

● **Opinions**

Meaning of a Trial

On the eve of the Eichmann trial Mr Ben-Gurion told a newspaper that "we are interested that the German youth should know who the Nazis were. We want the world to know where anti-Semitism can lead. The world should remember this," he said.

Part of the meaning of the trial lies in these few words. In the 15 years since the Nazi atrocities the world has been inclined to forget. The survivors of the massacres are never likely to forget although vengeance is certainly not one of the motives of the trial.

But the incredible evil of the destruction of a whole people happened in our own so-called civilisation of the 20th century with all its pretensions.

We must take care that, the almost unimaginable having happened, it does not happen again.

Next time it may be directed against some other people. After all there are men and movements in the world today which have ambitions of aping the Nazis.

The Nazi target was not the Jew alone. Other European nations conquered by the Nazi machine were also regarded as inferior and the different colored people, who were outside the Nazi power orbit were certainly not regarded as human being on a level with the "master race."

Eichmann personifies the evil of Nazi thought and criminality. The six million whom the Nazis destroyed can never be brought to life again.

In Israel there are many who see the trial

In Israel there are many who are the heirs and families of the destroyed.

Their suffering, the wounds of which have only slowly healed, cannot be alleviated.

But the methods, details of destructions, the roots of the evil can be laid bare.

That is the importance of the Eichmann trial.

Eichmann's punishment cannot requite all the lives he took. But the prevention of future massacres, the world's understanding of justice and peace, of Jewish ambition to see such justice and peace, can be helped or even achieved by this trial.

That is the central meaning of this trial on which world attention is focused at the moment.



"I am angry about social misery and social injustice, persecution, suppression, gaols, tortures and the killing of human beings for their political creed, their religion or their race, the war — because people unleash it, therefore people ought to be able to prevent it and finally the way and manner in which the crimes of our recent past are forgotten and the history of our recent past is lied about. That makes me angry. I do not want to accuse the last generation. I want to try to alter things in my own time. Truth must be spread by stealth."—**Johannes Mario Simmel**, author of "**Der Schulfreund**" shortly to be produced in Sydney by the **Kammerspiele Theatre** group at the **Independent Theatre**.



"The right to emigrate is a fundamental human right, recognised by the international community and embodied in the Universal

community and embodied in the Universal Declaration of Human Rights. Everyone has the right to leave any country, including his own, and the number who avail themselves of this right is irrelevant. To attempt to limit the number of emigrants is to seek to redefine the right and undermine its validity."—**Dr Maurice L. Perlzweig, World Jewish Congress leader, speaking at a meeting of the United Nations in New York.**