

ELIE WIESEL'S LIFE

HOLOCAUST SURVIVOR AND NOBEL LAUREATE - DEAD AT 87

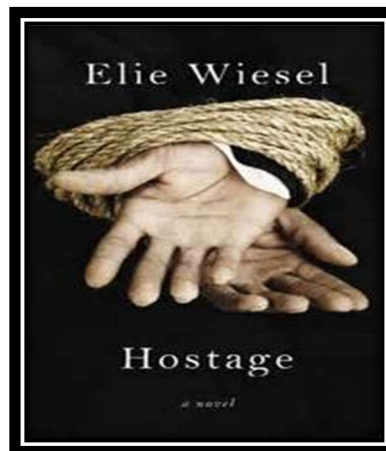
(CONCENTRATION CAMP PRISONER NUMBER **A-7713**)

ELIE WIESEL & HIS FOUNDATION WERE LITTLE-KNOWN VICTIMS OF THE BERNIE MADOFF "PONZI" SCHEME

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Elie Wiesel was a Nobel-Prize-winning writer, teacher, and activist known for his memoir "Night", in which he recounted his experiences surviving the Holocaust.



Elie Wiesel quotation.....

"Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Whenever men or women are persecuted because of their race, religion, or political views, that place must—at that moment—become the center of the universe."

SYNOPSIS

Born on September 30, 1928, in Sighet, Romania, Elie Wiesel pursued Jewish religious studies before his family was forced into Nazi death camps during WWII. Wiesel survived and later wrote the internationally acclaimed memoir *Night*. He also penned many books and became an activist, orator, and teacher, speaking out against persecution and injustice across the globe.

EARLY LIFE

Elie Wiesel was born Eliezer Wiesel on September 30, 1928, in Sighet, Romania to Shlomo and Sarah Wiesel. Wiesel, who grew up with three sisters and pursued religious studies at a nearby yeshiva, was influenced by the traditional spiritual beliefs of his grandfather and mother, as well as his father's liberal expressions of Judaism.

SURVIVING THE HOLOCAUST



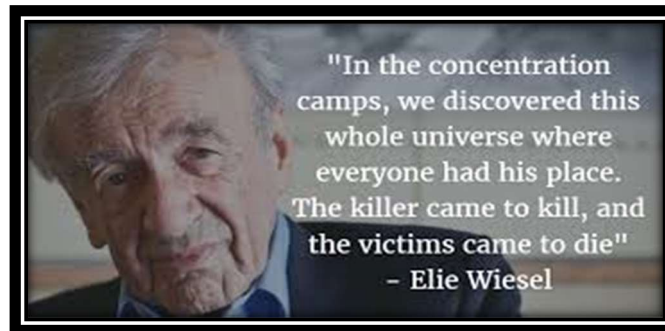
In 1940, Hungary annexed Sighet and the Wiesels were among the Jewish families forced to live in ghettos. In May 1944, Nazi Germany, with Hungary's agreement, forced Jews living in Sighet to be deported to the Auschwitz-Birkenau concentration camp in Nazi-occupied Poland. At the age of 15, Wiesel and his entire family were sent to Auschwitz as part of the Holocaust, which took the lives of more than 6 million Jews. Wiesel was sent to Buna Werke labor camp, a sub-camp of Auschwitz III-Monowitz, with his father where they were forced to work under deplorable, inhumane conditions. They were transferred to other Nazi camps and forced marched to Buchenwald where his father died after being beaten by a German soldier, just three months before the camp was liberated. Wiesel's mother and younger sister Tzipora also died in the Holocaust. Elie was freed from Buchenwald in 1945. Of his relatives, only he and his older sisters Beatrice and Hilda survived.



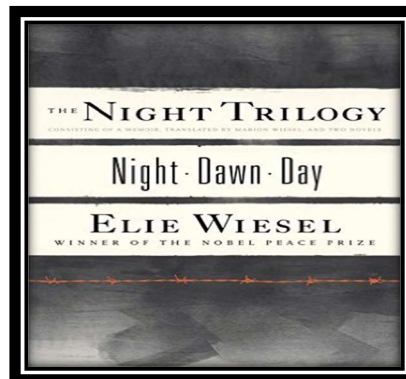
Wiesel went on to study at the Sorbonne in France from 1948-51 and took up journalism, writing for French and Israeli publications. His friend and colleague François Mauriac, a French Nobel Laureate for Literature, encouraged him to write about his experiences in the camps; Wiesel would publish in Yiddish the memoir *And the World Would Remain Silent* in 1956. The book was shortened and published in France as *La Nuit*, and as *Night* for English readers in 1960. The memoir eventually became an acclaimed bestseller, translated into many languages, and is considered a seminal work on the terrors of the Holocaust.

"Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed," Mr. Wiesel wrote hauntingly of his experience. "Never shall I forget that smoke. Never shall I forget the little faces of the children, whose bodies I saw turned into wreaths of smoke beneath a silent blue sky. Never shall I forget those flames which consumed my faith forever.

Never shall I forget the nocturnal silence which deprived me, for all eternity, of the desire to live. Never shall I forget those moments which murdered my God and my soul and turned my dreams to dust. Never shall I forget these things, even if I am condemned to live long as God himself. Never."



Night was followed by two novels, Dawn (1961) and Day (1962), to form a trilogy that looked closely at humankind's destructive treatment of each other.



The Trilogy

"NIGHT" is one of the masterpieces of Holocaust literature. First published in 1958, it is the autobiographical account of an adolescent boy and his father in Auschwitz. Elie Wiesel writes of their battle for survival and of his battle with God as a way to understand the wanton cruelty he witnesses each day. In the short novel **DAWN** (1960), a young man who has survived World War II and settled in Palestine joins a Jewish underground movement and is commanded to execute a British officer who has been taken hostage. In **DAY** (previously titled The Accident, 1961), Wiesel questions the limits of conscience: Can Holocaust survivors forge a new life despite their memories? **Wiesel's trilogy offers insights into mankind's attraction to violence and the temptation of self-destruction.**



WRITER AND WORLD ACTIVIST

Wiesel moved to New York in 1955 and became a U.S. citizen in 1963. He met Marion Rose, an Austrian Holocaust survivor, in New York, and they married in Jerusalem in 1969.



Elie and his Wife, Marion

Wiesel went on to write many books, including the novels *Town of Luck* (1962), *The Gates of the Forest* (1966), and *The Oath* (1973), and such nonfiction works as *Souls on Fire: Portraits and Legends of Hasidic Masters* (1982) and the memoir *All Rivers Run to the Sea* (1995). Wiesel also became a revered international activist, orator, and figure of peace over the years, speaking out against injustices perpetrated in an array of countries, including South Africa, Bosnia, Cambodia, and Rwanda. **In 1978, Wiesel was appointed chair of the President's Commission on the Holocaust by President Jimmy Carter.** He was honored across the world with several awards, including the U.S. Presidential Medal of Freedom and the French Legion of Honor's Grand Croix.



Elie Wiesel became the Founding Chairman of the United States Holocaust Memorial Council in 1980. Here, he speaks at a ceremony held during the Tribute to Holocaust Survivors, one of the Museum's tenth-anniversary events. Flags of US Army liberating divisions form the Backdrop to the ceremony in Washington D.C. IN November 2003.

Teaching was another of Wiesel's passions, and he was appointed in the mid-1970s as Boston University's Andrew W. Mellon Professor in the Humanities. He also taught Judaic studies at the City University of New York and served as a visiting scholar at Yale.



Wiesel won the Nobel Peace Prize in 1986. The Nobel citation honoring him stated: “Wiesel is a messenger to mankind. His message is one of peace, atonement, and human dignity. His belief that the forces fighting evil in the world can be victorious is a hard-won belief.”

He founded the [Elie Wiesel Foundation for Humanity](#) with his wife Marion to "combat indifference, intolerance and injustice" throughout the world. The couple had one son, Elisha.

THE ELIE WIESEL FOUNDATION FOR HUMANITY



Elie Wiesel and his wife, Marion, established The Elie Wiesel Foundation for Humanity soon after he was awarded the 1986 Nobel Prize for Peace. The Foundation's mission, rooted in the memory of the Holocaust, is to combat indifference, intolerance, and injustice through international dialogue and youth-focused programs that promote acceptance, understanding, and equality.

The international conferences of The Elie Wiesel Foundation for Humanity catalyze change and action. The conferences, which focus on themes of Peace, Education, Health, the Environment, and Terrorism, serve to bring together Nobel Laureates and world leaders to discuss social problems and develop suggestions for change. The Foundation hosted its inaugural conference, Facing the 21st Century: Threats & Promises, in 1988 gathering 79 Nobel Laureates in Paris. The Conference paved the way for a series of conferences including The Anatomy of Hate; Tomorrow's Leaders; The Future of Hope; and the Petra Conferences of Nobel Laureates.

In the United States, the Foundation has for 27 years offered the Ethics Essay Contest which challenges college juniors and seniors to analyze the urgent ethical issues confronting them in today's complex world.

For more than 20 years, the Foundation has operated two Beit Tzipora Centers for Study and Enrichment in Israel. These Centers, in Ashkelon and Kiryat Malachi, focus on educating the Ethiopian-Jewish community and allowing Ethiopian-Israeli students to participate fully in Israeli society. Close to one thousand boys and girls are currently enrolled in after-school programs that serve as a model for other schools.

EMERGENCY OPEN HEART SURGERY & THE BERNIE MADOFF "PONZI" SCHEME

In June 2011, Elie Wiesel underwent emergency open-heart surgery at age 82 after doctors found he had five blocked arteries. Watch as he opens up to Oprah about why he wasn't sure he would make it through, his fear of dying, and the first thing his grandson said to him when he came out of surgery. Plus, find out why Elie says he came out of surgery loving his life—and those in it—even more.

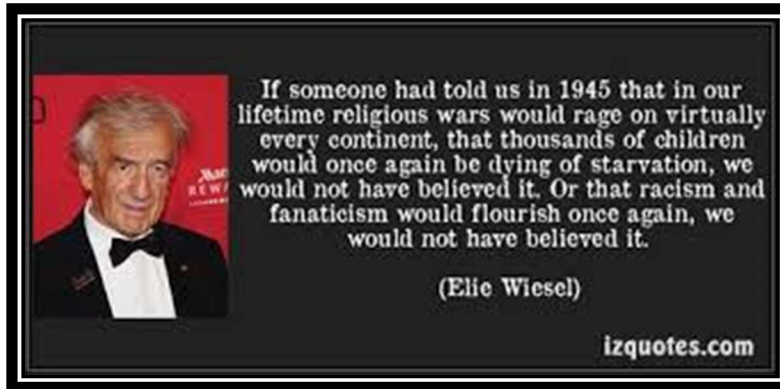
To view the Oprah interview, copy the below link and paste it into your browser.
<http://www.supersoul.tv/supersoul-sunday/how-emergency-open-heart-surgery-changed-elie-wiesel>

When Elie Wiesel emerged from quintuple heart bypass surgery, still wired to monitors, he immediately started writing a book about the ordeal — “in my head.” In French.

A year later, as he recuperates from post-procedure fatigue and depression, “Open Heart” is being published, in English. The 84-year-old Nobel Peace Prize laureate and Holocaust activist is busy in the Manhattan office of his foundation, which also is recovering — from financial ruin by Bernard Madoff, who had invested the money funding its humanitarian efforts.

Madoff’s Ponzi scheme also wiped out Wiesel’s family investments.

About one-third of the Elie Wiesel Foundation for Humanity’s \$15 million assets have been replaced through new contributions, according to tax documents obtained.



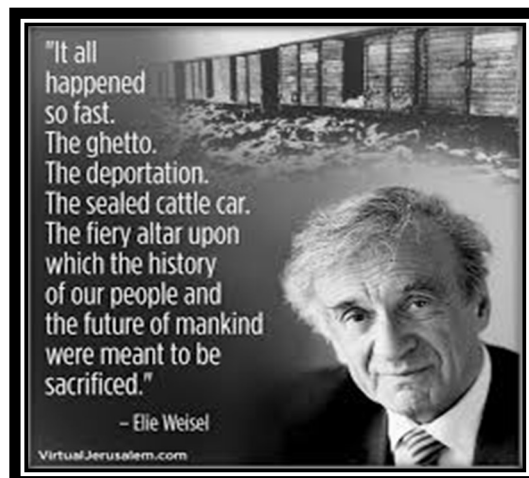
“Children sent us their pocket money, people we never heard of, Jews, non-Jews, young, old,” Wiesel says. “I was so touched by that.”

None of the donations went to him and his wife, who have had to watch their budget, rethinking travel and restaurant expenses, he says.

“But I’ve seen worse,” the Auschwitz survivor adds with a wry grin.

He pulls back his left jacket sleeve to reveal a Nazi death camp number tattooed on his forearm as he sits comfortably in his Manhattan office for an interview. “Usually, I don’t show it,” he says.

One of the exceptions was a 2009 visit to the Buchenwald death camp Wiesel survived, with President Barack Obama and German Chancellor Angela Merkel.

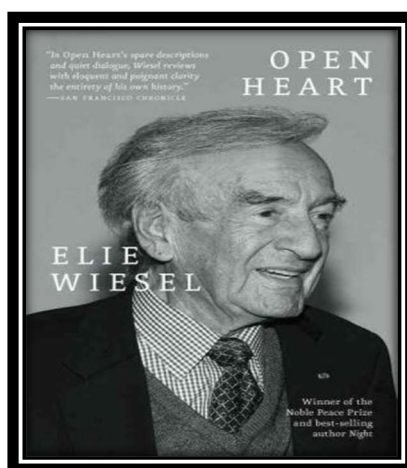


In a soft, intense voice, he recently shared his thoughts in his office 20 floors above Madison Avenue, filled with books and memories. A group of young assistants scurried through the hallway taking care of business — from Israeli education centers for Ethiopian Jews rescued from persecution to an international ethics essay contest.

After the heart surgery last summer at Manhattan's Lenox Hill Hospital — sudden and unexpected — Wiesel says his doctor asked him to cut back on teaching at Boston University. He'll still deliver lectures there this fall and may add courses later.

I love teaching. It's my passion," he says. He also was to speak at New York's 92nd Street Y in October on two topics: "Judaism and Peace" and "Ezekiel and his Frightening Visions."

Wiesel wrote "Open Heart" in French, the language that's easiest for him because, after the war, he was a Romanian-born survivor placed in a youth home in Paris, where he settled and became a journalist. He moved to New York in 1956.



The new book was translated into English by his wife, Marion Wiesel, and is set for publication Dec. 4

In addition to an account of the surgical drama, it's an intimate assessment of his life in the face of possible death. As he was wheeled away toward the operating room on a gurney, he recalls in an interview, "I saw my son and my wife, and all of a sudden, a question ran through me: 'Maybe it's the last time?' "

That moment reminded him of the day in Buchenwald when he saw his ill father for the last time before he was beaten to death by a Nazi guard. His mother and sister perished earlier in the Auschwitz gas chambers.

Wiesel set his just-published latest novel, "Hostage," in Brooklyn, the New York borough with the largest concentrations of Jews outside Israel. A Holocaust survivor is held by two terrorists, one of Arab origin, and the other Italian, in scenes that probe how humans negotiate their differences under duress. See the review of this book at the end of this entire article.

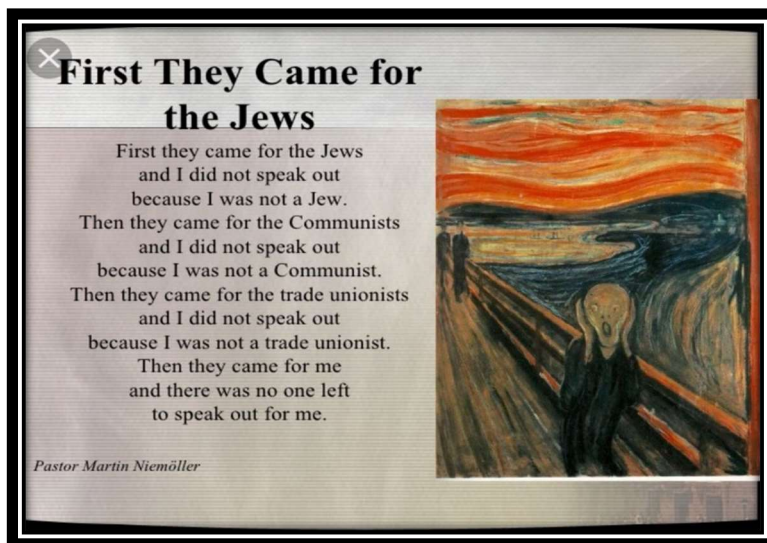
Wiesel was himself targeted in 2007, attacked and dragged out of a San Francisco hotel elevator by a 24-year-old New Jersey man authorities said was a Holocaust denier.

Wiesel says another Holocaust denier, Iranian President Mahmoud Ahmadinejad, should be arrested and charged with crimes against humanity. "Does anyone doubt that if he had a nuclear bomb, he would not use it?"

Ahmadinejad "is a dangerous man," says Wiesel, and he should be put on trial at the International Criminal Court in The Hague for the deaths of thousands of Iranians, and for helping make this "the most dangerous time since World War II."

Wiesel has read the Koran, which he notes has been used by terrorists and suicide bombers as "an appeal to violence."

“But it can also have marvelous things said about humanity and morality; it depends on how it is being used,” he says.

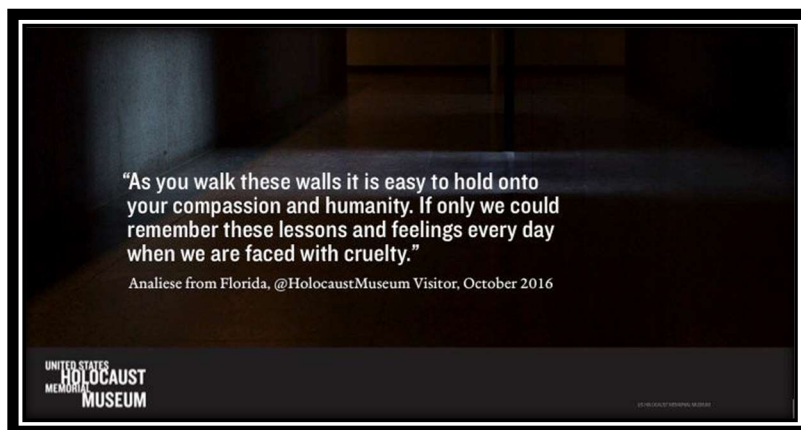


Wiesel’s seminal work, “Night,” originally written in Yiddish and first published in Paris in 1956, is found on many required reading lists in US schools.

It’s the book that ended Wiesel’s decade-long, self-imposed silence about the horror he left behind when he was liberated at 16 by the US Army in April 1945.

By 2008, the New York Times said “Night” had sold an estimated 10 million copies, including 3 million after talk show hostess Oprah Winfrey made it a spotlight selection for her book club in 2006.

In 1985 Wiesel helped break ground in Washington for the U.S. Holocaust Memorial Museum and the following year was awarded the Nobel Peace Prize. In typical fashion, he dedicated the prize to all those who survived the Nazi horror, calling them “an example to humankind how not to succumb to despair.”

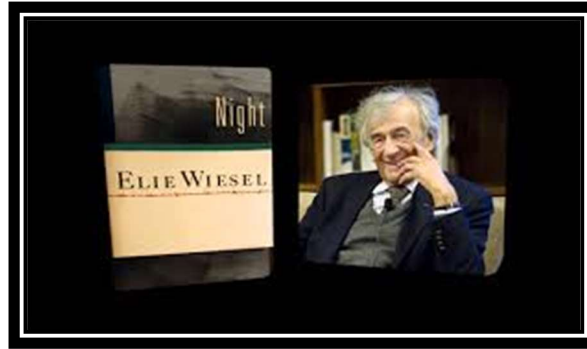


Comments from a visitor to the Museum in October of 2016

Before he was freed, Wiesel responded to a questionnaire issued by the American military to every inmate asking, among other things, why he was arrested and imprisoned.

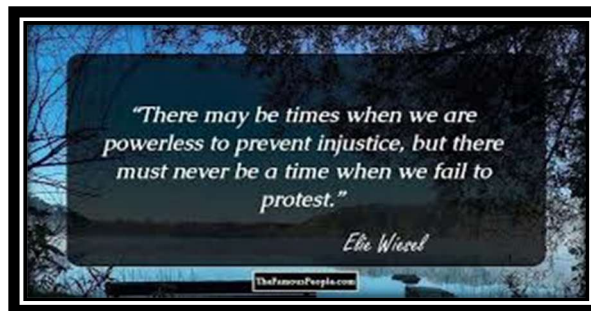
“Being a Jew” was his response, like so many others.

In “Night,” he describes his youthful disgust with humanity.



“Here there are no fathers, no brothers, no friends,” a prisoner supervising others in exchange for survival tells the teenage Wiesel. ***“Everyone lives and dies for himself alone.”***

And yet, in the end, Wiesel says he believes in human redemption, to be explained in the next of his more than 50 books. He won’t reveal more details of the novel, titled “Redemption”; he never does, till it’s done.



On most days, he writes for four hours, starting at about 5 a.m., when he rises after only four hours of sleep.

His goal “for the last 20 years of my life” has been to fight racism and hatred by organizing global gatherings with high-power participants. Obama’s inauguration was “one of the most joyous days of my life, because my people, the American people, showed they could overcome a disease — hatred because of color.”

The two have shared private lunches at the White House, says Wiesel, who first met Obama when the president was an undergraduate at California’s Occidental College, where Wiesel gave a talk.

Wiesel didn’t remember meeting Obama then, but says the president reminded him more recently of their first encounter.

Someday, Wiesel says, he believes his grandchildren will “applaud the first Jewish president in America.”

Wiesel did not waver in his campaign never to let the world forget the Holocaust horror. While at the White House in 1985 to receive the Congressional Gold Medal, ***he even rebuked U.S. President Ronald Reagan for planning to lay a wreath at a German cemetery where some of Hitler’s notorious Waffen SS troops were buried.*** “Don’t go to Bitburg,” Wiesel said. “That place is not your place. Your place is with the victims of the SS.” (Note - ***Reagan did go to Bitburg & I (John) was stationed there in the USAF from 1964-1967.***)

Wiesel became close to U.S. President Barack Obama but the friendship did not deter him from criticizing U.S. policy on Israel. He spoke out in favor of Jewish settlements in East Jerusalem and pushed the United States and other world powers to take a harder stance against Iran over its nuclear program. Wiesel attended the joint session of the U.S. Congress in 2015 when Israeli Prime Minister Benjamin Netanyahu spoke on the dangers of Iran’s program.



Wiesel is pictured here with U.S. President Barack Obama, German Chancellor Angela Merkel, and fellow Holocaust survivor Bertrand Herz on a visit to the former Buchenwald Nazi concentration camp.

“Elie Wiesel was one of the great moral voices of our time, and in many ways, the conscience of the world,” Obama said in a statement.

“Elie was not just the world’s most prominent Holocaust survivor, he was a living memorial,” the statement read.

“After we walked together among the barbed wire and guard towers of Buchenwald where he was held as a teenager and where his father perished, Elie spoke words I’ve never forgotten - **‘Memory has become a sacred duty of all people of goodwill.’**”

U.S. Senator Ben Cardin, ranking member of the Senate Foreign Relations Committee, described Wiesel as a voice for a generation of the Jewish people who saw and suffered horrors no people should endure.

“His light in this world will be greatly missed,” Cardin said in a statement.



The Dalai Lama (L) shakes hands with Romanian-born French-Jewish author Elie Wiesel (R) at the US Capitol, USA, on 17 October 2007.

NORWEGIAN NOBEL PRIZE COMMITTEE ANNOUNCES SELECTION OF ELIE WIESEL



The Norwegian Nobel Committee has resolved that the Nobel Peace Prize for 1986 should be awarded to the author, Elie Wiesel. It is the Committee's opinion that Elie Wiesel has emerged as one of the most important spiritual leaders and guides in an age when violence, repression, and racism continue to characterize the world.

Wiesel is a messenger to mankind; his message is one of peace, atonement, and human dignity. His belief that the forces fighting evil in the world can be victorious is a hard-won belief. His message is based on his own experience of total humiliation and the utter contempt for humanity shown in Hitler's death camps. The message is in the form of a testimony, repeated and deepened through the works of a great author.

Wiesel's commitment, which originated in the sufferings of the Jewish people, has been widened to embrace all repressed peoples and races.

The Norwegian Nobel Committee believes that Elie Wiesel, with his message and through his practical work in the cause of peace, is a convincing spokesman for the view of mankind and for the unlimited humanitarianism which are at all times necessary for a lasting and just peace.

Oslo, October 14, 1986

VIDEO OF THE NOBEL PRIZE ACCEPTANCE SPEECH

DELIVERED BY ELIE WIESEL IN OSLO, NORWAY ON DECEMBER 10, 1986

VIEW THE ACTUAL ACCEPTANCE SPEECH BY COPYING THE BELOW LINK AND PASTING IT INTO YOUR BROWSER

(18 MINUTE VIDEO)

<http://www.nobelprize.org/mediaplayer/index.php?id=2028>



Elie Wiesel received his Nobel Prize in 1986

PRINTED COPY OF THE SPEECH

ACKNOWLEDGEMENT AND ACCEPTANCE

Your Majesty, Your Royal Highnesses, Your Excellencies, Chairman Aarvik, members of the Nobel Committee, ladies and gentlemen:

Words of gratitude. First to our common Creator. This is what the Jewish tradition commands us to do. On special occasions, one is duty-bound to recite the following prayer: "Barukh shehekhyanu vekiymanu vehigianu lazman haze" — "Blessed be Thou for having sustained us until this day."

Then — thank you, Chairman Aarvik, for the depth of your eloquence and the generosity of your gesture. Thank you for building bridges between people and generations. Thank you, above all, for helping humankind make peace its most urgent and noble aspiration.

I am moved, deeply moved by your words, Chairman Aarvik. And it is with a profound sense of humility that I accept the honor — the highest there is — that you have chosen to bestow upon me. I know your choice transcends my person.

SPEECH BEGINS HERE

Do I have the right to represent the multitudes who have perished? Do I have the right to accept this great honor on their behalf? I do not. No one may speak for the dead, no one may interpret their mutilated dreams and visions. And yet, I sense their presence. I always do — and at this moment more than ever. The presence of my parents, that of my little sister. The presence of my teachers, my friends, my companions...

This honor belongs to all the survivors and their children and, through us to the Jewish people with whose destiny I have always identified.

I remember: it happened yesterday, or eternities ago. A young Jewish boy discovered the Kingdom of Night. I remember his bewilderment; I remember his anguish. It all happened so fast. The ghetto. The deportation. The sealed cattle car. The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed.

I remember he asked his father: "Can this be true? This is the twentieth century, not the Middle Ages. Who would allow such crimes to be committed? How could the world remain silent?"

And now the boy is turning to me. "Tell me," he asks, "what have you done with my future, what have you done with your life?" And I tell him that I have tried. I have tried to keep the memory alive, and I have tried to fight those who would forget. Because if we forget, we are guilty, we are accomplices.

And then I explained to him how naïve we were, that the world did know and remained silent. And that is why I swore never to be silent whenever wherever human beings endure suffering and humiliation. We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever men and women are persecuted because of their race, religion, or political views, that place must — at that moment — become the center of the universe.

Of course, since I am a Jew profoundly rooted in my people's memory and tradition, my first response is to Jewish fears, Jewish needs, and Jewish crises. I belong to a traumatized generation, one that experienced the abandonment and solitude of our people. It would be unnatural for me not to make Jewish priorities my own: Israel, Soviet Jewry, Jews in Arab land... But others are important to me. Apartheid is, in my view, as abhorrent as anti-Semitism. To me, Andrei Sakharov's isolation is as much a disgrace as Joseph Begun's imprisonment and Ida Nudel's exile. As is the denial of solidarity and its leader Lech Walesa's right to dissent. And Nelson Mandela's interminable imprisonment.

There is so much injustice and suffering crying out for our attention: victims of hunger, racism, and political persecution — in Chile, for instance, or in Ethiopia — writers and poets, prisoners in so many lands governed by the Left and by the Right.

Human rights are being violated on every continent. More people are oppressed than free. How can one not be sensitive to their plight? Human suffering anywhere concerns men and women everywhere. That applies also to Palestinians to whose plight I am sensitive but whose methods I deplore when they lead to violence. Violence is not the answer. Terrorism is the most dangerous of answers. They are frustrated, and that is understandable, something must be done. The refugees and their misery. The children and their fear. The uprooted and their hopelessness. Something must be done about their situation. Both the Jewish people and the Palestinian people have lost too many sons and daughters and have shed too much blood. This must stop, and all attempts to stop it must be encouraged. Israel will cooperate, I am sure of that. I trust Israel for I have faith in the Jewish people. Let Israel be given a chance, let hatred and danger be removed from their horizons, and there will be peace in and around the Holy Land. Please understand my deep and total commitment to Israel: if you could remember what I remember, you would understand. Israel is the only nation in the world whose existence is threatened. Should Israel lose but one war, it would mean her end and ours as well. But I have faith. Faith in the God of Abraham, Isaac, and Jacob, and even in His creation. Without it, no action would be possible.

And action is the only remedy to indifference, the most insidious danger of all. Isn't that the meaning of Alfred Nobel's legacy? Wasn't his fear of war a shield against war?

There is so much to be done, there is so much that can be done. One person —Raoul Wallenberg, an Albert Schweitzer, Martin Luther King, Jr. — one person of integrity, can make a difference, a difference of life and death. As long as one dissident is in prison, our freedom will not be true. As long as one child is hungry, our life will be filled with anguish and shame. What all these victims need above all is to know that they are not alone; that we are not forgetting them, that when their voices are stifled we shall lend them ours, that while their freedom depends on ours, the quality of our freedom depends on theirs.

This is what I say to the young Jewish boy wondering what I have done with his years. It is in his name that I speak to you and that I express to you my deepest gratitude as one who has emerged from the Kingdom of Night. We know that every moment is a moment of grace, every hour an offering; not to share them would mean to betray them.

Our lives no longer belong to us alone; they belong to all those who need us desperately.

Thank you, Chairman Aarvik. Thank you, members of the Nobel Committee. Thank you, people of Norway, for declaring on this singular occasion that our survival has meaning for mankind.



Nobel Peace Prize Medal



Elie Wiesel, center, with his wife, Marion; their son, Shlomo Elisha; and Egil Aarvik, the Chairman of the Norwegian Nobel Committee, after receiving the Nobel Peace Prize in 1986



President Reagan awards a Congressional Gold Medal to Elie Wiesel, a literary conscience of the Holocaust, 4/19/1985, during a White House ceremony.

ELIE WIESEL IS RECALLED AT HIS FUNERAL FOR "A LEGACY BEYOND HIS MORAL VOICE"

VIDEO COVERAGE - BELOW LINK

(COPY BELOW LINK AND POST IN BROWSER)

<https://www.youtube.com/watch?v=dr4DuO0aGpc>



*After Elie Wiesel's funeral at the Orthodox Fifth Avenue Synagogue in Manhattan on Sunday.
About 100 people attended the ceremony*

The funeral for Elie Wiesel was a gathering of his family and close friends, held on Sunday at a synagogue on the Upper East Side of Manhattan. But outside on East 62nd Street stood people, some in tears, who had never met the man who survived the Holocaust to become a clarion voice for those victims who did not.

"He was someone who protected us; he interceded against our worst instincts," Sarah Bardin, 44, a preschool teacher who had come to pay her respects, said as she cried. She knew Mr. Wiesel, who died on Saturday at 87, only through his prolific writing. His works, including the memoir "Night," gave voice to the Jews murdered during World War II and demanded they never be forgotten.

Without him, Ms. Bardin said, the world felt like a more vulnerable place.

Inside the Orthodox Fifth Avenue Synagogue, about 100 people attended a ceremony that not only reflected Mr. Wiesel as a man of extraordinary scholarship and influence who won a Nobel Peace Prize for his life's work but also remembered him as a friend, a mentor, a husband, a father, a grandfather.

In a wheelchair, his widow, Marion, listened as Mr. Wiesel was eulogized by his son Elisha, a partner at Goldman Sachs. He spoke of what it was like growing up with a man of such stature but who still had time for unconditional love. A young grandson, Elijah, spoke of sharing simple moments with a man who was a moral titan to many. Elijah recalled the fun of making English muffins together, smothered in blueberry jam.

Mr. Wiesel was liberated from the Buchenwald camp as a 16-year-old, with the number A-7713 tattooed on his arm. At his funeral he was remembered for a legacy little known by those outside his immediate circle: He loved to laugh, Ted Koppel, the television news anchor said in a eulogy. He spoke of how funny Mr. Wiesel was, and of their decades-long friendship that was spent finding ways to make each other laugh.

"It made clear his love of the Jewish people extended to all mankind," Menachem Rosensaft, a friend of over 50 years, said of the service. Mr. Rosensaft, a professor of law at Columbia and Cornell, said he had been a teaching assistant for Mr. Wiesel when he taught at City College in New York beginning in the 1970s.

In attendance was Sheila Johnson Robbins, a member of the board of the Elie Wiesel Foundation for Humanity, the organization he started to promote understanding among ethnic groups in conflict.

"He gave us the sense of responsibility, to follow in his footsteps, and continue his mission — to never forget," she said after the service.

"And everyone is thinking of him as a thinker, a writer," she added. "He was also a man — he loved chocolate!"

Around noon, the coffin with Mr. Wiesel's body was wheeled from the synagogue surrounded by a dozen mourners, a simple pine box that is customary in Jewish funerals, and a blue velvet cloth draped over it. Later that day, in keeping with the Jewish tradition of burying a person with expediency, he was interred at Sharon Gardens cemetery, in the Westchester County town of Valhalla.

"He was not just a leader for the Jewish people, but for mankind," Ronald Lauder, the businessman and philanthropist, said after the service. "I would not be who I am without him. What he taught me is that we have to stand up to indifference. He would say, 'The opposite of love is not hate, it is indifference.'"

At the burial in Valhalla on Sunday afternoon, family members and friends shoveled dirt onto the coffin, as is Jewish tradition.

Among those at the burial was Rabbi Shmuley Boteach, who began a friendship with Mr. Wiesel over 25 years ago when he invited Mr. Wiesel to speak at Oxford University, where Rabbi Boteach was in residence.

"What went through my mind the entire time was that the six million of the Holocaust were never granted the dignity of a burial; their ashes were merely scattered," Rabbi Boteach said. "Here we were with the privilege of burying the Holocaust's greatest witness.

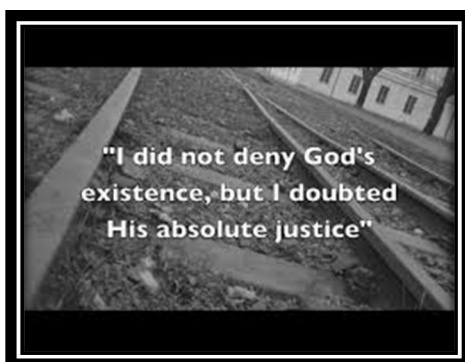
MAN OF MANY QUOTES

Elie Wiesel was a man of many, many quotes and over his lifetime most of them have been recorded and are available on the below Website. *If you take the time to read them you may find that his quotations tell more of his life than the writings do.* A few of them are shown below.

To view the entire collection paste the below link into your browser

https://www.goodreads.com/author/quotes/1049.Elise_Wiesel?page=10

"No human race is superior; no religious faith is inferior. All collective judgments are wrong. Only racists make them"



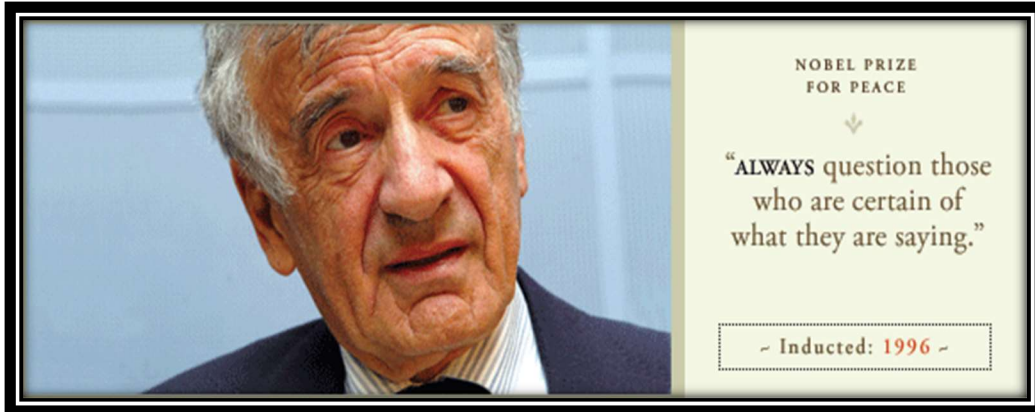
"Wherever men and women are persecuted because of their race, religion, or political views, that place must – at that moment – become the center of the universe."

"I don't want my past to become anyone else's future."

"I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented."

"One day when I was able to get I decided to look at myself in the mirror on the opposite wall. I had not seen myself since the ghetto. From the depths of the mirror, a corpse was contemplating me. The look in his eyes as he gazed at me has never left me."

"Whoever survives a test, whatever it may be, must tell the story. That is his duty."



"I told him that I did not believe that they could burn people in our age, that humanity would never tolerate it . . ."

"Indifference is the sign of sickness, a sickness of the soul more contagious than any other."

"In the beginning, there was faith - which is childish; trust - which is vain; and illusion - which is dangerous."

"Never shall I forget that night, the first night in the camp that turned my life into one long night seven times sealed.

Never shall I forget that smoke.

Never shall I forget the small faces of the children whose bodies I saw transformed into smoke under a silent sky.

Never shall I forget those flames that consumed my faith forever.

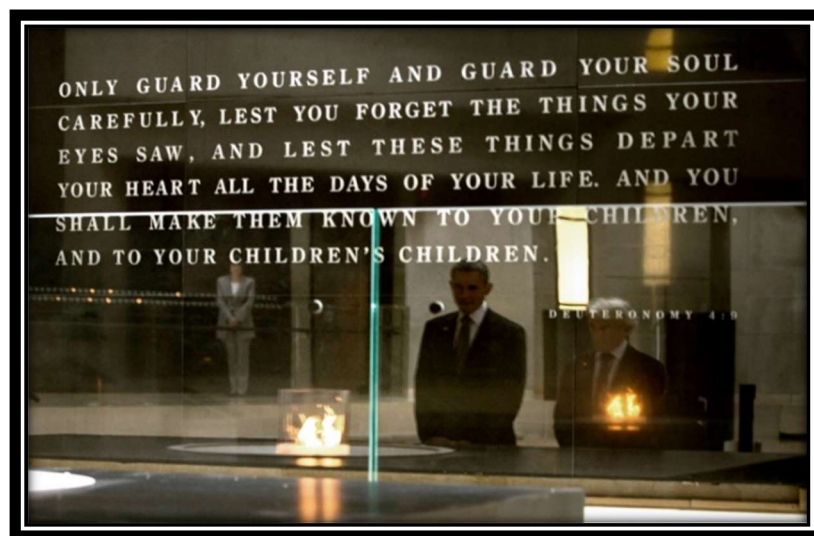
Never shall I forget the nocturnal silence that deprived me for all eternity of the desire to live.

Never shall I forget those moments that murdered my God and my soul and turned my dreams to ashes.

Never shall I forget those things; even were I condemned to live as long as God Himself.

Never."

"Those who kept silent yesterday will remain silent tomorrow."



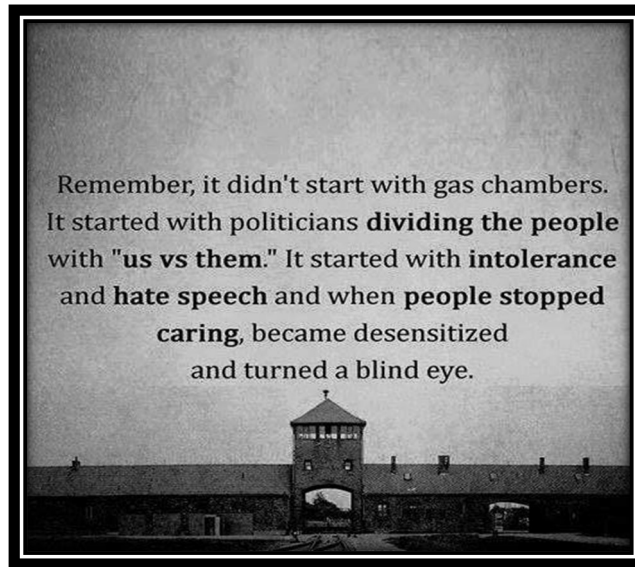
“Humanity? Humanity is not concerned with us. Today anything is allowed. Anything is possible.”

“We believed in God, trusted in man, and lived with the illusion that every one of us has been entrusted with a sacred spark”

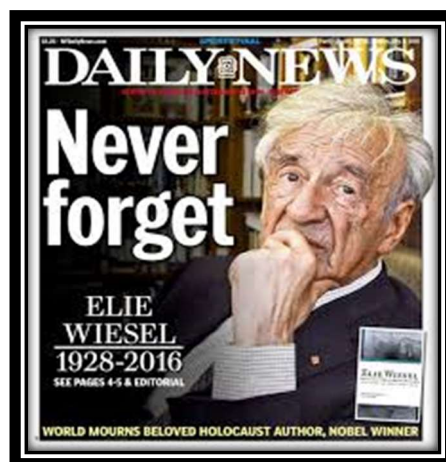
AS THE SURVIVORS PASS – WHO WILL KEEP THE MEMORIES ALIVE ???



THE ONE WHO DOES NOT REMEMBER HISTORY IS BOUND TO LIVE THROUGH IT AGAIN



The internationally recognized date for Holocaust Remembrance Day corresponds to the 27th day of Nisan on the Hebrew calendar. It marks the anniversary of the [Warsaw Ghetto Uprising](#). In Hebrew, Holocaust Remembrance Day is called Yom Hashoah. When the actual date of Yom Hashoah falls on a Friday, the state of Israel observes Yom Hashoah on the preceding Thursday. When it falls on a Sunday, Yom Hashoah is observed on the following Monday.



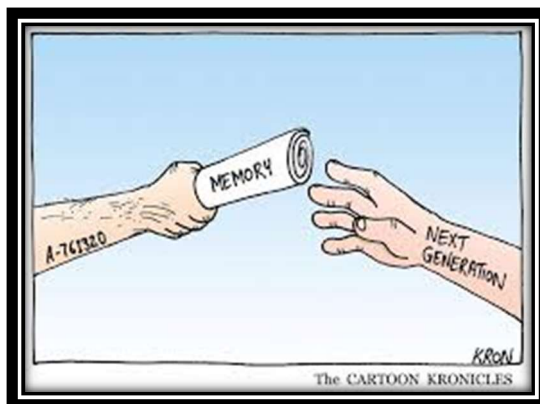
HOLOCAUST EDUCATORS PREPARE FOR AN ERA WITH NO EYEWITNESSES

With the last cohort of survivors in their final years, Holocaust education, which once relied heavily on classroom visits from survivors, is in a period of transition.

“We’re on the cusp of a shift,” when it will no longer be easy to find survivors to speak directly with students, says Roger Brooks, president of Facing History and Ourselves, a Boston-based nonprofit that offers multidisciplinary professional development, curricula, and resources for teaching about the Holocaust and other genocides.



Founded in 1976, Facing History, which now has programs in 150 locations around the world including Northern Ireland, Israel, South Africa, and China, combines teaching the history of the Holocaust with readings that explore ethics and questions of civic responsibilities. Its Center for Jewish Education, started in 1990, works with educators in more than 750 Jewish educational settings, including about 100 day schools.



While no one knows how many schools in the United States teach about the Holocaust — it’s a topic the U.S. Holocaust Memorial Museum in Washington is hoping to study at some point, officials there say — people in the field since it has become more of a mainstream phenomenon in public, private and parochial schools all over the country, even in communities that lack significant Jewish populations.

Five states — New Jersey, New York, California, Illinois, and Florida — have some type of mandate to teach about the Holocaust in public K-12 schools, according to Peter Fredlake, director of teacher education at the U.S. Holocaust Memorial Museum. Others encourage Holocaust education or make curricular recommendations. But approach, quality, and goals vary dramatically, Fredlake and others in the field say, with some schools teaching the Holocaust strictly for its historical significance and others with hopes of imparting lessons about civic responsibility and the dangers of intolerance.



Many are grappling with how to teach about the Holocaust in a post-survivor age.

Meanwhile, more than 80 groups throughout the United States offer resources and training for Holocaust educators, according to the U.S. Holocaust Museum. A new museum in Brooklyn, the Kleinman Family Holocaust Education Center, is the first to focus on the experience of Orthodox Jews in the Holocaust.



WHY WEREN'T THE CAMPS BOMBED BY THE ALLIES?

A QUESTION THAT HAS BEEN ASKED FOR 71 YEARS

During the spring of 1944, the Allies received more explicit information about the process of mass murder by gassing carried out at Auschwitz-Birkenau. On some days as many as 10,000 people were murdered in its gas chambers. In desperation, Jewish organizations made various proposals to halt the extermination process and rescue Europe's remaining Jews. A few Jewish leaders called for the bombing of the Auschwitz gas chambers; others opposed it. Like some Allied officials, both sides feared the death toll or the German propaganda that might exploit any bombing of the camp's prisoners. No one was certain of the results.

Even after Anglo-American air forces developed the capacity to hit targets in Silesia (where the Auschwitz complex was located) in July 1944, US authorities decided not to bomb Auschwitz. American officials explained this decision in part with a technical argument that their aircraft could not conduct air raids on such targets with sufficient accuracy, and in part with a strategic argument that the Allies were committed to bombing exclusively military targets to win the war as quickly as possible.



Allied bombardment of Auschwitz-Birkenau in mid-July 1944 would not have saved the approximately 310,000 Hungarian Jews whom the Germans had killed upon arrival at the killing center between May 15 and July 11, 1944. Moreover, barracks located not far from the gas chambers at Birkenau housed 51,117 prisoners (31,406 of them women and children).

In the summer and fall of 1944, the World Jewish Congress and the War Refugee Board (WRB) forwarded requests to bomb Auschwitz to the US War Department. These requests were denied.

On August 14, John J. McCloy, Assistant Secretary of War, advised that "such an operation could be executed only by the diversion of considerable air support...now engaged in decisive operations elsewhere and would in any case be of such doubtful efficacy that it would not warrant the use of our resources."

Yet within a week, the US Army Air Force carried out a heavy bombing of the I.G. Farben synthetic oil and rubber (Buna) works near Auschwitz III—less than five miles from the Auschwitz-Birkenau killing center.

For prisoners in the Auschwitz complex, the bombs dropping nearby gave hope. One survivor later recalled: "We were no longer afraid of death; at any rate not of that death. Every bomb that exploded filled us with joy and gave us new confidence in life."

In subsequent decades, the Allied decision not to bomb the gas chambers or the rail lines leading to Auschwitz-Birkenau has been a source of sometimes bitter debate. Proponents of bombing continue to argue that such an action, while it might have killed some prisoners, could have slowed the killing operations and perhaps ultimately saved lives.

ADDITIONAL DETAILED INFORMATION ON THIS SUBJECT IS AVAILABLE AT THE BELOW LOCATIONS

THREE BOOKS ON THE FAILURE OF THE ALLIES TO REACT TO THE HOLOCAUST ARE:

Martin Gilbert, *Auschwitz and the Allies*: Holt, Reinhart and Winston, New York (1981)

Arthur Morse, *While Six Million Died*

David Wyman, *The Abandonment of the Jews*: Pantheon, New York (1984)

A DEFENSE OF THE ACTION OF THE ALLIES:

The book "What Is the Use of Jewish History" by Lucy Dawidowicz

A BALANCED VIEW OF THE ARGUMENTS WHICH ALSO INCLUDES DESCRIPTIONS OF OTHER SOURCES:

The book "The Holocaust in History Final" written by Michael Marrus

A DESCRIPTION OF HOW THE SURVIVORS OF THE HOLOCAUST WERE TREATED BY THE UNITED STATES:

The book "America and the Survivors of the Holocaust, University of Columbia Press (1982) written by Leonard Dinnerstein

TRUTH OR FICTION?

DID ELIE WIESEL CON THE WORLD?

I had originally planned not to include this information because I have no faith in its accuracy. Along with most items recorded in History, there are always going to be people who say it didn't happen that way or didn't happen at all. **Well, this article by Elie Wiesel is no exception. Some people SAY they were there and Elie was not there and have said that he is a con artist and no "hero" of any type.**

FYI I have included a couple of the Websites (among very many) that say "he was never there etc.
See these Sites directly below.

To view. Copy and paste the below link(s) into your browser

<http://www.eliewieseltattoo.com/the-evidence/photographic-evidence/buchenwald/>

<http://www.eliewieseltattoo.com/tag/holocaust-fraud/>

REMEMBERING

A HOLOCAUST SURVIVOR

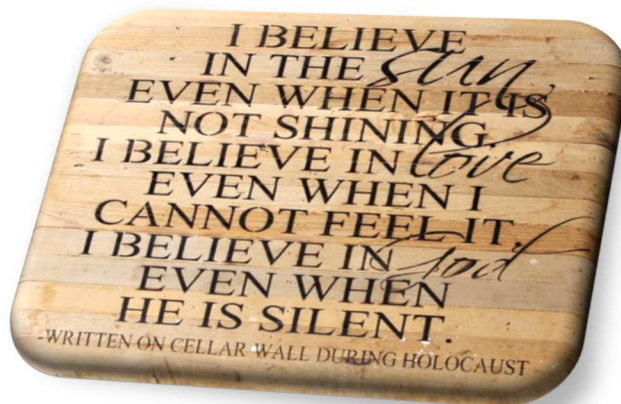
"We played, we laughed and we were loved. We were ripped from the arms of our parents and thrown into the fire. We were nothing more than children. We had a future. We were going to be lawyers, rabbis, wives, teachers, and mothers. We had dreams, and then we had no hope. We were taken away in the dead of night like cattle in cars, with no air to breathe smothering, crying, starving, dying. Separated from the world to be no more. From the ashes, hear our plea. This atrocity to mankind cannot happen again. Remember us, *for we were the children whose dreams and lives were stolen away.*

PRAYERS

Almighty God, remember the six million people who were gassed, killed, drowned, burned alive, tortured, beaten, or frozen to death. For the sake of one man, a whole nation was crucified, while the world looked on in silence.

In our hearts, their sacred memory will last forever and ever. Amen.

God of our Fathers, let the ashes of the children incinerated in Auschwitz, the rivers of blood spilled at Babi Yar or Majdanek, be a warning to mankind that hatred is destructive, violence is contagious, and man has an unlimited capacity for cruelty. For our own sake and the sake of our children, we have to be our brother's keeper.



Unknown (written during WW2, on the wall of a cellar, by a Jew in the Cologne concentration camp)

DISCLAIMER

PLEASE UNDERSTAND THAT EVEN THOUGH THIS INFORMATION HAS BEEN TAKEN FROM WEBSITES/SOURCES THAT APPEAR TO BE AUTHENTIC, I CAN NOT ENSURE THAT ALL THE DATA IN THIS ARTICLE IS ACCURATE AND CORRECT