Scream the Truth at the World

Emanuel Ringelblum
and the Hidden Archive
of the Warsaw Ghetto
KRISTALLNACHT COMMEMORATIVE LECTURE

THE LIFE JOURNEY OF CHILD HOLOCAUST SURVIVORS: MEMORIES & REFLECTIONS

KEYNOTE SPEAKER: DR. ROBERT KRELL
Professor Emeritus, Department of Psychiatry, UBC; Founding President, VHEC

7:30 PM | SUNDAY, NOVEMBER 9, 2008
Beth Israel Synagogue, 4350 Oak Street

The keynote lecture will be preceded by the traditional candle-lighting ceremony in memory of the six million Jews murdered by the Nazis.

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HIGH HOLIDAYS CEMETERY SERVICE
12:30 PM | SUNDAY
OCTOBER 5, 2008
SCHARA TZEDECK CEMETERY
2345 SW Marine Drive, New Westminster

PROGRAM TO BE ANNOUNCED

PLEASE JOIN US FOR THE
RUDOLF VRBA MEMORIAL LECTURE

PROFESSOR BENNO MUELLER-HILL
Distinguished professor emeritus of genetics at the University of Cologne and author of Murderous Science: Elimination by Scientific Selection of Jews, Gypsies, and Others in Germany, 1933-1945

7:30 PM | SUNDAY
NOVEMBER 30
Frederic Wood Theatre at UBC

FOR MORE INFORMATION
CONTACT THE VHEC
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ADMISSION IS FREE
KRISTALLNACHT KEYNOTE SPEAKER ROB KRELL

BY GRAHAM FORST

In the 35 years we’ve known each other and co-chaired the VHEC Holocaust Symposium for high school students, Rob Krell and I have sat through over 200 meetings together, shared the podium at UBC, Schara Tzedek and Beth Israel at least a hundred times – and told each other about a thousand off-colour jokes.

Make that 500 – he tells the same jokes twice.

Through Rob Krell I’ve met Elie Wiesel, Martin Gilbert, Christopher Browning, Irving Abella, Emil Fackenheim and many, many more world class authors, speakers and educators. We’ve shared meals and conversations with camp survivors and liberators, underground fighters and hidden children, with historians, teachers, politicians, administrators, and of course students from all over B.C. – about 50 000 by my count have attended the symposia and outreach programmes for which Rob and I and the staff at the CJC and VHEC are responsible.

Morris Saltzman (of blessed memory) first introduced me to Rob Krell in 1976. My three early tries at organizing a Symposium on the Holocaust – one at the Oakridge Auditorium (1976), one at the Ridge Theatre (1977) and one at the Wosk Auditorium (1977) – were but fledgling efforts and were spottily attended.

But once Rob secured the venue at UBC, things jelled immediately, due to his ceaseless energy, his organizational skills, his commitment, intelligence, and of course his connections at UBC. The rest is history.

But 1978 marked more than the true beginning of the Holocaust Symposium: it was the beginning of a deep and lasting friendship. More than once, Rob has called me “the brother I never had” and the words deeply honoured me. They still do.

Rob and I were born three weeks apart in 1940. (I’m his senior, and don’t let him forget it.) But there, apart from our two strong Jewish fathers, the biographical similarities end. His earliest memories as a hidden child in Holland are of separation, fear, loss and death: mine in Canada are of warmth, love and acceptance. For Rob the end of the war was a wrenching transfer from “saving mother” to “birth mother”; for me it was the giddiness of my mother madly swirling me around the bedroom crying “The war is over, the war is over.”

Yet, somehow, our beginnings, however disparate, led to the same conviction: to honour Emil Fackenheim’s “eleventh commandment” – that is, “Thou shalt not allow Hitler any posthumous victories.” The question was, how to proceed? Rob knew immediately that the symposium, if it were to be successful, would have to reach out beyond the public at large and into the schools. I remember, following Rob’s advice, going to a Vancouver School Board meeting in 1978 and discussing with the board the possibility of earning the VSB’s cooperation in organizing high school history teachers. The school board then was chaired by a man of German extraction, John Wormsbecker, who had been an elementary teacher of mine. He couldn’t have been more cooperative.

Shortly after, Rob invited me out to the UBC Hospital where he worked, to show me the (then new) Instructional Resources Centre. As we walked around it, the high school symposium began to coalesce in our imaginations: a plenary meeting in the large lecture hall, then “break out” seminars in the small rooms scattered around the IRC. It seemed perfect.

After it was over, and the lecture halls and seminar rooms stood empty, I remember Rob and I looking at each other – we both knew something remarkable had been born, and we hugged each other like the proud parents we were, and still are.

That year, also in 1978, Rob Krell initiated the Audio-Visual Holocaust Testimonies Project, which has taped the accounts of more than 120 local survivors. Shortly after, he pioneered with Sarah Moskovitz of Los Angeles the creation of the LA child survivor organization, then a similar group in Vancouver, and in 1994 he realized his dream of opening the Vancouver Holocaust Education Centre as its founding president.

In 1998, Rob was awarded the State of Israel Bonds’ highest honour, the Elie Wiesel Remembrance Award in New York.

I’m proud of my “honorary” brother. I know I share his commitment and his focus on justice for the dead and the living. I also know that without him, all this passion would never have found a channel, or a venue, and have become a reality.

For all this, and more, Thanks, bro’!

Dr. Graham Forst co-founded the Vancouver Holocaust Education Committee (Symposium Arm). He presently teaches in the Continuing Education Departments at UBC and SFU.
Recognizing that the events unfolding across Europe were unprecedented, Warsaw historian Emanuel Ringelblum organized a group of historians, rabbis, teachers and welfare workers to help him document Jewish life in German-occupied Poland. This group went by the code-name *Oyneg Shabbes* (Sabbath Delight), since they regularly met on Saturdays. The archive is fascinating not only for its size, but particularly for its scope. Ringelblum and his team held a holistic approach to their task; no aspect of ghetto life was overlooked, no item too trivial to include.

The clandestine group worked in the Warsaw ghetto, collecting – among other things – drawings, photographs, posters, children’s school essays, and poetry. They solicited interviews from ghetto members and published reports on deportations and other forms of anti-Semitic violence. As the war progressed, escapees from Chelmno and Treblinka extermination camps returned to Warsaw and submitted their eyewitness testimony to the archive. One of these reports, the first eyewitness account of Chelmno, was smuggled to London by way of the Polish Underground and published there in June 1942.

Cultural life continued in the ghetto in spite of the difficult conditions. Ghetto residents established orphanages and hospitals; and they kept the arts alive by organizing concerts and plays. Programs and advertising posters from these plays were placed in the archive alongside other ephemera such as ration cards and ghetto newspapers. Also included were publications and political posters issued by various political parties, letters received in the ghetto, minutes of meetings, and reports on the activities of Jewish public organizations operating in the ghetto.

In the ghetto, particular attention was paid to the needs of children. Despite a Nazi ban on Jewish education, secret classes were held and extracurricular activities were run by members of the Zionist youth movements. The writings and artwork produced in these classes, which teachers submitted to the archive, are some of the most illustrative documents of life in the ghetto. They capture the intensity and nuance of this life in a way that no academic tome can ever hope to.

As deportations increased through 1942, the members of the Oyneg Shabbes realized that time was running short. They deposited their collected artifacts into metal boxes and milk cans, which they then buried in three locations under ghetto...
buildings. The group worked feverishly right up until April 1943, burying the third cache the night before the Warsaw Ghetto Uprising began.

Ringelblum was considered too valuable to participate in the fighting and went into hiding just before the Uprising. Sadly, the secret location of his safe house was betrayed, and he and his family were killed in a Nazi raid. Fewer than ten members of the Oyneg Shabbes group survived the war. Among them was Hersz Wasser who later identified where the archives had been buried. The first cache was retrieved in September 1946, the second in 1950, and the third remains buried.

The surviving archive collection numbers 1680 items, totaling over 25,000 pages. It is housed at the Jewish Historical Institute in Warsaw, and in 1999, it was awarded UNESCO World Heritage status. The Vancouver Holocaust Education Centre is fortunate to have on display this fall fifty high-quality reproductions of items from the archive. The exhibit, Scream the Truth at the World: Emanuel Ringelblum and the Hidden Archive of the Warsaw Ghetto arrives to us from the Museum of Jewish Heritage in New York, where it was on display in 2004. This exhibit affords a unique opportunity to understand ghetto life through the eyes of those who lived through it.

FROM TOP TO BOTTOM:

INSTRUCTIONS FOR COOKING FROZEN POTATOES, NOVEMBER 1941.
The inadequate food supplies that were delivered to the Ghetto were often spoiled or frozen. The welfare department of the Judenrat printed instructions on how to use frozen potatoes, warning residents to use them immediately and not to store them.

FOOD RATION CARD, ISSUED TO ELIASZ GUTKOWSKI.
Jews in the Ghetto were forced to rely upon public distribution of food. By December 1941, 35% of Warsaw Ghetto inhabitants had no source of income. Eliaz Gutkowski, a teacher, was a secretary of Oyneg Shabbes.

SUMMONS TO REPORT FOR RESETTLEMENT, JULY 29, 1942.
The summons, issued by the Ghetto Police, informs the public that all who voluntarily report for resettlement will be given three kilograms of bread and one kilogram of jam. On July 28, 1942 Abraham Lewin noted in his diary, “The Aktion continues. Many volunteer. Two families have left their apartments and turned themselves in. Reason: terrible hunger.” On August 9 he wrote, “We found out that the 99% of the resettled people are murdered.”

GERMAN ANNOUNCEMENT, NOVEMBER 17, 1941,
Announcement of the execution of eight Jews for leaving the ghetto without authorization.
Though early histories of the Holocaust portrayed Jews as passive victims, recent accounts offer a more nuanced representation of Jews as active resisters. Jewish resistance assumed many forms and occurred at various times and places during the Holocaust. As Nazi power expanded across Europe, Jews responded to changing circumstances, participating in resistance activities in ghettos, slave labour camps, and even in concentration and extermination camps.

In addition to armed resistance, Jews acted collectively and individually in a variety of ways, attempting to survive and help others survive in the face of annihilation. They tried to perpetuate their culture in the face of attempted erasure and struggled to maintain their dignity in the face of dehumanization. When we consider the obstacles faced, perhaps what is surprising is not how few Jews resisted, but rather how many.

These five past members of our community profiled demonstrate the range of responses to Nazism and the many ways in which Jews sought to maintain their humanity.

**Sacred Possessions** • In the spring of 1944, nearly 440,000 Jews were deported from Hungary, most of them to Auschwitz. By November, only 70,000 Jews of Budapest remained, confined to a cramped ghetto.

It was under these circumstances that a young Jewish woman, Adelle Balla, hid with her infant son and her family’s Torah. Coming from a family of rabbis, the Torah signified a link to her family’s history and religious traditions. Preserving that past was of paramount importance to her. Adelle’s undertaking was particularly perilous considering she was a nursing mother of a six-month-old, whose cries were likely to draw attention.

**Fighting in the Forest** • Leon Kahn was 16 years old when the Nazis invaded his small Lithuanian town of Eisiskes in June 1941. Within a few short months, Leon found himself separated from his family and fighting for his survival and that of his people.

Hiding to avoid deportation, Leon and his brother Benjamin watched as the women and children of their community were herded into a gravel pit and murdered. Realizing that to stay meant certain death, Leon and his family fled to the woods, where they joined a group of partisans. Leon and Benjamin became active members while their father and sister were sheltered in a partisan-patrolled family camp. Leon’s unit engaged in acts of sabotage against the Nazis, blowing up rail lines, cutting down telephone poles, and hunting down Lithuanian collaborators.
RECIPIES REMEMBERED • In their barracks at Ravensbrück concentration camp, a group of women spent their nights recalling better days. Tired and cold from forced labour the women found solace in one another’s company. They recalled their families and their favourite meals. On scraps of smuggled paper, Rebecca Teitelbaum collected 110 pages of lovingly retold recipes.

The women read aloud from the small volumes, bringing to life the mousse au chocolat and other special occasion recipes, including Rebecca’s own gateau à l’orange. More than a collection of recipes, the books represented the women’s memories of happier times and their hopes of being reunited with their families.

TOKENS OF FRIENDSHIP • After growing up in Warsaw and spending time in the Warsaw ghetto, Sarah Warm was deported to Majdanek in May 1943, and there assigned to forced labour in a German munitions factory.

Despite the deplorable conditions, prisoners took great pains to maintain the appearance of health in an effort to avoid being selected for deportation. Risking their lives, young men stole scraps of aluminium and fashioned small gifts for the women. From one of the boys, Sarah received a ring, comb and mirror, which she kept hidden for fear of being discovered. At a time when the Nazis treated Jews as animals, these tokens reaffirmed the prisoners’ human dignity.

ALERTING THE WORLD • Rudolph Vrba was one of only five Jewish prisoners to successfully escape Auschwitz-Birkenau. At age 19, he fled the death camp in April 1944 with a fellow inmate, Alfred Wetzler. The two made their way to northern Slovakia where they disclosed their information to the local Jewish council.

The jobs he held afforded Vrba exceptional insight into the functioning of the camp. He was able to keep track of the number and origin of arriving trains. The Vrba-Wetzler Report was the first eyewitness account of Auschwitz to reach the outside world and be considered credible. It included highly accurate statistics of Jewish deaths and deportations and was quickly distributed to the international diplomatic community.
Herman Teitelbaum spoke Hungarian; Rebecca Buckman Teitelbaum, his wife, spoke French; their common language was Yiddish. Arrested in November 1943, Rebecca was imprisoned in Ravensbrück while Herman was sent to Weimar–Buchenwald. For the next 17 months, German, a language neither could read nor speak, was the slender lifeline connecting them.

Given what we now know about the Holocaust and mail between prisoners in these two concentration camps, it is possible that Rebecca and Herman exchanged at least 34 letters in those 17 months; of these, the Vancouver Holocaust Education Centre archives has a small, but significant, sample. At the end of the war, Rebecca, who was taken to Denmark by the Red Cross, managed to save some of Herman’s letters to her, as well as several postcards from her brother, Jacques Buckman. Herman, forced on a death march from Buchenwald, saved himself but no letters. Alex Buckman, who was raised by Rebecca and Herman Teitelbaum, his aunt and uncle, after the murder of his own parents, donated the letters to the VHEC archives in the late 1990s. The inclusion of some of the letters in the VHEC exhibit this fall prompted their translation and provided an opportunity to reflect with Alex upon both the context and contents of these precious cards and letters.

As one of many ruthlessly duplicitous practices, the Nazis permitted mail between prisoners in different camps, and between prisoners and the outside world. Camp inmates wrote and posted millions of letters, although few survive. They wrote on cheap pre-printed camp stationery – envelopes, lettersheets and postcards – with regulations and penalties spelled out in exhaustive detail. These varied slightly from camp to camp: at some camps, Jews were not allowed to write letters. In Ravensbrück, most prisoners, including Jews, were allowed to send and receive only one letter a month, with a maximum of 30 lines. But Jehovah’s Witnesses were allowed to write only 5 lines a month and prisoners in the ‘Punishment Block’ were not allowed to write at all. Prisoners had to pay for postage; the number and placement of stamps were regulated. “Poorly and difficult-to-read letters” were destroyed or mail was withheld as punishment for minor infractions in daily life. At some camps, prisoners had to give up the previous letter in order to receive the new one. A serious irregularity, such as receiving a letter containing a photograph, could result in death.

All letters had to be written in German to make censorship easy; censors either played fast and loose with heavy crayons or simply cut out gaping holes in the letters. Herman, Rebecca, and Jacques had to dictate the letters to someone who translated them into or from German. A different person wrote each of Herman’s letters; several of his translators had the barest of rudimentary German skills. While one letter escaped being destroyed for illiteracy, it bore a stern hand-written warning – “Letters must be better written” – and Herman’s quota of mail for the next month was reduced by half.

Translation services – of letters sent and received – required payment, which, in the camps, was usually through barter. By the time the Teitelbaums were imprisoned, the Nazis had started to keep prisoners alive for forced labour and, in order to offset costs of prisoner maintenance, they allowed prisoners to receive packages from their families. Rebecca’s brother, Jacques Buckman, who remained in Belgium throughout the war, was able to send packages regularly to both Rebecca and Herman. Herman used the goods to pay for translation.
writing services; a non-smoker, he wrote to Rebecca (for her to relay to Jacques): “I have received two packages and two letters. I receive things regularly so they can send things to me more often – tobacco, cigarettes, and cigarette papers would be very pleasant as I’m [now] a smoker.”

The severity of the rules & regulations ensured a blandness in content and tone; Herman assured Rebecca that he was fine, that he was not losing too much weight, that he thought of her constantly, and that he hoped all was well with her. Alex sees no hint of his uncle’s individuality in the letters; the tone was probably identical to that of many others. But one feature of the letters startles – in their letters and cards to Rebecca, both Herman and Jacques talk openly about, and name, the children – Anny Teitelbaum (the daughter of Herman and Rebecca) and Alex Buckman (the son of Isaak and Devora Buckman, who had been deported to Auschwitz). The children survived the war together in hiding outside of Brussels.

An unexpected pleasure of the letters is the introduction they provide to Jacques, Rebecca and Isaak’s younger brother, and Alex’s uncle. Not only do we have three cards written by Jacques to Rebecca but we also sense his reassuring presence behind all the letters. It was Jacques who arranged for Red Cross packages to be sent to both Hermann and Rebecca, and reassured them about the children’s well being. He gave no hint of his familial relationship to Rebecca, signing the cards simply “Your friend, Jacques.” A bachelor, Jacques moved from place to place, actively participating in the resistance movement; although arrested by the Nazis near the end of the war, he survived unharmed. When Alex came out of hiding and learned that his parents had been killed in Auschwitz, Jacques’s love supported him through the crisis. A remarkable man.

Growing up with Rebecca and Herman in Montreal, Alex learned of the critical role the letters had played in lifting the spirits of his aunt and uncle, and others, in the camps. Rebecca related to Alex how the Ravensbrück women gathered to hear others’ letters read aloud, deriving some measure of comfort from them even if they themselves had received no mail. For Rebecca and Herman privately, the letters nurtured their souls and kept hope alive. Both slept with the letters under their mattresses, close to touch; as Herman later told Alex: “I didn’t care what she wrote; touching a letter was like touching her.”

Sharon Meen is a VHEC volunteer researcher as well as a sessional instructor in the UBC Department of History.
In much literature of Jewish resistance, great attention is paid to those who took up arms and to those who sacrificed their own safety in order to rescue others. These stories are certainly inspiring, romantic even, but they detract from other equally impressive undertakings.

In his book, *Who Will Write Our History?* Samuel Kassow turns our attention to the story of Emmanuel Ringelblum, a Jewish historian interned in the Warsaw Ghetto. Ringelblum is most well known for his leading role in the creation of the Oyneg Shabbes Archive, buried in milk cans and tin boxes in various locations under the Warsaw Ghetto. Since its recovery shortly after the war, the Archive has been an essential primary source on life in the Ghetto. But just as interesting as the Archive itself is the theoretical aims underpinning its creation.

During the 1930s, Ringelblum earned a PhD at the University of Warsaw and taught at the newly established Yiddish Scientific Institute (YIVO). Collaborating with a group of other young Jewish historians, Ringelblum took an innovative approach to his discipline. As Kassow comments, Ringelblum clearly used history as a weapon to defend Jewish honor and combat anti-Semitism. This was historical study as a political act.

Writing on the subject of Polish-Jewish relations during the Middle Ages, Ringelblum sought to clarify popular misconceptions of long-standing Polish anti-Semitism. His focus on the often overlooked lower classes led him to consult old court transcripts, often the only written source documenting such illiterate groups. It should be noted that this approach was ahead of its time when we consider that Emmanuel Le Roy LaDurie is generally considered a pioneer in the field of Microhistory for his use of the same technique in his book, *Montaillou*, written in 1975.

Throughout his work, Ringelblum continued this populist approach to history, seeking to document the stories of poorer and working class, in counterpoint to the tradition of chronicling the lives of religious and business notables. Epitomizing this approach was the project that Ringelblum undertook as a part of the Oyneg Shabbes Archive, known as the “Two and a Half Years” Project. In an effort to compile a nuanced portrait of ghetto life, Ringelblum and his associates elicited contributions from all corners of the community. Schoolchildren were asked to write essays about their lives before and during the war, and about their aspirations for after the war. Adults of all ages and professions were asked similar questions and many contributed their thoughts. As the war progressed, a small number of escapees from Treblinka, Sobibor, and Chelmno returned to the ghetto and were interviewed for the archive.

However, due to the necessary secrecy of the project, none of these contributors were told that their words would be preserved in an archive. Only those involved in the orchestration of the project – many of whom were, like Ringelblum, alumni and members of the youth movements – knew where these writings were destined. And only a smaller circle was aware of the full scope of the archive’s agenda and membership. Ringelblum insisted that this scope be wide, including such ephemera as candy wrappers and youth group flyers. “Collect as much as possible,” he encouraged his colleagues, “They can sort it out after the war.”

In this book, Kassow adheres to Ringelblum’s inclusive philosophy, painting an exceedingly comprehensive picture of Jewish life in Warsaw before and during the war. He brings to life other leading figures and youth groups with reports of intrigue among the ranks. He describes the ideological split between Yiddishists and Hebraists, and illustrates the degree to which interwar Warsaw was a vibrant hub of Yiddish culture. In this way, Kassow offers up a nuanced image of the world that Ringelblum inhabited, the circles he traveled in, and the events that affected his approach to his work, tracing the evolution of Ringelblum’s professional philosophy as the living conditions of Warsaw Jews worsened.

This book offers valuable insight and context for anyone planning a visit to the exhibit *Scream the Truth at the World: Emanuel Ringelblum and the Hidden Archive of the Warsaw Ghetto* on view at the VHEC this fall.
Bronia Sonnenschein's experiences during the Holocaust resulted in the loss of her innocence and the death of her family, but created in her a burning desire to educate young people about the effects of racism, intolerance and discrimination. It is with our utmost respect, love and admiration that we say thank you and good luck as Bronia retires from the VHEC Outreach speakers program.

Bronia grew up in Vienna, Austria. As a teenager, Bronia was forced to flee Austria following the Nazi annexation in 1938. She and her family settled in Poland, but a year later Germany invaded. The family was evicted from their home and forced to relocate to the Lodz Ghetto. Surviving the ghetto, Bronia was transported to Auschwitz in 1944. Later, she was sent to Dresden to work in a munitions factory until the city was bombed by the Allies. Bronia, her mother, sister and the other prisoners were taken on a 12-day death march. The forced march ended at the concentration camp, Theresienstadt. She was liberated several days later on May 8, 1945.

For more than twenty years, Bronia has educated BC students tirelessly and with compassion about the effects, implications and the experience of racism through recounting her personal story of discrimination, alienation, humiliation and loss at the mercy of the Nazi regime in the 1930’s. Through relaying her experiences, Bronia assists students to move to a deeper understanding of discrimination; how words and subtle actions can act to dehumanize groups of people and set the stage for genocide. She ultimately asks students to examine their own responses and attitudes towards others, to confront and examine their own convictions and ethical choices around the issues of racism.

Her notable achievements are evidenced by spontaneous standing ovations by students, numerous gifts and hundreds and hundreds of unsolicited letters sent to her each year by students who thank her for changing and enriching their lives through her message of anti-racism, tolerance and the responsibility of each of us to uphold social justice within our community.

Bronia has spoken widely, at one point courageously honouring a request from the communities of Bonners Ferry and Sandpoint, Idaho – home of Aryan Nations and white supremacists. There, she received a warm reception speaking to students and the public.

Although Bronia may no longer be speaking to students at the VHEC, the staff look forward to her regular visits and most recent photos of her great granddaughter, Annie.

“I don’t think of you as a victim, rather a survivor and a heroine who overcame the obstacles put before you.”
SARA W. DELTA BC

“Her personal qualities and experience are her pedagogical qualifications, and they make her an educator of the highest calibre.”
DONALD GRAYSTON PHD, SIMON FRASER UNIVERSITY

“Now I know that every bump in the road that is bound to come my way will be possible to overcome and they will all be minute compared to yours. Thank-you for giving me some extra courage and faith.”
DAANISH H. CENTENNIAL SECONDARY

thank you to
Bronia Sonnenschein
- Outreach Speaker -
As autumn turns toward winter in 1938 Berlin, life for Marianne Kohn, a young Jewish girl, begins to crumble. First there was the burning of the neighbourhood shops. Then her father, a mild-mannered bookseller, must leave the family and go into hiding. No longer allowed to go to school or even sit in a café, Marianne’s only comfort is her beloved mother. Things are bad, but could they get even worse? Based on true events, this fictional account of hatred and racism speaks volumes about both history and human nature.

Born in Berlin, Germany, Irene Watts was sent to Britain on a kindertransport. Now living in Canada, she is a writer, award-winning playwright, and director who has worked in Canada and Europe in theatre for young audiences.

4PM | SUNDAY, NOVEMBER 23, 2008 AT THE VHEC

RECENT DONATIONS TO THE ARCHIVES
BY VHEC ARCHIVIST, ELIZABETH SHAFFER

The most recent addition to the Vancouver Holocaust Education Centre’s archives and museum collection is a window sign donated by brothers Arnold Szpicak and Charles Spica. Arnold and Charles’ parents were ordered to hang the sign, which measures approximately 4” by 3”, in the window of their textile shop in Liège, Belgium in 1941. As the brothers have pointed out the German on the sign is incorrect because of the Belgian authorities rush to print it up in compliance with Nazi policies. This sign was replaced two weeks later by a larger sign and shortly after the family was forced to close the shop. The family went into hiding and survived the war, with Charles and Arnold immigrating to Canada in 1975 and 1977 respectively.

Donations of artefacts such as these are an invaluable donation to the archives and collection and contribute to the ongoing work of the VHEC.

DO YOU HAVE ARTEFACTS YOU WOULD LIKE TO DONATE TO THE VHEC?
In order to continue to document the Holocaust accurately, authentically, and powerfully, the VHEC seeks original material about the onset of Nazi terror, persecution and atrocities, the Canadian and world responses, armed and spiritual resistance and rescue, liberation, and the reestablishment of life after the Holocaust. We are looking for original documents, letters, diaries, artwork, music, photographs, clothing, religious materials, memorial (Yizkor) books, personal artefacts, toys, historic film footage, home movies, and other artefacts that were kept with you, created, and/or used throughout the time period surrounding the Holocaust.

If you have materials that you would like to donate to the VHEC collection please contact Frieda Miller at 604-264-0499 or fmiller@vhec.org.
SPEECH | THE FREEDOM TO HATE

FREE PUBLIC FORUM & DISCUSSION

7:30 PM | THURSDAY, NOVEMBER 13, 2008
NORMAN ROTHSTEIN THEATRE, JCC

MODERATOR, BARBARA BUCHANAN, Law Society of British Columbia

7:30 PM | THURSDAY, NOVEMBER 13, 2008
NORMAN ROTHSTEIN THEATRE, JCC

MODERATOR, BARBARA BUCHANAN, Law Society of British Columbia

LESSONS & REFLECTIONS ON HATE SPEECH TODAY

DR. FRANK CHALK
Montreal Institute for Genocide & Human Rights Studies, Concordia University

ADDRESSING THE HOLOCAUST & HATE IN THE CLASSROOM

NINA KRIEGER
Education Coordinator, VHEC

THE INTERNET: WHERE HATE IS FREE

LEO ADLER
Director of National Affairs, Friends of Simon Wiesenthal Center for Holocaust Studies

MEDIA PERSPECTIVE ON HATE

KIRK LAPOINTE
Managing Editor, Vancouver Sun

RECEPTION TO FOLLOW

ADELE’S WISH
FILM PREMIERE

7:30 PM
WEDNESDAY, DECEMBER 3, 2008

RIDGE THEATRE
3131 Arbutus St, Vancouver

The remarkable story of Maria Altmann, an elderly woman in Los Angeles and her struggle to recover five rare paintings by world renowned Austrian artist, Gustav Klimt that were stolen from her family by the Nazi’s in 1938.

For nearly a decade, Altmann and her lawyer, battled Austria for the return of these incredibly valuable paintings. Although it began as a legal dispute, the struggle quickly turned into a political, cultural, and ethical confrontation. In the process, Austria was forced to re-examine not only its role in Nazi art thefts, but also its anti-Semitic past.

TICKETS $20 | AVAILABLE AT THE VHEC
604.264.0499 | info@vhec.org
**TRIBUTE CARDS**
**JUNE 2, 2008 – AUGUST 15, 2008**

**WITH SYMPATHY**

Garry & Lisbeth Zlotnik, On the loss of your Father. Wendi & Barry Vaisler

Iby Winkler & Family, In memory of your son George. Hymie & Rome Fox & Family

Anita Berman & Family, On the loss of your Daughter and Sister, Susie. Rachel Wosk & Family

Ken Davidson & Family, In memory of your Mother. Anita Shafran & Family


Nancy Zlotnik & Family, My heartfelt sympathy. Alice Kalensky

Philip Steiner, On the loss of your Father. Susan & Joe Stein & Family


Kevin Filkow & Family, On the loss of your Mother. Danny Weinstein & Charlotte Berman

Dani & George Mate & Family, Deepest sympathy on the loss of your Sister, Alisa Bowman. VHEC Board & Staff

Rabbi J Infeld, On the loss of your Father, Norman. Susan & Joe Stein & Family, Myles & Barby Wolfe, VHEC Board & Staff

The Gertsman Family, With sincere sympathy on your tragic loss. Philip & Iris Dayson

Cara Braker, Sorry to hear of your loss. Joey, Gary, Tammy & Richard Lowy

Beryl Libin, Our thoughts are with you at this difficult time. Lana & Mendy Landa

Reesa Manning, Thinking of you at this time. Lana & Mendy Landa

Mona Kaplan, Heartfelt condolences on the loss of Sam. Evelyn Kahn, Mark Kahn, Hodie Kahn & Malcolm Smordin, Saul Kahn & Cheryl Davis-Kahn

Norman & Janet Pollock & Family, Heartfelt condolences on the recent passing of your Father and Grandfather, Harold. Mark Rozenberg

Aubrey & Cynthia Schwartz, In loving memory of your Father. Debbie & Eddie Rozenberg

Gail Sidorsky, In loving memory of Gail’s mother. Debbie & Eddie Rozenberg

Debbie Goldman, In loving memory of Debbie’s father. Debbie & Eddie Rozenberg

Ellenbogen Family, In memory of your Husband and Father. Lillian Fryfield & Family

Alex Buckman, In honor and memory of your Aunt. Lillian Boraks-Nemetz

**GET WELL**

Bella Silverman, Best wishes for a speedy recovery. Debby, Mark & Karl Choit & Family

Richard Menkis, Wishing you a speedy recovery. Aron & Neri Tischler, Cheryl Sorokin & Hillel Goleman, VHEC Board & Staff

Syd Nathinson, Wishing you a speedy and healthy recovery. Katie Freilich

Jack Perel, We wish you a quick and full recovery. Aron, Sam & Al Szajman, David Feldman, Julie Gutovich

Arthur Hollander, Sending our best wishes for a quick and complete recovery. David & Cathy Golden & Family

Frances Hoyd, Best wishes to you in your new home. Gesher & Jean Adler

Frances Hoyd, Wishing you a speedy recovery. VHEC Board & Staff

Michael Cahén, For a complete and speedy recovery. Mark Dwor

Susan Isman, Wishing you a speedy recovery. Danny & Vera Wollner
MAZEL TOV

Katy Hughes, Happy 70th Birthday.
Jean Adler

Rita Potozky, Happy Birthday. Barrie, Ellen, David, Cathy & Toby Yackness

Chaim Micner, Mazel tov on your Birthday. Dorothy Ullman & Boys

Ken Kamm, Happy Special Birthday. Art Hister & Phyllis Simon

Rachel Wosk, Happy 80th Birthday. Corinne, Mark, Daniel, Lauren, Alli and Kirk Gelfer

Evelyn Kahn, In honour of your Birthday. Ruth & Ben Koren, Mike & Darlene Alpert

Adella Moscovitz, Happy Special Birthday. Grace & David Ehrlich

David & Rachel London, Wishing you a happy and interesting married life. Celina Lieberman

Helen Alko, In honour of your Special Birthday. Thyrza Cohen

Harold Laimon, Happy 80th Birthday. Jack & Karen Micner

Jessica Diskant, Happy 50th Birthday. Helen Waldstein

Rita & Ben Akselrod, Best wishes for your 60th wedding anniversary. Denise Cohen, Jody & Harvey Dales

Frieda & Danny Granot, On the birth of your Granddaughter. Al & Reva Dexter

Shoshana Fidelman, Best wishes on your Special Birthday. Max & Sharon Morton & Family

Stan Taviss, In honour of becoming a Life Fellow at the Vancouver Holocaust Education Centre. With love from your family

THANK YOU

Barbara Buchanan, In honour of your 3rd anniversary with the Law Society of BC. The Law Society of BC

Katy Hughes, Thank you for speaking to the students of Airport Elementary. Kathryn Askew

Peter Parker, Thank you for speaking at Westview Secondary.

Robbie Waisman, Thank you for speaking at the Calgary High School Symposium on the Holocaust. Judy Shapiro & Richard Bronstein

Alex Buckman, Thank you for speaking to the students of Scott Creek Middle School.

Ryan Cronsberry, Thank you for spending your summer vacation at the VHEC as an outstanding and dedicated volunteer. VHEC Board & Staff

THANK YOU TO OUR OUTSTANDING VOLUNTEERS:

SPECIAL PROJECTS & MAILING:
Ryan Crossberry, Arieh Dales, Rebecca Dales, Mark Drutz, Amalia Boe-Fishman, Molly Goodson, Mark Kalvari, Saul Kalvari, Shoshana Krell Lewis, Gerri London, Sharon Meen, David Rosengarten, Allie Shiff, Tori Simons, Stan Taviss, Gloria Waisman

OUR APOLOGIES FOR ANY OMISSIONS OR ERRORS
TO VOLUNTEER CALL ROME FOX 604.264.0499
SAVE THE DATE

12:30 PM | Sunday, October 5, 2008
HIGH HOLIDAYS CEMETERY SERVICE
Schara Tzedeck Cemetery, 2345 SW Marine Drive, New Westminster

7:30 PM | Wednesday, October 29, 2008
EXHIBIT OPENING RECEPTION
Vancouver Holocaust Education Centre, 50-950 41st Avenue

7:30 PM | Sunday, November 9, 2008
KRISTALLNACHT COMMEMORATIVE LECTURE WITH KEYNOTE SPEAKER DR. ROBERT KRELL
Beth Israel Synagogue, 4350 Oak Street, Vancouver

7:30 PM | Thursday, November 13, 2008
SPEECH | THE FREEDOM TO HATE
FREE PUBLIC FORUM & DISCUSSION
Norman Rothstein Theatre, JCC

7:30 PM | Wednesday, December 3, 2008
ADELE’S WISH FILM PREMIERE
Ridge Theatre, 3131 Arbutus Street, Vancouver

VANCOUVER HOLOCAUST EDUCATION CENTRE
50 – 950 WEST 41ST AVENUE, VANCOUVER, BC V5Z 2N7
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