

The Newsletter of the Vancouver Holocaust Education Centre

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Zachor

"Remember"

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JANUSZ KORCZAK AND THE CHILDREN OF THE WARSAW GHETTO

ON VIEW OCTOBER 13 | JANUARY 3, 2003

ANNOUNCEMENTS AND EVENTS

The Gesher Exhibit Tours Canada

Holocaust Survivors, Child Survivors and members of the Second Generation wrote, painted and talked together as a way to bridge the silence between the generations impacted by the trauma of the Holocaust. The Gesher Exhibit of art and poetry is the culmination of six months of meetings by the 18 participants; facilitated by artist Linda Frimer, psychologist Alina Wydra, writer Dale Adams-Segal and scribe/coordinator Reisa Schneider. This exhibit premiered at the Holocaust Centre in the summer of 1999.

The Gesher Exhibit recently returned from shows in Edmonton and Saskatoon and will be on display at the Gallery at Ceperley House 6344 Deer Lake Ave, Burnaby (Tues. - Fri., 10 - 4:30 pm, Sat. & Sun., 12 - 5 pm, Open the first Thurs. of the month until 8 pm) from Sept. 21st - Nov. 17th. Later this year the exhibit will travel to Calgary, London (Ontario) and Montreal.

The exhibit opening in Burnaby will be held Thurs. Sept. 26th, 7 - 10pm. The reception from 7 - 8 pm will be followed by a slideshow and lecture by Linda Frimer and a poetry and prose reading by the participants from 8 - 10 pm.

Educational material for schools, to support teachers in preparing their students for the exhibit with information about the Holocaust and the Gesher project, is now available in connection with the exhibit. Additional programming through Ceperley House includes Tours and Outreach Workshops for school classes.

A workshop, *Connections: Explore your personal family history*, will be given by Linda Frimer and George Littlechild on October 18-20th. For more information about this and other programs in connection with the exhibit call 604-205-7332.

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Zachor

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PLEASE JOIN US

JANUSZ KORCZAK AND THE CHILDREN OF THE WARSAW GHETTO

OPENING RECEPTION

SUNDAY, OCTOBER, 20, 2002, 3:00 PM

SPONSORED BY THE EUGENE, ALICE & PAUL MEYER AND THE EDWINA & PAUL HELLER
ENDOWMENT FUNDS OF THE VHEC, WITH ASSISTANCE FROM THE JANUSZ KORCZAK
ASSOCIATION OF CANADA

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Intern: Dorit Mueller, Germany

Restitution: Marla Morry, Dmitri Stone, Stan Taviss

Donations in Kind: Starbucks

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

Cover: The composite photo shows an image of Janusz Korczak, and two girls inside the Warsaw Ghetto, Courtesy of The Ghetto Fighters' Museum (Israel)

infectious diseases in Lodz and later in a similar hospital in Warsaw. Before the war's conclusion in 1920, Korczak came down with typhus (contracted from a patient at the hospital). Korczak's mother insisted on nursing him back to health, never leaving her son's side. Tragically, however, his mother became infected and died. Korczak felt intense grief and guilt over the loss of his mother. The guilt he felt over her death drove him to consider suicide. He even suggested to his sister that they should commit suicide together.

In 1920, Korczak was demobilized from the army and reunited with the children at the Warsaw orphanage. There he set up "children's republics" with progressive forms of self-government for the children that allowed for as much independence as possible. In addition, it was during this period that Korczak wrote his most famous fictional children's work, *King Matt the First*, which was extremely popular among children and adults.

In the post war period Korczak refined and expanded his work with the children. In 1921, he set up a summer camp for the orphans outside of Warsaw. During the war Korczak had drafted a Code of Laws from which the Court of Peers would be guided. The children would judge each other, present cases against their peers (even against the staff of the orphanage) and could decide the necessary punishment. Central to the functioning of the code was the concept of forgiveness and acceptance.

The 1920's were a prolific period in Korczak's career. In addition to his work at the orphanage and at "Our Home" he began, in the fall of 1926, to produce a supplement to the newspaper *Our Review*, entitled *The Little Review*. It was a newspaper for children written by children. Children responded favourably to his idea and the paper expanded.

In 1933, the same year that Hitler assumed power in Germany, the Polish government awarded Korczak the prestigious Silver Cross of the Polonia Restituta for his contri-

butions to Polish society. The following year, under pressure from Stefa who had made a previous trip and wanted him to emigrate there, Korczak travelled to Palestine to visit a kibbutz and observe their educational practices. He was impressed by what he saw. It was Warsaw, however, that Korczak saw as his home. He resisted any pressure from others to emigrate to Palestine, though he put much thought into the suggestion and made one more trip there in 1936. He wrote often to the children of the kibbutz, with whom he had bonded during his visits, and was planning another trip there in late 1939. Due to the

cancellation would greatly disturb Korczak. It was indicative of things to come.

On September 1st, 1939, when the Nazis invaded Poland, 200 fortunate children found themselves in the Korczak orphanage. The Nazis imprisoned all Jews within a walled ghetto; separating them from the rest of the city by a ten-foot brick wall. November 30th, 1940 was the deadline set for Jews to enter the ghetto. The day before the deadline Korczak and his orphans left the orphanage on Krochmalna Street and entered the ghetto, moving into their new home at 33 Chlodna Street.

The orphan's secure and protected environment contrasted sharply with the conditions children faced outside the orphanage within the ghetto. Korczak and his staff worked tirelessly to shelter the children from the realities of the ghetto, and tried to maintain as close to a normal life as possible. Korczak's determination to continue his progressive programs are a testament to his resolve, love for children, strength of character and his commitment to ideals. Compared to the rest of the ghetto conditions in the orphanage were relatively clean. The children were not allowed outside, thus protecting

them from the diseases like typhus, that were ravaging the ghetto's population.

From the very beginning of the war, Korczak took up activities among the Jews and Jewish children and found his own ways to resist the occupation. At first Korczak refused to acknowledge the German occupation. He also refused to wear the blue Star of David, which was made mandatory by the Nazis on December 1st, 1939. When the Nazis confiscated a wagonload of potatoes, Korczak did not hesitate to file a personal complaint at Gestapo Headquarters. Noting Korczak's refusal to wear the star on his clothing the officer on duty had him beaten and placed in the prison. He remained there for close to a month while Stefa and others arranged for his release by paying a ransom of 30 thousand zlotys.



Korczak surrounded by children at one of his summer camps

Nazi invasion of Poland this voyage did not occur.

On his return from Palestine he was offered his own radio show in Warsaw. However, in order to placate higher officials Korczak was forced to assume another pseudonym. It was widely recognized that Korczak's real name was Henryk Goldszmit and these officials did not want to be accused of giving a Jewish man such a prominent and influential position. After much deliberation Korczak agreed to call himself the "Old Doctor" as it was such a great opportunity to influence a large audience. The program found a huge following in Poland largely due to Korczak's unique and intimate style. By 1936, however, right wing newspapers had discerned the identity of the "Old Doctor" and despite the show's popularity Korczak's contract was not renewed. Its

Korczak's health never fully recovered after his time in prison. He had lost a lot of weight, had difficulty breathing and had swelling in his legs. Food shortages, his insistence on spending extremely long hours working and venturing out in search of food for the orphanage prevented a full recovery. He wore his Polish army uniform, minus all patches and epilates, which helped him get food, and also silently protested the Nazi occupation.

The only thing that gave Korczak the strength to carry on was the duty he felt to preserve and protect his orphanage, where old rules continued to apply and the duty roster was observed. There were to be close relations between the staff and the children, and the Court of Peers was to be maintained. Every Sunday a general assembly was held. There were literary evenings and the children gave performances. Every attempt was made by Korczak, Stefa and the staff to preserve "normalcy" for the children. Though increasingly difficult, all the things the children were used to at Krochmalna Street were maintained inside the ghetto so as to protect the children from the chaos that was developing outside.

In mid-October 1941 the Warsaw Ghetto contracted. As a result, Korczak, Stefa and the children were given four days to move to a new location. A smaller building at 16 Sienna Street was secured. Once again they were all forced to make a difficult move.

During the occupation and in the ghetto Korczak kept a diary, most of it written between May and August 1942. He made the following entry on August 1st 1942: "It's so soft and warm in my bed. It'll be very hard to get up. But today is Saturday, and on Saturdays I weigh the children in the morning before breakfast. This, I think, is the first time that I am not eager to know the figures for the past week. They ought to gain weight (I have no idea why they were given raw carrots for supper last night)."

Everyday Korczak would go out into the ghetto with a large sack thrown over his shoulder in his relentless search for food. He went to wealthy friends and acquaintances,

as well as organizations like CEN-TOS begging for food and money. There was no one he would not ask, or length he would go to for assistance. He even enlisted the help of the smugglers in the ghetto. Within his diary Korczak expresses frustration with the hopelessness of the situation: "I returned utterly shattered from my round. Seven calls, conversations, staircases, questions. The result: fifty zlotys and a promise of five zlotys a month. To provide for two hundred people!"



Janusz Korczak, circa 1935
Janusz Korczak Association of Canada

On August 4th, 1942 Korczak recorded the following entry in his diary: "I am watering the flowers. My bald head in the window. What a splendid target. He has a rifle. Why is he standing and looking on calmly? He has no orders to shoot. And perhaps he was a village teacher in civilian life, or a notary, a street sweeper in Leipzig, a waiter in Cologne? What would he do if I nodded to him? Waved my hand in a friendly gesture? Perhaps he doesn't even know that things are — as they are? He may have arrived only yesterday, from far away...." It was his final entry.

At the end of July 1942, the deportations from the Warsaw Ghetto were at their

height. On either August 5th or 6th the Nazis rounded up Korczak, Stefa, 192 children and 8 staff members and transported them to the Umschlagplatz, a vegetable market converted by the Nazis into a collection point where Jews from the ghetto were deported. They made the 3-mile march in tight procession, Korczak at the head; one of the older boys carried the green flag of the Orphanage. An eyewitness at the Umschlagplatz recalls: "I suggested to Korczak that he come with me to the ghetto officials and ask them to intervene. He refused, because he didn't want to leave the children for even a minute." After the German in charge ordered the children be loaded on the trains he recalls that "Korczak went first with his head held high, leading a child with each hand. The second group was led by Stefa Wilczynska. They went to their death with a look full of contempt for their assassins...I sobbed and sobbed at our helplessness in the face of such murder."

On numerous occasions, even on the day of his deportation, Korczak was urged by friends to go into hiding on the Aryan side. Maryna Falska helped secure a hiding place, the appropriate forged papers, and even paid off guards to look the other way so that Korczak could escape. He refused to leave, not willing to save himself and abandon the children.

With the Nazi deportations and the destruction in Warsaw a mass of documentary material, collected by Korczak, as well as many of his books were destroyed. Only a few of his original manuscripts remain and many of his reports, statistics and accounts, which he hoped to one day publish, were lost.

After the war, associations bearing Korczak's name were formed in Poland, Israel, Germany and recently in Canada to keep his memory alive and to promote his message and his work. He became a legendary figure, and in 1978 UNESCO named him "Man of the Year." Countless books, plays and films have been produced about Korczak, and his own writings have been translated into many languages.

THE FATE OF THE CHILDREN IN THE WARSAW GHETTO

Approximately 1.5 million children were murdered during the Holocaust. This number includes more than 1.2 million Jewish children, tens of thousands of Roma and Sinti (Gypsy) children and thousands of institutionalized handicapped children who were murdered under Nazi rule in Germany and occupied Europe. During the Holocaust non-Aryan children were persecuted along with their families for racial, religious or political reasons. Their respective chances for survival often depended on their family's ability to place them in hiding, or their own ability to perform physical labour, steal or smuggle food. Therefore the chances of survival were higher for older children.

First in Germany and later in occupied Europe, the experiences of persecution and impoverishment greatly affected children. With the onset of war, Jewish children in occupied Poland were confined, along with their families in overcrowded ghettos and transit camps, where they experienced malnutrition, disease, exposure and early death. One of the worst examples of the suffering and the abuse of children during the Holocaust can be seen in the Warsaw Ghetto. In the ghetto, the world of childhood and adolescence, usually a time of testing and experimentation, became inverted into a world of restrictions, cruelty and immense suffering.

On November 30, 1940 the Warsaw Ghetto, located in the heart of the Jewish quarter was sealed off. When the ghetto was sealed there were 445,000 people forced into a walled area 4 km by 1 1/2 km, 50,000 of them were children. Thousands of families

were homeless and without means of support. The average number of people sleeping in one room was 13. By the summer of 1941 over 60 percent of the population was destitute. Disease and starvation killed thousands. In 1941 alone, over 43,000 people starved to death.

Inevitably the children were the most vulnerable residents of the ghetto. Thousands of children were homeless, often orphaned; many had witnessed the murder or death of their parents, siblings or relatives. They faced starvation, illness, brutal labour, and other indignities daily, until they were eventually deported to concentration or death camps where most were murdered in the gas chambers.

Orphans roaming the streets were subjected to the harsh weather of Warsaw. Most photographs of children in the ghetto show them without shoes even in the winter. In the first week of October 1941 as many as 70 children froze to death on the steps and in the crevices of ruined buildings. There were not enough orphanages to house and feed all of them.

Facing ever worsening living conditions in the Warsaw Ghetto the Jewish community attempted to care for as many abandoned or orphaned children as possible – both to ensure their survival and that of the future of the Jewish people. Jewish welfare organizations were mobilized and tried with limited resources to help children in the ghetto by providing daycare, food kitchens and medical care. “Children’s corners” were set up in hundreds of apartment buildings throughout the ghetto. In 1941 one-third of the children were critically ill and needed medical attention. As time passed the situation worsened, by 1942 over 65% of the children were in bad health. The number of children in need and the lack of resources made the task hopeless.

At first schools were prohibited in the ghetto. In 1941 permission was granted to the Jewish Council to open a limited number of elementary schools. These “official” schools only accommodated a small percentage of the 50,000 children in the ghetto. In total 6700 children attended the 19 schools. The major effort to educate the children was an underground initiative, one where secret schools were set up in private homes.

Many children became bread earners – poverty and the threat of starvation forced even the youngest children to become vital

links in the survival of the whole family. Children aged seven or eight gathered in the vicinity of the ghetto gates waiting for an opportunity to cross the wall. Many children risked their lives to cross over to the Aryan side in order to smuggle food back to their families. Other children became beggars and peddlers. Children in the Warsaw Ghetto sold books on the street in order to earn money for their families. Hundreds



Child selling goods in the Warsaw Ghetto
The Ghetto Fighters' Museum (Israel)

between 10-12 years old found their way over the walls, or went through the sewers to the Aryan side where they stuffed potatoes into the linings of their coats. If discovered with this contraband they were beaten or killed. By the spring of 1942 it was estimated that 4000 children were begging for their bread in the streets of gentile Warsaw, half of them were Jewish children that had taken the risk of crossing the wall.

Many children developed relationships with non-Jewish residents of Warsaw who helped the children provide food for their families. Tragically, many children were discovered climbing the walls and were immediately shot by Nazi guards.

Some children survived by being placed in hiding on the Aryan side of Warsaw. Local survivor Lillian Boraks-Nemetz was one of the relatively few children who survived the Warsaw Ghetto. In 1940, along with countless others, she was forced to move into the ghetto. On several occasions her family narrowly escaped being deported to Treblinka. In 1942, Lillian's father was able to smuggle her out of the ghetto and place her in hiding with her grandmother who was living on the Aryan side of the city with her



The wall surrounding the Warsaw Ghetto
The Ghetto Fighters' Museum (Israel)

THE FATE OF THE CHILDREN IN THE WARSAW GHETTO

Christian husband, concealing her Jewish identity. Two years later Lillian was reunited with her parents, who remained in the ghetto but tragically the Nazis had killed her sister. Together with her parents she survived the rest of the war in hiding. Another example is Lloyd Bayme, who was seven when he went into hiding in Vilna, Poland in order to escape Nazi persecution in the Warsaw Ghetto. He and his family hid in a farmer's haystack for two months until they were discovered and had to flee. For another three years, they survived by living in the woods.

Thousands of children took part in the Polish uprising in 1944. Some children served as medics. Most were assigned to carry messages from district to district. Many boys, as young as twelve, were considered old enough to fight. Children captured during the uprising were sent to Auschwitz, the youngest was a little six-year old boy. The children from Warsaw were quartered in special barracks. When the systematic deportation of internees from Birkenau to the interior of Germany commenced, these children were forced to do heavy labour.

As the deportations from the ghetto began July of 1941, the head of the Judenrat (Jewish Council) Adam Czerniakow committed suicide. He was ordered to provide a daily quota of 7000 people including children for deportation. He took his life rather than comply with this quota.

Children were selected for deportation in greater numbers than their percentage in the population. The Nazis preferred to take the children first, they did not value them as workers and they offered little resistance. The Nazis knew that nothing destroys a people more than the elimination of their children. Among the earliest to be deported were the street children and the elderly. In just ten days 65,000 men, women and children had been deported.

As more and more ghetto Jews were seized for deportation, thousands of abandoned orphaned children flooded the streets. Lacking ration cards or shelter, these homeless children were forced to beg on the streets. Bands of children roamed the streets in search of food. Their chances of survival were minimal. Most eventually died from the cold, hunger and disease.

The second phase of deportations occurred from July 30 to August 14, 1942. On July 30, the first day of the aktion, the orphanages were emptied. The first orphanage to be deported was Pnimia. On August 6, 1942, 200 children were taken out of the orphanage on 33 Chlodna Street, run by Janusz Korczak. When the Nazi's came for the children, Korczak was told that he was exempted. Korczak knew how frightened the children were and he would not abandon them. Korczak and his staff went to the tram cars with the children. Many people witnessed the procession. The frail, elderly educator refused all offers to save himself.

"Korczak set the tone: everybody (the orphanage staff) was to go the Umschlagplatz together. Some of the boarding school principals knew what was in store for them there, but they felt that they could not abandon the children in this dark hour and had to accompany them to their death." - *Ringelblum Diary*

Korczak led a column of children, he carried a young one in his arms, the children each had a tiny bundle containing a small amount of food for the journey. Korczak was not alone in this act of solidarity with the children; dozens of other nurses and doctors, orphanage administrators and teachers chose to remain and die with their children.

After this aktion the ghetto was almost emptied of children. Of 50,000 children that were in the Warsaw Ghetto when it was sealed only 1000 remained.



Warsaw Ghetto uprising, 1943
The Ghetto Fighters' Museum (Israel)



SS Major General Juergen Stroop during the Warsaw Ghetto uprising
The Ghetto Fighters' Museum (Israel)

Annual Kristallnacht Commemorative Program Sunday, November 3 at 7:30 p.m. Beth Israel Synagogue

Keynote Speaker: Eva Hoffman *After Such Knowledge: The Meaning of the Second-Generation Experience*

This year's Kristallnacht commemoration in the Vancouver community will feature a keynote address by Eva Hoffman, an internationally noted author who has drawn on her own experiences as the child of Holocaust survivors in Poland and as a teenager in Vancouver to enrich her writings about the impact of history on individual identity and inter-group relations in eastern Europe and elsewhere.

The Kristallnacht program will take place at 7:30 p.m. on Sunday, November 3 at Beth Israel Synagogue. The event is open to all members of the public.

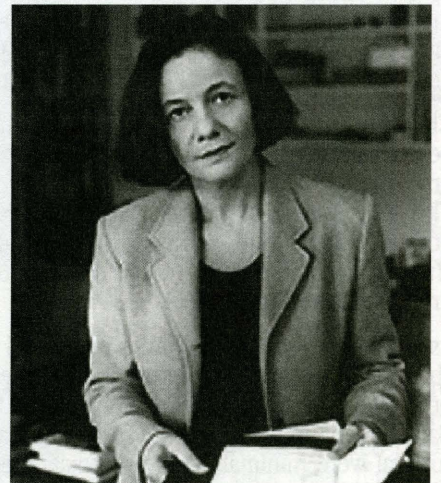
Eva Hoffman's address is entitled *After Such Knowledge: The Meaning of the Second-Generation Experience*. In her lecture Ms. Hoffman will examine the increasingly problematic role of the children of Holocaust survivors as the "guardianship of the Holocaust legacy" passes to their generation. "In my lecture," Ms. Hoffman explains, "I would like to consider the relationship of that generation to the Shoah and the implications of that relationship for memory and forgetfulness, for understanding and misunderstanding. For those of us who are direct descendants of Holocaust survivors, that historical tragedy constituted our first childhood knowledge, and it has deeply informed our biographies and psyches. Yet we did not experience it ourselves. What can we know of the past, and what kind of knowledge do we want to pass on? The second generation after any atrocity stands in a particular relationship to events: it is the hinge generation within which living memory can be transmuted into either history or myth. I am going to suggest that our task in the second generation is to move from personal and familial knowledge to a morally informed understanding of history."

Eva Hoffman was born in Poland in 1945 to Boris and Maria Wydra, who had survived the war in hiding. In 1959 the family emigrated to Vancouver, where Eva and her sister Alina completed their schooling. After further education at Rice, Yale and Harvard Universities Eva Hoffman began her career as an editor and author. Her books include *Lost in Translation: A Life in a New Language* (1989), *Exit into History: A Journey Through the New Eastern Europe* (1993), and *Shtetl: The Life and Death of a Small Town and the World of Polish Jews* (1997). Her newest book is *The Secret*, a futuristic novel about the effects of the genetic revolution on our notions of identity and human nature. She has been a Guggenheim fellow, a visiting fellow at the University of California at Berkeley and at Oxford University, and a visiting professor at the Massachusetts Institute of Technology.

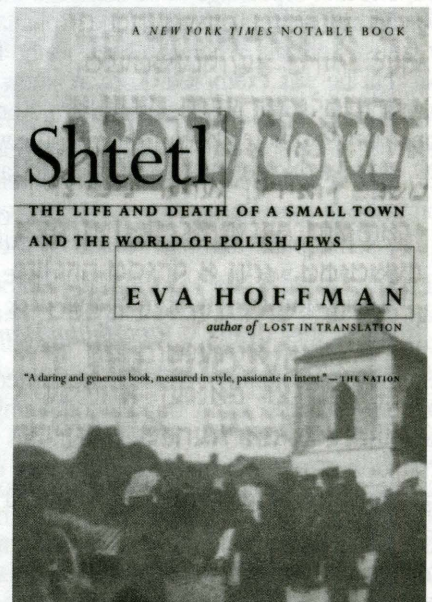
The Kristallnacht program commemorates the "Night of Broken Glass" of November 9, 1938, when synagogues and Jewish places of business all over Germany and Austria were destroyed by Nazi hoodlums — an event which is generally regarded as a major escalation of the Nazis' anti-Jewish program which eventually 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 sponsored jointly by the Vancouver Holocaust Centre Society and by 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



Eva Hoffman



Eva Wydra Hoffman: Lost – and Found – in Translation

by Chris Friedrichs

Poland and North America, past and present, native and foreigner, Jew and non-Jew – the polarities that run through Eva Hoffman's writings reflect the dualities she has had to confront ever since her childhood in Poland and her adolescence as a dislocated immigrant in Vancouver.

Eva Hoffman was born as Ewa Wydra in Cracow just weeks after the end of the Second World War. Her parents had survived the Holocaust thanks to the selfless help of Catholic Poles who provided them with hiding places, food and silence. Yet she and her sister knew that while their parents had survived, countless other Jews – including some close relatives – had not. The Poland of Ewa Wydra's childhood was a poor country with an unpopular communist regime, but she remembers her early years with unalloyed affection. Her father was a shrewd businessman with a genius for making successful deals in Poland's black-market economy. The family occupied a cramped but comfortable apartment, enjoying a cultivated lifestyle that set them apart from many others in Poland's supposedly classless society.

Hints of growing anti-semitism persuaded Ewa Wydra's parents that the family should emigrate to Canada in 1959. Her adolescent years in Vancouver were not happy. Boris Wydra had functioned brilliantly in the black market economy of communist Poland but needed years to adjust to Vancouver's free-market business environment. Four years after arriving in Vancouver knowing just a few English phrases, Eva Wydra graduated as valedictorian of Eric Hamber Secondary School – yet inwardly she felt dislocated from the cherished world of her early childhood, convinced that she still did not fully grasp the subtle nuances of the English language or the unwritten rules of North American society.

Her mentors thought otherwise. Her musical and academic gifts sent her to Rice University on a full scholarship. Her outstanding performance there opened the door to graduate work at Harvard University and then a prominent career as editor, author and teacher both in the United States and in Britain, where she now lives.

Eva Hoffman's first book, *Lost in Translation: A Life in a New Language* (Dutton, 1989) is not so much an autobiography as a meditation on the way her life was shaped by her dislocation from Europe to North America. The richly evocative chapter on Poland ("Paradise") is followed by a gloomy description of Vancouver ("Exile"). But this is a history of perceptions as much as experiences, and the author fully realizes that coming to North America opened up a rich world of experiences and opportunities that would never have come her way in Poland. Her superb command of English, which is evident throughout her writing, may have resulted from the fact that she learned it carefully and analytically as an acquired language. And as the child of Holocaust survivors, fully aware of life's precariousness and unpredictability, she might ultimately have felt rootless in any country – even Poland.

These themes are echoed in what is probably Eva Hoffman's most widely read book: *Shtetl: The Life and Death of a Small Polish Town and the World of Polish Jews* (Houghton Mifflin, 1997). This

book uses the history of Bransk, a small town in eastern Poland, as the basis for considering the entire pattern of Polish-Jewish relations over hundreds of years. Eva Hoffman is not a professional historian and makes no claim to having unearthed the history of Bransk on her own. Her opening pages generously acknowledge the pioneering work of two researchers – one a Polish Catholic, the other a Jew – whose deep investigations into the history of this community had even formed the basis for a successful PBS documentary. But Hoffman drew on their researches as well her own visits to Bransk to explore some questions that arose from her own experience of Poland.

The introduction to the book raises a striking paradox. Many educated people realize that despite the Holocaust it is incorrect to assume that all Germans are – or were – antisemitic. Yet the same people often routinely assert that all Poles are anti-semites. Eva Hoffman knew from her own experience that this could not be true – if it were, her parents could never have survived. Clearly the history of Polish-Jewish relations was complex and nuanced. But her exploration of Bransk's history allowed her to ground this intuitive awareness in its historical framework. After describing in detail the actual patterns of Jewish-Christian economic and social interactions in Bransk, Hoffman summarizes her findings as follows:

"Sometimes they were 'our Jews,' which meant Jews whom one particularly knew, with whom one could come to an understanding."

"To most people of Bransk, the Jews must have been simply – the Jews, 'different' people whose existence does not impinge on one's own, and towards whom one feels, among other things, the affection, or at least the recognition, that comes from long proximity. . . . Sometimes they were

'our Jews,' which meant Jews whom one particularly knew, with whom one could come to an understanding. They were hardly aliens any longer; rather, they had become the familiar, complementary Other – the counterpart by which the rural Poles to some extent recognized themselves."

This is not a sentimentalized picture. Hoffman knows that during the war many Poles readily betrayed "their Jews." Chatting with local farmers in modern Bransk, she is chilled to hear one of them casually utter anti-semitic clichés. But she also knows that many Christians in Bransk risked their lives to protect Jews, and she finds that even today some inhabitants vaguely miss the stimulus that "our Jews" once gave their community.

Every community, in fact, represents a web of human interactions that can never be reduced to a simple division of "them" and "us". And this is as true of Canada as it is of Poland. Describing one of her visits to the community where she spent her teenage years, Hoffman writes in *Lost in Translation*:

"Vancouver will never be the place I most love, for it was here that I fell out of the net of meaning into the weightlessness of chaos. But now I have eyes to see its flower-filled gardens, and to hear small kindnesses under the flat Canadian accents. I discern, in the stories of the people I used to meet, the movements of ordinary struggles and ordinary pleasures...I know better now that emptiness is not so easy to achieve, and that assuredly it exists most purely in the soul."

CHERIE SMITH JCC JEWISH BOOK FESTIVAL

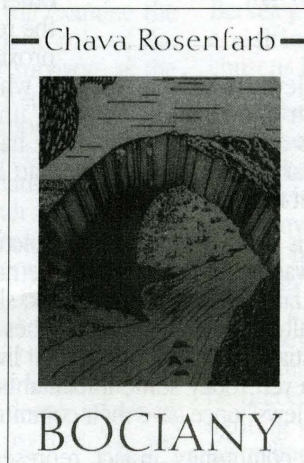
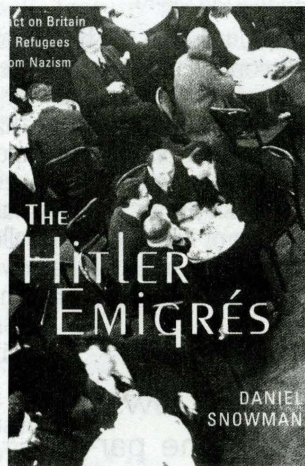
There are a number of Holocaust-related authors coming to the 18th Annual Cherie Smith JCC Jewish Book Festival which runs from November 16 - 21, 2002.

Sunday, November 17 at 7:00 pm, JCC - Esther & Ben Dayson Board Room

Daniel Snowman author of *The Hitler Emigrés* and Chava Rosenfarb author of *Bociany* and *Of Lodz and Love*.

Daniel Snowman, who lives in London has spent most of his professional life at the BBC, where he was responsible for a wide range of programs on culture and history. He has written several books, including *Fins De Siecle: How Centuries End, 1400 – 2000*, co-authored with Asa Briggs, *Past/Masters: The Best Of History Today*, and biographies of Plácido Domingo and the members of the Amadeus Quartet.

The Hitler Emigrés, the story of those Central Europeans, many of them Jewish, who escaped the shadow of Nazism, found refuge in Britain and made a lasting mark on the nation's intellectual and cultural life is reviewed below.



Chava Rosenfarb is one of the most important Yiddish novelists of the second half of the twentieth century. She was born in Lodz, Poland in 1923. At the age of 17, she was incarcerated in the Lodz Ghetto. She was deported to Auschwitz in 1944 and liberated from Bergen Belsen by the British Army in 1945. After the war, she settled with her husband, Henry Morgentaler, in Montreal, where she began to write. She is the prolific author of poetry, novels, essays and short stories. Among them her masterpieces, the epic novel *The Tree of Life*, which was the subject of a two-part CBC Radio documentary in 2000. One of her plays, *The Bird of the Ghetto*, about Isaac Wittenberg, the leader of the Jewish resistance in the Vilna Ghetto was staged by the Israeli National Theatre in 1966. Rosenfarb is the winner of numerous literary awards.

Book Review

The Hitler Emigrés: The Cultural Impact on Britain of Refugees from Nazism by Daniel Snowman

Chatto & Windus, London, 2002

Reviewed by Manuel Erickson

Many groups have had large cultural impacts on Britain throughout the centuries. It could be argued that, in the twentieth century, among the most important of them were the mainly German and Central European refugees from Nazism. In his new history, *The Hitler Emigrés*, Daniel Snowman makes that point.

The book is divided into six parts, each with three or four chapters. There are extensive notes and a large bibliography and index. Snowman writes in the introduction that his book "is not a catalogue of contributions from famous émigrés to British cultural life." He does not want the reader to mistakenly assume that Britain had no culture before the advent of the exiles. Of course Britain had a culture, "and the particular group featured in this book made a distinctive contribution to [it]." The nature and impact of that contribution is what he describes.

While it is definitely worth reading for the information and view Snowman presents, I find two problems with this book. The first is that the language is somewhat stilted and dry, in the manner of a textbook. (This could be because it is written in a "British" rather than a "Canadian" manner.) I would think this style would suit only a few readers. Perhaps nothing could have been done about it, given the nature of the subject.

The second revolves around the subtitle. It is an interesting subject, and that is what I expected to read about, despite Snowman's declaration in his introduction, quoted above. There are too many instances throughout the work where people who escaped to Britain are mentioned but their cultural impacts on Britain are not. For example, there are several references to Fred Uhlman in the index. He wrote a semi-autobiographical novella, *Reunion*, about a Jewish boy living in Stuttgart in the 1930s and an autobiography, *The Making of an Englishman*. Perhaps these are his contributions to the cultural impact of the émigrés on Britain; Snowman does not say. Gerard Hoffnung is also an example because, in thirteen index references, we are told virtually nothing about his life or impact on Britain's culture, except that he was a cartoonist, born in Berlin and died early.

It is interesting to read about Alfred Wiener who was a collector and founder of the Holocaust Library, and that he would never live in the rough-hewn Palestine of 1926, which he visited that year, because it offended his German culture, but that does not indicate his contribution to the émigrés' cultural impact on Britain.

That said, there are, indeed, numerous examples of émigrés who made significant contributions to Britain's culture. One of these is Martin Miller (né Müller), who impersonated Hitler in a radio broadcast in April 1940. It was so realistic that CBS contacted the BBC to ask where the speech had been picked up. Miller frequently performed at the Laterndl, an Austrian "theatre-in exile," located somewhere in Britain.

Others mentioned are Béla Horovitz and Ludwig Goldscheider, founders of Phaidon Press, Albi Rosenthal who founded A. Rosenthal Ltd., an antiquarian bookseller "that would last into the twenty-first century," and the political economist Friedrich von Hayek, who was Professor of Economic Science and Statistics at the University of London for almost twenty years. A plethora of anti-Nazis parade through the book such as von Hayek, Karl Popper, Ernst Gombrich, Rudolph Bing and Fritz Schumacher (*Small Is Beautiful*). They all enriched Britain's culture.

Not all the émigrés were Jews. Carl Ebert (Snowman says only that Ebert "was a highly regarded figure in the German operatic and musical world") and Fritz Busch, former Music Director of the Dresden Opera, went to England just after Hitler became Chancellor. Both were "high-minded men who had refused to dismiss Jewish colleagues." Ebert was a left-leaning Social Democrat who employed people from various political hues. Snowman shows us, and one can easily imagine, what Hitler and his storm troopers thought of that.

It is not possible to write about all the nuances of Mr. Snowman's large book here. It will not appeal to everyone. It is not written as a story, although, like any good history writer, the author presents his own view of things. At the same time, he could have shortened the book either by eliminating or reducing some passages. Chapter Four, "Ars Britannica," is an example. This chapter gives the background of the England to which the émigrés flocked; it could have been shorter, thus tightening the book and making it more enjoyable to read.

The following illustration may put the lie to my opinion of the book as dry; the reader may decide. The art library of Aby Warburg, who died in 1929, was transferred to London where it "revolutionized the study of art history in Britain." Since the Warburgs were Jewish, this valuable and extensive library would certainly have been destroyed by the Nazis, just as they burned books by Jewish authors.

Daniel Snowman is a much published author. His eclectic subjects include Plácido Domingo, the future of the planet, the United States since the Twenties and Eleanor Roosevelt.

Tuesday, November 19 at 1:00 pm

Norman Rothstein Theatre

Karen Levine author of *Hana's Suitcase*

Karen Levine is a prizewinning producer with CBC Radio. She was formerly executive producer of *As It Happens* and currently works at *This Morning* as producer of the "First Person Singular" series. Karen has won the prestigious Peabody Award for her documentary *Children of the Holocaust*, and her book *Hana's Suitcase* based on an award-winning CBC documentary has been highly acclaimed.

Karen Levine, author of Hana's Suitcase will give a slide presentation and reading to school groups on November 19 at 1:00 pm. Call 604.257.5111 for tickets, school reservations and information.

Book Review

Hana's Suitcase

by Karen Levine

Second Story Press, 2002

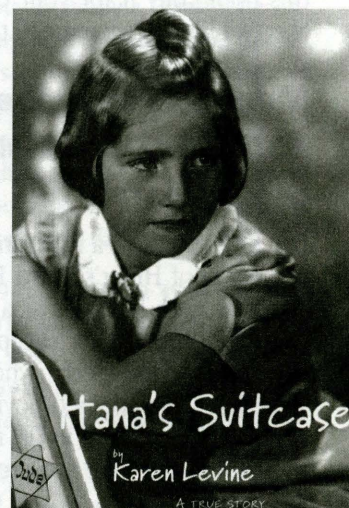
Reviewed by Irene N. Watts

Hana's Suitcase is a true story which reads like a novel. In spare, beautifully written prose Karen Levine shuttles the reader seamlessly between past and present worlds.

The search to fill in the blanks of Hana Brady's short life moves from Czechoslovakia in the thirties and forties to Europe and Japan in the present day. Hana's suitcase, with its polka dot lining, rests in a glass cabinet in the recently opened, small Tokyo Holocaust Center.

How did it get there and what secrets does it hold? Fumiko, the young and newly appointed Director was determined to find some artefacts that would make the Holocaust more accessible to young visitors. Her request to other Holocaust centres brought a response from the Auschwitz Museum. Fumiko received a child's shoe, a sock, a sweater, a can of Zyklon B and Hana's suitcase. On the lid of the suitcase, in white paint, are the words, "Hana Brady, the year of her birth, May 16, 1931" and the word "Waisenkind" orphan. We follow Fumiko's quest to discover this child's life, beyond her name and birthday. Hana is one of the fifteen thousand children who passed through Terezin to die in Auschwitz.

Hana's story begins happily in Nova Mesta in Czechoslovakia. The reader meets the Brady family (the only Jewish family in town).



CHERIE SMITH JCC JEWISH BOOK FESTIVAL

The loving parents who run a General store, the devoted housekeeper and the children – fun-loving Hana and her brother George, who both excel at winter sports. A contented, meaningful life tragically disrupted by the Nazis.

The parents are deported, the children torn away from loving relatives. Hana celebrates her eleventh birthday in a detention camp. A few days later she and George arrive in Terezin. In a few deft paragraphs, Levine, illuminates life in Hitler's 'show camp'. She reminds us of what was lost, and yet it is an extraordinarily hopeful work. In people like Fumiko and the children who call themselves "The Small Wings" a new generation speaks, "We children can make a difference in building peace in the world – so the Holocaust will never happen again." Fumiko discovers that George Brady survived. He is living in Canada.

I defy anyone to read this chapter and not weep with joy. Read this book, buy it for your children, your grandchildren, your library. I highly recommend this book.

Monday, November 18 at 1:30 pm

JCC - Jack Aceman Seniors Lounge

Steve Floris

Forced to work in a Hungarian slave labour battalion under the command of Hitler's Third Reich, Steve Floris managed to survive thanks to his skills as a cook and the decency of his commanding officer. After escaping and returning to Budapest, he married his sweetheart, who had also survived the Holocaust. Together they escaped Soviet occupied Hungary and went to Austria. They worked in UN refugee camps, then made their way to Salzburg and were accepted for immigration to Canada.

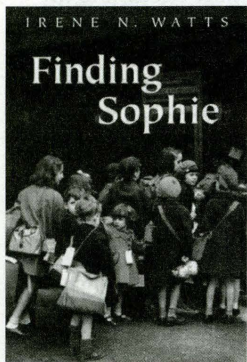
The Florises moved to Vancouver where they ran the Ferguson Point Tea House in Stanley Park for many years.

Wednesday, November 20 at 9:30 am

JCC - Isaac Waldman Jewish Public Library

Irene N. Watts author of *Finding Sophie*

Irene N. Watts was born in Berlin, Germany and immigrated to London, England in 1938 via Kindertransport at age 7. She studied at University College Cardiff and arrived in Canada in 1968, by way of Hobbema Indian Reserve. Since 1977, she has been a resident of BC. She is the founding director of Citadel Wheels and Wings, Alberta; and Neptune Theatre Company, Nova Scotia. She served as the program director of the first International Vancouver Children's Festival. Theatre credits include: Stratford Festival, Ontario; Greenthumb Players, Vancouver, BC. She is a playwright and a member of the Playwrights Union of Canada.



Memories of the Serpa Pinto

Those who saw the VHEC summer exhibit "May 31st, 1944" will remember the story of the Serpa Pinto and its perilous voyage from Lisbon to Philadelphia. The following is a letter from Vancouver resident, Marilyn Goldstone, recounting her experiences on the Serpa Pinto on its return voyage:

In 1940, the female members of our Manchester family were evacuated, and we lived in Vancouver for four years. In June 1944, we set out to return to Manchester, and to this end we boarded the Serpa Pinto in Philadelphia, on our way to Manchester via Lisbon.

Reading the Serpa Pinto story in Zachor, brought the memories of our journey flooding back. Although I was only 13 years old, I clearly remember the apprehensive atmosphere aboard the ship.

The crew described in detail the terrifying ordeal of being held in life-boats, with U-boat personnel pointing machine guns at them, waiting for their orders from Berlin to torpedo the Serpa Pinto. They were expecting the worst at any moment.



Captain Santos was very shaken. Playing bridge with our mother was one way he could steady his nerves. Afterwards he talked freely about his dreadful experience. With shaking hands and tears in his eyes, he told her in detail what happened when the German submarine stopped their ship. The crew and passengers were ordered into the life-boats. Climbing down the rope ladders in the dark, the ship's cook and the ship's doctor were drowned. A baby was accidentally dropped and died. He told her that most of the passengers were Jewish refugees and he was horrified that they again had to face the Nazi terror. Hostages taken aboard the U-boat were never seen again.

On the return trip, we passed the point where this tragedy occurred. The engines were stopped, prayers were said, flowers and wreaths were gently dropped into the water.

As we entered Lisbon harbour on June 26, waiting on the dockside were the widows of the cook and doctor. They were dressed in black from head to toe. They wept at the sight of the Serpa Pinto. When we saw them, we also wept.

Signed,

Marilyn Goldstone



RESISTANCE IN FRANCE - A Page in the Life of a Heroic Jewish Woman, *Sophie Schwartz-Micnik (1905-1999)*

by Rene Goldman

Like so many of her generation, my godmother Sophie Schwartz was tormented by Jewish helplessness in the face of violent anti-Semitism and drawn to the Communist promise of a bright future. At the age of 18 she emigrated from Poland to Brussels where she met her future husband: Leizer Micnik, a native of Romania, expelled from Belgium for political activity. The couple then settled in Paris where, until the advent of Leon Blum's *Popular Front* government in 1936, they led the precarious life of illegal immigrant workers.

While idealistic young Jews left Paris to fight Franco, Sophie organized a Jewish Women's Union, which enabled mothers to socialize, assist each other, and participate in political and cultural activities. To help women struggling to eke out a living, Sophie set up a home for 30 young children in a rural area outside Paris. Meanwhile Leizer coordinated the Jewish trade-union movement and published a Yiddish newspaper.

At the outbreak of World War II Leizer enlisted in the French army. He was wounded at Soissons, and sent to a hospital-camp near Montauban. Sophie obtained a permit to cross the Demarcation Line separating the Occupied Zone from the "Free Zone" and nursed Leizer back to health. She then brought him back to Paris, where at a secret meeting on September 1, 1940, Sophie and eight other activists founded "Solidarite", an underground Jewish resistance organization affiliated with the French Communist Party. Sophie administered a relief fund for destitute Jewish families, and operated an illegal printing shop, which published leaflets in Yiddish and French, and the newspaper "Unzer Vort".

In 1941 the French police staged sporadic round-ups of Jewish men, who were sent to labour camps, notably Pithiviers and Beaune-la-Rolande. Groups of women led by Sophie, demonstrated at the gates of these camps, demanding that their husbands be allowed visits and receive parcels. They also invaded the offices of the UGIF, the French Judenrat, to protest its inaction on behalf of their husbands. Even Jews, who had fought and spilled their blood for France, were interned. On August 21 Leizer was seized and interned in Drancy, the transit camp near Paris known as "the antechamber of death", because the cattle-car trains left from there bound for Auschwitz. Leizer perished in Auschwitz in August 1942.

On July 16, 1942, the "Final Solution" came to France. 13,000 men, women and children were dragged from their homes. Not one German participated in that "Grande Rafle" zealously staged by the French police and government. Without even waiting for Eichmann's assent, prime-minister Laval ordered that children below the age of 16 be seized as well, even though thousands of them were born French, and therefore entitled to government "protection". Almost none of these children survived. In the days which preceded the round-up, the Jewish underground knew what was coming and disseminated leaflets urging Jews to go into hiding. Sophie and others knocked at doors of apart-

ments and shops. As a result, more than half of the 28,000 intended victims escaped the dragnet.

In an account written in Yiddish that October, Sophie reported that hundreds of families were hiding in cellars and attics; that about 100 children, many left without parents, had been hidden in rural areas, and that contributors were being sought to provide 50,000 francs each month for their upkeep. The task was formidable, but unlike in Eastern Europe, there were no ghettos in France, and many French people reached out a helping hand.

When the Germans occupied the South, Jews were no longer safe anywhere. Under the direction of Sophie, a group of Jewish women put together a Children's Committee, which enlisted the active support of prominent non-Jewish personalities, notably Susanne Spaak, sister-in-law of Belgium's post-war foreign minister. Mme. Spaak met Sophie every Tuesday at suburban railway stations, bringing funds and addresses collected in her Protestant milieu. Sophie kept the records of the children's placement and payment of their pensions in sealed jars that were buried in gardens of suburban homes. Any wrong move spelled disaster. Hearing that a new round-up involving children was being prepared, Sophie and Mme. Spaak staged a daring operation.

On the afternoon of February 13th, 1943 a group of 40 Jewish and Protestant women, carrying false authorization papers, and pretending to be mothers, or aunts came for a visit, and spirited 63 children out of three UGIF shelters. They took them to an institution run by Pastor Vergara. From there, the children were taken in small groups to be hidden with peasant families in the Sarthe.

In the beginning of May 1943, a series of massive arrests by the Special Brigades of the French police in collaboration with the Gestapo, virtually wiped out the Jewish underground in Paris. Sophie, carrying papers in the name of Yvonne Masset, was nearly caught when the agent shadowing her, discovered her secret residence. A fortuitous appendicitis saved her life. She "disappeared" in hospital and, upon discharge, fled to Lyon. There, she played an important role in the organization of Jewish combat groups, to one of which my father belonged.

As German and Vichy surveillance tightened, women were increasingly called to assume responsibilities previously entrusted to men. Jewish looking men were being stopped in the streets by "physiognomists" and compelled to pull down their trousers for "verification". Sophie provided the men with proper clothing, so that they would not draw attention. Her liaison agents carried secret correspondence, money and weapons to those in hiding. In addition, she ran two printing shops, which produced leaflets and "Unzer Vort".

The resistance now brought together Jews of diverse origins and political orientations. Solidarite, (now UJRE), Bund, Poalei Zion, OSE, formed in all centres "United Jewish Defense Committees." Thus, in the midst of struggle and suffering, the foundations for the federation of French Jewish organizations after the war, were formed.

Board of Directors

I look forward to working with you on another year of productive and exciting projects on the VHEC board; to you & your loved ones; I wish you a very good year one of love harmony creativity balance and peace and very good health!!! Shanah Tovah. Robbie Waisman, VHCS President

Mazel Tov Card

Saul & Sara Cohn May you enjoy many more years of happiness together. Lola Apfelbaum

Ben Dayson Very Best Wishes for your Birthday. Ida Kaplan, Cathy & David Golden

David & Grace Ehrlich With Best Wishes on your 50th Wedding Anniversary. Esther & Larry Brandt, Molly Ross, Robbie & Gloria Waisman

Rebecca Federman Mazel Tov! In Honour of your Bat-Mitzvah. Donald Grayston

Rome & Hymie Fox Mazel Tov! On this Special Occasion. Doug Foulkes & Sandy Shuler

Noreen & Irving Glassner Mazel Tov! On your 40th Anniversary & Wishing you many more! Gila & Doug Wertheimer

Betty-Jane Israel In Celebration of your Special Birthday. Jody & Harvey Dales

Emmy Krell Mazel Tov! On the marriage of your Granddaughter. May you have much nachas. Sarah Spivack

Robert & Marilyn Krell Mazel Tov! On the marriage of Simone & Howard. Susan Mendelson & Jack Lutsky

Lucien Lieberman Mazel Tov! Your fellow Life Fellow. Ronnie Tessler

Mr. & Mrs. London & Family May the New Year bring you the Special Blessings of Peace, Good Health & Joy. Emmy Krell

Sara & Sam Mandelbaum Best Wishes on Sam's Birthday & your Wedding Anniversary. Charlotte & Jeffrey Bell, Izak & Lili Folk, Bert & Judith Smollan, The Szajman Family

Sam Mandelbaum Best Wishes on your Special Birthday. Izzy & Reva Tischler

Rachel Mate Best Wishes on your Birthday. Gila & Doug Wertheimer

Craig & Paula McAdie Mazel Tov! On your Wedding. The Staff of the VHEC

Ellen & Michael Milman Mazel Tov guys! Thanks for including us in your Simcha. Ed & Debbie Lewin

Morley & Faye Shafron Happy Belated Anniversary. With Best Wishes for many more years! Robbie & Gloria Waisman

Dr. W. Siedelman Congratulations! & Best Wishes on your career change. Shelley & Perry Seidelman & Family

Karen & Perry Trester In Honour of your Anniversary. Ruth & Cecil Sigal

Mr. & Mrs. Trojanowski Mazel Tov! & Best Wishes. The Nortman Family, Harold & Bella Silverman, Regina Wertman

Frieda Ullman In Honour of your Special Birthday. Norman & Linda Gold & Family

Irene Watts Congratulations on your Edinburgh book launch of "Finding Sophie". Wishing you much luck & success. Lillian Boraks Nemetz

Dan West & Debbie Ramm-West Mazel Tov! Frances Hoyd

Speedy Recovery

Lola Apfelbaum Wishing you all the Best & a Very Speedy Recovery! Pola Nutkiewicz, Leah & Abe Fox, Helen Berger

Rivka Arieli Wishing you a Rafuah Shelaymah & hoping to see you at the next meeting. Jody Dales

Dr. Leon Bass Sending you Best Wishes for a Speedy Recovery. Robbie Waisman & the Board & Staff of the VHEC

Susan Bluman Wishing you a Speedy Recovery. Michel & Fredericka Mielnicki, The Board & Staff of the VHEC, Harry & Resia Nortman, The Geshet Group, Gloria, Gerri & the Survivor Drop-In Group, Inge

Manes, William & Lola Mendelson, Olga Schwartz, Ronnie & Barry Tessler, Jody & Harvey Dales, Rita & Ben Akselrod, Izak & Lili Folk, Rob & Marilyn Krell & Family, Lola Haber, Ida Kaplan, Irene Kirstein Watts

Rabbi Feinberg Wishing you a Very Speedy Recovery. the Board & Staff of the VHEC, Robbie & Gloria Waisman

Henry Gelfer With our Best Wishes for a Quick Recovery. Izak & Lili Folk

Rabbi Robert Ichay With Best Wishes for a Good & Speedy Recovery. Elie & Rosa Ferera

Gabriella Klein Hope you Get Well soon. We're all thinking of you! The Second Generation Group, The Board & Staff of the VHEC

Gerry Kline Wishing you a Fast Recovery. Michel & Fredericka Mielnicki

Dr. Leonard Fratkin Get Well soon. Leo & Jocy Lowy

Mr. Harry Wosk Wishing you a Speedy & Healthy Recovery. Aron Szajman & Sons

Sympathy

In Memory of Dr. Wilhelm, Anny & Susie Strass. Lisa Kafka

Anita Avi & Family I'm so sorry for your Loss. Jack Altman

Ruth & Sid Akselrod We are very sorry to hear of your Loss. Izak & Lili Folk, Ida Kaplan

Shirley & Peter Ballin In Loving Memory of Philip. Michelle & Eli Mina

Mrs. Fay Bart & Family With Deepest Sympathy on the Loss of your beloved Husband & Father. Rachele Leah & Abraham Fox

Maureen Collis With Deepest Sympathy on your Loss. Sheryl & Saul Kahn, Faye & Hymie Davis

Bernard Pinsky & Daniella Givon In Memory of Rubin Pinsky. Avi & France Ostry & Family

Gina Dimant Our Thoughts are with you during this difficult time. The Board & Staff of the VHEC, Susan Bluman

Rosalie Dimant Our Thoughts are with you. The Board & Staff of the VHEC, Alina Wydra & Allan Posthuma, Gerry & Andrea Zimmerman & Family, Perry & Shelley Seidelman & Family, Lola Apfelbaum, Mark & Debby Choit & Family, Chaim & Susie Micner

David Feldman & Family Our Deepest Condolences. Jody & Harvey Dales, Robbie & Gloria Waisman, William & Adella Moscovitz, Izak & Lili Folk, Ida Kaplan, Gina Dimant, Art, Sam & Al Szajman, Odie Kaplan, Lola, Jerry & Saul Apfelbaum, Saul & Sara Cohn, Chaim & Susie Micner, Rose Jordan, Rosalie, Dov & Sally Dimant, Bill Brandt, Ralph & Claire Swartz, Jerry & Lynn Brandt & Families, Ben & Rita Akselrod, Bernice Neuirth, Esther & Larry Brandt, Abe & Goldie Miedzygorski & Family, Lola Haber & Family, Emmy Krell, Les & Karen Cohen & Family, Maurice & Nancy Benyaer, Corinne Zimmerman & Jon Festinger & Family, Regina Wertman & Family, Harold & Bella Silverman & Family, Arthur & Arlene Hayes, David & Grace Ehrlich, Henry & Julie Gutovich & Family, Morris & Mona Chernov, Frieda Miller & Danny Shapiro, Jack & Henia Perel & Family, Chaya Heller, Rachel & Herschel Wosk, Derek & Marilyn Glazer, Izzy & Reva Tischler, Jenny & Jack Rootman, Izak & Lili Folk, Irving & Noreen Glassner, Arnold & Claire Golumbia, Debbie & Ed Rozenberg & Family, The Board & Staff of the VHEC, Margaret & Jack Fraeme, Naomi Wolfe, Marilyn & Perry Ehrlich, Ellen & Barry Yackness, Sally & Sid Coleman, Barry Dunner & Family, Irvine Wolak, Gerri & Mark London, Shelly & Perry Seidelman & Family

Gary Feldman Our Deepest Condolences. Jody & Harvey Dales, Rachel & Herschel Wosk, Sally Zimmerman, Ben & Rita Akselrod

Lola Apfelbaum. We are Deeply Saddened by the Loss of Regina. Our thoughts are with you. The Board & Staff of the VHEC, Frieda Miller & Danny Shapiro

Margaret Fraeme Condolences on the Loss of your Beloved Aunt. Esther & Larry Brandt

Priscilla Fratkin With Deepest Condolences on your Loss. Inge Manes, Ida Kaplan,

George & Frieda Wertman

Dale Fratkin. With Deepest Sympathy on the Loss of your Father. Odie, Sherie & Jordan Kaplan

Jack Fugman Condolences on the Loss of your Mother. Mark & Debby Choit

Solly Globman With Deepest Condolences. Irv Wolak & Family

Sheri & Sam Goldman With Deepest Sympathy on the Loss of Leonard Fratkin. Odie, Sherie & Jordan Kaplan

Lola Haber With Deepest Sympathy on the Loss of your beloved Husband, Sam. Helen Berger

Dr. Jerry Hamovich. In Memory of your Mother. Derek & Marilyn Glazer

Mr. Harry Harris With Deepest Condolences on the Loss of your Beloved Brother. Irv Wolak & Family

David Kastner In Memory of our Beloved Pola. Ruth & Cecil Sigal

Dr. Harold Krivel With our Deepest Sympathy on the Loss of your Wife. George & Frieda Wertman

Mr. & Mrs. M. Trojanowski & Family Please Accept our Deepest Sympathy on the Loss of your Sister, Denise. Harold & Bella Silverman

Dr. Rob Mann With Deepest Sympathy on the Loss of your Dear Father. Robbie & Gloria Waisman

Corinne Margulius In Memory of your Beloved Father, Stanley Wachal. Susan & Joe Stein

Myra Michaelson We send our Deepest Sympathy on the Loss of your Dear Father. The Waisman Family, Bob & Gisi Levitt & Family

Bernice Neuirth, Rosalie Dimant & Family In Memory of Saul Dimant. Don & Rachel Levine, Lola Haber

Pola Nutkiewicz & Family Deepest Sympathy on the Loss of your beloved Husband, Father & Grandfather. Ida Kaplan

Max & Leona Pinsky In Memory of Rubin Pinsky. Avi & France Ostry & Family

Mrs. Deborah Robertson & Family In Memory of Dr. Hamish Robertson. Debby,

Mark, Barbara & Rachel Choit

Rochelle Saidel. Our Deepest Sympathies. Frieda Miller, Roberta Kremer & Alex Buckman, The Board & Staff of the VHEC

Moe Samuel With Deepest Sympathy. Leslie Spiro

Anita Silber With Deepest Condolences. Susan & Joe Stein, Irvine Wolak

Sheryl & Jake Solomon In Memory of Jeff. Lili & Izak Folk

The Cronk Family With Deepest Sympathy. Odie Sherie & Jordan Kaplan

The Ravich Family In Memory of Rochl. Seymour & Alberta Levitan

Helen Pinsky & Victor Elias In Memory of Rubin Pinsky. Avi & France Ostry & Family

Danny Waterman. With Deepest Condolences. George & Frieda Wertman

The Wosk Family With Deepest Sympathy. Sheryl Davis & Saul Kahn

Mrs. Lillian Zentner & Family Our Deepest Sympathy. Perry, Karen, Randall, Darren & Vanessa Trester

Mrs. Barbara Lowy & Family In Memory of your wonderful Husband Otto. Robert & Marilyn Krell

The Ravich Family In Memory of Rochl Resnick. Zi iz geven a tayere neshome. The Vancouver Yiddish Reading Circle

Our Sincere thanks to all of our friends during the illness & passing of Saul Dimant. Rosalie, Dov, Sally & Gina Dimant

Thank-you

Jody Dales The Board & Staff really Appreciate all of your help. All of us at the VHEC

Barry Dunner The Board & Staff Appreciate your help. All of us at the VHEC

Annie Edel Thank you for your performance at our AGM. The Board & Staff of the VHEC

Dr. Joan Pinkus & Family Thank-you for your donation. The Board & Staff of the VHEC

Mr. & Mrs. Pinto In Appreciation of your excellent teaching. Elaine Klein & Glenn Laufer

VHEC ENDOWMENT DINNER

Honouring the Legacy VHEC Endowment Recognition Dinner

IN APPRECIATION OF THEIR LOYALTY AND COMMITMENT

Please help us honour those who believed in the work of the Centre enough to establish permanent endowment funds in support of Holocaust education in our community. These funds assist us in carrying out commemorative and educational programs, our work with teachers and thousands of students. Join us in honouring their generous contribution.

**You are cordially invited to attend the VHEC Endowment Recognition Dinner
Sunday, October 27, 2002 at 6:00 pm.**

**Schara Tzedek Synagogue
Wosk Atrium
3476 Oak Street, Vancouver, BC**

**Tickets are \$36 and must be purchased by Friday, October 12, 2002
Please call 604.264.0499**

Program includes performance by the Vancouver Jewish Mens' Choir

Special thanks to Yorkton Securities Inc. for their support of this event

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