

Trudy Gold - Heroes of the Ghettos

- How are we doing for time?

- It is now one minute past four. So whenever you are ready, Wendy.

- Okay, so Trudy, I just want to say, thank you everybody for all your well wishes. I really am been so much better, so much better. Cough has gone. Thank God. And Trudy, I'm going to hand over to you. Thank you.

- Thank you.

- Thanks, Wendy.

- Glad to be back.

- It's good to have you back.

- Thank you.

*Visuals are displayed throughout the presentation*

- Thank you, everybody, and good evening from Greater London. Can I have the first slide please, Judy? Now, this is a picture, very special picture. Before I talk about it, I want to say something to the whole group. I'm having the most extraordinary emails sent to me of family memories, incredible articles, and please, it is absolutely fantastic that you are all sharing this information. And more than that, it's giving me so much more information. And Wendy and I aren't quite sure what we're going to do with all of this, but at some stage we're going to have to make a plan because it's absolutely invaluable. And this picture actually came from one of the group, and I hope she's on today, it's Pearl-Anne Margalit.

And this is a picture that her father-in-law carried with him until he died, and it is a picture of his brother. So it's her husband's uncle who is a man called Herschel Rubinstein. The brother changed the name to Margalit when they went to Israel and this is him, and of course he was in the partisans in Poland. So thank you so much for sharing that. And I'm having other photographs, and I'd also like again to thank Frida for all the information that she's giving me, and I'm going to call you about that, Frida. So, can we move on please, Judy? Thank you very much. Let's just pay a little bit of a tribute because to that wonderful group. Now, what I've decided to do, and, again, I must thank Judy and Wendy, because Wendy's saying go slowly, because we have so much to talk about, so many important events. What we've done is to construct a timeline, and this is the timeline of the Warsaw Ghetto. Now, the reason I've decided to concentrate on Warsaw is it was the largest ghetto. And we have more information about the Warsaw Ghetto than any other for reasons that I'm going to be talking about later.

But that doesn't mean I'm neglecting other ghettos. Obviously you can't look at all 800 of them, but we will, for example, be looking at the Vilna ghetto. We'll be looking at responses to how people responded in the hell that was made. And obviously I've been asking a lot of questions and I know so many of you have thought about this much of your adult life, and it does make you pose all the questions. And I want to remind you of the words of a wonderful woman called Anita Lasker-Wallfisch, who I'm going to have the privilege of interviewing here next Monday. She said, "Be very careful on judgments when you are in hell." She was in both Auschwitz and in Bergen-Belsen. She said, "Yes, of course you can blame the perpetrators and the collaborators, but the point is none of these people had any power." So I'd like to take that as my line, but I know all of you have your own views on all of this.

So let's quickly look at the timeline. Many of you will know this. I don't expect you to keep it in your heads, but I think I'll use it for the next few weeks, because it's very useful. So the Germans enter Poland. It's over very quickly. The leadership, the both the Polish leadership and much of the Jewish leadership managed to escape. Much of the Jewish leadership went to Vilna, which remember was part of Poland, but is going to be taken over by the Soviets. Now, the census, this is the census. This is a Nazi census. There were 359,827 Jews in Warsaw, bearing in mind that some of them had escaped and some of them had already gone into hiding on the Aryan Side. Gradually, the rules mount up. We've already discussed how brutal the invasion was. This is December the 12th, all Jews over 12 must wear an armband, the humiliation. That goes back into history and it's an incredible link up. Because in 1215 the Lateran council pronounce that all Jews must wear a Jew badge. And ironically it was England in 1222 at the Council of Oxford to decide that all Jews must wear an armband. In the Warsaw Ghetto, it was white with the blue star of David.

Isn't that an irony? The 26th of January, Jews are forbidden to travel by train. Work begins on the ghetto wars. The curfew, no Jews can be out after seven at night till eight in the morning. And it's on the 10th of November that the ghetto is sealed off. Can we go to the next page please, Judy? Oyneg Shabes, I didn't know whether to give it the Hebrew name or the Yiddish name, but that's the name they used. This is going to be the amazing Ringelblum Archive. I discussed knowledge last week, last session. Don't forget, ironically, the story isn't going to be told by General Strop and the Nazis. The story is told by the victims themselves, and it's an incredible story walks and all. And much of it survived the Warsaw Ghetto. Talk about that again later. 15th of January, the ghetto post office is created. What is that about? This is the evil of Nazism. The ghetto was allowed to have its own post office, unbelievably censored.

And some of you all remember that I mentioned last time, a postcard that was sent to my partner's father by his sister in the Warsaw Ghetto showing him that she'd had a child and it was to Uncle Jack from motti, just one of the millions of children who of course died. Now, why does the ghetto population reach 460,000? Please, remember, the appalling deprivation. I'll talk more about that. Because Jews are being pushed in from the countryside. Operation Barbarossa is of course the invasion of Russia, and that is when the Nazis break the pact with Russia, and that is

when they go in on a huge wave and following them go the Einsatzgruppen. I've already mentioned the Einsatzgruppen. The operation was called Orpo, and following them, the Einsatzgruppen on operation Heydrich, okay? Now, typhus epidemic decimated. Now, the size of the ghetto is reduced 75,000. This is not the numbers of people. This is the ghetto itself. They're cutting the number of houses. There was already 13 people to a room. December, '41, after operation Barbarossa, what we call the final solution has begun. It begins with the Einsatzgruppen and the shootings, but it's not efficient enough. It's not efficient.

And some of those great SS officers are actually going mad and they're drinking too much. So to be kind, let's come up with a more sympathetic method. Sympathetic to who? The Nazis. So they begin experimenting with gas. They were already using gas in a terrible programme called the euthanasia programme, that was to murder the mentally and physically impaired. Those who the Nazis, I'm talking about Germans now, those who the Nazis decided were not fit to live. And you can just imagine the sole agony and something else for one to consider. The euthanasia programme at first was doctors giving lethal injections, men in white coats, doctors, the first people you saw when you got off the ramp, but Auschwitz was a doctor. So much to consider. Can we go on please? Now, May the first, 1942, a German film crew shoots an anti prop Jewish propaganda film in the Nazi, in the ghetto. Even before that, when a film was made called The Eternal Jew, they went into the ghetto, they took pictures of a group of men and then they shaved them and put them in smart clothes to show the assimilated Jew.

And it's in one of the most infamous propaganda films ever made, made by a man called Von Hitler, who was head of UFA, who I saw him interviewed in about 1985, living in very wealthy retirement in Virtus Garden. 26th of June, 1942, BBC broadcasts on the extermination of the Jews of Eastern Europe. Much more to say about that later on. The great deportations begin. Then Adam Czerniakow, I'm going to talk about now, who is leader of the Judenrat, is formed. He commits suicide. ZOB, that is the resistance is formed. The second deportation, the first deportation, an unbelievable number of people were taken away and murdered. The second deportation, this time ZOB rises up. When did the physical resistance happen in the Warsaw Ghetto? This is another thing for you to consider. There are many forms of resistance. There's spiritual resistance, there's passive resistance, the staying alive resistance, or this physical resistance too. And this is during the second deportation, because who'd already gone? The old, the sick, the children. Who was left? And this is when they knew they were going to die and they held out longer than the whole of Poland. Remember how in the past we've talked about Barkov Bebenzakai and then you come to the great turning point of the war, the Battle of Stalingrad.

The last push by the Nazis, Pesah, the Festival of Freedom. You know, when we commemorate next week, week after next, remember the Warsaw Ghetto. I'm sure most of you will. April the 19th, 1943, that's when they marched in and that's when the ghetto rose up, and the ghetto held up longer than the whole of Poland. And of course the last word was not Jurgen Stroop. And what had happened is that in the ghetto, knowing that it was coming to the end, these great archives are going to be buried. And some of them have been discovered. on September the

18th, 1946, the first part of this incredible archive, which tells the story of the Jews of the Warsaw Ghetto was found. And in 1950, two more part, two more portions were found in milk churns buried under the rubble of Warsaw, because Warsaw was more or less raised to the ground in the Warsaw uprising. Now, that's just to give you a guideline and I will be referring to it time and time again. So again, Judy, thank you so much for doing this, because I think it does help us to have that sort of key list of events. Can we now turn to the first picture, because I want to talk first about Adam Czerniakow? He was the leader of the Judenrat. There's been a lot of debate about the Judenrat, and later on I know that David and Dennis will be talking about them when they look at the work of the German Jewish philosopher, Hannah Arendt. But Adam Czerniakow, his dates are 1880 to 1943, and he becomes the leader of the Judenrat. Important to remember, he didn't choose to be the leader of the Judenrat.

This is how the Nazis worked, they organised the Jewish community to organise itself. Czerniakow was not working for the Nazis. He was ordered to do things, so I think the line. And of course it's like when you get to acute areas like the Kastner Affair, where is the line? And one of the things I want to point out, and of course I know that many of you, your families, this is the story of many of your families. You were caught up in it. We need to hold our nerve, I believe, and put the blame where it really rests, with the murderers and they're accomplices, and perhaps to an extent with those in the world and it's the majority who knew. Many of you will know this, but many of you will be surprised to know how much knowledge there was. But why should you be surprised? Because if there was some very nasty articles on the news last night, and when I'm preparing this kind of work, I had the news idly in the background and there was a story, a different time, a different pace. I don't like parallels except sending asylum seekers to an island. And I just find that even though they're completely different situations, I'm not going for one minute for a parallel. One thing that doesn't change is our fear of difference and the way we react and if that's what we've got to think about. Anyway, so let's talk about this man.

He's going to be much maligned. He was born in Warsaw. you can see that he's quite a dapper gent. He completed his studies in chemistry at the Warsaw Polytechnic. He went on to study industrial engineering in Dresden. He came from a reasonably prosperous background. He found he was an assimilationist. When you talk about Polish Jewry, particularly when you talk about Warsaw, it's the largest Jewish community in Europe. You're talking about every shade of opinion from the Hasids to a certain percentage that were beginning to assimilate. But ironically, if they were cultural, they did know some Polish literature, but they would also have studied German literature. So it's the culture of Europe as well. And so he studies in Dresden and before World War I, he begins to become involved in Jewish public life. He gets involved in a sort of trades union for craftsman, which is dedicated to the protection of them, and he wrote many articles about artisanship. You've got to remember, you've got a genuine working class Jewish population in Warsaw. And he actually wrote a comprehensive programme for vocational training and technical schools. He loved order, but he was an educator and he wanted to improve the lot of people. He taught in Jewish community schools in Warsaw.

And in 1927, by 1927, a lot of Jews have been pushed out of the economy. And he fought

against what was called the Guild Law, which ousted Jewish workers from jobs and shops. For 30 years, he was a central figure in the Jewish Polish arts and crafts movement. He becomes a representative for of them on the municipal council. There are Jewish representatives on the council. There's a Jewish block in the Parliament. That's how strong the Jewish community was in Poland. Despite all the anti-Semitism, they made up one-tenth of the population of Poland and a third of the population of Warsaw, and most of the major cities like Lodz, Białystok, Krakow, et cetera. And Vilnius, which I showed you, they were a third of the people of Vilnius were Jewish. And he very much participated in the council for campaign for Jewish minority rights, which had been authorised at the Treaty of Versailles. The Treaty of Versailles had given minority rights to all sorts of people. And remember, Poland is not made up just of Poles, it's Ukrainians, it's Belarus, one and a half million Germans. That was a thorn in Hitler's side, which he is rectifying Poland from German point of view. Poles are being taken out of certain areas and being replaced by Baltic Germans.

So, he worked with a man called Itsayt Greenbaum\* who'd led the block in the parliament. He was a vocal voice against discrimination. He wins a place in the parliament itself, but he never took it because Piłsudski dissolved that particular parliament. He liked being a Makra in Jewish community affairs. That's obvious. He was on the Council of the General Congress of Polish jury. He was a member of the Polish delegation to Israel on Polish jury. He was in charge of the education department. And during the siege of Warsaw, what happened was much of the Polish government fled, but much of the senior Jewish leadership fled. And he's appointed chairman of Jewish Council by the mayor, the non-Jewish mayor and the head of civil defence. So, and he keeps a notebook, funny enough, he keeps a notebook of his time there and it is actually received by Yad Vashem in 1964. Now, what else can we say about Czerniakow. On the fourth date, on the 4th of October, a few days after the Nazi occupation, the Nazis come into the office of the Jewish Council. They ask who's the head of the Judenrat?

They're told it's Czerniakow, and he's in charge of 24 members and he's going to be responsible for implementing all the Nazi orders. And really pulling together all the various individuals on the council, including a man called Szmul Zygielbojm, who was a Bundist, who I'm going to be talking about later on. Now before I go back to Czerniakow, so he's been appointed the leader, and that means he's going to be responsible for implementing all the anti-Jewish laws and they are going to be many of them, and this is one of the problems. I mean, it begins with the bank accounts are going to be frozen. We've already talked about the curfew. Jews aren't allowed to travel more and more punitive laws, and then of course, the decision to ghettoise them. But at the same time, I now want to go back to a man called Chaim Kaplan. So we're going to talk more about Czerniakov, but let's now talk about Chaim Kaplan. Chiam Kaplan, I have a copy of his book, the "Scroll of Agony." He kept a diary which survived along with the Ringelblum Archive, so this is very, very important. Who was he?

Again, as I said before, you have every kind of person in the Warsaw Ghetto. He was born in Belarus in 1880. He dies in 1942. He was educated at the great Mir Yeshiva. Now, Mir is now, it's in Belarus of course, again. And Mir, Mir was one of the great centres of Jewish learning.

And I've worked quite often in Belarus. And I went to Mir and it's so fascinating. I really understood what Felix said to me when he said, "We walked the same earth and we looked at the same sky," because this was one of the great centres of Jewish learning. And it's really in a backwater, in a very primitive part of the world, which is Belarus. He then though, having had a yeshiva education, he also has a modern education. Look at him. He went to the Pedagogical Institute in Vilna. And in 1902, he settled in Warsaw, where he established a pioneering elementary school, which he actually ran for 40 years, and he made Hebrew the language of instruction. He was part of the Society for Jewish Writers and Journalists.

You see against the backdrop of increasing anti-Semitism, there was so many Jewish poets, writers, journalists. It was the home of Yiddish theatre. It was also, it was not just the home of Yiddish theatre, it was the home of Yiddish cinema. It was the home of every aspect of Jewish culture. And as I mentioned to you before, there were over 40 Jewish newspapers in Warsaw. He, in 1921, he went to America to look at schools there. He goes back to Warsaw. And in 1936, he visits Palestine. Remember, he's a Hebraist. He's a Zionist. He decides to live there with his two children who've already gone to live in Palestine, but unfortunately he couldn't obtain a livelihood in Palestine so he returned to Warsaw. And what did he do? He wrote textbooks on Jewish history. Jewish history as a discipline has begun. I mentioned last week as society had been set up, you have the great Simon Dubnow, you have grits, you have a whole group of young Jewish scholars, characters like Kaplan, who has this very strong Yeshiva education and also has a modern education. It's not so easy to find these individuals these days who can walk carefully and easily both worlds.

This is a man who works the world, who manages to walk the world of scholarship, Jewish scholarship, and the scholarship of the outside world. Now, why does he want to write textbooks on Jewish history? Because he felt very strongly that we are a people whose story must be told. Never forget the words of Isaiah Berlin. We are the people of history. We have longer memories than any other people. And what is our motif? Remember. Remember. He actually begins a diary in 1933, and it was much of the desire, he was actually preserved because his friend Rubinstein was working in forced labour outside the ghetto. And after the ghetto was established, of course they all went into the ghetto, but some people worked outside the ghetto. And he was taking pages of the diary. The diary's amazing. He sustains himself with the thought that it will be saved and it will be remembered. It's particularly poignant over children, but it's full of ideas, his philosophy. And his last entry was actually on August the fourth, 1942 during the last great action. And I'm just going to read a little from his diary.

And this is the beginning of the Nazi occupation. This is September the 14th, 1939. .ken Poland. They invaded on the first, remember "Yesterday between five and seven in the afternoon as the Jewish New Year, 5,700 was being ushered in the northern section," that's mainly the Jewish area, "suffered an air raid." Now, I want to turn to Czerniakow's diary. He wrote, "Today is the day of atonement, truly the day of judgement, all night gun shelled the city." And Kaplan also records the various anti-Jewish decrees. He talks about when the armbands were established, when signs go up in Jewish shop, this is the shop of a Jew, ban on travel, then radios are

confiscated. "October the 17th," he records, "non-Jews couldn't buy or lease Jewish businesses." I've already mentioned in November, Jews had to deposit all their money into a blocked bank account. The Nazis are not just about evil killing, they're also about finality. February 4th, this is from Czerniakow, Jews had to hand in a list of all their possessions. Of course, they're deprived of all welfare. The Warsaw Ghetto, once it's established, it gets much bigger, because as I've already mentioned, people flee in from the countryside. There was a certain amount of help. Where did the money come from?

And that comes from America, from the joint. The joint had been set up at around 1915 by Jacob Schiff, the American banker. Louie Marshall was involved, Brandeis was involved, Warburg was involved, And in the end, they're going to donate, I think it's a ridiculously huge sum, like \$220 million, to try in the 20s and 30s to help the relief of poor Jews in Eastern Europe. And they do manage to get money into the Warsaw Ghetto, smuggled in, of course, but it's only after America enters the war that this dries up and of course it's a very moot point. What do you do in situations like this? Now, what happened when the, and we have from Czerniakow, what happens when the ghetto is actually established? When the Germans designated the ghetto area, all the Warsaw Jewish refugees or the Jews from Warsaw and from outside had to move into that area and all Poles living it had to leave the ghetto and go to other parts of the city. Now, who guarded the gates? The gates were guarded by Germans and Poles on the outside. And of course, Czerniakow had been ordered to set up a Jewish police force. Now again, this was a very contentious issue. Why did people join the police force?

Well, they got better food rations And again, this is something that will be debated probably to the end of time. The ghetto itself is is going to have a 10 foot high wall and the space of about 1,000 acres, and as I said, at its height, just under 500,000 people. And of course, as the situation worsened, and remember in the ghetto, they were the rich, they were the poor, they were the destitute, there were the children, the caloric ration was worked out at about 184 calories a day. And we've already talked about the typhus epidemic. Over a 100,000 tragic people died of starvation. And what was absolutely bizarre, if you died before the deportations of starvation, you found that the records were kept later on in the Jewish Historical Institute in Warsaw, which was after the collapse of communism. It was cleaned up by the wonderful Lauder foundation. And we found so many stories. I mean, it is tragic. You can find name. I was with a friend who found the names of his grandparents. His grandfather had died of typhus. I mean, you actually see these stark records, because the Germans keep records.

And of course the properties have been plundered. All the goods have been taken away. Talking of caloric rations, it was decided that Poles, remember they are an un-dimensional as far as the Germans were concerned, 634 calories a day. Germans, to live a reasonable life, you had to have 2,310. Now, what is also fascinating, and this is recorded in the Ringelblum Arch. In the Ringelblum Archives is that doctors monitored the effects of starvation on their own bodies, such as the, you know, we talk about resistance such as human, I suppose, endeavour. Now, 60% of the ghetto is unemployed. You have bans of children, actually, begging for food. And who were the best smugglers onto the Arian side? Let's have a word about the Arian side, because there

were thousands of Jews who were hidden, bi-Poles, on the Arian side. Some were hidden for venality and some were betrayed. Some were hidden for goodness. There was an extraordinary organisation called Żegota, very Catholic, it was very anti-Semitic, but it didn't believe the Jews, that the Germans had the right to murder the Jews.

It's so complicated. I mean, a few weeks ago I talked about antisemitism in Poland in the end of war period. The Catholic church at this time was going through a very, very conservative phase. We've already mentioned the new Pope Pius the 12th, and I'll be talking a lot more about him later on. And bearing in mind to Catholic Poland, it's one of the interesting aspects of the Poles themselves were very, very angry with the pope, because why didn't he do more for them? So how on earth can anyone get it right? But what I want to read you now is this is what Kaplan wrote. I've mentioned what Czerniakow wrote about the Day of Atonement, but I want to read now Kaplan's diary. Remember, this is the first Yontif under the Nazis. This is September the 23rd. "I shall never forget the Germans deliberately chose the sacred Jewish holiday for an intense bombardment of the Jewish district. In the midst of this bombardment, a strange meteorological phenomenon took place. Heavy snow mixed with hail began to fall in the middle of a bright sunny day for while the bombing was interrupted, and the Jews interpreted the snow as a special act of heavenly intervention.

Even the oldest amongst them were unable to recall a similar occurrence, but later in the day, the enemy made up for lost time with renewed fury. In spite of the danger, my father and a few other young men who lived in our house went to the neighbouring synagogue. After a few minutes, one of them came running back, his tallit on his head, a prayer book in his hand, and so shaken that for some time he was unable to speak. A bomb had fallen on the synagogue and many of the worshipers killed. Then to our great joy, my father returned unharmed, white as chalk and carrying his tallit crumbled onto his arm. He told us that many of those who owned only a moment before had been praying, had been killed in the service. That night, 100s of buildings blazed all over the city. 1000s of people were buried alive in the ruins, But 10 hours of murderous Shelly could not break the resistance of Warsaw. Our people fought with increased stubbornness. Even after the government had fled and after the Marshall had abandoned his troops, men and women, young and old, helped in the defence of the Capitol. Those who were unarmed dug trenches. Young girls organised first aid squads in the doorways of the houses.

For once, Jews and Christians stood together shoulder to shoulder and fought for their native land." And then he goes on to say, "And we are waiting for Hitler's army once again, war to us. After all the horrors that we have endured, we wait for Hitler's army. As for the spring rains, we are without bread and without water." Remember, this is before the ghetto set up. "Our nerves are shattered from everything that has happened during the last awful days. In such a condition, our only desire is to rest even if it is under Hitler's rule." And this comes from the diary Chaim Kaplan. And as I said, it's very painful, but it's full of interesting ideas as well. And of course, tragically, he died. He was deported to Treblinka and that's where he died. This is perhaps, I think one of the most extraordinary things he said. This war will bring destruction upon human civilization, but this is a civilization which merits annihilation and destruction.



There is no doubt that Hitler Nazism will ultimately be defeated, for in the end the civilizations will rise up to defend the liberty, which German barbarism and steals from mankind. Now, let's go back to Adam Czerniakow. Can we go back, if you don't mind, for a second, Judy, Adam Czerniakow. Because as the Nazis, when the Nazis set up the Warsaw Ghetto, the question is, and last time I talked about the what Heydrich was up to to solve the Jewish problem. They hadn't yet made up their mind what that meant, and this is very important. It's what the historians call the twisted road of the linear path. I hate this. I hate the fact that books are written about it, because in the end they were all murdered. But what is of interest is if it's true that the Nazis were prepared to let Jews go, and that is a fact up until, as I said, German, Austrian Jews, some actually got out as late as October 41, which is after the beginnings of the invasion of Russia, which is... So after the Evian conference, Hitler ratches is up. Eichmann, working for Heydrich, sets up an immigration bureau in Berlin.

First of all in Vienna, then in Berlin. The countries of the world are tightening. Then of course in Palestine, the British change the rules. They cut immigration to 15,000 a year for five years. Whoever has the majority has the state. Then Hitler goes to war. He wants living space. What's he going to do? The Jews are put into almost like a holding pen. People are expendable, Poles are expendable. There are other plans. At the beginning of 1939, believe it or not, the Rights Bank contacted an American Jewish lawyer called Rublay and offered to sell him the remaining Jews of Germany. By the time he realised it was serious, the war overtook it. There was another plan which was mentioned well into the 1940 by Eichmann. Remember we got the records now, and that was the Madagascar plan. There was a plan to ship all the Jews to the island of Madagascar. That went nowhere. Why? Because it was under French control and then it was abandoned. When was this decision made?

Sometime after 1940 and before the invasion of Russia, because following into Russia, go the Einsatzgruppen, the hit squads that I've already mentioned to you, and they are going to be responsible for shooting over one million people. The next stage is that Heydrich calls a conference at Wannsee, which we're going to do in a lot of detail. Do you remember I told you that he was looking for properties for SS rest homes and requisitioned the Wannsee villa at Wannsee. And Wannsee is bizarre on every level. Those of you who have businesses will know that if you would have a big conference and you would call together. If you've got a big business, you'd call together every department if you have a major problem. 16 people representing various departments of the German government meet under a Heydrich for 90 minutes. And what is to be discussed is the murder of the Jews of Europe. It's all very systemized, where spent at least a couple of sessions on it.

So, but it's retroactive. It was already happening. But they're going to change methods. That's why I talked about the gassing at Chelmno. They are going to set up. Well, there are thousands of concentration camps over the right, but they are going to set up six camps for the purpose of death. And that's when we come to the industrialised bureaucratic murders. That's what makes it unique. It's going to be done by an incredibly efficient bureaucracy, well-educated people, and

it's going to be set up on an industrial scale. And it's going to take over five, just think about it, five years of systematic murder. And Czernikow, when does he know? When do they know what's going on? You've got to remember. After they know that people are dying of starvation. They know that Jews are being shot on the streets. They know that life is completely cheap. But when do they finally know? When does knowledge come through? There are underground radios. Somebody escapes from Chelmno. Grojanowski from the Polish underground is going to smuggle himself to the Warsaw Ghetto to get news back. So, there are many issues to discuss. And in the end, it's not just a question of accumulating facts, it's what we do with the facts. What do we do with this kind of judgement?

And Czerniakow is the one who, when the Nazis asked for forced labour, who does he send? He sends the poor because he needs money. Next time I'm going to be talking about the amazing Janusz Korczak, the one of the greatest educator in the world who went with his children into the Warsaw Ghetto begging for food. Czerniakow actually commits suicide, because he can't save the children. But we are talk about that on next, in a week, because, as I said, on next Monday we are going to be joined by Anita Lasker-Wallfisch, and I'm going to interview her. She's 95. She, as I said, not only she's five Auschwitz and Belsen, but she was in the orchestra. And when she came to this country, she's had an extraordinary career. And two years ago, she actually addressed the German parliament on basically her experiences, but also on antisemitism. She's one of the strongest people I've ever known in my life. One of the most extraordinary. And when Prince Charles went to Yad Vashem, his whole speech was about Anita, because actually he was the patron of her orchestra.

So we've got the honour of her coming in and also next week, and of course my colleagues will be lecturing as many things. Next week Efraim Zuroff, who is a Nazi hunter, he's going to be talking about his book on Lithuanian. He's going to be interviewed by Phil Rubenstein. So having discussed this in a lot of depth with Wendy and my colleagues, we are going to cover most of the areas, but we're going to be talking just as much about ideas. Because I know many of you, and I can see from the kind of comments and the letters that I'm getting, we know enough of the horrors. What we need to do is to try and make some sort of sense of it all. And of course I'll be grateful for more and more, but the reason I'm stopping early is because I've had so many people say, "Can we watch more of those films?"

*Film clips play.*

So whilst I'm lecturing on these difficult subjects, last week we saw Jewish life in Vilna, and now Judy, we want to go to Jewish Life in Krakow, please. It's the next one. Yes, we're going to go. Here we go. Go back, go back. Go back. Now, Krakow beautiful, beautiful Krakow. It's the seat of the general government under the command of Frank, and it is about 80 kilometres from Auschwitz. It's one of the most beautiful places I've ever visited since it's bizarre. So can we see it, Judy, if you don't mind?

- [Judy] So we're just getting the end of the previous film, and then we'll start.

- Thank you. So Judy, again, thank you for all of this.

- Thank you, Judy. Thank you. Okay. I think if you turn it there, if you don't mind, Jud. Those of those of you who weren't here last time, what I said was these are an extraordinary group of films that were taken by a man called Israel Gutman. He was a Polish Jew living in America, and he decided to go back to Poland to take films of five, well, there were six, five Polish, six cities, one's lost. And so far we've looked at Warsaw, we've looked at Vilna, which was in that time in Poland, we've looked at Krakow, and there are two more on Glogow and on Bialystok. And as I think they're so important, they're under 10 minutes. I thought at the end of every presentation of mine, apart from when I'm interviewing Anita, we will show them. I think Krakow is particularly evocative. It's an incredibly beautiful city.

And if you visit Poland, the point about Krakow is the Nazis liked it. It was a beautiful city. And that's where Frank, Hans Frank, the governor of Poland, had his headquarters. And, you know, his wife used to go in and of course the ghetto of Krakow that was made so famous by Schindler's List. His wife used to go into the ghetto to buy from the Jews. There was a tailor she liked. And I've interviewed his son. And his son, who's still alive actually, he talks about he was with his mother and he saw this little boy with pleading eyes. He's completely recanted his father, but in his father's background. But later on, Wendy and I have arranged for Philippe Sands to come in and talk about his book, "The Ratline," which talks about the whole issue of children of survivors, as well as other areas. How the church collaborated in Nazis coming to South America through the Vatican. That's another story.

So Krakow, as I said, they didn't destroy it. So it's very strange seeing that, because I've been to Krakow many times, and Kazmierz is now a tourist attraction for the Poles. There are many Jewish style restaurants where they serve non-kosher Jewish food. They play Yiddish music. There are all sorts of Klezmer bands. And is it for the tourists? Is it for the Poles? There are so many contradictions over there. And as I said to you many times, all isn't as it appears to be. And of course the synagogues, although they weren't destroyed, they were desecrated. They were used as stables. But now you can see all that synagogues, some of them are museums. There are wonderful bookshops. And you saw the tomb of the remote. Well, when the Nazis came what pious Jews did, they actually buried the graveyard in sand, so it wasn't destroyed. The Germans had a very strange policy on some graveyards were completely smashed. But for example, the huge cemetery in Warsaw is still intact. The great cemetery in Bienczyce is still intact. So again, it's a very strange story. So what I think now is I'll take some questions and let's see what comments we have. I don't want to take up too much at your time, because we have arranged that Dennis will talk about Beethoven tonight and of course play some of the music, because we really felt that we needed to do something of beauty within this horror story. So let's have a look at the questions.

Q&A and Comments:

Oh, this is a nice note from Milani. She'd love to meet us if we come to Israel. Yes.

This is from Judy Lapin, "Who Should Write Our History" produced by Nancy Spielberg about on Shabas and the burying of history of the ghetto on Amazon.

Thank you very much for that, Judy, 'cause I will be talking about the Ringelblum Archives next week.

This is from Bev. The euthanasia programme for the German people with disabilities would've desensitised the perpetrators to diminish any motion to murder the other.

Yes. Yes. The euthanasia programme, also all the propaganda that's put out, the emphasis in schools on the master race and how, into mention are to be treated. Yes, you can desensitise a population if you take every image they controlled. Joseph Goebbels was the genius of propaganda. He actually controlled every image.

And this is from Frida, who has an awful lot of knowledge about this. I think that Czerniakow's character was mostly blackened by Polish communist governments after the war.

It's a very important point, Frida. And we will be talking about communism after the war. You know, when during the Warsaw uprising, you know, the Stalin's army was on the other side watching the Poles fight the Germans. It was very cynical. Stalin did a deal with the allies, and he got most of Eastern Europe, and he had a real problem. There were Pole, there were Ukrainians, there were Latvian, Lithuanians, many of them were collaborators, so everybody, everyone has been seen as a victim of Nazism. And of course the communist government, 50% of the Polish Communist Party was Jewish actually. So, so many issues that we're going to spend a lot of time on that. And William Tyler, who's such a brilliant historian, he's going to be looking at the development of the Cold War.

This is from Guido. As Benjamin Murmelstein, last head of Theresienstadt Judenaelteste judenrat said, "You must condemn me, but you cannot judge me."

Yeah, that's very profound. You see, this is the problem. Where does the blame lie? There was also a post office in the Kielce ghetto.

My wife has over 100 postcards sent from her grandparents to their daughter in Vienna between 1941 and 42 when they ceased.

Yes, this is so tragic, isn't it, Susan? And of course, Kielce is particularly painful, because between 1945 and 1946, as survivors made their way home in the, I think it was in the, was it June of 1946 or July, there was a particularly evil pogrom in Kielce where Holocaust survivors were murdered by Polish fascists who were fighting the communists.

Have I read "Who Will Write our History?" Yes, it's a brilliant book.

Q: Please, could you tell me why people left the countryside to enter the ghetto?

A: They were pushed out. They were being concentrated. They didn't really have choices. That's the problem.

Yes, Annie Palkov, yes the Polish Resistance Organisation.

Yes, antisemitic.

Yes, help to hide Jews and save Jewish lives.

Irena Sendler, sender, active member of Zegota saved the lives of more than 2,500 children in Warsaw Ghetto.

Yes, we're going to talk more about rescuers. They need at least two or three sessions.

Yes, you are right. You can belong to an antisemitic organisation and still save Jews. It's complicated. And there's a film about, I haven't seen it, but I know there's a film about Irena Sendler, which I believe is available on Prime. I mentioned to you, I hope, that all you've got to do is put in Jewish film. If you go to Prime and you go to the menu, you put in Jewish film, and there are hundreds and hundreds of films of interest.

This is from an unnamed person solutions. But my father was one of the doctors who did the hunger studies in the ghetto and was interviewed for Charles Roland's book, "Courage Under Siege."

Oh, that's from Doris. Doris, thank you so much for that. What bravery they had. Yes, this is Anna again. Yes, hiding Jews saved Jewish lives. Yes, of course.

Q: Do you think the increased ferocity of the Nazi treatment of Jews around December, '41 coincided with the American entry into the world?

A: That is a very interesting question, Robert. No, the real hostility started with the, the hostilities there all the time, but the actual murders begin earlier with the invasion of Russia. But it's interesting you bring America in, because believe it or not, whilst all this is going on, you know, they have the Bureau of Jewish Affairs, a group of Nazis try and work out why the headquarters, where the headquarters of the protocols of the army was, of the protocols of the ought to design was and they decided it was in New York. So even when they see total powerlessness, they're still murdering.

Yes, of course, America enters the war. Fascinating, isn't it? The Japanese bombed Pearl

Harbour. And five days later, Hitler declares war on America. Unbelievable. You know, that's when it was over, because they couldn't have, that's when Hitler was, it was over. I mean, William, when his brilliant analysis of the war, when Britain stood alone, it was unbelievably Chancey. He went against Russia too late to think of the Russian winter. And then when America came in, America could put all its resources. One of the reasons that America became so successful is they turned the war effort over to big business.

This is from Beryl. I'm now very concerned about what is going on with the Jews in Poland, or this Jewish author has been postponed in Poland about a book you...

Okay, yes, this is something I am going to be talking about. I promise you it's a very important subject. And I'm discussing it with Wendy how we do it. It might even be a panel. It is a very important issue.

Carol, I don't know how you can work with all this material. It's so sad.

Carol, yes, it is. It is loaded. It is terribly difficult. I'm very fortunate that through my life, through this, my working life, I had some incredibly supportive colleagues. People like Robert Wistrich, who was one of my closest friends, my partner was absolutely soaked in it. And because I worked in Hampstead, I knew so many amazing people who had survived and knew so much. And probably one of my closest friends is now Anita and another close friend Joanna, who's was three years old when she was taken out of the Theresienstadt Ghetto. So I have people around me who know so much, and in a way it's a kind of a support network. But if we're worried about how I feel, think about the survivors, think about their children and their grandchildren. You know, it's something we all have to live with. I think anyone who's conscious of their Jewishness, it's something we all live with, isn't it? It's what George Steiner said, he believes Jewish parents hold their children too close because of all the Jewish children that couldn't be held too close.

My next lecture is on Monday. It's Thursday today. You've got some extraordinary things coming on. You've got Dennis tonight. You will have David on Saturday who's looking at Viktor Frankl, who is of course a writer. He writes about the show. David is looking at the literature. Then you have Patrick, who I think is again looking at France, the fall of France, and what happened to culture on France. Then I'm coming back on Monday discussing with Anita her life and times. So, and don't forget that those of you who are new to us, Judy, brilliant, brilliant. Judy sends the schedule every week. So you get your weekly schedule, which we all work on the whole team under Wendy's guidance. We sit there and we knock it out, and we hope we get it right. We try and get it as near right as we possibly can. And I'm very fortunate.

- Doing it right?

- Yes, we do, don't we, Wendy? Because we've got a great group of colleagues across the discipline. And it's Wendy, the psychologist, who keeps on saying "Slowly, slowly." And it's better

slower, isn't it, Wendy? You're right. You are right. I'm going to admit it. You were right.

- And then also, just to give heads up, on the 11th of April, we are having our gala.

- Yes.

- [Wendy] We'll have been going one year.

- I can't believe it, Wendy.

- thanks to Alan Morgenthal, who's the director and producer, right?

- Yeah. One of our group, Alan Morgenthal, who in the old days of the LJCC used to do our galas. He basically said, "I'm going to do one for you." And Wendy, I think it's going to be amazing. I can't believe it's a year.

- And the very first one, Trudy.

- Our first, yeah. This is going so well.

- When I sat on your board at the LJCC.

- Who would've thought, Wendy. You know, who would've thought, and do you know what I love about our group? It's international. And you couldn't, I mean, I've had about 30 emails today, which are priceless in terms of information.

Q: Jen has asked, do we know who made these videos?

A: Yes. They were made by this man, Israel Gutman, because he was sent by an organisation of Polish Jews living in America to go and have a look at what life was like in Poland in the spring and summer of '39.

Yes, Melvin, you are right. It's an incredibly vivid description of normal civilization.

Yes, the film is made in '39. Yes, Max Brooks Call on Need, it's beautiful.

Yes. You should have had sound, Yolanda Jane, the Nazis didn't destroy it because they liked Krakow. They destroyed Warsaw, and remember the rest of it was destroyed in the Warsaw uprising. The Poles have reconstituted the old city. You can see what it looked like. But they liked Krakow so they desecrated it, but they didn't destroy any of the buildings. That's why Wawel Castle is intact.

Yes, so in Krakow, you have the remains of where they live. Arlene, you've asked an incredibly

interesting question.

Q: Are there remains in Krakow of a Jewish community?

A: Ah-ha. I'm holding that question cause it will take 10 minutes. There are Jews in Poland. You know, if you'd asked me in '89 before communism fell, I would've said about 5,000. Now we talk about 30,000. A lot of people have come out of the woodwork. There was even a hotline established in Warsaw by an extraordinary individual. People finding out on the deathbed of their parents that in fact they're Jewish, they'd been given away at birth by people who tragically went to their deaths. So, as I said, Poland's complicated.

Q: Am I going to talk about Mordechai Anielewicz, Carol?

A: Oh, you bet. One of the great heroes of the Warsaw Ghetto. We're going to look at physical resistance, but I've taken Wendy's advice very, very strongly. She said, it's too fast and she's right. These people deserve more than a brief mention. The shul is one. It was an Italian style shul, Joel. Those of you've been to Krakow, there are lots of shuls. There was the shoemakers shul, there's the hawk shul, there's some very beautiful synagogues there. And there are synagogue services, by the way. There are two cultural centres. There are four rabbis. There's the chief rabbi of Warsaw. There's the chief rabbi of Poland. There's the Rabbi of Galatia. There's Abat and now there's reform. You know, we are Jews.

Q: What year was this made?

A: 1939.

With such diversity, one wonders how they all got along. The same as Jews get along today.

Yes, Carol, Efraim Zuroff wrote a book about the Lithuanian holocaust.

Yes, he's going to be interviewed on our programme by Phil Rubenstein on the 24th at the second slot.

Yes. Wendy arranged that.

Q: Am I going to be mentioning Chernivtsi?

A: I hope so. Look, one of the problems we've had, we've had to make selections. So see where we go.

The movie made in 1939. 1939.

Yes, the Yiddish is one. I don't have Yiddish, but my partner was brought up in Yiddish and he



loved it. He said it was juicy. Yes.

And this is from Pearl Anne who sent me the picture. Powerful to see the photo of Herschel Rubenstein. It's important to give these people their faces, to give them back their, at least we must remember them.

This is from Faye. My mother-in-law was in the last boat out of Poland, '39. She was in from a wealthy family. They sailed to Trinidad and eventually they had a community of 350 families. They stayed until their children went to University in London and Monterey or a non-Jew looks after the cemetery. They never had a show, but a rabbi used to come from Venezuela to lead services.

A book has been written about those stories called "Calypso Settle."

Oh, that's lovely. Thank you very much.

And this is from Evelyn. I visited Krakow five years ago. Synagogues still there. Klezmer musicians playing out outside of restaurants, a Jewish community centre.

I visited all these places. I was amazed. I also went to Auschwitz and Birkenau.

Yes, yes, yes. The end of the world.

This is from David. My grandmother was from Krakow. She spoke German but not Yiddish. We always wondered why, how?

Good point. Krakow was, think where Krakoff is, Galatia. For a while it was under Hapsburg rule. My friend Felic Shaft came from Krakow. His mother was born in Vienna. She had perfect German. That's what saved her life. She was actually betrayed and hauled into Gestapo headquarters. And she spoke perfect German and she started quoting in Ghardaia. And evidently the SS man said, "This woman cannot be a Jew. She knows Ghardaia. And Felico was said, only a Jew in Poland would know Ghardaia.

Q: This is Barbara. I'm curious about the orphanages in Warsaw and Krakow. Surely there was a large infant mortality, but wouldn't relatives care for the children of relatives of parents. Could it have been financial?

A: I don't know the answer to that. I would imagine that it's partly that. There was terrible poverty in interwar Poland. You've got to remember that, yes, there were the wealthy, but the most of the Poles are deprived of their, actually deprived of their livelihoods. As the rise of antisemitism, there was this deliberate move to push the Jews out of trades and professions. So it wouldn't have just been financial though. You know, a lot of people died of sickness and they were orphanages and a lot of the money came from the joint. It was very active in Eastern Europe. It

was an incredible organisation. Tragically later on, the great saviour from, if you think about it, the great saviour from Sweden, Raoul Wallenberg, he was captured by the Russians and accused of working for the joint. Oneg Shabbat under the Chinese embassy.

Yes, they do believe that one of the milk churns are under the Chinese embassy, but are we going to ask the Chinese government to dig it up?

This is from a friend who said they once came on a trip with us and Lionel.

Yes, there were wonderful days, weren't they?

This is from Rochelle. I'll think about how to sort that out.

And this is from Basel. After going to Auschwitz, my husband and I went to a shop and concert in a beautiful church at the heart of Krakow. We needed to hear something beautiful.

Yes, yes. There is nothing like music. Anita, who's a brilliant musician, she said music is non-denominational and music is neither good nor bad. Yes, to listen to music after the horror is, we all have to do what makes us feel calm. And I think it's brilliant that Dennis has agreed to do a session on Beethoven.

Yes, We will have a lecture on the Jews of Galicia I'm sure.

This is from Michael. My dad's family was from Warsaw. I'd not been able to find any information about what happened to them.

Look, Michael, what I suggest you do is getting, I don't know where you live, but I suggest you get in such with a genealogy organisation. There's a very good one in England. There are loads of them in America. Look, I think you just put Jewish gen in and perhaps someone, I know someone here, I know Arlene Bier is very involved with the one in London.

Would somebody answer Michael's question? His family's from Warsaw. He wants to find out more about them. Can anyone help him?

So, no. With list of people, no, it's not, no. The Lauder Foundation went in after the fall of communism to rebuild Jewish life. Extraordinary. Extraordinary work they did.

Oh, yes. Something else about Krakow I didn't, you know, remember we saw the market, Helena Rubinstein had her stall there.

This is from Deborah. I went with my son to Auschwitz 15 years ago. They invited my mother's former caregiver. Knowing that it was Auschwitz where I stayed, she told me she and her son were both living in houses that belonged to Jews. I said Caddish, my grandfather, a girl has said

and the family that died in the ghetto. I never knew my family but my PhD thesis debted to him. A Rev from Lugow, that's how his name will have.

Oh, that's lovely, Devora. We went to Osviencim. I should explain that we used to teach all over Poland, and Osviencim is actually a beautiful little town. It is Auschwitz and it's by the river, and before the war it was 50% Jewish. And in a while back, I think it was around the year 2000, we decided that for Purim, we wanted to read the Megillah and a synagogue, an old synagogue in Osviencim had been made into a study centre. So we went with a group and we read the Magilla in Osviencim because we could, and that was quite an extraordinary thing to do. I think one of the most extraordinary things I've ever been involved in. Yes.

Q: Were there any Jewish groups who after the war hunted down Polish Nazis?

A: Look, the whole issue of din and judgement is something we will be talking about. If Efraim Zuroff is an expert on that and he's being interviewed by Phil Rubinstein, who's actually my son-in-law. But Phil's first job when he came out of university, he worked, he actually, he was involved in tracking down, they were made the Nazis in Britain. Because, you know, at the end of the war, a lot of Eastern European fascists made it to America and Britain.

Q: If you remember the old days when you went to America, when you filled in the form on the plane, were you ever a member of the Communist Party? Have you any idea how many fascists got into America and Britain?

A: And I think there was 17 wanted war criminals in Britain. I think most of them though were Lithuanian. But I will be talking about din. I don't know about Polish Nazis, but I'm sure one or two of my colleagues will.

This is from Jules Feldman. The researcher of the euthanasia programme is Dr. Thomas Bedis, who found me the record of my relative who was gassed in Brandenburg in 1940.

Terrible.

Okay, this is from Norma. My parents were from . My father survived.

Okay.

A Polish man made an excellent movie depicting the horrors. It's called "Bogdan's Journey."

Thank you, Norma. Wow, there's so much information that you all have.

Wendy, can I hand back to you?

- Trudy, I'm just going to say if they are so many questions, I'm just wondering how we should

handle them, because it's already 20 past one and we've got another session in 40 minutes, and I just want to give our team a chance to reset. Are there a lot of questions there that you have to answer?

- I think perhaps people could save them for next week. And perhaps this is something, Wendy, that you and the team can put our brains around, because not only are we getting so many questions, we're also getting new information, family information sent to us, which is quite extraordinary. So perhaps this is something that we can all think about what we can do.

- So would you like the participants to send you emails with all the information?

- I have no problem with that. Yes, of course they can, they can do it. If Judy doesn't mind, if they send it to Judy, she can pass them on to me. And of course, and I'll answer if I can.

- Judy, not too Judy, I'm sorry, because Judy's got too much on her plate with her work with me.

- All right, now if I give my email out, shall I give my email out then?

- We'll discuss offline, sorry. Sorry, everybody.

- Let's discuss it.

- With ramping up to 11 or 12,000 participants, I don't want to overburden you either. All right, sorry everyone. So, Trudy, I'm going to just say time's up today. Thank you for another brilliant presentation. And it's great to be back, not coughing and feeling so much better. And once again, thank you.

- You look so much better. Thank you, everyone.

- God bless you darling. See you later. Take care.

- Take care. Bye.

- Bye.