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This book by Swedish scholar Tanja Schult details 31 monuments in 12 countries on five continents dedicated to Raoul Wallenberg, Swedish diplomat rescuer of Jews in Budapest, Hungary in 1944-1945. The 2012 paperback edition contains some recent additions to her 2009 hardcover volume of the same title, which was a slightly revised version of her doctoral dissertation at Humboldt University, Berlin in 2007. Schult was educated in art history and Scandinavian studies in Erlangen and Lund and is currently a researcher at Stockholm University. The publisher's series promotes international research on the Holocaust, Holocaust remembrance and interpretation, relevance of the Holocaust issues to contemporary society, and dissemination of innovative Holocaust scholarship in the English-speaking world. Schult presents an interdisciplinary socio-historical approach to Wallenberg monuments that represents the viewpoint of art history and how artists of the works expressed their ideas of Wallenberg's deeds, fate, and legacy. She examined the dynamics of Wallenberg's activities, the artistic interpretations of memorials to him, ways in which individuals, groups, and nations have honored Wallenberg, and how his humanitarian actions have come to symbolize moral courage against oppression, resistance to injustices, and the struggle for human rights. He is celebrated in nations in which he was never directly involved, thereby placing him high on the hierarchy of heroes. Her criterion for selection was that the included works can be found in public places or permanently installed in museums or libraries or occasionally on display, making them accessible to the public. It is propitious that the new volume was published in the 2012 Raoul Wallenberg Commemorative Year, designated on January 17, 2012 in Budapest, Hungary (day of his disappearance in 1945) to honor the 100<sup>th</sup> anniversary of Wallenberg's birth (August 4, 1912), with participation by dignitaries from Sweden and Israel. (Website: <http://wallenberg.hu/en/sitemap.html> .)

In July 1944 Raoul Wallenberg left his comfortable life in neutral Sweden and volunteered, with diplomatic credentials from his native country and under the auspices of the US War Refugee Board, to go to Budapest, Hungary to save the last large group of Jews remaining on the continent of Europe in the capital city, numbering 200,000. Widely celebrated as one of the greatest heroes of the Holocaust, Wallenberg is credited with saving up to 100,000 Jewish lives and was named a Righteous Among the Nations by Yad Vashem in 1963. At the time of his selection for the mission, Wallenberg was working for Hungarian-Swedish businessman Kalman Lauer, who operated a food import-export firm in Stockholm. Wallenberg had twice traveled to Budapest on business in 1942 and 1943 for the firm and knew that members of Lauer's Jewish family were in mortal danger in Hungary in 1944. Wallenberg's mission was initiated and financed by the American War Refugee Board under Franklin Delano Roosevelt, with support from the World Jewish Congress and financial assistance from the Jewish Joint Distribution Committee. In Budapest, Wallenberg and his staff networked with Hungarian authorities and

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other contacts he was provided to accomplish the rescue mission. Wallenberg issued protective passes decorated with Swedish elements and flew Swedish flags over safe houses he organized. In bold and courageous actions, he rescued Jews from trains in Budapest and traveled to the Hungarian border where he provided food and medicine to Jews on forced marches to the border at Hegyeshalom. He was arrested on January 17, 1945 by the Soviets when they occupied Budapest. Wallenberg and his driver Vilmos Langfelder were taken into custody and told they were to meet Marshal Malinovsky in Debrecen. Wallenberg and his driver were never again seen in the West. Although the facts of Wallenberg's ultimate fate may never be known conclusively despite the Swedish-Russian Working Group established in 1991 to investigate Wallenberg's fate, it is alleged he died in Lubianka Prison in Moscow in 1947 under mysterious circumstances.

Following an introduction to the state of research on Wallenberg and the personal monument genre, Schult explains her methodology, terms, and syntax of the Wallenberg monument study. In Part I Schult categorizes the monuments by hero concept themes. Part II contains depictions of the monuments and a detailed discussion of their artistic elements. In Part III the author notes challenges relating to the study and offers comparisons of various monuments. Schult concludes with a segment on the universal values Wallenberg represents for democratic societies and how the Wallenberg narrative, extending beyond national borders, has assisted in promoting Holocaust remembrance and establishing a global memory of the Holocaust.

The Schult book includes a catalog of 60 pages, describing in chronological order the 31 monuments, the first created in Hungary in 1949 and the latest in Sweden in 2007. The United States has the most monuments dedicated to Wallenberg, numbering nine, attributed to the fact that the USA had the most influence on bringing Wallenberg's memory to international attention. Wallenberg was made an honorary US citizen in 1981, a distinction initiated by Tom Lantos, a teenage courier for Wallenberg in Hungary in 1944 and the only US Congressman who was a Holocaust survivor. The first monument installed in the United States was in 1983 by James Stoval. His work entitled *Raoul! Where are You?* in Menlo Park, CA displays an inscription by Holocaust survivor and wife of Tom Lantos, Annette Lantos. The second Wallenberg monument is a bust sculpted by Lotte Stavinsky in 1983, which was installed in the New York Public Library in 1987 in response to the work of library president Vartan Gregorian and the Raoul Wallenberg Committee of the United States to acquire a collection of documents pertaining to Wallenberg for the library. In 1988 a third monument, entitled *Angel of Rescue* by Franco Assetto was dedicated in 1988 in Los Angeles at Raoul Wallenberg Square. When the square was named in 1986 survivor John Brooks, rescued by Wallenberg, proposed that a memorial be created at the site. In 1995 a bronze bust of Wallenberg became the fourth US monument to Wallenberg. Sculpted by Polish-born Israeli artist Miri Margolin in 1988, the bust was in dedicated in a grand ceremony in the Great Rotunda of the US Capitol building. Installed fifty years after Wallenberg's disappearance, the pedestal plaque contains an inscription by Annette Lantos, which includes the lines: "Raoul Wallenberg's mission of mercy on behalf of the United States during World War II was unprecedented in the history of mankind. He was responsible for saving tens of thousands of lives during the Holocaust. A shining light in a dark and depraved world, he proved that one person with the courage to care can make a difference." The fifth monument is at the University of Michigan, where Wallenberg studied architecture in 1931-1935. The monument by architecture professor Jon N. Rush entitled *Koszonom Raoul*

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*Wallenberg* stands outside the Art and Architecture Building. The art work was dedicated in 1995, 60 years after Wallenberg graduated at the top of his class from the university and 50 years after his disappearance from Hungary. A sixth monument to Wallenberg with the title *Courage and Compassion*, commissioned by the Wallenberg Foundation of New Jersey and created by Edward M. Adams, was inaugurated in 1998 in Smith Field Park in Parsippany, New Jersey. The sculpture memorializes Wallenberg as humanitarian and states that “Wallenberg is a guiding light for future generations and proof that One Person Can Make a Difference.” The seventh monument to Wallenberg in the US entitled *Hope* was created in 1998 by Hungarian-born Soviet Gulag survivor and 1956 refugee to Sweden Gustav Kraitz and his Swedish wife Ulla Kraitz. It is installed on a traffic island at First Avenue and 47<sup>th</sup> Street in New York City and stands adjacent to Raoul Wallenberg Walk and the United Nations Building. The five tall squared diabase Swedish columns, one capped by a brilliant blue ceramic globe, contain messages about the mission of Wallenberg. The second column reads: “Displaying great daring and ingenuity, Raoul Wallenberg saved the lives of countless Hungarian Jews by placing them under the protection of the Swedish government.” The cobblestones underneath the monument are from the Budapest Central Ghetto and were donated by Budapest Mayor Gábor Demszky. A bronze attaché case stands on the stones representing a powerful symbol of Wallenberg’s unfinished mission. An eighth monument to Wallenberg is the 2000 bronze relief by Joseph Wachtel entitled *Tribute to Raoul Wallenberg*, renamed *Hero Without a Grave* in 2006. Wachtel’s wife’s Hungarian mother possessed a Wallenberg Swedish pass in Budapest, but was deported and murdered at Auschwitz. Other members of her family were aided by gentiles and saved by Wallenberg passes during the war. The Wachtel sculpture travels to locales in Florida and accompanies the drama performances of *Honoring Raoul Wallenberg* by Pamela Hope Levin in community-based programs in the state. The ninth monument to Wallenberg is situated on the lawn of Augustana College in Rock Island IL. The sculpture *Freedom* (2000), by Transylvanian-born Canadian artist Károly Veress, stands outside the Denkmann Memorial Building housing the Scandinavian Institute and Swensen Swedish Immigration Research Center. Tours tell the story of Wallenberg and the sculpture.

Schult identifies three monuments to Wallenberg in Hungary. In 2003 Wallenberg was named an honorary citizen of Budapest for his humanitarian actions there. The first monument described by Schult is the *Snake Killer* (1949) or the *Wallenberg Memorial Statue*, created in replica in 1999. These two works are listed together as the first item in the catalog. The original sculpture by Pál Pátzay was scheduled to be dedicated April, 11, 1949 but disappeared the night before the ceremony, hauled away by the Soviets. In 1953 the first 1949 sculpture, minus its pedestal, reappeared in front of the pharmaceutical factory in Debrecen, where it stands today representing man’s fight against disease. In 1992 an inscription in Hungarian was added to the Pátzay sculpture in Debrecen, which reads in English translation: “In memoriam Raoul Wallenberg, Swedish Diplomat, who saved thousands of lives chased by Nazi murderers.” Therefore, the statue now can be seen to symbolize man’s victory over evil. The sculpture in Debrecen by Pátzay is not counted as a separate entity in Schult’s study. (Other copies and replicas are mentioned in the catalog, but are not considered separate entries.) On the fiftieth anniversary of the disappearance of the first Wallenberg monument, a recreated replica of the sculpture was installed in 1999 under the patronage of Budapest Mayor Gábor Demszky at Szent István Park, District XIII at the site of the International Ghetto. Sculptor Patzay sheltered Jews in

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District X in Budapest and was designated a Righteous among the Nations in 1998. Also in Budapest is Imre Varga's work entitled *The New Raoul Wallenberg Memorial* (1987), which features stone blocks and a bronze figure of Wallenberg. It is located in District II on Szilágyi Erzsébet fasor, on a grassy area in a verdant residential area. The back of the monument features the snake killer motif of Pátzay and a Latin quotation from Ovid, depicted on the cover of the Schult hardback and paperback book. Imre Varga, a student of Pátzay, initiated the idea of creating a monument to Wallenberg, which was largely financed by the American Ambassador to Hungary Nicolas M. Salgo. (A copy of the monument with some modifications was installed in Tel Aviv, Israel in 2002.) A third tribute to Wallenberg in Budapest is the 1996 sculpture by László Csiky, housed in the Holocaust Chamber of the Jewish Museum in the Dohány Street Synagogue. The bust depicts Wallenberg as a middle-aged man, and as such was a barely recognizable image to this reviewer since Raoul Wallenberg actually disappeared at age 32. Wallenberg is also remembered with a park at the Synagogue, which contains upright stone tablets with names of righteous gentiles honored in Hungary. Wallenberg's name is displayed prominently in bold gold lettering with the names of several other Righteous Gentiles on a flat stone tablet positioned in the ground with stones surrounding it. The Raoul Wallenberg Park apparently does not meet the criteria for monuments Schult has specified in her book since the monument naming Wallenberg with several other Righteous Gentiles is not a three-dimensional form, although the other tablets in the memorial grouping are.

Other nations with multiple monuments to Wallenberg that Schult identified and described in the catalog are found in Sweden (six:1985, 1993, 1997,1999, 2001, 2007), Canada (three:1987, 1995, 1996), Australia (three:1985, 1986, 1992), Israel (two: 1986, 1991), and a modified copy of Varga's Budapest monument inaugurated in 2002 in Tel Aviv not recorded separately). One monument is listed as installed in other nations: in England (1997, with additional forms -- another model displayed in London and a copy in Argentina), Wales (1985), Chile (1999), Russia (2001), and Slovakia (2004). The first model of the English monument, differing somewhat from the Philip Jackson *Wallenberg Monument* (1997) at Marble Arch in London, was installed at the exit of the Holocaust exhibition at the Imperial War Museum. A slightly altered copy of the Jackson monument to Wallenberg with Spanish inscriptions was placed in a park in Buenos Aires, Argentina in 1998, but these two works are not counted as separate entities in the monument survey. A monument to Wallenberg not included in Schult's study that this reviewer visited in Israel in 1998 is located on the left hand side of the entrance/exit to Yad Vashem. The stone monument and esplanade dedicated to Wallenberg as a Righteous Gentile sits at the edge of the Jerusalem Forest and was dedicated to Wallenberg by Hungarian Jews residing in Sweden with the planting of 10,000 trees. For some reason this three-dimensional monument was excluded from Schult's listing. (See picture of this monument on website <http://jerusalem.110mb.com/jf/sweden/raoul-wallenberg-memorial-jerusalem-forest-19-05-2003-1.jpg> .)

A bibliography of archival sources, newspapers and journals, films and electronic media, primary source interviews, and literature with entries in English, Swedish, and German and a few in Hungarian is provided by Schult. Seven citations to works by Swedish scholar Paul A. Levine are listed, including his new book *Raoul Wallenberg in Budapest: Myth, History, and Holocaust* (Edgeware: Vallentine and Mitchell, 2010). Books written by Wallenberg compatriots Per Anger and Lars Berg at the Swedish Legation in Budapest are also cited. Four books by Holocaust

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survivor Jenő Lévai include *Raoul Wallenberg: His Remarkable Life, Heroic Battles and the Secret of His Mysterious Disappearance*, Trans. by Frank Vajda (Melbourne: WhiteAnt Occasional Publishing, 1989) and others. An article by Gábor Murányi in Mária Ember's *Wallenberg Budapest* (Budapest: Városhaáza, 2000) is included in the bibliography. The magisterial two-volume work by Hungarian-American historian Randolph L. Braham entitled *The Politics of Genocide: The Holocaust in Hungary* (New York: Columbia University Press, 1981) is cited, along with one of his annotated bibliographies on the Hungarian Holocaust entitled *The Hungarian Jewish Catastrophe* (Boulder CO: Social Science Monographs, 1984). Andrew Handler's *A Man for All Connections: Raoul Wallenberg and the Hungarian State Apparatus, 1944-45* (Westport, CT: Praeger, 1996) is also cited. Six citations by James E. Young address Holocaust memory and memorials. A curious omission in the footnotes and bibliography is Kati Marton, Hungarian -born former correspondent with ABC News and National Public Radio and noted journal author, who wrote three biographies, *Wallenberg* (New York: Random House, 1982), *Wallenberg: Missing Hero* (New York: Arcade Publishing, 1995) and The Centennial Edition *Wallenberg: The Incredible True Story of the Man Who Saved the Jews of Budapest* (New York: Arcade, 2011) which was released in anticipation of the Raoul Wallenberg Commemorative Year of 2012. The latest edition contains a new preface and is dedicated to the memory of Marton's maternal grandparents who perished in Auschwitz, for whom Raoul Wallenberg came too late. Schult conducted interviews with Nina Lagergren (Wallenberg's half-sister), Hungarian artist Imre Varga, British artist Philip Jackson, American artists Jon Rush, James Stoval, E. M. Adams, and Joseph Wachtel, many Swedish artists, and several others. She provides more than twenty-five Internet resources, including the Raoul Wallenberg Committees in the US and Sweden, additional organizations such as Raoul Wallenberg Academy for Young Leaders and Raoul Wallenberg International Movement for Humanity, and other pertinent topics. Schult's book contains a profusion of black and white illustrations designated as figures for the 31 monuments she describes. Eight plates of significant monuments in the USA, Hungary, Sweden, England, and Canada, are also included in the book in black and white images. In this reviewer's opinion, these plates should be enlarged and presented in color to show shades and hues that can be seen onsite in the original pieces.

Schult's book is welcome contribution to scholarship on Wallenberg, making his 31 monument commemorations accessible to the general and academic reader in this 2012 paperback form. The in-depth study by Schult demonstrates the diverse perspectives of Wallenberg's legacy preserved in monumental art works in many nations. Her research pertaining to the universal hero aspects relating to the memory of Wallenberg should promote additional research on artistic, social, historical, and political remembrances and memorialization. Schult has provided insights into how social memory of the Holocaust can be facilitated by an analysis of Wallenberg monuments. Additional studies of Wallenberg commemorations have the potential to shed light on the collective memory evidenced through other venues as well. Schult notes several studies on Wallenberg of special interest: the documentary film "30 Monuments to Wallenberg," (Dir. Peter Meyer, Sweden, 2000), the unpublished master's thesis in Paris by Yann Ollivier ( Part I: La Mémoire de Wallenberg, 2001 and Part II Les Monuments dédiés à Raoul Wallenberg, 2002), and the book on the Gustav Kraitz monument in New York City by David Finn (Hope: a Monument to Raoul Wallenberg, published by Woodstock: Overlook Press, 2010). An article of relevance on honors accorded

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Wallenberg not cited by Schult, but which was included in the bibliography for the Wallenberg Commemorative Year 2012 in Hungary, was written by this reviewer: Biro, Ruth G., "Raoul Wallenberg: Commemorating His Moral Courage in the Holocaust in Budapest in the Nations of Hungary, Sweden, Israel and the USA," in *The Legacy of the Holocaust: National Perspectives*. Eds. Zygmunt Mazur, Fritz H. Koenig, and Arnold Krammer. Krakow: Jagiellonian University Press, 2004, 35-70. In the future, other scholars might describe and expand the listings of other testimonies to Wallenberg found as stamps, paintings, plays, parks, schools, institutions, plaques, streets, and additional memorials around the world identified on the website of the International Raoul Wallenberg Foundation at [www.raoulwallenberg.net](http://www.raoulwallenberg.net) .