

Zachor "Remember"

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

March 1996

Ghetto Fighters from the Hechalutz Movement

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Stroop Report



**THE WARSAW GHETTO:
A PICTORIAL REMEMBRANCE
April 18 – June 7, 1996**

Remembering Our
Heroes 2

One Night of Horror in
the Warsaw Ghetto
.....4

In Our Library 6

Elie Wiesel:
A Biography 8

The Holocaust: Analysis
of BC Social Studies
Texts 10

No Longer Alone..... 12

REMEMBERING OUR HEROES AND MARTYRS

by Alex Dimant

(Based on the recollections of Warsaw Ghetto Uprising survivor, Ruta Sakowska)

In the years 1918-39, Warsaw represented the largest concentration of Jews in Europe. On the eve of the Second World War, its Jewish population was 380,000, or almost thirty percent of the city's total. The Warsaw Ghetto, which the occupying forces cut off from the rest of the city during the night of 15 and 16 November, 1940, contained in the period of its greatest congestion (Spring 1941) about 450,000 inhabitants crammed into the relatively small area of 367 hectares.

In the Spring of 1942, news reached the Warsaw Ghetto of the armed self-defense of Jews at Novogrodek in the Vilna region. The news from Novogrodek fascinated the young people of the ghetto underground.

Armed struggle became almost an obsession with the young people of the underground, especially those belonging to the Hechalutz movement. One of the leading female soldiers of the ghetto, and the co-founder of the Jewish Fighting Organization in Warsaw, Zivia Lubetkin, was to write years later in her memoirs, "Before us was the enormous power of a victorious army. One great state after another was capitulating before it." What could these boys and girls from the sealed Jewish district, this handful of seeming dreamers, do against the might of the Third Reich?

From 22 July to 21 September, 1942, the Nazis murdered approximately 300,000 people from the Warsaw Ghetto in the Treblinka death camp. During this period, the underground could not manage to organize a unified Jewish resistance. The defenseless mass of civilians, with a preponderance of women, children and old people, were not able to raise opposition to the Nazi death machine. On 23 July, 1942 the chairman of the Warsaw Judenrat¹, Adam Czerniaków, took his own life; the only option he felt left to him to avoid participating in the deportation of his own people to Treblinka. On 5 or 6 August, 1942, Janusz Korczak gave up his chance to save himself and went to his death along with the workers and children of his orphanage.

In what was called the Residual Ghettos (*Restghetto*) barely 60,000 people remained. The last months of the history of the



Mordecai Anielewicz, 24, commanding officer of the Zydowska Organizacja Bojowa (Jewish Fighting Organization) in the Warsaw Ghetto

ghettoized Jewish population in Warsaw were marked by feverish preparations for an armed struggle. No one could now doubt that the ghetto was condemned. Feelings of guilt connected to collective responsibility were thus removed. The inhabitants of the ghetto no longer entertained illusions of being redeemed through work. Orphaned and thrown into despair by the loss of their loved ones, they supported the future fighters.

The Zydowska Organizacja Bojowa (Jewish Fighting Organization, or ZOB) was founded July 22, 1942 on a "modest scale"² with three Zionist pioneering movements, Ha'shomer Ha'tzair, Dror and Akiva. Through circumstance and effort, this force evolved into approximately 700-750³ fighters. ZOB itself had a force of 500; 22 fighting units, including 14 Hechalutz groups. The commanding officer was Mordecai Anielewicz, a young man of 24. (He later committed suicide with the entire ZOB command bunker. Amongst the survivors of this youthful leadership were Yitzhak "Antek" Zukerman, who died in Israel in 1981, his wife Zivia Lubetkin, who died in 1978, and Marek Edelman, who lives in Lodz, Poland.)

Members of the Zydowska Organizacja Bojowa included 71 women (about 30 percent). The image of these girls, who bore arms and fought alongside the men, was immortalized in his report⁴ by the butcher of the ghetto, General Jürgen Stroop. There

were many cases of families fighting together in the ZOB, generally brothers and sisters and young married couples.

Feeling orphaned - that terrible emptiness that follows the loss of loved ones and consumed with a helpless hatred for the perpetrators of their misfortunes, these were important components of the emotional climate in the residual ghettos. Their feelings were expressed both in the folk art and the literature of the period and were a powerful motive force for action, the source of the inner imperative that forced them to take up the unequal struggle with the occupying forces that in military terms they lost.

The ZOB forces fought its first battle with the Nazis between January 18 and 22nd, 1943. The impact of this first encounter encouraged ZOB, who heightened the pace of their preparations for the coming armed conflict. On erev Pesach (Passover eve), April 19, 1943, the Nazis began their final *Aktion*, the signal for the Uprising to begin.

Despite their overwhelming military superiority, the Nazis were taken by surprise by the under-equipped Jewish resistance and suffered losses during the first days of the uprising. After a period of ghetto-wide combat, the fighters took refuge in underground bunkers, which became resistance centres for the embattled ghetto. The Nazis began a systematic destruction of these sites. On May 8 they surrounded the ZOB command bunker at 18 Mila Street, tossing in gas grenades. Choking in the poisonous fumes, the members of the command and their comrades took their own lives.

From the first days of the uprising General Jürgen Stroop, the commander of what was known as the *Grossaktion* (major action) in the ghetto began an organized house-by-house burning of the Jewish district. After a few days, the individual fires merged into one sea of flames. A huge cloud of suffocating smoke hung over the ghetto. It was mainly Jewish civilians who died in these flames.

Running out of ammunition and food, the decimated ZOB forces tried to get out of the burning ghetto in order to continue the struggle in partisan detachments in the forests. After a few ill-fated attempts, some fighters and underground leaders reached the "Aryan" side through the sewers. The first group of approximately 40 people were

successful, but a group of some 60 individuals who entered the sewer on May 8, only 30 or so emerged on the surface two days later.

Attempts to evacuate the wounded from a makeshift ZOB hospital located in a bunker at 76 Leszno Street failed. One of the fighters, a young girl exuding an air of calm and confidence, volunteered to stay with the patients. In mid-May the Nazis set the bunker afire, killing the wounded and their guard. The organizers of the evacuation through the sewers could not manage to get in touch with the remaining three fighting groups, who continued to defend themselves in the ghetto for another few weeks.

On May 16, Stroop gave the order to blow up the Great Synagogue on Tlomacka Street as a symbol of his "victory over the Jews." Although it was his belief that "the Jewish quarter of Warsaw no longer exists," there were still hundreds of Jews hidden in the bunkers of the destroyed ghetto. Resistance amidst the ruins of the burnt-out ghetto grew weaker but continued on as late as the autumn of 1943. A handful held out until the Warsaw Polish Uprising of August 1944.

The Jews of Poland died in the gas chambers of Chelmno, Belzec, Sobibor, Treblinka, Auschwitz and Majdanek, in SS Labour camps, in partisan battles and in the flames of the ghettos. Along with them died the ghetto insurrectionaries and the members and contributors of groups like Emanuel Ringelblum's Oneg Shabat in the Warsaw Ghetto.

It is thanks to their meticulous work recording the details and tribulations of life in the ghetto, thanks to their archive recovered after the war from the ruins of Warsaw that, from the shapeless and seemingly impersonal mass of humanity - treated by history as just the recipients of Nazi atrocities - there emerges a full-blooded portrait of a people of intellect, culture and spirituality, a society of great vitality and creative potential which bravely and unflinchingly fought for survival.

The Warsaw Ghetto Uprising was the first rebellion of an urban population in WWII.⁵ It was a struggle against the odds, both heroic and tragic. But it was successful in that, despite its tragic end, the ghetto fighters achieved their two basic objectives: first, the participation of ghetto Jews in the war against the Nazi Reich. The second aim, and one which had long term moral repercussions, was to shake the conscience of the world to protest against genocide.

Eighteen centuries ago, in a narrow pass near Capernaum in today's Israel, a handful

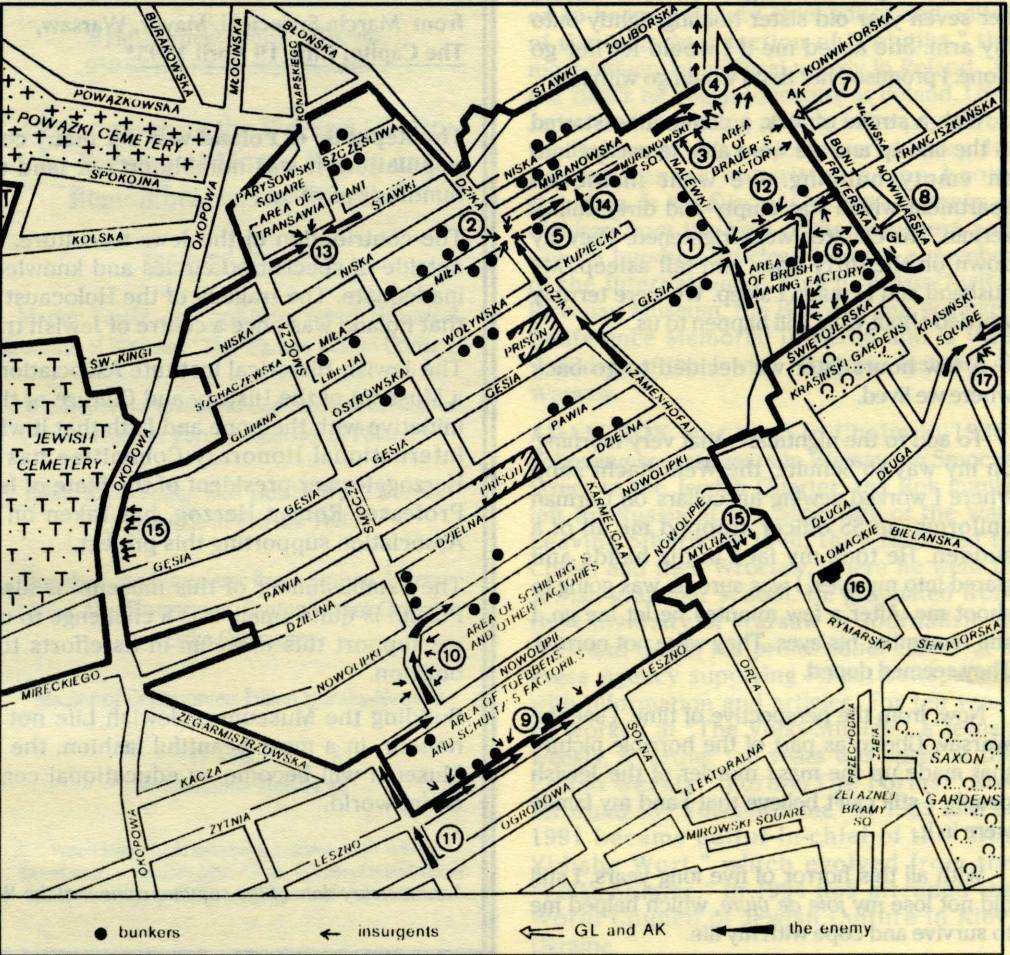
of Jews led by Bar Kochba put up a desperate resistance to the Roman Legions. Even today you can see in this pass a fortress hewn in stone by the hands of the past Jewish fighters - a memento of those centuries during which the Jews as a nation did not bear arms in battle. Living the lives of wanderers, they became tenants in other nations. Ill-treated, they defended themselves by flight - never with arms.

However, in 1943, under the impact of terrible torment - a torment beyond human endurance - the Jews of the Warsaw Ghetto came to the understanding that death itself was not important; more important was how one died, and for what. When the hour of the second and final liquidation of the ghetto struck, the Jewish fighters, in the name of the entire Jewish nation, resolved to take up arms. They had no illusions as to the outcome of their desperate struggle. Nevertheless, they did not wish to die a meaningless death. They chose to die in defense of human dignity and their people. They resolved to follow in the footsteps of Bar Kochba.

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¹ Jewish governing council appointed by the Nazis
² Encyclopedia of the Holocaust, vol. 4. Israel Gutman editor. McMillan Publishing Company (NY), 1990. p.1620
³ Encyclopedia of the Holocaust, vol. 4. Israel Gutman editor. McMillan Publishing Company (NY), 1990. p.1628
⁴ The Stroop Report. General Jürgen Stroop. 1943. Bound in leather, it contained three parts: a descriptive introduction, daily communiqués on the progress of the ghetto "operation" and a series of 54 photographs. Three copies were made, one for Himmler, one for General Wilhelm Krüger and one for Stroop himself.
⁵ Encyclopedia of the Holocaust, vol. 4. Israel Gutman editor. McMillan Publishing Company (NY), 1990. p.1631

THE GHETTO DURING THE UPRISING, APRIL & MAY, 1943



ONE NIGHT OF HORROR IN THE WARSAW GHETTO

by Wanda Melamed

In 1940, Wanda's family was forced from their own home into an apartment in the Warsaw Ghetto with five other families. Her daughter Lillian, then seven, remembers the same moment described below of clinging to her mother's arm during this terrifying episode of their stay in the ghetto.

At two a.m. we were woken up by a terrible noise outside in the courtyard. We heard shouting, screaming and shooting.

The Nazis were giving orders to all the inhabitants of the apartment to go out to the street without luggage. Very quickly.

We were terrified - not knowing where we were going. Our first thought was that they were taking us to the Umschlagplatz deportation depot to kill us.

With shaking hands we tried as quickly as possible to get ourselves and our children dressed. On our way down the stairs the German soldiers were standing and pointing guns at us and shouting to come down quickly.

The selection began. Mothers and children were separated. Somehow we managed to stay together in a long line going to Umschlagplatz. I had my two year old daughter in my arms, and her seven year old sister holding tightly onto my arm. She asked me if I would let her go alone. I promised her that I would go with her.

With a stroke of luck, a commotion started in the line-up and we were able to escape into an empty building. We went inside an apartment which was empty and dirty, full of vermin. The children were frightened. They lay down on the dirty floor and fell asleep. My husband and I couldn't sleep. We were terribly worried about what will happen to us.

A few hours later we decided to go back where we lived.

To add to the nightmare, that very morning, on my way to Schultz, the Wehrmacht shop where I worked sewing fur collars on German uniforms, an SS officer stopped me all of a sudden. He took my face in his hands and glared into my eyes. I was sure he was going to shoot me. After a few minutes he let me go. I still remember his eyes. They were not normal. They seemed doped.

Now, from the perspective of time, I see the Warsaw Ghetto as part of the horrible picture that made up the mass murder of the Jewish people. I still can't believe that I and my family were in it.

With all this horror of five long years, I still did not lose my *joie de vivre*, which helped me to survive and cope with my life.

SPONSORS OF THE WARSAW GHETTO: A PICTORIAL REMEMBRANCE EXHIBIT

The following acknowledgements were compiled at the time of publishing, March 1, 1996. Recognition of the full list of donors and contributors will be on display in the gallery during the exhibit.

Philip M. Alderman, Susan Bluman, Alexander and Longina Dimant, Sally Dimant, Rosalie and Saul Dimant, Izzy and Bertha Fraeme, Mr. Gelbart, Henry and Mary Glass, Rene Goldman, Holiday Inn Harbourside, Ruth and Leopold Hollander, Paul and Edwina Heller, Helen Hooper, Paulina Kirman, Dr. Leon Komar, LOT Airlines of Poland, Jacob and Chana Margolit, Michel and June Mielnicki, Renia and Morris Perel, Solomon and Yetta Rawin, Krzysztof Szafnicki, David and Lil Shafran, Ronnie and Barry Tessler, George and Frieda Wertman, Serge and Brenda Vanry.

Our very special thanks to **Krzysztof W. Kasprzyk**, Consul General of the Republic of Poland in Vancouver, the **Jewish Historical Institute of Warsaw**, **John Jankowiak** of **Marlin Travel**, **Midwest Center for Holocaust Education**, to **Professor Richard Menkis** and **Edward Fedyczkowski** for their assistance in curating and installing the local exhibit, and to **Sally Dimant** who contributed a generous share of her Bat Mitzvah gelt.

We Are Grateful To The Following

for the loan of the family and Warsaw memorabilia to the exhibit:

Susan Bluman, Alex and Gina Dimant, Paula Kirman

A MESSAGE FROM THE MAYOR OF WARSAW TO THE JEWISH HISTORICAL INSTITUTE ASSOCIATION

from **Marcin Swiecicki, Mayor, Warsaw,**
The Capitol City, 19 April 1995*

The Republic of Poland was, for many centuries, home to the world's largest Jewish population. It was notably on our land that the Jews developed their culture over hundreds of years.

The contribution of the Jews to culture, science and economics here is little known outside of specialized circles and knowledge of our shared histories continues to be inadequate. The tragedy of the Holocaust must not erase from our memories the fact that Poland was once a centre of Jewish tradition and culture.

The Jewish Historical Institute Association has initiated a project for the creation of a Museum of the History and Culture of the Jews in Poland. They have launched this initiative with the hope and faith that it will generate warm support for its mission. An International Honorary Committee has been formed, with the Honorable Chaim Herzog, former president of the State of Israel, at its head. The president of Germany, Professor Roman Herzog, has taken on a leadership role as chair of the German Association supporting this project.

The establishment of this museum is also a Polish issue. The Jewish community of Poland is quite small; it is a challenge to our hearts, our memory and our honour that we support this museum in its efforts to preserve the legacy of Polish Jewry from oblivion.

Building the Museum of Jewish Life not far from the Ghetto Heroes' Memorial, we honour, in a most beautiful fashion, the murdered Jews. We hope that the Warsaw Museum will become an educational centre for our youth and for the youth of the entire world.

**anniversary date of the commencement of the Warsaw Ghetto Uprising in 1943*

Occasions of Remembrance



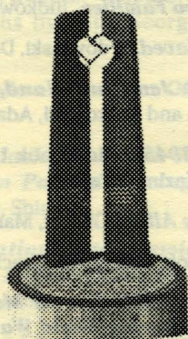
YOM HASHOAH

27 Nisan 5756 - 16 April 1996

Memorial Service and Unveiling of Names
coordinated and sponsored by the
Vancouver Holocaust Centre Society
for Education and Remembrance

12 Noon, Tuesday, April 16, 1996

Holocaust Memorial
Schara Tzedek Cemetery
2345 Marine Drive, New Westminster



YOM HASHOAH HOLOCAUST REMEMBRANCE DAY

27 Nisan 5756 - 16 April 1996

"Remembrance and Meaning"

Annual Community Commemoration
Coordinated by the **Second Generation Group**
and **Vancouver Holocaust Centre Society**

8 PM, Tuesday, April 16, 1996
Beth Israel Synagogue
4350 Oak Street
"The Value of Remembrance"

Address By

Mr. Marian Turski, Warsaw
survivor of Lodz Ghetto and Auschwitz

Special participation of 3rd generation and USY

Supported by:
Jewish Federation of Greater Vancouver
Beth Israel Synagogue

THE WARSAW GHETTO: A PICTORIAL REMEMBRANCE

Exhibit opening Thursday, April 18

8 PM, Norman Rothstein Theatre
950 West 41st Avenue, Vancouver

"Remembering the Warsaw Ghetto: An Evening of Music, Poetry and Remembrances of Warsaw"

Featured Speakers

Marian Turski - vice president, Jewish Historical
Institute of Warsaw: "The Warsaw Ghetto Uprising"

Wladyslaw Bartoszewski - co-founder of Zegota
and former Foreign Minister of Poland

Adam Rok - editor, Dos Yidishe Wort, Warsaw:
"Jewish Life in Warsaw Today"

Readers and Musicians: Paula Kirman, Yelena
Steel, Alex Shvartsman, Cantor Yaacov Orzech,
Erika Galinskaya

Master of Ceremonies: Lillian Boraks-Nemetz

Tickets \$10
Reservations 264-0499

Visits of Marian Turski and Adam Rok courtesy of LOT Airlines
Special thanks to Consulate General of the Republic of Poland, Consul
General Krzysztof W. Kasprzyk, and John Jankowiak of Marlin Travel

WLADYSLAW BARTOSZEWSKI, a Polish anti-Nazi imprisoned in Auschwitz between 1940 and 1941, was born in 1922. He was recognized in 1963 by Yad Vashem as Righteous Among the Nations for his wartime work aiding Jews. A co-founder of Zegota, he was also a member of the Armia Krajowa (Polish Home Army) and the underground movement, Front Odrodzenia Polski (Front for the Rebirth of Poland). He was active in transmitting reports on the Nazi terror against the Poles and the situation of the Jews to the Polish Government-In-Exile. A prolific writer and noted historian, Bartoszewski has been the president of PEN in Poland, professor at Catholic University in Lublin and most recently, Poland's Foreign Minister in the Walesa government.

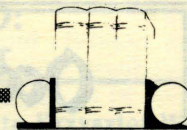
MARIAN TURSKI was born in Druskienniki, Lithuania (then in Poland) in 1926. From 1940 - 1944 he was incarcerated in the Lodz Ghetto where, in 1942 he joined its underground resistance movement. In 1944-45, Turski moved through Auschwitz and Theresienstadt concentration camps. He survived two death marches and was liberated from Buchenwald. Following the war he attended high school in Wroclaw and Breslau and studied law and history at the Wroclaw and Warsaw universities and the Warsaw Academy of Social Sciences.

Turski became editor-in-chief of the Warsaw daily, "Sztandar Mlodych." In 1958 he moved on to become deputy chief editor and editor of the historical section of "Polytika," the most influential political weekly in Poland. In the 1980's he began to lecture in Poland, USA, Japan and Germany, and to write papers on the Holocaust and contemporary history. He has written or co-written seven books including, *In the Eyes of Children - memoirs of children from the time of the Holocaust*, and several hundred articles. Turski is a member of the International Council of Auschwitz-Birkenau Museum, the Board of the Wannsee Conference Memorial in Berlin and is Vice President of the Jewish Historical Institute of Warsaw.

ADAM ROK was born in Chelm in 1936. Following several years in Warsaw on Smocza Street in the Jewish Quarter, the Rok family left for Russia at the beginning of the war. Leaving Siberia in 1946, they returned to Chelm and then Wroclaw, where he went to Jewish grammar school. He graduated from the University of Warsaw in Journalism in 1961 and began his professional career at a Press Agency supplying Polish newspapers with information and articles. For ten years he worked at "The Volks-Stimme," a Jewish weekly. A further ten years was spent at the Polish weekly, "Formy/The Forms." Rok returned to "Volks-Stimme" in 1989 and in 1991 became editor-in-chief of the "Dos Yidishe Wort," which evolved from the "Volks-Stimme." In 1994 Rok attended the World Council of Jewish Culture in Kiev, Ukraine.



IN OUR LIBRARY



THE HOLOCAUST, WARSAW AND THE JEWS OF POLAND: AN ANNOTATED VIDEOGRAPHY

The following videos are available from the Holocaust Education Centre for loan to members. Members and non-members may also arrange to view the videos at the Centre in groups or individually at no charge. To book a time, please call Leanne at 264-0499. If you wish to have coffee and tea, a donation would be appreciated.

Escape From Sobibor: The Heroic Story of the Jews Who Escaped from a Nazi Death Camp. Hollywood dramatization of a true story, based on a book by Richard Rashke. Stars Alan Arkin, Joanna Pakula and Rutger Hauer as Lt. Sasha Pechersky, who leads the prisoners in the biggest successful escape from a Nazi concentration camp. Drama, 2 hours, Colour.

Image Before My Eyes: Utilizes rare film footage, photographs, memorabilia, music and interviews with survivors of a unique European culture. The film describes the full range of Jewish life in Poland from the 19th c. through to the 1930's, before the disaster of the Holocaust. Documentary. 90 minutes, B/W and colour.

Imperial War Museum: Archival film footage of the liberation of Auschwitz from the Imperial War Museum of Great Britain. No sound. Very graphic.

Light in the Dark: Interviews with four people from Lvov who survived by hiding in the sewers of the city for over 14 months. Leopold Socha, a foreman of the sewer system, saves them by smuggling in food. During the summer of 1988, the four survivors came together to bear witness and honour their survivor. Documentary. 60 minutes, B/W and colour.

Mina Rosner's Return To Bucacz: CBC documentary follows Holocaust survivor Mina Rosner of Winnipeg back to her home town with her son. She recounts her life growing up in Bucacz and how she had to go into hiding during the Nazi occupation. She talks with townspeople, visits friends and travels to Majdanek and Belzec extermination camps. Documentary. 42 minutes, colour.

My Yizkor: Jewish life in Poland. Documentary. Subtitles. 2 hours.

Not Like Sheep to the Slaughter: In the summer of 1943, a small group of resistance fighters, led by 24 year old Mordechai Tenenbaum, attempted to thwart the Nazi's plan to eradicate the Bialystock Ghetto. With little assistance or arms, they resisted the Nazis with incredible resolve. Interviews with survivors and witnesses, amongst them former Israeli MK Haika Grossman, provide us with keen insight into one of the lesser known acts of Jewish resistance during the Holocaust. Documentary. 2 hours 30 minutes.

Pilgrimage of Remembrance - Jews in Poland Today: Of the 3.5 million Jews who lived in Poland on the eve of WWII, only 6,000 remain.

Who are these people? How do they view their Jewish identity? Filmed on location in 15 different cities, this documentary enables us to see what remains of Jewish life in Poland today. Documentary. 48 minutes.

Return to My Shtetl Delaytn: In 1991, Dutch film maker Willy Lindwer and his daughter accompanied his father back to Galicia in search of his father's roots. Sixty-one years later, Berl Nachim Lindwer wants to find out what happened to his family who perished in the Holocaust, to see the house where he grew up and walk the streets of his beloved village. Unique historic footage of pre-war shtetl life is juxtaposed with his emotional pilgrimage. Documentary. 60 minutes, B/W and colour.

The Jews of Poland: Between 1938 and 1939, film makers Yitzhak and Shaul Gosking visited six Jewish communities in Poland in an effort to record the vitality of Jewish life. Their film is one of the last visual records of this world. The film about Lodz has been lost. Five remain: Bialystok, Lvov, Krakow, Vilna and Warsaw. English translations have been provided. Documentary. 50 minutes, B/W.

The Lonely Struggle: Marek Edelman - Last Hero of the Warsaw Ghetto Uprising: Edelman, a cardiologist in Lodz, Poland, is the sole surviving member of the leadership of the Warsaw Ghetto resistance. He gives an insider's account of the few hundred Jewish youngsters who encouraged the decimated Ghetto population to rise up against the Germans. Filmed in Warsaw. Documentary. 60 minutes.

The Warsaw Ghetto: A British documentary about the walled ghetto of Warsaw between 1940 and 1943. Includes striking and often shocking original footage showing the creation of the ghetto, early Nazi propaganda, scenes from everyday life, people starving in the streets and the final, violent 10 days of resistance. Based on a compilation of Nazi photographs and films. Some scenes of atrocity and starvation. Documentary. 51 minutes.

The Warsaw Ghetto Uprising: Mixes archival footage with testimonies of survivors, helping us to understand this brief and courageous chapter in Holocaust history. Beginning with the Nazi invasion of Poland, we are led step-by-step through life in the ghetto, the deportations, formation of a resistance organization and finally, the Uprising. Documentary. 22 minutes, B/W and colour.

THE HOLOCAUST, WARSAW AND THE JEWS OF POLAND: A BIBLIOGRAPHY

The following books in English, Polish, French and Yiddish are available in the HEC library for loan to members or for non-members to read on the premises. Library hours are 9 - 5 weekdays. For further information, or for title, subject and author searches, please call 264-0499.

A Cup of Tears: A Diary of the Warsaw Ghetto. Edited by Antony Polonsky. Lewin, Abraham

A Partisan's Memoir. Schulman, Faye

A Requiem for Two Families. Judkowski, Noemi

And We Are Not Saved. Wdowinski, David

Assistance to the Jews in Poland, 1939-1945 Berenstein, Tatiana and Rutkowski, Adam

Auschwitz 1940-1945: guide-book through the museum. Smolen, Kazimierz ed.

Auschwitz and the Allies. Gilbert, Martin

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Between Tumbling Walls. Borzykowski, Tuvia

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By Bread Alone: The Story of A-4685. Mermelstein, Mel

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Remnants: The Last Jews of Poland. Niezabitowska, Malgorzata

Reportaz Z Getta Warszawskiego. Opocynski, Perec (Peretz)

Smoke Over Birkenau. Millu, Liana

So Many Miracles. Rubinek, Saul

Stosunki Polsko-zydowskie W Czasie Drugiej

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FOR THE HIDDEN CHILDREN OF WORLD WAR II

By Lillian Boraks-Nemetz

Ghost Children

You were not to be seen

you were not to be heard
you were not to exist

you were ghosts
without a face or name

you hid among cobwebs
roaches and rats
your nostrils filled with mildew
your ears with Nazi cries:

Verboten! Jude! Raus!

you froze - and ice
filled the furrows of your hearts
and so you lived
for almost fifty years
ghostlike in your adult lives!

now the master of time
purges his dour self
and returns the past
where the Nazi vultures
are only shadows now
circling the caverns of ignorance

"out ghost children," says he,
"leave the catacombs of time.
replant your ravished gardens
in the sanctuary of the past,
cleanse them in your fertile minds
with tears from your thawing
hearts."

Elie Wiesel: A Biography

Adapted from material provided by the B'nai B'rith Lecture Bureau

Nobel Peace Prize winner and Boston University Professor Elie Wiesel has worked on behalf of oppressed people for much of his adult life. His personal experience of the Holocaust has led him to use his talents as an author, teacher and storyteller to defend human rights and peace throughout the world.

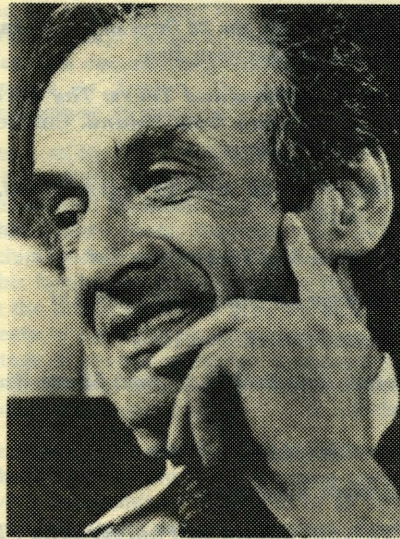
Wiesel's efforts have earned him the Presidential Medal of Freedom, the United States Congressional Gold Medal and the Medal of Liberty Award, the rank of Grand Officer in the French Legion of Honour, and, in 1986, the Nobel Peace Prize. He has received more than seventy-five honorary degrees from institutions of higher learning.

In 1978, President Jimmy Carter appointed him Chairman of the President's Commission on the Holocaust, and later as founding Chairman of the United States Holocaust Memorial Council. Elie Wiesel is also the founding President of the Paris-based Universal Academy of Cultures. His more than thirty-five books have won numerous awards, including the Prix Médicis, the Prix Livre Inter and the Grand Prize for Literature from the City of Paris.

A native of Sighet, Transylvania (Romania), Wiesel and his family were deported by the Nazis to Auschwitz when he was fourteen years old. His mother and younger sister perished there, his father in Buchenwald. Wiesel and his two older sisters survived.

"Fanaticism is always dangerous; when it acquires power, it is mortal"
—Elie Wiesel

After the war, Wiesel studied in Paris, later becoming a journalist in that city. Yet, he remained silent about what he had endured as an inmate in the Nazi death camps. During an interview with French writer François Mauriac, Wiesel was persuaded to end that silence. He subsequently wrote "La Nuit" (Night), about which he says, "I wrote feverishly...to testify, to stop the dead from dying, to justify my



own survival. I wrote to speak to those who were gone. As long as I spoke to them, they would live on, at least in my memory." Since its publication in 1958, "La Nuit" has been translated into twenty-five languages.

A devoted supporter of Israel, Wiesel has defended the cause of Soviet Jews, Nicaragua's Miskito Indians, Argentina's "disappeared," Cambodian refugees, the Kurds, South African apartheid victims, famine victims in Africa, and recently, the victims and prisoners in the former Yugoslavia.

Three months after receiving the Nobel Prize, Marion and Elie Wiesel established The Elie Wiesel Foundation for Humanity to advance the cause of human rights and peace throughout the world. The first major project undertaken by the Foundation was an international conference of Nobel Laureates. It was convened jointly in Paris in 1988 by Wiesel and French President François Mitterrand on, "Facing the Twenty-first Century: Threats and Promises." Subsequent conferences have been held in Boston, Haifa, Oslo, Moscow and New York.

Elie Wiesel has been Distinguished Professor of Judaic Studies at the City University of New York (1972-1976) and first Henry Luce Visiting Scholar in the Humanities and Social Thought at Yale University (1982-1983). Since 1976, he has been Andrew W. Mellon Professor in the Humanities at Boston University. He is a member of the faculty in the Department of Religion as well as the Department of Philosophy. A citizen of the United States since 1963, he, his wife and son reside in New York.

All Rivers Run to the Sea: Memoirs

by Elie Wiesel

Published by Knopf Canada

432 pages - \$36

Available for loan to members of the Holocaust Education Centre library and the Isaac Waldman Jewish Public Library

Book Review

The following was adapted with the permission of Alfred A. Knopf Canada 1996.

In 1944, Elie Wiesel's family was arrested by the Nazis in the Romanian village of Sighet and transported by cattle car to Auschwitz. Separated from his mother and younger sister, Wiesel learned of their deaths after the war while living in a displaced persons' camp in France. Barely fifteen years of age, Wiesel witnessed the murder of his father in Buchenwald. He emerged from the concentration camps a bloodless adolescent, a mute spirit with no homeland. Yet somehow he conserved within himself his messianic dreams, the memory of his sister's smile, the wisdom of his father's final words; these became the fountainhead and the secrets that haunt all of his writings. Writer Erna Paris, in her recent Globe and Mail review of *All Rivers Run To The Sea*, describes how Wiesel "deliberately chose spare, pared-down language for his literary works ("the style of the chroniclers of the ghettos, where everything had to be said...in one breath")...

His is a life of fertile and overwhelming events, ruptures and discoveries. In 1958, with the publishing of *Night*, his first Holocaust memoir, he was determined to bear witness for the martyrs of the Third Reich, his life consecrated to the remembrance of Holocaust victims and survivors. *All Rivers Run To The Sea* is a memoir of compassion, love and sometimes rage - a battle between doubt and faith, between despair and trust, between forgetting and remembering, and between the violence of men and an ideal promised land.

Annual General Meeting Vancouver Holocaust Centre Society

7:30 PM, Monday, June 3rd, 1996
Holocaust Education Centre
50 - 950 W. 41st Ave., Vancouver

To have a vote, you must be a member in good standing. To become a member, or to renew, call 264-0499

BIBLIOGRAPHY OF BOOKS BY ELIE WIESEL

*Books marked * are in the HEC library. Others available at the Isaac Waldman Jewish Public Library at the Jewish Community Centre, 950 West 41st Avenue. Also at the HEC is a video - Elie Wiesel: Witness to the Holocaust, colour, 20 minutes**

Night - memoir, 1960*

Dawn - novel, 1961

The Accident - novel, 1962*

The Town Beyond the Wall - novel, 1964

The Gates of the Forest - novel, 1966

The Jews of Silence - personal testimony, 1966*

Legends of Our Time - essays and stories, 1968

A Beggar in Jerusalem - novel, 1970

One Generation After - essays and stories, 1971

Souls on Fire: Portraits and Legends of Hasidic Masters, 1972*

The Oath - novel, 1973*

Ani Ma'amin, a cantata, 1973

Zalmen, or The Madness of G-d - play, 1975

Messengers of God: Portraits and Legends of Biblical Heroes, 1976

Four Hasidic Masters - portraits and legends, 1978

A Jew Today - essays, stories and dialogue, 1978

The Trial of God - play, 1979

The Testament - novel, 1980*

Images from the Bible, 1980

Five Biblical Portraits, 1981

Somewhere a Master - Hasidic tales, 1982

Paroles d'étranger - essays, stories and dialogues, 1982

The Golem, retelling of a legend, 1983

The Fifth Son, novel, 1985

Signes d'Exode, essays, stories and dialogues, 1985

Against Silence: The Voice and Vision of Elie Wiesel, collected writings, Irving Abrahamson, editor, 3 vol, 1985

Job ou Dieu dans la Tempête, dialogue and

commentary with Josy Eisenberg, 1986

A Song for Hope, a cantata, 1987

The Nobel Speech, 1987

Twilight, novel, 1988

The Six Days of Destruction, with Albert Friedlander, 1988

Silences et mémoire d'hommes, essays, dialogues, 1989

From the Kingdom of Memory, reminiscences, 1990*

Evil and Exile, dialogues with Phillipe-Michael de Saint-Cheron, 1990

A Journey of Faith, with John Cardinal O'Connor, 1990

Sages and Dreamers, Portraits and Legends, 1991

Célébration talmudique, portraits of

Talmudic master, 1991

The Forgotten, novel, 1992

A Passover Haggadah, with commentaries by Elie Wiesel, 1993

Tous les fleuves vont à la mer, memoir, 1995

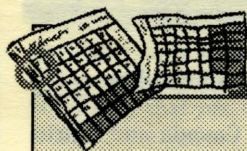
All Rivers Run to the Sea, memoir, 1995*

And the Sea is not Full, memoir vol 2, future release

More than thirty books have been written about Elie Wiesel, including:

A Consuming Fire: Encounters with Elie Wiesel and the Holocaust, John K. Roth

Confronting the Holocaust: The Impact of Elie Wiesel, edited by Alvin Rosenfeld and Irving Greenberg



CALENDAR OF EVENTS

Please call the Holocaust Education Centre at 264-0499 for information on any of the events listed below or for reservations. Cash, cheque, Visa or MasterCard accepted. To mail tickets, a handling fee of \$1 per total order will be charged.

Tuesday, April 16, 1996, 27 Nisan 5756 - Yom Hashoah - Annual Memorial Service and Unveiling of Names, 12 noon, Holocaust Memorial, Schara Tzedek Cemetery, 2345 Marine Drive, New Westminster. - Annual Community Commemoration, 8 PM, Beth Israel Synagogue, 4350 Oak Street. Keynote address - survivor Marion Turski of Poland, participation of second and third generation and youth of Vancouver and Richmond

Thursday, April 18 - Opening of The Warsaw Ghetto: A Pictorial Remembrance. 8 PM Norman Rothstein Theatre, 950 West 41st Avenue. Tribute evening of song, poetry and special lectures. Guest speakers Marion Turski and Adam Rok of Warsaw and Wladyslaw Bartoszewski.

Sunday, May 5 - An Evening With Elie Wiesel. 8 PM, Schara Tzedek Synagogue, 3476 Oak. Wiesel reminisces, based on his new book, All Rivers Run to the Sea: Memoirs. Sponsored by Simon Fraser University, Isaac Waldman Jewish Public Library and the Holocaust Education Centre. Tickets \$25, students \$12. Limited number of \$100 reception tickets, includes

reserved seat and partial tax receipt (available only through HEC 264-0499). Tickets available at: HEC 264-0499; JCC 257-911; SFU Harbour Centre 291-5100. This event is endorsed by the Jewish Federation of Greater Vancouver

Monday, May 6 - A Conversation with Elie Wiesel. 9:30 AM, Segal Centre (in person) and Fletcher Challenge Theatre (live video feed), Simon Fraser University Harbour Centre, 515 West Hastings Street. An informal talk. Doors open at 9:00. Early arrival strongly suggested. To reserve call 291-5100. No charge. (N.B. Only live video seats are left)

Wednesday, May 8, Thursday, May 9 - 21st Annual Symposium on the Holocaust for High School students at UBC. Lillian Boraks Nemetz - survivor keynote. Special guests - Kenneth McVay, Nizkor Project; USY youth.

Monday, June 3 - Annual General Meeting. 7:30 PM, Holocaust Education Centre, 50 - 950 West 41st Avenue.

Sunday, June 16 - Exhibit opening. 2 PM, Holocaust Education Centre, 50 - 950 West 41st Avenue. "Building Bridges," a Magee Secondary School art students mural project coordinated by Viviane Gosselin. This exhibit will be shown in two other public venues following its summer showing at the HEC

THE HOLOCAUST:

A DISCUSSION PAPER ON SECONDARY SOCIAL STUDIES TEXTS

by Rachel Maté

Rachel is an Honours B.A. in Political Science, Reed College, and the granddaughter of survivors

For various reasons—insecurity with subject matter, time and curriculum constraints, fear of controversy, lack of resources—Holocaust education remains negligible in the public school system. While on a formal level the Holocaust is included in the curriculum, the extent and manner in which the Holocaust is discussed relies essentially on individual teacher's initiative and style.

Considering the absence of information in the current Socials Studies 11 text and the fact that History 12 remains an elective, it is conceivable that students could complete their high school career without ever encountering the term "Holocaust."

The aim of this discussion paper is to identify what information is included in the texts prescribed for Social Studies 11 and History 12. It provides a description and brief analysis of the way in which the Holocaust is contextualized within the greater historical scope of WWII. It examines how effectively the pedagogical themes and issues, which naturally emerge from a discussion of the Holocaust, are integrated into the writing of the text.

THE TEXTS

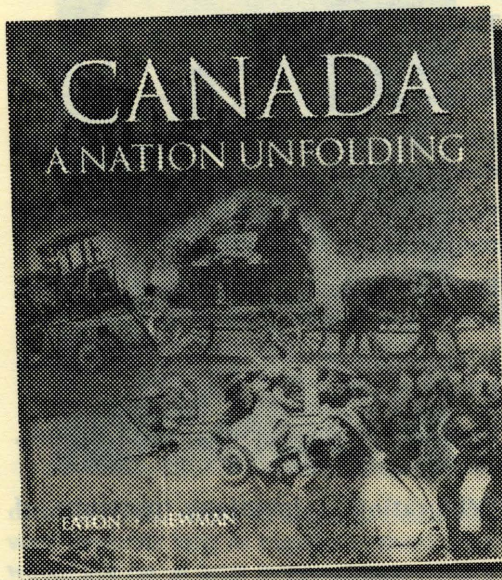
The focus will be on the following three texts, the first a new text for Socials 11, and the latter two presently in the History 12 syllabus. The primary Socials 11 text, *Towards Tomorrow—Canada in a Changing World*, is for all intents and purposes silent on the issue of the Holocaust and is therefore not included in the analysis.

• Eaton, Diane and Garfield Newman. **CANADA: A Nation Unfolding**. Toronto: McGraw-Hill, 1994.

• De Marco, Neil. **The World This Century: Working with Evidence**. London: Unwin Hyman, 1987.

• Howarth, Tony. **Twentieth Century History**. New York: Longman, 1987 (2nd Ed.).

The textual examination will be followed by a brief section, based on several interviews with teachers, suggesting ways to more effectively approach the subject matter and to overcome some of the shortcomings of the texts.



Canada: A Nation Unfolding

Unit 5 War Returns: Canada and World War II

Chapter 12 The Breakdown of Peace (pp. 230-245)

Chapter 13 War on the Home Front (pp. 246-264)

Chapter 14 Canada's Role in Ending the War (pp. 265-285)

This is, generally speaking, a good comprehensive text. It approaches the subject matter from a Canadian perspective and attempts to develop concepts such as fascism and militarism through an examination of both European and Canadian events. The section begins with a description of post WWI Germany, setting the stage economically, politically and ideologically for Hitler's rise to power. This is followed by a significant section devoted to fascism, Nazism and anti-Semitism in Canada. What emerges is a sense of the general prejudice prevalent at the time coupled to a troubling lack of action. Canada's policy of isolationism, demonstrated in its refusal to accept Jewish European refugees, is juxtaposed with the horror of Hitler's final solution. Mackenzie King's impressions of Hitler, taken from diary excerpts (pp. 238-239), are especially effective. Students are asked to simultaneously assess Hitler's popularity and to critique Canadian foreign policy. This entails a process of self-examination, asking, "Could something like this occur in Canadian culture, in our own society?"

The section on the Nazi concentration and death camps is comprehensive, if strangely placed in the chronology of the text. It is found in the aftermath of the war, as if only after the war did we find out what was really going on. Nonetheless, it does an adequate job of describing the process of ghettoization, the dehumanization of the Jewish people and life within the concentration camps. There is an interesting inset on the secret art of Auschwitz inmates (p. 278) which serves to touch on the issue of Jewish resistance.

Finally, this text should also be applauded for its attempt to draw out some important concepts and to extend them to other situations. For example, included is an essay by David Suzuki entitled "Our Fragile Democracy" (pp. 251-252), which takes issue with Canadian reluctance to compensate Japanese Canadians for their wartime internment. Such an issue, which Suzuki indirectly parallels to the Keegstra trial and the Zundel conviction, are tests of our democratic values which we must be constantly re-examining.

The World This Century: Working With Evidence

Chapter 6 The Weimar Republic: From Crisis to Collapse (pp. 80-92)

Chapter 7 The Nationalist Socialist State (pp. 93-103)

This text gained notoriety among Jewish educators for its presentation of an anti-Semitic propaganda poster, "The Eternal Jew" (p. 99), accompanied by a disturbing lack of explanation. However, beyond what may be interpreted as knee-jerk reaction lie some serious shortcomings. Besides a fleeting mention of concentration camps and a statistic detailing the number of German Jews before and after the War, virtually no other discussion of events following 1938 is included. In fact, the term "Holocaust" is never even introduced. Considering the depth of description of the earlier years, this is surprising. In fact, Chapters' 6 and 7 outline the Weimar Republic and the emerging National Socialist State in relative detail. Although economic factors are perhaps over-emphasized, there is a decent attempt to understand the context of Hitler's rise to power and populist appeal. This is couched in a discussion of the broader concepts of totalitarianism, militarism and nationalism. Chapter 7 quite clearly outlines

the program and escalation of anti-Semitic policies – early measures of discrimination, the Nuremberg laws and Crystal Night. Chapters 10, 11 and 12 are devoted to an exhaustive account of WWII, beginning with diplomatic events leading up to the declaration of war and followed by specific military battles. However, the implementation of Hitler's "final solution" is never discussed. As such, the text provides an adequate background to the Holocaust, but fails to finish the story. Consequently, the text fails to identify the very universal lessons that can and should be drawn from such an atrocity.

Twentieth Century History

Chapter 23 Industrial Nations in the Slump (pp. 90-94)

Chapter 25 Hitler's Germany (pp. 110-118)

Chapter 32 People at War II (pp. 182-186)

What sets this text apart from the other two is a definitive and recognizable "voice." This may be contentious to those who feel that texts, in particular history texts, should as objectively as possible recount events. However, for an issue as morally significant as the Holocaust, a "voice" acts to enhance the impact of description. This text is unequivocal in its condemnation of the crime against humanity. It does not shy away from posing blatant ethical and philosophical questions linking the rejection of democratic values and the horror which ensued. It not only questions the degree of German responsibility, but effectively contextualizes the Holocaust within a long tradition of anti-Semitism in Central and Eastern Europe. The acceptance of Hitler's ideas were not so outrageous within a culture predisposed to such prejudice.

Chapter 25, Hitler's Germany, describes the Nazification of Germany—the imposition of a totalitarian state, the organization of terror and the indoctrination of German youth. A chronology of dates in the calendar of German Jews (1933–1939) provides a detailed account of the increasing discrimination and persecution. Chapter 32, People at War, turns to the implementation of the final solution (1941-1945). It begins with a sober account of Operation Barbarossa (the massacre of half a million Russian Jews) and goes on to describe the extent of concentration and extermination camps' spread across German-occupied Europe. It completes the story with the trial of Nazi war criminals at Nuremberg. Yet beyond the indisputable fact of Nazi evil lies the ethical dilemma of civilian complicity. "Can the final responsibility for the 'final solution' be traced back to those people who had misused their democratic rights as free citizens to put in power those who had

signaled that they had no respect for democracy, the rule of law, or the fundamental principle that all men should be free and equal?" (p. 186)

Obviously the text is not complete; there is little discussion of Jewish culture or even of life within the camps. The text's strength lies in its insistence on certain themes, e.g., the importance of democratic values, the dangers of intolerance and its focus on what fundamentally constitutes humanity. It is this thematic, if at times pedantic, emphasis which pushes beyond mere recollection of events to a deeper level of examination.

How do we 'teach' the Holocaust?

These texts provide a starting point and framework for a meaningful examination of the Holocaust. It is the responsibility of the teacher to frame the historical event in a manner which resonates with the lives and values of their students.

At the heart of this question, how to teach about the Holocaust, lies a fundamental debate. Is the Holocaust, in fact, a unique historical event? Does it not, in reality, stand amidst a long and tragic history of man's inhumanity against man? Or alternatively, if we decide that yes, indeed, the Holocaust is a unique historical experience, then what makes it unique and what universal lessons can we take from it?

The most fruitful response to this debate, regardless of personal opinion, seems to be involved in the very asking of the question. What is useful is the process of extracting certain principles; attempting and evaluating analogies; and then determining how one's own values line up on certain issues. Asking whether or not an event is unique does not inherently diminish its significance and

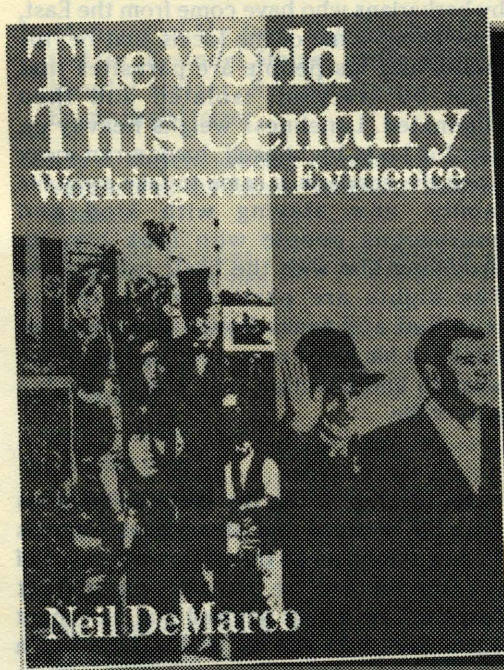
may in fact add to its educational impact.

The texts introduce certain concepts—totalitarianism, fascism, racism etc. The educational imperative, however, is to discover how these themes or issues relate to the cultural experience of today's students. Is discrimination, prejudice, mass psychology or even genocide present in their family history and/or current community? Could something like what happened in Germany happen in Canadian society? What were the political, economic and social elements that contributed to Hitler's rise to power? And, can we see any current parallels either in Canada or in other parts of the world? A discussion of the Holocaust provides a natural opening for an honest look at Canadian history in relation to the treatment (or mistreatment) of various peoples.

If educators relegate the Holocaust to merely a German-Jewish event stuck way back in history, then they are eliminating the opportunity for critical reflection and any type of universal significance. At Maimonides, a Jewish high-school in Vancouver, the six week unit on the Holocaust is set within a two-year mandatory Jewish History course. While this is obviously not appropriate for the public school system, what is relevant is the emphasis placed on correctly contextualizing the Holocaust. The Holocaust is not seen as a bizarre breach of rationality, but rather it is seen within the context of a tradition of anti-Semitism and the experience of Jews in the Diaspora.

Educational resources to supplement the social studies texts are available from the Holocaust Education Centre. Teachers and students are welcome to borrow books, curriculum guides and videos, such as the *World at War* series (Genocide) or *Night and Fog*. Schools groups are invited to visit exhibits at the centre or have a survivor speak at their school. Specific Teachers' Guides are available prior to each exhibit program. The Standing Committee on Holocaust Education offers two day-long symposia for over a thousand high school students every spring, featuring survivor testimonies, noted speakers, films and workshops. An essay contest, with prize awards is associated with this event. The Centre also recognizes BC teachers efforts in Holocaust education with an annual cash grant, the Kron Award.

These resources are available. What is required, however, is a commitment to think creatively in order to approach the Holocaust in a way which will touch the students and open the door for meaningful discourse.





The Child Survivor page "No Longer Alone" welcomes submissions addressed to Louise Stein-Sorensen, Editor, 50 - 950 W. 41st Ave., Vancouver, BC V5Z 2N7

Approximately 85% of Dutch Jews did not survive the Shoah. More than 100,000 men, women and children were packed into cattle cars and transported to the East European killing factories, never to return. Recently a Memorial Book was published in Holland, listing names, dates and place of birth, dates and place of death of those murdered.

MEMORIAL BOOK

by Louise Stein-Sorensen

Locked in a paper tombstone

A hundred thousand names emit a
silent scream

opa Roza Maurits
Emmy Kiki oom Leon
Eefje Liesje tante Chel
ome Sjaak and Jaap en Ro
tante Sonja and oom Max

only their photos remain

"Mozes van Dam, age 96"

Emmy van Dam
"b. 23 June 1937 Den Haag, d. 11 June
1943 Sobibor"

Happy, chubby Emmy
now a Holocaust Exhibit

Drinking wine at the reception, we
chat
life goes on

Sharing our memories

Some students yawn at "social
studies—World War II"

Others are wide eyed
still open to our stories

Which we tell and tell
hoping to be heard

7 December 1995

THE TOY STEAM ENGINE

by Serge (Wajnryb) Vanry

The boy has come by the toy store window almost every afternoon, stopping to stare at the bright Christmas lights and decorations that frame the display of mechanical building sets and miniature engines. It is a cold winter day, in a strange city, in an unfamiliar region and he is shivering in his wooden-soled shoes and his borrowed ill-fitting coat as he studies the finely crafted parts of the shiny, polished, small scale working model of a steam engine. His nose rests close to the frosted glass as his eyes caress every detail of this magnificent machine. His imagination fancies the burning of fuel pellets and the hiss of escaping steam as the pistons begin to push the flywheel and set all the parts in motion.

All of a sudden, he remembers who and where he is, looks quickly around, making sure that no stranger took notice of him and moves on into the icy wind and the darkness of his life. He remembers the admonitions to be careful, to be as invisible as possible, to not talk to strangers and to remember his false identity if questioned. You see, the eleven year old boy is a fugitive, like a hunted animal running for his life, pursued by barbarians who have come from the East, convincing some of the locals that he, his family and his people are parasites that must be arrested, isolated and then eliminated. Loneliness weighs heavily on him for he is by himself, having run away when the gendarmes came to take away his family, now staying with kind and courageous people who took him in, providing him with the basic necessities. The nights are particularly long and troubled and tears flow often when he thinks of his loved ones and the loss of the warmth and affection that was so much a part of life.

He returns to the toy store as often as possible because that steam engine seems to be a symbol of all things that were part of his life before he became an instant "orphan". He knows full well that he cannot again have back the life that was his just a

few months ago. The engine is a dream, a fantasy of his past, a past that he can revisit a bit at a time when he looks into the toy store display. This bit of sunshine seems to make more bearable the despair and the feeling of abandonment that looms over him in this most difficult time of his life. He never sees the engine functioning, but imagines the machine in full flight just as much as he remembers all the elements of his life before darkness and terror enveloped his world.

More than fifty years have passed. A graying and balding man happens to pass by a hobby store in a place far removed from the former toy store of his youth, in a new country where places and people do not remind him of his painful past. He stops suddenly, attracted by building sets and, lo and behold, steam engines, as glorious and enticing as the ones that populated his childhood dreams. Toys just as perfect, just as polished, just as elegant, demanding his attention, triggering a flood feelings and memories. He enters the store, his heart beating rapidly, his hands clammy, hesitantly asking the clerk to bring out the toy engine from the window display. He barely hears the sales pitch and remarks about the right age for the child recipient, the fact that these trains are made in Germany and therefore finely crafted and designed. He hesitates, "Should I if it is German?" "Actually", he whispers, "this is for me alone and I will not share it with anybody else, although I may allow my family to watch as I demonstrate its function. Please wrap it up, write out the bill whatever the cost and I will be on my way."

The toy is sitting on the kitchen table after being unwrapped, looking small, unimpressive, uninteresting, totally unlike the childhood image that the man had carried with him most of his life. This machine even works when filled with water, heated with pellets, hot steam working the pistons, flywheel, steam whistle, etc....The children and grandchildren are excited and

impressed, hovering over the ingenious gadget, wanting to try their hand at it. The grey-haired man is not disappointed by his lack of enthusiasm for his purchase, realizing that in this country, at this time and at his age, he has regained much more than he lost as a child. The symbol is not needed any more, but he will keep the machine just the same, to remember a time when the World went mad, and as always, children became the victims of oppression and persecution.

He has now decided to speak out after a lifetime of silence, telling those willing to listen and those interested in the truth, that we must all be vigilant and aware of the power of evil. When he is gone, maybe his children will keep the engine, as a reminder that they must carry on the battle against bigotry and prejudice that so late in life he became involved in.

The Survivors of the Shoa Foundation,
Stephen Spielberg president, is
currently interviewing survivors in the
Vancouver area. Three Vancouverites
are conducting the interviews. Those
willing to be interviewed are asked to
call collect to

Janet Klein-Slavin
coordinator,
at (416) 781-2400

Children of Holocaust
Survivors often experience
life, and themselves in it, in
ways that are characteristic
to this group. For information
regarding the

2ND GENERATION THERAPY GROUP

led by Dr. Alina Wydra, 2nd
Generation Psychologist, call
733-4321

*The HEC library fund is seriously depleted.
Please consider donating books or contributing
books in honour of special occasions.*

Gifts to the Collection

Dr. Harry Winrob - photos
Martin Wylde - newspaper collection
Andrezej Spitz - document
Richard Menkis - video tape
Henry Glass - commemorative album
Jacob and Chana Margalit - commemorative
book
Alex Dimant - books
Eric Sonner - commemorative book, article
Ernie Forrai - video tape
Kate Albu - family items
Luba Gempel - commemorative books and
posters
Peter and Linda Gary - 1st day cover stamp
Irene Kirstein Watts - documents
Teresa Pryce - book
Ronnie Tessler - books
Ark Films - Collection of copy photos from
Auschwitz Museum Archive

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Bente Thomsen
Estate of Henry Lehrer
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Mendel Stelzer, Raizele Stelzer, from
Emmy Krell-Stelzer
Randy J. Meyers (Meier), in memory of the
Yarzeit of his father, Edwin A. Meyers
(Meier)
St. Thomas Aquinas School: In Honour of
Bronia Sonnenschein
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Jeanette Berkoff
Elsie Dunner
Priscilla Fratkin
Robert Hector
Rev. Fred Metzger
Shia Moser
Claire Osipov
Margot Sinclair
Miram Wosk & Stephen Gunther
Arlaina Waisman

Big Ticket Items

If you are planning to upgrade any of your
office equipment, we can issue a tax receipt
for the depreciated amount of your
outdated items such as

****high speed plain paper fax machine****

laminating machine and supplies

35 mm camera equipment

**To place a paid ad in Zachor, please
call 264-0499. The next publication
date is late August, 1996**

NOTICES

To all founding donors - the glass
for the Holocaust Education
Centre's Acknowledgement Wall has
been delivered by the glass studio.
We hope to see it installed in the
near future. You will be notified by
mail regarding the date of its
unveiling.

To all survivor/educators - in order
to keep accurate statistics of the
Outreach Program, please notify
Rita Akselrod when you have been
contacted directly by an
organization or school. Statistics
are an important gauge of our work
in the community. Your cooperation
would be appreciated.

OCTOBER 11 - 14, 1996

Annual Child Survivor Conference in New York City

"The Last Eye Witnesses Confronting the Holocaust Deniers"

organized by the National Association of
Jewish Child Survivors

Registration and Information

Esther Widman
1988 East 9th Street,
Brooklyn, NY 11223

WE WERE CHILDREN THEN.... A REVIEW

What Our Visitors Said:

"Very touching. The impact on young people should be considerable." - R. & E. K.

"I will never forget coming here and learning so much. Thank you for the courage to bear witness." - a student

"I was terribly sad, but what upsets me the most is it was all true." - a student

"This is a wonderful heartrending exhibit. So much pain and life pouring from the mementos."

Letters

Dear Mrs. Kaufmann Cassirer,

On behalf of the group from the Alternative Program, I would like to thank you for the tender, thoughtful presentation yesterday. All in attendance were both touched and moved by your words.

In class today, we reflected on our experiences yesterday. The expression of sadness and hope, tragedy and bravery, of collective ignorance and insight were shared by both students and staff. We feel, like yourself, that through honest pursuit of knowledge and mutual respect, we will have a positive and lasting effect on our world and on our lives. Your message helped us see, through your life, a very special and meaningful time in our collective history. Each of us extends to you our gratitude for your time and courage to share.

Paul LeRoy, North Delta Senior Secondary
Alternative III Program

Exhibit Statistics

72 groups representing 47 schools and 2,200 students toured We Were Children Then...

VISAS FOR LIFE: A REVIEW

What Our Visitors Said

"May your work continue to open peoples' eyes to the horrors of senseless destruction and open our hearts to compassion towards other cultures." - L.P.

"Before this, I was taught in schools that Japan was an oppressor during WWII. I never felt any strong attachment to the country of my origin because of it. Since this came into light,

my feelings, perception of Japanese people at that time have changed considerably. If many other Japanese people would have been more like Sugihara-san, I would have been proud of my heritage. Since my involvement in my school's "Fiddler on the Roof" production, I have grown closer to Jewish customs, ideas, beliefs, basically the people." - H.I.

"Heals some wounds - my mother and family were in Japanese P.O.W. camps."

What The Teachers Said

"The docent's presentation was excellent - without speaking down to the students, she conveyed the enormity of the decision to help." - Douglas Elementary, Vancouver

"This was my first visit to the Education Centre and will not be my last." - David Oppenheimer Elementary, Vancouver

"The students identified with the situation after they participated in the drama workshop." - Richmond Jewish Day School

"Your overall programs are great. The information you provide our students is invaluable." - Rutland Middle School, Kelowna

Exhibit Statistics

to March 1, 1996

Eighty-one (81) groups booked tours of Visas for Life, representing approximately 60 different schools and ESL classes and 2400 students.

Two thousand (2,000) members of the public have toured or attended public programs.

The group to come from furthest away - Riitsumeikan High School, Kyoto, Japan!

Four cases of Yukiko Sugihara's book (168!) and 15 Japanese language copies have sold to date.

OUTREACH REPORT: JULY - DECEMBER 1995

Rita Akselrod chair; Perry Cloete, Fay Davis co-chairs

In this time period, 3250 students were addressed by a survivor. This includes 25 schools or groups around the Lower Mainland area, Delta and the Okanagan. Participating survivors were: Bill Gluck, David Ehrlich, Robbie Waisman, Louise Stein-Sorenson, Judith and Karl Levison, Rubin Pinsky, Bronia Sonnenschein, Celina Lieberman, Peter Parker, Serge Vanry and witnesses Børge Strømgren, Danish resistance and Stan Winfield, Canadian Air Force veteran.

A Response To The HEC Survivor Outreach Project

Dear Madam,

...I would also like to thank you for all the assistance you provided for me throughout the spring. Both Borge Stromgren and Peter Parker were excellent speakers. The campers and staff were deeply influenced by their talks. This summer at camp Hatikvah, our Yom HaShoah program exceeded all my expectations. The staff provided an appropriate and impassioned program that, I feel, had a great impact on the campers. I hope this trend will continue in future summers. It provides campers with an opportunity to learn more about the Holocaust that they might not otherwise receive - in an environment conducive to learning. I hope that the camp will work closely with you in the future. You provide a wonderful service for the Jewish community, for Vancouver, and for all people who have had the privilege of visiting your Centre. Best of luck in the future.

Adam Strasberg

THE WARSAW GHETTO: A PICTORIAL REMEMBRANCE

APRIL 18, 1996 - JUNE 7, 1996

A photographic exhibit curated by the Midwest Center for Holocaust Education of Kansas City from the archive of the Jewish Historical Institute of Warsaw and a display of Warsaw and family memorabilia of Vancouver survivors.

Speedy Recovery

Mrs. N. Archeck from Julie & Sheldon Smollan

Ron Fratkin from Cathy and David Golden

Miriam Friedberg from Agi & Tibor Bergida

Claire Howitt from Emmy Krell

Mrs. Ida Kaplan from Agi & Tibor Bergida

Paula Kirman from Ronnie Tessler

Harold Lenett from Leo & Jocy Lowy

Morrie Lercher from Marla & Peter Gropper

Irv Levin from Cathy & David Golden

Mazel Tov Card

Eva Bandel, Best Wishes on your Birthday from Gloria Levi

Neri Braverman/Tischler, Congratulations on your Bat Mitzvah, from Brahm, Dorothee, Anna, Mimi & Ben Lermer

Dr. Bernie Bressler, Mazel Tov on Your New Position, from Brenda E. Casey & Family

Fay & Hymie Davis, On the Birth of Your Grandchild, from Ronnie & Barry Tessler

David & Regina Feldman, On Your 45th Wedding Anniversary, from Leo & Jocy Lowy

Mr. & Mrs. J. Fraeme, On Your 45th Wedding Anniversary, from Leo & Jocy Lowy

Harry Frumin, On Your 86th Birthday, from the VHCS Staff & Board

Alfie Groberman, Happy 80th Birthday, from Marla, Harold, Jory & Micah Groberman

Sheryl Kahn, On the Birth of Your Child, from Frieda Miller & the VHCS docents

Esther Kaufman, On Your Special Birthday, from David & Lil Shafran

Ben & Dolly Kopelow, On the Birth of Your Grandson, from Tibor & Agi Bergida

Celia Lerner, On Your Special Day, from David & Lil Shafran

Mr. & Mrs. Joe Lewin, In Honour of Your Grandaughter's Bat Mitzvah, from Art & Terry Szajman

Mr. & Mrs. Joe Lewin, In Honour of Your Grandaughter's Bat Mitzvah, from David & Regina Feldman

Risa Levine, In Honour of Your Judicial Appointment from Norman Gladstone & Birgit Westergaard

Hymie Loomer, On Your 70th Birthday, from Hilda & John Everall

David Paperny, In Honour Of Important Work Completed, from Sari & Mark Weintraub

Helen Pinsky, In Honour of Your Bat Mitzvah, from the Ferera/Pullmer Family

Larry Thal, In Honour of Your Special Birthday, from Karen & Gary Simkin

Robbie Waisman, In Honour of Your Special Birthday, from Morley & Fay Shafron

Robbie Waisman, Congratulations & Best Wishes on your 65th Birthday, from Molly & Bill Gutkin

Ruth Weinstein, In Honour of Your Special Birthday, from David & Lil Shafran, Zev & Elaine Shafran

Sam Zack, In Honour of Your 80th Birthday, from Leo & Jocy Lowy

Frances Belzberg, On a Richly Deserved Recognition, from Fay & Hymie Davis

Otto Lowy, On your special birthday, from Ben & Dolly Kopelow, VHCS Board & Staff, Serge & Brenda Vanry

Molly Klein, On the Birth of Your Grandchild

Miklos Horvat, In Honour of Your Special Birthday, from Harold & Julie Shatsky

Emmy Maerov, 50 Sure looks good on you, from Frieda Miller & Danny Shapiro

Sympathy Card

Maria Borensztajn, Sympathies on the loss of your husband & our best friend, from Alex & Gina Dimant and family

Dr. Ernst Frinton, On Loss of wife, from VHCS Board & Staff

Dr. Ernst Frinton, In Memory of Lily, from Barbara Bluman, Drew Schroeder & Family

Dr. Vera Frinton, Condolences on loss of Mother, from Susan Bluman

Jenny Klein, In Memory of Your Sister, from Izzy & Bertha Fraeme

Ruth Kliman, In Memory of Your Sister, from Susan Bluman

Robert Krell & Family, In Memory of Leo Krell, from Gary & Diane Averbach, Ronnie & Barry Tessler, VHCS Board & Staff, Avi & Julie Tutelman, Sally & Marshall Cramer, Sandra & Norman Miller, Michel Mielnicki, Susan Bluman, Leon & Evelyn Kahn, Miriam Eisner, Sharon & Irving Kates, Elaine & Mel Charkow, Cathy & David Golden & Family, Bill Gruenthal, Charles & Isabelle Diamond, Lillian Nemetz, Carol & Yale Malkin, Gary & Sheila Romalis & Family, Harley & Leslie Mackoff, Lucien & Carole Lieberman, Fay & Hymie Davis, George & Frieda Wertman, Frieda Miller & Danny Shapiro, Susan & Stephen Tick, Ken Sanders & Sharon Cooper, Janet, Stanley, Adam & Jonathan Levy, Shoshana Fidelman, Eugene & Karla Marks, Marilyn Gaerber, Marla & Peter Gropper, Silvia Eibschutz & Lotte Aufleger, Hildy & Jeffrey Barnett, Sheryl & Brian Ross & Family,

Samantha, Adam, Nita & Michael Levy, Jack & Karen Micner, Paul & Edwina Heller, Aron Tischler & Neri Braverman-Tischler, Charlotte & Jeff Bell & Family, Dr. Ron Braunstein, Dr. Don Louie, Lorraine Hathaway, Shirley & Peter Barnett, Linda Tenenbaum & Brian Wener & Family, Marilyn, Bernie, Avi & Jeffery Hooper, Hannah & Jack Margalit, Porte Family, Joe & Ina Auerhahn, David & Lil Shafran, Esther Dayson, Leo & Jocy Lowy, David & Grace Ehrlich, Michael & Kristina Berman & Family, Evie & Phil Levine, Barbara & Herb Silber, Marla, Harold, Jory & Micah Groberman, Gerri, Mark, Dana & David London, Lyliane, Larry, Todd & Ricki Thal & Esther Kaufman, Goldie Rittberg, Bess & Joan London, Tammy & Jack Rosenblatt & Family, Shirley & Stanley Schwartz & Family, Rome & Hy Fox, Karen & Gary Simkin, Sharon Harowitz & Bob Willmot, Elayne & Howard Shapray, Hall & Carol Leiren, Jody & Harvey Dales, Mikki & Amos Dorn, Florence & Harold Morris, Dr. & Mrs. A. Dodek, Gayle & Alvin Rossman, Shana & Alan White & Family, Charles & Dora Davis

Ron Krell, In Memory of Leo Krell, from Aron Tischler & Neri Braverman-Tischler

John & Noni Mate, In Memory of Cousin Marta, from Frieda Miller & Danny Shapiro

Judy Nagy, In Sympathy for Your Loss, from Agi & Tibor Bergida

Fred Rabiner, In Memory of Your Brother, from Ronnie & Barry Tessler

Adam Rabiner, In Memory of Your Uncle Sonny, from Ronnie & Barry Tessler

Phyllis Rabiner & Family, In Memory of Your Husband & Father, from Ronnie & Barry Tessler

David Shafran, In Memory of Your Brother, Joseph, from Sharon & Irving Kates, David & Barbara, Robert & Allan, Ruth Weinstein, Evelyn & Leon Kahn, Ronnie & Barry Tessler, Miriam Eisner, Reita & Myer Goldberg, Sandra & Norman Miller, Rosalie & Joe Segal, Reta & Michael Wolochow, Danny Weinstein & Randy & Jamie, Zev & Elaine Shafran, Lyliane & Larry Thal & Esther Kaufman

Mrs. Evelyn & Janice Gauthier, In Memory of Your Husband & Father, from Susan Bluman & Family

Mr. I. Tischler, We Are With You in Your Great Sorrow, from Liliana & Carol Abraham

Thank You Card

Robbie Waisman, Thanks for Speaking to Our Rotary Club-You Were Great! from Dr. Lionel Fishman

Robbie Waisman, With appreciation for speaking to us, from Tali Hyman & the T.A.G. high school class

Aley Fox
Bluma Tadman
Connie Chan
Corrie Cheshire
Edna Corrin
Elizabeth Stern
Gail Mintz
Harriet Zucker
Helen Goldberg
Jackie Josephson
Jackie Rogowski
Jesse Shapiro
John Bernard
John Roose

Joyce Pinsker
Rubin Pinsky
Julia Morinis
Katsufumi Okada
Kirsten Nichols
Lauren Hershfield
Martha Ophir
Matthew Kofsky
Micheline Camu
Minako Watanabe
Odie Kaplan
Perry Cloete
Fay Davis
Rebecca Shapiro

Ruth Kliman
Sally Minz
Sarah Mikelberg
Sarah Spivak
Silvia Schactman
Alex Buckman
Claire Abramson

Special thanks to **Wendy Barrett**, who has reviewed and annotated the entire HEC collection of loan videos; and **Michelle Demopoulos**, UBC Library Studies student, who has been cataloguing and computer updating the library collection.

*If we left YOU out,
please let us know!*

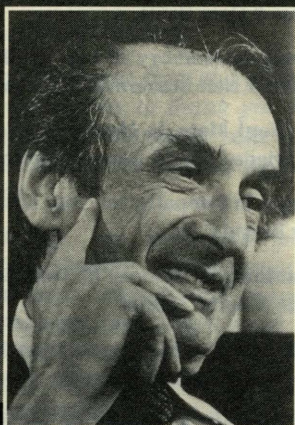
Zachor welcomes submissions to its pages. These can be addressed to Editor, Zachor, Holocaust Education Centre, 50-950 West 41st Avenue, Vancouver, BC, V5Z 2N7.

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Zachor "Remember"

The Newsletter of the Vancouver Holocaust Centre Society 50-950 West 41st Avenue, Vancouver, BC V5Z 2N7 October 1996

Editor: Ronnie Tessler
Graphics & Layout: Philip Alderman



**Holocaust Education Centre
Isaac Waldman Jewish Public Library
Simon Fraser University**

present

"An Evening With Elie Wiesel"

*Reminiscences based on his book
"All Rivers Run to the Sea: Memoirs"*

**8 PM, SUNDAY, MAY 5TH, 1996
Schara Tzedek Synagogue
Corner 19th & Oak, Vancouver**

For tickets, information or reservations call

**Holocaust Education Centre 264-0499
Jewish Community Centre 257-5111
SFU Harbour Centre 291-5100**

**General Admission \$25
Students \$12**

VISA and MasterCard accepted

\$1 handling fee per order for mailed tickets

**There are a limited number of reception
tickets at \$100 (includes reserved lecture
seat and partial tax receipt) Call 264-0499 to
reserve this type of seat**

Special thanks to media sponsor, CBC Radio

This event is endorsed by the Jewish Federation of Greater Vancouver

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