - Missouri Synod: "The Christian community of our land and every citizen of a country dedicated to Christian freedom and the highest human ideals ought above all to have an enormous vested interest in the message of this film...I hope that every Christian and especially every Lutheran family sees the film."

(more)

Archbishop Torkom Manoogian, Primate of the Armenian Church in North America, said that "Holocaust" recalled painfully for him the annihilation of three-fourths of the Armenian nation in 1915, and the fact that, as with the Jews, then, too, Christian nations did nothing about the massacres. He remembered that Adolf Hitler told his officers in 1937 not to have scruples of conscience about killing Jews because "who remembered what happened to the Armenians?" The Archbishop expressed the hope that "Holocaust" will "send a shiver of conscience through its viewers" and if it will, "it will have served a very great purpose in sensitizing mankind to its rampant inhumanity."

The Rev. Edward H. Flannery, Director of Continuing Education of the Clergy, Diocese of Providence, Our Lady of Providence Seminary: "An extraordinary dramatic production that should prove a landmark in socially responsible telecasting. This moving presentation gives a popular yet historically accurate insight into one of the greatest horrors of human history. NBC-TV has merited the thanks and commendation of all TV viewers."

The Rev. Dr. George J. Sheridan, Northeast Religious Director of the Southern Baptist Convention: "I was impressed with its fairness, sensitivity and dramatic power."

Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee, who served as consultant on "Holocaust" to NBC-TV and to Titus Productions, called the four programs "a monumental achievement." Rabbi Tanenbaum, who was recently designated in a poll of the nation's religion writers as one of the 10 most respected and influential religious leaders, described "Holocaust" as "an extraordinarily moving and magnificently acted production of a very powerful script on the Nazi holocaust. This superb dramatization may well do more to heighten the consciousness of millions of people in America and in other parts of the world to their moral responsibility in facing up to anti-Semitism, racism and bigotry than almost anything else done through any other medium since the collapse of the Nazi empire."

Dr. William L. Weiler, Executive Director, Office on Christian-Jewish Relations of the National Council of Churches: "The NBC 'Holocaust' drama is a faithful and sensitive presentation of Nazi destruction of the majority of European Jewry. This series provides an excellent means for Christians and Jews to study together and to explore ways of cooperation and sharing. This series is especially appropriate in confronting the recent rise of neo-Nazism in Europe and North America. The National Council of Churches urges all of its constituents to view the 'Holocaust' drama in the hope that it will promote better relations among Jews and Christians."

The Rev. Dr. Robert W. Huston, Chief Ecumenical Officer of the United Methodist Church: "It is a gripping reminder of the insidious, legal and semantic justifications the Nazis used in their attempt to exterminate all Jews. It is a superior production in acting and direction. It focuses on a central issue of human rights that has continuing importance in our day. It could be a unique chance to encourage Christians of various traditions and Jews to have discussions that could make a difference in ecumenical and interreligious relationships."

IRTS NEWSMAKER LUNCHEON
May 17, 1978

Question: What is your response to Elie Wiesel's criticism of the program especially with regard to factual accuracy?

Response by Rabbi Marc Tanenbaum:

That's a difficult and in some ways a personally painful question for me to answer because Elie Wiesel has been a friend and in many ways a moral hero to me for decades because he was one of the few messengers out of Auschwitz who was determined that the world would not repress the magnitude of that trauma which our people and the world suffered.

Nevertheless, I think that he made a very bad error in judgment. I don't want to take too much time to respond to this but I did a little checking on what impact the Holocaust scholars for whom I have great reverence and deference -- I was not a holocaust survivor -- my wife and her family were and so I approach this whole discussion with great trepidation and inhibition. I really stand in fear

and trembling before that reality. Anyone who spends an hour with someone who lived a day in Auschwitz or Bergen-Belsen simply cannot imagine the magnitude of the dehumanization that went on. But having said that, I did some checking on how many copies of books by Elie Wiesel, Lucy Dawidowicz, Norah Levin, Raul Hilberg and all of those scholars who have been writing since the end of World War II have sold in all of their forms in America. If the figure over the past 30 years or so is more than 10 million copies -- that is an awful high figure -- which is to say, that if one had to count on those serious works reaching the conscience of 220 million Americans, not to speak of nearly 4 billion people around the world, whom I believe have to face what was fundamentally being raised by the issue of Holocaust; namely, the growing callousness to human suffering throughout the world today -- if one had to count on those studies decisively heightening the consciousness of human beings so that people will stand up before that tyranny and that dehumanization, then I am afraid we would wait centuries before that kind of slow, filtering process would penetrate into human consciousness. The plain fact of the matter is

that Holocaust has reached more people in terms of confronting even some fundamental elementary data that this took place -- in this form -- in this way -- than all of the studies that have been produced up to this time by that group of scholars. I have a sense that there is almost some kind of death wish at work among some scholars who want to snatch defeat from victory.

This was an extraordinary moral watershed in the consciousness not only of America but what will be in Germany, in England, in Australia, in New Zealand and all the countries we've been talking about. And I think it is a decisive issue to raise.

Let me conclude with this. I have just come back this past February from a mission with 14 prominent American citizens -- among them James Michener, two under-secretaries of State, former president of the Export-Import Bank, an American ambassador, Bayard Rustin, and others on a fact-finding mission of Indo-Chinese refugees of Vietnamese boat people and South China Sea.

The indifference of the world to the fate of those people is a moral outrage. It cries out to heaven for a response. And

one of the reasons I am persuaded that the world is standing by while 60 percent of the Vietnamese boat people are sinking into the South China Sea is because we have learned how to stand by the Holocaust, evade it, repress it, have amnesia about it and act as if, at the very least, it is a Jewish obsession which has no meaning for anyone else. We learn one permanent, universal lesson out of the Nazi Holocaust. And that's why I put everything aside and the American Jewish Committee gave its highest priority to this as unpaid consultants -- one permanent, universal lesson -- You shall not stand idly by while the blood of your brothers and sisters cry out to you from the earth.

We have not learned that about Cambodia, where last year two to three million people have been massacred in genocide before the eyes of the earth. We are not learning it now in Uganda where 300,000 black Christians have been destroyed and you don't hear great outcries about that. We're not even learning it in Ireland, where every day dozens upon dozens of Catholics and Protestants, brothers and sisters of many of the people in this room, are being liquidated.

We have learned to conform with an incredible indifference and spectatorship of the world and that is why to me -- with all of its failings and all of the problems of commercials and all of the limitations -- Holocaust was what we would call in Jewish tradition an act of Kiddush Hashem -- it was an act of sanctification of God's holy name and I think potentially a turning point in the moral consciousness of America and in many parts of the world.



may made
F - Holocaust

MEMORANDUM

THE AMERICAN JEWISH COMMITTEE
FO-SFB

date May 17, 1978
to Harold Applebaum
from Gila Snow Rowe
subject "HOLOCAUST"

1. Comments by religious, civic and political leaders

- A. Heinz Pallasch, Deputy Consul General in San Francisco, Federal Republic of Germany (Jewish Bulletin, 5/5/78)

"...the film made me immensely sad...I cannot understand to this day why a German administration, instead of cherishing these citizens, being proud of them and honoring their great merits, sent them to death camps instead.....The "Holocaust" film absolutely confirmed my views GAINED HERE IN THE UNITED STATES (my emphasis) on our former Jewish citizens to whom I feel ever so grateful for all they did for us (spiritually and culturally) in spite of everything." But "will the film revive old traumas and open up old wounds instead, that should be healed at last? The "Holocaust" film did clearly demonstrate these imperatives: that we do need, on an international scale, more compassion, mutual assistance, and solidarity, particularly in situations where our conscience calls upon us to act."

- B. Gerard Sherry (Editorial in The Monitor (Catholic), 4/20/78)

"It must never happen in this country....We must let our Jewish brethren know that they are, this time, not alone in facing this cancerous evil of Nazism; that Christians will stand beside them in defense of their freedom to practice their religion, and their right to be rendered justice, and their right to live in peace... We are concerned that...the moral conscience of America itself must reject any and all attempts to intimidate, mock, persecute or attack any community because of religious, race or national origin."

- C. Donald McEvoy, Vice President for Program Development, National Council of Christians and Jews (at Holocaust Conference in Santa Clara)

"It's taken a generation before we could face up to the Holocaust, emotionally or intellectually....The literature which is now developing has emotionally freed people to deal with the horrors of a generation ago."

- D. In response to a Nazi demonstration at City Hall on April 15, our mayor and several supervisors arranged, for the same time, a ceremony, on the steps of the public library across the square, to mark the presentation to the library of a series of Holocaust pictures. Many public officials and leaders of the various ethnic and religious communities participated in this ceremony organized by the Mayor's Committee against Nazism. Emphasis on the "Holocaust" series which was to begin the following evening turned this meeting into a positive situation in addition to publicizing the series.
- E. At the preview screening of the series, a number of Christian clergy expressed concern that the series might arouse a guilt syndrome among American Christians. It appears from the responses which we received, that this was not only not the case, but that many Christians were quite conscious of the fact that the series was so designed as not to create a guilt syndrome.
- F. Local television critics devoted considerable attention to this series.

2. Interfaith Activity

- A. A letter and discussion guide were sent to the Presidents of the Seminaries and institutions in the Graduate Theological Union in Berkeley (sample enclosed). In addition, materials were sent to Sister Dorothy Donnelly of the Jesuit School of Theology and Dr. Edward Setchko of the Starr King School for the Ministry (Unitarian), both of whom teach courses on the Holocaust at GTU.
- B. We guided the local JCRC to encourage Christian clergy to urge that their congregants watch the series and to plan programs and sermons of relevance.
- C. Study guides were distributed to the National Conference of Christians and Jews for their circulation to appropriate churches and civic groups.
- D. Christian clergy and lay people were invited to a series of chapter discussion groups.
- E. Chapter leaders attended an interfaith preview screening.

3. Newspaper reviews and editorial comment (samples enclosed)

The series received a great deal of coverage from local television critics, in letters-to-the-editor, and through the publication of nationally syndicated columns and articles.

4. Use of the study guides in the schools

- A. The study guides were used in numerous junior and senior high schools, and both watching the series and discussing it in class were mandatory in some senior high schools.
- B. Our office distributed them to the Hebrew and religious schools via the Bureau of Jewish Education, and they were also given to individual synagogues which requested them.

5. Discussions group programs sponsored by the San Francisco Bay Area Chapter

Three discussion groups were held during the week immediately following the series, one in San Francisco, one in the East Bay, and one on the Peninsula. Approximately 125 people participated in these groups. In addition to members, we invited Christian clergy, lay people and high school students. We also invited, as resource people, interviewees in the AJC Oral History project on the adjustment of Holocaust survivors to the American experience. Other survivors came on their own, so that each group had several people contributing their first-hand experiences as well as their responses to the series.

The general consensus of opinion was that, in spite of the series' technical and commercial flaws, as assessed by people familiar with the Holocaust, the series was valuable and important for those who were unfamiliar with it. It engendered compassion and understanding and was most appropriate for young Christians, yet it did not make them feel guilty. Most people felt the series should be repeated from time to time. One participant summed it up by saying, "if 120 million people watched it, who are we to criticize commercials, acting, and historical inaccuracies?"

People were so anxious to get together and talk about the series after watching it alone or with their immediate families, that the groups took on an almost cathartic atmosphere. Although the two groups in which youngsters participated had more animated and intense discussions, all three groups were unusual in that every person present participated, and there was virtually no repetition of others' comments. People really listened to one another and responded and shared their own feelings with great sensitivity. This was a valuable product of the series. However, a few individuals felt that the presence of Christians, however anti-Nazi, was an inhibiting factor.

Finally, when asked whether there were any moments at all in the series during which they wished the film had not been broadcast, the participants said categorically "none."

To make tangible the discussion groups' activities, a letter of commendation to NBC was drafted and signed by the participants (copy enclosed).

6. Distribution of study guides (see items #2 and #4)

- A. We furnished copies to our Board Members.
- B. Copies were distributed at the Oakland School District's Multi-Ethnic Exhibit on March 30.

7. Hostile Reactions

- A. Fred Dickey, Editor, Oakland Tribune, after reading a follow-up series on anti-Semitism and the Holocaust done by one of his reporters (copy enclosed) said it was "old hat" and that too much is being done on it by the media.
- B. There were a few negative comments of the type: why do a series on six million Jews when 20 million Russians were killed? etc.
- C. A number of schools reported incidents of anti-Semitism among students. Several educators have noticed an increase in violent acts (not anti-Semitic) by students who are so inclined and have commented that the students feel that the enormity of what the Nazis did, as portrayed in the series, makes their own "meanness" less wrong in their eyes.
- D. A few Jews who did not watch the series said they felt it should not have been shown because it would cause more people to be attracted to the local Nazi groups.
- E. See letters-to-the-editor enclosed.

8. Other relevant activity

On April 20, we mailed out a letter to all our chapter members thanking them for their support of AJC and for helping make possible our involvement in the series (copy enclosed).

cc: Will Katz
Marc Tanenbaum
Ira Silverman





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May 9, 1978

Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Rabbi Tannenbaum:

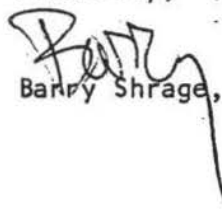
Because of my involvements with NBC's "Holocaust" TV special I am receiving a great deal of feedback from all over the country that I wanted to share with you. As you probably know, the Community Relations impact of this TV show has been truly extraordinary. Most communities, in fact, all the communities that I have had contact with felt that the program provided them with an unequalled community relations opportunity that they were able to take effective advantage of because of appropriate and effective guidance from the national level.

Throughout my involvement with this project I have been enormously impressed by your tireless and most effective "behind the scenes" work with the non-Jewish world. The strategy you described at our opening meeting turned out to be right on target and your work in securing the endorsements of the National Council of Churches and the various Catholic organizations was I think the critical factor in the success of the CR efforts connected with the program.

It was a real pleasure to have had the opportunity to work with you.

Warm regards.

Sincerely,


Barry Shrage, Project Coordinator

NATIONAL JEWISH WELFARE BOARD

Association of Jewish Community Centers and YM-YWHAs • Serving Jewish Military Families (Member, USO)

THE AMERICAN JEWISH COMMITTEE

date May 9, 1978
to Marc Tanenbaum
from Brant Coopersmith
subject

Enclosed is a copy of John Steinbruck's sermon of April 23rd. This is a rather extraordinary sermon, particularly the theological idea which he seems to be putting forward, namely that the Yellow Star of David be established "...in a status equal to the Cross as eternal signs of God's suffering love..."

If you find this sermon of some value, please make note of it when you speak to him at the time of the annual banquet.

Regards,



cc: Jim Rudin
Judy Banki
Harold Applebaum
Murray Friedman

encl.

SERMON, SUNDAY, APRIL 23, 1978

John F. Steinbruck, Pastor
Luther Place Memorial Church

Most of the nation has had a stomach full of Holocaust this past week... If it's any consolation..., better to view it in our living rooms... (relaxed in comfortable chairs)... than to have lived it. But regardless, probably the most repeated question of the week was:

"How come?"

"How could this have happened?"

The honest answering of that question is the "moral obligation of our generation"... I deeply believe that our very survival will be determined by our answer!

But first, all of us (in fact anyone who has the slightest sensitivity to his or her Baptism) may understandably be threatened by this event... Not only the integrity, but the very validity and viability of the Christian faith is called into question by the era of horrors that has again been flashed before us.

Eva Fleischner, a Christian, a Catholic theologian, tells of the time she was teaching a seminar on the Holocaust at Montclair State College... One day, after she had discussed the role of the churches in that period (or the absence of one), a Jewish student of her class asked to address a question to the Christians present:

"In the full light of what happened, how can you remain Christians?"

Because the question was asked without hostility, no one felt attacked or put on the defensive, but were willing to struggle for answers... (which differed in each case).

A little later a student, a Catholic, came to see her. He was deeply disturbed. He wanted to know about Mt. 27:25 ["His blood be upon us and our children."] And Acts 2:22-24 (that was our lesson last week), where Peter says to the Jews of Jerusalem: ["This Jesus... whom you crucified and killed by the hands of lawless men."] Or in Acts 2:36 ["All the people of Israel, then, are to know for sure that this Jesus whom you crucified, is the one God has made Lord and Messiah."] How were these texts interpreted by the early church??? Did they contribute to the development of Christian anti-Judaism that was being discussed and analyzed in class?

The student had been planning to do his paper on "the attitude of the churches during the Holocaust". ... Now he hesitated. Could a deeper investigation of this subject be a threat to his Christian faith??

With a healthy and affirmative orientation to the Bible and Judaism, the student would not have needed to ask the question... He would have understood immediately that Jesus' Biblical world was 99.44% Jewish... That it was an alive and religiously tumultuous Jewish world is to say the least. And in that context, Jesus of Nazareth was merely one voice. His itinerant group embodied one

competing perception of God among many. And under the umbrella of Semitic Israel, the family dialogue... arguments... were, to put it mildly, intense. Today's lesson is a case in point:

"Some time later, as the number of disciples kept growing, there was a quarrel between the Greek-speaking Jews and the native Jews. The Greek-speaking Jews claimed that their widows were being neglected in the daily distribution of funds." [Acts 6:1]

And it wasn't only the hellenized and native speaking Jews that were in tension; there were also the Galileans and Judeans (usually referred to in a heavy way as "the Jews"). Not to mention the desert dwelling ascetics or the wild-eyed Zealots.

Christians, is it not now morally imperative that such distinctions be made clear in our interpretation of scripture if the "good guy, bad guy" syndrome is to be avoided? ... and the immeasurably tragic charge of "deicide" put to rest? We must make clear that the Crucifixion, as with the Holocaust, involved a diverse coalition of citizens, including Jerusalem's leadership, Romans, and even a "Christian" named Judas. Not to do so results in the confusion that troubled the young student in question. And that carried to fruition, leads to disastrous consequences. It should not surprise us that Adolph Hitler was able to say to two Bishops when challenged on his racist policies: "I am doing nothing for which there is not ample religious (Christian) precedent!!!"

Perhaps, this morning, may of us feel that same fear. And I cannot give you a simple reassurance by telling you that these fears are groundless. All I can say is that years of this study of the event of the Holocaust has resulted in real crisis in my own life and faith; ... but I am still able and willing to be identified as a Christian!!! Not in the shallow or simplistic way in which I once "believed" and lived out the faith.... (having all the answers coolly and slickly coded and catalogued) ... but now more deeply conscious and profoundly mindful of "Sin" (the separation, the gap, that is in myself and in society), of systemic evil that can grip a person or a nation like the cold night of winter, and mindful of the agony, pain and struggle that will ensue as we engage the Holocaust and examine the theological and ethical impotency of the church during that era ... and today?

To be sure, it is not an easy experience. It means coming to grips with the "grim facts". Not only the "church's" history, in which we must acknowledge complicity in the crimes that were perpetrated in those horror years, but also the fact that Hitler never repudiated his "Christianity" ... or was excommunicated ... that many higher and lesser Nazi officials (including former theology students, pastors, church officials) simultaneously professed their status as "good" Christians! ... that religious and political world leadership (our own included), knowing what was going on, neither interceded nor interdicted the systemic genocidal destruction of European Jewry. Even worse, ... several Archbishops ignited the flames by issuing "pastoral letters" that repeated the deicidal charge that has historically lain so heavy upon the Jewish people, ("that they killed Christ!!").

Archbishop Kametha of Netra responded to appeals from Jewish emissaries:

"It is not just a matter of deportation. You will not die there of hunger and disease. They will slaughter all of you there, (old and young alike), women and children at once. It is the punishment you deserve for the death of our Lord and Redeemer, Jesus Christ! -- You have only one solution. Come over to our religion and I will work to annul this decree."

From there it got worse ... Words became flesh and wreaked havoc among the millions of Europe's "circumcized" -- (those who were marked with the sign of God's Covenant) ...

Christians, it's important that we understand this phenomenon. To begin with, that it was not a "phenomenon" ... but a deeply rooted infection that has coursed through the "Christian bloodstream" from the beginning...

Father Ed Flannery, who labored long and hard around the corner at the National Conference of Catholic Bishops, wrote of 23 centuries of anti-Semitism in his fine work, The Agony of the Jews, going back to Greek and Egyptian attitudes - it includes just about all of the "Church fathers":

--Justin Martyr, Hillary, Tertullian, Cyril, Gregory, Irenaeus, John of Chrysostom, Origen, Jerome, Eusebius, Augustine--

That's the church's "hall of fame"!

And this intentional evil continues to our present time, the recent Holocaust of western and eastern Europe notwithstanding!

Indeed, only a year ago, our own Christian President of the USA, teaching an adult Bible class two blocks from here, was reported to have declared: "The Jews killed Jesus." ... The President later accommodated Christian insistence for an apology in the form of a personal letter to a local pastor released to the wire services. And I wouldn't mention it again, except he has since done it again!!

Enough said... As the German poet George Buchner wrote:

"The human being is an abyss, and I turn giddy when I look down into it."

But look we must!!! Not only into the abyss of history, but I into my own soul and you into yours. That is a necessary exercise possible only under the ministrations of the Holy Spirit... And I find within myself (as St. Paul described it), "a war raging within me". ... There exists a milieu of contradictions ... That I too am an embodiment of "Fascist" drives and tendencies that result in a variety of "inhospitable" behavioral patterns... And there is in our human nature the tendency to deny others their rightful "space" and the "freedom of movement" -- to be their own unique creation (religiously, culturally, economically, and otherwise) -- that is the basic human right of every person; indeed, a "divine right"!!! Towards that end

are we not compelled to confess that there groans within us all that same "Eichmannish" presence, ... within our very Baptized person? And that given unrestrained license, would know no limits in its demonic capacity:

"Go ahead, Steinbruck, shoot ... try ten... it makes a hundred easier... after a thousand you stop counting. After all, they are vermin, parasites, Impure, Imperfect, polluting our race, a contradiction to our selves -- they are not persons at all!!!

And so it goes... Even as the Holocaust was being shown, the religious news carried the story of a major "Lutheran" denomination announcing a special campaign to "convert" Jews to Christianity... And they did so with a document that is replete with all the caricatures and stereotypes of Jews ... (a luxuriating Jew on a golf course, a Jew with piles of \$10 bills...), and this "evangelistic" slop will be fed to Christian congregations...

Their only apology when pressed to justify this evil purpose was that they also intend to target on: "Mormons, Jehovah's Witnesses, other cults, blind, deaf, Hispanics, etc."

Can you believe it? You see how easy it is for that strange "arrogance" to slip in and take over; and to mislead us into thinking that it was ever God's intention to "Christianize" the world... Well, that is not God's goal. It is our ambition; our peculiar Western obsession to remake the world "in our image" ... And not only does such conquest-oriented "evangelism" border on the barbaric; it is "idolatrous"!!!

Our true "reason for being", says Dr. Krister Stendahl, who teaches at Harvard, N.T.-Matthew, etc.; "is simply to witness"!! (and not, incidentally, to be a "witnessing minority"). And the effect of that witness is in God's hands; our job is simply to be faithful. That is why Jesus uses "minority" language when he speaks: "You are the salt of the earth." "You are the light of the world." [Mt. 5:14] ... These are Hebrew religious concepts that Jesus inherited and embodied. And in witnessing, as Is. 49:6, "Be ye a light to the nations" ... Jesus; and John 8:12, "I am the light of the world" indicate, we are to "live out the Gospel" ... In a word, it means "kiddush Hashem"; to bear witness amidst the idolatries of the world, even to martyrdom; to exemplify; to manifest the difference faith in God makes ...

A most moving example of this happened on a live television program last Friday morning following the last sequence of the Holocaust. A group of Jews and Christians, blacks and whites, young and old, were in the studio to discuss and reflect on the drama-documentary of "two families". A young German exchange student stood up shaken and in tears, pleading that "his people weren't the only ones; that many were ignorant or innocent; and Germany has changed; "is hoping for a new future". At that point, a survivor of the death camps stood up, who (having experienced Thieresenstadt, Auschwitz, and Buchenwald, in which he lost 7 of 9 brothers and sisters), verbally embraced and comforted the boy. He pleaded that hatred of the German people would be a betrayal of the dead... That if the Holocaust teaches anything it is the absolute need to affirm all people and to celebrate human diversity in all categories.

Christians, that moment of acceptance and reconciliation was warming, illuminating and brilliant in the "Light" it gave to all in the room, and to all who were viewing... That from the ashes of Auschwitz could blossom a people wearing the Yellow Star of David, transforming this symbol of death and forever establishing it in a status equal to the Cross as eternal signs of God's suffering love ... it makes clear to Christians what should have been understood from the year one; namely, Judaism is a faith that not only is viable and has its own integrity and completeness, but whose survival is essential to us all and is to be affirmed irrevocably by every Baptized one of us who names the name of Jesus.

By the way, a number of other survivors were present in the studio at this inspired happening. They have a name for their fellowship which meets on a regular basis in Washington, D.C. ... It is the Club Shalom!!!

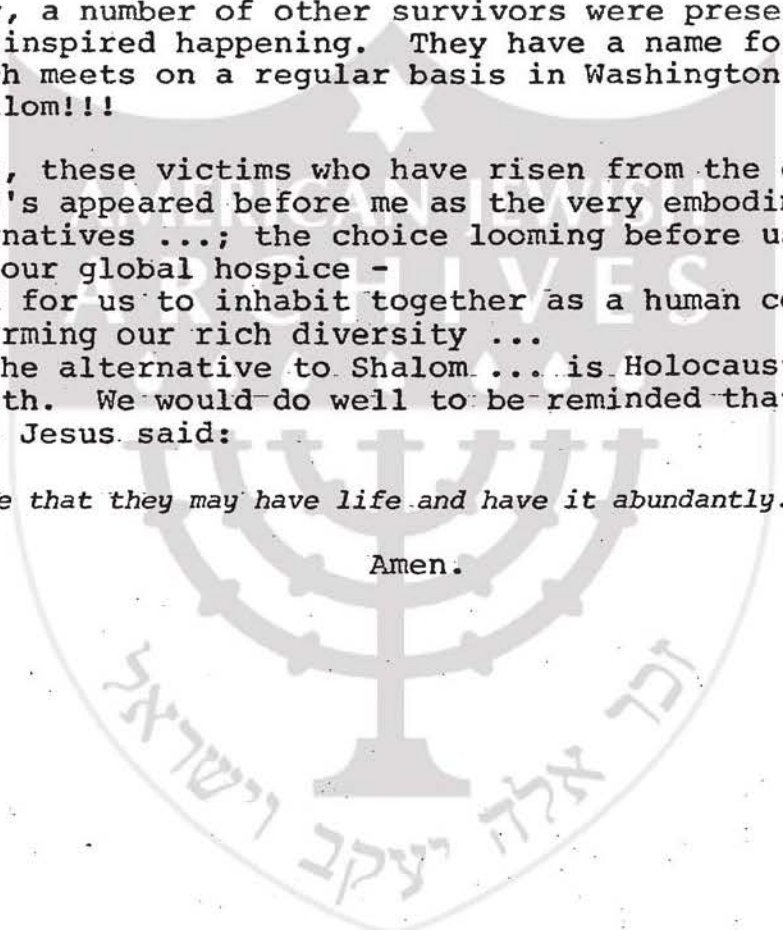
Christians, these victims who have risen from the death pits of the 30's and 40's appeared before me as the very embodiment of the religious alternatives ...; the choice looming before us. Either the earth is to be our global hospice -

created for us to inhabit together as a human community, affirming our rich diversity ...

or we die!!! The alternative to Shalom ... is Holocaust! The options are Life or death. We would do well to be reminded that in his own choosing, Rabbi Jesus said:

"I came that they may have life and have it abundantly." [John 10:10]

Amen.



**COMMUNITY RELATIONS COMMITTEE OF THE
UNITED JEWISH FEDERATION OF GREATER PITTSBURGH**

234 McKee Place • Pittsburgh, Pa. 15213 • 681-8000

MEMORANDUM

March 16, 1978

TO: JOEL OLLANDER

FROM: CAROL B. HIRSCH, COMMUNITY RELATIONS ASSOCIATE

RE: NBC HOLOCAUST PROGRAM

Our office has been working closely with the Jewish Community Center, The Jewish Chronicle and WIIC our local NBC affiliate to ensure that the best possible use will be made of the programming, and that it will be viewed by the maximum audience.

To that end we have undertaken the following steps:

1. Letters were sent to all Jewish organizations asking them not to schedule meetings during the broadcasts and to encourage their members to view them.
2. Letters and study guides (NBC) will be sent by WIIC to all public, private and parochial schools (we have provided both the text of the letter and mailing list).
3. The WIIC letters will be followed by a mailing from us informing Jewish schools (day schools and Temple/Synagogue related schools) of the availability of the JWB program guide. We will include one copy of the guide with the letter.
4. WIIC will send invitations to a screening to be held during the week of April 2. (We made up the list of approximately 150 ethnic, political and religious leaders.
5. We are in communication with the local office of the National Conference of Christians and Jews to ensure their maximum involvement in the promotion of the show and in stimulating discussion groups.
6. Church groups such as Christian Associates (Pittsburgh's Council of Churches, which includes the Catholic Diocese) have agreed to put "Holocaust" program information and dates in their bulletins.
7. Leaders for discussions after the program airs are being trained.
8. Publicity will be posted in central locations downtown.

9. The Chronicle will include the special ADL "Record" section in its April 14 edition (circulation 12,500 households). The Union National Bank, has not only underwritten the cost of the Chronicle distribution but will also have copies available at its numerous branches. Additionally, the CRC will be provided with 2,000 copies for its own use.
10. Special articles on the Holocaust - its theological implications and significance for today will be published in the Chronicle's special Holocaust issue of April 14 to supplement the "Record". David Shannon, Dean of the Pittsburgh Theological Seminary will author one of the articles and a Jewish scholar will pen the other.
11. Local book stores have been approached to feature a display of the Bantam edition of The Holocaust and record stores will likewise display the LP album of the soundtrack.
12. Buz Berger, co-producer of "The Holocaust" will be our guest on April 26. He will be exposed to a media Blitz including a local TV version of the today show interviews with the TV editors of our two daily newspapers, lunch with distinguished clergy; Carnegie Mellon University and/or University of Pittsburgh drama or media departments. In the evening he will address the Jewish community.

cc: All full time CRC directors

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Greater Pittsburgh Rabbinic Fellowship
Jewish Labor Committee
Jewish War Veterans
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Pittsburgh Section
Pittsburgh Conference of Jewish
Women's Organizations

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The Jewish Community Relations Bureau
25 East 12th Kansas City, Mo. 64106

To; Presidents, Kansas City Jewish Organizations
All Rabbis
Other Interested Leaders

From: Jerome T. Wolf, Chairperson

Date: March 1, 1978

Subject: Plans for NBC's "Holocaust"

As we reported previously, NBC's "Holocaust" will be aired in Kansas City on WDAF-TV (Channel 4) on:

Sunday, April 16 - 7:00 p.m. to 10:00 p.m.
Monday, April 17 - 8:00 p.m. to 10:00 p.m.
Tuesday, April 18 - 8:00 p.m. to 10:00 p.m.
Wednesday, April 19 - 8:00 p.m. to 10:00 p.m.

We are seeking your cooperation so that every Jewish family in Kansas City will:

1. View the program
2. Read materials on the Holocaust associated with the program
3. Attend the Warsaw Ghetto Memorial Service on April 16
4. Attend a Holocaust workshop on April 23

Enclosed is a report listing the plans of a number of Kansas City agencies and groups.

YOUR ORGANIZATION CAN HELP BY:

1. Promoting attendance at the Warsaw Ghetto Memorial Service April 16

All organizations are asked to send a representative to a planning meeting for the Service at 7:30 p.m. at the Jewish Community Center on March 9, 1978.

Please use your organizational bulletins to promote attendance at the Service.

2. Promote attendance at the Holocaust Workshop on Sunday evening, April 23

After viewing the program, all of us will want an opportunity to discuss the program and to share our feelings about it.

Toward this end we are sponsoring a Holocaust workshop to be held at Temple B'nai Jehudah at 7:00 p.m. on Sunday evening, April 23. The program will consist of an address by Dr. Joseph Schultz, Danciger Professor of Judaic Studies at UMKC, who will share with the community his reactions to the program.

(over)

Immediately following his remarks, everyone will have an opportunity to participate in small group discussions led by staff members of the Jewish Family and Children Services and other trained leaders.

3. Reading about the Holocaust

The Jewish Federation and the Jewish Community Relations Bureau are now working out a method whereby every Jewish family in Kansas City will receive a copy of a "Family Home Viewing Guide" especially written to be used in connection with "Holocaust." The "Guide" contains suggestions on how to prepare children for the show, and specific questions to discuss before and after each segment. Please inform your members that they will be receiving the "Guide" and that it will be very helpful in viewing the program.

In addition, all B'nai B'rith members will receive a 16-page pamphlet, "The Record," produced by ADL. This excellent piece will give additional background on the Holocaust and the T.V. program. (People who are not members of B'nai B'rith can order copies of "The Record" from any B'nai B'rith Lodge or Chapter.)

4. Promote viewing of the program

Some organizations may wish to meet together to view one or more segments of the program. If you care to do so, please contact the JCRB office and we will provide a written guide for your group discussion leader.

The majority of the Jewish community will choose to view the program at home with their families. Please use every method available to you to promote viewing.

If you have any questions or if the JCRB can be of help to your organization in pursuing the activities suggested above, please call the JCRB office at (816) 421-5808.

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SUMMARY OF AGENCY/ORGANIZATIONAL ACTIVITIES: NBC'S "HOLOCAUST"

2/23/78

Agency/Organization	Person Responsible	Activities	Suggestions from Group Members
American Jewish Congress	Chester Kaplan	Is working with KC Star to obtain a Sunday Magazine article on the Holocaust	
American Jewish Committee	Fayette Unger	Involving area libraries; displays at Corinth, Plaza, public school branch, downtown & university libraries Motivating local book stores to feature books on the Holocaust	
Anti-Defamation League of B'nai B'rith	Joe Solsky	<u>Shawnee Mission School District</u> -Full day training session for all social studies teachers -Distribution of ADL's 16-page supplement on "Holocaust" to all teachers and students -Distribution of ADL teachers' guide to all teachers <u>B'nai Brith</u> -Distribution of ADL supplement to 2,500 B'nai B'rith members	Undertake training of Catholic school social studies teachers
Center for Holocaust Remembrance	Rabbi Avraham Radzik	Will promote T.V. show on Avraham's Corner	Play recordings of Chazzans who perished in Holocaust Involve committee in T.V. programs' promotion
Hyman Brand Hebrew Academy	Rabbi Jay Fuchs	Providing a Holocaust mini-course	(over)

Agency/Organization	Person Responsible	Activities	Suggestions from Group Members
<p><u>Jewish Community Center</u></p> <p>New Americans Club</p>	Martin Gorin	Will hold Annual Warsaw Ghetto Memorial Service on April 16.	<p>Have an exhibit of survivors' memorabilia</p> <p>Consider having memorial service at facility with larger seating capacity</p>
BBYO	Rick Covitz	<p>Planning a program on April 16 prior to Memorial Service</p> <p>Will promote participation in April 23 workshop</p>	BBYO Shabbat with the Holocaust theme as a follow-up
Jewish Outreach	Hyman Sukiennik	<p>April 10, Ben Edelbaum will speak at the Center Open Forum</p> <p>"Centerpiece" will feature articles on the Holocaust and on the T.V. show</p> <p>Jewish Singles group will participate in a group viewing & discussion experience on April 16</p> <p>A one-day exhibit of Holocaust photos will be on display at the Center</p>	
Jewish Community Relations Bureau	David Goldstein	<p><u>General Community Activities</u></p> <p>-Have arranged with KC Star to:</p> <p>*Carry story about Jewish and non-Jewish activities associated with T.V. program on April 16</p> <p>*April 17 interview with a survivor</p> <p>*Reprint of Charles Gusewelle's article on his visit to Auschwitz</p> <p>-Catholic schools have agreed to assign program & have teachers trained.</p>	Should stimulate inter-faith discussions

Agency/Organization	Person Responsible	Activities	Suggestions from Group Members
Jewish Community Relations Bureau (cont'd)	David Goldstein	<ul style="list-style-type: none"> -Meeting scheduled with Bishop Sullivan to seek Pastoral letter -Metropolitan Inter-Church Agency (MICA) has appointed committee to involve Christians & promote program -Working with Channel 4 (WDAF) NBC to involve in promoting -Expanding Holocaust Speakers Bureau -Sponsoring workshop evening of April 23 with Dr. Joseph Schultz -Central location for ordering materials for general coordination -With the Jewish Federation, distributing Family Viewing Guide to entire Jewish community 	
<u>Jewish Education Council</u> Community High School	Rabbi Robert Baruch	<u>Involve Community High School</u> <ul style="list-style-type: none"> -Either school will be dismissed or parents will be invited to view program with students -Distribution of materials to students and teachers -Distribution of materials to Shawnee Mission teachers enrolled in Judaism class -Students will be encouraged to do special projects 	

Agency/Organization	Person Responsible	Activities	Suggestions from Group Members
<p><u>Jewish Education Council (cont'd)</u></p> <p>Educators' Council</p>	Hilary Lewis	<p>Will encourage family viewing</p> <p>A special teacher training session will be held</p> <p>Children will be helped to respond to questions from non-Jewish friends & classmates</p>	
Jewish Media Center	Hanalee Waller	<p>Has arranged to video-tape entire program</p> <p>Distribution of Holocaust posters</p> <p>Compilation of Holocaust bibliography</p>	<p>Rent large T.V. projector for group viewing</p> <p>Use of Rabbi Herbert Friedman's tape on Holocaust</p>
Jewish Family and Children's Service	Lee Kalik	<p>Providing staff as workshop leaders for April 23 event</p> <p>Offering use of staff to lead discussions where group viewing takes place: small family groups, Chavurot</p> <p>Organizing small groups of Russian families to view program and discuss; translating materials into Russian</p>	
Jewish Federation	Ron Heiligman	<p>Campaign leadership will participate in a group viewing session, followed by discussions</p> <p>Agency Executives will be approached to develop an in-service training program for Jewish agency personnel</p> <p>Distribution of materials being prepared by UJA</p>	<p>The Holocaust should be used as a Campaign theme</p> <p>Other Federation groups besides leadership should be involved</p>

Agency/Organization	Person Responsible	Activities	Suggestions from Group Members
Jewish Federation (cont'd)	Ron Heiligman	With the JCRB, distribution of Family Home Viewing Guide	
Kansas City Rabbinical Assn.	Rabbi Jay Fuchs	Will encourage each Rabbi and Synagogue to: -Give sermons on Holocaust and to promote program from pulpit -Organize existing synagogue groups; e.g., Brotherhoods, Sisterhoods, etc. into study groups for program -Promote viewing through synagogue bulletins & all other methods possible	
UMKC College Students	Richard Dubinsky	Promotion of program through mailings and campus publicity April 19, will sponsor a group viewing and discussion	
United Synagogue Youth	Patsy Dunn	Using Holocaust theme for CMT (Candidate Member Training) weekend April 14-16 Follow-up programming including participation in April 23 workshop	Use of Rabbi Radzik's Holocaust Simulation Use of Dr. Joseph Schultz's slide presentation

NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL

Supplementary Report
Community Action Regarding
Holocaust and NBC-TV Series
April - June, 1978

Few events in recent years have sparked as immediate or comprehensive Jewish community activity as NBC's TV airing of "Holocaust" in April. Through June 23, the NJCRAC has received reports from 100 local community agencies (including 11 non-members*) of events centering around and reactions to the series.

Among the activities reported were:

1. Circulation of study guides prepared for Jewish groups by a consortium of Jewish organizations and distribution of the NBC study guide (prepared in cooperation with the American Jewish Committee) and "The Record" (prepared by the ADL of B'nai B'rith) to local newspapers, public and parochial schools and organizations (98 communities)
2. Orientation and organization of community educators and special screenings and discussions for the general community (48 communities)
3. Work with various church and other groups to plan viewing guides, seminars, and general community events (48 communities)

In addition to activities directly related to the series, there was an intensification of such ongoing programs as:

4. Memorial (Yom Hashoa) services and programs (54 communities)
5. Special Holocaust conferences, curriculum planning committees, seminars and speakers (49 communities)

Below is an analysis of community response by the above categories.

<u>Community</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>Community</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>
Akron	x	x		x		Cincinnati	x				
Albany	x	x	x	x	x	Cleveland	x	x	x	x	x
Allentown	x			x		Columbus	x				
Atlanta	x					Connecticut	x				
Atlantic County				x		Dallas	x			x	
Baltimore	x	x	x	x	x	Dayton	x				
Bergen County N.J.	x	x	x	x	x	*Denver	x			x	
Boston	x	x	x	x	x	Des Moines	x	x	x	x	x
Bridgeport	x	x			x	Detroit	x	x	x	x	x
Brooklyn	x					Easton	x			x	
Broome County N.Y.	x	x	x	x	x	El Paso	x	x	x	x	x
Buffalo	x		x	x		Erie	x			x	
Central N.J.	x	x	x	x	x	Flint	x	x	x		x
Charleston	x	x	x	x	x	*Fort Wayne	x			x	
*Charlotte N.C.	x			x		Hartford	x			x	
Chicago	x		x			Hollywood Fla.	x	x			x

(cont.)

Community	1	2	3	4	5	Community	1	2	3	4	5
Houston	x	x	x		x	Sacramento	x	x	x	x	x
Indianapolis	x	x	x	x	x	St. Louis	x	x	x	x	x
Jacksonville	x	x	x	x	x	*Salt Lake City	x	x			x
Kansas City	x	x	x	x	x	San Antonio	x	x	x	x	x
*Lansing Mich.	x					San Diego	x	x	x	x	x
*Little Rock Ark.	x	x	x	x	x	San Francisco	x	x	x	x	x
Long Beach	x					San Jose	x				
Los Angeles	x	x	x	x	x	Savannah	x				
Louisville					x	Scranton	x	x	x	x	x
*Lower Bucks Cty. Pa.	x					Seattle	x		x	x	
Madison	x			x		Shreveport	x	x			x
*Manchester N.H.	x					Southern Maine	x				
Memphis	x	x	x	x	x	Southern N.J.	x				
Metropolitan N.J.	x	x	x		x	Springfield Ill.	x	x			x
Miami	x		x	x		Springfield Mass.	x		x		x
Minnesota	x		x	x		Stamford	x	x			x
Nashville	x					Syracuse	x	x			x
New Bedford	x		x	x		Toledo	x				
New Haven	x	x	x	x	x	Trenton	x				
New London	x		x	x		Tucson	x				
New Orleans	x					Tulsa	x	x	x	x	x
New York	x	x	x	x	x	Utica	x				
Newport News	x		x	x		Washington	x	x	x	x	x
Norfolk	x					Waterbury	x				
North Jersey	x	x	x	x	x	Wilkes-Barre	x				
Northern Middlesex						Worcester	x	x			x
County N.J.	x	x	x	x	x	Youngstown	x	x	x	x	x
Norwalk	x										
Oakland	x										
Omaha	x	x	x		x						
Orlando	x		x	x							
Peoria	x			x							
Philadelphia	x	x	x	x	x						
*Pinellas County	x										
Pittsburgh	x	x	x	x	x						
Portland Ore.	x										
*Portsmouth Va.	x										
Raritan Valley N.J.	x										
Rhode Island	x	x	x	x	x						
Richmond	x	x	x	x	x						
Rochester	x										
*Rockford Ill.	x	x			x						

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Prepared by Joan Lesko

NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

PRESS ROOM May 17-21
72ND ANNUAL MEETING
Waldorf Astoria Hotel
Park Ave. at 50 Street
New York, N.Y. 10022

VERTES SUITE
212-355-3000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

CONTACTS:
Press - Natalie Flatow
TV-Radio - Frances P. Rosenberg

FOR RELEASE AFTER 8 P.M.
WEDNESDAY, MAY 17, 1978

NEW YORK, May 17....A noted Christian theologian today questioned whether churches and universities had learned the lessons of the Holocaust -- the extermination of 6,000,000 Jews by the Nazis.

Dr. Franklin H. Littell, Chairman of the Department of Religion at Temple University and Director of the National Institute on Holocaust Studies, speaking at a meeting of the American Jewish Committee's Interreligious Affairs Commission, asked if Christian churches had "corrected the centuries-long teaching of contempt for the Jews which prepared the soil for the Holocaust."

Further, he asked, have our universities changed their teaching and community style so as to produce graduates who are both technically trained and wise?

The Commission meeting, held here at the Waldorf-Astoria, was one of a series of preliminary functions preceding the four-day 72nd Annual Meeting of the American Jewish Committee, which continues through Sunday. Miles Jaffe, Commission Chairperson, presided.

In his address, Dr. Littell pointed out that Christians faced a credibility crisis in searching for the origins of the Holocaust. They must seek the answer, he declared, to the question: "How could it happen that 6,000,000 Jews were murdered by baptized Christians in the heart of Christendom, with the leaders of the so-called Christian nations either perpetrators or spectators?"

Both Christians and Jews, he continued, must ask themselves whether modern education, especially the universities, are still graduating "persons

Richard Maass, President; Maynard I. Wishner, Chairman, Board of Governors; Morton K. Blaustein, Chairman, National Executive Council; Howard I. Friedman, Chairman, Board of Trustees
Bertram H. Gold, Executive Vice President
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CSAE 1707

long on technology and short on wisdom -- technically competent barbarians."

Dr. Littell, who has held numerous academic posts and was formerly President of Iowa Wesleyan College, pointed out that the Nazi "death camps were not built and operated by ignorant, superstitious savages somewhere off in the bush; they were planned, built and operated by well-trained products of one of the best university systems in the world. Himmler was proud of the number of Ph.D's in the officer corps of the SS (the Nazi Elite Guard). The death camps were, so to speak, planned by professors and operated at the strategic level by Ph.Ds."

Turning to the theological issues involved in Jewish survival and the creation of Israel, Dr. Littell pointed out that many Christian theologians and agencies "still break their teeth" on "the truth of Jewish survival. Jewish survival goes contrary to the superseding myth which Christian teachers have been perpetuating since the time of the gentile Church Fathers. The founding of Israel and the reunification of Jerusalem are hard for some Christians to come to terms with, precisely because they are proof positive that Jewry will survive."

"If not blinded by prejudice," he continued, "Christians would clearly see that the disappearance of the Jews is not God's will. Indeed, they might even perceive a new dimension and richness in the teaching of the themes of Crucifixion and Resurrection -- sacred mysteries too often narrowly limited to the work of Jesus of Nazareth...and now obviously appropriate in reference to the last fifty years of the history of the Jewish people."

In another address at the session, Dr. Perry Davis, Senior Special Assistant to the President of the New York City Board of Education, reported that the recent publication of a 500-page curricular guide on the Holocaust by the Board and efforts to introduce lessons on the Holocaust in high school history courses were motivated by:

- The feeling of community leaders and educators of all faiths that the Holocaust had been severely neglected by most high school history textbooks.

- The growth of "the Holocaust is a hoax" doctrine, "garbed in pseudo-academic verbiage."

- The need to add morality and a stress on basic human values to the curriculum and to the "back to basics movement in education."

Echoing the theme sounded by Dr. Littell, Dr. Davis declared that the Holocaust must be taught as a "lesson of man's inhumanity to man....Culture and universal literacy are crucial for us all but they are not enough to

bring about maturity. The Third Reich was a perfect example of culture and advanced technology devoid of morality and perverted for the purposes of destruction."

Pointing out that the New York City public school system was 70 per cent non-white in its student makeup, Dr. Davis declared that "the Holocaust must be portrayed for what it really was -- an attempt to annihilate the Jews as a people but, at the same time, the ultimate act of racism directed at all of humanity."

Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee who served as consultant to NBC's recent production of "Holocaust," told the meeting that "based on reports from communities throughout the United States, it is evident that the program, which reached 120,000,000 Americans, the vast majority of whom were Christian, constituted an unprecedented breakthrough of the barrier of ignorance, amnesia, or willful repression or escapism from facing the central moral challenge that the Nazi genocide of 6,000,000 Jews represents to Western Christian civilization.

"For millions of Americans and other people in the world community, the Nazi Holocaust has been perceived by far too many as a 'Jewish obsession.' In a world in which two or three million Cambodians have been massacred in the past 18 months; in which 300,000 Black Christians in Uganda have been butchered by President Idi Amin; in which 40,000 Lebanese Moslems and Christians have destroyed each other; and in which there is daily murder of Catholics and Protestants in Northern Ireland, these acts of destruction make it clear that the Nazi experience, while specific and unique to the Jewish people, is implicit with lessons for all the peoples of the earth."

Rabbi Tanenbaum stressed that the "Jewish people have learned a permanent lesson from the Nazi genocide. It is a lesson that the whole human family must begin to learn now if the world is to survive, namely, you shall not stand idly by while the blood of your brothers and sisters cry out to you from the earth."

The American Jewish Committee official announced that its Interreligious Affairs Department would hold a series of seminars in all parts of the country in the next three years involving key leadership from the Protestant, Catholic, Evangelical, Greek Orthodox, Black Christian and Jewish communities. The seminars will use video cassettes of the "Holocaust" program and the NBC Viewers Guide for the series, which was prepared by the American Jewish Committee in cooperation with the National Education Association, as a means of gaining basic information and insight into the Nazi period. The study sessions will explore the implications of the Nazi destruction of human life to try to find ways of coping with the manifestations of terrorism and violence in the world today.

At the session, announcement was made of the recent publication by the American Jewish Committee of a brochure on "Teaching About the Holocaust." The booklet contains guidelines on how best to promote the introduction of Holocaust studies in intermediate and secondary school curricula.

The brochure was prepared by the American Jewish Committee's Interdepartmental Task Force on Holocaust Studies, of which Ann F. Kaufman, of Scarsdale, is Chairperson. It was written by Marilyn Braveman, AJC National Education Director.

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

5/12/78
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NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

PRESS ROOM May 17-21
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FOR RELEASE AFTER 8 P.M.
THURSDAY, MAY 18, 1978

NEW YORK, May 18....The success of "Holocaust" on a commercial network is a sign of television's increasing maturity, and indicates that "high purpose, superb craftsmanship and huge popularity are not mutually exclusive" in the medium.

This judgment was offered by Herbert S. Schlosser, President of the National Broadcasting Company, as he accepted the American Jewish Committee's Mass Media Award at the organization's 72nd Annual Dinner at the Waldorf-Astoria Hotel here tonight, part of the agency's Annual Meeting that continues through Sunday.

The award was presented to NBC, which carried the four-program "Holocaust" series, and to Titus Productions, which produced it. The citation to NBC commended the network for "the historic contribution of the television dramatization 'Holocaust' toward increased understanding of the meaning of the Nazi Holocaust for all people." Titus Productions was honored for "their commitment to human dignity and their artistic achievement."

The award was made by Maynard I. Wishner of Chicago, Chairman of AJC's Board of Governors.

In accepting the award, Mr. Schlosser answered critics who have contended that the "Holocaust" series, dealing with sensitive subject matter, should not have been interspersed with commercial announcements.

"This criticism," the NBC executive declared, "leads to a curious paradox. It suggests that no serious, highly sensitive television drama should be supported by advertising....If the finest in television is to be denied the

- more -

advertising support that is needed for these enormously costly programs, the likely result would be fewer searching, ambitious and serious productions, and more and more escapist entertainment."

Mr. Schlosser pointed out that advertiser-supported television had long been a target for critics of mass-appeal entertainment. The success of "Holocaust", however, "bears strong witness that good writing, careful production, skilled direction and fine performances can result in an outstanding program -- on commercial television just as on non-commercial."

The NBC executive noted that "Holocaust" was one of the most popular programs ever aired, having reached a total of 120,000,000 viewers. The program has "made its mark -- for the good -- on American society, as few television programs have done," he declared. "The lesson will not be lost. I believe we can expect more achievements of this kind in the future, as television grows to greater maturity."

Mr. Schlosser also defended the program against the criticism levelled at it by those who have argued that "the realities, the horrors and the enormities of the Holocaust can never be reproduced in their full meaning; can never be understood except by those who participated in them; and can only be trivialized by television fiction."

The NBC executive admitted that "no event in history can ever be reconstructed in all its living reality. But that's not the question. The question is whether 'Holocaust' was neutral, harmful or beneficial in its educational and moral effect. On that central issue, there can be only one answer -- 'Holocaust' was not only a gripping program, but one of great moral stature."

In accepting the award for Titus Productions, Herbert S. Brodtkin, its President, declared that "Holocaust" proved that "television drama can be intelligent and creative and can also capture a large audience." The program's accomplishments "can affect our country and the world in ways that may help solve the troubling problems that beset us all. Television is a powerful tool. It is not too late to employ it properly."

The American Jewish Committee is conducting a study on how the television audience reacted to the "Holocaust" programs and how they feel about the Nazi era. First results of the nationwide sampling will be announced at a press conference Saturday, May 20, 11 A.M., in the Vertes Suite, Waldorf-Astoria Hotel.

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.



Mort Garmon
nego

FROM THE AMERICAN JEWISH COMMITTEE

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WILLIAM A. GRALNICK
Southeast Regional Director

STEVEN H. NATURMAN
Assistant Area Director

FOR RELEASE: Immediately

Twenty four years after the liberation of Dachau a Roman Catholic Priest led a relief convoy into the death camp. It was comprised of more than 50 medical personnel, food and medical supplies, gasoline and materials. The Priest was Monsignor Walter S. Carroll. How he pulled it off is part of a remarkable life revealed by his chronicler Professor George R. Kemon Visiting Professor of Humanities at Miami's Biscayne College. Kemon made this disclosure at a meeting co-sponsored by the American Jewish Committee and the National Council of Christians and Jews. It was the first public disclosure of Carroll's Holocaust relief role.

At the request of His Excellency Archbishop Edward A. McCarthy Kemon is writing about the secret life of Carroll as revealed by his diaries now in Kemon's possession. Msgr. Carroll, one of three brothers one of whom, Coleman, was the first Archbishop of Miami, was but one of three Americans who served in the Vatican's Secretariat of State. They were then Msgr., later Cardinal Francis Spellman and Archbishop Joseph P. Hurley of Cleveland. The brilliant Carroll became the personal emissary of Pope Pius XII with unique security clearance and extraordinary power. His diaries shed light on many heretofore cloudy and sometimes hotly debated issues. Not the least of these is the position of the Vatican concerning the Holocaust.

Citing Israeli sources including Pincus Lapide, Prof. Kemon says the Vatican was responsible for saving 850,000 or more Jews, "more than all other religious groups and relief organizations combined". Extrapolating from the diaries and personal interviews Kemon says this work had the blessing of the Pontiff and was carried out by a network loosely organized and supervised by Msgr. Carroll. Kemon cited the thousands of Jews hidden in Church buildings including the Vatican itself. He told the story of the more than 40,000 Jews who passed through the caves of San Giovanni, a catacomb-like arrangement beneath North American College and within a

whistle of a Nazi depot. Here families received at least one hot meal a day, served some 8 feet below the ground. Kemon said documented appeals for silence to the Pontiff by Italian Jewry and adhered to by His Holiness have caused an incorrect picture to emerge. Pius in fact gave his considerable family inheritance over to the relief work.

Walter Carroll had the ear of Germans, Italians, French and Americans. He is credited with resolving thorny POW problems in North Africa and as the personal representative of General Eisenhower paving the way for the surrender of Rome. He worked closely with Generals Mark Clark and George Patton. Oftentimes he reported directly to President Roosevelt. At one point he was hospitalized for 21 weeks. He had so many Generals and Cardinals visiting him that the hospital staff was constantly on inspection alert. Kemon said he suspects the Doctors restricted Carroll's visitors more for the staff's mental health than for Carroll's physical health.

In one of truly mystical quirks of fate, Carroll died almost immediately after he returned to the states. He entered the hospital, the next day fell into a coma and was dead in ten minutes. He was a priest for 15 years. Kemon said his death brought an avalanche of recognition from heads of state including Harry S. Truman, the Vatican, and the Generals of the world. His work done, Walter F. Carroll slipped from this life into his next. Of Carroll, Kemon says, "Msgr. Carroll lived to perform this work for Holy Father and his G-d and all mankind and on its completion laid down and died."

INSTITUTE ON PLURALISM AND GROUP IDENTITY

of

The American Jewish Committee

FROM: DAVID G. ROTH
Midwest Director

TO: Mare Tannenbaum

DATE: 6.12.78



55 East Jackson Blvd., Suite 1880, Chicago, Ill. 60604
(312) 663-5400

Rabbi asks Jews and Christians: Unite for rights

By Jack Houston

Religion editor

A PROMINENT American rabbi has called on Christians and Jews to band in a "community of consciousness" in behalf of human rights.

This bond is "supremely important" when it applies to the proposed Nazi march in Skokie as well as elsewhere in the world, he said.

Human rights is the one issue at the top of the world's agenda, said Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee. He spoke last week at the Chicago chapter's annual meeting.

Jews and Christians must focus on the human rights issue "if what we say on Sabbath and Sunday is not just piety, if we believe every life is in the image of God, with infinite worth and value."

IF THE NAZIS DO march in Skokie, he said, "not just thousands of Jews must countermarch, but everyone."

"Survival depends on everyone caring and being present when others suffer," he said.

"Never again will we go like sheep to the slaughter. Never again will we stand by idly while the blood of our brothers and sisters cries out from the earth."

Rabbi Tanenbaum spoke at a luncheon attended by many religious and civic leaders from the Chicago area, both Jewish and Christian. He reminded them that nearly 6 million Christians also perished in Nazi prison camps during World War II.

"We must help our Christian friends to understand that Nazism is perilous. Why is this such an obsession with Jews? Why can't Jews forgive and forget [the Holocaust]? Perhaps we will begin to forget when Christians begin to remember," he said.

"We've learned an insight that must be learned by others if there is any chance for the 21st Century."

RABBI TANENBAUM also referred to the need to reach out for human rights in terms of nuclear disarmament, the plight of the Vietnamese boat people, Catholics in Northern Ireland, Christians in Uganda, and Baptists in the Soviet Union.

"The community today must face the epidemic of callousness toward human suffering," he said.

The rabbi was a member of the International Rescue Committee that visited Southeast Asia last February to assess the plight of the boat people.

"Each month since 1975," he said, "between 1,500 and 2,500 boat people seeking freedom from Hanoi leave in their leaky boats to cross the China Sea, 40 to 60 per cent of them sinking before the eyes of the world — and the world stands by in silence."

During the last two years, "thousands [of boat people] have perished before the silence of the world." He told of meeting one family with 15 children that took four weeks in crossing the sea.

"They had no food or water the last week. They ate seaweed and drank brine. They watched as 20 merchant ships passed by, their crews watching to see if they'd sink." None picked them up, because they were warned not to if they wanted to unload their cargoes in Singapore, he said.



INSTITUTE ON PLURALISM AND GROUP IDENTITY

55 East Jackson Boulevard, Suite 1880, Chicago, Illinois 60604 · (312) 663-5400

DAVID G. ROTH, *Midwest Director*

June 12, 1978

Dear Marc;

I wanted to tell you how much I enjoyed your presentation to the Chicago Chapter, but when I saw the word "enjoyed" it seemed hackneyed. And then it dawned on me that the only appropriate thing to say is thank you.



David

JUL 31 1978

Jewish Community Relations Council

ROOM 212, 730 EAST VINE ST.
SPRINGFIELD, ILL. 62703
PHONE 528-3446

MEMBER ORGANIZATIONS

ANTI DEFAMATION LEAGUE
EMES LODGE, BNAI BRITH
SPRINGFIELD CHAPTER, HAGASSAH
SPRINGFIELD JEWISH FEDERATION
TEMPLE BRITH SHOLOM
TEMPLE BRITH SHOLOM SISTERHOOD
TEMPLE ISRAEL
TEMPLE ISRAEL SISTERHOOD

LIST OF ACTIVITIES BY J.C.R.C. ON "HOLOCAUST"

1. Arranging with District 186 Schools to have copies of the "Record" distributed to every Social Studies student in the Junior High and High Schools. Teachers in these schools were also given copies of the N.B.C. study discussion guides.
2. The same agreement was reached with the Catholic Schools and distribution of materials was made to them.
3. A panel television show in prime time was developed by Richard Damashek and the participants were Rabbi Barry Marks of Temple Israel, Reverend Howard Milkman of the First Presbyterian Church and Father Charles Olshefsky, Rector of the Diocesan Seminary. Moderator was Professor Edward Cell of Sangamon State University.
4. Rabbi Fischhoff arranged for a one hour Holocaust discussion on station W.S.S.R.
5. The Illinois Times had a large article on the Holocaust with an interview with Mr. Paul Weil of Pittsfield who is a concentration camp survivor.
6. The committee had input into the proclamation by Governor Thompson declaring Holocaust week in Illinois.
7. The J.C.R.C. sponsored a meeting for the Jewish community which was conducted by Rabbi Fischhoff and gave people an opportunity to discuss their feelings after watching the 9½ hour t.v. show.
8. The committee obtained copies of National Council of Churches publication on the program and these were sent to 40 members of the local Christian clergy along with a personal letter from Rabbi Marks, who requested that they urge the members of their congregations to watch the show. As a result of these letters, Rabbi Marks has received many calls.
9. Dr. Stephen Stone was interviewed by Bruce Bagg of WTAX and his interview was broadcast 3 mornings before and during the time of the television program.
10. Copies of the "Record" were distributed in quantity to the public library and Sangamon State University library.

*How do we build on these relationships for
other CR agenda.*

memorandum

THE AMERICAN JEWISH COMMITTEE

date July 10, 1978
to Marc Tanenbaum
from Karen Osborne
subject Attached Article

I thought you would be interested in seeing
Jim Franklin's Holocaust article.

KLO:s
enc.



[start]

Original documents
faded and/or illegible



Guide to features	
ARTS/FILMS.....13	ECONOMY.....29
BRIDGE.....38	EDITORIALS.....18
CLASSIFIED 39-52, 50	HOROSCOPE.....36
COMICS.....30	LIVING.....33
CROSSWORD.....30	SPORTS.....21
DEATH NOTICES.....16	TV/RADIO.....31

Food Pages 53-64

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As 6 million died there, what happened here?

This is the first in a series of articles examining prejudice in America.

By James L. Franklin
Globe Staff

What happened here while 6 million died?

That's the question that haunts students of the Holocaust—the wanton murder of European Jews before and during World War II.

The Holocaust has become a popular subject at American colleges and high schools. One estimate says 700 colleges offer courses on the subject, a figure that may even be too low.

"There's a Holocaust craze today,"

one expert said at a recent conference at Brandeis University.

NBC's television series on the Holocaust focused attention on the German crime, but there are questions the series didn't answer.

There is no shortage of current debate over ethnic questions.

The issue of racial quotas and restrictions has been raised again by the decision allowing Allan Bakke into medical school. Jewish spokesmen have focused on immigration of Russian Jews, the role of Arab power and oil in the Mideast, and divisions in this country's civil rights movement between Jews and blacks.

But even the Nazi issue is still with us. Should American Nazis be allowed to conduct a hate march in Skokie, Ill., a city with many survivors of the Nazi devastation? (The Supreme Court has cleared the way for the march although Nazi leaders say they now plan to shift the demonstration to Chicago's Marquette Park on July 9.) Not only do Americans wonder how Germans could have let Nazis take power in the 1930s, but they question whether Nazis today should be permitted to use the right of free assembly.

It is questions and issues like these that Americans are beginning to face. And one that still lingers is: Do Ameri-

cans share in the guilt of those Nazi murders?

The scene: a street corner in the Jewish section of a large city.

Police, arriving at the scene of a melee, arrest a Jewish youth, Harvey Blaustein, 16, who is surrounded by a large group of youths who have been threatening him.

A second Jewish youth, Jacob Hodus, 17, is arrested when he protests the arrest of his friends.

Although as many as 20 more uniformed officers and an undetermined number of plainclothes police arrive at the scene about this time, the crowd

that has been threatening Blaustein (estimated at 20 to 30 persons) is dispersed with no other arrests than two younger Jewish bystanders, who are never identified.

Blaustein and Hodus are convicted of disturbing the peace. The district court dismisses complaints that they had been beaten by police despite statements by witnesses and testimony from Hodus's physician that he had been badly beaten "by a rod or rubber hose."

The time: fall, 1943.

The place: not Nazi-occupied Europe, but a section of Dorchester in Boston which was then predominantly Jewish.

It was one of many anti-Semitic incidents in Boston during World War II, including assaults on children as young as 12, attacks on Jewish-owned small businesses and the desecration of Jewish cemeteries.

Ironically, anti-Semitic violence reached its height here as the first reports of the Nazis' large-scale extermination of Jews began to filter in from Germany's "Fortress Europe" to gather dust on the desks of American officials.

As a result of protests by Boston's Jewish community and reporting by the aggressively liberal New York daily newspaper, "PM," Massachusetts HOLOCAUST, Page 8

What did we do during Holocaust?

★HOLOCAUST

Continued from Page 1

Gov. Leavitt Saltanstell appointed a new police commissioner for Boston and ordered increased patrols to reduce the violence. An interfaith committee was appointed to combat the causes of the anti-Semitic incidents. The state's attorney general, Robert T. Bushnell, stepped into the Blumstein-Hodus case when their conviction was appealed and ordered that prosecution be halted because of obvious police abuse.

But the incidents didn't stop that early—evidence that anti-Semitism had found a home with too many Americans.

Robert Segal, director of Boston's Jewish Community Council from 1944 to 1971, said: "Boston was one of the chief germinating centers for the spread of Nazi propaganda."

Contemporary accounts tell of the distribution of the Nazis' anti-Semitic propaganda at places like the Charlestown Navy Yard. Nazi films were shown publicly in Boston before Pearl Harbor, Segal said. "I can't prove they were shown privately after that, but..."

Rev. Charles E. Coughlin, the Catholic priest known for his anti-Semitic radio broadcasts in the 1930s and 1940s, said "Boston contributed more to his program than any other American city," Segal said.

Fr. Coughlin, who claimed a national radio audience of 30 to 40 million persons, gained notoriety by saying that Jews brought Nazi persecution on themselves by their support of Communism.

Although he denied that he was anti-Semitic or pro-Nazi, saying a distinction must be made between "the good Jew and the guilty Jew," he also said, "It is evidence that Jewry is silent on communism and is reluctant to oppose it... There is the question of so-called anti-Semitism, which is really anti-Communism."

Why didn't Americans react more strongly to the reports of German discrimination, persecution like the Kristallnacht (when thousands of Jewish homes and businesses all over Germany were vandalized in a single night), imprisonment in concentration camps and finally extermination?

Franklin Littell organized the first American conference on the Holocaust, in 1970, and directs a PhD program on the Holocaust at Temple University in Philadelphia, also the nation's first.

A Methodist, Littell was active in church youth groups during the 1930s and was known in liberal Protestant circles.

"With hindsight, we can now see lots of reports of the Holocaust, but they were dismissed at the time as typical war propaganda," he said.

"Knowing (President) Roosevelt's interests and commitment to the British, churchmen as a whole dismissed the reports of Jewish persecution—not just anti-Semites but everybody," Littell said. "It's important to recover the kind of sleepwalking mentality which I shared, which we all shared in that period."

"There were some malicious, wicked, deliberate anti-Semites in the 1930s—people who were Nazis, members of the Ku Klux Klan, the German American Bund, Gerald K. Smith, Fr. Coughlin," he said. "But in people as a whole, anti-Semitism was reflected in indifference."

Kristallnacht took place in October 1938. In February 1939, US Rep. Edith Norse Rogers of Massachusetts and Sen. Robert Wagner of New York filed legislation in Congress that would have permitted 10,000 refugee children a year to enter the United States above the immigration quotas, in both 1939 and 1940.

Breckinridge Long, the wealthy Kentuckian whose money and enthusiasm brought him promi-

Continued on next page

Haven for Jewish refugees opposed by US officials

Continued from preceding page

nence in the Democratic Party, despite his lack of success at the polls, called the concern for children "an enormous psychosis." (Long had been enthusiastic about Mussolini while ambassador to Rome in the 1930s. He was replaced when he became an embarrassment to the Roosevelt Administration, but his career resumed later in the State Department, where he had charge of refugee affairs until 1944.)

Long need not have worried about the Rogers-Wagner bill bringing in "undesirables." The wife of one administration official was later quoted as saying that the trouble with the bill was "that 20,000 children would all too soon grow up into 20,000 ugly adults." No less than 69 anti-alien bills were filed in Congress as a response, including one by Rep. Stephen Pace of Georgia that provided that "every alien in the United States shall be forthwith deported." Some of these measures were supported by the American Legion, the Daughters of the American Revolution, and many special groups set up to back immigration restrictions.

The steamer St. Louis left Germany in May 1939 with 930 Jewish refugees, only to be denied landing rights in Havana, Cuba, which until then had offered a haven for a few thousand Jews until Cuban politics (only partly anti-Semitic) slammed the door on the St. Louis. The ship began a pitiful journey back across the Atlantic, trailed by US Coast Guard vessels to make sure that no attempt was made to land its human cargo at any US port. It was not the only refugee ship turned away from American shores in that period.

David Wyman, a historian at UMass-Amherst, detailed the American failure to rescue Jewish refugees in his book "Paper Walls."

"Up to Pearl Harbor, there was a definite, important possibility to save refugees from persecution and extermination in Germany," Wyman said.

"Public opinion polls found that while anti-Semitism was very high in the 1930s, it continued to rise until 1944," he said.

"There was a frightful finding that 10 percent of the people would have been willing to join a movement against the Jews and another 20 percent were willing to back it," Wyman said. "There were dozens of organizations that would have done that ... the Silver Shirts, Fr. Coughlin's followers, the Bund, but they never could get pulled together."

After Pearl Harbor there was discussion of offering a haven for refugees, but the US State Department (especially Assistant Secretary of State Breckinridge Long) was quick to suggest that there was a security

'Apathy was a greater factor in American response than anti-Semitism.'

WALTER BIERINGER,
Advisor to Truman

like of immigrants in general, were potent forces opposing rescue of Jews.

The American Jewish community was divided on the issue, with a number of leaders arguing that a large influx of Jewish immigrants would provoke a hostile reaction to all Jews in America. Jewish refugee agencies counseled Jews arriving in the United States to keep a low profile to avoid such a reaction.

Who spoke out in favor of rescue and relief? David Wyman of UMass says the American Friends Service Committee (especially Clarence Pickett; Senators Robert Wagner of New York, Guy Gillette of Iowa and Elbert Thomas of Utah), and the Unitarian Service Committee worked for rescue and relief.

There were other individuals and organizations, Wyman said, ranging from Jewish relief organizations that received generous support from the American Jewish community to government officials like US

Continued on next page

rights in Havana, Cuba, which until then had offered a haven for a few thousand Jews until Cuban politics (only partly anti-Semitic) slammed the door on the St. Louis. The ship began a pitiful journey back across the Atlantic, trailed by US Coast Guard vessels to make sure that no attempt was made to land its human cargo at any US port. It was not the only refugee ship turned away from American shores in that period.

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After Pearl Harbor there was discussion of offering haven for refugees, but the US State Department (especially Assistant Secretary of State Brackenridge Long) was quick to suggest that there was a security risk in admitting large numbers of refugees because German agents could slip through with them.

Long insisted that immigration laws be strictly enforced, despite the emergency facing Jewish Nazi occupation spread across Europe. At one point State Department regulations forbade issuance of visas to persons who had relatives in German-occupied territory.

Neville Peirce, a historian at Baruch College of the City University of New York and author of "The Politics of Rescue," is quick to describe the failure of the Roosevelt Administration to act early enough to save Jews from extermination, points out that anti-Semitism never really became an accepted part of America's conservative culture.

Jews began to win a certain amount of political acceptance in the 1930s and the number of Jews appointed to positions in the Roosevelt Administration led to fears among the President's advisers and in the Jewish community that Roosevelt's policy would be labeled a "Jew Deal," he said.

There was Peirce said, a cultural conflict between the wealthy, upper-class career men in the middle levels of the State Department who "used euphemisms like New York liberals or New York boys for Jews... the scions of the rich who didn't like pushing Jews from City College with their nerdiness, their long noses, their willingness to study hard and their lack of knowledge of Anglo-Saxon sports."

Walter M. Bieringer of Brookline, an adviser to President Harry S. Truman on refugee affairs and displaced persons commissioner in Massachusetts, suggested that apathy was a greater factor in the American response than anti-Semitism, noting that many non-Jews - Masons, Catholics and Lutherans, for instance - were persecuted by the Nazis with little public outcry in this country.

Later on in the war, the US government was pretty decent in helping people," Bieringer said. "But if we had done it in time, we could have saved millions of people."

A German policy turned from persecution to extermination of Jews, American rescue efforts became a practical impossibility.

US Jewish organizations appealed to the armed forces, as the war went on, to bomb the death camps or the railroad lines carrying thousands of persons a day to the murder factories. The pleas were rejected because such actions would "detract from the war effort."

Seymour Martin Lipset, one of the nation's leading sociologists who now is teaching at Stanford University in California, said: "Anti-Semitism undoubtedly played a role in decisions over how far the United States should act to help Jews. People in the Roosevelt Administration were aware that appearing to help Jews was a touchy political issue... they didn't want to seem to be fighting a war to save the Jews."

Anti-Semitism was not the only cause of American inaction, although it played a major, significant role. Apathy and isolationism, combined with a dis-

A fear that Holocaust may vanish from memory

Continued from preceding page

Rep. Emmanuel Celler and Interior Secretary Harold Ickes, to individuals like Ira Hirschman and James G. McDonald and to religious leaders like Rabbi Stephen Wise, Archbishop Joseph Rummel of New Orleans and George Cardinal Mundelein of Chicago.

But he observed that committees set up to aid Protestant and Catholic refugees — most of whom were converted Jews — couldn't raise enough money from Christian sources and had to be subsidized by the (Jewish) Joint Distribution Committee.

Also deserving credit, Wyman says, were the Treasury Department officials who broke the hold of Breckinridge Long and other anti-Semitic State Department officials on American rescue efforts.

Josiah E. DuBois Jr., now a lawyer in Camden, N.J., was one of the Treasury officials who gave Treasury Secretary Henry Morgenthau Jr. the ammunition needed to confront President Roosevelt with the abuses going on in the State Department.

"State Department officials not only failed to facilitate the obtaining of information concerning Hitler's plans to exterminate the Jews of Europe," he said, "but in their official capacity went so far as to surreptitiously attempt to stop the obtaining of information concerning the murder of Jewish people in Europe," DuBois said.

The charge that carried most weight was that the State Department had actually forbidden its envoy in Switzerland to pass on information about Nazi mass murders through diplomatic channels on the pretext that doing so would violate "neutral country censorship."

"There was a theme of anti-Semitism running through this," said DuBois, noting that everyone who worked on the memorandum given to Morgenthau was assumed to be a Jew by State Department officials when many of the Treasury officials, like DuBois, were Christian.

Recent public opinion polls show a vast decline in anti-Semitism since World War II. Part of the decline is attributed to the feeling of shame the Western world experienced when the evidence of the Holocaust was finally laid bare by the Allied armies in 1945.

But American anti-Semitism in the 1930s and '40s was more than indignantly and accountably cost lives.

Overt anti-Semitism is a rarity in America today. The underlying anti-Semitic attitudes have dropped off, to affect only a quarter to a third of the population, says Prof. Lipset. But the US Jewish community is highly sensitive to criticism of American support for Israel, suspecting a danger more sinister than a mere reassessment of US interests.

Some Jewish leaders see this as an overreaction.

Others see a sign of potential danger in the American public's failure to remember how our attitudes, whether anti-Semitic or merely apathetic, contributed to the toll of the Holocaust.

"Most Americans are not aware of what we did or could have done then," said Lipset. "We have no real sense that our own anti-Semitism might have played an important role in the Holocaust."

"We see ourselves only as the good guys who punished the people who did those things," he said.

David Wyman of UMass says, "There hasn't been enough coverage of the Holocaust. The whole issue hasn't really been touched in high schools and has just begun to be touched within the last five years in colleges."



PHILLIP A. SAPERIA

Support for Holocaust Classes

In your article "Holocaust Classes Create Discord" by Leonard Levitt [July 5] three points need correction. Levitt quoted Frank Trezza as having said, "Soon after the course (Holocaust teacher-training course) began, I received 10 to 12 hostile telephone calls about it. None of the callers asked what was in the course." In continuing the article Levitt stated that "Trezza said many of the calls came from members of the parish council of St. Bernard's Catholic Church in Levittown." At a recent parish council meeting it was noted that no one on the council contacted Trezza at any time with the exception of one member who had called him requesting information concerning the course content.

The statement read at the Levittown School Board was not a letter from William Reilly as your article

indicated. It was, in fact, an official statement to the Levittown School Board from St. Bernard's Parish Council. Reilly, community life chairman of the council, presented the statement to the board in the name of the parish council. The statement commended "the Levittown School Board's pioneering venture into value-charged aspects of human concern" with only a note of caution suggesting "a balanced curricular presentation" based on "appropriate consultation with competent authorities and other informed citizens."

The council's statement makes very clear how distorted is the charge of alleged anti-Semitism made against the council. The statement endorses a course on the Holocaust and condemns anti-Semitism. The council stands by the statement and its suggestions.

It should be noted that Lorraine Hopler's letter to the Levittown Tribune was a personal letter sent in her own name and not as a council member.

Rosemary Gordon, Chairman
St. Bernard's Parish Council
Levittown

MT
NEWSDAY

7-27-78

SERIES OF HISTORIC FILMS DUE IN SEPTEMBER

New York—It has been hailed as a masterpiece, the first classic movie epic, a revelation, a miracle. The film is D.W. Griffith's 1914 'The Birth of a Nation,' a story of the Civil War and Reconstruction on a massive scale.

It is the premiere presentation of FILMS OF PERSUASION, a new public television series of American and foreign films that, over a period of years, have tried to use the art of cinema to espouse a particular point of view.

Hosted by 'Time Magazine' film critic and author Richard Schickel, FILMS OF PERSUASION's premiere will be broadcast by WNET/13 New York, Monday Sept. 12, 1977, 9:00P.M. The series is also being carried by WETA/26, Washington, D.C., and KCET/28, Los Angeles.

Richard Schickel says of 'The Birth of a Nation', "There has never been a success like it in the movies before—and there haven't been many like it since."

"It is long—about two and a half hours—because Griffith wanted to show people that movies had a capacity to develop a cumulative emotional impact that had not been exploited in the short pictures he and everyone else had been making before this. There is a grand sweep to its narrative because he wanted to demonstrate his medium's unique capacity for spectacle, and because he wanted to orchestrate in a single film all the wonderful new devices he had developed for screen story-telling. Above all, he wanted to establish himself as the new medium's dominant creative force—a great man. In all this, Griffith succeeded."

The film projects the effect of the war and Reconstruction on one Southern family against the panorama of the fighting, Lee's surrender, the assassination of Lincoln and the events that followed in the South—especially the emergence of the Ku Klux Klan. In the words of Thomas Dixon (whose books, 'The Clansman' and 'The Leopard's Spot' inspired the Birth of a Nation), (The Klan)...saved the life of a people and revived the young South, writing one of the most dramatic chapters in Aryan history."

What one late critic and writer said holds: "To watch his work is like being witness to the beginning of melody, or the first conscious use of the lever or the wheel; the emergence, coordination and first eloquence of language; the birth of an art."

Mass bombing of cities ruled a war crime

GENEVA, Switz—Carpet-bombing raids on cities like those flown by allied air forces over Germany in World War I henceforth will be considered a war crime under updated Geneva warfare rules.

A rule adopted 1 June by the 110-nation diplomatic conference updates the Red Cross' 1949 warfare conventions. It defines a carpet bombing as an "indiscriminate attack affecting the civilian population or civilian objects in the knowledge that such attack will cause excessive loss of life, injury to civilians or damage to civilian objects."

The article also listed "unjustifiable delay" in repatriation of war prisoners and "practices of apartheid" and similar forms of radical discrimination during armed conflicts as grave as breaches of international humanitarian law.

An American-initiated article pledged signatories to require their military commanders to "prevent and, where necessary, to suppress and to report to competent authorities" breaches of the conventions by soldiers under their command.

A proposal that fell short of the necessary two-thirds majority stipulated that soldiers must not be prosecuted for disobedience if the orders they refuse to carry out would constitute war crimes.

Thirty-six nations, including

Big smear planned by NBC-TV

NEW YORK, 22 Aug.—In an attempt to outdo itself in its specialty of anti-Germanic hate mongering, NBC plans to present an eight-hour serialized extravaganza entitled 'Holocaust.' In keeping with its two-fold policy of minority incitement and glorification, so well exemplified by its recent fictionalized account of negro history entitled 'Roots', NBC, directed by David Sarnoff, will now zero in on one of its favorite targets, the German people. Despite the recent scholarly refutation of the 'six-million myth' most notably being the work of Professor Arthur Butz, NBC persists in perpetuating the greatest lie of the century. One might even be led to wonder if perhaps it may be in fact due to the inroads made by refutations of this lie, that such a desperate attempt is now being made to further brainwash the American public.

Interestingly enough, even if one compares the nature of 'Roots' and the monstrosity of deceitfulness that the 'Holocaust' will be according to advance announcements, one cannot help but note the base propagandistic nature of the latter. At least 'Roots' may have possessed an air of plausibility in its distortion of historical fact. However, as is the case in every portrayal of the so-called 'Holocaust', there exists an absolute and total fabrication without a shred of historical fact.

We too must demand the same treatment and concern that has been provided by the U.S. Civil Rights Commission to other minorities. In a report released on August 15, this Commission condemned the TV networks for perpetuating ethnic stereotypes. For example, the report mournfully notes that, in 1973, the 'Hawaii Five-O' series portrayed negroes as pimps and prostitutes. Certainly the totally unfounded portrayal of Germans as mass-murderers constitutes as much of an abuse as the above cited cases.

As the 'Voice' mentioned last month, in announcing its drive to combat anti-German bias on TV, we can and will prevent an alien-controlled media from further brainwashing the American public—

but to accomplish this we must act—now! An important first step will be the collection of complaints which document our opposition to anti-German bias and distortion. You can help by sending to the 'Voice' your free Fact Sheets, described in last month's issue, with which you can assist us in monitoring the air-waves.

[end]

Original documents
faded and/or illegible





THE AMERICAN JEWISH COMMITTEE

EUROPEAN OFFICE • 41, Rue Paul Doumer, 75016 Paris, France • Tel. 503-0156, 520-0660 • Cable: Wishcom, Paris

Nives Fox, European Representative

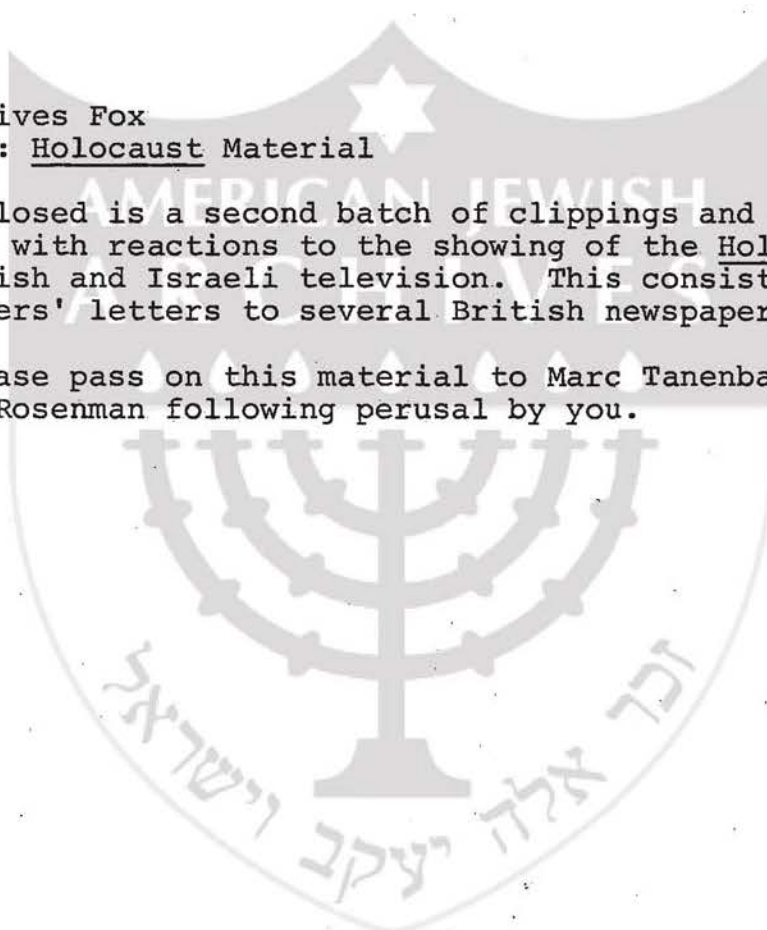
SEP 26 1978

September 22, 1978.

To: FAD
From: Nives Fox
Subject: Holocaust Material

Enclosed is a second batch of clippings and letters dealing with reactions to the showing of the Holocaust on British and Israeli television. This consists mostly of readers' letters to several British newspapers.

Please pass on this material to Marc Tanenbaum and Yehuda Rosenman following perusal by you.



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The facts about the destruction of European Jewry by the Nazis.
In Question and Answer form.

HOLOCAUST



If there are words to describe the Holocaust unleashed by Nazi Germany, they might well be: death by the million. Only such expressions of magnitude seem to give meaning to an act of barbarism which has no parallel in a century where slaughter has been commonplace. Comprehension is numbed by the vastness of the numbers of those who perished in this explosion of savagery which destroyed one third of the Jewish people.

In a sense, the Holocaust has passed into history. But in that process of events there is an acute danger. History is a synthesis of the past which should provide object lessons for the present. Today, in many surveys of western civilization, the Holocaust is treated with derisory lack of regard, as is the whole tragedy of the Jewish Dispersion. If the Academic fails his social responsibility, what then? Who must preserve the memory of six million Jews, and the millions of other innocent people, who were butchered in a massacre unequalled in history?

The Holocaust is too important a lesson for humanity, one which must be taught to succeeding generations, for it to be the focus of collective Jewish memory alone. The tragedy of our time—less than 40 years after the events themselves—is that the memory of humankind is failing. No less shameful is the global spread of racist ideology which seeks to defame the memory of the victims and to deny the very truth of the Holocaust—to brand it a mere fiction.

To dismiss these ideologues as neo-Nazi madmen, as bigots unworthy of contempt, is to court disaster. There are many new apostles of the racialism spawned by Hitler, dreaming of another New Order. The American patriot who warned that the price of freedom is eternal vigilance was correct. If mankind is to draw guidance and inspiration from the past, then the past must be

'In a world where humans are free to do right and to do wrong there will always be evil actions. If the Holocaust is to teach us anything it must be the realization that one has to speak out against evil. Even a limited, uncertain, anguished fight against the darkness is better than surrendering to the evils of the past and the present day.'

Rabbi Albert Friedlander

examined and re-examined. The Holocaust did happen; the possibility is always there that it can happen again. Both Jew and Gentile should look backward and seek to learn and, through knowledge, be forearmed. Read this leaflet, ensure your family reads it. Pass it to your neighbours. It is brief and it is true.

Did the Holocaust really happen?

Yes. That is the simple answer. The proof is in the toll of human life. For, according to the most accurate estimates, some 5,900,000 Jews perished during the Holocaust—the vast majority killed by the Nazis, others by disease and a campaign of forced starvation. Of this total figure, about 5 million victims died in the concentration camps, in mass executions and in the thousands of 'Aktionen' carried out by the Nazis and their henchmen in Poland, the Baltic States, Czechoslovakia, Hungary, Rumania, and German-occupied Russia. The remainder perished in Holland, Norway, Belgium, France, Luxembourg, Italy, Yugoslavia, Greece and Germany.

The number represents about one-third of all the Jews who were alive and half of all those living in Europe, in September, 1939.

In recent years there has been a mounting campaign throughout the world to prove the Holocaust to be a hoax, a big Jewish lie. It would have been an easy matter to discredit this propaganda, had exact records of the Holocaust existed; however, the detailed files once kept in Adolf Eichmann's office were destroyed. But a painful computation has been made by careful area-by-area analysis of the losses. In some cases, such as mass deportations to the extermination camps from Western Europe, detailed records were found. It was only in the assessments for Poland and Russia that any difficulties arose, because of the massive number involved and the cross-border migrations between these two countries. The final figure of just under 6 million is, indeed, on the conservative side.

But, are the scars and the testimony of the survivors insufficient evidence?

Are the records and the admissions of the Nazis unacceptable? What then? Recently, the author and Holocaust survivor, Elie Wiesel, issued the conclusive challenge: 'Where have the people disappeared? Where are the 3 million Polish Jews? What happened to the Jews of Germany? What happened to the Jews of my town and the other towns in Hungary, Estonia, Lithuania, Greece, Holland and the Ukraine? Where are the more than a million Jewish children in hiding? If there was no Holocaust, where have they vanished?

Why did Hitler hate the Jews?

No one can pinpoint the precise origins of Hitler's personal antisemitism. His father, a minor customs official, was a follower of the antisemitic politician Georg von Schoenerer and the young Adolf could not have been immune to the influences of his environment, in which rabid antisemitism flourished. It was during his adolescence and early manhood that his pathological hatred of Jews evolved. He considered them unpatriotic, to have 'controlled' the Viennese white slave trade, to have had a decisive influence on the press. And when Jews played a leading part in the establishment of the ephemeral Soviet Republic of Bavaria (where he was stationed in 1918), Hitler declared that he had been called upon by Providence to devote his life to the struggle against the Jews.

His ideas were developed in *Mein Kampf*, which bought together every myth concerning the Jew and Hitler's own pathological hatred. From this grew the concept of his 'Final Solution,' which was designed to rid Europe of the Jews once and for all. When the tide began to turn against his armies, Hitler could not abandon his devouring obsession: 'This struggle will not end with the annihilation of Aryan mankind, but with the extermination of the Jewish people in Europe.'

Until his death, Hitler remained implacable and never rescinded the extermination order issued in 1941. Annihilation of the Jews was the supreme task for the German people and in his last will and testament he exhorted them to the: 'painful observance of the racial law (Nuremberg Laws of 1935) and to merciless action against the world-poisoner of all nations, international Jewry.' Hitler's ambition to revitalise the German nation and place it in a position of geo-political superiority in Europe must be seen within the context of his own irrational make-up. He imagined the bloody conflict he unleashed as a contest between the forces of good, represented by his National Socialist Germany, and the forces of Evil,



'Did Six Million Really Die?' and 'The Hoax of the Twentieth Century' are just two books in a stream of virulent propaganda which seeks to give the Nazis a white-wash. Six million really did die, but this is not a final tally. Research into the Holocaust is continuing and it's likely that the eventual figure will be substantially higher.

naturally guided by the Jews. The Jews were earmarked as inevitable victims.

Why were the Jews the main victims?

The use of the word 'main' is important. One must not, of course, speak *only* of Jews. It has to be remembered that millions of Poles, Slavs, Jehovah's Witnesses, Gypsies and political dissenters of all shades were murdered by the Nazis. But, the persecution and extermination of the Jews under the Nazi terror was a unique phenomenon. Its roots lay far beyond the antisemitic ideology of Nazism, even if the greatest catastrophe to befall the Jewish people was at the hands of Hitler's Germany and its accomplices.

Historic persecution of the Jews was, in the 19th Century given a new twist being disguised by pseudo-scientific theory. It was even given a name - antisemitism. Race was, henceforth, to be the determining factor in history and the Germans, who had even begun to tolerate the Jews in their midst, came to look upon themselves as the only pure race - the Aryans, the descendants of the Teutons. As with any quack philosophy it was lapped up

by the popular imagination and, from that time, became a part of the German national psyche.

Germany's humiliation, following its defeat in the First World War, revived the old racial hatred, although the Weimar Republic sought to build a democratic German nation. It was to prove an impossible task in the face of a population enraged by the terms of the Versailles Treaty and the poverty and despair created by the Depression. A scapegoat was sought and found. It was the Jew who betrayed Germany. It was the Jew who was responsible for Germany's ruin. What smouldered in the minds of most Germans was ready to be fanned into a blaze of nationalist fervour. Adolf Hitler not only pledged himself to redress the 'wrongs' of Versailles, but to create a new Germany, racially pure, which would endure for a thousand years.

When exactly did Hitler begin the implementation of the 'Final Solution'?

For the Jewish people, the slide towards disaster began the instant Hitler took power in Germany in 1933. The virulent antisemitism of his Nazi

Party and its brown-shirted thugs, overnight became 'government' policy. He wasted little time, however, in making his ambition of a *Judenrein* (Jew free) Germany a reality. There was only a hint of this at first. Jews couldn't own businesses. They had to pay exorbitant property taxes. They had to carry out forced labour or accept reduced wages. Jews couldn't travel without documents. Bank accounts were seized. Jews had to wear a yellow Star of David.

Some Jews did not wait for doom to overtake them. They fled to whatever country would accept them. Others, believing themselves good Germans, were incredulous. Germany had been a home to Jews since Roman times and they could not tear themselves away, even in the face of near certain death. It was no different in Austria after its occupation by the Nazis in 1938. It was, in its way, a minor miracle that half of the 800,000 Jews of 'Greater Germany' managed to flee before the outbreak of war. Of the remainder, another 50,000 were to escape before the exits were closed in 1941. Of the residue, more than half perished in the Holocaust.

While the concept of their physical destruction remained a hazy idea, Hitler toyed with other plans for ridding Europe of its Jews. One scheme, considered after the fall of France, was the Madagascar Plan. No fewer than 4,000,000 Jews were to be transported to that French island possession, to live as forced labourers under Nazi task masters. It wasn't to be a 'Jewish State'—something more akin to an animal reserve. The idea was shelved. Yet at the same time, other plans had been formulated and acted upon.

A Reich citizen is only that subject of German or kindred blood who proves by his conduct that he is willing and suited loyally to serve the German people and the Reich.

Nuremberg Law, Sept. 15, 1935

Hitler having decided the overall policy, delegated the implementation of the 'Final Solution' to his arch executioners—Heinrich Himmler, *Reichsfuehrer* of the SS, Reinhardt Heydrich, the head of the Security Police (assassinated in Czechoslovakia and succeeded by Ernst Kaltenbrunner), and Adolf Eichmann.

But the event most likely to have set in motion the 'Final Solution' was the fateful order given to Heydrich, by Hermann Goering, on January 24, 1939. It was quite explicit: prepare for the solution of the 'Jewish problem' by *emigration* and *evacuation*. Heydrich had already carried out his own 'emigration scheme' under the *Judenrein* policy, forcing tens of thousands of Jews out of Germany and Austria, but not before he had exacted, from each, a savage ransom.

The full fury of the Nazis was finally unleashed with the invasion of Poland. In the wake of the German army came the *Einsatzgruppen*, groups originally formed by Heydrich and used against the Jews of Germany in the pogroms of November, 1938 that followed 'The Night of Broken Glass.' Immediately these SS death squads began a campaign of wholesale killing—Jews, clergy, professionals and intellectuals—and its ferocity was such that the German army commanders in the east

feared that it would 'brutalise' and cause 'moral degeneracy' among their men. There was even the ironic suggestion that the *Einsatzgruppen* be replaced by units of a 'more moral character.'

During this early phase of the war, the Germans pursued their policy of moving the Jews far away from Germany. They also tried (successfully) to encourage 'emigration' and panicky flight from areas under their domination. Jews became a dispossessed people, seeking refuge wherever they could. Polish Jews fled to Russia; Czech, Rumanian, Hungarian and Baltic Jews moved into each other's territory in search of a place to hide. This 'nomadisation' wrought its own toll through hunger and disease. Then, in 1941 the doors were slammed shut. First in Poland, then elsewhere, Jews were herded into ghettos. The aim was not only to divide Jew from Pole, but (as Heydrich wanted) to have them 'handily placed' for that undefined 'final objective.' However, the definition was not long in emerging. When Hitler decided on the invasion of Russia (which would mean more Jews under his heel) he gave the order, orally to Himmler, for the physical destruction of European Jewry.

What were the repercussions of Hitler's invasion of Russia?

As the German military juggernaut smashed its way across western Russia in June 1941, the *Einsatzgruppen*, which at their peak numbered no more than 2,000 men, again set about their barbaric task. In the newly-occupied areas of Poland, the Baltic States and Russia they conducted an extermination programme which was to claim, within a period of a few months, no less than 1,400,000 victims. But even this scale of butchery was inadequate for the Nazi overlords. It had already been pointed out that the 'killing of Jews by the thousand' was a demoralising occupation for men involved! What the Nazis wanted was a system that could function more efficiently and operate at greater speed. They wasted no time in evolving a new concept of mass murder and the construction of extermination camps—the names of which will live in infamy—Chelmno, Belzec, Sobibor, Treblinka, Maidanek and Auschwitz.

In January 1942, a conference was arranged at Wannsee, near Berlin, to coordinate all the activities of the agencies involved with the 'Final Solution' and the methods to be adopted. At this macabre gathering, 'a luncheon party that barely lasted an afternoon,' the fate of European Jewry was decided. The time of the 'slow



death' by starvation was over, so too were the mass executions. The ghettos were slowly liquidated as deportations to the gas chambers began on a mass scale. By the end of 1942, most of the Jews of eastern Europe had been murdered.

Although Hitler spared little concern for world opinion of his 'Final Solution,' the Nazis went to extraordinary lengths to camouflage their butchery. They created at Theresienstadt, in Czechoslovakia, a 'model settlement' to serve as a ghetto for Jews from Moravia and Bohemia and other parts of Europe. Many of those sent to Theresienstadt were musicians, artists, writers and Jews from Germany who had won decorations in the First World War. Theresienstadt boasted orchestras, an operatic society, a library with 60,000 books, and for the benefit of a Red Cross inspection in 1944 – a false bank, a false kindergarten and a whole host of other false amenities. It was a cruel joke. In reality, 140,000 Jews were deported to this 'new life,' of whom 88,000 were later transferred to the death camps and another 33,000 died from malnutrition and disease caused by the conditions in Theresienstadt.

Amid all the carnage one name stands out as a symbol of total inhumanity – Auschwitz. It was designated a death camp on Himmler's personal instructions, long before the Wannsee conference. Its first commandant, Rudolph Hoess – by his own callous admission – organised and watched the deliberate murder of 2 million Jews. In all, 4 million people were murdered at Auschwitz. The horrors were compounded by the conduct on a vast scale of what, euphemistically, were called 'medical' experiments. Similar bestialities were carried on in other camps, but at Auschwitz, the Nazis reached the very depth of amorality with the mass sterilisation of men and women and the killing of invalids with injections of phenol. It was as if death were not enough.

When did the mass murder of Jews from Western Europe begin?

Once the extermination in the east was completed, it was the turn of those remaining Jews in Germany and the Jews of Italy, France, Holland, Belgium, Norway and Denmark. There were deportations on a mass scale to the death camps, in trains unfit even for cattle. Only in Denmark did Jews evade the Nazi dragnet. It was entirely due to the courage and help of the Danish people. A Nazi official, perhaps conscience-stricken, gave word of the impending deportations. The entire Danish-Jewish community was ferried by their selfless fellow-country-



Hitler and his Nazi thugs used the concentration camps to inspire terror in the German people. As the Germans subjected Europe to their tyranny more and more camps were set up. Their inmates – the Jews, Gypsies and anyone classed as 'undesirable'. Amid all this bestiality six names stand out: the extermination camps which systematically murdered 8,000,000 in a little more than three years.

men to safety in neutral Sweden.

The communities in Western Europe which suffered the greatest losses were those of Holland and France. In a way, it had been more difficult for the Germans to round-up Western European Jews, who, unlike those of Poland, lived in less-identifiable communities. But the Nazis – and their collaborators – were unfortunately very successful. Out of a population of 140,000 in 1940, no less than 106,000 Dutch Jews perished. The tragedy of Dutch Jewry was highlighted by the diary of Anne Frank, a 13 year old girl who was hidden from the Nazis for more than 2 years before being caught, and shipped via Auschwitz to her death at Bergen-Belsen in 1945. She was one of 1,500,000 Jewish children who perished in the Holocaust. The losses to the French community, including several hundred murdered by the Gestapo, were 83,000 dead. The final chapter of the Holocaust was written by Adolf Eichmann. After Germany finally occupied Hungary in 1944, the *Referent* (the chief expert of the SS on Jewish affairs) personally supervised the deportation of 400,000

Jews to Poland. Others were sent to Germany as slave labour and some managed to survive; the deportees perished. The deportations were stopped finally at the insistence of Hungary's fascist regime which was hoping for a separate peace with the Allies – an act which saved the Budapest Jewish community. By 1943, the camps had done their worst and some were even closed down. A few were reopened later, as the retreating German armies herded Jews from the east before them and handed them over to the SS for extermination. Himmler, who had looked upon the destruction of European Jewry as 'a glorious part of our history' was determined that the 'story should never be told.' The Free World eventually learned the ghastly truth.

If I am not for myself, who will be for me? And if I am for myself alone, who am I? And if not now – when?

Rabbi Hillel

If all the signs were there, why didn't the Jews escape?

Tens of thousands of Jews did try to escape, but it was really the old problem. Where could they go? Almost any country you could care to name maintained a strict quota policy for the admission of Jewish refugees from Europe. Perhaps the situation was best summed up by the Australian delegate at the Evian Conference of 1938 (called to discuss the problem) when he said: 'It will no doubt be appreciated that as we have no racial problem, we are not desirous of importing one'. Britain was moderately responsive to the plight of Europe's Jews and accepted 65,000 refugees. America took in 190,000 but imposed strict quotas after 1941. Strangely enough, Nationalist China accepted more Jews - mainly into Shanghai - than were accepted by Canada, Australia, New Zealand and India combined. Of course, Palestine would have been the obvious refuge, but the restrictions on immigration slammed that door shut. But nevertheless about 120,000 Jews were able to get to the 'Promised Land'. And as a total figure, about 800,000 Jews did manage to escape the Nazis - a figure equivalent to one-in-seven of those who perished.

Did the Jews fight to survive?

The number of Jews who managed to escape deportation to the death camps and succeeded often in joining, or forming wholly Jewish, partisan units reached many thousands. They were among the first to take up arms behind enemy lines, particularly in Slovakia, in parts of the Baltic region and in Russia. It was not just a means of survival or of exacting revenge against the enemy, but - they believed - saving a remnant of the Jewish people. In France, the Low Countries, Greece and Yugoslavia, anywhere that the Nazis over-ran, Jews took to the forests, hills, mountains and swamps to fight back.

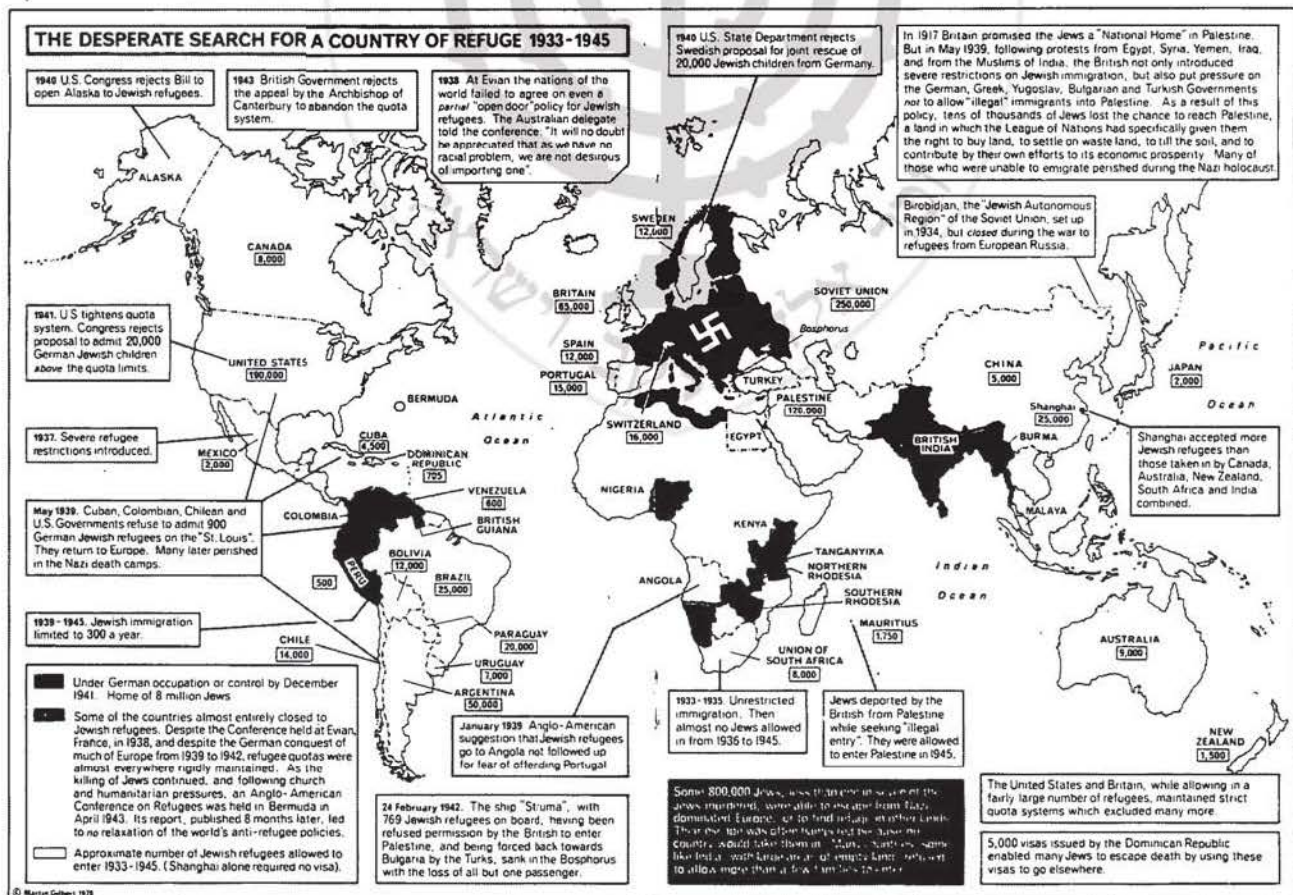
It is to the eternal credit and memory of Warsaw Jewry that it was the first in any Nazi-occupied city to stage a rebellion. For 42 days and nights in April and May, 1943, the few hundred ill-equipped men and women of the Fighters' Organisation held out against German Troops using tanks and artillery as the ghetto was systematically reduced. 70,000 inhabitants were killed or captured during this epic revolt which will always stand as one of the supreme examples of human courage. No less courageous was the revolt at the Treblinka extermination camp in 1943. In the process some 600

inmates escaped after overpowering and killing their guards and burning the camp. Of those who escaped about 40 survived the war. There were also uprisings at Sobibor, Auschwitz and other camps. The Nazis dismantled Sobibor two days after the uprising; Treblinka was not rebuilt. To these heroic episodes must be added other uprisings, most notably those in the ghettos of Vilna and Lodz.

There are a number of reasons why those who rebelled against the Nazis are numbered in thousands rather than millions. Firstly, the Nazi process of de-humanisation and demoralisation was brutally efficient. Then the

The conviction that life has a purpose is rooted in the fibre of every man, it is a property of the human substance. Free men give many names to this purpose, and many think and talk about its nature. But for us the question is simpler.... Today, in this place, our only purpose is to reach the Spring.

Primo Levi, survivor of Auschwitz



structure of Eastern European Jewry was classically urban so that the idea of taking to the woods—an environment in which they were not equipped to live—was as frightening as it was alien to them. Thirdly, it would have been very difficult for large numbers to resist without arms, food and medical supplies, in an area where the local people were both historically anti-semitic and also cowed by the Nazis.

Many thousands of Germans and their allies were killed by Jewish partisans and resistance fighters who were also responsible for sabotaging factories and installations, blowing up hundreds of trains and destroying vast quantities of war material. In retrospect we know that the partisan movement in occupied Europe did not become a reality until 1943 and that, by then the mass of European Jewry was destroyed.

Then they came for the Jews; and I didn't speak up because I wasn't a Jew.... And when they came for the Catholics I didn't speak up, because I was a Protestant. Then they came for me... And by that time there was no one left to speak for anyone.

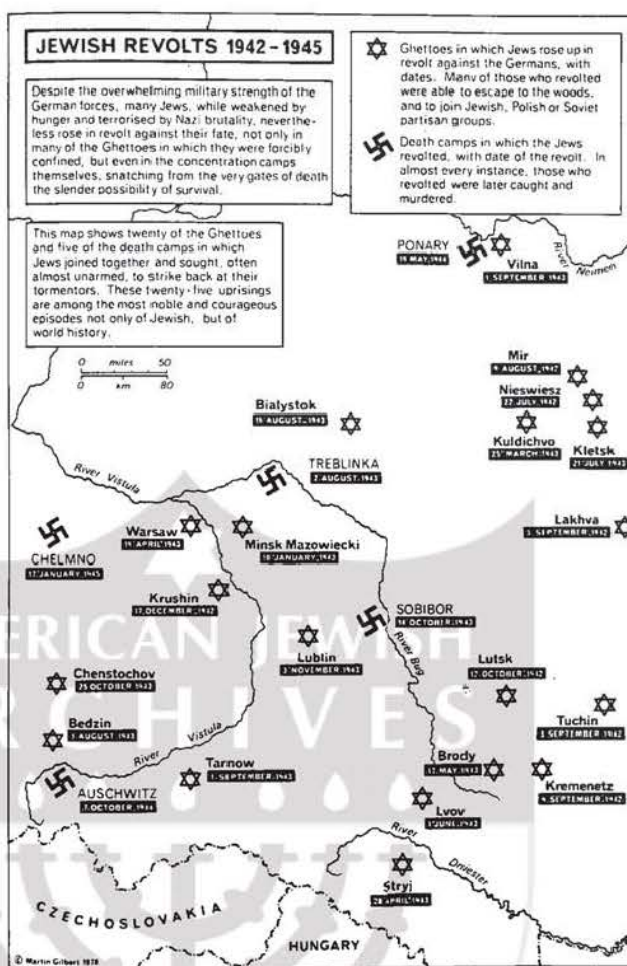
attributed to Pastor Martin Niemöller

Why didn't anyone speak up, before it was too late?

It was tragic that very few people took Hitler at his word. It was only when the enormity of the Holocaust became apparent, that statesmen, church leaders and other influential figures spoke out. In many, attitudes towards Jews were far too ingrained for them to be aroused to sympathy, particularly when the world had a war to wage.

It is doubtful whether Hitler would have abandoned the 'Final Solution' in the face of international pressure. He reckoned, quite correctly, that the world would remain largely indifferent. Even when there was an opportunity to offer protest, such words were muted. The Vatican, during the time of Pius XI, issued an encyclical condemning Hitler's myths of race, but the document—'With burning anxiety'—was concerned with Catholic non-Aryans, it neither mentioned anti-semitism nor criticised it. The Catholic Church, in Germany uttered no protest and the Protestant churches remained equally silent.

In Rumania, Bulgaria, Slovakia, Greece and in many other occupied countries, churchmen did intercede on behalf of Jews and, sometimes, with success. The Bulgarian Church supported the



It is not difficult to nail the charge that the Jews of Europe went to their death like sheep. In the camps, the ghettos and behind the enemy's lines they fought back. The Jews of the Warsaw ghetto were the first to rise against the Nazi oppressors in any occupied city. It must also be remembered that more than 1 million other Jews fought with the allied armies and partisans against the Nazis.

Sofia Regime's successful efforts to keep Bulgarian Jewry almost intact; an action quite at variance with the deportation of Jews to Treblinka from Bulgarian-occupied territories in Greece and Yugoslavia. Italy, Germany's Axis partner, took no part in the 'Final Solution', but Italian Jews were rounded up by the Germans in the latter stages of the war.

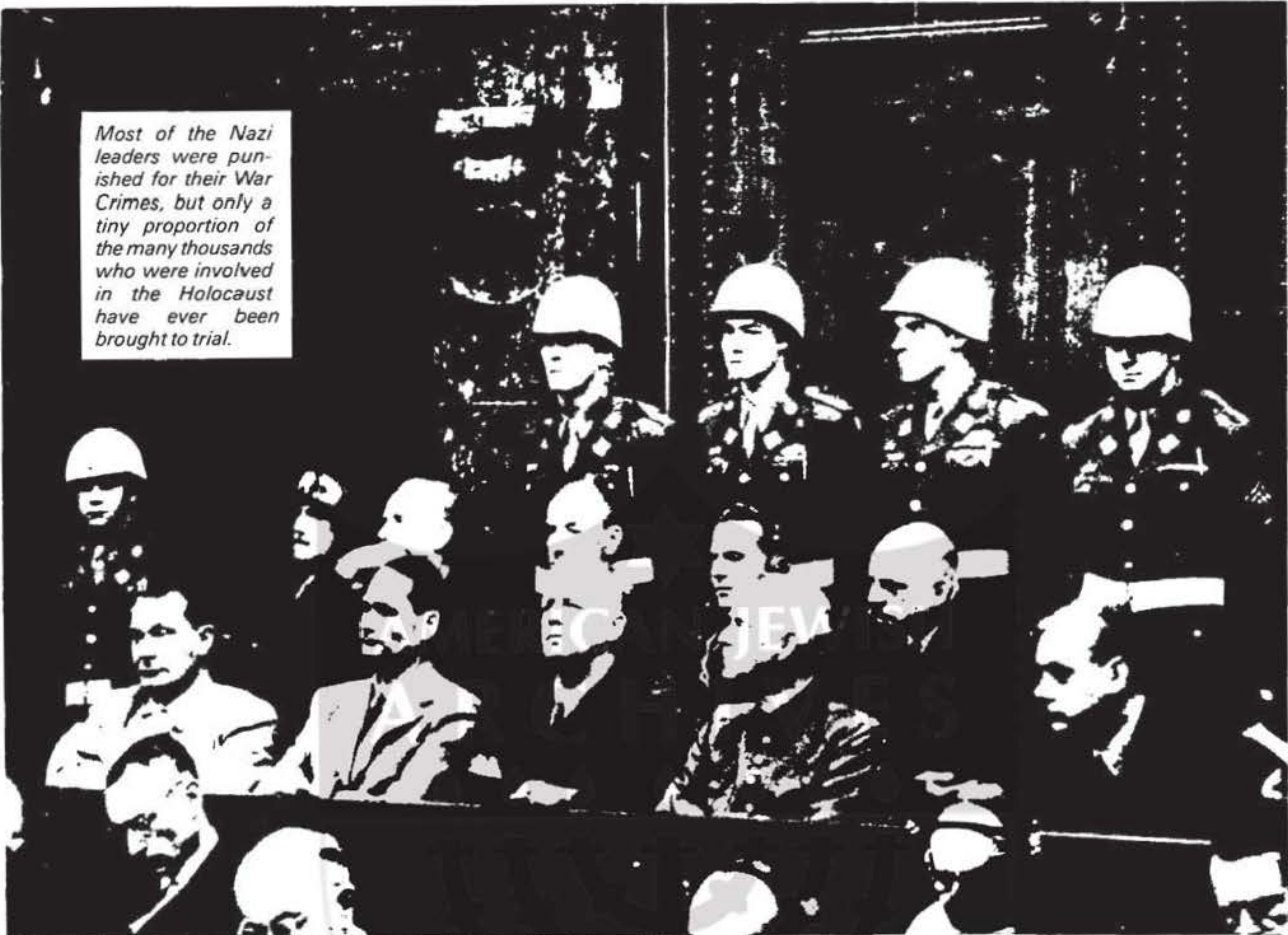
The major allied powers individually and collectively issued statements on the violations of the Geneva Convention and the treatment of Jews. But the Allies believed that general victory alone could save the Jews. Thus while sites within ten kilometers of Auschwitz were bombed no aircraft could be spared to destroy the railway lines or crematoria and thus slow down the rate of extermination. President Roosevelt described the Nazi actions as 'treatment... which revolts the world'. And Winston Churchill, in a far more fundamental declaration, declared that: 'retribution for those crimes must henceforward take its place among the major purposes of the war'. Russia also joined the chorus of condemnation. Although these statements were rhetoric, they crystallised

the concept that the Nazi war criminals would be sought, tried and punished for their crimes.

Some governments tried to save Jews, so did some churchmen; what about ordinary people?

The ordinary people of Europe were conditioned by their faith and their history. Yet, many—at great risk to themselves and their families—hid Jews, sometimes for years. There were many acts of great bravery. One of the most noteworthy was that by King Christian X of Denmark who, when he learned that Danish Jews must wear the star of David 'Badge of Shame', himself adopted what he preferred to call a 'Badge of Honour'—and set the pattern for many of his people. In 1953, the Israeli Parliament passed a law making it a duty of the State of Israel to recognise the work of non-Jews who saved Jewish lives during the Second World War. The awards—to the Righteous Gentiles—are given in the name of the Jewish people. There have been about 1200 recipients of these awards including one presented to Norway and one to Denmark, both as national honours.

Most of the Nazi leaders were punished for their War Crimes, but only a tiny proportion of the many thousands who were involved in the Holocaust have ever been brought to trial.



The highest single number of awards have been presented to Dutch citizens – well over 400.

Wasn't the destruction of the Jews just another consequence of War?

People are inclined to regard the extermination of Jews by the Nazis as one of those 'War Crimes' which are committed by both sides in War and which are perhaps, up to a point, inevitable.

The truth is that the extermination of the Jews was not a 'War Crime', like the blitz on Coventry or, perhaps, the bombing of Hiroshima. It had nothing to do with warfare. It was part of a crime which had been hatched and planned long before the outbreak of War and which, so long as Hitler was in control, would have been carried out, war or no war. The Holocaust was conceived when Hitler's Nazi Party entered the political arena, 20 years before the outbreak of War.

The Nazis were responsible for a continuous, unceasing, preaching of murderous hatred of the Jews. Jews were represented as creatures that were not human, so that murdering

them would be no crime; they were described as lice, bugs and fleas which existed only for the purpose of being exterminated; The impression was created that one was doing good work by ridding the world of Jews.

As soon as Hitler came to power, this hatred was carried into action in gradual stages – Boycott, deprivation of civil rights, burning of Synagogues, deportation into ghettos and camps until at last the final stage could be enacted, their physical destruction.

What happened to the Survivors of the Holocaust?

Almost 6 million Jews of all ages and nationalities were murdered during the Nazi Holocaust. The hundreds of thousands who escaped, by hiding, or becoming partisans or joining the underground, or by surviving the camps, refused to return to their former homes. They were an uprooted and homeless people who could not face resuming life in countries which had turned into cemeteries for their families and friends, where, in many cases, their fellow citizens had collaborated with the Nazi invaders.

The approximately 250,000 survivors sought a place to go where their lives could be rebuilt, where they would not again become a persecuted minority. Most turned to Palestine and the promised Jewish homeland. They played a vital part in the rebirth and establishment of the State of Israel, a nation dedicated to ensuring – 'Never again'.

'When you come out of such an experience, as I did, certain attitudes form and shape your life. I became a Rabbi and devoted my energy to the up-building of my people. Above all I became, and remain a Zionist. To people like me the State of Israel is a very special place; it is a place where Jews exercise sovereignty and are in charge of their own destinies'.

Rabbi Hugo Gryn

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'Holocaust', 'Yellow Star'.

The maps used in this document are from 'Holocaust', published by the Board of Deputies of British Jews and reproduced with the permission of its author, the distinguished historian, Martin Gilbert. The information here is derived from this same book and also publications with the same title from Keter Books and Yad Vashem, both in Jerusalem.



Published by the
Holocaust Remembrance Group
11 Rodmarton Street, London, W1

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Center-Spread Feature: 'The Mail Previews the Seven-Hour TV Epic which will split the Nation'

Daily Mail, 29 August 1978: THE HOLOCAUST - history or hokum? from Shaun Usher in New York

hate end and history begin?

Daily Express
29 August 1978

By JAMES MURRAY

THE FULL horror of Hitler's final solution to "the Jewish problem" which led to the destruction of six million people is too nightmarish for many people to contemplate.

The younger generation especially has difficulty in grasping the idea of such barbarism in the twentieth century.

How could such a thing have happened in the same period that gave us inspired wonders like the flying machine, the miracle of television, the scientific explosion that ended with a man walking on the moon?

Gas chambers and death camps where people were reduced to skeletons are hard to explain. But that doesn't mean that explanations should not be attempted.

I found it by no means faultless. But I believe it succeeds vitally in spelling out in some detail the meaning of Fascism, the ultimate horrors of racial hatred and it gives fresh meaning to the ever-present danger of man's inhumanity to man.

In the opening scene there is a warning of what is to come when Karl Weiss, son of a Jewish doctor in Berlin, marries a blonde Catholic girl called Inga Helms.

Cynical

Her Nazi cousin observes that such marriages will not be possible within a few months because the Party is about to ban weddings between Jews and Aryans. The year is 1935.

It will be a shock for young people to learn that inter-racial marriage was banned by Government decree in Germany just 43 years ago.

The series is a blueprint of how a cynical, political opportunist can manipulate a whole nation into a hypnotic acceptance of monstrous lies.

One of the most significant themes of "Holocaust" is the way it depicts

6 We need reminding that the incredible is always possible 9

ordinary Germans who turned a blind eye or refused to accept the evidence of the excesses of the Nazis.

In other European countries too—including Britain—Hitler was being admired for the way he was 'reconstructing' Germany.

Even the Jews could not foresee the historic disaster that faced them. As he watches the massacre at Babi Yar, in Russia, where 30,000 Jews were machine gunned, one character says: "No one will believe any of this. They will say we lied, because no one would do this to other people."

We had all better believe that there seems no limit to human depravity when racial hatred is stirred into fanaticism.

When Hitler was defeated in 1945 it was inconceivable that Fascism could ever rise again.

Yet today the Nazi sign of the Swastika can be seen on the streets of Europe and America.

I believe we need films like "Holocaust" at least every 10 years to remind each new generation that the unbelievable is always possible.

By GEOFFREY LEVY

IT'S COMPELLING viewing, there's no denying that. Few who watch the first episode will fail to switch on again the following evening.

It sucks you into the very heart, and certainly into the minds, of exterminator and exterminated.

And when the credits roll you may feel, as I did, limp with hate.

Hate is what we have plenty of at the moment. There is a "hate mountain" which we cannot sell cheaply or even give away to other countries because they have hate mountains of their own.

We know what the Germans did to six million Jews. We mustn't forget it, either. But we cannot go on fighting the war interminably.

In the years immediately after 1945 the battles continued to rage on celluloid.

The war goes on, on videotape. German youth twitches with guilt complexes about the icy savagery of their parents' generation.

Television series depicting stiff-necked and evil Germans seem never to be off our screens.

Violence

At schools the smallest of children playing war games spend playtime shooting Germans.

Mercifully the younger ones will not be up when Holocaust goes out. But the adolescents will be there, their senses feasting on a mood of putrescent evil and the sight and sound of ice-cold violence—the worst kind.

I do not believe that all Scots are mean, that all Frenchmen are great lovers, that all Englishmen are reserved, that all Americans are loud, that all Jews are grasping, or that all Germans are evil.

Germany is today both our friend and our ally. Its people continue to suffer from their foolish aims and their leader's repugnant ambition.

There may still be, within many a German

6 We just can't go on fighting the war for ever 9

breast, a secret longing for the glory they feel is justly theirs.

Nazi saplings motivated by revenge and failure may don their ridiculous uniforms and goose-step up and down in forest clearings. They always will.

Let history tell the story of the Holocaust, intellectually and factually. Let the Diary of Anne Frank remain the most profound, personal record of Nazi inhumanity.

Let the walking cadavers of Auschwitz and the other camps, filmed for posterity when the Allied liberating armies arrived at their gates, remind all men of ambition of what can happen when power becomes too absolute.

Holocaust is not like that. It is fiction woven into fact.

So real is the ferocity and the despair, so accurate the details, that one day these seven-and-a-quarter hours of film may be held up and denounced as a propagandist lie.

It would be an ironic way for future generations to question the historical accuracy of the Hitler years.

No, we ought not to watch Holocaust. It will create hate, violence and ultimately, doubt.

STARTING on Sunday and for the next three nights, the B.B.C. is screening the controversial American drama series "Holocaust," which depicts the gruesome events surrounding the Nazi persecution of the Jews, seen through the eyes of one fictional family. Nothing is spared . . . the early S.S. harassments of 1935 when "mixed" marriages were forbidden, the degrading horrors of concentration camps like Auschwitz . . . right through to the end of the war when a sickened world learned that over six million Jews had perished. Strong stuff indeed, but is it really suitable material for TV? Today, two Express writers give their views.

ERIC SILVER, Jerusalem, reports that the younger generation find the television war saga a moving document

Israel takes TV's Holocaust in its stride

ISRAELIS are taking Holocaust in their stride. The American TV series, which began a two-week run here on Monday night, drew a record audience. Only five viewers telephoned to complain that it was too horrifying, or too trite.

The first installment prompted more condemnation than heat. Comments were invariably prefaced: "Of course, the film wasn't aimed at us." But most assessments were positive, with the sharpest criticism coming from experts on the Nazi era.

Eichmann trial). They were dedicated Nazi ideologists, hand-picked for the job of exterminating the Jews, from which they never flinched.

Many Holocaust survivors now living here disagreed. A German woman who was liberated at the end of the War from Theresienstadt Concentration Camp in Bohemia found the German Jewish family, Weiss, entirely authentic, but switched off in anguish during the Buchenwald sequences.

"Another who came to Palestine in the late 1930s,

revisited writing to relatives still in Germany, begging them to "leave the grand piano and all the fine furniture and get out while there was still a chance." They replied that things couldn't possibly get any worse, and that Germany was their home.

A veteran of the Vilna ghetto commented: "This is a film which should be shown throughout the world, if only because the world wants to maintain silence about the horrors perpetrated by the Nazis. The film is not very deep, but the mere fact that

It shows the events to today's youth justifies its screening." In Israel at least, today's youth are better informed than their Sahara predecessors, who were shocked and bewildered by the revelations of the Eichmann trial. They learn about the holocaust as part of the school curriculum. Nonetheless, those I have spoken to were gripped by the first episode and were determined to watch the rest.

A 17-year-old, of Oriental Jewish origin, found the story of individual families brought the horror into perspective.

A teenage boy said: "The film was more instructive than a thousand history lectures." But an 18-year-old girl felt it was almost unbearable. "When I watched it," she said, "I did not feel involved and it didn't hurt. But when I watched Holocaust, I felt every blow. I sat with my parents and we all cried."

The evening paper, Yediot Aharonot, commented in an editorial: "All the charges levelled against Holocaust pale beside its impact. What does it matter that the script has been sugar-coated, that the characters are stereotyped, or that the actors are not of the level of Laurence Olivier. Focusing on a tale of two families may be the only way to drive home the meaning of what happened under Hitler."

"The Eichmann-trial presented events beyond human comprehension. The Holocaust drama brings the event within the scope of human comprehension. That is its main purpose—to make people believe that these events took place, and understand that they might happen again."

21. Criticism of U.S. TV Special Is Light Herald Tribune 13.9.73 Large Israeli Audience Sees 'Holocaust'

By Dial Torgerson
JERUSALEM, Sept. 12 — The television special "Holocaust" began a four-night run in Israel yesterday with a huge audience and, initially, surprisingly good reviews.

The first section of the National Broadcasting Company's drama based on Hitler's attempt to exterminate Jews was credited by both historians and survivors of the time with a basic faithfulness to the history of the early Nazi period.

There were some criticisms of the broadcast's romanticized moments in what for older Israelis was a time of almost unrelieved misery. More than 300,000 survivors of Nazi death camps live in Israel.

But most survivors of the era felt it was better that the world learn of

the events, even through the vehicle of a Hollywood drama, than remain ignorant of it. Surveys here have found that large numbers of young Jews had only sketchy knowledge of the times depicted in "Holocaust."

More Impact
The Israeli version, uncut from the original, was in ways superior in emotional impact to the version seen in the United States.

There were no commercials. "When I saw it in America," said a middle-aged Israeli woman, "I had the history of the Holocaust interrupted every six minutes by a toothpaste commercial. The impact was much greater this time."

The presentation was in black and white, since Israel has no color television. Thus black-and-white documentary films taken by the Nazis and interwoven into the program blended evenly with the rest of the footage.

The presentation of "Holocaust" here was preceded by considerable and sometimes angry debate in the national television authority and in local media.

Critics of the plan to show the television special here complained that it could be emotionally damaging to those who had survived the German camps or who had lost close relatives there. But those who favored showing it for its educational value pointed out that those who could not bear to watch the show could easily turn off their sets.

What was believed to be one of Israel's biggest television audiences — 1.5 million, nearly half the population, watched the first segment yesterday. The prebroadcast publicity helped build the viewing audience for that segment, which was two hours and 20 minutes long.

The English-language Jerusalem Post printed a special supplement called "Holocaust TV Series Guide for the Viewer," including biographies of leading nonfictional characters, descriptions of the concentration camps involved and a glossary of terms ("euthanasia" and even "Christianity.")

The Education Ministry prepared a background booklet for schools as a supplement for school-age children. The booklet offered guidelines for classroom discussions of the events depicted, recommended that children under 10 not be allowed to view the series, and provided a bibliography for students interested in more-detailed historical background than is offered in the program. (Israeli schoolteachers, unfortunately, went on strike Monday.)

The first segment in the four-part series — two this week, two next — ended with the romantic meeting of the two young lovers who decide to flee to "sleep in haystacks and steal from farmers." Some viewers who preferred an accurate documentary objected to this as an intrusion of "schmaltz" — a Yiddish term for excessive sentimentality.

And many viewers objected to the healthy, well-fed look of concentration-camp inmates depicted by Hollywood actors. "At Bergen-Belsen," said a middle-aged woman liberated at that camp in 1945, "you could scarcely tell the dead from the living — all were skeletal. It only took newcomers about two weeks to look as bad as everyone else."

David

19/7/78

AB SENT

IRAQI

BASSY

Daily Tel.

JOHN WEEKS
Time Staff 12/9/78

ND Yard's anti-
st squad are
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at the Iraqi
in Queensgate,
yesterday. It
in Italy.

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Ahmed Al-Dawood.
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Organisation, who
his office off Oxford
last year.

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view of the Camp
talks, were calling
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icious.

The threat of a holocaust to come

Sir,—In many minds the attempted destruction of European Jewry is largely an historical memory. The international media has neglected it for over three decades. In Germany the omissions have been most glaring, and look at the results.

Today Franz Josef Strauss and the historian Gelo Mann are seeking an amnesty for Nazis. Increasing attempts are being made to place Hitler on the same historical plane as William the Conqueror and Napoleon (but not Genghis Khan). A dangerously equivocal film on Hitler by the German writer Joachim Fest gets top billing. Yet Holocaust is only being shown on minor German TV channels in some areas of the country.

Is this because of the hair acting?—Yours sincerely,

Tom Gallagher.

Levenshulme,
Manchester.

Sir,—After reading your critic's scathing report of Holocaust my mind reverted to the 1930s when, as treasurer of the local committee for receiving refugees from Germany, I used to attend Bournemouth Central Station where hordes of small children would arrive, labelled like cattle, and looking absolutely bewildered.

Having served in the first war, I am not unused to human suffering, but I was never prepared to see such horrors as are revealed in Holocaust, and I am shocked that your critic could describe it as mainly soap opera.

I would agree that it was unfortunate that the showing coincided with the conference at Camp David, but is it not important that true facts should be known at a time when extreme Right wing forces are once again emerging in our midst, not only here but in Germany?—
Yours faithfully,

Leslie Bichel.

Queen's Park,
Bournemouth.

After the Holocaust

From Mr. J. P. Gartside

Sir,—Chris Dunkley's appreciation of Holocaust (September 5) disappoints me. He acknowledges the "World at War" series as "scrupulous, detailed and harrowing"; somewhat patronisingly he claims that Holocaust brings the same message to those who failed to tune in to the documentary record.

I, who watched both—as I'm sure did many other peak time viewers—was left with the rather sickening impression of on one hand a row of naked well-fed actors with the question raised "why did they not resist?" against a picture of human wretchedness which could never evoke the question.

J. P. Gartside.
4, St. Helens Road,
Bristol, South Hamberside.

Holocaust 'is not to victims'

*Evening News
5-9-71*

THE... to the... of Jews... victims...
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By PAUL SMITH

Rabbi Greyn, 48, who was in Auschwitz, said today: "I thought it was weaker than the first part. It had no real character development."

"But there were some very good incisive parts, especially where Dorf (the SS officer) had to shoot a dying man in a ditch."

"Here is a man to whom the job is all theory face to face with reality."

"He was so immune but goes ahead and does it for a dare. This is precisely where the play becomes a morality tale."

Rabbi Greyn said there was a constant reference to the Jews being willing victims.

"The thing I objected to was the scene in the Warsaw ghetto. A very insipid man, the chairman of the Jewish Council, says 'resistance is not the Jewish way.'"

"I think that is historically false. It is untrue in the context of what happened in the Ghetto."

BITTER PILL

SS troops moved into the Warsaw ghetto in 1943 with the intention of "cleaning it out" in three days. The 69,000 Jews resisted with desperate ferocity and inadequate weapons. It took 28 days to crush the revolt.

Rabbi Greyn spoke of the "bitter pill" of Babi Yar—the Russian ravine where the SS shot 30,000 Jews who were deluded into thinking they were part of a re-settlement scheme.

"How utterly sad today that Babi Yar is already denied by former Nazis and the Russians."

"It is an ironic commentary, because of the common folk that Jews and Russians shared, that Russians are



RABBI HUGO GREYN
"Historically false"



MRS. MARLA TRIBICH
"It really hurt me."

now mistreating Jews and accusing Israelis of being Nazis."

Mrs. Marla Tribich, 47, a survivor of Belsen, who watched part two of Holocaust with her two children, said: "I felt upset they were stressing the fact that there was no resistance. They made far too much of it."

"It really hurt me. Anyone who says that doesn't understand what really happened. The Nazis reduced people psychologically to zombies in some cases."

"In fact, people didn't resist because it would bring immediate death. People were still optimistic in some cases. It was like riding the storm."

IMPLAUSIBLE

Mr. Kurt Klappholz, 51, a lecturer at the London School of Economics, said last night's instalment showed the Jews as "dummies" with only the Nazis as the interesting characters.

He criticised the Warsaw ghetto scenes. "Josef (the doctor) is totally implausible."

He is such a goody-goody."

Mr. Klappholz who was in Blechhammer, a branch of Auschwitz, said he sympathised with the difficulty of treating Jews in this context as interesting characters.

"If someone is standing over you and beating you to pulp, it is difficult to make you interesting."

FASCINATING

"Were Jews willing victims? People do behave in this way, look at the My Lai massacre in Vietnam. They allowed themselves to be shot down without resistance."

"I don't know why. It's a fascinating question. This part, as far as I am aware, is historically accurate."

Mr. Klappholz said that the Nazis in Holocaust constantly suggested that Jews were "different" or "sub-human." He said "Once an attitude like that is established, the possible consequences are obvious. After all, the National Front today is telling us to think this about others."

IRAQ TRADE BOYCOTT

By ROLAND CRIBB
Business Correspondent

IRAQ IS trying to start a boycott of British goods in reprisal for last month's expulsion from London of 11 Iraqi diplomats and businessmen suspected of intelligence operations during a time of Arab terrorist activity.

Iraq's Government departments and state organisations have been told by the country's revolutionary command to trade with Britain should be discouraged except in "special circumstances."

The effect of the order may be widespread since the public sector accounts for around 70 per cent of the Iraq economy.

A spokesman for one of the Home Counties companies yesterday: "The Government doesn't want companies to be awarded to British companies and our agents elsewhere have been instructed to do elsewhere."

"It is quite a blow because we were hoping for a sizeable order in the near future."

Contracts suspended

Iraq has already announced suspended negotiations for the contracts that were on the verge of being signed.

The boycott move does not come as a complete surprise to the British government.

... view is that it...
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... crisis in Anglo-Iraq

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... first seven months of...
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... £179.2 million

"Kurds' protest succeeds"

From our Correspondent
in Tehran

Fourteen hundred Iranian Kurds, who have been living in a makeshift camp near the Iraqi border for the past 12 days, folded up their tents yesterday and walked 12 miles back home to their village of Marivan.

Their home-coming followed a protest against the Iranian Government, involving Iran's old feudal landlords. Acting on behalf of the Kurdish villagers was the National Front, a loose grouping of political parties

opposed to the Shah's regime. Nine years ago the farmers launched a campaign to acquire 3,000 acres of land to which they were entitled under the Shah's land reform programme of 1963.

The farmers decided to march towards the Iraqi border when they lost a court case over their land last year. But the Governor of Kurdistan apparently intervened and they were persuaded to stay. Shortly afterwards, half the villagers were told they could have their land.

Plan to bar PLO in West Bank

By A. J. McILROY
in the Jordan West Bank

PLANS for a future Jordan West Bank without the Palestine Liberation Organisation are afoot.

They enabled Mr Begin, Israeli Prime Minister, to take compromise proposals to America for his Camp David talks with President Carter and with President Sadat of Egypt.

An unofficial framework has been worked out in secret contacts between Israel, Jordan, and moderate Palestinian leaders I learned last night.

The aim is understood to be approved by President Sadat, who has carefully excluded the PLO and its leader, Mr Yasser Arafat, from any public statement in the buildup to the Camp David talks.

The future of the West Bank and the Gaza Strip is crucial at Camp David, and from the outset Israel has insisted her leaders could never sit at a conference table with the PLO.

'Worst since Nazis'

Mr Begin has described the PLO as the "worst terrorist organisation since the Nazis." He is understood to have agreed now to discuss Israeli withdrawals to a defensive garrison line along the River Jordan as long as satisfactory security guarantees are given.

The objective of the agreed outline for the West Bank is "intimidation-free" elections among the 750,000 Palestinians there and the 250,000 in the Gaza Strip.

There would first be a referendum for the Palestinians to choose whether their homeland, after the end of Israeli occupation, should be attached to Jordan, attached to Israel, or linked to both.

A continuing military presence to be agreed by Israel, Jordan and Egypt would then supervise the "intimidation-free" elections so that a moderate Palestinian leadership would emerge.

Israel would then have to have guarantees that the PLO — "the men with the guns" — could not force their way into the region and into power.

Holocaust: The profits of despair?

Brian Vine

11 SEP 1978

ONE POINT which came up again and again during the controversy over "Holocaust" was this: Should millions be made out of the glorification of human suffering?

While viewers in Britain last week were debating the morality of screening the four-part series on the Nazi persecution of the Jews, millions switched on, none the less.

Whether out of genuine interest or just to use "Holocaust" as a talking point, the series attracted a huge audience... as it will do in 28 countries round the world.

Offensive

All of which adds up to a mammoth profit.

However, no one doubts, despite the huge profits, that the inspiration for "Holocaust" was germinated from altruistic motives. To make any other kind of judgment would be offensive to the extreme to the architects of the "Holocaust" narrative, who bear the sort of names that Hitler had on death

lists, Brodtkin, Berger, Fischer and Chomsky.

The altruism, combined with a commercial gamble, came from American filmmaker, Herbert Brodtkin.

The germ of the idea was taken to America's giant National Broadcasting Corporation by Sy Fischer, an agent for Brodtkin's Titus Productions.

N.B.C.'s Irwin Selgelstein, work produced three million pounds for Titus to make the mini-series for them.

They got their money back in the record figures charged for commercials over the four nights.

Titus holds the copyright to "Holocaust," which has now been sold to 28 countries on five continents, grossing £2,500,000 in sales.

It was World Vision's shrewd Scots partner, Colin Campbell who "sold" the world on Holocaust. And his company will take in four dollars out of every ten the film earns.

The profits are a by-product of a professional gamble by Brodtkin, N.B.C. and Co., not the deliberate exploitation of genocide.

It is now just simply the turn of the men at the top to gain from the talents they put in.

Israeli Sapper Dies of Wounds

TEL AVIV, Sept. 10 (AP) — An Israeli bomb squad expert who was injured in the explosion of a terrorist bomb in Jerusalem last week died of his wounds today.

Steve Hilmes, 31, was injured last Tuesday when a suspicious-looking object he had been called to investigate exploded. An employee of the cooking gas depot where the bomb exploded is in critical condition.

Mr. Hilmes, who was born in the United States, was a veteran of the Vietnam war and a policeman before he came to Israel from Los Angeles in 1973. He joined the Israeli police and volunteered for the bomb squad.

The Young Liberals were involved last night in a row at their conference headquarters hotel in Stockport over allegations that they had distributed anti-Zionist leaflets to members of a Jewish wedding party.

Indignant guests at the wedding said that the leaflets described Israeli Prime Minister Menachem Begin as a "terrorist and murderer."

Mr. John Hiley, International vice-chairman of the Young Liberals, said the leaflets had not been handed to guests, but had been left outside a room where the Liberals were meeting, a few doors away from the wedding party. Fin. Times 11/9/78



Golda Meir

War 'sent Golda to brink of suicide'

FORMER Israeli Premier Golda Meir nearly committed suicide in the early stages of the 1973 Middle East war, a book soon to be published claims.

The book, by Israeli author Hanoch Bartov, is a biography of the late General David ("Dado") Elazar, who was Israel's chief-of-staff during the October war.

Bartov says that Mrs Meir, the grey-haired grandmother who was Premier from 1969 to 1974, talked of suicide after receiving a gloomy report from the then Defence Minister Moshe Dayan on the second day of the war.

The author recalls the Arabs were then on the offensive. The Egyptians had crossed the Suez Canal and the Syrians were advancing along the Golan Heights.

When Mr Dayan told this to Mrs Meir she spoke of taking her own life if his apparently hopeless assessment proved correct, Bartov wrote.

She called in General Elazar, who persuaded her the Israeli army could launch a counter-offensive and turn back the Arab attack, the author says in the book entitled Diado.

It is now a part of history that the Israelis fought back and pushed their counter-offensive to the approaches of Damascus and within 60 miles of Cairo.

Mrs Meir, now 80, is at present in hospital with a back ailment and was not available yesterday.

'This' excusable soap opera

Daily Mail 11/9/78

AFTER watching the first episode of Holocaust I decided not to watch anymore.

How dare anyone make a soap-opera of such dreadful happenings? How dare anyone make an enormous profit out of the misery of so many people?

If we need reminding, why not show the dreadful real life news-reels of Auschwitz and Buchenwald — not this travesty.

For the BBC to have spent so much money on such a series is inexcusable—particularly as it brought the whole tragic episode down to the level of Peyton Place.

HARRY EDWARD JONES,
Finsbury Park,
London.

... Holocaust was glossy and romanticised. But aren't all programmes? —with Angela Rippon and Anna Ford reading the news, even that begins to look glamorous.

LESLEY CLARK,
Upton,
Wirral,
Merseyside.

... Holocaust falls in every word it utters. The extermination of six million Jews is not and will never be a subject for glib Hollywood exposure.

Those who continued to watch saw a story of two lovers set against a war background, as many a love story is.

If the BBC, or for that matter the IBA, consider that the British viewing public is ready for the truth I suggest they take their cameras to Yad Vashem in Jerusalem, for there they will find probably the largest collection of documented horror of man's inhumanity to man.

(Mrs) **SHARON TAYLOR,**
Stanmore,
Middlesex.

B Scotsman 9/10/78
Soap opera.

18 Melville Terrace,
Edinburgh,
September 5, 1978

Sir, — As the BBC are obviously embarking on a season of programmes designed to reduce the more horrific and hideous aspects of history to the level of a soap opera, may I suggest that "Dachau Behind Closed Doors" or "The Waltons Visit Hiroshima" might be titles worth considering for the future.

(Mrs) Sheena Fisher.

Warsaw Horror

Warsaw horror

Sir, — Having listened to the BBC discussion on

have died of old age. Paraguay, Brazil, Argentina, Austria and Germany are still harbouring several hundred thousand ex-Nazis.

4. No explanation was given for the fact that the Allies — who had documentary evidence in 1941 of the fate of the Jewish people — did not try to help or even bomb the extermination camps in Poland to slow down the machinery. The fact remains that if the same thing happens again, the Jewish people will once again stand alone.

Not enough has been done or can be done to perpetuate the memory of the 6,000,000 martyrs, but we must ensure that history does not repeat itself.

Howard L. Hyman,
16 Langlands Avenue,
Newton, Mearns,
Glasgow.

1. Hitler himself was much more closely involved than the programme suggested. In fact his name was hardly mentioned.

2. The enormity of the crimes cannot be appreciated or transmitted on television. The extent of the genocide was so staggering that if we took the entire population of Scotland, added Birmingham for good measure and erased them both from the face of the earth only then will anyone appreciate the numbers murdered.

3. The largest number of the perpetrators of the crimes are still free or

Howard L. Hyman,
16 Langlands Avenue,
Newton, Mearns,
Glasgow.

Warsaw horror

Sir, — Having listened to the BBC discussion on

"Holocaust," the objections, I gathered, seemed to focus upon the slant that by equating the action around a fictional group of persons, young people especially, it tends to treat the whole thing as Hollywood drama.

I suggest that we have a previous identical situation in which a fictional production had such an incalculably immense effect on public opinion as to vitally effect the whole political ethos.

I refer of course to Harriet Beecher Stowe's "Uncle Tom's Cabin," which sold 1,000,000 copies in America and Britain rapidly, and in America's then smouldering dislike of slavery quickly created a white hot anti-slavery drive by enthusiasts. The fictional work had pin-pointed the horrors already known.

The argument that the production is "Soapbox Opera" I dismiss as nonsense.

However I do confess to

a feeling that the producers have erred in not emphasising precisely the detail of that last week in Warsaw — so much more awful than the trickle of minor violent incidents given. Actually the nearby Soviet forces asked the Jewish underground to emerge publicly on a given date so as to assist the major Russian drive. This they did with superb courage, and were virtually exterminated by SS artillery — while the Russians remained placidly immobile outside!

Cynicism here rises to its highest. Stalin preferred a city where the dirty job of killing off the Jews — many intellectual — had been done for him by the Gestapo. I suggest that the facts of this could well have replaced some of the detail of the last part — still retaining the final features.

This takeover of Warsaw by the Russians may be when we first

realised that if Hitler was controlled by Satan — then Stalin was by Beelzebub.

J. Webster Rillie,
55 Douglas Park
Crescent,
Bearsden,
Glasgow.

Never forget

Sir, — I wish to express my gratitude to the BBC for their showing of "Holocaust."

The horrors depicted must never be allowed to be forgotten and I feel that by bringing this subject to further light, a great service has been done, not only to the Jews of today, but to those who fell victim to the murderous deeds of the Nazis.

It may seem unbelievable, even ridiculous, that today Nazism is being allowed to rear its inhuman head again, but it is now, unfortunately, a grim reality.

How weak any government must be to allow

these neo-Nazis to walk the streets again and again. The British Government did nothing in 1939-44 — which to me is tantamount to helping the whole process of elimination of the Jews take place uninterrupted. Is our Government going to take a passive back seat this time round?

At this very moment, Jews are imprisoned in Russian labour camps, but our Government will do nothing about boycotting the Olympic Games.

After all, why should a Government learn from the past when it's so much easier to forget it? We all sent British teams to Munich in 1936, so why not send teams to Moscow in 1980?

Is it not time that Britain stood on its own feet and made a precedent in history instead of repetition.

Marsha Jenner,
2 Otterburn Drive,
Giffnock.

Warsaw Horror

After 'Holocaust'

Sir, — Now that the BBC has shown "Holocaust" it should commission the French documentary "Nuit et Brouillard" to show viewers the real horror.

"Nuit et Brouillard" gives terrible glimpses of the Nazis at work — the scenes inside the camps, the shed filled to the roof with women's hair, and the sight of prisoners being forced into cattle trucks by the unfeeling of savage dogs. Much of the material incorporated into the French film was taken by the Nazis themselves.

It must be remembered that the Jews were not the only victims of Nazi Germany: all who dared to resist the Germans in the occupied countries were liable to be tortured and deported to the camps and many were rounded-up for slave labour without having committed any "crime" at all.

KATHLEEN E. PRICE
Worthing, Sussex.

A view from youth

Sir—Much of the criticism of "Holocaust" has dwelt on the details and overlooked the general intention of the production.

I am 19 and have previously encountered the subject of German persecution of the Jews from two sources—friends and relatives who lived through the period and television documentaries and statistical information. From the former I was given a very much watered-down version of the truth (for whatever reason) and the latter, even documentary film of the events, appeared as a blur of unreality before my eyes.

"Holocaust" held the attention of a young audience enabling them to digest the facts and realise the implications of such horror.

I was left with a cold, numb abhorrence, and for the first time had a clear impression of the facts and a deep understanding of the need for peace.

CLARE HARRISON
Reigate, Surrey.

Meanwhile, back in Jerusalem

10 SEP 1978

SUNDAY TIMES

Ruth Cale reports on a secret mini-summit in Jerusalem

WHILE the leaders of Israel, Egypt and America were discussing the Middle East at Camp David last week, a top-secret "Little Camp David" was taking place in a Jerusalem hotel.

It was attended by Israeli "doves" and by representatives of Arabs who live in the Israeli-occupied territories in Gaza on the West Bank—the very people who will be most affected by the summit talks in America.

The meeting was organised by New Outlook, an English-language monthly, published in Tel Aviv, which favours co-existence for Israelis and Palestinian Arabs and supports Israel's withdrawal from occupied areas. Unlike Sadat and Begin, the two sides quickly overcame their inhibitions and were soon engaged in healthy shouting-matches.

But on one thing there was agreement among all the Arabs and most of the Israeli participants: they rejected Menahem Begin's five-year interim plan for limited home rule in west Jordan and Gaza. The Israelis—prominent left-wing politicians, professors of mid-east studies and writers—believed that plan was no solution and there must be a "minimal basis" for the creation of a separate Palestinian state.

The Arabs at the meeting belied the claims of Israeli officialdom that no real political leadership has risen in west Jordan and the Gaza Strip. According to the Israeli hosts, many of the Arabs showed "the intellectual capabilities and political astuteness to make excellent statesmen." And these are their ideas for a settlement:

● Israel must hand all occupied areas back. In the beginning, some Arabs said, forces of Egypt, Jordan and Israel

could be stationed in the areas, but the Israelis would have to pull out within a year. (Begin's plan has Israeli troops staying even beyond the five-year period.)

● All Israeli settlements established in west Jordan and the Gaza Strip must be dismantled. Some Arabs said a Palestinian state would welcome Jewish citizens, just as half a million Palestinian Arabs live in the Jewish state as Israeli citizens. (The home rule project permits continued Jewish settlement in the regions with special provisions for Israeli protection.)

● Self-determination, establishment of a Palestinian state alongside Israel and a solution of the refugee problem are the Arabs' foremost aims. The West Bank and the Gaza Strip (the latter the most densely populated area in the Middle East) should accept all Palestinian refugees encamped elsewhere, including members of the Palestine Liberation Organisation. (Begin's plan wants to keep the PLO out of the areas and to limit the refugees permitted to settle there.)

● Most Arab participants opposed President Sadat's initiative. They argued that he was not representing "the genuine feelings of the Palestinians for their State" by favouring a "Jordanian solution" that would somehow tie the areas to King Hussein's kingdom. They feared Sadat would give away too much at Camp David.

The Palestinian Arabs appreciated the Israeli's fears of the hostile PLO returning to Israel's borders, and indicated they would discuss this problem further. This was taken by the Israeli participants as significant advance.

Log cabin shuttle at Camp David

SUNDAY TIMES

10 SEP 1978

Henry Brandon reports on the Camp David summit

THE FIRST official briefing on the progress of the Middle East summit talks at Camp David yesterday indicated that serious obstacles obviously still had to be overcome.

President Carter's Press spokesman, Jody Powell, said that a certain amount of progress had been made "in some areas," but he admitted that "substantial differences still remain on other important issues."

He stressed that there was "simply no basis at this point for any informed speculation on the final outcome."

Powell also stressed, however, that no deadline had been set for the end of the summit, and that all participants were still interested in continuing the negotiations because they felt that they still served a constructive purpose.

Carter seems to be engaging in a remarkable round of shuttle diplomacy between log cabins. His meetings with Egypt's President Sadat and Israel's prime minister Begin in their respective lodges in the Camp David grounds often take place at short

notice, have no set length and are attended by a minimum of aides.

On Friday Carter met Begin and Sadat in separate tête-à-têtes, no doubt designed to apply presidential pressure on the two leaders. Powell's remarks lead to the conclusion that this pressure did not have the desired result.

Carter has been persuading Begin to accept some vaguely worded formula to overcome the principal obstacle, the future of the West Bank. This formula would say that the boundaries of the West Bank and the Gaza Strip would be delineated by considering the rights of the Palestinians (Begin insists on Palestinian Arabs), and the needs for Israel's security.

But while Begin is said to offer greater flexibility about conditions for the self-rule of the West Bank, especially as regards giving Jordan a greater share in the maintenance of internal civilian security, it is not clear whether a form of words has been found about future sovereignty which would be acceptable to both Sadat and Begin.

Begin is defied by strikers in Israel

Sunday Telegraph

10 SEP 1978

By A J McILROY in Jerusalem

WHILE optimism was creeping into Israeli assessments of events at Camp David Mr Begin, the Israeli Prime Minister, was facing a worsening crisis on the domestic front.

The country's teachers have rejected a personal appeal by Mr. Begin not to go on strike tomorrow over wage claims. The Government and trade unions now regard the dispute as a test of Mr. Begin's authority.

In what is seen to be an attempt to break the Government's pay policy the teachers are refusing to sign a contract accepting the maximum 15 per cent increase allowed.

CRIPPLING INFLATION

Facing a crippling 40 per cent annual inflation rate, Mr Begin's Government has narrowly survived successive confrontations this year with practically every section of the community.

Even High Court judges threatened to strike.

In Mr Begin's absence at Camp David desperate efforts have been made by Cabinet ministers to avert the strike.

The mood of the teachers was indicated by a statement by one of their union leaders that once

the strike started tomorrow members would be instructed to stay out unless parts of a final agreement gave full back pay for the duration of the stoppage.

The government is also locked in a fierce dispute over local authority spending. The Finance Ministry has threatened to freeze government funding of local authorities unless they stop exceeding the government's 15 per cent limit on increased public spending.

Mr. Dan Patir, Mr Begin's spokesman at Camp David, said in an interview with Israeli radio yesterday that, "the psychological barriers have been brought down between Mr Begin and President Sadat of Egypt."

SUNDAY MIRROR

10 SEP 1978

Horror over the horror

■ Different reactions to the horror of the Jews in Nazi Germany, shown in BBC TV's Holocaust series.

□ I AM too young to remember the last war, but after watching Holocaust, I realise just what people went through. I only wish everyone could see this series. — L. Clark, Orpington, Kent.

□ I WAS horrified to see, yet again, the story of the Jews and their torment. I suffer for every family Hitler



Tom Bell in Holocaust

got his hands on, but how can anyone hope to live in a peaceful world when horrors are lived and re-lived.—Mrs. S. Bannister, Basildon, Essex.

Road to Auschwitz

X Olympics
OBSERVER 15/9/78

IT CAN'T be done and perhaps ought never to have been attempted, but if you leave those questions aside then there should be room to admit the possibility that 'Holocaust' (BBC1) wasn't really all that bad. At its best it gave a modicum of dramatic life to some notoriously intractable moral issues, and even at its worst was no disgrace.

One's chief objection to the film 'Judgement at Nuremberg' and the TV blockbuster 'QB VII' was not that they were cynical, but that their sincerity was mentally deficient. Approaching their frightful topic with a plenitude of reverence but an insufficiency of penetration, they left it less comprehensible than it had been before. 'Judgement at Nuremberg' somehow encouraged the belief that the Nazis were a lot of cruel men who ganged up on Judy Garland, while 'QB VII' gave the impression that the whole nightmare of the Third Reich had taken place in order to help a Hollywood screenwriter solve his drinking problem.

The opening sequence of 'Holocaust' suggested that it might be headed down the same road. The scene was a wedding party. One's first thought was of 'The Godfather.' One's second thought, following hard on the heels of the first, was that we were in for a long barrage of schlock, since the sure sign of a schlock media product is that it is drawn not from life but from previous media products.

But things picked up. Let it be admitted that no character existed nor action took place except to make a point. What mattered was that most of the points were good. We were shown the Weiss family being slow to understand the fate that was overtaking them. It could be said that 1935 was a bit late for the Weisses to be embarking with such optimism on a mixed marriage. More trepidation would have been in order. But the general issue was not fudged.

The Weisses, and by implication all the Jews in Germany, were shown as being victims of wishful thinking. They thought that everything would come right. No reasonable person could doubt that what was happening could not continue. As with Stalin's Great Terror, only a madman could guess what was on the way. Even the perpetrators had to go one step at a time, completing each step before they realised that the next one was possible.

The German Jews were the most assimilated in Europe. They were vital to Germany's culture—which, indeed, has never recovered from their extinction. They couldn't see that they were hated in direct proportion to their learning, vitality and success. In the first episode the Weiss

Television

CLIVE JAMES on
'Holocaust'
OBSERVER 15/9/78

family, representing the Jews, played Viennese classical music on a Bechstein. In the last episode the Dorf family, representing the Nazis, picked out Christmas carols on the same Bechstein. The point was not laboured and indeed would have survived being made more firmly. Though they claimed to be purifying it, the Nazis were in fact engaged in the destruction of Germany's artistic heritage. They were dunces.

The aridity of the Nazi mind was the biggest poser the authors had to face. By inventing Erik Dorf they went some way towards overcoming it. Played with spell-binding creepiness by Michael Moriarty, Erik spoke his murderous euphemisms in a voice as juiceless as Hitler's prose or Speer's architecture. Hitler's dream of the racially pure future was of an abstract landscape tended by chain-gangs of shadows and criss-crossed with highways bearing truckloads of Aryans endlessly speeding to somewhere undefined. Dorf sounded just like that: his dead mackerel eyes were dully alight with a limitless vision of banality.

Dorf began as an opportunist and ended as a fanatic. There was a contradiction in there somewhere, perhaps arising from the authors' otherwise commendable desire to cover all the themes. It is difficult to evoke outlandish crimes while simultaneously arguing that the criminals need not necessarily have been freaks. In her great book 'Eichmann in Jerusalem' Hannah Arendt proposed that the truly frightening thing about Eichmann was his mediocrity. The makers of 'Holocaust' had obviously grasped this point, but Dorf's low blink-rate and computerised voice were as close as they could go to giving it dramatic presence.

Eichmann himself was portrayed as a hard man who might have emanated from some German crime series called 'Aus.' Curling his waxen top lip—which counts as a neat trick—Tom Bell made reference to a Nazi hierarch called Gorbals, who unfortunately did not appear. In real life, if that's the phrase, Eichmann fancied himself as an expert on Jewish culture and saw his 'task' as being mainly one of keeping the trains running on time. What was in them was a side issue. There can be no doubt that he would have served just as devotedly if they had been loaded with bags of beans. The script should have made the point. Better writers would have found a way.

On the other hand it was impossible to imagine how an exotic character like Himmler could have been made both authentic and plausible. Forgivably, they settled for making him plausible, giving the role to Ian Holm and throttling back the full power of the Reichsführer's mania. Himmler was certainly banal, but he was also baroque, steaming around in a special train and diverting large amounts of the Third Reich's increasingly thin resources to such 'tasks' as proving scholastically that the Japanese were Aryans. How could you show all that and be believed? The whole Nazi reality was a caricature. The more precisely you evoke it, the less probable it looks.

Other kinds of incredibility were more avoidable. Rudi and Helena were believable as spectators at Babi Yar, but not as instant lovers. Certainly the senior Jews in Warsaw went on co-operating for an unconscionable time, but did Josef Weiss have to be quite such a dummy? Even here, though, it is important to say that matters were being fumbled, not fudged. The script bravely faced the lamentable fact that Jewish police killed their own people in Warsaw. Nor did it succumb to the now fashionable illusion that survivalism is somehow to be applauded. There were failures in expressive means, but not in moral imagination.

The use of language was never better than adequate. As in all hack writing, the dialogue showed no sense of period. Prodigies of self-dressing were undone by a phrase. Erik Dorf, talking about 'a few ideas I've been kicking around,' sounded like a post-war Madison Avenue advertising executive. Going part way to make up the deficiency of good lines was the brilliance of some of the acting. Meryl Streep, as Inga Helms Weiss, was given the burden of being the Good German. She gave an astounding performance.

There is no hope that the boundless horror of Nazi Germany can be transmitted entire to the generations that will succeed us. There is a limit to what we can absorb of other people's experience. There is also a limit to how guilty we should feel about being unable to remember. Santayana was probably wrong when he said that those who forget the past are condemned to relive it. Those who remember are condemned to relive it too. Besides, freedoms are not guaranteed by historians and philosophers, but by a broad consent among the common people about what constitutes decent behaviour. Decency means nothing if it is not vulgarised. Nor can the truth be passed on without being simplified. The most we can hope for is that it shall not be travestied. 'Holocaust' avoided that.

Alan Sillitoe proposed last week that the next Olympics be moved away from Moscow because of the Russian attitudes on human rights and their treatment of dissidents.

The Olympic Games—quite rightly—were never a touchstone for human rights. They have, after all, been held in Nazi Germany, with Hitler himself watching.

If human rights were an important consideration, most of South America—where dissidents have an unfortunate habit of being found dead in alleyways—would be out of bounds. So would South Africa, where dissidents have an equally bad habit of falling from fifth-floor windows while in police custody. So would Black Africa, which is full of one-party States. So would almost all Muslim countries, where half the population (the female half) have hardly any rights at all, and are chattels. So would Israel, where the Arab part of the

population do not have full citizenship. So would China, which hasn't even got as far as having dissidents. The world is become very small, isn't it?

If the Games were moved, the incensed Russians would still probably hold their version in Moscow, with whatever teams they could get to come. There should at least be some good competition between the USSR and East Germany.

N13. J. Malone

OBSERVER 15/9/78

Heath-note



[end]

Original documents
faded and/or illegible



TELEVISION

PHILIP PURSER

The final insult

REPORTING the Eichmann trial Hannah Arendt coined the celebrated phrase "the banality of evil." It was sadly typical of Holocaust (BBC 1) that this was the one banality it managed to avoid.

As she listened to the dreadful evidence of the systematic destruction of the Jews, and of Eichmann's part in it, Arendt was impressed—or rather, depressed—by the minutiae of railway timetables, cost effectiveness, flammability of human tissue and disposal of human ashes in which even the prime movers were immersed. Ideology didn't come into it, nor did any obvious, slaving, cruelty for cruelty's sake. The concerns were all organisational.

Gerald Green, author of the saga, was clearly aware of this. He had done his researches, and more of them survive in the paperback of the same title (Corgi, £1.25) which he has published. In the television show there were plentiful snatches of discussion of the practical problems and, in one of the several scenes when it all started to get horribly real, a reconstruction of the famous occasion on which Himmler was taken to see for himself the wasteful messiness of mass shootings.

But the essence of the evil Hannah Arendt was trying to encapsulate lay in its faculty to see people not as individuals but as herds, as categories; and the only way to have brought this home visually would have been to show, at least once, its scale—the camps swarming, train after train pulling into the sidings, the screen filled with hundreds upon hundreds of Jews shuffling towards the gas chambers.

Instead we had the usual recourses of the television blockbuster which has a handsome budget by European standards but not that handsome: small groups against a lot of emptiness, underpopulated camps or, early in the story and providing the titles sequence throughout, the dinky little synagogue set down in a green field like an exhibit at the Ideal Synagogue Exhibition.

As for the princes of this evil, only Ian Holm's Himmler seemed content with banality. Heydrich (David Warner) and Eichmann (Tom Bell) produced variants on the languid, jack-booted Nazi philosopher familiar from a million bad movies, Heydrich having even been given a moment's rapt communion with Wagner on a gramophone. The fictitious character Dorf, presumably intended to represent the ordinary citizen lured into the SS—itsself a doubtful proposition—I found totally incomprehensible in Michael Moriarty's zombie-like performance, and would probably have found false who-ever played him. It is incon-

ceivable that a junior officer would have so gone out of his way to insult his superiors.

Anachronisms and inconsistencies abounded. *Kristallnacht*, when the Germans "spontaneously" turned on the Jews in 1938, had nothing to do with the SS. It was a last treat for the old party street fighters of the SA, by now in disgrace and decline. In the pre-war Buchenwald to which Karl Weiss was sent, the inmates would not have been fighting over a crust of bread. At that time the rations were adequate if unappetising.

The one thing every survivor seems to remember is that the bread was good, and he got a large loaf every four days. Yet at Theresienstadt in 1943, when feeding the vast population of

Hitler's fortress Europe was becoming a real problem, Karl's foolish fellow-artist who sold some clandestine sketches did so only to buy luxuries—cigarettes, a jar of marmalade.

Such trivial details don't matter, you may say. But they matter very much if they give a clue to what so many of us sensed was inadequate or unworthy about "Holocaust." Take Erich Dorf's "good German" Uncle Kurt, played by Robert Stephens. He was supposed to be a senior civil engineer sent to the East to supervise construction works. Is it likely that such an eminence would have been personally overseeing a gang of six prisoners tarring a bit of road inside Auschwitz?

Of course not. He was there partly because the conventions

of this kind of fiction demand that its various narrative tracks should regularly cross and re-cross, and also because writer Green and producer Herbert Brodtkin and director Marvin Chomsky needed a good German to react to the final processes of the Final Solution. Kurt thus came face to face with Josef Weiss, and we with the realities of soap opera. Suddenly all the little clichés on which this big cliché rested were unbearable.

How impossibly saintly and sunny a family the Weisses had been! Worse than the Waltons. On what trite little characteristics were they introduced to us—son Rudi (Joseph Bottoms) as the sport lover indistinguishable (no one having tried to distinguish him) from the star quarterback in any domestic American show; sensitive artist Karl; mother and daughter playing duets at the Bedchstein, Dr Josef dispensing kindness in the surgery. Even at the end, when in another scene which could not help be immensely moving, they went to the gas chamber, their heads alone were not shaved, their bodies not emaciated. It was left to some un-named extras to enact the full indignity.

Tonight (also BBC 1) followed the closing instalment with a discussion confused by two outside red herrings. The old complaint about mixing drama and documentary was still less relevant than usual, "Holocaust" having been as overt a chunk of drama as any other American blockbuster. Tom Bell's reported sneer about the show only being made for money made no more sense. It's as honourable a motive for creation as any. The real regret must be that the enormity of the subject wasn't risen to, and now may never be.

In America, as Ian Ball conveyed so well last week, it made a great impact, possibly because America is that much further removed from the events, possibly because television of such ambition is still a relative novelty there. In this country, where "The Final Solution" and "Genocide" were seen much more widely, it was bound to ring with a dull thud. From seven and a half hours only one image lingers distressingly in the mind—the hands waving through the slot-like windows of the cattle-trucks as the Auschwitz train pulled out of Warsaw.

From a mere 15-minute, head-to-camera *Light of Experience* talk (BBC 1) in which Rabbi Hugo Gryn, also seen in the "Tonight" debate, recalled his arrival at Auschwitz as a 14-year-old, I remember one just as vivid and of the rareness and particularity which eluded "Holocaust."

He happened to look up, said Gryn, and saw in the sky what he now knows were the vapour trails of a high-flying jet, or perhaps of an experimental V-2 rocket. The boy was quite sure he was seeing God.

ARCHIVES

Attica

Guest writer: RUTH HALL

After the holocaust...

SIMON WIESENTHAL, the indefatigable Nazi-pursuer whose researches led to the capture of Eichmann, is a little kinder about Holocaust than British television viewers. For every person who congratulated the BBC on the three-part American series this week, there were two complaining of its triviality, inaccuracy and the bad taste of its Peytonplatz presentation.

"Of course there are bound to be inaccuracies when you try to cram four and a half years into a single film," Wiesenthal said from Vienna where he runs the Jewish Documentation Centre on the site of the old Nazi headquarters. "But it is a major event. Emotionally it's of paramount importance that the post-war generation should know what happened, and my impression in the States was that everyone was shaken to the core."

Wiesenthal, now 69, and a survivor of Buchenwald and Mathausen has lost none of his zest for tracking down Nazis. "It's almost like a drug for me. Certainly it's for revenge and retribution, but not just for the Jews. They killed six million of us—but eleven million in all."

Of the 150,000 leading Nazis accused of concentration camp crimes, about 45,000 stood trial, though not all were convicted. At the moment, he has about



Wiesenthal: waiting

15,000 wanted ex-Nazis on his list, living under false names.

He knows that Dr Josef Mengele, for example, labelled the "Angel of Death" for his mad genetic experiments, escaped after the war via ODESSA (the organisation of former SS members) and is now living in Peru. "He can never sleep in the same bed for more than a week or two at a time—it's some punishment for him at least. And we would very badly like to find Heinrich Mueller, the Gestapo chief. I wonder if he's still alive? Well, I can wait..."

Dennis Potter
on the BBC's
American serial
about the massacre
of the Jews

HOLOCAUST: a Book of the Dead in the style of Best-seller Yuk

SUNDAY
TIMES

"WELCOME to 1940," said evergreen Max Bygraves as he bounded open-armed on to a bright and sunny set for the first of his immensely enjoyable series *Lingalunga Max* (Thames) on Wednesday evening. Ah, those good old days way-back-when. . . . He turned to the large monitor built in above the grand piano and with a wondrously ogling smirk introduced a delighted audience to grainy old film of gas-masks, ARP wardens, the blackout, embarking troops and other monochrome memories from those hip-hip-happy, song-filled times. It brought a lump of something or other to the throat. And helped me place in perspective at least some of the unease and even boredom I had felt in sitting through the long hours of *Holocaust* (BBC1) on four nights of the week.

In between vigorous renderings of "You Are My Sunshine" and "Somewhere Over the Rainbow," Bygraves held up a shrivelled rissole on a fork to remind us of the horrors of our rationed diets. If he had shown us a lampshade made out of a murdered Jew's skin the grins would have turned into other kinds of facial convulsion, and the whole show would have been hissed off the radiant stage. His joke about the wife wearing a gas-mask (and hubby didn't notice) might have been replaced by an equally funny one about how many Jews you can get in a Volkswagen. The trick is to count the huge number in the ash-tray.

*You'll never know dear
How much I love you,
So please don't take
My sunshine a-way.*

All a matter of which convention is considered the most suitable, I suppose. There are forms of entertainment that only appear to be less brazen because they have a style and a shape which is so ordinary, so expected, so safe. "Holocaust" could follow a scene of naked Jews being executed over an open trench with a close-up of a young couple clasped in each other's arms, the boy saying, "Do you remember the first time we made love? It was beautiful!"

*Somewhere over the rainbow
Bluebirds are flying . . .*

A hooper with gleaming toe-caps, a boogie-woogie bounce on the ivories, or the Andrews Sisters' close-harmonising their way through "Don't Sit Under the Apple Tree with

Anyone Else but ME" offer up much more authentic period detail than most of the dialogue murmured between massacres in "Holocaust." Nor can I see how such musical interludes are any more tasteless or irrelevant than a script which could easily have carried the alternative title "Eichmann Meets the Waltons."

Indeed, I recall a Polish short made for the cinema many years ago in which Bing Crosby's smoothly crooned

"You Are My Sunshine" was laid over Nazi film of concentration camp inmates staring with blank, hollowed-out faces through a lattice of barbed wire. Oddly enough, the silly little song was not diminished. Crosby was not traduced, and instead of the shocking juxtaposition creating the most wildly bitter mockery, the scene managed to make a comment as well as evoke the strongest possible feelings of grief, pity and anger.

A comment? The German crimes against the Jews and other alleged sub-humans must not be made so unspeakable that we cannot search out meanings that go beyond our necessary revulsion. A troubled Rabbi on Wednesday's *Tonight* (BBC1) felt that he had to give qualified approval to "Holocaust" because at least "it has blown the lid off the subject." Millions of people in many countries have or will have seen some semblance of the worst and most fully documented crime in human history. The 20th Century Book of the Dead.

But a Book of the Dead written in the style of the Bestseller Yuk which now and intermittently fills spaces on the TV screens like soft plaster pressed into a badly cracked wall. The case against "Holocaust" is not that it is bad soap opera, but worse—much worse—that it is very good soap opera. It was well made, often well acted, skilfully mounted, beautifully shot, and the scores of naked extras quivering above the

already open graves were sufficiently accomplished not to show their genitals to the cameras. Prime-time codes of behaviour, praise be, are still strong enough to over-ride Nazi edicts. It also meant—and pardon me if I splash you with my vomit—that not all the extras needed to be circumcised.

I have already heard some people talking warmly about the production. One of them said, and the others agreed, that it was "moving." Dear God in Heaven. Moving! You could say the same thing about a dog being run over in the road. And, yes, of course, it was "moving"—like "The Waltons" is moving, or "Gone With the Wind," or "The Bells of St Mary's." If you can't drum up a bit of pathos out of a pile of naked corpses you might as well bury your snout in a pot of crunchy peanut butter and write dialogue for Yogi Bear.

WE HAVE become so lobotomised by the effects of American prime-time "drama" that many people (especially TV executives) can no longer distinguish it from the real thing. The old story of bad coinage driving out the good. The BBC forked out a quarter of a million pounds for "Holocaust," and its new schedules are stuffed with similar imports. Last week, for instance, I watched *Starsky and Hutch*, and then the first of the new series about a feuding oil-family, *Dallas*, and finally the second of the lazy would-be slam-bang cops show, *Most*

Wanted. And what they all have in common—including "Holocaust"—is much more to the point than what separates them. I wish, though, that the ratings were not quite so aptly termed "the body-count."

A criminal fell to his death from the top of iron-girdered stanchions in both "Starsky and Hutch" and "Most Wanted." In each case the chasing policeman exchanged looks of pity and regret with his colleagues. In each case, the death was the "solution" to the story. Very neat. A climax every four or five minutes to fit the American commercials, some stereotyped goodies and baddies, plenty of action . . . competent escapist entertainment and there's nothing badly wrong with that. There were signs, too, of sharper observation and gutsier exchanges in "Dallas" to balance those familiar old long-shots of big automobiles gliding along the expressway.

Entertainments like these are designed, first and foremost, to shift tons of tooth-paste and acres of beans. They work fairly well because their conversions seldom bump into real feelings, genuine anxieties, private terrors, and social diseases. They glance, not collide. They pass the time. But to carry the same bag of techniques, the same clutch of assumptions, the same set of conventions across the frontiers into "Real life" and absolute horror is not supportable. Unless they really did sell oven-fresh cookies in Auschwitz, and armpit deodorants at the very gates of Hell.

SUNDAY TELEGRAPH

September 10, 1978

To the Point

Fraternal

RUSSIA'S "fraternal delegate" to the TUC Conference, Mr Boris Averyanov, angrily dismissed Mr Frank Chapple as "a lunatic" after this outspoken leader of the Electricians' Union had called on his colleagues to condemn oppression in the Soviet Union.

The reaction was revealing. Mr Averyanov seemed to be confirming his régime's approach to all who disagree with it: declare them mad and pack them off to the psychiatric clinics.

Another event of last week suggests a related thought. The terrible story of Hitler's massacre of the Jews as depicted in last week's television horror epic "Holocaust" had already been told thousands of times. By comparison, those other theatres of 20th-century nightmare, Soviet Russia's labour camps, have received scant treatment in the West, despite the fact that they preceded Hitler's tyranny and have outlasted it.

When is someone going to film Solzhenitsyn's "Gulag Archipelago"?

By Richard Milner

Forever in two minds

PERHAPS the most remarkable characteristic of the late Edward G. Robinson was his ability to talk out of both sides of his mouth at the same time. It made other Hollywood "heavies" seem positively top-sided by comparison. Latter-day critics may well consider that this technological breakthrough has been taken too far. Nowadays it is positively commonplace for people to talk out of both sides of the mind simultaneously. Exponents of this particular art are not necessarily insincere. They just say two contradictory things at the same time, or, to put matters plainly, they double-talk.

Soviet version

MUCH THE SAME considerations apply to the appearance of Boris Aveyanov at the Trades Union Congress last week. The Russian trade union representative was apparently outraged by suggestions that he might have some connections with the KGB. "It's mud, a slanderous attack, rubbish, a bloody nonsense," he remarked. "Do I look like a KGB officer?" Of course he didn't. He looked like just any other convivial, overweight, beer-drinking delegate. His comments on the Soviet trade unions, however were frankly meaningless. "Our workers have more freedom. They participate in government. Without their approval not a single thing could be passed."

It is perhaps worth reminding ourselves that his predecessor, Alexander Shelepin, was head of the dreaded Komitet Gosudarstvenni Besopasnosti secret police, that his move to "supreme labour boss" was regarded as a pointed demotion and that he was later Siberianised to look after "vocational training" in a minor ministry. Also that the TUC was (among other things) considering an appeal by a group of Soviet workers for Western support in their fight for recognition as a genuine union. By some mischance, this bitter debate strayed on to the conference floor at Brighton and produced last week's most striking example of bilateral thinking from retiring TGWU leader, Jack Jones.

"Anything that supports South Africa and Smith's Rhodesia is a blow against the development of trade union rights in those countries," Jack Jones argued. But he was much less forthright about union rights in the USSR. "Let us keep in mind that instant judgments in the Press, exhortations to confrontations, are not meant to build any bridges," he remarked, "certainly not across the ideological differences that have divided Europe for too long." And what does this mean? It means that Jones does not want to upset the

Playing politics with lives

110 SEP 1978

ALL NATIONS, free and unfree, have things in common: armies, police, bureaucracies, even what pass for elections. But one thing clearly distinguishes them—the presence or absence of a free Press. No totalitarian regime has ever dared to tolerate the unfettered expression of dissident opinion or uncomfortable facts. No democracy has survived for long once such contrary opinions and alternative sources of information find themselves suppressed.

It is in this light that all countries should look at the latest proposals put forward by Unesco, the cultural arm of the United Nations, and reported on page six. For several years now the Unesco secretariat, with much support from Moscow and the more authoritarian corners of the globe, has been seeking ways to pressgang the "mass media" into the service of such apparently desirable causes as "strengthening peace and international understanding and . . . combating war propaganda, racism and apartheid." Unfortunately their ideas on how this should be accomplished have a habit of adding up to a virtual stranglehold on the way journalists actually set about their job.

Two years ago a previous version was squashed, after vigorous opposition from the West and the more enlightened members of the Third World. Now, despite the protests, a new and even more insidious battery of controls and "guidelines" has been devised. Encased

in jargon, sugared with references to "the rights and dignities of nations" and nods in the direction of "expression for those unable to make their voices heard within their own territory," they still boil down to the Soviet notion that information is essentially a tool of state policy. To this end governments are invited to take responsibility for all journalism practised within their remit, and equip themselves, to this end, with all the necessary legal curbs.

This is a multiple threat. In the free world it adds respectability to restrictions in the flow of information; it diminishes also our chance of learning just what goes on in the world if countries are encouraged to control the free movement of reporters. But it is at its most menacing in its effect on pressmen and broadcasters in the Third World where the lines defining free inquiry are still being drawn. There it is a clear threat to civil rights and probably a hindrance also to the material well being of the people. A Press free to inquire and protest when individuals are jailed without trial is free also to monitor corruption and waste. Of course the Press in the Third World (no less than in the developed world) falls below its aspirations; it needs more professionalism, more equipment and access to cheaper newsprint. These should be the concerns of Unesco. The true scandal is that it has chosen to play politics with the lives of the people it is supposed to serve.

Soviet Union, although trade union rights there are not much more developed than those not enjoyed by workers in Spain under Franco.

Diplomacy and discretion may be useful from time to time but plain talk is generally essential for normal communication.

SUNDAY MIRROR, September 10, 1978

DAVID LONDON



"We've agreed on SOMETHING—three black coffees."



"Don't look now, but isn't that Don Revie?"

KEY TOPIC IS WEST BANK SETTLEMENT

By JAMES WIGHTMAN at Camp David, Maryland

THE future of Israeli settlements on the occupied West Bank of the Jordan had become a primary issue as the Camp David summit on the Middle East entered its third day yesterday.

The development showed that the discussions between president Carter, Mr Begin and President Sadat had quickly focussed on the main areas of disagreement.

The expectation had been that Mr Carter would initially concentrate on trying to stress the areas of agreement and on restoring the goodwill between the Israeli and Egyptian leaders.

But it was clear yesterday that some hard talking was going on about the settlements, and Israel's continued occupation of the entire West Bank, as well as the Gaza Strip and Sinai.

Direct talks

In keeping with the policy of seeking to keep information to a minimum, officials refused yesterday to confirm a report in an American newspaper that Mr Begin had offered a moratorium on future Israeli settlements as an aid to a peace agreement with Egypt.

However, even such an offer might not be enough for Mr Sadat. He wants a commitment by Israel to agree to withdrawal from all occupied land.

President Carter also contends that the settlements are illegal and an obstacle to peace.

After concentrating initially on talks with Mr Begin, Mr Carter had a two-hour session with Mr Sadat after the three leaders had watched a ceremonial parade on Thursday night.

Although the three men had five hours of talks together in two sessions on Thursday, Mr Carter is still using the tactic of direct talks with each of his two visitors. He hopes to reach areas of compromise in a way which they might not do when they are in the same room.

Mr Carter continued these separate talks with Mr Begin and Mr Sadat yesterday, but for the first time in three days there was no tri-lateral session.

No meeting of the trio is likely today because Mr Begin is expected to observe the Jewish Sabbath.

Yesterday's programme began with Mr Carter reviewing progress with his senior officials—Mr Vance, Secretary of State, Mr Brezinski, National Security Adviser, and Mr Brown, Defence Secretary.

The Administration recognises that, whatever the outcome of this summit, the United States will have to become more directly involved than ever in the Middle East.

Camp David talks at crossroads

From Jonathan Steele at Thurmont, Maryland

The Camp David summit reached an apparent turning-point yesterday, with no further meetings between all three top leaders planned until Sunday. President Carter held separate meetings yesterday afternoon, first with Mr Begin, then with Mr Sadat.

As the talks moved into the third day on the secluded mountain top, reporters were denied any information on the contents, as they have been all along. But the impression was gaining ground here that the United States was putting its main emphasis on getting Mr Begin to make concessions to break the deadlock.

Although the three leaders, all religious men, were now in the midst of their respective holy days, the White House press secretary, Mr Jody Powell, said that religious factors were not behind the absence of any more trilateral meetings on the schedule. It was part of the "normal flow of discussions."

Some observers here thought this suggested the talks had arrived at some kind of crossroads on this third day, with both sides now having to review their positions, while Mr Carter met with each of

the leaders privately in order to try to persuade them to shift their stand.

By contrast, the second day of the talks, on Thursday, had been very intensive, with Mr Carter in action for almost 14 hours including five hours of talks alone with the two men.

SYRIAN peacekeeping troops yesterday pounded Christian districts of Beirut with heavy artillery for the second time in a few hours. Local residents said, the Syrians were also pouring tank fire into the south-eastern suburbs of the city in renewed clashes with Right-wing Lebanese militias.

In what has become a familiar pattern, the sniping gave way to exchanges of heavy machine gun fire, quickly followed by rockets and artillery. The Right-wing Falangist Radio said that according to first reports two people had been killed and three wounded by shrapnel.

President Sadat came to Camp David determined to use American mediation and, if possible, American pressure on Israel, rather than allow himself to be drawn into direct negotiations with Mr Begin.

The Egyptian leader wanted to keep the door open to a re-

conciliation with his numerous Arab critics if the Camp David meeting failed. His critics had charged that he had already gone too far in talking directly to the Israelis.

To judge from the format of the talks, as they have emerged here, things have gone in the way Mr Sadat wanted. "I don't know of any plans for Mr Sadat and Mr Begin to meet bilaterally," the White House press secretary told reporters yesterday. He also again avoided the phrase "negotiations," which he said was a word "with cans on its tail." He said the three men were involved in "serious discussions."

One report published here says Mr Begin has proposed a formula for elections on the West Bank, and a moratorium on future Jewish settlements. Mr Powell said the report had not come about as a leak, and was at best speculation. But he did not deny it.

Before yesterday afternoon's two bilateral sessions with Mr Carter, the American Secretary of State, Mr Vance, and other US advisers, had met their Israeli counterparts. Yesterday, the Moslem holiday, President Sadat took an hour off at noon to pray. Mr Begin was expected to take longer off to observe the Jewish Sabbath.

Israel attacked over BL deal

BY MAURICE SAMUELSON *Financial Times* - 9 SEP 1978

MR. RAMI UNGAR, BL's agent in Israel, said yesterday that his Government was behaving in a manner "no different from the Arab boycott office" towards the proposed supply by BL, formerly British Leyland, of 150 buses to Israel.

He was commenting on the conditions attached by Israel to a contract between BL and Egged, the inter-urban bus service, for 150 buses, worth about £6m, with an option to supply more.

Mr. Meir Amit, Transport Minister, and Mr. Daniel Halperin, Finance Ministry adviser on Arab boycott affairs, have said they will not sanction the deal without proof that BL has reversed its position on the boycott.

Rebound

The Israel Government heavily subsidises Egged and will have to finance the deal. Some of its terms might present BL with

difficulties since they would infringe the Arab boycott rules.

Mr. Ungar said that by laying down stringent terms for BL, the Israel Finance Ministry would create an adverse impression among foreign companies and assist the boycott instead of weakening it.

BL said that it was adopting an entirely commercial attitude towards the contract with Egged, and believed that the situation might be cleared in a few weeks,



My Father and the Jews: a short story by the best-selling author Frank Hardy

Page 12 *GUARDIAN* 9/9/78

Barriers Shattered 9/9/78

TEL AVIV, Sept. 8 (UPI) — Prime Minister Begin's media adviser said today that the summit has shattered the psychological barriers between the Israeli leader and Mr. Sadat. Dan Pattir said that Mr. Begin and Mr. Sadat are conducting lengthy dialogues during their joint meetings with President Carter and holding shorter exchanges when they met each other in the compound.

The arrival of Mr Brown at Camp David on Thursday is seen as an indication that the talks so far have also covered the question of security guarantees for Israel in the event of an agreement with Egypt.

SRAEL ON ALERT AGAINST TERROR

DOWN TO TALKS

J. Telemach

By A. J. McILROY in Tel Aviv

9/19/78

SRAEL yesterday mounted its biggest national security alert since Israeli troops pulled out of the Lebanon last Spring.

As the Jewish Sabbath began at nightfall, extra men and equipment were deployed along borders and in vulnerable urban and tourist districts.

Russian-backed Palestinian extremists have threatened violence to disrupt the Middle East Summit at Camp David and no-one was forgetting that it was during a Sabbath that terrorists massacred 37 people on the Tel Aviv highway—an atrocity which led to the Israeli invasion of Southern Lebanon.

Naval, air and ground forces moved into a well-rehearsed operation yesterday. Particular concern was being shown in East Jerusalem and other sensitive areas where the Government and Army appealed for vigilance "to defeat the bombers."

There was extra vigilance in the "front line" border settlement on the Israeli-Lebanon border.

Settlement 'frozen'

There was little surprise in diplomatic and political circles last night at unconfirmed reports from Washington that Mr Begin, the Prime Minister, had agreed to freeze new Jewish settlements on the West Bank of the Jordan while the future of the area is being discussed.

The question of new Jewish settlements has been the main source of past bad feeling between Begin and it was widely expected that President Carter had clarified the situation with the Israeli leader before the Camp David talks began.

Israeli newspapers quoted sources in New York as saying that Israel has agreed that the future of the West Bank and the Gaza Strip was open for discussion. This is a major departure from Mr Begin's past insistence that Israel's presence in these areas was not a matter for debate.

Prominence was also given to reports that President Sadat of Egypt is willing to discuss the future of these regions without demanding an immediate Israeli commitment to withdrawal from all the Arab lands captured in the 1967 Middle East war.

Israeli sources were convinced last night that King Hussein of Jordan is committed to backing President Sadat and that even a modestly successful outcome from Camp David would lead to

Widow of 81 killed herself over 'Holocaust'

A Jewish widow, aged 81 was so upset while watching the television film, *Holocaust*, that she switched it off and then killed herself, it was stated at an inquest at Blackpool yesterday.

Mrs Fanny Gedall, of St Andrews Road, St Annes, Lancashire, told her son that the film, which included scenes of Nazi atrocities to Jews, was horrible. Later she took a large overdose of sleeping pills.

Mr John Budd, the coroner, read out part of a note left by Mrs Gedall. It said: "I want to get out of this world after seeing the film about the Jewish people and reading the Jewish papers. So good-bye." Mr Hector Gedall, her son, found her dead in bed on Tuesday.

Mr Gedall said his mother was a matriarchal type who became depressed at times. She took a great interest in newspapers and the Jewish press. On Sunday night the film "upset her greatly and she switched it off because she could not see it through", he said. "My father's family, particularly, had many members who were victims of these atrocities".

Mr Budd remarked: "The persecutions of thirty years ago still claim their victims even today." He recorded a verdict that Mrs Gedall killed herself.

a Middle East line-up of America, Israel, Egypt, Saudi Arabia and Jordan.

The same sources pointed out that Jordan's dependence on Syria for trade routes from the Mediterranean could be compensated by shoter and cheaper links across Israel.

Opposed to the Camp David talks is the Arab Rejectionist Front backed by Russia and led by Syria. This front includes Libya and South Yemen.

'Syria Reportedly Advises Retaliatory Defense Pacts'

J. Telemach

8-9-78

BEIRUT, Sept. 7 (UPI) — Syria has called on Arab states to conclude defense pacts with the Soviet Union in the event a defense pact is reached between the United States and Israel, it was reported today.

A U.S.-Israeli mutual-defense pact has been mentioned in the context of discussions about the Camp David summit as a possible U.S. move to allay Israel's concerns about its security in Middle East peace negotiations.

The Soviet Union has characterized such suggestions as indications that the United States merely wished to strengthen its military position in the region.

Syrian Foreign Minister Abdel Halim Khaddam said in Algiers that "Arabs must mobilize themselves and conclude military defense agreements with the Soviet Union" if the United States concludes such an accord with Israel, according to Arab press reports from Algiers published in Beirut.

Israeli Prime Minister Menachem Begin has spoken in favor of a U.S.-Israeli mutual-defense pact, but he has opposed the stationing of U.S. troops in Israel or Israeli-held territory.

Consultations With Allies

Mr. Khaddam reportedly made his remarks upon arrival in Algiers from Tripoli, Libya. The Syrian foreign minister has been holding consultations with his allies in the hard-line "Steadfastness and Confrontation Front," after a trip last week to the Soviet Union.

The Palestine Liberation Organization's Damascus spokesman said yesterday that the PLO would fight any U.S. presence in the region and oppose any accord that may come out of the Camp David summit.

The official Damascus Radio did not mention Mr. Khaddam's reported remarks about defense pacts with the Soviet Union in its coverage today of the visit to Algiers.

However, the broadcast quoted the Mr. Khaddam as saying, "The Arabs should work together to draw up a strategy for the struggle and pool their resources for the conflict with the enemy."



Abdel Halim Khaddam

U.S. Planning Saudi Version Of Pentagon

WASHINGTON, Sept. 8 (AP) — The United States plans to build Saudi Arabia its own Pentagon, including a mosque and shopping mall, the Defense Department says.

The department has told Congress that the Saudis would pay the United States \$460 million to construct "a modern, functional and attractive office facility . . . [which] will be the Saudi equivalent of the Pentagon." The structure would house the Saudi Ministry of Defense and Aviation, the department said in a "policy justification" paper sent to congressional committees.

The paper said that the new ministry headquarters would include office space, cafeteria, mosque, auditorium, atrium, underground command center, 1,600-car garage, shopping facilities, gatehouses, and mechanical and electrical equipment buildings. Under the plan, roads, paving, utilities and landscaping would also be provided.

J. Telemach 9/19/78
No home to go
Diana

DOUBTFUL whether they will be able to return to their beleaguered headquarters in Beirut, the 30-strong Caracalla Dance Company arrive here tomorrow under the patronage of King Hussein of Jordan for a season at Sadler's Wells.

Founded in 1972 by Abdul-Halim Caracalla and Bert Stimmel, who had a modern dance company here in the 1950s, the company has survived all the troubles, notably in 1975 when its home was situated uneasily between the Moslem and Christian factions.

After its London season, it appears in Paris and may well then seek refuge in Amman where next January it is due to open the new Royal Theatre designed by Denys Lasdun.

Surprisingly, much of the research for "The Black Tents of Arabia," which it presents here, was done in the V and A and the National Library of Scotland.

Lebanese Arrested

In Athens Bombing

J. Telemach 9/19/78
ATHENS, Sept. 8 (AP) — A young Lebanese was arrested yesterday after he threw a firebomb at the French consulate here, the police announced.

Only light damage was caused, and the man, identified as Azzan Hassan Masri, 27, of Beirut, was seized by consulate employees before he managed to throw another two such bombs he carried with him, the announcement added.

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Lebanese Christians split by fighting

By Ihsan Hijazi 9 SEP 1978

BEIRUT, Sept. 8.

LOCKED IN a fierce confrontation with Syrian troops of the Arab Peacekeeping Force, the Lebanese Christian alliance has begun to show serious strains. This is reflected in political divisions, economic and social troubles and a worsening of the growing problems of displaced people.

Heavy artillery exchanges recurred last night between the Syrians and the Christian militias in Beirut's south-eastern suburbs. It was the second large-scale bombardment there in less than a week. The number of casualties and extent of damage were not immediately known.

Reuters quotes a Western correspondent who spent the night in the area as saying the fighting began when the militias opened up on Syrian troops with automatic rifles and machine guns. He said the Syrians retaliated at first with light weapons and then used heavy artillery.

The Christian district of Ain el-Rummaneh, the centre of the tension, is almost empty, with civilians having abandoned their homes and left the shattered quarter to the militias.

Displaced persons from Ain el-Rummaneh form only a small part of the 300,000 Christians who had to re-locate in other parts of the country after heavy fighting in their own areas.

Mr. Pierre Gemayel, the leader of the Phalange party, the principal Christian paramilitary organisation, has warned that if the problem of refugees is not solved before the cold weather arrives, an all-out flare-up should be expected.

Businessmen and trade union leaders in the Christian districts have sounded the alarm about what they termed an economic depression if the situation is not remedied quickly.

Contact was reported to have developed between "doves" and "hawks" in the Christian camp with the doves urging a compromise with President Sarkis and the Syrians, and the hawks reportedly insisting on the continuation of confrontation and keeping the pot boiling until Israel is in a position to come to their help.

Meanwhile, gunfire and explosions rocked a Palestinian refugee camp tonight and the Right-wing Falangist Radio reported clashes between rival guerrilla groups. Reuters reported. Residents said shooting in Sabra Camp, in a southern suburb of Beirut, continued for about two hours

views

by Stewart Ne

Just feel the width of autumn's shows

Wednesday's "Tonight" staged a discussion immediately follow-

ing the final episode of Holocaust, showing first actual film of the Warsaw Ghetto and of Auschwitz.

Some of what we learned from the programme was a very useful footnote — the fact, for example, that actor Tom Bell, who played Eichmann, has called "Holocaust" a "soap opera designed to make money," and that this was "pretty disgusting" and that the film is to be seen in West Germany after all, but screened only on regional stations equivalent to our BBC-2.

For the studio discussion were arraigned Rabbi Hugo Greyn, a survivor of Auschwitz, historian Dr. John Fox and Milton Shulman of the London Evening Standard.

Herbert Brodtkin, the executive producer of "Holocaust," from New York, denied, of course, that it was a soap opera.

It was "beautifully written drama, performed by beautifully professional actors, and incidentally David Warner who played the part of Heydrich has been nominated for an Emmy. . . . 'Holocaust' was to me, the

top of my career. I don't see how I can ever do a show [note the word "show"—SL] as meaningful . . . and as beautifully received by what will be almost a half billion people around the world."

He added that the film was being given awards by the three or four top Jewish organisations in the States, some of them families who'd survived the holocaust.

Dr. Fox felt the subject was better dealt with as documentary, such as Thames TV's "World at War," the rabbi thought the film was of value in opening up the subject, despite its imperfections, but he didn't feel that the full horror could be shown.

Milton Shulman was equally tolerant, and he felt that the issue was not whether or not this was a proper thing for television to do, in fact if you were going to do it this was the only way to do it.

Mr. Brodtkin equated his dramatisation of recent history with the drama of Shakespeare, and a lady from West Germany said the programme for Germany was "a very dangerous

thing to show," denying that German youths has been "protected" from the truth about the "Final Solution."

Rabbi Greyn said he wasn't persuaded that the German youth really knew all about the holocaust or that it hadn't really been whitewashed, because in his opinion it had been.

A readiness to fight is the lesson of Holocaust

GEMEDIAN

9-9-78

Sir—Whatever its merits or demerits, the television series Holocaust never sought to make cheap and insulting comments about the suffering of the Jews.

Not so Ms Nancy Banks-Smith; her annoyance with the programme is such that in her review of the series (September 7) she can make baseless puns about Jews being turned into "soap" and "soap opera" and crass comments about the wretched musicians who were forced to perform at Auschwitz.

Even more astounding than her offensive vituperations is the smug rejection of the very clear message of the Holocaust (and by this I understand both the actual events and the series), namely that had the Jews fought back, the genocide would have been at least partly avoided.

Why is it "pernicious" to affirm what 2,000 years of persecution and oppression have made clear: that only resistance in the end can combat the extremes of anti-semitism?

ity would have found viewing the film a liberating experience.

It is unfair to condemn on the basis of a few banalities what was in the main a restrained and to me wholly convincing dialogue. The completely dispassionate discussion of technical details—output, sanitation, procurement problems, statistics—highlighted the enormity of the genocidal operations.

If your critic found the mass shootings, the beatings, the gasings with which the film relentlessly and rightly assailed the viewer "lunatic," she is hardly to be congratulated on her choice of denigrative.—Yours faithfully,

Joseph Wurtiol,
London N12.

Sir—What the Germans did to the Jews was a very terrible thing, but it is not entertainment.—Yours faithfully,

Andrew English,
Milford-on-Sea,
Hampshire.

Joseph Wurtiol,
London N12.

Stuart Urban,
President,
Oxford University,
Israel Society,
Balliol College,
Oxford.

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LETTERS

Was this story a travesty or a triumph?



AMERICAN JEWISH COMMUNITARIANS

Never forget 5 JUNIOR LETTERS

I WATCHED with horror the TV series *Holocaust*, which told of the slaughter of the Jews in Nazi Germany. My horror was aroused not only by the disturbing scenes of cruelty, but the similarity between the beginning of the Nazi campaign against the Jews, and the situation in Britain today.

How familiar it was to hear the people of a country suffering economic depression, blaming the problems on an immigrant population; complain-

ing about people of a different race getting all the houses and jobs.

How familiar were the anti-Jewish riots and demonstrations in comparison with the violent rallies we have seen on the streets of London.

But perhaps most frightening was the realisation that we in Britain also have political parties which are willing to feed on anger and prejudice.

There are people who say we should forget about the war, but I think the young people of today should be aware of what occurred in Germany, so that by making an effort to fur-

Americans or any other nation led by a madman. Forget the wartime atrocities, and, in my opinion, we are no better than the

in this dirge about wartime atrocities?—WALTER HOWLAND, *Mitcham, Surrey.*

degradation through nationalistic ambition. No country can be said to be guiltless.

Since the last war how many countless millions of all races and religions have been slain and tortured for one reason or another. Today, Amnesty International can testify to the unspeakable crimes per-

pened a comparatively short time ago, the advent of a European Parliament where the nation states can thrash out their differences in the debating chambers instead of using bombs must be seen as the nearest thing to a miracle in modern times.

Let us hope that men and women of true vision will be elected. —ALISTER GLICKMAN, *Strand.*

I DECIDED, almost from a sense of duty, to watch *Holocaust*.

I was a young woman at the time of these shameful events and remember the horror I felt when I saw the first news-reel pictures of concentration camps.

As I watched this so-called educational story unfolding, with its cardboard figures and superficial sentiment, I could feel only what a travesty it was.

In its abysmal shallowness it conveyed no real feeling of the degradation and tragedy that engulfed a helpless people.—(Mrs.) LEAH WALKER, *Belmont, Surrey.*



MERYL STREEP played Inga Weiss

people of the Nazi party. If they are forgotten, they can happen again. Our children must know what happened.—(Mrs.) H. PIRIE, *Ingatestone, Essex.*

A SERIES of this kind can only give us an essence of the horror. But we have a duty to watch, and to remember that it did happen.—(Mrs) JANICE KENNEDY, *Duncombe Hill.*

Silence

IT'S about time it was realised there was another race on this earth which the Nazis tried to eliminate years before they began on the Jewish race. That race was gypsy. In fact, a far greater number of gypsies than Jews were eliminated by the Nazis. Yet there hasn't been any recognition of this fact. Just one big silence.

If there has to be silence for these people then there should be silence for others.

In fact, the last war should be forgotten and buried and no more films made for TV or the cinema.—MISS G. CURT, *White City.*

Learn

ONE learns from history that we learn nothing.

The history of Europe is one of turmoil and human



LEE MONTAGUE played partisan Sasha

petrated in the name of ideology.

Next June will celebrate a mammoth milestone in the evolution of Europe. Having regard to what hap-

Blunder

CAN WE ever hope for a more peaceful and happy world if we allow hate and bitterness to be stirred up again and again, particularly by the powerful and influential media of television?

In my view, *Holocaust* is a major TV blunder by irresponsible and greedy, commercially-motivated people.—H. L. HILLMAN, *Hampstead.*

MY TV set obviously could not take four nights of *Holocaust*. Just as the last episode began on Wednesday it burst into flames.—KENNETH PARISH, *London, E.C.4.*

Ostriches

WHY are people attacking *Holocaust*? Are they all ostriches, wanting to bury their heads in the sand?

I don't think it stirs up hate, not even in the Jewish people, but sorrow and shame for all the so-called civilised people of the world. It happened to be the Germans who did this; there but for the grace of God go the English, the

Dirge

WE might have guessed. At the end of the first instalment of *Holocaust* we see a young unmarried couple nude in bed—one quoting the Bible!

Is this the only way to revive our flagging interests

ther racial harmony, we can prevent anything so terrible happening again. ANNE HARRIS (17), *Stevenage, Hertfordshire.*

... The war ended 33 years ago, and yet we are still watching films and plays on the subject. Why doesn't BBC or ITV have a programme with the title *Germany Today*? I went there this summer and had a lovely time. The Germans are certainly not how they are presented in these programmes. They don't shout orders all the time, and they don't wear one particular uniform. They are polite and friendly, and Germany is a clean, beautiful country.

RACHEL PEAD (13), *Blackheath, London, S.E.*

WRITE to Readers' Letters, Evening News, Carmelite House, London, EC4Y 0JA

NATIONAL INSTITUTE ON THE HOLOCAUST

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Research Director

Dr. Josephine Knopp

SAVE THE DATE - SAVE THE DATE

INTERNATIONAL CONFERENCE ON TEACHING THE LESSONS OF

THE HOLOCAUST

October 18-20, 1978

Philadelphia, Pa.

The Philadelphia Coordinating Council on the Holocaust will hold its International Conference with delegations from Israel and West Germany and colleagues from Canada and the USA. The Agenda of the Conference will not be set by scholarly papers and responses, but by workshops of two types and two dimensions: 1) those which concentrate on textbooks and on teachers' experience and problems at all levels of education and including a workshop section for high school counsellors on identifying racist/totalitarian parties and cults, 2) those which concentrate on lessons of professional/vocational ethics and morals to include law, medicine, clergy, business and industry, management, bio-ethics.

Additional Notes: To mark the occasion of the Conference, several major undertakings will be presented: 1) Teachers' Manual; 2) Church School Manual; 3) Catalog of Holocaust Studies Course Outlines - College Level; 4) Judaism for Your People - A Bibliography

Conference Notes: The Proceedings of the Third Philadelphia Conference on Teaching the Holocaust are now available - \$5.00. If you wish a copy complete the enclosed information request and mail to the Institute along with your check made out to the Institute.

Name _____

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Affiliation _____

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AMERICAN JEWISH
ARCHIVES

***AMERICANS
CONFRONT
THE HOLOCAUST***

**A Study of Reactions
to NBC-TV's Four-Part Drama
on The Nazi Era**

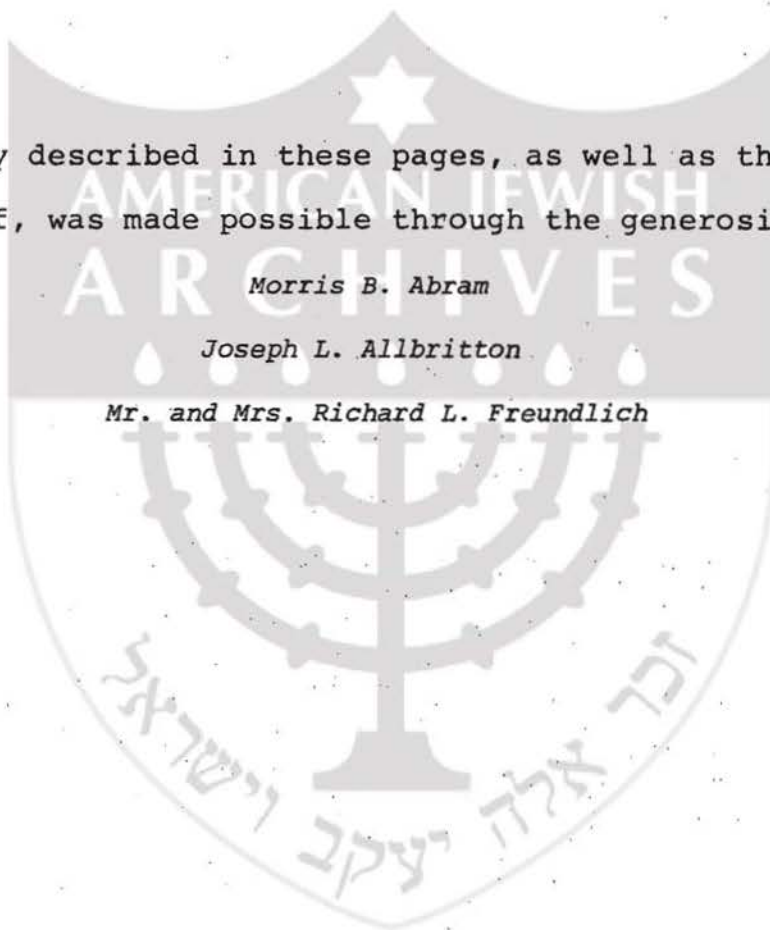
**THE AMERICAN JEWISH COMMITTEE
Institute of Human Relations
165 East 56 Street, New York, N.Y. 10022**

The study described in these pages, as well as the report
itself, was made possible through the generosity of

Morris B. Abram

Joseph L. Allbritton

Mr. and Mrs. Richard L. Freundlich





INTRODUCTION

AMERICAN JEWISH
ARCHIVES

Holocaust, a dramatic serial televised nationwide by the National Broadcasting Company on four evenings in April 1978, stands as the mass media's most ambitious attempt so far to come to grips with the destruction of European Jewry under Hitler. In a broader sense, the NBC series, which was viewed by the second largest audience in American TV history, testifies to a fundamental change in the historic consciousness of Americans.

Until recently, Americans, by and large, took little interest in history, particularly that of other continents and cultures. Their struggle to build an ideal future in the New World drew their attention away from the Old. America seemed (and was) far away from the lands across the seas and the glories and miseries of the past.

This sense of America's separateness was finally dispelled by her global involvement in the Second World War, and by the intercontinental air travel and instantaneous worldwide communication that followed on the heels of that war. America's growth from a young to a middle-aged civilization during the same decades also increased popular awareness of the relevance of history.

That Americans today are ready to explore the past, even in its tragic and horrifying aspects, was illustrated by the success of Alex Haley's searing account of black slavery, Roots, both as a book and as a television dramatization. It was this broad acceptance of a grim aspect of American history that led the National Broadcasting Company to consider a similar drama documentary on the Nazi era.

There were, of course, both resemblances and differences between the two projects. Unlike Roots, the events depicted in Gerald Green's script, Holocaust, are recent; of those who survived Hitler's attempt to destroy European Jewry, many are still alive, as are many of the witnesses, including Americans who fought in Europe. Yet the basic facts about the Holocaust era--like the basic facts about black slavery--are totally unfamiliar to millions of Americans, particularly those born since the end of World War II.

* * *

It is not surprising that when the preparation of Holocaust got under way, NBC turned to the American Jewish Committee for consultation and assistance--or that the AJC responded enthusiastically to this request. The Committee has long sought to foster public awareness and understanding of the Jewish catastrophe in Europe. Many of the earliest revelations about the Nazi death camps were printed in the AJC-sponsored Contemporary Jewish Record, in 1942 and 1943. Commentary magazine, the successor to the Record, was the first American publication to present Anne Frank's Diary of a Young Girl to the American readers in 1952. In 1954, AJC commissioned and published an English translation of Harvest of Hate, one of the earliest overviews of the Hitler period by Leon Poliakov, the widely acclaimed historian of the Holocaust. And the Committee has also published, and distributed in tens of thousands of copies, a large number of paperbacks, articles, fact sheets and other materials documenting the Holocaust experience.

Under a grant from the National Endowment for the Humanities, the AJC's William E. Wiener Oral History Library has recorded the recollections of some 250 Holocaust survivors and children of survivors living in the U.S. (These memoirs are scheduled for publication by the New American Library.) AJC chapters in several cities have worked to introduce Holocaust studies into the curriculums of public, junior and senior high schools; and the Committee has recently issued a set of Guidelines for Holocaust Teaching, in support of such programs.

* * *

At NBC's request, soon after the original script for the TV series was completed, AJC's National Director of Interreligious Affairs, Rabbi Marc H. Tanenbaum, reviewed the script of the proposed TV series and offered numerous suggestions for revision. In addition, AJC prepared for NBC-TV a special Viewer's Guide for discussion in classrooms and other group settings after the programs were aired (see Appendix E). Hundreds of thousands of copies of this guide, written also to stand alone as a brief, well-documented text on Nazi anti-Semitism and its sources, and endorsed by the National Education Association, were distributed by NBC-TV to teachers, civic and church groups all over the U.S.

The Committee also joined with 12 other Jewish organizations in sponsoring a special kit for use in Jewish schools, synagogues and other formal and informal educational settings. Prepared under the auspices of the National Jewish Welfare Board, the kit included study guides for grade-school children, high-school youth and college students, as well as a family viewing guide and other reference materials.

AJC staff also advised the National Council of Churches, the National Conference of Catholic Bishops, and the Evangelical churches in the preparation of separate Christian study guides in conjunction with the TV series. And in cooperation with NBC-TV, AJC arranged numerous previews for religious educators and leaders of labor, black and women's organizations, many of whom helped call the TV series to the attention of their contacts and members of their organizations.

In addition, AJC helped distribute video cassettes of the TV series, together with printed study guides, to Jewish communities abroad.

Besides helping to promote the Holocaust series themselves, AJC chapters in different parts of the U.S. planned related activities designed to increase knowledge and understanding about the Nazi era.

AJC's chapter in one city helped organize a conference on teaching about the Holocaust; another created a Holocaust exhibit at a college library; and still another conducted a high-school essay contest on the moral lessons of the Holocaust. Several chapters monitored phone calls made by viewers to the local NBC stations during the broadcasts or devised other tests of their series' impact. A number of chapters supplied local news media with background materials interpreting the Holocaust, arranged press interviews with survivors living in the area, and helped plan interreligious commemorative services for the Holocaust victims. A special exhibition, "Spiritual Resistance: Art from Concentration Camps, 1940-1945," was brought to the U.S. from Israel through the generosity of AJC members Melvin and Elaine Merians, and displayed at leading museums around the country by arrangement with the Union of American Hebrew Congregations.

Predictably, the Holocaust series evoked objections as well as praise. Some critics took issue with the script, the quality of the production and other aspects of the series; others insisted it was not possible to depict the horrors of Buchenwald, Auschwitz and the whole Nazi experience in a fictionalized TV drama, particularly one interrupted repeatedly by commercials. Nevertheless, the broadcasts gave that grim period of Jewish and world history the widest exposure in the U.S. that it has ever received in any medium. For this reason, among others, the American Jewish Committee felt it was important to learn how the programs were accepted by the viewing public.

One measure was the mail and phone calls that poured into NBC-TV in the wake of the broadcast. The network was kind enough to permit an AJC research analyst to examine these responses, and they are summarized in Appendix D.

But even before the programs were aired, the Committee made plans to probe the reactions of viewers to the Holocaust series, and its impact on viewers' knowledge and attitudes concerning Jews and the Nazi era. A number of generous contributions by men and women who agreed that such research was important made it possible to arrange for an in-depth telephone survey addressing itself to that issue.

What that survey revealed is the subject of the pages that follow.



THE SURVEY FINDINGS

The Respondents

Holocaust, a four-part television drama, was presented by the National Broadcasting Company television network on the evenings of April 16 through April 19, 1978. The 9 1/2-hour drama tells the story of a Jewish physician and his family, all of whom are affected in different ways by the Nazi mass murder program. Paralleling the tragedy of this family is the story of an ambitious young German lawyer who joins the SS (Schutzstaffel--Hitler's so-called "protective guard") and helps plan the murder of the Jews.

The audience reaction to the series was explored about three weeks later through a telephone survey conducted by Response Analysis, a polling firm based in Princeton, New Jersey, for the American Jewish Committee. The questionnaire, designed by Response Analysis and the AJC, sought to measure the impact of Holocaust on viewers, gauge the general public's awareness of events during the Nazi period, and assess American attitudes toward the victims of the Nazis, as well as toward present-day Jews and Israel.

From May 5 through May 9, a representative sample of Americans in different localities was interviewed by telephone. The 822 respondents included 411 who had seen Holocaust and, for comparison, 411 who had not. The interview questions used for viewers and nonviewers appear in Appendices A and B.

The demographic characteristics of the respondents, such as region, education and income, are shown in Appendix C. The figures and percentages have been weighted according to U.S. Census data for age, sex, education, and region.

Viewers and nonviewers did not differ materially in age, sex, region. The viewers tended to have somewhat higher incomes and more education; the nonviewers described themselves slightly more often as politically conservative. The two groups differed most noticeably in terms of religion and race. Among the viewers, Jews were overrepresented (5.4 percent, or twice their 2.7 percent ratio in the U.S. population), while blacks were underrepresented (3 percent as against a population ratio of 11.5 percent).

Impact of Program

When asked about the main ideas or impressions which the Holocaust program had left with them, a majority of viewers in one way or another expressed horror at the Nazis' cruelty and its senselessness. Almost a fifth said the series had impressed them as a "never again" lesson (Table 1).

One of the crucial questions was: "Would you say that watching the Holocaust program made you understand any better what Hitler's treatment of the Jews was all about...?" Overall, 60 percent of the viewers said yes; more than a third said

TABLE 1

Asked of viewers (Q. 8): *"What are the main ideas or impressions that the Holocaust program left with you?"*

Multiple responses.

	<u>Percent of viewers</u>
Horror, Senselessness	27
Learned lesson--don't let it happen again	19
Sympathy with victims	11
Hard to understand how something like this could happen	10
Upset by violence, brutality	7
Believe it to be history of what took place	7
Negative feelings about Nazis	6
Wonder why Jews didn't fight back	4
Technical or historical criticism ("watered down," "inaccurate")	3
Shocked by indifference of other nations	2
More appreciative of our freedoms, democracy, way of life	2
No answer	11

no. Among Jews the percentages were reversed, with 55 percent saying no and 39 percent yes. The effect was greatest among the young: 71 percent of viewers between 18 and 29 answered yes (Table 2).

Three-quarters of those who had seen the series thought it gave an accurate picture of how the Nazis had treated the Jews, 15 percent were not sure or had no opinion, and only 10 percent thought it inaccurate (Table 3).

The answers thus far suggest, as would be expected, that many of those who chose to watch Holocaust already had strong feelings about the Nazis and about their victims. This is con-

AMERICAN JEWISH
TABLE 2

Asked of viewers (Q. 16): "Would you say that watching the Holocaust program made you understand any better what Hitler's treatment of Jews was all about, or didn't the program add anything to what you already understood about this?"

	Percent of viewers		
	"Understood better"	"Didn't add anything"	Not sure or don't know
All viewers	60	36	4
<u>By age:</u>			
18-29	71	28	1
30-49	58	36	6
50 or more	49	47	4
<u>By education:</u>			
High school or less	63	33	4
Some college or technical school	67	30	3
College graduates	44	55	1
<u>By religious preference:</u>			
Protestant	65	32	3
Catholic	63	33	5*
Jewish	39	55	6

* Apparent total 101 percent. In this and subsequent tables, apparent one-percent deviations from 100-percent totals are due to rounding.

firmed by the finding that only 29 percent of the viewers said their feelings about the Nazis had been affected in one way or another by the program (Table 4). Of this group, 91 percent said it had strengthened or revealed anti-Nazi feelings (or pro-Jewish ones, though the question did not ask about these), and 5

TABLE 3

Asked of viewers (Q. 17): "Do you think the Holocaust program gave an accurate picture of the Nazis' treatment of the Jews or do you think it gave an inaccurate picture of this?"

	Percent of viewers		
	"Accurate"	"Inaccurate"	Not sure or no opinion
All viewers	75	10	15
<u>By age:</u>			
18-29	77	9	14
30-49	76	9	15
50 or more	71	11	18
<u>By education:</u>			
High school or less	75	9	16
Some college or technical school	81	6	13
College graduates	76	12	12

TABLE 4

Asked of viewers (Q. 21): "Were your feelings about the Nazis affected in any way as a result of watching Holocaust?"

	Percent of viewers		
	"Yes"	"No"	Not sure or no opinion
All viewers	29	62	9
<u>By age:</u>			
18-29	37	53	10
30-49	30	65	5
50 or more	21	66	13

percent reported pro-Nazi (or anti-Jewish) feelings. Of 62 percent who said their feelings about the Nazis had not been affected, 7 percent (4 percent of all viewers) said they had been pro-Nazi (or anti-Jewish) to begin with (Table 5).

Was presenting a program such as Holocaust on television considered a good idea? More than two-thirds of all those interviewed (83 percent of viewers and 56 percent of nonviewers) thought it was; among those under 29, as many as 78 percent did (Table 6). When asked why, 83 percent of those who favored the idea said it could make people aware of what might happen. Of those who did not think the broadcast a good idea, one-half simply said the past could not be changed; most of the rest objected to violence on TV or thought the film might put dangerous ideas in people's heads (Table 7).

Should children be taught about the Holocaust era? Of those who had seen the series, 71 percent said it was a good

AMERICAN JEWISH
ARCHIVES

TABLE 5

Asked of viewers (Q. 22A) who say (Table 4) their feelings about Nazis were affected by watching Holocaust: "In what ways were your feelings affected?"

Asked of viewers (Q. 22B) who say (Table 4) their feelings about Nazis were not affected: "Why do you say that?"

	Percent of viewers reporting	
	Feelings affected (strengthened or revealed)	Feelings not affected
Anti-Nazi (or pro-Jewish*) feelings	91	47
Pro-Nazi (or anti-Jewish*) feelings	5	7
Indeterminate (no "pro" or "anti" specified)	2	32
Other	1	7
Don't know or no answer	1	7

* Feelings about Jews volunteered, though question was about Nazis.

TABLE 6

Asked of viewers (Q. 10): "(Just to remind you / As you said), Holocaust was about how the Nazis in Germany persecuted and killed the Jews of Europe. Some people say it's a good idea to have programs like Holocaust which remind Americans of what happened under Hitler, other people say programs like this are not a good idea.

"How do you personally feel--do you think a program like Holocaust is a good idea or not a good idea to show on TV?"

Asked of nonviewers (Q. 7): "(Let me tell you that / As you mentioned earlier,) the program, Holocaust, was...[etc. as above]."

	Percent		
	"Good idea"	"Not a good idea"	Not sure or no opinion
All respondents	68	18	14
Viewers	83	9	8
Nonviewers	56	24	20
<u>By age:</u>			
18-29	78	11	11
30-44	68	20	12
45-59	67	16	17
60 or more	55	26	19
<u>By religious preference:</u>			
Protestant	64	20	16
Catholic	73	16	11
Jewish	100	0	0
<u>By family composition:</u>			
Children under 18 in family	74	14	12
None under 18	64	20	16
<u>By sex:</u>			
Female	63	21	16
Male	73	14	13

idea, as did 65 percent of all respondents. College-educated persons, political liberals and parents of children under 18 most often approved (Table 8). When those who favored teaching about the Holocaust were asked who should do it, with multiple choices permitted, over three-fourths chose the schools; almost one-half chose the home. Viewers and nonviewers essentially agreed in their responses to this question (Table 9).

Awareness

Even in the years right after the Second World War, many Americans were only vaguely aware of the actual events in Europe and the vast destruction wrought by nazism.¹ What could be expected in 1978?

TABLE 7

Asked of viewers (Q. 11) and nonviewers (Q. 8): "I'd appreciate it if you could tell me why you feel this way about it [televising Holocaust]."

Percent

	All respondents	Viewers	Nonviewers
<u>Why a good idea:</u>			
To make people aware of what could happen	83	84	81
To teach children	8	10	6
To foster greater appreciation of our way of life	1	2	1
General approval	5	3	8
Other	1	*	1
No opinion	2	1	3
<u>Why a poor idea:</u>			
Can't change the past	49	46	49
Too much violence on TV now	17	11	19
Might put ideas in people's heads	13	16	12
Bad for children to see this violence	11	20	9
Other	9	7	9
No opinion	1	0	2

* Less than 1/2 of 1 percent.

1. Charles Herbert Stember and others, Jews in the Mind of America (New York: Basic Books, 1966), pp. 136-155.

TABLE 8

Asked of viewers (Q. 12) and nonviewers (Q.9): "Do you think it is a good idea to teach children about things like what the Nazis did, or do you think this is not a good idea?"

	Percent		
	"Good idea"	"Not a good idea"	Not sure or no opinion
All respondents	65	20	15
Viewers	71	14	15
Nonviewers	60	25	15
<u>By education:</u>			
High school or less	62	23	15
Some college or technical school	72	14	14
College graduates	77	11	12
<u>By family composition:</u>			
Children under 18 in family	71	17	12
None under 18	60	22	18
<u>By sex:</u>			
Female	62	21	17
Male	68	19	13
<u>Politics:</u>			
Liberal	80	12	8
Conservative	70	18	12

Viewers were asked: "How well informed would you say you were about Hitler's treatment of the Jews before you watched the Holocaust program...?," and nonviewers were asked the same without reference to the program. People under 30 were found to know less about the period than those in their 40s and 50s. Among viewers aged 29 or younger, 30 percent described themselves as poorly informed; among nonviewers in the same age group, 46 percent did. Analogous differences were found in other age groups (Table 10). Obviously, the nonviewer category contained more people who simply were not interested in the subject and felt no desire to know more about it.

Fully one-quarter of all respondents said they did not know whether people other than Jews had been treated by the Nazis in

TABLE 9

Asked of viewers (Q. 14) and nonviewers (Q. 11) who say (Table 8) it is a good idea to teach about "things like what the Nazis did": "Where do you believe children should be taught about things like this?"

Multiple responses.

	Percent		
	All respondents	Viewers	Nonviewers
School	76	76	76
Home	46	52	40
Television	10	12	7
Church or synagogue	8	8	8
Other	3	4	3
Not sure or no opinion	4	3	4

TABLE 10

Asked of viewers (Q. 15): "How well informed would you say you were about Hitler's treatment of the Jews before you watched the Holocaust program--very well informed, fairly well informed, not very well informed, or poorly informed?"

Asked of nonviewers (Q. 12): "How well informed would you say you are about Hitler's treatment of the Jews--very well informed...[etc. as above]."

	Percent			
	"Well informed"	"Fairly well"	"Not very" or "poorly"	No opinion
Viewers	35	44	20	1
By age:				
18-29	20	49	30	1
30-49	41	44	15	0
50 or more	46	39	13	2
Nonviewers	19	43	37	1
By age:				
18-29	12	42	46	0
30-49	19	46	34	1
50 or more	24	44	31	1

the same way, and as many as a third thought none had been (Table 11).

Thus, it seems evident that whatever history young Americans have learned, it includes little about nazism.

Do Americans think most Germans knew what the Nazis were doing? Respondents were divided almost equally: 44 percent said most Germans knew a lot or at least something, 42 percent said they knew little or nothing (Table 12). Of the Jewish respondents, 58 percent thought the Germans knew.

"Do you think there are any countries or governments in the world today that are similar to Nazi Germany?" Almost half (46 percent) of all respondents said yes, while 27 percent said no and another 27 percent were not sure (Table 13). When those who had said yes were asked to identify the countries or governments they had in mind, 56 percent mentioned Communist countries,

AMERICAN JEWISH
ARCHIVES

TABLE 11

Asked of viewers (Q. 19) and nonviewers (Q. 13): "As far as you know, did the Nazis treat other people the same way they treated the Jews?"

	Percent		
	"Yes"	"No"	Not sure or no opinion
All respondents	42	33	25
Viewers	46	34	20
Nonviewers	40	32	28
<u>By age:</u>			
18-29	37	35	28
30-44	48	34	18
45-59	50	30	20
60 or more	37	32	31
<u>By education:</u>			
High school or less	38	33	29
Some college or technical school	48	32	20
College graduates	59	33	8

TABLE 12

Asked of viewers (Q. 27) and nonviewers (Q. 17): "To what extent do you think most Germans knew what the Nazis were doing to Jews and other people they were persecuting? Would you say most Germans knew a lot about this, they knew something about this, or they knew little or nothing about it?"

	Percent			
	All respondents	Viewers	Nonviewers	Jewish respondents
Germans knew a lot	14	14	14	31
Germans knew something	30	34	28	27
Germans knew little or nothing	42	44	40	31
Not sure or no opinion	14	8	18	11

TABLE 13

Asked of viewers (Q. 31) and nonviewers (Q. 21): "Do you think there are any countries or governments in the world today that are similar to Nazi Germany?"

	Percent		
	"Yes"	"No"	Not sure or no opinion
All respondents	46	27	27
Viewers	53	25	22
Nonviewers	41	28	31
By age:			
18-29	46	33	21
30-44	53	25	22
45-49	48	22	30
50 or more	35	26	39
By education:			
High school or less	39	30	31
Some college or technical school	60	20	20
College graduates	66	21	13

17 percent Uganda, and 15 percent other Third World nations. Some respondents named several countries; 16 percent did not specify any (Table 14).

Attitudes toward Jews

Questions were asked both to determine how the Jewish victims of the Holocaust were perceived, and to discover whether significant anti-Semitic bias still existed in America. On the whole, the viewers were sympathetic to the Jews; if a majority of them (55 percent) said their feelings had not been affected by the program, the reason in all but a few cases seemed to be that they were sympathetic in the first place (Tables 15, 16).

TABLE 14

Asked of viewers (Q. 32) and nonviewers (Q. 22) who say (Table 13) there are countries similar to Nazi Germany: "Which countries or governments are similar to Nazi Germany?"

Multiple responses.

	Percent		
	All respondents	Viewers	Nonviewers
Communist countries	56	60	52
Uganda	17	19	15
Other (Africa, Philippines)	15	18	12
Latin America	6	6	5
South Africa	5	6	4
Western democracies	4	3	4
Arab countries	3	4	2
U. S. A.	1	1	1
Israel	1	0	2
Don't know	16	9	23

TABLE 15

Asked of viewers (Q. 23): "Were your feelings about Jews affected in any way as a result of watching Holocaust?"

	Percent of viewers		
	"Yes"	"No"	Not sure or no opinion
All viewers	39	55	6
<u>By age:</u>			
18-29	42	51	7
30-49	41	55	4
50 or more	32	60	8

TABLE 16

Asked of viewers (Q.24A) who say (Table 15) their feelings about Jews were affected by watching Holocaust: "In what ways were your feelings affected?"

Asked of viewers (Q. 24B) who say (Table 15) their feelings about Jews were not affected: "Why do you say that?"

	Percent of viewers reporting	
	Feelings affected (strengthened or revealed)	Feelings not affected
Pro-Jewish (or anti-Nazi)* feelings	92	59
Anti-Jewish (or pro-Nazi)* feelings	4	9
Indeterminate (no "pro" or "anti" specified)	1	24
Other	1	3
Don't know or no answer	2	5

* Feelings about Nazis volunteered, though question was about Jews.

Holocaust stressed the failure of some German Jews, as exemplified by the physician and his wife, to act in the face of the ominous German reality. The survey asked: "...Do you think the persecution of the Jews was...their own fault?" (Table 17). The response was inconclusive, possibly because the question itself proved ambiguous.

Some respondents took "fault" to mean failure of perception or nerve. In the words of one respondent: "At first [Jews] didn't understand what was going on; they should have fought back but didn't." But others interpreted "fault" as moral guilt. Thus, one respondent led off with an old anti-Semitic stereotype: "They [Jews] had the businesses and controlled everything, so Hitler took from the haves and gave to the have-nots." The same respondent continued: "Because they have gone through centuries of persecution, they [Jews] feel that they are martyrs--that's why they just sat back and let Hitler do this."

Contrary to what might have been expected, viewers were somewhat more inclined than nonviewers (25 percent as against 17 percent) to put the blame for what happened primarily on the Jews (Table 17). Moreover, of those viewers who faulted the Jews, 47 percent said they did not fight hard enough, whereas only 22 percent of the nonviewers took this position (Table 18).

TABLE 17

Asked of viewers (Q. 25) and nonviewers (Q. 15): "Thinking back to the treatment of the Jews by Nazi Germany before and during World War II, do you think the persecution of the Jews was mostly their own fault, partly their own fault, or not at all their own fault?"

	Percent		
	"Mostly" or "partly their fault"	"Not at all their fault"	No opinion or no answer
All respondents	20	57	23
Viewers	25	61	15
Nonviewers	17	55	28
<u>By education:</u>			
High school or less			
Viewers	24	60	16
Nonviewers	17	51	32
Some college or technical school			
Viewers	29	57	14
Nonviewers	18	66	17
College graduates			
Viewers	23	67	10
Nonviewers	18	68	14

At every educational level, many more viewers than nonviewers reacted negatively to what was seen as Jewish passivity.

Three questions explored attitudes toward Jews in the United States:

1. "Some people believe that Jews have too much power in this country. Do you tend to agree or disagree...?" Of the viewers, 12 percent said they agreed and 20 percent were not sure or had no opinion; among the nonviewers, somewhat over 13 percent agreed and somewhat over 26 percent had no opinion--nearly 8 percent more, in the aggregate, than among the viewers (Table 19). This finding seems to agree with other indications (e.g. Table 10 above, Tables 21-23 below) that the nonviewers included more people who are uncaring or uneasy about Jews and their concerns.²

TABLE 18

Asked of viewers (Q. 26) and nonviewers (Q. 16) who say (Table 17) the persecution was mostly or partly the Jews' own fault: "Could you tell me why you feel this way?"

Multiple responses.

	Percent		
	All respondents	Viewers	Nonviewers
Jews didn't rebel, fight hard enough	35	47	22
Jews were seen by Germans as too powerful, with too much economic control	22	23	21
There must have been a reason for the persecution	14	9	19
Jews are different, have own community	13	10	15
Jews should have fled	7	7	7
Other answers	4	3	6
Don't know or no answer	10	8	13

2. In January 1975 the Yankelovich, Skelly and White polling organization asked Americans to select from among nine groups those they thought had too much power. Oil companies, big business and organized labor were mentioned most often; Jews, named by 37 percent of the respondents, were in sixth place. In a repeat poll in 1976, they dropped to seventh place, named by 26 percent; nevertheless, it is evident that a fairly substantial number of Americans cling to the notion of excessive Jewish power.

TABLE 19

Asked of viewers (Q. 29) and nonviewers (Q. 19): "Some people believe that Jews have too much power in this country. Do you tend to agree or disagree with this point of view?"

	Percent		
	"Yes"	"No"	Not sure or no opinion
All respondents	13	63	24
Viewers	12	68	20
Nonviewers	13	60	26

2. Did the respondents believe most people in the United States, many, few, or none at all would "think it was all right to persecute Jews here?" (Table 20). Only 4 percent thought that many or most Americans would approve such persecution; 53 percent thought a few might, 30 percent said no one would, and 12 percent had no opinion. More nonviewers than viewers (34 percent to 26) believed no one at all in the U.S. would approve persecution of Jews; conversely, more viewers than nonviewers (58 percent to 50) thought only a few people would do so.

3. "Most American Jews strongly support the State of Israel. Does this make good sense to you, some sense, or not much sense?" Almost half of all respondents (44 percent) thought it made good sense, and over a quarter (29 percent) thought it made at least some sense. Viewers seemed somewhat more sympathetic than nonviewers to the Jewish position, with 52 percent saying "good sense," and 28 percent "some sense" (Table 21). The replies were visibly differentiated by race: Fewer blacks than whites were undecided on the issue (9 percent, as against 16), slightly fewer blacks replied that Jewish support for Israel made either "good sense" or "some sense" (71 percent as against 74), and twice as many (20 percent as against 10) thought it didn't make much sense.

Attitudes toward Israel

"Thinking about the current situation in the Middle East, would you say your sympathies lean more toward the Arabs than the Israelis, more toward the Israelis than the Arabs, or would

TABLE 20

Asked of viewers (Q. 30) and nonviewers (Q. 20): "How about the question of persecuting Jews in the United States? Do you think that most people in the United States, a large number but not most people, only a small number of people, or that nobody would think it was all right to persecute Jews here?"

	Percent			
	"Most or "a large number"	"A small number"	"Nobody"	Not sure or no opinion
All respondents	4	53	31	12
Viewers	4	58	26	12
Nonviewers	3	50	34	13

TABLE 21

Asked of viewers (Q. 35) and nonviewers (Q. 25): "Most American Jews strongly support the State of Israel. Does this make good sense to you, some sense, or not much sense?"

	Percent			
	"Makes good sense"	"Makes some sense"	"Does not make much sense"	Not sure or no opinion
All respondents	44	29	11	16
Viewers	52	28	8	12
Nonviewers	39	29	13	19
<u>By education:</u>				
High school or less	41	28	13	18
Some college or technical school	52	32	7	9
College graduates	54	31	5	10
<u>By religious preference:</u>				
Protestant	45	27	11	17
Catholic	41	34	12	13
Jewish	80	15	0	5
<u>By race:</u>				
White	45	29	10	16
Black	47	24	20	9

TABLE 22

Asked of viewers (Q. 33) and nonviewers (Q. 23): "Thinking about the current situation in the Middle East, would you say your sympathies lean more toward the Arabs than the Israelis, more toward the Israelis than the Arabs, or would you say you take a completely neutral view of the situation in the Middle East?"

	Percent			
	"Sympathize more with"		"Completely neutral"	No opinion
	"Israelis"	Arabs"		
All respondents	19	2	61	18
Viewers	25	3	57	15
Nonviewers	14	2	63	21
<u>By education:</u>				
High school or less	13	2	63	22
Some college or technical school	28	3	58	11
College graduates	37	3	52	8
<u>By religious preference:</u>				
Protestant	18	2	60	20
Catholic	15	3	67	15
Jewish	74	0	26	0
<u>By race:</u>				
White	20	2	60	18
Black	6	5	69	20

you say you take a completely neutral view of the situation in the Middle East?" (Table 22).

Here the answer was surprising. For three decades, opinion polls found strong support for Israel, and neutrality made a modest showing in recent years;³ but judging by the present study, neutrality has now become the dominant attitude. No fewer than three-fifths of viewers (61 percent) said they were neutral. Slightly fewer than one-fifth (19 percent) favored Israel, 18 percent had no opinion, and 2 percent favored the Arabs. Nonviewers chose the neutral response more often than viewers (63

3. In January 1976 the Yankelovich organization asked: "If war should break out in the Middle East, with whom would you identify most?" Fifty-five percent said with Israel; 9 percent with the Arabs; 17 percent with neither. A Gallup poll at the end of April 1978 reported 44 percent for Israel; 10 percent for Arabs; 33 percent for neither; and 13 percent no opinion.

percent to 57), and were less often sympathetic to Israel (14 percent to 25). Among black respondents, 69 percent were neutral, 6 favored Israel and 5 favored the Arabs. Even among the Jewish respondents, 26 percent said they were neutral.

"Because of what happened to the Jews in Europe during World War II, Jews in Israel today believe that they cannot really depend on others to protect them. Do you think this is a sensible attitude...or are they mistaken...?" One would expect viewers to relate this question to one of the main lessons of the film, stressed by both Nazis and Jews: that no one helped the Jews except Jews themselves. (In Holocaust, the young hero joins a group of Zionist partisans who harass the Nazis and rescue Jews; later he leads a group of orphans to safe haven in Palestine.) Against this background, the question would seem almost to invite support for the Israelis' view. Yet only 33 percent of all respondents thought Israel's refusal to depend on the protection of others made sense; fully 45 percent thought the Israelis were mistaken, and 22 percent had no opinion. Nonviewers more often had no opinion than did viewers, and less often agreed with the Israelis' attitude (Table 23).

We can only speculate as to the reasons. Possibly, the respondents who disagreed felt that the Israelis were not showing enough trust in the United States as their ally, or did not want to be understood as approving Israel's alleged "intransigence" or "inflexibility."

TABLE 23

Asked of viewers (Q. 34) and nonviewers (Q. 24): "Because of what happened to the Jews in Europe during World War II, Jews in Israel today believe that they cannot really depend on others to protect them. Do you think this is a sensible attitude for Jews in Israel to have or are they mistaken in thinking that they cannot really depend on others to protect them?"

	Percent		
	"Sensible"	"Mistaken"	No opinion or no answer
All Respondents	33	45	22
Viewers	36	46	18
Nonviewers	30	44	26
<u>By education:</u>			
High school graduates	27	49	24
Some college	40	44	16
College graduates	52	32	16

Reasons For Watching Or Not Watching

How many of the nonviewers deliberately chose not to watch Holocaust, and why? Almost a third of the respondents indicated they had intentionally passed up the program--some because they were not interested, some because they did not like to see violence, others because they thought it would be too sad or depressing, and still others because they did not want to be reminded of the Holocaust era. But 45 percent said they had been unable to watch, meaning simply they were not near a television set at the time (Table 24). In this connection, it should be noted that over half of those who did not watch thought it a good idea to have such a program (see Table 6).

Of those who did watch Holocaust, one-half had been attracted by the advance publicity for a TV spectacular, were curious how TV would handle it, or simply thought it sounded interesting.

AMERICAN JEWISH
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TABLE 24

Asked of nonviewers (Q. 5): "Can you recall why you didn't watch the Holocaust program or only watched a little of it?"

Asked of viewers who watched irregularly (Q. 2): "Why didn't you watch Holocaust on all of the nights the program was shown?"

Multiple responses.

	Percent	
	Nonviewers	Irregular viewers
Unable to	45	63
Don't watch much TV	14	3
Not interested	10	7
Too sad or depressing	9	5
Don't like violence	9	3
Watched another program	8	7
Didn't know it was on	6	7
Don't like serial programs	6	0
Didn't want to be reminded of Holocaust	4	1
No answer	1	9

One-third, however, said they had wanted to know more about the history of the era, and 14 percent said it was in some way related to their lives (Table 25).

TABLE 25

Asked of viewers (Q. 4): "What made you decide to watch the Holocaust program in the first place?"

Multiple responses.

	Percent of viewers			
	All ages	Aged		
		18-29	30-49	50 or over
To become better informed about the history of the era	33	37	39	23
Publicity in media	22	13	28	25
It sounded interesting (nonspecific)	18	19	15	20
Directly related to respondent's life, religion or era	14	10	9	24
Just tuned in	9	10	8	9
To see how they would do it on TV	8	8	8	9
Informal communications	8	12	10	2
Because someone else wanted to watch	5	7	5	2

TABLE 26

Asked of viewers (Q. 9): "Did you find any parts of the Holocaust program difficult or disturbing to watch or did you find yourself taking the program pretty much in stride?"

Percent of viewers

	"Difficult or disturbing"	"Took in stride"	No opinion or no answer
All viewers	46	51	3
<u>By sex:</u>			
Female	57	41	2
Male	35	62	3

In Sum

Taken all in all, what reactions were evoked by bringing the experience of the Holocaust to the TV screen? On the whole, the Holocaust series made a vast audience more aware of, and perhaps more sensitive to, a catastrophe almost beyond comprehension.

Half the people who had seen one or more episodes of Holocaust said they had found it possible to "take the program pretty much in stride"; but nearly all of the other half had found it "difficult or disturbing to watch" (Table 26). Furthermore, as noted earlier, majorities of both viewers and nonviewers approved the presentation of the program. Many respondents expressed the hope that if people knew of such things, they would not let them happen again, and a substantial majority wanted the schools to teach about the Holocaust.

Although the dramatization struck most viewers as historically accurate, there are indications that, despite the scenes dealing with the Resistance, it made the victims of nazism seem totally unresisting and without spirit. This may explain why viewers were far more likely than nonviewers to lay some of the blame on the victims for not fighting back.

Finally, it should be noted that the audience for Holocaust was even more self-selected than are TV audiences in general. A large number of Americans do not watch such programs, or when they see them tune out the intended message.

Persons who were interested in the subject in the first place, who know something about nazism or were sympathetic to its victims, were strongly represented among the viewers, while a sizeable proportion of nonviewers (in the neighborhood of 40 percent) were ignorant of recent European history, indifferent to the possibility of future catastrophes similar to the Holocaust, and/or apathetic about events not immediate to them in time or place. (Even among viewers, 29 percent said they did not believe, or were not sure, children should be taught about the Nazi period.)

In general, the findings provide reason for both satisfaction and concern. For while they confirm that most Americans condemn racism and nazism, they also indicate that a hard core of racists and anti-Semites remains in the United States, and that a good many Americans, without being anti-Semitic, feel themselves quite remote from Jews and their concerns.

APPENDIX A

QUESTIONNAIRE USED IN SURVEYING VIEWERS

I'd like to ask you a few more questions about how much of the television program Holocaust you watched. After that, I'll ask you for your reactions to the program.

1. On how many of the nights Holocaust was shown did you watch any part of it? Did you watch any of it on Sunday, the first night it was shown? Any on Monday, the second night? Any on Tuesday, the third night? Any on Wednesday, the fourth night?
2. (If respondent did not watch on all four nights:) Why didn't you watch Holocaust on all of the nights the program was shown?
3. Would you please tell me about how much of Holocaust you watched each time? On the first (second, third, fourth) night watched, did you watch all of it, about three-quarters of it, half of it, about a quarter of it, or less than a quarter of it?
4. What made you decide to watch the Holocaust program in the first place? ...What other reasons did you have for tuning in?
5. Before you watched Holocaust for the first time, did you read or hear anything about it, or did you just happen to tune in?
6. (If "read or heard about it":) Where did you first read or hear about the Holocaust program? (No predetermined categories; multiple answers permitted.)
7. In a few words, can you tell me what the program was about?
8. What are the main ideas or impressions that the Holocaust program left with you?...Anything else?
9. Did you find any parts of the Holocaust program difficult or disturbing to watch or did you find yourself taking the program pretty much in stride?
10. (Just to remind you/As you said), Holocaust was about how the Nazis in Germany persecuted and killed the Jews of Europe. Some people say it's a good idea to have programs like Holocaust which remind Americans of what happened under Hitler, other people say programs like this are not a good idea.

How do you personally feel--do you think a program like Holocaust is a good idea or not a good idea to show on TV?
11. I'd appreciate it if you could tell me why you feel this way about it.

APPENDIX A (continued)

12. Do you think it is a good idea to teach children about things like what the Nazis did, or do you think this is not a good idea?
13. Why do you say that?
14. (If "good idea" in Q. 12:) Where do you believe children should be taught about things like this? (No predetermined categories; multiple answers permitted.)
15. How well informed would you say you were about Hitler's treatment of the Jews before you watched the Holocaust program--very well informed, fairly well informed, not very well informed, or poorly informed?
16. Would you say that watching the Holocaust program made you understand any better what Hitler's treatment of the Jews was all about, or didn't the program add anything to what you already understood about this?
17. Do you think the Holocaust program gave an accurate picture of the Nazis' treatment of the Jews or do you think it gave an inaccurate picture of this?
18. (If "inaccurate" :) In what ways did you think the program was inaccurate?
19. As far as you know, did the Nazis treat other people the same way they treated the Jews?
20. (If "yes" :) Can you name some other people that the Nazis persecuted like they did the Jews?
21. Were your feelings about the Nazis affected in any way as a result of watching Holocaust?
- 22a. (If "yes" :) In what ways were your feelings affected?
- 22b. (If "no" or "not sure" :) Why do you say that?
23. Were your feelings about Jews affected in any way as a result of watching Holocaust?
- 24a. (If "yes" :) In what ways were your feelings affected?
- 24b. (If "no" or "not sure" :) Why do you say that?
25. Thinking back to the treatment of the Jews by Nazi Germany before and during World War II, do you think the persecution of the Jews was mostly their own fault, partly their own fault, or not at all their own fault?
26. Could you tell me why you feel this way?
27. To what extent do you think most Germans knew what the Nazis were doing to Jews and other people they were persecuting? Would you say most

APPENDIX A (continued)

Germans knew a lot about this, they knew something about this, or they knew little or nothing about it?

- 28a. (If "a lot" or "something":) As far as you know, what did most Germans do about this situation? Do you think most Germans did a lot, did something, or did little or nothing about this situation in which Nazis were persecuting Jews and others?
- 28b. (If "a lot" or "something" continued:) Do you think most Germans could have done more than they did about this situation?
- 28c. (If "yes":) What could they have done?
29. Some people believe that Jews have too much power in this country. Do you tend to agree or disagree with this point of view?
30. How about the question of persecuting Jews in the United States? Do you think that most people in the United States, a large number but not most people, only a small number of people, or that nobody would think it was all right to persecute Jews here?
31. Do you think there are any countries or governments in the world today that are similar to Nazi Germany?
32. (If "yes":) Which countries or governments are similar to Nazi Germany?

Now a few questions about the Middle East and Israel.

33. Thinking about the current situation in the Middle East, would you say your sympathies lean more toward the Arabs than the Israelis, more toward the Israelis than the Arabs, or would you say you take a completely neutral view of the situation in the Middle East?
34. Because of what happened to the Jews in Europe during World War II, Jews in Israel today believe that they cannot really depend on others to protect them. Do you think this is a sensible attitude for Jews in Israel to have or are they mistaken in thinking that they cannot really depend on others to protect them?
35. Most Americans strongly support the State of Israel. Does this make good sense to you, some sense, or not much sense?
36. Did anyone else in your household watch the Holocaust program?
37. (If "yes":) Who else in your household watched Holocaust? (In terms of relationship to respondent; no predetermined categories; multiple answers permitted.)

Finally, a few background questions.

38. Do you have poor reception on any of the channels for the three main

APPENDIX A (continued)

networks--ABC, CBS, NBC? (Multiple answers permitted.)

39. Would you mind telling me your age?
40. What is the highest grade you completed in school?
41. When it comes to issues of national concern, do you find yourself usually leaning more to the liberal point of view, or more to the conservative point of view?
42. What is your religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?
43. (If religious preference is given:) How many times a month do you usually attend religious services? (No predetermined categories.)
44. We would like to know what race you belong to. That is, are you white, black, or a member of some other race?
45. How many people--children and adults--are there living in your household, including yourself?
46. Are there any children under 18 living in your household now?
47. (If "yes":) Are there any children ages 6-12 in your household?
48. (If "yes":) Are there any children under age 6 in your household?
49. And finally, we'd like to get some idea of your family income, but not a precise figure. Is your total family income less than \$15,000 a year or \$15,000 or more?
50. (If "less than \$15,000":) Is it less than \$10,000 or between \$10,000 and \$15,000?
51. (If \$15,000 or more":) Is it between \$15,000 and \$20,000 or more than \$20,000?
52. In what state do you live?

Thank you very much for your time.

APPENDIX B

QUESTIONNAIRE USED IN SURVEYING NONVIEWERS

Now I'd like to ask you some questions about the TV program, Holocaust.

1. Do you have any idea what the program Holocaust was all about?
2. (If "yes":) Would you tell me what the program was about, as you understand it?
3. (If "yes" in Q.1:) Can you remember when you learned what you know about the program--before it was shown on television, during the time it was on television, or after it was on television? (Multiple answers recorded.)
4. (If "yes" in Q.1:) How did you learn what you know about this program? (No predetermined categories; multiple answers permitted.)
5. Can you recall why you didn't watch the Holocaust program or only watched a little of it?...Any other reasons? (At least three different, complete answers sought.)
6. (Not asked.)
7. (Let me tell you that/As you mentioned earlier) the program, Holocaust, was about how the Nazis in Germany persecuted and killed the Jews of Europe. Some people say it's a good idea to have programs like Holocaust which remind Americans of what happened under Hitler, other people say programs like this are not a good idea.

How do you personally feel--do you think a program like Holocaust is a good idea or not a good idea to show on TV?
8. I'd appreciate it if you could tell me why you feel this way about it.
9. Do you think it is a good idea to teach children about things like what the Nazis did, or do you think this is not a good idea?
10. Why do you say that?
11. (If "good idea":) Where do you believe children should be taught about things like this? (No predetermined categories; multiple answers permitted.)
12. How well informed would you say you are about Hitler's treatment of the Jews--very well informed, fairly well informed, not very well informed, or poorly informed?
13. As far as you know, did the Nazis treat other people the same way they treated the Jews?

APPENDIX B (continued)

14. (If "yes":) Can you name some other people that the Nazis persecuted like they did the Jews?

(Remaining questions, 15 through 42, are literally or essentially the same as Questions 25 through 52 in Appendix A.)



APPENDIX C

DEMOGRAPHIC BREAKDOWN OF SAMPLE

	Percent	
	Viewers	Nonviewers
<u>SEX</u>		
Male	47	46
Female	53	54
<u>REGION</u>		
North Atlantic	24	19
South Atlantic	13	17
North Central	33	29
South Central	13	20
Mountain	5	3
Pacific	12	12
<u>AGE</u>		
18-20	10	7
21-29	23	20
30-44	26	30
45-59	25	18
60 and over	14	22
no answer	2	3
<u>INCOME</u>		
Under \$10,000	15	19
\$10,000 - \$15,000	16	17
\$15,000 - \$20,000	18	16
Over \$20,000	33	25
No answer	18	23
<u>HOUSEHOLDS WITH CHILDREN UNDER 18</u>	55	51

Appendix C (continued)

	Percent	
	<u>Viewers</u>	<u>Nonviewers</u>
<u>EDUCATION</u>		
8th Grade or less	6	11
Some high school	14	17
High school graduate	46	43
Some college	15	13
College graduate or beyond	17	13
Technical or vocational training beyond high school	1	1
No answer	1	2
<u>RACE</u>		
White	93	89
Black	3	7
Other	3	1
No answer	1	3
<u>RELIGIOUS PREFERENCE</u>		
Protestant	49	65
Catholic	28	19
Jewish	5	less than 1
Other	7	6
No answer	2	3
<u>POLITICAL PREFERENCE</u>		
Liberal	25	21
Conservative	42	46
"It depends"	21	15
Other	3	1
No answer	9	17

APPENDIX D

A SUMMARY OF DIRECT AUDIENCE RESPONSE TO HOLOCAUST

Holocaust was seen by an estimated 120 million persons in the U.S. between April 16 and 19, 1978--about half of all television viewers during its time slot (Advertising Age, May 1). The audience was second only to that of Roots, which in 1977 had drawn an estimated 130 million.

By the end of May, the National Broadcasting Company had received some 22,000 letters and telephone calls about the programs--a response exceeded only by reactions to Jesus of Nazareth in 1977. In contrast, the American Broadcasting Company, which produced Roots, received only about 3,400 letters and phone calls within six weeks of its airing. While it is true that some Jewish, church and education groups organized mail campaigns endorsing Holocaust, and that there also was a small organized response denouncing the program, this does not adequately explain why a program seen by 10 million more people evoked so much fewer messages. Thus, the vast difference remains a mystery.

According to NBC tallies, the mail response to Holocaust was 87 percent favorable and 13 percent unfavorable. Telephone calls (most of them received during or right after the series) were 75 percent favorable and 25 percent unfavorable. One network official reported that NBC had never before received so many calls about program content. (Most often viewers call to complain because a favorite show is preempted.)

Approving Responses

Of the thousands of favorable letters, many commended NBC for its "courage" in telling, as one writer put it, "the incredible truth in credible terms," or for a "successful presentation" that was "emotionally involving, moving and sufficiently realistic under the circumstances." Some who wrote in this vein were themselves Holocaust survivors.

Many letters from teachers and parents characterized the series in such terms as "educational television in its finest hour." Others pointed out that it "showed what textbooks have failed to cover in the schools." The tenor of many responses is exemplified in the words of an English teacher from Wisconsin: "I was born in the early 50s to a Protestant family in the South, and while I knew certain 'facts' about the Holocaust, I never really understood it as something that happened to real people. This is a shocking admission for an educated woman, I realize, but we were all so isolated in the present, the Nazis have become just stock 'entertainment' figures."

A good many writers declared that "the world needs reminding" of such aberrations in human history and urged NBC to undertake other, similar projects. On the other hand, a sizable number of letter writers tempered their praise of the program with criticism of the interruptions by commercials which, in their view, trivialized the serious theme.

Disapproving Responses

Of those who reacted unfavorably to Holocaust, some condemned, on intellectual and moral grounds, the entire concept of the production--the idea of presenting a catastrophic human tragedy as a "soap opera serial." One such critic accused NBC of "reducing a searing moral issue to a media event." The commercials were regarded as an added sacrilege.

Others, while willing to accept the dramatization on its own terms, objected to certain "distortions." Some felt that Jews were being stereotyped, or that German Jews were stigmatized as stupid. Others criticized the "sanitized" look of the concentration camps and inmates.

Some writers, claiming knowledge of the events depicted, said the scenario turned episodes such as the Warsaw Ghetto uprising into "simplistic inanities." Some Lithuanian Americans asserted that there had never been Lithuanian SS troops such as were depicted in the program; Polish Americans complained that the series failed to stress the suffering of Poles at the hands of the Nazis; Ukrainian Americans scored the suggestion that Ukrainians took pleasure in the murder of Jews or benefited from it.

About 2 percent of the unfavorable mail (about one-quarter of 1 percent of the total mail) was openly anti-Semitic. Some examples:

"The Holocaust is a fraud. Read Butz."¹

"I am sick and tired of the Jews and their obsessions."

"NBC is part of an international and clandestine plot (stemming from Israel, no doubt) to have all Americans sympathize with and love the Jews."

1. *The reference is to The Hoax of the Twentieth Century by Arthur R. Butz (1977).*

A Viewer's Guide to **HOLOCAUST**

HOLOCAUST has received the recommendation of the National Education Association.



The following statement is from John Ryor, President, National Education Association:


"HOLOCAUST is an example of television at its best. In an era when educators often criticize television, a series like HOLOCAUST fortunately comes along to illustrate the impact quality television can make as a dramatic vehicle for the nation."

NBC-TV, on four consecutive nights, Sunday, April 16 (8-11 p.m. NYT), Monday-Tuesday, April 17-18 (9-11 p.m. NYT each night), and Wednesday, April 19 (8:30-11 p.m. NYT).

Original screenplay by Gerald Green (THE LAST ANGRY MAN). Herbert Brodtkin, Robert Berger producers. Directed by Marvin Chomsky (who directed six hours of ROOTS). Titus Productions, Inc., is the production company for HOLOCAUST.

HOLOCAUST stars an impressive international cast including Tom Bell, Joseph Bottoms, Tovah Feldshuh, Marius Goring, Rosemary Harris, Anthony Haygarth, Ian Holm, Lee Montague, Michael Moriarty, Deborah Norton, George Rose, Robert Stephens, Meryl Streep, Sam Wanamaker, David Warner, Fritz Weaver and James Woods. It will introduce Blanche Baker.

The nine-and-a-half-hour original drama is the saga of a gentle and compassionate physician and his family, all of whom are, in different ways, buffeted by the Nazi fury and torment that was unleashed upon the Jews and millions of other people. Paralleling the tragedy of this family is the story of an ambitious young German lawyer, who, prodded by his even more ambitious wife, joins the SS and becomes an influential aide to the chief planner of the annihilation of the Jews.

 We wish to acknowledge with appreciation the helpful cooperation of the American Jewish Committee in the preparation of this guide.

I. TO THE TEACHER

The Holocaust—the persecution and mass murder of European Jews under Adolf Hitler's German dictatorship (1933-45)—remains an event unique in history. While the Second World War was raging across Europe, huge numbers of men, women and children were methodically segregated, degraded, starved, tortured, forced into slave labor, subjected to cruel pseudoscientific experiments and eventually gassed and cremated in enormous death factories built expressly for the purpose. Carefully researched evidence documents the fact that of the 12 million people slaughtered by the Nazis (exclusive of those killed in actual warfare), over six million were Jews—more than one-third of all Jews in the world.

Other Nazi Victims

Jews were tormented and killed because Nazi theory branded them as an "inferior, subhuman race"; but they were not the only victims of Nazi racism. Slavic peoples also ranked as subhuman in Nazi ideology and suffered enslavement and murder. Czechs and Slovaks were massacred. Over two million Poles were systematically killed, as were several million Soviet prisoners of war. Christian clergy, Masons, Jehovah's Witnesses, trade unionists, Socialists and many other racial, religious or political "enemies of the Third Reich" were also singled out for persecution by the Hitler regime. But only two groups—Gypsies and Jews—were slated for total extinction.

Genocide

Genocide is the name given to a deliberate attempt to exterminate all members of a particular national or racial group *simply because they are members of that group*. Not every war crime or act of oppression, however unjust and horrible it may be, is genocide. But what went on in the Nazi death factories, and what led up to it, was genocide in the truest sense of the term.

About NBC's Film, HOLOCAUST

HOLOCAUST anchors the Nazi years in historical reality and dramatizes this history through the lives of two families in Hitler's "Third Reich." The families are fictitious, *but the events depicted really happened*. It is important to stress

this point, because young viewers—and even adults—are not always clear about what is fact and what is fiction on TV.



II. HOW COULD IT HAPPEN?

Religious Anti-Semitism

In the spring of 1945, three trucks loaded with eight to nine tons of human ashes, from the Sachsenhausen concentration camp, were dumped into a canal in order to conceal the high rate of Jewish executions. When a German general was asked at Nuremberg how such things could happen, he replied: "I am of the opinion that when for years, for decades, the doctrine is preached that Jews are not even human, such an outcome is inevitable"...The doctrine which made such deeds inevitable had been preached, not merely for years or for decades, but for many centuries...The German crime of genocide has its logical roots in the mediaeval theory that the Jews were outcasts, condemned by God to a life of perpetual servitude.

—Malcolm Hay. "Thy Brother's Blood"

Anti-Semitism, meaning hatred or persecution of Jews, is an ancient evil. While it has figured in politics, economics and other areas of life, its oldest and most persistent root has been religious: the charge that Jews as a group are "Christ-killers," living under a curse and doomed to punishment in each succeeding generation. For many centuries, this idea was a staple of church teaching and policy; not until the 1960s did churches repudiate it and condemn anti-Semitism.

Many of the Nazi measures against Jews—excluding them from various occupations and from universities, confining them to ghettos, forcing them to wear identifying badges—harked back to medieval laws designed to degrade and punish the Jews for refusing to convert to Christianity. And religious oppression in earlier

Appendix E (continued)

centuries often turned into bloody persecution despite papal edicts proscribing anti-Jewish violence. Tens of thousands of Jews were slaughtered by the Crusaders on their way to redeem the Holy Land from the Moslems, and similar massacres took place in other places and centuries.

(NBC's HOLOCAUST notes the link between Christian hostility and Nazi anti-Semitism. When one of the Dorf children asks why everyone hates the Jews, the other answers: "Cause they killed Christ. Didn't you learn that in Sunday school?" Heydrich remarks to Dorf: "Christians may disagree on a lot of things, but as men of conscience they can unite on hatred of Jews." In a conversation with Himmler, Dorf says: "The Fuhrer himself said we were completing the work of Christianity, defending Western culture.")

Of course, not all Christians were anti-Semitic. In every century men and women spoke out for the Jews, defended them and tried to protect them. This was true under the Nazis, too.

(Inge, Karl's young Christian wife in the film, is an example of individual Germans who rejected Nazi anti-Semitism and stood up against it.)

At Yad Vashem, in Jerusalem—Israel's international memorial and research center dedicated to the Holocaust—there is a tree-lined "Avenue of the Righteous," in which each tree is a living memorial to a non-Jew known to have saved at least one Jewish life at the risk of his or her own.

German Nationalism

Modern German anti-Semitism was the bastard child of the union of Christian anti-Semitism with German nationalism.

—Lucy S. Dawidowicz, "The War Against the Jews"

In 1918, after Germany's defeat in the First World War, the Weimar Republic, a model constitutional democracy, was established; but there was no strong popular commitment to democratic principles. The humiliating peace terms imposed on Germany enraged the German people, and the inflation, poverty and depression that followed the war bred fear, despair and a search for scapegoats.

Capitalizing on this mass discontent, Hitler built his insignificant National Socialist German Workers' Party into a powerful political base. Promising a Greater Germany that would last a

thousand years, he and his followers exalted the Germans as the "master race," and blamed the Jews for all of Germany's troubles. By the time Hitler came to power in 1933, the nation was ripe for his own virulent brand of racist anti-Semitism.

(The opening scenes of HOLOCAUST show how the Nazi philosophy and the growing authoritarianism of the Nazi state affected average Germans. The opportunities for jobs and power made available to young disillusioned Germans by the Nazi government's new institutions are illustrated in Erik Dorf's gradual espousal of the Nazi cause.

The horror of the "Crystal Night" (1938)—the first wholesale physical persecution of Jews—and the ever-growing legal and social isolation of Jews accepted by the German people in the months that followed provide a case history of the average person's potential for evil.)

Racism

Anti-Semitism was given a new pseudo-scientific rationale in 19th-century Europe when race came to be viewed by many as the determining factor in history. German nationalists now proclaimed that the Germans were the only pure "Teutonic race"—the purest form of the "Aryan" race, on which the future of civilization supposedly depended.

Serious scientists gradually abandoned these early race theories, but scientific quacks and portions of the general public clung to the notion of Aryan superiority, giving anti-Semites in Germany and elsewhere an additional weapon against the Jews.

At the same time that the Weimar Republic adopted a constitution guaranteeing German Jews, and all other Germans, political equality, Hitler and his National Socialists were hammering away at the need to rescue Germany from the "subhuman Jewish race." When Hitler came to power in 1933, the race theory became a state dogma, and anti-Semitism became government policy.

(In HOLOCAUST, Heydrich points out to Erik Dorf that although this "racial stuff" might be nonsense, it has its practical side: "Anti-Semitism is the cement that binds us together.")

QUESTIONS FOR DISCUSSION

1. How did traditional religious anti-Semitism

Appendix E (continued)

pave the way for the German people's acceptance of Hitler's program of mass destruction?

2. How did Germany's past history set the stage for the failure of the Weimar Republic?

3. What new elements did Hitler and the Nazis add to traditional anti-Semitism?

4. How did the theory of "Aryan racial superiority" enable Hitler to persecute minority groups more savagely than anybody before him?

5. Does anyone today still think in terms of "master races"?

6. What did Hitler's police state mean to Germans and others who were not Jews?

III. HOW IT HAPPENED Mounting Oppression

It began with job dismissals and pressures on Jewish business enterprises. Later (came) forced sales of companies, discriminatory property taxes, blocking of bank deposits, compulsory labor, reduced wages, special income taxes, lowered rations, and confiscation of personal property, pensions and claims.... Later (came) a series of housing restrictions, movement limitations and identification measures. The Jews of Germany now were forced to undergo document stamping, name changes, and the marking of their clothes with a star....

—Raul Hilberg, "Documents of Destruction"

With his rise to power, Hitler began to put into practice the anti-Jewish ideology he had outlined in his book, *Mein Kampf*, as an essential part of his blueprint for conquest. To make Germany *judenrein* (clean of Jews), the Nazis gradually instituted restrictions aimed at making life so intolerable for Jews that they would be forced to emigrate. In a caricature of law-making, they were progressively excluded from holding public office, practicing professions, attending public schools, and eventually even using public parks or transportation. As early as 1935, a set of laws decreed at a party rally in Nuremberg officially declared Jews to be second-class citizens without civil rights. Non-Jews were forbidden to marry Jews, and any close relationships between Jews and others were, in effect, barred.

At first, the Jews of Germany—a community of

over half a million—could not understand what was happening. The ancestors of some of them had come to Germany with the Roman armies, 2,000 years back; their German roots were deep, and most were staunchly patriotic. The horrors of the Middle Ages were long past and Jews had gradually made their way in German society. Anti-Semitism was visible and widespread but it was far less savage than in some other countries. Germany's relapse into barbarism found most Jews disoriented and incredulous.

(HOLOCAUST depicts the patriotism of German Jews in the character of Mr. Palitz, who takes great pride in the medal he won as a soldier in the First World War and identifies strongly with German history, which he considers his own.)

Jews and other opponents of the Nazi regime were brutally mistreated in prisons and concentration camps from the start. By 1938 open violence and public atrocities or acts of degradation had become commonplace throughout Germany; they later became equally common in almost every country that came under German domination. In 1938—the year Hitler seized Austria—the Government staged a supposedly spontaneous nationwide terror action called the "Crystal Night," or night of shattered glass (after the many broken windows of Jewish establishments). Synagogues were burned, Jews were brutalized on the streets, and Jewish-owned businesses and other properties were expropriated under transparent pretexts. Thousands of Jews were thrown into concentration camps, along with religious and other opponents of the regime.

(HOLOCAUST shows how the Nazis conspired to make the "Crystal Night" appear as a spontaneous eruption of popular anger against the Jews.)

Ghettoization and Destruction

At camps maintaining labor installations, like Auschwitz, 10 percent of the arrivals—those who looked fittest—were selected for work. The remainder were...instructed to undress; the women and girls had their hair cut. They were then marched between files of auxiliary police (Ukrainians usually) who hurried them along with whips, sticks, or guns, to the gas chambers.... These were identified as shower rooms. The Jews were rammed in, one person per square foot. The gassing lasted from ten to thirty minutes, depending on the facilities and techniques used. In Belzec, according to an eyewitness, it took thirty-two

Appendix E (continued)

minutes and "finally, all were dead," he wrote, "like pillars of basalt, still erect, not having any space to fall."... Later the bodies were burned..." At night the red sky over Auschwitz could be seen for miles."

—Lucy S. Dawidowicz, "The War Against the Jews"

The "final solution"—the plan to annihilate all Jews in Europe—was put into practice in 1941, two years after Hitler's invasion of Poland and the start of the Second World War. German Jewry, alone, might have been dispersed to other lands; but no policy of forced emigration could have worked—even if the frontiers had not been closed by war—for Poland's 3½ million Jews and millions more in the Soviet Union, Lithuania and other Eastern countries.

The original plan was to have the Jews killed by mobile squads that accompanied the German troops on their conquest of Eastern Europe. That was not efficient enough, so "death factories" were set up in a number of camps in Poland to gas Jews wholesale. The monstrous undertaking was kept secret for a long time; only gradually did the story leak out to the intended victims and the free world.

As the German armies moved eastward, the Jews in given towns and regions were segregated in walled-off ghettos, where they were forced to work as slave laborers and systematically starved to reduce their numbers. Jewish Councils (*Judenräte*), appointed by the Nazis, were responsible for governing the ghettos and for everything that went on there. They were also forced to select specified numbers of people to be transported to parts unknown, ostensibly for resettlement. Some councils complied, because they were told that those not sent away would be left undisturbed; others were defiant and became centers of resistance.

Those selected for resettlement—which eventually meant everybody—were shipped away by rail, in box cars. The trains were given the same priority as urgently needed troop trains—an indication of the haste and fanaticism with which the annihilation of Jews was pursued. At the end of the line stood the gas chambers and crematoria of the death camps.

(In HOLOCAUST, these events are given human proportions. We experience the Buchenwald concentration

camp with Karl Weiss. Through the experience of Dr. Weiss and the Lowys we sense the desperation of the deportations and the harrowing decisions to be made.

The horror of Auschwitz is epitomized by Hoess, the camp commandant: "We've got it down to a factory system, but I'm still behind schedule. They undress...we take the valuables...take them to the showers...burn them...bury the ashes.")

The near destruction of European Jewry by Hitler was followed by the founding of the State of Israel in 1948. The Jewish State came into existence in part because the Holocaust survivors challenged the conscience of the postwar world.

(The scene in HOLOCAUST in which Rudi Weiss, at the request of the Jewish Agency representative in Terezin, becomes the leader of 40 Greek orphans headed for illegal immigration into Palestine provides some sense of the exodus of survivors from Europe to Palestine.)

In looking back at the Hitler era, it is clear that concerted action by the world powers could have saved millions of lives. But the Western nations did relatively little to stem the Nazi excesses or to provide a haven for those who tried to flee.

Even when the reports of the death camps had been documented, the Allied powers decided that rescue would have to wait for victory over the Nazis, lest such efforts complicate military plans.

Courageous individuals in many of the occupied countries risked their lives to hide Jewish adults and children or to help them to pass as non-Jews. But these quiet heroes were in the minority. Most of the conquered avoided awareness of what was happening to former friends and neighbors and cooperated with their conquerors—some out of sympathy for the Nazi cause, some for the sake of their own safety. Many actually profited from the misfortunes of the victims by acquiring their property or collecting rewards for betraying them.

(HOLOCAUST shows Father Lichtenberg continuing to pray for the Jews despite Erik Dorf's warnings. But it is made clear that Father Lichtenberg (who was a real person) was one of very few to raise their voices in defense of the victims, and that most people—whatever their walks of life—accepted or blinked at the evils of nazism.)

QUESTIONS FOR DISCUSSION

1. Why did German Jews find it so hard to see

Appendix E (continued)

what the Nazi rise foreboded? Why did people like Berta Weiss and the Palitzes refuse to leave Germany, even when warned to do so?

2. Why did the majority of the German people fail to protest the "Crystal Night" violence against their Jewish neighbors, and later the murders in the concentration camps?

3. Could a "Crystal Night" have happened in other countries? In the United States?

4. Most Holocaust survivors went to live in what is now Israel or in the United States, but some have returned to their native countries or to Germany. Could you go back to live in those countries after the Holocaust experience?

5. What could the Allied countries have done to help the Jews slated for destruction by Hitler? Were they justified in putting such matters aside until victory was won? Has the world made any progress in providing asylum for refugees since the Hitler era?

6. Edmund Burke said: "The only thing necessary for the triumph of evil is for good men to do nothing." How does the Nazi period illustrate this point? In a showdown, would you protest, like Father Lichtenberg, or look away, like most of his fellow Germans? Why?

7. During his trial in Israel for war crimes, Adolf Eichmann—one of the masterminds of the Holocaust—defended himself by saying he had "only followed orders." The same defense was used by Lt. William Calley in his trial for crimes against Vietnamese civilians at My Lai. Is "following orders" a valid excuse for criminal acts?

IV. RESISTANCE AND ARMED STRUGGLE From Nonviolence to Open Defiance

...When rabbis and other leaders in those days counseled against taking up arms, they did not advocate giving in to the forces of evil; they meant that the struggle should be carried on, as long as possible, by other, life-affirming means. It was a strategy that seemed well-suited to the circumstances in 1940 and 1941, when no one could know how totally different Nazi persecution would be from any sufferings experienced before.

—Yehuda Bauer, "They Chose Life"

Young people confronted with the Holocaust frequently ask: "Why didn't the Jews fight back?"

The answer is that they did fight back. For many years after the Second World War this fact was not well known, because almost the only data available were from German documents, and the Germans, who kept full account of their successes, were far less meticulous in recording any defiance of their supposedly invincible war machine. But more recently, the true story has emerged—chiefly from papers and diaries secretly assembled by Jewish leaders and historians before they were murdered, and from the recollections of those who survived. At Terezin in Czechoslovakia—a camp which the Nazis maintained as a showcase—inmates, including children, left a record of their nightmarish experiences in drawings and paintings.

(In HOLOCAUST, the artist Karl Weiss recorded what he saw, and his drawings were recovered after the war.)

Initially, most Jewish resistance was nonviolent. Its goal was not to destroy the Nazi juggernaut—an obviously impossible task for unarmed and largely unaided resisters—but to preserve the continuity of Jewish life and the Jewish people. The Nazis forbade religious worship and cultural activities in the ghettos; the Jews secretly continued their religious celebrations, held lectures, plays and concerts to lift their spirits, even published illegal newspapers and operated illegal school systems for their children. The Nazis constantly reduced food allowances, cut off medical and social services; the Jews smuggled food and medicine over the walls and, with superhuman effort, kept hospitals and clinics operating.

Such tactics had helped Jews withstand earlier periods of oppression and plunder; and since the Nazis concealed their "final solution" so carefully, the victims did not know for a long time that they faced not merely persecution but annihilation. Not until 1942 did the ghetto dwellers learn that relatives and neighbors taken to be "resettled" were actually going to their deaths. When the truth finally became known, nonviolent resistance was replaced by armed struggle.

By Force of Arms

It is pure myth that the Jews were merely "passive," that they did not resist the Nazis who had decided on their

Appendix E (continued)

destruction. The Jews fought back against their enemies to a degree no other community anywhere in the world would have been capable of doing were it to find itself similarly beleaguered. They fought against hunger and starvation, against epidemic disease, against the deadly Nazi economic blockade. They fought against the German murderers and against the traitors within their own ranks, and they were utterly alone in their fight....In the end it was ruse, deception and cunning beyond anything the world has ever seen, which accomplished what hunger and disease could not achieve. What defeated us, ultimately, was Jewry's indestructible optimism, our eternal faith in the goodness of man—or rather, in the limits of his degradation....And when, finally, we saw how we had been deceived, and...took up arms, we inscribed in the annals of history the unforgettable epic of the Warsaw Ghetto uprising.

—Alexander Donat, "Jewish Resistance"
(in Albert H. Friedlander, ed., *Out of the Whirlwind*)



The battle of the Warsaw ghetto has become a symbol for heroism before hopeless odds. In April and May 1943, young men and women armed with a handful of guns, grenades and bricks stood off Nazi tanks, guns and mortar for several weeks. They fought from rooftops, stairwells and sewers and from hidden bunkers that dotted the ghetto. And they fought until all of them were dead.

(HOLOCAUST portrays how the people in the Warsaw ghetto struggled to give their lives a semblance of normality, and how they finally organized for the rebellion they knew would mean their death.)

Warsaw was not the only case of armed resistance. Some 40 East European ghettos, possibly more, had armed underground units. Some were organized for fighting near home, others for escape and partisan fighting in the deep Polish or Russian forests.

In Western Europe, too—in France, Belgium,

the Netherlands, and Germany itself—Jews joined resistance groups or set up their own resistance units. Even within the electrified barbed wire of the concentration and annihilation camps, Jews fought back. There were prisoner uprisings at Sobibor, Treblinka, Auschwitz and a number of other camps. The Sobibor camp was dismantled by the Germans two days after the rebellion; at Treblinka there was so much destruction that the death factory was not rebuilt.

(In HOLOCAUST, the bravery of the resistance fighters is exemplified by Rudi Weiss and by Helena, a Czech Jew, who brings Rudi into the Resistance.)

QUESTIONS FOR DISCUSSION

1. Why did few Jews engage in militant resistance during the early days of Nazi rule?
2. Why did the Nazis seek to hide evidence of Jewish defiance? How did the facts about Jewish resistance finally become known?
3. Are people more likely to resist oppression when they have some hope of succeeding, or when they feel their position is hopeless?
4. What made the Jews eventually rebel when they knew it was futile to resist their murderers?
5. How did the position of Jews in the Nazi ghettos compare with that of black slaves in the United States?

V. THE LESSON TO BE LEARNED

First the Nazis came for the Communists; and I didn't speak up because I wasn't a Communist. Then they came for the Jews; and I didn't speak up because I wasn't a Jew. When they came for the trade unionists I didn't speak up, because I wasn't a trade unionist. And when they came for the Catholics I didn't speak up, because I was a Protestant. Then they came for me... And by that time there was no one left to speak for anyone.

—Attributed to Pastor Martin Niemöller

If I am not for myself, who will be for me? And if I am for myself alone, who am I? And if not now—when? —Hillel

Not only did the Holocaust leave deep scars on those who perpetrated and condoned the atrocities, and on those who suffered them; it also destroyed the comforting illusion of men and women all over the world that the inhumanities

Appendix E (continued)

of the past were safely in the past. Once it had happened, there was no avoiding the realization that it could happen again—to Jews or to some other group.

Neither education nor wealth nor sophistication nor religious affiliation necessarily immunized individuals against the infection of nazism. The Holocaust was not simply the work of lunatics, sadists and criminals; it was planned by intellectuals and professionals and was carried out with the help of civil servants and businessmen, police officers and housewives, as well as military personnel and the entire SS.

(Ernst Biberstein and Paul Blobel, portrayed in HOLOCAUST as heads of mobile killing units, were real persons, whose units murdered thousands of civilians. Biberstein was a Protestant minister, Blobel an architect.)

Such tragedies do not come out of nowhere; and the responsibility for preventing them from happening again lies with all of us.

The testimony of the Hitler years—in documented records and diaries, works of history, novels, dramatizations like HOLOCAUST—can help us understand how the Hitler era happened and strengthen our resolve to guard against the hatred and fanaticism, bigotry and racism that can lead us—can lead any society—down the same grim path. We are—we must be—our brothers' keepers.

QUESTIONS FOR DISCUSSION

1. What do the statements of Martin Niemöller and Hillel tell us about an individual's responsibility to himself and to others in society?
2. Do you think the German people could have prevented the Holocaust if they had refused to go along with Hitler's campaign to destroy the Jews?
3. Do you believe that how you think about other groups and how you behave towards them can affect the way your community and your Government treats its citizens?
4. One characteristic of a totalitarian regime is the brutal elimination of all who might constitute an opposition. Can democracies like the United States do anything to prevent such atrocities in

other parts of the world? Should they?

5. Do you know of any human rights violations now going on in other countries? In this country?
6. What did the philosopher George Santayana mean when he said that "those who cannot remember the past are condemned to repeat it?"

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TEACHING ABOUT THE HOLOCAUST

GUIDELINES FOR CHAPTER ACTION

The American Jewish Committee recommends that Holocaust Studies be introduced into intermediate and secondary school curricula. The following pages seek to clarify what constitutes sound teaching about the Holocaust at these levels, and to help AJC chapters—as well as other interested organizations—decide how they will promote such studies.

Rationale

The Holocaust—the systematic persecution and destruction of six million Jews—is little known to, or understood by, persons distant from it in space and time. Until recently it was conspicuously absent from most social-studies texts, and even now it is largely ignored.

Yet to understand the Second World War era, one must be familiar with Hitler's "final solution" and its government-directed genocide against the Jewish people—as well as with the persecution of other "enemies of the Third Reich," such as Freemasons, gypsies, Jehovah's Witnesses or homosexuals, and of Catholic and Protestant clergymen who protested these policies. Without an accurate picture of those events in Nazi Germany, there can be no true understanding of the contemporary history of Europe and the United States, or of current events in the Middle East.

In addition, students need to know what prejudice is and how it threatens both victims and oppressors. By encouraging them to clarify their thinking about these issues, we will help them become more responsible citizens and may even help reduce the probability of another Holocaust.

Teaching in Context

Some people are concerned that the subject may be too painful for young minds. Indeed, teaching about the Holocaust entails depicting a great deal of violence. But the events are facts of history that cannot be ignored; taught sensitively, and in the context of world events, they may enhance the values of personal freedom and dignity.

Well-informed teachers can draw parallels with other examples of genocide, such as the Turkish government's campaign to exterminate Turkey's Armenian minority in the first quarter of our century. They can explain what racism and prejudice may lead to—for example, racial oppression in South Africa, racial strife in Biafra and Bangladesh, or, here in America, the massacres of the

Indians, slavery, and the mistreatment of Japanese Americans during the Second World War.

But care must be taken that the violence of the Holocaust does not become just one more example of the "blood and guts" fare so familiar to television viewers. It should be emphasized that such violence, particularly when encouraged and sanctioned by a totalitarian government, dehumanizes the victimizers as well as the victims.

Where school districts have introduced ethnic studies or ethnic heritage programs, the Holocaust should not be isolated as *the* Jewish experience. Rather, stress should be laid on Jewish contributions to Western civilization in such fundamental areas as law, education, ethics, and the fight for freedom everywhere.

General Guidelines

1. Holocaust studies should be integrated with existing courses, particularly (but not exclusively) world history, American history, social studies, or literature. Alternatively, the subject may be set up as a separate elective course.
2. Since textbooks do not as a rule deal satisfactorily with the topic, appropriate supplementary materials should be sought out or developed.
3. Before a Holocaust curriculum is introduced, teachers must be trained in its use. The training should deal with the emotions and sensitivities such materials arouse, as well as with content.
4. Course content and teacher training should be periodically evaluated.
5. When possible, studies to determine what emotional and attitude changes result from teaching about the Holocaust should be incorporated into the program.

Themes for Study

The following themes, currently used in a two-week program in a major city, are an example of how Holocaust studies might be conducted.

Introduction. How can the story of the Holocaust alert people to present and future dangers of racism and genocide?

Theme I. The world that was lost: What was the position of Jews in Europe before the Holocaust?

Theme II. How did the Nazis rise to power in Germany?

Theme III. How did racism and anti-Semitism lead to the debasement of a modern society and to genocidal murder?

Theme IV. How did the Nazis carry out racist policies

and genocidal murder in the European countries they conquered in World War II?

Theme V. How did the victims try to maintain human dignity under a system aimed at their dehumanization and physical destruction?

Theme VI. How did the rest of the world respond to the plight of the victims?

Theme VII. How can the study of the Holocaust contribute to a more humane world?

Intergroup Relations Aspects

Curricula must be sensitive to the needs and feelings of other groups. Holocaust studies should not stigmatize Germans, nor encourage hatred of German Americans or any other group or nation. Rather than dwell on collective guilt, they should help students learn the lessons of history.

Blacks and others point out that they, too, have suffered discrimination and worse, and that textbooks do not do justice to their history. These claims should be recognized as valid and should be dealt with, not by discussing who has suffered most, but by emphasizing that the history and experiences of all groups need to be more accurately portrayed.

Recommendations for Programming

National

The American Jewish Committee will distribute the present guidelines to appropriate national organizations, associations and institutions, such as the Education Commission of the States, the U.S. Department of Health, Education and Welfare, the American Federation of Teachers, the National Education Association, state departments of education, and textbook publishers and their associations.

The guidelines will also be sent to appropriate professional associations, with the request that the issue be placed on the agenda of their meetings and conferences.

AJC's national office will coordinate chapter activities so that experiences can be shared.

Information and material concerning teacher

training efforts and curricula are to be disseminated on request.

Chapters

If Holocaust studies are to be effective, AJC chapters must be intensely involved at the local level. Each chapter should decide what activities are appropriate in view of its interests, resources and expertise. Whatever the nature of the effort, it will be necessary to work on a cooperative basis with school boards, school administrators, curriculum specialists and teachers, as well as with other citizen groups, Jewish and non-Jewish.

Before doing anything else, chapters should survey their communities to see who is already involved in the various aspects of Holocaust studies: curriculum, teacher training, community involvement and so forth. Such a survey will forestall duplication, will identify gaps that need to be filled, and in this way will enable the chapter to stake out a unique role for itself. For example:

1. Survey teacher training programs, and encourage school districts to have teachers take part. If there are no existing programs, urge that they be developed.
2. Survey textbooks to see how the Holocaust is treated, and report the findings to AJC's national office.
3. Help educators locate and use appropriate supplementary teaching material.
4. Confer with other citizen groups to build support for Holocaust studies.
5. Encourage state departments of education and teacher training institutions to include Holocaust material in curricula.
6. Work with other racial, ethnic and religious groups to encourage more accurate portrayal of their experience in curricula.
7. Meet with textbook publishers in the area to request revision of inadequate texts.

To promote the best possible programming, chapters are urged to report both their successes and their difficulties to the national office, so that their experiences may be shared with other AJCers and interested outside agencies.

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