Series D: International Relations Activities. 1961-1992
Box 74, Folder 4, Tiso, Jozef, 1983.
November 16, 1983

Re: Jozef Tiso—convicted and executed war criminal to be proclaimed a martyr?

Your Holiness: 

Mr. Martin Zapletal, Secretary of Holocaust Survivors USA, has informed us in a letter dated August 10, 1983, that the Vatican's representative to the U.N. in New York, Dr. Chili, has granted permission for the prayer to elevate the "martyr," Jozef Tiso, to sainthood.

It was our understanding that this was not taking place, as your Holiness will see from the enclosed three Newsletters. (No. 20, p. 1 is our letter to your Holiness of July 1, 1982, occasioned by events described in No. 19, p. 1. No. 21, p. 1 is a reply conveyed by Father Stiassny of Ratisbonne in Jerusalem.)

Since seemingly the action to canonize the convicted and executed war criminal Tiso is continuing, we beg your Holiness for confirmation of the message relayed to us through Father Joseph Stiassny of Ratisbonne, as mentioned above.

In the names of the victims and survivors of Auschwitz and other extermination camps, we hope that your Holiness will not tolerate this action to continue and trust that our letter will find favor in the eyes of your Holiness.

Very respectfully:

Josef Foltys  Erich Kulka  Lilli Kopecky
Chairman  Hon. Chairman  Gen. Secretary

Papa Giovanni Paolo II
Il Vaticano
Roma
Aromatic vapours must have emanated from my body that night, for one of the girls shouted, "I swear to God, I smell apples!" "She's hallucinating," somebody said. "We all will go mad in this place."

Next morning, I had a royal breakfast in the toilet.

In the next issue: The Road to the Political Department

Our friend and member Martin Zapletal of New York advised us well in advance of the first showing of this documentary film.

Our representatives were present at the first showing in Israel on November 14, 1986, in the hall of the Diaspora Museum, filled to capacity. The film has been produced on the initiative of Mr. Jack Garfein, working in Canada and the U.S. He had been deported to Auschwitz in 1942 at the age of thirteen together with his family and hundreds of other Jewish co-citizens from his native Slovak city of Bardejov. Jack Garfein is the sole survivor of his family.

This one hour documentary, produced by the CBC, made it clear to the public in Canada and the U.S. - for the first time - that the representatives and employees of the Slovak puppet state shared the guilt for the murder of the Jews. Mr. Garfein documented this fact by presenting the collaboration of the former Slovak gardist, Stefan Reichstatter, today living as a respected citizen in Canada.

Jack Garfein is not unknown in Israel. In 1985, he was introduced by our Chairman, Josef Foltys, to Dr. Yitzchak Arad, Chairman of Yad Vashem. Garfein presented a plan to dedicate a forest in memory and in honor of the one and one half million Jewish children murdered by the Nazis, but the film won priority.

To the question of what is the purpose of this documentary film, Mr. Garfein gave the following answer:

We feel that the vast majority of the Slovak people living in Canada and the USA are not aware of the role which the Slovak State played under the leadership of the Catholic priest Josef Tiso during World War II. The reason that Slovaks are so misinformed is that people like Kirschbaum, the former leader of the Academic Hlinka Guards and other Slovak representatives from that time have kept their criminal pasts a secret. What we are trying to do is to confront the truth in relation to Kirschbaum, to Reichstatter and to many other people who during and after the war, on false names and pretenses, came from Slovakia to Canada.

A big problem is also the Vatican. In response to the efforts of some Slovak groups from abroad to proclaim this former head of the Slovak puppet state a saint - this man who has been sentenced and executed, Josef Tiso - the Vatican remains silent. The Vatican should come out and make a statement revealing the truth of Tiso's collaboration with Nazi Germany. It should expose his role in the tragedy of about one hundred thousand Jewish citizens from Slovakia, who Tiso's Government deprived of all human rights and deported to the extermination camps.

I am aware, and I greatly appreciate what your Committee achieved with your protest action against the worship of Tiso's memory with prayers in the Churches. In my opinion, the Israeli Government should take a position and should press the Vatican to officially condemn Tiso and what he and his government did to the Jewish citizens of Slovakia. This film is the first step, and I will not rest until the whole truth about the crimes committed on my people by responsible Slovak representatives is revealed and punishment meted out.

Editor's Note: Re: Catholic priest, Josef Tiso, lent of the Slovak State (created "by the grace of "). See, our issues No.11 p.1, no.20 p.1, No.25, p.26, p.11, and No. 34, p.2.
The war rages within him

A 'Journey Back' in powerful strides along the trail of the Nazi Holocaust

By DAVID HINCKLEY

The Daily News Staff Writer

"My mother was 32 when she died," says Jack Garfein. He picks up a sepia-tinted photograph—all that remains of Klaus Garfein, a dark-haired woman with smooth skin.

"She grew up believing that if you lived by a set of rules things would not happen, like being killed because you followed the wrong religion."

Even before the train arrived at Auschwitz in 1944, Blanka Garfein, her husband, her daughter and more than 100 relatives were victims of a Nazi policy that reduced six million human beings to a few charred piles of bone fragments.

Finally Jack Garfein, 55, decided to go over his own story in a film called "The Journey Back," which has its first U.S. showing today in the Clurman Theater, 412 W. 42d St., at 1 p.m.

Back to Auschwitz

In the quasi-documentary, a Canadian Broadcasting Corp. reporter, Garfein back to Auschwitz and his hometown of Bardejov, which during the war was under the ruthless rule of Tiso, the leader of the Czechoslovak puppet state of Slovakia.

His own memories are intertwined among interviews with other survivors, whose testimony eventually leads him to a man named Stefan Reisten, district supervisor for the Tiso regime and, at the very least, a passive accomplice in the deportation of Jews to Auschwitz.

The film builds up to a confrontation between Garfein and Reisten with CBC as intermediary. They meet on a street corner and Reisten today a well-known man in the Slovakian community in Canada, at first is cordial. "I think he recognized me," says Garfein watching the scene with clearly measured calm.

Garfein asks why it all happened. Reisten says he wasn't responsible.

It was the state's doing, it was a terrible shame. With nowhere else to go they shake hands and part. On film Garfein is shaken, disbeliefing, watching. He is calm.

This is not, he says, like Nicholas Gage's "Killed," where hatred and frustration are focused on a single villain. "I don't seek vengeance," he says. "What I want is for Reisten to realize what he did, to admit he participated in one of the worst horrors of human history. We owe that to the future. When you take the devil you have to know there are consequences."

In the end the film's power comes from the story of Jack Garfein, who readily admits he is here today mostly because the Nazis ran out of war before they ran out of victims.

Garfein was on Liberation Day in the spring of 1945. He weighed 48 pounds. He was strong, though, and by the next fall he was an immigrant in a New York school. His first assignment was that I Did My Summer Vacation.

By 1956, he was directing movies in which he helped introduce Bernadette Lafont and Steve McQueen. In 1957, he married Carole Baker, with whom he had two children. They divorced in 1963. Today he runs the Clurman Theater and produces shows like "Annie Get Your Gun." He lives in a large, neat West Side apartment full of art and classical music.

"Day to day I enjoy myself," he says. "I'm not just don't have the innocence of my mother and father. I can't pass to my grandchildren the optimism they passed to me. What happened in 1963."

For "The Journey Back" Garfein returned to Auschwitz, now random ruins on whose snow-covered ground Garfein can point to the spot where Josef Mengele, Angel of Death, made decisions.

You go left, you go right. No one goes back. Garfein, shoved among the men, told Mengele he was 16. Moments later he tried to return and say he was 13. A Jewish guard blocked his path.

"I remember the smell of the camp," he says. "A terrible smell. And factory chimneys. When I got to Auschwitz and I saw chimneys shooting soot and ash I thought they were factories."

Returning to Bardejov for "The Journey Back" Garfein didn't find much to get sentimental about. His house was rubble. Some townspeople were afraid, fearing latent Jews.

He looked up a friend to whom his father had entrusted a trunk of family heirlooms and found one item, a red tapestry that had hung over his mother's bed. Now it hangs over the bed of the friend's daughter. She considers it a heirloom and will not return it.

So it continues, the parade of people who don't quite understand. When I got to America the teacher had everyone in the class tell their family's occupations. When she got to me I couldn't say anything. She brought me up to the front. I still couldn't speak. So she tapped her ruler and finally I burst into hysterics and shrieked, DEAD! DEAD!

"And she said, 'You mean dead."

"They just had no idea."

Honored Slovakian called a Fascist leader

By DAVID HINCKLEY

The Daily News Staff Writer

Jack Garfein was "horrified" that fellow Slovaks would give a community service award to a man Garfein thinks should spend his life in jail.

That was his motivation for telling his story in the film "The Journey Back," which has its first U.S. showing today at 1 p.m. in the Clurman Theater, 412 W. 42d St.

"Messers," describe Stefan Reisten, district supervisor for the Fascist Slovakia regime, as overseer for loading of Jews onto Auschwitz trains.

Stefan Reisten is now being snapped off a Fascist salute.

When a Pennsylvania group honored Reisten, truth out. And while he's at it he thinks Slovaks know nothing else: the movement—which he traces to the right-wing Congress-to-beatify Msgr. Josef Tiso, Fascist Slovakian ruler executed in 1947 for war crimes.

"Most Slovaks want nothing to do with these men when they know the truth," Garfein says.

Today's U.S. premiere of the film will have an audience of Slovakian Holocaust survivors. The CBC is working on a second part, tracing other Nazi concentration camp victims.

Afraid there is resistance to completing it. Although he says he was told the second part would "require a lot of checking."
### Estimated Number of Jews Killed In the Final Solution

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<th>Country</th>
<th>Estimated Pre-Final Solution Population</th>
<th>Estimated Jewish Population Annihilated</th>
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<td>228,000</td>
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<td>5,933,900</td>
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*The Germans did not occupy all the territory of the republic.

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Decree No. 255/1940 of the Slovak Code ordered "all Jews to be excluded from studies of whatsoever nature in all schools and educational institutes except elementary schools." This was one of those barbarian orders which now resulted from the Slovak national socialism, which had been introduced following the visit of President Josef Tiso to Hitler in Salzburg on July 29, 1940. The policy of the Slovak Government toward the Jews was now determined by the programmatic nationalism made by Prime Minister and Minister of Foreign Affairs, Vojtech Tuka, at a course for commanders of the Hlinka Guards held in Trenčianske Teplice on January 21, 1941.

All the earlier humiliating and inhuman anti-Jewish legislation was codified in the notorious "ORDER (of the SLOVAK GOVERNMENT) of SEPTEMBER 9, 1941, concerning the legal position of Jews." No. 196/41 of the Slovak Code, which was referred to as the "JEWISH CODE," was the first anti-Jewish law in which every European and civilized nation can boast of any document which derides all rules of humanity, decency, and culture, as brazenly as this "CODE." In many respects this Slovak version of anti-Jewish legislation went beyond even the anti-Jewish statutes, known as the Nuremberg Laws of the Third Reich. From the racial point of view the Jewish Code defined a Jew still more rigidly than hitherto, it applied equally to persons of mixed blood and of Jewish associations. The Code ordered the compulsory registration and visible marking of JEWS by a large yellow STAR of David, which had to be worn on the chest. It ordered limitations upon marriages with Jews and sexual intercourse with Jews. It deprived JEWS of the right to vote and to hold public office. It revoked the legality of Jewish government employment for the professions of public notaries, lawyers, civil engineers, medicine, veterinary surgery and pharmacy. It ordered all Jews between the ages 16 and 60 to perform forced labor according to the orders of the Ministry of the Interior, made them perpetually subject to searches of the persons and homes, limited the secrecy of written communications or to assemble, and limited their exercise of religious worship and education. The Code forbade the ritual slaughter of animals, restricted the education and employment of Jews, restricted the right of Jews to counsel and forbade Jews to petition or acquire a license at government offices. These laws restricted the right of Jews to acquire tangible property, cash or securities. Jews were forbidden to possess pictures, statues, and busts of national leaders "as well as all emblems of national state and flags." Jews were not allowed to have "cameras, field glasses or records of national tunes." The Code cancelled tenancy agreements and leases, excluded Jews from public life, ordered the dismissal of all Jews from public office, prohibited appeals by Jews to the Supreme Administrative Tribunal, and denied the right to make claims for relief in the state courts. In short the CODE outlawed the Jews. Its 45 Year today and the TRAGEDY of SLOVAK JEWS beginning,...

The documents presented in this ALBUM - speak clearly. In continuation of an antisemetic tradition of several years the SLOVAK Government joined the anti-jewish crusade without reservations. The progress was exactly like events in those European countries that had been occupied by the Nazis. First, a furious antisemetic campaign, followed by robbery made lawful by Act, which deprived the appointed victims of their property, their means of livelihood and the fruits of their labour. Finally the fiendish, minutely planned transformation of moral into actual MURDER, into the mass-liquidation of tens, of thousands, of millions...

The Jewish Tragedy in SLOVAKIA might have been sensibly smaller in statistical extent if the "GOVERNMENT" and its agents had shown less zeal. The crime whose origin our collection of documents attempts to penetrate souls to HITLER and MARCH 1942, when their lust for Jewish property drove at 500 Marks each, - their death.

This was the position of the TISO regime, whose right hand rested on the HOLINES WORD while its left hand blessed those who burned, robbed and murdered innocent Jews.

Slovak Jewry played a tragic, but active and honourable part in this latest catastrophe of humanity. It did not submit helplessly to fate, but fought with all possible means against the inevitable. The story of those battles for bare life in which the Slovak Jews lost a majority of their best representatives bears at the same time witness to their unconquerable will to live, to work and to fight for the RIGHTS OF Man.

(DOCUMENTATION-ALBUM "SLOVAKIA 1939-1945"
"We Will Not Forget...."
was created from SLOVAK documentation compiled by: Martin and Margita ZAHLETLIN...
To the superficial observer, the present publication of a book dealing with the tragedy of Slovak Jewry, might appear somewhat belated, even quaintly. In the nearest forty-five years that have passed since the break of the German regime of crimes, and terror they spread, many of the Nazi graves, the scars have faded a little, and the strong pulse of new life is beginning to drown the horror and lamentation of the past. The work of the international war crimes court at Nuremberg, and elsewhere, is nearing its end. In the meantime the hope of a disgraced humanity that those remaining war criminals who have hitherto succeeded to evade justice, is vanishing.

Much has changed since the day on which the gates of the concentration camps opened before the human wrecks of their inmates - many a hand has been shown, more than one dark connection has been revealed. This collection of authentic documents is not offered as an instrument of revenge, but as a record of the nauseating facts, where the judgment has long been pronounced. Its aim is to utter a warning, a constant warning, an appeal to the conscience of humanity for all time to come: NEVER AGAIN to allow fascists, Nazis or imperialists to play their bestial game with the life of whole ethnographic groups; it wants to contribute, to help make sure that a full realisation of the significance of the bloody heritage of the second world war shall nip in the bud all hidden or open trickeries of irresponsible politics, which might lead humanity once again towards the dreadful goal marked by a new Oswaism, Majdanek, Nauthausen, Treblinka, Buchenwald.

The extent of the tragedy would not affect the Slovak Jews to any great extent; these were exterminated so thoroughly and mercilessly during the years 1939 to 1945 that not one of the once happy and prosperous community has lived through the murderous storm without the irreparable loss of part or all of his family, without severe mental shock, or gravely impaired health, and those who have lived to see the moment of liberation at all are an infinitesimal minority.

The extent of the tragedy of the Jews whose home was the territory of present Slovakia in CZECHOSLOVAK SOCIALIST REPUBLIC, is defined by the overpowering figure of 108,000 dead. The territory of the Slovak state, as it was during the war was somewhat smaller; in this region 60,000 Jews were exterminated. This figure covers all that Jews lived in Slovakia: old men, desiring only lasting rest in the grave, women and children, healthy men and women, renowned scientists and scholars, common families, tradesmen, artisans, farmers, workers of the hand and brain; mine, yours, his - father, brother, sister, friend, fellow-Jew; every single one of those 108,000 was loved, respected by someone, known, necessary, helpful, irreplaceable, persona close to someone. Each one of those 108,000 had he died at home would have been buried in the manner prescribed by his faith, would have been mourned by his family, his friend, his congregation. If we attempt to translate this dreadful statistical figure into terms of human fellowship, devotion and sympathy, we evoke the vision of a vast funeral procession of unfold millions, a grief that is unending.

This figure, 108,000, is more than a statistical total. It includes fathers, children, infants, helpless old men and women; it tells of despair, the screams of horrified astonishment, terror, cries to pity, of human beings of flesh and blood who were thinking, feeling, working, loving life and standing in terror of the death that had become inevitable for them; of destinies beyond the power of a normal brain to comprehend; of a misery which no words, no technical means of reproduction, no collection of documentary material can describe. The few words that have come down to us, the sentences scrawled on stolen scraps of paper with wooden splinters dyed in open wounds and smuggled out of the forecourt of hell and which often meant death for their recipients - these simple, spontaneous, unaffected words are conviving beyond any doubt in their humanity.

Some few examples may suffice to show the full import of these letters to a humanity unwilling to grasp the testimony of these records of the Jewish tragedy from Oswaism, Lodz, Treblinka: "Today while I was at work, my wife and children were taken away; last night, while I was sleeping, my trousers, shirt and jacket were stolen; I am orphaned and naked; please tell Tlonka that her mother and brothers have died; let Chajin, he is still at home, say Kaddish for his father, who was shot last night by a drunken guard; please send a lot of money, if you can, by a reliable messenger, so that I can buy something here; or Here in Oswaism we've had transfers as well, but a different kind to what you understand by the word: here it means murder..."

The "Independent", "FREE" SLOVAKIA of Magr Dr. Tiso, prof. Dr. Tik and Mach negotiated the question of deporting the Jews as early as 1941 - a further sharpening of the anti-Jewish trend resulted from the Statutory Decree No. 130 1940 of May 29, 1940, which ordered that "Jews and Gypsies shall perform labor for the benefit of the state, in lieu of military duti
Original documents faded and/or illegible
17 November, 1988

Rabbi Marc Tenenbaum
45 East Eighty-Ninth Street
New York, New York 10128
Apartment #18F

Dear Rabbi:

I hope that you remember me from the holidays and our discussion about certain material, which is in my possession.

I would like to turn this material over to you with documentation that was given to me by a friend which will prove that the "Quisling Fascist Bishop 'TISO', who was the President of Slovakia, was indeed, involved in the Jewish atrocities in Slovakia.

I am sure that after reviewing these documents, you will have many questions to ask me. Please do not hesitate to contact me at my office, 212-213-1106, and I will be more than happy to meet with you, at your convenience, to discuss these documents.

Thank you very much for your time and attention to this matter.

Your's truly,

Joseph Garay
JG/yw
PROGRAM FOR CEREMONIAL PRESENTATION OF MEMORIAL ALBUM BY MARTIN AND MARGIT ZAPLETAL, FROM THE HOLOCAUST SURVIVORS ASSOCIATION, GROUP OF CZECHOSLOVAKIA, 10:30 A.M. FRIDAY, SEPTEMBER 21, 1984

1. Introductory Remarks by Steven Ludsin, U.S. Holocaust Memorial Council
   -- Welcome to Guests
   -- Introduction of Mr. P. Zapletal, Mr. Garfein, Holocaust Survivors Group, Garay, for Second Generation
   -- Invite other guests to affiliation

2. Josef Garay will discuss Slovak Jews

3. Jack Garfein will talk about his father, and Mr. and Mrs. Rozin

4. Mr. and Mrs. Zapletal will explain about the album

5. Viera Novak will speak for the Second Generation

6. Mr. Palmer will read

7. Palmer will present and accept it on behalf of a memorial for the tragic

8. Remarks by Dr. Andrew Valuchek on behalf of the Czechoslovak National Council of America

9. Remarks by Dr. Michael Novak

10. Cantor Michael Peerless of the Beth-El Hebrew Congregation of Alexandria will chant the Kaddish (prayer for the dead), and Amal-an rakhamin

11. Concluding remarks by Mr. Ludsin
Parroco, demagogo e traditore: i tre volti di Tiso

Anche inventò della cura di Presidente della Repubblica slovacca, monsignore Tiso non dimenticò mai di essere parroco di Thénac; nella sua chiesa si recava, tanto la volta che gli era possibile, a officiare messa e fare la creazione quando più lì trovasse i fedeli. Dopo la morte di subito, invece, si trasformò in un grandemente demagogo per ottenere l'appoggio del consolato estero per promuovere la difesa agraria, che poi si era guadagnata bene dal Partito, trasformando la bandiera del nazionalismo, aveva votato la Slovacchia ai tedeschi. L'atto più provere della sua carriera all'interno della foto, quando denunciò i soldati della Wehrmacht ucciso che servivano all'esercito nell'inverno l'invasione giapponese occupata alla fine dell'estate del 1944.
vacca e mostrò di credere, almeno ufficialmente, alla favola ignobile del ghetto felice sotto la protezione del Reich.

Di fronte a tanta passività, gli esponenti più fanatici del Partito popolare di Hlinka si sentirono autorizzati a chiedere anche la deportazione di tutti gli ebrei risparmiati grazie alla cosiddetta legge costituzionale del 15 maggio 1942: i bretazzi di tutti i 14 marzo 1939, 1 congiunti con ariani prima del 10 settembre 1941, i professionisti ritenuti provvisoriamente indisposti alla vita dello Stato, gli esentati da Tiso. Contro questi «privilegiati» si scagliò il 7 febbraio 1943, con un violento discorso a Buzeuro, ministro dell'Interno, Mach. «E' necessario riprendere la lotta — disse — Ventirà la primavera e vi assicuro che riprenderanno i trasporti degli ebrei.»

A questo punto, trattandosi di ebrei battezzati, il Vaticano intervenne con più energia delle altre volte, pur servendosi sempre della strada diplomatica. Il 7 aprile, fattosi finalmente ricevere da Tuka, monsignor Burzio ebbe con lui un vivace scambio di idee. E il 13 aprile, la Segreteria di Stato inviò a mezzo di Sidor una nota di protesta, in cui, si diceva tra l'altro: «La Santa Sede vorrebbe, al suo rivolgersi a un更高se non deploresse quelle disposizioni e quelle misure che colpiscono gravemente degli uomini nei loro naturali diritti umani, per il semplice fatto di appartenere ad una determinata etnia.» Il 5 giugno, monsignor Burzio annunciava con qualche cautela che in seguito al passo vaticano l'idea di ulteriori deportazioni era stata abbandonata. Purtroppo, si sbagliava.

Nel frattempo, però, erà avvenuto qualcosa di estremamente importante. Alla fine del mese di aprile del '43, il rappresentante pontificio in Slovacchia aveva ottenuto finalmente la prova inconfutabile e definitiva di ciò che aveva sempre sospettato: ad Auschwitz i deportati ebrei erano state puntificate nelle camere a gas e bruciati nei forni crematori. A fornigli era stata la circostanza che, per la breve stagione di evasi dallo spaventoso 'lager' polacco, che gli avevano consegnato gli stessi autori nel corso di un incontro clandestino nel villaggio di Jur. Si trattava di un rapporto estremamente preciso, corredato di fotografie e di piantine. Non v'è dubbio che monsignor Burzio avrebbe voluto riprodurlo il rapporto al Vaticano. Eppure, neanche quel documento riuscì a smuovere Pio XII dalla sua passività e di cautela seguì fino allora. Neanche il «rapporto su Auschwitz» bastò a fargli prendere una posizione rigorosa e decisa contro monsignor Tiso e i dirigenti cattolici della Slovacchia.

Ormai, però, il gioco era a carte scoperte. Ognuno degli esponenti locutori si rendeva conto che l'altra saperveva. Il governo di Bratislava non poteva far altro che cercare fra gli altri aliati, il Vaticano a una data. E' in questo tratto gioco che si inserisce il documento più interessante e grave tra quelli scoperti recentemente negli archivi slovacchi. Si tratta

lo riproduciamo integralmente in fotografia di un lungo rapporto dell'ambasciatore Karol Sidor su un colloquio con il pro-Segretario di Stato monsignor Domenico Tar- 

Dini (Maggio nel frattempo era morto).

Il documento porta la data del 22 febbraio 1944. Di fronte alle contestazioni di Tardini sulla questione delle deportazioni, Sidor non può orfogliare altro che questa risposta: «Gli ebrei, direttamente, sul loro territorio, non hanno assassinato nemmeno un ebreo.»

Il che significa che gli ebrei svizzeri sono stati assassinati, ma in Polonia, ad Auschwitz, e per mano dei tedeschi! Ed è terribile che questa ipocrita garanzia — queste «mani pulite» che gondano sangue — siano bastate al Vaticano per non prendere posizione contro i dirigenti svizzeri, che pure erano evidentemente dopo la confessione di Sidor — complici coscienti del genocidio ebraico.

12 agosto 1944, la situazione si capovolge all'improvviso. La popolazione insorge, l'esercito passa dalla parte degli insorti, e tutte le regioni centrali del paese costituiscono una repubblica partigiana. Sette divisioni naziste, chiamate da Tiso, intervente per soffocare nel sangue l'insurrezione nazionale, ma solo il 27 ottobre riescono ad aver ragione della disperata difesa degli insorti e ad espugnare Banska Bystrica, capitale della zona libera. Ma la resistenza continua sulle montagne, mentre dalla guerra di Dukla cominciano ad irrompere le truppe sovietiche.

Per gli ebrei che non sono riusciti ad unirsi ai partigiani, è la fine: l'arrivo dei tedeschi in Slovacchia coincide con il loro massacro.
UN DOCUMENTARIO DI VI NE NUOVE

PIO XII E TISO

IL DILETTO
FIGLIO
DEPORTA
GLI
EBREI

di Cesare Pillon