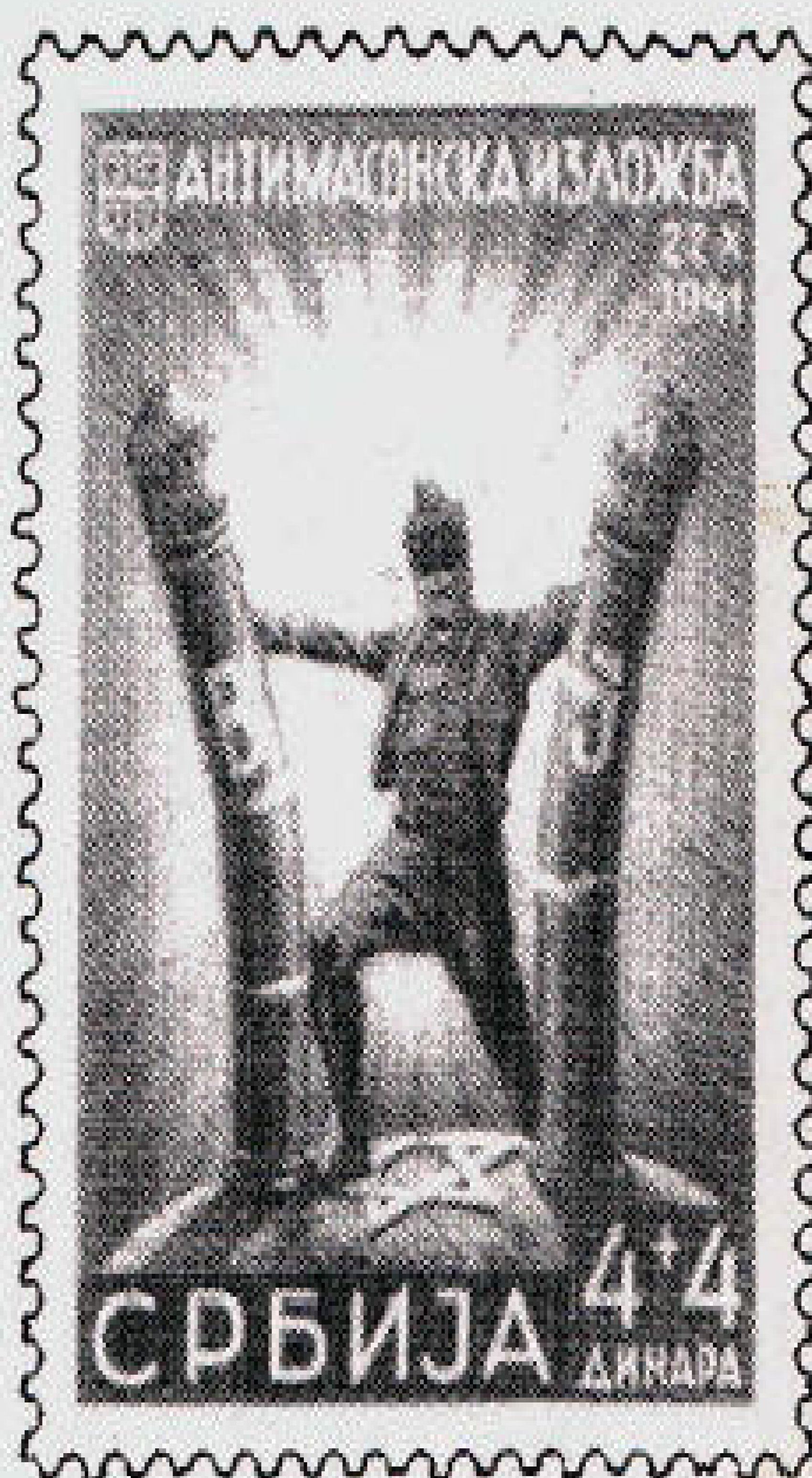


Ljubica Štefan

# FROM FAIRY TALE TO HOLOCAUST



## I. THE YIDS

In the past, anti-semitism was present in the collective consciousness of all the nations of Europe, and so of course in that of the Serbian people. One example of this can be found in the collection of folk tales assembled by the Serbian linguist Vuk Stefanović Karadžić, »Serbian folk tales« [Srpske narodne pripovjetke], 1853.<sup>(1.1)</sup> The story called »The Yids« [Čivuti] from this collection is remarkably like the story of »Hansel and Gretel«, only with the role of the wicked witch being taken by Jews.

»Then there came along some Yids, and when they saw the fire, came up to the children and asked them what they were doing there and whether there was anyone with them, and when the children had told them what and how, the Yids told them to go along with them, saying that they would have a fine time at their house. The children agreed and went with the Yids, and the Yids took them to their house. They didn't have anyone else at home, only their mother, and when they came home, they shut the boy up to get fat and made the girl a servant to their mother. One day, when the boy had been well fed and was fat, the Yids went out on some errand and told their mother to roast him, and then when they came home in the evening from their work, they would eat him...«

This story about Jews, who chased after the gentile children with knives and forks to eat them, which presents the Jews as cannibals, was very much alive even after 1848, the year that was a turning point in Europe, after which those who had not had civil rights previously were able to achieve them.

However, in spite of all the European movements, it was not until 1878 and the Berlin Congress that the Jews in Serbia were, for the first time in history, able to achieve equality before the law with the other peoples. At Berlin, the countries taking part signed a memorandum and unanimously took the decision that Serbia would be internationally recognized only if she proclaimed the equality of all faiths, which meant that she had to admit full rights to the Jews.

The government and Prince Milan Obrenović IV agreed to fulfil these conditions, but the Government was still desirous of outwitting the world public in some way.<sup>(1.2)</sup> At Berlin, the Congress had made the treaty public, including articles 34 and 35:

Art. 34. The high contracting parties acknowledge the independence of the Principedom of Serbia, binding [it] to the conditions that are set out in the following article.

Art. 35. In Serbia, differences in faith and religion shall be no hindrance, and no one may for such reasons be excluded from or obstructed in the enjoyment of his civil or political rights, or fail to be accepted into the public service, or be deprived of the proper respect to his position, or be forbidden to carry out the various trades and professions in all places whatsoever. Freedom and the public exercise of all church rituals of all faiths and religions shall be guaranteed to all citizens of Serbia and to foreigners, and nothing shall be done to interfere with the hierarchical ordering of the various faiths nor with their relations with their spiritual superiors.<sup>(1.3)</sup>

Serbia and other Balkan countries (for example, Bulgaria and Monte Negro) did not abide by the undertakings they had given in the Treaty of Berlin, including those that were concerned with the rights of minorities.

Shortly after the Berlin Congress, in August 1878, its decisions with respect to the Jews were referred to in Serbia by Nikola Jovanović in his pamphlet »On the Hebrew question in Serbia« [O jevrejskom pitanju u Srbiji]:

»... Europe has forced the Hebrews on us for us to grant and allow them in our country all the rights that we have acquired and enjoy. But that the Jews or any non-Serb elements should have the same right as those native to Serbia, we challenge and deny.«<sup>(1.5)</sup>

In 1878, before the Berlin Congress, the distinguished Serbian scientist Vasa Pelagić had published the book »The religious teaching of the Talmud or the mirror of Yiddish honesty« [Vjerozakonsko učenje Talmuda ili ogledalo čivutskog poštenja] in which he complained that:

»Today, when European diplomats are forcing Serbia and Romania to acknowledge the Yids and their religion, as being equal with other citizens before the law, this book is timely and 'fitting'«. <sup>(1.6)</sup> In the sequel, he stressed the importance of this work:



СРПСКЕ НАРОДНЕ

# ПРИПОВИЈЕТКЕ

СКУПИО ИХ И НА СВИЈЕТ ИЗДАО

ВУК СТЕФ. КАРАЏИЋ.

Mit Vorbehalt des Uebersetzungs-Rechtes.

У ВЕЧУ

У ШТАМПАРНИЈИ ЈЕРМЕНСКОГА МАНАСТИРА

1853.

ВЈЕРОЗАКОНСКО УЧЕЊЕ

# ТАЛМУДА

ИЛИ

ОГЛЕДАЛО ЧИВУТСКОГ ПОШТЕЊА.

„Ми Чивуте сматрамо као паразитско биље, које се готово овима европским народима о врат објесио, те им више мање животну снагу, крв и сок из тијела испија.“  
Хердер.

По немачком илудио

ВАСА ПЕЛАГИЋ.

Треће прештампако издање

Т. Јовановић, Београд



On the title page of his work »The Religious Teaching of the Talmud or the Mirror of Yiddish Honesty«, Vasa Pelagić made very clear what his attitude to the Jews was by writing: »We consider the Jews a parasitic plant that hang around the neck of almost all the European peoples and to a greater or lesser degree suck out the life force, blood and juice from their bodies.«

◆ The book »Serbian Folk Tales«, printed in Vienna in 1853 by Vuk Stefanović Karadžić, shows the deeply rooted anti-semitism in the Serbian people.

»Today, when the Yids are more and more worming their way not only into the towns, but also into the villages, it is absolutely vital for every family in every province where there are Yids to read this book and commit it well to memory; for it is the genuine mirror of the Yids, from which it can be seen that their own divine law, The Talmud, commands them to swindle, short-change, grab from, delude, injure, hate, ruin, pillage and kill all peoples that are not Yids.«<sup>(1.6)</sup>

It was in such an atmosphere that »a few Serbian patriots« printed the booklet called »Don't let us give Serbia to the Yids« [Nedajmo Srbiju Čivutima] in which one of the concluding sentences was unambiguously clear: »What then can we expect from the Hebrews in our father-land?« Nothing good, for, as could be seen, »this is a people that is completely useless to our country and highly dangerous for the advancement of our people. And so it is our duty to prevent by every permissible means the spreading and settling of Hebrews in Serbia... And for this reason all patriots are called upon to enroll in the Serbian anti-Hebrew Society, which should be formed as soon as possible, and first of all in Belgrade, where the doors of our fatherland are open wide to the Hebrews ... And thus shall we save our fatherland from the Yids.«<sup>(1.7)</sup>

At the beginning of the century, in the lead-up to the Balkan wars, a booklet was published in Belgrad called »From whom should we buy?« by a certain S.A., which recommended:

»Let us buy only from Serbs and Christian folk, and let only Serbs, and Serbian women, and Christians, have a chance to make some money. If we behave differently, if we do not buy everything we need only from Serbs and Christian traders and artisans then we are bound to be ruined.« Within the framework of this economic reasoning he noted parenthetically:

»This distrust and antipathy towards the Hebrews on the part of Christians has quickly turned into hatred, because the intolerance of those days could not accommodate itself to the idea that the Hebrews, people without a land of their own, eternal vagabonds, a cunning and devious people, could possibly have the same rights as people who believe in Christ, who have always lived in one country and who love their homeland.«

Immediately before the Balkan wars the political journal »Balkan« began to come out in Belgrade. The »Balkan« went so far in its anti-semitic hue and cry that individual »Serbs of the Mosaic faith« as some Serbian Jews declared themselves even began to draw attention to the baselessness of the charges against the Jewish people in Serbia.

The historical reality of anti-semitism is apparent not only among the Serbs in Serbia, but also among the Serbs in Croatia in the second half of the 19th century. The »Serbian Guardian« [Srbobran],<sup>(1.10)</sup> the journal of the Serbian Independent Party, the chief representative of the Serbian minority in Croatia, like the »Soothsayer« [Vrač-pogadač] published by Sima Lukin Lazić, was replete with derogatory names for Jews and sallies at their expense.<sup>(1.11)</sup>

»The Soothsayer« greeted the sentence pronounced on Dreyfus, and attacked 'Croatian Right' [Hrvatsko Pravo], the journal of the Pure Party of Rights, and the leader of the party, Josip Frank, because they had written sympathetically about the accused.«<sup>(1.12)</sup>

Milan Obradović, a Serb journalist in Bjelovar at the beginning of the century regularly put next to his name the qualification »anti-semite« or »the first public and main leader of the anti-semitic movement in Croatia« and was one of the leading anti-semite Serbs in Croatia. He wrote and published thirty brochures and pamphlets of a pronouncedly anti-semitic character.

His bi-weekly »Traveller round the whole world« [Putnik po cijelom svijetu], of which he was founder-owner and editor, put forward such anti-semitic ideas in the number of April 10, 1907, that the city authorities in Zagreb banned the magazine in 1908.

Obradović began his overtly anti-Jewish activities in 1907, when he published his »Excerpt from the Talmud«, in the introduction to which he states:

»... if our brothers the Croats would study what the Talmud is, they wouldn't provoke or cause disturbances against their brothers the Serbs and vice versa. ... There are no friends for you among the Jews (save false ones), and why, for they do not at all consider you a man but only a beast.«<sup>(1.13)</sup>

For the strains that existed among the Serb and Croat political parties in Croatia at the beginning of the 20th century, Obradović blamed the Jews, who, according to him, had the most to gain. He explains his viewpoint in a pamphlet of a somewhat lengthy title: »How the Jews have for forty years deceived the



**Милан Обрадовић-Американац**

Књижевник и новинар

Власник, издавалац и уредник листа „Putnik po cijelom svijetu“. Први, јавни и главни покретач антисемитске струје у Хрватској.

# ИЗВАДАК ИЗ ТАЛМУДА

(ЖИДОВСКО ЕВАНЂЕЉЕ)

ИЗДАО И ПРОЈЕКТОВАО  
МИЛАН ОБРАДОВИЋ АМЕРИКАНАЦ



ПРЕПЕТАМЕАНО И  
„СИСАЧКОГ ГЛАСА“ И „ПУТНИКА ПО ЦИЈЕЛОМ СВИЈЕТУ“



ЦИЈЕНА 20 ФИЛИРА



НАКЛАДА ПИШЧЕВА



Milan Obradović wrote a great number of anti-semitic works, and was the leader of the Serbs in Croatia disposed to antisemitism.

Код кога треба

**ДА КУПУЈЕМО?**

☛ Срби и Српкиње, читајте ову књигу  
и управљајте се по њој ☚

ИИИИ С. А.

The Serbian reading public of the beginning of this century had at its disposal a very large choice of anti-semitic works, like this »Book about Jews: From whom should we buy?«

**БЕОГРАД**  
ШТАМПА ИНДУСТРИЈА ШТАМПАРИЈА, ДЕЧАНСКА 14.  
1904.

wretched and ignorant Croats, that they are Croats of the Mosaic faith and thus have enslaved them, frustrated them politically, sucked them dry materially, cramming all the Croatian money into their own tills and pockets.«:

»When they were finished with the Croats, then they took aim at the Serbs. Who prepared that outburst against the Serbs in Zagreb 7 years ago – the Jews! Who was behind the Serb high treason trial in Croatia – the Jews! Against those accused of treason from Slavonia (Pakrac, Gjulovac etc.), the witnesses were almost all Jews.« At the end of the pamphlet Obradović counsels the Croatian people: »How would it be if our Croat brothers in everything respecting the Jews were to look to their Serb brothers. If they did, then I am absolutely certain that it would mean a crashing defeat for the Jews in Croatia.«<sup>(1.13a)</sup>

»The Free Word« [Slobodna Riječ] (the journal of the Croatian social-democrats of the period) attacked him, as Obradović himself stresses in the foreword to his book »Why are we anti-semites and what do we want?« [Zašto smo mi antisemiti i što hoćemo mi?] (1909):

»[saying that] there is no room for anti-semitism in Croatia and recommending me to hit out against capital and capitalists in Croatia, and not strike out at a peaceful and honest part of the population in the country.«<sup>(1.14)</sup>

The complaint about the Croats that they were insufficiently anti-semitic was repeated by Obradović in his »First epistle to brother Serbs in Bjelovar and its neighbourhood«,<sup>(1.15)</sup> in which the lack of anti-semitism among the Croats is explained to the Serbs by the following reasons:

# ХРИШЋАНСКИ ВЕСНИК

ЛИСТ ЗА ХРИШЋАНСКУ ПОУКУ И ЦРКВЕНУ КЊИЖЕВНОСТ

„Но иде за мном, не ће ходити по тамп него ће имати видело живота“. (Јов. 8. 12.)

Изази 1 и 15 сваког месеца.

Уредништво се не враћају — Уредништво је у кући Милана Ђ. Милановића, Цетињска улица бр. 17

Цена листа за кнежевину Србију до краја ове године 6 динара, за 6 месеца 6 динара, за 3 месеца 3 динара. За остале покрајине српске: До краја године 4 фор, за 6 месеца 3 фор.

Број 10

Београд 15 Августа 1879

Година I

## Хришћанство за прва три века

(Наставак)

Од времена Андријанова (135) који је на развалинама јерусалимским подигао римску колонију (Ецију Бахитолину), Јудејци не могаше сами продужити гоњење Хришћана. Но у толико су се више радовали када незнабошци почеше гонити Хришћане, и они их сами подстрекаваху на то гоњење. Историја мучења св. Поликарпа епископа ефеског, изводи нас на жне пржег — јудејске завости. За прже свековина пржеђених у част вера, намењика Марка Аврелија, Јевреји из тога града у коме је живео Поликарп, придружише се незнабошцима у амфитеатру, где је једанаест Хришћана одређено било на жртву дивљим зверовима. Већ се крв лила по Цркви, и то баш онда, кад је народ у усхићењу свом бурно пљескао младоме Ђакону, који видећи пред очима смрт одрече се своје вере и народ га претрпа венцима. У сред тога Јевреји који беху у Цркви, најданиг повикаше: „не требљујте нечастиве!“ Ухватите јенискона Поликарпа! Ми знамо место, где се он крије, и пећине (катакомбе) где они (хришћани) одржавају заједничку трпезу“. За тим час отрчаше они у стан јенископов, довукоше га отуд и да би му се наругали, посадише га на матарца и

»The Croats are too soft on the Yids and let the wool be pulled over their eyes by Israel, bit it's not so easy for them to cope with the Serbs, the Croats do not have so much power of resistance against the foreign as the Serbs. Apart from that the Catholic priests are all in the Yids' pockets, and these days the priests have a lot of influence.«

In 1920, he wrote a booklet dedicated to the »fighters of Croatian social-democracy«, as the title page of »How we can solve the Jewish question« [Kako da riješimo židovsko pitanje] declares. As well as his »classical« thesis he proposed the urgent organization of a »Great anti-semitic congress« at which suggestions would be received for the settling of the »Jewish question« that would afterwards be forwarded to the Croatian Parliament for adoption.<sup>(1.16)</sup>

There was also anti-semitism among the Serbs of Vojvodina. The political journal »Banner« [Zastava] which was founded in Budapest in 1866 by the distinguished Vojvodinian Serb writer and politician Svetozar Miletić, and which afterwards came out in Novi Sad, published a great number of anti-semitic articles.

And in the Novi Sad »Serbian« [Srpsko kolo] Jaša Tomić attempted a scientific defence of anti-semitism in his booklet »The Hebrew Question« [Jevrejsko pitanje] (1886). »The oldest of Hebrew national traditions, their history and today's statistics show us that the Hebrews have of all nations multiplied the most, and that they are so multiplying today ... The multiplication of population was with the Hebrews stronger and faster than the multiplicaton of products and the means for life. And where that happens, there must also happen a ferocious struggle for survival – rapine. This circumstance in our opinion produced among the Hebrews debauchery ... And this corruption, this debauchery, is the cause and even in the most ancient time gave rise to antisemitism, to anti-religion.«

Nor did the booklet lose its »scientific value of giving a biological and theological ground for anti-semitism« with the arrival of the Serbian fascists on the Serbian political scene, for Ljotić' fascist »Troop« [Zbor] reprinted in the 1940.

In a similar vein, Sima Stanojević from Sombor, the owner of a »Grocery and general articles« store, stated with pride that he possessed all the more important anti-semitic books.

In 1880, he had a book printed in Novi Sad called »The effect of the old Yiddish faith and morality in human society« [Kakav upliv star čivucka vera i moral u ljudskom društvu]<sup>(1.18)</sup> which on the first page insists: »A powerful and hostile foreign state is expanding over almost all of the countries of Europe, and it is at war with all others and is crushing the citizenry with a dreadful burden – and that is Yiddery.« The book has a number of pearls such as: »It is enough for there to be in a heap of the most healthy apples only 3% of rotten ones for them to infect all the healthy ones with decay, and in the same way this small number of Yids is enough to be the downfall of all other peoples among whom they are taking up room; it is this unlovely picture that confronts our eyes today.«

And in 1912 the »Naumović and Štefanović Printers« in Belgrade printed his pamphlet »Judaism for the consideration of the whole of Serbian journalism«<sup>(1.19)</sup> in which he expressed the opinion that »We do not know whether Tolstoy was a member of the Freemasons, we only know what we can see with our eyes, that in almost every Yiddish and Freemason lawyer's office, and in the office of their institutions, we can see a picture of Tolstoy, which requires no further commentary. ... As can be seen, Tolstoy fought shoulder to shoulder with the Yids. Are those revolutions in Russia during the war with Japan not the work of the Yids, of those preachers of vice and debauchery, with whom the power of the demons is in invisible service?«

Although more than 30 years had passed since the Berlin Congress, Stanojević still had not forgotten the European politicians who took the lead in it. He writes:

»After every war, or after every major change, they [the Jews – author] are always first with their demands. So much blood spilled by the sons of Russia for the liberation of Bulgaria and Serbia brought them the lion's share. Who does not remember the Berlin Congress at which they [Jews] took the leading word under Disraeli Beaconsfield? The Princedom of Bulgaria, like the Kingdom of Serbia, could only be conditionally recognized, at the cost of equality for the Jews in these countries, which they would later subjugate.«

Anti-semitism »ex privata diligentia« received backing in various historical periods from the Serbian Orthodox Church. In the SOC's official journal of the 19th century, the Belgrade published »Christian Cou-



# СЛУЖБЕНЕ ОБЈАВЕ

## УПРАВА ГРАДА БЕОГРАДА

### Промена породичног имена

Мимица С. Мијо, радник из Београда, са станом у ул. Димитрија Туцовића бр. 4, обратио је се молбом овој Управи, ради промене породичног имена од „Мимица“ у „Павловић“, са разлога што је прешао у православну веру којом је добио ново име Милан, па жели, да носи и српско презиме.

Позива се сваки онај, који би евентуално имао шта да приговори горњој промени породичног имена, да то учини у року од 15 дана, од дана објаве, код Административног одељења Управе града Београда, Обилићев венац број 6/1, соба број 14.

1 бр. 744. — Из Административног одељења Управе града Београда, 8 фебруара 1942 године. 2351 1-1

Many members of non-Serb peoples in Serbia were forced by intense Serbian racism into the Serbian Orthodox Church. At the same time they often took Serbian names and surnames, as seen in this excerpt from »Official announcements« in which Mimica Mijo became the »Serb« Milan Pavlović.

rier« [Hrišćanski vesnik]<sup>(1.20)</sup> printed anti-semitic articles. Only a year after the Berlin Congress, at which Serbia had bound itself to respect all the rights of the Jewish people, this »paper for Christian learning and ecclesiastical literature« published a series of articles on »Christianity in the first three centuries«, in which the Jews were called »the enemies of Christ's church«, »unbelieving Judeans«, <sup>(1.20a)</sup> who were full of »religious hatred for Christianity« and who »thought up the most revolting and ridiculous libels against Christians.«

At the beginning of this century the »Orthodox church Herald« [Glasnik pravoslavne crkve] nourished hatred for Jewry among the orthodox of the Kingdom of Serbia.

In 1912 it published a commentary about the »lately concluded interesting court case in Kiev at which the Jew Beylis was tried for the ritual murder of the boy Andrei Yushchinski...« The »Herald« could not hide its dissatisfaction when the accused was freed for lack of evidence:

»And while we are talking about this trial, it is interesting to halt for a while at the question of ritual murders, in which case it is necessary to settle the question of whether they exist in reality, or whether they are only invented stories, as the Hebrew press endeavours to present them... When O. Pranajtis [chief prosecutor at the trial – author] to whom can be attributed no low motives or personal profit that would lead him deliberately to accuse the Hebrews of ritual murders, nevertheless finds in the Hebrew holy books adequate grounds for such killings, why then should the same grounds not be found by some exalted fanatic... That there could in truth exist such religious enthusiasts is borne clear witness to by the real and not merely theoretical circumstances that in those places where Hebrews and Christians live side by side, the corpses of Christian children are very often found, children whose murder remains for ever mysterious and by nothing explained! And it is extremely characteristic that it is always Christian children that perish, and never Jewish, and this was the case with Yushchinski.«<sup>(1.21)</sup>

Слж. бр. 20 из 1942  
30. јан. 1942

## НАРЕДБА ВОЈНОГ ЗАПОВЕДНИКА ЗА СРБИЈУ О ЗАБРАНИ ПРЕЛАЗА ЈЕВРЕЈА У ДРУГУ ВЕРУ.

Министарство Правде актом својим од 31. децембра 1941. бр. 63184 из 1911 до-  
ставило је Са. Архијерејском Синоду следећи акт:

~~Министарство унутрашњих дела, актом својим III бр. 13124 од 17 децембра 1941~~  
године доставило је овом Министарству следеће:

„Надлежство Подбана за Банат актом својим II бр. 3954 од 19 новембра т. г. по-  
ставило је овом Министарству питање да ли је дозвољено покрштавање Јевреја с обзиром  
на режим који је одређен за њих наредбом Војног заповедника за Србију“.

Министарство унутрашњих послова затражило је по овом питању објашњење Вој-  
ног заповедника за Србију и добило следећи одговор:

„На Ваше питање од 5 децембра 1941 године саопштавам, да је прелаз Јевреја  
у другу веру основно забрањен“.

Министарству унутрашњих послова част је предње доставити том Министарству  
с молбом, да са овом наредбом дозволи упознати све надлежне магистаре и наредити им  
да се придржавају исте“.

Министарству правде је част предње доставити наслову, с молбом за даљи над-  
лежни поступак и извршење о учиненом.

Предње се доставља с молбом ради знања.

М. П.

За Претседника  
Светог Архијерејског Синода  
члан, Митрополит скопски,  
ЈОСИФ

The Serbian Orthodox Church colluded in the order of the German military commander in Serbia forbidding the conversion of Jews to Christianity. Metropolitan Josif put his signature to the order and thus prevented members of the Jewish people escaping the pogrom.

One of the editors of the »Herald« was »the monk Josif Cvijović, a teacher of the seminary of St. Sava«. In the »Herald«, which later changed its name to the »Herald of the Orthodox Patriarchy«, anti-semitic articles appeared much more frequently after Hitler came to power in Germany.

The »Orthodox Church Herald« that came out in Belgrade in 1912, No. 16, edited by the priest Milivoj M. Petrović had an article printed in the »News« section called »How the government protects us«. In this article the public is warned of the influx of Jews settling in Belgrade, which is held a great danger for the »state religion«.

»When from the Knez Mihajlova crossing you go down Kralj [King] Petar Street immediately on the right hand side you will come upon the house of the late Pero I. Jovanović, which is now being renovated as his own property by a certain Mosesite Alkalaj ... The state authorities of the sixties and seventies of the last century [before the Berlin Congress – author] would have seen an insult to their state religion in this act, and would have found ways to have deprived a member of the Mosaic persuasion of this satisfaction, such as this of Mr Alkalaj, but now everything is going as it ought not to. When the synagogue was built on the place where it is now, then there were only suspicions, but now those suspicions have come true ... Gathering around their synagogue they have forced out the Christians from almost all the houses in the streets of Uros, Knez Mihajlo and Kralj Petar, so that in the whole of that area you will have a hard time to find twenty Christian families.

And this is called religious toleration.«<sup>(1.21a)</sup>

The monk Josif Cvijović, one of the editors of the »Herald« later became a bishop, metropolitan, and during the second world war, vice-patriarch, and leader of the Orthodox church. During the period when he was editor, the following could be read in the »Herald«:

»Dungeons and scaffolds were not dreadful for the orthodox compared to the spiritual tortures to which they were frequently subjected by the Latin »kulturtregeri«; and the Jewish hyena-like sucking of the blood of national economic strength is but a shadow compared to the rending of the soul of the Orthodox«.<sup>(1.21b)</sup>

With the co-signature of metropolitan Josif, the Serbian Orthodox Church put its hand to the order by which the baptism of Jews in Nedić's Serbia was forbidden, thus putting the only straw of safety out of the grasp of many members of the Jewish people.

The well known Bishop of Kraljevo, Nikolaj Velimirović, whom many members of the Serbian orthodox church look upon as »the sainted Nikolaj«, stressed the values of national socialism and racism in his many public appearances and written works. In Belgrade, two years after Hitler had come to power in Germany, the book »The nationalism of St. Sava« was printed, in which, among much else, Nikolaj stated:

»One has to give due respect to the present German leader, who as a simple artisan and man of the people realized that nationalism without faith was an anomaly, a frigid and insecure mechanism. And thus in the 20th century he came to the idea of St. Sava and as a layman undertook for his own people that most important of all works that becomes only saint, a genius and a hero. And for us this work was done by St. Sava ... Hence Serbian nationalism is as a reality the oldest in Europe.<sup>(1.22)</sup>

He confirmed his enthusiasm for Hitler's nazism a few years later, in 1939, in his speech on the 550th anniversary of the Battle of Kosovo. On this occasion he said quite openly in the monastery of Ravnica:

»We are the children of God, people of the Aryan race to whom fate gave the honoured role of being the leaders of Christianity in the world...<sup>(1.22a)</sup>

Bishop Nikolaj's spiritual pattern, the then Patriarch of the Serbian Orthodox Church, Varnava, also thought and wrote in the spirit of these years. In January 1937, for example, he made a statement that was printed by the German paper »Voelkischer Beobachter«:

»The Fuehrer of the great German nation is leading a battle for the benefit of the whole of humanity ... the justified battle of the German people for equality deserves the respect of all nations«.<sup>(1.22b)</sup>

Without the slightest sense of theological incongruity, Patriarch Varnava announced, also in January 1937, to the *Muenchen's Neueste Nachrichten*, that nobody less than »God had sent to the German people a far-seeing Fuehrer ... We believe in the Fuehrer and in the truth of his word«.<sup>(1.22c)</sup>

## II. JUDENFREI

As Nazism spread over Europe, the persecution and genocide of the Jews began in many European countries. So with the coming of the Nazi authorities in Serbia in April 1941 the occasion arose for certain circles to »finally settle« the problem of the Jews in their own milieu.

The German occupiers found collaborators across the board in Serbia:

»At the beginning of May 1941, the Germans gave the civil administration over to the so-called Council of the Commissariat for Serbia, at the head of which was Milan Aćimović. The tasks of the Commissariat were administrative and political, and economic. First of all it had to work towards the pacification of the country and the support of the system of military occupation. In effect the Commissariat was the executor of the orders of the occupier...«<sup>(3.0)</sup>

After the Third Reich passed an order on August 28, 1941, abolishing the Commissariat, a civil government was formed »whose president was a general of the former Yugoslav army Milan Nedić... Nedić created armed units, the so-called Nedić army«.<sup>(3.1)</sup>

Apart from these units, there were also the so-called Voluntary Army of Dimitrij Ljotić and the chetniks of Kosta Pećanac and Draža Mihailović.

In 1976, documents relevant to the years 1941 – 1944 were published in Belgrade in an archival review under the title »The collaboration of D. Mihailović's Chetniks with the enemy forces of occupation«.

The original documents were collected by the Serbian scholars Dr Jovan Marjanović and his collaborator Mihail Stanišić. The explanation in the foreword runs:

»The chetniks of Draža Mihailović were represented as fighters against the occupier, while in fact they were the allies of the Nazi fascists in Yugoslavia ... This collection covers documents from the war years of 1941–44. Documents from 1945 have not been included here because by that time the Chetnik units of D.

§ 2.

Јевреји се имају пријавити у року од две недеље после објаве ове наредбе српским полицијским пријавним властима, у чијем подручју имају место становања или се привремено налазе, да би се увели у спискове Јевреја. Пријава преко старешине куће довољна је за целу породицу.

§ 3.

Јевреји су дужни обележити се. Они морају носити на левој руци жуту траку са натписом „Јеврејин“.

§ 4.

Јевреји не могу бити јавни службеници. Њихово уклањање из установа морају одмах да изврше српске власти.

Јеврејским ветеринарима и апотекарима се забрањује рад.

§ 6.

За поправку ратом насталих штета постоји за Јевреје оба пола у старости од 14 до 60 година принудни рад.

§ 11.

Јевреји и супружници Јевреја морају у року од 10 дана по објави ове Наредбе преко надлежне општине свог места становања или пребивања пријавити Окружној команди свој иметак са назначењем где се овај налази.

§ 17.

Окружне команде могу да нареду да им Претседници градова и општина, у којима станује више Јевреја, именују једног Јеврејина на кога ће се пренети извршење мера.

**III. Дужности српских власти**

§ 21.

Српске власти су одговорне за извршење наређења садржаних у овој Наредби.

The orders of the German military commander in Serbia of May 10, 1941 show the direct cooperation that existed between the German and the Serbian authorities with respect to the persocution of the Jews.

Mihailović had become wholly incorporated in the German front in Yugoslavia. ... The documents in this collection indicate clearly and unequivocally that the Chetniks collaborated with the occupiers, both in the military and political sphere, as well as in the domain of economic activity, intelligence and propagan-da....<sup>(2)</sup> The chetniks of Draža Mihailović mainly »looked after« the »solving« of the problem of the communists.

The »solving« of the »problem« of the Jews began as quickly as a week after the German army catered Belgrade, with the whole-hearted support of the Serbian government.

Within the Gestapo structures in Belgrade a commission for Jewish questions was set up, in which the city administration as it then was had its representative. With the help of the Belgrade city administration the occupier formed the so-called Hebrew police, which in fact represented one section of the city of Belgrade administration.<sup>(1,23)</sup>

»The chief of the Hebrew police was Otto Winzet, once employed in the Philips concern. Of Serbs there were Jovan (Joca) Nikolić, the commissar, then Nikola Nikolić, Ivan Božičević, Martinović, Ljubinković and Đorđević also known as Ceka...«

In the »Schedule of rules of the military commander in Serbia no. 7–8, May 31, 1941« are the »Orders relating to Jews and Gypsies«,<sup>(1,25)</sup> among which, among other things, state:

1. Jews

(...) Paragraph 2. Jews must report within two weeks to ... the Serbian police registration authorities.

Paragraph 3. Jews ... must wear a yellow band on their left arm with the word »Jew« written on it.

(...) Paragraph 4. Jews may not be public servants. Their removal from all institutions must be immediately performed by the Serbian authorities.

Paragraph 5. Jews cannot be allowed to practice the professions of lawyer, physician, dentist, veterinarian and chemist.

(...) Paragraph 7. Jews are forbidden to visit theatres and cinemas.

## 2. Gypsies

Paragraph 18. Gypsies are considered equivalent to Jews.

Even earlier, in the »Community news« [Opštinske novine] it had been proclaimed that »Jews are forbidden to appear henceforth without a yellow band.«<sup>(1.26)</sup>

## 3. The duties of the Serbian authorities

Paragraph 21. The Serbian authorities are responsible for the carrying out of the commands contained in this Order.

## 4. Penal Measures

Paragraph 22. Whoever resists ... shall be punished with imprisonment and a monetary fine. In aggravated cases the punishment will be penal sentences or death. Belgrade, May 30, 1941. (Printed commands of the Military Commander in Serbia, No. 7 – 8, May 31)

Soon, thanks to various Commands, the Jews were completely deprived of their rights. They were not allowed to be editors in newspapers, academic auditors, they could not run a theatre, or a lawyer's office, a dentist's surgery, a chemist's, do the work of a physician, a veterinary surgeon, be the owners of educational institutions or work in them. The musicians' federation informed the Jews that their work in music was against the present rules. Jews could not be telephone subscribers or even use someone else's phone.<sup>(1.27)</sup>

The following »Command« was also issued:

»All Jews resident in Belgrade must within five days give up their radios, refrigerators and electric cooling devices. The relinquishment of radios and refrigerators will take place in the building of the elementary school in Bečanska street No 8, and in this order...

Those Jews who do not behave according to this command will be punished most severely.

President of the commune and director of the city of Belgrade Drag. Jovanović (Agencija Rudnik)«.<sup>(1.28)</sup>

Sensing what it was that was ultimately awaiting them, individual Jews fled from the larger towns. Because of the flight of the Jews in 1941, the quisling government issued a number of orders that again called upon the Jews to register with the authorities. One woman who survived bears witness as follows: »On the seventh of December [1941 – author] all Jews got papers delivered by Nedić's gendarmes ordering them to report the following day to the Hebrew police ... It said in the paper that we should take three days' food, and as for clothing, fresh linen, and bedding, only as much as we could carry ourselves«.<sup>(1.29)</sup>

»All Jews are called upon to present themselves on December 12, 1941, at 8 in the morning in the courtyard of the Special Police for Jews in George Washington St. 21. Everyone may bring with him as much baggage and bedding as he can carry by himself. Apartments must be left locked up. Apartment keys to be fastened to a piece of card with the address of the apartment and the name and brought along. Whoever does not come will be most severely punished«.<sup>(1.29a)</sup>

From all these assembly points, the Jews were led away escorted by Serbian police and German guards to concentration camps, where they were brutally put to death.

»Thus on December 8, 1941, he went to the assembly place at the building of the [Serbian – author] police for Jews in George Washington St. and ... (the number of the building varies in the witnesses' accounts, with 21 sometimes being mentioned and sometimes 23). At the assembly place there were many cars with families, and they were all taken off across the Sava to the »Sajmište« [Fairground].<sup>(1.30)(3.2)</sup>

Not even the Jewish hospital in Belgrade was spared. »The hospital was under constant supervision and was guarded by German soldiers and Ljotić's soldiers«.<sup>(1.31)</sup>

»The Jewish hospital at 2 Visoki Stevan St. had been founded in June or July 1941 by order of the Jewish police, which wished to stop Jews going to other hospitals.<sup>(1.31a)</sup> All the equipment in the hospital, down to the instruments and medicines, had been provided by the Jews themselves.<sup>(1.31b)</sup>

»On March 19, 1942 began the liquidation of Jews from the hospital. At the same time all the members of the families of the physicians and nurses were arrested. On March 27 all the physicians were led away«.<sup>(1.32)</sup>

And at the same time that members of the Jewish community in Serbia were being persecuted and murdered by the means of legislative orders signed by the president of the government of »national salvation« Milan Nedić, the minister of Internal Affairs Milan Aćimović and the head of the Belgrade police Dragi Jovanović, on January 12, 1942, a »Regulation for the protection of animals« was announced. It had been signed by the entire Serbian government, by Prime Minister Nedić, and all ten ministers.

The Regulation states, among other things:

»An animal is mistreated by someone who causes it pain; this mistreatment is brutal if it arises from heartlessness which callously pays no attention to the pain inflicted on the animal. It is irrelevant whether the pains are inflicted deliberately or by mere negligence, for example by depriving it of food or housing it inadequately.«

Meanwhile the mistreatment of human beings had become institutionalized, and deprivation of food, and the heartless infliction of pain, and extermination. Those Jews who managed to flee and hide were searched for and arrested, and for every arrest a monetary reward could be obtained.

»During 1942 and until September 1944, Jews were brought to the camp at Banjica. After the capitulation of Yugoslavia they had gone and hidden in villages in Serbia, but they had been caught by Nedić's soldiers, and Ljotić's and the chetniks, and been given to the Germans, because they got a money payment for every Jews arrested. According to incomplete figures, about 455 were brought in during that period. They were killed immediately on arrival«.<sup>(1.34)</sup>

The so-called »Jewish question« in Serbia was astonishingly quickly settled. General Harald Turner boasted to General Loehr, the new C-in-C of the entire south east of Europe that:

»Serbia [was] a country in which the question of the Jews and the question of the Gypsies was settled.« (From Turner's notes for a personal report to General Loehr, August 29, 1942, Document NOKW-1486).

In a letter to the Gestapo of September 18, 1943, signed by Dragi Jovanović, the Administration of the City of Belgrade boasted of the successes of the Serbian Special Police, which had been instrumental in arranging the disappearance of the Jews from the face of the Serbian earth:

»The administration of the city of Belgrade, with all its quarters and institutions, has for almost two and a half years impeccably performed its police service under the occupation, and with a great deal of elan and success, in a way not matched by any other police forces in the cities of occupied Europe«.<sup>(1.35)</sup>

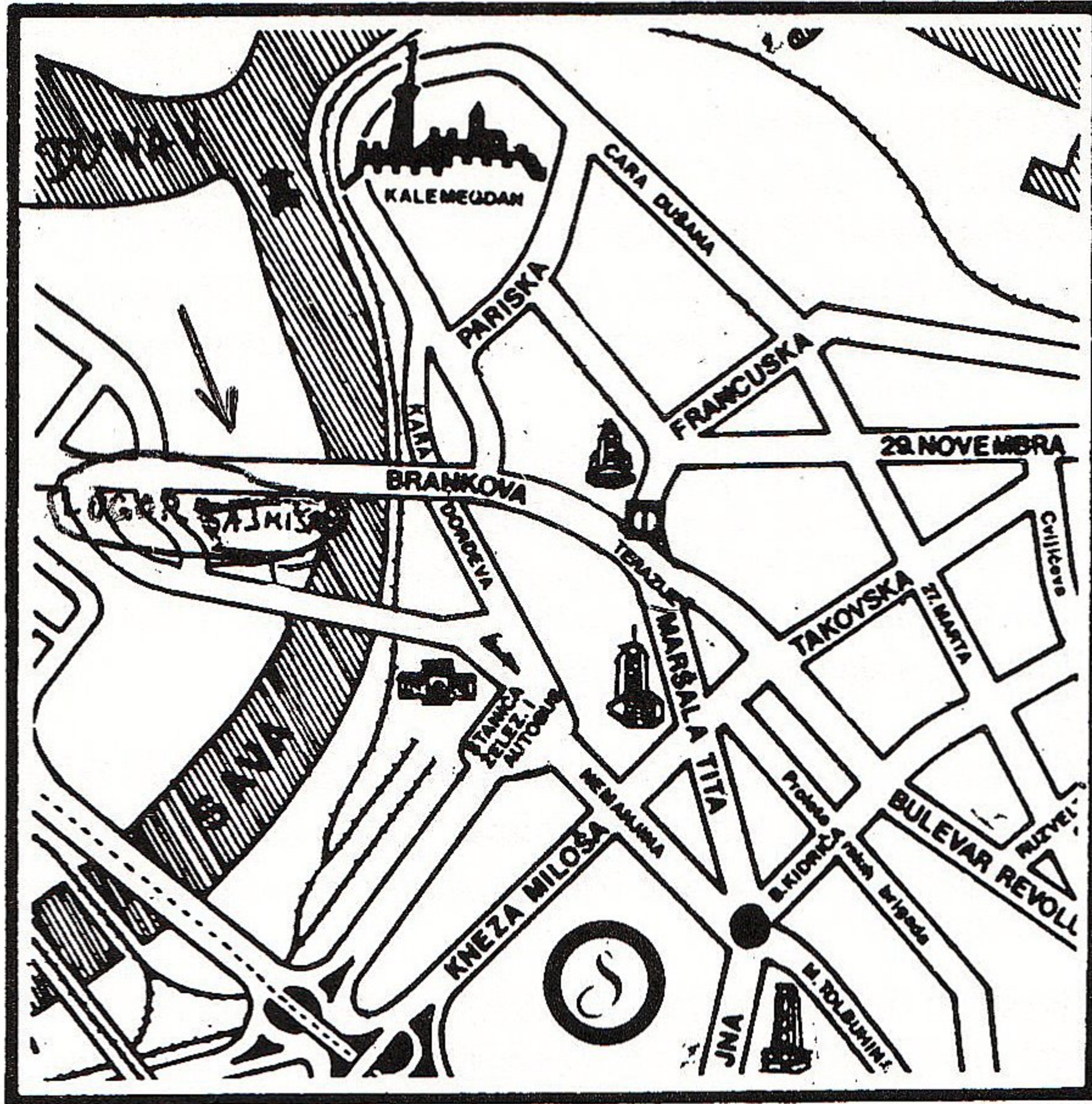
Of all the places connected with the organized crime of genocide against the Jews, in which the Serbs too participated, the concentration camp Sajmište (Fairground) by Belgrade occupies the number one position.

It was set up in December 1941, on the left bank of the Sava, in the region occupied today by New Belgrade, with the aim of the final mass destruction of the Jewish people. To this camp they brought women, children and men of all age groups from Belgrade, Šabac, Niš, Kragujevac, Smederevo, Požarevac and other towns in Serbia.

From the figures available, historians have come to the conclusion that »over 11,000 Jews passed through the camp Sajmište«.<sup>(1.36)</sup> Only a few survived. The camp was run by the German and Serbian authorities in Belgrade, as is confirmed by survivors of the camp, largely Serbs, for example Ilija Petrović.

»... the concentration camps on Sajmište in Belgrade, where I was imprisoned in 1941. The criminals were the same as at Banjica. There were the same masters – the Germans, Nedić's soldiers and the other Serbian fascists«.<sup>(1.37)</sup>

The conditions of life at Sajmište were such that even the camp physician, the Gestapo lieutenant Dr Jung after one single tour of the camp requested a doubled ration of food. His plea was turned down. In



The Sajmište Camp (Judenlager) in Belgrade.

While the Jews were dying in the concentration camps of Europe and Serbia, the Serbian authorities in Belgrade published the Order for the protection of animals, February 10, 1942. Almost simultaneously (February 16 of the same year), Andorfer, the commandant of the Sajmište Camp (Judenlager), asked the Belgrade commune authorities for sugar for 5,503 Jewish prisoners. On the facsimile of the documents can be seen the stamps of the German commandant of the camp and of the city authorities of Belgrade, a fact that bears witness to their joint »guardianship« over the camp.

1942, the Germans who were in the command centre of the camp protested to the Serbian authorities about their not having sent the agreed quantity of food for the prisoners.<sup>(1.38)</sup>

Dr Jaša Romano states: »After the camp administration had intervened, the Department [for social welfare and social institutions of the city authority in Belgrade – author] replied that provisions for the camp would be delivered only when all other necessities in Belgrade had been taken care of.«<sup>(3.3)</sup> There was great hunger, and the consequences were tragic: ... »Children died most of all, and older women...«<sup>(1.39)</sup>

»There were no chances of escaping from the camp, because it was surrounded by barbed wire on three sides and by the Sava on the fourth.«<sup>(3.4)</sup>

Concentration camps on Serbian territory were set up in Kragujevac, Šabac and Niš. At Bor Mine there was a work-camp.

»Concentration camps were set up exclusively on the territory of Serbia... The concentration camp Topovske supe was set up at the beginning of September, 1941... The Jews from Banat were brought to the camp from the previously mentioned assembly camps in Banat at the end of August, 1941... Beginning in the second half of September 1941, the Germans began to take away the inmates in groups to be shot... By the middle of October 1941, all the Jews of Banat, the men, who were in that camp, had been killed. After the liquidation of the Banat Jews, the Jews of Belgrade were brought to the camp, the men... At the beginning of December 1941 there were still about 300 Belgrade Jews left alive in the camp, and they were taken to the Sajmište camp. After their departure the camp was run down...«

»The 'Banjica' concentration camp... The first inmates were brought to the camp as soon as July 9, 1941, even before the official command was signed for it to be set up... Svetozar Vujković was appointed camp commander; he had been an infamous murderer in the pre-war period, specially entrusted with arresting communists and those who sympathized with them. He stayed in the job of camp commander until the camp was run down, that is until October, 1944. His assistant was Đorđe Kosmajac, who was killed by members of the resistance on March 6, 1942. He was succeeded by Prvoslav Odavić, and he by Vidosav Jefić, with Radomir Čarapić last of all. The camp administration was under the control of the Gestapo... During the first period there was a double guard round the camp: one guard composed of members of the Gestapo, and another guard composed of members of the Serbian State Guard. Later, the camp was guar-

# СЛУЖБЕНЕ НОВИНЕ

БРОЈ 69

БЕОГРАД, ПЕТАК, 28 АВГУСТ 1942 ГОДИНЕ

ГОДИНА XXIV

„Службене новине“ излазе уторником и четком. Годишња претплата 400 динара; за иностранство, годишње 800 динара и за пола године 400 динара. Претплата се плаћа унапред најмање за пола године. За иностранство примају претплату све поште. За службене и приватне издаци плаћа се по утврђеној тарифи. Новца за претплату и огласе шаље се на чековни рачун Поштанске штеднице број 66.080. Рукописи се шаљу Управи Државне штампарије. Они се не враћају. Управа и Уредништво „Службених новина“ налазе се у Бранковој улици број 20.

Поједини бројеви продају се по 2.— динара од таблица.

Телефони: Управника 20430

Уредништва 20428

Рачуноводства 20429

Штампарије: 20426, 20427 и 27395

641.

На основу члана 1 Уредбе о изменама постојећих прописа и доношењу нових М.с.бр. 1118 од 16 септембра 1939, Министарски савет прописује

## УРЕДБУ О ПРИПАДАЊУ ИМОВИНЕ ЈЕВРЕЈА СРБИЈИ

Имовина бивших држављани бивше краљевине Југославије или били без држављанства, ако се налази на српском подручју, припада Србији без икакве накнаде. Од овога се изузима имовина Јевреја-бивших припадника Немачког рајха, сада без држављанства.

§ 2

Србија јамчи за дугове Јеврејина чија је имовина припала Србији само до висине примљене суме од про-

642.

На основу члана 1 Уредбе о изменама постојећих прописа и доношењу нових М.с.бр. 1118 од 16 септембра 1939 године, Министарски савет прописује

## УРЕДБУ О УСТРОЈСТВУ СУДА СРПСКЕ ДРЖАВНЕ СТРАЖЕ ОПШТЕ ОДРЕДБЕ

Члан 1

Судску власт у Српској државној стражи врши Суд Српске државне страже. Седиште суда је у Београду, а назив му је: „Суд Српске државне страже“.

Члан 2

Суд Српске државне страже суди у првом степену, а у другом и последњем степену Касациони суд.

All stolen Jewish property belonged to Serbia, as was announced in the Belgrade »Official News« for August 28, 1942.

## ПОЗИВ

дужницима и повериоцима јеврејске мануфактурне фирме »Централ« Хуго Херзлер и Друг, Београд, Вука Караџића 11.

Државна хипотекарна банка на основу Уредбе Министарског савета МСБр. 3313 од 26 августа 1942 г. позива све дужнике и повериоце ове фирме да изврше ликвидацију својих дуговања и потраживања.

Пријем странака је свакога дана од 8—13 часова у ул. Скадарској бр. 33 — III степенице — лево.

ОДБОР ЗА УПРАВУ ИМОВИНОМ СРБИЈЕ

при

Државној хипотекарној банци

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## ДРЖАВНА ХИПОТЕКАРНА БАНКА

изложити јавној продаји са почетном лицитационом ценом ова имања:

1 марта 1943 год.:

- 1) Плац 254 м. кв. Господар Јованова бр. 40 Дин. 900.000.—
- 2) Плац 381,20 м. кв. са зградом Гетеова бр. 14 Д. 2.300.000.—
- 3) Плац 348 м. кв. са зградом Ђурићева бр. 16 Дин. 750.000.—

5 марта 1943 год.:

- 1) Плац 602,50 м. кв. са зградама Деспота Ђорђа бр. 6 Дин. 1.000.000.—
- 2) Плац 453 м. кв. са зградом Симина бр. 23 Дин. 2.300.000.—
- 3) Плац 404,20 м. кв. са зградом Страхинића Бана бр. 1 Дин. 850.000.—

Продаја ће се обавити у банчиној згради, Скадарска бр. 33/II, где се могу добити сва даља обавештења.

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ded only by the Serbian State Guard... From the preserved records of the inmates of the Banjica camp, it can be seen that a total of 29,697 persons passed through this camp (21,430 men and 2,267 women). However this number is not even approximately accurate, for a great number of prisoners were immediately led away to be shot, without being entered into the record book. This was mostly the case with the Jews. There is a record of only 300 of the Belgrade Jews, who were brought into the camp at the beginning of September, 1941... The camp in Banjica was the destination for not only the Jews of Belgrade, but also for Jews from other places in Serbia, including from Bačka...

It is impossible to establish even approximately how many Jews perished in this camp, for as has been mentioned, they were not entered in the book of inmates. But it is certain that a very considerable number of male Jews from Belgrade and from other places in the Serbian interior suffered in this camp...<sup>(3.6)</sup>

The concentration camp at Šabac (the Jewish camp)... In July, 1941 the Ortskomandatur in Šabac that is, was ordered by the Belgrade Gestapo to set up a concentration camp for the Jews living in the area. In July 1941, Jewish refugees were first of all interned in the camp...

The shooting of Jews and Gypsies from the Šabac camp was carried out on October 12 and 13, 1941, in the village of Zasavica. Those shot were buried in a communal grave. At this time about 400 Jewish males from the Šabac camp were shot, while 449 Belgrade Jews were shot on October 9 and 11 in Belgrade. Before the shooting, all their valuables were taken from them, and after the shooting their gold teeth were pulled out...

After the shooting of the Jewish men, only women and children were left in the Šabac camp. On January 26, 1941, they were moved by train to Ruma, and then walked from Ruma to Zemun, or to the Sajmište camp, in conditions of extreme cold... After arrival at Sajmište they were quickly liquidated...

The »Red Cross« concentration camp... In the Gestapo concept the camp was intended for the internment of male Jews from Niš and its surroundings, to be hostages, then for members of the resistance and captured partisans... After the Jewish men had been shot, women and children were brought into the camp, but at the beginning of March, 1942, they were taken to the Sajmište camp, where they were soon killed...

At the beginning of March, 1942, Jews from several smaller surrounding towns were brought to Niš. The men were immediately shot at Bujanj, and the women and children taken to the Sajmište. The number of Jewish men is unknown, while there were about 70 women and children.

In July, 1942 Jews from Leskovac, Zaječar and Jagodina were brought to Niš. The men were immediately shot at Bujanj, and the women and children taken to the Sajmište.<sup>(3.6)</sup>

In parallel with the physical destruction of the Jewish people, the Germans and the Serbian quisling government organized the theft of all Jewish property. So that the theft should be the more effective, an order was first of all proclaimed requiring the registration of all companies the owners of which were Jews:

»Jewish business companies which after April 5, 1941 were still Jewish must register with the competent district commands by June 15, 1941. That district command is competent in whose district private persons have their places of residence or juridical persons their headquarters«.<sup>(1.40)</sup> Soon all Jews had to report their wealth to the authorities, which was announced by all the papers in Serbia:

*»Registration of the wealth of Jews*

Registration of the wealth of Jews and their spouses is carried out, according to paragraph 11 of the Regulation that relates to Jews and Gypsies, in the City Authority – Legal Department (Čika Ljubina 20/II, every day from 8 to 12, and from 15 to 17 hrs«.<sup>(1.41)</sup>

Drawing of the boy known in the Banjica camp as Koko. He was shot together with his mother. Underneath the drawing is written: Here is my little comrade from the worst days. Keep this picture for me as a memorial, and if I don't get out, you keep it, let them see how only »dangerous people« were shut up. The drawing is dated June 30, 1944.



30 julya  
1944 r.

Stan van Koro

Prof. Dr. Lo

Ovo je moj mali drug iz najbrkih dana  
Srećajte me omu stranu se uspo meam. S amo  
izistim. srećajte je vi, nee se vidi kako su zatur  
na samu. opomni ljudi

# СЛУЖБЕНЕ НОВИНЕ

БРОЈ 12

БЕОГРАД, УТОРАК, 10 ФЕБРУАРА 1942

ГОДИНА XXIV

„Службене новине“ излазе уторником и петком. Годишња претплата 400 а полугодишња 200 динара; за иностранство, годишње 800 а за пола године 400 динара. Претплата се полаже унапред најмање за пола године. За иностранство примају претплату ова пошта. За службене и приватне огласе плаћа се по утврђеној тарифи. Новац за претплату и огласе шаље се на ченови рачун Поштанске штедионице број 56.080. Рукописи се шаљу Управи Државне штампарије. Они се не враћају. Управ: и Уредништво „Службених новина“ налазе се у Бранковој улици број 20. Поједини бројеви продају се по 1 динар од табака.

Телефони: Управника 20430 Уредништва 20428 Рачуноводства 20429 Штампарије: 20426, 20427 и 27395

На основу чл. 1 Уредбе о изменама прописа и доношењу нових М. с. бр. 1118 од 16 септембра 1939. савет прописује

## УРЕДБУ О ЗАШТИТИ ЖИВОТИЊА

### МУЧЕЊЕ ЖИВОТИЊА

#### Опште одредбе

Забрањено је без потребе мучити или грубо остављати животиње.

Под животињама у смислу ове Уредбе

што спада у неговање тела. Смештај се односи на давање крова као и на начин, стање и величину просторија, ограде, склоништа или кавеза у које се животиње смештају. Онај који држи, негује и т. д. животиње обавезан је да се стара за одговарајуће држање, неговање и смештај својих животиња. У неговање тела спада и чишћење животиња од прљавштине и гамади. У то даље спада и нега копита и папака као и поткивање, пошто се занемаривањем поткивања као и због нестручно извршеног поткивања копита и папака могу животињи задавати болови и тешке повреде. У неговање и држање спада поред тога и стручно лечење животиња у случају болести. Ту треба учинити све, да се оболелој животињи уштеде непотребни и знатни болови. (Благовремено тражење ветеринарске помоћи код тешких порођаја у интересу животиње која пати и код других болести са јаким боловима. Друге особе могу само у нужди да оболелим животињама пруже

JUDENLAGER  
SEMMLIN

Belgrad, den 16. Februar 1942

JEWISH CAMP  
SAJMIŠTE

Sajmište, February 16, 1942.

### ADMINISTRATION OF THE CITY OF BELGRADE

#### BELGRADE

In connection with procurement of sugar for the inmates of the camp, I inform you that in the camp there are as of today:

men:	332
women:	3933
children:	1238

ukupno: 5503

Be persuaded because of these circumstances to deliver sugar for the month of March. Should these figures change during the month, you will be informed subsequently.

Camp Commander

Andorfer

A translation of the request for the procurement of sugar for the inmates of the Sajmište camp sent in February 1942 by Andorfer, the camp commandant, to the Belgrade commune authorities.

Jewish property was to belong to a new owner by a decision of the Nedić government:

»Regulation concerning the belonging of Hebrew property to Serbia«

»On the basis of article 1 of the Order for changes in the existing regulations and the passing of new ones, Cabinet Number 1118 of September 16, 1939, the Cabinet has made an order by which the property of the Hebrews belongs to Serbia. This says:

Paragraph 1. The property of those Hebrews who were citizens of the Kingdom of Yugoslavia on April 15, 1941 and which lies inside Serbia belongs to Serbia without any compensation.«<sup>(1.42)</sup>

Apart from this, the Jews, as allegedly mainly responsible for the war had to pay the German government »war damages« of 5,916,904 dinars. They also had to pay into the account of the Belgrade city administration 4,834,231 dinars, and to the Belgrade commune another 1,000,000 dinars. The chief role in the sale of Jewish real and other property was confided to the (Serbian) State Mortgage bank:

»The Germans entrusted the State Mortgage Bank with the handling of Jewish estates, and the whole value of their estates was made over to the Serbian state... All the money that it obtained by the sale of estates it credited to the account entitled »Administrative Headquarters of Jewish property-real estate.«<sup>(1.42a)</sup>

**Ова је кућа под**  
**Комесарском управом**  
**Јеврејске непокретне имовине**  
**Београд**

Администратор

са станом

прича са овог дана од до

**Државна хипотекарна банка**  
**- главни филијал у Нишу**

Наложбе јавној продаји на дан 3 септембра 1943 год. са почетном аукцијом по ценом ова имања:

1) Имање. Поецкарева бр. 22	Дин. 800.000.—
2) Јеврејска синагога у ул. Давидовој	Дин. 1.200.000.—
3) план са зградама. Б. Вашингтона 10	Дин. 2.000.000.—
4) план. Мраморска бр. 10	Дин. 80.000.—
5) план у Гор. Матејевцу, Загребачка 1	Дин. 50.000.—

Продаја ће се обавити у згради банчног филијала у Нишу од 10—12 час., где се могу добити сва даља обавештења.

632 1—1

These advertisements are the most trustworthy evidence of the way in which the Serbian government stole almost all the property of the Jews, not exempting even the synagogues.

# GECA KAJMAKČALANAC

**Ko je zaboravio najvećeg srpskog izdavača, ko ga se setio i zašto? Jedna nostalgичna priča o izbrisanoj prošlosti.**

Pitanje Miloševićeve kuće na Dedinju naglo je aktuelizovano kada je poslanik SPO Zoran Horvađ iskoristio skupštinsku govornicu za tvrdnju da bi u istinski demokratskim sredinama za ostavku bila dovoljna činjenica da je pedeset godina posle nacističkog pogroma predsednik Republike stekao vilu i imanje na Dedinju, nekadašnje vlasništvo Gece Kona, najvećeg srpskog izdavača.

Bila je to tačka na „i“ u inače oštrom govoru, pa je skupštinska većina reagovala očekivanim negodovanjem. Kamera je zabeležila osmeh na Miloševićevom licu kada se upustio u kraću neformalnu raspravu s poslanikom opozicije. Bakočević je upozorio da je „nekorektno, da ne kažem sramno“ tako zloupotrebljavati jednu „poznatu činjenicu“. Suština njegove intervencije: u početku beše SIZ stanovanja.

U Gecino vreme bi se reklo: od hodže i beseda.

Before the second world war, »Balkan«, a paper carrying the most disgusting anti-semitic propaganda, was in the lead in this. The hysterical vocabulary that it uses about the Jews: is Jew trash, Jewish dishrags, Yiddery, stink-bugs in long caftans, kikes, Jewish pests, Jewish dragons, world-wide loute, Jewboys and monstrous Yiddites.

In June, 1937 »Balkan« attacked the »national enemy« Geca Kon and all who helped him, from the press to university professors.



**Geca Kon na karikaturi iz doba okupacije: A ti Srbine, majčinsine, budi zadovoljan što se o tvom „ruvu i kruvu“ jevrejska bratija širi po Beogradu, zida tebi nedostupne palate i zgrće milione...**

### III. PHILOSEMITES

This only adds to the poignancy of an article in the Belgrade weekly »Duga« in 1991 by Maja Zrnić entitled »Geca Kajmakčalanac«:

»The question of Milošević's house in Dedinje suddenly became a live issue when Serbian Renewal Party member Zoran Horvan used the parliamentary rostrum for the statement that in a genuinely democratic milieu there would be good grounds for resignation in the fact that fifty years after the Nazi program the President of the Republic [of Serbia – author] had acquired the villa and estate in Dedinje once owned by Geca Kon, the biggest Serbian publisher«.<sup>(4.0)</sup>

Geca Kon was a renowned Belgrade publisher and book shop owner, and with five thousand titles was the biggest publisher between the first and second world wars in Yugoslavia. As a member of the Jewish people he was killed in 1941, but there is no reliable information about his death. According to some, he was shot with the first Jews in Belgrade, while others say that he was killed in the concentration camp in Graz, as Maja Zrnić<sup>(4.1)</sup> claims in the »Duga« article.

This article seems to have strayed by accident into the powerful propaganda machine with its carefully worked out theses according to which there are no dark corners in the history of the Serbs, who are the only »historically guiltless« nation in the world. As a result of this, the Serbian propaganda machine managed to convince at least a part of world opinion that the history of Serbia was characterized by entirely amicable relations with the Jewish people.

If this were really the case, it would have been impossible for there to have appeared in the official mouthpiece of the Serbia Orthodox Church, »Orthodoxy« [Pravoslavlje] on January 15, 1992, an article entitled »The Hebrews once again crucify Christ« in which the following can be read:

»Christianity, the only religion that really came into being in Jerusalem will soon, as it seems, be completely driven out of Israel. Many Israelis hate Christianity to such a degree that it is almost sick. Among ordinary people this hatred is quite open. Politicians are more devious and work covertly. They know – the Christian countries gave them a state ... All Israel town-planners often have tremendous problems; not a single road junction is allowed to have the shape of a cross. Take a look at the plans of the cities! Few, very few, Jews will admit this, with sneers and indignation ... In their struggle against Christianity, the Jews assisted the Persians so that they could more easily conquer Jerusalem«.<sup>(5.0)</sup>

These excerpts from the article are written in a tone quite similar to that found in a work of bishop Nikolaj 49 years earlier. Bishop Nikolaj received a decoration from Hitler. Testimony as to this decoration was given by Nikolaj Velimirović's close relative, a nephew, in a statement to the Belgrade press, which presented him to its readers in this way:

»Nikolaj's nephew, Tiosav Velimirović, the well known Belgrade lawyer and judge, and once a colleague of ours, a journalist in 'Politika', now retired«.

In an interview of some length Tiosav made the following statement:

»While he was Bishop of Ochrid, Nikolaj undertook various tasks for the nation and the church. He ordered, alongside the Serbian, a grave for the German soldiers in Bitola, which Hitler decorated him for in 1934.

Actually, the decoration that uncle got from Hitler was in the form of a cross, and honorary, given for civil, and not for any state, political or military services. The bishop never showed the decoration to anyone«.<sup>(1.46)</sup>

Bishop Nikolaj had enjoyed writing 49 years earlier in the following way: »... During the course of ages, they who crucified the Messiah, the Lord Jesus, the Son of God, made Europe into the chief battle ground for the devil and against God. And it is today the chief battle-ground of the Jews and of the devil the father of the Jews ... Europe does not know this, and here lies all the desperation of its fate, the entire dark tragedy of its peoples. Above all it does not know whom it belongs to. It knows nothing but that which the Jews have ordered it to believe. It can judge of the value of nothing until the Jews have set up their balance for the measurement of value. Its politicians like sleepwalkers in their delirium talk of the equality (ignorance) of all beliefs and non-beliefs, that is, that which the Jews want and desire, because it is neces-

ЕПИСКОП НИКОЛАЈ

## НАЦИОНАЛИЗАМ СВЕТОГА САВЕ

(Предавање одржано на прослави  
Недеље православља у Београду  
1935 годкне)



The renowned bishop Nikolaj Velimirović did not hide his antisemitism or his enthusiasm for Hitler and national-socialism, which he confirmed in a lecture entitled »The Nationalism of Saint Sava«, also published in the form of a booklet.

ИЗДАЊЕ  
УДРУЖЕЊА СРПСКОГ ПРАВОСЛАВНОГ СВЕШТЕНСТВА  
АРХИЕПИСКОПИЈЕ БЕОГРАДСКО-КЛРЛОВАЧКЕ  
БЕОГРАД, 1935

sary for them to have legal equality with Christians, so that they can then drive out Christianity and have Christianity made non-believers, and place their foot on their necks.

All the modern catch-words of Europe have been composed by the Jews who crucified Christ, including democracy, and strikes, and socialism, and atheism and the toleration of all religions, and pacifism and universal revolution and capitalism and communism.

All these are the invention of Jews, or of the devil, the father of the Jews. But the wonder is that the Europeans, baptized and anointed, should have surrendered so totally to the Jews that they think with Jewish heads, accept Jewish programmes, adopt Jewish anti-Christianity, receive Jewish lies as truth, welcome Jewish catch-words as their own, walk along the Jewish road and serve Jewish aims. This is the thing to wonder at in our time, and nothing else in the world. Everything else is less important or unimportant. But the most important thing is how Christian Europe managed to become the serving maid of the Jews... Think on these things, brother Serbs...« thundered Bishop Nikolaj in »Words to the Serbian people through the prison window from the Camp of Dachau«. He spent a short period at Dachau, from the beginning of September to December, 1944. (Teodor Musiol, »Dachau 1939–1945«, Katowice, 1968) as it was necessary for the Germans towards the end of the war for propaganda purposes.<sup>(6.0)</sup> This book was published by the Serbian bishopric in West Germany in 1985. At that time the head of this bishopric was the present bishop of Šabac, Lavrentije.

That there is no need to doubt that Nikolaj spent time in Dachau, or that he was housed in comfortable quarters, we are informed by the »Herald of the Serbian Orthodox Church« in 1945, and by an orthodox priest in the article »Priests in the concentration camp of Dachau«:

»An order was issued that the priests of all nations and confessions... should be used only for labour in the camp. (...)

An exception was made for His Holiness the patriarch of Serbia Gavriilo, for His Reverence Bishop Nikolaj... who were, until they were taken from the camp with other prominent figures to the Tyrol, housed separately from us in the so called 'bunkers of honour'. A high wall divided us from them, and we were forbidden to see them or meet them. They were allowed to wear their own clothing, they were neither shaved nor cropped, and they were not driven out to work. There were about 50 or 60 of such prominent people, the high officials of various countries, who were living in the »bunkers of honour«.<sup>1.43)</sup>

It is certainly difficult to estimate the level of racist consciousness (where anti-semitism is but one form of that awareness) in the present population of Serbia. But the »The Hebrews once again crucify Christ« article certainly does not argue for any great contemporary Serbian philo-semitism. Nor does the existence of the Serbian-Jewish Friendship Society, which came into being with the sole purpose of submitting to the world public »arguments about the fascism and anti-semitism of Croatia«, according to which the Jewish people in Croatia were once again being exposed to genocide.

Just one of a whole series of examples of the current manipulation of this theme by Serbian politics was the »case« of the seventy year old Croatian woman Ankica Konjuh from Petrinja. This unfortunate woman died in unexplained circumstances during the course of the Greater Serbian aggressor's war against Croatia in Petrinja on September 13, 1991. Almost all the papers in Belgrade announced to the public that the first »Jewish victim had fallen« in Croatia. The Secretary of the Serbian-Jewish Friendship Society called a Press

## ЗБОГ ИНТРИГА КЛАРУ МАНДИЋ НАЈУРИЛИ ИЗ ЈЕРУСАЛИМА

Клару Мандић, којој је бивши љубавник проф. Љуба Тадић организовао Друштво српско јеврејског пријатељства, како би јој на тај начин омогућио друштвени живот, најурили су из Јерусалима због интригарања против југословенских Јевреја. Она је 1986. године отишла тамо да тражи помоћ за уређење јеврејског гробља у Новом Саду. Молећи новац она је југословенске Јевреје који наводно не желе дати своје прилоге. Јевреји Јерусалима јој то нису опростили, као ни чињеницу да је од прве количине долара сакупљених у Израелу купила себи и својој другарици Мили Брзак златан накит. ■

## FOR INTRIGUES KLARA MANDIĆ CHUCKED OUT OF JERUSALEM

Klara Mandić, whose ex-lover Professor Ljuba Tadić set up the Serbian Jewish Friendship Association for her so that she would have some social life, has been thrown out of Jerusalem for intriguing against Yugoslav Jews. She went there in 1986 to collect money to have the Jewish Cemetery in Novi Sad arranged. Asking for money, she slandered the Jews or Jerusalem, who apparently had to wish to make a contribution. The Jews of Jerusalem have not forgiven her this, nor the fact that she spent the first dollars she collected in Israel on gold jewelry for herself and her girl friend Mila Brzak.

Belgrade paper »Balkan Express« on Klara Mandić, the president of the »Serbian-Jewish Friendship Society«. This article claims that she was expelled from Jerusalem for »intriguing against the Yugoslav Jews.«



Conference at which she announced, in spite of the quite opposing views of the Jews in Croatia themselves, that »The position of Jewish communities is very difficult. We are not sure what is going on in Zagreb ... In everything that is going on, the position of the Jews is also extraordinarily difficult... In Zagreb armed Nazis are terrorizing the Jews, who have no recourse to the police for protection.«<sup>(1.45)</sup>

At the time when this statement was made, Croatian Jews were sitting with the Croats in shelters during the air-raids, and having to suffer Serbian aggression against Croatia.

On the other hand, the Belgrade »Duga« No. 498, for March 27 – April 4, 1993, in the »Testimonies« section, carries an article by Milomir Marić, called »All the plots against the Serbs«, in which Marić talks with the organizer of an anti-Masonic exhibition held in Belgrade between October 22, 1941 and January 19, 1942. In »Duga«, the caption under photographs from the anti-Masonic exhibition, in which were exhibited caricatures making mock of Geca Kon, runs: »Symbols of fighters fallen in the battle against communists, Masons and Jews: the Anti-Masonic exhibition in Belgrade, '41/42«. The subtitle reads as follows: »During the last half a century, the one time confidential colleague of Milan Stojadinović and Dragiša Cvetković and Nedić's propaganda chief, Dr Lazar Prokić has forgotten himself to such an extent that he has given up his own Christian name. As a journalist working in the German radio station Dojče Vele [Deutsche Welle] ... he never had an inkling that in today's Serbia those ideas that he had unsuccessfully propagated during the second world war at the behest of the Germans would be so completely adopted and made so thoroughly at home. Still, he now feels a little robbed, when all the Serbs have finally understood that the international powers had really set themselves against poor forsaken Serbia in pursuance of the implementation of that hellish Masonic-Jewish plot against everything Serbian and Orthodox«.

Organizer Lazar Prokić gives this as his excuse for the arrangement of the exhibition:

»... And the fact that there were among the killed and captured partisans in Serbia a fair number of Jews resulted in the exhibition having simultaneously an anti-Masonic, anti-Jewish and anti-communist character, which completely fitted in with the basics of German Nazi ideology ... In truth we could not complain about our Belgrade Jews. For the most part they were loyal, in spite of the fact that there were quite a lot of them in the ranks of the partisans... The Serbian State was then only assisting in the organization of the anti-Masonic exhibition, that is the State Propaganda Department and I myself... When I was offered this, I accepted at once, because I was at the First Boys' Gymnasium in Belgrade, at which at least a third of the pupils were of Jewish origin. I was friendly with them and made love with their girls. Now I was only put out by the fact that there were so many of them with the partisans while there were hardly any of them with Draža [Mihailović, i.e. chetniks – author] ... I took upon myself the whole of the propaganda for the anti-Masonic exhibition in Belgrade in the name of the Nedić government...«

In this article, Prokić states that some of the elements of the new order of things had been »predicted by us Serbs when Europe was still looking for itself, when there was neither a great Germany nor a great France.

For the foundations of statehood in Europe were first laid by Stevan Nemanja, the foundations of modern nationalism in Europe first were laid by St. Sava, and the universal fight against communists was begun by us in the persecution of the Bogumils, while as for Jews we knew almost nothing of them right up to the time of Prince Miloš, who forbade them to live in Belgrade«.

The author of the article, setting out Prokić's biography, says: »Dr Prokić's career not only progressed rapidly... but he also got stuck in jail because of his pronouncedly pro-German writing in 'Signal', advertised as the only paper that called upon Yugoslavs to fight against marxism, masonry, Jewry and democracy, because they all polluted the racial purity of the Serbian national soul...«

In principle, concludes the author of the piece, »Dr Prokić has stood unwaveringly behind what he has during his lifetime spoken, written and done in public, working from the premise that the watchwords of the French bourgeois revolution glorifying liberty, equality and fraternity were fatal errors that the Jews and the Masons forced on credulous, so as to rule over the whole of humanity and in future to lay waste as they wished, for their own benefit inciting wars, political conflicts and massacres«.

»They had taken everything from us, exploited our workers, debauched our daughters, violated our sisters, corrupted our politicians and public servants.

We put yellow bands round their arms, but we allowed them to take them off themselves...«

On Friday, April 2, 1993, Croatian Radio broadcast in the news for the broadcast »To Croats in Bačka, Banat and Srijem« the following worrying news from its correspondent in Budapest, Ivo Kujundžić:

»On the political scene in Serbia at the moment popularity is enjoyed by people like the president of the Serbian Royalist Movement, Siniša Vučinić, the leader of the para-military terrorist organization called »Serbian Falcons« [Srpski sokolovi]. »The Duke«, as he calls himself, stated that he is proud of being a fascist, and said on Radio B-92 that all members of ethnic minorities in Serbia are secondrate citizens and should be forbidden any kind of political organization«.

Stating that he hated Jews, Muslims, Croats, blacks, pacifists and communists, this Chetnik leader offered a recipe for compensating the customers of the »Jugoskandik« bank: Serbia should openly begin to »Seize the property of rich Jews and communists so as to help the afflicted people«.<sup>(6.1)</sup>

## Sto za jednoga

**BEOGRAD** – »Srpski MUP ne može jamčiti životnu sigurnost članovima UNPROFOR-a, a ako to pokuša spremni smo i na sukob s policijom. Za eventualno izgubljeni jedan srpski život u vojnoj agresiji NATO-a ili koje zapadne sile na republiku srpsku, likvidirat ćemo 100 pripadnika UNPROFOR-a, koje ionako držimo okupatorima«

To je izjavio predsjednik Srpskog

rojalističkog pokreta i četnički vojvoda Siniša Vučinić na konferenciji za novinstvo, ističući da određen broj članova njegove stranke takvom odlukom postaje teroristička organizacija, te da je oko 350 mladih dragovoljaca već na obuci pokraj Subotice. Također, otvoreno je najavio da će »otimati imovinu bogatih Židova i komunista kako bi pomogli napaćenom narodu«. (mn)

## A Hundred for One

**BELGRADE:** »The Serbian Interior Ministry cannot guarantee the lives of members of UNPROFOR, and if they try we are ready to take on the police. If only one Serb life is lost during military aggression by NATO or any of the Western powers against Serbia, we will liquidate 100 members of UNPROFOR. We consider them occupiers anyway.«

So stated the president of the Serbian

Royalist Movement and chetnik »duke« Siniša Vučinić at a press conference. He stressed that any such decision would turn a certain number of his party into a terrorist organisation, saying that 350 young volunteers were already in training near Subotica. In addition, he openly announced that he would »Seize the property of rich Jews and communists so as to help the afflicted people«.

Večernji list, May 14, 1993

## NOTES AND REFERENCES:

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    - 1.20. *Hrišćanski Vesnik* [Christian Courier], Belgrade, No. 9, August 1, 1879.
      - 1.20.a. *ibid.*
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    - 1.21. *Glasnik Pravoslavne crkve* [Orthodox Church Herald], Belgrade, No. 23, 1912, p. 496.
      - 1.21.a. *Glasnik*, Belgrade, No. 16, August 15, 1912, p. 256.
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    - 1.22. Bishop Nikolaj: »The Nationalism of St. Sava« [Nacionalizam Svetog Save], The association of the Serbian orthodox priests of the Archbishopric of Belgrade – Karlovac, Belgrade, 1935, pp. 23 – 28; v. »Elementa montenegrina«, no 1, CFP [Monte Negrans Federal Movement], Zagreb, 1990, p. 102. The excerpt in question is wrongly cited, since the name of Adolf Hitler is inserted: »... One has to give due respect to the present German leader Adolf Hitler...« – although it is clear that Bishop Nikolaj had Hitler in mind, he did not actually mention him in the original text.
      - 1.22.a. Bishop Nikolaj: »St. Vitus Day Speech« [Vidovdanski govor], Belgrade, 1939, p. 2.

- 1.22.b. *Glasnik Srpske pravoslavne Patrijaršije* [Serbian Orthodox Patriarchy Herald], Nos. 1, 2, February, 1937, p. 34.
- 1.22.c. *Glasnik Srpske pravoslavne Patrijaršije*, Nos. 1, 2, 1937, p. 33.
- 1.23. Lazar Ivanović, Mladen Vukomanović: »Days of Death at Sajmište« [Dani smrti na Sajmištu], Novi Sad, 1969, p. 7.
- 1.24. Lazar Ivanović: »Terror against the Jews in occupied Belgrade«, *Godišnjak* [Year Book] grada Beograda, XIII, Belgrade, 1966, p. 291.
- 1.25. *Novo vreme* [New Time], June 3, 1941.
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- 1.29. Lazar Ivanović, Mladen Vukmanović: »Days of Death at Sajmište«, p. 11.
- 1.29.a. Sretenije Zorkić: »Terror in Belgrade during the enemy occupation« [Teror u Beogradu za vreme neprijateljske okupacije]. Yearbook of the city of Belgrade, VI, Belgrade, 1959, pp. 474–475.
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- 1.32. As 1.30, p. 309.
- 1.33. *Službene novine* [Official news], No. 12, Belgrade, February 2, 1942, pp. 1–3.
- 1.34. Dr Jaša Romano: »The Jews of Yugoslavia: Victims of genocide and participants in the war of national liberation« [Jevreji Jugoslavije: Žrtve genocida i učesnici narodnooslobodilačkog rata], Jewish Historical Museum, Federation of Jewish communes of Yugoslavia, Belgrade, 1980, p. 75.
- 1.35. Branislav Božović: »Special police in occupied Belgrade«, »Belgrade in war and revolution, 1941–1945«, Historical Archives of Belgrade, Belgrade 1971, p. 132.
- 1.36. Lazar Ivanović, Mladen Vukmanović: »Days of Death at Sajmište«.
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- 1.43. »Serbian Orthodox Church Herald«, No. 7, July 31, 1945, p. 66.
- 1.44. »The first Jewish victim«, *Večernje novosti*, December 21, 1991.
- 1.45. »The treat of new stakes [for burning at]«, *Večernje novosti*, December 21, 1991.
- 1.46. *Ilustrovana Politika* [Illustrated Politika], October 9, 1990, pp. 45, 47, Bogosav Marjanović, »Bishop traitor or patriot?«.
2. Documents: The Collaboration of D. Mihailović's Chetniks with the Enemy Forces of Occupation (1941–1944) [Tajna i javna saradnja četnika i okupatora 1941–1944], Belgrade, 1976, archival review, by: Prof. dr. Jovan Marjanović and Mihailo Stanišić, printed by the Federation of Associations of Lawyers of Yugoslavia, Belgrade.
- 3.0. Dr Jaša Romano: The Jews of Yugoslavia 1941–1945. The Victims of genocide and Participants in the National Liberation War, p. 59, n. 165.
- 3.1. *ibid.*
- 3.2. Dr Romano in the book cited under 3.0 makes the same observation as follows: in the paper *Novo Vreme* for December 11, 1941 the order was given that »all the Jews of Belgrade had to go on December 12, 1941 and register with the Special Police in George Washington St, taking the keys of their apartments with them.« *Novo Vreme*, No. 130, December 11, 1941.

3.3. As under 3.0, p. 81, n. 215: Documentation of the State Commission for the interrogation of war criminals – in the Military History Institute, Belgrade, inven. 16189.

3.4. As under 3.0, p. 80.

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6.0. Bishop Nikolaj: »Words to the Serbian people through the prison window from the camp of Dachau«, Himmelstuer, 1985, pp. 161–162.

6.1. »Večernji list«, May 14, 1993.

**COVER:** Postage stamps exhibited at the Anti-masonic Exhibition held in Belgrade between October 22, 1941 and January 19, 1942. (On October 22, 1941, four days after the biggest of the mass arrests of the Jews in that year, Belgrade saw the opening of the great Anti-masonic Exhibition. With unheard of pomposity it was announced that an exhibition so synthetically conceived had never before been shown in Serbia or in the Balkans, or even in Europe or the whole of the world.)