

CD-1050 Transcription

Address at Committee of the Holocaust Conference,

Philadelphia, Pa. [2] 4 November 1981.

Marc Tanenbaum:

Go to the United Nations, and see if a resolution was adopted. That said, no. The world has faced the Nazi Holocaust. We know the power of this dehumanization, of this destruction of human life, and the human family will not sit by and allow this kind of destruction to go on. There's not a single resolution adopted at the United Nations about Cambodia. They were too busy. They spent 40% of their time at the last session of the United Nations adopting resolutions on the obscenity that Zionism is racism. Who has time to adopt resolutions about Cambodia? About Vietnamese boat people? About Laotians, or ethnic Chinese? Who has time even to adopt resolutions about Uganda, or Idi Amin, that great president for life, destroy, not Jews. Nearly 500,000 black Christians were destroyed over the past eight years.

[01:00]

What's the matter with human life? The United Nations, the last hope of mankind. Go see if a resolution is adopted. In fact, when Idi Amin came to the United Nations, he, like Yasser Arafat, that other great moral hero, was invited as a conquering

hero, to come before the United Nations, and to stand before 157 nations to receive a standing ovation, and he was such a great moral figure there, this great hero of the twentieth century, he would not [dare?] to read his own speech. He had a second in command read the text of his speech, to these peasants of the world. He is now, not incidentally, balling around the beaches of Riyadh, Saudi Arabia, that other great democratic country of great human freedom and liberty. And when he's not there, he commutes to Libya's [02:00] Gaddafi, who provides for him.

My friends, I have no interest in trying to create (inaudible), God knows, as one looks around the world today. I haven't mentioned Iran, where every day, dozens and dozens of children - children are massacred, all in the name of Allah by Ayatollah Khomeini, and his minions. Lebanon, 50,000 Muslims and Christians have been destroyed. Who marches for Lebanon? Ireland. Never mind. OK, colored people, black people, maybe that's a different world. Ireland. Day in and day out, Catholics killing Protestants, Protestants killing Catholics. Finally now, after 12 years of that struggle, where thousands of Christian people have been slaughtered, finally this year, people are beginning to march in New York City, saying stop it. [03:00] Stop killing (inaudible). That's the price one pays when one believes that one can be a spectator to the events of history,

when one goes on to say that these are of no concern to me, and one ultimately says, this Nazi thing is some kind of aberration in human history. It's a Jewish obsession. Some would say a Jewish (inaudible). And if the world continues to follow that course, it will prepare itself, for Ugandas, God forbid, and Irans, and Cambodias all over the world. If there is no sense among the world's leaders that there is being the (inaudible), that there is an accountability, that the world will not allow human life to be snuffed out, as if they were candle light, but there are consequences for the way one behaves in human society.

[04:00] That's what Jews are trying to say every year on Yom HaShoah. We stake our existence, Jews and Christians, on the fundamental, Biblical affirmation that every human life is created with (inaudible). Every human life is created in the sacred image of divinity itself. Every human life is of infinite worth and preciousness. Every life, every life is of ultimate value, that no human life is expendable, that no human being has the right to use another human being for one's program or project or revolution or ideology. Every life is an end in itself, and that's what the Teitelbaums, and the Wiesels of the world testify to when they light those six candles. [05:00] We refuse to be snuffed out in the darkness of the world, that allows Cambodias and Ugandas to go on. And we affirm that we

will hold that light of the value of life alive until,
somewhere, that light will illuminate the flickering darkness.

I want to tell you one more story. I call it a *midrash*, a modern parable about our contemporary world that has to do with the theme of pluralism in the world. In December 1978, 10 months after our first mission to southeast Asia, and not incidentally, when we returned, we came back with a series of 14 recommendations, which we gave to President Carter, and then to Secretary of State Cyrus Vance, Brzezinski, a [blessed?] memory, [06:00] and the heads of both houses of Congress. The first recommendation we made to the president of the United States, not incidentally growing out of discussion in our citizens commission, of the Nazi experience, of a determination not to be the spectators again when human lives are at stake. We came to the president of the United States, and said, "Mr. President, there is something wrong. When we see shiploads of people drowning all over the South China Sea before our eyes, and we come to the Philippines, and Manila, and see the six fleets steaming there, doing nothing, but polishing the brass, a sign of the presence of the United States, very important. After all of those ships, and battleships, and frigates, to be standing their idly, not moving, while literally, several hundred thousand people have already drowned before the eyes of the

world. [07:00] Mr. President, we make official [the view?] of this delegation that you move this week to move the Sixth Fleet into the South China Sea with instructions that no one is to be allowed to be drowned. And if a boat gets in trouble, we could help them with supplies, to be able to move on. This is Jimmy Carter, and much has been said about him negative and critical, but I want to tell you it was his Christian compassion, and his humanism, and his commitment to human rights, above all, his deep, Biblical sense about the value of human life that led him instantaneously to say to our group, "My God, you're absolutely right. I don't know why we haven't thought of that earlier." He called in one of the aides in the White House, and dictated a memorandum, an executive order, to the Sixth Fleet. Within a week, you are to move into the South China Sea with instructions that no ship is to be allowed to be drowned, and if any ship is in difficulty, if you see people hungry, you are to give them water, and food, and help them [08:00] find aid.

The drowning of the Vietnamese boat people, and the Laotians, and ethnic Chinese virtually came to an end after that. There are several hundred thousand people living today because a group of Christians and Jews, who take their values and their ideals seriously, and cared, and moved to make sure that they became part of the reality of the foreign policy of this nation, and

after that, it suddenly became compassioned sheep. Italy sent in a boat, filled with pizzas. And Liberia sent in a boat. France sent in a boat. I mean, everybody wanted to get in on the act of saving human lives. It became the thing to do. Incredible how [public policy?].

[09:00] Second story I want to tell you, I want to close with this. In December of '78, we were sent back a delegation of the International Rescue Committee to southeast Asia, because by that time, not only eight or ten thousand people were leaving, 50, 60,000 people were being driven out of Vietnam. They were being robbed by the government, mothers, grandmothers, children (inaudible), pirates stole everything from them. On this particular Sunday, I was going up the coast alone as a private mission with the United Nations High Commissioner for Refugees, a young Swede, by the name of Hanson. We came up to the northeast province of Malaysia called Terengganu province. It is the most conservative of the provinces in Malaysia. Malaysia, incidentally, is a country that is about 60% Muslim, 40% ethnic Chinese. The constant rivalries between [10:00] the ethnic Chinese in Malaysia, as in other parts of southeast Asia, are called the Jews of southeast Asia. They're all professional people. They're involved in business. They're involved in professional life. So, there's that kind of rivalry. There's

them ethnic Chinese, foreigners who come to our country and do well better than we do. And on a Sunday, on the corner of ethnic -- of Terengganu province, as I came up to the very edge of it with Hanson, the UN HCR person, high commissioner for refugees person, cross the bay, the South China Sea, opposite Terengganu province was an island, called Pulau Bidong. It was such a beautiful island, three months before, palm trees and eucalyptus trees, and months before, they had filmed some scenes for Hollywood movies for the south Pacific. Idyllic place, paradise. James Mitchener's [11:00] south Pacific imagery. Now that island was filled with 60,000 people, four toilets for the whole island, six wells.

On this particular Sunday morning, as we were standing there, we saw a boat coming around the edge of Pulau Bidong. Pulau Bidong was too occupied. No room for anyone to land. Safety hazard now. And as this boat load of people came by, some 250, Hanson estimated, the majority of the ethnic Chinese, with a number of Vietnamese, this boat also battered, could hear the motor skipping on its last legs as it came in, moving in to land, to beach, and Terengganu province. Terengganu province, the most conservative, fundamentalist of the Muslim [12:00] communities in Malaysia, as that boat came in and began to land, to beach on Terengganu province, suddenly turmoil, havoc. A whole village of

Muslims came down, descended on the edge of the beach, sticks, rocks, spears, screaming, that Hanson was to translate for me, they are screaming, "Infidels. Heretics. Pork eaters." The Chinese eat pork. The Muslims do not eat pork. Any reason, any imagery. And as that boat was about to land, they moved in this village of ultra-conservative fundamentalist Muslims, pushed the boat out into the sea, until it hit a reef, and cracked open. And I turned to Hanson, and I said, "Wow." [13:00] I grabbed his hand, pulled him, and ran together, began pulling people out of the water. I saw an elderly Chinese woman, who was probably about 80 years old. I had seen her face as they were coming in. I looked at her because she reminded me of my mother's face, broad face, white hair, as if I was seeing my mother coming in on that boat, (inaudible). The face was filled with hope as they came around the bend, the Pulau Bidong. And I saw as she hit the shore, and these Muslim fanatics descended on her, on that ship, her face turned to horror. She (inaudible). You could see death on her face. We ran and we began pulling people out of the water, onto the shore, pushing back the Muslims (inaudible). And we pulled out [15?] people, children, babies.

[14:00] All the rest drowned. In a way, that experience traumatized me. I could not sleep for nights after that. And all I could conjure with is that these were people who believed that

they were doing the will of God in destroying [other?] people. This was the foretaste of Ayatollah Khomeini, and the notion that he, in his infallibility, has a monopoly on the salvation of human kind, and that the only way to be saved is his way to be saved. And I began to see, over and again, as I see now in the Middle East, all over, the greatest deficiency [15:00] that exists in the human condition today is the absence of that which we take absolutely for granted in the United States of America, namely that there is no notion of religious, racial, ethnic pluralism. There is no conception in the Muslim world, and in other parts of the world, especially among fundamentalists, that it is at the heart of (inaudible) religious faith and humanism, that there is an obligation not only to live and let live, but live and help. The world is divided, and this apocalyptic vision of that fundamentalist world as a conflict between the children of light and the children of darkness, and they seeing themselves as the pure children of light have a right, from God, to destroy the children of darkness. The world is divided between angels and devils, and they have a right to declare who the devils are, and to destroy the devils. [16:00] Satan must be destroyed for utopia to come. They have no monopoly on that vision, incidentally. There are Christians who have that same vision. They have a monopoly on salvation, who have no notion of religious pluralism. There are some fundamentalists in America

who believe the only way to save America is to make America into their kind of evangelical Christian America. They call on people to vote only for born-again Christians, who have some automatic, built-in radar that enables them to be pure tomorrow. What did they say? (inaudible) would say born-again Christians. President of the American Conservative Caucus would like to preach to the nation about its fallen morality, before he was caught in a bathroom in the Capitol building (inaudible) homosexual acts with a 16-year-old boy, [17:00] preaching about saving America his way. And Congressman Kelly in Florida was a born-again Christian. He was going to tell the rest of Americans in their debauchery how he was going to save the country, then they found his hand and \$25,000 of an Abscam deal. They believe that the world is divided between the children of light and the children of darkness, and Jews are not exempt from that. Ultra-Orthodox Jews in Israel play that same game, not so much with Christians, but with other Jews. Conservative Reform Jews somehow are part of a league with Satan. You've got to be (inaudible).

In the United States of America, we take for granted to our peril the fact that, during the course of the past 100 years, this nation has been the laboratory in which religious, racial, ethnic pluralism has moved from being a theory in the mind of some of our best minds in American history, to becoming [18:00]

a daily reality. If you travel through the United States of America, the greatest thing that I regard as the greatest achievement of 30 years of work is that in every city in the United States today, as in this city tonight, there are literally hundreds upon hundreds of Christians and Jews who come together, a mutual respect, a mutual appreciation, faithful to their own commitments, and having the generous capacity to respect the light of truth and value, which every other religious American holds, who come to the dialogue table, not to deny or undermine the other, but in fact to affirm and confirm the other in the fullness that Martin Buber used to declare, in the fullness of their self, as they are in their terms. That experience of religious, racial, ethnic pluralism is the core idea of American democracy. The principal of separation of Church and State rests on that reality. Freedom of conscience rests on that reality. [19:00] And the whole vitality of this voluntary, pluralist society is one of the great achievements in human (inaudible).

I would suggest to you that more important than computer technology, which we export to the world, including the Soviet Union, more important than creating Coca colonial empires all over the world, China, Russia, elsewhere, the most important contributions that America has to give to the human family today

is the experience, the living reality of what is happening in this room. Jews, Catholics, Protestants, Evangelical Christians, Greek Orthodox, black church, and Hispanics, people who come together as first-class citizens, faithful to their own traditions, in their full power and their full (inaudible), and having the capacity to relate to one another in [20:00] love, and caring, and compassion, joining hands together to deal with a great human problem, the world refugees, the world hunger, and domestic justice issues. That's a very powerful reality we have in this society. And now that we are able to come together to deal with the most painful, ultimate issues of the value of human life, and the trauma which sought to undermine, to base that in the Nazi Holocaust, we are beginning to move together into the central realization that unless we move from seeing the Holocaust as some Jewish obsession, hang up, to realize together how much we have at stake in upholding the value of human life, of every human being that inhabits this planet, that it is no longer permissible in the kind of world in which we live today, [21:00] a world in which there is the possibility of instant global annihilation through nuclear proliferation, arms all over the world, like lollipops, to promote the (inaudible), for universal destruction. In this kind of world, it is no longer a luxury to stand by and say, someday I'll think about that Holocaust. The time for learning the lesson of the Holocaust is

now. The time for learning the meaning of standing against evil and demonism is now. And while there is still time, we stand against those forces of nuclear proliferation, and a strong defense with the kind of madness that is now taking place in a world in which there is the capacity, if we do not create another single ICBM. We now have the capacity to create 640,000 Hiroshimas, (inaudible). We now have the capacity to destroy the world [22:00] 12 times over. If you cared about the value of human life, if you want to see the implications of learning from the Nazi experience, or the survival of the human family, (inaudible) what we're doing here this day to make sure that this becomes a course of learning and life for every American who has some conscience left, (inaudible). It is more than an empty phrase, recited only on Saturdays and Sundays in church or synagogue. The survival of the human family depends on learning that lesson now. (applause)

F1:

[23:00] Thank you, Marc. (inaudible) I would like at this point to ask Dr. Rufus [Helson?], the chairperson for the National Institute on the Holocaust, and former executive director of (inaudible), to field any questions to moderate (inaudible) program, any questions that would be directed to our (inaudible). Doctor?

Rufus Helson:

Rabbi, it's impossible for me to express to you the deep appreciation that we all feel to you personally for this deep reaching, soul searching and sobering address. On two previous occasions, [24:00] I had the special privilege of being the responder to an address, the address given by Marc. I always found that difficult because what does one say in response to this kind of presentation? Tonight, my task is much easier. I'm only the moderator, and it is up to you to give the response for questions or comments. It's not easy I know for you. We all feel as though we ought to have some time to reflect on what was said, but we're living in a world where we do not always have the privilege of taking as much time as we feel we need, and that's the case now, also.

Let's, therefore, begin with such questions as some of you may have, [25:00] while others take a little more time to rephrase their own. Let's have the first question.

Marc Tanenbaum:

Have your name.

F2:

My name's (inaudible). I'm a survivor. (inaudible) to save the lives of 900 Jews was not great. It seemed to be the fault of the indifference of the American (inaudible).

Marc Tanenbaum:

The million dollars was not raised because Federico Brú was not seriously interested in a million dollars. He began talking after there was some indication from the JCD and Hyas, people that they had, in fact, (inaudible) asking the money to be raised. They asked for another 24 hours. They said, if you give us [26:00] 48 hours, we will try to raise all that money. Brú said, well, if that's the case, then maybe we should be talking about \$2 million. A cynical, ruthless exploitation of the situation, and it conceivably could have gone on indefinitely. What is not ultimately clear, whether it was really a payoff (inaudible), or whether it was something ideological at work. But in point in fact, he was not responsive to any constructive resolution, and when they asked for an extension of time, he absolutely refused it. We're sure he was not seriously in it, and there may very well have been many other factors at work, the JDC and Hyas to their credit, and the record will show that literally, when (inaudible) reached everybody they conceivably could to try to stop it from happening. They were dealing with another kind of (inaudible). Everybody didn't give a damn

[27:00] about the value of life, and using human beings as chickens, for out of money or other reasons. It was a very dismal chapter in history. Yes, ma'am. Tell me --

F3:

I'm [Miriam?] (inaudible), a survivor (inaudible), and I told myself, where are the Americans? What happened to this America, while brothers and sisters, if I could come (inaudible).

Marc Tanenbaum:

I'm not sure we know all the answers. There is an important book called *Why Six Million Died* by Arthur Morse, which has some of the information. I was a much younger person at the time [28:00] of the great tragedy of the Nazi Holocaust. I remember as a child going to rallies, [blackbooks?] and the Jews were (inaudible), rallies trying to stir the conscience of the American people on behalf of Jews in Poland, and (inaudible). There's chapter and verse on the interventions made by very great men, on the caliber of Steven Wise, (inaudible), and many others. I don't believe American Jewish leadership has anything to fear, including Jewish leadership themselves from going through that kind of self-examination, or exempt from accountability. The accountability is not for the purpose of destroying somebody, but for the purpose of learning from that

lesson for the future. But if one has to find some explanation, [29:00] of what did not happen, and why it did not happen, I would suggest to you that the answer is to be looked for far more in the records of that great American president, Franklin Delano Roosevelt, and even more precisely, the records of what went on in the State Department, people like Breckinridge Long, and Cordell Hull, and others. There is a [minimal?] relationship between the anti-Semitic elements in the State Department, and the Arabists today who are seeking to move the United States massively away from support of Israel, who want Israel expendable from the foreign policy of the United States and the Middle East, now to make Saudi Arabia some kind of punitive democracy, this feudal monarchy. Women have their heads cut off for minor violations, (inaudible) foundation for America's foreign policy. [30:00] There's evil in the world, and there are evil people, and there are anti-Semitic people in the highest levels of government. And we will do ourselves a very great disservice if we end up with a kind of (inaudible), of looking for Jews as the scapegoat for what went wrong when Jewish leaders were powerless, (inaudible). The life and death decisions rested in the hands of the people who had the power to open the gates of Palestine. The life and death decisions rested in the hands of the British Air Force, and the American Air Force, which had the capacity to destroy the railroads out.

Now, Arthur Goldberg has just organized a committee to look into these questions, not in the sense of self-flagellation, because we will do ourselves a very big disservice. We can bring about a kind of paralysis, and deal uselessly. [31:00] But then look at the question with a view toward learning from the past, so that today, we can learn what went wrong. Today, we can learn the lesson of the (inaudible) salvation, not to ultimate loyalty to any politician or any head of the White House, or anywhere else. Because you see what happens. Ronald Reagan, before the election, made speeches on Israel and the PLO, and now he's about to hand over the whole Middle East to Saudi Arabia and Kuwait. So, it's a matter of having some (inaudible), and it's painful, because one would like some clean resolutions, some simple answer. I'm afraid the answer is not clean and it's not simple. It doesn't (inaudible). But at the very least, we owe it to ourselves not to give Hitler the final victory of turning on ourselves, of making ourselves look worse. [32:00] We were the victims, and victimization by others, not by our own. (applause)

Yes.

M1:

What do you know about (inaudible)? I read a lot about him I still have a lot of questions on the -- will say two questions.

What exactly (inaudible)? How come you didn't hear about it until recently? (inaudible), and do you think that he's still alive? (inaudible).

Marc Tanenbaum:

All of that, one [foot?] 30 seconds. (laughter) When you serve breakfast? That's a partial (inaudible). That's a very large chapter, and one cannot ingest it in a brief time. I would suggest you read the newly published book, *The Righteous Gentile*. [33:00] These exactly these questions, without getting into far too great detail, Wallenberg was a (inaudible) personality during the Hungarian captivity, who used his role as a Swedish ambassador in Hungary to provide visas, and during those last months of '44 and '45, when the Nazis decided in their utter vengeance to wipe out as many Jews in Hungary as they could, some 450,000 were destroyed, Wallenberg helped save tens of thousands by providing them with visas for escape through the borders of Hungary. The reason that is an issue is that now, some people who have come back from the Soviet Union claim that they have seen Wallenberg in prison, and that he's alive. [34:00] The Soviet Union arrested him at the end of the war on the grounds that he was an agent of the CIA. He was charged with being an American spy, as well as a spy from west European governments. The Soviet Union claimed that he died of a

heart attack in prison, and that's why there was not much activity for a period of time. People simply accepted the fact that he was reported dead, and records were made available by the Soviet Union, false records apparently, substantiated extensively today. Since persons have come back from the Soviet Union, who've been to the prisons, and have seen some of them, think its Wallenberg, that has led to a whole rekindling of interest in the Wallenberg issue, and the rest of you know, named an honorary citizen of the United States, that's some great comfort to a man in a Soviet prison, although it's a nice gesture. (inaudible) in Washington at a time [35:00] prepared to sell (inaudible) to the Jews about Wallenberg. Nobody (inaudible). But a nice gesture, but there was no substance. In any case, I would suggest you read the literature, and there are Wallenberg committees, I'm sure here in this city. There's certainly the national one in New York, and if you're interested in becoming involved, I would encourage you to become involved in an activity to keep remembering this person, even if we're not living today. He's one of the (inaudible) righteous gentiles of the world. He deserves all honorary (inaudible). Yes, sir.

M2:

(inaudible), first, I'd like to thank the (inaudible) on the meaning of the Holocaust, (inaudible).

Marc Tanenbaum:

Thank you.

M2:

My question is this, how do you account for this revisionist, historic stenography which is appearing? Why at this time? And how should the (inaudible)?

Rabbi Marc Tanenbaum:

[36:00] It's a rather complicated issue, when one doesn't adjust to the resupply, but that's the way I've had to deal with it. The motivations for the revisionist history, as I see it, are complex in multiple levels. It comes from many sources. On one level, and we know this for reality, I'm in charge of a program we have in the education of Germans about democracy, and the German school system. In fact, (inaudible) in December for a conference of German educators. We're publishing a whole series of textbooks for the German Department of (inaudible), of the earlier conference, and the major conference in December now. And as I leave [37:00] with German scholars, a number of them who really are (inaudible), who really have deep anguish over what has happened to their country. Many of them have (inaudible) with sources. There is a substantial body of Nazis

alive and well in Nazi Germany. In Düsseldorf, there is a chapter of the SS groups, who meet every month as if they were (inaudible), or the rotary club. And they publish a monthly newsletter, the social happenings among storm troopers, children. The son and daughter of this storm trooper is getting married, etc. They're having a picnic. The Nazis are determined to try to revise that issue, and they are a significant force in collusion with Nazis in the United States. They have direct linkage with [38:00] a small group of American Neo-Nazis in Lincoln, Nebraska, who ironically are publishing some of the major Nazi literature, and are exporting it to Germany, which (inaudible). They're in league with Nazis in the whole of Latin America, the Nazi nest in Argentina, and throughout Mexico, and elsewhere. That's one of the new ecumenical undergrounds. And part of their intention is to try to relieve themselves of the burden of responsibility for the barbarous acts they carried out against Jews and humanity, to try to clean up their act.

My own sense is that the Soviet Union, in its own devious way, has not allowed some responsibility for what has happened here as well. The last shred of moral claim [39:00] that the State of Israel has on the conscience of Western Christendom is the Nazi Holocaust. This happened in your heartland, in the heartbeat of western Christian civilization. And the Christians, many of the

Christians will respond. Franklin Nutel, who lived in Germany at the end of World War II, was a Christian who saw what was happening to Christendom, who wanted to face this. German, including many German Catholics and Protestants who acknowledge that somehow they cannot rest in peace and conscience as Christians unless they make some moral reparation to the Jewish people, and the support of Israel is that focus of moral reparation. That's why you have a colony called [Nesani?], a Christian from many parts of the world who have come there to live with Jews, to stand in solidarity with them, to say in atonement for what we have done in the past, not only for Nazi experience, [40:00] but for 2,000 years of Christian teaching of contempt, we will identify ourselves, and say (inaudible), the German sisters who come to live in Israel, who do nothing but for healing purposes, as a sign of possession of, if not guilt, at least responsibility for the future.

So, those forces which are determined to try to undermine Israel's moral position in the world have joined together, first to deny the Nazi Holocaust ever happened, to deny that 6 million Jews ever died. There was an epidemic, they're now saying, is typhus. It helped clean up the typhus problem. There are a few hundred thousand (inaudible), were places for purifying people of disease, (inaudible). [41:00] But the intention is to

undermine the moral foundations for the support of Israel, and PLO people, and PLO (inaudible), and Muslim (inaudible) have probably collected tons of Muslim literature in the Arab world doing exactly that, joining together with Nazis, and some left wing portions out of Ukraine, (inaudible). All of that is to create a new history, so that the old history will lose its power to call forth for responses and solidarity of Jews. And the way to deal with that, apart from exposing it is what happened in California (inaudible). *The Journal of Historic Review*, so-called scholars were sued for a million and quarter dollars, and the Supreme Court awarded that claim to the survivor, [42:00] the Jewish survivor, who sued that journal. It's essentially [continued?]. One of the reasons I became involved in serving as a consultant to NBC on *The Holocaust* because the Jews were saying to me, my dear friend Elie Wiesel was saying, you can't deal with it. It's soap opera. I said to him one day, "Elie, with all respect, you've been writing and lecturing now for decades, but I tell you from what I see around America, 85% of the American people don't know, don't care, couldn't care less." No, (inaudible) about it. If we, through the NBC *Holocaust* can reach Americans, touch their conscience by that kind of story, at least (inaudible) what happened? (inaudible). We reached 150 million people in the United States. Elie Wiesel, a hundred Elie Wiesels would have to lecture 200

times to reach that many, with that kind of story. It was also an effort [43:00] to stand against the (inaudible). On November 17th, you will see *Skokie* on CBS. I urge you to watch it. I've just seen a preview of it. It is a very powerful movie film. An extraordinary performance by Danny Kaye as the survivor, and by the time Danny Kaye finishes with his wife and daughter telling that story, I assure you that those millions of Christians hopefully will see that, will understand why the Jews cannot forget nor forgive. So, that is the kind of counterforce that is required along every level of American communications.

Why don't we take one more? I see a lady over here. What's your name?

F4:

[40:00] (inaudible)

Marc Tanenbaum:

That's part of the same kind of Prussian mentality that deals with the human community as if it were some kind of political abstraction, which can be manipulated for one's own purposes, without any claim on human compassion. [45:00] My group, the American Jewish Committee, has a dialogue dealing with --

END OF AUDIO FILE