

The Newsletter of the Vancouver Holocaust Education Centre

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Zachor

"Remember"

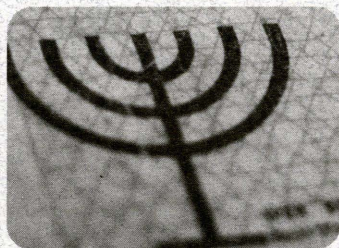
Number 1
January 2000

FRAGMENTS

PERSONAL ARTIFACTS OF VANCOUVER HOLOCAUST SURVIVORS



ITEM 93.07.0028



ITEM 97.001.001



ITEM 97.009.001



AN EXHIBITION OF ARTIFACTS
RELATING TO THE HOLOCAUST

OPENING RECEPTION
THURSDAY, FEBRUARY 17TH, 2000

EVENTS AND ANNOUNCEMENTS

Special Opening Reception
for the exhibit

Fragments: Artifacts from Local Survivors

Thursday, February 17, 2000
7:00 pm at the VHEC

Please plan to attend

VOLUNTEERS NEEDED TO GUIDE SCHOOL GROUPS

Do you have experience teaching or working with young people? The Holocaust Education Centre is looking for volunteer docents to guide student visitors through our upcoming exhibit *FRAGMENTS: Personal Artifacts of Holocaust Survivors*. The exhibit runs February to April, 2000 with docent training sessions in late January. To join our dynamic team of docents, please call Rome at 264.0499 to schedule an interview.

Second Generation Meeting

Pot Luck Brunch

Sunday, January 23, 2000 at 10:30 am
call Deborah Ramm-West for details
325.4246

This month's cover is modeled after the exhibit poster designed by Valerie Thai, Robin Mitchell and Sarah Letkeman

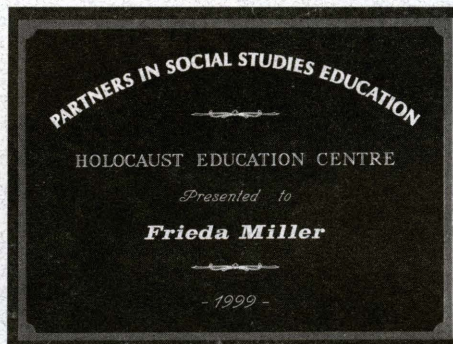
Information Seminar ON

COMPENSATION AND RESTITUTION FOR JEWISH HOLOCAUST
SURVIVORS AND THEIR HEIRS

Tuesday, January 25, 2000
7:00 PM at the VHEC

*Marla Morry, legal researcher, will present information
on current compensation funds*

Frieda Miller receives Social Studies Award



On October 22, 1999, the BC Social Studies Teachers presented this award to Frieda Miller, for providing schools with innovative instruction materials.

Survivor Drop In

Tuesday, January 25, 2000 at 2:00 pm
Tuesday, February 8, 2000 at 2:00 pm

Thank You to Our Volunteers

Mailing: Steven Cynader, Lillian Fryfield, Hayden Kremer, Janey Levy, Evangeline McLeod, Bob Seligman, Marilyn Weinstein

Docents: Wendy Barrett, Liliias Cameron, Jody Dales, Fay Davis, Mariette Doduck, Michele Dore, June Earnshaw, Noel Forst, Toni-Lynn Frederick, Debby Freiman, Daniel Fromowitz, Derek Glazer, Frances Grunberg, Theresa Ho, Sheryl Kahn, Gabriella Klein, Lani Levine, Kirsten Lind-Pedersen, Craig McAdie, Sally Rogow, Yvonne Rosenberg, Andy Rosengarten, Ed Seignoret, Arnold Steele, Goldie Steele, Baruch Weise, Ilana Winrob, Heather Wolfe

Library & Clippings file: Klara Forrai, Debbie Maki

Special projects: Sheila Barkusky, Saul Cohn, Regina Feldman, Toni-Lynn Frederick, Sam Fromowitz, Lillian Fryfield, Sally Herd (Sentinel Secondary), Geri London, Jamie Kiffiak, Elaine Klein, Hayden Kremer, Fraidie Martz, Dr. Shia Moser, Bernice Neuwirth, Max Pinsky, Andy Rosengarten, David Schaffer, Rebecca Shapiro, Stan Taviss, Gloria Waisman, Eric Wong

Baking: Ida Kaplan, Rosa Marel, Gabriella Mate

Donations In Kind: Alex Buckman (for stationary), International Cellars: Norman Gladstone, Omnitsky Kosher BC, Starbucks, Susy Siegel Catering Services, Tom Lee Music

To volunteer please call Rome at 264-0499

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Zachor

Editor: Roberta Kremer
Layout & Design: Sean Matvenko

Authentic Artifacts and the Representation of the Holocaust

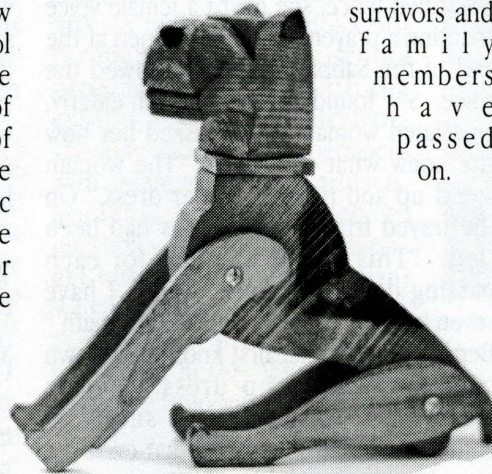
The exhibit *Fragments: Personal Artifacts of Vancouver Holocaust Survivors* opens on February 17 at 7:30 p.m. at the Holocaust Education Centre. This exhibit features material from the permanent collection of the HEC and some items that will come to the archives in the future. The exhibit honors those donors who have gifted items to the archives and is intended to show how artifacts can be used as an educational tool when teaching about the Holocaust. The items on display attest to the power of authentic artifacts and the amount of information they can convey about the events of the Holocaust. Authentic objects evoke an "aura" of power because they have been there, and witnessed or participated in a world to which we have limited access. They have a "psychological patina" power because of their association, connection or relevance to the Holocaust experiences of survivors.

In many cases the journey of the artifact is as miraculous as the journey taken by the survivor. The significance of these objects is declared by the act of their preservation over many miles, immigration and dislocation. One might think that any object associated with a survivor's Holocaust experiences would be quickly discarded, pushed away as to distance the survivor from the painful experience. Yet, in many cases the survivor has taken extraordinary measures to save these fragile yet tangible fragments of their history - concrete "proof" that these things did happen. Some have carefully saved any tiny item that helps them to hold the memory of their families, or pre-war lives.

Survivors, also went to great lengths to preserve family archives during the war. In one case photographs picturing their Jewish family life were placed in a rubber inner tube and buried under cement tiles in their garage. They were not dug up until years later when some family member returned to Holland. In some cases artifacts were retrieved by strangers and were returned to their rightful owners many years later.

In other cases the object, photograph or document has survived but the owner or family did not. Our archives contain many photographs of family relatives who perished. Photographs that will always be kept, maintaining the memory within this

community institution long after survivors and family members have passed on.



From the collection of Robert Krell

Toddlers and young children are usually boisterous and playful. By contrast a Jewish child in hiding during the Holocaust, instinctively understood the need to be quiet and mindful. Robert Krell was such a child. Hidden in Holland from the age of two with a kind, Christian family, the Munniks, Robert spent untold hours alone. During his three years in hiding, Robert was taken out of doors only twice. Until his liberation at the age of five, this wooden dog was his only plaything.

Most of the material, documents, and photographs, including entire libraries belonging to Jews in Europe, were "abandoned" through the forced deportations and then murder of their owners. Property was looted. Some items hidden in haste remain buried, the owners taking the memory of their location and contents with them when they perished. Most survivors returned home to find all personal possessions gone. One survivor remembers going back home after the war

and retrieving a Chanukah menorah which had been hidden below the floor of a shed behind their house. Hester Waas-Kool also thinks that her mother, who perished, hid other things that were never retrieved. She assumes that either these things are still buried or have been found by strangers.

The HEC now has a collection of over 1200 items and, due to the aging of survivors, the archives has grown considerably in the past two years. The HEC does not purchase artifacts. They come to us through donation from a wide range of sources, most from survivors and their descendants, while some have come from liberators and other eye-witnesses. Some material has literally been left on our doorstep anonymously. Last year a collection of important Shanghai refugee material was brought to us by a "dumpster diver" who recognized Nazi stamps on the documents and thought the Holocaust Centre might be interested. The material in our archives ranges from Ghetto money in pristine condition, forged passports, yellow stars worn by the survivor to hundreds of photographs of people who perished. Last year a donation of war-time anti-Nazi material came to our archives from Hornby Island from the wife of a wartime anti-Nazi activist who had recently passed away. We are grateful that people throughout BC are now aware of and donate to our archives. For some objects, an interview with the owner of the object has been possible; in other cases, very little is known about the artifact, its journey or the people whose lives it touched. The *Fragments* project has given us the opportunity to research more closely some artifacts from our collection.

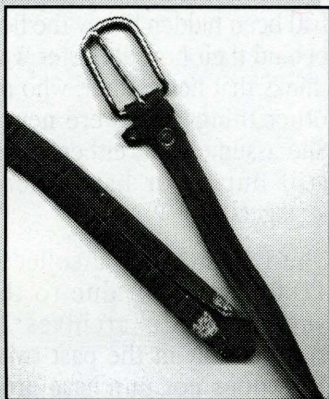
What makes something a Holocaust artifact?

Some items, like the yellow star or camp uniforms, are strongly associated with the Holocaust to the degree that they have become emblematic. They are items that many survivors had in their possession at one time, but were rarely kept. They readily communicate the humiliation

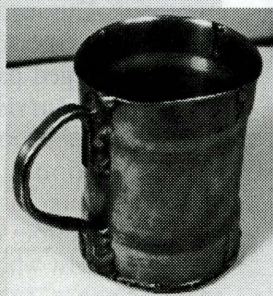
FRAGMENTS

From the collection of Susan Bluman

Susan Bluman escaped Nazi-occupied Europe with the help of a Sugihara visa. "Before I left for Russia my father took off his belt



and enclosed two, American two-dollar bills in its inner folds. I took little else, just a small knapsack and a pair of boots. The belt was my protector under the most difficult of conditions. The four dollars was worth over 800 rubles - at a time when two rubles could buy a meal. It was not until after the war, when I was already in Canada, that I realized that I would never see my family again and that this belt was the only thing I had left."



Irene Fleischer Klein was issued this metal cup when she was interned in Ravensbrück at age nineteen. "Every morning at 5 AM we had to line up for inspection, five in a row. That is when they gave us our food.

The Nazis called it soup. I called it a different thing - it was like a dish washing liquid. Sometimes they filled up the cup, other times it was only half full.

Sometimes we got a little more at night after work. I always hooked the cup onto my belt and carried it everywhere with me. The cup was always with me. It was with me when I was liberated in Dresden. I was very ill with TB and ended up in hospital. I could not speak German but in sign language I explained that I had to keep the cup - that the only thing I wanted was this cup."

HEC Collection
Archive Number 97.001.001

experienced by those forced to wear them. Other objects are more idiosyncratic and only figure in the Holocaust experiences of one survivor. Without the knowledge of his or her story these items would not be identified as an "artifact" at all. The historian Yaffa Eliach relates the story of Bertha Saltz who produced a unique Holocaust artifact, a home-made camp calendar, to which she attributed her survival. In a moment of despair, as she was about to touch the electrified fence, she heard a female voice chanting a prayer recited by women at the end of the Sabbath. Bertha followed the voice. She found herself facing an elderly, emaciated woman. Bertha asked her how she knew what day it was. The woman stood up and pointed to her dress. On the frayed fringe seven knots had been tied. "This is my calendar, for each passing day I tie a knot. When I have seven knots, I know that it is the Sabbath." Bertha then tied her first knot on her own concentration camp dress. Bertha survived. If this dress had survived, without Bertha, it is unlikely that even the

most trained historian or acute museum person would have recognized its significance without the narrative of the survivor.

Deli Strummer, an inmate of Flossenbürg - a hard labor camp, needed some object through which she could hold on to the concepts of dignity and respect from the civilized world outside of the camps...a fixed concrete object that would help her hold onto her humanity. This force became so overpowering that under the life-threatening conditions of the concentration camp, Deli carved a tiny comb as an object that could be used to gain her sense of a civilized self. That object became an ideal she could cling to, her beacon of hope for a time when personal grooming and a world full of individuated human beings would exist once again. She and this object survived. Quite possibly, she survived because of it. That object carried an enormous weight - the containment of an ideal.

For many who were deported, in hiding or on the run, and never returned to their places of origin, they do not possess even

one family photograph. What survivors experienced was not just suffering and humiliation but also a loss of their history - a wiping out of the material that documents a person's life, the existence of their family or any sense of their personal history. In greater abundance is material from DP Camps and the post-war immigration. Concentration camp artifacts held by survivors are the rarest. "Certain objects like the camp cups were dropped in the dirt upon our liberation. Who wanted to keep such a reminder of our suffering and starvation" one survivor declared. Yet, last year one such cup did come into our collection. For those who were fortunate enough to get out early, such as those who went to Shanghai, they have retained a great deal of documentary material.

The HEC's collecting policy states clearly that we do not collect general material relating to W.W.II or Nazi memorabilia. Our collection is more specific, relating primarily to material that documents the experience of the victims of Nazism, from propaganda and discrimination to the complete destruction of Jewish communities. The first case of marketing intentional fake Holocaust items was reported in 1992, in Baltimore, Maryland. Nazi memorabilia has been a market for fakes for sometime. The sale of Holocaust items, although appalling is legal within North America. It is illegal in Germany. The emergence of forged Holocaust material makes it even more difficult for Centres such as our own to risk accepting material for which provenance is not known.

Preservation and access

Many survivors who own artifacts prefer, understandably, to pass these things on to their children and grandchildren as an important legacy of their family's history. Others find that the second generation is not interested. Donation to the HEC archives ensures access and preservation, the two central issues in the maintenance of an archives. HEC's collections are available to other institutions on loan for special exhibitions. Donation also insures that these items will be accessible to future generations including the survivors' descendants. Objects donated to the HEC

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archives are used in education, often integrated with oral histories of local survivors with whom we have a personal relationship.

For survivors and their families, the issue of "readiness" - to donate is a critical factor. If a survivor has only one picture of a perished brother or parent, letting it go into a collection is a difficult emotional experience. On the other hand many survivors worry about what will happen to these precious fragments after they pass. The HEC makes replicas of photographs and documents to be kept by the survivor or the second generation to help lessen the sense of loss when donating.

The passing of survivors and the placement of their artifacts, along with the recording of their testimonies, has become a race against time. It is especially important to get the narrative relating to the item first hand if possible, which is only possible when donation occurs while the survivor is alive.

The aging of survivors and the "museumization" or "institutionalization" of the Holocaust and the proliferation of Holocaust museums and sites has produced an unbridled "scramble" for survivors' rare artifacts. There is now an unfortunate competitiveness among institutions to "own" these objects. Authentic artifacts are seen as playing an important role in attracting visitors. Holocaust tourism is not necessarily Holocaust education. One of our survivors described receiving invitations for breakfast and high powered maneuvering by two competing museums once they learned that he held a rare Holocaust artifact. He was wined and dined in their attempts to secure the donation of the rare artifact to their institution. We were stunned to hear that one of our local survivors - who has children and grandchildren in Vancouver - would even consider donating his artifacts to a museum thousands of miles away. Yet these mega-museums have prestige, are forceful in their negotiations and can be very convincing. Local, versus centralization in the collection of artifacts, is a long-standing debate within the museum community. It has long been discussed among First Nations who wish

to retain items within their communities. In the case of many First Nations artifacts there is enough for both local and national institutions. In the case of Holocaust artifacts, there is not.

What can be learned from these artifacts? How can they be used educationally?

This exhibit will focus on object-based learning or getting students to engage in an inquiry process regarding the Holocaust through artifacts. The school program associated with the exhibit will feature survivors speaking about their experiences with reference to their artifacts. Students will be asked to question - How did these objects get here? What do they mean? Why were they saved? Why are they now protected and preserved here? What do they tell us about the Holocaust?

I would classify these objects as fragments; they are pieces, traces of a life altering experience. A fragment because they are not complete. No single item can tell the story of the Holocaust, yet some objects say a great deal.

Objects act as personal storehouses and markers of meaning, as assists to memory. By holding the object memory can be accessed - especially important for an experience that was transitory, a place that one passed through, that is now distant or is sometimes not believed. Objects make real an experience which is hard to grasp and mark where we have been.

Many of these objects, such as documents, were objects which once had great power in the life of that person. To lose the document could mean the loss of one's life. The trace of that power remains, often making it difficult to let go of the object. By placing the object in an archival collection denotes it as having relevance and meaning.

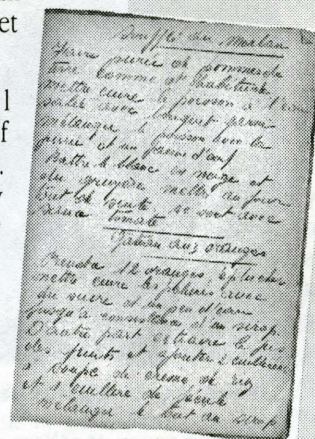
HEC Collection Archive Number 93.08.0215 Donated by Giselle Warren



After the war, lists of names and thousands of photographs were distributed across Europe by survivors as well as Jewish organizations, UNRRA, and the Red Cross, in the heart-wrenching attempts to find missing family members. This photo was used by a French, Jewish family after the war to try to locate their four-year old son,

Albalt Smiel Vieder. The message on the back of the photo reads:

Blond hair, blue eyes. Born in 1939, deported from Drancy 7.12.43 for Auschwitz. Arrived at Auschwitz 10.12.43. No news of the child since. Father's address 73 Rue Monge, Paris, 5e France.



Rebecca Teitelbaum spent seventeen months at Ravensbrück, a concentration camp for women in Germany. At night, she and some of the other women found solace in one another's company by sharing family memories and recipes.

In secret, Rebecca Teitelbaum recorded their recipes and compiled this little book. The women took nightly comfort in reading from its pages, but in the end the writings survived while few of the women did. More than a collection of recipes, this miniature volume represents the hopes and longings of the women of Ravensbrück to be reunited with their families.

Recently donated to the HEC by Alex Buckman



When the War Ended: Reminiscences of a Child of the Shoah in France

by René Goldman

In the spring of 1944 my father removed me from the Catholic convent school near Châteauroux, where I had been hidden under the name of René Garnier for nearly a year and a half. He brought me to Lyon, France, where he lived in hiding with my maternal uncle, aunt, and one cousin. The five of us ate, slept, and remained hidden - even during air raids, in a tiny one-room flat on the last floor of an old slum. Father was part of the Jewish underground resistance and did not always sleep at home. Yet he always dropped in at bed-time to tuck me in and answer my anguished questions in a hope-filled tone as to when the Allies would land and when Mother would return. We sometimes listened to the broadcasts from London. On the morning of June 6, I heard the news of the great landing in Normandy. Elated beyond expression, I ran all the way to the small tailoring workshop where Father was employed. To toast the dawn of liberation, the boss treated all to a glass of wine (grape juice in my case) in a nearby café.

Weeks later, as both the Allied air-raids and the German and French police search for hidden Jews intensified, Father hid me with a

farming family in the village of Chozeau, situated some thirty kilometers from Lyon. Years

later I learned that not very far from Chozeau

was a village called Izieu, where the heroic

OSE nurse Sabina Zlatin had opened a home for

Jewish children disguised as a refuge

center for child victims of air-raids. Alas, they

were denounced. One morning the children's

breakfast was interrupted by the

arrival of Gestapo chief Klaus Barbie, "the

Butcher of Lyon." Only two

of the 44 children and two of their seven teachers survived.

Izieu is now a national memorial.

The greatest thrill I experienced that summer was when the

American army, on its march from Grenoble to Lyon,

encamped around our village. Lyon was liberated in

September and my aunt appeared one day to take me home

with her. Not daring to tell me that my father had been



René, age 5 with his parents

caught one month before, she made me believe that he had

joined the Free French Forces and would return when the

war was over. As my aunt and uncle had three children of

their own, they found it difficult to care for me as well. At

the beginning of 1945, they sent me to Bourg-d'Oisans in the

Alps where the Zionist organization Dror had opened a

children's home. One day the town went into mourning for

President Roosevelt; soon afterwards it was reported that

the war had ended! People stayed up the entire night drinking and dancing, and we children joined in. Unfortunately it was announced the next morning that the report had been mistaken! A week later, when on the 8th of May news arrived that Germany had indeed surrendered, we



René, age 12

did not believe it until the entire population was gathered in the town square to hear a broadcast of General de Gaulle's victory address to the nation.

As we rejoiced in the days and weeks which

followed the end of the war, those of us whose

parents were absent began our anxious wait.

Daily I hung around the little railway station

scrutinizing the passengers who came off the trains, waiting in

vain for my father. Eventually my aunt took

me back to Lyon and

reassured me that my father would return, that it took time

to demobilize all soldiers. That summer she took me to the

Lyon office of the UJRE where, for the first time, I met Sophie

Schwartz-Micnik, who during the occupation led Jewish

women in the challenging task of rescuing and hiding

children. This radiant, energetic, and kind woman, who

eventually became like a mother to me, sent me to one of the

children's homes that her organization had just opened near

Paris.

I spent the school-year 1945-46 in the children's home that

was the crown jewel of the entire network: the Manoir de

Denouval in the village of Andrésey, 40 kilometers west of

Paris. It was a castle set amidst a sprawling park atop a rise

that sloped down to the Seine river, with a turret from which

one had a view of the surrounding countryside. To us it

became le manoir enchanté. There were about 120 of us, boys

and girls, and our presence augmented the school population

of Andrésey. In the boys' school we had to contend with

antisemitic insults; these drew us into fistfights with the

village boys, during which we fought so well,-- often one

continued on page 16

The Child Survivor Page - "No Longer Alone" welcomes submissions from Child Survivors.

Send to the Editorial Committee: Leo Vogel and David Reed, c/o Holocaust Education Centre 50-950 W. 41st Avenue, Vancouver BC V5Z 2N7

BOOK REVIEWS

**Foley: The Spy who Saved
10,000 Jews**
by Michael Smith
Hodder and Stoughton

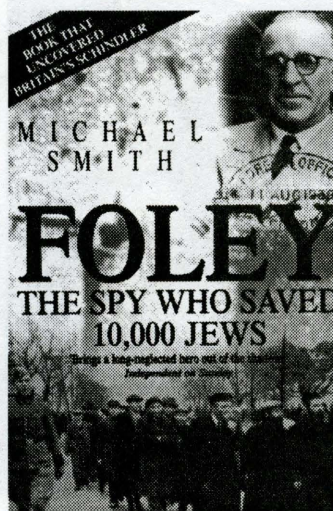
Reviewed by Lucien Lieberman

Michael Smith's biography of Captain Frank Foley suggests he saved 10,000 Jews from Nazi persecution, but after reading the book my question is, did he save that many Jews or was the title designed to assist in selling 10,000 copies of the book? Certainly, in this era of *Schindler's List*, this is an eye catching title. Captain Frank Foley had a remarkable and highly decorated military career. Injured in the British trenches in France in World War I, he recuperated and was recruited into the Intelligence Corps of the British War Office after his officers recognized his German linguistic skills. Following the war he was posted to the British Passport Control Office in Berlin. Outwardly his job was to process visa applications to Britain, but this was a front for his continuing intelligence gathering mission orchestrated by the British Office known as MI1c. In the immediate post war years Britain's main concern was with communists and the Russians were controlling a good number of Comintern agents through Berlin. This focus changed dramatically following the rise of Hitler. Foley, as the head of the British Passport Control Office in the Tiergartenstrasse, soon came into contact with many prominent Jews who headed Jewish organizations concerned with emigration. Foley knew that the Jews were strongly opposed to the Nazi regime and were therefore reliable allies and dependable sources of information. Also he could provide what the Jews required, visas to Britain and other British Protectorates including Palestine.

The author describes Foley as, above all, a compassionate man who was very helpful in rescuing Jews from the concentration camps during the period up to the outbreak of war. The book includes many personal accounts of Jews who were rescued by Foley's intervention. Many described him as a "bureaucrat with a

heart". But Foley was operating with full authority. Unlike the Japanese diplomat Sugihara stationed in Vilna, Lithuania, who issued transit visas to desperate Jews, contrary to the orders of his superiors, Foley had a quota to work with and could further persuade his superiors that his Jewish contacts were supplying information useful to the British.

Real opposition to Foley's efforts to assist Jews came from British society who supported the government of Neville Chamberlain. Author Smith states that the opposition to Jews entering Britain came from unions and professional organizations. "*The Foreign Office issued a guide as to who might be regarded as*



unsuitable: small shopkeepers, retail traders, artisans, and persons likely to seek employment. Agents and middlemen, whose livelihood depends on commission and, therefore, on trade activity. Minor musicians and commercial artists of all kinds. The rank and file of professional men - lawyers, doctors, dentists. Virtually anyone in the Jewish community who did not have a substantial private income was excluded."

There is no doubt that Foley's office was able to provide many hundreds, perhaps thousands of visas for German and Austrian Jews. When war broke out many of these people were interned in Britain until the situation was sorted out and their manpower was appreciated.

In September 1939, upon the declaration of war, Foley and his staff escaped to Norway where he was instrumental in providing communication between Britain and the Norwegian Government who were fighting the Nazi occupation. His knowledge of Germany and his linguistic skills placed him in a key position in the debriefing of Rudolph Hess, who had flown to Britain in 1941 on a secret mission to broker peace between Germany and Britain. Hess, as it turned out, was mentally deranged and could not provide either side with valuable intelligence, propaganda success, or a peace proposal.

Foley then distinguished himself working for the spy agency MI6 which was running a number of German spies abroad. His knowledge of the field placed him on a distinguished "Most Secret Committee" called the Twenty Club, twenty individuals working as a group to get German agents captured in Britain to feed misleading information back to the German leadership. This "Double-Cross" effort was most successful in convincing Hitler that the main thrust of the D Day invasion would be through Calais rather than Normandy. Although Foley worked with such famous personalities as Sir Stewart Menzies, Kim Philby, R.V. Jones, J. C. Masterman and Felix Cowgill, his name was not that well known. He did not publish his own memoirs until after he retired in 1944 at age 65.

In the post war years he was honored by a group of Jews led by Benno Cohn, the former chairman of the German Zionist Organization, who established the Foley Memorial Grove on a windswept hill on the road to Jerusalem. Michael Smith concludes that Yad Vashem has failed to elevate Captain Frank Foley to the distinction of Righteous Gentile for lack of evidence. He concludes with the plea, "If having read this book you agree with the judgment that Foley deserves Yad Vashem's recognition, write to: Department For The Righteous, Yad Vashem, P.O. Box 3477, Jerusalem, 91034, Israel."

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BOOK REVIEWS

The Sunflower Diary **by Lillian Boraks-Nemetz**

Roussan Publishing Inc.

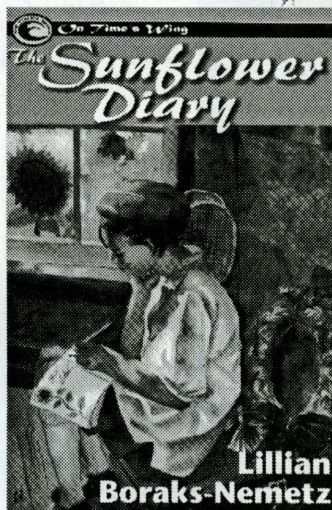
Reviewed by Barb Schober

In *The Sunflower Diary*, Lillian Boraks-Nemetz resumes the story of sixteen-year-old Slava Lenski, a semi-fictional, semi-autobiographical character whom she first introduced in her 1994 novel, *The Old Brown Suitcase*. Like the author, Slava is a child survivor of the Warsaw Ghetto who, together with her parents and youngest sister, came to Canada after the war as a refugee.

Unlike the first novel, Lillian Boraks-Nemetz wrote *The Sunflower Diary* in the form of a personal journal which Slava begins keeping in the summer of 1949, shortly after her mother's remarriage. As the diary opens, it has been two years since the family's arrival in Canada, and only a few short months since her father's death of cancer. Already desperately unhappy about having to move from Montreal to Vancouver, Slava is then sent to a boarding school on Vancouver Island. Her new life proves to be far from easy, particularly since she is asked not to tell her already unfriendly roommates that she is Jewish. In the meantime, she must also go by the name "Elizabeth" and attempt to become as "Canadian" as possible. As she confides to her diary, this is no easy task: "To be a 'new girl,' as well as an 'immigrant,' not to mention a 'Jew in hiding' is a triple horror."

As Slava struggles with her schoolwork and efforts to fit in, her thoughts and dreams are constantly invaded by memories of what she witnessed in the Ghetto and while hiding as a Christian in the Polish countryside. Despite her seemingly safe surroundings, she finds reminders of danger and suffering wherever she turns. She writes one day, "War is only a word to most people, but to me it's a dark and dangerous planet

and I'm still on it, travelling its memory roads. Memories often visit me at night and like a time machine, take me back there." For Slava, "back there" includes the near-certain death of her baby sister, filling her with guilt for having survived while so many did not. At the same time, the legacy of



constantly having to hide the truth about herself makes it impossible for Slava to develop a strong sense of her own identity. Eventually she simply collapses from the strain.

In the author's poignant description of this struggle, one can clearly see how many young readers will relate to Slava's plight, particularly those at an age where identity and a sense of belonging are so important. While much of the novel deals with events more horrible than most young Canadians have had the misfortune to experience, it is grounded in themes that are daily encountered in any high school, namely, prejudice and indifference. One of the story's more prominent aspects is that, for much of the book, Slava's schoolmates offer her little or no aid, in fact, they often make her

situation worse. It comes as little surprise when, at one point in the story, Slava decides that the world can be divided into two types of people, "people-savers", those who rescue people in trouble, and those who stand by and watch them suffer.

Indeed, it is only after Slava's physical collapse that a teacher and her roommates show her some kindness. Until then, her diary serves as her only true friend at the school. Writing proves to be even more important, however, when Slava begins recording and sharing her stories about the war, allowing her to confront the past and find a growing sense of acceptance and pride in being Jewish. Whether or not Lillian Boraks-Nemetz had her own experiences exactly in mind, Slava's increasing self-realization of her role as a writer and survivor is one of the most compelling parts of the book. After a great deal of soul-searching, she comes to the understanding that her experiences must be shared, for, "If I forget my memories, who will remember and act on them?" Her own life has been forever marked by what she witnessed, and she feels that she owes it to the people she knew and loved not to let their fate be forgotten.

While the novel does end on an optimistic note, Slava's story will no doubt leave young readers with a great deal to think about. Canada may be a country where war is indeed just a word, but this is too often taken for granted, particularly in the treatment of new immigrants. Thus, although the events in *The Sunflower Diary* take place fifty years ago, Lillian Boraks-Nemetz succeeds in portraying them as just as real and certainly just as relevant to a contemporary audience.

The Sunflower Diary is available in the HEC bookshop or in the library.

UNFINISHED BUSINESS

Private Property Restitution in Poland

by David A. Schwartz

In June 1999 I traveled with my wife, Debby Freiman and my mother-in-law, Lee Freiman to Poland.

Poland was not a place high on my "must see" list of places to visit. The commonly held view is that Poland was one of the nations overrun by the Nazis that couldn't wait to assist in the delivery of their 3,000,000 Jewish citizens to be slaughtered. The fact that Poland was chosen by Germany to become the largest Jewish cemetery in Europe was no accident. Germany was well aware of the virulent anti-Semitism that was the legacy of both the Polish nation and the Polish Roman Catholic Church. The overwhelming majority of Poles not only looked away, they informed, participated and were satisfied with the outcome. There was a popular saying after the war which went: "The Poles allowed the Germans to take care of their 'Jewish Problem' and the Russians allowed the Germans to take care of their 'Polish Problem'".

But the more I thought about being able to see a country with deep Jewish roots such as: the base for Hasidism, a major supporter of Zionism and a cradle of Yiddish literature, the more interested I became. I also learned that some Poles, despite the death penalty for assisting Jews, risked their own lives and the lives of their family members in rescuing Jews. At Yad Vashem, Israel's national Holocaust museum, there are more Poles than any other nationality group honoured as Righteous Gentiles for rescuing Jews in the Holocaust.

In 1999, as a Jew and a lawyer, I watched with keen interest the belated progress being made in Europe to redress more of the wrongs committed during the Nazi era. The Swiss banks were settling with heirs of victims, the artwork looted by the Nazis was starting to be returned, settlement offers to slave labourers were being discussed, and Jewish communal property in Poland was being returned to the local Jewish communities.

It was suggested by my wife Debby and her mother Lee Freiman that I accompany them and assist them through the legal maze required to obtain redress for property that Lee's family had originally lost due to the Germans and then subsequently to the Communist regime. Prior to 1989 nothing could be done to regain the properties but since 1989 there appeared to be some hope.

The main purpose of our trip was for Debby and myself to see, with Lee as a guide, the family properties in a rural village 30 minutes outside of Krakow. The main property consists of a large house where Lee's mother, Helene Ehrlich and her twelve siblings had grown up. We have a photograph of the house



The House in 1999

lovingly displayed in our home as part of Debby's heritage. Although Lee was born in Vienna, her family often spent summers at the house which became a gathering place for the relatives.

Our trip from Vienna to Krakow was by train. This was eerie as this had been the main form of transportation to the extermination camps during the Holocaust. Our trip passed many train stops which if they could talk would certainly have stories to tell. One train stop was in Wadowice, outside of Krakow where the current Pope was born and lived. Thankfully the stories of Jewish history are well recorded. The name of this newsletter is Zachor "Remember", which Jews have done throughout their history.

Lee's Aunt Pepi and her young son, Alex

had returned to the house from a concentration camp in Poland after the war but had to flee from a pogrom. Since then the house has been in the possession of Polish citizens. They have maintained the property, paid taxes, made structural alterations and taken care of all matters incidental to ownership. However they had gotten the property without paying any purchase price and have occupied it rent free for over 50 years. The structural alterations, the present occupants argue, are improvements for which they should receive compensation. Lee's view is that the alterations are unsightly, that the house is in great disrepair and they have not lovingly looked after the house as her family had done.

The Torah (Deuteronomy 16:20) exhorts with passion: "Justice, justice you shall pursue". So while pursuing a legal remedy I have been motivated by these key words of our faith.

Where does justice lie in this matter? Weren't we the well-to-do North Americans, and perhaps perceived as greedy Jews, and they the impoverished Poles who had also suffered under various invaders including the German aggression and the Communist era? There is also the

concern that dollars have been put ahead of remembrance - or worse, may be a catalyst for increased anti-Semitism. But as Stuart Eizenstat, US Under Secretary of State for economic, business and agricultural affairs, has stated, "monetary settlements can serve as an important moral gesture. It's real remembrance - coming to terms with history."

Polish law, I was advised has a provision which provides for squatter's rights. The law provides that a person known as a squatter can file a claim to ownership if they have acted as owner for 20 years and are unaware of any other claimant, or 30 years if the squatter is aware that there is a possible claimant. I have spoken to some claimants that have been successful in obtaining the return of their family's property. Their success was due to the fact

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that no squatter had made the necessary filing. In discussion with our Polish counsel I mentioned that the squatter in our case had filed a false affidavit stating that he was unaware of any potential claimant to the property. Lee found this affidavit funny when it was brought to her attention since she had met with the squatter on a prior visit shortly before he filed his claim. I got nowhere in arguing with our Polish lawyer that we should be able to have overturned our squatter's ownership based upon *mala fides* (bad faith). I was advised that this was not the case under Polish law and my statement showed my ignorance of Polish history. So in our case, the squatter apparently had made the necessary filings and cannot be overturned.

We are now awaiting the enactment of a bill by the Polish government known as the Reprivatization Act which is to redress property wrongs as a result of the Nazi era and the Communist regime. The Act, now in its 13th draft since first being written in 1989, will benefit Jews and gentiles alike. Due to delays in the passage of this legislation, a class action has recently been launched in the State of New York by victims tired of the delays and of what they perceive as a lack of good faith on the part of the Polish government in enacting the legislation. The Polish government has responded with a number of defenses, including that the American courts have no jurisdiction to hear the matter and that the survivors willingly abandoned their property, thereby forfeiting their rights to the property. An organization which represents thousands of Poles who had their property seized under the Communist regime has been trying unsuccessfully for years to obtain restitution through the Polish courts. This organization has indicated that they may join the American lawsuit to put further pressure on the Polish government. This lawsuit has apparently lit a candle under the Polish government and it is anticipated that the Reprivatization Act will be passed soon. The current draft provides that victims may be entitled to return of the property where it is in the government's possession,

otherwise it will provide monetary compensation or shares in Polish government-backed industries based on 60% of the value of the property. There is lobbying currently going on to try to ensure that the legislation is not too restrictive as to whom may claim compensation.

My ability to see the property, in the presence of my wife, who has heard so many stories about the house and in the presence of my mother-in-law was a fascinating experience. We drove to the house by car from Krakow. Our driver, a man in his late 50s, Dislov, is married to the



The House in 1929

gentile owner of the Jewish bookstore in Krakow. Dislov keeps himself busy giving "roots" tours and guided tours to Auschwitz-Birkenau. One of his parents was Jewish, but he had no religious upbringing. He also acts as a driver for an Hasid from London, England who travels to Poland twice a month to restore and reconsecrate Jewish Cemeteries. While Dislov may not have found religion, he certainly is learning about Jewish history.

As we enter the village on a country road, a farmer driving a horse drawn carriage passes us going the other way. Is this the end of the 20th century or have I been transported back to the 17th century? The house in the old photograph (approximately 1929) has an orderly appearance as was expected of citizens in the Austrian-Hungarian empire. The two youngsters in the foreground are Lee and her younger brother, Leonard; to the right of Lee is her father, Joseph, and her Aunt Pepi. The other persons in the photo are siblings of Helene and their spouses. Helene is standing on the balcony and her

mother is seated by the stairs.

Helene's father ran the biggest business in the village from this house. He had the license, granted by the Kaiser to sell Zywiec beer. This beer is still popular today. With the profits from the business he purchased additional properties in the area and employed many Poles to farm these parcels.

The 1999 photograph shows a Russian selling merchandise in garage sale fashion. The house now has been divided into a small grocery store and a furniture store.

The furniture store is out of business and the grocery store appears to just eke out a living. Across the street is a building centre where, Lee tells us, an orchard used to be. We walk around the house and see that it is in great disrepair. This is upsetting to Lee who remembers how well her family had maintained the house. Is the lack of proper maintenance a function of economics or is it the attitude of a temporary occupant?

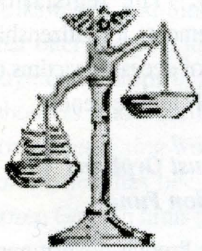
A dormer has been added to the roof and the balcony on one end of the house has been removed. An older woman eyes us suspiciously from her house across the street. Lee on the tour shows us where she used to swim in the nearby river and how the beer business operated in the basement of the house. I think to myself - what would the family do with the house if it was returned? Lee, her brother and a cousin, the sole surviving heirs to this property, have been working on reclaiming the property or obtaining restitution since 1989 and I know their standard answer to this question is "we'll cross that bridge when we come to it". I believe it is not the real estate that Lee cherishes but the memories of her life in the house and a sense of responsibility to her family. As Lee has often stated, once you've lost everything in a material sense, the other things in life become more important.

I think about this trip a lot these days, it is a living legal file for me. It has also given my children an eyewitness account of their grandmother's experiences and how law may be used to seek redress.

IN PURSUIT OF JUSTICE

Compensation and Restitution for Holocaust Victims

by Marla Joy Morry



The Vancouver Holocaust Education Centre is well aware that the process of applying for compensation and restitution can cause emotional stress and reopen traumatic wounds for Holocaust survivors. The process has been frustrating and confusing for most survivors, yet compensation and restitution can play an important role in the pursuit of justice and the recognition of suffering and loss. With financial assistance from the Law Foundation of British Columbia, the HEC has been able to compile current information about the various funds

available to Holocaust survivors and their heirs residing in Canada. It is our goal to provide survivors and their families with the most useful, accurate and current information regarding existing programs. Detailed information about compensation and restitution funds and programs will be provided at a public information seminar to be held at the HEC on **Tuesday, January 25, 2000 at 7:00 pm.**

Below is an outline of some of the current programs and benefits for Holocaust survivors and the heirs of victims of the Holocaust. At the seminar, information will be made available on, eligibility requirements, amount of expected compensation, application procedures, contact addresses etc. If desired, individuals may make an appointment with a volunteer to assist them in determining which funds they may be eligible to apply for.

If you are unable to attend the seminar you may pick up a copy of the Practical Guide for Compensation and Restitution of Jewish Holocaust Survivors and their Heirs Resident in Canada after January 25 at the HEC, or make an appointment for a one-to-one session with a volunteer. We would appreciate if you would contact other Holocaust survivors and family members to let them know about the seminar and the availability of the guide.

Compensation Payments

Various programs established by European governments and enterprises provide compensation for victims of Nazi persecution. Eligibility is often dependent upon a combination of factors, including the survivor's country of origin, the type and length of persecution endured, level of disability resulting from persecution, the current financial situation of the survivor, and the amount of previously received compensation. Some compensation funds are available to the heirs of victims of the Holocaust.

West German Federal Indemnification Law (BEG)

The deadline for filing claims under the BEG laws expired in 1969. However, in a small number of special cases, individuals who previously applied and were denied payment because they were not able to prove sufficient damage to health may possibly reopen their

BEG claims. In addition, individuals who receive ongoing BEG payments may be able to obtain additional benefits for stays at a health spa or for increases in ongoing BEG payments due to deterioration in health. Widows or widowers of persons who were recipients of ongoing BEG payments may also be eligible to receive payments, under certain circumstances

German Social Security

Victims of Nazi persecution who worked in Germany before or during World War II may be eligible to receive German social security payments. In some cases, widows or widowers of such persons may receive payments. Nazi victims who performed labour in the Lodz ghetto and ghettos with similar conditions may also be eligible for pension benefits. In addition, some women who were victims of Nazi persecution whose children were born before 1950 may be eligible to receive small monthly payments (about CDN \$45 per month per child). Eligibility is

contingent upon a number of factors, including the places of birth of mother and child and the date of emigration from German territory.

Hardship Fund

This fund provides a one-time payment of approximately CDN \$4,000. Eligible are individuals who fit the definition of victims of Nazi persecution according to the German Federal Indemnification Law, who are in financial need (annual income less than CDN \$24,000 for individuals and less than CDN \$31,000 for couples), and who have not received any previous compensation under BEG laws. Women under the age of 60 and men under the age of 65 are required to prove considerable damage to health through medical documentation.

Article 2 Fund

This fund provides monthly payments of approximately CDN \$400. Eligibility requirements are related to the type and length of persecution endured during World War II. The program is also limited to survivors who are currently in financial need (annual income less than CDN \$24,000 for individuals and less than CDN \$31,000 for couples), who have not received more than approximately CDN \$27,000 in previous compensation, and who do not currently receive a BEG pension. For applicants who are over the age of 70 years, social security payments are not included in the calculation of annual income. Please note that this fund does not apply to individuals who were formerly citizens of Western European countries.

Austrian Social Insurance Law

Victims of Nazi persecution who were previous residents of Austria can often qualify for old age, disability and survivor pensions. Those entitled to benefits will receive an average annual pension of approximately CDN \$5,200, but like all resident Austrians will have to pay an annual enlistment fee averaging approximately CDN \$400. In order to qualify,

IN PURSUIT OF JUSTICE

individuals must have been resident in Austria on March 12, 1938, and must have been born prior to December 31, 1932. The law has other technical eligibility requirements. The legislation also provides that current recipients of small pensions can apply for increases.

Austrian National Fund for Victims of Nazi Persecution

This fund provides a one-time payment of approximately CDN \$7,800 to Jewish victims of Nazi persecution if they: were citizens of Austria and domiciled in Austria on March 13, 1938, or had been permanently domiciled in Austria for a period of approximately ten years as of March 13, 1938, or were born as children of such persons in Austria within that period, or before March 13, 1938, lost their Austrian citizenship or their place of residence of at least approximately ten years because they left the country due to the imminent march of the German armed forces into Austria, or were born before May 9, 1945, as children of such persons in concentration camps or under comparable circumstances. Supplementary support, as much as triple the one-time payment, may be provided to individuals in special need.

Mauerbach Fund

Grants from this fund are intended merely as a one-time benefit (approximately CDN \$1,500) for persons currently experiencing financial hardship. In order to receive a benefit from the Mauerbach Fund, you must: have been a citizen and/or a permanent resident of Austria on March 13, 1938, or have lost your Austrian citizenship and/or permanent residency in Austria upon exiting the country prior to March 13, 1938, or have been born in a camp, ghetto or in hiding prior to May 9, 1945, as a child of such persons; and have suffered Nazi persecution on account of your Jewish faith or descent; and fall short of a minimum taxable income of approximately ATS 15,000 per month (approximately CDN \$1,700 per month).

Austrian Banks Litigation Settlement Fund

Victims of Nazi persecution, and their immediate relatives are eligible if they were damaged directly or indirectly by Bank Austria or Creditanstalt and fit within one of the following categories: Had assets on deposit with these banks which were confiscated, stolen or not returned; or Had assets which were looted by the Nazis and transferred to these banks; or Sent moneys to concentration camp inmates through these banks that was diverted and never reached the recipient; or Were a slave labourer and these banks profited from your labour.

Swiss Banks Litigation Settlement Fund

Victims and targets of Nazi persecution and their heirs worldwide may be eligible to receive compensation under the terms of this proposed settlement if they: had deposits in Swiss banks before 1945; or, had assets looted by the Nazi regime; or, were forced by the Nazi regime to perform slave labour; or, unsuccessfully sought refuge in Switzerland to avoid Nazi persecution, or were mistreated as a refugee in Switzerland. In addition, individuals who worked as slave labourers for a Swiss company and heirs of those individuals may be affected.

Disability Compensation from Denmark

Former citizens of Denmark who suffer from a physical disability as a result of Nazi persecution may be eligible to receive compensation from the Danish government. The amount of compensation depends upon the applicant's current level of disability resulting from the persecution.

Dutch Disability Pension

Former citizens and residents of the Netherlands who were persecuted during World War II, and who suffer from illnesses or ailments that can be ascribed to their persecution may be eligible for monthly benefits from Dutch government. In addition, the Act provides possibilities for

reimbursement or allowances for costs that have been incurred as a direct result of health problems/complaints. The legislation provides specific requirements for citizenship and residency. Partners of deceased victims of persecution can also apply for the benefit.

French Holocaust Orphans Compensation Fund

In November 1999, the French government announced its intention to compensate orphans of Jews deported from France to Nazi death camps. The orphans will receive either a lump sum or a monthly pension of about \$500 (U.S.). The program for application to the fund is not expected to be in place until the end of 1999 or early 2000. In the near future, interested individuals should contact the local French consulate.

Norwegian Compensation Fund

Norwegian citizens and individuals living in Norway at the time of persecution may be eligible to receive compensation (one-time payment of approximately CDN \$38,000) from a fund established by the Norwegian government. Spouses and direct heirs of deceased Nazi victims may also be eligible to receive payments.

Nazi Persecutee Relief Fund

Eighteen countries, including the U.S., U.K., Belgium, Austria, France, Argentina, Italy, the Netherlands, Croatia, Brazil, Slovakia, Greece, Luxembourg, Czech Republic, Poland, and Sweden have so far pledged approximately CDN \$90 million to this fund. The U.K. is the holder of the Fund account, which is located in the Federal Reserve Bank of New York. The donor countries are responsible for deciding which non-governmental organizations and projects should receive funding. It is expected that the eligibility requirements will include particular ethnic origins and possibly a requirement that the survivor still be resident in the donor country. Many of the donor countries have not yet established eligibility requirements or allocated the contributions to non-governmental organizations for distribution to Holocaust survivors.

IN PURSUIT OF JUSTICE

Compensation for Former Slave Labourers

Volkswagen and Siemens established funds that offer compensation payments (maximum payment is approximately CDN \$7,800) to labourers who were forced to work for those companies during World War II. In addition, a foundation has been established by over a dozen German firms and banks to compensate former slave labourers and other victims of Nazi persecution. The German government is also planning to establish a national foundation for humanitarian payments for former forced labourers under the Nazi regime. However, the general industry and government funds are not yet operating, so there is no specific information on distribution or eligibility at this time.

In addition, the International Steering Committee on Restitution in Austria is registering claims against Austrian companies that used slave labour. The Committee is developing an inventory of claims in order to form a basis for future compensation programs for former slave labourers.

Please note that the Swiss and Austrian Banks Litigation Settlement Funds (outlined above) apply to persons, among others, who performed slave labour for companies which deposited revenues in particular Swiss and Austrian Banks. As it is difficult to determine which companies deposited revenues with Swiss and Austrian banks, all persons who performed slave labour during World War II are encouraged to apply to these funds.

Immediate Relief for Needy Victims of the Holocaust

Under the Holocaust Survivor Emergency Assistance Programs, small, one-time, cash grants are given to Holocaust survivors in extreme financial need for a variety of services including but not limited to the following: emergency rent to prevent eviction; emergency relocation; emergency medical care not paid by Medicare and/or Medicaid; certain medical equipment such as wheelchairs, special seating and beds, and hearing aids; clothing for winter; and emergency food assistance.

Restitution of Real Estate and Assets

Programs for the return of Jewish real estate and other property confiscated or forcibly sold during the years of the Nazi regime differ by country. Some countries, especially those in Eastern Europe, have just opened official programs for the return of real estate other than communal Jewish property, while other countries often no longer consider claims to previously owned Jewish property. In general, the laws of the country in which the property is now located will determine its restitution status.

In Western Europe, some countries have recently proposed laws and formed commissions that deal with issues of confiscated Jewish property. The U.K., Austrian, Dutch and Swiss governments and some private enterprises (insurance companies and banks) in the Netherlands, Italy, Austria and Switzerland have established processes by which individuals can begin the process of restitution for real property and assets. In the near future, other countries may also establish restitution processes. In addition, the Belgium government, and non-governmental organizations in Austria, France, and the Netherlands are compiling inventories of property and assets that were lost or looted during World War II such as real estate, bank accounts, artwork and insurance policies.

The process of restitution of real estate in Eastern Europe remains complex. To date, only a few countries in Eastern Europe, such as Germany, Latvia, and Hungary have passed national legislation concerning private real property. Restitution of real property has occurred in some Eastern European countries with no such legislation where determinations are made by regional authorities, such as in Poland. In many cases there are requirements regarding residence or nationality. In others, compensation is in the form of government bonds of limited value. For this reason, it is advisable to consider factors such as property value before starting. Individuals should begin by contacting the embassies or consulates of the countries in question.

There are government agencies, non-governmental organizations, and private lawyers in the U.S., Canada, and Europe that are available to assist individuals in pursuing restitution of various lost or looted assets such as real estate, insurance policies, bank accounts and artwork. Please be aware that restitution of real estate and assets can often be a complex and bureaucratic process and obtaining legal assistance, possibly in the country where the property or asset is located, may be advisable. Interested individuals should contact relevant agencies and organizations offering assistance to inquire into the possibilities for restitution of real property and movable assets.

Future Compensation Funds and Restitution Processes

It should be noted that international Jewish organizations continue to press the appropriate authorities for improvements in some of the above-noted programs as well as for the establishment of additional compensation funds and restitution processes. At present, there are numerous sets of negotiations taking place for the establishment of additional compensation and restitution funds and programs. Funds currently being negotiated include a German industry slave labour fund, a German government slave labour fund, an insurance industry humanitarian fund, an insurance claim mechanism, and German and French banks funds. In addition, the Swiss government committed to the establishment of a foundation (Swiss Foundation for Solidarity) that will include benefits for victims of the Holocaust and the French government established a compensation mechanism (Drai Commission) which is not yet operating. Interested individuals should keep apprised of developments through the media and local European consulates.

Z

Cards & Donations

SEPTEMBER 16 TO DECEMBER 17

Donations

In Recognition of our Lauren Bailey's Bat Mitzvah, from Jack Bailey.

In Honour of Alex Buckman, from Mission Secondary School.

In Memory of My Dear Parents Zishe and Frida Haar Who Perished In The Holocaust.

In Memory of Frank Hochfelder, from Harold & Marla Groberman.

In Honour of Peter Parker, from Citadel Middle School, Port Moody Secondary,

In Memory of Piroska Samuel, from Marianne Rev & Tom Ross.

Mazel Tov

Joshua Bluman, On the Occasion of your Bar Mitzvah, from the Lermer & Logan Families, Alina Wydra, Alan Posthuma, Cleo & Anna.

Harvey Cohen, On Your Special Birthday, from Cathy & David Golden.

Professor Irwin Cotler & Family, On Your Election, from Rob & Marilyn Krell and Family.

Mr. Sid Doduck, On Your Special Birthday, from Jody & Harvey Dales, Gerri & Mark London, Bernard & Vera Rozen.

Jack Frost, On Your Special Birthday, from Ivor, Gaynor, Samantha & Mark Levin.

Norman Gladstone & Birgit Westergaard, On Your 25th Wedding Anniversary, from Eve, Maayan & Dr. Arthur Camerman, Min & Joe Fayerman, Dr. Barry & Susan Kassen, Dr. & Mrs. E. Winestock, Aaron, Linda Mann & Ted Zacks.

David Graham, On Your 50th Birthday, Lyliane & Larry Thal and Family.

Gershon Growe, In Honour of Your Special Birthday & Torah Reading, from Eve, Maayan & Arthur Camerman.

Mr. Sorin Grunberg, On Your 50th Birthday, from Larry, Miri, Oren & Kayla Garaway.
Sharon & Irv Hochman, On The Birth of

Your Son, from Leslie Spiro.

Dan Lipetz & Heidi Massel, On Being Called To The Bar, from Irvine Wolak, Susan & Joe Stein.

Craig McAdie, On Your 40th Birthday, from the VHEC Board & Staff.

Eadie Meyer, In Honour Of Your Birthday, from Paul Meyer.

Goldie Miedzygorski, On Your 70th Birthday, from Bob & Helen Coleman.

Sheila & Issy Moskovitch, On The Birth Of Your Grandson, from Leslie Spiro.

The Nortman Families, On The Bar Mitzvah of Brandon David, from Oscar Jason.

Brandon Nortman, In Your Honour, from David Shafran.

Reisa & Harry Nortman, On Your 50th Wedding Anniversary, from Susan Bluman, Shoshana & Moshe Fidelman, Zoltan & Erika Fleischer, Ben & Rose Folk, Ida Kaplan, Harold & Bella Silverman, Regina Wertman.

Dr. Philip Pinkus, On Receiving The Humanitarian Award From The Vancouver Multicultural Society, from Robert & Marilyn Krell.

Mrs. Sharon Rogowski, On Your 50th Birthday, from Danny Weinstein & Charlotte Berman.

David & Alissa Sacks, On The Naming Of Your New Daughter, Anne Elizabeth, from Lillian Boraks-Nemetz.

Barb Silber, In Honour Of Your 50th Birthday, from Charlotte Berman & Danny Weinstein, Jody & Harvey Dales, Larry & Miri Garaway.

Bronia Sonnenschein, On Your Recent Honour from Brock House, from Jody & Harvey Dales.

Mr. Ken Young, On Your Appointment As a Q.C., from Robert & Marilyn Krell and Family.

Sympathy

Rita Akselrod & Family, In Memory Of Your Brother, Aurel, from Helen Berger.

Tfipi Ayres, In Memory Of Your Dear Father, from Ruth Kron Sigal.

Mr. Allan Barad, On The Loss Of Your Beloved Mother, from David & Grace Ehrlich.

Mrs. Nancy Benyaer, On The Loss Of Your Dear Sister, from Len & Mollie Korsch and Carla & Ami Boaz, Shoshana & Moshe Fidelman.

Maurice Bloch & Family, In Memory Of Your Dear Parents, from Dennis & Joyce Hoffman.

Dr. Y.S. Brownstone & Family, In Memory Of Ellen, from Leonore & Milton Freiman.

Alex Buckman, On The Loss Of Your Beloved Mother, from Susan Bluman, Lillian Boraks-Nemetz, VHEC Board & Staff, Robbie & Gloria Waisman.

Eva Dymant, On The Loss Of Your Dear Mother, from Naomi & Jack Wolfe.

Richard & Faye Elias & Family, In Memory Of Your Dear Mother, from David & Grace Ehrlich, Ben & Rose Folk, Izak & Lili Folk, Cathy & David Golden and Family, Naomi, Jack & Heather Wolfe.

Moshe Faadon & Family, On The Loss Of Your Father & Grandfather, from Larry & Lyliane Thal.

Helen Feinstadt and Family, In Loving Memory Of Your Beloved Father & Grandfather, from Joe Blumes, Esther Kornfeld & Family, George & Yvonne Rosenberg and Family, Hymie & Rome Fox and Family

Regina & David Feldman & Family, On The Loss Of Your Beloved Daughter, Gail, from Ben & Rita Akselrod, Maurice & Nancy Benyaer and Family, Susan Bluman, Esther & Larry Brandt, David & Bunny Braverman, Jody & Harvey Dales, Grace & David Ehrlich, Perry & Marilyn Ehrlich and Family, Min & Joe Fayerman, Izzy & Bertha Fraeme, Ben & Rose Folk, Izak & Lili Folk, Abe & Rachele Leah Fox, Izzy & Bertha

Donations received after December 17 will appear in the next issue of Zachor

Fraeme, Saul & Ethel Gelfand, Irving & Noreen Glassner, Derek & Marilyn Glazer, Cathy & David Golden and Family, Henry & Julie Gutovich and Family, Robert & Susan Hector, Al & Anne Hersh, Cheryl Hersh-Berns, Louis & Rose Jordan, Odie Kaplan, Emerich & Jenny Klein, Robert & Marilyn Krell and Family, Joseph & Rose Lewin, Harley & Leslie Mackoff, Abe & Goldie Miedzygorski, David & Betty Riefman, David Shafran, Graham Sharpe & Sally Holdsworth, Harold & Bella Silverman, Mitchell Snider, Ronnie Tessler, Larry & Lylane Thal, Robbie & Gloria Waisman, George & Frieda Wertman, Regina Wertman.

Klara Forrai & Family, On The Loss Of Your Beloved Husband & Father, Ernie Forrai, from Ben & Rita Akselrod, Helen Berger, Tibor & Agi Bergida, Lillian Boraks-Nemetz, Izzy & Bertha Fraeme, Penny Lim & Roberta Freedman, B. Ruth Kliman, Len & Mollie Korsch and Carla & Ami Boaz, Robert & Marilyn Krell and Family, Gerri & Mark London, Dr. Robert & Elke Mermelstein, Michel & June Mielnicki, Graham Sharpe & Sally Holdsworth, Bronia Sonnenschein, Dan Sonnenschein, Louise Stein & Ike Sorensen, Ronnie Tessler, VHEC Board & Staff, Robbie & Gloria Waisman.

Monica Gauze, On The Loss Of Your Dear Mother, from Robbie & Gloria Waisman.

Nachama Gur, In Memory Of Your Dear Mother, from Ruth Kron Sigal.

Ilan, Sam & Benji Heller, On The Loss Of Your Beloved Wife And Mother, Gail, from Jody & Harvey Dales, Izzy & Bertha Fraeme, Emerich & Jenny Klein, Tibor & Agi Bergida, David & Grace Ehrlich, Ben & Rose Folk, Izak & Lili Folk, Joseph & Rose Lewin, Abe & Goldie Miedzygorski, Elaine & Zev Shafran and Family, Robbie & Gloria Waisman.

Hannah Hirt, On The Loss Of Your Dear Sister-In-Law, from Hilda Everall.

Peter & Cheri Hochfelder & Family, In Memory Of Your Beloved Father, Frank, from Arthur & Judy Dodek and Family, Lucien & Carole Lieberman, Harry, Hanah & Pascal Kipnes, Harvey & Connie Permack.

Vera Hochfelder, In Memory Of Papa, from Harry, Hannah & Pascal Kipnes.

Joseph Jachimowicz & Family, In Loving Memory Of Your Mother & Grandmother, from Serge & Brenda Vanry and Family, Elizabeth, Richard & Arthur Wolak.

Laura Jachimowicz, In Loving Memory of

your mother Paulina Kirman, from Robert & Marilyn Krell and Family.

Irving Kates, On The Loss Of Your Sister, from Elaine & Zev Shafran and Family.

Robert Kemeny & Family, On The Loss Of Your Beloved Mother, from Agi & Tibor Bergida, Leonore Freiman, Estika Hunning, Robert & Marilyn Krell.

Kirman Family, In Loving Memory Of Paulina Kirman, from Ronnie Tessler.

Alana & Jeff Korunsky & Family, On The Loss Of Your Beloved Mother & Wife, from Cathy & David Golden and Family, Joseph & Rose Lewin

Cheryl Meyers & Family, On The Loss Of Your Beloved Mother, from Dorothy Goldenberg, Ethel, Matthew, Michael & Jordan Kofsky, Robbie & Gloria Waisman.

Cyndi Mintzberg, On The Loss Of Your Father & Grandfather, from Cathy & David Golden and Family.

Dr. Victor Moncarz & Family, On The Loss Of Your Father & Grandfather, from Michael, Phyllis & Abbie Moscovich, Larry & Lylane Thal.

Mr. & Mrs. L. Moscovitz, On The Loss Of Donna's Father from David & Grace Ehrlich.

Allan Pelman, On The Loss Of Your Beloved Mother, from Larry & Lylane Thal.

Jack Perel & Family, On The Loss Of Your Beloved Brother, Morris Perel, from David & Regina Feldman, Izak & Lili Folk, Hymie & Rome Fox and Family, Margaret & Jack Fraeme, Lillian Fryfield, Henry & Julie Gutovich and Family, Joseph & Rose Lewin, Leo & Jocy Lowy, Chaim & Susie Micner, Abe & Goldie Miedzygorski, Bernice Neuwirth, Harold & Bella Silverman, Regina Wertman.

Renia & Sharon Perel, On The Loss Of Your Beloved Husband, Morris Perel, from Susan Bluman, Rosalie, Saul, Dov & Sally Dimant, David & Regina Feldman, Izak & Lili Folk, Hymie & Rome Fox, Margaret & Jack Fraeme, Lillian Fryfield, Henry & Julie Gutovich and Family, Emmy Krell, Joseph & Rose Lewin, Chaim & Susie Micner, Abe & Goldie Miedzygorski, Bernice Neuwirth, Frances Panar, Nan, Norman & David Ravvin, Bernard & Vera Rozen, Harold & Bella Silverman, the VHEC Board & Staff, Regina Wertman, Naomi & Jack Wolfe.

Barry Perles & Family, On The Loss Of Your Mother And Grandmother, from

DONATIONS TO THE ARCHIVES AND LIBRARY

Archives

Donated by Frank Devine: Material relating to the War Crime Trials in Nuremberg.

Library

Bent (Movie)

Donated by Dr. Pan Guang and Chen Yi-Fei: Sanctuary Shanghai (Movie) and also by Dr. Pan Guang: The Jews in Shanghai

Donated by Sophie Perlstrass: Hometown Shanghai

Donated by Ev Levine: Memorbook: History of Dutch Jewry from the Renaissance to 1940, by Moses Heiman Gans.

Donated by Hava Gerber: Book in Yiddish

Donated by Irene Kirstein-Watts: 1) Quiet Heroes, by Andre Stein; 2) Hidden Children, by Andre Stein; 3) A Tree Still Stands, by Yale Strom.

Donated by Yizchak Fuchs: Between Tumbling Walls To Hell at Last, (Hebrew Version of Faithful to Their Destiny and to Themselves - Zionists in Holland)

Donated by Myer Grinshphan: In memory of his mother: 1)A Portrait of a Young Forgerer, by Marian Pretzel; 2) Waldheim, by Luc Rosenzweig and Bernard Cohen.

Donated by Irene Trampolski: 1) Homage to Korczak; 2) Janusz Korczak: King of the Children

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Donated by Martha Kurtz: Concentration Camp Dachau, 1933-1945

Donated by the Isaac Waldman Library: 1) Justice, Not Vengeance, by Simon Wiesenthal; 2) The Destruction of the European Jews, by Raul Hilberg; 3) Three Years of Destruction, by Tova Yanay

Donated by Joe Wall: Krinki en Ruinas

A special thank you to those who contributed book reviews to Zachor during 1999

Claudia Cornwall - *Far From Where?*

Janice Cramer - *One More Border*

Manuel Erickson - *The Search*

Gavin Hainsworth - *Strange Haven*

Lucien Lieberman - *Fugitives of the Forest*

David Reed - *Vichy Law & The Holocaust*

Stan Winfield - *Belsen in History & Memory*

CARDS AND DONATIONS

Lyliane & Larry Thal.

Larry Rice & Family, In Memory Of Your Wife, Betty, from Derek & Marilyn Glazer.

Mrs. Helen Rittberg & Family, We Were So Sorry To Hear About Joe, from Leo & Jocy Lowy.

Dr. & Mrs. Jack Rosenblatt & Family, On The Loss Of Your Beloved Father & Grandfather, Aaron Kagna, from Louis & Rose Jordan, Lyliane, Larry & Ricki Thal.

Mr. Moe Samuel & Sons, My Deepest Sympathy To You All, from Leslie Spiro.

Mr. & Mrs. George Somer, In Memory Of Kathy Somer, from Marianne Rev & Tom Ross.

Allen Stawis & Family, In Loving Memory Of Your Beloved Mother, Bronya, from Ben Mink.

Sheila Stern & Family, On The Loss Of Your Mother & Grandmother, from Ben & Rita Akselrod, Ida Kaplan.

Vera Slyomovics & Family, In Memory Of Your Dear Mother, Robert & Marilyn Krell, Naomi & Jack Wolfe.

Lyliane Thal & Family, On The Loss Of Your Beloved Mother & Grandmother, from Bernice Neuwirth, Alvin & Gayle Rossman.

Natalie & George Weinstein, In Memory Of Your Beloved Mother, from Abe & Goldie Miedzygorski.

Speedy Recovery

Ted Cohen, from Ben & Rose Folk, Izak & Lili Folk.

Fay Davis, from Jody & Harvey Dales, VHEC Board & Staff.

Sandy Dore, from Robbie & Gloria Waisman.

Mr. Fleischer, from Jody & Harvey Dales.

Linda Frimer, from Macey, Rosalie & Nadine Cadesky.

Lenore Garfield, from Leo & Jocy Lowy.

Celina Lieberman, from the VHEC Board & Staff.

Sidi Schaffer, from VHEC Board & Staff.

David Shafran, from Ben & Rita Akselrod.

Mrs. Rachel Skolnik, from Shoshana & Moshe Fidelman.

Elly Slavin, from Izak & Lili Folk.

Thank You

Lillian Boraks-Nemetz, For Your Support Of The Korczak Event, from Gina Dymant.

Malgorzata Burczycka, For Your Support Of The Korczak Event, from Gina Dymant.

Daniel Poulin, For Your Informative Talk At Survivor Drop-In, from the VHEC Board & Staff.

Charles & Chelley Siegel, For Your Gracious Hospitality in Hosting Professor Weisberg, from VHEC Board & Staff.

Dr. Krzysztof Szafnicki, For Your Support Of The Korczak Event, from Gina Dymant.

Thinking of You

Diane Faber, from Larry & Lyliane Thal.

Heller Family, Prayers & Well Wishes To You All, from Haya Heller.

Regina & David Feldman, In Honour Of Your Anniversary, from Jody & Harvey Dales.

Klara & Ernie Forrai, With My Love & Best Wishes, from Susan Quastel.

The Staff and Board of the VHEC extend their heartfelt gratitude to Regina Feldman, for her many years of dedicated work on Tribute Cards.

Card donations go to support the educational work of the Holocaust Education Centre and can be ordered by phoning the HEC at 264.0499

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against several, that the village boys learned to respect us the hard way, so to say. Eventually we became such good friends that when a substitute teacher hit me in the school-yard one day, the boys all marched around him in circles shouting: "SS! Kapo! Nazi!"

On Sundays we often received visits from delegations of American Jews. They brought all kinds of wonderful treats, but it was visitors of a different kind for which we were all on the alert: our parents. Every now and then a man or a woman would arrive unannounced: it was some child's father or mother who had survived, and tears of joy illuminated that child's face, while hope hesitantly surged in the hearts of others. I waited and waited. Days turned into weeks, into months, even into years, but no one came for me. Time and again I saw my parents, but in dreams only. I often woke up crying. But I did not entirely lose hope, at least as far as my father was concerned, until 1947, when a lady visiting from Lyon revealed to me what my aunt and uncle had concealed: namely, that my father did not join the Free French Forces at the Liberation, but was caught one month before that day of deliverance. Like my mother, he was arrested by the French police and handed over to the Germans.

I revisited the Manoir de Denouval in 1959; it had become a monastery. The Father Superior asked one of the monks to give me a tour of the grounds and blessed me when I left. In 1994, a professor of the Hebrew University, who as a girl of nine had survived the Warsaw Ghetto and then was brought to Andr sy, revisited the village. Searching for our manor, which has now become part of a subdivision of luxurious condos, she met a young local aristocrat named Daniel de Gu roult d'Aublay. From her, he learned about our history. Daniel not only revived the memory of us, but also organized what fifty years later has become an annual event: a gathering at the gate of the manor, of its former children. Last year a plaque was unveiled and the municipality of Andr sy will henceforth on May 8th honor, along with the heroes of the Resistance, the memory of our parents.