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Zachor "Remember"

The Newsletter of the Vancouver Holocaust Centre Society 50 - 950 W. 41st Ave., Vancouver, BC V5Z 2N7

January 1996

VISAS FOR LIFE

The remarkable story of
Chiune and Yukiko Sugihara

January 14 - March 29



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VISAS FOR LIFE

January 14 – March 29, 1996

The Remarkable Story Of Chiune and Yukiko Sugihara and The Rescue Of More than 6,000 Jews - A Traveling Exhibit

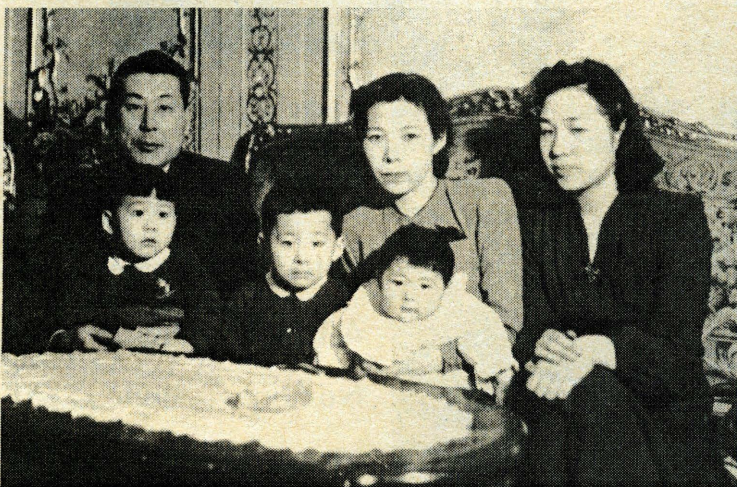
Adapted from the catalogue to the exhibit prepared by the Holocaust Oral History Project in San Francisco, California, Eric Saul curator.

Introduction

"Those people told me the kind of horror they would face if they didn't get away from the Nazis and I believed them. There was no place else for them to go. They trusted me. ... If I had waited any longer, even if permission came, it might have been too late." - Chiune Sugihara

Chiune Sugihara was the Japanese Deputy Consul to Lithuania during World War II. In July and August of 1940, acting against the specific orders of his government, he issued Japanese transit visas to Polish Jewish refugees, allowing them to escape from Europe. By doing this, Consul Sugihara saved an estimated 6,000 to 10,000 people from certain death in the Nazi Holocaust. He was aided in this work by his wife Yukiko.

By disobeying the orders of his government, and by opposing the Nazi's genocidal policies, Chiune Sugihara risked his career, his life, and the lives of his family members. After the war, he was released from the diplomatic service and his professional career was ruined. Sugihara lived the remainder of his life in official disgrace and died unrecognized by Japan in 1985. Sugihara had rescued one of the largest groups of Jews in World War II.



Chiune Sugihara, Japanese Consul in Lithuania in 1940, is shown here surrounded by his family: L to R, sons Chiaki, Hiroki & Haruki, Mrs. Yukiko Sugihara, Setsuko Kikuchi (sister-in-law)

Today, an estimated 40,000 descendants are alive because of his actions.

An Act of Kindness

"The Jews who had passed through Kaunas still treasure the visas which my husband had issued. They didn't forget what they shouted when we were leaving Kaunas station, 'We will never forget you. We will see you again.' I heard that, as a people, the Jews never forget a promise." - Yukiko Sugihara

In March 1939, Chiune Sugihara was sent by the Japanese government to the temporary capitol of Lithuania, Kaunas, to open a consulate. Sugihara had barely settled into his new post when Nazi armies invaded Poland, forcing a wave of Jewish refugees to flee eastward into neighbouring Lithuania. The refugees, who had escaped from Poland with only the barest of possessions, brought with them chilling tales—unbelievable to most—of German atrocities against the Jewish population.

By 1940, most of Western Europe had been conquered by the Nazis, with only Britain standing alone. The rest of the free world, with very few exceptions, barred the immigration of Jewish refugees from Nazi-occupied Europe.

In July 1940, the Soviet Union, which had annexed Lithuania, instructed all foreign embassies to leave Kaunas. Chiune Sugihara requested and was granted an extension. Except for a Dutch businessman who acted as Dutch consul, Sugihara was the only foreign consul left in Kaunas.

Thousands of Polish Jews converged on the Japanese consulate begging Sugihara for exit visas. Three times Sugihara wired his government in Tokyo for permission to issue escape visas to the Jewish refugees. Each time his government replied that he could not and forbade him to do so. The Japanese government were unwilling to jeopardize their diplomatic alliance with Hitler and the Nazis.

The refugees came upon an idea which they presented to Sugihara. Two Dutch

colonial islands situated in the Caribbean, Curacao and Surinam, did not require formal entrance visas. The honorary Dutch consul, Mr. Jan Zwartendijk, informed them that he would be willing to stamp their passports with a Dutch visa to those destinations. The Dutch Ambassador in Riga, Mr. L.P.J. de Decker, approved of the plan as well.

To get to these two islands, however, one needed to travel eastward through the Soviet Union. The Soviet consul, who was contacted by Sugihara, agreed to let them pass on one condition: that in addition to a Dutch visa, they would also obtain a transit visa from the Japanese, guaranteeing the refugees would exit the Soviet Union on its eastern side and enter Japan.

Sugihara, a career diplomat, suddenly faced the very difficult choice of whether or not to issue these visas. On the one hand, he was bound by the tradition of obedience to superiors that he had been taught all his life. On the other hand, he was raised in the samurai tradition which teaches that one should help those in need.

Chiune Sugihara and his wife Yukiko feared for their lives in making this decision. Ultimately, they decided that they had no choice in the matter. Against the orders of his government, Consul Sugihara decided to issue transit visas to the refugees. Mr. Sugihara said, "I may have to disobey my government, but if I don't, I would be disobeying God."

For more than a month, from July 27 to August 28, 1940, Consul Sugihara sat for endless hours hand-writing more than 300 visas each day. Normally this would be more than one month's visa-writing work for the consulate staff.

After receiving their visas, the refugees lost no time in boarding the train that took them to Moscow. They then transferred to the trans-Siberian railroad to Vladivostok, where most of them continued by ship to Kobe, Japan. They stayed in Kobe for several months before proceeding to Shanghai, where they survived in safety under the protection of the Japanese military government in Shanghai.

The Difficult Years

"After 28 years, we enjoyed the reunion and talked about what happened to each other, but my husband didn't tell him (Yehoshua Nishri, visa holder and Israel

consular official) that he had been fired from the Foreign Ministry. That day we enjoyed the meeting with a satisfied feeling that we had never felt before. ...he thought that what he had done was rewarded for the first time when he met one of the Jews who he had saved at that time, and knew that what he had done was not in vain." - Yukiko Sugihara

After the war, the Sugihara family spent nearly two years in a Soviet internment camp in Romania. When the family finally returned to Japan, the Japanese government unceremoniously dismissed Mr. Sugihara from the diplomatic service. According to Mrs. Sugihara, her husband was told by the Foreign Ministry, "It's because of that incident in Lithuania with the visas." Sugihara's career as a diplomat was shattered. Once a rising star in the Japanese foreign service, he was relegated to working as a manager for an export company.

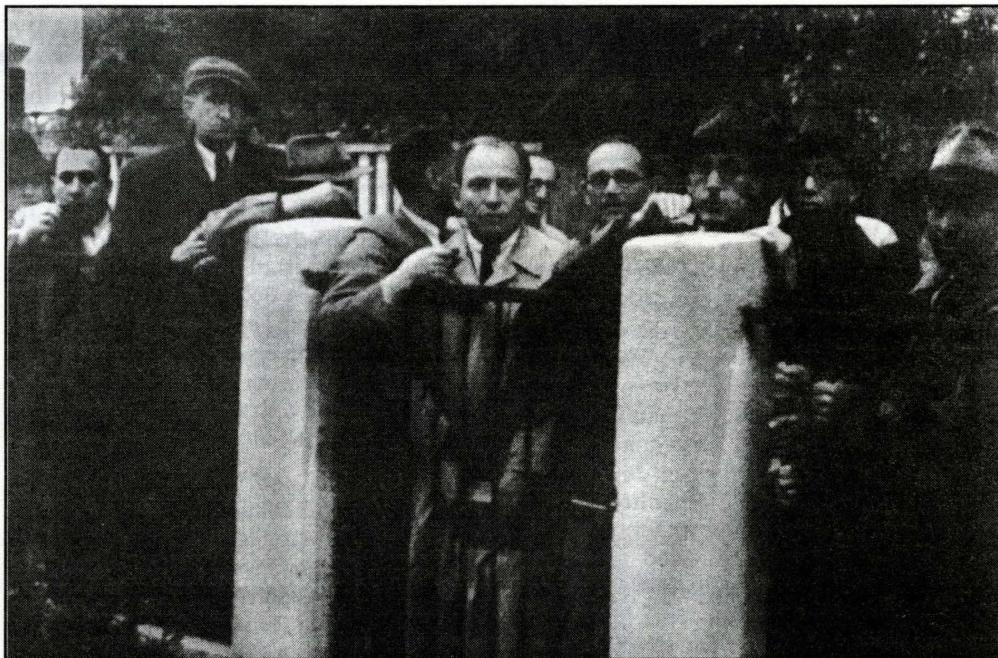
After the war Mr. Sugihara never spoke to anyone about his extraordinary deeds. It was not until 1969 that Chiune Sugihara was found by a man whom he had helped to save. Soon, many others whom he had saved came forward and testified to Yad Vashem in Israel about his life-saving deeds. In 1985 he was recognized as a "Righteous Among the Nations" by the Yad Vashem Martyrs' and Heroes' Remembrance Authority in Jerusalem. He was too ill to travel; his wife and son received the honour on his behalf. Chiune Sugihara had finally been recognized for his rare act of humanitarianism. He said again: "I think that my decision was humanely correct."

Recently, Professor Hillel Levine of Boston University found a Japanese government document listing 2,193 names of people issued visas in Kaunas by Consul Sugihara. Since visas were good for an entire family, scholars now estimate that these visas may have saved as many as 6,000 - 10,000 people from almost certain death.

Who Was Chiune Sugihara?

"I had to do something. A young man came into my home for protection. Is he dangerous? No. Is he a spy? No. He's just a Jewish teenager who wants to leave."—Chiune Sugihara

Chiune (Sempo) Sugihara always did things his own way. He was born on the auspicious date of January 1, 1900. He graduated from secondary school with top marks. His father insisted that he become a



Polish Jews in 1940 wait outside the Japanese consulate in Lithuania in hopes of obtaining transit visas that would allow them to escape the Nazis.

doctor, but Chiune's dream was to study literature and live abroad. Sugihara attended Tokyo's prestigious Waseda University and studied English, paying for his education with part-time work as a longshoreman and tutor.

Eventually he saw a foreign Ministry newspaper advertisement seeking people interested in a diplomatic career abroad. After passing a difficult entrance exam, Sugihara was sent to the Japanese language institute in Harbin, China, where he studied Russian, graduating with honours. While there he converted to Greek Orthodox Christianity. He also met and married a Caucasian Russian woman. (They were later divorced.) The cosmopolitan nature of Harbin, China, opened his eyes to how diverse and interesting the world was.

Sugihara then served with the Japanese military government in Manchuria, in northeastern China. He was later promoted to Vice Minister of the Foreign Affairs Department. He was soon in line to be the Minister of Foreign Affairs in Manchuria.

While in Manchuria, he negotiated the purchase of the Russian-owned Northern Manchurian railroad system, saving the Japanese government millions of dollars and infuriating the Russians.

Sugihara was disturbed, however, by his government's policies and the cruel treatment of the Chinese by the Japanese military government. For this reason he resigned his post in 1934. In 1935 he married Yukiko Kikuchi.

In 1938 Sugihara was posted to the Japanese diplomatic office in Helsinki, Finland. With World War II looming, the Japanese government sent Sugihara to Lithuania to open a one-man consulate in 1939. There he was to report on Soviet and German war plans. There, also, his destiny was to take shape with the migration of Polish Jews seeking visas to escape the Nazis.

Sugihara's personal history and temperament may provide clues as to why he defied his government's orders and issued the visas. Sugihara favoured his mother's personality. People thought of him as kind, nurturing and artistic. He was curious about foreigners, their religion, philosophies and languages. He wanted to travel the world. He also had a strong sense of the value of all human life. His language skills—Japanese, Russian, German, English and Chinese—demonstrate his worldly view and his curiosity about other people.

It took enormous courage for Sugihara to defy the order of his father to become a doctor and instead follow his own academic path. It took courage to leave Japan and study overseas. It took even more courage to openly oppose the Japanese military policies of expansion in the 1930s. Sempo Sugihara was no ordinary man.

Forty-five years after he signed the visas, Sugihara was asked why he did it. He replied: "They were human beings and they needed help. I'm glad I found the strength to make the decision to give it to them."



REMINISCENCES OF VANCOUVER SUGIHARA VISA HOLDERS

As told to Frieda Miller

Susan Bluman

Before the War

I was born in Warsaw, Poland after the first world war. At the time Warsaw, the capital city of over a million people, was one third Jewish. My family had been in Warsaw for many generations. I had two sisters and one brother, all very much older than I was. As the youngest in my family I was quite spoiled and very protected. Very few Jews were permitted to go public high schools, so I attended a private Jewish girls school. After school, Paula, my governess, used to take me to the park to meet my friends. I liked to read, do crafts and go to the movies. I remember getting new clothes on the Jewish New Year. I spent my summers in the country. My life was carefree and without worries.

Things Began to Change

When I graduated from high school, my father refused to let me go to university because of the many anti-Semitic incidents there. I saw many clashes between Jewish and non-Jewish students. I began to go out with Nathan Bluman when I was sixteen and he had just graduated from the University of Warsaw. In September 1938 he went to work in New York City. He wrote to warn me about the rise of the Nazis and the approach of war. He wanted me to join him in New York but I knew that my parents, who did not even approve of dating, would never let me leave home alone. So Nathan returned and tried to warn my father. My father felt quite secure in Poland and said, "Ah, what do you know? You are only a young man and there have always been wars."

During the War

A month later war broke out. I remember being woken up by sirens at four in the morning on September 1, 1939 and hiding in the cellar, terrified that it might be a gas attack. Life became very difficult in Warsaw under the constant German bombardment. My sister was wounded. We were short of food and water. Poland surrendered and the Germans occupied the city. Nathan, my brother and brother-in-law all fled to Eastern Poland, which was under Russian occupation.

It was no longer safe to be a Jew. My father, who had a beard and was easily identified as a Jew, could no longer go out, so I was the one sent to get the food rations. Waiting in

the line-up for food, I saw some Polish people denouncing Jews to the Nazis. I was outraged because I thought of myself as a Polish citizen just like them. We heard rumours that all Jews were going to be forced into a ghetto. An acquaintance brought a letter from Nathan urging me to join him in Eastern Poland. My father agreed on condition that I return in two weeks. Leaving everything else behind, my sister-in-law and I took only our knapsacks. My father gave me his belt with four American dollars in it. I have this belt until today.

We met Nathan and my brother in Lvov, Poland. I received a message from my father saying, "Do not dare get married, come back right away." A few days later on December 26, 1939, we were married anyway and fled to Lithuania. We had to walk for miles in deep snow. We arrived in Vilno (Vilnius), Lithuania with very little money. Nathan got a job teaching agriculture to Hashomair Hatzair (a Jewish youth group preparing to emigrate to Palestine). I worked doing some sewing.



Kaplan Family, Memel, 1938

We tried to get our passports stamped by the Dutch consulate, which would have allowed us to emigrate to Curaçao, a tiny Dutch colony in the Caribbean. We had heard about a Japanese Consul in Kaunas who was willing to issue Japanese Transit Visas to anyone with this Dutch Curaçao stamp. We were too late, the Dutch consulate had closed. Russia had ordered all consulates closed when they occupied Lithuania. By this time everyone had heard about the saviour Japanese Consul and thousands of desperate Jewish refugees surrounded his consulate. We were among the last refugees to be seen before the consulate was closed. Even without our Dutch stamp we were issued the Japanese

Transit Visa. We were overjoyed. We traveled by train to Moscow and then by the Trans-Siberian railway for 12 days to Vladivostok, a port city in Russia. From there we boarded a Japanese boat for Tsuruga, Japan and then on to Kobe, Japan.

Japan

A Jewish service organization found us accommodations. About fifteen of us slept in one room, but we were very well treated by the Japanese people. They baked special bread for us knowing that we were not a rice-based culture. We wrote to my family and sent them parcels of sausages and tea. My parents wrote back saying how worried they were about us. I still have their letters.

We knew that our transit visas would not permit us to stay in Japan very long. The Polish Consulate received twenty-five Canadian visas for professional men for the period of the war. As an Agricultural Engineer, Nathan qualified but I did not. We went to Tokyo and managed to convince them to provide me with a visa too, just twenty four hours before the ship left. After having spent six months in Japan, we sailed from Yokohama to Vancouver in 1941, I was nineteen years old and couldn't believe it when we landed in Canada. All we had to our name was forty American dollars.

Canada

Nathan first got a job in a packing house, then trained as a lathe operator for Boeing. Later he joined the Canadian army. After the war, he graduated from UBC with a degree in chemistry and then worked for Health and Welfare Canada. I worked as a salesperson and later became a buyer for a chain of stores. We had three children and eight grandchildren. We started with nothing, but because of Canada's wonderful opportunities we and our children succeeded. I cannot imagine my grandchildren having to go through what I did at their age. My parents, brother, sisters and their families, all my uncles and aunts, as well as Nathan's whole family were not so fortunate. They all perished in the war.

Nadia Kaplan

Before the War

I was born in 1907 in Lithuania, which was then part of Russia. My father was a well-to-do lumber man. We spoke Yiddish at home and had lessons in Russian, religion and piano. When I was eleven I studied German in Memel,

Germany with my brothers. Later I went to a private Jewish girls' boarding school. At sixteen I returned to our home in Memel. When I was nineteen I started dating. I met Bernard Kaplan at my girlfriend's wedding. Bernard was a twenty-nine year old business man. We married in 1928 when I was almost twenty-one. My son, Igor, was born in 1931 and my daughter, Nomi, was born in 1933. We had a lovely home, filled with books, music and art.

Things Began to Change

Around 1932, when swastikas started appearing in Germany, I became very anxious and afraid. I had heard about Hitler and the rise of anti-Semitism. In 1932 we moved back to Lithuania when my husband's head office was relocated there. Some of my German friends tried to convince us to stay, saying that nothing would happen to us in Germany. I was in Berlin in 1935 when Hitler's Nuremberg Laws were passed. These laws deprived German Jews of their citizenship and prevented them from practicing their professions. I remember Goerring's speech about "stamping out Jews underfoot like bedbugs." I was so upset that when I returned home I vowed to learn a trade and prepare to leave Memel. My family and friends thought I was crazy.

I studied with the famous photographer Zina Ida Blumenthal and apprenticed with a local photographer. In 1938 I opened up my own studio, which was very successful. One day I found my display windows broken and the words "Sarah" (Hitler's name for all Jewish women) painted on the windows. I remember when the children had the whooping cough and I sent them to recuperate with my parents, who were still in Memel. We heard rumours about Hitler occupying Memel, Germany, so my parents and children fled back to us in Lithuania, leaving everything behind. Two days later Hitler armies marched into Memel and confiscated all our family possessions, our silver cutlery, dishes, linens and paintings.

We had heard that Canada was looking for people to resettle farms abandoned during the depression. My parents, three sisters and younger brother received visas to homestead in Canada and in 1939 they left. We desperately wanted to follow my parents but we were too late. The Nazis had invaded Norway, Holland and Belgium and blocked our intended escape route. We were at a loss about what to do. Foreigners with visas were being permitted to leave Lithuania. My husband, who was a German Jew, and our children, who were on his passport, qualified to leave. However, I was Russian and because Russia now occupied Lithuania, I needed a Russian exit visa.

Still hoping to go to Canada, we went to

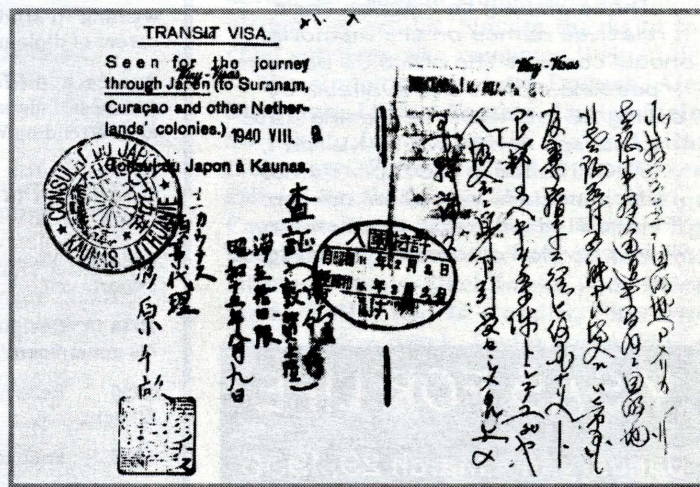
Kaunas, Lithuania. We had heard about a wonderful Japanese Consul who was giving out transit visas. We rushed to the Japanese consulate but it was already closed and the Japanese Consul, Sugihara, was just driving away. My husband knocked on his limousine window and Sugihara rolled it down. My husband handed him his passport and Sugihara stamped it. Sugihara smiled at the children and asked me where my passport was. I was frantic to get a passport. I went to the Russian secret police to apply. They interrogated me for an hour with no success. I cried all weekend. I knew that Wednesday, September 17, 1940 was the deadline for leaving Lithuania before the borders closed.

That Monday I woke up at six in the morning and told my husband that I would not return unless I got a visa. I wanted him and the children to leave without me if necessary. By 6PM Tuesday I had my Lithuanian passport but still needed a Russian exit visa. I begged to speak to Mr. Altgolz, a Russian official who was my last chance. He was a kind man who said that Russians did not believe in tearing families apart. The train was leaving Wednesday at 2PM. I was at the Russian consulate by 6AM but there were many people in line ahead of me. I got my visa just in time. When I got back to my family they were all crying and anxious about me. I left with nothing but the brown suit I was wearing and a change of clothes. The train went through Mongolia. Secret Police surrounded the train when it stopped and a Jewish family was removed. I was terrified. I had tried to get a transit visa from the Japanese consulate in Moscow. There were none left. I finally got one from the Japanese Consul in Vladivostok.

Japan

Finally we went by boat to the small fishing village of Tsuruga, Japan. Many Japanese women with children on their backs came over wanting to touch my Nomi's hair, which was very blond. Nomi was very frightened. I put a kerchief over her head and tried to explain it to her. Seeing Japan was a wondrous thing for me. I was impressed by the fast, modern trains. I was surprised when I saw women nursing babies very openly and Japanese men doing embroidery. I remember that our hotel had a row of men's and women's slippers for guests to wear. It was not permitted to wear

street shoes in the hotel, but even the largest men's slippers did not fit me. The bathtub with its tiled seat was a real novelty. I loved having the water come up to my neck when I bathed. We only spent two days in Kobe, Japan before sailing on the Empress of Russia for Canada.



Typical transit visa for travel to Dutch colonies via Japan.
This one was issued by Chiune Sugihara in 1940

Canada

When we landed in Vancouver, we were placed in a detention centre over-night. They told us that we would be sent to back to Shanghai unless we obtained a permit to enter Canada. Luckily the permit arrived. My father had arranged for the permit by asking everyone who came to his farm for advice. Finally, he met a salesman whose cousin was a member of parliament and managed to get my father an appointment with F. C. Blair, Director of Immigration. Mr. Blair was very impressed with my father and said, "It is Jews like you that we need in this country" and gave us permission to enter Canada. We traveled to Winnipeg by train for four days without food or money. My son, Igor, helped the porter in exchange for sandwiches. In Winnipeg we were greeted by journalists, photographers and the RCMP in full regalia. People wanted to see the first refugees from the Pacific.

We lived for a year on my parent's farm in Williamstown, Ontario. Our children started school and learned to speak English in three months. Later we moved to Windsor, Ontario, where I had a photographic studio, and then to Montreal for fifteen years. We came to Vancouver in 1966. Igor became a lawyer. He died in 1980. Nomi became a well known photo-based artist. Some of her work deals with the loss of our family in the Holocaust. We were lucky, but my husband's parents and twenty-nine members of his immediate family died in the Holocaust.



MEMORIAL INSCRIPTIONS

On Yom HaShoah,
16 April 1996 (27 Nisan 5756)
an unveiling of names will be
held during the annual memorial
service at the Holocaust memorial in
Schara Tzedek cemetery located in
New Westminster.

Those wishing to inscribe their
relatives names on the memorial
should contact the office as soon as
possible. Forms are available by
calling 264-0499. The closing date
to accept names will be March 1,
1996. The fee is \$100 per name,
which includes perpetual upkeep.
Financial assistance, if necessary,
will be provided discreetly on request.

VISAS FOR LIFE

January 14 - March 29, 1996

*The remarkable story of the rescue of 6,000
European Jews by Chiune and Yukiko Sugihara*

Co-sponsored by the Japanese Canadian Citizens
Association of Greater Vancouver Human Rights
Committee and the Holocaust Education Centre

**Opening 2 PM Sunday
January 14, 1996**

**Norman Rothstein Theatre
950 West 41st Avenue, Vancouver**

*Special Guest Hiroki Sugihara
Keynote Speaker David Suzuki*

Japanese/Jewish Music Performed By

Wendy Bross Stuart

Takeo Yamashiro

Ruth Ehrlichman

Claire Klein Osipov

*Kosher Sushi Reception
Jewish Community Centre Atrium*

**Open House
Holocaust Education Centre**
(no charge; to reserve call 264-0499)

Sponsors

**City of Vancouver Cultural Planning Dept.
Tama Sushi Restaurant & CBC Radio**

For further information or to book tours of the
exhibit, call the Holocaust Education Centre, 50-950
West 41st Avenue, Vancouver, telephone
604/264-0499, fax 604/264-049

CHIUNE SUGIHARA



1900 Born January 1st
in the small town of
Yaotsu, Gifu Prefecture,
Japan. Graduates from
high school with high
honours.

1919 Foreign Ministry seeks people
wishing to study abroad and interested in a
career of diplomacy.

Passes a difficult exam and sent to the
Japanese language institute in Harbin, China,
after attending Waseda University.

Serves with the Japanese-controlled
government in Manchuria, in northeastern
China.

Becomes Vice Minister of the Foreign Affairs
Department.

1934 Resigns his post in protest against
his government's policy in Manchuria.

1935 Returns to Japan and marries Yukiko
Kikuchi.

1936 First son, Hiroki, born.

1937 Posted to the Japanese diplomatic
office in Helsinki, Finland. (Leaves for 10
month journey to Europe).

1938 Second son, Chiaki, born.

1939 Sent to Kaunas, Lithuania to open a
consulate service. His job is to collect
information and report on the Soviet Union
and Germany.

1940 Third son, Haruki, born.

July 27th—thousands of Jews fleeing Poland
crowd around the Japanese consulate in
Kaunas appealing for transit visas.

Telegraphs head office three times for
permission to issue visas. Denied each time by
his Foreign Ministry.

August 1st—starts to issue visas against his
Government's wishes. Writes from 8:00 AM
until late in the evening without stop.

Ministry of Foreign Affairs in Japan orders him
to close the consulate in Kaunas.

August 3rd—Lithuania officially becomes part
of the Soviet Union.

Keeps issuing visas - over 300 a day.

August 27th—receives an urgent telegram from
Japan warning him to leave immediately and
go to Berlin.

August 28th—moves to a hotel (posts a note
where he can be found on the closed consulate
door). Still writing visas.

September 1st—keeps on writing visas from his
seat, handing them out of the window until the
train starts for Berlin.

Works under Ambassador Kurusu Saburo and
later ambassador Oshima in Berlin.

Not yet criticized for what he did in Kaunas.
Writes his colleague in Moscow to issue transit

visas for the refugees.

Late September—transferred to Prague,
Czechoslovakia consulate (closed six months
later).

1941 Reports to Ministry of Foreign Affairs
in Tokyo that he issued 2,192 visas between
July 29th and August 31st.

In March—opens a consulate in Koeningsberg
(Kaliningrad), an old German city near the
Russian border.

1942 Posted to Bucharest, Romania.

Movess to a country house to escape Allied air
raids.

1945 Returns to Bucharest at the end of
July.

August 18th—arrested by Soviet soldiers and
sent to an internment camp with his family.
They are held in Rumanian barracks for one
and a half years.

1946 *December*—ordered onto freight
train. Starts the long trip back to Japan, first
stop, Odessa. Travels through Siberia. Arrives
in Nahodka, then Vladivostok.

1947 Arrives Hakata, Kyushu in April.

July—Assistant Foreign Minister asks for his
resignation. Did not make excuses for what he
did in Lithuania nor protest against
government decision.

Haruki, third son, dies of leukemia.

Works in PX (Army Post Exchange) as manager
for two years, then for NHK. Teaches Russian
at Nikolai academy.

1949 Fourth son, Nobuki born.

Works for an American trading company.

Haruki and Chiaki study in the US.

1956 Works for Ministry of Science and
Technology Agency as a translator of Russian,
French, English and German.

1960 Works for Kawakami Trading
Company as general manager in Moscow. Stays
in Moscow for 15 years.

1968 *August*—Yehoshua Nishri (one of the
Jewish refugees's 5 representatives who appealed
to him for transit visas), visits him in Japan.

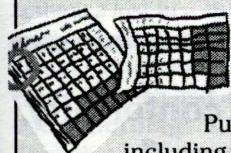
Nobuki invited to study in Israel as a
Government scholarship student.

1969 Israeli Government invites him to
Israel. A minister in the Israeli Government,
Mr. Warhaftig, was one of the 5 representatives
of that first day in Kaunas.

1985 Named "Righteous Among Nations"
by Yad Vashem

1986 *July 31st*—dies of a heart attack.

1991 Lithuania declares its independence
from the Soviet Union. One of the streets in the
Lithuanian capital is named for him: Sugihara
Street.



VISAS FOR LIFE CALENDAR OF EVENTS

Public Programs are \$5 including admission to the exhibit unless otherwise noted.

Official Opening of Visas For Life: The Remarkable Story of Chiune and Yukiko Sugihara. *Special guests - Hiroki Sugihara, David Suzuki. Japanese/Jewish Music. Kosher Sushi and tea following. Exhibit open house in Holocaust Education Centre.*

2 PM, **Sunday, January 14.** Norman Rothstein Theatre, Jewish Community Centre, 950 West 41st Ave. 50 - 950 West 41st Ave. No charge. Call 264-0499 to reserve.

Hiroki Sugihara: Screening & Book Signing *Chiune Sugihara's son, Hiroki, will preview a sub-titled Japanese dramatization of his parent's story and sign copies of his mother's book, Visas for Life, which he translated and wrote the preface for.*

7PM, **Tuesday, January 16.** Holocaust Education Centre, 50 - 950 West 41st Ave. Information & reservations 264-0499

Rescuers: The Visas that Saved Lives. Screening. *The story of a man who responded to the plight of European Jews gathered in Kaunas, Lithuania and sacrificed his promising career to save 6,000 lives. (In English)*

2 PM, **Sunday, January 21.** Holocaust Education Centre, 50 - 950 West 41st Ave.

Music for Koto and Shamisen. Wendy B. Stuart - instruments and voice, Ronald C. Stuart - narration. *This performance and commentary will include selections from the Japanese classical repertoire as well as folk music, contemporary Japanese pieces and arrangements of Jewish music on Japanese instruments.*

2 PM, **Sunday, January 28.** Holocaust Education Centre, 50 - 950 West 41st Ave.

Kokoro Dance Theatre - The Believer. *Dance performance. A moving account of the Japanese internment in Canada during WWII told through dance and projected imagery. Blends music by Robert J. Rosen and Japanese butoh dance traditions to bring to life one family's story.*

1:30 - 3 PM, **January 30 - February 2.** Evening performance TBA. Norman Rothstein Theatre, 950 West 41st Ave. (Separate pricing). Call 257-5111, local 235 for info.

The Way of Tea: A Japanese Tea Ceremony. *Presented by the Urasenke Foundation of Vancouver. A demonstration and explanation of the Japanese Way of Tea. Participants will enjoy tea and a small sweet.*

2PM **Sunday, February 4.** Holocaust Education Centre, 50 - 950 West 41st Ave. (Space limited—to reserve call 264-0499.)

From Hawaii to the Holocaust: A Shared Moment in History. Screening. *The poignant story of the 522nd Field Artillery Battalion of the 100th/442nd Regimental Combat Unit, an Asian-American unit that helped liberate Dachau concentration camp. Jewish and Japanese Americans share their often painful memories.*

2 PM **Sunday, February 11.** Holocaust Education Centre, 50 - 950 West 41st Ave.

The Art of Compassion. Screening and discussion. *Prominent Jewish artist William Allister's experiences as a Prisoner of War in Japan are recounted in the film, along with those of Raymond Moriyama, the well known Japanese-Canadian architect who was interned in BC as a child. Allister's discussion will focus on the meaning of forgiveness.*

2PM **Sunday, February 18.** Holocaust Education Centre, 50 - 950 West 41st Ave.

Dealing with the Legacy: A Dialogue Between Second Generation Japanese and Jewish Canadians. Cassandra Kobayashi, moderator, Kathleen Shozawa, other panelists TBA

2PM **Sunday, February 25.** Holocaust Education Centre, 50 - 950 West 41st Ave. Information call 264-0499

Japanese Flower Arranging. *Demonstration and workshop. The art of Ikebana flower arranging demonstrated by Takeko Nomura, a member of the Vancouver Ikebana and Sogetsu associations. Participants are asked to bring their own shallow container, scissors and frog (flower holder.) Flowers provided.*

1PM - 3:30PM **Sunday, March 3.** Holocaust Education Centre, 50 - 950 West 41st Ave. \$10. (Space limited. To reserve call 264-0499)

WE WERE CHILDREN THEN...

Seventy-five student groups from 44 schools visited the exhibit. Sincere thanks to the child survivors who recounted their stories to the students: **Mariette Doduck, Alex Buckman, Lillian Nemetz, Louise Stein-Sorensen, Irene Kirstein Watts, Celina Lieberman, Peter Suedfeld, Peter Parker, Robert Krell, Robbie Waisman, Marion Cassirer, Ruth Sigal, Serge Vanry, Agi Bergida, Inge Manes;** to our patient and talented docents: **Ethel Kofsky, Jody Dales, Linda Kelly, Gloria Hendin, Charlotte Cohen, Anne Derek, Louise Foran, Sheryl Kahn, Ketty Magil, Lauren Moe, Ruth Wolochow, Elaine Klein, Natalie Rozen;** to coordinators **Rita Akselrod and Perry Cloete;** and to volunteers **Kim Olynnyck, Mike Wolch, Lenore Freiman, Susan Bluman, Bathsheba Garnett.**

NEW TO OUR LIBRARY

and also available at the Isaac Waldman Public Library in the Jewish Community Centre, Dos Jidisze Wort—The Jewish Word, the newsletter of the Jewish community of Poland, published in Warsaw. Those wishing to subscribe can call Alex Dimant for further information at 733-6386

COMING IN APRIL: THE WARSAW GHETTO: A PICTORIAL REMEMBRANCE

opening Thursday, April 16 with a lecture by a distinguished Jewish scholar from Poland

This exhibit from the **Midwest Center for Holocaust Education** in Kansas City features 57 images from the photographs of Willi Georg, courtesy of the Jewish Historical Institute of Warsaw. It will be augmented by books and artifacts from Vancouver survivors from Poland and the HEC archives.

Willi Georg was a thirty year old German soldier serving as a radio operator. In the summer of 1941, he shot four rolls of film in the Warsaw Ghetto in one day. Although his camera was confiscated, he managed to save his films. They remained in his possession until recently discovered by Rafael F. Scharf, formerly of Cracow.

A TRIBUTE TO RIGHTEOUS RESCUERS

"What motivated those rescuers to stand apart, to resist the pressures of conformity, personal danger or even death, to aid Jewish friends and neighbours..."

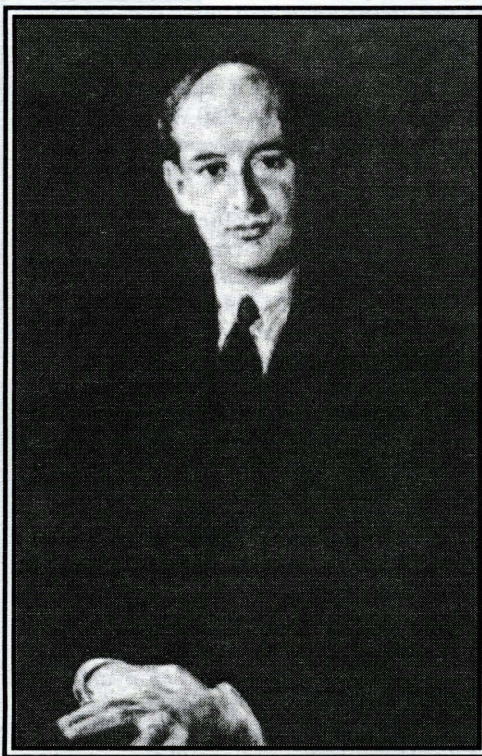
by Stanley H. Winfield

"Whoever saves a single life,' says the Talmud, 'is as one who has saved an entire world.' This is the category of those astounding souls who refused to stand by as their neighbours were being hauled away to the killing sites. They were willing to see, to judge, to decide. Not only did they not avert their eyes—they set out to rescue. They are the heroes of Nazified Europe."—Cynthia Ozick.¹

Why did they act as they did? What made them different from millions of their fellow citizens? What motivated those rescuers to stand apart, to resist the pressures of conformity, personal danger or even death, to aid Jewish friends and neighbours, often total strangers, whose safety and existence were threatened by the Nazis? Those questions occurred to me time and again as I helped in the preparation of *We Were Children Then: Vancouver Child Survivors Remember*, an exhibit developed by the Holocaust Education Centre. For answers I looked to the heroic achievements of Raoul Wallenberg and Chiune Sugihara, both of whom masterminded the rescue of thousands of Jewish lives. And I studied first person accounts of rescuers who did thousands of ordinary things, like hiding and feeding strangers, keeping secrets in an extraordinary time.

It is clear that the scope of rescue efforts varied, depending upon the country and upon the individual, since the degree of Nazi control in the occupied countries was a major factor in how Jews were treated. The difference in their survival in the various European countries is enormous, ranging from 90% surviving in Denmark to 90% murdered in Poland. Denmark's Jewish population escaped the Holocaust, mainly because the government and the Danish people refused to discriminate against their Jewish compatriots. When deportation was threatened in 1943, the Danes shepherded the Jews into nearby neutral Sweden, whose citizens welcomed them with open arms. This is in contrast to Poland, where the Nazi occupier was in complete and savage control and where saving a Jew could mean a death sentence for the rescuer. Yet Poland had the highest proportion of individual rescuers.

Religious beliefs and personal values played a positive and significant role in the



Raoul Wallenberg

motivation of rescuers, providing not only the initial impetus to save, but the strength to continue. Although churches in occupied Europe generally did not act with compassion, a few individual churchmen spoke out against what was happening. Despite the fact that Pope Pius XII could have, and should have, condemned Nazi atrocities, he remained silent. His Catholic clergy responded to rescuers in a variety of ways ranging from denouncements to indifference; a few, however, exhibited extraordinary self-sacrifice and bravery. "In a Dominican convent near Vilna, seven nuns and their Mother Superior sheltered a number of Jews who had escaped from the ghetto. The fugitives were disguised in nun's habits. The sisters did not stop at hiding Jews. They scoured the countryside for weapons to smuggle into the ghetto"²

The accounts of several of Vancouver's "hidden children" tell of surviving by being sheltered and protected in Catholic orphanages and in the homes of devout Catholics. Understandably, these children derived comfort from the Catholic religion and for some it took considerable time to come to terms with their Jewish identity. The strongest resistance in France came from the

Protestant groups, many of whom identified with the Jews because they themselves were an oppressed minority in a predominantly Catholic country. The French mountain village of Le Chambon, led by its courageous Huguenot minister, Pastor André Trocmé and his wife Magda, were responsible for saving five thousand Jews.³ Bulgaria saved most of its Jewish population because the Orthodox Church intervened. However, individual rescuers did not see religion as occupying a central role in their activity.⁴

A common thread running through the testimonies of rescuers is how they felt about themselves: simply as persons acting like responsible and decent human beings. Every rescuer made a commitment to do whatever was necessary to save lives.

Rescue usually required confiding in no one, sometimes not even a spouse. Rescuers lived with unrelenting tension for years. They had to lie, steal and sometimes kill to protect those for whom they felt responsible. Some worked alone, others in underground networks, but few could have saved Jews without help. "It wasn't only the person who risked his or her own life, but the milkman who never asked why the family needed an extra litre of milk, or the postman who didn't ask about the dark haired child peering around the open door, who also helped to save Jewish lives".⁵

"Religious beliefs and personal values played a positive and significant role in the motivation of rescuers..."

Although not the focus of this article, it is important to note that Jews themselves participated in resistance and rescue. When the opportunity arose, they became involved in resistance groups, formed their own or became part of fighting groups. Many of these partisan groups, particularly those like Leon Kahn's in Eastern Europe⁶, were not only fighting units, but were also engaged in the rescue of Jews.

The true number of rescuers will likely never be known since many perished in their efforts. These very brave people became

another wartime casualty, their specific activities lost in a statistic of over forty million world War II deaths, six million of whom were victims of the Holocaust. It would have been easier for each and every one of them to have done nothing. Like their countrymen throughout Europe, they had troubles of their own, especially in occupied countries, without seeking additional burdens. Every one of them is a reminder of what so many others could have done, of what so many others did not do.

I write this just days before November 11th, Remembrance Day. When paying tribute to the forty-seven thousand Canadians who lost their lives fighting Nazi Germany, I will salute as well those courageous rescuers who, at the risk of their own and their families' lives, acted out of a common bond of compassionate humanity to save tens of thousands of Jewish men, women and children from extermination.

Afterward

The Yad Vashem memorial in Jerusalem, Israel, established in 1953, officially designates as "Righteous Among the Nations" those people acknowledged to have saved Jews during the Holocaust. To have this official distinction bestowed, a survivor must petition the Yad Vashem committee on behalf of his or her benefactor. The candidate's actions had to have involved extending help in saving a life; endangering one's own life; absence of reward, monetary or otherwise; and similar considerations which make the rescuers deeds stand out above and beyond what can be termed ordinary help. In part ambiguous, these criteria leave no doubt, however, that those who saved Jews because of payment do not fit the definition of Righteous Gentile. The committee will not honour those who gained materially by protecting Jews. (Tec. p. 6)

It must be acknowledged that there were indeed "helpers" for whom money was the paramount reason for helping, who would, indeed, not have given it unless they were paid. Based purely on the material I have read on this aspect of rescue, and particularly on Tec's comment that she, "...cannot tell much about the extent and implications of paid assistance as opposed to unpaid rescue" (Tec. p. 89), it appears that those who helped strictly for financial gain were relatively few.

¹ Block, Gay and Drucker, Malka. *Rescuers, Portraits of Moral Courage in the Holocaust*. 1992, Holmes & Meier Publishers Inc. p. 21

² —p. xvi.

³ Hallie, Philip. *Lest Innocent Blood Be Shed: The Village of Le Chambon and How Goodness Happened There*. 1979, Harper & Row. (It must be noted that the rescuers were surreptitiously aided in their efforts by a German

Wehrmacht officer, Major Julius Schmahling).

⁴ Tec, Nechama. *When Light Pierced the Darkness: Christian Rescue Of Jews In Nazi-Occupied Poland*. Oxford University Press. p. 148.

⁵ Rescuers, *Portraits of Moral Courage in the Holocaust*. p. 12.

⁶ Kahn, Leon. *No Time To Mourn*. 1978, Laurelton Press.

Now In Our Library

How To Document Victims and Locate Survivors of the Holocaust by Gary Mokotoff, foreword by Benjamin Reed. The book identifies the principle sources of information about survivors and those who perished. It lists the major repositories in the world and how to contact them and teaches you the basic step-by-step route to locating information. Mokotoff is one of the foremost Jewish genealogy experts.

The book may be reviewed in our library. There are also order forms available if you wish your own copy. (\$29.45 US)

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POEMS BY GEORGE WERTMAN, 1995

I and My People

Yes I am a survivor, and have seen it all,
The evil Nazis rise, and the evil Nazis fall.
I witnessed their behaviour, even shameful to a beast,
In their steady relentless drive to the east.
Yes, I survived without visible scars,
Thanks to my resilience, and my lucky stars.
Although we lost everything, and our hope was almost gone,
Yet we never asked for mercy, the Nazis gave none.
The world just stood by, and we didn't realize
That for our identity we would pay such a terrible price.
Yes, I and my people, we have seen it all,
We beat all the odds, and still walk proud and tall.

Itzhak Rabin

We lost a great and luminous man, Itzhak Rabin.
You were to all of our people our next of kin.
You always did a good job when given the right tools,
And very seldom could tolerate mediocrity and fools.
A man of war who could make the right decision.
A man of peace with extraordinary vision.
You could, when necessary, display the proper know how,
And also had the courage to turn the sword into a plow.
For us survivors who escaped the most destructive tide,
You opened a new chapter and restored our lost pride.
We only hope that the bullet which pierced your heart,
Will not destroy our innocence and set us apart.



"NO LONGER ALONE"

This new feature, No Longer Alone, is replacing the annual publication of the Child Survivor Group with regular contributions to Zachor. The last edition featured an article by René Goldman. This edition contains poems by Lillian Boraks-Nemetz, Louise Stein-Sorensen and Irene Kirstein Watts. Child Survivors are invited to send their essays, stories, book reviews, reports, poetry, photographs, art works, or any other materials to Feature Editor: Louise Stein-Sorensen, 13210-24th Avenue, Surrey, BC, V4A 2G3, tel. 535-9940.

Child Survivors

by Lillian Boraks-Nemetz

Dedicated to the Vancouver Child Survivor Group

Drifting among you
my kindred spirits
I shadow in on myself
a grey wisp of memory
recycling fragments
of an anguished past

in this room
we recall as in a seance
our former selves
denied a childhood

and the voices come
out of the mists of time
and frozen nightmares
the murmurings that stir
even these foreign walls
with sounds of guns
and death rattling in the camps
and the ghettos,
and the silent dark attics and cellars
about which G-d forgot
and in His forgetfulness
left us with an awesome memory

You my sister recall your shame
at stolen candy
when your body ached with hunger
and You my sister with helpless anger
watched a sibling die
and You my brother had to be hidden

away from your own parents,
while You my brother
died in Auschwitz

no childhood games for us then
no schools
no gardens with a dog and a cat
and neat kitchens with mothers
baking cakes

only time's catacombs
where we play hide and seek
among ourselves
sustain our memories and hopes
that someone
somewhere sometime
will find us still alive

The Oppressed Become the Oppressors

by Louise Stein-Sorensen

Walking through the park
she noticed a sparrow
eating some crumbs
she felt an impulse to grab the little bird
to squeeze it hard
revulsion
she quickly walked off
rubbing her hand on her coat
not able to erase the images of the soft
little bird
being squashed in her hand

Meditation

by Louise Stein-Sorensen

It is easy
Light tap of my toe, slowly I rise
As if I were a balloon
Triumphant
Above the treetops, I see
serene meadows below
Gently floating down,
then walking in the sun
I sense my Angel

Death Song

by Irene Kirstein-Watts

Released from earth to endless skies
With outstretched arms transformed
to wings.
Soft feathers lightly sweeping skin.
Elusive bird resting on clouds
Sweeping and circling, soaring free,
Higher than worlds, higher than
words of
Warning - "not too far, return."
Curiously venturing further still
In search and taste of shapes and
space.
Voice lost in song within a storm of
Wind, beats out in joyous cries.
Now into sunblaze, fiery red -
A melting heat of bone and wax.
One feather, fire-singed
Clinging on foaming wave
Of white remains. Charred black
On snowy shroud. We too will fly
In death like Icarus.

Donations

Walter & Jean Schillinger
Leon Holz
Natalie & Jack
Freeman/Austin
Dr. Colin Plotkin
Irvin & Cecilia Lerner
Ivan & Laurie Gasol
Reverend Fred Metzger
Maurice & Dorothy
Chechik

Ariela Friedmann
Shia Moser
Hans Phillip
Sharon Klein
Sol & Shirley Kort
Dr. Kurt Wallersteiner
Mr. & Mrs. Fairgrieve
Anonymous

Sympathy

Richard Menkis, In Memory of Your Father, from Max, Leona, Rachael, Simon & Tova Pinsky; Ronnie & Barry Tessler

Silvia Pullmer, In Memory of Your Brother, from Rosa Ferera

Paul Grunberger, In Memory of Your Wife Gina, from Ronnie & Barry Tessler

Evelyn Amar, In Memory of Your Mother Gina, from Ronnie & Barry Tessler

Jane Shadley, In Memory of Your Mother Gina, from Ronnie & Barry Tessler

Mrs. W. Stich & Family, Sincerest Condolences on the Loss of Your Husband & Father, from Susan Quastel

Mr. & Mrs. David Fishman, In Memory of Your Daughter, from David & Regina Feldman, Art & Terry Szajman, Leo & Jocy Lowy

Mrs. Evelyn Neiman, Deepest Sympathies, from Catherine, Michael, David & Alexander Epstein

Dorothy Cole, In Memory of Your Husband, from Ronnie Tessler; VHCS Staff & Docents

Allan & Lisa Delman, In Memory of Allan's Mother, from Ronnie & Barry Tessler

Mrs. Serbine, In Memory of Your Brother, from David & Lil Shafraan

Mrs. J. Kettleman & Family, In Memory of Your Husband & Father, from Leo & Jocy Lowy

Mrs. Zelda Kalensky, In Memory of Your Sister Hildy, from Leo & Jocy Lowy

Gayle Rossman, In Memory of Your Mother, from Peter & Marla Gropper

Mazel Tov

Giza & Youzek Yakobovitch, In Honour of Your Special Anniversary, from Esther Kaufman

David & Regina Feldman, In Honour of Your Special Anniversary, from Gary, Elan, Gail, Benjamin & Samuel, Jody & Harvey Dales, VHCS Board & Staff

Hertzel & Esther Keril, In Honor of Your Golden Wedding Anniversary, from Rica Menashe

Leonore Freiman, With Best Wishes and Love on Your Birthday, from Shirley & Sol Kort

Susan Bluman, In Honour of Your Special Birthday, from Ruth Kliman

Bill Simmins, In Honour of Your Special Birthday, from Tibor & Agi Bergida

Olga Schwartz, In Honour of Your Special Birthday, from Magdalena Miselbach

Esther Kaufman, In Honour of Your Special Birthday, from Herb & Barbara Silber, David & Regina Feldman, Rachel & Herschel Wosk

Mr. & Mrs. Henry Zimmerman, In Honour of the Birth of Your Grandson, from David & Regina Feldman, Henry & Pola Nutkiewicz

Mr. & Mrs. Leber, In Honour of Your 50th Wedding Anniversary, from David & Regina Feldman

Mr. & Mrs. Jack Fraeme, In Honour of Your 45th Wedding Anniversary, from Art & Terry Szajman

Bernard Uncyk, Mazel Tov on Your Special Birthday, from Harvey & Jody Dales

Joe & Diane Sinclair, Wishing You a Happy Special Birthday, from George & Frieda Wertman

Eadie Meyer, In Honour of Your Birthday, Paul Meyer

Speedy Recovery

Joe Radman, from Irvine & Mark Wolak, Joe & Susan Stein

Bente Thompson, from HEC staff

Freda Fox, from Sarah Rozenberg-Warm

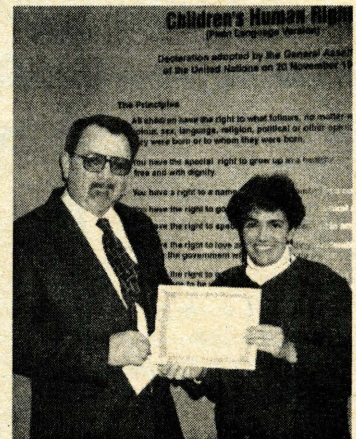
Joe Auerhahn, from Don & Rachel Levine

Mrs. Annette Uram, from Aline & Art Smolensky & children

Dr. Andre Anzarut, from Peter & Marla Gropper

THANKS TO VOLUNTEERS

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Ted Palmer (L), award recipient; Frieda Miller (R), HEC Education Co-ordinator

1995 MEYER & GITA KRON AWARD

The first recipient of the Meyer and Gita Kron Award for Excellence in Holocaust Education, established by their families and friends, is **Edward (Ted) A. Palmer** of Cariboo Hill Secondary School in Burnaby. A teacher of thirty years standing, he is committed to Holocaust and multicultural education. His students have attended the Annual Symposium on the Holocaust since its founding over twenty years ago. Mr. Palmer was presented with a certificate and cheque at a teachers workshop associated with the Primo Levi conference last November

Honorable Mentions went to **Niamh McAllister**, Collingwood School, West Vancouver and **Raymond H. Edger**, Fleetwood Park Secondary, Surrey for individual projects. Special Mention went to student **Sigal Stein** of Summerland Secondary, Summerland, BC. On her own initiative, Sigal has researched and conducted classes on Holocaust and anti-racism studies for fellow students since the 8th grade.

SPECIAL ANNOUNCEMENT

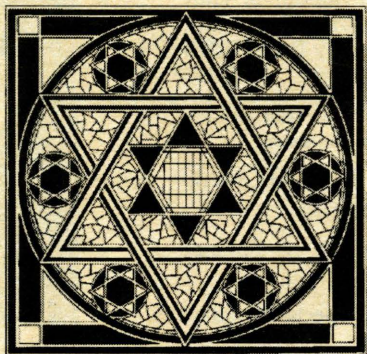
Elie Wiesel will be speaking in Vancouver at the Schara Tzedek Synagogue in early May, co-sponsored by the Isaac Waldman Public Library, the Holocaust Education Centre & Simon Fraser University

A COMMEMORATIVE VISIT TO HUNGARY

JANUARY, 1995

by Rabbi Imre Balla

Rabbi Balla is spiritual leader of Congregation Har El in West Vancouver. A member of the VHCS board, he speaks here from the perspective of a child of survivors. This letter has been reprinted from the Har El newsletter, The Har El Star.



As many may know, I went back to Hungary last January to be there for the 50th anniversary of the liberation of the Ghetto of Budapest.

I had many reasons to go back: my mother survived the Shoah while hiding with my brother, who died of starvation and lack of medicine just the day after the Liberation. He was eleven months old and in death joined the other one and a half million Jewish children who perished.

My youth and upbringing were mainly influenced by the fact that I was a member of the Second Generation. In our genes, in our mentality—even though many of us tried to deny it—we carried the seeds of terror and fear. My decision to become a Rabbi was also influenced by the shadow of the Holocaust. We, a few of the young generation, saw the destroyed communities, the empty synagogues, the shattered dreams, and it determined our thinking and our future in many ways.

So we, members of the second and third generation, stood there at the walls of the Ghetto with the survivors on the very cold morning of Wednesday, January 18 to remember our martyrs. The young generation's presence gave some hope to the survivors, whose numbers are diminishing every day.

Our presence there signified that the new generations - wherever we may live - will carry the torch of our martyrs as our legacy. We will sing the songs they might have sung, we will light the candles they might have kindled and we will perform the mitzvot that it would have been their duty to have performed.

And we will proclaim to the world, even after the last eyewitness of the Shoah is no more, that the Holocaust is a tragedy of man's inhumanity to man.

As a people, we who suffered tremendously cannot close our eyes to evil and injustice, or even be lulled into believing that a Holocaust cannot happen again against other peoples and nations.

It is our duty to commit ourselves to a quest for life, justice and compassion to all G-d's creatures. In so doing, we as Jews give purpose and meaning to our lives and thereby advance all humankind one step closer to Mathut Shaddai, to the Kingdom of G-d.

In that way, my trip to Budapest was more than a trip to the past, it hopefully will make me stronger, more responsible as a Jew and as a human being.

MARCH OF THE LIVING

April 14 - April 28, 1996

In the spring of 1996, thousands of Jewish youth from all corners of the world will gather together in Poland and Israel for an experience that will last a lifetime.

In Poland, the group's visit to Jewish sites will culminate in the "March of the Living" on Yom HaShoah, Holocaust Remembrance Day, when they march the three kilometers from Auschwitz to Birkenau.

In Israel, participants will celebrate the creation of the State of Israel on Yom Ha'Atzmaut, Israel Independence Day, along with thousands of other teenagers from Israel and other parts of the world.

To become one of the 350 Canadian senior high school students privileged to take part in this event, call Orit Katzov at the Jewish Federation of Greater Vancouver (257-5100) for more information and registration forms.



Editor: Ronnie Tessler
Graphics & Layout: Philip Alderman

Zachor welcomes submission to its pages. These can be addressed to Editor, Zachor, Holocaust Education Centre, 50-950 West 41st Avenue, Vancouver, BC, V5Z 2N7.

GIFTS TO THE COLLECTION

Richard Kool - photographs and documents

Maurice Trojanowski - photographs

Sarah Rozenberg-Warm - photographs, labour camp articles, machzor

Paul Grunberger - photographs

Hilda Everall - German/Hebrew prayer books

Leo Lowy - first day stamp cover



VISAS FOR LIFE CALL FOR DOCENTS

An Innovative Docent Training Program

by Frieda Miller

Docents are one of the Holocaust Education Centre's most valuable resources. As volunteer educators, they devote hundreds of hours to guiding school groups through our ever-changing exhibits. In the past we have provided docents with four to eight hours of talks by professors and curators as well as presentation techniques, questioning strategies and educational activities.

Current theory suggests that learning requires the active participation of the learner. Visas for Life tells its powerful story using black and white photographs. It is the docent's role to make these images come to life and speak to the experiences of today's students. For this exhibit, Headlines Theatre will take our docents through a 10 hour, anti-racism training workshop called Image Theatre. Docents will be taught to use improvisation techniques which will assist the students to identify with their own life experiences and the issues raised by the exhibit.

If you wish to participate in this exciting, new and challenging educational experience, please call the Holocaust Education Centre, 264-0499. The training program will take place Sunday, January 7 from 10 - 4, lunch provided, and Monday evening from 6 - 10.

"Remember. For there is, there must be, hope in remembering" — Elie Wiesel