

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 2003

www.vhec.org



ANNOUNCEMENTS AND EVENTS



*Join Us in Observing
Yom Hashoah Holocaust Memorial Day
Community Wide Commemorative Event*

Yom HaShoah Cemetery Service

**12:00 Noon Sunday, April 27, 2003
Schara Tzedek Cemetery**

2345 SW Marine Dr., New Westminster, BC

Officiating Jack Micner
Speaking Mr. Daniel Leipnik, Second Generation
Hespit Rabbi Philip Bregman
Candlelighters Members of the Third Generation:
*Tyler Golden, Courtney Cohen, Brooke Bobbins, Matthew Davis,
Mimi Micner and Gavin Chenkis*

VISIT TO THE HOLOCAUST MUSEUM IN WASHINGTON DC PLANNED

The Adult Department of the JCC is planning a trip in October 2003 to Washington DC to explore the beauty and culture of the Capital with special visits to the Holocaust Museum. For information call: Annica Carlsson Hyman 604 257-5111 ext. 208.



Inside this Issue

Yom HaShoah	p. 3
Holocaust Commemoration	p. 4
Sisters in Resistance	p. 6
Scraps of Lives: Polish Jews in Central Asia	p. 8
Jewish Film Festival	p. 10
No Longer Alone	p. 12
Cards & Donations	p. 14

Cover: "The Funeral Flames," drawing by France Audoul, French prisoner in Ravensbrück

THANK YOU TO OUR VOLUNTEERS

Docents: Scott Anderson, Wendy Barrett, Julia Bernhardt, Liliias Cameron, Michele Dore, Phillipa Friedland, Debby Freiman, Courtney Ghini, Fran Grunberg, Sabine Hamer, Claire Herman, Sheryl Kahn, Gabriella Klein, Markus Kreitmair, Jineane Payne-Babish, Sally Rogow, Naomi Rozenberg, Rina Vizer

Special Projects: Sheila Barkusky, Karen Doubilet, Markus Kreitmair, Olga Medvedeva, Shir Minnes, Jineane Payne Babish, David Schaffer, Barb Schober, Terri Tomsy, Yichuan (Carl) Liu, U Hill Secondary School

Restitution: Neil Kornfeld, Mark Rozenberg, Dmitri Stone, Stan Taviss

Mailing: Amalia Boe-Fishman, Lillian Fryfield, Luba Gempel, Molly Goodson, Lisa Kafka, Sarah Nider, Morris Cohen, Bob Seligman, Vancouver Talmud Torah High School Students: Naomi Aharon, Matan Berson, Michelle Brown, Jessica Katzin, Tyler Golden, Eric Goldstein, Rachelle Pullmer, Saloman Saade, Max Vinegar

Donations in Kind: Benwell Atkins Printers, Burnaby North Secondary School, Granville Island Hotel, Starbucks, Susy Siegel Catering Services, Phyllis Simon-Vancouver Kidsbooks, United States Holocaust Memorial Museum, Virtual Museum Canada

Special thanks to the following for their support of the VHEC Survivors Seder: Marshall Kramer - Kaplan's Delicatessen, Sandra - Niki Trading Ltd, Eppy Rappaport - Omnitsky Kosher BC, and Bill Ornstein - Schara Tzedek Synagogue

To volunteer please contact Rome Fox
tel. 604-264-0499 or email: volunteer@vhc.org

*Join Us in Observing Yom HaShoah
Holocaust Memorial Day, 27 Nisan 5763
Community Wide Commemorative Event*

Yom HaShoah Commemorative Evening

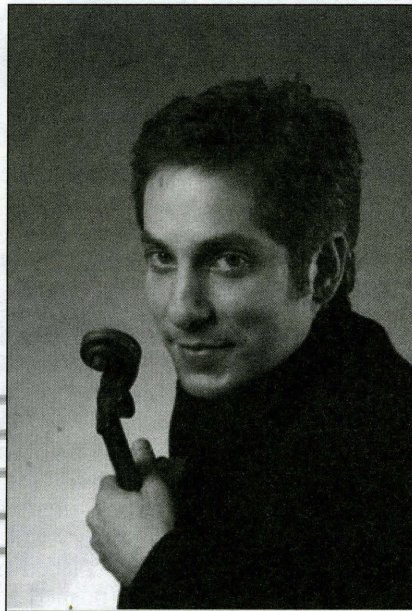
Music and Holocaust Memory

7:30 PM, Monday, April 28, 2003
Schara Tzedek Synagogue

3476 Oak Street, Vancouver, BC

Performance by Violinist Gabriel Bolkosky, Artistic Director of the Phoenix Ensemble
Candle lighting in Memory of the Six million who perished
The program will also feature The Vancouver Jewish Men's Choir

*Sponsored by Vancouver Holocaust Centre Society, Schara Tzedek Congregation,
Jewish Federation of Greater Vancouver and the Gail Feldman Heller Endowment Fund*



Violinist Gabriel Bolkosky, Artistic Director of
The Phoenix Ensemble

This years program features music from the Holocaust performed by the outstanding violinist Gabriel Bolkosky. He will perform the emblematic piece "Eli, Eli." A Yiddish version of Eli Eli, the title of which means "Oh Lord, My God," was written by Hannah Senesh, a Jewish heroine of World War II, who was killed after being captured in Hungary, during an effort to save Allied prisoners of war and organize Jewish resistance.

Gabriel Bolkosky is currently the Executive and Artistic Director of The Phoenix Ensemble, a group that he helped found in 1998. He is also a founding member of the new-music sextet *Non Sequitur*. A group that has performed throughout the United States and Europe. Gabriel Bolkosky has served as guest artist at Harvard and Dartmouth Universities, as well as Brandeis and Bowdoin Colleges. Other recent collaborations include work with composer Margaret Brouwer, and guest appearances as soloist with

the Joffrey Ballet Orchestra, performing Chausson's *Poème for Violin* and Orchestra in the piece *Lilac Garden*. In 2001, Gabriel produced a CD featuring Paul Kantor, William Boleom, and Larry Rachleff with Chicago's Symphony II.

In 1998 and 1999 he served as Assistant Director for the Cleveland based Strings Attached, an intensive string program for children in the Hough area of Cleveland, sponsored by the Twenty-First Century Community Learning Centers project. He has served on the faculty and as guest artist

for Suzuki Institutes in Maine, Utah, Illinois, Michigan, Tennessee, Kentucky, and Wisconsin. In 1999 he served as Donald Weilerstein's teaching assistant at The Cleveland Institute of Music. Gabriel has given workshops on improvisation and composition for nearly five thousand students in the Aspen Colorado Valley, and at the Walden School in Dublin, New Hampshire.

HOLOCAUST COMMEMORATION IN VANCOUVER

by Barb Schober

As the yearly observance of Yom HaShoah approaches once again, it might surprise some to learn that it will also mark nearly sixty years — July 25, 1943 — since the first public act of commemoration was held in Vancouver to remember what later became known as the “Holocaust.”

On that summer evening almost six decades ago, members of the city's three Jewish congregations, along with a number of non-Jewish residents, gathered at the original Schara Tzedek synagogue at Heatley and East Pender Street for a service in honour of the two million Jews who were then estimated to have been murdered by the Nazis in Poland. According to newspaper reports of this event, the tribute was likewise intended as a protest against Nazi barbarity toward Jews and a gesture of sympathy with the victims. The service included speeches and the recitation of prayers for the dead in English, Polish, and Yiddish.

No doubt in light of belated front-page reports of the Warsaw Ghetto uprising which were then making news, the July 1943 commemoration also allowed members of Vancouver's Jewish community to voice their admiration for the heroic stand that had been made by the Ghetto defenders. In the postwar period, this thematic combination of martyrdom and resistance characterized local acts of Holocaust remembrance for the next thirty or so years.

Aside from being significant in its own right, I have emphasized this first public observance because commemoration has itself become a growing focus of Holocaust study in recent years. In the opinion of many scholars, the generation following the war, with the exception of survivors, was marked by a general silence, suppression, or even indifference to the memory of the Nazi genocide. In his well-known book *The Holocaust in American Life*, historian Peter Novick argued that the rapid onset of the Cold War and the restoration of West Germany on the world stage ensured that the American Jewish leader-



Passover cover of the Jewish Western Bulletin, March 26, 1953

ship initially did little to develop or maintain public awareness of wartime events.

A very similar perspective was delivered in Franklin Bialystok's analysis of Holocaust memory in Canada, which he called *Delayed Impact: The Holocaust and the Canadian Jewish Community*. Bialystok wrote that the increasing levels of ethnic comfort enjoyed by Canada's postwar Jewish community and the primacy which the Canadian Jewish Congress placed on support for the State of Israel pushed any public knowledge or invocation of the Holocaust to the near-bottom of the community agenda for twenty or more years following the war. Like Novick, he based these findings mainly on the pronouncements of nation-wide representative bodies such as the Canadian Jewish Congress.

As a UBC graduate student interested in the legacy of the Holocaust and the origins of its rituals of remembrance, I admittedly shared some of these impressions before beginning

my own research pertaining to early responses in Vancouver. I was skeptical that an event of such magnitude could go nearly unregistered in community life, but I expected to find very little material relating to acts of public commemoration before the 1961-1962 Eichmann trial or the 1967 Six-Day War, both of which are among what are generally thought of as the major catalysts for Holocaust remembrance in North America. I found, however, that there was considerable evidence calling for a more careful appraisal of the development of public memory on a community level.

To begin with, numerous observers like Peter Novick have emphasized how the term “Holocaust” itself only entered common usage in the 1960s. According to this argument, it follows that prior to this time most North American Jews, still more non-Jews, had only a very general knowledge or interest in the tragedy which

had taken place. Yet, the wartime issues of the community-subsidized *Jewish Western Bulletin* (Bulletin) contained detailed information and indications of distress about the Jewish populations in Nazi-occupied Europe. The July 1943 commemoration in Vancouver suggests a distinct current of local awareness and concern.

Certainly by the later stages of the war, press reports left no doubt about the extent of the devastation. Following the Nuremberg trials of 1945-1946, the term “six million” was frequently used in the Bulletin and had clearly entered the community vocabulary, requiring no explanation or elaboration. The plight of survivors in the “Displaced Persons” camps was also a recurring point of coverage. Throughout the 1950s, news of West Germany's rearmament was often accompanied by angry letters and commentary invoking the victims of the Holocaust, regardless of Cold War alliances.

HOLOCAUST COMMEMORATION IN VANCOUVER

As for postwar acts of commemoration, the anniversary of the Warsaw Ghetto Uprising was marked in the Bulletin with poetic tributes as early as 1945. In 1952 and 1953, the covers of the paper's Passover issue featured sketches commemorating the Uprising, which the accompanying editorials linked to the Israeli War of Independence. Columns written by Vancouver's Zionist leadership make it clear that the young Jewish state was seen by many as the sole redemptive outcome of the Holocaust, making support and fundraising for Israel a tribute in itself. The proximity of Passover, the Warsaw Ghetto Uprising's anniversary, and Israel's Independence Day on the Jewish calendar tended to reinforce all of these connections. Thus, while Israel was always an overriding community priority, there are many indications that remembrance of the Holocaust was closely tied to the existence of the Jewish state from the outset.

This can also be seen in the pronouncements of numerous rabbis who served in Vancouver in the immediate postwar decades. Although records are incomplete, annual sermons about the Uprising, its connection to Israel, and the loss of six million were given from 1952-1956 in all three community synagogues on the last day of Passover. Rabbi Ginsberg of Beth Hamidrash (from 1942-1961) was himself a refugee who had lost his entire family during the war. He was a staunch supporter of commemoration until his death. To take another example, the writings of Rabbi David Kogen of Beth Israel (from 1946-1956), showed particular sensitivity to the Holocaust's legacy and the community's young survivors. The opening of Beth Israel in 1948 was marked by a plaque in dedication to the "sacred memory of all synagogues in Europe destroyed by the rage and fury of Nazi hate and oppression."

Another community group very dedicated to perpetuating the memory of the Holocaust was Vancouver's Peretz school, which was similarly seen by its founders as a living memorial to the destroyed Yiddish-speaking communities of Eastern Europe. In 1948 the Peretz school initiated yearly



HOLOCAUST REMEMBRANCE

Program cover for the 1974 Warsaw Ghetto Uprising
Memorial Observance

ceremonies on the anniversary of the Warsaw Ghetto Uprising. Many members of Vancouver's United Jewish People's Order (UJPO) also participated in these events and otherwise promoted remembrance and political activism in other venues in the postwar decades.

Annual community-wide commemoration began in Vancouver in 1956, largely through the initiative of a small group of Jewish-Polish refugees who had arrived in the city during or just after the war. With the support of the local leadership, they established a "Warsaw Ghetto Uprising Committee" responsible for organizing yearly memorial programs at the Jewish Community Centre. In 1958 numerous members of the UJPO joined the committee as performers, and this combined group dedicated itself to providing solemn and educational commemorative programs well into the 1970s.

In these later years, commemoration took on many of the features that are familiar to the current Yom HaShoah ceremonies, as they are now known in Vancouver. Organizing the yearly event eventually passed to new groups of survivors and their descendants, many of whom joined the CJC Pacific Region's Holocaust Standing Committee, which was established in 1975. A yearly Kristallnacht memorial evening was initiated in the late 1970s as a second date of remembrance. Over time, emphasis on the Warsaw Ghetto Uprising's anniversary also faded and merged into wider themes of Holocaust remembrance. By the early 1980s, the date for the yearly spring commemoration was permanently set on the 27th of Nisan on the Jewish calendar, and the ceremony was moved from the Community Centre to the community's synagogues.

With the opening of the Holocaust Education Centre in 1994, there is really no question that the Holocaust and its public observance now have a much higher public profile than ever before in Vancouver and beyond. Nonetheless, as I have tried to briefly describe here, a significant degree of commemorative activity did exist prior to this tremendous expansion in interest and participation, even in the immediate postwar decades, indeed, even in July 1943.

Barb Schober holds an MA in Religious Studies from UBC and is presently pursuing a doctoral program in history at UBC. Ms. Schober's recently completed Masters thesis was an analysis of Holocaust Commemoration in Vancouver from 1943 until 1975. Ms. Schober is a dedicated volunteer at the VHEC.

SISTERS IN RESISTANCE: WOMEN IN THE FRENCH UNDERGROUND

by Scott Anderson

Women were critical to the effectiveness of the French resistance movement. The majority were not members of a group singled out by the Nazis for persecution. They joined the resistance because they were French patriots, dedicated to a liberated France free from the German occupation. Tens of thousands of women risked their lives though they could have lived out the war in relative safety.

Women, from housewives to students, made enormous contributions to the resistance movement in France. They helped with the production of underground newspapers and worked as message runners between different resistance groups. Many also produced and distributed anti-Nazi leaflets. Women also served as communication links with the Government of Free France operating in exile out of Great Britain. Their role in the resistance also involved concealing fugitives, and working on escape routes. Countless Jews, including hundreds of Jewish children, and downed Allied pilots were successfully hidden or smuggled out of France by women operating within the resistance. Women also joined guerrilla units who sabotaged German communication and transport lines and directly attacked German troops.

While most women in the resistance were not Jewish some 15 to 20 percent, like Marianne Cohn, were. Her underground name was Colin. She was captured and killed by the Nazis while smuggling Jewish children across the border between France and Switzerland. Like Marianne, Jewish women in the resistance were increasingly called upon to carry out tasks that would previously have been done by men. As German and Vichy French efforts to repress the resistance and round up Jews intensified Jewish looking men were being stopped on the streets and being forced to pull down their trousers for 'verification'. Jewish women, having a better chance of remaining undetected, took on a larger and ultimately more dangerous role. Women in the French resistance risked their lives everyday and many died for the cause. Others were captured and sent to Nazi concentration camps.



Objects produced at Ravensbrück by French prisoner Laurie Diebold: two small French flags, a rosary and its case with the initials L.D.

Women of the resistance captured by the Gestapo were questioned and tortured for days, often without receiving food or water. After a period of imprisonment, most at the infamous Fresnes prison on the outskirts of Paris, many women were deported to camps such as Ravensbrück. On February 3, 1944 a convoy of 958 French women arrived in Ravensbrück. They were known as the 'twenty-seven thousands' because their registration numbers fell somewhere between 27,000 and 28,000. It was the largest single transport of French women to arrive in Ravensbrück. Women, arrested because of their work in the resistance, were classified as political and placed in the Nacht und Nebel (Night and Fog) category. They were to disappear without a trace into the night and fog. NN prisoners were assigned to the worst work details, were not allowed to receive care packages and were targeted by the Nazi guards for especially harsh treatment. Over 10,000 French women were sent to Ravensbrück. Over 8,000 perished. Most had been arrested for resistance activities.

The history of the French women of Ravensbrück is one of bravery, solidarity and a steadfast resistance to Nazi brutality. They continued to resist the Nazis assault on their spirit by documenting their experience in drawings, holding educational lec-

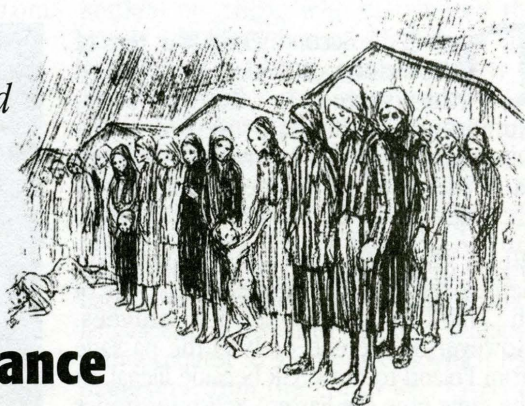
tures, and practicing their Catholic faith. At Ravensbrück the French were the only nation who were not allowed to identify their country of origin, but they remained intensely patriotic. Despite these acts being punishable by death they produced small French flags, placed an "F" on their uniforms and celebrated national holidays like Bastille Day.

Much of what we know about Ravensbrück comes from the memoirs and testimonies of survivors. Near the end of the war the Nazis, attempting to cover up their numerous crimes, destroyed most of the official camp records and photographs. Those that survived give an incomplete and often inaccurate picture of conditions in Ravensbrück. Survivor memoirs and testimonies have therefore become increasingly important when attempting to reconstruct the history of the camp. In the post-war period many women of the French resistance, some survivors of Ravensbrück, returned to France and wrote of their experiences. Many of these memoirs are now available in English. *Ravensbrück*, the memoir of anthropologist Germaine Tillion, and *The Dawn of Hope* by Geneviève De Gaulle are just two examples. Both are invaluable sources due to their insightful analysis into life in the Ravensbrück concentration camp.

Among those that survived the horrors of Ravensbrück were French resistance fighters Germaine Tillion, Geneviève De Gaulle, Jacqueline Pery d'Alincourt and Anise Postal-Vinay. Germaine Tillion, along with a French Colonel, created a resistance network hiding escaped POW's and Jews, producing forged papers and planning escape attempts for captured resistance members. Geneviève De Gaulle worked as the managing editor of the underground resistance newspaper, *The Defence of France*. Jacqueline Pery d'Alincourt did code work, sending military intelligence on German activities to Britain. She also worked trying to unify the numerous French resistance groups. Anise Postal-Vinay collected military intelligence on German activities in Paris. Germaine, Geneviève, Jacqueline and Anise were arrested by the Gestapo and after a period of interrogation were sent to Ravensbrück where they developed a deep friendship with one another. The amazing story of these four women, a story based on mutual friendship for one another and in survival and resistance to Nazi cruelty, is told in the documentary film *Sisters in Resistance*.

Special Screening

*Pacific Cinémathèque and
the Vancouver Holocaust
Education Centre
Present the film*



Sisters In Resistance

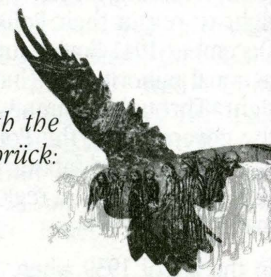
Sunday, April 27 – 4:30PM

"This compelling documentary shares the story of four French women of uncommon courage who, in their teens and twenties, risked their lives to fight the Nazi occupation of their country. Neither Jews nor Communists, they were in no danger of arrest before they joined the Resistance. They could have remained safe at home. But they chose to resist. Within two years all four were arrested by the Gestapo and deported as political prisoners to the hell of Ravensbrück concentration camp, where they helped one another survive. Today, elderly but still very active, they continue to push forward as social activists and intellectual leaders in their fields. The film captures their amazing lives, and reveals an uncommon, intense bond of friendship that survives to this day" (Human Rights Watch International Film Festival). Best Documentary, Women In Cinema Film Festival, Seattle. "This story of sisterhood and moral courage had a room of filmgoers misting over in sadness and admiration".



French resistance fighters and Ravensbrück survivors Jacqueline Pery d'Alincourt and Geneviève De Gaulle in *Sisters in Resistance*.

*This special screening is presented in conjunction with the
Vancouver Holocaust Education Centre's exhibition Ravensbrück:
Forgotten Women of the Holocaust.*



P A C I F I C
CINEMATHEQUE
P A C I F I Q U E

1131 Howe Street
24-Hour Film Info:
604-688-FILM(3456)

Polish Jews in Central Asia during the Second World War

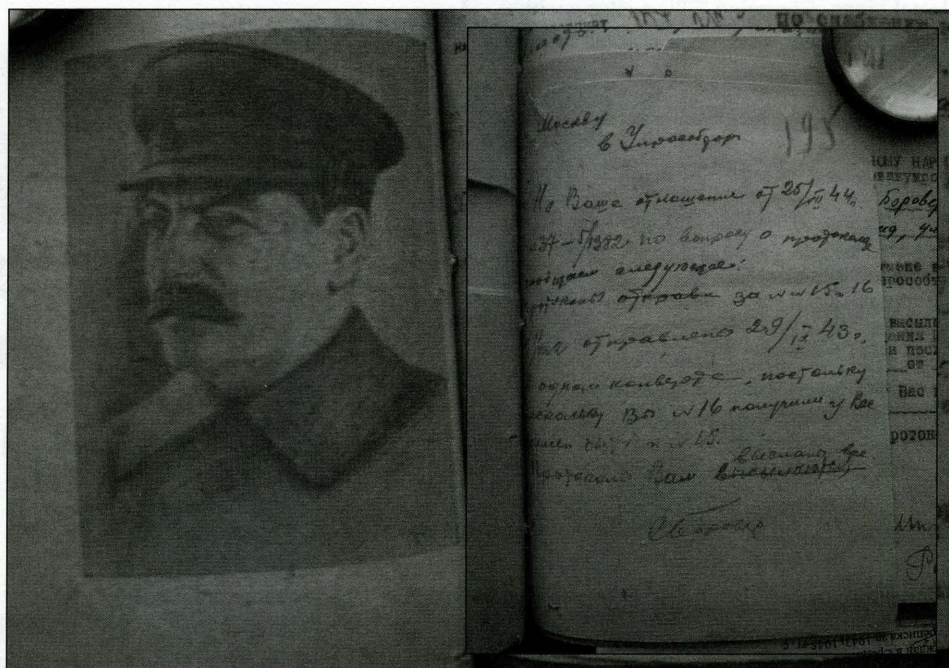
by Olga Medvedeva

During the Second World War, tens of thousands of Polish Jews found themselves in Central Asia. Numerous documents preserved in the Samarqand Provincial Archive in Uzbekistan (a former republic of the Soviet Union) shed light on the experiences of these Jews.

When the Nazis invaded Poland on September 1, 1939, the western border of the USSR remained open for refugees. However by the end of 1939 the passage from Poland to the USSR became illegal. At the same time the Eastern Polish territories were taken by the USSR, forcing Poles to accept Soviet citizenship. Some Polish Jews considered Russia an area of destruction of traditional Jewish life, and a place of violation of freedom in general. Others believed it the site of an attractive social experiment. Both soon learnt how the dream of social and national equality was actually being implemented in the USSR. To the Soviets the Poles were strangers, local people called them "the westerners." The authorities in Moscow considered the Poles, now concentrated in great numbers at the frontier to be "an undesirable element." From February 1940 to July 1941, 1,200,000 Polish citizens, about a third Jews were deported to the most remote regions of the USSR. They were often deported on political charges ("intention to fight against the Soviet Union"), and were imprisoned or put into labour camps in Siberia, in the north of Russia, or in Eastern Kazakhstan.

In June 1941 Germany invaded the USSR. Soon after Poland allied itself with the USSR. As a result, the Soviet government and the Polish government in exile established diplomatic relations and signed a treaty granting former Polish citizens the right to regain their Polish citizenship. In December 1941 Soviet authorities deprived national minorities, including Jews, of this right. Through an amnesty negotiated by the governments, the Poles were released from prisons and labour camps and resettled to Central Asia, a region with milder climate.

In the fall of 1939 when, in chaos and turmoil, many Jews left Poland and headed eastward, they assumed that they would stop no further east than in the city of Lvov. Instead, history brought them to an unusual environment, among foreign peoples, languages, ideology, religion and culture in



Letter from Samarqand to officials in Moscow written "on Stalin."

the foothills of Tien Shan and the Pamirs.

One example of refugee life is that of Mikhail Blumenkopf who was born in 1913 in Warsaw. He had received his University degree in 1935, worked as an engineer in Warsaw, and had been a member of the Communist Party of Poland. In 1939 he found himself a refugee in the USSR. He first lived in the Voroshilovgrad (Ukraine) region and then in Sverdlovsk (Ural). In 1942 he went first to Tashkent, Uzbekistan, then worked in the Ural mines. In 1944 he returned to Tashkent.

Another file describes the journey of refugee Rebecca Ferstenberg. She left for Lvov in December 1939, where her husband had already settled. She walked most of the way with her nine-month old child. In June 1940 she was sent to Arkhangelsk (in the north of Russia). She stayed there until 1941. Then settled in Kirgystan working on a collective farm, Yangi Turmush (New Life) Lenin region, then was resettled to Leninzhol. Her husband was called to the Labour Front in Siberia. These were the main routes for refugees who finally arrived in Central Asia.

In May, 1943 the office of the Representative of the Department of the Special Trade of the Ministry of Trade of the

USSR (Uprosobtorg Narkomtorg SSSR) was established in Samarqand to take charge of food supplies to "evacuated" Poles. The documents in the Samarqand Provincial Archive are filled with resumes, applications, references, and health certificates of the refugees which reveal a great deal about the life of Polish Jews in Central Asia.

Many of the Polish Jews who arrived in Central Asia were from cities, others from small shtetls. Some of them were deeply religious and others were assimilated. Some were highly educated and some semiliterate. There were those who were well to do and others who were paupers. The war evened them all.

Most were settled in villages where they lived in overcrowded and unsanitary barracks or in warehouses, the more fortunate — in hostels and rented mud-huts. Jews, mostly craftsmen and shopkeepers, were placed in agricultural work where they picked cotton and looked after camels. Others worked in the mines as rock breakers or coal haulers. They worked hard and lived in constant want. "I am naked and barefooted..." "I am dying of hunger..." A plea for clothing and food can be found in the applications for aid that were sent by the thousands. There are official docu-

ments, such as instructions on the use of defective (or simply rotten) eggs in the canteen for Poles. Numerous medical certificates attest to the fact that many of them died from hunger, severe cold or diseases such as tuberculosis, malaria, typhus, and intestinal dysentery.

Polish Jews faced constant uncertainty. They did not believe they would see the end of the war. They felt that their lives had already been laid behind them. They tried to collect some information about the fate of their loved ones, many missing for years. They applied to the organizations that dealt with Poles. Generally the answers received showed that there was no hope. For example, the letter of Mrs. Pekler on March 28, 1944 sent in a home-made envelope (written on an invoice from a bakery) sent from Chew in Dzhabul region (Kyrgyzstan) with photo enclosed, possibly, the only photo preserved from her former life. She wrote: "I have not known anything about my husband since 1941. Do you know something about the fate of my husband Pekler Abraham Isakovich. I am sending my husband's photo to you. May be you will not manage to keep his name in mind, but this photo may help you to recognize him. I ask you, very-very much, for a reply." There is a brief instruction of a clerk: "Send the photo back. Advise that Pekler is not known to us." It had been sent back to Mrs. Pekler, along with the photo. It came back to the office with a note on it: "Returned in view of the removal of the addressee from the list of residents." This letter is a symbol of the vain hope of finding someone lost between two totalitarian states. It is unknown whether Mrs. Pekler had died, or moved. All these fragments, including the photograph are the only remnants of the Peklers unhappy life.

It appears that these starving Polish Jews were strengthened by their nostalgia for Poland. The further they moved away from their native land in time and space, the more they dreamt about an idealized Poland. In spite of the pre-war discrimination they had experienced there, they dreamt of returning. The stronger the attempts of the Soviet regime to convert them into citizens of the "the native land of proletariat" were, the more they struggled at any cost to restore their Polish citizenship. Poland still remained a homeland for them.

They lived in an atmosphere of total bureaucratic and administrative control. The governmental decisions that concerned

Polish citizens in Central Asia, such as protocols, explanatory notes, and reports are preserved in the archive. Messages streaming to Moscow and, in turn from Moscow to Samarqand, are full of instructions for the most ludicrous occasions, often in a threatening tone: "In case of misuse...." One report is on the results of an inspection of a Polish home for the handicapped on June 10, 1944: "The most part of food does not get into the right pots and goes elsewhere." The Samarqand office was obliged to communicate with the centre on any single question, even the least important ones. Permission from local officials was necessary for solving even the most minor problems; the director of the orphanage for children of Polish Jews in Koqand, Uzbekistan had to file an application to approve the exchange of three pairs of foot-wear for a larger size.

An excessive bureaucracy resulted in an excessive number of applications. All applications containing requests for aid were sent to Samarqand from all over Central Asia. Applications had to be certified by the seal of the place of work of the applicant and then signed by the chief of the institution. Sometimes two seals and signatures were required. Medical certificates had to accompany the applications coming from sick people. Everything was checked and rechecked, confirmed and reconfirmed: a certificate is given regarding the fact that a minimum ration of bread was obtained or that a minimum ration of bread was not obtained, permission for the repair of foot-wear was issued or it was not. Papers created more papers. Any draft was kept, apparently it made easier to avoid the charges of misuse. These documents reflect the atmosphere not only of poverty, but also of the total suspicion and distrust.

The very paper used for applications is significant to understanding the living conditions of those applying. Applications were written, literally, on scraps of paper, on anything that fell into their hands: on passes, on luggage receipts, on draughts, on ballot paper, on the parcel's wrapping paper with the sender's address somewhere in Palestine, on a postcard addressed to someone in Lvov, which had never been sent. People wrote on top and across the text, which had been written on earlier. Sometimes the same scrap of paper had been used three times. It was a kind of palimpsest, crowned by short but expressive words: "I am asking for help." Pages of newspapers and books were used like blank sheets of paper. Text in a language that

Polish Jews did not know was of no value to them. The tactics of communication demanded they know Soviet "newspeak", spoken by those who distributed the goods necessary to survival. Survival also required you join the Communist Party or the Young Communist League. Among the Polish Jews were staunch communists and opportunists and also freethinkers, but there is little proof. Some documents in the archives were written "on Stalin." Paper was scarce, but not for propaganda. A letter dated January 2, 1944 was written on the back cover of Stalin's book in the Kazakh language. It was sent to the Representative with a request to locate parcels which had been sent from the Polish Red Cross in Palestine in 1941 and 1942.

In another example: the Representative, himself a Polish Jew, nominated by Moscow to work in the local office in order to avoid complaints on the misuses of aid wrote his message to the officials in Moscow on the page of a book bearing Stalin's image. It testifies to the state of his spirit. The senders dared to write "on Stalin." Like anybody in the Soviet Union at that time fear was not foreign to Polish Jews. But in contrast to the Soviet citizens, they were not charmed by a love for Stalin, and were not paralyzed with dread when seeing the name of the "father of the nation." It also indirectly proves that the myth about the perfection of the Soviet system, the illusion of which many in the Soviet Union had been living for a long time, was perceived by many Polish Jews as a well realized idea of a bad social system or as a badly realized idea of a good society.

In July 1945 Polish citizenship was granted back to all former Polish citizens, who had had Polish citizenship before September 17, 1939. Polish Jews exercised their right to repatriation. More than 200,000 Jews returned to Poland from the USSR. A large number of them had survived in Central Asia. Back in the motherland they found ashes. Their homes had been destroyed. After the pogroms of 1945-1946 repatriates who had just come to Poland, moved again. They will repeatedly recall life under the hot sun of Central Asia in their new country — Israel.

The author of the article is currently working on a book on this topic and would appreciate bearing from anyone who survived in Central Asia during World War II. Please contact Olga Medvedeva at khadim@sitara.com or leave a message at the VHEC 604-264-0499.



Sunday, May 25 - 7:00 pm | Norman Rothstein Theatre

Nicholas Winton: The Power of Good

Documentary, Czech Republic, 35mm, 2002, 64minutes
 Director: Matej Minac
 Czech w/English subtitles

Nicholas Winton is a kindly old English gentleman who likes nothing better than to potter around his garden. He is a very ordinary fellow and yet, it has only recently emerged, he was responsible for saving hundreds of children from Nazi death camps. For half a century he didn't even tell his wife about his actions. "I didn't feel the need to," he says. Writer/director Matej Minac documentary resonates with hope and light. Featuring interviews with the children now grown, archival footage, photographs and sparing reconstructions, we learn how such a philanthropic act came about.

This film is sponsored by the Lövi Memorial fund of the VHEC

The Lövi Memorial Fund of the Vancouver Holocaust Education Centre was established to promote education and public awareness about the Holocaust through the medium of film. The Lövi Memorial Fund of the VHEC partners with the Vancouver Jewish Film Festival to provide sponsorship for the screening of a Holocaust related film at the festival every year.

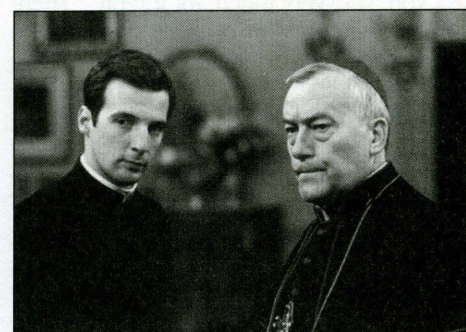
The fund was established by the Maté family in honour of their grandparents, Anna (Abrahamsobn) Lövi and Dr. Joseph Lövi, their aunt Dr. Marta Lövi and their mother Judy Lövi Maté. Anna Lövi and Dr. Joseph Lövi both perished in Auschwitz. Marta survived Auschwitz and other camps and passed away in Vancouver in 1987. Judy Lövi Maté passed away in 2001.

Other Holocaust films showing at the Jewish Film Festival

Amen

Feature film, France, 35mm, 2001,
 130 minutes
 Director: Costa-Gavras
 English

Newly commissioned SS Lieutenant and respected civilian chemist, Kurt Gerstein, discovers that the Zyklon B pellets he has developed to disinfect soldiers' drinking water are being used to gas interred Jews by the thousands. Recruited to help streamline the death camp process by a team of SS officers, Gerstein secretly approaches the Swedish Consulate, the German Protestant community and finally Vatican representatives in the hopes of exposing this unspeakable crime. The only one who listens is Father Ricardo, a young Jesuit priest with deep family connections at the Vatican. Ricardo promises Gerstein he will alert the Pope to the Jewish genocide in hopes that the pontiff will reveal and denounce the Final Solution to the Christian world.



Riccardo Fontana (Mathieu Kassovitz), the Cardinal (Michel Duchaussoy)

Last Dance

Documentary, USA, video, 2002, 84 minutes
 Director: Mirra Bank
 Cast: Maurice Sendak (Where the Wild Things Are), Arthur Yorinks, Robby Barnett, Jonathan Wolken, Pilobolus
 English

Ferocious. Funny. In your face. *Last Dance* goes behind the scenes on a stormy collaboration between the iconoclastic dance company, Pilobolus, and legendary author-illustrator Maurice Sendak (Where the Wild Things Are). Over months of improv work

in the studio, they transform a haunting Holocaust legacy into a stunning, disturbing dance-theater piece.

Last Dance weaves verite rehearsal, probing interview, rare Holocaust footage, and thrilling performance into a unique revelation of the creative process. Shot on widescreen digibeta, with total access to the film's subjects, minimally lit and handheld except for stage performance, the film delivers up-close, intense storytelling. In *Last Dance*, Sendak — with his Night Kitchen Theater partner, Arthur Yorinks — and Pilobolus artistic directors Robby Barnett, Michael Tracy, and Jonathan Wolken show us the high stakes tenacity and wit that drive the creative process when serious artists work together.

Sendler's List

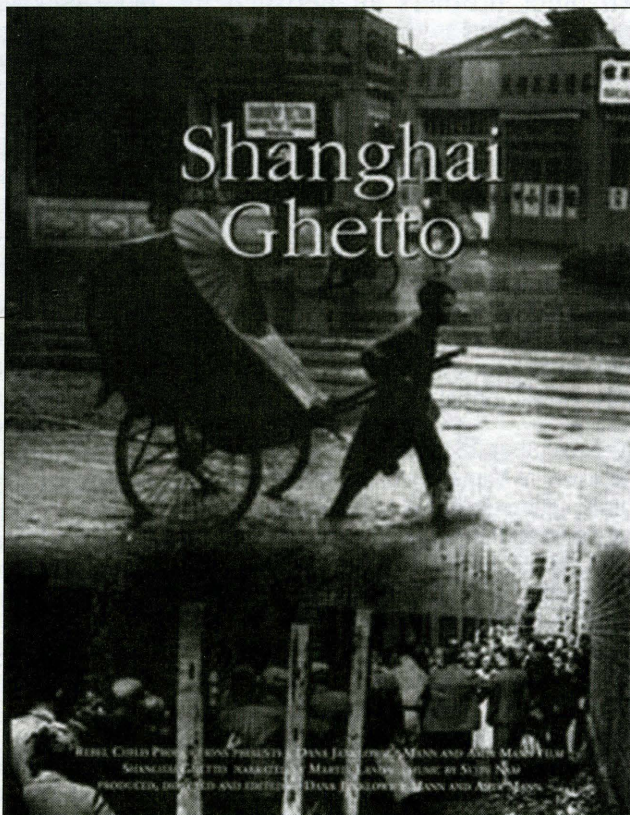
Documentary, Poland, Beta SP, 2002,
45 minutes
Director:
English and Polish w/ English subtitles

Irena Sendler rescued 2,500 Jewish children from the Warsaw Ghetto during the Second World War. Her achievement went largely unnoticed for many years. Then the story was uncovered by four young students at Uniontown High School, in Kansas, who were the winners of the 2000 Kansas state National History Day competition by writing a play "Life in a Jar" about Sendler's heroic actions. The girls — Elizabeth Cambers, Megan Stewart, Sabrina Coons and Janice Underwood — have since gained international recognition, along with their teacher, Norman Conard.

Shanghai Ghetto

Documentary, USA, 35mm/DigiBeta, 2002,
95 minutes
Director: Donna Jenkowitz-Mann,
Amir Mann
English

In April 2000, filmmakers Dana Janklowicz-Mann and Amir Mann sneaked into China with a digital camera to shoot at the site of the Jewish Ghetto in Shanghai unchanged since WWII. They took with them two survivors of the Ghetto back to where they lived during the war under Japanese occupation. They filmed never before seen footage of Shanghai for what would later become part of the documentary film. The film tells the little known story of the Jewish refugees, their relationships with the local Chinese and with the occupying Japanese army, the attempts of the American Jewish community to help the refugees, the rich cultural life they have constructed under great hardship, and the tragedy of their relatives who stayed behind in Europe. Academy Award Winner Martin Landau narrates the film. Music is by composer Sujin Nam recorded with the famous Chinese Erhu performer Karen Han who played in *Crouching Tiger Hidden Dragon* and *The Last Emperor*.



Unfair Competition

Feature film, Italy, 2001, 35mm,
105 minutes
Director: Ettore Scola
Italian w/English subtitles

The social critic and comic genius, Ettore Scola, returns with a sunny, bittersweet comedy set in a quaint neighborhood of Rome, home to one of the oldest Jewish communities in the world. Umberto (Diego Abatantuono) is a dashing gentile from Milan who owns a clothing store in the Jewish quarter. Leone (Sergio Castellito), a scrappy Roman Jew, owns the store next door. The two are fierce, antagonistic, competitors, whose relationship is complicated by the romantic liaison that develops between Umberto's bookish son, Paolo, and Leone's beautiful daughter, Susana. But when Mussolini enacts the racial laws of 1938, Umberto and brother-in-law, Angelo (Gerard Depardieu), never hesitate. They stand together with their Jewish neighbors and set out to prove that in union there is strength.

The Sky is Falling

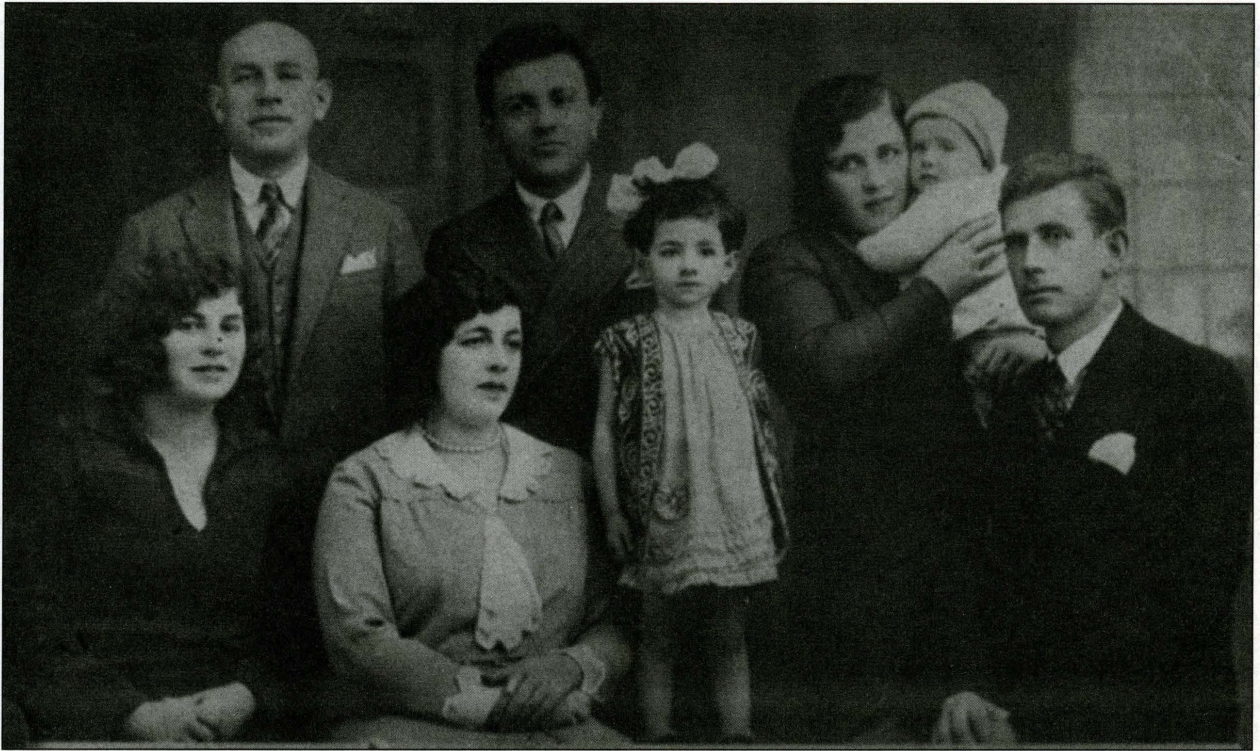
Feature film, Italy, 2000, 35mm, 95 minutes
Director: Andrea Frazzi
Italian w/English subtitles

Summer 1944, in an elegant villa in Tuscany. Penny and her sister Baby, who have lost both their parents in a car accident, are taken to live with their aunt and uncle in the country. The aunt (the sister of the girls' mother) is married to a striking, Jewish German, an intellectual, lover of music and arts. The film depicts the simple events that take place in the vicinity of the villa — the friendships established with the children of the peasants, life at school, religious problems — and the growing awareness of a cruel, inescapable reality.

For times, dates and location
of screenings please call
the Jewish Film Festival at
604.266.0245
or go to their website at
www.vjff.org



Pre-war picture of the Schaffer family. Young Dago is on the far right with his parents. The uncle in the centre perished in Transnistria.



ON THE WAY TO TRANSNISTRIA

By Dago (David) Schaffer

Whenever I mention a place called "Transnistria," where as a child, I spent three difficult years; people say they have never heard of it.

My grandfather, my father and I were all born in Vama, a town in Bukovina. Bukovina is a part of Romania and was a province of the former Austro-Hungarian Empire until 1918. Before World War II, Vama had only 392 Jews out of a total population of 5,500.

At the beginning of the persecution we were a well-established family. We owned an old house where my grandparents had resided, but built a new one nearby when my father married. When I was born, my father planted a small orchard of apple trees in the back of the house. My father also owned a general store and a wholesale distribution of sugar and flour, a business he had inherited from his father in 1935.

In Vama, when I passed grade one of the elementary school, the teachers gave me a prize: a book called *Gulliver's Travels*, written by Jonathan Swift. I was then and still am proud of this singular academic achievement. When I started grade two, there were only two Jewish children in the class, Benny (Benjamin) Auerbach (Z"L) and myself. I

must mention that Benny, his parents and two older brothers all perished in Transnistria, and as far as I know there is nobody left to remember them.

One day in the fall of 1940, when I was in grade two, Mr. Twardowski, my teacher, came to our home to tell my parents that I was not to come to school any more. He didn't want to shame me in front of the class. All of the other Jewish children had been sent home. Although my parents considered this to have been a kind gesture on the part of the teacher, it marked the end of my formal education in a normal school, and soon all normal life ended.

On November 18, 1940 the authorities of the town of Vama, by order of the legionnaires, ordered all Jews to leave the place in five days, and announced that the town of Vama, had now been transferred into a rural community. The Romanian State promptly confiscated all Jewish property in the rural communities. All our property became property of the state. The primary motive for taking these measures against the Jews, was economic; to provide material gain for the Romanian Government and those involved in the persecution.

All Jews were evacuated from Vama. Among those dislocated were my father, my mother, my great grandmother and myself. We took with us whatever we could and went to Gura-Humorului which was a town about 18 kilometers from Vama. In Gura-Humorului, with very little means, we rented a house that we shared with a second family. In order to generate money for food and rent, my mother's expensive Persian lamb fur coat was sold.

In 1941, the Romanian authorities fenced off several streets populated by Jews and formed a ghetto there. We moved into one room together with my mother's younger brother Leibu (Leopold) Nadel and his family. Soon, the authorities started sending Jewish people for labour in various locations. I remember my father telling us that he worked in a "castle", a structure standing across the river Moldova, where German soldiers were stationed.

In order to understand the atmosphere that prevailed in Gura-Humorului, a few more details need explanation. On 30 June 1941 the Ministry of Interior ordered the arrest of many prominent Jews. Jews they would keep as hostages in Gura-Humorului and

other cities. They issued warnings that the hostages would be shot if there was any resistance, and that Jews would not permitted to be on streets between 8pm and 7am.

On August 19th, 1941 the territory between the rivers Dniester and Bug was handed over by the Germans to the Romanian administration and a Romanian Governor was chosen for the Transnistria region. The Odessa Region remained in the hands of the Soviet Army.

On October 10th, 1941 we were given a few hours to prepare to leave. We had to take all of the belongings we could carry and go to the train station. At the train station the cattle cars were waiting. All the Jews were loaded into them like cattle and pushed until every car was filled to its maximum. The doors were slammed shut. I felt squashed and choked by all the people around and practically on top of me. I remember very vividly my great grandmother saying repeatedly in Yiddish, "Why did you bring me here? I want to go to my kitchen."

The train took us to Atachi, a town in Bessarabia. In Atachi we settled in an empty house. The town had already been emptied of its Jews. On the walls of the house, written in blood we found the following inscription "THEY ARE KILLING US".

Transnistria is across the Dniester River. A few days later we were lined up on the river's bank that was shaped like a dyke, and the famous robbery began: Romanian soldiers threatened us with the bayonets planted on their rifles, while an officer with a sack, set about collecting all our valuables and money. My father decided to hide his wedding ring, but soon realized that it left a visible mark on his finger. He started rubbing the spot off the finger, but the finger just turned red. The soldiers were approaching and my father could not remember where he had hidden the wedding ring just a short time before. The whole family and I trembled in fear as the soldiers drew near. They searched people and confiscated their valuables. My father, who was in terrible distress the whole time, had hidden his ring well and in the end didn't have to give it up after all. Still, most of our belongings were taken from us.

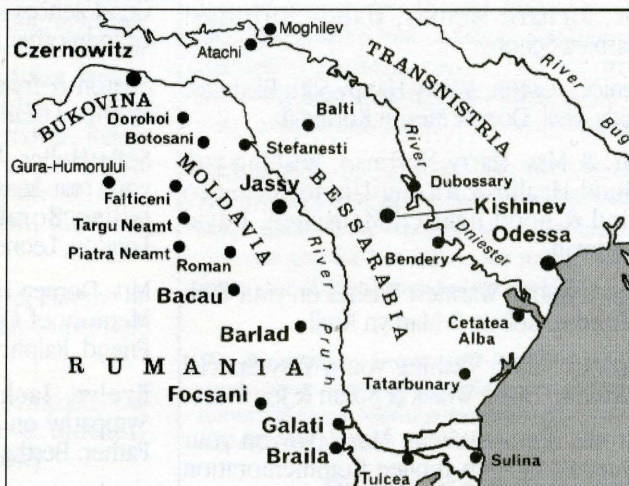


Bessarabian Jews on the bank of the Dniester River being deported to Transnistria.

In Atachi we settled in an empty house. On the walls of the house, written in blood we found the following inscription "They are killing us."

After the robbery we were taken across the Dniester River on a barge to Moghilev. From Moghilev, the Romanian army shipped convoys of several hundred people each to the interior of Transnistria. My great grandmother Chaia Sand, who barely could move was left in an asylum for people unable to continue on the journey. Nobody knows when she died or where she is buried.

We finally arrived in Transnistria.



TRANSNISTRIA is a large region located across the Dniester River in the Ukraine which was ceded by Hitler to Romania for its assistance in the war against the Soviet Union. Romania used the territory as a land of exile and death for the Jews of Bukovina and Bessarabia. Transnistria's pre-war Jewish population numbered 300,000. When mobile killing squads entered the area in 1941, over two thirds of the Jewish population had already fled. Over 54,000 were caught and murdered by the Romanian army, aided by many "obliging" civilians fueled by rampant anti-Semitism. Simultaneously, Jews who survived the mass killings in Bessarabia and Bukovina were deported to Transnistria. Almost half of the remaining Jewish population, between 150,000 – 185,000 people, were deported to Transnistria on the direct order of Ion Antonescu between September 15, 1941 and October 13, 1942. Also deported to Transnistria were political prisoners and Jews who had evaded the existing regulations on forced labour. Over 90,000 Jews perished in the area of Transnistria.

The Child Survivor Page — "No Longer Alone" welcomes submissions from child survivors. Send submissions to the Editorial Committee c/o Lillian Boraks Nemetz, VHEC 50-950 W. 41st Ave., Vancouver, BC V5Z 2N7

Donation

In gratitude to the dedicated staff of the VHEC. Ed & Debbie Lewin & Family

In Memory of My Parents Jacob A. and Kreindel Stelzer and their children Isaac, Mandel, and Reizele who perished March 28, 1944. Emmy Krell Stelzer

Lili Folk, Thinking of you. Odie & Sherie Kaplan

Ida Kaplan, We're thinking of you, & sending all of our love & support. Abe & Goldie Miedzygorski, Ben & Rita Akselrod

In Memory of dear Shia, and the contribution he made to our Centre. Roberta Kremer & Frieda Miller

Cornelia & Peter Oberlander, To the Legacy Fund, in your Honour. E. Gyori, Wendy Oberlander

Get Well

Mr. Tibor Bergida, Wishing you a Speedy Recovery. Judith Nagy, Lisa Kafka, Bert & Judy Smollan

Amalia Boe, Hope you are Feeling Better! Here's to a Speedy Recovery. Izzy Fraeme

Fay Davis, Thinking of you & our Very Best Wishes. Robbie & Gloria Waisman

Norman Gladstone, Thinking of you & sending our Wishes for your Father's full Recovery. The Board & Staff of the VHEC

Sabina Choit, We are sorry to hear you are in the hospital. Hope you are Feeling Better soon. Margaret & Jack Fraeme

Deborah Ramm-West, Hope you are Feeling Better soon. Lillian Boraks Nemetz,

Moe Samuels, Thinking of you & Wishing you a Very Speedy & Full Recovery. Leslie Spiro

Mazel Tov

Sheila Archeck, Wishing you much love, health & naches on your special Birthday. Cathy, David, Tyler & Shane Golden

Mr & Mrs. Averbach, Mazel Tov on the birth of your Great-Grandson! Judy, Neil, Dory & Megan Kornfeld

Dr. Bob Bluman, Best Wishes on your Birthday. Larry & Claudia Flader

Karen Cohen, Mazel Tov! on your Birthday. Steve & Dori Whiteside, Dr. Jennifer & Dr. Alan Brookstone

Izzy Fraeme, Mazel Tov on your 85th Birthday! Esther & Larry Brandt, Amalia & Kris Boe, Margaret & Jack Fraeme

Margaret Fraeme, Wishing you a Happy Special Birthday. Izzy Fraeme & the Boys

Derek & Marilyn Glazer, Mazel Tov on Jackie's Wedding! Irvine Wolak & Susan & Joe Stein

Ruth Godlovich, Best Wishes for a Very Happy Birthday. Frances Hoyd

Mike Haslam, In Honour of Your Birthday! Reva Malkin

Edwina Heller, Our Best Wishes for a Very Happy Birthday & Birthday year. Daeniela Bheumont & Stephen Berne

Leon Kahn, Wishing you a Very Happy Birthday. Hymie & Fay Davis

Al Kooper, Mazel Tov on your 101st Birthday! Aaron, Ben, Randy & Janice Ling

Bess London, Mazel Tov on your Very Special Birthday. Sheryl Davis & Saul Kahn

Ralph Malkin, May the almighty bless you with a Very Long Life! Leslie Spiro

Rosa Marel, Best Wishes for a Very Happy Birthday. Frances Hoyd

Janos Mate, In your Honour. Eliza Shawn, Gabor & Rae Mate, Anthony Scott

William Mendelson, Congratulations on your 80th Birthday! Harry & Resia Nortman, Jack & Henia Perel

Dr. Richard Menkis, Happy Birthday! Barbara Schober

Janice Newton, A Very Happy 50th Birthday. Judy, Neil, Dory & Megan Kornfeld

Mr. & Mrs. Harry Nortman, Wishing you Good Health & a Long Life for being so kind & good hearted Menschen. David Feldman

David Rubin, Warmest Wishes on your 80th Birthday. Robert & Marilyn Krell

Arnold Silber, Wishing you a Very Special Birthday. Irvine Wolak & Susan & Joe Stein

Bronia Sonnenschein, Mazel Tov on your Queen's Golden Jubilee Commemoration

Medal. Isabel Lever

The Meyer Family, With Best Wishes for your Respective Birthdays. Paul Meyer

Susan & Steve Tick, In Honour of the Babies. Lani Levine & Andrew Thom

Susan Quastel, With deeply felt wishes on your Birthday. With Love from, Mary Steiner

Paul & Edwina Heller. We are delighted to make a donation to the VHEC in honour of our parents' 67th Wedding Anniversary. With love from, Irene Bettinger and Kitty Heller

Sympathy Card

Dr. Jean Adler, In Memory of your Mother. Lisa Kafka

Mrs. Hilda Boucher, Our Sincere Condolences. Susan Albersheim & Steve Barer, Benjamin & Ami

Gord & Nella Brik, With Deepest Sympathy. Ruth A. Stewart & David Shoe

Ted Cohen & Family, With Deepest Sympathy on the Loss of your beloved Sister. Ida Kaplan, Izak & Lili Folk

David & Gary Feldman, In Loving Memory of Regina Feldman, Friend & Teacher. Helen Mintz, Jean & Sandy Bergeron

Claudia Flader, With Deepest Sympathy on the Loss of your Mother. Susan Bluman

Ruth & Harry Frackson & Family, Thinking of you at this time. Lillian Boraks Nemetz

Tamara Frankel & Family, With Deepest Condolences on the Loss of your Mother & Grandmother. Ethel Kofsky

Sharon & Irving Kates, In Memory of your Mother. Lillian Boraks Nemetz

Sella Heller, With Deepest Sympathy on your reat Loss. Robbie & Gloria Waisman, Lillian Boraks Nemetz, Gerri & Mark London, Leonore & Milton Freiman

Mrs. Doreen Herzstein & Family, In Blessed Memory of Our Very Dearest and Special Friend, Ralph. Elie & Rosa Ferera

Evelyn Jackson & Family, Deepest Sympathy on the Loss of your Husband & Father. Bertha Novak

Mrs. Eva Jacobs & Family, We are so sorry for your great Loss. Robbie & Gloria Waisman & Family

Sue Fitz & Jim Arenson, Our thoughts are with you on the Loss of your Brother, Murray. Ruth Shoe & David Stewart & Family

Moe Kardish, In Memory of your Sister, Libby Lief. Lani Levine & Andrew Thom

Sharon Kates & Family, In Memory of your Mother. Ruth & Cecil Sigal

Stephanie Lett, In Memory of your Mother. Al Szajman

Betty Levine, In Memory of your beloved Mother, Tauba Szlukier. Susan & Joe Stein & Family

Morris Lifchus, With Deepest Sympathy on the Loss of your Sister. Izzy Fraeme

Jocy Lowy & Family, Our Deepest Sympathy on the passing of your beloved Husband, Leo. Louis & Eva Epstein, Lyall & Cynthia Levy, Ruth & Cecil Sigal, Rochelle & Toby Feldman, Nicky & Les Raphael, Naomi Wolfe, Irving & Noreen Glassner, Jeffrey & Hildy Barnett, Leo, Priscilla & Leonard Fratkin, Brenda & Ronald Appleton, Nancy Appleton, Beverly & Norman Rubin, Harry & Resia Nortman, Saree & Maury Jarvis, Dr. H. F. Mizgala, Paul R. & Cheryl Meyers, Ronald & Judith Nacht, Abe & Goldie Miedzygorski, Steve Chercover, Myer & Rita Goldberg, Vera Cramer, Sally & Sid Coleman, Esther & Larry Brandt, Robbie & Gloria Waisman, Jack & Henia Perel & Family, Susan Bluman, Harvey & Connie Permack, Sharon Harowitz & Bob Willmot, Judy Zaitzow, Sarah Good, Friedah & Lou Segal, Sandy Roy & Saul Wolfen, Lou & Joni Wolfen, Mary Paris, Sarah Richman, Debra & Aaron Richman-Fill, Chaim & Susie Micner, Eva T. Lokey, Ben & Rita Akselrod, Charles Morgan, Charlotte & Shira Cohen, Gordon Slobin, Naomi & Mac Adler, Jack & Betty Zack, Lois & Bob Raphael, Sonia Bellas, Merwin & Sharon Chercover, Ralph & Clara Swartz, Bill Brandt, John Rosenbaum, Bertha Novak, Mr. & Mrs. Victor Liff, Bernice Neuwirth, Merle & Manuel Rootman

Mr. Gary & Mrs. Tammy Lowy & Family, In Memory of Leo Lowy. Sarah Richman, Debra & Aaron Richman-Fill

Mr. S. Narvey, Our Deepest Sympathy on the Loss of your dear Wife & Mother. David & Grace Ehrlich, Jocy Lowy

Rabbi F. Schtroks, Deepest Condolences on the Loss of your Sister. Shoshana & Moshe Fidelman

Rosie Seld, We are Deeply Saddened by the Loss of your dear Mother. Robbie & Gloria Waisman & Family

Elaine Shafran & Family, With Deepest Condolences on the sudden Loss of your beloved Brother. Sheryl Davis & Saul Kahn, Jody & Harvey Dales

Ron Slam & Family, We are Deeply Saddened by the Loss of your dear Mother. Robbie & Gloria Waisman & Family

Cilli Solarski, Our Heartfelt Sympathy on the Loss of your Husband, Father & Grandfather, Lulek. Jack & Henia Perel & Families

Mrs. Virginia Swieca, In Memory of your beloved Husband, Allen Swieca. The Board & Staff of the VHEC

David & Gwen Tessler, Our Very Deepest Sympathy on the passing of your beloved Mother. Robbie & Gloria Waisman

Gerald Traube & Family, In Memory of your Father. Ruth & Cecil Sigal

Marshall Wilensky, Thinking of you during this time of Loss. Jane Mortifee

Ibolya Winkler, With Deepest Condolences on the Loss of your beloved Mother. Sheryl Davis & Saul Kahn

Dr. & Mrs. Michael Wolochow, With Deepest Sympathy on the passing of David. Bert & Judy Smollan

Bruce Zemsky, In Memory of David Zemsky. Dr. Graham & Judith Forst

Ada Gracin, In Memory of your Dear Mother, Miriam. Ruth & Cecil Sigal

Ruth & Harry Frackson. In Memory of your Dear Mother, Rachel Rray Tessler. Ruth & Cecil Sigal

Arlene Stein, In Memory of your Mother, Pearl Stein. Wendy Oberlander

Thank you

To the VHEC, Thank you. Dr. Michael F. & Joice Myers

Carol Heaney, In Appreciation. Sheryl & Hillel Sorokin

Dr. Art Hister, Thank-you for your contribution. The Board & Staff of the VHEC

Sheryl Kahn, Our sincere appreciation for the great contribution to the premiere of Boys of Buchenwald. Robbie & Gloria Waisman

Carole Millard, Thank you for your generous donation to the Berthe Fraeme Endowment Fund. Margaret & Jack Fraeme

Janos Mate, With profound thanks. Deborah Roitberg & Jack, David, Julien, Charlie & Monique Amar

Susy Siegel, Thank you for your generous donation at the film screening last month. The Board & Staff of the VHEC

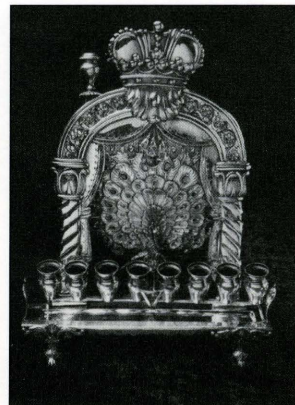
Robbie Waisman, In your Honour. Jody Dales

New tribute card now available

The Lövi Máté Family Hanukiah

This 18th Century silver Hanukiah belonged to Dr. Joseph Lövi and Anna Abrahamsohn Lövi, of Koscice, Slovakia, who died in the gas chambers of Auschwitz on June 4, 1944. The day before their deportation they buried the Hanukiah, along with a few other precious items, in the basement of a compassionate neighbour's house.

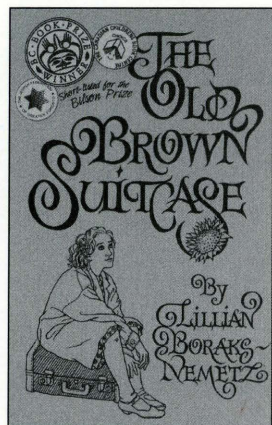
Their daughter, Dr. Márta Lövi, who was deported at the same time but survived the horrors of Auschwitz and Stuffhoft concentration camps retrieved the Hanukiah upon her return at the end of July 1945. She gave the Hanukiah to her younger sister, Judith Lövi Máté the mother of Gábor, János and George Máté.



"The extraordinary beauty of the Hanukiah made the lighting of the Hanukah candles that much more special as we celebrated the holiday in Budapest, and later in Vancouver. It remains for us a constant connection to our beloved grandparents whom we only knew through the stories passed down to us by our now departed parents." Janos Máté

To send a tribute card please call 604-264-0499

ANNOUNCEMENTS AND DONATIONS



THE OLD BROWN SUITCASE: A NEW DISCOVERY KIT

THE OLD BROWN SUITCASE is a prize-winning novel for young adults by Lillian Boraks-Nemetz. A classroom set of this highly acclaimed work is now available to teachers on a two-week loan from the Vancouver Holocaust Education Centre.

Ever since the development of this kit was first announced at the 3rd Biennial Shafran Teachers Conference in February 2003, teachers have been calling the VHEC to find out its launch date. The kit was no sooner completed at the end of March, when it was quickly reserved by a teacher at Clinton

Elementary School, Burnaby.

The kit contains a classroom set of 30 copies of *The Old Brown Suitcase* that were generously donated by the author, Lillian Boraks-Nemetz.

In addition to the books, the kits include the following classroom support materials: a video, *An Eyewitness Account by Lillian Boraks-Nemetz*, a portfolio of seven photograph cards and a literature unit developed by Lorraine Gannon, Odie Kaplan & Ben Pare, Burnaby North Secondary.

Sean Matvenko leaves the VHEC

Sean Matvenko, who held the position of Communications and Program Support for the past three years has left the VHEC to take a new position with the Jewish Family Service Agency. Sean was a pivotal member of our small staff. His dedication, warmth, and excellent design skills will be missed by our staff and clientele. We wish him well in his new position.



Airmiles Donations Needed

The VHEC is in need of donated air miles for speakers and guests that are brought in throughout the year. A tax receipt will be given for the value of the flight. If you have air miles to donate please contact Roberta at the VHEC, 604-264-0499.

Zachor

Editor: Roberta Kremer
Copyediting: Jennifer Douglas
 Rome Fox
Design: Paul Dayson
 Sean Matvenko

Donations to the Library

Eiklor, Frank. *Glory Genocide Ghettos God*. Corona del Mar, California: Shalom International Outreach, Inc., 1995. Donated by Mr. David Feldman.

Floris, Steve. *Escape from Pannonia: A Tale of Two Survivors*. Vancouver, B.C.: Creative Connections Publishing, 2002. Donated by Bob Bluman.

Ganor, Solly. *Light One Candle: A Survivor's Tale from Lithuania to Jerusalem*. New York: Kodansha International, 1995. Donated by the author.

Guang, Pan (ed.). *The Jews in Shanghai*. Shanghai: Shanghai Pictorial Publishing House, 1995. Donated by the Isaac Waldman Jewish Public Library.

Gefen, Abba. *Unholy Alliance*. Israel: Yuval Tal Ltd., 1973. Donated by Mr. David Feldman.

Goldberg, Abraham. *A Long Way Home*. Israel: Kotarot Publishing, 2002. Donated by the author (via Esther Kaplan).

Grinblat, Kathy. *Children of the Shadows: Voices from the Second Generation*. Crawley, Australia: University of Western Australia Press, 2002. Donated by Henry Lawson.

Heinz, Susanne, and Deborah Miller. *Grandmother's Radio: Echoes from the Holocaust*. Calgary: Bayeux Arts, Inc., 2002. Donated by the authors.

Kabran, Harry, and Howard Dolgin. *The Survivor: The Autobiography of Harry Kabran "You Have to Fight to Survive"*. Donated by Howard Dolgin.

Kleine Schriften des Staatsarchivs Bremen. *Es Geht Tatsächlich Nach Minsk*. Bremen: Staatsarchiv Bremen, 1992. Donated by Bill Gruenthal.

Korczak, Janusz. *King Matt the First*. New York: The Noonday Press, 1986. Donated by Avi and Ruth Dolgin, "In honour of the kids that did not make it."

Leipnik, Daniel. *My Mother, My Hero. Video, episodes 1-10*. Donated by Daniel Leipnik.

Lifton, Robert Jay. *The Nazi Doctors: Medical Killing and the Psychology of Genocide*. New York: Basic Books, Inc., Publishers, 1986. Donated by Reva Malkin.

McQuaid, Elwood. *ZVI: The Miraculous Story of Triumph Over the Holocaust*. Bellmawr, NJ: The Friends of Israel Gospel Ministry, Inc., 2000. Donated by Mr. David Feldman.

Schochet, Simon. *Feldafing*. Vancouver: November House, 1983. Donated by George Oberlander.

Sonnenschein, Bronia. *Victory Over Nazism: A Holocaust Survivor's Journey*. Vancouver, Memory Press, 1999. Donated by Dan Sonnenschein.

Stankiewicz, Edward. *My War: A Memoir of a Young Jewish Poet*. Syracuse: Syracuse University Press, 2002. Donated by the publisher.

Weidemann, Jurgen. *Novemberpogrom 1938: Kristallnacht n Verden*. Verden: Herausgeber, [no date]. Donated by Bill Gruenthal.

Wiseman, Adele. *The Sacrifice*. Toronto: Macmillan of Canada, 1956. Donated by Mr. David Feldman.