

C-7407 to C-7408 Transcriptions

Friedman, Herbert A. "A Half Century of Fire and Glory, Part 1:
The Holocaust." 3 July 1989.

Herbert A. Friedman:

Jeff Newman, I saw Jeff. There you are. Goldie? There you are. Kay? There you are. Elliot, Elliot Cohen? [woman's voice, unclear] Ready. Thanks, Laurie. That means that Elliot Cohen just got put on the tape [laughs]. Nancy Frider? There you are. And Bob? Right. Gary Pollan? Gary Pollan. He's late! Peter, Weiss, I saw Peter. Uh-huh. Okay. Larry Cohn, couch potato. Meryl Cohn. There you are, Meryl. Jeff...Jeff Abrams. Someplace.

Audience member:

Uh, he got transferred out. He said he looked on the sheet and he was sent over to uh, uh Zax's class.

Herbert A. Friedman:

Okay, it happens. [01:00] Uh...Tom [name, unsure] is here. So that's it. Alright. Um...[shuffles papers]. Look, all you people know a lot about the Holocaust. When I uh set up the curriculum, uh...Big grin on his face, he...[mumbles] walk in

ten minutes late and have a grin on your face, and have a chair at the front waiting for you! I like that. That's style.

[unclear].

Um, I put this thing together with an overarching title, "Half Century of Fire and Glory." Up and down. And the half century, in my head, goes from uh 1933, if you wanna pick a year, when Hitler came to power. You wanna hear coincidences? When did Hitler become chancellor of Germany? [indistinct voices] [02:00] Day, date?...January, what? '33. January? 30th. January 30th, nineteen hundred and thirty-three, Adolf Hitler was sworn in as the chancellor of Germany. Who else took office that day? Franklin Roosevelt. January 30th, not 20th, it was January 30th that year for some peculiar reason, I don't know why, nineteen hundred and thirty-three. One of those incredible uh coincidences in history. Roosevelt and Churchill take office the same day, so it's a good day to begin, you know if you're looking. [voices from audience: Hitler]. Uh, Roose- Roosevelt and, who did I say? [voices from audience: Churchill]. No, Churchill was in and out so many times. Um...so the half-century, in my head, is from the time Hitler comes into office, Roosevelt comes in in the democratic world,[3:00] and the two are going to fight each other and ultimately it will be Hitler

losing, because America's entrance to the war is what destroyed Hitler, not that he blunted his sword on Russia. Everybody blunts their sword on Russia. Napoleon couldn't do Russia! Nobody can take Russia! But what finished Hitler was America; 50,000 airplanes a year. When Roosevelt said that, everybody laughed. How many planes were being manufactured in 1939 when the war started? Handful! Anyway, let's not get off on that.

Half a century, from 1933, fifty years later you're down to 1983 which is where we are today, what's the difference, '89. That half-century is one of the most remarkable in all of human history, those fifty years. And I picked out five topics during the fifty years, [4:00] and tried to fit them in to the five days of this week that we, uh, that I'm going to be teaching. And the five subjects were: the Holocaust; and secondly, the period of three years from 1945 when the war ended to 1948 when the State of Israel was established, and those, in my book are the three most incredible years in all of Jewish history, and I mean ALL, I mean including, Mt. Sinai and the Ten Commandments, and Egypt, and everything that ever happened to us, 'cause those three years were the determining years of whether we would die forever as a people and move off the stage of history, and we become like the Romans [5:00] and the Greeks and the

Babylonians, or whether we would live through and survive it and come out on the other end alive and kicking and well, which is how we are now forty years later. So that's the second topic, those crucial three years, make or break.

The third topic is: to try to understand all the wars, because uh, with the Arabs, because it's all really one war. Uh...and that's the third topic. And, obviously it isn't finished yet, and the one war will go on and on, and by my definition of history, 'cause that's basically what I am, a historian, uh, the war is a hundred and seven years old, although the State of Israel's only forty years old. But the war began when the Jews came and started to settle [6:00] in the land of Palestine, and, um, so the wars are one war, and the one war ain't over. And there was a Hundred Years War before in human history, and as far as the Arabs are concerned, they say this can be a two hundred year war. They don't care. Because they have one, one, uh paradigm, one model in their minds. One model! The time that the Arabs had to fight the Christian white men from Europe, was during the time of the Crusades. All the Popes, all the Kings, two hundred years! They brought their gold and their horses and their armor! And you listen to Arabs talk, and they say, "It only took us two hundred years to send them back to Europe

[7:00] with their tail between their legs, and Saladin our great general beat Richard the Lionhearted, and Richard the Lionhearted went back to England to a goddamn feudal, dumb country, and we're still here. Okay, so with that in mind, you know, this war's only one hundred years old, so we got time fellas, you got a lot of time to go! We'll get rid of those Jews." That's how they think. And you, you can't laugh at it. You got to put yourself in the mind of the enemy! Okay. So, that's the title of, eh, number three subject: The Wars are One War.

Number four, uh, was, uh, if you look at the last fifty years, as we move away from fire, Holocaust, and war, and come into glory, where the hell's the glory?! And the glory is in the growth and development of Israel. [8:00] That's lecture four: how did the country grow, what happened, how did it all take place, how did we make such remarkable progress, in spite of being such lousy politicians, among ourselves, um...So that, that's lecture four. And lecture five is the glory of the growth of the American Jewish community. How'd this thing happen? I mean, my God, what were we like fifty, sixty years ago? And what are we like today? It's like looking at two different things.

Okay, so you got the whole rubric. That's the whole master plan. So now let's go back. The first, eh, is today, and the subject is the Holocaust, eh that's the starting, the bad...start of the century. Now you all know all about the Holocaust. There's nothing I can tell you about it, very much, that you don't know. So what I would like to do is just, [9:00] for the sake of fun and games, make a list, of what you think we ought to be talking about in the Holocaust that maybe you don't know all about, or that you've wondered about or worried about or, um, is there any aspect of it that you would like to talk about. And let me make, let me see what comes up on the board. Anybody want to say anything?

Audience member:

One of the things that has always, uh, I mean I've always questioned, is the acceptance of the German people of the uh, um, I think, en masse, of the idea of mass extermination...

Herbert A. Friedman:

[writing with marker] The acceptance by the Germans of Hitler and his program. [voices from audience]. What, what, what, what? The acceptance by the Poles; [10:00] do you think

that's a major topic? It interests you? Is there something about it that interests you? Give me a little better clue. [voices from audience] Yeah, the Germans, the Poles went along with, the Poles were conquered by the Germans. Poles hated Jews long before the Germans hated Jews, you know, and after. You're so right. And after.

Audience member:

The United States and its position, how it, you know, passively watched it go on and didn't want the people to...

Herbert A. Friedman:

What do you want to know about that? You know all about that. What was the name of the book that tells that whole story? *While Six Million Died*, is the name of a book that documents the entire policy of Cordell Hull, Henry Stimson, the uh, the State Department in its, uh, anti-Jewish point of view, [11:00] the passivity of Franklin Roosevelt. I mean, that's all documented in that book.

Audience member:

Why, um, 'cause I spoke to a couple of um, American pilots, who were, or bombardiers, based in England...um, why was, with so many planes flying into Germany, why were they never given orders to drop a few bombs on some of those tracks, going to some of the camps?

Herbert A. Friedman:

Uh, the answer's really...

Audience member:

...thousands of planes flying over Germany.

Herbert A. Friedman:

Forget Germany! The destruction was not taking place in Germany. There wasn't a single death camp on German soil. So...why were the American bombers not sent to bomb Auschwitz? If you bombed all the gas chambers out, and all the ovens out, and all the railroad tracks leading in, if you just thought of that as one huge factory [12:00]...which was able to manufacture 30,000 dead bodies every day - if you can believe that...You know, it'd take an awful lot of time to take you fifteen people, and get you into a room, take your clothes off, gas you, then

with long hooks pull the bodies out of the room into another room, then somebody pulls out the gold fillings from the teeth, cuts the hair off which uses it for linings for coats of German officers, blankets, mattresses - hair is a very valuable product. You're processing, it's like a abattoir, it's like you, you're dealing with cattle!

Audience member:

Cattle are treated more humanely.

Herbert A. Friedman:

Yes. They're stunned first. Well, you were gassed first. You still may, some of you are still half alive. That's another part of the ghoulishness of it. [13:00] 30,000 a day! Would take hours just to do the fifteen of you. Bomb it all out!? You will kill everybody there, right there, who happens to be there that day, but the trains can't come in the next day, and you'll never be able to rebuild it while the war's going on...So you would have saved, half a million? A million? The reason for bombing the, uh, the *Vernichtungslagern*, the destruction camps, was very clear. It was put up to Churchill, for the British bombers, and it was put up to Roosevelt, for the American air force. And it

was turned down in both places by the influence of the armed forces who said, "We cannot divert, divert, aircraft [14:00] and personnel, nor can we risk losing both aircraft and personnel, on the side issue of saving Jewish lives. Of course it'll save Jewish lives! But it takes us off on a diversion. Our task is to beat Hitler and win the war, and that's how we'll save Jewish lives. Once we kill Hitler, he will be able to kill fewer Jews." That was their rationale. Yes, Peter?

Audience member:

A topic that I think your background would be particularly germane to, is the, and it was alluded to in the readings, uh, how much was German military objectives, and German military plan, both strategic and tactical decision, influenced by their racial policies and their war against the Jews? Uh, in other words, what the impact, military impact, upon certain German military decisions, how much of that influenced [15:00] by the racial policies and the extermination policies? Uh, a few examples come to mind. But there are those that argue, historians that argue, understand, that the reason Hitler chose to invade Poland as opposed to any other country at that time

was because it was the center of Jewish population. I'd be interested in hearing your opinion on that.

Herbert A. Friedman:

The question is: the relative weight in Hitler's mind of the war he was conducting against the Jewish race, versus the war he was conducting to create a *Reich* that would last a thousand years, conquer all of Europe, conquer all of America, I mean...that was his plan. His plan was to conquer the world. You can say he was crazy, well sure he was crazy! But, he damn near got there. So, what weight did he put on the two objectives? Destroy the Jews [16:00] - only 13 million of them in the world, uh at that time there were 18 million, today there're 13. We lost six; a half a century later, we've only made back one out of the six. 18 down to 12, and fifty years later we're back up to 13, that's all. Uh, so, trying to kill the Jews, only thirt- uh 18 million; versus trying to conquer the whole world. What relative weight did he give to the two things?

Audience member:

[unclear; distant voice]

Herbert A. Friedman:

Okay. That is where I'm going to go as soon as we finish making this list. 'Cause I know, I know...

Audience member:

That's your other background!

Herbert A. Friedman:

Heh heh heh. Because that one, nobody ever tackles with you, and we gotta take a good look at it and see whether you believe that the Holocaust...allows us to say, God is dead. [17:00] Too, also. And there is a whole stream of thought, started by one rabbi in Florida, by the name of Richard Rubenstein. And Rubenstein wrote the book which says God is dead, and a lot of people go with that. And there are others who say, uh, no, the Holocaust doesn't have anything to do with God. He's not in the equation. It was done by people, to other people. And, since when have you seen a miracle? I mean, God doesn't stick his finger down out of the cloud and interfere if you're stepping on an ant! So [mumbles]...Germans were stepping on some ants called Jews. What's it got to do with God? That's the, [18:00] that's the other way of looking at it. He's not in

the equation! So, we're gonna go through that. We'll spend fifteen minutes on that. Shoot...

Audience member:

Jewish, uh, powerlessness, as a, as a root...

Herbert A. Friedman:

Oh, you know all that. You know, nothing to say about that. I mean, is there anything that's unclear about that?

Audience member:

Well I...there, our, our failure to respond in particular in America, which is the only place that we...and why we couldn't...are we different than our...are we, Jews, today, fifty years later, different than our parents' generation?

Herbert A. Friedman:

You tell me, what do you think? Are you?

Audience member:

I, I hope to think we are, in some respects...

Herbert A. Friedman:

No, no no no, don't give me hope. I'm uninterested in hope, or wishful thinking. Are we, or aren't we?

Question [several voices?]:

Well...We marched 250,000...

Herbert A. Friedman:

Give me a yes or a no!

Audience member:

Yes.

Herbert A. Friedman:

Yes. You damn right we are.

Audience member:

...yeah, except that, except that in 1988 [19:00] we marched a quarter of a million strong on the capital...[Friedman: That's right!]...to, to, to protest Soviet Treatment of Jews [Friedman: That's right!]...we did not do it in 1933 [Friedman: Sure didn't!] and I think if we had, that

there might have been a different, uh, there might have been a different policy...

Herbert A. Friedman:

Was there a leader who asked us to?

Audience member:

No.

Herbert A. Friedman:

Yes there was! [unclear voices discussing in audience]
Then, then. '33, sure. That's one, he was the only one, but there was one. A Rabbi by the name of Stephen Samuel Wise, Stephen S. Wise. He was the voice, the Jewish voice, of the first half of the 20th century. There wasn't a Christian minister in America who didn't run to listen to him. There wasn't a newspaper editor in America who didn't try to get him to write editorials. He had a big leonine head, he had a massive powerful voice! He was brilliant, he was dedicated, he was emotional, he was impressive! [20:00] If he wanted to run for politics in New York, he was begged to run to be governor, he was begged to be senator, he could have been president, although it was too early

then to think of a Jewish president. It will not be too early to think of a Jewish president, by the first quarter of the next century. Um...this man tried everything he could try to wake up the Jews of this country. He called for mass rallies in Madison Square Garden, and he got 'em. He called for parades down 5th Avenue, he couldn't get 'em. He called for a boycott of Germany in 1933, the world was in a depression, you could broken Germany like a, snap a twig. Today it's a joke to me, to listen to Jews, to Jews say, "Oh, I wouldn't uh, I wouldn't go visit Germany, I wouldn't spend a dime in Germany" or "I wouldn't buy a German car; I wouldn't buy a Rosenthal China, I wouldn't by a Leica camera; you'd never catch me..." Today, [21:00] these Jews...[voice from audience] They what? Well, the Japanese didn't commit a Holocaust, so okay...Uh, but what, but this bravado today, to me, is such a joke. If you don't buy a Mercedes in 1989, so what? You think that's gonna hurt Germany, buy one...

Audience member:

I don't you do it, not to hurt Germany...

Herbert A. Friedman:

Rabbi Herbert A. Friedman Collection, C-7407 to C-7408. American Jewish Archives, Cincinnati, Ohio.

So what do you do it for?

Audience member:

You do it for, uh uh it's a symbolic gesture.

Herbert A. Friedman:

Symbolic gesture? [Q: Yeah]. How 'bout making real gestures?

Audience member:

But that's not, but we're not talking about that. We're, are you talking about a symbolic gesture?

Herbert A. Friedman:

No, I'm talking about real gestures in 1933. He was asking for a real gesture. If you, if the Jews had organized, just the Jews in America. Nobody else, not a hundred million other Americans. If the Jews in America had organized a trade boycott against Germany, they would have broken Hitler! [unclear voices in audience] You had to push unemployment in Germany up by another five percent, [22:00] the people would have thrown him out of office!

Audience member:

Were the Jews that powerful?

Audience member:

They were

Herbert A. Friedman:

There were just enough of 'em! That's all. Not that they were that powerful. There were...

Audience member:

They had economic strength, at that time, in the early '30s?

Herbert A. Friedman:

Let somebody, let 10,000 middle class Jews, who were buying sets of Rosenthal china, stop buying them. Simple fact, the trade figures go down, the factory closes. Another hundred people thrown out of work. Depress the German economy. Do you know...

Audience member:

What was the difference?

Herbert A. Friedman:

Oh, because you have guts and they were scared! [speaking over other voices] ...come on, I told you that you know all about it. You know all this. We haven't got the time to go into this stuff. You don't like what I said that they were scared.

Audience member:

No, no. What I don't, what I...do have one, Larry says...alright, so terrific, we've got leaders, who now tell us to come to Washington and march, and I don't think the Jews in the United States are any less indifferent than they were in 1933, as a mass, [23:00] not the people in this room, and not the people in the... I think they're just...

Herbert A. Friedman:

Beth! A quarter of a million people is a mass, it's not...

Audience member:

If you say to them, you have the opportunity now to save Soviet Jews, and uh give me some money to help get them out, they look at you like...

Herbert A. Friedman:

The campaign is badly organized! Don't blame the people! The campaign stinks. I say it, and I ran the UJA campaign for a quarter of a century, and I know what's a good campaign...

Audience member:

...therefore they should stay in the Soviet Union, because the campaign stinks?!

Herbert A. Friedman:

They what?

Audience member:

Therefore you shouldn't help them because it's not well organized?

Herbert A. Friedman:

They're not asking properly, the people, the leaders who run the campaign. Don't blame the masses, blame the leaders. The leaders who run the campaign are doing a A-1 lousy job.

Audience member:

Well you said that we have guts. What kind of guts does it take to march today in Washington?

Herbert A. Friedman:

It doesn't take any guts! Takes an- doesn't take any guts. [several voices in audience]. Oh, you lost a day's work, and you spent some dough. [24:00] Let's not get into...Hey, hey, we're losing, we're losing track of what I'm trying to do. Forget about trying to compare the Jews of today with the Jews of fifty years ago. All the analyses have been made, all the sociology is studied. Everybody knows the difference between then and now. They were raw immigrants, they were scared. Father Coughlin, uh, broadcasting out of Detroit had 'em going nuts, they were looking under every closet, under every bed was an anti-Semite. They were just trying to come up the ladder a little bit, they were trying to make a buck, they were trying to learn English. They were first generation! Just the reality of it, okay.

[voices rising in background]. And the, their communities weren't organized, nothing was strong, not the central federation or not any individual organizations, did you have a strong American Jewish Committee then, or American Jewish Congress, or anything. I mean, you didn't have anything then! [25:00] It was, everything, all was, was just all beginning! So don't blame 'em, that's what they were then. They got caught in a bad moment in history, when they were not able to respond to what was required of them. I forgive 'em. I wouldn't forgive you today that easily. No way! And if you are afflicted by bad leaders, and you don't throw 'em out, I would blame you. I would blame you more easily today for a lot of things than I would blame them. They were weak, you're strong.

So, um...anything else that you wanna talk about on this Holocaust thing?

Audience member:

One thing I learned from the readings that I had never known is how much, um, anti-Semitism occurred after the...[drowned out]

Herbert A. Friedman:

Yeah, well that's lecture two. [26:00] That's the three years in between. And when you were talking about the Poles, I remember, uh, uh a pogrom in Poland, on the 4th of July, that's like uh today is no tomorrow. Nineteen hundred and forty-six...what? Kielce...Uh, 'cause I saw it. Forty-two Jews laid out in the town square around the fountain, like cordwood, like, uh logs for the fireplace. Hitler, uh, died April 28th, 29th, so from May 1st to July 4th, you're talking a year and two months after the whole war is all over, and you got this big pogrom in Kielce which threw the Jews on the road, and brought a 150,000 of them into Germany. Uh...um...and uh some anti-Semites [27:00] at that time were saying, "Well, who do you think killed all these 42 people? The Jews did it!"

Audience member:

Suicide.

Herbert A. Friedman:

No! No. We, the Haganah did it, in order to, to throw the Jews into panic and flight. It was a, it was a nifty act of provocation. 'Cause once we had all these Jews on German soil, what was German soil then? Was the American flag! And they were

in camps under the American flag, and with workers coming over uh, from the Haganah, including me, and uh, it only took us a couple years before we cracked open the whole political fight and got the State. It was brilliant. So, what are forty-two sacrificial victims? That's the way the story was going.

The dead were killed by the Poles in the town, who were inflamed by a speech by the priest on Easter. [28:00] And then...and we knew that for a fact, and I later on saw the Pope and, uh, the Cardinal, in uh, in uh...Why am I giving you lecture two?! No [mumbles]. We're on one! Now let's...

Audience member:

What did you tell the Cardinal?

Herbert A. Friedman:

His name was Hlond. Augustus Hlond. H-L-O-N-D. And, a civilian rabbi by the name of Phillip Bernstein, from Rochester New York, and I in uniform, and I was his aide, and both of us came in on General Clay's airplane, and we went to see the pogrom, uh, site, and then we went to see the American ambassador who say, "Hey, come on, forget it. Not our pr- not American problem." We said, "Come on, what are you talking

about?!" And we had a letter from President Truman. He said, "I'm not interested." Okay? Went to see the Cardinal. [20:00] Cardinal said, "The Polish people and the priest who gave that, uh, letter, from the pulpit, who read that letter, rose up in righteous wrath against the Jews who have brought the virus of communism to our country!" Now the communist leader of Poland at that time, his name was Jacob Berman. So we went to see Mister Yakov Berman...talk to him good Yiddish. And told him that as a result of this, not that he was guilty of anything...the Jews were gonna flee, and we were gonna help organize the flight. And Bernstein, speaking for President Truman... 'cause he was the, the whole story about...a Jewish...a, an advisor on Jewish affairs, [30:00] a civilian, was appointed to advise the commanding general in the European theatre. That's how good the U.S. government was afterwards, compared to how bad they were before. That little Truman was something, boy, he was a bantam rooster! Uh...so, Bernstein is saying to Yakov Berman...the American Army in Germany is going to welcome these Jews with open hands. They're gonna smash across borders, and they're gonna do it illegally, but they're in flight as a result of this pogrom. And Berman says, in good Yiddish, which is what we were speaking, "This is their homeland. Yes, we're building a

communist homeland here. If they flee, they're gonna go [words in Yiddish]," 'naked and barefoot.' [31:00] "Their job is to stay here and build communism and socialism and the rights of man. If they wanna run out of here, and run to the Americans for help, and think that from there they're gonna go to Palestine and get a country of their own, then they'll cross my borders naked and barefoot!"

So you talk [Friedman laughs] to the American ambassador, he doesn't give a shit. You talk to the Cardinal, and he's your enemy, he tells you he's your enemy! 'Cause he's justifying the pogrom. And you talk to the Jewish leader of the communist party, and he turns out to be your enemy! Not a pretty picture, eh? So, we decided we'd better organize real fast. So...we did! And we succeeded. So that's the Polish story.

Anyway, anyway, anyway. Uh, let's get back to this thing. I mean, by the way, this is not a movie that I'm telling you about, this is real, was real history, [32:00] and you guys are gonna, might very well get caught up in such similar events of real history before your lives are over. 'Cause, you know, mine is. I'm 71, and uh...so I'm not gonna get into any great big dramatic historic moves as I have in the past of my life. But you are, you know...I'm 71, you're 41, or whatever, less than

that. Uh, so you got a lot of time ahead of you! And there are a lot of things gonna unfold, and...uh, the job a leader is to understand history and grab it and do what he can about shaping it in the direction that it's gotta be shaped into. That's the whole trick. You're not just members of a committee! A leader is not a member of a committee! A leader is a leader! And don't sit there with ten other people and think, [33:00] what should we do and how should we do it, and get lost in all goddamn bunch of detail that goes on...

Audience member:

...don't forget the endowment...

Herbert A. Friedman:

Yeah, right! Worry about being a leader! Worry about being leader. Take your risks. Okay...Let's go back to this. Um...the acceptance by the Germans, the acceptance by the Germans, is really quite, uh, quite simple. I would like to recommend a book to you. I don't know whether you've ever read it or not. It was written a very long time ago, by a journalist, uh, um, Shirer, S-H-I-R-E-R. William Shirer. And the name of the book is *The Rise and Fall of the Third Reich*. [indistinct question from

audience]. Correct, for a long time. The rise is what you're asking. How did Hitler rise to power, how did he persuade the Germans to accept him? Because I repeat, never forget, [34:00] he was voted into office, de-mo-cratic-ally.

Audience member:

But he was in a minority when he was first put in as chancellor.

Herbert A. Friedman:

Yeah he made a coalition government. His party, the Nazi party, had whatever, it's like Shamir and the religious guys, you know, they don't necessarily agree, they make a coalition, they have pa- uh, same thing. He had thirty...eight, or something percept like that, so he co-opts a couple of other parties, and he's got a 51% majority, so he's in.

Audience member:

At the same time he's terrorizing people on the street.

Herbert A. Friedman:

Well, so, what was. Fine. What was...The methodology is what Shirer explains, and he, there're just three words, three words. Number one: mass terror...Well, let me, no, that's two. Number one: kill off all your friends. Friends! Everybody [35:00] who helped you climb that slippery pole, from 1923 when you made your first putsch in the beer hall, and this is ten years later now, 1933, lot of guys helped you on the way up. The Brownshirt leaders and the Blackshirt leaders, and this homosexual captain, uh, Ernst Rohm. Uh, um, Hitler took him off uh with a whole, at a, one day at an orgy that was down at Starnberger See, south of Munich there, about forty, fifty officers of the SA, uh, Brownshirts. And uh, Hitler got a tip-off that they were down there, he says, "Ah, okay, that's my opportunity!" Because, he's killing a bunch of evil homosexual vermin! So that's how he got the story printed in the paper afterwards. So he's uh, he's cleaning the house! Fact of the matter is, get rid of anybody that helped you get up there, 'cause you don't want anybody challenging you, and you don't want anybody making any claims on you. Wipe 'em out, chop 'em off! [36:00] Took a half an hour. [indistinct voice from audience]. Yeah! Exactly.

So number one: get rid of your friends. Number two: mass terror for the whole population of Germany. Set this system up, block leaders in every apartment house. One person like the concierge in a French building, watches the staircase, who comes in, who comes out; report everything to the *gauleiter*, the *blockleiter*, I mean, a pyramidal system of information so that from the very bottom, in the house in which you live, there's somebody reporting on whether you're getting mail from abroad, whether you're receiving any strange looking visitors; the kids are taught to spy on the parents, the kids are taught to report anything that they hear, that their parents are saying in the privacy of their bedroom, which might sound anti-, uh uh, [37:00] anti-Nazi, anti-Hitler. Terrorize the entire population...Truck comes up in the middle of the night, four guys jump out, jackboots, steel helmets, fire a couple shots in the air, pick you up, throw you in the truck, you're never seen again. When was the first concentration camp built, on German soil? Here, this is Dachau. It's by Munich, south. [unclear voice from crowd]. What?

Audience member:

'33?

Herbert A. Friedman:

'33. How 'bout '33, wouldn't that be a nice year? Um...the first victims were not Jews. The first victims were Germans! By the way, while I have this map up, let me just take a second to divert. You see, everywhere that there's a swastika? I mean, first, you see what are the borders of Germany...this dotted line over here. This is Germany, this is Germany, this is Germany. Over here's Czechoslovakia; [38:00] over here's Austria; Germany. Look inside of Germany, this is Belgium, Holland; this is France. Look inside- this is Denmark. Look inside of Germany, you see names, you see Bergen-Belsen, uh...I don't want to...here, wait a minute, wait a- I got a pointer, someplace here. Yeah. Um...there's Bergen-Belsen. There's Sachsenhausen, Ravensbruck was a, uh, woman's camp. Gross-Rosen. There's Buchenwald...Flossenburg, this is right near Nuremberg. You see these in black, these black ones over here? These are the famous names Auschwitz, Majdanek, Sobibór, Treblinka right outside of Warsaw, Chelmno, Belzek. What's the difference between these and these? [several voices from audience].

[Friedman tapping on map] These are the murder factories, these are the death camps. They're all on Polish soil. On German soil,

[39:00] you don't see a one. Now, many hundreds of thousands of people died in these camps, on German soil. They died of disease, they died of malnutrition, they died of being shot by a guard, they died, uh trying to lift heavy stones, they died without, because not enough food. They died for many, many reasons, and the Germans were delighted...But there, there were not gas chambers plus crematoria. There were not death factories. The Germans did it so cleverly that, later on, in case, "God forbid," they said, "we should lose the war and anything should happen, nobody could accuse us that on German soil we would do anything as horrible as that." [indistinct question from audience]. No, sure! You got a lot of dead bodies for what, all these other reasons, you gotta get rid of 'em.

Audience member:

But there were no gas chambers...

Herbert A. Friedman:

That's right. There was even one gas chamber at Dachau. Yeah. [40:00] If you got a bunch of people, filling up, clocking up, clogging up your barracks, because they're, you know, they're, they're, they got typhoid, or they got diarrhea, or

they can hardly move, you gotta get rid of 'em! 'Cause you're, getting more prisoners in. Prisoners. There, these people were called prisoners. These people are called victims. So, you got prisoners and they're sick, and they can't work, and you gotta...and they're filling up the barracks. So, throw 'em in a gas chamber, twenty, fifty, a hundred, gas 'em. Next door, burn 'em. Gotta, wha- gonna spend time digging graves?

Audience member:

Um, this chart talks about the six million rather than the eleven million, in terms of the...

Herbert A. Friedman:

What do you mean "rather than the eleven million"?

Audience member:

In terms of not just the Jews, everybody...

Herbert A. Friedman:

Ah, alright, okay.

Audience member:

Okay. In terms of the death camps, were death camps individual for Jews, [41:00] or were they generally for everybody?

Herbert A. Friedman:

Oh, n- when you say for everybody, the, the Jews were the only people, and I'm gonna come to that, about the, whether the Holocaust was unique or not...so let's get, that's a real subject, 'cause that's what the historians are writing about today. I'll teach you another word. You know what this word...What?

Audience member:

Revisionist.

Herbert A. Friedman:

That's it. That's the word. 'Cause that's what's happening today. You know what a revisionist...[writing with marker on board]. A revisionist historian...revises the common notion, the accepted notion of what happened fifty years ago. He writes a different kind of a book. Uh there's a guy in England, at the University of Leeds, his name is David Irving - not Jewish - and

he started this whole thing several [42:00] years ago. And he writes a book, and he says, "The...this whole thing about the Jews is exaggerated. Sure, there were six million Jews killed...but come on, there were twenty million Russians killed! And there were two million gypsies killed! So there were a lot of people killed, and Hitler was a madman, and all that, but...there was nothing *unique* about the Holocaust. That's what these revisionist historians are starting to write. Now, the next step, ten years later, and twenty years later, after that is gonna be, "Well it really wasn't six million." And then twenty years after that, it's gonna be, "Well, geez, you know, they really were a very tough people. Hitler was try to do something very important...get the Germans out of the, out the, uh depression, uh, Germany was psychologically wounded by what the Allies did to her after World War I, and the Treaty of Versailles. He was trying to re- and look! [43:00] Didn't the Americans agree with that later, 'cause the Americans gave 'em the Marshall Plan, they rebuilt, they backed, they strengthened the German mark, the uh Germany became the greatest ally of America in the '70s and Cold War against the Russian! So, uh, you know you gotta think differently about the, uh, about the

Germans." I can see that history book being written forty years from now.

Audience member:

Yeah, and nobody died in Tiananmen Square, either.

Herbert A. Friedman:

Of course! That's your wipe out in two weeks, that doesn't take forty years!

Audience member:

...instant, instant revisionism!

Herbert A. Friedman:

Instant revisionism! So...when you say, Tom, you're treading on the edge of that revisionist problem when you say, "Well, six out of eleven" or your second question, um, "Were other people destroyed in these death camps?" The answer's yes, because the Germans wanted to get rid of all the gypsies, too. And so, they weren't gonna set up a separate gypsy Auschwitz. No. Gypsies were sent...[indistinct comment from audience]

[44:00] That's right. So there was a section at Auschwitz for gypsies.

Alright, so I just put this map up to show you...the attempt for Germany to keep herself pure, away from what happened out here in the barbaric, uh, Poland. Okay, that's the whole purpose of that map. Now...there was one other item here, under acceptance by the Germans. One was killing off your friends; number two was mass terror for the whole German population. Number three...was, mass hypnosis. Mass hypnosis. Now, what do I mean by that? You must have seen some, um, or have you seen any photographs of a large rally, let's say at the Nuremberg party stadium which could fit in a half a million people - not sitting, no bleachers, [45:00] everybody was standing...you see...I mean, what did you see? Who can describe it?

Audience member:

Triumph of the Will.

Herbert A. Friedman:

Tell me what it looked like to you in your mind, in your eye, what do you see in your eye?

Audience member:

Thousands of, of people standing in rows, columns
[Friedman: Yeah]...total attention, um, uh...perfectly formed,
you know...

Herbert A. Friedman:

Yeah. What else? [several voices from audience]. Responding
to what?

Audience member:

...to the oratory. To the whole oratory...

Herbert A. Friedman:

First, drumbeats. Drumbeats, drumbeats, drumbeats. With
that in the background, what's the next thing you said? Somebody
just said it? Heil, heil. Starts, [lowers voice, chanting]
"Heil. Sieg heil, sieg heil! Heil! Heil! Sieg heil, heil Hitler!
[voice echoes]. Half a million voices? You're totally
hypnotized! Huge search lights playing up again- [46:00] in the
sky, against the clouds. Big kettle drums of oil on fire out on
the outskirts of this whole square. Fire, and smoke, and

drumbeats! My God, come on! There's no way in the world you can beat that...

I promise you, that if you got caught up in a thing like that, and you stayed there, on your feet like that, for one hour, for two hours, you would say anything that that man up on the platform wanted you to say. And not only would you say it, you would think it. And not only would you think it, you would go out of that stadium and you would do it! And when you woke up out of this hypnosis, you'd say, "What the hell happened to me?!" This is not a gimmick, this is not a Madison Avenue trying [47:00] to sell you some crappy cereal or some dumb automobile or whatever. This is takin' hold of your gut, and your heart, and your soul, and [end side A]

Herbert A. Friedman:

Yeah he's pretty good, too. Hey, it's easy. I could do it. I know it, you know it. An enemy could do it, an enemy could get hold of you. Yeah?

Audience member:

Talk about mass hypnosis. It's interesting to note that, uh, *Kristallnacht*, which was I guess that same phenomenon

carried to a much broader scale, happened only a few weeks after uh, the H.G. Wells, Orson Welles, *War of the Worlds* episode in the United States, which he did have mass hysteria.

Herbert A. Friedman:

Yeah.

Audience member:

...and it was...I somehow so- you know and I speculate whether or not the leaders, [48:00] guys like Joseph Goebbels, saw what was happening in the United States, recognized this powerful new medium known as radio, and didn't exploit that, and try to rally people to engage in this Kristallnacht activity...and I'm wondering if there wasn't a real- more than just a, a coincidental connection.

Herbert A. Friedman:

Well, I think, I think there was no connection, actually, even though they're very close together in date. Because, the Kristallnacht was prepared months and months and months in advance...You cannot do a simultaneous action, all over a whole country, on hundreds and hundreds of carefully preselected

locations, ah, on one hour's notice. They claim that, they always did claim, uh there's nobody left alive to claim now, but they have claimed in their writings, the Nazis, that [clears throat] this was a legitimate outpouring of German anger because of the shooting [49:00] of uh that German Third Counsel in Paris a couple days earlier by this young, deranged Polish kid Herschel Grynszpan, and ah I think that shooting took place on November 4th, and ah the Kristallnacht was November 8th. Uh...what? [indistinct voice from audience]. Exactly.

Audience member:

War of the Worlds was October twenty- Halloween.

Herbert A. Friedman:

You get your plan ready, now you gotta have a reason. You gotta, you have to have a, you have to have a rationalization. Okay. Um. That's an uncanny coincidence, however, in terms of this mass hypnosis.

Well that answers number one. Ah, as far as number two is concerned, uh...Hitler stated, over and over and over again...that the most important thing, the most important objective he had, [50:00] was the racial war against the Jews,

because the Jews are like a plague, or a vermin, or a disease, a bacteria...and if you could find the bacteria that causes cancer, you would try to wipe it out, wouldn't you? Well, the Jews are like a rat that carries a germ, and you try to wipe out all the rats you can wipe out.

Audience member:

In a sense, though, he had, it wasn't just pure patriotism...In a sense, Jews, if we can classify into one [unclear], are an antithesis to people who will stand in formation for two hours and yelling 'Sieg Heil!' There was very little precedent for us doing that kind of thing, which is why we've always had trouble organizing, and, and...[Friedman laughs]...why we have seventy-five *schuls* on the same block, and forty-two political parties, you know...We are the antithesis to that kind of...ah, attempt to organize an entire people. We stand in the way [51:00] of that kind of, of blind, uh following...

Herbert A. Friedman:

We are anti-robotic. [laughs]. We are individualistic. It's hard to push us into neat rows.

Audience member:

Yes.

Herbert A. Friedman:

Okay? Sure. Um...so, uh, Hitler would say, "Welcome to the club, Larry. You understand this problem! You understand what I'm driving at. You know I gotta get rid of these Jews. I gotta get rid of 'em!" You know...

Audience member:

But didn't he, didn't they try first to get rid of them without killing them? You know, the...the all these, what you have on your next map, you have all the search for getting away, and so they tried to let people go, and it may be that it didn't matter, and maybe Hitler knew that everybody was gonna reject...

Herbert A. Friedman:

Pull up the, the...please. That's all, that's it. The point that he's referring to is here in the next map, and the basis of it all...[52:00] since we mentioned that point let's, let's, uh, clean it up, the search for safety went on between '33 and '45.

The fact of the matter is that you could have, you could get out of Germany as late as 1941. The final, uh, uh wall that came down, was at a thing called the Wannsee Conference...W-A-N-N-S-E-E. Wannsee is the name of a little lake. See, S-E-E, is a lake. A little lake in Berlin where was a conference held, in a villa on the edge of the lake. I think it was January 20th, something like that, of '42. There were about eighteen people there, and that's where they made the decision and the [53:00] first time that they used the word "Final Solution." Final solution was a euphemism for 'kill 'em all.' And one of the eighteen people there was, uh, Eichmann, and he was, his rank was uh, and they were all low rank, he was only a lieutenant colonel, and um, and they were from all parts of the German bureaucracy, to see that everybody would agree. The minister of the interior, the minister of police, the SS man, the minister of transportation had to be involved, that's where Eichmann came from. And so it was a departmental meeting. It took eighty-eight minutes, that's all the meeting took. One hour and twenty-eight minutes. The minutes showed simply all euphemisms. The word Jew was never mentioned, the word Auschwitz, death camp, [54:00] gassing, no words like that at all. "The final solution for the serious racial problem shall be administered by section 4B4,"

and you start that whole bureaucratic crappy language that masks and camouflages everything. And you can read that document today, and you can say, "Well that doesn't say anything about killing all the Jews!" But that's what it was, that's what it meant. And everybody knew what it meant! So it's all coordinated. That was January '42. Up to that point, now the war started in thirty- in September, '39. So you're talking about uh two years and a few months. Long time. And many people managed to get out...I don't know where you want to begin on this map, um...here. The, the places that are black, "under German occupation or control by [55:00] December '41." December '41, that was the end of the line. Home of eight million Jews. That's Germany, that's Germany's conquered France, Belgium, Holland, Denmark, Norway, Finland, Germany's gotten this deep into Russia, and Germany has gotten this much, well not Germany, well, yeah, Rommel, got over as far here as El Alamein, which is right near Alexandria in Egypt. And the plan was to come down around the Black Sea, this is the Black Sea right here, this is the Dardanelles, come on out to the Mediterranean...I'm sorry Dardanelles are right here. Hitler's intention was to circumvent, come down here, the African part comes over here, the place to meet was in Palestine. Right here, the twin, the

two jaws of the pincer close in [56:00] Palestine, 'cause then he would have those six hundred thousand Jews also. He'd scoop them up, and crack 'em like a nut.

Audience member:

Why aren't the Jews of North Africa deported, uh...

Herbert A. Friedman:

By Hitler?

Audience member:

Yeah.

Herbert A. Friedman:

He was busy fighting a war across the desert. Come on, he wins the war he cracks the Jews! He just didn't bother to do it en route. Come one, you got no trains in North Africa, you got no easy place to build camps, you're right on the top edge of the Sahara Desert, right below is nothing...

Audience member:

But, I'm just wondering how many resistance there was by Rommel, like you know...

Herbert A. Friedman:

Resistance to what?

Audience member:

To that kind of uh rounding up of Jews...

Herbert A. Friedman:

He was never posed with the problem. He was never ordered to do anything about that. He didn't have to decide anything.

Audience member:

[unclear] on the eastern front after the territorial conquest, the SS would come in and start tearing up...

Herbert A. Friedman:

Sure!

Audience member:

...why didn't they do that in the Atlas region, in the North African region?

Herbert A. Friedman:

'Cause they didn't win, they lost. [laughs] [57:00] The battle at El Alamein, uh, what's his name, Montgomery won that battle, the British won, and they pushed the Germans all the way back. Then the Americans came in and landed right here in, uh, in uh, um Morocco and came around from this side, and the Germans were...they lost. They beat it! It wasn't, it, they were beaten. I mean the landing in uh, in, the Russians were screaming for the Allies to open a second front. The Allies could not open a second front here, directly, on the coast of France, until June of 1944, but in 1942 they were able to land here in North Africa. That was easier, that they could do. Logistically, in terms of supply, in terms of how many men you had ready to throw into the thing...After when did America come into the war? [several voices in audience]. December '41. When was Pearl Harbor? December '41. [several voices in audience] [58:00] Correct! It's a miracle that from December '41 when Russia, when America was an unprepared country, and America was an isolationist country, and American people didn't want to go

in the war, not for one nickel, and who, who was speaking against going in the war? People like Charles Lindbergh! All big people in America! And who wants to get in the war? Why, lousy Jews want to get in the war, because they got some angle here, that their people are getting chewed up over there. So, uh, America from a position behind the goal line, in December of '40, of '41, suddenly get kicked in the behind by the Japanese, suddenly realize this is their war also. I mean, Roosevelt had to use tricks all the time to get the British, to give the British help. He did something called the [59:00] Lend-Lease program...American people wouldn't let him give any ships to the English. So he says, "Okay, I'll lend you some ships, and I'll lease you some ships, and after you finish the war - it's your war! - you'll finish it, well, you'll pay us for 'em, and you'll get, we'll get 'em back." I mean, incredible that from that position, in December of '41, that they were able to land already on the coast of north Africa in October of '42, only ten months later. Bloody miracle! The Germans were this far across Europe, this far across Africa. If that nutcracker closed, you think you would have had a State of Israel today?! What are you talking about?! I mean, we were so close to getting knocked out of the box for good...

Meanwhile, all this maps shows where Jews were scattering like popcorn over the whole world. [1:00:00] The Dominican Republic took in 5000 people. Cuba took in 5000 people. Mexico took in 2000 people. America took in a quarter of a million people. [coughs]. In 1941, Congress rejects a proposal to admit 20,000 German Jewish children above the quota limits. [unclear voice from audience]. Okay, you come up and look at this thing. Angola. South Africa took in 8000 people. The island of Mauritius, Mr. Wexner has a factory there, uh, took in 1,750 people. Palestine took in 90,000. Palestine took in 90,000 people! That's one of the biggest numbers on the whole bloody map. Russia took in a quarter of a million. America took in a quarter of a million. Canada took in 8000. [1:01:00]

Audience member:

What is Jewish Autonomous Birobidzhan?

Herbert A. Friedman:

Birobidzhan is the territory, out here near China, uh near the Amur river, that the Russians wanted to give to the Jews as their Jewish homeland.

Voices in audience:

[laughs]

Somewhere out in nowhere...

Still is considered...

Herbert A. Friedman:

Yeah, the Russians still say, "I don't know what you Jews wanna go...what are you always screaming you wanna get out of here to go to the...

Audience member:

It's a wonderful place...[Friedman laughs]

Herbert A. Friedman:

Little Palestine took 90,000 people. China took 5000. Shanghai took 25,000. Japan took 2000. Okay, look at that thing when you get up closer to it. Um, the, the most effective testimonial, the most effective testimonial to this problem right here...[taps on board] is, um...a book written, that just came out. It just came out; I've just got it. [1:02:00] I haven't finished reading all of it, but I read enough to know what the thesis is, and I wanted to get the name of it for you.

Here it is, here it is, here it is. It's a book called *Downgrading the Holocaust*, by Arno J. Mayer, who is a Jewish historian. And Mayer's thesis is...that Hitler's primary objective was to win the war. In this thing, which was more important to him? Winning the war was more important to him, says Arno Mayer. Eh, Mayer is beginning, Mayer the Jew, is beginning to revise history!

Audience member:

You know, it's [unclear] that Hitler's last will, right before he committed suicide, was...

Herbert A. Friedman:

You got it, Meryl. You got it.

Audience member:

... killing the Jews...It didn't say win the war, it said keep killing the Jews.

Herbert A. Friedman:

Okay. Good for you. That is *the* definitive piece of testimony, evidence that we have. We have his own [1:03:00]

handwritten decision as to which was more important. Arno Mayer says, Hitler's first wish was to win the war. When did he learn that he couldn't win the war?...What was the turning point that...

Audience member:

When he got turned around in Russia...

Herbert A. Friedman:

Stalingrad.

Audience member:

He didn't believe [unclear]...

Herbert A. Friedman:

Yes he did. Arno Mayer says, in this new book, he believed it. He said to his generals, he didn't believe, he said they're a bunch of goddamn f-ing cowards, he says they're a bunch of nincompoops, he was shooting his generals right and left [laughs]. That's why they started to make the plot against him. He, he, he made 'em crazy, he defamed them, he insulted them in public, uh, he made them stand up and take verbal beatings from

him. These are old, German, Prussian, Junker generals, you know, uh, who hated him as a little Austrian corporal anyway, uh, but he terrorized them. [1:04:00] He said to them, "We will win the war. We have secret weapons. And he did! By the way, uh...He had jet fighter plans, which the Americans and British didn't have. He had V-1 and V-2, uh, buzz bombs, they were called then, rockets; unguided, unguided. He was trying to...but, but they were capable of flying from Germany, uh, over London. And he was working on the atom bomb. And his plan was to put the atom bomb inside of one of the missile- of the, of the rockets, which he already had developed. And he would have beaten England, and then he would have attacked America. I mean, that was his plan. So he kept saying to the generals, "We will win the war!" In his heart, says Arno Mayer, he knew at Stalingrad he was finished. He just didn't want to admit it to them. [1:05:00] That's when he turned and he said, "At least if I can't win the war, I can get rid of the Jews!" And that's when he made the switch. So, it's a reasonable thesis, and uh, uh, you know, if you get this book. The title of it is *Why Did the Heavens Not Darken?* I mean, why did God not interfere? And he, he's not a theologian, so the book isn't about God. It's just a very attractive title to, uh, for the book. And get it and look at it! But, in that equation,

Meryl is right, now somewhere here, I forget who, which one of these readings that I gave you, gives you the text, let's read that paragraph, of Hitler's will. Now was it in, uh...where was it? Let's find it. Was it in Sacker's or was it Davidowicz's... [1:06:00] Does anybody remember where to put your, put your hands on it? It would probably be toward the end of that, of, of, of the chapter of whatever reading...Where, what, wh- whose reading is it? [voices from audience] In Davidowicz? The final solution...Find the Davidowicz article.

Audience member:

...at the bottom, on the left hand side of the second page, it says, "Hitler's ideas about the Jews were at the center of his mental world..."

Herbert A. Friedman:

Go ahead.

Audience member:

"...they shaped his worldview and his political ambitions, forming the matrix of his ideology and the eradicable core of the National Socialist doctrine."

Herbert A. Friedman:

No, it doesn't refer to the will, is it...?

Audience member:

No, no, doesn't...

Herbert A. Friedman:

There's another [1:07:00] piece that refers to...

Audience member:

Here it's on the, uh, there's no page numbers...

Herbert A. Friedman:

There are no page numbers. Sorry. Whose article, first of all? [shuffling of pages]. Oh, you're gonna make me look for it, I can see.

Audience member:

...that's in "The War Against the Jews," the first one...

Herbert A. Friedman:

Lucy Davidowicz's article...

Audience member:

...about three pages before the end [laughs]

Herbert A. Friedman:

Okay...let's look at Lucy Davidowicz's article, which chapter...I gave you two chapters...[several voices from audience]

Audience member:

"...even after he had murdered the Jews, he had still not exorcised his Jewish demons. At 4AM on the last day of his life..."

Herbert A. Friedman:

Where was that, now get the...

Audience member:

...third to last page.

Audience member:

Oh, here you go. You got the, uh Fackehnheim one? It's three pages back before that. [1:08:00]

Herbert A. Friedman:

The Fackenheim article?

Audience member:

Yeah, three pages before, three pages back...

Herbert A. Friedman:

Alright...Okay. Go ahead.

Audience member:

Right hand side at the bottom...

Herbert A. Friedman:

Oh, okay. Go ahead. "All his life..."

Audience member:

You want me to read it? "All his life Hitler was seized by his obsession with the Jews. Even after he had murdered the Jews, he still had not exorcised his Jewish demons. At four

o'clock AM on April 29th, 1945, the last day of his life, in the Berlin bunker, he finished dictating his political [unclear word]..."

Herbert A. Friedman:

"His last words to the Ger-..." the next page! [several voices together]

Audience member:

"His last words to the German people were, 'Above all, I charge the leaders of the nation and those under them to scrupulous observance of the laws of race and to merciless opposition to the universal poisoner of all peoples, international Jewry.'"

Herbert A. Friedman:

He had just shot [1:09:00] Eva Braun. He's sitting on the couch, next to her, down in the bunker. I've been, I was down in the bunker, six weeks after he did it, uh, because we let the Russians come in, the Americans let the Russians come in first. Eisenhower was ordered by Roosevelt. Roosevelt agreed with Stalin at the conference at Yalta that he would let the Russians

have the prize of taking Berlin. That was a political deal, Roosevelt to Stalin. Eisenhower gets orders, hang back, let the Russians come in first. Russians took Berlin first, we came in six weeks later. Um...uh the bunker...So I went to see the chancellery building, the uh...Hitler's office building, and uh [1:10:00] down into the bunker which was like, oh, five stories below ground, fifty feet, and uh...So I have a very clear picture of the room where it took place, and uh, ah, then they brought the bodies, the two bodies up, plus his dog, up on top, threw gasoline on 'em, on the surface of the ground. The Russians were bombarding, still bombarding the city, and uh burned the two bodies. When the Russians came, they were not sure that agreed that the, of the identity of the body that it was indeed Hitler. And for a long time the Russian theory was that Hitler got out from the chancellery building over to the Wilhelmstrasse where there was an s-bahn, a, a um subway station, underground, that the German public was using as an air raid shelter, and that Hitler and two or three of his men got down in there, that the train was waiting which took them out, and that when the train left, going toward a little airfield out [1:11:00] on the edge of Berlin, western side, called Tegel, that when the train pulled out a petcock was opened and the

entire state was flooded, uh, drowning these thousands of Germans who were down there in an air raid shelter, in order to uh, give cover to, to forbid any pursuit of that train. And then about twenty minutes later, a small plane took off from Tegel, uh, heading northward toward Denmark. That's the Russian conception of what happened. I don't know if they're satisfied to this day that, that Hitler indeed, uh, burn, was burned uh...right after he committed suicide. The Russians don't think he committed suicide, and that the ultimate point of rescue, of, of destination, would be Latin America. And so they say he was down there until he died down there. [1:12:00]

The fact of the matter is the document remains. The document was found. And therefore it's clear, the answer is, that at a certain point in time, and some historians believe it was from the very beginning and that the reason he lost Stalingrad was because he diverted trains and he diverted manpower and he diverted energy, his own energy... 'Cause he was the sole leader...he never, he never let anybody else make any decision, and everybody obeyed him like robots. So, some theory is, he didn't give a damn about the war from the beginning. And, you know, they offer all kinds of proof, why he got to the edge of the English Channel, he conquered Belgium, and Holland, and

France, and he's sitting there twenty miles from England. Why didn't he cross the Channel and take England? [1:13:00] What's he have to back off for and turn around, go in the other direction, two thousand miles toward Russia?! That proves, to people who think that way, that he didn't really try to win the war; he was much more interested in trying to kill the Jews. Or, you take uh Arno Mayer's theory that, at the beginning he wanted to win the war, but halfway through he changed his mind and he decided killing the Jews is more important. It doesn't really matter. If we take his last will, that the evidence shows he was more interested in, in, in the Jews. He was more interested in the Jews. He was obsessed. So, it's kind of a question that we'll never answer.

The third thing up here is about God, and I would like you to know more about that, because most people don't think about that aspect of it, [1:14:00] and I'd like you to turn back to the beginning...[shuffling papers] And I call the beginning...the notes that I gave you which are headed "Lecture 1 Outline: Holocaust a Uniquely Jewish Event." Can you find that piece of paper?

Question [several voices]:

We never saw it.

We never got that.

We just got articles.

Herbert A. Friedman:

Aww, you gotta be kidding...Yuck! Okay. [clears throat] I wrote an outline for you...well, I'll tell you what I'll do. We'll have to get it Xeroxed here, and be, and give it to you. So I'm going to read it to you. [1:15:00] You don't have any of it?

Audience [several voices]:

No.

Herbert A. Friedman:

Do you, you don't have anything entitled, um, "Post-Holocaust Dialogues, Some General Responses to the Holocaust"?

Audience [several voices]:

No.

Herbert A. Friedman:

Okay. Oh, by the way, uh, who knows what the word Holocaust means? What's it, where does it come from? What's the root of it?

Audience member:

Greek...

Herbert A. Friedman:

It's Greek, right.

Audience member:

...burnt offering...

Herbert A. Friedman:

Burnt offering. The Greek word *holokauston* -K-A-U-S-T-O-N, *holo-kauston*, K-A-U-S-T-O-N, *holokauston* is a, um, a Greek word which means 'burnt offering', and the root of the word, from Greek, is the Hebrew word *olah*, O-L-A-H. Hebrew is the root of Greek. The Hebrew alphabet, *alef*, [1:16:00] *beit*, *gimmel*, *daled*; the Greek alphabet, *alpha*, *beta*, *gamma*, *delta*, *Alef*, *beit*, *gimmel*, *daled*. *Alpha*, *beta*, *gamma*, *delta*. All your Greek sorority letters are all the letters of the Hebrew alphabet.

Olah in Hebrew is a burnt offering. Here were six million Jewish bodies, burnt offerings. The Jews were the victims; the Jews were sacrificial victims. That's what the word "holocaust" is intended to mean in the Greek, and that word was coopted, it was not used at the beginning right after 1945, when the whole thing was revealed. It began to be used in the '60s. In Israel, the word is not used at all. The Hebrew word for it is *Shoah*, and *Shoah* simply means [1:17:00] a huge, horrible, catastrophic, eh, destruction. It does not carry in it the connotation of sacrificial victim. The Hebrew word does not.

Okay, now...the page of notes that you apparently didn't get, I will read you...and I'll get 'em, ah, I'll get 'em to you. Um, here's what I had written down, in shorthand, the way you write any notes in an outline:

Was this just another massacre, or was it an absolutely unique episode? An Israeli by the name of David Weiss says it was not unique, there were many previous such events in Jewish history, and there are many such events in general history, [1:18:00] ancient ones, the slaughtering of all the Indians in America 150 years ago; the Bangladesh uh thirty years ago; eh Cambodia ten years ago, um...But go all the way back in time, man slaughtering man, blood running like water. And David Weiss,

who is an Orthodox Jew, wants to begin by saying that because he wants to prove the point that since this was not unique, God did not break his covenant with the Jews. That's the important point that he wants to make, so he's got to rationalize it. God made a covenant with the Jews at Mt. Sinai, "I will be your God if you be my people. I will take care of you if you will obey me. I will bring you rain and [1:19:00] crops and milk and honey, and I will care for you, and I will beat your enemies." How many of those passages in the Bible have you read? That's the terms of the deal. That's the contract, between two parties, God and the Jewish people. "I will do this, if you will do this. Do not worship other gods. Do not make false gods. Do not make idols." I mean, everything that's in the Ten Commandments is all part of the, what the, the people's side of the deal, what they're supposed to do. The word "covenant" means "deal," "contract." Consideration has to be given for a contract. Every lawyer knows that. That's what you learn the first day in law school. What's the consideration? The consideration is, "In return for your loyalty to me, comma, I will take care of you through all eternity." [1:20:00] Well he broke it, the deal here, didn't he? [question from audience, unclear] Wha- eh eh, okay. So wait a minute, we'll come to that in a minute. I have nine general

responses to the Holocaust, one of which is, it's your fault; you Jewish busted it yourself; you, you sinned.

Audience member:

And what about the fact that perhaps the covenant was broken at the time of the destruction of the Temple? Perhaps...

Herbert A. Friedman:

Nobody suggests that.

Question [several voices]:

Well, Rubenstein does...

I suggest that!

...Rubenstein says it begins at the, with the destruction of the Temple. The seeds of the Holocaust are planted in destruction...

Herbert A. Friedman:

That's, that's where God broke his part of the deal. He allowed the Temple...

Audience member:

I don't think God, I don't think it's a God, I don't think...

Herbert A. Friedman:

Who allowed the Temple to be destroyed? The Temple was the Temple of God! It was the House of the Lord! *Beit Hamikdash* means the sanctified, the holy house. House! Who lived in that house?

Audience member:

The sins of the house of Israel at that time [1:21:00] ...the sins, the, the, idol worshipping that was going on, the, all the things that are itemized, are what led to the destruction of the Temple, that's when the covenant was dissolved...

Herbert A. Friedman:

So the Jews broke their deal? And therefore God could, uh, allow the Temple to be destroyed without breaking his part of the deal.

Audience member:

There was no covenant at the time of Holocaust.

Herbert A. Friedman:

Alright. Um, I, I think that, I think that the, the deal was made at Sinai, and that is more, um, sacred than any other previous episode, or, I'm sorry, past, uh future! Future, subsequent episode in Jewish history. The Temple was a, a little thing. I mean, there were two temples! Uh, Moshe Dayan is alleged to have said at the time of the 1973 war, when we got jumped on Yom Kippur day, and I was living in the country at that time, and Dayan was the...minister of defense, [1:22:00] not chief of staff, he was out of uniform already, he was civilian, minister of defense. He is alleged to have said, I must be careful about that, on the second day of the war, when it looked like we were finished. "This is, uh, this is [Hebrew]. This is the Third Destruction." I mean, using the word as it, as it was applied to the [Hebrew], the First Temple under the Babylonians; [Hebrew], the Second Destruction under the Romans. Now this is, not a temple, the State of Israel is the temple of the Jewish people today, and this is the Third Destruction that is happening to us. And it was a very pessimistic, I mean the rumors spread through the people, geez it was terrible! The

morale, *psshhh*. The military uh situation was tough enough, without getting...This little general we have here, [1:23:00] General Yariv, is the one who raised the morale of the people...Golda messed up on the first day, she was practically crying, I heard her! She couldn't say anything to rally the people. Dayan messed up on the second day. On the third day, this little General Yariv, the chief of military intelligence, is put up on the television, and he starts...those of you who will hear him, his sort of slow, careful, methodical way, and he reported to the people accurately, and he told 'em what was bad, and he told 'em what might be good, and day by day by day by day, slowly he brought the people of Israel back to some hope, and the morale surged forward, and the fighting men, uh, were fighting better. And that little guy, believe it nor not, you look at him, he was one of the authentic heroes, not who won the war, [1:24:00] who did more than win the war! Rallied the nation, so that the war could be won. And you know, if I were to introduce him that way, he'd be so goddamn embarrassed, he'd get on the airplane and fly out of here. But the fact of the matter is that that's true, and that's how I want you to look at him. He's gonna, he's gonna talk this afternoon at a very shenoc-

shocking scenario that I have prepared. So, when you listen to him, ehhhh... you'll get some sense of the guy.

Anyhow! David Weiss says the, and I'm just giving you quick shorthand, 'cause our time's going fast, the Holocaust was not unique, and the covenant with God was not broken; man is evil, not God. Okay. The other, uh, author who's cited in this article, from *Sh'ma*, did you get that article? No, probably no, 'cause they go with these notes. [1:25:00] Did you get an article from the little journal called *Sh'ma*? Michael Bernbaum is the man I'm quoting from that little brochure, who says, the ancient covenant was shattered; the Holocaust was unprecedented...it was absolutely unique. It was unprecedented, and he uses five words, in its intention, it was not the intention of the Nazis to kill every gypsy, they were excusing gypsies right and left. Himmler called a certain tribe 'German gypsies whom we must not touch.' Intention...Intensity...Duration...[1:26:00] Methodology...and consequences. In those five aspects, he says, this Hol- murder of the Jews was absolutely different, unique, separate, not to be compared, to any other human massacre in all of human history. Yeah, I buy it, I think he's right...

Now here are...and therefore, as far as God is concerned...you can't get away by saying it wasn't so unique, the covenant wasn't broken. The covenant was broken. Now, you look at it, and you say, well, was it the fault of the Jews? What is because they sinned? [1:27:00] Was it because God was taking a vacation? Was it because there's no God? And there are, and I've written down, and I'll, I'll read this, but don't worry, you'll get a copy of it. Uh, a passage out of the book of Stephen Katz. Has Stephen Katz, have you, has, has Stephen Katz taught any of you? Guy from Cornell? Okay. Stephen Katz wrote a book called *Post-Holocaust Dialogues*, he's really, uh, a A-1 genius, that guy is. Um...and here they are, and he has written down, he's written down, uh, nine of them. One page.

The Holocaust, these are generalized responses to the Holocaust. Number one: The Holocaust is like all other tragedies and merely raises again the problem of, Is God Evil? Is just raised the problem; [1:28:00] the Holocaust doesn't give us any answers to the problem of theodicy. Theodicy is the question, why do bad things happen to good people? Jews are good people, why did such a terrible thing happen to them? It's all the fault of God, everything is the fault of God. And, Katz is saying, the

first response is no, the Holocaust is like everything else and God's not evil.

Two: "The classical theological doctrine, which is called in Hebrew *mipne hataenu*, because you sinned; because of our sins we were punished. This can also be applied to the Holocaust; Israel was sinful, and Auschwitz is her just retribution.

Number three: Israel is the suffering servant described in the book of Isaiah in chapter 52. [1:29:00] Isaiah chapter 52, I recommend you read it, go home and read it, the Christians interpret chapter 52 as referring to Jesus. Jesus is the suffering servant of God. He's the son of God; he took the sufferings of mankind on his shoulders. All you people will get into heaven because he was crucified. He allowed himself to be kill- to be sacrificed and killed, in order to save you. Jesus is the suffering servant of God, even predicted in the Jewish Bible, chapter 52 of Isaiah. That's the strongest argument that Christians have about Jesus, is from the Jewish Bible. So, here, what, uh, Katz is saying is, some theologians believe that that's not referring to Jesus at all. It's referring to the Heb- to the people of Israel. The people of Israel is called *eved Adonai*, [1:30:00] the servant of God, of Adonai. Servant means suffering servant. So Israel has taken the suffering of mankind

on her shoulders, Israel suffers because Israel has a vision of civilization, of messiah, of what human conduct should be, of what the better world should be. Israel is, represents the effort to try to make the world a better place to live in, and nobody wants that. Who asked you to make the world a better place to live in!? I don't wanna make the world a better place to live in! Hitler says, I'm gonna make the world safe for barbarism. You know, it's like a kid saying to a, a parent says, "I'm gonna have to spank you, but it, it hurts me more than it hurts you." The kid says, "Who asked you? You don't, you, you don't wanna spank me? Don't spank me! [1:31:00] And then you won't get hurt!" The kid hates the parent, who wants to make him a better person. The kid says to the parent, "Leave me alone! Let me grow up my own way. Don't try telling me what to do!" Sound familiar? Eh, and how! So it's like the Jews. The Jews are like, um, the kid that says, that, uh the Jews are like the parent that says to the world, "Hey, come on, you have to be just, and you have to be decent, and you have to be fair, and you have to take care of the weak and the poor and the widow," everything that the Jews have taught about being civilized. And the rest of the world says, "Hey, get lost!" The rest of the world, like the kid, it doesn't wanna be civilized! I had a

friend of mine who was a, a Methodist minister, used to be an editor of, uh, *Reader's Digest*. His name was Stanley High. And he said something to me once that I think was very smart.

[1:32:00] He says, "The world doesn't hate the Jews because the allegedly killed Christ. The world hates the Jews because they gave birth to him!" Bingo! We created the moral values of the world...

Audience member:

Why would we be scorned and hated, uh and vilified for something that should be a wonderful thing...

Audience member:

People don't wanna be reminded...

Herbert A. Friedman:

People don't wanna be told to be good! People do- you tell me I can't sleep with that guy's wife?! Come on, leave me alone!

Audience member:

Shouldn't we get a pat on the back for bringing civilization to the Western world...?

Herbert A. Friedman:

Yeah, we give ourselves a pat on the back, and a few other people give us a pat on the back, but the great majority of the world gives us a knife in the back! Yeah, exactly. Exactly. What are you telling me not to steal for?! The hell with it!

Audience member:

People resent the moral conscience...

Herbert A. Friedman:

Of course they do! Man is still in the infancy of his development. How long do you think it is since the human beings [1:33:00] on this Earth knew how to write? Give me a number.

Audience member:

Three thousand years.

Herbert A. Friedman:

Five thousand. That's all. That's all [laughs]. I mean by pictures, not even letters. Letters are three thousand years old. The humanoid form, whichever branch of the ape tree you

take, the, the chimpanzee or the orangutan, anything beginning to develop into human form, is four and half to five million years old. Five million years old, comes down to you and me, and we learn how to write only five thousand years ago! We sure ain't very civ- very, very civilized yet. We still got an appendix, which is our tail, like the vestigial remnant of a tail!

So, the Jews come along, [1:34:00] and for all these thou- almost four of the five thousand years, we're trying to tell everybody grow up, don't steal, don't rape, don't, don't uh say bad things, don't spread gossip, uh, you know...And the world says, bugger off! Yeah?

Audience member:

Does Katz in there mention the possibility of perhaps the Holocaust was part of God's greater plan...[end of Side B]

Herbert A. Friedman:

...Abraham, sacrifice your son. Abraham was being tested, okay?

Audience member:

...we didn't come to that absolute conclusion, though...

Herbert A. Friedman:

Well, alright, but it's one, one theory, right. It was a test of Abraham's faith, okay? The Holocaust is a test of faith of the Jews, whether the Jews would desert God and their religion, or whether they would stick with their faith that man is good, man can be made better, and [1:35:00] it's a test. The Holocaust was a test for us.

Number five: The Holocaust is an instance of the temporary eclipse of God. Eclipse. Like the sun gets eclipsed when the moon passes in front of it and this, there's no sun! [indistinct comment from audience] Linked. There are times when God is inexplicably absent from history, or chooses to turn his face away. Okay?

Audience member:

I would say anything powerful, if there's anything powerful enough to eclipse God we should be worshipping it.

Herbert A. Friedman:

Well, yes, and that's why eclipse is put in quotation marks. I think what he means by that is, uh, turning the face away. There's a phrase in Hebrew which is called [Hebrew]. It Hebrew it means, "the hidden God," [1:36:00] or "the hiding God." God is hiding himself, or he is hidden by something, some cloud. And that's an acceptable theory in Jewish religious, in Jewish theology. The hidden God. Every once in a while he seems to hide himself. I mean, would rather believe that or would rather believe that he doesn't exist at all? It's your choice. Plenty of people take the second way and say he doesn't exist.

Audience member:

But when he turns his head, does that mean that he doesn't know what is going on at that moment? Otherwise, it brings it back to being...

Herbert A. Friedman:

No, I think. No, no, the implication is that he does know.

Audience member:

That contention goes back to number one. You have to wonder, is God evil or, you know...

Herbert A. Friedman:

Yeah, why is he turning away? Might be turning away for a number of reasons. Not because he's evil, or not because the Jews are evil. There may be other mysteries in the universe that we don't know anything about yet, uh, and he decides to turn away from [1:37:00] this little episode.

Audience member:

He's distracted maybe by something...

Herbert A. Friedman:

Maybe he's distracted by something bigger? Maybe another universe is about to be, uh, uh maybe there's gonna, there's another Big Bang about to be occurring! Wow. I mean, you know, a lot...Somebody says, um, a lady said to me last night, "Why did we have to meet Mr. Wexner today?" Uh, he's got to go away to, because I said, "He's gotta go over to Europe Tuesday afternoon." Um, "But why does he have to go Tuesday? Why doesn't he go Thursday?" I said, "Maybe he's gotta meet the finance minister of the Italian government about some new fashions." How do I know why he's gotta go!?!...what else is going on in his

world? A lot of things going on in his world that I don't know anything about, and why the hell try to second guess it?

[audience laughs]. What, what, what?

Audience member:

[indistinct phrase] if you were comparing Wexner to God.

Herbert A. Friedman:

Yeah, no I'm not. I'm certainly not, I'm certainly not. I'm just saying, we can't know [1:38:00] all the other things that might be distracting any other human being, let alone God. Okay. Um, that's five: turning his face away.

Six: the Holocaust is proof that God is dead. If there were a God, he would surely have prevented Auschwitz. If he did not, then he does, simply does not exist. That's very clear, very straightforward.

Seven: the Holocaust is the height of human evil. The Nazis were men, not gods. Auschwitz reflects ignominiously on man. It does not touch God's perfection or existence. [indistinct comment from audience]. Sure.

Eight: the Holocaust is revelation; God is trying to reveal something to us. The Holocaust issues a call for Jewish

affirmation. From Auschwitz comes the command [1:39:00] : Jews, survive! And every once in a while, in order to emphasize a command you're giving your kids, you give 'em a little patch on the tukhus. Don't you? More than a little. So this is the interpet- [indistinct comment from audience]. Yeah! Yeah. It's an affirmation. The Holocaust is a revelation; it's God talking to the children of Israel. It's the parent talking to his child. It's the patch on the tukhus. [indistinct comment from audience]. That's number eight.

Number nine: the Holocaust is an inscrutable mystery. Like all of God's ways, it simply transcends human understanding; there is no explanation, and demands faith and silence.

[1:40:00] So, don't try to figure it out.

Okay, now, that was just a quick reading. We got ten minutes or fift- fourteen minutes. I want to come to Fackenheim, because Fackenheim's answer, it seems to me, makes the most sense of all. Now Fackenheim's answer is this...and again I'll read it to you from my notes, which I'm gonna Xerox for you, but it's also in the big Fackenheim article that I gave you, and I'm gonna wanna read with you, um, on page 282. Would you turn, in Fackenheim's article, to page 2- first got to 281 [shuffling papers]. Here we go: Fackenheim page 281. [1:41:00] If you look

on, well actually it's two...yeah, 281, right side of the page, first paragraph, last sentence: "I have also argued that to find a meaning in the Holocaust is impossible." So never mind about the nine things I just read to you; they're all junk. It's impossible! No meaning, that any human being can explain, why six million Jews were burned up. "But, to seek a response is inescapable." In other words, we don't understand it, we don't know why it happened, we can't figure it out, but we must [1:42:00] do something about it. We must respond to it. We must act on it. We can't let it go simply by saying it's a mystery, we can't understand it, period. No. Somehow or other, we must respond to it.

Now, go to 282...at the end of the second paragraph, three lines from the bottom. Somebody read it.

Audience member:

"The heart of every [indistinct phrase] response to the Holocaust [indistinct phrase], Jewish and non-Jewish, is a commitment to the autonomy and security of the State of Israel."

Herbert A. Friedman:

That's it. You can't figure out what it means, I can't figure out what it means, who the hell, nobody can figure out what it means, but the response to it has to be the State of Israel in its autonomy and in its security, and that's the only damn way [1:43:00] we can figure out how to make sure it doesn't happen again, and it's the only thing that can make sense.

Audience member:

They have the means to do it. We did not have the means to prevent it. [Friedman: Okay.]. And that's why it occurred! [Friedman: Alright]. And the State of Israel is the means to prevent it. [Friedman: Okay].

Audience member:

History, history would argue that an event like the Holocaust was almost inevitable, and there are those that I've heard arguing, and very convincingly, that in order for a state of Israel to be formed, which is something that perhaps will please God's plan, the Holocaust had to occur, and it's a, a necessity, it was a birthing pain, um...I think there's some validity to that. I don't [indistinct phrase]...being too glib or anything like that...

Herbert A. Friedman:

Well, that's a version of what he's saying.

Audience member:

Yes it is.

Herbert A. Friedman:

It's a version.

Audience member:

It doesn't however address the question of meaning.

Herbert A. Friedman:

Yes it does. It addresses the question of meaning, [1:44:00] and if, if that is a satisfactory interpretation of the meaning of it to you and uh, it rationalizes things in your mind, okay. Um, uh, because the important thing, after a search for meaning is, the second search, which is, what do we do about it? Just live with it, like a, like a, a uh a cancer eating away at our very soul? We have to cleanse ourselves of it! Listen, the Germans have to cleanse themselves, and they're going

through a very interesting period in their history. You don't, do you people go to Germany? I go all the time. I go to try to understand them. They're at a point now where they say, "We want to be decriminalized!" 90% of the people alive in Germany today had nothing to do with it, they weren't alive then, fifty years ago. "And we will not live with this for thousands of years in our history. [1:45:00] We admit what happened, we, we, uh, we are sorry for what happened. We have been accepted back into the family of nations. We are a democratic country. We've paid our dues to the Jews as best we could in a material way, that will not restore the dead but at least it shows that we have uh, paid the fine that goes with crime. And now we want to get this behind us." SO, they're searching for how to establish their identity. The Jewish people, and to live with this, with the memory, the Jewish people's got to do the same thing. So if you can find meaning, good. If you can't find meaning, at least you have to make the response. And the response is in the existence of the State of Israel. If the State of Israel, for some reason or other gets destroyed, either by an enemy on the outside, or our own incompetence on the inside [1:46:00]...then we paid a price in the Holocaust and we paid a second price in the destruction of Israel, and then we are without meaning, and we

are without response, and we will fade off the stage of history. That'll be the finish of it.

He gives two examples, Fackenheim. And here, if you read your assignment, we got about five minutes. Under 2B, continuing right below that response, if you look at the fourth line there about "Rabbi Daniel asked the German officer in command..." Do you remember that episode, where the rabbi said, "Let me finish my prayer, and then you go ahead and do what you have to do." In other words, he attempted to restore faith in the Jews, to have them say uh, *kaddish*, [1:47:00] um, to perform the *mitzvah* of *Kiddush HaShem*, and don't get excited, and don't get confused - he's talking to the Jews - accept this judgment, this judgment that in one minute from now we're gonna be machine gunned...calmly and in a worthy manner. Then he turned to the German officer and said, "I have finished. You may begin." Now, then he gives you a second episode. Second episode, about the butcher, in the next paragraph. "The Jews were already inside the pit, waiting to be murdered by the Germans, when suddenly a butcher leaped out of the pit, pounced on the German officer in command, sank his teeth into the officer's throat, holding on until the officer died." Bingo! The butcher goes for the jugular vein and bites it with his own teeth, and kills the German. Now

you got two responses then. One is the response of Rabbi Daniel, and one is the response of the butcher. Which is right?

[1:48:00] Which is better? Which is preferable? Which should you do? Okay, now never forget that. Fackenheim gives you the most powerful metaphor that I've ever read anywhere, in these two pages. [indistinct comment from audience]. Okay! Guy derives from reality, from actuality, but now, nobody here is faced with that, nobody in this room is gonna be faced with...What you are faced with is, how should you respond, how should you conduct yourself, in the course of trying to build and strengthen Jewish life? In the episode here, you're gonna get shot. So you're either gonna get shot and fall into the pit and you're response is that you retained your faith in God. The other way, you're going for the jugular vein and your response is, "I'm gonna take him down with me." [indistinct comment from audience]. Yes.

[1:49:00] Now, come to the last page, page 284, where he's talking about the result in the Warsaw ghetto. The fight in the Warsaw ghetto was conducted by a man by the name of Mordechai Anielewicz, and Mordechai Anielewicz wrote, if you look at the last two lines, the last two lines, in the left hand column, in his last letter he wrote, "my life's aspiration is fulfilled." He was twenty-three years old. "The Jewish self-defense has

arisen. Blissful and chosen is my fate, to be among the first Jewish fighters in the ghetto." He died - that was in 1943, was the fight in the ghetto. 1948, five years later, the State of Israel is established, [1:50:00] the Egyptians attack, coming up from the south, a kibbutz has been established in the intervening five years, called Yad Mordechai, Yad meaning "in the memory of." Yad Vashem, is a, Yad eh means memory. And there's a statue of Yad, of Mordechai Anielewicz, up in that kibbutz. I don't know how many of you have been to Yad Mordechai. Okay, so you saw it. And he's standing up there, in this heroic posture, and it's like this, and he's got a hand grenade, *chuung*, and he's gonna lob the grenade. What's next to him, up there? There's a big water tower, of the original kibbutz, with the concrete, uh, pierced by artillery shells, and the Egyptians uh, uh, shell that, all the water went out, thinking, they thought then that the settlers would have to surrender. 'Cause it's down in the desert, it's right next to the Gaza Strip. You can't live without water. The spirit of Yad Mordechai [1:51:00] is Anielewicz throwing a grenade...the Egyptians shelling, the Jews not giving up even though they had no water, they had no food, they had not ammunition, and pushing the Egyptians back, so what's the relationship? Do you, eh, is

uh, should you go only by faith, like Rabbi Daniel? Should you go for the jugular vein, like the butcher? Should it be a proper combination of both? What's the response to the Holocaust? And, and, and uh both. Both is the answer. And, uh, and Fackenheim tries to show you by this that the answer is both. The Jews, as a people, without faith...would be a kind of a cheap imitation of themselves. It would be a certain repudiation of all the three and a half thousand years. [1:52:00] But the Jews depending only on faith, and not guaranteeing their security by their own...this twenty-three year old kid says, "I'm delighted that I was chosen, finally..." He spent a year and a half trying to get the, the, uh, the resistance organization working inside the ghetto. The Zionists and the Bundists and the Religionists, and they wouldn't cooperate, and they all fought against each other. And the, when they were down to the last fifty-thousand Jews, it was in April of '43, Pesach, on that first night of Pesach, they finally got themselves organized, they came up out of the sewers and out of the bunkers and started throwing the grenades on the street against the Germans. They fought the Germans for thirty-three days...France fell in ten days! Belgium fell in two days. These Jews fought for thirty-three days, and at the end they were all dead except a dozen of 'em that got out

through the sewer. Anielewicz was dead; Mordechai was dead.
[1:53:00] But the spirit of resistance was there, and it translated itself a few years later into the State of Israel, and the State of Israel is the only authentic response we can make to the Holocaust. And I think Fackenheim has got the answer, and I think that leaves us on an upbeat note, and a note of hope, and uh, it's the only way to take a look at this thing, as far as I'm concerned. And I know that there are a lot of theologically-minded Jews who don't agree, but uh that's okay. This is an easier thing for me. How do you feel about it? How many people agree that that really is the best combination of answers? Faith and fight. Faith and fight. Or fight and faith. Okay.

Audience member:

You gonna check me off the [unclear word] there?

Herbert A. Friedman:

Am I gonna...thank you. Am I gonna check you off... Oh yeah! Yeah, yeah. The attendance. You're damn right. I had you absent.

Audience member:

What did you think of uh *War and Remembrance*?

Herbert A. Friedman:

Uh, where the hell are we, where did I have you with a question? [1:54:00] There we are.

Audience member:

Did you happen to watch that?

Herbert A. Friedman:

I did.

Audience member:

I thought of you a lot while I was watching it.

Herbert A. Friedman:

Heh...I did. I thought that, um, I thought it was pretty good. I thought it was pretty good. Um, as well as you can...Yeah, historically it was okay. As well as you can do in a, obviously you know, after shooting scenes like that, everybody goes back to the hotel, has a bath and a good supper,

you know, so it's a little weird to think of actors acting it
all out, but...

END OF AUDIO FILE [01:54:35]



Rabbi Herbert A. Friedman Collection, C-7407 to C-7408. American Jewish Archives, Cincinnati, Ohio.