

The Newsletter of the Vancouver Holocaust Education Centre

#50-950 West 41st Avenue
Vancouver, BC V5Z 2N7
tel 604.264.0499
fax 604.264.0497

Zachor

"Remember"

Number 2
April 2000

Yom HaShoah

Viktor Ullmann

Gesang *Music of Remembrance*

Be- misst den Schritt, be-



EVENTS AND ANNOUNCEMENTS

Transportation to the Cemetery for Yom HaShoah Service

Transportation will be provided to anyone wishing to attend the Annual Yom HaShoah Memorial Service on Sunday, April 30 at 11:30 am at Schara Tzedek Cemetery in New Westminster.

There will be no cost but you must call in advance and give your name to the VHEC office (264.0499) to secure a seat.

The bus will leave promptly at 10:30 a.m. from the parking lot of the JCC.

Tribute To A Friend

by Lucien Lieberman

The rewards and challenges for a Vancouver Holocaust Education Centre volunteer are many and varied. In the latest instance it came in the form of a telephone call from the Public Trustee's office in Vancouver. An elderly gentleman had died and his last Will and Testament named the VHEC as executor and beneficiary of his estate. The caller asked if we would take this task on, recognizing that his estate was very modest.

The deceased, Lionel Walter Patrick Dolan, was not unknown to members of the Holocaust Society. An Irish Catholic, born in 1919, he died Christmas Day 1999 in the Vancouver General Hospital. He had no immediate family and fellow residents at The Pendrellis, a seniors residence in the West End, knew of no family. It was left to the writer of this obituary, with the assistance of Alex Buckman, to empty out his apartment, to go through his possessions that were mainly books, tapes, cassettes, CDs and related electronic equipment. In the process, names and addresses of distant relatives were found in New York State.

Patrick Dolan served with distinction in the British Army. He joined the Royal Welsh Fusiliers in 1939 just weeks after the outbreak of World War II. He served in Burma and his interest in languages, namely German and French, landed him a transfer to the Intelligence Corps where he served in Europe until 1947. He obtained a Bachelor of Arts degree from

the University of Melbourne in 1956 and became a teacher of English Literature and History. He taught in the British Columbia school system.

Lionel Walter Patrick Dolan was laid to rest on February 7th, 2000 in the Veterans Section of the Sunnyside Cemetery in Surrey. The funeral was officiated by a friend, Father James Roberts and attended by representatives of the Canadian Legion and the Holocaust survivor community. The latter included Renia Perel, Robbie Waisman and Robert Krell. In his eulogy, Father Roberts noted that "Pat" Dolan led a passionate defence of the Jewish people. He felt strongly that the Catholic church must accept responsibility for Catholic participation in the Holocaust. Renia Perel, a close friend, recalled his deep concern for the progress of Christian-Jewish dialogue, particularly building upon the Second Vatican Council's document, "Nostra Aetate", published in 1965. In conjunction with this initiative, Pope John XXIII removed certain words offensive to Jews from the Good Friday liturgy of the Catholic Church.

Patrick Dolan's library was dominated by books and pamphlets on the subject of the Holocaust and relations between the Christian churches and the Jewish Community. Many of these books have been deposited in the VHEC library.

It is incumbent on us to take note of the life of this intelligent, passionate individual. He entrusted us to settle his affairs on this earth and left a significant "donation" to ensure the ongoing efforts of Holocaust Education.

Thank You to Our Volunteers

Special projects: Sheila Barkusky, Alex Buckman, Saul Cohn, Valya Cawdery, Regina Feldman, Haya Fuchs, Evelyn Goldman, Jordan Kofsky, Chaim Kornfeld, Neil Kornfeld, Sarah Letkeman, Lucien Lieberman, Gerri London, Rachel Mate, Robin Mitchell, Darren Morrison (MOA Conservator), Marla Morry, Prof. Shia Moser, Andy Rosengarten, Mark Rozenberg, Naomi Rozenberg, David Schaffer, Dmitri Stone, Stan Taviss, Valerie Thai, Gloria Waisman, Baruch Weise, Ulf Wendler, Daniel Wollner, Gary Zumar

Docents: Wendy Barrett, Liliias Cameron, Jody Dales, Michele Dore, Toni-Lynn Frederick, Debby Freiman, Daniel Fromowitz, Frances Grunberg, Theresa Ho, Lani Levine, Kirsten Lind-Pedersen, Karen Martin, Craig McAdie, Sally Rogow, Baruch Weise

Mailing: John Bernard, Trudy Coblenz, Saul Cohn, Steven Cynader, Lillian Fryfield, Luba Gempel, Molly Goodson, Bob Seligman

Baking: Gina Dimant, Ida Kaplan, Bernice Neuwirth, Lola Apfelbaum, Edith Vizer, Emmy Krell

Library and Clippings File: Debbie Maki, Trudy Coblenz

Donations in Kind: Omnitsky Kosher BC, Starbucks

To volunteer call Rome Fox: 264.0499

Inside this Issue

Yom HaShoah	p.3
Survivor Outreach	p.5
No Longer Alone	p.9
Book Reviews	p.11
Cards & Donations	p.14
From the Board	p.16

Zachor

Editor: Roberta Kremer
Layout & Design: Sean Matvenko

Cover images: *Terezínské Kvarteto* by Karel Fleischmann and sheet music to *Säerspruch* by Viktor Ullmann

YOM HASHOAH

We Remember - Music and the Holocaust, Special Commemorative Program

It is well known that the Nazi regime banned performances of music by living and historical Jewish composers, and by those they deemed "degenerate". Less well known is that the Nazis confiscated countless musical scores and musical instruments from Jews. Yet, amid the most desperate conditions and under threat of death, there were many performers and composers who continued to write and perform music in the ghettos and camps - most often songs of courage, defiance and strength. Jews in ghettos reestablished cultural and spiritual lives and organized illegal and clandestine choirs and concerts. There was a children's choir in the Warsaw Ghetto and the musical performances in the "model camp" of Terezin are legendary. Music was a powerful form of spiritual resistance, and performances an act of defiance that expressed the victims' pain and uplifted those around them. Most of the composers perished, some very young, just as their musical talent was emerging. Others perished at the apex of their artistic careers - Jewish talents purposefully destroyed. For many, the preservation of their music can be seen as a moral and artistic victory. This year the community-wide Yom HaShoah commemorative program will celebrate the courage of this musical resistance and remember the contributions of some of these composers.

The performance, "We Remember" will take place on Monday, May 1st, 7:30 p.m. at Temple Sholom and will be performed by the unique Seattle musical group *Music of Remembrance*. Pieces by four composers will be featured, Carlo Taube, Ilse Weber, Gideon Klein and Robert Dauber, all of whom composed in Terezin concentration camp - all perished.



Gideon Klein was born in 1919 in Moravia. He started to compose and perform as a fifteen year old boy in Prague's lively and masterful musical and cultural climate. After the German occupation of Czechoslovakia, he adopted a Czech pseudonym when all performances by Jewish artists were forbidden. Of the many pieces he composed before internment, only his madrigals, chamber music and piano music composed in Terezin have survived. He composed music for the moving play, "The Great Shadow" performed by Vlasta Šchönová and danced by Helena Hermannová in which an old woman finds herself in a concentration camp and is unable to answer the burning question, Why? Both the text and the



music are lost to us; we know it existed because of the memoirs of two surviving performers. Gideon Klein urged other composers in Terezin to "not waste time and compose as long as possible." Due to Klein's efforts, the noted composer and brilliant pianist Pavel Haas composed several pieces, three of which have survived. Gideon Klein was deported to Auschwitz in 1944 where he died shortly after his 25th birthday - an irreparable loss.

Carlo Taube, born in Galizien in 1897, was interned in Terezin with his family in December, 1941. His Terezin Symphony premiered in the prayer room of the Magdeburg barracks and was performed by a small string orchestra and four men with accordions that substituted for brass and woodwinds. He died in Auschwitz in October 1944.

Robert Dauber played cello in the string quartet that accompanied the entire production of the Terezin Children's opera *Brundibar*. Dauber perished in Dachau.

Ilse Weber was born in northern Moravia in 1903. She lived and worked in Prague writing children's books for her two young sons. During her time in Terezin, she worked as Head Nurse in the Children's

Join Us in Remembering Yom HaShoah

Holocaust Memorial Day, 27 Nisan 5760

Community Wide Commemorative Events

Memorial Service and Unveiling of Names

11:30 am, Sunday, April 30, 2000

Schara Tzedek Cemetery

2345 SW Marine
New Westminster, BC

Transportation is available

Please call **264.0499** for information

Yom HaShoah

"We Remember!"

7:30 pm, Monday, May 1, 2000

Temple Sholom

7190 Oak Street
Vancouver, BC

*Candlelighting in Memory
of the Six Million*

Tribute concert performed by
Music of Remembrance

Sponsored by Vancouver Holocaust Centre Society, Temple Sholom, Jewish Federation of Greater Vancouver and the Gail Feldman Heller Endowment Fund

ward and wrote nearly one hundred poems in German and Czech, several of which she put to simple melodies. When her husband was deported to Auschwitz, she voluntarily chose to join him with her youngest son. Their eldest son had been sent to Sweden which saved him from deportation. Ilse and her youngest son perished, her husband and oldest child survived.

The music written during the Holocaust continues to be performed as a form of commemoration and remembrance. *Brundibar*, a children's opera performed by the children of Terezin over fifty times between 1943 -1944 before almost all of the children were deported and murdered in Auschwitz, has become more than just an opera. It has been transformed into an inspirational message and an enduring testament to the children who performed it.

Music has been a powerful medium of expression for that which cannot be described in language. The expression of

sorrow and outrage lends itself to the medium. The Holocaust has moved artists and composers alike to express themselves through their work. A recording of the Polish composer Henryk Mikolaj Gorecki's *Symphony of Sorrowful Songs*, written in 1977, was on the top ten list of best selling CDs in Britain. In 1994,

"This program is worth attending for its artistic content and for its capacity to make us remember what must never be forgotten."

on the Eve of Yom HaShoah, thousands gathered in the Vatican's Paul VI auditorium to hear the Royal Philharmonic Orchestra of London pay tribute to the 6 million victims of Nazism through the medium of music.

The Seattle based organization, *Music of Remembrance*, performing for Yom HaShoah this year, was founded in August

of 1998 by Mina Miller, its current President and Artistic Director. Since its inception, *Music of Remembrance* has been committed to programming new music written in remembrance of those who died and suffered during the Holocaust, as well as music written during the Holocaust. It is the only musical organization with this mandate. After arriving in Seattle from New York two years ago, Mina Miller enlisted some of the Northwest's best musicians to form this unique organization. The group has performed for the past two years, keeping alive the music written by lost composers. They are constantly expanding their repertoire in their commitment to educate the public on music related to the Holocaust. They offer lectures, composer forums and workshops, in addition to concerts in order to bring new understanding to the relationship between music, ideology and culture.

** For more information see Music in Terezin 1941-1945 by Joza Kara*



Silencing the Jews - How Nazis Sought to Kill Jewish Music

"We have succeeded in purging all Jewish elements from both our cultural and our musical life." So recounts the report of the Einsatzstab Reichsleiter Rosenberg (ERR), an organization set up by the Nazis in 1940 to eliminate Jewish influences on culture. As early as 1928, the Nazi ideologist Alfred Rosenberg drafted his policy for art and culture in the new Reich. This policy set out to identify and then eliminate "threatening and contaminating elements" from art and culture. Herbert Gerigk, who studied musicology and art history and was a member of the Nazi party, was put in charge of implementing Rosenberg's cultural policy. By the late 1930s, Rosenberg's operation, Sonderstab Musik, was a comprehensive and effective organization. Sonderstab Musik was staffed by art and music specialists including some of Germany's most distinguished musicologists who were assigned to locate music manuscripts, books and instruments. Initially it targeted the possessions of German Jewish musicians and composers, confiscating instruments and scores.

These measures constituted the systematic destruction of Jewish musical influence in Germany and included the gathering of all the names of Jewish composers and musicians as well as the prohibition of performances of all music written by Jewish composers, including classical pieces.

Later the work of Sonderstab Musik expanded into the occupied territories targeting musicians that had fled the Nazi regime. It is known that as well as their operations in Germany and Austria,

the ERR seized material in Belgium, Holland and France. All music-related items were seized. These items, thousands of instruments, hundreds of thousands of scores, books and gramophone records were all sent back to Germany. One example of a significant confiscation was the music library of the Jewish harpsichordist Wanda Landowska which consisted of 10,000 rare and valuable music books. This library was confiscated by the Nazis in Paris in 1940. Sometime before 1944 it

was moved to Silesia, where it disappeared or was destroyed. Toward the end of the war, when much of this material was stored in Belgium, ERR staff members apparently looted the nicest grand pianos and most of the gramophone players.

In just one report by the ERR issued on August 8, 1944 covering the period through June 30, 1944 the following list of confiscations was reported:

In France, Belgium, and the Netherlands the ERR seized and emptied a total of 68,441 Jewish households through the M-Aktion; the complete inventory from 68,418 homes was primarily shipped to Germany. This operation required 26,769 freight wagons travelling in 669 convoys and providing 1,070,778 m³ of cargo space. In addition, cash securities worth 10, 616, 983 Reichsmarks were transferred to the exchange protection commando (Devisenschutzkommando). The manpower for these actions consisted of only 30 female and 82 male employees, aside from a multitude of temporary aides recruited on site.

"We have succeeded in purging all Jewish elements from both our cultural and our musical life. Clear legal regulations in Germany have ensured that Jews are banned from all artistic performances and production, as well as authorship, publication or enterprise." Herbert Gerigk, 1940

SURVIVOR OUTREACH

The Outreach Program and the Role of Survivor Speakers

Anyone who has accompanied a survivor to a school, or attended the High School Symposium knows the impact that survivor testimony has on students. There is no more powerful way to teach about the Holocaust. Survivor speakers are the most important and effective tool we have in countering Holocaust deniers and in communicating the events of the Holocaust. It is the survivors themselves that can teach, while at the same time promoting a sense of moral outrage and empathy within students. Learning to care about the victims and understand what it felt like to be victimized is a more important vehicle for social change than learning the dates and facts of Nazism. Survivor testimonies have a unique power; their unstudied, raw recounting of experiences has an authenticity and authority that is compelling. It is the encounter with a real person's experience, complete with their feelings, that opens children's hearts and affects them in such a powerful manner.

The effect of the survivor on students is visually apparent. Often students who are rowdy and unfocused become very quiet and attentive when listening to a survivor - even surprising their teachers. We have observed a large percentage of students leave in a subdued state, some visibly shaken, many in tears. Often debriefing is needed. For many this is the first time they have heard about the Holocaust; or become aware of the meaning of the word in terms of human suffering. Many years later, students have told us how memorable hearing from a survivor was. Some, after they become teachers

themselves, call to request a specific speaker that they remember from their own high school experience.

Students often feel a bond with the survivor speaker, even if they heard the speaker as part of a group, without a direct individual connection. Youth who have experienced racism, discrimination or abuse often feel that they can confide in the survivor - someone who has also experienced discrimination or abuse and survived intact. We know that our speakers have an impact because of the quantity and content of the countless

Survivor Speakers

Lola Apfelbaum	Inge Manes
Jack Benisz	Paul Meyer
Agi Bergida	Michel Mielnicki
Susan Bluman	Lillian Boraks-Nemetz
Alex Buckman	Peter Parker
Marion Cassirer	Malka Pishanitskaya
Saul Cohn	Ruth Sigal
Mariette Doduck	Bronia Sonnenschein
David Ehrlich	Louise Stein Sorensen
Klara Forrai	Borge Stromgren
René Goldman	Peter Suedfeld
Serge Haber	Bente Thomsen
Leon Kahn	Robbie Waisman
Robert Krell	Irene Watts
Karl Levinson	Daniel Wollner
Celina Lieberman	

letters that survivors receive from students. These letters are written directly to survivors, they arrive at the Centre and reveal to us how appreciative the students are for the opportunity to hear a Holocaust survivor. Many of the letters express the belief that the speaker and their story has changed the student forever, that they will never be the same. No formal study has been done that has documented this change in students. We don't know how long or how deep this change is, but it is

A Survivor's Story

by Laura Woodbridge
*Sentinel Secondary School
West Vancouver*

In late February, forty-eight naive high school students inattentively climbed onboard a cheerful, yellow school bus. A fifty-minute drive to the Vancouver Holocaust Education Centre followed, which left ample time for the upcoming weekend's plans to be reviewed and the latest gossip to be retold. For the most part, all of the students were more than pleased just to be excused from their afternoon classes.

When we reached the Holocaust Centre, we were seated in a small presentation room. A fragile looking woman entered the room as we were being seated, and carefully made her way to the front of the demonstration room. She handed each of us a piece of paper and a pencil, and instructed us to write down the names of all of our close friends, immediate family and relatives. After a minute we were stopped, and then given half a minute more to cross off as many names as possible. At the end of thirty-seconds, we were stopped again. Then, the room became ghostly silent as we were informed that the names we just crossed off, are the names of all our loved ones who have just been killed as a direct result of the Holocaust. One could almost feel the room's atmosphere drop as astonished eyes glanced desperately at their surrounding peers' papers. Many students had no names remaining.

Our speaker (Irene Watts) described the horrors of the Holocaust through the eyes of a young girl separated indefinitely from her family in order to be saved. She spoke slowly, and intensely, describing each event in detail. All of a sudden, the Holocaust was not something we read about in history books.

continued on page 6

SURVIVOR OUTREACH

All the books, periodicals, archival materials and the like, pale in comparison to eye-witness accounts. None of my readings, which at the time were extremely unsettling, had the impact of Mr. Ehrlich's personal account. Mr. Ehrlich's poignant story and cautionary reminders gave the historical process palpability. Mr. Ehrlich stimulated our imaginations so that we could, probably for the first time, briefly gaze into a universe that was unspeakable. I hope the Society continues to go out into the student community to speak and apprise young people as to the depths that racism and prejudice can plunge.

*Mary-Anne MacDougall, SFU Student,
writing about David Erlich*

Dear Mrs. Bronia Sonnenschein,

Your presentation has completely changed my life. It was the most phenomenal and courageous speech I have ever had the pleasure of listening to. It is as if I have been enlightened by what you have told me. Before I heard your presentation I chose not to remember the Holocaust, not because I didn't care about what happened, but simply because it didn't directly affect me and because it was such a devastating thing, I chose to ignore it. Your speech reopened the doors I had chosen to shut. It reminded me of the devastating Holocaust and of all the innocent Jews that were killed. What made your presentation even more powerful to me was the fact that you were telling it based on your experiences, not someone else's...I used to think that people who drove cars or ski raced, were the bravest people I knew. I was wrong, you are definitely the bravest and most courageous person I have ever met. You are truly an inspiration to everyone. I would like to thank you from the bottom of my heart for describing to us the horrible circumstances you were forced to live with. I feel privileged to have heard your presentation and I will always remember it.

Sincerely,
Chris McCullough, Collingwood School



"A Special Perk" by Dr. Graham Forst

Mrs. Sonnenschein calls them the "perks" of her assignments. She is referring to the hundreds of letters, cards, "reaction forms," and gifts of flowers and mementos she receives for her exhausting work as an educator --- specifically, a Holocaust educator. Blonde and petite, and energetic far beyond her years, this courageous survivor talks to school groups almost every week, her bright blue eyes flashing as she relates stories that no one ought to have to tell. Stories that make you cry when you hear them; that make you want to hug the tiny, eloquent orator when she's done (and the children always do).



On March 11, 1998 while speaking to a group of twenty Girl Guides at the Vancouver Holocaust Centre Society in Vancouver, Mrs. Sonnenschein received a very, very special "perk." She began by telling them that she too, had once been a Girl Guide in Austria, and how much the Guide experience had meant to her. Guide meetings were among the few places where she felt accepted, where she could socialize like other little girls. So it was hard for her, she remembers, to have to leave behind her neat tan Guide uniform with its honor badges and its gold three-leaf clover Guide pin (sei bereit: "Be Prepared") when she was transported to the Lodz Ghetto in 1940.

Then came the stories - of her deportation, of humiliation and stories of the selection and murder of children, of the ill and elderly people. Stories we've heard, and still can't believe. As Mrs. Sonnenschein spoke, the Guides listened breathlessly, their leader crying quietly in the back corner chair. After forty-five minutes, when she finished and the Guides hugged and thanked her, Mrs. Sonnenschein noticed that one particularly small girl, blond and quiet and shy like her, had stayed in her seat.

She was fumbling slowly at her lapel: what was she doing? Then she got up and quietly walked towards Mrs. Sonnenschein. She had her Guide pin in her hands, the gold, three-leafed "Be Prepared" pin all Guides receive on their first day.

"I want you to have it", she said, holding it out to Mrs. Sonnenschein.

"You pin it on me," said Mrs. Sonnenschein.

And the picture of these two, about the same height and weight and coloring, although separated by quite a bit of time and life experience, will stay with me forever.

A Loss of Faith, by Chris Helsley
Sentinel Secondary School
West Vancouver

When one reflects upon the most memorable tragedies humankind has endured within the last century, the Holocaust rises to the top as one of the most gruesome and inhumane. To help preserve the memory of this event, the Vancouver Holocaust Education Centre was created. As our Socials 11 class ventured into the exhibit entitled "Fragments", we were met with numerous authentic artifacts from the Holocaust. Each with its own story to tell about the people who lived through these years. A book created from stolen scraps of paper by imprisoned Jewish women. A forged passport which permitted the bearer to more food for her family. These and many more personal belongings are on display, used to teach and remind those who come to look upon them. After our tour of the exhibit had concluded, we began the second part of the presentation. A recap of the Holocaust from the perspective of an actual survivor, Saul Cohn. We all took our seats and sat silent in anticipation to hear the story of this man's life. Born in Poland the survivor unraveled the story of his youth, growing up in the midst of World War II. He told us of how his mother, sister, and brother were taken to a death camp to be gassed, and of how he was sent to a work camp with his father at the age of 15. Of how he hid in the cellar to avoid being taken to the death camp and how he escaped, only to find himself freezing and starving in the wilderness. Of all the hardships and atrocities he witnessed German soldiers perform on his friends, family and fellow Jewish people. And, of his final reunion with his father at the end of the war in which he had to witness the last of his kin, slowly die from disease. He survived through the most impossible odds. This man endured what most could not, and now he tells the story to the next generation, keeping the memory intact, to save others from a similar fate. When requested to add any final thoughts upon the conclusion of his story he simply said, "I lost my faith years ago, for if there were a god, the Holocaust would never have occurred, and my family would still be with me today."



Lillian Nemetz read from her book and spoke at St. Margaret's School, her Alma Mater, and the site of her novel for youth, *The Sunflower Diary*. She recounts her experience:

My visit to St. Margaret's School in Victoria this past February was memorable and emotionally rewarding. I attended the school fifty years ago and graduated in 1951. This was in itself a miracle. When I came to Canada in 1947, I knew no English. There was no ESL at the time so in the public school system an immigrant like me fell through the cracks. I felt incompetent, continually failing grade nine.

When my mother decided to send me to St. Margaret's it was with the intention that under supervised study in the strict setting of a private school, I would finally apply myself and graduate.

As the school was far too expensive for new immigrants to Canada, my mother applied for a reduction in fees on the grounds that I was a special case. After much deliberation, the school authorities agreed to take me in for half the tuition. I started school in the fall of 1949. I was the only Jewish girl in this High Anglican School.

I went through the first year feeling terribly homesick. I didn't let anyone know that I was Jewish and that I came there almost straight out of the Holocaust. My experience of being the only Jew in an all Christian setting filled me with the same terror I had felt when hiding in Polish villages during the war.

Eventually things got to me there and I wanted to quit. I survived to go on to the next year when I did nothing but

study hard for two long years, including summers. At graduation I was awarded a silver spoon for achievement.

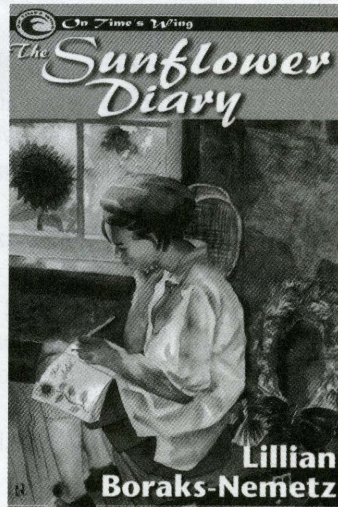
When I returned to St. Margaret's in February 2000, I was a much different person. I returned as a UBC alumnus with a Master's degree, an instructor of creative writing and an author of a trilogy for young people, the second of which is *The Sunflower Diary*, a novel based on this school. I was received with utmost care, attention and respect. When shown around the school I saw portraits of all my old teachers hanging on the wall. Particularly one brought a lump to my throat. This teacher, as she gazed at me from her portrait, reminded me of the words she had said to my mother at my graduation, "Lillian has the ability to achieve whatever she wishes."

These words have never left me, and as I stood in front of these eighty St. Margaret's school girls discussing my Jewishness, the Holocaust, and reading from my book, I felt that whatever I had accomplished was because of these words, the words coupled with my persistent nature.

While in the midst of teachers and students I was moved beyond comprehension. I went through a gamut of emotions I had felt when I was there as a young girl. In the end, being there seemed like one difficult and long journey with a successful ending. I learned that one can

never take for granted the privilege of being able to be truly oneself. I had never felt a stronger pride in being a Jew than on that day.

Before my visit ended, I was given another silver spoon. Though this spoon was smaller and ultra modern in design, it was as rewarding and as symbolic of achievement as the old one of 1951.



Looking to the Future - Remembering the Past

The Annual International Child Survivor Conference, ***Looking to the Future - Remembering the Past*** will take place from September 8 - 11th, 2000 in Seattle, Washington.

This is the first time it has been held in the Pacific Northwest and therefore accessible to our local Child Survivors and members of the Second Generation. It promises to be a first class conference.

For information contact **Bertie Maarsen** 206.232.4441 or **Steve Adler** 206.283.8589.



Pears

by Louise Stein Sorensen

The deportation of Dutch Jews had begun several months ago and our nights were spent in fear listening to the clatter of boots and the shouting of people being dragged out of their homes. Sooner or later our turn would come too.

It was November 1942 and darkness came early to a town in blackout. The doorbell rang. This spelled trouble because curfew had started. No Jew was allowed outside between 8 p.m. and 6 a.m.

"Hurry up, throw those pears in the stove". Mother's voice quivered with fear. We were peeling and cooking pears because mother was going to prepare a rare treat: Kugl.

Jews were not allowed to have any fruit but an old friend had secretly come to bring us some. It was strictly forbidden to visit Jews, but he had come anyway, all the way on his bike for more than 20 kilometres.

Thrown out of our home in the suburbs in the spring of 1942, we were living in a tenement building in the area of Amsterdam that was set aside for Jews. I don't know how he had found us. Even something seemingly this trivial was dangerous; just days before we heard that a family had been

arrested and deported because fruit peels were found in their garbage can. Dutch traitors, who had been spying on Jews, had searched along River Road, found the fruit peels and betrayed the family.

Hastily we threw our precious pears into the hot coal fire in our little potbelly stove, while father went to open the door.

There he stood. A weaselly little Gestapo man wearing a trench coat and a large-brimmed hat. He held a pistol, pointing it into our room and barking: "dies ist mein Rayon - there is a strip of light showing through your window". And sure enough, our blackout curtain had slightly parted, strictly Verboten.

My father apologized, took out his wallet and handed the man some money. The weasel grabbed it, saying in a menacing tone of voice "don't let me catch you again" and left, pocketing the bills. He was probably on a private "foraging" expedition, holding up Jews for ransom.

We were deeply shaken after he left.

The pears, which we later tried to fish out of the stove, were burnt and no longer edible.

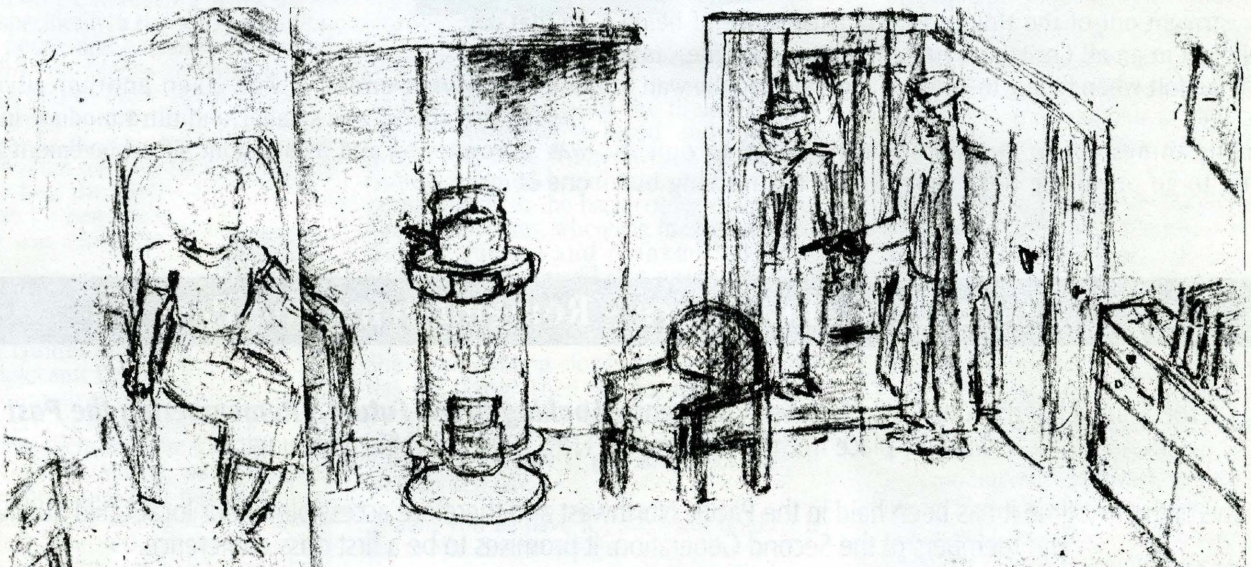


Illustration by Louise Stein Sorensen, 1945-46

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

**My German Question:
Growing up in Nazi Berlin**
by Peter Gay
Yale University Press

**Hotel Bolivia: The Culture
of Memory in a Refuge
from Nazism**
by Leo Spitzer
Hill and Wang

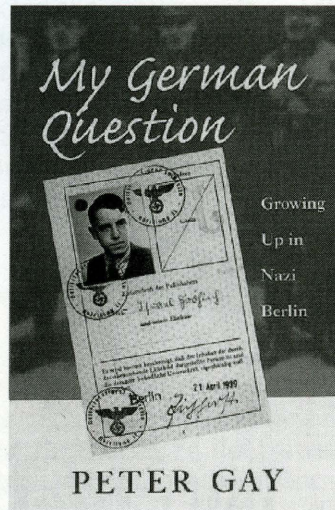
Reviewed by Ruth Hess-Dolgin

In 1991 I "went back" to my father's home town of Wittlich, Germany. I had never lived there; I was born in Israel a few years after the War. When I was seven, my family and I left Israel to live in New York City. From there my life's journey brought me to Vancouver. So why do I refer to this trip, my first to Wittlich, as a "return?" Perhaps that is my "German Question." And, because I have my own "German question", I find myself reading books about German Jews. Peter Gay's *My German Question: Growing Up In Nazi Berlin* and Leo Spitzer's *Hotel Bolivia: The Culture of Memory* are two such books.

Both books are written by historians, Peter Gay at Yale and Leo Spitzer at Dartmouth. In the opening of each book, we accompany the author to Europe. In Peter Gay's account, it is 1961 and, along with his American-born wife, he is entering Germany for the first time since leaving as an adolescent in 1939. Gay is ambivalent about visiting this land of his youth. For Spitzer, who was conceived in Austria, but not born there, it is his first visit not only to Austria, but to Rechnitz, the town where his father was born, and where his paternal family had lived for over a century before being forced to leave. In both instances, the families escape to Latin American countries en route to the United States. But that is where the similarities of these two books end. Gay's book is a personal account with a focus on a period of time before emigration, while Spitzer tells us the story of a group of people, combining his family's story with that of others, and focuses on the period of life after emigration from Germany.

Gay clearly tells us that his book is not an autobiography, but a memoir of growing up in Berlin under the Nazis from 1933-1939. His stated reasons for writing this book is that he was urged to do so by colleagues, for his own sake and for others. He purports to ask the question why German Jews, and his family in particular, didn't leave earlier. He also explores his own ambivalence to Germans and Germany.

Gay subjects the reader to more details about his personal issues than any unrelated reader might wish to hear, at least not this reader. He subjects us to Freudian analyses, tells us about his adolescent concerns, what a "good" child



he was, and how "...In my mother's photo album I appear over and over from my first days on,..." Who cares? I am not interested!

On the other hand, personal accounts of survival techniques, quick thinking, and serendipity or good luck made for more interesting reading. For example, the Gay family was originally scheduled to take passage on the ill fated St. Louis. Gay's father, anxious not to wait the two weeks until they were scheduled to leave, forged the tickets to read that they had passage on an earlier boat.

Spitzer informs us that in the short period between Kristallnacht and the end of the first year of WWII, about 20,000 Jewish

refugees, primarily from Germany, Austria and Czechoslovakia entered Bolivia, more than to Canada, Australia, New Zealand, South Africa and India combined. The Spitzers were among these refugees. Leo Spitzer was born in La Paz shortly after his parents arrived in Bolivia. As summarized on the back cover of the book: "Their largely overlooked experiences - their European culture and memories, their Jewish identities, and their sense of displacement, as well as their encounter with Bolivia's politics and society--have never before been examined in such touching, memorable detail. And beyond the telling of the story, Spitzer explores the interdependence of and tension between memory and history."

Whether living in the largest city, La Paz, or out trying to establish an agricultural community, the Central European Jewish refugees brought with them not only Jewish customs and practices but also many of their past cultural customs. They developed institutions that resembled those of their previous homelands. Often it was hard to distinguish between them and the non-Jewish German speaking residents of Bolivia. They ate the same foods, listened to the same music, and continued, at least amongst themselves, to speak German.

Hotel Bolivia combines Spitzer's expertise as a historian with accounts of his personal experiences, weaving the two perspectives into a homogenous and interesting book. As the work of a historian, the book is grounded in objective data which includes numerous documents found in the archives and libraries of a number of countries including Bolivia, the US, Germany, Austria and Israel. But as an insider he has his own personal and family stories, as well as easy access to people who lived in Bolivia and he tells us a number of their stories. The book serves well for the student of history or a layperson like me who likes reading stories about people. While Spitzer dedicated his book to his children and nephews and nieces, concluding the introduction of the book with "This is a story that is now their story" Gay would have been wise to restrict *My German Question* to a story for his own family.

The History Of An Obsession: German Judeophobia and the Holocaust

by **Klaus P. Fischer**

N.Y. Continuum

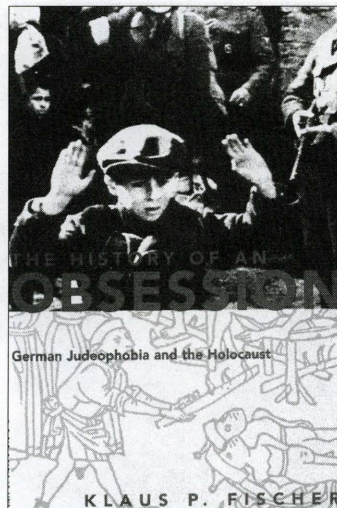
Reviewed by John Gort

Klaus Fischer, born in Munich, Germany in 1942, emigrated to the United States as a young man. He teaches at a Californian University College and is the author of several works on issues of contemporary German history. His book *German Judeophobia and the Holocaust* offers a scholarly analysis of the relationship between Germans and Jews from its historical beginnings to the climactic tragedy of the Holocaust. More importantly, the author seeks to answer some of the questions posed by these events. The focal point of Fischer's critical analysis is revealed by his answer to the question of how the German people, who long viewed themselves as a nation of "poets and thinkers" could tolerate and even applaud the murderous frenzy of the executioners of the Nazi plan, the "Final Solution" of the "Jewish problem."

Fischer bases his answer to that question on a complex, psychological analysis of what motivated the Germans to commit their crimes against the Jews who fell into their grasp. He strongly opposes the thesis proposed by Daniel Goldhagen in his controversial book *Hitler's Willing Executioners*, who attributes Germany's murderous onslaught to the "eliminationist anti-Semitism" which he believes to have been a characteristic attitude of the German people before and during the time of the Third Reich. Fischer rejects Goldhagen's argument as a misleading oversimplification of a complex and multi-causal problem. The reader may doubt the relevance of these endless academic debates, because the outcome of these discussions cannot lessen the moral guilt of the perpetrators of the Holocaust.

As the title of his book indicates, Fischer bases his analysis on the somewhat

surprising proposition that the murderous behaviour of the Nazis towards the Jews resulted from an obsessive fear of their Jewish fellow citizens. He rejects the word "anti-Semitism" in favour of the term "Judeophobia", which he defines as "an irrational fear of, prejudice against, and hatred toward Jews". It should be noted that, according to this definition, the Holocaust was motivated by a "phobia", a collective mental illness that is said to have affected the majority of the German people. On the face of it, the notion that over 60 million Germans should have been afraid of the half million people that constituted the Jewish population of



Germany seems absurd. Yet Fischer documents his case, which is that the authoritarianism and nationalism that is inherent in German culture combined with an intensive anti-Jewish propaganda campaign was to induce in the public a pathological fear of Jews. Nazi propaganda popularized the notion that the Jews were not human beings at all but vermin, capable of polluting the Arian Volk, thus posing a deadly threat to the racial purity of all Germans.

At the same time Fischer maintains that, although most Germans had been indoctrinated by the Nazi leadership to believe that the Jews in Germany held too

much power and had to be restrained by laws, which most considered to be justified, the German public during the pre-World War II period disapproved of violent street actions against Jews, because it offended their innate sense of public order. Those who were actively involved in facilitating the ongoing genocide were often inspired by motives not necessarily based on official Nazi doctrine of the racial superiority of the Volk. Fischer finds their motives to have been a combination of reasons that included ideology, personal gain, lack of moral and civic principles and sheer sadism. He maintains that historical evidence indicates that only a small percentage of the perpetrators were sadistic killers. Most, he states, were "perfectly normal men who knew the difference between right and wrong." He distinguishes between two kinds of perpetrators of the Holocaust, namely the "desk murderers", such as Himmler and Eichmann, who devised the plans and those who carried out the executions and the gassings. The author insists that the "desk murderers" tended to consider themselves to be "decent men who were doing important work in the service of a noble cause," that cause being the task of cleansing the German Volk of insidious contamination by the Jewish bacilli. The executioners, on the other hand, were not troubled by moral considerations since their motivation was usually the advancement of their careers and the perhaps the opportunity to escape the dangers and hardships of service at the Russian front. It seems obvious to this reviewer that this psychological analysis of the motivations of the Nazi murderers cannot be substantiated. At best we can hazard a guess about the extent to which any one of the instigators of the Holocaust was motivated by "true belief" in the Nazi doctrine of racial superiority rather than by more mundane considerations.

Fischer demolishes the myth, widely believed both in post-war Germany and in the Western democracies, that the Wehrmacht, (the German army) was a morally "pure" force whose officers and

BOOK REVIEWS

men were repulsed by the atrocities committed during the Holocaust by the SS. He convincingly documents his conclusion that the soldiers of the Wehrmacht, especially those serving on the Russian front, actively supported the wholesale slaughter of Jews in that theatre of war. He reports that a majority of the young German soldiers who were fighting in the East were committed to the Nazi ideal of a homogeneous racial community, purged of all alien and inferior elements and devoted to their task of producing a race of supermen. Their authoritarian, romantic tradition enabled them to suppress any humanitarian scruples they may have had in favour of their conviction that they were fighting a noble battle against the contamination of what they had been taught were twin identities of the same evil enemy, Judaism and Communism. Fischer stresses his conviction that without the active connivance of the German army the Holocaust could not have taken place.

The author's most controversial proposition deals with the attitude and behaviour of the Jewish victims of the Holocaust. The Jews, he argues, "made the perfect victim" because they had been conditioned to adopt strategies of evasion and compliance and to reject armed resistance as futile. Nazi aggressiveness and Jewish submission fitted like a key fits a lock. Fischer cites the example of Leo Baeck who opposed active resistance against the Nazis as futile and self-defeating. The author speculates that a dramatic and collective act of resistance, such as the collective suicide as advocated by Mahatma Gandhi, might possibly have made some difference. Yet he admits later that neither passive methods nor active resistance could have affected the determination of the Nazi leadership to exterminate the Jews in their midst. Besides, active resistance in Germany itself was doomed to failure by the fact that the Gestapo and their net of informants were entrenched in every section of German society. The author's

arguments on the question of lack of resistance by the majority of Jewish victims appear somewhat contradictory. On the one hand, he relates that the leaders of the Judenraete were intimidated by the Nazi practice of wreaking vengeance on all members of a Jewish community for any act of resistance. On the other hand, he admits that far more Jews than is commonly supposed actually resisted Nazi persecution.

The book raises topics of historical interest, including the question of whether the German public was aware of the extent of the Holocaust when it occurred. He concludes that most Germans knew or at least suspected that deportees were being killed but were totally disinterested in their fate. The author documents the surprising fact that a degree of nostalgic support for the Nazi regime persists in Germany to this day. Many Germans remember the Nazi period as quite tolerable and even beneficial.

Z

My Experience, by Dr. Ulf Wendler

I am the Curator of the "Städtisches Museum Engen + Galerie" in Southwest Germany and live in Switzerland close to the German border. I came to Vancouver to improve my English and became, by chance, an intern at the Holocaust Education Centre.

For several months I attended a language school in downtown Vancouver. The program is designed so that after the completion of courses, students work in internships to improve their language skills. I looked for a job not only to learn more English but also to do useful work. As a historian I approached Dr. Christopher Friedrichs, professor of History at UBC. He contacted Dr. Roberta Kremer and suggested that I might intern at the Holocaust Education Centre.

I worked at the Holocaust Education Centre for two-and-a-half months between January and March. The greatest proportion of my

stay was devoted to working on the "Fragments" exhibition. I helped with research, translated documents, and designed maps to show where the artifacts came from.

But the work was only a part of my experience. I was fortunate to meet several survivors, like Alex Buckman, Bronia Sonnenschein, Michel Mielnicki, Peter Parker and Saul Cohn, and to listen to their experiences. It was a series of special encounters. I also welcomed the opportunity to learn Yiddish. Sheila Barkusky was very patient in helping me with the difficult first steps in reading this language. Soon after, David Schaffer, Professor Shia Moser and Sheila were kind enough to allow me to join their Yiddish translation group. Consequently, I gained an appreciation of this colourful language.

My stay at the VHEC was very satisfying. In addition to the fulfilling work, I will always cherish the friendships made during these memorable months.

SETTLEMENT OF INSURANCE CLAIMS

Many Jewish families purchased dowry, education and life insurance policies that were destroyed or lost during the Holocaust. For fifty years there has been no process in place and no commitment by these companies to locate beneficiaries. Recently the International Commission on Holocaust Era Insurance Claims has sought to redress this situation and has negotiated an agreement with participating insurance companies to resolve their outstanding claims within the next two years, beginning February, 15, 2000. There is now one place, The International Commission, where interested parties can seek information about unpaid life, education and dowry policies issued by companies that are members of the International Commission. This service will be provided without any fee.

For information call 1-800-496-1974 or write to: International Commission, PO Box 1163, Wall Street Station, New York, NY 10268 USA. Applications are also available at the VHEC. For assistance call 264-0499 to arrange a meeting with a volunteer.

Cards & Donations

DECEMBER 18 TO MARCH 15

Donations

In Honour Of Alex Buckman, from Citadel Middle School.

In Honour Of David Ehrlich, from J.N. Burnett Secondary School.

In Memory Of Thomas Everall, from Hilda Everall.

In Memory Of My Parents, Jacob A. and Kreindel Stelzer and children Isaac, Mandel and Reizele, perished March 28th, 1944. In Loving Memory from Emmy Krell Stelzer.

In Memory Of George Melcer, from Joe and Ina Auerhahn.

In Honour Of Peter Parker, from Coquitlam Alternate Basic Education (CABE).

In Memory Of Moishe Perel, from Leonor Elkin.

In Loving Memory Of My Mother, Magda Rejto, from Agi Rejto and Marian Collins.

In Honour Of Bronia Sonnenschein, from Johnston Heights Secondary School, Walnut Grove Secondary School.

In Memory Of Katalin Spiro, Lil Shafran, Rachel Samuel and Ava Samuel from Leslie Spiro.

In Honour Of Robbie Waisman, from Abbotsford Community Services, Aldergrove Community Secondary School, Queen Elizabeth Secondary School.

Mazel Tov

Ben Akselrod, On Your Birthday, from Art & Terry Szajman.

Anita & Aaron Ames, On The Birth of Your Daughter, from Leslie Spiro.

Mr. & Mrs. Francis Cappel, With Best Wishes for Health and Happiness In Your New Home, from Paul Meyer.

Mr. John Frank, On Your Birthday, from

Paul Meyer.

Mr. Sam Goldberg, On Your 75th Birthday, from David & Regina Feldman.

Mrs. Sella Heller, A Very Belated Happy Birthday, from Estika Hunning.

Leon Kahn, On Your Special Birthday, from Jody & Harvey Dales, Isabelle & Charles Diamond, Jennifer D'Oliveira, David & Regina Feldman, Bud & Sheryl Herman, David & Rowena Huberman, Frances & William Switzer.

Morley Koffman, On Your 70th Birthday, from Leon Kahn.

Al Kooper, On Your Birthday, from Janice, Randy, Aaron & Benjamin Ling.

Emmy Krell, On The Engagement Of Your Granddaughter, Shoshana, from Karl & Sabina Choit.

Robert & Marilyn Krell, On The Engagement Of Your Daughter, Shoshana, from Lillian Boraks-Nemetz, Tamara Frankel, Michel & June Mielnicki, Howard & Elayne Shapray, Susan Quastel, Danny Weinstein & Charlotte Berman, Shana & Alan White and Family.

Joseph & Rose Lewin, On Your 50th Wedding Anniversary, from Lola Apfelbaum, Ted & Babs Cohen, David & Regina Feldman, Cathy & David Golden, Galy, Marvin, Adam & Kayla Shapiro.

Judy Mate, Happy 81st, Your everloving sons, daughters, grandchildren.

Joe Segal, On Your Birthday, from Leon & Evelyn Kahn.

Gloria & Robbie Waisman, On Your Anniversary, from David, Gerri, Dana & London.

Mrs. Gluck & Zeisler Family, On The Birth Of Your Great Granddaughter & Granddaughter, from Leslie Spiro.

Sympathy

Shirley Balshine, On The Loss Of Your Beloved Sister, from Larry & Lyliane Thal.

Peter Bayerthal & Family, In Memory Of Your Beloved Mother, from Avi Dolgin & Ruth Hess-Dolgin.

Alex Buckman, In Memory Of Your Beloved Mother, from Klara Forrai.

Marion Cassirer, On The Loss Of Your Beloved Mother, from Tibor & Agi Bergida, Lillian Boraks-Nemetz, Frieda Miller.

Barbara Epstein & Family, In Memory Of George Melcer, from Joe & Ina Auerhahn.

Mr. Tarjan Ervin & Family, On Your Great Loss, from Leslie Spiro.

David & Regina Feldman and Family, On The Loss Of Your Beloved Daughter, Gail, from Jean & Sandy Bergeron, Jean & Harvey Gerber.

Edith Freeman, On The Loss Of Your Beloved Husband, from Estika Hunning.

Corinne & Mark Gelfer and Family, On The Passing Of Your Beloved Mother & Grandmother, from David & Regina Feldman, Izak & Lili Folk.

Irving Kates, On The Loss Of Your Beloved Sister, from Lyliane & Larry Thal.

Mrs. Rita Koziol, In Memory Of A Dear Friend & Partner, from Joe & Ina Auerhahn.

Judy & Jason LeBlanc, In Memory Of Your Beloved Husband and Father, from Ruth Stewart & David Hsu.

Dr. & Mrs. Roger Lyons, On The Loss Of Your Beloved Father, from Dorothy Goldenberg, Robbie, Gloria, Arlaina & Howard Waisman.

Etti Malka, We Were So Sorry To Hear About Your Mother, from Teresa Pryce, Mario Baff, Eliot & Noah.

Donations received after March 15 will appear in the next issue of Zachor

Ralph & Bob Markin, On The Loss Of Your Beloved Mother, from Leslie Spiro.

Mrs. Gabrielle Mate, In Loving Memory Of Your Husband, Julio, from Izzy & Bertha Fraeme, Margaret & Jack Fraeme, Frances Hoyd, Gerri & Mark London and Family, Judith Nagy, Vera Pallai, Survivor Drop-In Group, VHEC Board & Staff.

Meyers Family, In Loving Memory of Irene, from her Vancouver Family.

Ellen Milman, On The Loss Of Your Mother, Marilyn, Perry, Lisa & Mandy Ehrlich.

Mr. Jack Perel, On The Loss Of Your Beloved Brother, from Abe & Leah Fox.

Renia & Sharon Perel, On The Loss Of Your Beloved Husband and Father, from Lillian Boraks-Nemetz, Sid & Sally Coleman, Cindy Rozen, Andrea & Gerry Zimmerman and Family.

Myrna & Barry Rabinowitz, On The Loss Of Your Beloved Mother, from Avi Dolgin & Ruth Hess-Dolgin, Alina Wydra & Family.

Tammy Rosenblatt, In Memory Of Your Beloved Father, from Shana & Alan White and Family.

Mrs. Vera Winkler and Family, In Memory Of Your Beloved Husband and Father, from Tibor & Agi Bergida, Judith Nagy.

Dr. Gerald Wittenberg & Family, On The Loss Of Your Beloved Father & Grandfather, from David & Cathy Golden and Family, Leo & Jocy Lowy.

Mary Wittenberg & Family, On The Loss Of Your Beloved Husband, Father & Grandfather, from Irvine Wolak and Susan & Joe Stein.

Speedy Recovery

Irvine Epstein, from Dani & Vera Wollner.

Lenore Garfield, from Lili & Ignac Folk, Ida Kaplan.

Harold Groberman, from the Thal Family.

Celina Lieberman, from Survivor Drop-In Group, VHEC Board & Staff.

Mrs. Dorothy Maser, from Odie Kaplan.

William Nicholls, from Leon Kahn, Sheryl Kahn and Families, Robbie & Gloria Waisman, VHEC High-school Symposium Committee, VHEC Board & Staff.

Cornelia Oberlander, from Frieda Miller & Danny Shapiro.

David Shafran, from Abe & Goldie Miedzygorski, Shirley Stein.

Eleanor Slavin, from Ida Kaplan, George & Frieda Wertman.

Rose Slobin, from Irvine Wolak and Susan & Joe Stein.

Leslie Spiro, from Jody & Harvey Dales, Survivor Drop-In Group, VHEC Board & Staff.

Dr. Earl Winestock, from Lyliane & Larry Thal.

Thank You

Sella Heller, With Gratitude For Your Kindness & Attentions, from Mary Steiner.

Gerri London, With Appreciation For Your Work With The Survivor-Drop In Program, from the VHEC Board and Staff.

Mrs. Cornelia Oberlander, With Gratitude For Your Kindness & Attentions, from Mary Steiner.

Susan Quastel, With Gratitude For Your Kindness & Attentions, from Mary Steiner.

Mrs. Kato Schaffer, With Gratitude For Your Kindness & Attentions, from Mary Steiner.

Gloria Waisman, With Appreciation For Your Work With The Survivor-Drop In Program, from the VHEC Board and Staff.

Thinking of You

Fay Davis, from Ethel Kofsky.

Harold Groberman, from Shana & Alan White.

Jack Wolfe, from David & Cathy Golden and Family.

DONATIONS TO THE LIBRARY

Donated by the Estate of Patrick Dolan: *Christian Antisemitism - A History of Hate* by William Nicholls, *Breaking the Silence* by Walter Laquer & Richard Breitman, *King of the Jews* by Leslie Epstein, *Auschwitz - Beginning of a New Era* edited by Eva Fleischer, *Night* by Elie Wiesel, *The Eichmann Kommandos* by Michael Musmanno, *Blood to Remember - American Poets on the Holocaust* edited by Charles Fishman, *The Anguish of Jews - 23 Centuries of Antisemitism* by Edward H. Flannery, *Jewish Presences in English Literature* edited by Derek Cohen & Deborah Heller, *Reflections of a Post-Auschwitz Christian* by Harry James Cargas.

Donated by Barry Dunner: *Warszawskie Getto* (Polish).

Donated by Dr. Ben Kanee: *Degenerate Art - The Fate of the Avant-Garde in Nazi Germany* edited by Stephanie Barron.

Donated by Mr. Daniel Fromowitz: *Politics of Rescue* by Henry Feingold.

Donated by Craig McAdie: *The Book of Alfred Kantor*.

Donated by Yad Vashem: *No Child's Play* (Folio).



The VHEC Board wishes to thank the Jewish War Veterans of Canada for their generous donation to the exhibitions at the VHEC.

FROM THE BOARD

Special Endowment Funds at the VHEC

A number of forward-thinking, committed individuals and families have established Endowment Funds within the VHEC. These funds continue in perpetuity with only the interest generated by the fund used to support specific programs and activities of the VHEC. Donations to these funds can be made at any time to help support the work carried out through these designated funds. A minimum of \$18,000 (which can be contributed over time) is needed to create a separate, named fund.

We are pleased to announce the establishment of an important new Endowment Fund: **The Gail Feldman Heller Endowment Fund** has been established by David, Regina and Gary Feldman, and Ilan, Benjamin and Samuel Heller in loving memory of Gail Feldman Heller who passed away in 1999. This fund will be used to support the annual community-wide Yom HaShoah Commemorative Event. Contributions to this fund can be made in Gail's name at any time.



Other VHEC Endowment Funds

VHCS Endowment Fund

This fund is the primary endowment of the VHCS. Interest from this fund goes towards the operation and maintenance of the Holocaust Education Centre, as well as to the ongoing development of educational programs and educational resources. All undesignated contributions in the form of donations, pledges, and gifts go into this fund.

Henry and Ludmila Zeldowicz Endowment Fund

Established in 1993, proceeds from this fund are used to support educational activities, research programs and Holocaust remembrance events.

Meyer and Gita Kron Fund

Established in 1995, the Meyer and Gita Kron Award for excellence in Holocaust Education is presented annually to a teacher who makes a significant contribution to Holocaust education.

Lövi Fund

Established by John Mate in honor of his grandparents, Anna (Abrahamsohn) Lövi and Dr. Joseph Lövi, who perished in Auschwitz, and his aunt Dr. Marta Lövi. This fund sponsors Holocaust related film and lecture events within the community.

Leo Krell Book Fund

Established in 1992 by Leo Krell, Robert and Marilyn Krell, Ron and Barbara Krell in memory of Moses Hersh Krell and Esther Malka Krell. This fund is used for book purchases for the VHEC, and for distribution of books to schools, teachers and students.

Edwina and Paul Heller Holocaust Education Fund

Established in 1996, proceeds from this fund are used to sponsor education programs, lectures, exhibitions, scholarships, and bursaries to teachers and students who wish to attend Holocaust education programs.

The Sid and Sylvia Eibschutz Endowment for Holocaust Education

Proceeds from this fund support a visiting Lecturer to the Annual High School Symposium. This presentation is known as the Eibschutz Endowed Lecture.

Ronnie Tessler Archives Fund

Established in 1996 in honour of former Executive Director Ronnie Tessler, the fund is used to maintain, improve and make accessible the archival collection of the Holocaust Education Centre.

Mordecai and Hana Wosk Family Fund for Education

This fund was established in 1996 in order to provide ongoing support for the development of teaching materials that complement our school programs.

Dave and Lil Shafran Endowment Fund

Established for the purpose of conducting the Shafran Teacher's Institute, an intensive training program for area teachers in order to support quality Holocaust education in the schools.

Wosk Publishing Endowment Fund

Established in 1998 by Yosef and Morris Wosk to facilitate the establishment of a publishing arm within the VHCS. This fund supports the publication of material that makes a significant contribution to our understanding of the Holocaust.

Waldman Symposium Endowment Fund

Established in 1998 by Sophie Waldman, revenues from this fund support the Annual High School Symposium on the Holocaust.

Eugene, Alice and Paul Meyer Endowed Fund

Revenues generated by this fund, established by Paul Meyer in 1997, are used to support Holocaust educational programs within the VHEC.

Robert and Marilyn Krell Fund

Established by the Board in 1999 to honour Past President Dr. Robert Krell, this fund supports the recording, dissemination and preservation of survivor testimony, publication of materials related to VHEC exhibits and programmes and funds for special educational projects for which no funds are available.