On January 28, 2015, the United Nations held an event marking the tenth anniversary of the International Day of Commemoration in Memory of the Victims of the Holocaust, as well as the 70th Anniversary of the liberation of Auschwitz-Birkenau, at the UN General Assembly. Avner Shalev, chairman of Yad Vashem, delivered the keynote address "Liberty, Life and the Legacy of the Survivors," via video. Among those who offered remarks were UN Secretary-General Ban Ki-moon, Israel’s President Reuven Rivlin, Holocaust survivor Yona Laks, and other dignitaries. Grammy award–winning violinist Miri Ben-Ari also performed. A new Yad Vashem traveling exhibition, "Shoah — How Was It Humanly Possible?" opened in the UN Visitors Lobby on January 28, 2015. United Nations Secretary-General Ban Ki-moon and the president of Israel, Reuven Rivlin, delivered remarks at the opening ceremony as well as statements by Ron Prosor, permanent representative of Israel to the United Nations, and Leonard Wilf, chairman of the American Society for Yad Vashem. Created with the generous support of Cindy and Gerald Barad, the exhibition uses texts, images and video clips to recount a comprehensive history of the Holocaust from 1933 to 1945. The event was held in cooperation with the American Society for Yad Vashem and the Permanent Mission of Israel to the United Nations.

T he international community has not yet found the antidote to the poison that led to genocide 70 years ago, United Nations Secretary-General Ban Ki-moon said, marking the International Day of Commemoration in Memory of the Victims of the Holocaust by calling strongly for the world to work together to stamp out all forms of bigotry, hatred and extremism.

"As we remember what was lost in the past, and as we recognize the perils of the present, we know what we must do — and we know we must do it together," said Mr. Ban in opening remarks to the UN General Assembly’s annual commemoration of the Day.

Joining the Secretary-General at the event were, among other speakers, Reuven Rivlin, President of Israel, and Denis Antoine, Vice-President of the General Assembly, as well as Holocaust survivors and World War II veterans. Maher Nasser, the acting UN Under-Secretary-General for Public Information, presided over the event.

The International Day of Commemoration in Memory of the Victims of the Holocaust is marked every year on 27 January, the date on which Auschwitz-Birkenau was liberated in 1945. This year’s observance, on the theme “Liberty, Life and the Legacy of the Holocaust Survivors,” coincides with two milestone events: the 70th anniversary of the Second World War’s end and the founding of the UN.

Recalling his visit to the Auschwitz-Birkenau camp in November 2013, Mr. Ban said: “I saw the full machinery of murder: the railway platform where Jews stubbornly gathered to establish the United Nations, Mr. Ban continued. A determination to uphold human dignity was written into the Organization’s founding Charter 70 years ago — and has defined the UN’s work ever since. But there is still a long way to go. The struggle for justice and tolerance faces widespread challenges.

“Anti-Semitism remains a violent reality; Jews continue to be killed solely because they are Jews. Extremism and dehumanization are present across the world, exploited through social media and abetted by sensationalist press coverage. The targets are as diverse as humankind itself,” the Secretary-General said.

In Europe and elsewhere, Muslims are under attack, the victims of bigotry at the hands of political opportunists and ultra-nationalists. Vulnerable populations everywhere bury their dead and live in fear of further violence.

“I take heart from counter-demonstrations, rallies and interfaith dialogue. We must all remain on our guard. We must uphold human rights, democratic freedoms and our responsibility to protect people at risk. And we must respond to terrorism and provocation in ways that resolve — instead of multiply — the problem,” he underscored.

In his address, Reuven Rivlin, President of Israel, recalled the brutal, “perverted” extermination of Jews during the Holocaust “in the most horrifying crime ever committed in the history of the human race.” The United Nations rose on the ruins of the Second World War, he said, stressing that the International Day was not just a gesture because the pledge “Never again” was “the very essence of the UN,” and the principle and primary reason for its existence. However, since the UN was found.
ed, more nations and communities had been slaughtered. “We must ask ourselves: honestly, is our struggle — the struggle of the General Assembly against genocide — effective enough?” he said. “Are we shedding too few tears and taking too little action?”

Mr. Rivlin noted that the Convention on Genocide was now 64 years old but remained a merely “symbolic document” that had not realized its objectives. The international community had a duty to lay down the red lines defining genocide and to make clear that crossing those lines must mean intervention. Humanitarian and moral considerations had to take precedence over economic, political or other interests in the fight against genocide.

“Nations cannot be saved and must not be saved as an afterthought or from considerations of cost-benefit,” Mr. Rivlin said. “Unless the moral fire burns within us, the lessons of the Holocaust will never be learned.” The General Assembly must act as a determined and unified international community or else risk leaving the “Never again” oath hollow and defiled.

“We must remain silent no longer. We must rise up and take action,” he said.

A nner Shalev, chairman of Yad Vashem, in his keynote address delivered via video, said: “On November 28, 1944, during the last months of the operation of the Auschwitz-Birkenau extermination camp, twenty Jewish children — ten boys and ten girls, ages six to twelve — were chosen by the notorious Nazi doctor, Josef Mengele, Rivka, Edward, Mania, Roman and sister Eleonora, brothers Edward and Alexander, Jacqueline, Sergio, Leah, and ten others, were sent by train to the Neuengamme concentration camp near Hamburg.

“Mengele was cooperating with the request of his colleague, the SS physician Dr. Kurt Heissmeyer, to supply him with subjects for his pseudo-scientific study of infectious diseases. “Upon arrival, the children were infected with tuberculosis, and the terrible effects of the disease upon them were studied for several months. As Dr. Heissmeyer testified twenty years later, at his trial, in East Germany: ‘I did not think that the children had full value as human beings.... For me there was no basic difference between Jews and guinea pigs.’

“Auschwitz-Birkenau was liberated by the Red Army exactly seven years ago, but the murder continued wherever the Nazis still held control. “In Neuengamme this meant the murder of 200 children. Eight days before the British army entered Hamburg, the children were brought to a school building where they were injected with morphine, and then hung to death on hooks set in the wall.

“Nazi Germany and its collaborators had murdered one-third of the Jewish people. The extermination of six million Jews in Europe was motivated and driven by a murderous, racist anti-Semitic ideology — that viewed all Jews, everywhere in the world, as a lethal danger to the German nation and to Germany’s new world order.

“So every last Jew, everywhere, had to be destroyed, at any cost. “Recalling the horrible scope and nature of that genocide is the core of Holocaust remembrance, but remembrance extends deeper and further. “When the War ended, much of the world rejoiced in the Allied victory. But the Jews who survived — could not rejoice. Mourning for their families and communities, scarred by their own horrible Shoah experiences, they could well have become desperate, bitter and vengeful. And yet, remarkably, they did not.

“In fact, the vast majority of the Holocaust survivors did the contrary: They chose hope. The majority of the survivors chose to strike new roots in their ancestral Land of Israel, my own birthplace, where they joined a viable and self-sufficient pre-Holocaust Jewish entity.

“In every place around the globe that the survivors reached, they demonstrated their restored commitment to human freedom, and faith in humanity. “Upon these values they rebuilt their own lives, and those of their new families and communities.

“In 2002, hundreds of Shoah survivors gathered at Yad Vashem, on the Mount of Remembrance in Jerusalem, to participate in an international conference devoted to the legacy of Holocaust survivors.

“They signed a joint ‘Survivors’ Declaration’ stating: After the Shoah, internationally related to the events of the Holocaust find it compelling and meaningful.

“But why? Why does the Shoah refuse to become history? Why does it remain so relevant to so many different people? Genocides and other terrible human atrocities occurred before the Shoah, and — to our great sorrow — since the Shoah.

“It is not the specific Jewish identity of the victims that provides the Holocaust with its universal implications.

“Rather, I submit — that what resonates so powerfully in our modern and postmodern existence is the shocking ease and speed with which the Holocaust’s perpetrators and their ideology succeeded.

“To this day, we struggle to understand how Nazi Germany and its collaborators were able to implement their brutal and barbaric ideology.

“Would hundreds of years of human progress yield such massive horror? “Modern society deludes itself that technological progress goes hand in hand with moral advancement. Sadly, that is not true.

“The Nazis sought to totally destroy the Jewish people and to impose a new order, totally different. This was conceived by highly educated individuals and implemented by a technologically advanced German society.

“The deadly mentality that the Nazis expressed and executed is not likely to return in its exact historical form of the 1930s and 40s. But as Auschwitz survivor, author Primo Levi, cautioned: It happened. Therefore, it can happen again.

“Today, it can happen again in new dangerous ways and circumstances.

“The problem is: how can we ensure that moral values will still be as essential to our lives as technology advances?

“With this question, I have come to the General Assembly, a venue usually associated with statesmen and politicians.

“I am an educator and a teacher of other educators. It is as a Holocaust educator, that I accepted the UN’s gracious invitation to address you today, on this tenth anniversary of the International Day of Commemoration for the Victims of the Holocaust.

“Together, it can happen again and associates worldwide, Yad Vashem teaches Holocaust educators — thousands yearly, from dozens of nations, to draw contemporary insights from the annals of the Shoah.

“They learn that, in addition to its immense atrocity, the Holocaust was also the context for a dramatic struggle of the human spirit.

“The Jews fought to retain their humanity through countless acts of solidarity, mutual assistance and political, cultural and spiritual resistance.

“The Righteous Among the Nations, though relatively few in number, chose heroically to endanger themselves while attempting to rescue Jews.

“These inspiring role models help educators teach about our responsibility to act as a buttress against social hatred and violence.

“To identify racism, xenophobia and persecution and to fight them — openly and effectively.

“Of course, the responsibility for moral education rests not only upon teachers.

“Political, economic and social leaders — like many of you in this hall and those whom you represent, must also assume responsibility for shaping moral norms and ethical standards.

(Continued on page 3)
REMEMBERING HOLOCAUST VICTIMS

(Continued from page 2)

“Our world today is plagued with cruel conflicts for dominance and resources. In the shadow of those conflicts, we can and must educate the next generation of citizens and leaders to choose to behave ethically and humanely.

“[Primo] Levi’s warning, we add: It did not have to happen then, and so — it does NOT have to happen again.

“My dear friends, from this podium, I call upon my fellow educators in every corner of the world — to strive and persevere in our constant battle for human morality.

“A battle which helps ensure that no person will ever again be referred to, as were the twenty Jewish children at Neuengamme, as having ‘no value as human beings.’

“Holocaust survivor, philosopher Victor Frankel stated: “Everything can be taken from a man, except the freedom to choose one’s own way.

“For mankind, there is always a choice.

“Leonard Wilf, chairman of the American Society for Yad Vashem, in his speech at the UN General Assembly session, talked about the importance and significance of Holocaust remembrance.

“Consider it a great privilege to stand before you today on behalf of Yad Vashem and the American Society for Yad Vashem on the tenth anniversary of the United Nations initiative to establish this worldwide day of commemoration for the victims of the Holocaust in close partnership with the state of Israel.

“The participation of Secretary-General Ban Ki-moon at today’s exhibition opening reaffirms the significance of Holocaust remembrance at the U.N. and among the family of nations. Your presence pays tribute to all those who perished and all those who survived the Holocaust. Thank you.

“The attendance of our good friend, Israeli President Reuven Rivlin, is also noteworthy and highly appreciated.

“The opening of this new Yad Vashem exhibition — Shoah: How Was It Humanly Possible? — on this day and at this place is particularly meaningful and symbolic. It links Yad Vashem’s remarkable scholarship and creative abilities as the world’s leading institution for Holocaust education, research and documentation with the American Society for Yad Vashem’s long-standing commitment to honor the 70-year legacy of the Holocaust’s victims and survivors and with the United Nation’s groundbreak- ing 10-year commitment to meaning- ful Holocaust remembrance.

“[This exhibition is a powerful response to a very real need across the globe. Our children and grandchil- dren need to understand why they should learn about the Shoah and incorporate its lessons into their own lives. The story of the Holocaust has to be told and retold, with sensitivity to human morality.

“[In an environment of increased social tensions and hatred — including anti-Semitism and racism — the story of the Holocaust is both compelling and constructive; but only if appropriate up-to-date tools are placed at the disposal of educators, decision-mak- ers and opinion-shapers. It’s what Yad Vashem does every day in Jerusalem, in worldwide teachers’ seminars, on the internet and social media, and through the exhibition. A compelling, well- designed and inspiring exhibition — like this one — is a concrete means of opening hearts and minds to Yad Vashem’s message of morality, tolerance and the struggle against prejudice, a mes- sage that it shares with the state of Israel and the United Nations.

“This exhibit is only one of many examples of the strong par- tnership between Yad Vashem and the American Society for Yad Vashem. It begins with Avner Shalev, chairman of the Yad Vashem directorate and my partner in Yad Vashem’s mission of Holocaust remembrance, education and documentation, who is the mov- ing force behind Yad Vashem’s inspir- ing work.

“It was created by Yad Vashem’s traveling exhibitions department, which is supported by our friends, Dr. Miri and Sheldon Adelson. Its outstanding curator, Dr. Rina Pavis, is with us tonight. This newest exhibition came to life through the generous support of Cindy and Gerald Barad in memory of their father, Holocaust sur- vivor Ulo Barad, and his parents and four brothers who were murdered in the Shoah.

“We also want to acknowledge our close cooperation with the U.N.’s Holocaust outreach program and exhibitions committee (with special thanks to officer-in-charge Kimberly Mann and her outstanding team) and with Israel’s ministry of foreign affairs and permanent mission to the U.N. for making today’s program possible.”

In Europe the main event dedicat- ed to Holocaust commemoration took place in Poland. More than 3,000 guests, including Holocaust survivors and foreign dignitaries, gathered on January 27 at a site marking one of history’s biggest horrors, the Auschwitz-Birkenau death camps in Poland, which were liberated by Soviet troops 70 years ago in the closing months of World War II.

Because of the survivors’ advancing age, this year’s ceremony at the Auschwitz-Birkenau State Museum may be the last major anniversary cele- bration to include more than a hand- ful of people who endured the Nazi camps here, where about 1.5 million people lost their lives, most of them European Jews. Some 1,500 sur- vivors attended the 60th anniversary in 2005, but this year there were fewer than 300 on hand. Most are in their 90s, and some are older than 100.

Their dwindling numbers prompted many at the ceremony to raise the question of how best to sustain mem- ories of the horror when they are gone, and what it means in a time of fresh outbreaks of religious and eth- nic animosities.

“Today, in the name of truth, we need to fight the attempts to relativize the Shoah,” President Bronislaw Komorowski of Poland said as he opened the ceremony, using another term for the Holocaust. “The memory of Auschwitz means the memory of the importance of freedom, justice, tolerance and respect for human rights,” he added.

Dozens of heads of state and other prominent figures took part in the cer- emony, including the presidents of France, Germany and Austria, François Hollande, Joachim Gauck and Heinz Fischer; the kings of Belgium and the Netherlands, Philippe and Willem-Alexander; and Crown Prince Frederik of Denmark.

Treasury Secretary Jack Lew repre- sented the United States, while Russia was represented by Sergei Ivanov, President Vladimir V. Putin’s chief of staff.

The anniversary takes place at a time when reports of anti-Semitism are increasing across Europe. One Jewish organization said in a recent report that the incidence of anti- Semitic acts in France had doubled over the past year.

“Jews are targeted in Europe once again because they are Jews,” Ronald S. Lauder, president of the World Jewish Congress and a major contrib- utor to the preservation of the museum complex, said at the ceremony.

Mr. Lauder, 70, said the recent ter- rorist attacks in Paris, including one at a kosher supermarket, had prompted him to radically change the remarks he intended to deliver. He called on the world leaders in the audience to adopt policies of zero tolerance toward hatred of any kind. “Unless this is checked right now, it will be too late,” he said.

Steven Spielberg, whose Holocaust film Schindler’s List won seven Academy Awards, raised a similar point in a short speech on the eve of the anniversary, saying that Jews were once again threatened by “the perennial demons of intoler- ance.”

(Continued on page 14)
A number of years ago this reviewer had the pleasure of reading a unique and fascinating book by Samuel and Pearl Olmer, entitled The Albatrocius Personally. In that book the authors' goal was to try to understand why some ordinary people (Jews and non-Jews alike) put their lives at risk in order to save others during the war. Thus, the Olmers interviewed many who did just that, diligently searching for that certain something, that common denominator they all shared. The conclusion they came to? The rescuers' upbringing, the role-modeling their parents provided them, just how they were raised by them — to be empathetic, to care for everyone human life: that made all the difference.

In conjunction with the above, in the preface to the paperback edition Saving Children: Diary of a Buchenwald Survivor and Rescuer by Jack Werber working with William B. Helmreich, to tell Werber's wartime story, the aforementioned Helmreich makes a very astute point, seldom if ever given the consideration: In sum, perhaps there is even more to this act of "saving" another. Perhaps actually saving another also gives one (the rescuer) a very real reason to continue living when there doesn't seem to be much of a reason anymore... For Indeed, as we soon learn, such was very much the case with Jack Werber.

Who was Jack Werber? Born in Radom, Poland, on September 28, 1914, he was one of eight children — actually the youngest. Middle class, he went to cheder. Later, he went to a Jewish high school. He learned to play violin. He became a member of Hashomer Hatzair. This meant, in his own words, that "... On September 8, 1939, the German army marched into Radom. At first this regular army seemed rather benign in its actions toward the townsperson and, especially, the Jews. It wasn't long, though, before SS men arrived to replace the soldiers, and, among their countless ruthless acts against the Radom populace, they separated Werber from his family and shipped him off to Weinirn Germany... and the hell called Buchenwald. How Werber managed to survive the one and one-half years in Buchenwald, is nothing less than a story of miracle. There was the freezing cold, the gnawing hunger, the deadly work at the Buchenwald quarry and on the railway lines. But, more than anything else, there was the frightening and heart-stopping unpredictability of camp life that made it so very easy to be killed by any Nazi overseer at Buchenwald, for any infraction... or none at all! Of course, during all this time, Werber had absolutely no idea what was happening in Radom. Surely the thought that things weren't that bad strengthened him. Surely the thought that one day he would be reunited with his wife and child and return to the life he once knew kept him going. But then he learned the worst from an inmate more recently come to Buchenwald from his hometown. Just about his entire family, including his wife and daughter, had been deported to Treblinka and were no more. With that, Werber "fell into a deep depression" and felt he had nothing more to live for — until the 700 boys came to the camp.

Huh did that happen? Early on, Werber had joined the Buchenwald underground. Among other things, they looked out for inmates at the camp as best they could. Concomitantly, they did their best to rid the camp of ruthless collaborators. Then in August of 1944 when those 700 boys came to Buchenwald, Werber found himself taking a leadership role, along with other Jews in the underground, making it his job to make sure these children survived. We learn how the children were taken care of physically, but not in work details and throughout the camp. We learn how food was secured for all the children. Moreover, the boys were taken care of mentally and spiritually as well, with classes in Yiddish song, Hebrew language — all of this done, of course, underground to the Nazis. Among these boys would be the Nobel prize winner Elie Wiesel and Rabbi Israel Meir Lau, later chief rabbi of the State of Israel. Why did Werber take on this mission after hearing of the tragedy that had befell his dearest? He did it in the name of his own daughter. He did it so that these 700 would not suffer her terrible fate!

Interesting, how life-giving is life-giving for all involved in the act... the rescued as well as the rescuer.

Dr. Diane Cypkin is a Professor of Media, Communication, and Visual Arts at Pace University.

BOOK REVIEWS

SAVING CHILDREN: DIARY OF A BUCHENWALD SURVIVOR AND RESCUE


REVIEWED BY DR. DIANE CYPKIN

More than 50 years after its publication, Hannah Arendt's Eichmann in Jerusalem remains endlessly controversial, reflecting a long list of critics who continue to pick apart her depiction of the Nazi war criminal Adolf Eichmann as an exemplar of "the banality of evil," a bloodless, nearly mindless bureaucrat who "never realized what he was doing."

Bettina Stangneth, the author of Eichmann Before Jerusalem: The Unexamined Life of a Mass Murderer, published in an English translation by Alfred A. Knopf, didn't aim to join those critics. An independent philosopher based in Hamburg, she was interested in the nature of lies, and set about around 2000 to write a study of Eichmann, the Third Reich's head of Jewish affairs, who was tried in Israel in 1961, in light of material that has emerged in recent decades.

Then, while reading through the voluminous memoirs and other testi-monies Eichmann produced while hiding in Argentina after the war, Ms. Stangneth came across a long note he wrote, dismissing the moral philosophy of Immanuel Kant, that "...the face of Arendt's notion of Eichmann's 'inability to think.' "I sat at my desk for three days, thinking about it," Ms. Stangneth said in a telephone interview from her home, "I was totally shocked. I could not believe this man was able to write something like this."

Ms. Stangneth's book cites that document and a mountain of others to argue, say it is the most definitive case yet that Eichmann, who was hanged in 1962, wasn't the order-following functionary he claimed to be at his trial, but a fanatically dedicated National Socialist.

If previous researchers have seriously doubted Arendt's case, Ms. Stangneth "shatters" it, said Deborah E. Lipstadt, a historian at Emory University and the author of a 2011 book about the Eichmann trial.

The facts about Eichmann in Argentina have been dribbling out, "but she really puts flesh on the bones," Dr. Lipstadt said. "This was not a guy who just happened to do a dirty job, but someone who played a crucial role and did it with wholeheart-ed commitment."

While Ms. Stangneth maintains that Arendt, who died in 1975, was fooled by Eichmann's performance on the stand, she sees her less as a foil than as an indispensable intellectual companion.

"It wasn't my plan to write a histori-an's book, just arguing against Arendt with historical facts," Ms. Stangneth said. "To understand someone like Eichmann, you have to sit down and think with him. And that's a philoso-pher's job."

Eichmann Before Jerusalem, based on research in more than 30 archives, is nothing less than a thinly veiled eye-open- ing facts, including the revelation that in 1956 Eichmann had drafted an open letter to the West German chan-

(Continued on page 13)

Page 4 MARTYRDOM & RESISTANCE January/February 2015 - Shevat/Adar 5775
BY SARA MALM, MAILONLINE

On June 9, 1942, a speech was broadcast on the BBC that would change human history. Władysław Sikorski, Poland’s prime minister exiled in London, revealed that 700,000 Jews had been systematically murdered in brutal Nazi concentration camps, quarantined and executed en masse in ghettos, and walked to their deaths in gas chambers.

This was the first time the world and the Allied forces had heard of the crimes of the Holocaust, a secret the Nazi leaders had been able to keep until then.

The information, a dossier of photographs and documents, had come to London from Poland via Stockholm, thanks to a group of Swedish men who had risked their lives to tell the world about the Nazi persecution of Jews.

News of atrocities committed by the Nazi occupiers in Poland had reached the Allies before Sikorski’s speech, but never on this scale.

Sikorski had even been advised by a fellow Polish politician to “edit” the number of Jews murdered by the Nazis from 700,000 to 7,000, as the number was too shocking to be believed.

“Iza” Zbyszynska, the woman who later wrote the book *The Swedes Who Told the World About the Holocaust*, was one of the 669 Czech children saved thanks to a group of Swedish men under the leadership of Sir Nicholas Winton, a stockbroker in London who had befriended the son of Polish-Jewish mistress Giza Zabickyńska in the years after the war.

The information in Sikorski’s speech would go down in history, but the man who put himself on the line to help people that he didn’t even know was Sir Nicholas Winton, an archivist at the British National Archives. “And lo and behold, I came of State records at the National Archives. “And lo and behold, I came of State records at the National Archives. "Perhaps people in America do not realize how little is being and has been done for refugee children in Czechoslovakia," the letter reads. "Is it possible for anything to be done to help us with this problem in America?... It is hard to state our case forcibly in a letter, but we trust to your imagination to realize how desperately urgent the situation is."

Also in the archives, Langbart uncovered a chain of internal government communications about Winton’s letter.

According to Langbart, after the White House received Winton’s letter, it referred the request to the Department of State for action. Shortly thereafter, the Department of State forwarded the letter to the President’s Advisory Committee on Political Refugees, suggesting that organizations involved might be interested in Winton’s cause.

Langbart also found another memo from the Department of State that instructed the U.S. embassy in London to "acknowledge receipt of Mr. Winton’s letter and ‘advise him that the United States Government is unable, in the absence of specific legislation, to permit immigration in excess of that provided for by existing immigration laws.”

The U.S. officially denied Winton’s request in a letter sent by the U.S. embassy in London. The original copy of that note, which Winton kept in his personal scrapbook, appeared on the 60 Minutes broadcast.

When asked for his reaction to the U.S. response to Sir Nick’s plea, Langbart shared that he had roots in Eastern Europe and members of his family had perished in the Holocaust. “Personally, I wish that the United States government could have done more,” Langbart says. “I’m not sure that anybody really recognized what was coming as far as the Holocaust. The United States opened its doors to the extent that the law allowed at the time. I wish it could have been more — but it wasn’t.”

BY EVIE SALOMON, CBS NEWS

Recently, 60 Minutes correspondent Bob Simon told the remarkable story of Sir Nicholas Winton, a stockbroker in London who saved 669 Czech children — most of them Jewish — from the Nazis during World War II.

England look in almost all of the 669 children. Winton, now 105 years old, told 60 Minutes he had made a desperate plea for help to the United States back in 1939. He said he had written a letter to President Franklin D. Roosevelt, describing the plight of the Czech children and asking that America grant refuge to a number of them.

“...The man has an incredible amount of chutzpah,” Langbart says in an interview with 60 Minutes Overtime. “I thought this is an incredibly caring man who put himself on the line to help people that he didn’t even know.”

After seeing the story, Langbart decided to look for evidence of Sir Nick’s letter to FDR in the Department of State records at the National Archives. “And lo and behold, I came up with his original letter to President Roosevelt,” Langbart says. The whereabouts of the document had been a mystery for almost 75 years.

Vanessa Fica, the story’s co-producer, says she got “goose bumps” when she learned of Langbart’s discovery.

“Winton scholars and even his own children were shocked when they told us the word had been found,” Fica tells 60 Minutes Overtime. “I am grateful that Winton will be able to see his letter for the first time in 75 years.”

Winton’s “craft” is evident in the letter he wrote to Roosevelt, says Fica: “He kept it poignant and respectful while conveying a real sense of urgency.”

The letter, dated May 16th, 1939, addresses President Roosevelt as “Esteemed Sir.”

It is possible for anything to be done to help us with this problem in America?... It is hard to state our case forcibly in a letter, but we trust to your imagination to realize how desperately urgent the situation is."

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Langbart also found another memo
DIARIES REVEAL JEWISH SUFFERING DURING HOLOCAUST IN HUNGARY

BY MICHAEL E. RUANE, THE GUARDIAN

In December 1941, when Hungary severed relations with the US following America’s entry into the Second World War, Maria Madi, a doctor in Budapest, started keeping a diary for her daughter, who had just immigrated to Louisiana.

Madi did not know if her daughter would ever see her words. But she wrote anyhow. About the war. About the Nazis. About the suffering of Jews. And about the two people she hid in her apartment, at times behind a large mirror when visitors came to call.

By war’s end, Madi, who was not Jewish, had filled 16 notebooks in handwritten English that serve as a grim portrait of the Holocaust in Hungary and of a defiant woman sickened by its cruelty.

“I am going to see, to hear, to witness everything,” Madi wrote, adding later, “it may happen of course that neither myself nor my diary will ever reach you.”

Now, Washington’s US Holocaust Memorial Museum, which was given the diary last year, is preparing to post it online in the coming months and hopes eventually to have it fully transcribed.

Among the thousands of Holocaust diaries, Madi’s is a rare account written in English by a non-Jewish member of a local gentry, the museum said. It is blunt, harsh in parts, compassionate, wistful, sarcastic. It tells the story of an unusual woman, a British-educated, divorced Hungarian doctor who held some negative views about Jews but risked her life to hide a Jewish friend, Irene Lakos, and her friend’s seven-year-old nephew.

The nephew, Alfred Lakos, now 77, who lives in the US in Waleska, Georgia, said recently: “She was a hero, in my book.” His aunt survived, as well, and died in Italy in 1998, he said.

The Holocaust, the slaughter of Europe’s Jews by the Nazis and their allies, came relatively late to Hungary, which was allied with Germany. But by the end of the war, more than 400,000 Hungarian Jews had been murdered, many of them in the gas chambers at Auschwitz, historians have said.

In Budapest, Madi, then in her mid-40s, watched in dismay as Jews were humiliated, harassed and rounded up to be sent to labor or concentration camps. Alfred Lakos’s father, Laszlo, for example, was sent to a labor camp, from which he escaped, and survived. His mother, Rosza, was sent to Auschwitz, where she was killed.

With his parents gone, and alone in his apartment, “Fredi” Lakos found refuge with Madi, and a place in her narrative. Madi, who had lived alone and was unaccustomed to children, found “the poor little worm” exasperating during the almost four months he spent cooped up in her apartment. “I am never alone,” she wrote on 7 January, 1945. “The child is all the time talking, irritating, making noises and trouble.”

Two weeks later, she wrote: “It is with the utmost self-control, I can tolerate the boy here in my flat.”

Yet she soothed him when gunfire frightened him, and vowed to stay with him when he was in bed with chicken pox, she wrote, and he came to be affectionate with her.

The diary, which also contains snapshots of Madi’s dog, Joe; newspaper clippings; and comments about food prices, the weather and politics, was donated to the museum by Madi’s grandson, Stephen Walton, of Amarillo, Texas. He said in a telephone interview that the notebooks had been kept in plastic bags in a family safe for 30 years. “Hardly ever looked at them,” he said.

After the war, Madi came to the United States, bringing the diary, which she later amended slightly in pencil. She worked as a psychiatrist, (Continued on page 12)

HOLocaust refugees set sail to Palestine – only for British to send them back

BY JULIAN GAVAGHAN, YAHOO NEWS

Holocaust survivors set sail to Palestine on board the SS Exodus in 1947 — only to be turned back by the British and trigger global support for an Israeli state.

Around 4,500 people crammed on to the biggest-ever Jewish refugee vessel, which was later described as the “ship that launched a nation,” at Sète, France.

They were defying a ban on immigration to the then British-controlled and largely Arab-populated Holy Land, which is also cherished by Muslims and Christians.

The Zionist organization Hamossad LeAliyah Bet — Hebrew for Institution for Immigration B — hoped it could beat a Royal Navy blockade.

But as they approached the coast of Palestine on July 18, the Exodus 1947 — the biggest-ever Jewish refugee ship — was rammed by the British destroyer HMS Cheviot.

Sailors then boarded the immigrant vessel — but were challenged by passengers, who came from all over Europe, and members of the Jewish militant group Haganah.

During the clash, one crew member and two refugees died and two Royal Navy servicemen suffered fractured skulls.

The passengers, who had all fled German and Austrian displaced persons camps where 850,000 Jews still languished in 1947, were then forcibly taken to Malta.

Among them was a newborn baby, who would die three weeks later after his own mother had died in childbirth during the voyage.

A British Pathé newsreel shows British troops taking injured passengers off the boat while other illegal immigrants stand around in ragged clothes.

The British, hoping to stem the tide of immigration, deported the Exodus’s passengers back to France, rather than Cyprus, where most of the others were being detained.

But the French authorities said they would only allow voluntary disembarkation, and the Jews resisted.

So, in a move that sparked widespread outrage, the Jews were taken to northern Germany, which had been occupied by British troops since the end of World War II.

Media coverage of their treatment triggered a tidal wave of Western support for a Jewish homeland in the Middle East.

And Jews continued to illegally emigrate to Palestine.

Most of the 4,500 on board the Exodus were eventually smuggled into the US occupation zone in Germany, where Americans turned a blind eye to fleeing Jews.

In November 1947, the UN voted to back partition of Palestine between (Continued on page 12)
Mochoching around the streets of the Syrian capital. In terms of gruesome activities, he found Brunner, the former commandant of Treblinka extermination camp, had some 800,000 murders on what remained of his conscience, and he arrived in Damascus in September 1948 with the assistance of a Roman Catholic bishop.

Although Brunner is said to have variously worked as an intelligence agent, an arms dealer, and a security advisor, Stangl took more menial positions in textile firms. Life was somewhat frugal, but manageable.

Unlike Brunner, Remer was itinerant, and spent much time in that other nest of postwar Nazis — Cairo. If anything, the Egyptian capital was even more appealing than Damascus, and had been playing host to Nazis immediately after the war, when King Farouk opened his arms to scores of former SS and Gestapo officers.

No less a figure than Joachim Daumling, the former head of the Gestapo in Düsseldorf, was tasked with establishing Nasser’s secret service.

In fact, the list of some of the country’s key players reads like a who’s who of the 1950s and 1960s intelligence-gathering Nasser’s secret service.

What made the relationship between these former Nazis and the Egyptians and Syrians so successful was that it was a genuinely two-way deal.

The Arabs offered the Nazis a haven, as well as a market for all their nefarious dealings in arms and black-market currency. The Nazis, meanwhile, were able to provide technical and military experts, as well as the know-how of establishing the instruments of repression.

However, below the scratch-checking lay a deep and dark underpinning to the relationship between the crescent and the swastika. That was, of course, a hatred of the Jews, and in particular, a desire to see the eradication of Israel.

That shared existentialist desire had been born during the war itself, when the Grand Mufti of Jerusalem, Haj Amin al-Husayni, had made his home in the luxurious Hotel Adlon in Berlin in 1941, and had impressed Hitler with his hatred of the Jews. The Mufti lobbied the Nazis hard to kick the British out of the Middle East, and he was instrumental in raising recruits for a largely Muslim unit of the SS called the SS-Gebirgs-Jäger (Armed Mountain Division of the SS Handschar).

In addition, throughout the war in North Africa, German intelligence had worked closely with the Egyptians, and the Mufti is thought to have been a key intermediary between King Farouk and Hitler himself. If further proof of the Nazis’ interest in the Arab affair were required, then it is worth considering the fact that both Nasser and his successor, Anwar Sadat, had been wartime agents for the Germans.

Throughout the late 1960s and 1970s, many old Nazis managed discreetly to trickle back to what they regarded as the Fatherland. However, others, such as the former SS “doctor” Paul Maurer, Albert Stangl, and indeed Alios Brunner — would end their days in the Middle East, dying lonely deaths in obscure dusty back streets of Cairo and Damascus.

It is hard to feel sorry for such lonely demises, but in the end, those Nazis who escaped to the Middle East found permanent sanctuary. Remembering that may seem inflammatory when the West struggles with its relationship with that part of the planet, but it is nonetheless the awkward truth.

US SOCIAL SECURITY PAYMENTS TO NAZI WAR CRIMINALS SEND RIPPLES THROUGH JEWISH WORLD

Revelations that the United States currently pays Social Security and other benefits to concentration camp guards and others involved in carrying out the Holocaust has scandalized the Jewish world, eliciting harsh condemnations from many quarters.

The Associated Press revealed recently that such payments continue to be made to participants in the Nazi genocide who were deported from the US because of their crimes.

According to the investigation, war criminals who emigrated to America and were outed and subsequently expelled have collected millions in state benefits.

The wire service claimed it was able to account for four such beneficiaries who are still collecting Social Security payments. The payments, APL reported, were used by the government to pressure Nazi suspects to leave the country, by promising them they would continue to receive benefits after leaving. Many ex-Nazi war criminals and collaborators were never held accountable, Estee Yaari, a spokeswoman for Yad Vashem, told The Jerusalem Post.

Asserting that there can be no statute of limitations on Holocaust-related crimes, Yaari called on the US to stop the payments and bring the recipients to justice in their respective countries.

“Is it maddening that some of these criminals who were forced out of the US once their past was uncovered were able to collect Social Security and live free lives?” she said.

Polish Jewish Rabbi Michael Schudrich went even further in his criticism of Washington, stating that using government funds “to help war criminals is to desecrate the memory of the victims of the Shoah.”

Deborah Lipstadt, a former member of the United States Holocaust Memorial Council appointed by former President Bill Clinton, called the payments “outrageous.” The US published an “especially vicious” letter to the OSI saying “it was time to make the OSI’s stats look good.”

The OSI, or Office of Special Investigations, was a unit in the Department of Justice tasked with uncovering Nazi war criminals.

Samuel Dubbin, a Florida lawyer who has represented Holocaust survivors in a number of high-profile restitution cases, said the “survivor leadership supports the immediate elimination of the Social Security loophole, yet are not surprised to learn that the US government has been refusing to acknowledge or correct its actions, as it has protected the thefts perpetrated by global insurers like Allianz and Generali, and refuses to press Germany to fully fund the needs of Holocaust survivors worldwide.”

Despite all of the furor over the payments, however, the issue is more complex than presented in the media, said Dr. Efraim Zuroff, a Nazi hunter with the Simon Wiesenthal Center.

“The maximum ‘justice’ available in these cases under US law was deportation, except in cases in which there was a country seeking extradition to put the Nazi on trial, which was a very rare occurrence,” he explained.

“Under those circumstances, the US pushed to get as many of these out of the country, and one of the ways of doing so was to offer them the possibility of retaining Social Security privileges, if they would depart before a court ordered them deported, thereby hastening their departure and saving the US endless legal proceedings (and the expenses involved).”

“The thought of these Nazi war criminals and collaborators enjoying their final years courtesy of the US government is absolutely abhorrent,” he said, “but the reality is much more complex than that.”
PHOTOHIGHLIGHTS OF THE EVENT AT THE UNITED NATIONS HEADQUARTERS OF THE INTERNATIONAL DAY OF COMMEMORATION AND THE 70TH ANNIVERSARY OF THE LODOHORSCHINE.
QUARTERS IN NEW YORK CITY, MARKING THE TENTH ANNIVERSARY
IN MEMORY OF THE VICTIMS OF THE HOLOCAUST,
LIBERATION OF AUSCHWITZ-BIRKENAU

Lawrence and Adina Burian, board members of the American Society for Yad Vashem, with Ron Prosor, ambassador of Israel to the UN.

Leonard Wilf, chairman of the American Society for Yad Vashem; Colin and Gail Halpern; and Shaya Ben Yehuda, managing director of the International Relations Division of Yad Vashem.

Shaya Ben Yehuda, managing director of the International Relations Division of Yad Vashem; Barry and Marilyn Rubenstein, board members of the American Society for Yad Vashem; Ron B. Meier, executive director of the American Society for Yad Vashem.

David Halpern, treasurer, American Society for Yad Vashem; Sharon Halpern; Ahu Halpern, chair of the Young Leadership Associates of the American Society for Yad Vashem.

Jaci and Gonen Paradis, Young Leadership Associates of the American Society for Yad Vashem.

Ron B. Meier, executive director of the American Society for Yad Vashem, with Lawrence Burian, board member of the American Society for Yad Vashem.
The autograph book made for Frida (Friedl) Gutman at the Gross Sarne Concentration Camp accompanied her upon her transfer to Gross Marswelitz and then to Gross Sarne. After liberation, the book became a precious memento left to her by Jewish prisoners with whom she had crossed paths at the camps, among them her brother, Emanuel. The book has a cover of wood and tin, adorned with a Star of David and the inscription: “RAB: Lager Gross Sarne. 1942.” Prisoners made the journal out of materials they procured at the camp and filled it with poems, dedications, memories, and words of farewell. Frida Gutman was born in Chorzow, Poland, in 1916, one of nine children to parents Leon (Leib) and Klara. It was at Gross Sarne that Frida met her future husband, Yitzhak Poremba. Both survived the war and were reunited in Stuttgart, Germany, where they were married and had a son, Yakov. Two years later, the Porembas immigrated to Israel, where their daughter Ora was born.

Frida preserved the precious autograph book through the years, yet she never told anyone about it—not even her children. Only when she was over 80 years old did she take the book out of the closest drawer in her house. The book appeared in four different languages: German, Polish, Dutch and Hebrew. The hope of brother and sister to see each other again indeed came to fruition; they were reunited in Poland after the war. In 1948 Frida and her husband immigrated to Israel, closely followed by her sister, Ruth, and her brother, Emanuel.

The book—which was crumbling with age—and indeed its very nature, the book revealed the state of mind of some of the prisoner’s at the three camps where Frida was incarcerated— their personal feelings, their hopes and their fears at a time when their very lives were in the hands of the concentration camp regimes. In some cases, the inscription in the book is the last written testimony of a Jewish prisoner. One of the dedications is dated April 4, 1942: “Cherish your fists; grind your teeth; walk under the winds beating in your face; march to the sounds of music like true fighters. This is the straight road by which individuals will travel.”

The violin from Berlin

His wife was not Jewish. Theo’s youngest brother Hans, a typesetter by profession, was an active member of a communist group. In addition to his involvement in the theatrical and cultural sphere, Hans also distributed printed Communist propaganda. In February 1943, Hans was captured and deported to Auschwitz-Birkenau, where he became inmate no. 103026. He quickly located fellow Communists in the camp and, with their help, was assigned to forced labor at a Nazi printing house. When Auschwitz-Birkenau was evacuated on January 18, 1945, Hans and other prisoners were sent on a death march to Mauthausen, and from there to Melk and Ebensee. Hans survived, yet many of his family members were less fortunate. His wife Ruth was also deported to the camps and murdered, as were his brother Theo, Theo’s wife and daughter, their father Manhein and their sister Rosa. When Hans returned to Berlin, his brother gave him the violin that had been hidden throughout the war. Marrying for the second time, Hans settled in the city of Weimar.

He and his wife had a daughter, whom they named Ruth. For 40 years, Hans kept the violin under a bed in his house. When he passed away in 1992, Ruth inherited the instrument. For her, the violin was a symbol of the suffering that befell her father during the war—a means of communicating the family members murdered during the Holocaust as well as the original owners of the instrument. Recently, however, Ruth came to the conclusion that Yad Vashem was the only truly suitable place for the precious memento.

Upon arrival at Yad Vashem the violin was examined, and an inscription found stating the year 1715. In an initial investigation carried out by the Artifacts Department, it was established that Theo was deported on August 15, 1942 and sent to Riga, where he was murdered. It appears that the man who gave him the violin was also deported in August 1942, but his identity remains unknown. The violin is scheduled to undergo examination by a professional violin appraiser and historian, which may reveal further clues as to the identity of the owner and artist of the violin. The violin will be joining other instruments already safeguarded in the Artifacts Collection that tell the stories of many Jewish musicians who performed in Europe during the war. For a few, music saved their lives—but most were murdered, and their instruments plundered and lost.
BY STUART JEFFRIES, THE GUARDIAN

In the spring of 1943, says the narrator, over black and white shots of the German countryside, “the Allies advancing into the heart of Germany came to Bergen-Belsen. Near and tidy orchards, well-stocked farms lined the wayside, and the British soldier did not fail to admire the place and its inhabitants. At least, until he began to feel a smell…”

So begins a British film about the Holocaust that was abandoned and shelved for 70 years because it was deemed too politically sensitive. The smell came from the dead, their bodies burned or rotting; or from malnourished, often disease-ridden prisoners of the camp. The film was intended as documentary evidence of the Nazis’ crimes.

But it was a job offer that Knoller — now 93, he survived a Gestapo interrogation, Auschwitz and a death march in sub-zero temperatures. “I saw two civilians coming towards me. Each one had a hat on and a long black leather coat, and I recognized them immediately, this must be two people from the Gestapo,” says Freddie Knoller.

It was July 1943. Twenty-two-year-old Knoller had managed to obtain a German passport and was introduced to Nazi soldiers to the nightclubs and brothels of the red light district. But that day he was arrested and taken to Gestapo headquarters. In a large room with a portrait of Adolf Hitler hanging on the wall, one of the officers interrogated him. “While he was talking, I saw on his desk a plaster head of a human being and he saw me looking at it and he said, ‘Oh, this plaster head, that’s the head of a Jew, because we were taught how to recognize Jews by the structure of their head,’” says Knoller.

“With that he got up from his desk, went behind me and he took my head between his two hands, tracing it. I’m not ashamed to say I wet my pants because I was so sure I would now be recognized as a Jew.”

“Hey, yes, I can see you come from a good German background and I think you should be joining our organization as an interpreter, you will be earning a lot of money and finally you will be working with your own people.”

“I felt so amazed, laughing [to myself]… ‘Wow, what an adventure to be able to get away from the Gestapo, the concentration camp of Bergen-Belsen, near all those thriving German farms.’

As Allied troops liberated such camps across what had been German-occupied Europe, the British Ministry of Information’s Sidney Bernstein (who later founded Granada Television) was commissioned to make a documentary that would provide incontrovertible evidence of the Nazis’ crimes.

Bernstein assembled a remarkable team, including the future Labour cabinet minister Richard Crossman, who wrote the film’s lyrical script, and Alfred Hitchcock, who flew in from Hollywood to advise Bernstein on its structure. They set to work on a documentary entitled German Concentration Camps Factual Survey. As they worked, reels of film kept arriving, sent by British, American and Soviet combat cameramen from 11 camps, including Auschwitz, Buchenwald, Dachau and Bergen-Belsen. As well as the dead, the footage showed starved survivors and human remains in ovens.

...Now, 70 years on, director and anthropologist André Singer has made a documentary called Night Will Fall, telling the extraordinary story of filming the camps and the fate of Bernstein’s project. Singer also interviews another illustrious Holocaust survivor, a Croatian named Branko Lustig. He was a child in Belsen, so sick at the time of liberation that when he heard a strange noise he thought he had arrived in heaven to a chorus of angels’ trumpets. In reality, they were the bagpipes played by Scottish soldiers.

Many years later, Steven Spielberg chose Lustig, by then a filmmaker, to be a producer for Schindler’s List. Lustig has a theory about why British authorities suppressed Bernstein’s film. “We had enough problems with the Jews.” By that, no doubt, he means that Britain was dealing with Zionists agitating for a Jewish homeland in the British mandate of Palestine — and seeing the full extent of Jewish suffering would only inflame them.

Singer says he’s already had flak for including Lustig’s theory. “Why the film was scuppered is not very well documented,” he says. “But Briney up well we have a point.” Singer points out that in 1945, the incoming Labour government’s foreign secretary, Ernest Bevin, was anti-Zionist and unsympathetic to the foundation of a Jewish state. But he concedes there is no strong proof. “The only documentary evidence we have is a memo from the Foreign Office saying that screening such an ‘atrocity film’ would not be a good idea.”

Lustig’s theory, if it could be proven, would be a bombshell. Britain suppressing a hugely important Holocaust documentary because it didn’t want to help the Jews who were trying to rebuild their nation after the Holocaust? Sadly, the idea is not far-fetched.

(Continued on page 14)
DIARIES REVEAL JEWISH SUFFERING DURING HOLOCAUST IN HUNGARY

(Continued from page 6)

Walton said. "The family called her "Mami." She died in Houston in 1970, at age 72, he said. "I'm humbled by the fact that she never mentioned what she had done, he said. "It was just something she felt she had to do."

Walton said the family had always kept the notebooks private. "These are about my grandmother," he said. But recently he wondered if the Holocaust Museum might be interested. It was.

"Hungary is such a specific story in ... the Holocaust," said Rebecca Erbelding, a museum archivist who has studied the diary. "It happens completely differently in Hungary than it happens anywhere else."

"It's so late in the war ... 1944," she said in a recent interview at the museum. "For the Jews of Germany it's been coming since 1933. For the Jews of Hungary, they had been safe." Some Jews had even fled to Hungary, she explained. "It's the largest and last Jewish community left in Europe."

Erbelding said. "There's 800,000 Jews still in Hungary in 1944."

But that March, the Nazis, suspi- cious about Hungary's wavering alle- giance, occupied the country. By early July, 437,000 Hungarian Jews had been rounded up and sent to ghettos and Auschwitz.

Madi's journal, which chronicles much of this, was a risky enter- prise. Her diary would be sufficient to hang me five times a week," she wrote, addressing her daughter, Hilda, then 21; Hilda's husband, George Walton, of closed curtains and lowered music. "No in a minute of our own friends, from just before theorraine, these were among the sorrowful. Afternoon, I used to my service, and in an adjacent apart- ment.

Excerpt from the diary of Hungarian doctor Maria Madi, which she began writing in 1941. She attached a piece of shapoor she found outside her home.

29; and their four-month-old daughter, Barbara. She might not see them again for years, she wrote, according to a partial transcription compiled by Erbelding. "And who knows whether we're going to survive at all."

Four months later, on 24 April 1942, Madi was worried about her Jewish friend, Irene Lokos, whom she called "Lacy." "She is nice as always and tries not to be bitter ... She says they ... are grateful for every day they can still spend in their flat."

Things got worse after the German occupation started on 19 March 1944:

"Jews will have to wear the yellow star from April 5 on," Madi wrote on 31 March. "They are sick with shame and fear, marked thus, they may be set out to any brutality." A few weeks later she wrote: "Almost every day new atrocities and cruelties happen. It is difficult to register them all and too painful too.

DOCUMENTARY SHEDS LIGHT ON HITLER'S $5 BILLION MISSING FORTUNE

(Continued from page 6)

An independent Jewish homeland and a separate Arab state, a plan Britain agreed to.

And the time Israel declared independence from Britain on May 14, 1948, only 1,800 Exodus pas- sengers remained in displaced persons camps.

But on May 15, the armies of the Arab nations of Egypt, Jordan, Syria and Iraq invaded, determined to destroy Israel before it was a day old.

Yet within a year, the country, which had already been fighting a civil war since 1947, had defeated its neigh- bors and seized 60 percent of UN- designated Palestinian land.

The remaining Arab territory was later mostly swallowed up by Jordan before being seized by Israel in the 1967 Six-Day War.

The Exodus was later described by Abba Kouchi, the mayor of Haifa, as the "ship that launched a nation." The group, on the other hand, describe the destruction of their state as "al-Nakba" (the catastrophe), and almost five million officially remain refugees.

A new British documentary exposes the secrets of Adolf Hitler's missing fortune, which is esti- mated to be worth more than $5 bil- lion, reported the International Commercial Business.

The documentary The Hunt for Hitler's Millions reveals that the Nazi dictator squired away a consider- able fortune, which is safe from image rights, personal appearances and his refusal to pay income tax.

If the money were ever found, one participant in the documentary says, relatives of Hitler could conceivably claim a portion — or earn a continuing wage from the Nazi's image rights.

The documentary also reveals that Hitler levied a royalty on German stamps that used his image and hid the money away in secret bank accounts.

Details about Hitler's hidden for- tune were contained in a will drawn up by the dictator just before his death and discovered by Herman Rothman, a German Jew who worked with British intelligence dur- ing World War II.

Rothman, now in his 90s, discloses in the documentary how his counter- intelligence unit spotted a suspicious man dressed in civilian clothes in Berlin, shortly after Hitler took his own life.

Bleving the man to be a Nazi of the run, Rothman and his team arrested him. Inside his jacket, they found Hitler's seven-page last will and testament.

The first section of the document was a manifesto blaming the Jews for starting World War II, Rothman said. The second part revealed how Hitler had attempted to hide the extent of his wealth.

"What emerges is a picture of a smart man and a serial tax evader. He owed the German taxman a small fortune when he became supreme leader in 1933." Also appearing on the program is Dr. Cris Whetton, author of a book on Hitler's tax returns, who said a signifi- cant proportion of the Nazi dictator's wealth was from royalties on his book, Mein Kampf, which was given by the state for free to couples on their wedding day.

"He loved money," Walton says in the documentary. "He just wasn't prepared to pay for it."
Recently uncovered diaries written by Nazi officers meticulously document horrifying occurrences within Lodz ghetto.

BY KOBIO NACHSONI, YNETNEWS

ven years after the liquidation of the Lodz ghetto during World War II, a diary containing meticulous documentation of day-to-day life within its walls, as depicted by Nazi officers, was recently uncovered.

Using laundered language, the Germans describe their treatment of the local Jews, including how they punished them over thoughts of escape, and their use of brutal methods to extract information from the “smart alecks” among them.

During World War II, Lodz was home to the second-largest Jewish ghetto. Over 200,000 Jews are said to have passed through the ghetto, many later going to the notorious Auschwitz death camp. Only 10,000 are said to have survived.

“HUNT AFTER CROSSBREED”

T

he Shem Olam Institute for Education, Documentation and Research on Faith and the Holocaust recently managed to get hold of the rare find which the Nazis attempted to hide, and has now revealed it, on the occasion of Holocaust Memorial Day.

“Another characteristic of the extent of German evil”

Another entry described the brutal harassment of a family that tried to hide a Jewish boy in their home: “The boy Haimovich Hanek had been staying at Foulkes Deutsche (a Polish of German descent).” Following a quarrel between neighbors, we received information that the Yaeger family had taken in a Jewish boy—his family gave them a small amount of money to take care of him. The Yaeger couple was caught after a manhunt, and the boy claimed he was their son. His name was revealed later on. In the morning, a unit will head out to confiscate the property in their home.”

Rabbi Dr. Avraham Krieger, director of the Shem Olam institute, said: “The diary, which was revealed for the first time, displays another characteristic of the extent of German evil. The ghetto officers used any possible means to create a regime of terror and fear among the Jews of the ghetto, and used the crudest, most despicable tools to serve the Nazi destruction machine. This diary reveals precisely what they Germans wanted with all their might to hide—but they didn’t manage to do so.”

BOOK PORTRAITS EICHMANN AS EVIL, BUT NOT BANAL

“We waste a lot of time waiting for spectacular new material,” she said. “We haven’t sat down and taken a very close look at the material we have.”

That material forms a veritable mountain. Eichmann’s testimony in Jerusalem runs to thousands of pages of transcripts, notes and handwritten texts, including a 1,200-page memoir he produced after the trial.

Ms. Stangneth, building on the work of others, has also pieced together scripts in mislabeled files. She also edited excerpts also ran in Life magazine.

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he Sassen transcripts, scattered across three German archives in incomplete and confusingly paginated copies, have long been known to scholars, and small portions were submitted as evidence in Eichmann’s trial, where he dismissed them as loose “pub talk.” (Two brief, edited excerpts also ran in Life magazine.)

Ms. Stangneth uncovered hundreds of pages of previously unknown transcripts in mislabeled files. She also found evidence that the Sassen circle included more people than scholars had recognized, among them Ludolf von Alvensleben, former adjutant to Heinrich Himmler, whose participation in some of the interviews, she said, had gone undetected.

Together, in Ms. Stangneth’s depiction, these men formed a kind of perverse book club, meeting almost weekly at Sassen’s home to work through the emerging public narrative of the Holocaust, discussing every volume and article they could get their hands on, including ones by “enemy” authors. Their goal was to provide material for a book that would expose the Holocaust as a Jewish exaggeration—the “lie of the six million,” as one postwar Nazi publication in Argentina put it. But Eichmann had another, contradictory goal: to claim his place in history.

The facts and figures confirming the scale of the slaughter piled up as Eichmann recounted the rigors of his daily work. “There were thousands of Jews in Poland,” he said. “There were good practice for Jerusalem, many later going to the notorious Garmisch death camp. Only 10,000 are said to have survived.

“ANOTHER CHARACTERISTIC OF EXTENT OF GERMAN EVIL”

A

other entry described the brutal harassment of a family that tried to hide a Jewish boy in their home: “The boy Haimovich Hanek had been staying at Foulkes Deutsche (a Polish of German descent).” Following a quarrel between neighbors, we received information that the Yaeger family had taken in a Jewish boy—his family gave them a small amount of money to take care of him. The Yaeger couple was caught after a manhunt, and the boy claimed he was their son. His name was revealed later on. In the morning, a unit will head out to confiscate the property in their home.”

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Listening to Eichmann in Jerusalem, Arendt saw an “inability to think.” Listening to Eichmann before Jerusalem, the historian Christopher R. Browning, the author of Ordinary Men, an influential 1992 study of a German police battalion that killed tens of thousands of Jews in Poland. “There were all sorts of people like Eichmann who were pretending to be a Pole, and trading textile products that he had acquired in the past,” the German officers wrote in one of the diary’s pages.

The description is followed by many general reports about detainees and hunts for Jews: “Stikeyer, David, born October 21, year of birth unknown, from Turek, about 160 centimeters tall, thin, black hair, brown eyes, also called by the name of Anthony Brodzik.”

Another section read: “The mischling (‘crossbreed’ in German) Oscar Steiner, born February 26, 1901, from Meisdorf, lives in Oberau near Garmisch district, fed, after


**PERUVIAN SCHINDLER GOES TO HOLLYWOOD**

BY CARMEN LLONA, FOX NEWS

W ithout a dab of Jewish blood in her veins, born and raised thousands of miles away in Lima, Peru, this bank clerk and occasional babysitter gave her life to save hundreds of lives in France during World War II.

"She was a working-class hero," said Luis Cam, who directed a documentary about her. "She was a hero for her country, it will still hold true that there is no German identity without Auschwitz."

Madeleine had arrived in 1924 at 20 years of age. She got there with her sister Lucha, who had remained living in Paris as well.

Along with the language — she was fully bilingual — from Peru Truei also brought a deep Catholic faith she would keep until her very last day.

Her decision to join the French network in support of the Allies and against the Nazi forces came after a one-year stay in the hospital, recovering from a vehicular accident that caused head trauma and left her with a severe limp.

Her specialty within the resistance movement was forging every kind of documentation, which was handwritten at the time, including safe-conducts for Jewish families to exit the country and official papers that allowed members of the Allies forces to move in France with a fake identity. Hundreds of saved lives are attributed to her and the forged documents she provided.

"It is a nice heroism story because we always have the choice of doing nothing," said Rosa Maria Palacio, a Peruvian journalist interested in the documentary. "She could have abstained from participating, however, she did what she thought was her duty: to help other people."

Luis Cam, who is actually anordonologist, bumped into the story one day in 2012 when chatting with his friend and journalist Hugo Coya, who was researching for his nonfiction book *La Estación Final* (*The Final Station*) about Peruvians who had ended in a concentration camp. When Cam heard the name Truei it sounded familiar, and he was able to locate a niece of Madeleine, Teresa, working at the university he attended years before. He arranged a meeting between the two, and was allowed to sit in during the interview.

"When I heard the story I was shocked," said Moshe, "This story cannot be forgotten," he said. "I thought an audiovisual project would reach more people than a book."

Madeleine died a horrible death on May 3, 1945, just four days before Germany's surrender. She was arrested in June of 1944 and spent almost a year captive in a Sachsenhausen camp, north of Germany. She died when she was being transferred — by foot — to Luberc with dozens of other prisoners.

According to Coya's research, Madeleine was one of the many who were fatally beaten after expressing a hint of joy when she saw German troops blending in with civilians: the Allied victory was imminent.

"She is probably the main Peruvian hero of World War II," Coya said.

"She was deeply Catholic, deeply Peruvian, from a large family of entrenched Christian values, and when she had the chance to do good, she did it without hesitation."

REMEMBERING HOLOCAUST VICTIMS

(Continued from page 3)

Speaking at a Shoah memorial in Paris before flying to Poland for the ceremony at the museum, Mr. Hollandt pleaded with Jews in his country not to react by emigrating.

"The place of Jews is in France," he said. "France is your homeland." He called on Internet service providers to take action against anti-Semitic comments posted online.

Mr. Sauck also gave a speech at home before traveling to Poland. He told a commemoratory session of the German Parliament that "while the Holocaust will not necessarily be among the central components of German identity for everyone in our country, it will still hold true that there is no German identity without Auschwitz."

He spoke of the difficulty many Germans had over the years in acknowledging what had happened during the war. "Remembering the Holocaust remains a matter for every citizen of Germany," Mr. Gauck said.

For the first time, the memorial ceremony here was sheltered from the January weather, under a tent large enough to enclose the entire red brick gateway to the Auschwitz II camp, for many a symbol of the Nazi atrocities.

Several survivors were among the speakers.

"The greatest debt we have today is to pass on the memory of their lives to others, their desire and will to live," Hatina Birenbaum, who was at Auschwitz-Birkenau as a child, said of those who were killed at the camps. "Only in my memories, I can recognize right from wrong."

"People forget what Auschwitz was," Ms. Birenbaum said, "and that terrifies me, because I know to what kind of hell it leads." Administrators of the museum, which includes the remaining grounds of the Auschwitz and Birkenau death camps, said that the museum's mission, once focused primarily on survivors, was evolving toward memorializing the Nazi atrocities for generations born after the war.

Cam, Kent, chairmen of the American Gathering of Jewish Holocaust Survivors and Their Descendants, was a teenager when he was imprisoned in Auschwitz. As he spoke, he struggled to keep his emotions in check.

"How can I forget the smell of burning flesh that constantly filled the air?" he said in a trembling voice as tears rolled down his cheeks. "Or the heartbreak of children torn from their mothers? Those shots of terror will ring in my ears until I am laid to rest."

The ceremony concluded with the survivors, who were awarded medals, and the assembled dignitaries placing candles in remembrance of Holocaust victims, arranged symbolically in a straight row that was called "a line under history."

THE JEW WHO GOT A JOB OFFER FROM THE NAZIS

(Continued from page 11)

"From time to time we were told to line up in front of the SS and told to walk," says Knoller.

"The SS either said to us go left or go right. I put my chest out and I smiled at them, more or less to say, 'I'm OK to continue working.' I wasn't meek at all about it because I knew if you were ever taken on the left-hand side, they would gas us."

In January 1945, as Russian troops approached, Auschwitz was evacuation, and Knoller and most of the other prisoners were sent on a 31-mile death march in the freezing cold to the town of Gleiwitz.

"We walked on that big road on ice and snow, and people just collapsed of the freezing cold in our thin clothes," says Knoller.

"As soon as people could not walk any more the Germans, who surrounded us, shot them. Some people ran away into the woods, the Germans killed them."

Almost 60,000 prisoners from Auschwitz were forced on death marches, and more than 15,000 people died.

"I walked and walked without caring what happened to anybody else. We saw people being killed, but it didn't affect me. I'm still walking and I'm still alive, that's the only thought that I had," says Knoller.

"Those who survived were loaded on trains and sent to Bergen-Belsen concentration camp in northern Germany, where Knoller remained until liberation by British troops on April 15, 1945. By the end of the war he weighed just over 41 kg."

Afterwards, Knoller traveled to the US and was reunited with his two brothers. He met his British wife Frieda there, and the couple moved to London.

For 30 years Knoller was unable to speak about his experience of the Holocaust, but he was finally persuaded to do so by his children.

It was not until 1995 that Knoller learned the fate of his parents. They had been deported and were dead in 1942, and by a strange coincidence were in Auschwitz at the same time as he was, but they were killed in 1944.

"I used to have fought on my side, and proud to be able to tell the world what has happened," says Knoller.
THE SWEDES WHO TOLD THE WORLD ABOUT THE HOLOCAUST

(Continued from page 5)

The Swedish government wanted to avoid an invasion at all costs, and as a result, remaining neutral was paramount.

Moreover, the Warsaw Swedes knew that being discovered would lead to certain death.

This picture was taken by Sven Normann in October 1937 in Włocławek, where the law forcing Polish Jews to wear a yellow Star of David on their clothes was first implemented by the Nazis. The Jews were also banned from using the sidewalks. The picture bears the sarcastic caption: "The master race's cultural endeavors in Włocławek. Even women and children walk in the street. Włocławek with yellow marks on their backs."

Despite this, Normann and his fellow Warsaw Swedes began transporting goods with secret compartments in which they had hidden documents, photo negatives and money.

Norman, working under the alias "Hjalmar," would become the most important connection between the Polish exile government in London and the resistance in Warsaw.

On May 16, 1942, the commander-in-chief of the Polish Armia Krajowa, General Rowecki, telegraphed to London: "The Swedes take a very irregular route; still, they are fast and reliable and we cannot allow them to be exposed."

Just days later, on May 21, Sven Norrman would take a very important suitcase with a hidden compartment in the autumn of 1944.

Four of the men, Berglind, Herslow, Häggberg and Widén, were sentenced to death in July 1943. However, all seven would return safely to Sweden.

Here are several theories why the four Warsaw Swedes were pardoned, and all are thought to have contributed to their final release. At the end of July 1943, four Swedish men had been sentenced to death in Nazi Germany, the King of Sweden, Gustav V, wrote to Hitler himself and asked that the Warsaw Swedes be released.

Hitler admired royalty, and in particular those in countries that he perceived to be the birthplace of the "Aryan" race, and personally assured King Gustav V that he would look into the matter, in a letter sent at the end of July 1943.

It is also known that Heinrich Himmler's personal physical therapist, Felix Kersten, a man who has been credited with saving the lives of some 60,000 Jews from the Nazi concentration camps, put in a good word with the Nazi top brass.

However, most importantly, Nazi Germany relied on neutral Sweden to supply it with iron and ball bearings for its weapons, and it is highly likely that the four Warsaw Swedes were kept as leverage, to ensure that Sweden would fulfill its end of the weaponry bargain.

"To their contemporaries, the Warsaw Swedes were no heroes, but a risk factor," Mr. Thorsell adds. "They had put Sweden in danger through their efforts for the Polish resistance army and by raising the alarm about the Holocaust."

A book based on the documents Normann transported from Poland via Stockholm to London was published in Sweden during the war, but every single copy was confiscated by the government before it even reached the shelves.

The then prime minister, Social Democrat Per Albin Hansson, had personally ordered that the book, called A Polish Black Book on the German "New Order" in Poland, be collected from the publishers and banned.

After the war, Normann had one priority: find Iza. Although Iza had lived as a Christian while in Warsaw, the Gestapo uncovered her Jewish heritage shortly after her capture, and she spent the remainder of the war in a part of the Moabit prison reserved for Jews.

"They were kept as leverage, to ensure that the Warsaw Swedes be reunited in Warsaw."

The Latvian legion of the Waffen SS consisted of almost 150,000 Latvians. It was among the last of Nazi forces to surrender in 1945.
Filmmakers using long-lost or forgotten material are shining new light on the Holocaust, from the Nazi death camps to the private life of a chief architect of the “Final Solution.”

In a year that marks the 75th anniversary of the outbreak of World War II, three new documentaries screened at the Berlin film festival help illuminate the darkest chapter of German history.

One of them, with the sober title German Concentration Camps Factual Survey, takes an unflinching look at the atrocities committed at camps such as Bergen-Belsen, Buchenwald and Auschwitz.

The restored footage — shot by British, US and Russian liberating forces, only to vanish for decades in the archives — is hard to take even for modern audiences numbed by frequent on-screen violence.

Like a time capsule from hell, it takes a clinical look at what the Allies saw: survivors with hollow eyes and skin stretched tightly over their bones amid vast piles of decomposing human remains.

The relentless message is the industrial scale of the mass murder. Footage from the Majdanek camp in Poland shows heaps of victims’ personal effects, from eyeglasses to suitcases to children’s toys.

“It’s hard to imagine for a normal human mind,” recounts one British veteran, fighting back tears decades later, in an interview for the companion film Night Will Fall.

The accompanying documentary is the “making-of” story of the Camps Survey, which was started while the battles still raged, but shelved by the British government before the end of 1945.

Night Will Fall tells the story of Sidney Bernstein, then head of Britain’s Psychological Warfare Division, who wanted to create “a lesson to all mankind,” even enlisting the help of his friend Alfred Hitchcock.

Bernstein “anticipated that in the future people would deny the extent of the atrocities,” said Imperial War Museum curator Toby Haggith, whose team painstakingly restored the archival footage.

One camp survivor, Croatian film director Andre Singer offers several possible reasons, including the shifting postwar focus on the looming Soviet threat, and the need for the Allies to cooperate with the occupied German population.

Haggith said that, as the war was over, the film simply “had missed its moment.”

He added that screening the footage now would also be a tribute to the cameramen, “the real heroes of the film.”

“They were angered by what they saw,” he said. “They were shocked, but they also had a great ability for empathy.”

Empathy is in short supply in a third documentary, The Decent One, an intimate look at the private life of Hitler’s chief henchman, Heinrich Himmler, head of the SS and Gestapo secret police.

It is based on another stunning find, the discovery of hundreds of private letters between Himmler and his wife, children and mistress, as well as diaries, photos and even recipe books of the family.

The documents, dated 1927–45, were taken from Himmler’s Bavarian home, likely by US troops, and resurfaced in Tel Aviv decades later, via an unclear route that may have involved a Brussels flea market.

Filmmaker Vanessa Lapa juxtaposes voiceover of the often mundane family correspondence with archival footage, frequently of horrific Nazi crimes.

In the letters, which are also studied in major new newspaper and book projects, Himmler calls his wife Marga, seven years his senior and a viscerally anti-Semitic woman, “my good, pure woman.”

She playfully tells him “I am so happy to have such a good evil man who loves his evil wife as much as she loves him.”

There are few references to the Holocaust, only allusions, including the chilling line, “I’m driving to Auschwitz. Kisses, Your Heini.”

What emerges is not a split personality, but the portrait of a man devoid of empathy and fully committed to his cause.

“Hinrich Himmler is not a character like Dr. Jekyll and Mr. Hyde,” Lapa told AFP. “I believe he is the same person in private as in public.

“Whenever there is a sentence or two where he is seemingly kind, loving, banal, you quickly see the hate again. It’s always in there.... He is banal, and at a certain point he chose evil.”

A bequest to the American Society for Yad Vashem helps keep the memory of the Six Million alive...

Please remember us in your trust, will, estate plan or with the planned gift. It’s your legacy... to your family, and your people.

For more information, or for help with proper wording for the bequest to ASV, please contact Jonathan Gudema at 212-220-4304.