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The tenth anniversary of the revolt of the Warsaw Ghetto, 1953.

822

THE TENTH ANNIVERSARY OF THE REVOLT OF THE WARSAW GHETTO

April 26, 1953

The Jewish world commemorates this month the tenth anniversary of the uprising of the Warsaw Ghetto. Last week the Jewish world celebrated the fifth anniversary of the establishment of the State of Israel. The latter is the most glorious event in our history in two thousand years; the former is the most tragic event in our history in two thousand years. And this sharp contrast is not unusual in our long and checkered history.

The world, I am afraid, would like to forget the story of Warsaw. The world would like to forget the horrible story of the six million Jews and of their long torture and final martyrdom at the hand of the Nazis. Our free world is very busy at the moment putting weapons again into the hands of the German people which perpetrated the most unspeakable atrocities known to mankind. Because of international power politics, the free world would like to forget Auschwitz and Buchenwald and Treblinka and Belsen and Maidanek, and all the other human slaughter-houses, the extermination camps, the gas chambers where men, women and children - a million children - were gassed and then burnt or buried in huge trenches or starved to death or shot to death.

But the Jewish people must never forget and must try to make the world remember, for the Nazi story, I am afraid, is not a finished story, and the world has not heard the last of this abnormal people, of political immaturity with its militarism and its spiritual violence and its vague, chaotic "Weltschmerz" and its everlasting Kaiser-Fuhrer complex.

Before the Second World War $3\frac{1}{2}$ million Jews lived in Poland. It was the largest community in Europe. Out of every one hundred Jews living in Europe, thirty-five lived in Poland. There were $3\frac{1}{2}$ million Jews in Poland at the beginning of the Second World War. When that war was over there were less than 50,000 Jews in Poland. When the war began in 1939, there were some 330,000 Jews in the city of Warsaw, the highest population

of Jews in any city in Europe. When the war ended, there remained, as one writer puts it - "there remained among the ruins and rubble of the Warsaw ghetto a few hundred walking corpses with bloodshot eyes, astare with fear, their ears strained for e very rustling sound and their legs set to flee at the merest shadow of a living creature. They emerged at night ~~to~~ forage, and with the first ray of dawn, returned to their dark and forbidding hiding places."

The Second World War, you will recall, began with the German attack on Poland. In September 1939 the Germans took Warsaw, and the Gestapo then took over the lives and the fortunes of the 330,000 Jews living in that city. The story of the extermination of the Warsaw Jewish community covers a period of a few years. The Nazis went at it, as is the custom of that people, deliberately and scientifically, with organizational techniques. They first organized a Jewish Community Council of 24 members to carry out the orders of the Gestapo. A few months later the Gestapo ordered a registration of all Jewish possessions and of all Jewish property in Warsaw. And the Gestapo proceeded quietly, but systematically, to arrest or to kill or to send to concentration camps most of the intellectual leaders of the Jews in Warsaw, their intelligencia, their scholars and journalists, editors, Rabbis, all who could possibly give leadership to the Jewish community. And in October 1940 the Gestapo ordered all the Jews of Warsaw to remove to one section of the city, which was established as a Jewsih ghetto, and all the Jews of Warsaw were herded into that Ghetto, and then the ghetto was closed off from the rest of the world.

An historian describing the scene writes:

The gates of free communication which had been kept open to a slight extent, were now shut tight. Red brick walls three meters high, fences of barbed wire, and the yellow star identification introduced months before, separated the Jews from all other parts of Warsaw. No longer were they regarded as second or third rate citizens; like lepers, the Jews were now completely segregated from the city and its populace. Within the ghetto, the mass of Jews grew steadily in numbers. This was due to the flight from the provinces where the liquidation process started earlier. All of them, estimated by the Germans at 400,000, were squeezed into the limited space of 100 square city blocks to feed on their own misery and sense of abandonment. With its inhuman crowding and starvation, the ghetto was employed as a means of lowering the morale, mortifying self-respect and enfeebling any thought of resistance.

When the ghetto was established in October 1940, the Jews tried to carry on as best as they could their life within that ghetto. They tried to make the best of a bad situation. They did not at all suspect that this was to ^{be} the first step in a program of extermination. They organized communal life within the ghetto as best as they could - their relief agencies, their soup kitchens, their school, their cultural activities - and they hoped to wait the war out, as it were, confident that sooner or later there would be an Allied victory and that they would be released from the confines of the ghetto. Rumors began to reach them from time to time ~~that~~ ^{of} certain murder camps which the Nazi had set up in Poland for the mass extermination of Jews. These appeared to the Jews of Warsaw so incredible, so unthinkable, so fantastic, that they would give no credence to these rumors. But these rumors, unfortunately, were more than rumors because it wasn't long before the Nazi plan for the Jews of Europe began to take form. The Nazi plan for the Jews of Europe took about two years to mature. The first step in that plan was to segregate all the Jews of Europe into one place in Europe - into one country, one part of a country - to collect all the Jews from France, Holland, Belgium and Germany and the other countries, and dump them all in one reservation, and that reservation was to be in Poland in the Lublin area. And the original plan was that after the war, after the victory of the Nazis, all these Jews thus collected from all parts of Europe would be sent to some island - Madagascar was spoken of as a place where they would all be dumped. But later on the plan took on a more definitive form, when there was no longer any necessity to respect the public opinion of the world because the Nazis were scoring one victory after another, it was decided that immediately following the concentration of all the Jews in that one place, the program of their extermination should begin.

In October 1941 Hans Frank, who had been made Governor General of Poland, and therefore in charge of the Jews who were being herded together in Poland, addressed a cabinet session of the Nazis in which he said:

Gentlemen, I must ask you to rid yourself of all feeling of pity. We must annihilate the Jews wherever we find them and wherever it is possible, in order to maintain the structure of the Reich as a whole. . . . The Jews represent for us extraordinary, malignant gluttons. We have now approximately 2,500,000 of them in the Government General, and with the Jewish mixtures and everything that goes with it, 3,500,000 Jews. We cannot shoot or poison these 3,500,000 Jews, but we shall nevertheless be able to take measures which will lead, somehow, to their annihilation, and this is in connection with the gigantic measures to be determined in discussion from the Reich. The Government General must become free of Jews, the same as the Reich.

Well, they soon found the measures; the measures were rather simple. Of this large concentration in Poland, the smaller ghettos were first to be liquidated by sending the inmates of these ghettos to concentration camps where they were put to death, and then the larger ghettos, like the ghetto of Warsaw, was to be liquidated.

And the liquidation of the Warsaw ghetto began in July 1942. The first evacuation of the Warsaw ghetto was ordered in July 1942. An eyewitness thus describes the scene:

On July 22nd, at nine o'clock in the morning, several automobiles and two trucks with Ukrainians drove before the Judenrat. (This was the office of this committee of 24 which the Gestapo had established to handle the Jewish affairs in the ghetto.) Hoefle (the Nazi leader) thus addressed Czerniakow and the other members of the Council (Czerniakow was the President of the Jewish Community Council): "Today begins the evacuation of the Jews from Warsaw. You know that there are too many Jews. To you, the Judenrat, I entrust the carrying out of this task. Should you neglect to acquit yourself satisfactorily, you will all hang from the same rope."

The actual operations were conducted by members of the Ordnungsdienst (Jewish Police) under the supervision of the German Deportation Staff. . . . People were evicted from their homes, gathered in the streets and marched off to the Umschlagplatz at Stawski Square, the reloading section located at the fringe of the ghetto. From there, in prepared box cars, Jews were loaded for transport like cattle for the slaughter house.

Five thousand of them! When Adam Czerniakow was ordered to prepare the lists of those to be shipped every day, he committed suicide. I knew Adam Czerniakow - I had met him in Poland - one of the noblest souls that ever lived. He wouldn't be responsible for cooperation with the Nazi butchers.

The Jews who were being evacuated were told that they were being sent not, of course, to extermination centers but being sent to labor camps where fine treatment would be afforded them. They would work for the Nazis and all would be well, and they

believed it. In less than three months some 300,000 Jews were evacuated from Warsaw and dispatched to their death. Some 50,000 remained. The story of the Warsaw ghetto revolt ~~is~~ is the story of these 50,000 who remained.

There were voices among the Jews of the Warsaw ghetto right along who said that this evacuation was the first step in the murder of the Jews, that the Jews should not permit themselves to be led like lambs to the slaughter but should resist. But there were the more cautious, more conservative people who urged their fellow Jews not to give themselves up to reckless acts but to comply with the authorities. It can't be as horrible as people imagined! And finally, when only 50,000 remained, the leadership of the ghetto was taken over by a group of people who were determined upon resistance. A Jewish Defense Committee was organized, a united front of all the various parties and factions among the Jews of Warsaw. This Jewish Defense Committee was headed off by a young Jew 24 years old, Mordecai Anielewicz, who himself perished finally among the rubble of the destroyed Warsaw ghetto. He used to say to his fellow Jews trapped in the ghetto, "We shall die. The question is only how we shall die. We shall choose to die in battle." They knew that their position was hopeless, absolutely hopeless. They were caught in a trap. They did not dream of defeating the Nazi might and of liberating themselves, but they wanted to die like men. So the order was given, no more voluntary evacuation. Everyone must resist deportation! Die here, as the Jews died in Masada, as the Greeks died at Thermopolai. We die fighting! We will make the Nazis pay for our lives and the lives of our families. So they organized for resistance.

The ghetto was subdivided into sections, each one with its own subcommittee. The various squads were assigned to their separate posts and drilled in their assignments. While there were many ^{district} commands, the whole ghetto was divided into three principal operational forces. The major effort went into the procuring of arms, and the amazing thing is that they were able to smuggle in arms into the ghetto as well as to manufacture their own arms. A regular arms exchange was maintained and a special profession of arms

smuggling grew up. The arms were smuggled over the ghetto walls through bribery of police or concealed in food convoys. Arms were also brought in through tunnel communications, through trenches and ditches dug under the sewers, or actually through the sewers.

"Meanwhile vigilance was the watchword. The whole garrison was put on the alert. The walls of the ghetto had an inside guard posted day and night to spot the approach of the enemy and warn of impending danger. In addition to these forms of preparedness, the resistance movement created a system of interconnection tunnels and bunkers which were hidden underground, under walls, debris and pavements. They served as hideouts, arms caches or both. A special staff of engineers, architects and sappers were trained in these complicated digging and building operations. Ditches were dug, mines were planted, and electrical cables placed in position."

The Germans, of course, soon became aware of what was going on. While the Jewish defenders were active, the Germans were far from quiescent. They, too, began preparations for active warfare. They had always despised the Jews; now they loathed and feared them. This kind of thing must stop! They sent a new commander, Juergen Stroop, to give short shrift to these bandits. "They prepared for a three day siege. They did not expect the ghetto to hold out for more than three days." But the ghetto held out for nearly a month. The Nazis brought the full might of their arms against the Jews of the Warsaw ghetto, their heavy artillery, their flame throwers, their airplanes, their tanks. Systematically they set fire to every house in the ghetto, razed building after building, block after block, until the whole ghetto became one sea of flames, and the Jews fought back. They fought back from their bunkers and their hideouts, from their balconies and roofs, from staircases, garrets, from sewers.

There were indescribable scenes of horror and heroism. Women and children jumped from burning roofs and flaming windows, tons of fire licking at their bodies. They begged for no mercy and they received none.

This Strop, who was sent to put down the ghetto uprising reports over and over again new battle groups consisting of 20 to 30 or more Jewish fellows, 18 to 25 years of age, accompanied by a corresponding number of women kindling new resistance. The women belonging to the battle group were equipped the same as the men. Some were members of the Chalutzim movement. They had pistols or hand grenades concealed in their bloomers up to the last moment to use against the men of the Waffen, Police or Wehrmacht.

The Germans used poison gas, pumped it into the sewers where some of the Jews were hiding. They used pneumatic burrowing machines to pierce the necks of the tunnels or the bunkers which the Jews had built. Day after day this unequal struggle on the one hand - the armed might of the master race, - on the other hand, helpless men, women and children, knowing that they were doomed to death, fighting for their honor and determined to lay down their lives only at a high cost to the enemy.

On the 8th of May the headquarters of the resistance forces, the bunker where they found shelter, was bombed by the Germans who hurled a bomb into this bunker and placed explosives on both sides of the shaft leading to the bunker.

When the Germans realized that it was impossible to take the position by force of arms, they tossed inside the Headquarters a smoking bomb and placed explosives on both sides of the shaft. . . A terrific explosion shook the ghetto. "Whoever did not die from German bullets, whoever was not poisoned with gas, rather than fall into the German hands, committed suicide." Arie Wilner called for collective suicide. Iutek Rotblat first shot his mother and sister, then himself. Eighty per cent of the remaining defenders followed suit. Of the 200 who were in the shelter 60 were captured alive and 140 died. Among the dead fighters lay the body of the Commander in Chief, Mordechai Anielewicz.

The struggle lasted until May 16th when the great Synagogue was dynamited by the Germans. By that time a third of the city of Warsaw was razed to the ground. Only eight buildings remained, where prior to the uprising 24,000 buildings and apartments existed. Seven thousand Jews were killed in action; 6,000 more died in flames and in the ruined bunkers. Nearly 700 dugouts were destroyed, and when the battle of the ghetto ended, the battle of the ruins began. For months thereafter those who survived, living

in their rat holes, among the ruins, would continue the struggle and did continue the struggle till the end of the war.

What sustained these fighting men and women was not the hope of saving their lives. What sustained them was the hope that they might give a good account of themselves so that future generations can remember how Jews can fight and die. What sustained them was the hope that tomorrow may be a better day, not for themselves or for their immediate families, but for Jews all over the world and for free men all over the world.

Out of the ghettos which were exterminated, out of the concentration camps and the gas chambers, there has come a song and a melody which symbolizes more than anything else can the tragedy, the martyrdom, the heroism, the undefeated spirit of these innocent men and women who walked to their death because they were Jews. It is a song whose words are taken from Maimonides' Jewish creed, "Ani mah", I believe. And as they marched to their death, they were singing this song, "I believe in perfect faith in the coming of the Redeemer. He is the Messiah." And even though His coming is delayed, will I hope in perfect faith that he will come.

That, my dear friends, is a faith which 10,000 Nazi might and weapons can never destroy. The Jewish people must never forget it. of their martyred fellow Jews. They must never forget their imperishable glory. They must never forget the story of this Warsaw ghetto uprising which matches in splendor and human heroism the glory of Masada of 2,000 years ago.

There is practically nothing left of this great Jewish community of Poland. There is practically nothing left of other great Jewish communities in Europe. Poland produced a great Jewish civilization for hundreds of years, great cultural values, great scholarship, great men. It was a vital, creative center of Jewish life. Well, that community has been destroyed and it is not likely to be rebuilt again. Centers of Jewish life must be established elsewhere, have been established, thank God, elsewhere, and Jewish life is moving forward apace not disheartened, but turning firm of faith. The State of Israel

came into existence five short years after the liquidation of the Jewish community of Poland. But we ought to remember on the occasion of this and future anniversaries not only the spiritual strength which made possible seemingly hopeless resistance against bestiality and violence, but we ought never to forget that this spirit of Fascism, of Nazism, of racialism, of the domination of one people over others has no part in our world. We must be alert that this beast may never be permitted again to trample over the lives of innocent men and women in any part of the world. We must not permit ourselves to be lulled into a complacency about the future of mankind. There is no future except as we make it and guard it and protect it against these beasts which are always lurking in the dark shadows.

Nazism is not dead in Germany. Those who have observed the German scene have reported the recrudescence of a neo-Nazism which speaks in the same racial arrogance, cruelty and inhumanity which unleashed them a few years ago over Europe. The sad thing is that the free peoples of the earth are again building up this menace which it took them so many hundreds of thousands of precious lives to destroy in the last war. And perhaps, a greater wisdom will come among the political leaders and statesmen of the world, not to permit a recurrence of this, the most horrible chapter of human history. Nothing of Ghenghis Khan, nothing of the Babylonism of the darkest ages was comparable in horror, in brutality to this scientifically planned extermination of a whole people which almost succeeded - almost succeeded in its entirety - succeeded in part completely. The world should remember it is well that this month we call the attention of the world and arouse our own recollections about the martyrdom of the Jews of Warsaw, which is the dramatic symbol of the martyrdom of the Jewish communities of Europe.

1). 10th - Last week 5th. Latter - most glorious - most tragic
Sharp contrast not unusual in our long checked history

2/ World would like to forget - horrible story of 6 M. - their
long torture and final martyrdom at the hands, Nazis.

The free world is now busy putting weapons again
in the hands of this people who perpetrate the most
unbearable atrocities known to mankind.

The free world would like to forget Auschwitz, Buchenwald,
Treblinka, Belsen, Maidanek - the extermination
camps, the gas chambers, where men, women & children by
the hundreds, hundreds were gassed with carbon monoxide
and then burnt a burned in huge furnaces a shot
or starved to death -

The Jewish people must never forget - and must try to
make the world remember. - for the Nazi story is not
a finished story - and the world has not heard the
last of this abnormal people with its political
murdering, its militarism, its as a rule
as a rule, its chaos, Hitler, and its
everlasting "Kaiser - Fichte complex".

3/. Before the 2nd L.W - there were $3\frac{1}{2}\%$ in Poland. ^{100 of 35} ~~was~~ ^{was} ~~in~~ ⁱⁿ Europe - but
- When war began in 1939. - there were 330.000 ^{lost} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~war~~ ^{war}

When war ended - ~~only~~ a then remained among the ruins and rubble, the W. phetlo - a few hundred "walking corpses" with blood-shot eyes, asters with fear their ears strained for every rustling sound, and their lips set to flee at the merest shadow of a

living creature". They emerged at night to feed, and with the first ray of dawn returned to their dark and forbidding hiding places."

4/2nd W.W. began with German attack on Poland.
Took Warsaw in Sept. 1939 - and perhaps took over the lives
and freedom, the ~~3rd~~ Jew, that city.

- It org. a "J. Comm. Council" 24 to carry out its order
- a few months later - it ordered a registration of all J. property
- It proceeded quickly to arrest, kill or send to concentration
camps all the J. leaders W. Hasan - intellectuals - scholars,
journalists editors, doctors.

5/ Sept. 1940 the "Warsaw Ghetto" has established and
all Jews herded into it - and entrance to ghetto closed.

(77-78)

Tried to carry on - made the best of a bad situation
organized - relief - schools - cultural -

Allied victory -

Rumors - murder camps - mass extermination -
incredible

6/ Nazi plans had matured from ~~39 to 42~~ in next 2 years.

① Segregate Jews of Europe - Dump them all in one
reservation - Madagascar Lublin area - selected -

When there was no longer any necessity to respect the

public opinion world - decided upon their extermination -
- ~~legitimate~~ ~~subtle~~ ~~phrases~~ -

6) In Oct. 1941 - (Hans Frank) - Gov. General, Poland - ~~was~~
addressed in cabinet session; (p. 62)
They found the measures! - shelters - concentration camp + Death camps
Death camps!

7) In July 1942 - First evacuation, the Warsaw ghetto
began! (p. 82). 5000 - daily.

Adam Czerniakow
They were told that they were being sent to labor
camps - many believed it. - In ~~3 mos.~~ ~~less~~ 3 mos
some 30,000 were liquidated - 50,000 left.

8) Finally - resistance! Jew. Defense Com.! - United
Front! - Jews - youth & EP - Mordchai Anielewicz

"We shall die, he used to say, the question is only how
we will die - we shall choose to die in battle!"

"No more evacuations! Resist! defiance!"

Die here! as Jews died at Theresienstadt -

As Jews died at Mosada!

Took over Gant / ghetto -
Organized resistance! (p. 96)

9/ Round around line - (Not 3 days) Late 27 days - May 16
Artillery - Flame throwers - airplanes - tanks to

set fire to every house - building after building - every block on fire On 22 May

Ten fighter batt - from bombers, helicopters, tanks - allies
allies (1109-) (1110) - rain coats, pants - sewers

Poison gas - pneumatic boring machines to pierce the
walls, the tunnels - bunkers

On 8th May - German raised the underground shelter, the
main operation base of defense forces - held bomb
+ placed explosives on both sides of the shaft leading to bunker
position (121)

5 May to 16 May - Great flying dynamites

1/3, the city of Warsaw reduced to the ground - only 8

Bldg. remained - 7000 killed in action
6000 more died in flames & bunkers
631 deport destroyed

Battle of the streets - Battle of the ruins - Left not hit
to continue struggle - End, War - Hitler perished in bunker

10/ What remained - Hope, a little to-morrow - for now etc.

11/ J. people must never forget their unforgettable story -
Creation - Ruin - Disaster - 19C - Progress - Antisemitism

W- THE TENTH ANNIVERSARY OF THE REVOLT OF THE WARSAW GHETTO

April 26, 1953

German 822

E. J. L.

(m. r. g.)

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And the liquidation of the Warsaw ghetto began in July 1942. The first evacuation of the Warsaw ghetto was ordered ^{then} ~~in July 1942~~. An eyewitness thus describes the scene:

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Five thousand of them! When Adam Czerniakow was ordered to prepare the lists of those to be shipped every day, he committed suicide. I knew Adam Czerniakow - I had met him in Poland - one of the noblest souls that ever lived. He wouldn't be responsible for cooperation with the Nazi butchers.

The Jews who were being evacuated were told that they were being sent not, of course, to extermination centers but being sent to labor camps where fine treatment would be afforded them. They would work for the Nazis and all would be well, and they

believed it. In less than three months some 300,000 Jews were evacuated from Warsaw and dispatched to their death. Some 50,000 remained. The story of the Warsaw ghetto revolt ~~is~~ is the story of these 50,000 who remained.

There were voices among the Jews of the Warsaw ghetto right along who said that this evacuation was the first step in the murder of the Jews, that the Jews should not permit themselves to be led like lambs to the slaughter but should resist. But there were the more cautious, more conservative people who urged their fellow Jews not to give themselves up to reckless acts but to comply with the authorities. It can't be as horrible as people imagined! And finally, when only 50,000 remained, the leadership of the ghetto was taken over by a group of people who were determined upon resistance. A Jewish Defense Committee was organized, a united front of all the various parties and factions among the Jews of Warsaw. This Jewish Defense Committee was headed off by a young Jew 24 years old, Mordecai Anielewicz, who himself perished finally among the rubble of the destroyed Warsaw ghetto. He used to say to his fellow Jews trapped in the ghetto, "We shall die. The question is only how we shall die. We shall choose to die in battle." They knew that their position was hopeless, absolutely hopeless. They were caught in a trap. They did not dream of defeating the Nazi might and of liberating themselves, but they wanted to die like men. So the order was given, no more voluntary evacuation. Everyone must resist deportation! Die here, as the Jews died in Masada, as the Greeks died at Thermopolai. We die fighting! We will make the Nazis pay for our lives and the lives of our families. So they organized for resistance.

The ghetto was subdivided into sections, each one with its own subcommittee. "The various squads were assigned to their separate posts and drilled in their assignments. While there were many ^{district} commands, the whole ghetto was divided into three principal operational forces. The major effort went into the procuring of arms, and the amazing thing is that they were able to smuggle in arms into the ghetto as well as to manufacture their own arms. A regular arms exchange was maintained and a special profession of arms

smuggling grew up. The arms were smuggled over the ghetto walls through bribery of police or concealed in food convoys. Arms were also brought in through tunnel communications, through trenches and ditches dug under the sewers, or actually through the sewers.

Meanwhile vigilance was the watchword. The whole garrison was put on the alert. The walls of the ghetto had an inside guard posted day and night to spot the approach of the enemy and warn of impending danger. In addition to these forms of preparedness, the resistance movement created a system of interconnection tunnels and bunkers which were hidden underground, under walls, debris and pavements. They served as hideouts, arms caches or both. A special staff of engineers, architects and sappers were trained in these complicated digging and building operations. Ditches were dug, mines were planted, and electrical cables placed in position."

The Germans, of course, soon became aware of what was going on. While the Jewish defenders were active, the Germans were far from quiescent. They, too, began preparations for active warfare. They had always despised the Jews; now they loathed and feared them. This kind of thing must stop! They sent a new commander, Juergen Stroop, to give short shrift to these bandits. "They prepared for a three day siege. They did not expect the ghetto to hold out for more than three days." But the ghetto held out for nearly a month. The Nazis brought the full might of their arms against the Jews of the Warsaw ghetto, their heavy artillery, their flame throwers, their airplanes, their tanks. Systematically they set fire to every house in the ghetto, razed building after building, block after block, until the whole ghetto became one sea of flames, and the Jews fought back. They fought back from their bunkers and their hideouts, from their balconies and roofs, from staircases, garrets, from sewers.

There were indescribable scenes of horror and heroism. Women and children jumped from burning roofs and flaming windows, tons of fire licking at their bodies. They begged for no mercy and they received none.

This Strop, who was sent to put down the ghetto uprising reports over and over again new battle groups consisting of 20 to 30 or more Jewish fellows, 18 to 25 years of age, accompanied by a corresponding number of women kindling new resistance. The women belonging to the battle group were equipped the same as the men. Some were members of the Chalutzim movement. They had pistols or hand grenades concealed in their bloomers up to the last moment to use against the men of the Waffen, Police or Wehrmacht.

The Germans used poison gas, pumped it into the sewers where some of the Jews were hiding. They used pneumatic burrowing machines to pierce the necks of the tunnels or the bunkers which the Jews had built. Day after day this unequal struggle on the one hand - the armed might of the master race, - on the other hand, helpless men, women and children, knowing that they were doomed to death, fighting for their honor and determined to lay down their lives only at a high cost to the enemy.

On the 8th of May the headquarters of the resistance forces, the bunker where they found shelter, was bombed by the Germans, who hurled a bomb into this bunker and placed explosives on both sides of the shaft leading to the bunker.

When the Germans realized that it was impossible to take the position by force of arms, they tossed inside the Headquarters a smoking bomb and placed explosives on both sides of the shaft. . . . A terrific explosion shook the ghetto. "Whoever did not die from German bullets, whoever was not poisoned with gas, rather than fall into the German hands, committed suicide." Arie Wilner called for collective suicide. Lutek Rotblat first shot his mother and sister, then himself. Eighty per cent of the remaining defenders followed suit. Of the 200 who were in the shelter 60 were captured alive and 140 died. Among the dead fighters lay the body of the Commander in Chief, Mordechai Anielewicz.

The struggle lasted until May 16th when the great Synagogue was dynamited by the Germans. By that time a third of the city of Warsaw was razed to the ground. Only eight buildings remained, where prior to the uprising 24,000 buildings and apartments existed. Seven thousand Jews were killed in action; 6,000 more died in flames and in the ruined bunkers. Nearly 700 dugouts were destroyed, and when the battle of the ghetto ended, the battle of the ruins began. For months thereafter those who survived, living

in their rat holes, among the ruins, would continue the struggle and did continue the struggle till the end of the war.

What sustained these fighting men and women was not the hope of saving their lives. What sustained them was the hope that they might give a good account of themselves so that future generations can remember how Jews can fight and die. What sustained them was the hope that tomorrow may be a better day, not for themselves or for their immediate families, but for Jews all over the world and for free men all over the world.

Out of the ghettos which were exterminated, out of the concentration camps and the gas chambers, there has come a song and a melody which symbolizes more than anything else can the tragedy, the martyrdom, the heroism, the undefeated spirit of these innocent men and women who walked to their death because they were Jews. It is a song whose words are taken from Maimonides' Jewish creed, "Ani zach", I believe. And as they marched to their death, they were ^{singing} this song, "I believe in perfect faith in the coming of the Redeemer. He is the Messiah." And even though His coming is delayed, will I hope in perfect faith that he will come. "

That, ~~my dear friends~~, is a faith which 10,000 Nazi might and weapons can never destroy. The Jewish people must never forget it. ^{of their martyred fellow Jews} ~~Jews~~ They must never forget ^{the} their imperishable glory. They must never forget the story of this Warsaw ghetto uprising which matches in splendor and human heroism the glory of Masada of 2,000 years ago.

There is practically nothing left of this great Jewish community of Poland. There is practically nothing left of other great Jewish communities in Europe. Poland produced a great Jewish civilization for hundreds of years, great cultural values, great scholarship, great men. It was a vital, creative center of Jewish life. Well, ^{that} that community has been destroyed and it is not likely to be rebuilt again. Centers of Jewish life must be established elsewhere, have been established, thank God, elsewhere, and Jewish life is moving forward. ~~space~~ not disheartened, but ~~turning~~ firm of faith. The State of Israel

came into existence five short years after the liquidation of the Jewish community of Poland. But we ought to remember on the occasion of this and future anniversaries not only the spiritual strength which made possible seemingly hopeless resistance against bestiality and violence, but we ought never to forget that this spirit of Fascism, of Nazism, of racialism, of the domination of one people over others has no part in our world. We must be alert ~~that~~ ^{for} ~~this beast may never~~ ^{last} be permitted again to trample over the lives of innocent men and women in any part of the world. We must not ~~permit our~~ ~~selves~~ to be lulled into a complacency about the future of mankind. There is no future except as we make it and guard it and protect it against these beasts ^{who} ~~which~~ are always lurking in the dark shadows.

Nazism is not dead in Germany. Those who have observed the German scene have reported the recrudescence of a neo-Nazism which speaks in the same racial arrogance, cruelty and inhumanity ~~which unleashed them~~ ^{of a} a few years ago over Europe. The sad thing is that the free peoples of the earth are again building up this menace which it took them so many hundreds of thousands of precious lives to destroy in the last war. ~~And perhaps,~~ a greater wisdom will come among the political leaders and statesmen of the world, not to permit a recurrence of this, the most horrible chapter of human history. Nothing of Ghenghis Khan, nothing of the Babylonism of the darkest ages was comparable in horror, in brutality to this scientifically planned extermination of a whole people which almost succeeded - almost succeeded in its entirety - succeeded in part completely. The world should remember it ^{when} ~~is well that~~ ^{to} this month we call the attention of ~~the world and arouse~~ ^{its} our own recollections about the martyrdom of the Jews of Warsaw, ~~which is~~ the dramatic symbol of the martyrdom of the Jewish communities of Europe.

THE TENTH ANNIVERSARY OF THE REVOLT OF THE WARSAW GHETTO

Sermon, The Temple

April 26, 1953



Memor 822

THE TENTH ANNIVERSARY OF THE REVOLT OF THE WARSAW GHETTO

April 26, 1953

The Jewish world commemorates this month the tenth anniversary of the uprising of the Warsaw Ghetto. ~~Last week the Jewish world celebrated the fifth anniversary of the establishment of the State of Israel. The latter is the most glorious event in our history in two thousand years; the former is the most tragic event in our history in two thousand years. And this sharp contrast is not unusual in our long and checkered history.~~

The world, ~~as an event~~, would like to forget the story of Warsaw. ~~The world would like to forget the~~ ^{this} horrible story of the six million Jews and of their long torture and final martyrdom at the hand of the Nazis. Our free world is very busy at the moment putting weapons again into the hands of the German people which perpetrated the most unspeakable atrocities known to mankind. Because of international power politics, the free world would like to forget Auschwitz and Buchenwald and Treblinka and Belsen and Maidanek, and all the other human slaughter-houses, the extermination camps, the gas chambers where men, women and children - a million children - were gassed and then burnt or buried in huge trenches or starved to death or shot to death.

But the Jewish people must never forget ^{Indeed, we} ~~must~~ must try to make the world remember ^{yet} ~~the~~ the Nazi story ~~is not finished~~ ^{is not finished} ~~the~~ the world has not heard the last of this abnormal people, of political immaturity with its militarism and its spiritual violence and its vague, chaotic "Weltschmerz" and its everlasting Kaiser-Fuhrer complex.

Before the Second World War $3\frac{1}{2}$ million Jews lived in Poland. It was the largest community in Europe. Out of every one hundred Jews living in Europe, thirty-five lived in Poland. There were $3\frac{1}{2}$ million Jews in Poland at the beginning of the Second World War. When that war was over ^{fewer} ~~there were less~~ than 50,000 Jews ^{remained alive} in Poland. When the war began in 1939, there were some 330,000 Jews in the city of Warsaw, the ^{largest} highest population

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The world would like to forget this horrible story of the six million Jews and of their long torture and final martyrdom at the hand of the Nazis. Our free world is very busy at the moment putting weapons again into the hands of the German people which perpetrated the most unspeakable atrocities known to mankind. Because of international power politics, the free world would like to forget Auschwitz and Buchenwald and Treblinka and Belsen and Maidanek, and all the other human slaughterhouses, the extermination camps, the gas chambers where men, women, and children--a million children--were gassed and then burnt or buried in huge trenches or starved to death or shot to death.

But the Jewish people must never forget. Indeed, we must try to make the world remember. The Nazi story is not yet finished. The world has not heard the last of this abnormal people, of political immaturity with its militarism and its spiritual violence and its vague, chaotic "Weltschmerz" and its everlasting Kaiser-Führer complex.

Before the Second World War 3½ million Jews lived in Poland. It was the largest community in Europe. Out of every one hundred Jews living in Europe, thirty-five lived in Poland. There were 3½ million Jews in Poland at the beginning of the Second World War. When that was over fewer than 50,000 Jews remained alive in Poland. When the war began in 1939, there were some 330,000 Jews in the city of Warsaw, the largest population