

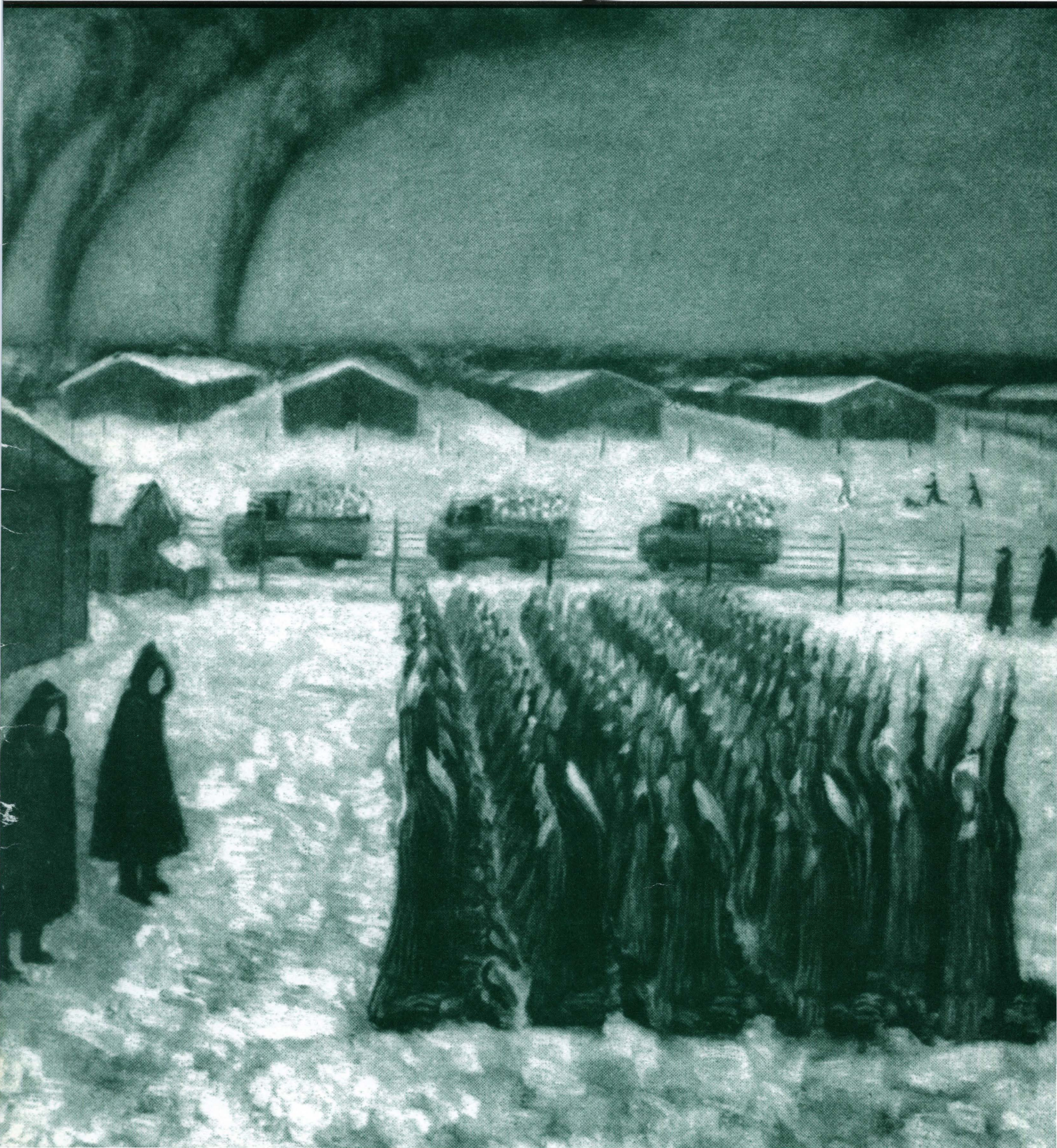
The Newsletter of the Vancouver Holocaust Education Centre

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Zachor

"Remember"

Number 4
October 2001



ANNOUNCEMENTS AND EVENTS

What Words Could Not Express

The Art of Holocaust Survivors Henri Pieck,
Esther Lurie and Janiny Tollik

Janiny Tollik, the third artist in the exhibit, *What Words Could Not Express*, was born on September 4, 1910, in Janow, Poland. For three years she studied fine arts in a school in Grudziadz. She also studied painting at the Academy of Fine Arts in Cracow. After 1935 Tollik became well known, especially in the regions around Chmielna and Karutz, for her folk art and landscape studies. In October 1939, during the German invasion of Poland, she volunteered as a nurse's aide with a naval battalion in Gdynia. In early 1940 she returned to Cracow, where she worked in the resistance movement, securing false identity papers that were necessary for movement in occupied Poland. Tollik was arrested on May 9, 1941, and sent to the Montelupi Street prison in Cracow. She was deported to Auschwitz on April 28, 1942, prisoner number 6804.

In Auschwitz, Tollik first worked on a farm labour detail. But after the escape of one of her comrades, she was transferred to a penal company in Budy. *"We experienced much pain and injustice. I tried to withdraw and isolate myself in order to survive. I tried to remember everything precisely. One day an SS-man gave me some paper and a pencil, and this became my greatest treasure. I was ordered to draw a landscape and a horse. Thus, I began to sketch in the punishment battalion."* In the fall of 1942 Tollik was transferred to Birkenau for three months, she wrote that *"although I felt a great need to draw, there was no material for sketching, and no place to hide such works. Although I completed my watercolours and sketches during this time, I tore up many of them. A few were placed with Zofia Czajkowska, in the music barracks, where the Auschwitz Orchestra was housed."*

Tollik stole pencils and colours from the camp offices or used supplies left behind by deceased comrades. The paper was often crumpled wrapping paper from packages. *"My comrades urged me to paint, to record and remember the scenes of life and death."* Early in 1943 and later that year Tollik spent several months in the hospital with typhus. In October 1944 she was deported to the subsidiary camp of Flossenbürg and did forced labour at the Zeiss optical factory. On May 7, 1945, she was once again readied for evacuation, but she and several other women were able to flee. After the war Tollik was ill for many years and permanently lost part of her vision. From 1950-1953 she resided at Auschwitz, drawing cycles for the book *Never Again*.

Translated from Jaworska, Lebenszeichen, Auschwitz Museum

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the children of chabannes

Film Screening

Sunday, November 4, 1:00 pm

This film is part of the **6th Annual Amnesty International Film Festival**, from November 2-4, 2001 at Pacific Cinémathèque, 1131 Howe Street Vancouver, BC

Tickets are \$6.00 each and available at the door only.

During World War II, more than 400 Jewish refugee children aged 2-17, most from Austria and Germany, found safety in the children's home at the Chateau de Chabannes in central France. In Vichy, France 11,000 Jewish children were sent to Nazi concentration camps, but only six were deported from Chabannes, thanks in large part to the braveness of Felix Chevrier, director of the children's home. 2000 Emmy Award winner -- Historical Programming with Limited Dramatization. Special Jury Prize, The 1999 Avignon Film Festival.

2000, 92 minutes, Directors/Producers: Lisa Gossels and Dean Wetherell

Cover: *Penal roll call*, by Janiny Tollik, featured in the exhibit *What Words Could Not Express*, on view at the VHEC.

Zachor

Editor: Roberta Kremer Layout & Design: Sean Matvenko

VIRTUAL MUSEUMS PROJECT

by Frieda Miller

This past summer we were delighted to learn that the VHEC was among a small group of Canadian museums to have been selected by the Canadian Heritage Information Network for a special grant as part of their Virtual Museum of Canada Project. This prestigious grant will permit our Centre to develop an interactive, multi-media project for our website that will see one of our past exhibits *Open Hearts – Closed Doors* and its teaching materials transformed for the internet, making it accessible to students, teachers and a wide public audience across the country and internationally.

As many of our members will recall, the War Orphans Project brought to Canada 1,123 Jewish children and youth orphaned in Europe by the Holocaust. The exhibit spawned a discovery kit of teaching materials *Journey to Canada* which was so successful that it proved difficult to meet the demand from teachers wanting to borrow it for their classrooms. The Virtual Museums of Canada project will allow us to better meet the requests of students and teachers across British Columbia as well from as other parts of Canada.

Our Virtual Museums Project, *Open Hearts – Closed Doors: The War Orphans Project* will use documentary and archival materials to create a rich educational program with a national reach through on-line access, and enhanced through the use of interactive multimedia it will give users the ability to create multiple paths through the material. The project will make use of artifacts and personal narratives to explore an important event in Canadian history with resonance for contemporary Canada. Boarding passes, baggage tags, diaries, photographs, identity papers, and other

artifacts will anchor personal narratives which will be presented through text, graphics, video and sound. The artifacts and narratives will also illustrate nine themes, chronologically tracing the lives of these young people from their pre-war communities to building new lives in Canada.

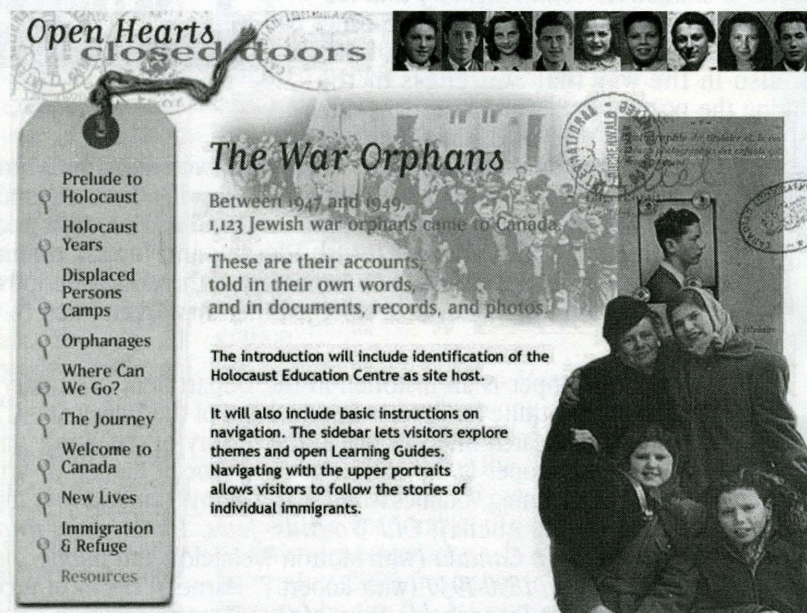
The website will contain lesson plans, curriculum correlations, film- web- and bibliographies, and printable versions of the artifacts and narratives, and guidance in

the use of audio and video interviews, photographs, artifacts, and illustrations. At any point, teachers or students will be able to move between personal narratives and any one of nine thematic modules. The production takes advantage of interactive media to provide both breadth and depth, allowing students and teachers to focus on the story of a single individual, a single theme, or to follow a thread across multiple themes. The production creates a new model of interactive story-telling, a new way of telling our history.

The War Orphans story is of historic significance to both the Jewish community and to the history of Canadian immigration. The Virtual Museum project helps us further our mandate by promoting a more widespread awareness about the impact of the Holocaust and this little known Canadian story. Many of the War Orphans now speak to school groups as part of our Outreach Speakers Program. This web project would help us provide curricular support for the Outreach program by allowing teachers and students to prepare for or follow-up on the speaker's visit.

The Virtual Museums Project also allows our Centre to extend the life of the exhibit *Open Hearts – Closed Doors*, beyond the limitations of our physical space and resources. It takes an exhibit that had a finite life, and not only extends its life and its audience, but also extends its educational value through the integration of resources for teachers, and rich multimedia. It will make our Centre's collection of local artifacts accessible nationally and internationally.

Be sure to browse through *Open Hearts – Closed Doors: The War Orphans Project* for yourself in June 2002 when we launch it on our website, vhec.org. Let us know what you think of it.



using the material in the classroom. The intent is to imbue students with a sense of historic empathy and an appreciation for the impact of government policies on individuals. Students will be empowered to relate historic events to current events and gain a richer understanding of the Canadian identity. Students will gain a deeper understanding of what it means to be a refugee, and will be better equipped to respond in a humanitarian and compassionate manner to people coming to Canada from war-torn backgrounds.

Students, teachers and the public will be able to view, download and handle historic materials. The multimedia will be used to enrich a linear, compelling story, through

ANNUAL KRISTALLNACHT COMMEMORATIVE PROGRAM

Keynote Speaker: Professor Harold Troper

Holocaust Memory and the Six Day War: A Canadian Experience

Sunday, November 4 at 7:30 pm

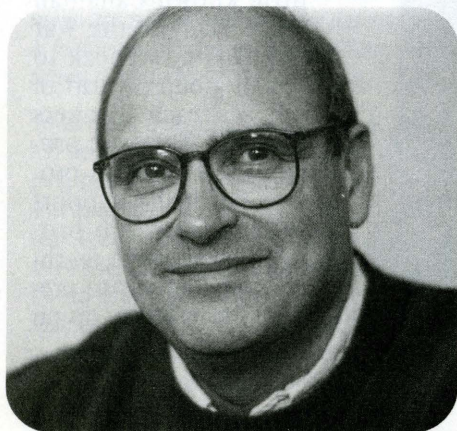
Beth Israel Synagogue

This year's Kristallnacht commemoration in the Vancouver community will feature a keynote address by Professor Harold Troper, one of Canada's leading experts on the history of Canadian Jews and their relationship to world events in the twentieth century.

The Kristallnacht program will take place at 7:30 pm on Sunday, November 4 at Beth Israel Synagogue. The event is open to all members of the public.

Professor Troper's address is entitled *Holocaust Memory and the Six Day War: A Canadian Experience*. His address will reflect the growing interest by historians not only in the history of the Holocaust itself but also in the way that awareness of the Holocaust emerged during the postwar era. While historians often discuss the Holocaust and the Six Day War as distinct and separate events, in the spring of 1967 Canadian Jews drew close links between these two critical moments in Jewish history. Indeed,

increasing awareness of the Holocaust helped to frame the way in which Canadian Jews responded to the crisis that erupted in the Middle East. In the wake of the Six Day War, Holocaust awareness also contributed to redirecting both Canadian Jewish identity and Jewish community life. In his lecture, Professor Troper will recount the history of this critical period in Canadian Jewish life and show how the issues that emerged then have continued to resonate among Canadian Jews.



Professor Harold Troper

Harold Troper is an historian in the Department of Theory and Policy Studies at the Ontario Institute for Studies in Education of the University of Toronto. His special teaching and research interests are in the history of the North American Jewish community. Professor Troper is the author or co-author of numerous articles and books, including the prizewinning volumes *None Is Too Many: Canada and the Jews of Europe 1933-1948* (with Irving Abella); *Old Wounds: Jews, Ukrainians and the Hunt for Nazi War Criminals in Canada* (with Morton Weinfeld); and *Immigrants: A Portrait of the Urban Experience, 1890-1930* (with Robert F. Harney). His most recent book is *The Ransomed of God: The Remarkable Story of One Woman's Role in the Rescue of Syrian Jews*. His writing and scholarship have been recognized with numerous distinctions and awards, including the American Jewish Book Award, the Canadian Historical Association prize for best book in Canadian history, and twice the coveted Joseph Tannenbaum Book Award.

Professor Troper was born and brought up in Toronto. He is active in Jewish community life and just recently ended a term as president of the Association for Canadian Jewish Studies. His current research, from which he will draw for this lecture, deals with the impact of the late 1960s on North American Jews.

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 by Nazi hoodlums – an event which is generally regarded as a major escalation of the Nazis' anti-Jewish program which eventually culminated in the Holocaust. The keynote address will be preceded by the traditional candle-lighting ceremony in memory of the six million Jews killed by the Nazis.

The Kristallnacht commemorative program is produced by the VHEC with sponsorship from the Vancouver Holocaust Centre Society and the Adult Education Committee of Congregation Beth Israel, with funding from the Combined Jewish Appeal of the Jewish Federation of Greater Vancouver and from Congregation Beth Israel.

For more information, call the Vancouver Holocaust Education Centre at 604.264.0499.



KRISTALLNACHT KEYNOTE SPEAKER

Harold Troper: Canada, Historians, and the Holocaust

by Barb Schober

Rarely do historians change lives or initiate new channels of dialogue in society. A select few produce what is deemed to be the "definitive work" on a given subject, while the vast majority of historical endeavor simply fades into the nether-nether realms of academia, far from the popular imagination. As some observers have pointed out, this is true even in the vast field of Holocaust studies, where novels and movies generally play a much more important role in public awareness than the thousands of scholarly works dealing with the events.

Much of the work of Dr. Harold Troper, however, represents the exception to this rule. This is particularly true of the book *None is Too Many: Canada and the Jews of Europe, 1933-1948*, co-written by Irving Abella. Published in 1982, just ten years after Canada's official adoption of a policy of multiculturalism, *None is Too Many* clearly struck a chord with not only the Jewish community but also the general public, presenting a formidable challenge to the nation's foundation myth of welcome to all immigrants and the equality of minorities. The authors themselves were shocked by the documentary record which they encountered. Canada's contributions to the war effort notwithstanding, the story of the government's near-total refusal to give sanctuary to Jewish refugees from Hitler, a policy based squarely on popular opinion, went against everything Canada had come to represent on the world stage and in the eyes of much of its own populace.

Given this widespread reaction to the book, it is perhaps unsurprising that *None is Too Many* has since become an oft-cited warning against historical injustice, or, as Abella and Troper wrote in the preface of a later edition, "the events that we recounted here have resonated across time to become a standard against which events of our own age are being measured." In this vein, one of the most well-known stories associated with the book's release is that it reconfirmed the determination of then Minister of Immigration Ron Atkey to recommend a generous immigration policy toward the Vietnamese

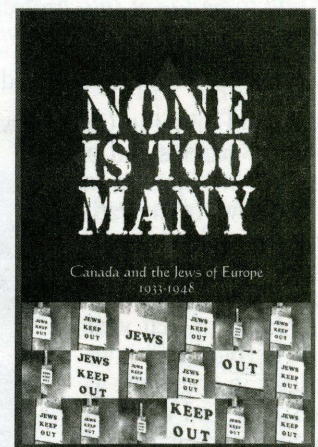
"boat people" seeking refuge in the early 1980s, determined as he was not to become known as the "new F.C. Blair", a direct referral to one of the key obstructionist figures in *None is Too Many*.

Nor does it seem that the resonance of *None is Too Many* is fading. It has been reprinted seven times since its original publication. In Winnipeg, a 1997 stage version of the book was presented by the Winnipeg Jewish Theatre. The creation of this piece was seven years in the making; the first open workshop for the development of the script attracted over three hundred people. Once again the government also proved surprisingly eager to have the story told, as funding and cooperation from all three levels of government was forthcoming. The play eventually ran for three weeks at the Manitoba Theatre Centre, further involving the wider community in an extensive educational initiative aimed at the younger generation.

The impact of *None is Too Many* has likewise been felt strongly among some of the country's Christian circles, often invoking genuine repentance for the felt silence of the Canadian churches during the war and a complete reappraisal of the history of Christian-Jewish relations. In a remarkable November 2000 initiative in large part inspired by the book's narration of the Canadian government's 1939 refusal to allow entry to the doomed passengers of the infamous *St. Louis*, over two hundred and fifty Canadian church leaders met with twenty-five survivors of the ship to offer their public apologies that the churches had not spoken out on their behalf earlier. Among the many participants to express both his personal and family regrets was the Reverend Doug Blair, the great nephew of F.C. Blair.

As successful and important as *None is Too Many* has turned out to be for Canadian Jews and non-Jews alike, it is by no means Dr. Troper's sole contribution to the study of either the Holocaust, the importance of Israel to Canadian Jewry, or Canadian immigration and ethnic relations. His 1988 work *Old Wounds: Jews, Ukrainians, and the Hunt for Nazi War*

Criminals, written with Morton Weinfeld, is an ambitious appraisal of how the legacy of the Holocaust has been transplanted and negotiated in Canada, centering on the controversial and long-simmering issue of the prosecution of war criminals and the tensions which were thereby raised among Canada's Jewish and Ukrainian communities. The study of



immigration and ethnic groups in Canada is a subject which Dr. Troper has not only contributed to and helped cultivate for the past thirty years, but he has also played a crucial role in fostering and encouraging a new generation of scholars in this field, a generation who, as he says, regard ethnic groups as active rather than passive participants in the social fabric and development of the nation.

Thus, in many ways, the body of Dr. Troper's academic work seems to converge on a similar point, namely, to highlight how today's Canada is a very different Canada than that of the 1930s and 1940s, and how the history of the public policies safe-guarding the rights of ethnic groups to come to Canada and live in equality is a reflection of the country's moral development. Moreover, as the reception of *None is Too Many* so aptly demonstrates, Dr. Troper is proof that there are times when the work of historians does make a difference in the personal fate of some and the popular perception of many.

KRISTALLNACHT

Spontaneous Reaction to a Crime or Government Planned Event?

by Paul Meyer - Address given at the Kristallnacht Commemoration in Victoria, BC, November 2000

Let me begin by reading how the events of the Kristallnacht were described by the German government controlled press:

"In answer to the cowardly act by the Jew Hershel Grynszpan in murdering our secretary in Paris Herr van Rath, spontaneous demonstrations have taken place by the population against Jews. Despite the efforts of the police and fire departments, property damage has occurred. In some cases Jews had to be taken into protective custody for their own safety".

Now I will tell you what I experienced:

I was born and raised in Cologne where I lived with my parents and older brother in an apartment house. The news of the Paris murder greatly added to our anxiety, as we were already under great stress, particularly since March of that year when directives and laws against Jews in economic as well as social and cultural areas suddenly had increased both in frequency and stringency. We became aware that something dramatic must have happened early on the morning of the 10th when we received phone calls from family and friends only asking if we were alright. The first concrete news was given to us by our postman who told us that synagogues had been ransacked and set on fire, Jewish stores smashed, and even apartments invaded with considerable damage inflicted. Not long after that, about noon, the doorbell rang. Three men in civilian clothes but wearing the swastika button in their lapels, identified themselves as agents of the Gestapo, the Secret Police, and asked for me. They then ordered me to come with them, but refused to give any reasons. I was escorted to an unmarked police car and driven to Police Headquarters. It was on this drive that I could see the enormity of what had happened. At Police headquarters I was handed over to the chief jailer who checked me off a list, and then told me to hand over my

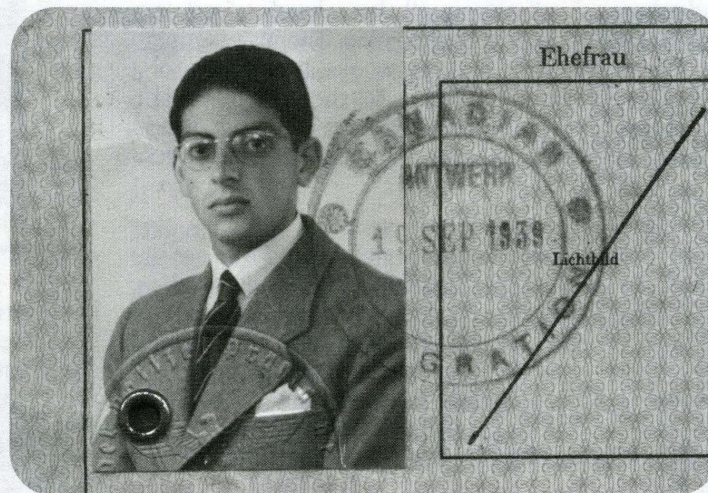
personal effects, including glasses and shoelaces. I was taken downstairs to the cells, one was opened and I was ordered inside. As it was dark and I could not make out any details I hesitated, but with a good shove there was no time to reflect. I made out a bunk and quickly settled there to hide. As my eyes got accustomed to the dim light coming through ceiling grates, I discovered that I shared the cell with seven other inmates. Soon I gathered from the conversation, which now resumed, that these were looters. One of them, the obvious leader who had a lengthy criminal record, gave the others a lecture on the evils of wrongdoing, because, as he remarked, while the police may have con-

will harm you". Turning to the others he said: "You, you, and you, you all have done something wrong, but this poor Jewish boy is here only because he is Jewish". I felt strangely relieved realizing that I was quite safe among these inmates.

By now it was evening and by 7 or 8 o'clock all my cellmates had been called. I believed that soon I would also be called. I wondered what I would be charged with, and if I would be allowed to go home once the events had calmed down. When my turn came by about 8 o'clock I was taken upstairs, given my belongings back, and then led into a courtyard where, to my astonishment, I found about fifty Jewish men assembled, some of whom I knew.

Suddenly I realized first, that I was not going home, and second, that my arrest was not directed at me as an individual. We were loaded onto city buses under police escort, and driven to a large prison outside Cologne with three floors of cells, probably capable of holding 500 inmates, but now as a collecting centre empty to accommodate us Jews. I was given a blanket and assigned to a single cell with a solid door. By now it was about 1 o'clock and, emotionally drained, I lay down on my bunk and, despite all my anxiety about my loved ones, fell asleep.

For the next couple of days the routine was: up by six, later a 15-20 minute walk in the prison yard, where at least you could talk to someone, because the rest of the time I was isolated in my cell without anything to read or do, or even see. Rumours on the walk were that in a few days we would be gradually released, but that proved to be a false hope, as soon as we were given "breakfast" at 4 o'clock, then ordered out of our cells, assembled and herded in to the courtyard, where we saw a detail of the dreaded SS guards with rifles and bayonets. We were quickly formed into a marching column and escorted through some villages to a railway station, a distance of about 3 kms, where a train was waiting for us. Once aboard we found that the SS



Paul Meyer's passport photo, circa 1939

doned the smashing of Jewish shops, the government had to prove to the outside world that law and order were supreme and shoplifters had to be punished. He then came to me and asked what crime I had committed. When I answered I did not know, he reassured me that I could tell because I was among friends. When I told him that I would do so if I only knew what I had committed, he suddenly asked me in polished German and no longer speaking the dialect: "Are you Jewish?" and when I said I was, he came up to me, patted me on the shoulder and said: "My poor boy, I feel so sorry for you. Don't worry, nobody here

had been replaced by regular police, and off we went with the first stop at the Cologne station. "Aha, we are being taken back home" – but instead of being allowed off, more Jews were loaded on the train. So now the speculation was "Where are we being taken?" As we were going up the Rhine river, "Oh, maybe Switzerland is taking us in after all?" But once we reached the Main river and the train turned east, somebody said: "Dachau".

And now the mood completely changed as we all had heard about its purpose. And we were not mistaken, yet were completely unprepared with the brutality which greeted us.

By now it was 9 o'clock at night when the train stopped outside a station, the carriages suddenly bathed in floodlights and we were ordered out. As there was no platform we had to jump 5-6 feet to the ground, where guards with rifles and fixed bayonets began to poke us in the sides with the butts of their rifles. The guards also used their jackboots to kick those who had fallen. Once we were thus assembled, I noticed boxcars standing a short distance away and sure enough, we were suddenly ordered into these with the same process we were unload-

ed, only in reverse. We were then packed so tightly that not only was it impossible to move, once the doors were slid shut, it became difficult to breathe due to the lack of air. Some fainted, the Shmah was recited, and it was at this moment that I realized that my end had probably come, yet wondering as to what I had done to deserve this? Suddenly the train started to move with a heavy jerk, stopped, jerked into reverse, then jerked forward again, all done to add to our discomfort, but once the train was moving we were able to open some vents and allow fresh air into the car, and for the moment we had survived. It was not long before the train stopped again, the unloading procedure repeated, and we were literally chased with rifle butts and

kicks through a large gate into a kind of parade square, bathed in floodlights and secured by barbed wire fences and machine gun manned watchtowers. So this was DACHAU.

I am not going to describe here life in the concentration camp, where we were mentally tortured and physically abused, it is well documented elsewhere.

Rather, I would like to go over the events of Kristallnacht again, but with a perspective and insight gained over time. Particularly in the last few years I often wondered about certain experiences which, upon reflection, just did not add up if the action was, as the press had described it, a "spontaneous action by segments of the German people".

must have been prepared days, if not weeks in advance.

Then: When we were driven to the large jail outside Cologne with room for about 500 inmates it was empty in order to accommodate us. Logistically it is practically impossible to relocate 500 inmates within a few hours to other facilities. They had, in all likelihood, been moved days if not weeks ahead. Why?

And finally: When we had been assigned to our barracks in Dachau, each group of about 50, were supervised by a communist inmate and the one in my group told us "that they had to work very hard over the last few months to get the facilities ready for us". If the inmates knew, certainly the

ones who ordered it knew. Thus "spontaneous reaction" to an unexpected event sounds a bit hollow.

Questions like these puzzled me for a long time and it was not until retirement that I had the time to look into this to try to find the answers. By that time, as well, quite a bit of research had been done, made possible also by the ability to access German archives. Here is what I found and I shall quote directly from the source material: but first let me re-read

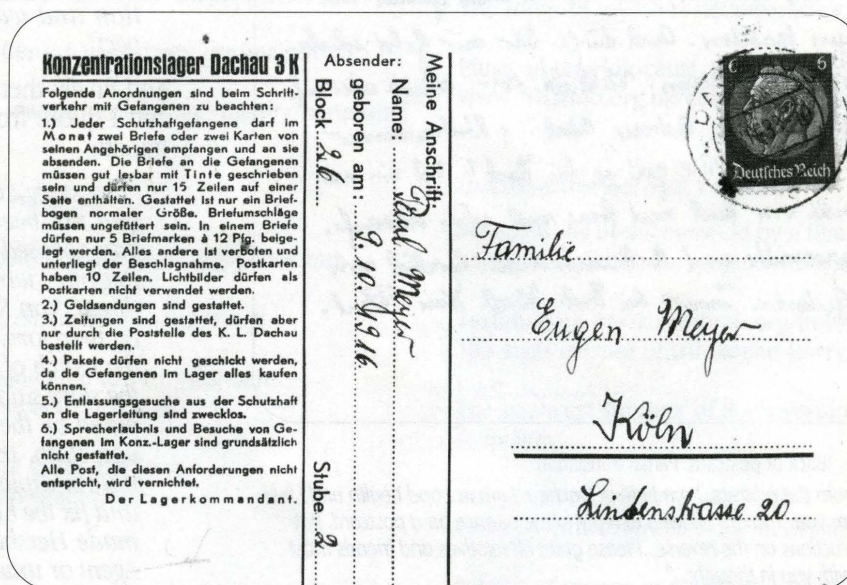
the press release cited at the beginning:

"In answer to the cowardly act by the Jew Hershel Grynszpan in murdering our secretary in Paris Herr von Rath, spontaneous demonstrations have taken place by the population against Jews. Despite the efforts of the police and fire departments, property damage has occurred. In some cases Jews had to be taken into protective custody for their own safety".

Now to my quotes:

From *VIOLENT JUSTICE* by Felix Monti, an American writer and lecturer, specializing in social stereotypes and prejudice.

"Somewhere in the inner circles of the Government plans for these events



Postcard sent by Paul, from Dachau concentration camp

For instance:

Why did three police officers come to arrest just me but not my father and brother? As it turned out, other officers came later to arrest my father, but as my father was ill in bed and there was a doctor's certificate, he was not arrested. My brother, wisened to the situation, found shelter with a friendly Roman-Catholic couple, and thus was not at home when yet another squad of police arrived to arrest him. The reason? There were three separate arrest lists given to different divisions of the police. But if lists existed at all, and I was checked off one upon arrival at Police headquarters, they

KRISTALLNACHT

(Kristallnacht) had been under way for weeks. The arrest of 20,000 Jews would have strained the capacity of the concentration camps and in anticipation of a large influx of new prisoners, barracks in the camps underwent rapid expansion."

"This was to be the night of the Nazi Stormtroopers Brown Shirts (SA), to rampage in civilian clothes. The Gestapo and the SS were not to par-

- The fire departments are not to interfere, and are to protect the houses of German Aryans.

- The police must not interfere, but are responsible for the prevention of looting and charged with the arrest of looters.

- Provided the demonstrations follow the guideline, the police are not to prevent them, but should limit

outstanding case being the burning in 1933 of the Reichstag (German Parliament) for which they blamed a simpleton named van der Lubbe, who just did what the Gestapo told him to do, blamed him for being a communist tool and consequently arrested hundreds of suspected communist sympathisers, who thus became the first inmates of the concentration camps.

Let me quote again from Schwaab, who himself quotes from *The Truth Behind the Assassination*:

"The article refers to the 3000 francs that Grynspan had mentioned at the time of his first interrogation and insinuated that if this money came from Germany, this would only have been possible with official authorisation and was therefore highly suspect".

And finally there is the diplomat van Rath and I quote from *Violent Justice* by Felix Imonti:

"The story circulated that von Rath had not been a party member and had opposed the policies of the Hitler Regime, which considered him a threat. Von Rath's questionable loyalty, therefore, had placed him under the watch of the Gestapo. In the end, the story said, the diplomat was murdered by the government. By killing van Rath, the Gestapo could eliminate a diplomat of doubtful loyalty and fix the blame upon the Jews. That made Hershel Grynspan a German Agent or unwitting dupe."

The report also states that although Hitler attended von Rath's funeral, he left immediately after the service without speaking to von Rath's family, a significant omission.

Kristallnacht, far from being the spontaneous event the Nazi Regime wanted the world to believe, was instead a contrived and pivotal step in their aim to rid Europe of its Jewry and their victims' fate is remembered by the six candles lit on Kristallnacht.



Meine Lieben! Wie Ihr aus der Anschrift erseht, bin ich hier in Dachau.
Ich bin gesund und es geht mir gut und hoffe von Euch das Gleiche. Ihr dürft
mir sofort auf einer Karte antworten, müsst aber bei allem genau um-
stehende Anordnungen beachten. Auch dürft Ihr mir Geld schicken,
da man hier alles kaufen kann. Vielleicht 50.- müsst aber auf
dem Postabschnitt genau meine Adresse, Block- & Stubennummer
und Geburtsdatum vermerken. Wie geht es bei Euch? Ich bin nun
neugierig auf Nachricht von Euch und freue mich sehr darauf.
Grüßt bitte alle Verwandte und Bekannte recht herzlich von
mir. Ich bin in Gedanken immer bei Euch. Herzl. Kiss. Paul.

geschrieben 29/11/38.

nummer: 28398

Back of postcard. Partial translation:

"My Dearest! As you can see from the address, I am here in Dachau. I am in good health and I feel alright and hope the same from you. You are allowed to reply to me at once on a postcard, but must be sure to follow the instructions on the reverse...Please greet all relatives and friends most cordially for me. I am always with you in thought..."

participate. They were to assure that the public would neither join the violence nor interfere with it."

From *THE DAY THE HOLOCAUST BEGAN* by Gerald Schwaab, an interpreter and translator with the State Department at the Nuremberg Trials:

"Respective orders were given by the Chief of staff for the SA, and Himmler for the police as follows:

- All Jewish stores are to be destroyed immediately.
- Synagogues are to be set on fire.

themselves to assuring the implementation of the guidelines.

- As soon as the events of the night permit, as many Jews, especially those who are well-to-do, are to be arrested as can be accommodated in the available detention areas. The appropriate concentration camps are to be contacted regarding the housing of the Jews.

And then there is Hershel Grynspan, a mixed-up youth of 17, just the type the Gestapo looks for when political expediency requires a dramatic act to justify it. The Nazis employed it many times, the most



The Holocaust and the Worldwide Web

by Myer Grinshpan

In my research on many aspects of the Holocaust, I was amazed at how many fascinating websites are available. There are now thousands of websites on every aspect of the Holocaust.

This is a partial list, including some of the most intriguing sites that I have found. Readers who would like to see more should e-mail me at mbentzvi@hotmail.com

General Information

US Holocaust Memorial Museum: www.ushmm.org

Child survivors: www.fjcsh.org

Holocaust resources of all kinds: www.tell-taleprod.com/links.html

World Holocaust Resource Center: www.hwrc.org/main.html

Women and the Holocaust: www.interlog.com/~mighty/main.html

Survivor contacts- tracing:
www.holocaustnames.com/index_us.html

List of major Holocaust websites: www.sjwar.org/j-sites.htm

Holocaust home page: <http://shamash.org/holocaust/>

Meyer's links- 4th edition-dedicated to Yom Hashoah
<http://pwl.netcom.com/jdmeyer/shoah.htm>

Einstein speaks on the fate of European Jews:
www.aip.org/history/einstein/voice2.htm

Holocaust Education

Teachers' guide to the Holocaust: <http://fcit.coedu.usf.edu/holocaust/>

World-wide HE project - Nizkor: www.nizkor.org

Washington State HE Resource Center: www.wsherc.org

Holocaust teachers' resource center: www.holocaust-trc.org/

Holocaust study Foundation: www.asfoundation.org/index.html

Art and Music

Art by Elana Verbin: www.remember.org/educate/art.html

Holocaust poster exhibition: www.fmvulg.ac.be/schmitz/holocaust.html

Art by Gideon: <http://members.aol.com/gideonnet/holocaust.htm>

Music bibliography: www.zamir.org/resources/holocaust.html

Song of the Murdered Jewish People:
<http://razdolina.hypermart.net/>

Terezin Chamber Music Foundation: www.terezinmusic.org

The songs of Jewish resistance: www.store.yv.org

Music of the Holocaust, including short biographies of composers:
www.rftf2000.org.uk/commemoration/music.html

Documentation and Research

Photographs of Buchenwald by a liberator:
www.gtcl.gatech.edu/projects/holocaust/wile.htm

Testimonies: www.menorah.org/holocaust.html
The mass murder of Lithuanian Jewry: <http://remember/docss.html>

The youngest survivor of Buchenwald: www.auschwitz.dk/schleifstein.htm

Why wasn't Auschwitz bombed?
www.jewishworldreview.com/cols/tobini.asp

Survivors' stories and photos: www.holocaustsurvivors.org/

Liberation of the camps: www.library.gatech.edu/projects/holocaust/

Rescuers

www.cs.cmu.edu/afs/cs.cmu.edu/user/mmbt/www/rescuers.html

The impact of the Holocaust on survivors and their children-by Sandra S. Williams: <http://billwilliams.org/HOLOCAUST/holocaust.html>

Child development research: www.cdrchildsurvivor.org/index.html

JEWISH BOOK FAIR

Chicken Soup For The Mind Fall Lecture 2001

7:00 pm, Sunday, November 18, 2001

Norman Rothstein Theatre

950 West 41st Avenue

Tickets \$10, \$5 (Students & Seniors)

A talk by Professor Yaffa Eliach

"Crossing the Bridge from a Vanished Jewish Past to a Restored Shtetl in Israel"

This second lecture in the Chicken Soup for the Mind 2001 Series produced by the Jewish Federation of Greater Vancouver is co-sponsored by the Vancouver Holocaust Education Centre and the Cherie Smith JCC Jewish Book Fair of the Jewish Community Centre of Greater Vancouver.



Professor Yaffa Eliach

"It is Dr. Eliach's own roots in Eishyshok, as a descendant of one of the five founding families and one of only twenty-nine survivors, which gives her work its depth and passion."

Professor Yaffa Eliach, outstanding writer, historian, scholar, founder of the Brooklyn Center for Holocaust Studies and curator of the *Tower of Life* exhibit at the United States Holocaust Memorial Museum in Washington, D.C. will present the images and the history of the shtetl of Eishyshok on Sunday, November 18, 2001, 7 - 9 pm in the Norman Rothstein Theatre, JCC.

Eishyshok, a small Jewish market town in Lithuania, was for nine centuries a centre of Jewish life in Eastern Europe. In September 1941, the Nazi's killed over 5000 Jews in Eishyshok. As a result of the Holocaust, Dr. Eliach states: "nearly a millennium of vibrant Jewish life had been reduced to stark images of victimization and death." The few that survived, including "Dr. Eliach went into hiding until their liberation in July 1944. Dr. Eliach has spent the past 17 years documenting the town's history. Her primary research, using letters, photographs, records and documents, culminated in the 1999 publication of *There Once Was A World - A Nine-Hundred-Year Chronicle Of The Shtetl Of Eishyshok*, a work done as a memorial to the lost lives and culture of Eishyshok.

Prof. Eliach is now bringing the 1,500 photographs displayed in the *Tower of Life* exhibit and the material in the book to three-dimensional life. This project of cultural recovery, under the leadership of Dr. Eliach, with support from the outstanding and creative team of the Shtetl Foundation in the United States of America, Canada, and Israel is building a full-size model Shtetl in Rishon Le-Zion, Israel.

The geographical structure of the Shtetl is that of Eishyshok, but the buildings will represent many Shtetlekh communities such as Olkenik, Radun, Drozgenik, and Volozhin.

The open-air Shtetl Museum, described as "a monumental recreation of a lost world" will represent centuries of East-European Ashkenazic and Sephardic life, the cultural centers of Eastern Europe, and the impact of the Shtetl's emigrants on their countries of immigration. Although many countries have done similar historical restorations, nothing like it exists to document the history and life of the Shtetl Jews of Eastern Europe.

The Shtetl's Castle – the main cultural center – will house a universal Jewish museum, an archive, a library and performing arts centre. The Shtetl's buildings will include synagogues, heder, yeshivah, school, folk medical centre, house of eternity, public bath, pharmacy, photo studio, stores, market square, cafes, restaurants, and private homes – representing all elements of Shtetl life. The recreation of the Shtetl will be one of the major Jewish historical and educational projects. This project will indeed assist us to recover an important part of Jewish history.

Tickets for this evening event are \$10.00 (\$5.00 for students & seniors), payable by VISA, MasterCard, cheque or cash. Seating is limited so please purchase tickets early. They are available at the VHEC office and JFGV office or at the door if available. Call 604-257-5100 or 604-264-0499 for more information.

Book Excerpt - There Once Was a World: A 900-Year Chronicle of the Shtetl of Eishyshok

by Yaffa Eliach

In August 1979, I was on my way to Russia, in the midst of a fact-finding mission to Eastern Europe. As a member of President Carter's Holocaust Commission, which was charged with making a recommendation for an appropriate United States memorial to the victims of the Holocaust, I had spent several days traveling to the various capitals of the Holocaust Kingdom—Warsaw, Treblinka, Auschwitz-Birkenau, and Plaszow among them. Now, flying south of Vilna (Vilnius), on a plane from Warsaw to Kiev, I became aware that somewhere beneath the clouds lay the town of Eishyshok, home to the early years of my brief, interrupted childhood.

Eishyshok (the Yiddish name for Ejszyski, as it is known in Polish, and Eisiskes in Lithuanian) had been home not just to my family and to several thousand other Jews just before the Holocaust, but home to generation upon generation of Jews, going back to the eleventh century. In fact, Eishyshok is the site of one of the oldest Jewish settlements in that part of the world. My paternal ancestors had been among the first five Jewish families to settle there in that long-ago time, and their descendants had lived on its soil for all the centuries since then, under all the various governments that had fought for control of it: Lithuanian, Polish, German, Russian, and Soviet. But now, in the post-Holocaust era, it was for the first time in all those hundreds of years a town without Jews.

Nine hundred years of Jewish history in Eishyshok had been wiped out. In Eishyshok, as elsewhere in Poland and Lithuania, nearly a millennium of vibrant Jewish life had been reduced to stark images of victimization and death. During my travels I had been struck by the fact that, insofar as the world knew anything about the Jews of Eastern Europe, it knew them as skeletal concentration camp survivors and huge piles of corpses, ashes in crematorium ovens, pitiful targets of history's most astonishing epidemic of mass genocide. What kind of memorial could possibly transcend those images of death and do justice to the full, rich lives those people had lived, I wondered. At the time, the question seemed merely rhetorical to me, a question that could never find a satisfactory answer.

Thinking these grim thoughts as I flew over my former home, while remembering what I could of the colorful, intricately detailed tapestry of my own family life before that tapestry was so brutally shredded, I suddenly saw that there was a possible answer, and that I might be able to play a role in providing it. With great clarity my mission began to unfold before me: Regardless what kind of memorial my distinguished colleagues recommended to the president, I decided, I would set out on a path of my own, to create a memorial to life, not to death. Rather than focusing on the forces of destruction as most memorials do, mine would be an attempt at reconstruction. I wanted to re-create for readers the vanished Jewish market town I had once called home. I would chronicle its history, from its earliest years as a place of Jewish settlement to the tragic, premature end of that settlement.

There and then on the plane, with little understanding of the implications of my decision, I committed myself to a course of action that would completely dominate and consume the next seventeen years of my life (not to mention the effect it would have on my husband, my two children and their spouses, and my ever-expanding brood of grandchildren). The financial burden of doing the

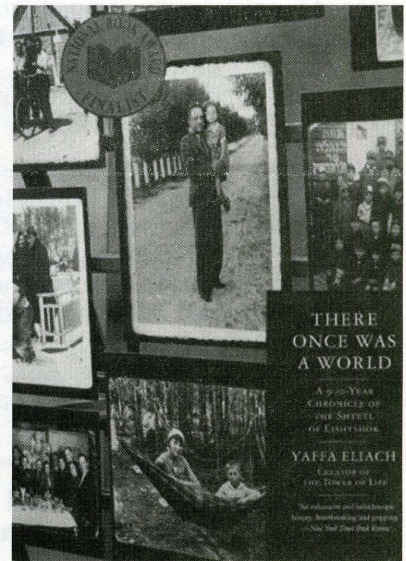
research would be enormous, as would the demands on my time. For all those seventeen years I would have to struggle to balance family, an academic career as professor of history and literature at Brooklyn College, and Eishyshok (with Eishyshok tipping the balance heavily in its own favor, my family often felt, particularly during the final stages of the research). There were to be no vacations during these years, but my travels in search of source material would require me to circle the globe many times, taking me to six continents and hundreds of cities, towns, and villages. The speaking engagements that helped finance this research took me to even more. In sum, every minute and every mile of these travels were devoted to either my research or its financing.

Eventually the Eishyshok project assumed a whole new dimension. During another trip to Europe, in August 1987, when a Guggenheim fellowship enabled me to do further field research, I returned to Eishyshok itself for the first time. I had not been there since 1945, when my brother and I visited our father, Moshe Sonenson, in the jail cell where he was being held by the Soviet authorities.

As part of my tour of the town, I went to one of the mass graves, which had been both killing field and burial ground to thousands of Jewish women and children from Eishyshok, Olkenik, and the surrounding villages, who had all been murdered on September 26, 1941. The place was marked only by a drab concrete plaque bearing the misleading dedication: to "The Victims of Fascism, 1941-1944."

Standing on the grass-covered grave, with yellow buttercups dotting the ground everywhere I looked, I found myself riveted to the spot. I could feel my beloved grandmothers Hayya Sonenson and Alte Katz holding on to me, my aunts, cousins, friends, and neighbors pulling at me. And I could hear the voices of those buried beneath my feet. By this stage of my research I had read many of their diaries and letters, collected their birth and marriage certificates, pored over their photographs. They surrounded me now, my family, my parents' friends, and my own little friends, asking with new urgency to be remembered, not as heaps of skulls and bones but as the vibrant, dynamic people I'd known. They wanted the world to see them as they had looked at their weddings, on their picnics, in their social clubs, and during the course of their daily lives.

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JEWISH BOOK FAIR / BOOK REVIEW

Memory and Mastery: Primo Levi as Writer and Witness

edited by Roberta S. Kremer

State University of New York Press,
2001

Reviewed by Graham Forst

Memory and Mastery: Primo Levi as Writer and Witness helps fill a growing need for more study and understanding of the seminal art, thought, and influence of Auschwitz survivor Primo Levi, one of the most important of all Holocaust survivor/authors.

Meticulously edited by Roberta Kremer, *Memory and Mastery* brings together scholars from various backgrounds and disciplines, to bring attention to all aspects of Levi's work, from his science-fiction writing to his poetry, and his fictional and non-fictional writings about the Holocaust. The volume concludes with a valuable, comprehensive bibliography of work on and by Primo Levi.

Memory and Mastery is divided into five sections: Levi as Writer, Levi and Science, Levi's Poetry, Levi and Language, and Levi's Legacy.

Of particular note in the first section is the fine paper "The Haunted Journey of Primo Levi," by the late Gian Paolo Biasin. Biasin, a well-known Italian literary scholar, traces Levi's development as a writer, from his remarkable 1947 memoir, *If This Is a Man* (published also as *Survival in Auschwitz*) to *The Truce* (1963), in which Levi finally returns to Italy, but finds to his dismay that he brings the KL (concentration camp) with him in his mind, which, he notes, does at least prepare the ground for much of Levi's later fiction.

The two papers in the second section provide valuable insight into the relationship between Levi the writer and Levi the scientist. Here, Mirna Cicioni and Nancy Harrowitz show how, in Levi, science becomes seen as an "evil nurse" with "an ever-present potential of confusing foul and fair." Nor is science ever morally neutral in Levi; as Cicioni notes the havoc caused by human invention becomes for Levi a

Golem, who can be either a source of joy, or potential disaster.

In Part IV, Levi's attitude towards the abuse of language in the Lager is addressed by Brian Cliff, and Patricia Sayre and Linnea Vacca. During the Holocaust, language, Levi thought, was victimized no less than was man, mainly in the name of moral efficiency, keeping secrets, and masking guilt. Camp language, as Cliff points out, objectified the victims; in fact, to use one example, the Jews themselves, as Levi recalls, began to use the verb *fressen* (used for animals feeding) rather than the verb for humans eating, *essen*; and in a similar vein, Cliff cites Levi's recollection of deportees being called *Stücke*—"pieces," like pieces of furniture. (Of course, even names were stripped from the deportees, replaced with numbers.) Sayre and Vacca similarly note how the abuse of humans reveals itself in the abuse of language, and vice versa. In this context, "unspeakable crimes" becomes more than a figure of speech:

there were, Levi never ceased to say, literally no words for what happened in the KLs.

Sayre and Vacca's essay takes a more positive spin than Cliff's, as they attempt to show how Levi courageously strove to use his art "to reconstitute humanity through language." Thus Levi, in *The Truce*, is able, through his consummate literary artistry, passion, and attention to detail, even to horrific details, to "tell the story, find the words . . . indeed shout them out from the rooftops."

In Part V, titled "Levi's Legacy," three fine scholars (Stephen C. Feinstein, Franca Molino Signorini and Laurence L. Langer) trace the influence of Levi on other modern writers. Feinstein, in his paper "Bridging the

Narrative and Visual" shows how Levi influenced a number of important modern artists, such as Pearl Hirshfield and Larry Rivers, whose depictions of Levi's Dantesque world have been displayed in museums around the world. All the

The Cherie Smith JCC Jewish Book Fair presents

Book Launch and Reading

Memory and Mastery:
Primo Levi as Writer and Witness

7:00 pm, Monday, November 19

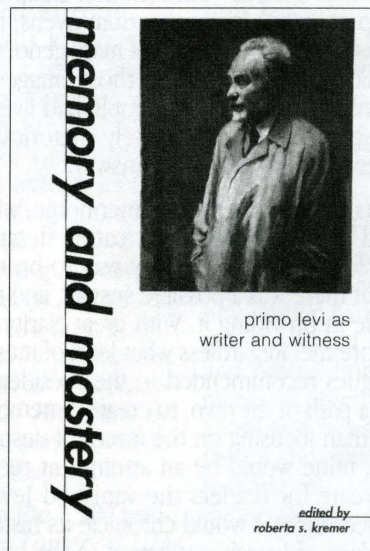
Speakers: Roberta Kremer, Editor and Yaffa Eliach, Contributor

Vancouver Holocaust Education Centre

#50 - 950 West 41st Ave. Vancouver, BC

Free Admission

Reception to follow



painters whom Feinstein discusses use Levi's words, descriptions, and even his face in their paintings, thus extending the power of Levi's texts by imprinting them visually on our sensibilities.

Signorini's contribution to this anthology, *"The Duty and Risk of Testimony"* undertakes, successfully I think, to counter the frequent criticism of Levi's narrative detachment, arguing that this strategy is quite purposeful in Levi, as it leaves the judgement to the reader, as it does the work of so many of the greatest literary artists. How else, asks Signorini, does a writer approach atrocities of this dimension? For "when one has to tell of the annihilation of one's dignity as a man, only muted, composed and tranquil accents can restore the dignity one is ashamed of having lost."

Finally, the eminent Holocaust scholar Laurence Langer provides his own examination of the relationship between Levi's prose style and his grim subject matter. In this context, he addresses the tricky question of how (and why) American publishers have attempted, through retitling certain of Levi's books, to create a false air of hopefulness about Levi's work. He notes for example how the retitling of *If This Is a Man* to *Survival in Auschwitz* "changes a hesitant inquiry into a confident manifesto." And it is precisely, says Langer this very hesitancy which defines Levi's writings: "He left us with a legacy neither shining nor bleak, only gray, dimmed by the similar doubts that still hang over the last moment of his life."

Memory and Mastery is a fitting tribute to a world-class writer. The papers, while scholarly, are all very accessible to the average reader, yet students of postmodern culture will also enjoy the collection's concentration on language; on how it represents and misrepresents its subject matter—on how we become its servants, as well as its masters.

About *Memory and Mastery*, Roberta Kremer might well feel herself, as Levi said in his novel *The Monkey's Wrench*,

"There is the pleasure of seeing your creature grow ... suited to its purpose, and when it is finished you look at it and think that perhaps it will live longer than you and perhaps it will be of use to someone you don't know and who does not know you."

Auschwitz

I made a planned visit to Auschwitz after fifty-five peaceful years
Filled with hidden emotions, silently shedding a few tears
Auschwitz the death camp greets everybody with a perfidious lie
Boldly displayed on menacing huge iron gates "Arbeit Macht Frei"
Here they exploited all the evils hidden in the human mind,
Developing the biggest killing fields in the history of mankind.
Here while children's silent cries, and adult prayers were uttered in vain,
Died the nameless victims, murdered without pity, in agony of pain.
Here ugly chimneys belching clouds of human ashes and pollution
Stood as undeniable proof of the Nazis' "Final Solution."
I wonder how many of my people died here for "Kiddush Hashem"
Was it luck or providence that saved me being one of them?
Auschwitz! Auschwitz! Despair, death and suffering symbolize your name.
Whoever visits your sacred grounds only once, will never stay the same.

George Wertman, July 2001

Donations to the Library

*I Am Drenched in the Dew of My
Childhood: a memoir*
donated by Henry Gitelman

The Nazi War on Cancer, by Robert Proctor
donated by Princeton University Press

There Once Was A World, by Yaffa Eilach
donated by Robert Krell

Un Juif Sous Vichy, by George Wellers
donated by Dr. Claude Romney

*Holocaust Commemoration in
Vancouver BC 1943-1975*
donated by Barbara Schober

*Remembering for the Future: The
Holocaust in an Age of Genocide*
Vol. 1-3
donated by Dr. Claude Romney

*Blackshirts and Reds: Rational
Fascism and the Overthrow of
Communism*, by Michael Parenti
donated by Larry Wartels

Heartfield vs Hitler, by John Willet
donated by Larry Wartels

Nazi Policy, Nazi Workers, German Killers, by
Christopher Browning
donated by Sally Rogow

Children of a Vanished World, by
Roman Vishniac
donated by Ed & Deb Rozenberg

Shanghai Refuge, by Ernest G. Heppner
donated by Ed & Deb Rozenberg

*This is Our Land: Ukrainian Canadians
Against Hitler*, by Raymond Arthur Davies
donated by the Isaac Waldman Library

SYMPATHY

Becky & Allan Adirim, Our condolences.
Lili & Izak Folk

Jonathan Berkowitz, Our condolences. Irv
Wolak & Joe & Susan Stein

Mr. & Mrs. Peter Block, In Frank's name.
Mana Lipa & the Abramson Family

Susan, Michael, Danielle, Sam, George,
Bob & the whole Bluman family, On the
loss of your beloved, Barbara. Frieda Miller
& Danny Shapiro, Bronia & Danny
Sonnenschein, Kit, Helen, Nina & Sasha
Krieger, Ida Kaplan, Irene Kirstein-Watts,
Ellen Yackness, Odie Kaplan, Eve & Arthur
Cerman, Larry & Esther Brandt, Jody &
Harvey Dales, the 2nd Generation Group,
Rose & Ben Folk, Lili & Izak Folk, Serge &
Brenda Vanry, Lilly & Sam Hamer, Ethel
Kofsky, June & Michel Mielnicki, the
Gesher Project Members, Michelle
Margolis & Eli Mina, Ike & Louise
Sorenson, Hilda Everall, Inge Manes,
Lillian Boraks-Nemetz, Shirley & Sol Kort,
Daeniela & Stephen Berne, David & Grace
Ehrlich, the London Family, Betty
Mintzberg, Hannah Hirt, Nan Ravvin, The
VHEC Staff & Board

George & Cynthia Bluman, In memory of
your Sister. Irv Nitkin

Ron & Betty Charnow, In memory of your
Father. Danny & Stephanie Rusen &
Family

Les & Karen Cohen, In memory of Joe
Lewin. Neil James

Marshall Cramer, With deepest sympathy
on the loss of your Mother. Ida Kaplan

Dr. & Mrs. Hymie Fox & Family, In memo-
ry of your Parents. Dr. & Mrs. David
Ostrow, Frieda Ullman, Ethel, Matthew,

Michael & Jordan Kofsky, Frieda Miller &
Danny Jessie & Rebecca Shapiro, George
& Yvonne Rosenberg & Family, Anita
Shafran & Family, Greg Rosenfeld &
Tracey Cohen, Jack & Evelyn Huberman

Mr. & Mrs. Derek Glazer & Family, Our
deepest sympathy. David & Grace Ehrlich

Mrs. L. Goldberg, We will always be here
for you and your family. David & Regina
Feldman & Family

Herb Goldman & Family, Our deepest
sympathy. Robbie & Gloria Waisman

Lola Haber & Family, Our deepest sym-
pathy on the loss of your Husband & Father.
Aron, Al & Sam Szajman, Leon & Evelyn
Kahn & Children, Ida Kaplan, Jack & Henia
Perel, Regina Wertman & Family, Harold &
Bella Silverman, The Board & Staff of the
VHEC, Cornelia Lange & Linda Zubke, Lola
Apfelbaum, Sherie & Odie Kaplan, Robert
& Marilyn Krell & Family, Irv Wolak, Susan
& Joe Stein, Regina & David Feldman,
Hymie & Fay Davis, Ben & Rita Akselrod,
George & Frieda Wertman, Lili & Ignac
Folk, Rose & Ben Folk, Rose Lewin,
Bernice Neuwirth

Rob & Arlene Haber, Our sincerest con-
dolences on the loss of your Father. Cathy &
David Golden, Mariette & Syd Doduck,
Bernice & Shmuel Carmeli, Sheryl & Dave
Young, Rachel & Herschel Wosk

Mel Haber & Family, In memory of your
Father. Sharolyn Sisman

Mrs. Selma Kallner, With deepest con-
dolences on the loss of your Mother.
Shoshana & Moshe Fidelman

Helen Krieger & Family, Our thoughts are
with you. The Board & Staff of the VHEC

Dr. Perry Leslie, With deepest con-
dolences.

Jack Micner & Family

Helen Levitin, Our deepest condolences
on the loss of your Mother. Robert &
Marilyn Krell

Rose Lewin & Family, In memory of your
Husband, Father & Grandfather. Dr.
Morris Faigen

Devra Epstein & Mark Slobin, On the pass-
ing of your Mother, Gloria. Irv Wolak, Joe
& Sue Stein

Michel Mielnicki, My deepest sympathy on
the loss of your Sister. Susan Bluman,
Betty Mintzberg

Mr. & Mrs. Keith Morgan, With deepest
condolences on the loss of your Father.
Jack Micner & Family

Mrs. Dorothy Nixon, Thinking of you. Ida
Kaplan, Irv Wolak, Susan & Joe Stein

Golda Ostroff & Family, With deepest sym-
pathy on the loss of your Son-In-Law. Karl
& Sabina Choit

Helen, Max & Bernard Pinsky & Families,
Our condolences on the passing of your
Father. Seymour Levitan, Vancouver
Yiddish Reading Circle, Gary & Sheila
Romalis, Linda, Ted & Aaron Zacks, Marty
& Janet Braverman & Family, Robert &
Marilyn Krell, Philip & Lori Barer, Alina
Wydra, the 2nd Generation Group, Vicki
Robinson & Nomi Fenston, Karl & Sabina
Choit, Jeffrey & Sarah Bernstein, Jody &
Harvey Dales, Ben & Rita Akselrod, Linda
& Michael Frimer & Family, Michelle
Margolis & Eli Mina, Ronnie Tessler,
Isabelle & Charles Diamond, Shael &
Lottie Smith & Family

Mrs. Molly Ross & Family, With deepest
sympathy on the loss of your Husband,
Hector. Leo & Jocy Lowy

Donations received after September 19th will appear in the next issue of Zachor

Moe Samuel, My deepest condolences on the loss of your Brother. Leslie Spiro

Joseph Segal, My deepest sympathy on the loss of your beloved Sister. Ida Kaplan

Zev Shafran & Family, Our deepest sympathy on the loss of your Father & Grandfather. Morley & Fay Shafron, Norman & Linda Gold

Mr. & Mrs. Joe Shocken, In Frank's name. Mana Lipa & the Abramson Family

Robbie Waisman, Our sincerest condolences on the passing of your dear Cousin. Robert & Marilyn Krell & Family

Mrs. Ethel Wiss & Family, On the loss of your beloved husband, Maury. Leo & Jocy Lowy

Izzy & Harriet Wolfe, Our deepest sympathy on the passing of your dear Brother, Jack. Robert & Marilyn Krell & Family

Naomi Wolfe & Family, On your dear Husband's passing. Regina & David Feldman

Mr. & Mrs. D. Zak & Family, Our deepest sympathy. David & Grace Ehrlich

In memory of Katalin Spiro, Rachel & Ava Samuel, Dave & Lil Shafran. Leslie Spiro

GET WELL

Regina Feldman, Wishing you a speedy recovery. Aaron Haar

Rose Folk, Hope you are feeling well soon. David & Regina Feldman, Lola Apfelbaum, Sherie, Odie & Jordan Kaplan, Shirley & Jerry Kushner, Regina Wertman, Harold & Bella Silverman, Leah Fox, Aron, Al & Sam Szajman

Klara Forrai, For a speedy & complete recovery. Len & Mollie Korsch, Bill Nicholls, The VHEC Board & Staff

Maury Jarvis, Get well soon. Leo & Jocy Lowy

Abe Miedzygorski, Wishing you a speedy recovery. Art, Sam & Al Szajman

Claire Osipov, Hope you are feeling better soon. Gerri London & Gloria Waisman & the Survivor drop-in group

Sharon Rogowski, For a very speedy recovery. Ida Kaplan

Eugene Schwartz, Thinking of you. Ida Kaplan, Agi & Tibor Bergida, Ben & Rita Akselrod

Lois Stark, Best wishes for a speedy recovery. Lillian Boraks-Nemetz

Sophie Waldman, Thinking of you. The Board & Staff of the VHEC

MAZEL TOV

Ben and Rita Akselrod, With best wishes for many more healthy & happy years. Betty Mintzberg

Susan Bluman, Congratulations on being honoured as a Life Fellow. Deborah Ramm-West

Lillian Boraks-Nemetz, Congratulations on being honoured as a Life Fellow. Deborah Ramm-West & Dan West

Bill Brandt, With best wishes on your 80th Birthday! Esther & Larry Brandt, Margaret & Jack Fraeme, Aron, Al & Sam Szajman

Bill & Irene Brandt, On your 56th Anniversary! Esther & Larry Brandt

In honour of our Wedding Anniversary. Esther & Larry Brandt

Karl Choit, On your 80th Birthday! Rose & Ben Folk

Oscar Dirnfeld, Warmest wishes. Robert & Marilyn Krell & Family

The Moscovitz Family, Mazel Tov! On the births of Kara & Joshua. David, Cathy, Tyler & Shane Golden

Grace Goluboff, Happy 80th Birthday! Robbie & Gloria Waisman

Leon & Evelyn Kahn, Thank-you. Maggie Yonash

Reverend J. Marciano & Family, Best wishes for a happy and peaceful new year.

Mrs. Emmy Krell

Sol Meyer, Best wishes for your Birthday. Paul Meyer

Tyla Meyer, In honour of your Birthday. Paul Meyer

Michel Mielnicki, Thank-you. the VHEC Board & Staff

Mr. & Mrs. Albert Polsky, Congratulations! On your 50th Wedding Anniversary. Elsa Korbin

Agi Rejto, Happy birthday. the 2nd Generation Group

Mr. & Mrs. Abe Sacks, Congratulations on your new Granddaughter. Lillian Boraks-Nemetz

Sid Shafran, Bis Ein Hundert und Zwazig! (Til one hundred & twenty!). Leon Kahn

Mr. & Mrs. Tom Shiffman & Family. On the occasion of your Son's Bar Mitzvah. David & Cathy Golden

Ruth Sigal, Best wishes on your Birthday. Morley Greene, Herb & Evelynne Loomer, Judi & Dan Majewski, Irene & Mort Dodek, Abe & Leyla Sacks

Leslie Spiro, Thank-you. the Board & Staff of the VHEC

Dr. Cecil & Ruth Sigal, Mazel Tov! on your grandson's Bar Mitzvah. Irving & Sharon Kates, Danny & Stephanie Rusen

To All the Board of the VHEC, Shana Tova! Robbie Waisman, president

CONFERENCE FOR DESCENDANTS OF SHOAH SURVIVORS SET FOR CHICAGO

More than 4,000 expected to attend
Chicago 2002 Living The Legacy

Chicago 2002 Living The Legacy, a gathering of Shoah survivors and their families will be held in Chicago June 30-July 2, 2002. It will be the first international, family-oriented conclave for the children and grandchildren of survivors developed to help attendees explore "what is our legacy, how are we living it and how does the legacy continue on through the generations?"

"The idea for the conference is a direct response to survivor concerns that the next generation has not been actively involved in preserving the meaning and legacy of the Holocaust", said Darlene Basch, the conference Event Chair.

Programming will appeal to all generations and the emphasis is on family interaction. Tentative activities include hands on workshops, a video festival, discussion groups, workshops, pre-war cooking classes, life story preservation, a book fair, theatre performances, expression through art, and the opportunity to find and meet others from all over the world who share a common history and heritage. Free time is also part of the agenda to facilitate spontaneity and encourage the many out-of-towners to experience Chicago.

"We are currently in the process of putting together widespread fundraising efforts and forming volunteer committees to help make this important event a huge success" said Michael Zolno, the event's Executive Director. Individuals interested in more information may visit the conference website, chicago2002.descendants.org, call 773-338-3069 or e-mail chidos2002@aol.com.

The conference is co-sponsored by the Association of descendants of the Shoah-Illinois and Descendants of the Shoah, a non-profit organization formed by descendants of survivors of the Holocaust, whose goals are to provide a community and means of communication for those who share a core history, along with reaching out to the Jewish community for solidarity and to the world with a life-affirming message of acceptance.

THANK YOU TO OUR VOLUNTEERS

Special Projects: Susan Bluman, Amalia Boe-Fishman, Esther Chetner, Graham Forst, Leonore Freiman, John Gort, Ethel Kofsky, Gerri London, Debbie Maki, Stuart Rothgeisser, Mark Rozenberg, Barb Schober, Dmitri Stone, Stan Taviss, Anand Toprani, Karina Wai, Gloria Waisman, David Zack

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*To volunteer call Rome Fox 604-264-0499
or send an e-mail to: volunteer@vbec.org*

Services for Survivors

It is only natural that as we age we have a need to share our thoughts about the past, the present, and the future. With this in mind, the Holocaust Survivors Advisory Committee is offering two new opportunities for conversation.

Firstly, volunteers who are survivors and members of the second generation, will gladly listen to survivors who wish to meet on a confidential one to one basis. For more information on scheduling and appointments call Alex Buckman, 604-980-7761 or Gisi Levitt, 604-264-0499.

DOCENTS NEEDED FOR SCHOOL PROGRAMS

This fall special training sessions are being planned to update docents' teaching skills and to welcome and orient new docents.

If you are an enthusiastic, committed volunteer with strong communication skills and would like to work with student groups visiting our centre. Please call Rome Fox, *Volunteer Coordinator*, at 604-264-0499 to set up an interview.