

SUMMARY

From the Diary of Z. Perchodnik

The excerpts of Z. Perchodnik's diary are from a manuscript in Polish entitled: "Chronicle of Jewish Family in Poland under the Nazi occupation".

Born in Warsaw (1916) the author of this diary, was a member of the Betar movement (youth movement of the Revisionist Zionist Organization), graduated an agricultural engineering school in Toulouse, France in 1937 and lived with his wife and little daughter, during the years before the war, in Otwotk.

In the Ghetto he served in the Jewish police. After the Otwotk Ghetto was liquidated in December 1942 Perchodnik managed to reach Warsaw where he found refuge at the home of a Polish woman.

The first entry of P.'s diary dates — May 7; the last — August 19, 1943. A post-script entry was made on Nov. 19, which tells of his intention to hand-over his diary to a Polish friend.

The author was killed during the Polish uprising in Warsaw, and the diary was found after the war.

In his introduction Perchodnik says that he intends it to be a "true, honest, and sincere confession", although he asks for no forgiveness, since the only person he could ask it from, his wife, even if she could, should not forgive..."

He tells how his wife and little girl perished before his own eyes in the in the Treblinka extermination camp, and how he faile them by inaction, consequently blaming himself for being spared. It is a tragic and cruel document of self-indictment.

Perchodnik also attempts to describe and explain how an intelligent and educated man, allowed himself to be led astay by enemy propaganda. Also how others, like himself, who served in the Ghetto as Jewish policemen, maiy of whom he knew personally as educated and decent people, could become servile and blindly obedient, even to the point of collaboration with the Nazis, and how human relations could become warped and distorted even within the bounds of one's own family, as in his case.

It is a stiking document of human suffering and shame, shoking in its social and historical significance.

THE LATE DR. WILLY COHEN — from his legacy

The sections of the diary which appear here are a small selection from a diary which covers 42 years of daily writing.

This diary was rescued thanks to friends who smuggled it from Breslau to Berlin, from there to England and finally — — to Israel.

The author of the diary was a teacher of history in the high schools of Breslau, and the author of books on historical subjects, particularly monographs.

During the years of the Hitler regime, the author was very involved in Jewish life of Breslau, as a lecturer in schools for adult education, and as the editor of the community newspaper in the last years of its appearance. He maintained contact with Jewish scientific institutions in Germany. He died in Aushwitz.

Jewish Woman in German Camps

In this testimony, written in 1947, **Leah Neuman-Weiss** tells of her experiences from the day Hungary was invaded by the Nazi forces.

She was evacuated, with other Jews of her native town to Birkenau and from there, after many "selections", she was again transferred with a group of young woman to a forced-labour camp in Germany (in the vicinity of Breslau) that was working for a munition factory.

In her testimony she relates how these Jewish women, with the help of French prisoners of war, carried out sabotage activities.

Of special interest are the passages depicting the celebrations of Jewish holidays (Yom Kipur, Hanukkah etc.) which this group organized in camp.

Towards the end of the war, when the Germans abandoned the camp, the diminished number of prisoners was transferred to other camps such as Mathausen and Bergen-Belsen. They were exhausted and broken at the time of liberation.

The writer of this testimony left Hungary in 1947, and is now residing in Israel.

Jacob Toury

Anti-Jewish Riots in the "Year of Freedom 1848"

In the wake of the revolutionary events of 1848, anti-Jewish riots occurred in most countries of continental Europe, from Lombardy to Galicia and from France to Serbia. Focal points of the outbreaks were in Alsace, South-Western Germany, Poznan, Bohemia, Moravia, Slovakia and Hungary of today. Details of riots in 170 places are mentioned, and their roots scrutinized. Although Jewish sources give various reasons for the outbreaks — from personal and local incidents to national and social tensions — it is just this variety of reasons that does not explain the general spread of the riots. Thus, the thesis is propounded that the common denominator for the outbreaks was the then still prevailing eccentric social and political position of the Jews, aided by the Jew-image, as established during the foregoing period: The abstract "Jew" served as symbol of everything the rioters did not dare to attack directly — capitalistic influence on social conditions, arbitrary government and revolutionary insecurity. Hence, Jews could be persecuted with equal vigor by revolutionary and counter-revolutionary forces. The unifying slogan for all the divergent tendencies, advocating violence against the Jews as a means of securing political power, was that of 'Jewish world Domination'. This catchword from then on usurped a central position in antisemitic ideology.

The Jews themselves did not realize at all this exemplary significance of the outbreaks against them, and their reactions, therefore dictated more by their apologetic tendencies than by the need of the hour. Thus, the incidence of Jewish self-defence was small. Only in 17 out of 170 places there are some indication of active resistance to the rioters, and only in 10 places vestiges of organized Jewish forces could be found. They seem to have been partly Jewish battalions of the Civic Guards, and partly volunteers that had been barred from them, comprising those younger elements that did not accept the cautious collaboration of the Elders of the community with every kind of government, absolutist or revolutionary, dreading separate Jewish action as illegal or preferring their own security to that of their flock. These youngsters, notwithstanding the revolutionary ideology of a general solution to all problems, kept alive a spark of Jewish collective responsibility in time of trial and tribulation.

K. Y. Bel-Caduri

THE PREMEDITATED PLANNING OF CRYSTAL NIGHT

The author in this article challenges the accepted opinion, that Crystal Night, with all of its mass arrests and the burning of Synagogues in Germany on the 10th to the 12th of November, 1938, was caused by the assassination of Ernest Van Ratt by Hershl Grinshpan, which was carried out on the 7th of November, 1938.

On the basis of sources, many of which are published for the first time here, Dr. Caduri concludes that the mass arrests, were planned in detail long before the 7th of November.

As far as the burning of the Synagogues is concerned, which has been considered by all to be an organized activity, the author hasn't gathered enough evidence in order to be able to state with any certainty that this activity was also a part of the pre-planning, but he points out a number of facts which lay grounds for such a thought.

I. Gutman

SELF-HATRED ARENDT STYLE

The article "Self-Hatred Arendt Style" surveys the well known book by Hannah Arendt "Eichman in Jerusalem" and deals with the controversy which has been aroused by the book. The author proves that the trial itself serves only as a background for the expression of original opinions on the accused and on the central problems of the period of the Holocaust.

Arendt creates an imaginary image of Eichman, which is based more on conjecture and on the testimony of Eichman himself, than on facts and authoritative testimony. She tries to match her portrait of Eichman with her general theory on totalitarianism and of the regime in the totalitarian state, and in areas where this forced analysis doesn't suit reality, she has no qualms about using a "flexible interpretation" and half-truths.

Arendt's hatred towards Israel and Zionism knows no bounds. This is the source of her accusations against the emissaries of the Yishuv and of the state itself, which border on the idea of a planned plot. Israel and its leaders are presented by Arendt as the producers of a political trial, who ignore all considerations of justice, and are just interested in the propaganda and educational value which can be gained both internally and externally. The Zionists are described by Arendt as the prototypes of the collaborators, who paved the way for the more serious collaboration in the later stages.

Arendt, who uses an exaggerated objectivity towards the criminal Eichman, deals with the victims much more severely. She minimizes the value of Jewish self-defense activities, and the multitudes of victims are dealt with without any serious concern or understanding. She rejects the testimony of most of the survivors of the Holocaust because she rejects "emotionalism". The most serious section of Arendt's hypothesis is that area which deals with Jewish collaboration. The mention of Jewish collaboration is no new discovery on her part, though she does exaggerate the proportions of this collaboration. More serious than this though, is her assertion that Jewish collaboration was an active factor in the execution of the destruction process, and that it was one of the decisive factors in enabling the mass murder to be carried out.

Hannah Arendt isn't equipped with the necessary knowledge in order to make synthetic evaluations of such a sensitive and mystery filled period. She doesn't know the languages which the Jews of Eastern Europe wrote in, and therefore didn't learn her material from first hand sources. She builds her assumptions on the basis of accidentally collected material which came her way, or she turns towards the books of Heilberg and Reigltinger which are filled with many inaccuracies and weaknesses concerning the Jews.

The damage which the book has caused and the controversy which it has aroused is so great, because the author didn't direct it towards the small audience which knows about the period from serious and well-based sources, but she succeeded, thanks to the sensational background, to reach many who have no preparation, and no critical approach, who learned about these things from the distorted view of Arendt.

In memory of those who are no longer with us:

Words of appreciation for the personality and historical activities of the late Dr. A. L. Kubovy, and late Prof. Beryl Mark.

FROM THE ARGUMENTS OF THE JUDGES FROM THE GANIA LEVY
PRIZE, WHICH WAS AWARDED TO "MORESHET"

..."Moreshet" is today the only magazine in Israel, appearing on a regular basis, which is dedicated to research on the period of the Holocaust, its causes and its history. The 5 issues which have appeared up to this point, reveal a broad, and in part previously unknown picture of the darkest period in the history of our people. Sections of

diaries and memoirs, which were discovered through all sorts of ways, were published for the first time, and many hints and details which were mentioned in them were deciphered.

In addition, the testimony of survivors of the Holocaust has been recorded, which not only removes the covering from their lives, from the abyss of the anguish and agony of the dying millions, but also reveals unknown instances of courage, courage of the soul and the courage of resistance, in all of the countries of the Holocaust, in the East and in the West, in the towns and in the cities, in the concentration camps and in the partisan units, in which the Jews fought in many different ways.

These and other testimonies, force us to change our accepted image of the Holocaust, based on superficial impressions only; the image of a fatalistic moving of the masses of Israel to slaughter, and to attribute to the stand of the people against the greatest and most refined murder machine in the history of mankind, cut off from all aid, abandoned in circles of loneliness, confronted with a blood-hatred — the correct image, which it deserves, clear and succinct.

At this time, when a number of factors have joined together — to distort the lessons of the Holocaust, in order to remove from discussion the central and fateful events of the Jewish history of our times — without arriving at the conclusions which they require — there is a special significance for a platform — which doesn't allow people to forget and to cause to forget, which increases and deepens the **consciousness of the Holocaust** and passes it on to the younger generation many of whom are among its readers.

In opposition to the simplistic approach, which sees courage only in armed rebellion, which for an isolated minority in the ghettos could only serve as a last resort after their final despair, after all hope for rescue had evaporated — this platform enlightens with additional revelations of Jewish courage, of mutual aid, of public, cultural and educational activity, of dedication, of an undaunted desire to live and a strong faith in the future, even in these conditions of hell-on-earth, they blossomed forth on the brink of the abyss.

This award is meant to strengthen the hands of those who carry out this difficult and responsible work, with wisdom and a broad perspective, to encourage them to continue unceasingly in their work of planting in the hearts of the general public, the consciousness of the importance of an understanding of our recent past and all of its many aspects..

Board of Judges: **Berta Chazan, Daniel Ben-Nachum, Ya'acov Rabi**

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