

The Newsletter of the Vancouver Holocaust Education Centre

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# Zachor

"Remember"

Number 4  
October 1999

## SHANGHAI

A REFUGE DURING THE HOLOCAUST

*Shanghai saved more Jews  
from the Nazi Holocaust  
than all the  
Commonwealth  
countries combined*





## EVENTS AND ANNOUNCEMENTS

### October

#### Tuesday, October 12

2 - 4 p.m. Survivor Drop In  
Seniors' Fitness - Guest, Daniel Poulin,  
JCC Lifestyles

### November

#### Sunday, November 7

7:30 p.m. Kristallnacht Commemorative  
Lecture by Dr. Richard Weisberg  
Congregation Beth Israel  
4350 Oak Street

#### Tuesday, November 9

2 - 4 p.m. Survivor Drop In  
Healthy Aging - Guest, Dr. Beattie,  
Geriatric Physician

#### Sunday, November 14

1:00 p.m. Reading by William Kaplan -  
Jewish Book Week.  
Mr. Kaplan will read from  
*One More Border*  
HEC Education Room

#### Sunday, November 14

3:00 p.m. Tribute to Janusz Korczak  
Norman Rothstein Theatre  
Lecture by Dr. Krzysztof Szafnicki and  
Film Screening of "Korczak"  
\$5 tickets at the door

#### Sunday, November 21

1:00 - 5:00 p.m. HEC Open  
2:00 p.m. Film Screening:  
"Sanctuary Shanghai"  
and "The Port of Last Resort"

**This month's cover** is modeled after the *Shanghai: A Refuge During the Holocaust* exhibit poster designed by Metaform Communication Design.

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### EXHIBIT OPENING

#### ***SHANGHAI: A Refuge During the Holocaust & VISAS FOR LIFE: Feng Shan Ho and the Rescue of Austrian Jews***

7:30 pm, Tuesday, October 19th, 1999

*Speakers:* Eric Saul, Visas For Life: The Righteous Diplomats Project  
Manli Ho, daughter of Feng Shan Ho &  
Dr. Pang Guang, Centre for Jewish Studies, Shanghai, China.

*Please plan to attend, reception to follow*

#### Sunday, November 28

1:00 - 5:00 p.m. HEC Open  
2:00 p.m. Why Do Jewish Women Play  
Mah Jong?  
Special Demonstration Game in associa-  
tion with the Shanghai Exhibition.

### December

#### Tuesday, December 14

2 - 4 p.m. Survivor Drop In  
Chanuka Program with JCC Seniors -  
Guests, Claire Osipov & Wendy Stuart

### Thank You to Our Volunteers

#### Membership Campaign '99

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To volunteer call: Rome Fox at 264.0499

# Zachor

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Layout & Design: Sean Matvenko



## SHANGHAI - A REFUGE DURING THE HOLOCAUST

Following the Nazi annexation (Anschluss) of Austria in 1938, Jews in Vienna were evicted

from their homes with 14 days notice. All adults were ordered to take the middle names of Israel or Sarah, and large red "J"s were stamped on their passports. Within weeks, most Austrian Jews had lost their jobs and homes, and were banned from public places such as swimming pools, concerts, and most restaurants. By September, the Jewish community organization, the Gemeinde, was feeding over half of the remaining Jews in Vienna. In 1938, the first Jewish prisoners were sent to the concentration camps of Dachau and Buchenwald. Most were released upon a signed agreement stating they would immediately emigrate. Finding a place safe from Nazi anti-Semitism became the all consuming goal of many Jewish families.

Queues formed at immigration offices at dawn even though they did not open before noon. Days were spent getting clearances from the police and other authorities, paying fees to leave, and then turning over all remaining money to the Nazis before receiving a temporary passport. Relatives and friends in other countries were asked for help or sponsorship. There were visits to consular offices to obtain visas and transit visas, or to apply for the very limited number of entry quotas to the United States. No country was willing to take the number of Jews that wanted to leave.

Ten thousand people left Vienna during the first month that the emigration centre was open. Many fami-

lies were forced at the last moment to alter their destination and go where they could get a visa.



*After Kristallnacht, the trickle of refugees leaving Austria and Germany for Shanghai turned into a flood. 17,000 German and Austrian Jews eventually found refuge there, one of the few places where a "stateless" person could disembark.*

The port city of Shanghai was, for many Jews, after the foreboding events of Kristallnacht, the last refuge that could be reached without passport, visa or affidavit (unlike the United States or Canada) - all that was needed to make the journey was money for a ticket. Between June and August 1939 alone, approximately 14,000 German speaking refugees reached Shanghai. More were to follow.

Until Italy entered the war in June 1940, most Jewish refugees left from Italy on the Lloyd-Tristino Line. With second class tickets booked six months in advance, Jews desperate to leave bankrupted themselves buying first-class tickets. One ship, the *Conte Biancamano*, brought 3,600 refugees to Shanghai on seven voyages made between December 1938 and February 1939. Because Nazi Germany only allowed Jews to take a few personal possessions, most stepped off the boats beautifully dressed, but penniless. Later groups

were forced to make the journey by land through Manchuria or Vladivostock.

Until May 1939, no papers were required to enter the Japanese sector of the International Settlement in Shanghai. By mid 1939, the war brought entry restrictions even to Shanghai. On the 11th of August, the Japanese Naval Landing Party ordered the registration of all refugees already in Japanese controlled areas and placed a ban on further immigration after August 21, 1939. Only those already on ships on the high seas were allowed to disembark.

Most foreigners, including the earlier Russian and Sephardic Jewish communities, lived in the international districts. Each "concession", or foreign area, was run by its own government. However, most of the refugees located themselves in the poorer section of Shanghai called Hongkew, which offered cheaper housing than in the International Concessions. This area would soon become a "restricted area", housing all of the Jewish "stateless" refugees.

### JAPANESE OCCUPATION AND THE ESTABLISHMENT OF THE HONGKEW GHETTO

The war in the Pacific and the complete occupation of Shanghai by the Japanese brought even more dramatic hardships to the refugees. On February 18, 1943 all stateless refugees were ordered to relocate by May 18 into the "designated area" - the Hongkew Ghetto. According to the Japanese census, 15,000 stateless people were housed in the ghetto, of these 99.9 % were Jews which included nearly all of those that had fled the German occupied areas in Europe since 1937. German and Austrian refugees were stripped of citizenship and considered stateless by the Japanese



## Shanghai Oral History Project

In recording the oral histories of Vancouver families who had been part of the Jewish refugee community in Shanghai, we came to the sad realization that we are losing the race against time in terms of recording many of the unique events and experiences of Holocaust survivors. Many people we identified, who had escaped from Europe to Shanghai, are no longer alive. The opportunity to learn of their experiences is lost, another rich history is out of reach. The family histories we did record are unique and varied and are on display as part of *Shanghai - A Refuge During the Holocaust* exhibit.

"The city of our dreams turned into the city of our nightmares. I remember when Hitler came to Vienna. There were boys in white shirts marching in the streets. Gradually, I found out what my Dad knew right away, that we were finished in Europe. People started to leave illegally, going across borders. My Dad said, "We have to leave, and we have to go as far away as possible. Not to Poland, not to France and not to England, but as far away as possible."

- **Gerda Gottfried Kraus**

"My father went on to Shanghai first. My mother and I took my Dad to Genoa and then came back through Italy while he left for Shanghai. He could only take ten marks with him, and some clothes. He took a top hat with him. Why did he think he'd need that in Shanghai? There was a 'J' marked in his passport and he was given the name Israel".

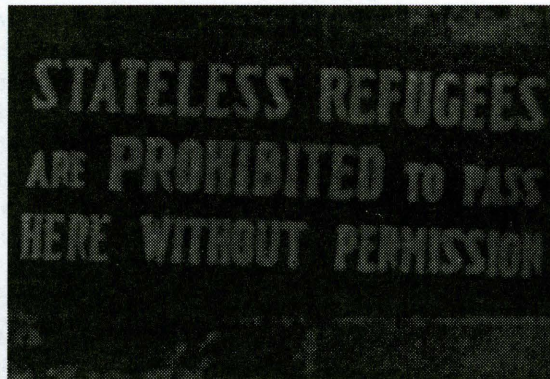
- **Lore Marie Weiner**

### *Shanghai...continued from page 3*

authorities. Poles, Czechs and Hungarian Jews from occupied territories were also considered "stateless."

As a closed area, entry and exit passes had to be obtained in order to work outside of Hongkew. Anyone who needed to travel out of the ghetto, for any reason, had to apply to the Japanese authorities for permission. People received a pass and also had to wear a round metal pin on their coats or jackets as a sign that they had a permit to move around Shanghai. More than 300 refugee businesses outside of the designated area were forced to close. Hundreds of refugees lost their jobs. Trades people and independent salespeople were often unable to secure passes to sell outside the ghetto.

From 1944 on, sanitation, food and nutrition in the Hongkew area were very poor. Malnutrition and disease were rampant with many dying from scarlet fever, typhoid, or malnutrition. In total, 2,000 Jewish refugees died in Shanghai between 1938 - 1948. Of these, 1,700 died in the Hongkew Ghetto - many from starvation.



## JEWISH REFUGEE LIFE IN SHANGHAI

Austrian and German Jews were the first to find their way to Shanghai with two thousand a month pouring into Shanghai during 1939. 18,000 Jews found refuge in Shanghai between 1938-1941. Seventeen thousand were German-speaking and constituted a third of the total Shanghai Jewish population. Among these were many professionals: doctors, pharmacists, lawyers, teachers, architects, engineers, movie directors, actors, reporters, accountants, publishers, editors, and artists. There were 15 orchestra conductors. Of the many superb musicians, ten were immediately accepted into the Shanghai Municipal Orchestra. In 1941, the entire Mir Yeshiva, with over 200 students, found their way to Shanghai via the trans-Siberian train from Poland.

Life in Shanghai was difficult for the refugee community. German speaking refugees were referred to as "Yekkes" - a derogatory term denoting their softness and a commentary on the difficult adjustment they had

to life in Shanghai. Wartime shortages, inflation and difficulty in finding work created hardships on the Jewish community. Most refugees found the tropical climate

devastating. Many became ill with diseases such as dysentery, beriberi, and cholera. Housing problems for the refugees were acute, rents were high and "key money" was often needed to secure lodging. The refugees, were, by necessity, very dependent upon the long established Russian and Sephardic Jewish communities and on outside help coming from Jewish organizations in the United States and elsewhere, includ-



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ing the Joint Distribution Committee, who provided medical help, food kitchens and housed refugees in group homes called Heime. At one time nearly 5,000 refugee families were housed in the Heime, after their arrival in Shanghai.

Many of the newly arrived refugees remained unemployed or survived through peddling. Most professionals found no market for their skills and had to find other ways of making a living. A few started their own businesses, yet most struggled to make ends meet.

Some found work in businesses created by other refugees, such as in one of the Jewish taxi companies, delivering eggs or working in a bakery or restaurant.

Even fewer opportunities existed for women. Some did piece work or found employment as nurses, cooks or dressmakers. Many depended heavily on assistance or on income from pawning their belongings in order to survive.

Yet, despite all of these difficulties, the cultural life of the Jewish refugee community was far richer than one would expect from a small, ill-fed, poorly housed group short of all resources except their own talents and inspiration. Many of the refugees had experienced the rich intellectual and artistic life of Europe and sought to re-create it in Shanghai. It was this creative vitality that helped Hongkew become such a vibrant community.

The Shanghai community included professional and amateur musicians, cantors, composers, writers, intellectuals, artists, and actors. Musicians performed in the camps and found work in Shanghai's lively nightclubs and cafés. A refugee chamber orchestra was soon established. Professional musicians such as the Berlin concert violinist, Alfred Wittenberg, were quickly incorporat-

ed into the Shanghai Municipal Symphony Orchestra. Many began teaching to a generation of Chinese musicians at the National Conservatory of Music.

Writers created a rich legacy of scripts written in German and Yiddish, many depicting the trials and tribulations of refugee life. Over 60 German-language plays were produced by the refugee community. Many of these productions were performed in the various Heime. Former journalists, editors and writers produced over 52

*Despite all of the difficulties, the cultural life of the Jewish refugee community was far richer than one would expect from a small, ill-fed, poorly housed group short of all resources except their own talents and inspiration.*

Jewish newspapers, magazines and journals each reflecting the complex political and cultural life of Shanghai at that time.

Holidays were celebrated and Seders, though modest, continued to nourish families' spiritual needs. Rabbis such as Karl Sober (orthodox), and Liberal Rabbis Willy Teichner, Dr. Georg Kanterowsky and Dr. Silberstein (reform) performed Jewish weddings, and religious ceremonies, and appealed tirelessly for help for the refugees, especially those living in the Heime.

The greatest threat to the Jewish refugees occurred on July 19, 1942 when a German U-boat came into Shanghai harbor carrying SS Col. Joseph Meisinger, the infamous butcher of Warsaw, to serve as representative of the Gestapo from Tokyo to Shanghai. His mission was to pressure the Japanese to liquidate the Hongkew Ghetto of its Jewish inhabitants. The plan, never implemented, involved rounding up Jews in the synagogues on Rosh Hashanah, loading them on ships to either starve or to place them in concentration camps. These plans were realistic, as the Japanese had already set up camps for thousands of Chinese prisoners. Fortunately the Japanese Vice-consul Shibota was not interest-

"One of Paul's brothers, Oscar, who had some money, helped the family and also got ready to leave for Shanghai. Neither my sister or I actually know how they got to Italy, but we know that on May 30, 1939, the *Fore costel Conte Biancamaro* of the Lloyd Tristino Line left Genoa, Italy with my Grandmother Bertha, Grandfather Paul and the two brothers, Erich and Manfred. Life had been hard for them, they had been beat up on the streets and knew they were getting out just in time."

**- Andy Rosengarten**



"I went to the synagogue in Shanghai. We had lots of services. Gustav Floesheimer was a cantor and a preacher too, he was a god in the camp - he was the nicest man I ever met. He played piano, played and sang Hebrew songs. He was from Hamburg and I was from Breslau and we knew the same songs and sang together. He made a Hebrew choir in the camp on Seward Road and we had services on Yom Kippur and Rosh Hashanah."

**- Kurt Weiss, Victoria**



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ed in Meisinger's plans and the SS had no real power in Shanghai. The Japanese were sympathetic to Jews, primarily on the basis of support they had received from the Jewish banking house Kuhn in New York, and did not support the Nazi racial policies. At the same time, the Japanese did acquiesce to their German allies by establishing the Hongkew restricted area.

## FINDING OUT ABOUT THE HOLOCAUST

When peace came to Shanghai, so did the realization of what had happened in Europe. Rage and anguish was intense as people discovered their families and communities had perished. News that millions of Jews had been killed in German concentration camps trickled into Shanghai. The Shanghai Jewish Chronicle printed a series of articles about how Jews had been gassed to death and then incinerated in camps. Shudders of fear and horror rattled through the ghetto. Prayer meetings were held in all the synagogues to honour those who had perished. People were filled with a gnawing anxiety about the fates of their relatives in Europe. Most had heard

nothing from any of them since the outbreak of the war. Fears deepened as lists of survivors were posted and published.

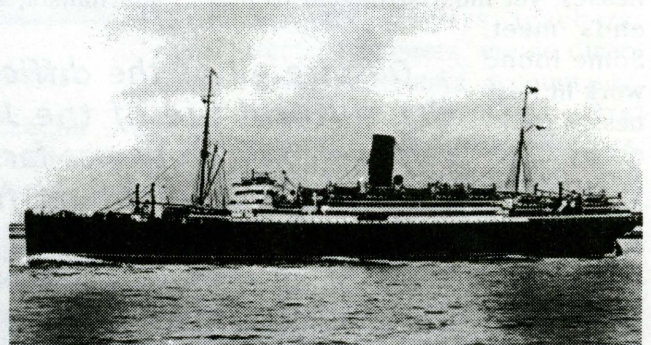
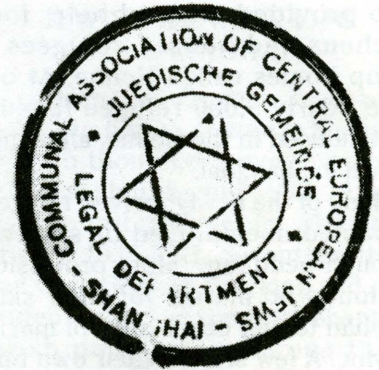
## LEAVING HOME AGAIN - WHERE AND WHEN TO GO?

Very few European Jewish refugees saw Shanghai as a permanent home. Jews in Shanghai planted trees in Israel and looked ahead to the time they might leave China. After the war ended they wrote to relatives, gained affidavits, and even traveled abroad to secure immigration. Those leaving after the Communists came into power had to surrender their belongings and liquidate their businesses. Once again they were stateless immigrants stripped of their resources. In 1949, the world had not yet settled the fate of "stateless refugees". Thousands of Holocaust survivors awaited their fate in DP camps; those in Shanghai faced a similar problem - where can we go? After 1948, many went to the newly established state of Israel.

*As Jews began to realize that their days in Germany and Austria were numbered they began a frantic dash for exits. Every avenue of escape was explored.*



Nearly 50 families from the German and Austrian refugee and the Russian and Sephardi communities eventually made their way to Vancouver. Through this exhibition, *Shanghai - A Refuge During the Holocaust*, some have had the opportunity to reflect on their experiences and have generously shared these unique memories with us.



"When the Communists came there was no way that we could stay. All the foreigners had to leave regardless of whether you were British or Jewish. The refugees were all leaving, there was one going-away-party after another. In this situation you cannot plan ahead. When my parents left Shanghai, the tears were flowing like water. The ship could have sailed on them. The future was so uncertain.

We were in Shanghai and didn't know what would happen to us. We had no passports, and no possessions."

**- Gerda Gottfried Kraus**



## Dr. Feng Shan Ho and the Rescue of Austrian Jews

This exhibit, curated by Eric Saul of the Visas for Life Project, with assistance from Ho's daughter Manli Ho, is on display in the Education Room of the HEC from October 17 - December 20. It tells the little known story of diplomat rescuer Dr. Feng Shan Ho. Through his efforts at the Chinese Consulate in Vienna, Ho was responsible for saving thousands of Jews in Nazi-occupied Austria during 1938 and 1939. He did this without the authorization or permission of either the Chinese government, or the Chinese ambassador in Berlin.

It is only recently that this important diplomat rescuer has been publicly recognized. The exhibit *Visas for Life: Dr. Feng Shan Ho and the Rescue of Austrian Jews* will travel in April, 2000 to the United Nations in New York, where Ho will be honoured for his humanitarian efforts.

Born on September 10, 1901, in rural Yiyang in Hunan Province, China, Ho was helped by the Norwegian Lutheran Mission and educated in their schools. In 1932, he earned a Ph.D. in political economics at the University of Munich, graduating Magna Cum Laude.

Dr. Feng Shan Ho was posted as First Secretary to the Chinese legation in Vienna in the spring of 1937. Following the Nazi occupation in 1938, all foreign embassies and legations in Austria were closed. Ho got orders to dissolve the legation and set up a consulate general. In May 1938, Ho was appointed the Chinese Consul General in Vienna.

Ho recalled: "Since the annexation of Austria by Germany, the persecution of the Jews by Hitler's 'devils' became increasingly fierce. There

were American religious and charitable organizations which were urgently trying to save the Jews. I secretly kept in close contact with these organizations. I spared no effort in using any means possible. Innumerable Jews were thus saved."



*"I thought it only natural to feel compassion and to want to help."*

**- Dr. Feng Shan Ho**

Ho practiced a "liberal" visa policy, issuing visas to any and all who asked. Shanghai was under Japanese occupation and a visa was not required for entry. But a visa, as proof of destination, was necessary for Jews to be allowed to leave Austria. Word spread, and by September 1938 there were long lines of desperate refugees seeking lifesaving visas at the Chinese Consulate. For the next two years, the compassionate Chinese Consul General in Vienna issued visas to all Jews who requested them. By July 1939, transit to Shanghai via Poland and Russia

was curtailed. In August, the Japanese began to close the doors of Shanghai to further Jewish emigration. In May 1940, Consul General Feng Shan Ho left Vienna. There was little more that he could do.

In 1973, after four decades in the diplomatic service, Feng Shan Ho retired. He devoted himself to writing, to his Church and community. In 1990, Ho wrote his memoirs, "Forty Years of My Diplomatic Life." On September 28, 1997, Ho died at his home.



This visa issued by Ho allowed Hans Kraus to reach safety in Shanghai.

*In association with this exhibit the HEC and Visas for Life have produced a bi-lingual (English and Chinese) publication on this important rescuer. The monograph will be distributed to all schools who visit the exhibit and is available for purchase at the HEC.*



## SHANGHAI - A REFUGE DURING THE HOLOCAUST

### Operation Flying Dragon: The Vancouver Connection

by Daniel Fromowitz

By the time the last train left for Toronto, Edmond "Bud" Lando, Myer Brown and the other good-hearted members of Vancouver's Operation Flying Dragon team were exhausted. Another two groups were expected in the next few days, and the Vancouverites needed their rest.

It had all started eleven days earlier, on May 10th, 1949, when Canadian Jewish Congress offices in Montreal alerted local Congress Chairperson Bud Lando of the imminent arrival of Jewish refugees from Shanghai. Civil war was being waged in China, and with the Communists controlling large portions of the country, foreigners were looking for a way out. While of course the reasons for leaving a soon-to-be Communist China were radically different from the reasons for leaving Nazi Europe, the inability to hold on to businesses and their relatively new found lives was enough to convince Jews—and most foreigners—to flee Shanghai. Many fled to Australia and Israel, and some ventured back to Europe. Others looked to North America. It was to meet this need that Operation Flying Dragon took flight.

Initiated by the Joint Distribution Committee (the "Joint"), Operation Flying Dragon received much assistance from Canadian Jewish Congress. The plan was to fly the Jews from China to Seattle, and then bus them up to Vancouver. It was expected that between 200-300 Jews would arrive in Vancouver. The refugees would have six month visas for Canada, staying in Vancouver for a short time before heading east. Once in eastern Canada, many were expected to apply for residency in the United States, under the established quota for 1949.

In response to the call, Lando immediately convened a meeting of his executive. With the first group slated to arrive in three days, Vancouver's Jewish community had little time to mobilize. Myer Brown put together a women's committee to provide transportation and food to the sure-to-be weary travelers. S.H. Rosen was appointed housing chairman, Cantor Gartner, of reception and Nathan Nemetz, public relations.

However, Vancouver's Jewish community would have to wait. Originally scheduled to arrive on Friday, May 13th, the first batch of refugees was delayed and did not touch down until a week later, on

Paine Airfield near Everett, Washington. Meeting the planes were Heinz Frank, Western Regional Director of Congress, and Lou Zimmerman, Executive Director of the Vancouver Jewish Administrative Organization. Unable to stay on American soil with-

out transit visas, the group of 89, having just completed a 36 hour flight through Japan and the Aleutians, boarded three buses and headed for the Canadian border.

Canadian Immigration, having been notified by CJC officials ahead of time, bolstered their staff in an effort to expedite the "landing" process. Even with the increased personnel, it was three hours later when the last person had been checked through and approved for entry.

When the first group reached the Jewish Community Centre at Eleventh and Oak, it was well into the early hours of Saturday. A warm meal awaited them, and as the Jewish Western Bulletin notes, "the ample justice they did to the food was evidence of the hardships they had undergone." Following the feast, the travelers

were shuttled to hotels for some much needed rest.

After a tour of the city the following afternoon, the group, minus four who would stay in Vancouver, was taken to the train station, to be sent off to Montreal and Toronto respectively. Heinz Frank and Bud Lando had been hard at work on this next phase of the Shanghaianders' journey.

Despite the enormity of the task, Vancouver's Operation Flying Dragon team had done its job—and done it well. The same combination of tenacity and compassion would again be displayed by the Vancouverites for the next two groups of refugees fleeing Shanghai.

Operation Flying Dragon may not be one of the more well known rescues or airlifts. Yet it must not be forgotten what it meant to those leaving Shanghai, to be cared for and received so warmly. As one refugee noted to a Vancouver Sun reporter at the time, "We are so thankful for everything—most of all for the handshake and welcome smiles we get from all you Canadians." Indeed, Operation Flying Dragon is a moment in history of which Vancouver's Jewish community can be proud.

#### ON THE RUN AGAIN

### Jews Reach Safety Here



JEWISH REFUGEES FROM SHANGHAI were warmly welcomed on their arrival in Vancouver Friday night by Cantor F. S. Gartner (second from left), Dr. Otto Laufer, a physician; Wilhelm Dukesz, an accountant, and Franz Leitem, a chemist, are three of 90 refugees on their way to Eastern Canada to await entry visas to the U.S.

The Province, Saturday, May 21, 1949

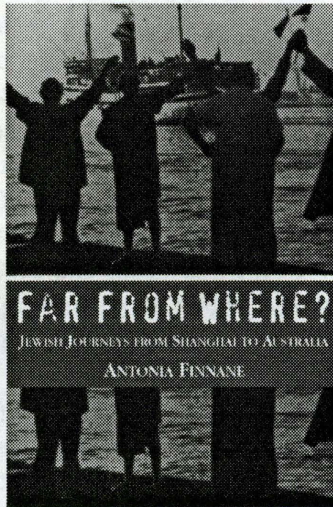


**Far From Where?  
Jewish Journeys from  
Shanghai to Australia  
by Antonia Finnane**  
Melbourne University Press  
**Reviewed by Claudia Cornwall**

"In *Far from Where?*," Antonia Finnane follows the story of Jewish families who emigrated to Australia from Shanghai after World War II. She relies on extensive interviews to explore the complicated journeys that lay behind their arrivals in Melbourne and Sydney.

Most of these families originally came from Austria, Germany, or Poland. However, Finnane also uses interviews of families from Russia and Sephardic Jews who had lived in Baghdad, Bombay, and Kobe. For the Russians, Shanghai was home. They had been there since the early 20s. But for the Europeans, who came to escape the Nazis, Shanghai was in many ways even further away than their ultimate destination, Australia. They went, because at the time, Shanghai, unlike most other places, required no visas, had no quotas. You could just go.

Finnane is very good at presenting the voices and diverse attitudes of the people she interviewed. There is Bobby Katz, who at 18 found the voyage to Shanghai quite thrilling. "When you are young, you are very romantic, and you look at things differently: the excitement of it! For me, we had to leave Austria, we had to travel to the far world, to China! That was the most exciting thing that could have ever happened to me. I was deliriously happy." There was Paul Wagenberg, on the other hand, who was appalled by the poverty and disease in the city. "The moment you went out on that street, you realized that room was a relative island compared to how densely crowded the street was where we lived: the beggars, the beggar children with maimed limbs, with sores and covered with flies, and a mixture of deserted children..."



In 1941, the Japanese occupied the International Settlement and in 1943, responding to pressure from their German allies, they ordered all the stateless Jewish refugees to move into Hongkew, a poor district, that was already home to many of them.

Finnane makes it clear that this was no ghetto like those in Europe. A pass system allowed the refugees to leave the district in order to work outside.

When the war ended, the refugees enjoyed a few years of peace and prosperity, but with the arrival of the Communists in 1949, they had to move again. This time they left as Finnane observes—

"not because they were Jews, but because they were not Chinese."

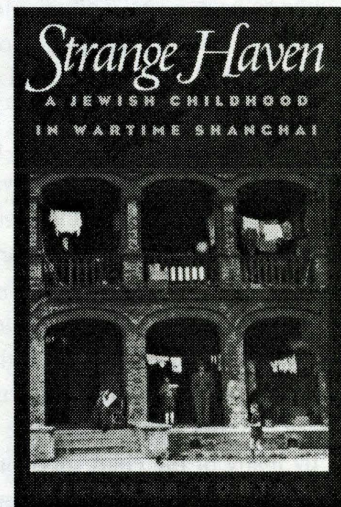
I too, am a former Shanghailanders, arriving in Canada with my parents in 1949. One of the things that particularly interested me about Finnane's book was to see how the Australian immigration experience and compared with the Canadian one. I learned that many of Finnane's émigrés, like my parents, experienced difficulties in getting their visas, arranging their passage out, and winding up their affairs in China. These were familiar stories, others were a surprise to me because I always thought they were unique to my family.

When we left China, we caught a boat that took us to San Francisco. From there, we took the train to Vancouver arriving at the old railway station on Main Street. I remember my mother telling me how she was taken aback when she saw men lying on the street in Vancouver. She had seen many people lying on the street in China but she was startled because the men here were white—something she hadn't seen before. And so I read this: "Ella Masloff eighteen years old when she arrived in Australia had a moment of culture shock when the boat docked at

Brisbane; the first thing she noticed was a man sweeping the street and a boy selling newspapers, and both were white." In colonial Shanghai, these jobs were typically taken by Chinese, not Caucasians.

Thousands of miles away from here is not so far away after all. "*Far From Where?*" is a valuable contribution to the growing literature about the Jewish experience in Shanghai.

**Strange Haven:  
A Jewish Childhood in  
Wartime Shanghai  
by Sigmund Tobias**  
University of Illinois Press  
**Reviewed by Gavin Hainsworth**



Rarely do personal accounts of the tragic impact of World War II take in both European and Pacific atrocities. Rarer still is this fascinating autobiography of one child's coming-of-age as a Polish-German refugee in wartime Shanghai. Six year old Sigmund Tobias and his family fled Germany in the wake of Kristallnacht, November 9, 1938, to Shanghai - the one city that would take them without requiring a visa. They arrived in Hongkew, a poor section of the notorious pleasure city of Asia. Ironically, over eighteen thousand Jewish refugees from Nazi rule and occupation were made welcome in this Axis-aligned sector, while English and French sectors of Shanghai remained as aloof from

*continued on page 13*





## ***Vancouver Holocaust Child Survivor Group***

by Leo Vogel

**N**early ten years ago, the first meeting of the Vancouver Holocaust Child Survivor Group was initiated. It had become quite evident, at that time, that there was a strong need for such a group, since more and more people, who were children during the war, had a profound need to break their silence and acknowledge that their war experiences had left a dark mark on their lives. For others, this self imposed silence was never an issue. Historically, these first meetings coincided, more or less, with the first of the international conferences of Hidden Children.

In the early nineties, when the majority of child survivors were already in their fifties and sixties, it was still a commonly held belief that camp survivors had "suffered" more intensely and severely than we the children, who were after all, 'too young to have taken it all in'. Many of the child survivors, when wanting to talk about their own monstrous backgrounds, were hushed into silence and guilt for not having actually experienced the atrocities that had been witnessed by the adults in their lives. Others did not speak, because they had never stopped hiding. Their war-time experiences remained a deep dark secret inside themselves. For others, who had been brought up in Christian families, only began to accept their Jewishness when their psychological hiding finally ceased. But in one way or another, for children who survived the war, hiding was a large part of their 'lifestyle'.

When the opportunity to express themselves with others of a common background finally arose, the group was instantly welcomed by many of the child survivors of the Vancouver and surrounding areas, and it quickly grew from a few participants to what it is today, a vibrant self help group. But it is a self help group with a difference. Unlike other self help groups, whose membership is open, this group, thankfully has no new eligibles. So the group meets, once a month, at the Vancouver Holocaust Centre. A handful of souls, who as children survived the Holocaust and seek solace and comfort from others, with similar backgrounds and experiences.

Monthly we gather as old friends and adopted families, to talk, listen, cry, and laugh. The discussions centre on how our present behavior was molded by our early childhood.

During the meetings we feel safe, for a couple of hours, to express ourselves in a manner only a "mother" could accept. Many of us have never had the knowledge of what it was like to have a mother, and for some the group takes her place. Others, whose parents or parent returned from the camps, or hiding, continued to deal with feelings of abandonment and loss of childhood experiences. We gather as an assortment of strong individuals and experiences, self sufficient and capable. Within the group there are subgroups which represent the various nations of war-torn Europe and Russia. A Babylon of different accents.

Some participants express their emotions and feelings openly. For others it feels safe to just listen. The group is both supportive and therapeutic. Long hidden memories are dredged up, examined and dealt with. Once our emotions, memories, or feelings are "touched", we tend to become like children. Not in a negative sense, but rather in the sense that we try to make up for lost childhood time. For our members, childhood had little joy, no parties, no frivolities, and for many, no family.

Why do so many of us go to meeting after meeting? It is a question which has been bandied about many times. The answers seems to be that in this group each of us recognizes that the others understand instinctively what it is we are trying to express. Our experiences and feelings of the past, as well as the present, have an uncanny commonality, even though as individuals we are very different. So for the last ten years, a small group of Child Survivors have managed to deal, often painfully, with long suppressed and deeply hidden feelings. But there are other child survivors who have never had the opportunity or inclination to become involved with the group. They are always welcome.

### **Child Survivor Group**

**Meetings are held on the second Sunday of the month at the  
Holocaust Education Centre at 2:00 p.m.**

**The next meeting will be on October 10, 1999.**

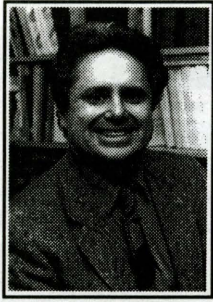
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*The Child Survivor Page* – "No Longer Alone" welcomes submissions.

Send to the Editorial Committee: Leo Vogel and David Reed

c/o Holocaust Education Centre 50-950 W.41st Avenue, Vancouver BC V5Z 2N7





## Annual Commemorative Evening Program

Sunday, November 7, 1999 at 7:30 PM

Keynote address by:

**PROF. RICHARD H. WEISBERG**

**LEGALIZED LOOTING:**

*The Victimization of Jews by Vichy France and Today's Efforts to Right That Wrong*

**Beth Israel Congregation**



This year's Kristallnacht commemorative program will feature a keynote address titled, "Legalized Looting: the Victimization of Jews by Vichy France and Today's Efforts to Right that Wrong" by Professor Richard H. Weisberg. Weisberg, a noted legal scholar who has played a major role in documenting how the law was abused to victimize Jews in Vichy France, is currently involved in efforts to recover Jewish assets confiscated by the Nazis and their collaborators during World War II.

Richard Weisberg is the Floersheimer Professor of Constitutional Law at Yeshiva University in New York. In 1994 he held the prestigious Walter S. Owen Visiting Professorship in the Faculty of Law at the University of British Columbia.

Professor Weisberg is the author of four books, including *Vichy Law and the Holocaust in France*. This pioneering work, published in 1996, was the first comprehensive study of the complicity of the French legal profession in the anti-Semitic policies put into practice by the Vichy regime. Professor Weisberg was able to demonstrate how French lawyers routinely accommodated themselves to the victimization of Jews, often pushing to apply anti-Semitic laws even more rigorously than their framers had originally intended.

Professor Weisberg was recently invited to testify to the committee on banking of the United States House of Representatives about the legalized theft of Jewish assets in Vichy France. In addition, in his capacity as a practicing lawyer Professor Weisberg is personally involved in Holocaust victim assets legislation.

The Kristallnacht program commemorates the "Night of Broken Glass" of November 9, 1938, when synagogues and Jewish places of business all over Germany and Austria were destroyed—an event which is generally regarded as a major escalation of the Nazis' anti-Jewish program which eventually culminated in the Holocaust.

### **Vichy Law and the Holocaust in France** *by Richard H. Weisberg*

New York, New York University Press, 1996.

Reviewed by David Reed

Besides a selected biography this scholarly book is divided into 10 chapters whose titles are almost self-explanatory: Léon Blum, The "Stranger" at Riom: Legalized Ostracism and Vichy's Political Trial; The Basic Scheme of Ostracism; The Special Treatment of Jewish Legal Professionals; Barthélemy: A Catholic Prewar Liberal Is Called to Vichy; The Fight to Control the Legal Fate of Jews: Administrators versus Magistrates; Out-Naziing the Masters; Property Law; The Professional Lives of Private Lawyers; Reforming the Courts, Reforming the Law: Denationalization, Special Sections, et al.; Why Lawyers Underperformed: Xenophobia, Catholicism, and the Talmudic Outsider.

A book of 447 pages, including an index and selected biography, is quite thorough in its study of the legal professions and theories of the terrible times in France, that all French people would like to forget. It is rather easy to point fingers at the Germans, but how far did the French collaborate with their occupants? Richard Weisberg's research points to the fact that the legal professions all too willingly helped, if not enacted laws even before the occupants demanded it. Their actions sometimes preceded what the Nazis wanted, and often were harsher than what the occupants set as a rule.

This book asks, and answers, the question as to the responsibility of the legal professions as far as the responsibilities they enacted discriminatory laws. Too many times one hid (maybe still hides) behind the fact that "I just followed the law", and thus seems to abandon respon-

sibility as to the acts performed in the name of THE LAW. For instance during the Riom trial (1942), when Léon Blum, lawyer, and one of the leading figures of the Third Republic, was being tried, the legal "profession's pervasive willingness to accept and work with the language of racial exclusion" allowed him to be sentenced to Buchenwald because he "embodied...the three traits [Vichy] most detested: ...socialist...lax values...a Jew", and it allowed for re-Christianization of a people and government that "had come under the 'wrong' influences during the Third Republic".

French law was "more rigorous" in defining what a Jew was than German laws. Even the Germans at times found that the French laws were going too far. It is obvious to Weisberg that the Vichy government did not defend its native Jewish population as Vichy's apologists would like us to believe. Anti-Jewish sentiment ruled the legal profession and condemned its members because of their sometimes tenuous Jewish ties.

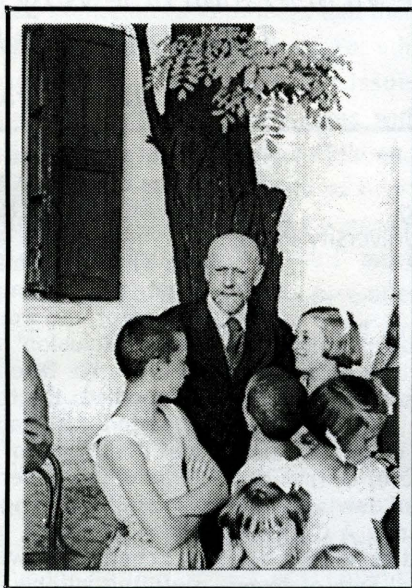
This is certainly a book to read. It will answer many questions, and raise others. The question asked has been on anyone's mind since 1945: Would general protest against the Nazi edicts change anything, given the might of the invaders? Belgian lawyers for instance protested the interdiction for Jews to practice law at all levels of the judiciary, but to no avail. Like their French counterpart, who did not protest the edicts, they had to accept the *loi du plus fort*. What would we have done were we there? How would we have fought the invaders? All our respect, love and thankfulness must go to those who resisted and put their lives on the line in order to obtain a safer world for the next generations. Have they been successful?

*The Kristallnacht commemorative program is sponsored jointly by the Vancouver Holocaust Education Centre and the Adult Education committee of Congregation Beth Israel, with funding from the Combined Jewish Appeal of the Jewish Federation of Greater Vancouver and Congregation Beth Israel.*



## THE LEGACY OF JANUSZ KORCZAK

**J**anusz Korczak was one of the world's first advocates of children's rights. On August 6, 1942 he became a hero and model of caring. On that day, this Polish-Jewish doctor, writer, and educator was forced to gather together the two hundred orphans that had been under his care in the worst days of the Warsaw Ghetto. During the Nazi occupation, Korczak was forced to relocate his orphanage inside of the Warsaw ghetto. Korczak voluntarily remained in the Ghetto to protect and care for his orphan charges. He refused all offers for his own safety, instead using his reputation and influence to fight for the well being and lives of his children. After exhausting all efforts to prevent their deportation, he led



them with quiet dignity to the train that would take them to Treblinka - he chose to remain with them and perished with his children in the extermination camp of Treblinka upon their arrival.

In the ghetto, Korczak kept a diary, which miraculously survived and has become an important document of the Holocaust. The last entry is dated August

5, 1942 - the day before Korczak and his two hundred children were deported.

Janusz Korczak was born Henryk Goldschmidt in 1878 in Warsaw, Poland into a family of wealthy assimilated Jews. Educator, physician, writer, and social worker, he graduated from the Medical Department of Warsaw University in

1905, and practiced in Berlin, Paris, and London clinics. In 1911 he co-founded and until 1942 jointly directed the Jewish Orphanage at Krochmalna Street in Warsaw, looking after Jewish proletarian children. In 1919 he organized an orphanage for the children of Polish workers, "Our Home". In these "children's republics" he experimented with progressive ideas by encouraging the children to govern themselves with as much independence as possible.

Korczak lectured at the Institute for Special Education and the Open University; during 1919-39 he co-operated with educational periodicals and edited a children's supplement to a popular newspaper that was entirely written and edited by children thus providing them with a national voice. During the same period Korczak was offered his own weekly

radio program. He was an author of many educational studies and children books.

It was he who first introduced progressive orphanages - both for Jewish and for Catholic children - into Poland, founded the first national children's newspaper, and testified on behalf of children in juvenile courts. His *King Matt the First*, the story of a child-king who dreamed of organizing a children's crusade to reform the world, is regarded in Poland with the reverence we in the West accord *Peter Pan*.

Korczak's memory and legacy of humanitarian ideals has only grown world-wide over time and yet remains less known in North America. He was a revolutionary, ahead of his time in his attitudes toward children and their needs.

Janusz Korczak - died as he lived, with the welfare of children uppermost in his mind. His legacy remains and is celebrated here today.

The Basic Principles of the Korczak Pedagogy were colourfully and concisely laid out in a farewell speech to his pupils as they left the orphanage in 1919:

**"T**oday, we are saying good-bye to all those who have already left or will soon leave never to return. We are saying good-bye to them before they embark on a long journey called "Life." Many times we thought of how to say good-bye to them, what advice to give them. Unfortunately, these are only words, poor and weak. We are not giving you anything. We are not giving you God, for you have to find him yourselves in your souls, in your solution, in your solitary toil. We are not giving you a homeland, for you have to find one through the workings of your hearts and minds. We are not giving you love for Man, for there is no love without forgiveness, and to forgive requires an effort, which each of you must undertake him or herself. We are giving you one thing: a yearning for a life of greater justice and truth, which does not yet exist, but which will one day come to be.

Hopefully, this yearning will lead you to God, the Homeland and Love.

Farewell and never forget."

- Janusz Korczak

JOIN US IN HONOURING  
the life and work of  
**Dr. Janusz Korczak**  
**November 14 at 3:00 p.m.**  
at the Norman Rothstein Theatre  
Reception to follow at the HEC

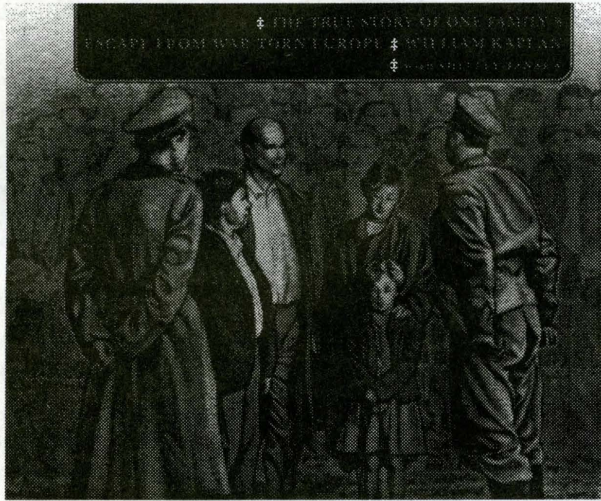
**Lecture by Dr. Krzysztof Szafnicki**  
Simon Fraser University  
followed by the award winning film  
**"Korczak"** by Andrzej Wajda

Admission: \$5.00 Tickets available at the door  
Sponsored by The Vancouver Holocaust Education Centre  
& Gina Dimant

*This event is dedicated to the memory of Alex Dimant.*



## William Kaplan Reading



### William Kaplan

reads from his recently published children's book

#### One More Border:

The True Story of One Family's Escape from War-Torn Europe

NOVEMBER 14, SUNDAY, 1PM

HOLOCAUST EDUCATION CENTRE

#### *Strange Haven...continued from page 13*

their dire need as their Allied mother countries.

Strange Haven is a remarkably accessible and detailed account of this vibrant community and the resilience of one family trying to create as normal and healthy a home as possible in dreadful conditions.

Despite living under increasingly restricted and impoverished conditions, Jews in Shanghai lived in relative safety even after full Japanese occupation, it was the Chinese who suffered the brunt of Imperial oppression. In this Asian Haven, according to Tobias, Jews were largely ignored except for sporadic attempts to impress their German allies. Conditions worsened when Jewish refugees were forced into the Hongkew ghetto and identity pass-books became necessary for check points. The ghetto was administered by Kanoh Ghoya, whose arbitrary treatment of the refugees made Sigmund's father advise him to never make eye-contact with this Napoleonic bureaucrat.

Troubled by dreams of the marching Nazis of Kristallnacht in the playing of lights on his bedroom wall, young Sigmund was both terrified and fascinated by the steamy and seamy city around him. He saw the

brutal beating of Chinese by Japanese soldiers and imagined their khaki boots morphing into polished black, and those killed by starvation lying uncollected by the side of the road. He described a rickshaw driver who lay for a week by the roadside – since to report the body meant to assume the cost of its collection. The rickshaw disappeared the first afternoon. However, young Sigmund was also entranced by the colour and spice of his new world – the new sounds, sights, and exotic foods, to stolen glances at bar girls and nursing mothers.

The eyes of a child inform this account which, in its clarity of style and insight, make this a fast-moving and engaging read suitable for adult and youth alike. Sigmund shares the agonies of any youth coming of age in extraordinary and uncertain circumstances which is sure to captivate any reader. This adolescent angst, however, is relatively minor until exponentially magnified by the family's worries and guilt concerning the fate of family members left behind in Germany. Sigmund's father spent three-weeks in Dachau before the family was able to buy its passage out, and the Jewish community of Shanghai was devastated by the chill-

ing news of the Holocaust when it finally reached them. After so much trauma growing up, it is significant to this reviewer that the author went on to become one of the foremost authorities on student test anxiety.

The book concludes with a remarkable return visit by Tobias to Shanghai, to address an educational conference. After forty-years he finds that much has changed. However, he is not prepared to find that all traces and record of Jewish life has disappeared. The rabbinical seminary where he studied is a vacant shell with shattered windows; the synagogue a psychiatric hospital; and the graveyard a dismal factory. Only the old prison is unchanged. It is moving to the reader that, despite all this, Tobias remains profoundly grateful to the Chinese people for providing a shelter to his family and the other eighteen thousand refugees. Perhaps, even in this time of global human rights abuses, a small book like this can make us reflect on what new strange havens we may be creating for other lost children.



# Cards & Donations

JUNE 19 TO SEPTEMBER 15

## Donations

In Memory of Rachel Samuel, Lil Shafran & Katalin Spiro, from Leslie Spiro.

In The Name of Arthur Chinkis, from Elena Paller.

Ruth Hershler, In Memory Of Your Dear Mother, from Ruth & Cecil Sigal.

Mrs. N. Oreck, In Memory Of Norman (Babe) Oreck, from Evelyn Herman.

George, Yvonne, Lise & Lani Rosenberg, In Memory Of Annie Rosenberg, from Sally & Marshall Cramer and Steve & Mike Sachs.

Mrs. Gerde Weissenberg, In Memory Of Your Sister, from Lisa Kafka.

## Mazel Tov

Evelyn & Albert Amar, In Celebration of the Marriage of Robert Amar & Michelle Moreton, from Hindy Ratner & Nelson Savein.

Rabbi Imre Balla & Iris Cohen, On Your Marriage, from The Amar Family & The Shadley Family.

Kelly & Faye Belogus, On Your 50th Wedding Anniversary, from Leo & Jocy Lowy.

Amilia Boe, On Your 60th Birthday, from Izzy & Bertha Fraeme & Boys.

Lillian Boraks-Nemetz, On Your Powerful Contribution to the Geshher Project, from Irene Kirstein Watts.

Eva Braun, On Your 80th Birthday, from Judy Mate.

Paula Brook, In Honour of Your Outstanding Article, from Robbie & Gloria Waisman.

Esther Caplan, On Your Grandson's Wedding, from Susan Bluman.

Marion Cassirer, On Your Powerful Contribution to the Geshher Project, from Irene Kirstein Watts.

Jill Charnaw, On Your Graduation from UBC, from The Rozenbergs.

Adam Charnaw, Good Luck In Nursing!, from Ed & Debbie Rozenberg.

Helen & Bob Coleman, On Your 50th Wedding Anniversary, from Alex, Sally & Sid

Coleman.

Miriam Davidowicz, On Your Special Birthday, from Emmy Krell.

Pierre Dechaine, On Your Induction To The Hall Of Fame, from Lyliane & Larry Thal.

Elie & Rosa Ferera, On The Occasion Of Your Golden Anniversary, from Errol, Judy & Gabby.

Norman Gladstone & Birgit Westergaard, On Your 25th Wedding Anniversary, from Dr. & Mrs. E. Winestock, Linda Mann, Aaron & Ted Zacks.

Derek & Marilyn Glazer, On Your 35th Anniversary, from Naomi & Jack Wolfe.

Dr. & Mrs. Brian & Tiki Goldenberg, On Your 25th Wedding Anniversary, from Debby Freiman & David Schwartz.

Paul Grunberger, In Celebration of the Marriage of Robert Amar & Michelle Moreton, from Hindy Ratner & Nelson Savein.

Vera Hochfelder, On Your 80th Birthday, from Judy Mate.

Marjorie Isman, On Your Special Birthday, from Cathy & David Golden.

Dr. Robert & Debbie Israel, On Your Son's Wedding, from Susan Bluman.

Matthew Kofsky, On Your Graduation And Receiving Top Service Award, from Baba & Zaida, Uncle Phil, Auntie Karen, Jonathan, David & Mia, Mom, Michael & Jordan.

Shirley Kushner, On Your Special Birthday, from Todd, Ricki, Lyliane & Larry Thal.

Julio & Gabi Mate, On Your Birthday, from Frances Hoyd.

Reverend Fred Metzger, On Your Upcoming Wedding, from Robert & Marilyn Krell, Robbie & Gloria Waisman.

Sol Meyer, On Your Birthday, from Paul Meyer.

Paul Meyers & Co., On Your Acceptance to the BC Court as Judge, from Matthew, Michael, Jordan & Ethel Kofsky, Leo & Jocy Lowy.

Tyla Meyer, On Your Birthday, from Paul Meyer.

Frieda Miller, On Your Special Birthday,

from Craig McAdie, Francie, Deborah, Abby, Mara et al, the VHEC Staff & Board.

Joe Nifco, On The New Addition To Your Family, from Izzy & Bertha Fraeme.

Malka Pishanitskaya, On Your Powerful Contribution to the Geshher Project, from Irene Kirstein Watts.

Graham Sharpe & Sally Holdsworth, On Your New Life Together, from Hilda Everall.

Louise Stein Sorensen, On Your Powerful Contribution to the Geshher Project, from Irene Kirstein Watts.

Nicola & Lauren Thompson, On Your Recent Graduation, from Jack Micner & Family.

Lou Van Derman, On Your 65th Birthday, from Carole & Harvey Gold.

Harry & Rachel Wosk, On Your 50th Wedding Anniversary, from Regina & David Feldman, Aaron & Terry Szajman.

## Shanah Tovah

Sir Martin Gilbert, from Emmy Krell.

Cantor Orzech & Family, from Emmy Krell.

## Sympathy

Ron Bremner, On The Loss Of Your Father, from Larry & Lyliane Thal.

Evelyn Charach, On The Loss Of Your Mother, from Cathy & David Golden.

Marty & Alisa Charach & Family, On The Loss Of Your Grandmother & Great Grandmother, from Cathy & David Golden.

Charkow Family, On The Loss Of Your Mother, from Todd, Ricki, Lyliane & Larry Thal.

Miriam Clavir, On The Loss Of Your Mother, from The VHEC Board & Staff.

Rabbi Martin Cohen & Family, On The Loss Of Your Father, from Tyler, Shane, Cathy & David Golden.



Donations not included because of the printing deadline will appear in the next Zachor.



Anita Gans, On The Loss Of Your Partner, Andre Blitz, from Ben & Rita Akselrod, Lillian Boraks-Nemetz, Klara & Ernest Forrai, Jane, Steven & Candace Shadley, VHEC Board & Staff, Robbie & Gloria Waisman.

Mr. & Mrs. B. Lewis, With Deepest Sympathy And Love, from Debby Freiman & David Schwartz.

Gerri London, On The Loss Of Your Uncle, from Gloria & Robbie Waisman.

Mrs. Lynn Matthews, On The Loss Of Your Beloved Husband, from Cathy & David Golden, Bernard & Vera Rozen, George & Frieda Wertman.

Mr. & Mrs. Bill Moscovitz, On The Loss Of Your Brother & Brother-In-Law, from Louis & Rose Jordan.

Harold & Ruth Saunders & Family, On The Loss of Harold's Father, from Ed & Debbie Rozenberg.

Dr. William Seidelman, On The Loss Of Your Mother, from Robert & Marilyn Krell.

Perry Seidelman, On The Loss Of Your Mother, from Ricki, Todd, Lyliane & Larry Thal.

Marvin & Galy Shapiro, On The Loss Of Your Grandmother & Great Grandmother, from Cathy & David Golden.

Stephen Simon, On The Loss Of Your Wife, from George & Frieda Wertman.

Lyliane Thal & Family, On The Loss Of Your Beloved Mother & Grandmother, Esther Kaufman, from Shelly & Jerry Adler & Family, Ben & Rita Akselrod, Lola Apfelbaum, Norman & Sheila Archeck & Family, Joe & Ina Auerhahn, Jeffrey & Hildy Barnett, Helen Berger, Peter & Andrea Berger & Family, Tibor & Agi Bergida, Susan Bluman, Sally, Sid & Alex Coleman, Barry & Barbara Cutler, Jody & Harvey Dales, Mel, Geri, Lisa, Ryan & Gabe Davis, David & Regina Feldman, Corinne & John Festinger & Family, Ben & Rose Folk, Izak & Lili Folk & Family, Norman & Marlene Franks, Ken & Linda Glasner, Murray & Shirley Goldman, Harvey Greenberg, Sam & Lola Haber, Janna & Bob Willmot & Sharon Harowitz, Lily Hersh, Leon & Evelyn Kahn, Ida & Sherie Kaplan, Odie Kaplan, Matilda Kneller, Emmy Krell, Irvin & Celia Lerner, Joseph & Rose Lewin, Lucien & Carole Lieberman, Dana, David, Gerri & Mark London, Leo & Jocy Lowy, Harley & Leslie Mackoff, Rosemarie & Zvi Mammon, Abe & Goldie Miedzygorski & Family, Michel & Fredericka Mielnicki, Chaim & Susie Micner, Norman & Sandra Miller, Michael & Phyllis Moscovich, Helen Olfman, Joseph Robin, Bernard & Vera Rozen, Eugene & Daniela Schwartz, Shelley

& Perry Seidelman, David Shafran, Elaine & Zev Shafran, Arnold & Anita Silber, Barb & Herb Silber & Family, Aaron & Terry Szajman, Perry & Karen Trester & Family, Robbie & Gloria Waisman, Danny Weinstein & Charlotte Berman, Lisa Weinstein, Bernie Conn, Max & Ida Weiner, George & Frieda Wertman, Rachel & Herschel Wosk, Henry & Sally Zimmerman.

Emery Weiss & Son, On The Loss Of Your Wife & Mother, from Izak & Lili Folk.

David Woogman & Family, On The Loss Of Your Father & Grandfather, from Cathy & David Golden.

Chaim Zbar & Family, On The Loss Of Your Wife, from Norman & Sheila Archeck, Howard & Elayne Shapray.

### **Speedy Recovery**

Barbara Bluman, from Ethel Kofsky, the VHEC Staff & Board.

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

Hilda Everall, from the VHEC Staff & Board.

Ernie Forrai, from VHEC Staff & Board, Robbie & Gloria Waisman.

Henry Gelfer, from Ben & Rita Akselrod, Leon & Evelyn Kahn.

Bill Ho, from the VHEC Staff.

Joseph Lewin, from Ben & Rita Akselrod, Lola Apfelbaum, Helen Berger, David & Regina Feldman, Ben & Rose Folk, Ida & Sherie Kaplan, Odie Kaplan, Don & Rachel Levine, Leo & Jocy Lowy, Rosemarie & Zvi Mammon, Aaron & Terry Szajman.

Mr. Al Rozenberg, from Esther, Joe, Jacob & Jedidiah Blumes.

David Shafran, from Ben & Rita Akselrod.

### **Thank You**

Gerda Kraus, from Roberta Kremer.

### **Thinking of You**

Susan Bluman, from the VHEC Staff & Board.

Mrs. Rose Chinkis, Glad You Are Feeling Better!, from Ignac & Lili Folk.

The Feldman Family, from Leon & Evelyn Kahn and the VHEC Staff & Board

Dr. & Mrs. Sherold Fishman & Family, Our Thoughts Are With You At This Difficult

Time, from David & Grace Ehrlich.

Mrs. Sheila Herstein & Family, from Leo & Jocy Lowy.

## **DONATIONS TO THE ARCHIVES AND LIBRARY**

### **Archives**

Sally Berry donated "Our Destruction in Pictures," by the Central Committee of the Liberated Jews in the British Zone.

Kit Krieger donated "Aspects of Jewish Power in the United States: Volume IV of the International Jew-The World's Foremost Problem" by Henry Ford and the Dearborn Independent.

### **Library**

The Amar and Shadley families donated, in recognition of the wedding between Rabbi Imre Balla and Iris Cohen, the video "The Photographer".

Pam Atnikov donated "Atlas of the Holocaust" by Martin Gilbert.

Susi Bradfield donated "Heroes, Antiheroes and the Holocaust: American Jewry and Historical Choice" by David Morrison.

Ruth Hess Dolgin donated (1) "The Last Enemy" by Rhoda Kaellis and (2) "When Hitler Stole Pink Rabbit" by Judith Kerr.

Rob and Marilyn Krell donated, in honour of André Blitz, "Defiance: The Bielski Partisans" by Nechama Tec.

Sally Rogow donated "Nuremberg: Infamy on Trial" by Joseph Persico.

Rebecca Shapiro donated (1) "The Devil's Arithmetic" by Jane Yolen; (2) "The Journey Back" by Johanna Reiss; (3) "Letters From Rifka" by Karen Hesse; (4) "The Night Journey" by Kathryn Lasky; (5) "Sheltering Rebecca" by Mary Baylis-White.

Borge Stromgren donated "October 1943-The Rescue of the Danish Jews from Annihilation", by the Royal Dutch Ministry of Foreign Affairs.

Reta Wolochow donated "Polish Jews: A Pictorial Record."

"My Three Lives" by Gizel Berman.

"The Fallacy of Race and the Shoah" by Naomi Kramer and Ronald Headland.

"Polish Jews: A Pictorial Record" by Roman Vishniac.

*Thank you for your in kind donations*

**Omnitsky Kosher BC  
Starbucks Coffee Company**



### Swiss and Austrian Bank Holocaust Litigation Settlement Funds

**M**y name is Marla Morry and I am a Jewish lawyer hired by the Vancouver Holocaust Education Centre through a grant from the Law Foundation to carry out research into the various international restitution funds which are available to Canadian Holocaust survivors and their families. At this time, I would like to provide you with information about two restitution funds that were recently established as a result of the settlement of two class action lawsuits. In the December issue of Zachor I will be providing you with more information about international restitution funds, but due to tight deadlines regarding these two funds, I would like to bring them to your attention right away. They are as follows:



#### SWISS BANKS LITIGATION SETTLEMENT FUND

\* Note: This fund is different from the Swiss Humanitarian Fund that was distributed earlier this year.

In 1998, a settlement of \$1.25 billion was reached in a class action lawsuit against several Swiss banks. You are eligible under the settlement if you were targeted by the Nazi regime because you are Jewish and you fall under one of the following categories:

- Had assets (including such things as bank accounts, securities and safe deposit box contents), on deposit in any Swiss bank, investment fund, or other custodian prior to May 9, 1945, OR
- May have claims against private Swiss Entities relating to assets that were looted or taken by the Nazi Regime, or were disguised by a Swiss Entity for the benefit of an Axis company, entity or person associated with the Nazi Regime, between 1933 and 1946, OR
- Performed slave labour for companies or other entities that may have deposited the revenues or proceeds of that labour with or transacted such revenue and proceeds through Swiss Entities, OR
- Unsuccessfully sought entry into Switzerland to avoid Nazi persecution, or after gaining entry were deported or mistreated, and may have related claims against any Swiss Entity, OR
- Whether or not a victim or target of Nazi persecution, performed slave labour in any facility or work site, wherever located, that was owned, controlled or operated by any Swiss company or other entity.

All five of these Settlement Classes include heirs, successors, administrators, executors, affiliates and assigns of the persons or entities described above.

#### BANK AUSTRIA SETTLEMENT FUND

Bank Austria and Creditanstalt have agreed to pay \$40 million in settlement of legal claims relating to the conduct of businesses before and during World War II.

You are eligible under the settlement if you (or your immediate deceased relative) were persecuted by the Nazi regime between 1933 and 1946 because you are Jewish, AND you were damaged directly or indirectly by Bank Austria or Creditanstalt AND you fit within one of the following categories:

Had assets on deposit with these banks which were confiscated, stolen or not returned; OR

Had assets which were looted by the Nazis and transferred to these banks; OR

Sent money to concentration camp inmates through these banks that was diverted and never reached the recipient; OR

Were a slave labourer and these banks profited from your labour.

#### HOW TO MAKE PRELIMINARY APPLICATION?

Please note that neither of these two settlement funds has received final court approval and there are no plans of allocation or final claims processes yet established.

If you would like to make a claim under the Swiss Banks Fund, there is a preliminary questionnaire which must be completed and mailed by **October 22, 1999**. The preliminary questionnaire is a not a claim form. If you return a preliminary questionnaire, you will automatically receive a claim form once a claims process is established, but not until December at the earliest.

If you would like to make a claim under the Bank Austria Fund, you must fill out and return a small order form to receive the claim form. The order form should be sent in as soon as possible (by end of October). If you return the order form, you will automatically receive a claim form once a claims process is established, but not until November at the earliest.

Preliminary questionnaires for the Swiss Banks Fund and Order Forms for the Bank Austria Fund are available through Jewish Family Services (950 West 41st Ave, 3rd Floor). At the front desk, just ask for the "Swiss Banks" and/or "Bank Austria" forms. If you require assistance in filling out the preliminary questionnaire or order form please contact Vancouver Jewish Family Services at 257-5151 to make an appointment.

#### CALL FOR VOLUNTEERS

Anyone wishing to volunteer to assist holocaust survivors, on a one-to-one basis, in filling out the preliminary questionnaires and claims forms for these funds, please contact, as soon as possible, Gisi Levitt at the Vancouver Jewish Family Services at 257-5151. Training of volunteers will be available.