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13 March 1972

Yad Vashem
Jerusalem

Gentlemen:

I happened to see in the "Yad Vashem News" (#3) on page 32 pictures of two buttons worn by students.

No mention is made of the fact that these buttons were produced and distributed by the UJA. Actually they were created by the Student Coordinating Committee for the Israel Emergency Fund, and they were distributed very widely. If my memory serves me, we produced almost 250,000.

It is the educational and the ideological approach of the UJA to begin with the Holocaust, as we attempt to teach contemporary Jewish history to each new generation of students and young leaders. To understand how Israel came to be born, it is necessary to understand the physical and metaphysical meaning of the Holocaust.

Hence, it was quite natural for the UJA to produce and distribute buttons of this sort. I hope our Student Committee will come up with a new and striking design each year.

Sincerely yours,

HAF:SS

Herbert A. Friedman
Executive Vice-Chairman

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SHA

**YAD
VASHEM**
MARTYRS AND HEROES
REMEMBRANCE AUTHORITY

AMERICAN JEWISH
ARCHIVES



YAD VASHEM

MARTYRS AND HEROES
REMEMBRANCE AUTHORITY

Sir/Madam,

In the course of your recent visit to Yad Vashem you had the opportunity to see only part of its many activities.

As you are doubtless aware, it is one of the basic functions of Yad Vashem to assemble and study all material relating to the Holocaust in order that the martyrs and heroes of that period should not be forgotten and in order that future generations should learn the lessons of that time.

This difficult and very responsible task can be properly fulfilled only if Yad Vashem is given the required means.

We would appreciate any help that will enable us to further and enlarge the scope of our research and commemoration activities.

Yours sincerely,

B. Armon
Information and Commemoration
Department

YAD VASHEM

MARTYRS AND HEROES'
REMEMBRANCE AUTHORITY

Even before World War II ended, it had been felt necessary to set up an institution to commemorate the Martyrs and Heroes. It was a concept that could find appropriate expression only in the sovereign State of Israel.

On August 19, 1953 the Knesseth passed the Martyrs' and Heroes' Remembrance Law — Yad Vashem, 5713-1953, under which the Yad Vashem Remembrance Authority was set up in Jerusalem. The Authority's functions include:

- commemoration of the Holocaust's victims, their communities, organizations and institutions, and of the rebels and fighters who rose up against the enemy in defence of the people's honour;
- study and publication of the history of Holocaust and Resistance;
- introduction of general observance of the Martyrs' and Heroes' Remembrance Day, the 27th of Nissan.

The Yad Vashem compound was built on the Mount of Remembrance, near Mount Herzl in the western part of Jerusalem. There have been erected a Pillar of Heroism in honour of the resistance fighters, a Hall of Remembrance, a museum and a synagogue, an exhibition and a Hall of Names, and also a separate building to house the archives, the library and the administration offices.

COMMEMORATIVE ACTIVITIES



HALL OF REMEMBRANCE

The Hall of Remembrance is a rectangular building, its walls of hewn basalt boulders. The ceiling looms above a sombre gray mosaic floor on which are inscribed the names of the 21 largest concentration and death camps. Near the Eternal Light, in shape resembling a broken bronze cup, is a vault in which martyrs' ashes have been placed.

The Hall stands on an open expanse paved with concrete blocks. Here the Martyrs' and Heroes' Remembrance Day Assembly takes place every year on the 27th day of Nissan. Here also stands



the Hall of Names, the exhibition building, the museum and the synagogue.

Commemoration ceremonies are held in the Hall of Remembrance almost daily. Survivors of destroyed communities, schoolchildren and visitors from Israel and abroad participate. Personalities from all over the world visiting Yad Vashem, are officially received in the Hall.



SYNAGOGUE

The Synagogue was built to commemorate all those houses of worship and study that were destroyed during the Holocaust period in Europe. It is a modest building without decoration or adornment. Its hall is long, with one wall built of rectangular hewn stone blocks, somewhat reminiscent of the Western Wall. The eastern wall is plain, constructed in grey concrete layers, in the centre of which stands the Holy Ark. The curtain on the Ark and the cloth covering the table, salvaged from synagogues in Europe are mute witnesses of the destruction. The typical house of worship and study of the small Jewish town is also commemorated in this building, symbolized by the table and the benches, both common in Eastern Europe.

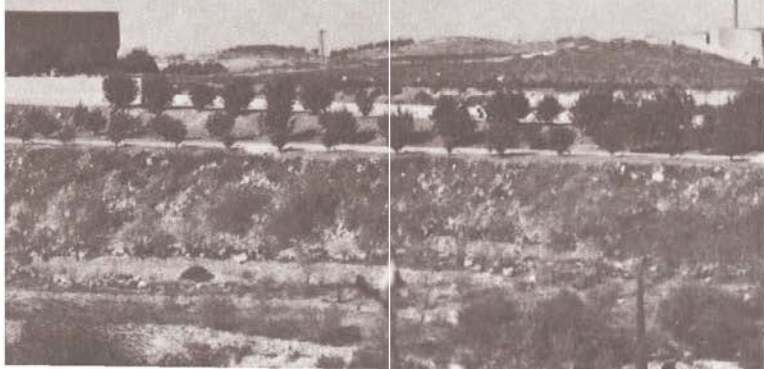


EXHIBITION

The permanent exhibition "Witness and Warning" provides a documentary record of the Holocaust period. One section is devoted to Nazi anti-Semitism, its propaganda, and the methods by which the "final solution" was carried out. The section, "Heroism and Resistance" relates the various forms of Jewish struggle, participation in the Allied forces, the resistance and rescue operations organized from Palestine by the Hagana (Jewish Defence Organization).

Exhibitions of art from the Holocaust period or devoted to themes of Holocaust and Resistance are held in the Museum.

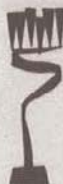
The Memorial Wall, by Naphtali Bezem, an expression of the Holocaust of the Jewish People, its struggle and its revival in an independent state, concludes the exhibition.





PILLAR OF HEROISM

A memorial pillar, simple and severe in form rises above the Mount of Remembrance seventy feet high; it can be clearly seen from the distance. Inscriptions recalling deeds of valour are carved into the stones bordering the path leading to the pillar.



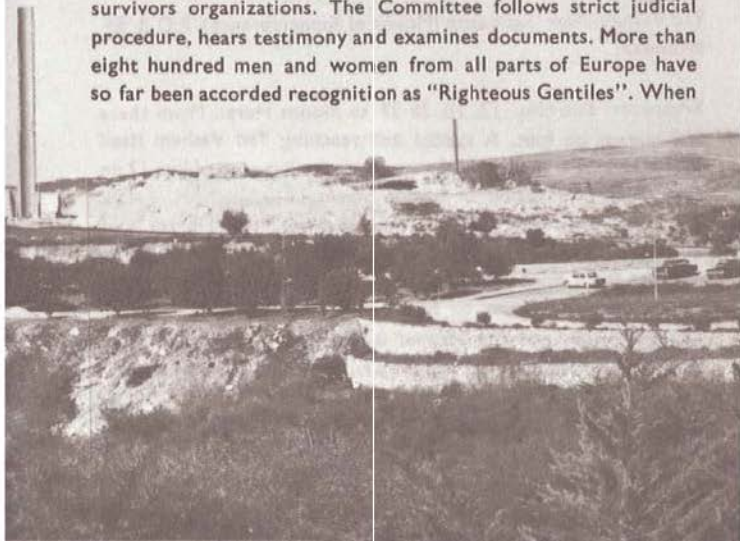
THE HALL OF NAMES

One of the responsibilities with which Yad Vashem has been charged by law is the perpetuation in Israel of the memory of the Jews who died during the Holocaust or who fell in the Resistance. A form of questionnaire with biographical details to make possible the registration of the names of the Martyrs and Heroes has been prepared for completion by surviving relatives or friends. Some 2,000,000 such "Pages of Testimony" have so far been recorded, and they are filed in the hall of Names (which is a temporary structure). Visitors to Yad Vashem may fill in such "Pages of Testimony".



RIGHTEOUS GENTILES

The law has also charged Yad Vashem with the perpetuation of the memory of those non-Jews, who risked their lives in order to save Jews. The Committee for the recognition of these gentiles consists of public personalities and representatives of the survivors organizations. The Committee follows strict judicial procedure, hears testimony and examines documents. More than eight hundred men and women from all parts of Europe have so far been accorded recognition as "Righteous Gentiles". When



visiting Israel they are honoured by the planting of a tree in the "Garden of the Righteous" which leads to the memorial buildings. Others are presented with an appropriate certificate and a Yad Vashem medal at ceremonies in the Israel Embassies in their countries of residence.



ADOPTION OF THE DESTROYED COMMUNITIES

Yad Vashem has encouraged schools to adopt communities destroyed in the Holocaust. The pupils study the history, way of life and the values of the community chosen. This method of perpetuation, which includes the collection of material from survivors of the communities, contributes much towards creating a consciousness of the unity of Israel and the Diaspora and to the realization of the continuity of Jewish history.

RESEARCH AND DOCUMENTATION

One of the most important tasks of Yad Vashem is historical and scientific research into the period of the Holocaust and Resistance and study of its history, so that the lessons of this most terrible of human experiences may be learned. The research is conducted in various departments of Yad Vashem.



ARCHIVES

The Central Archives of the Holocaust and Jewish Resistance developed out of the underground archives, the files of rescue activities of Jewish individuals and organizations in the free countries, and the work of the Jewish Historical Committees that were set up immediately following the liberation. The activities of the Archives are threefold: a) Systematic acquisition from archives and institutes in both hemispheres. Where original documents cannot be acquired microfilm copies are obtained; b) Providing scientific information to research workers, institutes, 'Landmannschaften', restitution and legal authorities



in Israel and abroad; c) Cataloguing of the archive collections. The Archives also organize exhibitions where documents are accompanied by photographs, pictures, drawings and similar objects illustrating the Holocaust and the Resistance.



LIBRARY

The library contains more than 45,000 volumes and large numbers of periodicals on the subjects of anti-Semitism, the general historical background of World War II, the Holocaust and the Resistance.

Among the volumes are the most important official German publications of the years 1933-45; a large part of Nazi literature, collections of official Allied Forces documents, records of the Nuremberg and other war criminal trials etc.

The library maintains contact with similar institutions here and abroad, scientific institutions and universities. Schoolchildren, students, and researchers studying the Holocaust use the library's facilities.



AMERICAN JEWISH ARCHIVES

TEACHING HOLOCAUST HISTORY

At the initiative of Yad Vashem, the Ministry of Education and Culture has laid down basic principles for teachers and educators on the teaching of the period of the Holocaust. Schoolchildren and students take part in the ceremony of kindling the Eternal Light in the Hall of Remembrance. In cooperation with the Pedagogical Centre mobile exhibitions in various parts of the country are held. Seminars are held for teachers in cooperation with the Central Committee for Teachers Training. Yad Vashem personnel extend every aid to pupils preparing papers on the subject of the Holocaust.



RECORDING OF TESTIMONY

This department collects and records testimony by eye-witnesses of Nazi crimes and data on the communal activities and the life of the Jewish people in all the countries of the Holocaust. Thousands of files of testimony have been completed, containing tens of thousands of pages and thousands of photographs and documents. The material comes from witnesses from twenty different countries, speaking fifteen different languages. Special attention is paid to testimony concerning the fate of children. The department provides material for reparation claims by institutions and

individuals, assists the Committee on "Righteous Gentiles" and aids students and publishers of memorial volumes.



INVESTIGATION OF NAZI CRIMES

This department has dealt with hundreds of cases of groups or individuals who perpetrated crimes against the Jewish people in concentration and extermination camps and in the ghettos of occupied Europe. It is in continuous contact with the European courts of law trying Nazi criminals.



PUBLICATIONS

The Department of Publications has issued four classes of books: source books and research studies, diaries and memoirs, memorial volumes for communities, and anthologies for use on Remembrance Day. Almost sixty volumes have so far been published. The department also issues a Yearbook of Studies on the Holocaust in both Hebrew and English editions.

The department's scientific staff is engaged in the preparation of an Encyclopedia of Communities, describing 6,500 Jewish communities in Europe which were destroyed. This monumental task is being carried out under the direction and with the financial assistance of the Memorial Foundation for Jewish Culture, New York.



Yad Vashem, Har Hazikaron (Mount of Remembrance), P.O.B. 84 Jerusalem.

Transport: Bus Nos. 12, 18, 20, 27 to Mount Herzl. From there 800 metres on foot. A special bus reaching Yad Vashem itself leaves at 9:00 a.m. and 10:15 a.m. from the bus stop of line 12 on Yaffo Road near corner of Strauss Street.

The Administration Building, the Archives, the Library and the Hall of Names are open from 8:00 a.m. to 3:00 p.m. (in summer from 8:00 a.m. to 2:30 p.m.). On Fridays and eve of holidays from 8:00 a.m. to 1:00 p.m.

The Exhibition and the Hall of Remembrance are open from 9:00 a.m. to 6:00 p.m. On Fridays and eve of holidays from 9:00 a.m. to 2:00 p.m.

The ceremony of rekindling the Eternal Light in the Hall of Remembrance generally takes place at 11:00 a.m.

YAD VASHEM NEWS



AMERICAN JEWISH



MARTYRS' AND HEROES' REMEMBRANCE (YAD VASHEM) LAW,
5713-1953 *

Memorial
Authority
Yad Vashem

1. There is hereby established in Jerusalem a Memorial Authority, *Yad Vashem*¹, to commemorate
 - (1) the six million members of the Jewish people who died a martyrs' death at the hands of the Nazis and their collaborators;
 - (2) the Jewish families which were wiped out by the oppressors;
 - (3) the communities, synagogues, movements and organizations, and the public, cultural, educational, religious and benevolent institutions, which were destroyed in a heinous attempt to erase the name and culture of Israel;
 - (4) the fortitude of Jews who gave their lives for their people;
 - (5) the heroism of Jewish servicemen, and of underground fighters in towns, villages and forests, who staked their lives in the battle against the Nazi oppressors and their collaborators;
 - (6) the heroic stand of the besieged and fighters of the ghettos, who rose and kindled the flame of revolt to save the honour of their people;
 - (7) the sublime, persistent struggle of the masses of the House of Israel, on the threshold of destruction, for their human dignity and Jewish culture;
 - (8) the unceasing efforts of the besieged to reach Eretz Israel in spite of all obstacles, and the devotion and heroism of their brothers who went forth to rescue and liberate the survivors;
 - (9) the high-minded Gentiles who risked their lives to save Jews.
2. The task of *Yad Vashem* is to gather in to the homeland material regarding all those members of the Jewish people who laid down their lives, who fought and rebelled against the Nazi enemy and his collaborators, and to perpetuate their memory and that of the communities, organizations and institutions which were destroyed because they were Jewish; for this purpose, *Yad Vashem* shall be competent—
 - (1) to establish memorial projects on its own initiative and under its direction;
 - (2) to collect, examine and publish testimony of the disaster and the heroism it called forth, and to bring home its lesson to the people;
 - (3) firmly to establish in Israel and among the whole people the day appointed by the Knesset as the memorial day for the disaster and its heroism, and to promote a custom of joint remembrance of the heroes and victims;
 - (4) to confer upon the members of the Jewish people who perished in the days of the Disaster and the Resistance the commemorative citizenship of the State of Israel, as a token of their having been gathered to their people;
 - (5) to approve and give guidance to projects concerned with perpetuating the memory of the victims and heroes of the Disaster, or to co-operate with such projects;

Function and
powers of
Yad Vashem

* Passed by the Knesset on the 8th Elul, 5713 (19th August, 1953) and published in *Sefer Ha-Chukkim* No. 132 of the 17th Elul (28th August, 1953), p. 144; the Bill was published in *Hatza'ot Chok* No. 161 of the 9th Nissan, 5713 (25th March, 1953), p. 170.

¹ *Yad Vashem* = lasting memorial (literally; "a monument and a name"; see Isaiah LVI, 5) (Tr.).

- (6) to represent Israel on international projects aimed at perpetuating the memory of the victims of the Nazis and of those who fell in the war against them;
- (7) to do any other act required for carrying out its functions.

Yad Vashem
a corporate
body

3. *Yad Vashem* is a corporate body, entitled to enter into contracts, to acquire, hold and dispose of property and to be a party to any legal or other proceeding.

Governing
bodies of
Yad Vashem

4. The governing bodies of *Yad Vashem* shall be a Council and an Executive.

Budget of
Yad Vashem

5. The contribution of the Treasury towards the establishment and maintenance of *Yad Vashem* shall be fixed in the State Budget; *Yad Vashem* shall operate under its own budget, the revenue for which shall be derived from the said contribution and from contributions by national and public institutions and organizations, from its own projects and services, from payments by members, subscribers and supporters, from legacies, allocations and donations, and from such moneys and other resources as it may raise with the approval of the Government.

Statutes of
Yad Vashem

6. The member of the Government empowered by it to implement this Law (hereinafter "the Minister") shall, with the approval of the Government, enact the statutes of *Yad Vashem*, which shall come into force on the day of their publication in *Reshumot*.

Provisions of
statutes

7. The statutes shall lay down—

- (1) the composition, mode of establishment and powers of the Council and the procedure for convening it;
- (2) the composition, mode of establishment, powers and working methods of the Executive;
- (3) the methods and procedure for the summoning of conferences and conventions;
- (4) conditions for the receipt of commemorative citizenship, and the procedure for the grant thereof;
- (5) the means of commemorating the participation of Jewish soldiers and underground fighters and residents of the besieged ghettos in the battles against the Nazi oppressor and his collaborators;
- (6) the procedure of the preparation and approval of the budget, and provisions for equipment and the administration of moneys;
- (7) such other provisions as the Minister may decide to be necessary for the maintenance of *Yad Vashem* as a memorial authority.

Regulations

8. The Minister may make regulations on any matter relating to the implementation of this Law.

MOSHE SHARETT, *Minister of Foreign Affairs, Acting Prime Minister*

BEN-ZION DINUR, *Minister of Education and Culture*

YITZCHAK BEN-ZVI, *President of the State*



YAD VASHEM NEWS

This issue of "Yad Vashem News" (No. 3) surveys the main activities of the Memorial Authority for the period June 1970—June 1971.

"Message to the survivors" by Mr. Yigal Allon, Deputy Prime Minister and Minister of Education and Culture, on the eve of Remembrance Day 1971, is reproduced in English (translated by Dafna Allon) on p. 2, 3, 29, 30 ■ Dr. Jacob Robinson, foremost specialist on international law and the history of the Holocaust, surveys *Problems in study and research of the Holocaust* on p. 3, 4, 30, 31, 32 ■ "Twenty-five years after the Nuremberg Trials" was the subject discussed at the Fifth Session of Yad Vashem Council (p. 5, 6, 7) ■ Reports on *Remembrance Day Assemblies* to be found on p. 8, 9, 10, 19 ■ A detailed report on *Yad Vashem Archives* is given on p. 11, 12, 13, 14, 15, 16 ■ Information on *Research at Yad Vashem* — on p. 17, 18 ■ *Yad Vashem Library* p. 18 ■ *Public relations, activities in the Diaspora* on p. 19, 20, 33, 34 ■ *School children* perpetuate the memory of Jewish communities (p. 21, 22) ■ *Recent publications* on the Holocaust are reviewed on p. 23, 24, 25, 26 ■ A visit to the *Hall of Names*, as described by *Hans Habe* in his recently published book "Like unto David in Ancient Times" on p. 27, 28, 29 (translated from the German by Ari Avner) ■ *The Righteous among the Nations*, the story of Wladyslaw Kowalski p. 34, 35, 36 ■



On the cover: a reproduction of the *Memorial Wall of Holocaust and Heroism* recently unveiled at Yad Vashem. A description of the bas-relief and its symbols is given on the back of the cover.

MESSAGE TO THE SURVIVORS

Mr. Yigal Allon, Deputy Prime Minister and Minister of Education and Culture, sent this letter of Greetings to the Organizations of Former Camp Inmates and Jewish Anti-Nazi Fighters, on the occasion of Remembrance Day, the 27th of Nisan, 5731.

Only a few days ago we celebrated the Feast of Passover, our Feast of Freedom, only a few days ago we read in the Haggada, "In every generation a man must see himself as if *he* had come forth out of Egypt."

And just as we are commanded to relate the story of the Exodus from Egypt, so we are in duty bound to recall the Egypt of Europe and to see ourselves as if *we* were in that Red Sea sodden with our blood.

The pyramids of ashes and shoes, Auschwitz-style, Maidanek-style, are a modern resurrection, a thousand times more appalling and more terrible, of the pyramids of Pitom and Rameses, they are the shameful evidence of what a modern, developed civilization is capable of, a civilization not based on a foundation of moral and cultural values, on humanism; evidence of what happens when men break the Tables of the Law and disregard the supreme Commandment engraved thereon, Thou shalt not kill!

Our tribute to the memory of the victims of the Holocaust is not only the dutiful need we owe to the murdered and the fallen, the duty to keep at least their undying remembrance alive in our memory. It is no less a debt we owe ourselves and the image that we make for ourselves for the future. No one who still cares for the idea of humanism dares forget what men did to their fellow-men. Those who call on us in the name of forgiveness to forget what happened so short a while ago prepare men's hearts — wittingly or unwittingly — for a possible re-appearance of the Nazi plague in the not so distant future. From this point of view, all that happened in the brown Europe of the days of World War Two is not just a chapter that is already part of history; remembering

the past here and now, in our time and for all time, means constantly and repeatedly examining those moral restraints for lack of which the human race could tomorrow slip and fall again into a new abyss of inhumanity.

And more than that: the pyramids of Auschwitz and Maidanek are evidence not only of the murderous deeds of the master race, the race of murderers, and of their accomplices among other peoples, but also evidence of the shameful silence of those who were silent. Frightful though it may be, we have to remember the truth: most of the world, the world that fought the Nazis as well, stood by while our blood was shed, stood aside — and was silent. And in this connection I have found no words that hit the mark more exactly than those of Nathan Alterman, when he wrote:

When our children were weeping
in the shadow of the gallows,

We heard from the world no word
of wrath . . .

When the axe cut us down
day by day, night by night,
And the Christian Holy Father
in the Holy Roman City
Went not out from his palace
with images of the Redeemer
to spend one day amid the pogrom
to spend one day, a single solitary
day,

in that place where year on year
lamb-like there stood
a small,
an unknown,
a Jewish
child.

And the poet ends his poem by calling on the God of our Fathers, who chose our child from among all the children in the world to be killed before His Throne of Glory:

In Thy nostrils his smell is as the
smell of flowers,



Mr. Yigal Allon, accompanied by Mr. Gideon Hausner and Mr. Katriel Katz in Yad Vashem, looks at the Minutes of the secret Wannsee Conference, which gave official sanction for the total extermination of the Jews of Europe.

In Thy mantle Thou dost enwrap
him;
Thou wilt claim him at the
hands of the killers
and also at the hands of those
who said no word.

Originally the Mediterranean Sea was called the Last Sea. Our Land lies on the shore of the Last Sea. No wonder that we cleave to our Land as we do in the face of those who seek to uproot us, for we know full well that if our enemies were to succeed in carrying out their evil designs against us, then indeed this sea would be turned into the Last Sea, where the history of the Jews would finally founder.

Our entire life in this Land is decisive witness to the fact that we have forgotten nothing and learnt a great deal. We have learnt that we can depend only on ourselves. We have learnt that we must be strong, strong as well as in the right, in order that the world should no longer pity us. We have learnt, all of us, what Ofer Feniger of blessed memory learned: Feniger was born in Kibbutz Givat-Haim and he died fighting with the parachutists who liberated Jerusalem. Here is part of the letter he wrote while still under the impression of a visit to the Museum at the Kibbutz Lohamei Hagetaot (Kibbutz of the Ghetto Fighters) — named in honour of Yitzhak Katzenelson, that great bard mourning for the murdered Jewish people:

“Amid all the horror and helplessness, I feel a tremendous force welling up inside of me, the force to be strong; strong enough for tears; strong and sharp as a knife; silent and terrible; that’s how I want to be! I want to know that never again will fathomless eyes look at me from behind electric fences! They won’t have that look only if I’m strong. If we’re all strong. Strong, proud Jews! Never, never again to be led to the slaughter.”

Anyone who wants to understand aright the secret of our stand in this country, the strength of this stand of

(Continued on page 29)

New Problems in Study and Research of the Holocaust

Statement by Dr. Jacob Robinson at the Meeting of the Board of Trustees of the Memorial Foundation for Jewish Culture (Geneva, July 8, 1971)

More than a quarter of a century has passed since the end of World War II and of the Holocaust. In view of the contribution of the Claims Conference and later of the Memorial Foundation to study, research, and publications in this area, a survey of the present status of these activities may be in order.

Only little by little are we able to comprehend the magnitude of the Holocaust and formulate the problems involved in its study. The Holocaust is a five-dimensional phenomenon. It is an element—and an important one—in the global, the European, and the national histories of the countries affected by Nazi domination. As an autonomous object of research four further dimensions are to be considered: the Holocaust as a totality, the Holocaust in each of the 39 specific regions of persecution and extermination, the Holocaust on the local level, the Holocaust on the individual level.

Where does study and research in all these dimensions stand now? The global and European relevance of the Holocaust history has hardly been appreciated, except for such journalistic clichés as “the only real lasting phenomena of W.W.II are Auschwitz and Hiroshima” or books on mass murder or mass mania in history, whose purpose is to submerge the unique and unprecedented nature of the Holocaust in a long catalogue of “mass murders” in recorded history. The European and American historiography of the Nazi period of W.W.II — with some notable exceptions — failed miserably in this respect. A first, as yet incomplete, screening of the abundant multilingual literature indicates either complete *Totschweigen* or casual mention of some aspects of the Holocaust, as e.g., the destruction camps.

At a mid-June Conference in Washington, I called the attention of his-

torians of W.W.II to this problem. I shall confine myself to one example: A study of comparative holocaustology may throw light on the general “war aims” of the Nazis. Thus, e.g. a comparison of the anti-Jewish policies in Belgium and in The Netherlands—the latter particularly radical both in the economic sphere and in the number of deportees—may provide further evidence for Nazi plans for total incorporation of The Netherlands into the Greater German Reich (while no such plan was contemplated for Belgium).

I shall return later to even more disquieting signs of the phenomenon of silence on the part of the international community of historians.

There is no dearth in attempts at comprehensive histories of the Holocaust on one hand and in accounts of personal experiences on the other. Not so the regional and local histories. Here I would like to mention—as a beginning—the monumental series of *Pinkas Hakehilot* (Annals of the Jewish Communities) in course of publication by Yad Vashem. We have now reports on the Holocaust in the region of the Regat, Southern Transylvania, and Transnistria and of 286 Jewish settlements or camps in those areas. Reports on Bavaria, Hungary, The Netherlands and the Lodz District are in the process of being prepared.

The descent from the comprehensive national, and regional history to the local level is also a much needed transition from abstractions to concrete situations. The nature of the Holocaust prior to deportation to the death camps or destruction on the spot as a history of unheard of and continuous Jewish suffering comes to light in the local history and even more so in the individual fates of victims to be.

The institutions subsidized by the

Foundation concentrate largely on projects with a view to the next generation of researchers. The facts are that so far the majority of the authors and researchers were either persons who experienced (*selbsterlebt*) or witnessed it from close and far (*miterlebt*). We have to reckon now with a new generation born not earlier than, say, 1935. This generation in the most populous Jewish community is monolingual. Hence the need for sources and bibliography in English. Such a bibliography of 6,700 items is now in print. The digest of some 4,200 Nuremberg documents, still the most important source of the history of the Holocaust, with a chronological table and a comprehensive index is now in the last stages of preparation. We took particular pain to indicate available English translations of documents. The situation in this respect is much better in Israel where in addition to knowledge of Hebrew (one of the four leading languages for the history of the Holocaust along with Yiddish, German, and Polish) a working knowledge of English is required in the Universities. In Israel, the universities of Jerusalem and Tel Aviv and the Bar-Ilan University give regular courses on the Holocaust. It is in these institutions of higher learning where the monographic treatment of areas and problems is on the increase. Not so in the U.S.A., where so far only Brandeis University, the State College of San Francisco and, more recently, the Yeshiva University in New York give courses on the Holocaust.

With the assistance of the Foundation a series entitled "Guide to Unpublished Materials of the Holocaust Period" listing relevant Jewish collections of documents is being published by the Institute of Contemporary Jewry of the Hebrew University.

It is my considerate opinion that the following publications are to be given special priority with a view to the next generation of researchers:

1) A short Encyclopedia of the Holocaust, possibly using the material in

the Encyclopedia Judaica as a nucleus;

2) A digest of documents (incl. those of Jewish origin too long neglected) which came to light after Nuremberg;

3) A new edition of *Guide to Jewish History Under Nazi Impact* (first edition 1960 sold out);

4) Continuation of the monumental projects: the *Pinkas Hakehilot*, the *Bibliographical Series* with special urgency for Polish, Russian, Czech, and Italian literature and the published and unpublished stories of personal experiences in custody of various institutes and individuals.

Let me now return to the disquieting phenomenon I mentioned earlier.

Jewish historiography in the Diaspora was in no position to avoid — when unjustifiably attacked — apologetics. Faced with a hostile environment and with anti-Jewish moods and writings, the Jewish historian could not but engage in polemics with the accusers. Let me say at the very start, that apologetic historiography is as legitimate as accusatory, provided that in both cases the facts stated are true and judgments are based on consideration of *all facts*, and not on a selection in support of a pre-conceived thesis, or in the negation, distortion, or *Totschweigen* of the facts.

After the end of W.W.II our historiography of the Holocaust (and not only ours) was based on the known facts that produced — without any serious opposition — the following general picture: the Jews under Nazi domination were the victims and the Jews in the Free World were the helpless witnesses. As for the non-Jewish world, the Nazis and their helpers were the murderers; the neighbors of the Jews were mostly indifferent, though some were hostile and some were helpful to the Jews; the Allies in the anti-Nazi coalition were sympathetic to the victims but passive; the neutrals' attitudes were largely dependent on the fortunes of the war — all more or less in a defensive posture.

Now, twenty-six years after Germany's unconditional surrender there

are disturbing signs of a reversal of the accuser-defendant relationship between us and the rest of the world directly affecting historical research and with implications of a general nature for us and the world.

This phenomenon is clearly discernible in that part of the world where practically all Jewish victims perished. This is also the area that supplied some 75 percent of all the victims. I have in mind the U.S.S.R. and Poland.

For reasons never explained, the Soviet Union took the view that the Jewish victims of the the Nazis were "Soviet citizens," not Jews. The logic of identifying a living Jew as Jew in his identity card (always to be carried) and the denial of this identity to a Jew murdered *qua* Jew by the enemies of the U.S.S.R. eludes Marxist explanation. Here is a striking illustration of this policy. In the Auschwitz Museum dedicated to the memory of the victims of that camp there are some twenty pavilions of countries during the war occupied or dominated by the Nazis, whose citizens perished there. In fact, however, some 90 to 95 percent of the victims were Jews, the rest were mostly Soviet prisoners of war, Gypsies, and Poles. Still, there are pavilions for Czechoslovakia, Yugoslavia, France, Belgium, The Netherlands, and so on. Presenting the victims who perished for their Jewishness in this way is the greatest forgery in modern history committed at a time when many survivors and Nazi documents could attest to the falsehood of this trick. In due course some better councils apparently prevailed and the Poles decided by way of compromise to erect a Jewish pavilion with a statistical table of the numbers of Jewish victims from various countries. This table belied all the twenty pavilions.

In the case of Babi-Yar (one of the countless places of Jewish mass murder in the U.S.S.R.), the symbol of the Catastrophe of Soviet Jewry, the gradual reversal of roles in the accuser-de-

(Continued on page 30)

Twenty-Five Years after the Nuremberg Trials

In an Israel preoccupied with security problems, there was no public reaction to the twenty-fifth anniversary of the opening of the Nuremberg international trials of the leaders of the Third Reich for the destruction into which they plunged humanity in the Second World War. Only Yad Vashem devoted its Fifth Council meeting to the Nuremberg trials, where for the first time in history political and military leaders were brought to trial for crimes against humanity and for the extermination of peoples. The great Nuremberg trial created a precedent of immense importance in international law.

The chairman of the Yad Vashem Council, Mr. Gideon Hausner, M.K., gave the opening address:

I gravely doubt whether the anniversary of the Nuremberg trials will be recalled in many places in the world. There are many today who are interested in forgetting it, blurring it, and pushing it out of sight. In the meantime new events have piled up in the world, and what is past and gone has been pushed aside by so much new. But it is Israel's duty to recall this occasion, for three reasons:

Firstly, because the Jewish people was the main victim of the criminals who were brought to trial there; secondly, because the ideal of international justice and the enforcement of international law is an ancient Jewish concept which we bequeathed to the world; and thirdly, because Israel is a State that believes in the supreme principles that were proclaimed twenty-five years ago. It was then that for the first time an attempt was made to establish certain minimum moral values as necessary for the continued existence of human society; it was then established that what the private individual in any State is forbidden to do is also forbidden for the group of people who take power in the State, because such a group of people has more power to do

mischief and wreak evil than an isolated individual. It was also established then that war criminals, murderers, those that trample on men's lives and dignity, are judged not only in the history books: an earthly court of law also has sat in judgement to try evil-doers like these.

Many and glowing were the hopes that were raised at that time. Wounded humanity, torn by the horrors of war, Nazi Germany's war, believed that it had found a new means of defence with which to defend itself and secure its life—trial and judgement; that the scales of justice would take a leading place beside the sword in the defence of man, perhaps — that was our hope — in place of the sword.

Since then many tragic events have taken place that have deceived many of our hopes. Wars have not ceased from off the earth. Persecution and denial of human rights have again become common in different parts of the world, and lately there has even been a troubled tide of appalling violence. People are kidnapped and murdered by clandestine groups with the aid of foreign governments; aircraft are at-

tacked and hijacked by terrorist groups and there are people, especially young people, who have come forward to preach violence for its own sake. They are possessed by a demon of destruction, ruination and violence. They are sometimes guided and inspired by ideologists and governments. It would seem that the Nuremberg doctrine has been cast aside, that what was gained by international solidarity has been lost, and that the sunrise of international justice was but a false dawn. Justice has been replaced by mutual fear, born of the knowledge of how great is the destructive force hidden in the storehouses of war, how great is man's capacity to harm his fellows and himself.

But it is for this very reason that on the occasion of this twenty-fifth anniversary we should again re-affirm for ourselves the fundamental principles, know them and make them known, for human memory is short and burdened with what is happening here and now. It soon forgets the past. So now there is already a desire to forget the horrors of the terrible war in which mass murder was committed on the conveyor



Mr. Brand, head of the Documentary Section for war Criminals at Yad Vashem, reporting on the trials of Nazi war criminals that followed the Nuremberg trials. Presiding at the Conference ... from the left: Supreme Court Justice Moshe Landau, Mr. Katriel Katz, Mr. Gideon Hausner, Dr. Mark Dworzecki.

belt system, when the smoke of the fires of the gas-chambers covered an entire continent. And alongside this, there is a continual process of falsifying history, a process carried out on a wholesale scale at different places at one and the same time, with the purpose of minimizing the number of those responsible for the darkest horrors, of whitewashing the guilty.

It is necessary to focus the picture accordingly and to present Nuremberg anew in its right perspective.

Faithful to the basic principles guiding the great event that took place at Nuremberg, let us recall what came to light there and the gains secured there. Even though we are immersed at home in the fight for our existence against enemies that have risen against us to destroy us with the aid of a very Great Power, a Power which was a party to the declaration of the Nuremberg principles and has since repudiated them—precisely in this situation that we are in, we the people that was sacrificed—our perception has been heightened and our faith deepened, we have not strayed from these basic principles.

And if someone were to ask the question: what have we learnt from all this, what does Nuremberg mean to the younger generation, has it bequeathed us anything substantial? I should answer that the main thing was that Nuremberg happened, that Nuremberg was once made possible, that organized humanity once did reach a peak like this in enforcing international law. If it was made possible once, it can be made possible again and remain with us for good. It is a peak achievement that one can point to and aspire towards and that can be brought back in an improved form.

That is the important thing. That will not be erased from the book of history. Once there was Nuremberg.

What was revealed to the naked eye at Nuremberg was the whole fact that the German Army not only fought well and not only was great and powerful, but also that it did not shrink from using even satanic means—and

all the same it lost. For those who wage war in order to oppress the world and mankind cannot win no matter how strong they are. This is an everlasting decree. But—we ask—must humanity really go through all the horrors of war in order to re-discover this simple truth, which the Jewish people proclaimed so many centuries ago: “When the wicked spring up as the grass, and when all the workers of iniquity do flourish; it is that they may be destroyed for ever.” Wickedness cannot last. It is destroyed for ever, even as Nazism was thrown on the scrap-heap of history.

Nuremberg revealed how great is the responsibility of every individual person in organized society. It is his duty to go back over, examine, think and weigh up for himself what he is being led into by his government. Because in the last analysis, every individual contributes something to the regime by virtue of his being able to organize together with other individuals and stop the government from degenerating.

Above all Nuremberg made it clear how easy it would have been to stop the first mischievous, lawless moves of the government, and how high a price the world paid for its delays, hesitations and compromises with evil. States that stood aside when Hitler began using terror, that kept up “correct” relations with him, that tried to come to terms with him and even to ally themselves with him—they were the victims that suffered most. Poland tried to act this way in 1934; she was one of the first to hold out her hand to Germany and conclude a non-aggression pact with her. England and France concluded the Munich Agreement in 1938, and the Soviet Union the pact of 1939. All of them tried to secure themselves against the evil that was loose, even if only for a short space of time, each at someone else’s expense. In the end all those hopes were disappointed and all those States were submerged in rivers of blood. It was proved once more that one cannot

establish anything that is just by sacrificing another people. One must rise up against the perpetrators of evil as soon as they appear on the stage of history and put a stop to their doings. Otherwise—there is no end to their capacity to wreak evil, whether in the general world arena or in the local arena. Evidence brought at Nuremberg proved how weak the Nazis were when they took power, how easy it would have been to block them at the beginning when they set out, and how hard it was to do so afterwards.

In every generation violence appears in new forms that have to be fought against. Today we are mobilized on more than one such front and we are waging a struggle against “minor violence” expressed in kidnapping people and means of transport and holding them hostages. This epidemic has spread through Latin America, Canada, Europe and the Near East. Another struggle of ours is against violence and aggression and threats of renewed war in order to solve political conflicts. On this anniversary let us see things as they are and let us demand some new and dramatic way of acting to defend ourselves against violence and terror. Let us demand that a new international committee be called together like the one called in London in 1945 to declare the kidnapping of persons and planes criminal acts in international law, to proclaim that persons committing these crimes will be extradited to the countries against which they acted to be judged with the full severity of the law, that piracy will not be tolerated nor will countries be tolerated that give cover to the modern pirates who endanger organized mankind. There will be no international relations for such countries, there will be no commerce with them and they will receive no aid of any kind.

The world must return to the road that humanity began to take twenty-five years ago, it must sincerely look for the way to international cooperation. The American Prosecutor at Nuremberg, Jackson, pointed to the ac-



Young people at an Assembly held at Yad Vashem on November 10, 1970. The date set for the Assembly of young people held every year in the Synagogue at Yad Vashem is of the "Crystal Night" (November 10, 1938), when for the first time organized attacks on Jews and burning of synagogues took place throughout Nazi Germany.

cused and said, "The dark forces that these people set in motion will go on poisoning the world's atmosphere many years after their bodies are turned to dust." His penetrating prophecy has been fulfilled, and the world is still saturated with a poison that appears in different forms. But this time we know that a remedy exists within humanity's reach, if it wants it. The hope of humanity lies in purifying the atmosphere by showing grasp, initiative, energy and revived strength in fighting for men to be able to live in dignity and security.

Though the Jewish people has not yet recovered from the appalling Nazi plague, it will contribute its full share towards fulfilling this hope of humanity. The institution whose roof shelters us this evening, "Yad Vashem," which has the appointed task of preserving the memory of the Holocaust and the lesson to be learnt from it, is the right quarter to come to remember and to remind.

Mr. Emanuel Brand, head of the Documentary Section for War Criminals at Yad Vashem, who has prepar-

ed a paper on "Trials of war criminals and Nazi criminals since the second world war," dwelt on the differences of opinion between the Soviet Union and the Allied Powers regarding the severity of sentences imposed etc. At the trial of the leading Nazis at Nuremberg, 12 were condemned to death, three to life imprisonment, four to various periods of imprisonment, and three were acquitted. Mr. Brand stated that in the twelve trials staged by the Americans at Nuremberg (besides the trial of the leaders) between 1946 and 1949, judgement was passed on Nazi doctors, Field-Marshal Milch, second-in-command to Goering, Nazi jurists, the chiefs of the S.S. Head Office for Economy and Administration, industrialists of the Flick Company, industrialists of the I.G. Farben Company, Generals List and accomplices, heads of the Institute for Racial Affairs and Re-settlement, S.S. men of the Einsatzgruppen (Special Operations Units), industrialists of the Krupp concerns, ministers, Nazi administrative and diplomatic chiefs, officers of the Wehrmacht High Command. In these twelve trials

177 accused were tried. Twelve of them were condemned to death, 15 to life imprisonment, and the rest to various periods of imprisonment. The occupying authorities in the American Zone of Occupation also tried another 1,941 criminals, 1,517 of whom were found guilty, 324 were condemned to death. Only 278 death sentences were carried out. In the British Zone of Occupation, 1,085 criminals were tried, including guards from Belsen-Bergen, of whom 240 were condemned to death. In the French Zone of Occupation 2,107 criminals were tried, 104 of whom were condemned to death. In the years 1945 to 1949, in all three western zones of Occupation in Germany, a total of 5,025 criminals were put on trial, of whom 806 were condemned to death, but only 486 were actually executed.

Mr. Brand explained that there are no official or even semi-official figures regarding trials of Nazi criminals in the Soviet Zone of Occupation, but it is known that tens of thousands of Germans were brought to trial and that part of them were banished to the Soviet Union to serve their imprisonment terms. In 1955, after the renewal of relations between Western Germany and the Soviet Union, 8,877 criminals were freed and 749 were extradited to Western Germany for further judicial proceedings.

During the time it functioned, the War Crimes Commission of the U.N. drew up a list of 36,529 war criminals, including Japanese. The authorities in the United States, Britain, France, Greece, Holland, Norway, Poland and Yugoslavia held 969 trials, at which 3,470 German criminals were tried. Of these 952 were condemned to death, 613 were acquitted, and the rest were given various terms of imprisonment. In all these trials, the Jews on their side appeared only as one of the parties wronged. The only trial that dealt entirely with the extermination of the Jews in the period of Nazi rule in Europe was the trial of Adolf Eichmann in Jerusalem.

REMEMBRANCE DAY ASSEMBLY AT YAD VASHEM

The Closing State Ceremony of the Martyrs' and Heroes' Remembrance Day on the 27th of Nissan, 5731, was held in the presence of President Shazar, the Prime Minister Mrs. Golda Meir, Members of the Government, and of a large gathering.

The Chairman of the Yad Vashem Council, *Mr. Gideon Hausner, M.K.*, gave the opening address, in which he stressed the connection between the three struggles that the people of Israel have lived through in the last generation—the revolt in the ghettos, the war for the establishment of the State, and the struggle of the Jews in Russia for their national identity.

We have come together, as we do each year on this day, to bow our heads before the victims of the Holocaust and to honour the fighters of the ghettos. For us the Holocaust is not merely an event in history, destined to vanish from today's horizon and spill over into the chronicle of times past. This great calamity has had direct repercussions on the tenor of our lives. The memory of the Holocaust stays alive within us day by day and not only one day in the year. We know that in our day, in this twentieth century, it was possible to decree the extermination of a whole people and it could be carried out before the eyes of the whole world. The Holocaust and everything that went with it is the

constant, live accompaniment of our lives, all the more so since the threat to the existence of the Jewish people has not yet disappeared from the world.

We have faced three struggles in the last generation. The three are connected with each other and each has influenced the others. The first was the revolt in the ghettos, when those who were imprisoned behind barbed wire fences and walls of hate, thrust away, isolated, without arms, deprived of training, with no experience of fighting, rose up to redeem the nation's honour. In their rage and despair they pinned down enemy forces and held out among the ruins of the houses they had lived in for longer than powerful nations had held out on the war fronts. Even more miraculous, the rebels in the ghettos also succeeded in upsetting the enemy's plans and in getting a few of the fighters out alive and safe. They, the rebels, taught their people to take their destiny into their own hands. At a turning-point of history they declared in favour of fighting. At that time when we called on the rulers of the free world for help, they asked us to let them do first their own big reckoning and then, they assured us, our affair would also be attended to. And indeed the global reckoning was finally settled, after a bloody war of endless battles, but the Jewish people no longer had any part in the general salvation, for there were practically no Jews left in conquered Europe. The rebels, by fighting and falling, were, in the words of the poetess-heroine Hanna Szenesh, "the match that consumed in kindling a flame." They raised a flag which since then has been passed on from hand to hand.

The flag soon passed to another front, to Israel's struggle for existence wherever the battle lines were drawn,

from the War of Liberation down to this day and hour. The ghetto fighters bequeathed to the Israeli Army their strength of will and love of their people. This was the message sent by the fighters of the Warsaw Ghetto, on the eve of the revolt, to their comrades who were about to leave for Palestine through the underground and the "briha" (the organization for illegal immigration): "When the bad news reaches you there that people here are dead and gone, tell our comrades in the Land that the last words of those who fell were, Motherland, Freedom, Struggle. And if we fall one after another and there remains only a tiny remnant, let the Land raise up what was cut off in Exile."

This is how the chain of courage has grown link by link this far. The spirit of the ghetto fighters has grown wings for the fighters of Israel.

These two struggles, the war for the nation's honour and the war for the survival of the State, have given rise in our day to the third struggle, wonderful and awesome in its glory, the struggle of our brothers in the Soviet Union for their Jewish identity and for their right to live among their own people.

This is the complex, intertwined web



On Memorial Day, 27th of Nissan, every child visiting Yad Vashem lays a flower at the foot of the Pillar of Heroism.



Tourists lay flowers at the foot of the Pillar of Heroism on Memorial Day, 27th of Nissan.

and woof of our present existence: destruction, struggle and redemption. Amid these things we made the dream of centuries come true—the State, which has made the survival of the remnant worthwhile.

Mr. Pesach Burstein, Chairman of the Israel organization of former Nazi prisoners, spoke on the difference between the heroic revolt against the Nazis and the fight for the survival of the State of Israel:

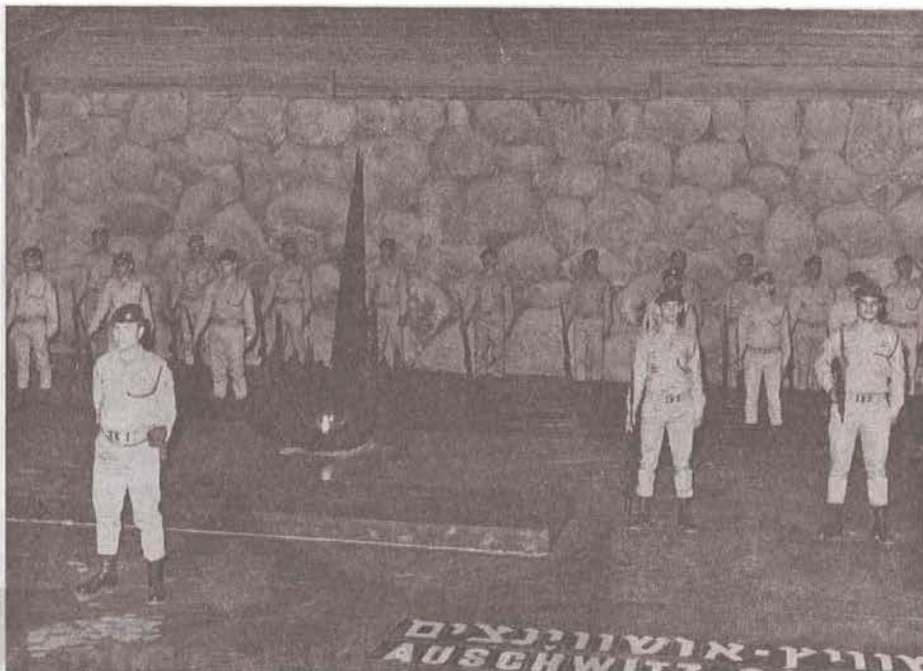
I want to touch on two different manifestations of courage, the memory of which will remain engraved in the hearts of our people for ever. One of these is a personal story.

August 1943. The morrow of the armed uprising in the Bialystok Ghetto. The ghetto completely destroyed. A great open space on the outskirts of the town. In this place tens of thousands of Jews are crowded together, heavily guarded by Lithuanians, Ukrainians and Germans in S.S. uniform. Transports for the trains are being torn from this crowded mass.

With us was our son aged eight. Trucks arrived from the burning ghetto, and S.S. officers announced through loudspeakers that the Jews must hand over their children to them to be transported back to the ghetto. "No harm will come to them," they promised. "After the war, you'll get them back."

We covered our son with our coats to hide him. Suddenly he put his head out of the coats and shouted, crying: "Mummy, daddy, I want to go with the children." At that moment who could know what was the better thing to do, what the worse? Who could decide what was right? We gave him a last kiss, and he walked away.

The open space was endless! On one side, the crowded mass of people, on the other the German trucks, and in the middle an eight-year-old Jewish child, trembling with tears, walked away without turning his head to look back at us, as if he felt that once he looked back he would be forced to



Guard of Honour in the Memorial Shrine

run back to us. And he walked away. This picture is always before my eyes.

For a whole year they kept the children in Theresienstadt Ghetto. After that they took them to Auschwitz and burnt them.

Tell me, gentlemen, have such things ever been heard of in human history—that children of eight should have to choose and decide between life and death? Do you realize the spiritual strength that a child of this age had to summon up in order to face his destiny alone?

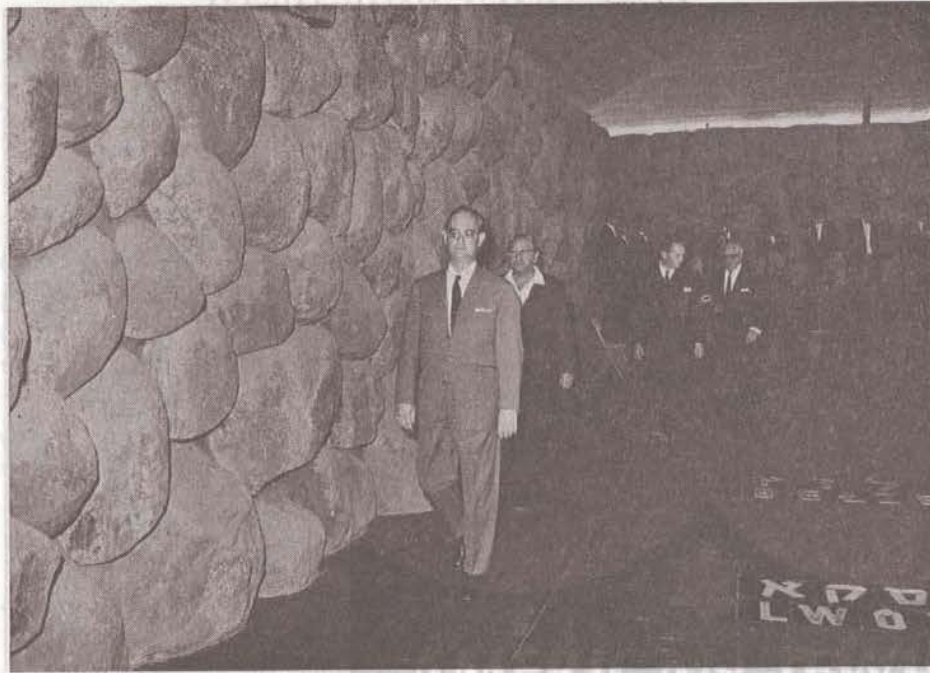
The other manifestation of courage is the indescribable heroism which we have witnessed ever since the State of Israel was established, and which reached its supreme expression during the Six-Day War. This heroism is the same as that of the young Jewish men and women in the ghettos of Warsaw, Bialystok and other places and in the death camps: those who made a stand against beast of prey with their bare fists alone, those who sallied out to fight tanks with petrol bottles, shoe polish tins of explosives and some arms—how few and futile!

In 1967, war was waged on us again. Our sons went to fight. With them our faith and our hopes. They

knew that at the close of the war most of them would come back, that their home—our home—awaited them, their country—our country, their freedom and independence—theirs, mine, yours. When the fathers went to fight, they knew that their children would be waiting for their return. What awaited the rebels in the ghettos, the fighters in the forests, those who revolted in the shadow of the furnaces of Auschwitz? Victory belonged to the realm of the impossible. The enemy ruled over a score of peoples and States. Any hope of remaining alive after the battle was a delusion. The skies were ashen and alien to you. The neighbours that you and your forefathers had lived with together for centuries were for the most part pleased that someone had appeared to solve the Jewish question for good. Your house was destroyed and your child in the crematoria. Nothing, nothing at all awaited the few who returned from the battle.

They fought for the sake of the Jewish people, for its honour.

The fighters for Israel's existence draw inspiration from the bravery of the young Jews who raised the flag of revolt—the first revolt in the annals



Dr. Vigo Kampman, former Premier of Denmark, visiting the Memorial Shrine in October 1970.

of the Second World War. With iron determination they declare: Never again another Auschwitz!

Peoples forget and forgive. We shall not forget. Friends of yesterday, allies in the war against the Nazis, have turned into enemies of ours, and brand us with the stamp of Nazism. They pervert the memory of the rebels and heroes of the ghettos, they distort and even deny the part the Jews played in the struggle against the Nazis. We believe that history will yet stigmatize those who today pervert and distort the story of the past. We shall remember, together with the whole world we shall cherish in our hearts the great heritage bequeathed us by the sons of our tortured people.

The main address was delivered by the Premier, Mrs. Golda Meir.

Every year we come together here to recall, together, what we recall all year long. Remembering is also a commandment laid upon the Jewish people—the people in the Diaspora and the people in the State of Israel. Not only can we not forget—we *must* not forget. Not only because it is ne-

cessary to remember the past. It is necessary to remember the past for the sake of the future. We are still living

IN YAD VASHEM ONE CAN SEE WHY ISRAEL WANTS SECURE FRONTIERS

"When one comes here and stands in front of the memorial to the six million Jews, victims of the Nazis, one can see why the Jewish people demands secure frontiers for its State," declared Mr. I.G. Eyckenhout, head of a group of 30 delegates of the Israel-Holland Friendship League who visited Yad Vashem in Jerusalem.

The members of the group, who took part in a memorial service for the martyrs in the Memorial Shrine on the Mount of Remembrance, did not hide their deep emotion. Many of them said that this solemn ceremonial had been one of the most moving moments in their lives. Scores of young people, including members of the Youth Training Centres of Kibbutz Ain-Hanatziv and Kibbutz Lavi, also attended the service. The head of the Dutch delegation lit the memorial candle while the memorial prayer was sung in Hebrew and translated into Dutch.

From "Haaretz"

in a world that finds it easy and convenient to forget. And one of the things that bothers this world is that the Jewish people exists and has a long memory. It remembers what has been in order to make certain that tomorrow will be different and that yesterday will not come back again. The world would feel more comfortable if we were to forget, if only just a little, because it is on account of our memory that we have forced others as well not to forget everything. Is there a single one of us who has forgotten those dark days when the news began to reach us of things that the mind refused to grasp, horrors that the heart shuddered at? Can anyone forget the day when the news of the ghetto risings reached us and we all asked each other. Where do they get the courage from?

We know that those few who remained in the ghetto did not rise up in revolt with the hope of saving their own lives. No-one there had any such delusions. We who were waging our own struggle here at that time knew that they revolted not for their own sakes, not for their own lives, but for honour, to save the honour of us all. It was as if they said to us: This is what we in the ghettos are doing, and you will carry it on. And we carried it on. We carried on the struggle, and our sons and daughters have carried on after us till this very day. We had our struggle; our children were summoned to the War of Liberation; our grandchildren fought the Six-Day War. And still there is no peace. We are told: "You are not getting any further because you remember too much." Indeed we do remember, and that is why we are not getting any further towards that very same danger-spot. We are immersed in the struggle for our security, for the security of the State. In all the countries of exile, throughout the Diaspora, the whole people has understood the meaning of the existence of the State to each and every individual, and the people has never been so united around the State as it is now.

YAD VASHEM ARCHIVES

Contacts with Institutions abroad

A. Germany

After prolonged negotiations, the German government has agreed to have photographed for Yad Vashem the documentation needed to complete the files in the Archives of Nazi Germany's Ministry of Foreign Affairs. The first part, which was photographed in 1956, served among other things as basic material for the prosecution in the Eichmann trial. The lists of the material requested, which have been drawn up by the Archives in Bonn, deal with some 140,000 pages of documents. Yad Vashem Archives have already received the first batches, comprising half the material.

From the Federal Archives in *Koblenz*, Yad Vashem Archives have received a microfilm of the index to the 19 volumes of the Guide to German Records photographed in the United States. Yad Vashem Archives want to acquire mainly the material on the subject of Jews to be found in the Archives of the Reich Chancellery.

From the Institute of Contemporary History in *Munich*, Yad Vashem Archives have received some 4,200 reference cards covering the subjects "Concentration Camps" and "Camps" in general. This completes the exchange of some 8,400 photographed cards (from among the 80,000 cards of the Institute covering the series of Nuremberg trials) on the subject of the Jews. A list of the material that Yad Vashem is interested in has been submitted to the Director of the Central Administration for Justice at *Ludwigsburg*.

Legal material received from Germany during the last year included 39 indictments and verdicts, as well as reports and protocols regarding war crimes committed in White Russia, in Przemysl, in Grodno, in the ghetto of Shavli in Lithuania, in the ghetto of Tarnow, in various concentration

camps such as Gleiwitz, Neuengamme, Auschwitz, Sachsenhausen and others. Information on bringing Nazi war criminals to trial was exchanged during the visits to the Yad Vashem Archives of prosecutors and other legal authorities from Germany and Austria.

Among the very first collections of documents that Yad Vashem Archives received when it was set up, a special place was reserved for the archives of the Central Historical Commission in Munich, comprising Nazi documentation, including original files of the Munich City Council, of local government and party offices, of other municipalities in Bavaria, as well as of the Jewish Community in Munich. This documentation provided material for the volume of "Pinkas Hakehillot" (Encyclopaedia of Jewish Communities) of the Jews of Bavaria, which will be published in 1972. In the course of preparing material for this volume on the Jewish Communities of Bavaria, a great deal of material was collected from the other provinces of Western Germany, some of which had been concealed or the existence of which was unknown in Germany.

During 1970, a great deal of material was handed over to Yad Vashem Archives concerning Jewish education in Nazi Germany. This material was collected by Dr. Joseph Walk in the course of his work for his doctoral thesis on this theme. When he had completed his work, it was decided to expand this collection of material to cover all aspects of Jewish life in Germany under the Nazis. A special questionnaire on this subject was drawn up by Yad Vashem Archives and sent to 90 regional and provincial archives in Germany, requesting information on documentation in their possession connected with the Jewish question. Nearly all those who were sent the questionnaire have answered. In correspondence with these bodies, important information has been obtained about re-

search work done in the recent past or being done now on the fate of the Jewish inhabitants of small towns in the period of the Holocaust.

B. Austria

The Central Committee for perpetuating the memory of the Jews of Theresienstadt is systematically sending Yad Vashem Archives lists of Jews expelled from Austria, and recently from Germany and the Protectorate as well.

C. Italy

The Centre for Documentation of Contemporary Jewry in Milan has sent Yad Vashem Archives microfilms of documents of "The Representative Council for Aid to Emigrants", photographed in the archives of the Jewish community of Rome. This material completes the documentation concerning the above-mentioned representative body received previously with the help of Prof. Daniel Carpi, Head of the Institute for Zionist Studies in Tel Aviv University.

The State Archivist of Italy, Prof. Salvatore Carbone, expressed readiness in principle to conduct a survey of documentation on the Jews in the Fascist period and to facilitate photography of the material.

Private Archives

Yad Vashem Archives has set up a joint programme with the Federation of Immigrants from Soviet Russia and Diaspora House at Tel Aviv University to obtain testimony and material from new immigrants. The material will be gathered by means of a questionnaire that will be sent to immigrants from the Soviet Union.

Among material that has been transferred from other archives and sources: a set of documents on the work of William O'Dwyer, who served as Executive Director of the War Refugee Board in Washington in 1945; docu-

ments received from the archives of Mrs. Van-Tijn, who was working for Joint and UNRRA from 1940-1945; reports and correspondence from the archives of Dr. Feder concerning the fight against the typhus epidemic in Theresienstadt when it was liberated; statistical material received from Rabbi Herman Doych of Florida, which he collected and copied during the time he was a teacher in the community of Kronheim in Bavaria.

Another collection that has been received recently is that of "JUNA", the Press Office of the Union of Swiss Communities that was active in Zurich during the war. Dr. Segalowitz of blessed memory, who was president of the Union of Swiss Communities, divided his collection in his will between Yad Vashem and the Jewish Historical General Archives.

Oral Testimony

In the Yad Vashem Tel Aviv branch for collecting evidence, 112 testimonies were recorded and copied during the last year, and 14 memoirs and diaries were obtained. The branch received a collection of biographical material concerning the children in Bergen-Belsen, including life stories written by the children who were saved, pupils in the Hebrew School in the liberated camp.

There is a lot of testimony on the resistance of Jewish fighters in all its forms — both in the ranks of the partisans and foreign armies and also in the Jewish and general underground movements in the various occupied countries. Of these 102 testimonies contain data for which there was hitherto no documentary evidence, and covers subjects such as:

- 1) the Jewish share in aid and rescue organizations, in the armed underground, and in intelligence and sabotage operations against the Germans in France;
- 2) the struggle of Jewish community leaders in Bulgaria against the expulsion of the Jews for extermination;
- 3) underground and partisan activity in Soviet territory and the Transnistria

area; 4) Jewish participation in the partisan movement in Slovakia; 5) rescue work done under the aegis of the Red Cross, the Swedish and Swiss Embassies in Budapest; 6) the activities of the Zionist Youth Movement in Budapest; 7) underground activity of Jews in Italy; 8) Zionist and public activity in Rumania and Hungary up to the end of the war.

Fourteen memoirs and diaries in manuscript contain extremely important testimony written at the height of the terror in the ghettos of Poland: records of underground action and of sufferance in Polish concentration camps, in France and Germany.

Among the diaries is the manuscript of Dr. Lazar Epstein of the Vilna

The Chief Prosecutor of Stuttgart, Mr. R. Sichtung, initiated and directed the trials of important groups of Nazi criminals who committed their crimes in Lwow, Tarnopol, and other parts of Eastern Galicia. Mr. Sichtung recently transferred to the Yad Vashem Archives a lot of very valuable material connected with the procedure in these trials — verdicts photographs from the forced labour camps, reports of the Gestapo and the German police on the carrying out of 'Aktions' (round-ups, etc.) and the expulsion of the Jews of Lwow and Galicia to the death camp of Belzec, and war diaries of the Wehrmacht units that were in action in the region containing information on persecution of the Jews there. The Chief Prosecutor also handed over a collection of documents connected with the activity of Yitzhak Praver of blessed memory, one of those rescued from the Lwow Ghetto, whose evidence was decisive in establishing the guilt of several Nazi criminals at their trials.

Hitherto nothing was known of the existence of most of this testimony and the details on the destruction of the Jews of Lwow and Galicia.

The Chief Prosecutor of Stuttgart transferred this material to the Yad Vashem Archives in recognition of the contribution made by Yad Vashem to preparing the trials of the Nazi criminals.

Ghetto; the diary of Dr. Michael Jelinek, who served as a doctor in the Czechoslovak Army from 1939 to 1940; the notes from the Warsaw Ghetto written by Koppel Pizyc and his wife; the memoirs of the historian Dr. Shtemer-Stepanek, describing the Jewish share in establishing the Czechoslovak Brigade in the Russian Army; the memoirs of Dr. Jana R. Prizova about the "Girls' Hut" in Theresienstadt; and a set of writings by Herman Steinkol, detailing faithfully the process of extermination in the ghettos and labour camps in the regions of Tarnopol and Stanislaw.

The Museum Collection

The Archives had acquired 1,600 photographs, including six rare photographs from the Warsaw Ghetto, a photograph given by a former prisoner in Sobibor camp that shows Himmler and Frank visiting Izbica; an original album of pictures of Nazi Munich; an album of photographs of child refugees, saved from schools and other teaching institutions in Poland, etc.

Thirty-five new albums of photographs were sorted out by subject, 39 old albums were restored, and three new albums were arranged.

Detailed registries have been drawn up of the collections of documentary films. The registries give a short synopsis and data to indicate the nature of each film.

Classifying and Recording Archive Materials

The Archives of Dr. Wilhelm Filderman, Chairman of the Union of Jewish Communities of Rumania, have now all been classified and recorded. Thousands of important documents have been listed in detail, showing relations between the Jews and the Rumanian authorities and how Dr. Filderman and the Jewish organizations struggled to defend the rights of the Jews and save their lives.

The work is nearing completion of classifying and recording the archives

of Dr. A. Silberschein, one of the most active leaders in aid and rescue work in Geneva. The detailed registry will include 250 files of correspondence with Jews active in the German-occupied regions, people in the underground, and Jewish organizations throughout the world, as well as reports and memoranda on the situation of the Jews in the ghettos, expulsions to extermination camps, and the rescue activities of Dr. Silberschein.

The V. Yasni collection has now been classified. Yasni was a writer and researcher of the Holocaust. A detailed registry has been drawn up of the material in 54 files of correspondence, memoirs, manuscripts of researches written for memorial books on various communities.

Fourteen other collections have been processed and completed, including a Belgian, a Polish and a Dutch collection. In the Testimonies Collection, 319 new memoirs and diaries from different sources have been registered. Recently a start has been made on classifying the material in the archives of the documentation section of the Centre of the Union of Jewish Communities in Bratislava (Slovakia).

One very important undertaking is nearing completion: classifying and recording the great quantity of material, hundreds of thousands of documents on the Nuremberg Trials. In the last year examination has been completed of 224 microfilm-reels of the Nuremberg Trials, comprising 250,000 pages of documents, and these films have been registered on cards, 2,141 in all. Moreover, all this material has been classified and recorded in 1,133 cardboard containers.

In the card index of criminals, 243 new cards have been added, a registry of new legal material has been prepared, and 676 legal files have been recorded.

Work has begun on the files of microfilm material received from the Foreign Ministry in Bonn.

A first survey has been made of the legal material on Field-Marshal Von

Mannstein and the trials of Jewish collaborators. Preparation has also begun of an index of names and places of indictments and verdicts.

Reference Room

The registry of the sections into which all the material in the Archives is divided has been worked out anew. Cross-references have been added to all the sections and collections, both original and micro-filmed, and in addition for the first time indices have been made of both geographical and personal names in alphabetical order

Dr. K. J. Ball-Kaduri who started the collection, "What was not put down in writing," reached the age of 80 this year. He still keeps up close connections with Yad Vashem Archives. Recently, Dr. Ball-Kaduri handed over to the Archives the diary of Franz David Wartenberg. This diary, written in 1939, covers the adventurous journey of the writer, who came to this country as refugee through Aliya Beth (the "illegal" immigration organization). It is a penetrating description and analysis of what happened to the Jews who fled from the persecution and came to the Land of Israel by "underground" routes marked on no map. Numerous students of the Holocaust of German Jews draw on Dr. Ball-Kaduri's documentation and profit by his guidance and counsel.

according to the names of the original institutions or archives. Under the entry, "Camps", 4,200 registry cards have been arranged.

The Archives are intending to publish a number of these registries in booklet form by the end of 1971, with the addition of introductions and indices of subjects, places and persons.

Registries have been arranged of the following archives: Dr. A. Silberschein Archives, Geneva, 250 files; Dr. J. Schwartzbart Archives, London, 120 files on the 623 communities of Rumania; Dr. Ball-Kaduri Collection; tes-

timony of 323 files on the Jews of Vienna.

Guide to Historical Archives in Israel

Five years ago, Dr. Avraham P. Alsborg edited the first guide to historical archives in Israel. The guide described the material in fifteen archives, including the Central Archives of Yad Vashem. An enlarged edition is shortly to be published in English, and for this purpose the registry of the Yad Vashem Archives collection has been completely revised.

Guide to Unpublished Materials of the Holocaust Period

In April 1970, the Scientific Advisory Council decided in favour of preparing a record of the various sections of the Yad Vashem Archives for the purpose of producing a guide to the archive sources. The Guide is being prepared jointly by Yad Vashem and the Institute of Contemporary Jewry at the Hebrew University.

The following sections have been dealt with so far: the archives of the Bialystok Ghetto underground, named in memory of Mersik-Tennenbaum, Dutch Jewry Co-ordinating Committee; Historical Commission of Polish Jewry (a collection of testimonies); Dr. Michael Weichert collection on Jewish Social Aid in the General-Government; Denmark Collection.

A card index has been prepared according to subjects and according to geographical places for the following sections: collection of testimonies of the former Jewish Historical Commission in Munich; the historical questionnaires sent by the above-named Commission to Holocaust survivors; the Dr. Ball-Kaduri collection, testimonies on Germany; the Wiener Library, London, collection of testimonies; Czechoslovak collection, evidence from Jewish sources.

Revision has begun on the registry of the Munich City Council documents on Jewish affairs.

The first volume of the Guide to

Unpublished Materials of the Holocaust Period appeared at the end of 1970. It includes archive material in "Ghetto Fighters' House" — at Kibbutz Lohamei Hagettaot, in "Moreshet" — the Anielewicz House at Givat Haviva; in the State Archives, in the National and University Library, and in the Institute of Contemporary Jewry. A second volume is in preparation. The third and subsequent volumes, to be published jointly by Yad Vashem and the Institute of Contemporary Jewry, will describe the collections in the Yad Vashem Archives.

Information and Documentation Service

In the period under review, research workers in Israel and abroad were given access to 1,679 files of testimony and documentation. Fifty-eight research workers were given direct assistance by means of the documentation provided by Yad Vashem.

Among the subjects on which research was carried out were: the Warsaw Ghetto revolt; the connection between the Jewish Laws in the Third Reich and the anti-Jewish legislation in the field of economy in Slovakia and Hungary; the transport of Jews from Theresienstadt to Switzerland; the extermination of Vilna Jewry; religious life among camp inmates; the Nazi extermination machinery, the Judenrat (Jewish Council) and the Jewish Police in the Holocaust period; Jewish education in Nazi Germany; Nazi war criminals; social work in the Warsaw Ghetto; the influence of anti-Semitism on the economy of the Third Reich; Jewish armed resistance in the General-Government.

The Archives have provided a great deal of material to institutions and individuals in Israel and abroad — various legal authorities in Germany, lawyers, educational institutions, youth movements, radio and television networks in Israel and abroad, students and teachers, lecturers and historians.

Dr. Kermish,
Director of Yad Vashem Archives,
Jerusalem.

Dear Dr. Kermish,

In response to your request, I shall describe for you the attempts made to salvage the Vilna Ghetto diary and the other manuscripts written by Dr. Lazar Epstein in the Vilna Ghetto under the Nazis, and how they were taken out of Russia and brought to the State of Israel.

I myself, Rachel Staroste-Gelfer, and my late husband, Shlomo Gelfer, came to the city of Vilna after the war, in 1945.

My late husband began work in the Vilna Archives. At that time the whole area of the Vilna Ghetto was abandoned, and workers — Jews and non-Jews — were sent to clear up the area after ordinary working hours.

My husband was a war invalid, and his job was to oversee the workers doing the clearing-up. Everything that appeared useless was set fire to in great piles, while papers and books were collected and sent to the Archives to be examined.

One day my husband picked up an exercise book that had been laid aside. When he opened it he realized that it was a diary that had been written in the Vilna Ghetto by Dr. Epstein. My husband hid the exercise book and then brought it home. Searching further, he found more exercise books. A number of our friends would come together in our house in the evenings and we would read the diary together, with hope in our hearts that one day we should be privileged to bring it to Israel so that future generations might know what our people underwent in the time of the Nazi occupation.

My husband was not privileged to see that day. He died in a road accident in Vilna in 1961 at the age of 39, and I was left a widow with three children. After seven years of obstinate fighting for permission to emigrate to Israel, the Soviet authorities finally granted it. I succeeded in bringing the precious diary with me.

Yours faithfully,
Rachel Staroste-Gelfer

Biography

Dr. Lazar Epstein, a neurologist by profession, was born in Zdunska-Wola, not far from the town of Lodz. After World War I he settled in Kovno, where he made his name as a doctor. He was connected with the Lithuanian Social-Democratic Party, which was then legal, and was soon elected a member of the Central Committee. At the elections for the third Sejm (Parliament) in Lithuania, the Party put him fourth on its list of candidates and he was elected to the Sejm. After the Woldemaras coup in 1926, he returned to his medical practice and became head of the Municipal Schools Medical Centre.

Lazar Epstein was saved the fate of the Social-Democratic leaders and others who were banished when the Soviet Army entered Lithuania in

1941. He remained in Kovno and was appointed Inspector General of Public Health in the Health Commissariat of the Lithuanian Soviet Republic.

When the Germans occupied Lithuania, Epstein moved to Vilna. In the Ghetto, he served as Head of the Epidemics Department of the Judenrat (Jewish Council). In this capacity he took part in observing the general state of health of the population, and he was a member of the corps of doctors who directed public health measures in the Vilna Ghetto and cooperated in the Schools Medical Centre.

The Diary of Dr. Epstein is an authentic document written inside the Vilna Ghetto. The first notes were made in it on the outbreak of war between Germany and Soviet Russia and the diary was kept up until June 1943.

The diary contains a wealth of sta-

tistical data about the children and child care, the Jewish Movement in the Ghetto, the influx into the Ghetto of Jews from the rural areas and the decline in their numbers as a result of the round-ups, purges and the like; tables of mortality in the Ghetto; the various departments of the Judenrat; institutions, their employees and working conditions, and so on. There are also health statistics recorded on charts for given periods of time. The statistical material is itself divided into sections, part is included in the diary as such, and the rest is recorded at the end of the first exercise book, after a number of empty sheets, which were torn, thus raising the possibility that the writer stopped in the middle and pages that were meant to be filled were left empty.

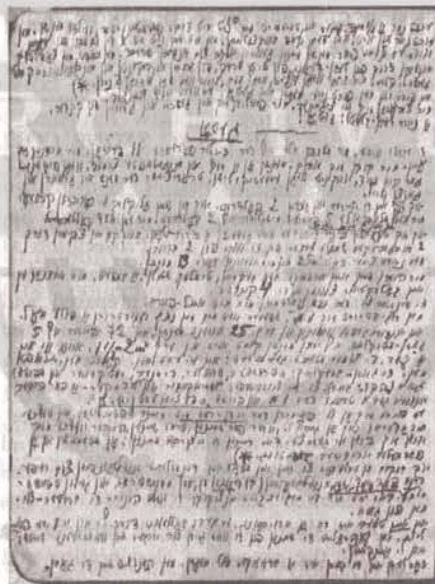
Passages from the Diary

Generally rumours spread with great secrecy. The punishment for spreading "false rumours" is death, and this applies also to listening to enemy broadcasts. Radios are now owned only by Germans and Lithuanians, nevertheless the Germans don't succeed, as I said, in hiding the truth about the situation. The attitude towards the Jews of most of the Germans and of the Lithuanians has changed a lot, and in the main there has been a change of tune. I perceive this everywhere I go. The victories of the Russians and their advance westwards strengthen us and instil hope into us. There are already large numbers of deserters and wounded — mainly from the freeze.

Along with the hopes, there is a growing fear among us that if the front gets nearer, the Germans are likely to punish us for it — us, the surviving remnant — by inflicting atrocities on us; and maybe while there is still time a revolution will break out in Germany and in the Army? It's possible if we take into account the atmosphere in Germany. But the dictatorship and discipline are still very strong, with all the means of terror at

the disposal of the National-Socialist Party and of the various arms of the dictatorship (the Gestapo, the S.S. and so on), but even inside these there has already been a perceptible shake-up, witness the "general crisis," and the frequent deaths of high-ranking Army officers in Germany (Generals Reichenau and Brauchitch resigned).

8/3/1942. Today two schools held memorial meetings for teachers who have died in the Vilna Ghetto. In the hall of School No. 1 at No. 1 Shavli Street, a long, narrow, dim hall two candles burn and two tiny electric lights, wrapped in black cloth. On the head table, two candles burn and then is a flower-



pot with . . . dry grass. The memorial meeting is for the teacher Gershon Flojdermacher and for the 30th day after the death of the teacher M. Chaimson-Bastomski, and for the anniversary of the death of the teacher Shlomo Bastomski. The pupils' choir and recitations and the violin and piano recital went off well.

8/3. Today was also the opening of the Children's Home. In the new building (still a synagogue), No. 1 Spitalna Street. Teacher Yehudit Levin, and Shleifer arranged the house very agreeably. The programme was carried out brilliantly. For the children it was a

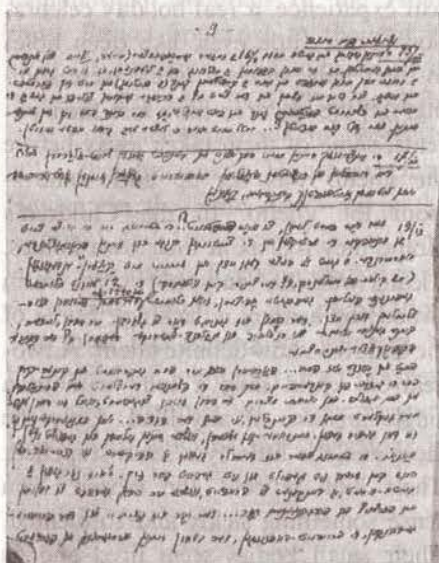
real experience, a real holiday celebration. Their little eyes, like deep holes in their pale, thinned faces, were shining. All the children have lost their parents, some of them taken away before the ghetto was set up and some — from the ghetto. In the Children's Home they feel as in their own homes. Clean, well lit, only not very warm (wood for heating is lacking). Some of the children show definite talent. A two-year-old child sang a song without a single mistake of any kind. Only the faces and the little eyes seem stupefied. Their look is cold and frozen. You sense something sickly and tormented. Their small bodies seem tired and as if affected by rachitis.

Ghetto

The first night. We all of us sleep on the bare floor — eleven people. We settle down. We look around us. Countless people in the crowded rooms. Hygiene and aesthetic considerations are far and gone. And so are customs and tradition. Man is stripped of everything — every last thing. I search in the houses and I find two blankets and I'm as happy as Robinson Crusoe. All the five of us in the family will sleep on two blankets. Not a mouthful of warm food have we had. I hope to move to a new place in the next day or two. A doctor's block is nearly finished. One can get to it through two narrow holes that have been broken through the walls of two outer structures.

The area of our new room — 25 metres, and 13 people in it. We have also already received an iron bed, tables, chairs, a cupboard for food. We are settling down and sharing things together. We have four children between us. We are painting over the windows that open onto the street — with oil paint.

Census number one (repeated afterwards many times over): In our ghetto are living approximately 25,000 persons. In 72 houses in five street segments. One-and-a-half to two metres per head. Narrow as the grave. The



rooms are not sufficiently ventilated. Here people eat, cook, sleep. The streets are a dreadful spectacle, Strashun, Shavli, Disna, the street where the butcher is (Yatkever), Spitalna Street (Hekdeshgass), and to these have been added some houses from the streets in Assialkow and Lida.

Our ghetto has been numbered No. 1, and is called, "the experts' ghetto."

The Jewish Council with its different Departments is nearly complete. We are working without pay, but in return for work permits. White permits — with them we shall feel somehow protected. They are work permits issued by the Jewish Council — without any stamp and without formal legal validity.

It should be noted that the decisive majority of the officials, and particularly those with the most responsible jobs, are Jews from Kovno and Lithuania. Their share in the police is greater still. In the Technical and Housing Departments their share is smaller. This is not because they speak Lithuanian but because in fact they are more talented and energetic and have more professional training. The very great majority of the known and respected Jews of Vilna have already been taken out of here by the big ones (the Russians) and afterwards by the Ashkenazim (the Germans).

... Week follows on week. Since the end of December 1941 there have been

no more round-ups, so life seems to be "normal," quiet. This quiet was shown in the first public appearance of Jewish artists, at the end of January 1942. This was something new and unique in our ghetto life. This news comes from the Police Chief Gens.

Various rumours spread about this first appearance of actors in public. Some people said this was a piece of German trickery, that is, they want to photograph the concert and show the world what a good and happy life the Jews lead in the Vilna Ghetto. Others said the opposite. One should not give way to an utterly black mood of bitterness. One should cheer people's spirits, encourage their hopes, strengthen their will to live, their power of resistance, their power to make a stand in order to keep on living.

The concert was opened with a short speech by the Assistant Chief of Police, J. Glazman. He called on the audience not to lose confidence and made some very energetic remarks. The concert was a great success and took place in an atmosphere of high spirits, in a hall packed to the doors. The crowd wept, laughed, felt release from what it suffered from so much — spiritual depression. The feeling of being strangers to one another that had prevailed among the ghetto inhabitants up till then seemed to vanish. Relations became a little more human and intimate. People revealed themselves, as if they had awakened from a long nightmare. This was the mood first created by the concert. The position of the artists improved, and later concerts were given nearly every week...

THE ISAAC STONE COLLECTION IN YAD VASHEM CENTRAL ARCHIVES

Dr. Isaac Stone was American Senior Assistant to the Prosecution at the Nuremberg Trials of Nazi Criminals. It was he who prepared and arranged the documentation on the destruction of European Jewry which was presented in evidence as grounds for the charges against the accused. Dr. Stone recently visited the Yad Vashem Archives, to which he has presented the greater part of this legal documentation, in order to see how the process of classification and registration is progressing.

Dr. I. Stone's ties with Yad Vashem Archives go back to 1956. He handed over to the Archives the testimony, documents and legal material which over the years has become the collection bearing his name. Today the Isaac Stone Collection comprises hundreds of files of German documents, which formed the basis for the Archives' section of documentation on the Nuremberg trials. The original material in this section is of the greatest importance for historical research on the Nazi regime, as it covers the basic lines of internal and foreign policy, and the extermination policy of the Third Reich. Among the documents are: instructions for the "final solution;" reports of the "special units" on the extermination

of the Jews in the occupied territories in the East; documents on the transfer of Jews from Germany to the ghettos of Riga and Minsk, and on the confiscation of Jewish property; lists of prisoners in the camps who were led to their death on forced marches; instructions to proceed with a collection of skulls of Jews and Soviet commissars; original lists of S.S. officers. Some of these documents gave important help in locating Nazi criminals. Most of the collection is in the form of photostats or copies, but there are also numbers of important manuscripts, such as the reports of Oberleutnant Erwin Bingel on the mass murder of the Jews of Vinnitsa and Uman in 1941 and 1942.

The Isaac Stone Collection — together with the collection of Nuremberg trial documents received from Mr. K. Shabtai when Yad Vashem was founded, and the copious material photographed and acquired by the Archives in the course of time — represents a complete documentary unit. Not only is it one of the most important collections in the Yad Vashem Archives, but the scope of its contents puts it on a level with the very few complete collections of this kind in the whole world.

RESEARCH AT YAD VASHEM

The greater part of the work now being done at Yad Vashem with the help of the "Memorial Foundation for Jewish Culture" is in the fields of lexicography and bibliography. It is specially intended to be of service to research workers and students in their scientific work.

The manuscript of the volume of the "Pinkas Hakehilot" (Encyclopaedia of Jewish Communities) on the *Communities of Bavaria* is in the press. It comprises 278 articles (entries on the communities in the seven Districts of Upper and Lower Bavaria, Upper Pfalz, Upper, Middle and Lower Franconia, and Swabia.) An important place is given to a description of the old cities of Nuremberg, Munich and Bamberg, where Jews were already living in the eleventh century.

The volume contains rich documentation on the period of the Holocaust, and principally original demographic and statistical material published as a whole for the first time. The volume also includes maps, photographs and original documents of people and institutions.

The volume on the *Communities of Hungary* will go to press at the end of 1971. It includes the communities in Hungary of the Treaty of Trianon (that is to say, the 1938 boundaries) from their first settlement until the period of the Holocaust and up to the end. A large part is taken up by a description of the history of the Jews of the capital, Budapest. At the beginning of the volume, the reader will find historical introductions covering the outstanding aspects of the history of the Jews in Hungary: a) the separation between the communities in Hungary that followed the 1868 congress, dividing them into three types of communities, Orthodox, "neologists," and "status-quo," b) the part of the Jews in the economic and cultural development of Hungary; c) the rise of extre-

mist nationalist movements after the First World War, and their influence on anti-Semitic developments and persecution in the period of the Second World War.

The volumes on the *Communities of Poland*: the first volume in the series on the communities of Poland will cover the Lodz Region. It will include over eighty settlements, first and foremost that of the city of Lodz, whose Jewish population, numbering about 170,000 souls, was the second largest Jewish community in Europe.

Practically no literature exists on the history of Jewish settlement in the region, except for monographs on the period of the Holocaust. This piece of research will therefore rely mainly on documentary sources, and hitherto unpublished Polish manuscripts (private collections of archives of the Polish nobility) which were transferred to State collections after the Second World War.

In the period of the Holocaust, the Lodz Ghetto (Litzmanstadt as the Germans called it) constituted a "Jewish Autonomous Territory" and served as a concentration point for Jews from a number of European countries. Jews were brought there from Prague, Vienna, Luxemburg, and Germany. Local inhabitants of the ghetto were exploited for forced labour in various workshops for the needs of war industry and were among the last of the Jews of Poland to be sent to the extermination camps in the summer of 1944.

The chapter devoted to the period of the Holocaust will also describe the plight of the Jews in country towns, a subject not previously dealt with.

The second volume of the series on the *Communities of Rumania* will include the Districts of Bukovina, Bessarabia, and Northern Transylvania. (The first volume of the series on the *Communities of Rumania* was published in 1969 and covered the regions of

former Rumania — the Regat, southern Transylvania and the Transnistrian area.) Except for the Bukovina, little has been written on the history of the Jews in these regions, and little was known of what happened to them during the Holocaust.

Special attention will be devoted to describing the period between the two world wars and the changes that took place in the position of the Jews as a result of the annexation of these regions by Rumania. The story will be told of the hardships undergone by the Jews of northern Bukovina and Bessarabia in the years 1940 to 1941 at the time of the Russian occupation (nationalization of property, persecution of the leaders and the well-to-do, banishment to Siberia, liquidation of all cultural and religious life).

This volume will include Northern Transylvania, which was annexed to Hungary according to the Vienna Award of 1940 with its big towns, Cluj (Klausenburg) and Oradea-Mare (Grosswardein), which were famous as outstandingly Zionist centres, as well as the Marmarosh area and the town of Marmarosh-Siget, whose God-fearing Jews have been immortalized in the books of Elie Wiesel.

A bibliography of Hebrew books is being published within the Joint Documentary Projects series of Yad Vashem and the YIVO. Ten volumes have been published so far. The bibliography is to cover the Nazi and Holocaust period as described in Hebrew literature between the years 1933 and 1970. It will list all Hebrew books connected with the period, such as memoirs, diaries, reminiscences and testimonies, monographs on ghettos and camps, rabbinic literature, belles-letters, encyclopaedias, lexicons, bibliographies, etc.

A Monograph on the Jews of Sub-Carpathian Russia will be ready for the

press in about three years. This is the first time that the history of the Jews of this region is being studied against the background of the general history, beginning with their first settlements in the 17th century and up to the Holocaust. Sub-Carpathian Jewry numbered about 100,000 souls on the eve of the Holocaust, i.e. forty per cent of the general population, comprising the backbone of the economic life of the region.

A detailed description will be given to events between the two world wars, within the framework of the Czechoslovak Republic, a period which saw

a nationalist awakening among all the national minorities—Ruthenians, Hungarians, Jews and Germans. The Jews of Sub-Carpathia, influenced by the Jews of the “historic lands”—Bohemia and Moravia, became an active factor in the life of the Jewish minority in Czechoslovakia in its protracted struggle for the right of Jewish representation in the Prague Parliament.

The last chapter will deal with the Holocaust period and will describe in detail the events that began with the Hungarian occupation 1938 and ended with the mass deportations in the Spring of 1944.

YAD VASHEM LIBRARY

“The largest anti-Semitic Library in the world,” is how the Yad Vashem Library was described by an American woman journalist in an article she wrote after her visit there, published in a United States newspaper.

Indeed, apart from material on Ger-

man internal and foreign policies since the end of the First World War, intended to show the background to the rise of Nazism, the Library contains a very rich collection of material on anti-Semitism and racial theories. The collection of Yiddish and Hebrew literature on the Holocaust is particularly rich, and from the point of view of concentration and quantity has no parallel anywhere.

Today, the Library includes some forty thousand books, periodicals and other publications in most known languages. (Among them are books in Arabic, Persian, Japanese, Greek, Armenian and even in the language of the Eskimos.) An important place is taken by some four hundred “Yizkor” memorial volumes for communities that were wiped out, published on the initiative of organizations of members of these communities.

Periodical literature includes newspapers published in Nazi Germany, including some that are extremely rare, and periodicals that are being published today by neo-Nazi organizations in South America, Germany, England and France.

Difficulties in making new acquisitions are first and foremost budget difficulties. Apart from a few contribu-

“In Jerusalem, on the second day of our trip, we were shown the most impressive place of all—in fact, the place one should visit at the very beginning in order to understand all the rest. This is the Memorial Shrine to the six million Jews murdered during the Second World War. In this spacious hall there are the names of the concentration and extermination camps engraved on black stone. An eternal light burns in the centre of the hall. Believe me, this place impressed and shook me more than any other I have ever seen. We stood there, sixteen young Swiss, shaken to the depths of our soul. One might have thought we would never laugh again, never again be happy.

In adjoining buildings documents are on display on the persecution of the Jews. What adds to one’s deep emotion here is the testimony to rebellion, uprising, revolt. It’s indescribable how cruel were the ways these people were persecuted and how bravely they resisted.”

Impressions of a group of young Swiss who visited Yad Vashem in August 1970.

From the newssheet of Kibbutz Alonim.



Mr. Yigal Allon, Deputy Prime Minister and Minister of Education and Culture, is shown the library collections. Accompanying him are: Mr. Gideon Hausner, Mr. Katriel Katz and Miss Ora Alkalay.

tions and presents, the Library buys its books out of its limited annual budget. Because of this, it was decided that the Library, which was initially intended to include material on anti-Semitism from the period of the Dreyfus Affair onwards, should restrict itself to collecting material from the period of the rise of Nazism, beginning with 1933—in order to have a more complete collection on the subject.

In accordance with decisions of the Directorate and the Scientific Committee, work was begun two years ago on a subject-catalogue. Today this catalogue already covers some two thousand subjects, and the work of completion continues.

INFORMATION AND PUBLIC RELATIONS DEPARTMENT

THE 27th OF NISSAN

The Department arranges visits and organizes memorial meetings and assemblies for students with lectures on the subject of Holocaust and Resistance. It also looks after the Memorial Shrine, the Pillar of Heroism, the Exhibition Halls, the Museum, the Synagogue and the Hall of Names, where the "Pages of Testimony" are kept on which the names of relatives and friends who perished in the Holocaust can be recorded.

The Department is in constant contact with survivors' organizations and the organizations of members of the communities that were destroyed as well as with communities and educational institutions in the Diaspora. It provides them with information and study material and sends them lecturers representing Yad Vashem.

About a quarter of a million people visited Yad Vashem during the last year and a great many of them took part in the memorial ceremonies and various other events. The visitors included statesmen, scholars, writers and public figures from the entire world. There has been a striking increase in the proportion of young people among the visitors. They generally come in groups of classmates and are

given special attention. A great part of the ceremonies and assemblies are intended particularly for young people. A special youth assembly was held this year on November 10, to recall the memory of "Crystal Night" in 1938. Young Israelis took part together with students from abroad who came to Israel as organized groups. The assembly turned into a forum of discussion between young Jews who knew not the Holocaust and survivors of the labour and extermination camps, who recounted their personal stories.

Every year on the 10th of Tevet, the General Day of Kaddish, a meeting is held of young people, especially religious young people, in the Memorial Shrine, in memory of the victims of Nazism.

The Department also extends assistance to various organizations that wish to hold special memorial meetings. Among such meetings held this year was one of Hadassah women, during the Hadassah Congress, and one of members of Wizo, the Women's International Zionist Organization. Marking the 50th anniversary of Wizo a ceremony was held in the Memorial Shrine dedicated to Wizo leaders who perished in the Holocaust.

The activities of Yad Vashem reach their peak every year with the ceremonies of Remembrance Day, the 27th of Nissan: the Day of Remembrance of the Holocaust and Heroism. Preparations for this Day mean hard work over many months. Study days were held for the lecturers, teachers and cultural group leaders who were to conduct memorial ceremonies in hundreds of solemn assemblies throughout the country. The Department had the cooperation of the Workers' Settlement Movement, local authorities, the General Labour Federation, school boards, youth movements and the Armed Forces. Lecturers were provided with short films, slides and special posters to make their subject vivid and real. This year attention was centred specially on holding memorial ceremonies in army bases, with the help of the Chief Education Officer. At these ceremonies dozens of volunteers — members of the Knesset, members of survivors' organizations, members of the Yad Vashem Directorate — lectured, focussing mainly on the theme "Jewish Soldiers in the Armies that fought the Nazis."

The educational and general television services, the broadcasting authority and the Army broadcasting ser-



Senator Muskie at the foot of the Pillar of Heroism.



SENATOR EDMUND S. MUSKIE
WASHINGTON, D. C. 20500

The Honorable Katriel Katz
Director, Yad Vashem
Jerusalem, Israel

Dear Ambassador Katz:

Now that I have returned to the United States from my recent visit abroad, I want to express to you, once again, my appreciation for the participation which you permitted me in the moving ceremony at Yad Vashem.

All of us are aware of the particular significance of the Second World War to the Jewish people, and Yad Vashem is a somber memorial to those tragic times.

Mrs. Muskie and I extend our thanks. The impressions of our brief visit with you will remain with us for years to come.

With best personal regards,

Sincerely,

Edmund S. Muskie



Senator Henry Jackson at the entrance of the Memorial Shrine.

United States Senate

WASHINGTON, D.C. 20540

November 20, 1970

Dear Mr. Katz:

It is impossible to thank you for guiding me through Yad Vashem with the usual conventional phrases. One can only resolve, after such a visit, that it must not happen again.

I have great confidence that the courage and determination of the Israeli people and of people everywhere who love freedom and liberty will prevail against the repetition of the horrors displayed at Yad Vashem.

I was impressed with the subtle and powerful way in which you have constructed the memorial, and with your determination that the world shall not forget.

Sincerely yours,

Henry M. Jackson, U.S.S.

Mr. Katriel Entz
Chairman
National Remembrance Authority
Jerusalem, Israel

vice were provided with material by Yad Vashem for the programmes they gave about the Holocaust on the 27th of Nissan. Material was also provided for the special supplements published by the newspapers. A special "Yizkor" (Remembrance) pin, distributed by the survivors' organizations in the big towns, was meant to stress the purpose of Remembrance Day for the Israeli man in the street; this was a new idea introduced this year—in previous years pins had been distributed only to those attending the memorial as-

semblies as well as to schools and the like at their request.

Remembrance Day, which is observed in accordance with the law opened with a blast of sirens followed by two minutes' silence. On the Mount of Remembrance a central Assembly for youth of secondary school pupils started. Two thousand young people witnessed a dramatic presentation of the theme, "Jewish Soldiers in the Armies that fought the Nazis." Ex-soldiers were interviewed and recounted their experiences.

Special memorial meetings were held in higher institutions of learning in the Hebrew University in Jerusalem, in the Haifa Technical Institute, and in the

Universities of Haifa, Tel Aviv and the Negev. Bar-Ilan University arranged a whole study day devoted to the theme of Holocaust and Heroism.

Remembrance Day closed with the State Ceremony that takes place every year at Yad Vashem in the presence of the President of the State. The assembly was addressed by the Premier, Mrs. Golda Meir; Chief Rabbi Issar Yehuda Unterman recited a prayer. Mr. Pesach Burstein gave an address on behalf of the fighters, partisans and former camp inmates. The Chairman of the Yad Vashem Council, Mr. Gideon Hausner, M.K., opened the assembly and presided.

(For the text of the speeches see pp. 8-10.)

The Organization of former members of the Underground Halutz Movement in Iraq and Yad Vashem held a Memorial Assembly to mark the thirtieth anniversary of the pogrom on the Jews of Iraq instigated by the Nazis who backed the attempted coup of Rashid Ali el Kailani. At this Assembly, a 'Yizkor' (Memorial Prayer) was said, the text of which was composed for the meetings of the Underground Halutz Movement in Iraq in 1946 on the fifth anniversary of the attacks.

May the People of Israel in this Exile REMEMBER that bitter time — a time of theft and murder, a time of rape and pillage.

MAY WE REMEMBER the blood-lust of the attackers, the cry of the wounded and the beaten, the weeping of the children, the pain and the shame and the helplessness.

MAY WE REMEMBER that at that time we were free game with no protection against the blood-thirsty mob and the robber-police, while the all-powerful army too stood aside and raised not a finger to help.

MAY WE REMEMBER forever the sole ray of light, the few Jews who defended themselves with whatever came to hand and who saved their honour and their lives.

MAY WE NOTE AND REMEMBER that our Exile is like unto Yemen, and Yemen is like unto Germany, in the world **OUR FATE IS ONE AND THE SAME**. Self-abasement is no protection against pillage, denial of nationality will not negate extermination. To defend one's honour is to defend one's life; the defence is one and the same.

MAY WE LEARN THE MORAL He who surrenders his national honour today, will tomorrow surrender his life. The Hebrew Homeland is our only haven of redemption. Hebrew Forces are the only foundation for our security. To defend ourselves is the only defence we can hope for.

ON THIS DAY of mourning and awakening, let our hearts echo loud the eternal pledge—**IF I FORGET THEE O JERUSALEM, MAY MY RIGHT HAND FORGET ITS CUNNING!**

SCHOOLS PERPETUATE THE MEMORY OF JEWISH COMMUNITIES

At the 8th Convention for Perpetuating the Memory of the Jewish Communities, the story of this undertaking was recounted by Mr. Dov Aloni: "About thirty years ago, Mordecai Shenhabi, a member of kibbutz Mishmar Ha-Emek, put to the Directorate of the Jewish National Fund a project for perpetuating the memory of the victims of the Holocaust: to set up a lasting monument to the victims and to their communities by planting of a "Martyrs' Forest" in the hills of Jerusalem facing Eshtaol. His proposal was accepted unanimously. Hundreds of organizations in Israel and in the Diaspora responded at once, and tens of thousands of memorial trees were planted in hundreds of woods over an area of five square kilometres.

The Federation of Teachers for the Jewish National Fund supported the project and took part in carrying it out: in all the schools they proclaimed a "Children's Forest" to be planted in memory of the million children who were killed in the Holocaust. Delegates from the schools of the Emek and Galilee, Judea and the Negev, Tel Aviv, Haifa and Jerusalem all came together, and planted the Forest of the Martyred Children in a moving and impressive ceremony.

In 1953, the then Minister of Education and Culture Prof. Ben-Zion Dinur, brought before the Knesset a Bill laying down the lines of activity for Yad Vashem: "One of the tasks of Yad Vashem is to gather in the material regarding all those members of the Jewish people who gave their lives, who fought and rebelled against the Nazi enemy and their accomplices, and to set up an everlasting Memorial to the communities of Israel that were destroyed in twenty-one countries of the world, in the years of the Holocaust and Heroism."

The Knesset passed the Bill unanimously.

On June 6, 1963, Mr. Gideon Hausner M.K. appealed to school-children and their teachers in "Education Echo" and all newspapers with the request: "Let every school in Israel and in the Diaspora perpetuate the memory of one of the thousands of communities that were destroyed when millions of Jews were exterminated. Let the children begin and the next generations will carry on perpetuating the memory of the communities." In the light of the first experiment in a Tel Aviv school, the project was set going with the agreement of the Ministry of Education and Culture in 1964, and now seven years later, 1,082 schools are perpetuating the memory of Jewish communities, and about 300 more schools have stated that they will join this project in the school year 1971/72.

The principal aim of the Department for perpetuating the memory of Jewish Communities through the Schools is to create a living bond between the younger generation that knew not the Holocaust and the content of Jewish life in Europe before the Second World War.

In order to create a direct bond between Israeli children and the subject of the Holocaust, it was decided, on Mr. Gideon Hausner's initiative of 1963, to adopt a project to have the school children themselves perpetuate the memory of the communities. Under this project, the pupils meet survivors from the communities, talk with them, collect testimony and written material—and by these immediate means they tell the story of the community that was wiped out. The first person to put this project into effect was Mr. Dov Aloni of the Bialik School in Tel Aviv, and he is still carrying on with it, with the aid of a team of six people, school teachers or principals on pension, working in different areas. But activity on these

lines is not sufficient by itself to meet problems that have arisen with the passage of time. Surviving members of the communities have aged and the danger is that in the future the bond of live contact must weaken. In order to avoid this danger it was plainly necessary to put the project on a sound pedagogic basis.

To help the pupils see the subject in concrete terms, Yad Vashem has prepared sets of slides on the following themes: the small Jewish town and "the Jewish street"; the institutions where Jews learnt and taught; Jewish crafts; the schools and public institutions. Every school can obtain slides for showing.

The writer Karen Gershon has prepared summaries in English and translations of books on the communities written by Israeli school children: on Vienna, Stuttgart and Kalisch. These memorial booklets have already been presented to the members of the American Association for Jewish Education to serve teachers undertaking to teach the subject.

A Teacher Recounts How his Class Perpetuated the Memory of a Jewish Community

(Reprinted from "Ma'alot," periodical of Organization of Haifa Secondary School Teachers.)

I want to give an account of the work done in our school in perpetuating the memory of the Jewish communities, because I think it can contribute greatly to creating a stronger tie between the younger generation and us, the grown-ups. The pupils I teach are in the eleventh year, learning locksmithery as their main subject.

I must point out that this work was done in a class with the weakest possible motivation regarding learning the history of the people of Israel in general and the story of the Holocaust in particular.

The work began upon the initiative of a representative of Yad Vashem, who suggested to the teachers in our

school to perpetuate the memory of a community that was destroyed in the Holocaust. On this occasion we were shown exemplars of work of this kind that had been done in the past, based for the most part on the memorial volumes that had been published about different communities.

It should be known that in our school the pupils had never yet been put to the test of preparing some "annual project" or "annual essay."

Stages of the Project

To begin with I put a number of suggestions to my pupils on ways of working on the subject. In doing so, I explained to them the special importance of the project they were about to take upon themselves.

The next stage was that I invited the representative of Yad Vashem to come to the class and lecture on the activities of the institution he represented and on the special importance of the work suggested to them.

Finally, the pupils elected an "Organizing Committee," the members of which were requested to meet the Yad Vashem representative again to get from him additional information and practical guidance.

The Committee members, with the help of the Yad Vashem representative, drew up a questionnaire, which they were to send to survivors of a destroyed community now living here with us in Israel, asking them to disclose details of past events to the best of their ability and recollection. At the same time, the pupils began corresponding with a wide number of the appropriate institutions, asking them for background material.

At this stage of the work, the entire class came into the picture. From then onwards, at the beginning of every history lesson, we used to hear a factual report from the Committee members on the work in progress. I did this on purpose, so as to arouse the interest of those pupils who had thus far remained indifferent to the whole matter.

At a certain stage of the work, when the pupils were told of the existence of "Pinkas" — the Memorial volume of the Zinkov community, with a map, photographs and sketches, some of them suggested constructing a model of the town in metal. On the spot, a "building team" was elected, and it was settled that the work was to be carried out in the school workshop under the guidance of professional instructors.

Next the volume was brought into the class, and subjects for special essays were distributed among the pupils, in conformity with the contents of the volume. To enable the greatest

"We, children in Israel whose parents came into this Land from the East and from the West, feel a deep need to stop for a brief moment, to lend ear and hear the cry of the tortured, the slaughtered, the cry of hundreds of children of Israel before they breathed their last. We feel the need to come together to revere their memory.

Even if that experience was not our personal experience, and only our parents lived through it, body and soul, we have no right to evade it as long as a single person still lives who was there and saw with his own eyes how human beings are transformed into beasts of prey, how men roar in their last agony when there is none to deliver them. It is our duty to feel as if we had been there, all of us, there on that other planet. That is why we have adopted communities that were destroyed and we exert ourselves and devote thought to finding ways of keeping on perpetuating their memory, and we feel deep satisfaction at the widening of the circle of schools that have adopted communities of Israel that were destroyed. With deep gratitude we thank Yad Vashem and everyone who is working to carry out this idea."

The address of Urit Sasson, pupil of the Kroll School in Petah Tikva, at the 8th Convention for the Perpetuation of the Memory of Jewish Communities.

possible number of pupils to participate in the work, I did my best to define a number of themes, such as: mutual aid and welfare institutions in the town; the spread of "enlightenment"; religious life; social and economic structure; outstanding people that the small town had produced. My work was confined to guiding and directing each pupil in the subject of his choice.

Their horizons went on widening. Their talks with those who had lived in the town were recorded on a tape-recorder and played back to the whole class. Encouraged by this cooperation, the pupils proposed on their own initiative to meet the people of the town without any intermediaries, a kind of meeting of the generations. Our pupils wanted to show their visitors the model of the town that was in process of being built, and to ask them for more information on details that they had not been able to find in the "Pinkas" of the Community.

The aims achieved by this project were many: 1) motivation to learn, in a class of rather low educational level, where history was considered a marginal subject; 2) integration of a definitely bookish subject — history — with handicrafts; 3) while carrying out the project, the students incidentally learnt a chapter in citizenship — how to approach people, how to interview them and correspond with them, and how to conduct negotiations with public institutions and instances; 4) the pupils found out for themselves that learning history is not something cut off from real life. On the contrary, it gives people information, both by talking to live people and by examining different kinds of documents; 5) our pupils acquired a feeling of identification and belonging to a life rooted in another place and another period, identification with an older generation — this identification was expressed, among other things, by their pride when they were told how the town was defended by its own people who organized for self-defence.

RECENT PUBLICATIONS

YAD VASHEM STUDIES, edited by Dr. Livia Rothkirchen, Jerusalem, 1970, 232 pages.

"Towards the End of the Holocaust"

This eighth volume of Yad Vashem Studies is devoted to the last chapter of the Second World War. Those were the days when at long last the sun pierced the smoke clouds over Europe — a scene of horror was revealed to the world. Before the Jews there was unrolled a scroll of deepest black, dead black. Only after years had passed would historians, mostly Jews, try to understand and explain the mass extermination and the reasons for its slowing down on the eve of the fall of the Third Reich.

The editor, Dr. Livia Rothkirchen, in her review of the last stages of the "final solution," writes: "With the advance of the Allied forces, the fate of the concentration camp inmates, particularly that of the Jewish prisoners, must obviously have been discussed at Nazi Headquarters with Hitler, Kaltenbrunner and Ribbentrop. There exists evidence to the effect that the Fuehrer himself ordered the liquidation of concentration inmates 'to ensure that they do not emerge as victors after liberation by the Allies.' Some of his associates were present when the Fuehrer flew into a rage on hearing that the prisoners of Buchenwald were liberated by the American army (in point of fact only half of the prisoners were released, since about 28,000 of them, mostly Jews, had been marched off to other camps on the eve of liberation). He then ordered explicitly that only the sick prisoners be left behind in the camps and that the remainder be "evacuated."

Dr. Rothkirchen outlines, among other things, the last efforts of the master-slaughters to kill off those that still survived, and in particular Operations "Cloud-A1" and "Fire Cloud," according to which Ernst Kaltenbrun-

ner gave orders to blow up the camps of Dachau, Mauthausen and Theresienstadt with their inmates. Himmler also issued instructions on these lines.

Shortly after the liberation an effort was made to organize the survivors in Bavaria. Dr. Yehuda Bauer, Senior Lecturer at the Hebrew University in Jerusalem in the field of Holocaust Studies, gives a detailed account of the political activity of the Allies and of the exertions of the Jewish soldiers from Palestine. This is the first attempt to sketch an historical and chronological outline of these efforts to provide advice, guidance and direction to the masses of people wandering on the roads of Europe and to draw up records of those saved.

A considerable part of the volume is devoted to the darkest chapter in the history of the Jews of Hungary. Dr. Bela Vago, Senior Lecturer in the General History Section of the Universities of Haifa and Jerusalem, reviews the sufferings inflicted upon the Jews of Budapest in the summer of 1944. This is a delicate and complicated subject, hard to handle, where the name Kastner is recalled time after time. The literature of memoirs of Hungarian Jews is limited in quantity, and several diaries in manuscript form — Dr. Vago reveals — cannot be published for personal or political reasons: the writer does not throw further light on the subject. He bases his account on the diaries kept by Otto Komoly, the outstanding leader of Hungarian Jewry in the political arena during the Second World War (he was murdered by the "Arrow-Cross" on January 1, 1945). These diaries are published for the first time. They throw light, but only in a limited measure, on the dark reality of how Hungarian Jewry was led

to the slaughter. Dr. Vago discusses the chapter of efforts at rescue, both on "the Hungarian line" and "the German line", which worked for the most part without any connecting link between them, and sometimes in contrary directions. To a certain degree, Komoly co-ordinated the activities of the two "lines" with the international efforts to rescue the Jews of Hungary. From the diaries it appears that it was Komoly who handed over control of practical activity on the "German line," to his deputy, Dr. Kastner. He himself initiated and carried out most of the efforts along the Hungarian Line. There were cases where the two of them cooperated in both spheres together. Before entering on the details of what happened, Dr. Vago states: "The differences between the Komoly papers and Kastner's Report are immeasurably important from the point of view of research, for Kastner wrote after the war, two to three years after the Holocaust, while Komoly kept his record day by day and reported conversations word for word. Komoly reports in his diary on conversations and contacts. In this way we have been provided with important details, but not with material that weighs in the balance either for or against Kastner.

On this subject, the destruction of Hungarian Jewry, Dr. Livia Rothkirchen points out in the paper already referred to, that in the matter of "Blood for Ware" proposal "the attitude of the Soviets was more unbending than that of their allies." This attitude was also expressed in the matter of Joel Brand's mission. While the U.S. Government, with the intention of "leaving an open door" for negotiation, tried to go into the nature of the proposal, the American Embassy in Moscow declared that its Government and the British Government would not be led astray by a German proposal liable to split the Allies, the Russians remained adamant in their refusal. In a secret Soviet memorandum of June 19, 1944, sent in reply to the

United States Embassy, it was stated that the Soviet Union "does not consider it expedient or permissible to carry on any conversations with the German Government on the question touched upon."

(N.D. in "Haaretz")
Dec. 10, 1970.

DOCUMENTS, TESTIMONIES AND POEMS FROM THE CAMPS

(Review of the recent book of Dr. Mark Dworzecki, "Jewish Camps in Estonia")

The subject is not "popular" by today's standards, and is not likely to send the book to the top of the best-seller list. But obviously that was not Dr. Dworzecki's intention when he compiled and edited his new book, "Jewish Camps in Estonia."

Dr. Dworzecki, who belonged to the underground resistance in the Vilna Ghetto, has not forgotten that time — if indeed it can ever be forgotten.

From the very day that he came back to life after the collapse of the "Nazi Reich," he has devoted all his energies to research into that period and has become a chronicler of revelations of horror; for years now he has been considered one of the world experts on the Jewish people's era of disaster. He has published numerous books, articles, disclosures and testimonies, and some of his books have been awarded important literary prizes. In recent years, Dr. Dworzecki has filled the post of Lecturer on Holocaust and Heroism at the University of Bar-Ilan.

The book under review is in fact an encyclopaedia. It is an encyclopaedia of the twenty camps that were set up in Estonia from 1942 to 1944, to which were banished more than 20,000 Jews of the region. The writer and researcher has not skimmed details, and has turned his book into an important historical document, authentic and detailed.

The book contains testimonies, photographs, records, official docu-

ments and diaries of victims and survivors. The author explains the Germans' systems, the debates that preceded every decision, the motives which decided the fates of thousands. He describes the daily life in the camps, the methods practiced by the commandants and gives a detailed list of the German and Estonian criminals who actively helped with the "final solution" in this Baltic State.

Dr. Dworzecki has even printed poems written in the camps in Estonia, and he gives them in the original Yiddish and in a Hebrew translation by Aharon Meyerowitz. These poems seem to me, even more than the records and testimonies, descriptions and official papers, to turn the book into a very sincere and moving document.

(Noah Kluger in "Yediot Ahronot")

"THE FOREST MY FRIEND"

"The Forest My Friend," the autobiographical story of Donia Rosen, was first published, in instalments, in 1953, in "Letzte Neies." It appeared in book form in Hebrew in 1954 and was translated into Finnish in 1957. This year it has come out in an English translation by Mordecai S. Chertoff, published by the World Federation of Bergen-Belsen Association.

Unlike the diaries written by children during the Holocaust itself, Donia Rosen's story was written after the end of the war. The authoress reveals considerable power of expression. She calls up the experiences of a little girl fighting for her survival, when her world has collapsed around her but her will to live proves stronger than everything else. With great sensibility she describes how she was gradually cut off from her childhood, which she passed in a small village in the Ukraine. She had to leave school when the anti-Semitic atmosphere became acute, she was left alone by her comrades, uprooted from the scenes of her childhood, and finally, after the other

members of her family had been murdered in her presence, she remained absolutely alone, seeking a hiding-place in the forest like a lone wild animal.

Rather than crying out against the injustice and cruelty of man, the book voices grateful appreciation for the small amount of good that she experienced at the hands of a few isolated people. These people gave her assistance at risk to themselves, knowingly because for them the very fact of her remaining alive symbolized the victory of good over evil.

The central figure, to whom the book is dedicated, is Olena the Christian woman. She was an old widow, poor and alone. When she turned into something like a mother to the little girl, she felt that her life had a meaning for the first time. It was she who hid Donia, at first in her house but later in the forest, and saw to feeding her though she herself was on the edge of starvation.

What comes out very clearly in the book is the revenge taken on the Jews by the local hooligans, the Ukrainian collaborators. The centuries' old tradition of anti-Semitism burst forward in this time of utter lawlessness, manifesting itself in killing, ill-treatment and handing over of Jews to the Nazis.

As the name of the book indicates, the forest has a special place in everything that happened to the child. The same forest that had frightened her when she was small now turned into a place of refuge, where she spent long months completely alone, when only the devoted Olena came to her at night to bring her food. As in the tales of mythology, nature, represented here by the forest, intervenes actively in the story to help the lonely heroine.

When reading this book it is difficult not to meditate on the symbolic significance of the fate of this lonely little Jewish girl, who faced death more than once, but never lost hope. It was the strength of this hope that finally brought her to the shores of the Land of Israel to begin a new life.



Joseph Ziemian meets the former "Cigarette Sellers of Three Crosses Square."

JOSEPH ZIEMIAN (ZYSMAN)

Author of "The Cigarette Sellers of Three Crosses Square"

Joseph Ziemian, born in 1922, was a youngster of 17 when Warsaw was captured by the Nazis. During the occupation he had to strain every nerve to fend for his family under conditions of disease and starvation. After the end of the struggle of the last defenders of the Ghetto, he took upon himself a task that endangered his life — care for the children in the Ghetto who had by some miracle survived the Revolt.

What happened to the children he recounted after he immigrated to Israel in 1957 in his book, "The Cigarette Sellers of Three Crosses Square." This book has been translated into five languages, and its Hebrew edition found more readers than any other book on the Holocaust, selling some 20,000 copies. The English edition was published in London by Vallentine, Mitchell in 1970.

Joseph Ziemian died in Tel Aviv on January 30, 1971.

As a researcher he concentrated on the history of the Warsaw Ghetto. His paper on "The changing boundaries of the Warsaw Ghetto," published by

Yad Vashem after his death, gives an exact description of the Ghetto boundaries at every stage, from the establishment of the Ghetto through its gradual contraction in the period of round-ups till the final stage — the Revolt. Six detailed maps illustrate the history of the Ghetto. For this work, a product of much industry, Joseph Ziemian drew extensively on the considerable sources in Yad Vashem and other archives.

"A WANDERING PHOTOGRAPHER IN THE GHETTO"

Album of Photographs taken by Mendel Grossman, published by the "Ghetto Fighters' House," (Hebrew) Graphics Zvi Shner Alexander Sened. In Memoriam for Grossman — by Ben Menahem, (1970).

From his youth, Mendel Grossman of Lodz was an amateur photographer who saw in photography an art in the full sense of the word. He photographed landscapes, portraits, nature, still lifes, the visit to Lodz of the Hebrew theatre "Habima" — attaining an impressive level of artistic achievement.

When the dreadful days came of the German occupation, days of hun-

ger, expulsions, executions, epidemics — Mendel Grossman did not forsake his camera. He walked about in the Ghetto, with his hidden camera hung round his neck under his coat, taking photographs through his pockets, which he had torn open for the purpose. The fact that he worked in the photographic laboratory of the Statistics Department of the Ghetto enabled him to obtain films and photograph paper. At very considerable danger to himself, photographing from rooftops, electricity poles, and various hiding places, he took pictures of the process of wiping out the Jewish community, which numbered 160,000 souls at the beginning of life in the Ghetto and 887 when the Ghetto was liberated by the Soviet Army.

In bitter rage Mendel Grossman photographed the appalling spectacles that happened before his eyes. He developed the films, distributed the photographs among his friends, and kept the negatives himself. A short while before he was expelled from the ghetto to a labour camp in Germany, he collected all the photographs, numbering some 10,000, and put them in tin boxes, which he managed to hide. He himself went on using his camera in Germany as well. A few days before the surrender, when the Nazis evacuated the camp, Mendel could no longer make the effort to keep up with the forced march and he died at the age of 32.

Like the work of written testimony performed in the Ghettos, his photographs too were a form of revolt — the will to make a permanent record of all the cruelty, not to let things be forgotten, to leave behind a living writ of accusation against the crimes committed. The artistic value of the photographs even augments their documentary significance.

The photographs brought together in this book represent only a tiny portion of what Grossman photographed. After the end of the war, his sister took the negatives out of their hiding place and sent them to Kibbutz Nit-



Young and cheap labour force; children hauling a cart.

zanim. All this material was lost when Nitzanim fell during the War of Independence. The photographs collected in this book are part of those which Mendel distributed among his friends and acquaintances, including some that were hidden by friends in a well and were taken out of Poland at the end of the war.

The photographs show different aspects of life in the Ghetto. Workshops, food queues, notices about distribution of rations, people hunting through rubbish heaps, collecting corpses, columns of people rounded up for expulsion, the cemetery with the bodies of the murdered dead. The photographs are accompanied by a text taken from the two volumes of the "Chronicle of the Lodz Ghetto" which appeared in Poland in 1965.

The collection itself is not in the nature of an artistic legacy. It is the last will and testament of the photographer-artist — who tried, literally until his last breath — to leave behind evidence of the Holocaust, in a language understood by all.

MICHAEL ZYLBERBERG

Author of "A Warsaw Diary."

A prolific writer and journalist, Zylberberg's book, "A Warsaw Diary,"

the moving account of his harrowing experiences in the ghetto, was published by Vallentine, Mitchell in 1969. He also contributed numerous articles and book reviews on the subject of the Holocaust to the Jewish Chronicle and other journals.

Michael Zylberberg was born in Plotsk, Poland, of a rabbinical family. Before the Second World War he was a teacher in Warsaw and was trapped when the Jewish quarter was besieged. By posing as a Catholic and a Polish officer he managed to escape from the ghetto before its destruction.

After the war he left Poland, but before leaving he hid his diary notes and various other documents in his house. Returning to Warsaw after the war he searched for the papers, but could not find them. He came to England and one day, a full 20 years after the war, he received an astonishing telephone call from an English tourist who had been to Warsaw, who told him that his papers had been found while the house was being extensively repaired.

Michael Zylberberg, one of the very few survivors of the Warsaw Ghetto Uprising, died in London in October 1971.

"Write this for a memorial in a book," the Lord said unto Moses after the war with Amalek. This was the commandment at that time, but it is also for our day. It is laid upon us too to write down what has happened in this time of ours and to record the names of our martyrs and heroes. To remember them and not forget. May the Hall of Names serve as a monument for our brothers, set up by the people of Israel in its home and within its walls, according to the words of the prophet, "Unto them will I give in mine house and within my walls a place and a name . . . an everlasting name that shall not be cut off."

(Mr. Y.L. Bialer, at the inauguration of the Hall of Names.)

Dear Friends:

Several months ago, I learned of your project to commemorate the destruction of millions of European Jews by a permanent collection of the names and biographical data of as many of the victims of National-Socialism as it might still be possible to gather. Soon after the end of the Second World War, having the same idea in mind concerning those of the victims who were my relatives, I began the often difficult task of ascertaining the fate of those who had been known to be alive in 1940 but had not been heard from after the liberation of the survivors.

The relatives include my parents and my mother-in-law, eight brothers and sisters of my grandparents, and many first and second cousins of my parents, who represent nearly every age and profession, a few very rich and many more quite poor, merchants, workers, and public service employees, nothing less but a mirror of the total population of Central European Jewry.

The victims include deportees, as well as concentration camp prisoners dragged from camp to camp, only to die a few weeks or even days before libera-

OF NAMES

tion would have been theirs. They include those who took their own lives in the face of total hopelessness or in the face of the imminent order to report for deportation, and they include some who died while on the road to some camp or another, and of whom not even the place or date of death is known. The oldest deportee was 93 years old, while the youngest was barely one year of age. More than fifty were taken from countries near Germany in which they had hoped to find refuge after their earlier emigration.

HANS HABE ON YAD VASHEM

... Is Yad Vashem a publishing house in Israel? Only those who, like me, do not know a word of Hebrew may ask such a question. Yad Vashem means a memorial and a name — give the Jews “a memorial and a name” which is, as promised by Isaiah, “better than sons and daughters.” Yad Vashem is the largest graveyard in the world. A graveyard without graves.

The monument of Job, prayer-shawl over his shoulders and concentration camp number tattooed on his bare arm. Nathan Rapoport, an Israeli sculptor, made it; I was to understand later on, why it could only stand in Yad Vashem. A praying Job, but when one looks at his folded arms one perceives a clenched fist, the massive head facing heaven, expecting an answer from heaven, but the answer is supposed to be given to an indictment. He is defiant rather than compliant, Israel's Job does not whine. Israel's Job accuses. A silent wrath lies over Yad Vashem and defiant, unyielding impatience is mixed with dignity of death: the murdered are mourned and resistance is hailed. I do not think the Jews who erected Yad Vashem know it — they have given the answer to the youth who keeps asking: why, why have you allowed yourselves to be

As one of the relatives who survived, through no merit of my own, I am most pleased to be able to help you form this monument to those whose place and date of death will, for the most part, be a place now forever inscribed in the bitter annals of Jewish history.

I trust that the work of the Yad Vashem will receive the greatest cooperation from every Jewish man and woman who survived the disaster which befell our people twenty-five years ago, never to be forgotten.

Most sincerely yours,
John Henry Richter

October 15, 1970 Ann Arbor, U.S.A.

slaughtered? Nowhere in Israel is one so deeply moved as here; but, could one weep different tears with both one's eyes, one would have shed a tear of mourning and the other a tear of rage. A cemetery. The German word “Friedhof,” out of the middle-high German “vrithof” and the old high-German “frithof,” has nothing to do with the word “Frieden” meaning peace; rather with a word “eingefriedet” which means fenced in. It is thus not a peace-yard but a fenced-in yard. Only later it became associated with peace. There is resting place for the Jews, no peace.

A broad staircase leads up. A Galician Jew, Joseph Roth, once wrote about a French cathedral: “... those are not stairs one ascends, it is a staircase one kneels-up on”; he would have knelt up here. The house of remembrance: a defiant block of rock, the gigantic smooth quadrangle resting on stones as if Jews in the enslavement of Egypt have hewn it out of the soil, or rather in the enslavement of Germany. The house of remembrance is built on a small hill, in an olive-grove, the flowers shimmer, there is Spring about the house of remembrance. Down below there are old Arab villages and new settlements, the rock looks like a white

sheet on a drawing board soon to be filled. A small forest, a unique forest, everything is unique here, as is the narrow path in the unique forest: the Garden of the Righteous among the Nations. There are plaques beneath the trees. They do not bear botanic names, neither *Cupressus sempervirens* nor *Pinus sylvestris*. The trees carry names of people, Righteous Christians: Monsignore Théas from France and Ochrym Sieroczuk from the Soviet Union, Irene Typaldos from Greece and István Vasdenyey from Hungary, Dr. Angelo de Fiore from Italy and Johana Stoensecu from Rumania, Emilia Miazio from Poland and Gerben Tiedema from Holland, Sophia Binkiené from Lithuania and Dr. Gertrud Luckner from West Germany. I have found the tree named after Dr. Margit Schlachta, I was once allowed to touch her hand, it was 1947, a Mother Superior of a Budapest nunnery she was and hundreds of Jews had she hidden, Alfred Kerr, after having emigrated to England, was thinking of the underground fighters in Germany when he wrote: “The world knows nothing of their names / They are floating there in light and shade / One wants to pluck one's hat off to them / And greet them a thousand times unbeknown to them.” They do not know it now, these underground fighters, though 540 of them have trees planted in their names in Israel: there are more to be planted, the examining board is still at work; there is nothing in the Writ to say that Jewish names alone “are better than sons and daughters,” there is nothing in the Writ to say that a monument cannot blossom.

I get a black scull-cap made of paper, a *kippa* out of the harsh sunlight and into darkness, this is *Ohel Yizkor*, the Memorial Shrine. The eyes get used to it, the light falls demurely into this tent of stone, in a corner the eternal flame is burning. The marble floor is to be seen from above as though no human foot has trodden on it. The marble floor is endless, it must end somewhere; it gets lost in the dark endless-



Dr. Chaim Pazner, member of the Yad Vashem Directorate, presenting to Mr. and Mrs. Jolson a certificate in acknowledgement of their contribution made for the Hall of Names at the Mount of Remembrance.

ness as the distress of the Jews. Not a single object, no ritual appliances, symbols are meaningless. Just names on the marble floor, nor are they human names: they are names of inhumanity, Dachau and Treblinka, Auschwitz and Babi Yar, Mauthausen and Bergen Belsen. More than twenty names — and 4,000,000 who were murdered in the concentration camps. Chiselled into the black floor are the names of the murder cities, unevenly, one here, one there, like the visiting-cards of death, nothing to be added; there are no dead under the tombstone, one can visit here not one single dead man, only all the dead. It is as if the Wailing Wall has submerged itself, it lies under our feet inaccessible, into the cracks of this Wailing Wall one can put neither complaint nor request, it is all over. The resting places the Jews have in other countries are restless, there are memorials in Warsaw and in Auschwitz, restless places on hostile soil, it is only here that the dead Jews are home, here, where none of them is buried. A couple of months ago, travelling from Zurich to Vienna, we passed a road-sign denoting eighteen kilometres to Mauthau-

sen, just like 'built-up area begins' 'built-up area ends,' 'fifty KPH speed limit, the road-sign looks like any other farmhouses in the sun, fruit-bearing trees, children at play by the road, memory gets weary, it forgets, it forgets: now one's gaze turns to the name Mauthausen, a name on a gravestone. Beneath the eternal flame there is a wreath, a black-red-and-gold ribbon, a German delegation has laid the wreath on the day before, I do not think it is blasphemous. Katriel Katz was to give us later the document with the Baal-Shem-Tov's words on it: "Forgetting leads to exile, remembering is the secret of redemption."

We do not look at each other, my wife and I: I do not know whether she has tears in her eyes, I have clenched my teeth. Mourning needs little space, many roads lead across graveyards. Who would usurp the right to forget? So you, young people, were not present while it was all happening? Whoever told you that guilt was conditional upon presence? Have you crucified Christ? And are you all innocent because you were not there? So why should the Jews, who were not there

either, whose parents, grand-parents and great-great-grandparents were not there, be guilty? Where does innocence start, whoever gives it a birth-certificate? So are you allowed to forget that here on both sides of Mount Herzl there lives a people, the same people that was murdered in Dachau and Treblinka, Auschwitz and Babi Yar, Mauthausen and Bergen Belsen? So you are innocent and therefore owe nothing to that people? I shall have no part of your innocence. Nor shall I have part of the vengeance. It is just that I do not want to escape into the exile of forgetfulness.

In Yad Vashem one cannot forget. There are archives of the mass-murders, names of murderers along with the nameless ones. The exhibition "Warning and Witness" steps into hell. Fuehrer orders, sentence carried out, ledgers of death, debit and credit, book-keeping of murder, transport report Auschwitz, someone had to set the railway semaphors, the prisoners' garb of the innocent, gas delivery vouchers, Zyklon B, order carried out, there was only one order, who ever heard it is allowed to forget, protocol of the Final Solution, the dogs were copiously fed, photographs of the howling crowd, of course they knew nothing, near Dachau lilacs were in full bloom, photographs of skeletons, a refuse-dump of people, gold-teeth delivered. Everything is sober, parsimonious, not a word, through the tall windows the high-noon sun seeps in, no one says here: this is how we died; here everybody feels: we have risen from the dead.

I am saying it once again: maybe the Israelis do not know it — it is not by accident that the largest and sunniest halls in Yad Vashem belong to the resistance fighters; here is the picture of Hannah Szenes, we knew her, she parachuted behind the German lines in Hungary, she was tortured, she named no names and she was executed. Letters from the Jewish underground, a letter smuggled out from a paratrooper to his mother before he was executed. Order of the day from the Commander

of the Young Resistance Fighters in Poland, the words in Ludwik Landau's diary: "We started a new war here, the Jewish-German war. The Jews have opened the third front which joins the fronts in Russia and in North Africa." And the memory of the Ghetto Fighters in Warsaw: this above all. The dead of Auschwitz are the Israelis' kith and kin, the dead of Warsaw are their brethren, Israel has never forgotten that it was young Zionists who fought and died in the Warsaw Ghetto. On the 25 of April 1968, on the Twenty-fifth Anniversary of the Revolt, a member of the Knesset said in the House: "It was they, the young men and women of the Zionist youth movement, who made history. They — not their German enemies. They — not the Poles who hated them and who aligned themselves with the oppressors. They — not the callous world, which turned a blind eye as the enemy arose to destroy the Jewish people. They — not the official leadership of the Jewish communities in the Diaspora." The Member of the Knesset who said that was Gideon Hausner, who was the prosecutor at the Eichmann Trial. Thus Yad Vashem, that published Hausner's speech, the most unusual cemetery in the world, a graveyard where no coffin is ever interred and where the gravediggers are uncovering the roots.

This is what we thought until our final station. A gate opens. The architecture of Yad Vashem is one of mighty beauty, but when one thinks back one only sees this double gate. Black stones wedged into each other and in between rectangular openings; one can hardly perceive that this gate opens at all, it is a prison gate. The space behind it is a black cube, the stone floors are black, the ceiling is black as well as the walls, but it is not quite clear that there are walls here; one cannot see the masonry for the black shelves, reaching to the ceiling, are full of big black files; they do not look any different from other files of the same kind, they are known in Germany as Litz-files, but these are black, a filing-system, alphabeti-

cal, an arsenal of unanswered mail, of unfinished matters. This is no filing-system. Every page represents one of the dead. In small letters it says at the head of every sheet, "For the Record of Victims of the Holocaust." Surname, name, father's name, mother's name, date of birth, place of abode before the war, place of abode during the war — no questions concerning place of abode after the war — wife's name, husband's name, children under 18, circumstances of death. Circumstances of death. And since under the rigid rules only those of the dead have entries where the living can testify, there are only a million and a half of them whose names were taken down — only a million and a half.

The Director of Yad Vashem, who had been taking us around, was blowing his nose. He has not got a cold. I do not know how many hundreds he has already taken through Yad Vashem but still he does not use his handkerchief because he has a cold. Outside, near the huge gate, there is a table. He

opens the drawer and asks us haltingly: "Would you like to have this . . . ?" He is holding one form in his hand. "I the undersigned . . . domiciled at . . . degree of kinship . . . hereby declare that this testimony is according to the best of my knowledge . . ." I am thinking of my mother's beautiful sister, nee Aranka Marton, she was the youngest, married to a Christian, a member of the Hungarian national soccer team, Ferencz Egyházy; I am thinking of my mother's big thin sister, nee Adele Marton, she used to bake cakes for me; I am thinking of my mother's seven sisters, they were eight daughters. Licci is thinking of her brother-in-law Ernő Klein, born in Pressburg, murdered in Dachau.

"We would like to take a few forms," I am saying to the Director.

"There are plenty," he says.

"We will need them."

(From the chapter "Yad Vashem" of Hans Habe's recent book "Like unto David in Ancient Times.")

Translated from the German by Ari Avner.

Message to the Survivors

(Continued from page 3)

ours and even what our friends too call, "Israeli obstinacy," should read the words of this youngster, Ofer Feniger of blessed memory. Then he will understand. Those words enclose the essence of what we experienced, the essence of the lesson the Holocaust taught us. This people has said to itself once and for all that it will not go on excusing itself to anyone for the fact of its existence. That's what it wants, neither more nor less. There is no people in the world that is asked to make excuses for existing, and why should it be precisely we who ought to do so? Is it because we remained alive? Many of the peoples of the world know it in their inmost hearts that if we remained alive, it was not thanks to any help they offered us but sometimes in their despite.

And there was another lesson that

the Holocaust taught us: the Jewish people is no longer prepared to go on being a passive object at the mercy of the will of those who only a bare quarter of a century ago saw them murdered — and shut their eyes, heard them cry — and turned a deaf ear. Where is their moral right to preach to us if we are not prepared to return to the frontiers — not secure or recognized — that will enable those who wanted to put an end to us to try again tomorrow? If in three tries they didn't manage it, is it our duty to make it possible for them to try a fourth time? For many, many forty-year-olds in this country, the Six-Day War was their fourth war. A war every ten years! In-so-far as it depends on us, we have decided that the last war will indeed have been the last one. After the terrible blood-letting we suffered in Eu-

rope, has anyone the right to demand that we make it easier for those who will not accept the fact of our existence to spill our blood again in the decade ahead? We have every reason to be convinced that he who refuses to sit down and negotiate with us at the peace table is carrying out manoeuvres at the sand table for the next war against us.

And just today, addressing an audience of Jewish fighters, revering together the memory of our beloved dead and of the heroes of the ghettos and the forests, who fought and fell in the most desperate battles that the human race has known, hopeless battles for no gain—in scattered redoubts on hostile, alien soil—it is right and fitting that I should say: we have many dead behind us, too many for us to let ourselves endanger the life of a single son of this murdered people.

It is the irony of fate that those who want to perpetuate hatred and hostility in our region are called "socialists," those whose vain boast it is that they speak in the name of humanism and the Left, while young Yossie Kilmann of blessed memory, who was born in Bergen-Belsen and who died in Sinai in the Six-Day War defending his last home from Soviet bullets so that there should be no second Bergen-Belsen here — he and his comrades are called Fascists by the Kremlin perverters of Socialism!

And—irony piled on irony—Soviet arms, which only a quarter of a century ago were taken up in order to exterminate the Nazi plague on the banks of the Volga, these same arms—perfected many times over—are delivered to the epigones of the "final solution" on the banks of the Nile, place of refuge for the war criminals from the banks of the Rhine. And in France—pontiffs of the Right and cardinals of the New Left crown the brows of murderers of women and children with the laurels of heroic resistance fighters. And in the In-security Council—not one of its members has

ever demanded that the Council call to order those who openly declare their intention of completing the work of Hitler and Eichmann on the banks of the Yarkon.

Everything that we have created up to now has been nothing other than the bridgehead for a renewed Return to Zion. The process of reinforcing our strength is a constant one, and one that is constantly being strengthened. The Jews shall no longer be free game for all. The heroes of terrorism and sabotage—and those who back them—delude themselves that their murderous deeds will deter us, deter immigrants from coming to the Land and settlers from settling on frontiers that give us security, but anyone who knows the Jewish people knows that those who devise its ruin are doomed to disappointment, and that this State will eternally be the State of the Eternal People. Brothers-in-arms.

At the beginning of this message I recalled the saying of the Haggada, "In every generation a man must see him-

self as if he had come forth out of Egypt."

These days we are witnessing the beginning of a new Exodus from Egypt. Our brethren in Russia, who are no longer the Jews of silence but rather the Jews of courage, are fighting every hour of every day for their right to redemption and freedom, which in their eyes means only one thing: to reach the shores of Israel. They are beating against the gates that lock them in there, and from time to time a narrow crack opens up for them; Jews in the free countries are free to come to the Land, but sad to say not many turn this freedom of theirs into reality, and we in Israel look forward hopefully to the coming of all of these Jews so that together, we may unite our efforts to build a Jewish State that will never again be exposed to the danger of war and the threat of extinction. Only a strong and progressive Israel is warrant for our people's survival, all of our people, and for the coming of peace.

New Problems in Study and Research of the Holocaust

(Continued from page 4)

pendant relationship can be followed with great precision.

On the eve of the Day of Atonement, September 28/29, 1941, 33,771 Jews were murdered in Babi-Yar by the *Einsatzgruppen*. This fact was duly reported by the killing squad which left no doubt about the identity of the victims and murderers.

In January 1942, V.M. Molotov (then Foreign Minister of U.S.S.R.) published a note on Babi-Yar where the precise relationship of victims and murderers was stated: Jews the former, Germans the latter. In the last period of the war a writer of Jewish descent (Ilia Grigoryevich Ehrenburg) returned to this subject in one of his novels (*The Storm*) and also dedicated to the victims a poem entitled "Babi-Yar." This was the end of the Jewish concern with Babi-Yar, *i.e.* with the

tragedy in U.S.S.R. It is characteristic and symptomatic that since 1944 no Jewish voice in the U.S.S.R. was raised to commemorate this tragic event, a fact more important for the understanding of the position of Soviet Jews than many others stressed in the literature. But three Russians *did* raise their voices after Stalin's death during the so-called thaw. They were: the novelist Viktor Nekrasov (1957), the poet Yevgeni Yevtushenko (1961), and the leading composer of the Soviet Union Dimitri Shostakovich (1963). Nekrasov urged a memorial in Babi-Yar, Yevtushenko's poem became a world-wide literary and extra literary event (in U.S.A. alone not less than five poets translated the poem; the Yiddish monthly—*Sovietish Heimland*—in Moscow alone failed to publish the poem in Yiddish, the language of

the martyrs. Shostakovich's 13th symphony was inspired by that poem):

No gravestone stands in Babi-Yar
Only coarse earth heaped roughly
in the gash
Such dread comes over me;
I feel so old
Old as the Jews.
Today I am a Jew . . .
Now I go wandering,
an Egyptian slave;
And now I perish,
splayed upon the cross.

The reaction of the Government (Krushchev) and the Writers' Union was instantaneous and sharp: Jews were not alone among the killed — they argued — but also Russians and Ukrainians, in short the victims were Soviet citizens. Why emphasize a Jewish tragedy, they asked. Yevtushenko had to rewrite the poem (which incidentally disappeared completely from his *Collected Poems 1970*) and Shostakovich had to modify his symphony. At this stage the accused was still the same, the Germans, but the victim was no more the Jew but Soviet citizens. Although the "documentary novel" of Anatoli Kuznetsov *Babi-Yar* (1967) described the Jewish agony there with great power and understanding, the censors eliminated all mention of hostility of the local population towards the Jews. Now in London, Kuznetsov, who fled the Soviet Union, brought with him a microfilm of the original novel, recently published, as a "document in the form of a novel," where the sad aspects of local collaboration came to light.

The latest stage in this accused-accuser relationship was recently formulated by the Soviet Union to the effect: the victims were Soviet citizens, the accused were the Zionists (the second pseudonym for Jews after "cosmopolitan" in the late 'forties). The circle is now complete: the Jews as victims ceased to exist, but Jews became the accused. Since we are on Swiss soil, let me register the fact that the Soviets exported this sort of propaganda along

with other exhibits at the Basle industrial fair in June this year. The authorities of Basle expressing their disgust, *i.e.* at a statement that the "massacre of six million in W.W.II had the active support of the Zionists" demanded the immediate cessation of these activities.

Let us now turn to the developments in Poland. One of the problems that tormented the minds of many Poles was: Is it an accident of history that Poland became, so to speak, the cemetery of European Jewry? Is it an accident of history that all major mass-extirpation camps were established on Polish soil? Granted that perhaps the original motivation of establishing the death camps in the Government-General was to have them close to the places where the victims were. But surely the importation of victims from the North, the South, the East, the West of Europe to Poland came as a result of the fact, that the Germans were satisfied that no trouble would arise in Poland if and when the truth about those camps became known to the local population. If so, why were the Germans so sure of such an attitude on the part of the Poles? Was it not that their contacts with the Poles during the first 30 months of occupation convinced them that the majority of the Polish population saw in the Germans the *Endlöser* (final "solutionists") of their Jewish problem?

Poland today is a Communist-controlled, strictly totalitarian State which allegedly broke with its pre-Communist past. Still I have to find a work criticizing the between wars Polish anti-Jewish policies, the Polish Madagascar plan (taken over but later abandoned by the Nazis), the Polish Government-in-Exile motion of August 1942 demanding that the future Peace Conference establish a Jewish State for all the Jews, which was interpreted in certain circles as presaging forced emigration of Jews from Poland (there were still at that time Jews in Poland). Not only as a matter of truth but also as a supposedly proletarian state,

Communist Poland was duty-bound to condemn its class enemies of yesterday and to say the plain truth. However, instead of saying the truth about the attitude of the Polish population vis-a-vis the Jewish Catastrophe and charging the pre-war regime with responsibility for the depth of Polish anti-Semitism, the Communists — at present even more radical in their anti-Semitism than the bourgeois regime — chose — particularly in the last years — a totally absurd version of the Jewish disaster, that runs as follows: with the exception of a few inveterate criminals the Polish population of 20 million concentrated all its efforts during the war to rescue Jews while the Jews collaborated with the Nazis and the Jewish police helped in the deportations.

Two voluminous books (one by Bartoszewski and Lewin written in Poland, the other by Iranek Osmecki in London) ironically with titles borrowed from the Jewish tradition: (*The Righteous Among Nations. He Who Saves One Life . . .*) were supposed to prove this point. Bartoszewski's personal noble record in his efforts to help Jews is outstanding. Had the authors told the whole truth (apathy or hostility of the majority) and extolled the virtue of the few who really risked their lives (Hans Frank has decreed the death penalty for hiding Jews) to rescue "one life," no objection could have been made against such publications. Moreover, the heroism of the few would have gained in stature against the background of mass indifference and collaboration of the many. But you would look in vain for such a fundamental reservation.

Surely, all this nonsense could be easily refuted not by *ex-post facto* apologies but by hundreds of testimonies of Poles and hundreds of documents of the Polish underground and the Polish Government-in-Exile which give a completely different picture of the attitude of the Polish population and of the Jewish situation. Emmanuel Ringelblum, a Jewish historian, friend-

YAD VASHEM IN THE DIASPORA

On the initiative of Mr. Eli Zborowski, President of the American Federation of Jewish Anti-Nazi Fighters, Camp Inmates and Nazi Victims, the American Zionist Youth Foundation has agreed to head the effort to instil consciousness of the Holocaust and Heroism among Jewish students in the universities.

Renewed interest in and growing identification with everything connected with the history of the Holocaust is to be observed among Jewish students in the universities parallel with active interest in the subject of Russian Jewry.

As part of the information programme preceding Holocaust and Heroism Remembrance Day 1971, the American Federation invited the Chairman of the Directorate of Yad Vashem, Mr. Katriel Katz, to lecture to young Jews in America on the subject, "Holocaust and Heroism in the Light of Present-Day anti-Semitism."

Mr. Katz spoke on the campuses of Boston, New York, Chicago and the West Coast. He lectured to research circles, to university classes and seminars of students of European history, political sciences and contemporary Jewish history, and was interviewed in the press, on the radio and television.

At the farewell reception given to Mr. Katz and Mr. Stefan Grajek by the American Federation of Jewish Anti-Nazi Fighters, Camp Inmates and Nazi Victims, the Chairman of the Federation, Mr. Eli Zborowski, announced a six-point programme of cooperation with Yad Vashem:

- 1) To carry on and expand the effort to instill consciousness of the Holocaust and Heroism in universities in the U.S.A.;
- 2) To hold the 27th of Nissan as Holocaust and Heroism Memorial Day for all Jewish organizations in the U.S.A.;
- 3) To give publicity to the collection and recording of the names of those

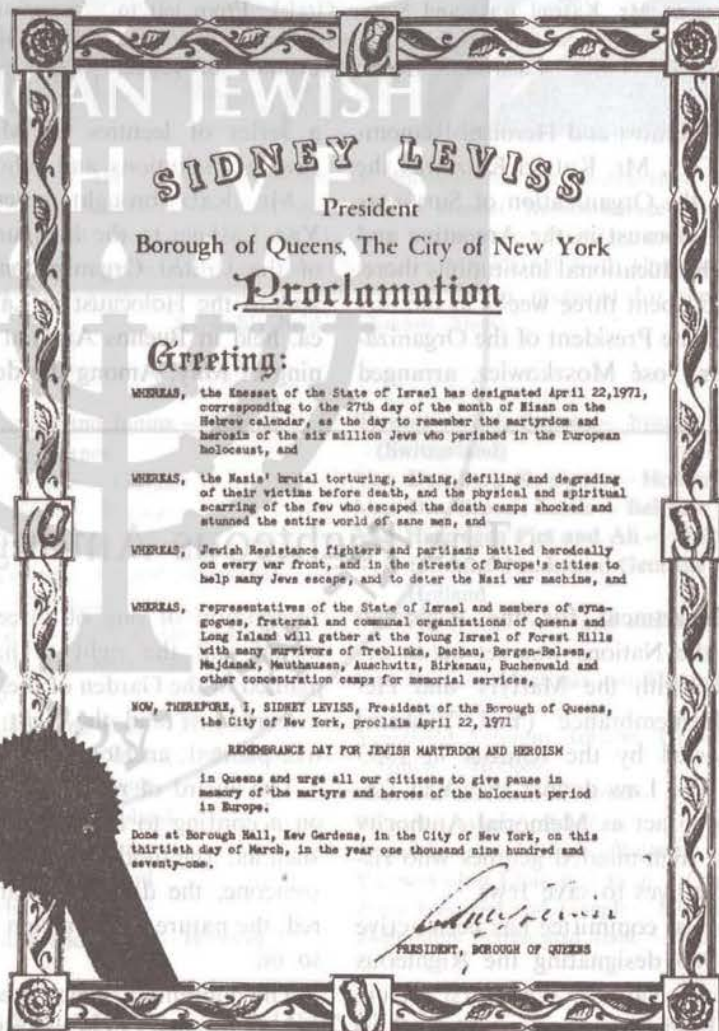
who perished on "Pages of Testimony" to be kept in the Hall of Names in Yad Vashem;

- 4) To establish a central place in New York for activities on behalf of Yad Vashem, where Jewish organizations can obtain informative and educational material on the Holocaust and Heroism;
- 5) To collect oral testimony from survivors of the Holocaust living in the United States, under the direction of Yad Vashem and the Institute

of Contemporary Jewry at the Hebrew University of Jerusalem.

- 6) To grant scholarships for research and publications on themes connected with Holocaust and Heroism.

Mr. Zborowski stressed that this programme will be carried out by stages, as means for it are mobilized and placed at the disposal of the American Federation of Jewish anti-Nazi Fighters, Camp Inmates and Nazi Victims.



The American Federation of Jewish anti-Nazi Fighters, Camp Inmates and Nazi Victims has in its programme the 27th of Nissan as Holocaust and Heroism Remembrance Day, in accordance with the decision of the Knesset of the State of Israel. The Mayor of the New York Borough of Queens issued a special Proclamation, upon the request of Mr. Eli Zborowski, President of the above Federation, declaring the 27th of Nissan 1971 as Holocaust and Heroism Remembrance Day. In the Proclamation the Mayor called on the inhabitants of Queens to honour the memory of the victims of the Holocaust.



The head table at the reception given by the American Federation of Jewish Anti-Nazi Fighters, Camp Inmates and Nazi Victims, in honour of Mr. Katriel Katz and Stefan Grajek. From left to right: Tuvia Bielski, Seymour Robbins, Joseph Tekulsky, Vladka Meed, Stefan Grajek (Chairman, World Federation of Jewish

Anti-Nazi Fighters, Camp Inmates and Nazi Victims), Benjamin Meed (Vice-President of the Federation, opening the reception), Eli Zborowski (President of the Federation), Katriel Katz, Rehavam Amir (Israeli Consul), Solomon Zynstein, Harry Zegas.

On Holocaust and Heroism Remembrance Day, Mr. Katriel Katz was the guest of the Organization of Survivors of the Holocaust in the Argentine and of Jewish educational institutions there. Mr. Katz spent three weeks in the Argentine. The President of the Organization, Mr. José Moszkowicz, arranged

a series of lectures by Mr. Katz in Jewish institutions and schools.

Mr. Katz brought greetings from Yad Vashem to the inaugural meeting of the United Organization of Survivors of the Holocaust in Latin America, held in Buenos Aires at the beginning of May. Among the decisions ta-

ken at this inaugural meeting were: to organize the recording of names on Yad Vashem "Pages of Testimony," to collect oral testimony from survivors of the Holocaust living in the Argentine, and to assist the activities and projects of Yad Vashem in Jerusalem.

The Righteous Among the Nations

The Department for the Righteous among the Nations was set up in accordance with the Martyrs' and Heroes' Remembrance (Yad Vashem) Law passed by the Knesset in 1953 (5713). The Law defines that Yad Vashem is to act as Memorial Authority for "the high-minded gentiles who risked their lives to save Jews."

A special committee has been active since 1963 designating the Righteous among the Nations. When first set up, it was headed by Supreme Court Justice Moshe Landau; beginning this year, District Court Judge Moshe Beisky is serving as Chairman. The task of this Committee is an especially delicate one, for it has to be on its guard in accepting testimony and in awarding

recognition of one of three kinds: a medal and the right to have a tree planted in the Garden of the Righteous; a Certificate and the right to have a tree planted; an Honour Certificate.

The award of recognition is decided on according to a number of criteria, such as: the motives that led to saving someone, the degree of danger incurred, the nature of the action taken, and so on.

The committee, which meets once a month, discusses material put before it by the Department, comprising first and foremost testimony given by people who were saved, as well as documents of various kinds. In order to examine a candidate's right to the title, the committee appoints one of its mem-

bers to meet people who were saved, in order to obtain a first-hand impression, and to report back. On the strength of the testimony and other material at his disposal, the member charged with reporting back has to decide whether to recommend to the committee to award the title.

Permission to collect evidence abroad is implemented through Israeli Consulates. In cases where the rescuer himself has no possibility of coming to Israel the solemn ceremony of handing over the award takes place in the Israeli diplomatic mission.

Up to June 1971, the number of Righteous among the Nations who received the title reached 850.

The following are the names of the Righteous among the Nations awarded that title from April 1970 to June 1971.

Anneeze, Johanna-Maria — Holland
 Audejus Juczias and Ona — U.S.S.R.
 Baias Wasyl and Maria — Rumania
 Bardone Oswaldo and Lea — France
 Barendse Diedrick Jan and Christina-Gusta — Holland
 Belterman family — Holland
 Boersma Jan and Sjordje — Holland
 Bosboom Piet — Holland
 Boulvin, Dr. Roch and Adrienne — Belgium
 Brasinienne Konstanca — Lithuania (U.S.A.)
 Busschers Janne — Holland
 Bussold Stanislawa — Poland
 Cartier Lucie — France
 Daman-Scaglione Jean — Belgium (U.S.A.)
 Deba Magdalena and son Jean — Poland (France)
 Delvaux family — Belgium
 Denkof Spiro — Bulgaria (Israel)
 Detry Georges and Germain — Belgium
 Dienske Henk — Holland
 Duckwitz Georg Ferdinand — Germany
 Duhr Nicolas — France
 Fedi Gilles and Marie — France
 Fonck Georgette — Belgium
 Frechengues Alfred and Marcel — France
 Frechengues Emile and Anne — France
 Golowacz Wacław and Jadwiga — Poland
 Grudzinska Jozefa-Hanna and Wojciech — Poland
 Grueninger Paul Dr. — Switzerland
 Heger Anton and Wilhelmina — Holland
 Hieminga Frank and Tineka — Holland
 Huelle Paula — Germany (U.S.A.)
 Jansen-Leijster Kee — Holland
 Kanis Jan and Petronella — Holland
 Koch Karl, Dr. — Slovakia (Canada)
 Krapsitis Vasilios — Greece
 Kuilman Catherine — Holland
 Laermans Maria — Belgium
 Le Cocq Jean and Jeanne — Belgium
 Ledebuer-Stevens Paula — Holland
 Lisikiewicz Miron, Dr. — Poland
 Michaelov Michael-Georgiev — Bulgaria (Israel)
 Middendorp Wim and Tiny — Holland
 Moereels Odile — Holland
 Mörike Otto and Gertrud — Germany
 Müller Herta — Germany
 Nickel Maria — Germany



The institutions of the Jewish Community of Buenos-Aires in co-operation with the Association of the Survivors observed Martyrs' and Heroes' Remembrance Day on the 27th of Nissan, 1971. On the photograph Mr. José Moszkowicz, President of the Association of the Survivors in the Argentine shows his guest, Mr. Katriel Katz, Chairman of the Executive of Yad Vashem Directorate, one of the posters prepared for the Central Assembly held in Buenos Aires.

Nowinski Wacław and Janina — Poland
 Ottino César — France
 Owczarek Henriette — France
 Parent Jean, Abbé — France
 Perrot André and Jane — France
 Peska Wladyslawa — Poland (Australia)
 Pietkun Jan — Poland
 Ponsteen Andries and Dieuwke — Holland
 Pronk Johanna and Karel-Adrianus — Holland
 Robson Frédéric and Elisa — Belgium
 Stawski Stanislaw and Wanda — Poland
 Stempels family — Holland
 Strzelec Stanislaw — Poland
 Szabo Arpad, Dr. — Hungary
 Tinbergen Mien — Holland
 Titze Albrecht — Germany
 Torsius Hendrik and Geert — Holland
 Trocmé André, Pasteur — France (Switzerland)
 Van Den Berg Kunnette — Holland
 Van Den Broeck Louis — Belgium
 Van Haeringen Piet and Ali — Holland
 Van Halsema Nankonini-Gerartne — Holland
 Van Horebeeke Josée and Raymond — Belgium
 Van Kampen Martinus and Elisabeth — Holland
 Vossebeld Antonius, Johanna-Hermina and Johan — Holland
 Wiersma Haitze — Holland
 Wilfart Gaston — Belgium
 Wyam Léon and Elise — Belgium
 Yannopoulou Elias and Popi — Greece
 Zima Emanuel and Joseph — Slovakia
 Zographos Petros and Irini — Greece

THE STORY OF WLADYSLAW KOWALSKI

— one of the Righteous among the Nations

It was Warsaw under the German occupation, September 1940. A boy about ten years old, named Bruno Borel, had been out in the streets for three days, keeping on the move, with-

out a bite of food, trying to escape from the hands of the Nazis. In a desperate attempt to save himself, he appealed to the first person who crossed his path who looked to him trustworthy

— and asked for his help. Luck was with the boy, for the man he had met was Wladyslaw Kowalski.

Kowalski was a Pole, born in the Ukraine in 1895, an agronomist by

profession and a Colonel in the Polish Army. At the time of the German conquest, Kowalski worked for the Dutch firm of Phillips in Warsaw. For the Germans it was important to keep the firm producing, and it was this that enabled Kowalski to move freely between the Ghetto and the city. The boy, like scores of other Jews whom he saved, was brought to the Colonel's house. The Colonel got him a forged birth certificate with a Christian name. By all sorts of devices, he got Jews into his house and the houses of his friends. Through all the war years he fed them and paid for the keep of those who were hidden with his friends. With the repression of the Polish uprising in Warsaw, when the Poles were ordered to leave the city, the Jews themselves advised him to leave them and save his life. His answer was, "We shall all be saved together, or we shall all die together." For four long months, the Colonel stayed with forty-nine Jews in a bunker that he built under his house, bringing in building materials for it in suitcases. The people in hiding lived

on rationed water, sugar cubes and vitamin tablets. Only after the entry of the Russian Army into Warsaw did Kowalski leave the bunker together with the Jews. He married a woman he had saved, and immigrated to Israel.

The title of Righteous among the Nations was awarded him on October 30, 1967, and this is what Kowalski said at the tree-planting ceremony in the Garden of the Righteous among the Nations. "I have been awarded twelve decorations for bravery by the Governments of France, Poland, Russia. Now the Jewish State has come and awarded me a medal for an ordinary action, a human action, which if one does it, it isn't in order to get any reward. I was and I still am a simple man. I have always tried to do my best to help my neighbour, to come to the aid of anyone in distress. Because my character is like this, I could not sit with folded arms and watch the barbarous actions of the Nazis.

With all my heart I want to help spread fraternal love between the peoples of the whole world — if this ideal



Wladyslaw Kowalski, of blessed memory.

is realized, there will be no need for one person to come to the defence of another, then people won't have to rescue other people and be awarded decorations for doing such things."

Wladyslaw Kowalski died on February 8, 1971, and was buried in the cemetery of Kibbutz Yad Mordecai.



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THE MEMORIAL WALL AT YAD VASHEM

A few months ago the Yad Vashem Directorate asked Naftali Bezem to design the Wall of Holocaust and Heroism. The idea has borne splendid fruit. Anyone acquainted with Bezem's previous work will soon perceive that all of it, its sum total, has been nothing but a kind of preparation for this great work. In this monumental bas-relief, Bezem expresses in highly concentrated form everything that he has been saying in detail in his works up to now.

A lucky star permitted Bezem to escape experiencing the horrors of the Holocaust himself. He was born in Germany in 1924, in Essen, whence he emigrated to Palestine with Youth Aliya a fortnight before the outbreak of World War Two. In spite of not being a survivor of the Holocaust himself, his entire being is steeped in the consciousness of what happened in those years. He regards himself as belonging to the generation that is in duty bound to record that horror for all time, because the next generation, he believes, will no longer have a common language with those who survived, they will be too far from the Holocaust to be capable of properly perpetuating the memory of its victims.

In Bezem's works, aesthetic values serve only as the means of embodying his intentions and never as an end in themselves. He gives a habitation and a shape to the experiences the nation has lived through, transposing them into a set of symbolic forms. These constitute his personal language, which is freighted with Jewish value-associations and is definitely surrealist in its imagery. Those who already know Naftali Bezem's paintings will naturally find it easier to interpret the motifs appearing on this bas-relief, recurring as they do again and again in his works.

The bas-relief for the Holocaust and the Revolt is spread out over a wall measuring sixty square metres. The relief is made of cast aluminium, and it was cast in a foundry in Israel. This work of art is in memory of Pinchas and Hannah Gerszowski of Lodz who perished in the Holocaust. It has been put up by Mr. Shmuel Chirug and members of the family.

Standing out from a completely black ground, the relief comprises four sections, bound together into one molten image of destruction, heroism and re-birth.

The first section represents the *Holocaust*. At its centre stands the furnace, deliberately given the shape of an industrial plant, with an arching entrance topped by a chimney, whence the smoke rises ring by ring. Were not the extermination camps in every respect organized like industrial undertakings, on the basis of daily output, norms, productivity? At the left of the entrance to the furnace we see the "raw material" of the extermination plant, a long line of human beings on the last stretch of their last march. Below the furnace appears the figure of a woman, clasping candlesticks in her hands. The associations aroused are of necessity bound up with the concept of the mother and her Shabat candlesticks. But here the candlesticks are overturned and their flames are burning her breasts — that is, her living source, the root of being for her children.

The overturned candlesticks are also the symbol of desecration, of the burning not only of the body but also of the spirit. This whole world of fire is turned over onto the mother. The Holy is utterly profaned.

From the right-hand side of the furnace there rises the form of a fish, a slaughtered fish with its head severed from its body. The voicelessness that is the mark of a fish is also the voicelessness of the people led to the slaughter. The fish is escorted by wings, angels' wings bearing it company to heaven.

In Bezem's personal mythology, the fish appears frequently in-

stead of the customary cock as the Jewish symbol of expiatory sacrifice: in Bezem's view, the cock is too loud. He heralds dawn, renewal, hopes of a fresh day, and so he cannot symbolize the nations in its destruction. The fish appears a great deal in Chagall's paintings as well, and there too it is identified with well-known Jewish symbols. With Bezem the fish acts a central part in the story.

The second section of the relief is the *Revolt*. At the centre, the synagogue and houses of the village are going up in flames. Amid the conflagration we see pieces of human bodies. A leg with the foot shod in a hob-nailed boot, a hand grasping a weapon that is half spear, half gun: this is the fighting Jew. Consumed in the fire though he is, he grasps in his other hand a ladder, symbol of ascent, uprising, hope.

In Bezem's paintings, the ladder is the concrete expression of Aliya, that is to say it serves as a Zionist symbol of going up to the Land. At the same time, it arouses spontaneous associations with Jacob's dream and with the Cabbalist degrees of ascension. Through these associations, the meaning of this symbol is widened and deepened till it reaches down to the ancient spiritual roots of the people.

The third section is *Reaching the shores of the Land*. The remnant emerging from the Holocaust is embodied in the figure of a man, a father, who stands over against the figure of the mother burnt in the fire of the overturned candlesticks. The man is in a boat that floats in the air escorted by an angel's wing. This time it is not the angel that escorts the dead on their way to heaven. It is the angel that guards the living, those snatched from the burning in time, so that no evil thing befall them.

The man in the boat is not coming empty-handed. With him he brings flames from the fire and he also brings weapons. At the very moment that he emerges from the burning, while he is still in the process of going up to the Land, he must already prepare for battle.

The boat in which he is embarked carries in some sort the essence of every kind of transport, a car, a wheel and a rudder — its form of a Shofar. The man's leg is seen to be outside the boat — he is preparing to land.

The fourth section is *Re-birth*. The remnant that remained had reached the longed-for-haven — the Land. It grows in size and strength, and its countenance therefore is now the countenance of a lion. The lion's eyes shed tears. For all his greatness and strength, he cannot forget. He weeps for the past.

The candlesticks that were overturned are overturned no longer. They no longer symbolize desecration, but instead the Jewish home, the Jewish family rooted in tradition. From the lion springs forth a plant, its leaves the leaves of the cactus. This is the Sabra, the new generation begotten by the generation of the Holocaust.

From the point of view of art, the work progresses from bareness to abundance. In the first two sections, the artist concentrates only on essentials. The figures and structures are defined in bare outline with an almost ascetic starkness. In the last two sections there is a striking wealth of forms in which secondary incisions appear, and here and there deliberately ornamental elements as well. The liking for symmetry disclosed in these two sections is meant to show perfection and fullness; it lends a festive quality to the overflowing abundance which it illustrates, like the rich, harmonious, closing chords of symphony.

(Naomi Ben-Tzur, "Maariv". Translated by Dafna Allon)

