

April 13, 1994

THE ELIE WIESEL FOUNDATION HUMANITARIAN AWARD DINNER

DATE: April 14, 1994
LOCATION: New York Public Library
TIME: 7:00 pm
FROM: Nicole Rabner

I. PURPOSE

To accept the Elie Wiesel Foundation Humanitarian Award and make remarks on the condition of children around the world, underscoring the importance of taking bold action to protect their futures.

II. BACKGROUND

The Elie Wiesel Foundation for Humanity

With the prize money from his 1986 Nobel Peace Prize and a gift from philanthropist Milton Petrie, Wiesel established the Elie Wiesel Foundation for Humanity in January of 1987. The foundation emerged from Wiesel's resolve to speak out against indifference to human suffering. In his Nobel Peace Prize acceptance speech, Wiesel remarked:

"...I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence always encourages the tormentor, never the tormented." (12/86)

The mission of the foundation, Wiesel has explained, is "to combat intolerance, fanaticism and hate in all their multiple disguises" (1991). To that end, the foundation organizes national and international forums for the discussion of urgent ethical issues. In 1988, the foundation embarked on a project to explore the subject of hate through a series of conferences around the world. The most recent conference, in 1992, explored "The Anatomy of Hate: Saving Our Children," and was organized jointly with Governor Cuomo.

Recently, the foundation sponsored a fact finding mission to Sarajevo, resulting in the liquidation of a notorious prison camp.

The foundation plans to develop a television series for grade school children aimed at enhancing their ethical development.

The Elie Wiesel Foundation Humanitarian Award

The Elie Wiesel Foundation Humanitarian Award is given in recognition of individuals whose accomplishments are consistent with the goals of the foundation. Past recipients include Danielle Mitterand, for her work with children in Third World countries; President George Bush, for opposing tyranny during the Gulf War; and His Majesty King Juan Carlos of Spain, for bringing democracy to his country through peaceful means.

The award is in the form of a Tzedaka Box, a collection device found in Eastern European synagogues until World War II, to gather funds to be distributed anonymously to the needy.

The award you will receive is inscribed: "The Elie Wiesel Foundation Humanitarian Award to Hillary Rodham Clinton Who Has Truly Been a Voice of Hope for America's Children."

Dinner

The foundation sponsors dinners every two years to honor the award recipients and raise money for the foundation. Holding the dinner at New York Public Library, Mrs. Wiesel advises, is unprecedented, as the library as a matter of longstanding policy does not allow fundraising events, outside of its own, to be held there. However, because of the foundation's relationship with the library and particularly because of your presence, the library has made an exception.

You will be seated between Elie Wiesel and Edgar Bronfman, who is the chairman of the dinner. Bob Burkett, in his fundraising efforts for health care, is trying to enlist Bronfman as a contributor.

Elie Wiesel

Wiesel continues to be a public opinion leader, speaking out against injustice and indifference to human suffering through lectures and his writing. He routinely draws upon his experience as a Holocaust survivor. Last year, at the dedication of the United States Holocaust Memorial, Wiesel pleaded with President Clinton to do more on behalf of the suffering in Bosnia. "Mr. President," he said, "we must do something about the bloodshed." (St. Louis Dispatch, 4/28/93).

Mrs. Marion Wiesel

Marion Wiesel is also a Holocaust survivor. She married Wiesel in 1969, and today serves as vice president of the Elie Wiesel Foundation for Humanity, and translated Wiesel's book The Fifth Son (1986) into English.

III. SEQUENCE OF EVENTS

Charlie Rose, Master of Ceremonies, will make opening remarks. There will then be three speakers: Dr. Paul LeClerc, Edgar Bronfman, Prime Minister Tansu Ciller of Turkey, and Barbra Streisand. Then, Dr. Emanuel Rackman (Rabbi) will give the invocation. Bernard Kalb will then present 1994 Prize in Ethics to the student winner of the foundation's annual essay contest. Following the presentation, Elie Wiesel will make remarks and present you with the Elie Wiesel Foundation Humanitarian Award. You will then make remarks. Following your remarks, Carly Simon will sing a song in your honor.

IV. PARTICIPANTS

- HRC
- Elie Wiesel
- Marion Wiesel
- Charlie Rose, Master of Ceremonies
- Dr. Paul LeClerc, President, New York Library
- Prime Minister Tansu Ciller of Turkey
(who will have met with the President earlier in the day)
- Barbra Streisand
- Dr. Emanuel Rackman (Rabbi)
- Bernard Kalb
- Carly Simon

- Head table of 24 people -- see attached list
- audience of 525 people (?) -- see attached list of luminaries

V. PRESS

Press pool.

NOTE: Many well-known print and broadcast journalists will attend the dinner as guests. Please see list of guest luminaries.

VI. REMARKS

To be provided by Lissa Muscatine.

Elie Wiesel

Elie[zer] Wiesel was fifteen when, in 1944, he was sent to the concentration camp of Auschwitz, where his mother and sister perished, and later to Buchenwald, where he watched his father die of dysentery and starvation. Wiesel has told of looking at himself in a mirror for the first time following the liberation: "From the depths of the mirror, a corpse looked back at me. The look in his eyes, as they stared into mine, has never left me."

When Wiesel left Buchenwald, he had vowed not to speak of his experiences for at least ten years; "How does one describe the indescribable? How can one be sure that the words ... will not betray, distort the message they bear?" However, in 1954, Wiesel was persuaded by Catholic writer Francois Mauriac to tell his story. Soon after, La Nuit (Night) was published, which has since been translated into many different languages and has become the most noted and perhaps the most influential personal account of the Holocaust. Once released from his self-imposed vow, Wiesel became a prolific writer, and has written over thirty books -- novels, short stories, plays, essays, as well as many editorials.

Wiesel has long been an advocate for the oppressed. Among those he has supported are Soviet Jews, Miskito Indians, Cambodian refugees, the victims of apartheid in South Africa and of famine in Africa. Wiesel has also made many public pleas for intervention. In 1985, when President Reagan presented him with the Congressional Medal of Achievement, Wiesel implored the President to cancel his planned visit to a military cemetery in Germany because members of the SS, Hitler's elite military corps, were buried there. "This place, Mr. President," he pleaded, "is not your place. Your place is with the victims of the SS." President Reagan went ahead with his plans. Wiesel has also pleaded with President Clinton to do more for those suffering in Bosnia.

The following quotes exemplify some of the major facets of Wiesel's philosophy:

- We must counter hate:

"Hate wears many masks. It comes disguised as racial or religious superiority. It can wear the mask of patriotism -- or revolution. It is the cancer at the root of human relationships -- among individuals and entire nations... [Hate] remains an uncharted sickness in the human soul."
(Oslo, 1990)

- We have a moral duty to remember our experiences, especially painful ones, and share them:

"If we have learned one thing from our past, it is that to live through dramatic events is not enough; one has to share them and transform them into acts of conscience."

· We have an individual and collective moral duty to intervene where human suffering occurs:

"When injustice occurs -- and war is the greatest injustice of all -- indifference is not only a sin but also a punishment. Thus, intervention becomes a moral imperative. Everywhere? Yes, everywhere. That is the duty of nations and individuals." (USA Today, 4/20/93)

· Fanaticism in all forms is dangerous and must be countered:

"Fanaticism has many faces: racism, religious bigotry, ethnic hatred. What those faces have in common is an urge to replace works with violence, facts with propaganda, reason with blind impulses, hope with terror." (5/24/92)

· Personal religious faith:

"I believe in God -- in spite of God! I believe in Mankind -- in spite of Mankind! I believe in the future -- in spite of the past!"

Wiesel's major works include: The Night Trilogy: Night, Dawn, The Accident, The Fifth Son,

ELIE WIESEL'S INTRODUCTION
ELIE WIESEL FOUNDATION FOR HUMANITY AWARD DINNER

Health Care. Head Start. Preservation of the family. Whenever we encounter an urgent children's issue, we discover that it is your issue. As one of the first staff lawyers of the Children's Defense Fund; then as its Board Member and Chair; and now as the First Lady of this great land, you have made it your mission to nurture the next generation and to uphold its dignity.

With unwaivering commitment, you have, for more than two decades, worked on behalf of our nation's children, especially the poor, the unloved, the forsaken. You have sought to protect their precious rights through ceaseless and inspired child advocacy. You have truly been a voice for America's children.

We know, Mrs. Clinton, that you hear not only the cry of the hungry child in Mississippi but also the despair of the orphan in Sarajevo. We know that the distress of any child affects you profoundly; that you believe we must do more to give hope to all of our children, that we must help them realize their dreams.

That is why those of us who have seen children suffer -- who have seen millions of children senselessly slaughtered -- are especially grateful to know that you, our First Lady, care desperately about their future.

From: UNICEF State of the World's Children 1994

- o In the last decade, an estimated 1.5 million children under age 5 have been killed in armed conflict; a further 4 million have been disabled, armed, blinded or brain damaged. At least 5 million have become refugees, and 12 million more have been uprooted from their communities
- o 35,000 children under age 5 die in the developing world each day. About 60% of these deaths are caused by three diseases: pneumonia, diarrhoea, and measles, all of which can be treated
- o An estimated 190 children under age 5 are chronically malnourished (estimated 1-2% of world's children)
- o More than 2 million kids in the world's poorest neighborhoods die from diarrhoeal dehydration, and it remains a primary cause of malnutrition
- o 1 million children have been infected with HIV

single individual, is what that age or person really wishes to do. A man's hope measures his civilization. The attainability of the hope measures, or may measure, the civilization of his nation and time.

EZRA POUND (1885-1972), U.S. poet, critic. *Guide to Kulchur*, pt. 3, sect. 6, ch. 22 (1938).

- 14 Hope, the patent medicine
For disease, disaster, sin.

WALLACE RICE (1859-1939), U.S. poet, editor. *Hope*.

- 15 Hope is like a harebell trembling from its birth . . .
CHRISTINA ROSSETTI (1830-94), English poet, lyricist. *Hope Is Like a Harebell* [harebell = bluebell].

- 16 Hope is the most sensitive part of a poor wretch's soul: whoever raises it only to torment him is behaving like the executioners in Hell who, they say, incessantly renew old wounds and concentrate their attention on that area of it that is already lacerated.

MARQUIS DE SADE (1740-1814), French author. Letter, 20 Feb. 1781, to his wife from Vincennes prison (published in *Selected Letters*, no. 7, ed. by Margaret Crosland, 1965).

- 17 The miserable have no other medicine
But only hope.

WILLIAM SHAKESPEARE (1564-1616), English dramatist, poet. Claudio, in *Measure for Measure*, act 3, sc. 1.

- 18 Cold hopes swarm like worms within our living
clay.

PERCY BYSSHE SHELLEY (1792-1822), English poet. *Adonais*, st. 39.

- 19 Just as despair can come to one only from other
human beings, hope, too, can be given to one only by
other human beings.

ELIE WIESEL (b. 1928), Rumanian-born U.S. writer. Nobel lecture, Oslo, 11 Dec. 1986.

HORROR

- 1 I think of horror films as art, as films of confrontation. Films that make you confront aspects of your own life that are difficult to face. Just because you're making a horror film doesn't mean you can't make an artful film.

DAVID CRONENBERG (b. 1943), Canadian filmmaker. *Cronenberg On Cronenberg*, ch. 4 (ed. by Chris Rodley, 1992).

- 2 I don't believe in evil, I believe only in horror. In nature there is no evil, only an abundance of horror: the plagues and the blights and the ants and the maggots.

ISAK DINESEN [KAREN BLIXEN] (1885-1962), Danish author. Quoted in: Prokosch, *Voices: A Memoir*, "Phantoms" (1983).

- 3 Where there is no imagination there is no horror.
SIR ARTHUR CONAN DOYLE (1859-1930), English author. Sherlock Holmes, in *A Study in Scarlet*, ch. 5 (1887).

- 4 One might say that the true subject of the horror genre is the struggle for recognition of all that our civilization represses and oppresses.

ROBIN WOOD (b. 1931), British film critic, author. *American Nightmare: Essays on the Horror Film*, Introduction (ed. by Britton, Lippe, Williams, & Wood, 1979).

HORSES

- 1 A horse is dangerous at both ends and uncomfortable in the middle.

IAN FLEMING (1908-64), British author. Quoted in: *Sunday Times* (London, 9 Oct. 1966).

- 2 They say Princes learn no art truly, but the art of horsemanship. The reason is, the brave beast is no flatterer. He will throw a prince as soon as his groom.

BEN JONSON (1573-1637), English dramatist, poet. *Timber, or Discoveries Made upon Men and Matter*, "Illiteratus Princeps," para.95 (1641). The aphorism is attributed to Carneades by Montaigne in his *Essays*, bk. 3, ch. 7, "Of the Incommodity of Greatness" (1588): "Princes' children learnt nothing aright but to manage and ride horses; forso much as in all other exercises every man yieldeth and giveth them the victory; but a horse, who is neither a flatterer nor a courtier, will as soon throw the child of a king as the son of a base porter."

- 3 The horse, the horse! The symbol of surging potency and power of movement, of action, in man.

D. H. LAWRENCE (1885-1930), British author. *Apocalypse*, ch. 10 (1931).

- 4 It takes a good deal of physical courage to ride a horse. This, however, I have. I get it at about forty cents a flask, and take it as required.

STEPHEN LEACOCK (1869-1944), Canadian humorist, economist. *Literary Lapses*, "Reflections on Riding" (1910).

- 5 My beautiful, my beautiful! That standest meekly
by,
With thy proudly-arched and glossy neck, and
dark and fiery eye!

CAROLINE SHERIDAN NORTON (1808-77), English writer, poet. *The Arab's Farewell to His Steed*.

- 6 I've often said there's nothing better for the inside of a man than the outside of a horse.

RONALD REAGAN (b. 1911), U.S. Republican politician, president. Remark, 13 Aug. 1987, North Platte, Nebr. *The New York Times* had previously quoted this remark as early as 2 Oct. 1981.

- 7 Go anywhere in England where there are natural, wholesome, contented, and really nice English people; and what do you always find? That the stables are the real centre of the household.

GEORGE BERNARD SHAW (1856-1950), Anglo-Irish playwright, critic. Lady Utterword, in *Heartbreak House*, act 3.

See also Pascal on ADMIRATION; Salinger on CARS.

HOSPITALITY

- 1 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

BIBLE: NEW TESTAMENT. *Hebrews* 13:2.

- 2 We'll teach you to drink deep ere you depart.

WILLIAM SHAKESPEARE (1564-1616), English dramatist, poet. Hamlet, in *Hamlet*, act 1, sc. 2.

- 3 Nowadays the host does not admit you to his hearth, but has got the mason to build one for yourself

life to follow will not seem to throw it further back—it is already so far.

ALICE MEYNELL (1847-1922), English poet, essayist. *Essays*, "The Illusion of Historic Time" (1914).

44 For truly it is to be noted, that children's plays are not sports, and should be deemed as their most serious actions.

MICHEL DE MONTAIGNE (1533-92), French essayist. *Essays*, bk. 1, ch. 22, "Of Custom," (1580; tr. by John Florio).

45 If help and salvation are to come, they can only come from the children, for the children are the makers of men.

MARIA MONTESSORI (1870-1952), Italian educator. *The Absorbent Mind*, ch. 1 (1949).

46 One can love a child, perhaps, more deeply than one can love another adult, but it is rash to assume that the child feels any love in return.

GEORGE ORWELL (1903-50), British author. "Such, Such were the joys" (1947; repr. in *The Collected Essays, Journalism and Letters of George Orwell* (ed. Sonia Orwell & Ian Angus, 1968). Orwell added: "Looking back on my own childhood, after the infant years were over, I do not believe that I ever felt love for any mature person, except my mother. . . . Love, the spontaneous, unqualified emotion of love was something I could only feel for people who were young."

47 Men are generally more careful of the breed of their horses and dogs than of their children.

WILLIAM PENN (1644-1718), English religious leader, founder of Pennsylvania. *Some Fruits of Solitude*, pt. 1, no. 85 (1693).

48 Children's liberation is the next item on our civil rights shopping list.

LETTY COTTIN POGREBIN (b. 1939), U.S. journalist, author. "Down with Sexist Upbringing" (published in *The First Ms. Reader*, ed. by Francine Klagsbrun, 1972).

49 If you have a great passion it seems that the logical thing is to see the fruit of it, and the fruit are children.

ROMAN POLANSKI (b. 1933), Polish film, director. *Independent on Sunday* (London, 12 May 1991).

50 Better a snotty child than his nose wiped off.

ENGLISH PROVERB. Collected in George Herbert's *Outlandish Proverbs* (1640).

51 Children suck the mother when they are young and the father when they are old.

ENGLISH PROVERB. Collected in: J. Ray, *English Proverbs* (1670).

52 Go directly—see what she's doing, and tell her she mustn't.

Punch, vol. 63 (London, 1872).

53 My children cause me the most exquisite suffering of which I have any experience. It is the suffering of ambivalence: the murderous alternation between bitter resentment and raw-edged nerves, and blissful gratification and tenderness. Sometimes I seem to myself, in my feelings toward these tiny guiltless beings, a monster of selfishness and intolerance.

ADRIENNE RICH (b. 1929), U.S. poet. *Of Woman Born*, ch. 1 (1976).

54 How sharper than a serpent's tooth it is
To have a thankless child.

WILLIAM SHAKESPEARE (1564-1616), English dramatist, poet. *Lear*, in *King Lear* (c. 1606).

55 What's more important than the voices of young people, when you can't hear what they say?

LOGAN PEARCE SMITH (1863-1946), U.S. essayist, aphorist. *Afterthoughts: True and False* (1931).

56 There are few places outside his own play where a child can contribute to the world in which he finds himself. His world: dominated by adults who tell him what to do and when to do it—benevolent tyrants who dispense gifts to their "good" subjects and punishment to their "bad" ones, who are amused at the "cleverness" of children and annoyed by their "stupidities."

VIOLA SPOLIN (b. 1911), U.S. theatrical director and producer. *Improvisation for the Theater*, ch. 13 (1963).

57 I have been assured by a very knowing American of my acquaintance in London, that a young healthy child, well nursed, is at a year old, a most delicious, nourishing, and wholesome food, whether stewed, roasted, baked, or boiled; and I make no doubt that it will equally serve in a fricassee, or a ragout.

JONATHAN SWIFT (1667-1745), Anglo-Irish satirist. *A Modest Proposal for Preventing the Children of Ireland from Being a Burden to their Parents or the Country* (1729; repr. in *The Prose Works of Jonathan Swift*, ed. by Herbert Davies, vol. 12, 1955). This ironic pamphlet subverted current Whig notions of people being "the wealth of the nation" in the context of the poverty and hunger in Ireland. See Swift on FAMINE, for his comment on the situation there.

58 No man can tell but he that loves his children, how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society.

JEREMY TAYLOR (1613-67), English churchman, devotional writer. *Twenty-Seven Sermons*, Sermon 18 (1651).

59 Look for me in the nurseries of Heaven.

FRANCIS THOMPSON (1859-1907), English poet. *To My God-child*.

60 If men do not keep on speaking terms with children, they cease to be men, and become merely machines for eating and for earning money.

JOHN UPDIKE (b. 1932), U.S. author, critic. *Assorted Prose*, "A Foreword for Younger Readers" (1965).

61 Americans, indeed, often seem to be so overwhelmed by their children that they'll do anything for them except stay married to the co-producer.

KATHARINE WHITEHORN (b. 1926), British journalist. *Observations*, "Suffer How Many of the Little Children?" (1970).

62 Once you bring life into the world, you must protect it. We must protect it by changing the world.

ELIE WIESEL (b. 1928), Rumanian-born U.S. writer. Interview in *Writers at Work* (Eighth Series, ed. by George Plimpton, 1988).

- 17 Justice should not only be done, but should manifestly and undoubtedly be seen to be done.

LORD HEWART (1870–1943), British judge. Ruling on the quashing of a conviction on technical grounds, 9 Nov. 1923, in *Rex v. Sussex Justices*. Quoted in: *King's Bench Reports*, 1924, vol. 1.

- 18 Justice is a whore that won't let herself be stiffed, and collects the wages of shame even from the poor.

KARL KRAUS (1874–1936) Austrian satirist. "The Good Conduct Medal" (1909; repr. in *In These Great Times: A Karl Kraus Reader*, ed. by Harry Zohn, 1976).

- 19 The love of justice is, in most men, nothing more than the fear of suffering injustice.

FRANÇOIS, DUC DE LA ROCHEFOUCAULD (1613–80), French writer, moralist. *Sentences et Maximes Morales*, no. 78 (1678). Two hundred years later this aphorism was repeated with a slight variation by the French writer, La Fontaine, in *Poésies*, ch. 2 (1870): "Love of justice is for most men only the courage to suffer injustice."

- 20 The only justice is to follow the sincere intuition of the soul, angry or gentle. Anger is just, and pity is just, but judgement is never just.

D. H. LAWRENCE (1885–1930), British author. *Studies in Classic American Literature*, ch. 2 (1924).

- 21 Injustice is relatively easy to bear; what stings is justice.

H. L. MENCKEN (1880–1956), U.S. journalist. *Prejudices*, ch. 3 (Third Series, 1922).

- 22 Justice is conscience, not a personal conscience but the conscience of the whole of humanity. Those who clearly recognize the voice of their own conscience usually recognize also the voice of justice.

ALEXANDER SOLZHENITSYN (b. 1918), Russian novelist. Letter, Oct. 1967, from Solzhenitsyn to three students (published in *Solzhenitsyn: A Documentary Record*, "The Struggle Intensifies," ed. by Leopold Labedz, 1970).

- 23 When justice has spoken, humanity must have its turn.

PIERRE VERGNAUD (1753–93), French revolutionary leader. Speech, 17 Jan. 1793, to the National Assembly, arguing in favor of executing Louis XVI. Four days later the king was guillotined, and in October of the same year, Vergniaud, as leader of the Girondist faction, met the same fate.

- 24 A rape! a rape! . . .
Yes, you have ravish'd justice;
Forc'd her to do your pleasure.

JOHN WEBSTER (1580–1625), English dramatist. *Vittoria*, in *The White Devil*, act 3, sc. 2.

- 25 There is one, and only one, thing in modern society more hideous than crime — namely, repressive justice.

SIMONE WEIL (1909–43), French philosopher, mystic. "Human Personality" (published in *La Table Ronde*, Dec. 1950; repr. in *Selected Essays*, ed. by Richard Rees, 1962).

See also McIlvanney on LAWS AND THE LAW; Bennett on The PRESS.

JOHN KEATS

- 1 Such writing is a sort of mental masturbation. . . . I don't mean that he is indecent but viciously soliciting his own ideas into a state which is neither poetry nor any-

thing else but a Bedlam vision produced by raw pork and opium.

LORD BYRON (1788–1824), English poet. Letter, 9 Nov. 1820, to the publisher John Murray (published in *Byron's Letters and Journals*, vol. 7, ed. by Leslie A. Marchand, 1973–81). Byron had previously called Keats's work "the Onanism of Poetry," but later retracted his attack, limiting his criticism to the younger Poet's style.

- 2 For awhile after you quit Keats all other poetry seems to be only whistling or humming.

F. SCOTT FITZGERALD (1896–1940), U.S. author. Letter, 3 Aug. 1940, to his daughter Frances Scott Fitzgerald (published in *The Letters of F. Scott Fitzgerald*, ed. by Andrew Turnbull, 1963). Fitzgerald described *Ode on a Grecian Urn* as "unbearably beautiful with every syllable as inevitable as the notes in Beethoven's Ninth Symphony" (same source).

- 3 The opinion I have of the generality of women—who appear to me as children to whom I would rather give a sugar plum than my time, forms a barrier against matrimony which I rejoice in.

JOHN KEATS (1795–1821), English poet. Letter, 14–31 Oct. 1818, to his brother and sister-in-law, George and Georgiana Keats (published in *Letters of John Keats*, no. 94, ed. by Frederick Page, 1954). Two years later (Aug. 1820) Keats wrote, "I am certain that I have said nothing in a spirit to displease any woman I would care to please; but still there is a tendency to class women in my books with roses and sweetmeats."

- 4 "If I should die," said I to myself, "I have left no immortal work behind me—nothing to make my friends proud of my memory—that I have loved the principle of beauty in all things, and if I had had time I would have made myself remembered."

JOHN KEATS (1795–1821), English poet. Letter, Feb. 1820, to Fanny Brawne (published in *Letters of John Keats*, no. 186, ed. by Frederick Page, 1954), describing his thoughts during his illness.

THE KENNEDY FAMILY

- 1 One would never have guessed that the world had such a capacity for genuine grief. The most we can do is exploit our memories of his excellence.

JOHN CHEEVER (1912–82), U.S. author. *John Cheever: The Journals*, "The Sixties" (ed. by Robert Gottlieb, 1991), 1963 entry on the assassination of John F. Kennedy.

- 2 There's never a dearth of reasons to shoot at the President.

DON DELILLO (b. 1926), U.S. author. Larry Parmenter, in *Libra*, pt. 1, "26 April" (1988).

- 3 It all began so beautifully. After a drizzle in the morning, the sun came out bright and clear. We were driving into Dallas. In the lead car were President and Mrs. Kennedy.

LADY BIRD JOHNSON (b. 1912), U.S. First Lady. *A White House Diary* (1970), first entry, 22 Nov. 1963.

- 4 Ask every person if he's heard the story,
And tell it strong and clear if he has not,
That once there was a fleeting wisp of glory
Called Camelot . . .
Don't let it be forgot
That once there was a spot
For one brief shining moment that was known
As Camelot.

ALAN JAY LERNER (1918–86), U.S. composer, lyricist. Lyric from

LEVEL 1 - 3 OF 3 STORIES

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HEADLINE: WIESEL'S SPEECH AT NOBEL CEREMONY

BODY:

Following is the prepared text of the acceptance speech by Elie Wiesel, the winner of the 1986 Nobel Peace Prize, at a ceremony in Oslo yesterday, as made available by an aide:

It is with a profound sense of humility that I accept the honor you have chosen to bestow upon me. I know: your choice transcends me. This both frightens and pleases me. It frightens me because I wonder: 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. That would be presumptuous. No one may speak for the dead, no one may interpret their mutilated dreams and visions.

It pleases me because I may say that 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.

'Can This Be True?'

I remember: he asked his father: "Can this be true? This is the 20th 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. That I have tried to keep memory alive, that 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 naive we were, that the world did know and remain silent. And that is why I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented.

'Sometimes We Must Interfere'

Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever 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.

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, Jewish crises. For 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 lands.

But there are others as important to me. Apartheid is, in my view, as abhorrent as anti-Semitism. To me, Andrei Sakharov's isolation is as much of a disgrace as Iosif Begun's imprisonment. 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, or racism and political persecution, 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.

Palestinians and Israelis

And then, too, there are the Palestinians to whose plight I am sensitive but whose methods I deplore. Violence and terrorism are not the answer. Something must be done about their suffering, and soon. I trust Israel, for I have faith in the Jewish people. Let Israel be given a chance, let hatred and danger be removed from her horizons, and there will be peace in and around the Holy Land.

Yes, I have faith. Faith in God 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 this the meaning of Alfred Nobel's legacy? Wasn't his fear of war a shield against war?

There is much to be done, there is much that can be done. One person - a Raoul Wallenberg, an Albert Schweitzer, 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 lives 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.

'Every Hour an Offering'

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. No one is as capable of 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.

LANGUAGE: ENGLISH

1984 - Congressional ~~Award~~ Gold Medal
 in recognition of humanitarian efforts
 and contributions to Elie Wiesel 247
 moral life and human rights

New York: Continuum, 1987. Chap. 1: "Physician to the World: Bernard Lown." An excellent portrait.



1986

Elie Wiesel (1928—)

"The opposite of love is not hate,
 it is indifference." United States

Survivor of Nazi concentration camps and leading interpreter of the Holocaust; journalist, author, university professor.

In presenting the prize to Elie Wiesel (pronounced vē-zel'), Chairman Aarvik noted that it was exactly fifty years since the award to Carl von Ossietzky, who had opposed the forces of militarism in the German Republic and had also been sent to a concentration camp by the Nazis. Ossietzky did not survive his mistreatment, but now, Aarvik declared, the prize was to be presented to one who had:

In 1945, in the ashes left behind after the sacrificial flames which annihilated six million Jews sat seventeen-year-old Elie Wiesel. . . . He will receive the Nobel Peace Prize today because he too has become a witness for truth and justice.

From the abyss of the death camps he has come as a messenger to mankind—not with a message of hate and revenge, but with one of brotherhood and atonement.

He has become a powerful spokesman for that human view that knows no boundaries, which is, at all times, the foundation of a lasting peace. Elie Wiesel is not only the man who survived—he is also the spirit which has conquered. In

him we see a man who has climbed from utter humiliation to become one of our most important spiritual leaders and guides.

Elie(zer) Wiesel was born in Romania in the Transylvanian town of Sighet in the Carpathian Mountains near the Ukrainian border. His father, Shlomo, was a shopkeeper and a leading member of the large Jewish community in the town. Elie grew up deeply rooted in Jewish traditions. He studied the Hebrew scriptures, the Talmud, and the Hassidic teachings, and he delighted in the Hassidic tales told by his grandfather. From his father he also learned about Western rationalism and humanism. He was always a bookish youth, and when he was only about twelve he wrote a set of commentaries on the Bible.

After the war began in 1939, Transylvania became part of Hungary, and in 1944, in accordance with orders from Germany, the Jews of Hungary were rounded up and sent to the death camps. Elie, then fifteen, with his parents and his three sisters was transported in a cattle car to the concentration camp of Auschwitz in Poland, where his mother and little sister were killed. He and his father managed to survive amid unspeakable conditions until the camp was evacuated in 1945 as the Soviet Army moved westward. They were taken to the concentration camp of Buchenwald in Germany, where Elie watched his father die from dysentery and starvation.

In April 1945 the survivors in the camp were liberated by American soldiers. From a photograph of the inmates lying in their rude bunks, Elie Wiesel's emaciated and worn face peers at the camera. The starving men threw themselves upon the food they were given. Three days after the liberation, Elie was in the hospital from food poisoning and almost died. He has told of looking at himself in a mirror for the first time since the deportation: "From the depths of the mirror, a corpse looked back at me. The look in his eyes, as they stared into mine, has never left me."

Alone now in the world—it was only later that he found the two sisters who survived—he was brought to Normandy in France by a relief organization, which later helped him settle in Paris to study philosophy at the Sorbonne. He lived frugally, supporting himself with jobs as choir director, camp counselor, Bible teacher, and translator. Finally he was hired by the foreign desk of a French newspaper, and he traveled to many countries, including India, where he worked on his English, and Palestine, where he reported on the establishment of the state of Israel in 1948. He then became the foreign correspondent of a Tel Aviv daily, which sent him to New York City to report on the United Nations.

In 1956 Wiesel was hit by a taxi in Times Square and seriously injured. During his long convalescence, he decided to apply for U.S. citizenship, which

he received in 1963. In 1957 he became a feature writer for the Yiddish-language *Jewish Daily Forward* in New York, but he had already published his first book about his experiences in the camps and was to become a celebrated author. In 1969 he married Marion Erster Rose, also a concentration camp survivor, and they have one son, Shlomo Elisha.

When Wiesel left Buchenwald, he had vowed not to speak of his experiences for at least ten years: "How does one describe the indescribable? How can one be sure that the words . . . will not betray, distort the message they bear?" Then, in 1954, when Wiesel went to interview the Catholic writer, François Mauriac, for his Tel Aviv newspaper, he found himself interviewed instead, and after Mauriac heard Wiesel's story, he persuaded him that it was wrong not to speak out. One year later Wiesel sent Mauriac a manuscript. Published in France as *La Nuit* (Night) in 1958, the book has been translated into many languages and has become the most noted and perhaps the most influential personal account of the Holocaust ever written.

Once released from his self-imposed vow, Wiesel became a prolific writer, no longer fearing that his words might do less than justice to the victims of the Holocaust, but feeling it his duty to witness to their suffering, to keep their memory alive and try to prevent anything like it from ever happening again. A stream of some thirty books has come from his pen—novels, short stories, plays, essays. His prose is poetic and no words are wasted. His fiction has often taken the form of the Hassidic tales of his youth.

No one has more vividly conveyed the horrors of the Holocaust or gone more deeply into its implications. He has condemned the world's indifference—*Night* was first entitled *And the World Remained Silent*—probed the nature of God and of evil, and moved compassionately from concern with Jewish suffering to concern with all human suffering. This has taken him not only to the Soviet Union to give moral support to Soviet Jews and to work for their right of emigration but to African and Latin American countries to intercede for victims of injustice and brutality.

Wiesel's mother tongue was Yiddish, but he writes in French, and his French literary prizes stand at the top of the long list of awards he has received. At the same time, he has attained a mastery of English that has equipped him to become an effective teacher in American universities and a popular lecturer.

In recognition of his work for human rights, his contributions to literature, and his service as chairman of the United States Holocaust Memorial Council, President Ronald Reagan presented him in April 1985 with the Congressional Gold Medal of Achievement in a ceremony at the White House. Before

millions of television viewers, Wiesel implored the president not to make a projected visit to the military cemetery at Bitburg in the Federal Republic of Germany. This had been planned as a gesture to strengthen both American-German relationships and the political position of Chancellor Helmut Kohl, but it had been discovered that in the cemetery were also graves of members of the SS, Hitler's elite military corps. Wiesel had watched SS men at their murderous work in the camps.

"That place, Mr. President," he now pleaded, "is not your place. Your place is with the victims of the SS." This was a striking confrontation between a moral leader and a politician. The politician, unheeding, went ahead with his plans. Wiesel, who had always called for reconciliation with the German people and emphasized that the children of killers were not to be held responsible for the killing, went to West Germany for frank and friendly discussions with German youth.

At the Nobel presentation ceremony in the university Aula in Oslo Chairman Aarvik made his formal address in Norwegian and then spoke directly to Wiesel in English. He reminded him of his comment when Shlomo Elisha was born. He had questioned bringing a child into such an evil world but then had realized he had no right to break the chain of generations, that three thousand years must not end with him. So, as Wiesel had said, he had put them on the shoulders of a little child.

"Now," declared Aarvik, "your son, with such a precious burden on his shoulders, should follow you to the podium. As you stood with your father in the darkness, your son, with his grandfather's name, should be at your side in this moment of joy and brightness, as you receive the Peace Prize for 1986."

Father and son stood together as Aarvik handed Wiesel the medal and the diploma, an unprecedented happening, but perfectly fitting the occasion. Before giving his speech of acceptance, Wiesel, having asked permission of King Olav, placed his prayer cap on his head and pronounced a Hebrew blessing: "Thank You, O Lord, for giving us this day."

He accepted the award humbly and prayerfully, eloquently bespeaking his tragic memories and his determination not only to oppose those who would forget but to stand up for victims of inhumanity everywhere. The world had been silent during the Holocaust—"and that is why I swore never to be silent whenever and wherever human beings endure suffering and humiliation." Although it would be unnatural for him not to make Jewish priorities his own, he declared, "As long as one dissident is in prison, our freedom will not be true. As long as one child is hungry, our lives will be filled with anguish and shame."

For the award he expressed his deepest gratitude—"No one is as capable of gratitude as one who has emerged from the kingdom of night." Looking out over the hall filled with other survivors of the death camps who had come to be with him, Wiesel thanked the people of Norway "for declaring on this singular occasion that our survival has meaning for mankind."

That evening the Norwegian people expressed their own feelings, thousands marching with their torches past the Grand Hotel where the Wiesels were staying. Later the hotel was the scene of the customary banquet offered by the Norwegian Nobel Committee, this time for the largest number of guests ever, including the twenty-five special friends Elie Wiesel had invited from the United States, France, Israel, and England, several of them survivors from the town of Sighet.

Wiesel introduced his Nobel lecture the next day with an old Jewish song, the erstwhile choir director conducting the chorus of those who knew it and sang with him. He spoke on "Hope, Despair and Memory": "We must remember the suffering of my people," he said, "as we must remember that of the Ethiopians, the Cambodians, the boat people, the Palestinians, the Mesquite Indians, the Argentinian *disappeared ones*. . . . Because I remember, I despair. Because I remember, I have the duty to reject despair."

Wiesel resolves the perplexing questions his terrible experiences have left with him in just such paradoxes. As he once stated his credo: "I believe in God—in spite of God! I believe in Mankind—in spite of Mankind! I believe in the Future—in spite of the Past!"

With the Nobel prize money of about \$270,000, Wiesel said he planned to establish a Foundation for Human Rights, which would organize conferences on such subjects as "Hate" and the implications for humanity of the Hiroshima bomb. He was able to realize another idea in January 1988 with the help of his friend President François Mitterand of France. Together they convened a conference in Paris of seventy-six Nobel laureates from all fields to consider the future of the human race. They decided to create an emergency committee to exercise moral authority in crisis situations around the world, and they agreed to meet again in two years.

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1987

Oscar Arias Sánchez (1941–)

Costa Rica

President of Costa Rica (1986–); architect of the Central America peace plan.

April 10, 1994

Hillary,

I spoke with Marion Wiesel today and she filled me in about about the event on Thursday.

The foundation's three main concerns are human rights, the plight of children, and peace issues. The theme of the dinner this year is children, but you should feel free to talk about anything you wish.

Past winners are Danielle Mitterand, President Bush, and King Juan Carlos of Spain.

The audience will comprise luminaries from business, the arts and letters, and public life. Most will be from New York, with a smattering from the West Coast and abroad.

There will be a short ceremony announcing the winners of the Wiesel Foundation ethics prize for college students. Coincidentally, the winner (a guy from Harvard) wrote an essay about health care. Mrs. Wiesel stressed that you don't need to acknowledge the students in your remarks unless you want to.

I've enclosed here some biographical material about Wiesel, a list of his most famous publications, a text of his Nobel acceptance speech, the citation that Wiesel will read about you, the inscription on your award (which is a Tzedaka box) and brochures about the Foundation's various international human rights conferences.

You'll also find enclosed a copy of Bonhoeffer's Letters from Prison. You may want to look at the opening pages, which (generally speaking) are his thoughts on the state of humanity.

On page 347, you'll find a poem, Who Am I?, which is quite haunting and beautiful, and might be suitable if you feel like a dramatic opening to the speech. (Mrs. Wiesel thought quoting passages from Bonhoeffer would be very appropriate for an occasion such as this).

Hope this helps.

Lissa

and miscarriage are empty sounds: I therefore dismiss it with frigid tranquillity, having little to fear or hope from censure or from praise.

SAMUEL JOHNSON (1709–84), English author, lexicographer. *Dictionary of the English Language*, Preface (1755).

4 Nothing can contribute more to peace of soul than the lack of any opinion whatever.

G. C. LICHTENBERG (1742–99), German physicist, philosopher. *Aphorisms*, "Notebook E," aph. 11 (written 1765–99; tr. by R. J. Hollingdale, 1990).

5 Pain has its reasons, pleasure is totally indifferent.

FRANCIS PICABIA (1878–1953), French painter, poet. *Who Knows: Poems and Aphorisms* (1950; 1986, p. 50).

6 It means nothing to me. I have no opinion about it, and I don't care.

PABLO PICASSO (1881–1973), Spanish artist. Quoted in: *New York Times* (21 July 1969), reacting to the first moon-landing.

7 The worst sin towards our fellow creatures is not to hate them, but to be indifferent to them; that's the essence of inhumanity.

GEORGE BERNARD SHAW (1856–1950), Anglo-Irish playwright, critic. Anderson, in *The Devil's Disciple*, act 2.

8 Men are accomplices to that which leaves them indifferent.

GEORGE STEINER (b. 1929), French-born U.S. critic, novelist. *Language and Silence*, "A Kind of Survivor" (1967).

9 The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference.

ELIE WIESEL (b. 1928), Rumanian-born U.S. writer. *U.S. News and World Report* (New York, 27 Oct. 1986).

See also APATHY.

INDIVIDUALITY

1 The greatest enemy of individual freedom is the individual himself.

SAUL ALINSKY (1909–72), U.S. radical activist. *Rules for Radicals*, Prologue (1971).

2 More and more, when faced with the world of men, the only reaction is one of individualism. Man alone is an end unto himself. Everything one tries to do for the common good ends in failure.

ALBERT CAMUS (1913–60), French-Algerian philosopher, author. *Notebooks 1935–1942* (1962), March 1940 entry.

3 Losing faith in your own singularity is the start of wisdom, I suppose; also the first announcement of death.

PETER CONRAD (b. 1948), Australian critic, author. *Down Under: Revisiting Tasmania*, pt. 6, "In the Family" (1988).

4 Each man must have his "I"; it is more necessary to him than bread; and if he does not find scope for it within the existing institutions he will be likely to make trouble.

CHARLES HORTON COOLEY (1864–1929), U.S. sociologist. *Human Nature and the Social Order*, ch. 6 (1902).

5 Individuality is the aim of political liberty. By leaving to the citizen as much freedom of action and of being as comports with order and the rights of others, the institutions render him truly a freeman. He is left to pursue his means of happiness in his own manner.

JAMES FENIMORE COOPER (1789–1851), U.S. novelist. *The American Democrat*, "Individuality" (1838).

6 The trouble with the sacred Individual is that he has no significance, except as he can acquire it from others from the social whole.

BERNARD DEVOTO (1897–1955), U.S. historian, critic. "The Easy Chair," in *Harper's* (New York, May 1941).

7 The individual, man as a man, man as a brain, if you like, interests me more than what he makes, because I've noticed that most artists only repeat themselves.

MARCEL DUCHAMP (1887–1968), French artist. *Dialogues with Marcel Duchamp*, ch. 5 (ed. by Pierre Cabanne, 1967).

8 Each man must grant himself the emotions that he needs and the morality that suits him.

RÉMY DE GOURMONT (1858–1915), French critic, novelist. "Success and the Idea of Beauty," sct. 3 (published in *Le Chemin de Velours*, 1902; repr. in *Selected Writings*, ed. and tr. by Clet S. Burne, 1966).

9 Why runners make lousy communists. In a world of individuality. It's the one characteristic all runners, different as they are, seem to share . . . Stick with it. Push yourself. Keep running. And you'll never lose that wonderful sense of individuality you now enjoy. Right, comrade?

ADVERTISEMENT FOR RUNNING SHOES at the 1984 Olympic Games in Los Angeles. Quoted in: *Guardian* (London, 29 Dec 1984).

10 In each individual the spirit is made flesh, in each one the whole of creation suffers, in each one a Savior crucified.

HERMANN HESSE (1877–1962), German novelist, poet. Narrator (Sinclair), in *Demian*, Prologue (1960).

11 It is the individual only who is timeless. Societies, cultures, and civilizations—past and present—are often incomprehensible to outsiders, but the individual hungers, anxieties, dreams, and preoccupations have remained unchanged through the millennia.

ERIC HOFFER (1902–83), U.S. philosopher. *Reflections on the Human Condition*, aph. 183 (1973).

12 The great challenge which faces us is to assure that in our society of big-ness, we do not strangle the voice of creativity, that the rules of the game do not come to overshadow its purpose, that the grand orchestration of society leaves ample room for the man who marches to the music of another drummer.

HUBERT H. HUMPHREY (1911–78), U.S. Democratic politician, vice president. Address, 29 June 1966, United States Junior Chamber of Commerce, Detroit, Mich.

13 Resistance to the organized mass can be effective only by the man who is as well organized in his individuality as the mass itself.

CARL JUNG (1875–1961), Swiss psychiatrist. *The Undiscovered Self*, ch. 4 (1957; repr. in *Collected Works*, vol. 10, para. 540, ed. by William McGuire, 1964).

F R I E N D S O F T H E
E L I E W I E S E L
F O U N D A T I O N
F O R H U M A N I T Y



“Sometimes we must interfere. When
human lives are endangered, when
human dignity is in jeopardy, national
borders and sensitivities become

irrelevant. Wherever 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.” —ELIE WIESEL

FROM HIS ACCEPTANCE SPEECH, THE NOBEL PEACE PRIZE, OSLO, NORWAY, DECEMBER 10, 1986

ELIE WIESEL

was born in 1928, in the Romanian town of Sighet. He was fifteen years old when he and his family were deported to Auschwitz, where his mother and younger sister perished. Elie and his father were later transported to Buchenwald, where his father died, shortly before the camp was liberated in April, 1945.

After the war, Elie Wiesel was persuaded by the distinguished French writer, François Mauriac, to write about his experiences in the death camps. The result was his internationally acclaimed memoir, *Night*, which has since been translated into more than twenty languages.

Elie Wiesel has long been an advocate for the oppressed. Among those he has supported are Soviet Jews, Miskito Indians, Argentina's *Desaparecidos*, Cambodian refugees, the Kurds, victims of apartheid in South Africa and of famine in Africa. More recently, he has been involved in peace efforts in the former Yugoslavia.

Teaching has always been central to Elie Wiesel's work. Since 1976, he has been Andrew W. Mellon Professor in the Humanities and University Professor at Boston University. Previously, he served as Distinguished Professor of Judaic Studies at the City University of New York (1972-76), and the first Henry Luce Visiting Scholar in the Humanities and Social Thought at Yale (1982-83).

Elie Wiesel is the author of more than thirty books of fiction and non-fiction, including *Souls on Fire*, *A Beggar in Jerusalem*, *The Jews of Silence*, and *Sages and Dreamers*. For his literary and human rights activities, he has received numerous awards including the U.S. Congressional Gold Medal, the Presidential Medal of Freedom, and the rank of Grand Officer of the French Legion of Honor. In 1986, Elie Wiesel won the Nobel Peace Prize.

THE ELIE WIESEL FOUNDATION FOR HUMANITY

Upon receiving the Nobel Peace Prize in Oslo, Norway, on December 10, 1986, Elie Wiesel said,

"There is so much injustice and suffering crying out for our attention. . . . Human rights are being violated on every continent. . . . There is so much to be done, there is so much that can be done." Soon after, in 1987, Elie Wiesel and his wife, Marion, established The Elie Wiesel Foundation for Humanity.

Ever since emerging from the death camps at the age of sixteen, Elie Wiesel has been acutely aware of his responsibilities as *witness*. Thus, through his writings and human rights activities, he has worked to illuminate the plight of victims of cruelty and injustice. The Foundation is a further expression of Elie Wiesel's resolve to speak out against indifference to human suffering.

Upon presenting the Nobel Peace Prize

to Elie Wiesel in 1986, Norwegian Nobel Committee Chairman Egil Aarvik said he was "not only the man who survived" but "the spirit which has triumphed. . . . a man who has gone from utter humiliation to become one of our most important spiritual leaders and guides." Chairman Aarvik continued, "The Nobel Committee believes it is vital that we have such guides in an age when terror, repression and racial discrimination still exist in the world."

One of the principal purposes of the Foundation has been to create forums for the discussion of urgent ethical issues. Elie Wiesel sees these forums as catalysts for critical insights and more humane responses to problems which confrontation and conflict have failed to solve. His intention, and that of the Foundation, has been to facilitate among pragmatic thinkers an exchange of ideas and views that transcends particular academic disciplines, as well as political, cultural and religious perspectives.

FOUNDATION PROGRAMS

CONFERENCES

CONFERENCE OF NOBEL LAUREATES, PARIS (1988)

The Foundation's inaugural program, co-hosted by President François Mitterrand, was an unprecedented meeting of seventy-five Nobel laureates from five continents. Laureates in Peace, Chemistry, Physics, Literature, Economics, Physiology and Medicine discussed the theme, "Facing the 21st Century: Threats and Promises." Diverse and often complementary perspectives were brought to a variety of shared concerns, from disarmament and human rights to the social implications of science and technology.

January 17th, the day before the conference began, was the 43rd anniversary of the evacuation of Auschwitz. Elie Wiesel, accompanied by a group of laureates and friends, travelled to Poland to visit the site of the death camp. "It seemed inconceivable to us," said Elie Wiesel, "to look ahead to the coming century without first looking back at the evil symbol of the century that is now approaching its end."

THE ANATOMY OF HATE

In 1988, the Foundation embarked on a long-term, in-depth project: to explore the subject of hate, one of the most ubiquitous and perplexing problems known to mankind, in the hope of discovering ways to limit its impact. As Elie Wiesel said at the Oslo conference, "Hate wears many masks. It comes disguised as racial or religious superiority. It can wear the mask of patriotism — or revolution. It is the cancer at the root of human relationships — among individuals and entire nations. But, strangely, the phenomenon of hate itself and the evil it fosters has rarely been addressed. Although hate has been with mankind since the beginning — since Cain struck down his brother Abel — it remains an uncharted sickness in the human soul. With this in mind, in 1988, we began a dialogue with some of the finest thinkers in the world...."

The Foundation has held conferences on hate in Boston, Haifa, Oslo, Moscow, and New York. Other conferences, including one to be held in Venice, are planned for the future.

BOSTON (1989)

"Beyond Hate" was co-sponsored by the Foundation and Boston University. This conference gave scholars, writers and theologians an opportunity to think collaboratively about ways of achieving greater understanding among different ethnic and religious groups. Papers were delivered on such topics as "Nationalism and Hate" (Conor Cruise O'Brien), "Hateful Violence" (Robert Jay Lifton), and "Muting Hate" (Jerome Kagan).

HAIFA (1990)

"Education Against Hate: An Imperative for Our Time" was an international conference for educators that brought together Israeli Arabs and Jews. Co-sponsored by Haifa University, its purpose was to develop a conceptual framework for transcending decades of fear and mistrust, and to confront the complex issues and challenges involved in this task.

OSLO (1990)

"The Anatomy of Hate: Resolving Conflict Through Dialogue and Democracy" was convened by the Foundation and the Norwegian Nobel Committee. Former political prisoners and statesmen, writers, and scholars from thirty countries (Václav Havel, Nelson Mandela, François Mitterrand, and Jimmy Carter, among them) discussed ways of living with ethnic and national conflict, managing regional tensions through dialogue, and other topics.

A transcendent moment occurred at this conference (which took place before the demise of apartheid) when South African Deputy Minister for Foreign Affairs Leon Wessels spoke to an audience that included a recently freed Nelson Mandela of desiring "real justice in our land" and of wanting to



South African Deputy Minister Leon Wessels speaking at the Oslo Conference. On the dais (from left to right): Nadine Gordimer, Gidske Anderson (Chairperson of the Norwegian Nobel Committee), Elie Wiesel, and Nelson Mandela.

"cast off the apartheid albatross." Mandela himself said, "We shall relentlessly challenge the infamous seeds of hatred wherever these are found. This is the spirit in which we have come to Oslo. The spirit which has sustained us during the many lonely years of our imprisonment. The spirit which will form the basis of our new society."

"Hatred has no mercy for those who refuse to fight it. It kills whoever will not try to disarm it. Parents, teach your children that to hate is to mutilate their own future. Teachers, tell your pupils that hatred is the negation of every triumph that culture and civilization may achieve. Politicians, tell your constituencies that hatred is, at all levels, your principal enemy, and theirs. Tell all those who listen to you that hatred breeds hatred and can breed nothing else."

From the Oslo Declaration, which was signed on August 29, 1990, by all conference participants



Mikhail Gorbachev, at his last official meeting in his Kremlin office, greets Elie Wiesel during The Moscow Conference.

MOSCOW (1991)

"The Anatomy of Hate: 50 Years After Hitler's Germany Invaded the USSR," was convened by the Foundation and *Ogonyok* Magazine. This conference, occurring just days before Soviet President Mikhail Gorbachev's resignation, was attended by heads of state, legislators, scholars, educators, journalists and human rights activists. Its goal was to find new ways of dealing with those conflicts inherent in the transition from totalitarianism to democracy.

NEW YORK (1992)

"The Anatomy of Hate: Saving Our Children," organized by the Foundation and Governor Mario M. Cuomo, brought together a distinguished group of educators, psychiatrists, lawyers, theologians, scientists and others, to identify and



Elie Wiesel and Governor Mario M. Cuomo at the New York Conference

attempt to minimize those ways in which hate affects the lives of our children. Numerous recommendations were put forward, and a single theme was sounded again and again: "strong, affirmative models can play critical roles in developing ethical standards in the individual and the community." Several recommendations proposed at the conference are now under consideration by the Foundation.

VENICE (1995)

In 1995, "The Anatomy of Hate" series will continue with "On the Threshold of the 21st Century: A Blueprint for Religious Tolerance." Theologians, historians, educators, writers, students and others will meet to devise strategies for countering religious intolerance. Our "blueprint" will propose particular steps that should be taken in order to build a more tolerant society, one that is less susceptible to hatred and violence. Workshops will be held on Ethnicity and Violence, The Politics of Fundamentalism, Media and Education, and Children and Religion. This conference is expected to cast a strong light — internationally — on the urgent religious and ethical issues involved.

THE ELIE WIESEL PRIZE IN ETHICS

Since 1988, this award has been given to full-time seniors at colleges and universities throughout the



First Place Ethics Prize Winner Jendi Retter, Elie Wiesel, Third Place Winner Carrie Miller, Billie Ivy, and Arnold Thaler

country, who have participated in this annual contest. Its goal is to challenge students to formulate original thoughts on critical ethical issues confronting mankind. Each year, a total of ten thousand dollars is distributed among first, second, and third prize winners.

THE ELIE WIESEL HUMANITARIAN AWARD

This award has been created to recognize outstanding accomplishments which are consistent with the goals of the Foundation. Past recipients have included:

Danielle Mitterrand, First Lady of France, for her work with children in Third World countries;

George Bush, President of the United States, for opposing tyranny and defending democratic ideals during the Gulf War;

His Majesty King Juan Carlos of Spain, for bringing democracy to his country through peaceful means.



King Juan Carlos accepts The Elie Wiesel Humanitarian Award.

PUBLICATIONS

The results of various conferences, seminars and other Foundation programs are periodically made available to a broader audience — including Friends of the Foundation — through reports, position papers, videotapes and documentary films.

FUTURE PROGRAMS

CHILDREN'S TELEVISION PROGRAMMING

The Foundation is committed to developing a television series for grade school children that will enhance their ethical development. Educators, as well as experts in the field of children's television, are now being consulted to explore creative options and to determine an appropriate format.

THE ELIE WIESEL INTERNSHIP PROGRAM

This program will provide a unique opportunity for future leaders throughout the world to work and study at the Foundation during the summer months.

COLLABORATIVE PROJECTS

The Foundation will consider requests to collaborate on projects of mutual interest with other foundations, corporations, and schools.

THE ELIE WIESEL FOUNDATION — ISRAEL

The Elie Wiesel Foundation for Humanity is involved in a number of projects in the State of Israel. The Foundation is currently operating an after-school study center for Ethiopian children living in the northern development town of Hatzrot Yassaf, and is renovating a building in Ashkelon for a youth



center due to open there in 1994. At both facilities, a variety of educational, psychological and social services will be available to help the children and their families adjust to their new home. The

Foundation is also building a synagogue for the Ethiopian population of Ashkelon.



Children studying with their computer teacher at Hatzrot Yassaf.

"If we have learned one thing from our past, it is that
to live through dramatic events is not enough; one has to share them
and transform them into acts of conscience."

— ELIE WIESEL

FRIENDS OF THE ELIE WIESEL FOUNDATION FOR HUMANITY

The Friends of the Elie Wiesel Foundation for Humanity was created in response to queries from individuals, corporations and other groups wishing to support the Foundation's work.

By becoming a Friend, you will help to advance the Foundation's program and ensure its future success. Among the benefits Friends will receive is the Foundation newsletter, which will include updated material on Foundation activities and relevant issues.

The Elie Wiesel Foundation for Humanity is a non-profit organization. All contributions are tax-deductible. Further information may be obtained by contacting:

The Elie Wiesel Foundation for Humanity
1177 Avenue of the Americas, 36th floor
New York, New York 10036
(212) 221-1100

THE ELIE WIESEL FOUNDATION FOR HUMANITY

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THE ELIE WIESEL FOUNDATION FOR HUMANITY

1177 AVENUE OF THE AMERICAS

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THE WHITE HOUSE
WASHINGTON

Lissa -

I kept Marion Weissel's
letter to HRC for my
files.

Pam

Leslie
put in Eli's
Weissel ~~letter~~
folder

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THE
ELIE WIESEL
FOUNDATION
FOR
HUMANITY

...to speak out
against indifference
to injustice
and human suffering.

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THE ELIE WIESEL
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FOR HUMANITY

GALA
CONCERT



NOVEMBER 16, 1992

KAUFMANN CONCERT HALL AT THE 92ND STREET Y

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The Moscow Conference: The Anatomy of Hate



**In December of 1991,
fifty years after
Hitler's Germany invaded
the USSR...**

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PARIS,

FRANCE

1988

CONFERENCE

OF

NOBEL

LAUREATES,

“FACING

THE

21st CENTURY:

THREATS

AND PROMISES”

In mid-January, 1988

a working

conference of

75 Nobel Laureates

met in plenary

sessions,

seminars and

informal

discussions.

The

gathering

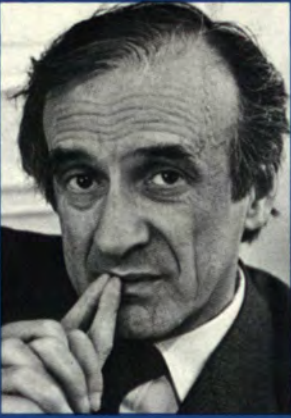
took place_____

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As I travel among the nations of the world witnessing their conflicts, their frustrations, their continuing struggles for justice and the frequent destruction of their hopes for a better life — one word is rarely mentioned: Hate.

Hate wears many masks. It comes disguised as racial or religious superiority. It can wear the mask of patriotism — or revolution. It is the cancer at the root of human relationships — among individuals and entire nations. But, strangely, the phenomenon of hate itself and the evil it fosters has rarely been addressed. Although hate has been with humankind since the beginning — since Cain struck down his brother Abel — it remains an uncharted sickness in the human soul.

With this in mind, in 1988, we began a dialogue with some of the finest thinkers in the world. The purpose: to join together in the study of the nature of hate in an effort to devise new methods of understanding and combating this scourge.

From August 26 through August 29, 1990, a major conference on hate took place in Oslo. Jimmy Carter, François Mitterrand, Václav Havel, Vytautas Landsbergis, Nelson Mandela...