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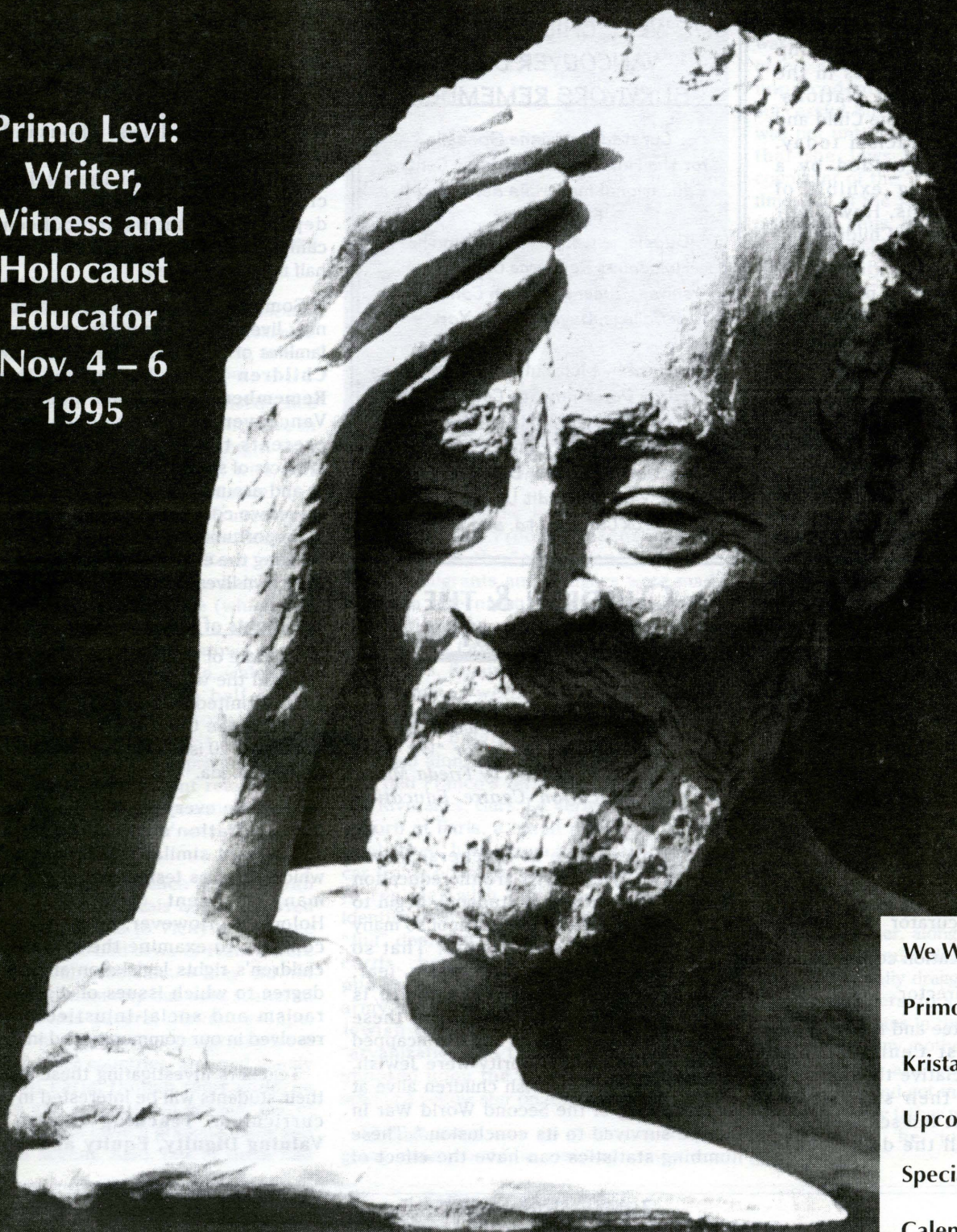
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Zachor

"Remember"

The Newsletter of the Vancouver Holocaust Centre Society 50 - 950 W. 41st Ave., Vancouver, BC V5Z 2N7 October 1995

**Primo Levi:
Writer,
Witness and
Holocaust
Educator
Nov. 4 – 6
1995**



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WE WERE CHILDREN THEN...

We Were Children Then: Vancouver

Survivors Remember, is an exhibit developed by the Holocaust Education Centre to present the stories, photographs and mementos of 17 child survivors in our own community. The intent of this exhibit is to focus, not just on our losses, but on the lives of these children - who struggled and hoped in a time with little hope.

The exhibit explores the relationship between children's experiences in the Holocaust and the United Nations' Declaration on the Rights of the Child and poses questions about racism today. Historical context is provided by a complementary traveling exhibit of documentary photographs, *How Their Hearts Must Have Trembled: Children and the Holocaust*.

A comprehensive education program of school tours, survivor speakers and locally developed teachers' materials are part of the exhibit. Teachers and other interested groups can book visits by contacting the Holocaust Education Centre (264-0499). A series of public lectures, special guests and film screenings are scheduled. (See the calendar of events section for a list of public programs.)

It gives us great pleasure to invite the community to an Open House launching the exhibit on Sunday, October 22 from 2 - 5 pm. Regular exhibit hours are October 23 - December 14, 1995, Mondays to Thursdays 9 - 5, Fridays 9 - 4 and Sundays 10 - 4 at the Holocaust Education Centre, 50 - 950 West 41st Avenue, tel 264-0499. We look forward to having you join us.

We Were Children Then Exhibit Committee

Alex Buckman, co-chair
Stanley H. Winfield, co-chair
Venay Felton, public programs
Viviane Gosselin, curator
Frieda Miller, education coordinator
Ronnie Tessler, director

The exhibit committee and Board of the Vancouver Holocaust Centre Society extend a very appreciative thank you to all our sponsors for their support and generosity to our first full-scale curated exhibit. Thanks to all the docents and

volunteers. We wish them well in helping to make this exhibit come alive.

A word of thanks to the Vancouver Art Gallery and UBC Museum of Anthropology for their advice and assistance, Miriam Creemer, Texas, for translations from Yiddish, and David Markovitz and the JCC teen group for recording the songs and poems.

WE WERE CHILDREN THEN... VANCOUVER CHILD SURVIVORS REMEMBER

Curated by Viviane Gosselin
for the Holocaust Education Centre
Educational materials developed by
Frieda Miller

Supplementary exhibit from the
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CHILDREN & THE HOLOCAUST

by Frieda Miller

Adapted from the Foreword to the educational resource guide for "We Were Children Then..." authored by Frieda Miller, Holocaust Education Centre Education Coordinator.

How can we as teachers, whose daily concerns are the education and welfare of students, begin to comprehend the death of so many children during the Holocaust? That so many suffered disease, starvation, fear, separation from parents and death is unspeakable. Tens of thousands of these child victims were Gypsies and handicapped children. The great majority were Jewish. Only 1.1 percent of Jewish children alive at the beginning of the Second World War in Europe survived to its conclusion.* These numbing statistics can have the effect of

closure on our and our students' ability to understand what happened.

The intent of the teaching materials is to explore the lives of these children, not only their deaths. As teachers, we can help our students to see beyond the frightening statistics to the very real children, who struggled and hoped in a time with little hope.

The photographic and documentary exhibit, **How Their Hearts Must Have Trembled: Children and the Holocaust**, explores the experiences of children during the Holocaust. From 1933-39 Jewish children were barred from schools and other public places by race segregation laws known as the Nuremberg Laws. Thousands were placed on "Kindertransports" to England by parents desperate for their safety. Many children were placed in hiding, others deported to ghettos and concentration camps. Some children survived, one and a half million perished.

Some of those who were children then now live in our immediate community with families of their own. The exhibit, **We Were Children Then: Vancouver Survivors Remember**, curated and mounted by the Vancouver Holocaust Education Centre, presents the stories, photographs and artifacts of some of the child survivors living in and around Vancouver. Students visiting these two complementary exhibits will have an opportunity to speak to a child survivor, bringing the events of 50 years ago closer to their own lives.

The Rights of the Child

The fate of children during the Holocaust shocked the world and served as a catalyst for the United Nation's Declaration on the Rights of the Child on November 20, 1959. November 20 is designated as National Child Day in Canada.

We have every right to be proud of the United Nation's declaration and all subsequent similar legislation in Canada, which stand as testaments to the fate of so many innocent children during the Holocaust. However, young people must continue to examine the effectiveness of children's rights legislation and debate the degree to which issues of discrimination, racism and social injustice have been resolved in our community and in the world.

Teachers investigating these issues with their students will be interested in the BCTF curriculum, **Teaching Human Rights: Valuing Dignity, Equity and Diversity**,

released in September 1995. Aimed at both elementary and secondary students, this new curriculum explores themes of social justice, children's rights and the role of the Holocaust in human rights legislation. The exhibits, *How Their Hearts Must Have Trembled: Children and the Holocaust* and *We Were Children Then: Vancouver Survivors Remember*, can provide teachers with a compelling enrichment for this curriculum.

**Elisabeth Maxwell. "Butterflies Don't Live in Here, in the Ghetto: the Murder of One and a Half Million Jewish Children by Nazis in Europe 1940-45." The British Journal of Holocaust Education. Vol. 2 Number 1, Summer 1993, p.2*

SAVING THE JEWISH CHILDREN OF FRANCE: A HISTORICAL & PERSONAL PERSPECTIVE

René Goldman

René Goldman is a professor in the Department of Asian Studies at the University of British Columbia. His story, partially recounted in this article, forms a part of the exhibit, We Were Children Then...

The defeat of France in consequence of Germany's Blitzkrieg offensive in the summer of 1940 brought into power Marshall Pétain, who met with Hitler to conclude an armistice. The terms that Hitler imposed upon France were humiliating. The country was divided into two main parts; an Occupied Zone, which was comprised of the northern half of the country minus Alsace-Lorraine (which was annexed to the German Reich), a wide strip along the Atlantic seaboard down to the Spanish border and a Free Zone, which was comprised of the southern half of the country, except for an Italian zone made up of Nice and Savoy. Yet France's position in Nazi-occupied Europe was a privileged one, since the French government retained full internal sovereignty over the entire country and no German Gauleiter was placed in command above it.

Pétain replaced the French Republic with a fascist-style Etat Francais and transferred the capital from Paris to Vichy in the Free Zone. The 300,000-odd Jews of France were all the more vulnerable since they did not form a single community but were scattered and divided into several distinct groups. Nearly half of them were immigrants from Poland and other countries, grouped mainly in occupied Paris; though their children were born and schooled in France, few of the parents spoke French grammatically and without an accent. Also, few of them had

contacts in the general French population, particularly in the rural areas. French Jews, be they Sephardim or Ashkenazim, secular or religious ("Frenchmen of Israelite confession" in Nazi parlance), tended to look down on the Yiddish-speaking Eastern Europeans. All the Jews, however, had put a misguided trust in the French government and were caught by surprise when the Vichy regime, on its own initiative, enacted vicious antisemitic legislation.



René Goldman, age 12, at the Manoir de Denouval, Andresy, France, after the loss of his parents (1946)

Vichy divided the Jews into two classes: those who had French citizenship were placed under the "protection" of France, while immigrants and refugees were made liable to internment at the discretion of regional police prefects. Not only were internment camps created in the north (Pithiviers, Beaune-la-Rolande), but in the Free Zone as well, most notably in the Pyrenees, where Jewish refugees from Germany, Belgium and Holland were interned alongside Spanish refugees (who had fled Franco's terror) in dismal camps like Rivesaltes, Gurs, Le Vernet. In Drancy, a suburb of Paris, a harsh transit camp was established. It was from here that the cattle car trains bound for Auschwitz left. Failure to register with the police and obtain identification cards stamped with the word "Juif" deprived a family of food and ration cards, besides exposing it to swift punishment. Jews were banned from the army, the judiciary and the professions. Jewish businesses were made liable to "aryanization". In the north, the Germans imposed upon the Jews the obligation of sewing a yellow star on their garments.

Though there were no ghettos in France, going underground, ie. residing somewhere

illegally with false identification papers, presented, in a country densely policed even in normal times, almost insurmountable obstacles. French Jews rushed to join the Free French Forces organized from London by General De Gaulle, and Jewish communists and Zionists organized highly effective underground combat groups; but for the thousands of immigrant Jews in Paris, who eked out a meager and precarious living in thousands of little tailoring or leathersmithing workshops, armed struggle was not an option.

Besides misplaced trust, one should also keep in mind the element of surprise: what was then happening to the Jews everywhere else in Europe was historically unprecedented; the Nazis had waged a successful Blitzkrieg against our people. It was not until the winter of 1942, however, that the Jews of France became fully cognizant of the "Final Solution", by which time 75% of the Jews of Europe had already perished. Thus, the 13,000 Jews, including those rounded up in Paris at dawn on July 16, 1942, scarcely knew what to expect. That "grande raffle", as well as earlier roundups, had all been carried out by order of the Germans, but at the hands of the French police - without a single German participating! Among those arrested on July 16 were 5,000 children below the age of 16, who had been included on the initiative of Prime Minister Pierre Laval; only a few of them survived. So zealous was the French government in collaborating with the genocidal enterprise of the Nazis that, even without being asked to do so, it shipped trainloads of Jewish refugees from the Free Zone to the Nazis in Paris. The French police created special brigades to hunt down the Jewish underground. The Germans could confidently rely on the French for doing their dirty work.

Were my parents aware that the Free Zone was not such a secure place to head for when in August 1942 we fled Belgium? They hoped that it might still be possible to escape from Europe through Marseille and therefore had no choice other than to attempt to travel across northern France and attempt to smuggle ourselves across the Demarcation Line between the two zones. We succeeded, but we were caught as soon as we arrived in the Free Zone. The French police interned us in Lons-le-Saunier, along with other refugees from Belgium and Holland. Two weeks later the police brutally dragged my mother and I, along with others, to a train bound for the camp of Rivesaltes in the Pyrenees. It just so happened that my mother's sister, who was a French citizen, arrived that very morning from Limoges and got me out of the clutches of the police. My father managed to escape to Lyon, where he joined the Jewish underground.



Manoir de Denouval, the Home for Children Whose Parents Perished in the Holocaust, Andresy, France (near Paris). René Goldman is present in this group. Marc Chagall (centre, back row) was visiting (1946)

But even the Jewish communist urban underground active in Paris, Lyon, Grenoble and Toulouse, and the Zionist "Jewish Army" active in the Cevennes and Tarn mountains after the Germans occupied the south in November 1942, were regrettably slow to recognize the nature of the fate reserved for us by the Nazis, and the consequent necessity to work out a specifically Jewish strategy of resistance - a strategy centred on the primacy of Jewish survival, regardless of whether or not our gentile allies understood that necessity. This was certainly not the case with the French Communist Party, which knew better than anyone else how to mobilize young Jews who were eager to fight.

Rescuing Jewish children could readily be seen as the central task in the Jewish struggle for survival. The geography of France (a country of vast rural regions, forests and mountains) as well as a more favourable attitude to Jews on the part of the general population than was the case in Eastern Europe, presented no end of opportunities. However, organizing the dissemination and hiding of children, finding places, convents or host families, money to pay for board, volunteers to travel under false identities with children - many of them too young to comprehend - persuading parents to give up their children and refrain from contacting them, following up on those children to ensure that they were not abused was challenging: these and other tasks presented daunting problems, particularly after the Germans occupied the

south in November 1942, and even more so after the fall of Mussolini in 1943 caused the loss of the Italian zone, which for Jews had been the safest refuge.

In 1940, the French government, in collaboration with the Germans, set up a single Jewish organization called Union Generale des Israelites de France (UGIF). Orphans and children of people in need of assistance were sheltered in children's homes run by the UGIF: these were veritable traps periodically raided by the Gestapo. Yet, motivated by a now tragically misplaced sense of duty, the directors of these homes refused to release even older children, with the result that members of the underground had to incur risks to kidnap children out of these homes in order to hide them. Meanwhile, partly under the cover of the UGIF, a group of Poalei Zion activists, led by Leo Glaeser and David Rapaport, set up a clinic and social welfare centre for destitute Jews on rue Amelot in Paris. Through that centre young children, even babies, were funneled to hiding places that had to be kept secret, even from their parents.

Meanwhile, the OSE, Oeuvre du Secours a l'Enfance (Children's Relief Society), founded in 1912 in St. Petersburg, Russia to assist child victims of pogroms which after the Bolshevik revolution moved to Paris), transferred its headquarters to Montpellier in the south in 1940. Its leaders seem not to have anticipated the possibility that the Germans might eventually occupy the south

as well. Like the UGIF in the north, the OSE concentrated Jewish children in a network of homes instead of scattering them.

After my separation from my parents, I spent two weeks at the OSE children's home, Chateau de Masgelier, in the Creuse. From there I was taken out to be hidden in a rural village and eventually, under the name René Garnier, for nearly a year and a half hidden in a Roman Catholic convent school some 40 km from Chateauroux. Had I not been taken out of the OSE, I would have shared the fate of the children who were arrested by the Germans when they came to the Chateau de Masgelier. In the spring of 1944, my father had me brought to Lyon. When the situation became too dangerous, he hid me with farmers who were antisemitic, but still sheltered me and a friend (who now lives in

Australia). My father, alas, was caught one month before the liberation of Lyon and deported on the last train that left France for Auschwitz.

In the company of other children, I was thus ferried from pillar to post. We were chaperoned by complete strangers, mostly young women. Sometimes there were police identity checks on the trains. It is only recently that I have become cognizant of the silent heroism of so many young people; social workers, nurses and other dedicated volunteers who risked their lives scouring the country for farms, convents and monasteries who would hide Jewish children. They were Catholics, Protestants, and also Jewish. Particularly well-known is Marianne Colin (Cohn), a volunteer who saved countless children. In June 1944 she was caught with 27 children as they travelled from Lyon to Savoy. The underground prepared to wrest her from the clutches of the Gestapo, but she refused to abandon "her" children. She was murdered after several days of relentless torture.

Amongst the saviors of Jewish children, one man who deserves special mention is the French engineer Roger Garel, who threw himself into the struggle in August 1942 when he learned that 1200 Jewish refugees had been imprisoned in a fort in the Lyon suburb of Venissieux and were about to be transported to the Occupied Zone. With his friend the Abbe Glassberg, who was of Jewish origin, the OSE lawyer Charles

Lederman and several assistants, they entered the fort at night during a black-out and, under the noses of the policemen, successfully removed 108 children and placed them in hiding. Thereafter Garel and Glassberg crisscrossed southern France, secretly approaching potentially sympathetic persons of authority and organizing a network that saved thousands of children. This network became known as "le circuit Garel". Cardinal Salieges, Archbishop of Toulouse, and Cardinal Theas, Archbishop of Montauban, gave them all-out support; these two princes of the church instructed all Catholic institutions in their dioceses to shelter Jewish children. At the same time, they had appeals for solidarity read from church pulpits. Their action inspired Cardinal Gerlier, Primate of France, to lodge a vigorous protest with Marshal Pétain, which led to the suspension of deportations of Jews to the German-occupied north, though not the end of internments.

Regardless of the higher risks which they incurred, Jews worked on their own, as well as alongside Gentiles, to save the children. The achievements of the Eclaireurs Israelites de France (Jewish boy and girl scouts) were particularly impressive. In the wake of the "grande raffle" of July 16, 1942 in Paris, Robert Gamzon, national director of the EIF, mobilized his colleagues to fan out through the Free Zone to warn Jewish refugees of similar roundups scheduled by the Vichy police for August 26. Two years earlier, Gamzon had led Jewish scouts in taking over abandoned farms, notably at Moissac and Lautrec in the southwest. There they trained for Kibbutz life by learning how to farm and how to defend themselves. Youngsters who came from assimilated families threw themselves with equal enthusiasm into the study of Judaism, observance of Kashrut¹, shabbat², and Jewish holidays. They also sheltered children who went to local schools. The population was very supportive. When the hour of danger arrived in 1943, Protestant scouts helped their Jewish peers to disguise their identity, providing them with false papers and insignia.

The EIF also created a "Sixth Section", which specialized in the rescue of children. The scouts fanned out across the south in search of farms, boarding schools and religious institutions and in this way managed to save thousands. They faced untold dangers spiriting children out of internment camps, visiting the children they had hidden to uphold their morale and help them where feasible. They also smuggled children, particularly those who spoke French poorly, into Switzerland or Spain - where they were not always admitted. Only a few hundred Jewish children received

visas to the United States. The State Department, which maintained a cozy relationship with the Vichy regime until 1943, placed every possible obstacle in the way. After the German occupation of the south, a number of EIF scouts joined the "Jewish Army", which fought alongside the local maquis³ and participated in the brilliant action of capturing a German armoured train on August 19, 1944. Picture their exaltation as they pointed their guns at 71 German officers and 4200 soldiers of the surrendered Castres garrison, shouting at them, "wir sind Juden!" (We are Jews!). Many of them did not live to see the liberation and their leader, Robert Gamzon, died in combat.

After the liberation came the daunting task of retrieving the children who had been hidden. Some had been converted to Catholicism and had to be fought over; many found themselves orphans. At the same time Jewish children and adolescents from Eastern Europe, who had survived the Nazi concentration camps and lost their parents, were brought to France. Elie Wiesel (*editor's note: and VHCS board member Robert Waisman, who was liberated from Buchenwald at the same time as Wiesel*) were in this group. With the help of the post-liberation government and Jewish communities overseas, homes for the children whose parents had perished in the Holocaust were established across France, the greatest number in the Paris region. These homes were mainly run by two organizations: The OSE and the Commission Centrale de l'Enfance (CCE) of the UJRE (Union des Juifs pour la Resistance et l'Entraide)⁴, a united front type of organization founded by Jewish communists in Lyon in 1943 to co-ordinate the underground struggle, rescue children and extend material assistance to families in need. I grew up in the homes of the CCE, where we received a progressive education, albeit heavily loaded with communist ideology.

The story of the post-war children's homes of the OSE and the CCE is an exciting one, but it belongs to another chapter in the history of the Jews of France.

¹ Jewish dietary laws

² Hebrew word for Sabbath

³ French underground movement fighting against the Nazi occupation of France

⁴ See UJRE pin in current exhibit, *We Were Children Then...*, loaned by the recipient, Robbie Waisman

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PRIMO LEVI

A BIOGRAPHICAL OVERVIEW OF THE MAN AND HIS WORK

by Nicholas A. Patricca

From the preface to *An Uncertain Hour*, a full-length play in two acts¹

Nick Patricca, an internationally published and produced playwright, poet and essayist, is associate professor of theatre at Loyola University of Chicago and playwright in residence at Victory Gardens Theatre. He will be participating in the VHCS/Canadian Centre for Multiculturalism, Development and Documentation curriculum development project workshop, coordinated by Dr. Walter Temelini of Waterloo University - Teaching Social Justice Through Literature: Primo Levi.

Primo Levi was born in Turin, Italy, in 1919, where he trained to be a chemist. His ancestors were Sephardic Jews from Spain who had come to the Piedmont area of Italy in the early 1500s to avoid the inquisition of Ferdinand and Isabella. They introduced the silk trade into Italy at this time and specialized in making the dyes for which Italian silk is justly famous. Their native language was *Ladino*, a type of Spanish spoken in certain areas of medieval Spain. In Italy, they adapted this tongue into the indigenous *Piemontese* dialect, incorporating into it many Hebrew words, especially words necessary for the dying of silk. To this day, the Italian language uses Hebrew words to describe types and qualities of silk and their colorings.

In September of 1943, Primo Levi joined a unit of partisans in the hills of Piedmont. The group was almost immediately betrayed by an informer and Dr. Levi was arrested by the Italian Fascist Militia. At the moment of his arrest, for reasons totally beyond his imagining, Primo Levi, a completely secular Jew and atheist, declared: I am an Italian citizen of Jewish blood. This fatal declaration caused him to be deported to Auschwitz in February of 1944, where he was imprisoned until his liberation by the Red Army in January of 1945. Because of his training, Dr. Levi was forced to work as a chemist for I.G. Farben Industries in one of their "factories" in the Buna-Monowitz sector of Auschwitz. This "employment", and the extra food given him by an Italian bricklayer, helped Primo Levi to survive almost eleven months in this man-made inferno.

When Primo Levi returned to Turin in

1945, he wrote his first book, a memoir of his experience at Auschwitz entitled *If This Were A Man*, in which he tries to "look objectively" at what happened in the death camps, to the oppressors as well as to the victims. Initially, this book was unanimously rejected by the Italian Board of Censors - several members of which were Jewish writers - for being "negative." However, the book was published in 1947 by a small press, and was largely ignored until 1966 when it was re-issued and became a best-seller throughout Europe. In the same year, Jean Amery, also an Auschwitz survivor, published his definitive work, *At the Mind's Limits*, in which he also attempts to "look objectively" at the death-camp experience. This work so disturbed Primo Levi that he began an eleven year correspondence with Amery in which they debated the nature and meaning of human existence, essentially arguing about whether we humans are worth saving. In 1977, Dr. Levi retired from his position as manager of a chemical factory in Turin to devote himself full time to his writing. From 1966 on, Primo Levi's reputation as a writer became well established throughout Western Europe. It was not, however, until his death in 1987 that his work was readily available to English readers in the USA. Today, his work is receiving the attention it deserves.

**PRIMO LEVI: AN INTERNATIONAL
CONFERENCE ON LEVI AS
WRITER, WITNESS AND
HOLOCAUST EDUCATOR -
NOVEMBER 4 - 6, 1995,
VANCOUVER, BC**

Sponsored by the University of
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Cultural Institute

Primo Levi's writings defy categorization because they are truly unique works of art, possessing elements of the Italian Enlightenment's essay tradition and the Italian Renaissance's philosophical poetry traditions, as well as elements of our modern "confessional" literature tradition. In all of his writings, Primo Levi is

concerned to show the value of reason (science) and art working hand-in-hand to promote the well-being of all life. His writings focus on the unique creative qualities of human Memory which he believed holds the key to our survival as truly human beings. For reasons known only to the spiritual endowment of our race, when Primo Levi very much wanted to give up and die, his identity as a Jew, and the immortal words of Dante, came to his rescue, calling him to the life of a poet - a maker of words necessary for life.

Editor's note: Of special interest to Italian speakers: Dr. Franca Molino Signorini, a Milan psychologist who collaborates with the Fondazione Centro Di Documentazione Ebraica Contemporanea, Via Eupili 8, 20145 Milano, Italy, has written a dissertation, 'Uomini fummo...percorsi diversi di un uguale destino,' a deep analysis of Primo Levi and Jean Amery, their concentration camp lives and their suicides.

Dr. Signorini will give the opening address at the Conference, Levi as Witness. Dr. Signorini's visit is courtesy of the Italian Cultural Institute, a branch of the Italian government situated in Vancouver.

¹Reprinted by permission of the author. An Uncertain Hour; Dramatic Publishing, Woodstock, IL, 1995. ISBN 0-87129-534-2

PRAISE & EULOGIES

"Our language lacks words to express this offense, this demolition of man." Primo Levi.

Primo Levi's books are a study of the limits of being human - *Washington Post Book World*

Levi (is) an alchemist, transmuting the base element of human experience - loss, despair, crippling guilt - into the refined metal of assurance and hope - *Vogue Magazine*

His writing is in the tradition of the Italian Enlightenment. He never lost his faith in reason or science. And yet he suffered our civilization's most catastrophic manifestation of technological horror. He came out resisting the destruction of his own humanity - *Nicholas Patricca*

He is our Dante...writing a modern masterpiece about his journey into Hell - *USA Today*

"I realized that my experience of Auschwitz was far from exhausted. I had described its fundamental features in my first two books,

but a host of details continued to surface in my memory and the idea of letting them fade away distressed me. A great number of human figures especially stood out against that tragic background: friends, people I'd traveled with, even adversaries. This was no longer the anonymous, faceless, voiceless mass of the shipwrecked, but the few, the different, the ones in whom (if only for a moment) I had recognized the will and capacity to react, and hence a rudiment of virtue." Primo Levi on *Moments of Reprieve: A Memoir of Auschwitz*

By the end of his life, Levi had become increasingly convinced that the lessons of the Holocaust were destined to be lost as it took its place among the routine atrocities of history. Levi was troubled by the sentimental distortions of survivors and sympathetic historians and by the collective amnesia of those responsible for the exterminations. In recent years he had spoken often to students and joined the board of his former high school. He was acutely aware of how his experience had come to seem to the youngest generation - Alexander Stille

The Drowned and the Saved (Levi's last work) is a detonation all the more volcanic because so unexpected...Gradually, cumulatively, rumble by rumble, it leads to disclosure, exposure - one can follow the sizzle flying down the fuse - *New Republic*

One of the most important and gifted writers of our time - *Italo Calvino*

...I am proud that I was on the jury that awarded him the coveted Viareggio Prize - *Umberto Eco*

A WRITER, NOT A CELEBRITY

by Arthur H. Samuelson

Arthur Samuelson, who was Primo Levi's American editor and publisher, is now editorial director at Schocken Books in New York. This article, originally published in the *Jerusalem Post* following Levi's death in 1987, is printed with permission of the author.

My first encounter with Primo Levi was as a reader. I discovered *Survival in Auschwitz* in college in 1971. I had just returned from living in Israel, still a bit drunk from its lightning victory in the Six Day War, and I had formed a student study group on the Holocaust, a word and an event that had barely entered popular vocabulary, Jewish or otherwise.

I had only learned about the Holocaust when I went to Israel; it was never spoken in my home or at school. But in college in the

early 1970s, genocide was a word that was being thrown around a lot as an epithet against the war in Vietnam and it seemed to me that the techniques of mass destruction for calculated goals that had been pioneered at Auschwitz and Hiroshima were reaching perfection during my lifetime. I became obsessed with this grim period in history and spent two full years reading only books related to this subject. I even organized a tour of students in the dead of winter to see the concentration camps and surviving communities first hand. I needed to understand what had happened, not just as a Jew, but as a young man growing up in an age when almost anything good or horrible seemed possible.

It was in this context of hundreds of books - novels, memoirs, histories, sociological, psychological, theological and anthropological treatises - that I picked up *Survival in Auschwitz*. Already numbed by what I now think of as a sado-masochistic orgy of Holocaust exposure, I was stunned by the book. Not because what happened to Levi was more horrible than what was recorded by other survivors, not because he was perhaps more skillful as a writer in making the reader feel the pain of what happened to him. What made and continues to make the book echo in my imagination and makes it, I believe, one of the great books of the twentieth century, is how its author, in simple, almost stark prose, salvages his memoirs of human beings refusing, if only through helpless gestures, to cease being human. For this 20-year-old reader, the book offered rescue from the safety that comes with observing horrors one cannot possibly imagine happening to oneself or committing against others. With extraordinary precision, and not a trace of self-pity, Levi helped me recognize myself in both the victim and perpetrator, and to understand just how human dehumanization can be.

It was a great pity that the American editions of this book carried a title different from the author's intention. This book is not about survival, but about what is a man. That is its genius, that is its wisdom. I deeply regret that when I was able to republish in hardcover, *Survival*, along with its sequel, *The Reawakening* (also mistitled by its original American publisher), I was unable to restore the original Italian titles because of Federal Trade regulations.

Fifteen years after first encountering

"With extraordinary precision, and not a trace of self-pity, Levi helped me recognize myself in both the victim and perpetrator, and to understand just how human dehumanization can be"

Primo Levi as a reader, I became his editor and publisher. When I say that I was Primo Levi's editor, that is something of an exaggeration. Aside from creating *Moments of Reprieve* out of stories he had published in newspapers and in anthologies of his work in Italy, and arranging for the translation of all his works except *The Periodic Table*, which slipped out of my

hands in negotiation, I made no editorial contribution since none was necessary. All the books I published had been previously published in Italy, where they had languished for a dozen years without an English-language home. Though he was considered a major writer in his own country, his name was virtually unknown

here, except to few, for anything other than being the author of one of the great Holocaust memoirs. I will leave it to others to speculate why it took us so long to rediscover Primo Levi. I grabbed the chance to be his publisher once I learned that there was more Primo Levi because it was an extraordinary opportunity to publish an author responsible for one of my most treasured reading experiences.

I believe it is worth considering why Primo Levi's work found a deep resonance in this country only in the 1980s when he was "rediscovered." By this time, America had become saturated with images of Jewish suffering and victimization. *Holocaust* had come and gone as a mini-series, complete with soap commercials. Trivialization inadvertently rescued by further trivialization; Auschwitz replaced *Exodus* as the Jewish archetype; the Holocaust replaced Israel as the one Jewish subject deemed appropriate by both Jews and Gentiles for prime time, albeit for different reasons. (I have often wondered why this preoccupation by Jews and Gentiles alike with Jewish powerlessness came at precisely the moment when Israeli power was predominant in the minds of its enemies.) It was said that the public had enough of the Holocaust.

Nonetheless, room was found for Primo Levi. First, because room is always found for great writers. Secondly, as a Holocaust writer, Levi's humanist concerns offered us, as he had done for me earlier, relief that comes from the deadening from overexposure to the horrors of Auschwitz. For Levi, the Holocaust is not a "Jewish"

Continued on p. 8



Continued from p.7

experience, though obviously it happened to Jews, but one of relevance to all concerned with the human condition. He resists the temptation that others have succumbed to—of politicizing the Holocaust, of using it for convenient personal or rhetorical advantage. Levi's tale had not ended with Auschwitz. His writing only began there. He found meaning in love and work, and they became his great themes; and it was this transcendence that he offered us who now live in the shadow of Auschwitz. What men make with their hands was as much his concern as what men break.

"What makes them heroes is not that they physically survive their ordeal, but they do not lose faith in their own humanity"

I finally met Primo Levi in 1983 when I arranged for him to come to America for the first and only time to promote *If Not Now, When?*, following the success of *The Periodic Table*. There is much in American culture that might astonish a discerning first-time visitor, but I believe that for Primo most astounding, perhaps even disturbing, was the discovery of his own sudden celebrity. After all, these were books he had written years ago. Why the sudden notice now? Why all these people asking him questions about every conceivable subject? He never came back to America. It was too tiring he wrote me.

I think he was also puzzled by how Jewish he was in our eyes, and how Jewish we were in his. Not that he didn't think of himself as a Jew, but why did we all make such a big deal out of it? When he got back to Torino he told them that everyone in America was Jewish. I believe that Primo was a Jew who was not anxious about his identity. I think we made him nervous with ours. I know that he was deeply offended when *Commentary*, that great arbiter of racial purity, published an essay faulting him and the rest of Italian Jewry for being assimilated. I think he must have found it genuinely difficult to understand why its editors were burdened by a Jew who was no more assimilated than they, except for the superficial advantage their Jewishness gave them in a wholly different struggle, one in which he was not concerned. I do not know what politics Primo Levi held to. He never addressed himself to politics directly, as far as I know. Perhaps *Commentary* smelled a liberal. In any case, I do not believe it was a coincidence that *If Not Now, When?*, his novel about partisan Jews struggling to maintain their identity as they made their way to the Promised Land, appeared in Italy

at the time of the Israeli incursion into Lebanon. I think my friend Raymond Rosenthal (*editor's note: a translator of Levi's works*) is right that there is a message here for Jews: Ray points out that the novel offers a virtual bestiary of modern anti-Semitism. Even in the Republic of the Marshes, our escaping heroes are confronted by enemies, sometimes enemies who are friends and sometimes friends who are enemies. What makes them heroes is not that they physically survive their ordeal, but they do not lose faith in their own humanity.

I saw Primo again at his home in Torino a year later, a year before his death. I was struck by how fragile he appeared, how tense, nervous. I remember his deep concentration watching other people talk. We met in his home, the same apartment he had grown up in. Next door lived his son. The house was sparsely and modestly furnished, but one was struck by the feeling of roots one rarely experiences in American homes. In the house, with him and his wife, lived his ailing mother, and around the corner was his wife's mother. Both women were in their 90s and in need of constant care.

Because of his success in America, invitations were pouring in from all over the world, and his books were being translated and reissued everywhere. He maintained carefully drawn charts to keep track of his publishing relationships around the world. We did not speak about the rumours that he might receive the Nobel Prize for Literature, but he showed me invitations from Harvard and Brandeis. He found the notion of a Jewish university somewhat puzzling, but was delighted when I solved the mystery for him of what the invitation meant by "black tie". Primo's English was formal and fluent, but not fluid. Much of his vocabulary came from reading the Oxford English Dictionary

He had just come back from a trip to England where he had met with Philip Roth and his wife Claire Bloom, and the *Zuckerman Trilogy* was on the Levi's coffee table. There were many words in Roth's book he could not find in his dictionary, he complained. I was grateful the only one he asked me for help with was "F.D.R.". I sent him an American Heritage Dictionary upon my return. Another embarrassing moment was when Lucia asked which of Mr. Roth's books she should read next. Fortunately, I was spared the pleasure of introducing Mrs. Levi to Mrs. Portnoy as she had already read it in Italian translation. When the clock hit six, Primo leaped from his seat and

announced to myself and my wife, "Gentlemen, dinner is served."

I still struggle with the riddle of his suicide. It came as a complete surprise. I knew that he was depressed. I could tell he and his wife felt like prisoners in their home, the burden of taking care of the two ailing mothers was that great. But his life was also changing. He was recognized as a major international writer. He was earning money from his writing. All of his books were going to be in print around world. And he was working on a new book.

It was to be a sequel to *The Periodic Table*. Turning from inorganic chemistry to the organic side of the ledger, the book was to be made up of the correspondence between a chemist and his lady friend that would begin as reflections on the nature of chemicals and end as meditations on love. It sounded wonderful—a kind of dual love letter—to his work and his lover. He wrote to me that the book gave him solace from his domestic troubles.

But he would not leave his home, even when I wrote to him that if he came to America to promote *Monkey's Wrench*, we had a chance of making it a best-seller. I admired his insistence that his place was with his mother, that the demands of a tour would be too great—all those letters he would have to write when he returned!—but I still wonder if there was not more to his stubbornness than that.

We made Primo Levi uncomfortable with our need to celebrate a survivor. As he pointed out often in his work, the best did not survive in Auschwitz, only those who could adjust. He believed he had been saved by luck, by getting sick at just the right time. He had learned things in the camps about his fellow men and he spent the rest of his life reflecting on that lesson. He was a writer, not a celebrity. He saw himself as an Ancient Mariner, not a Nobel laureate, not for peace, not for literature.

It was a thrill for me to read him, an honour to publish him, a privilege to know him.

Billets

Accommodation is required for several of the scholars presenting at the Conference. Please call the office at 264-0499 if you can help out on the weekend of Nov. 3 - 6

SELECTED BIOGRAPHIES AND TITLES OF PRIMO LEVI CONFERENCE PARTICIPANTS

An asterisk indicates availability in the HEC Library

Gian-Paolo Biasin

Dr. Biasin, Professor of Italian in the Department of Italian Studies at the University of California, Berkely has received several major grants and awards. He is a Knight Officer in the Order of Merit of the Italian Republic, a recipient of the Orio Vergani literary prize in Milan and a Presidential Book Award of the American Association of Italian Studies (1993) for "Flavours of Modernity." He has published extensively.

Books by Gian-Paolo Biasin

The Smile of the Gods: A Thematic Study of Cesare Pavese's Works (Cornell University Press, 1968, England & USA)

Literary Diseases. Theme and Metaphor in the Italian Novel (University of Texas Press, 1975. Published in Italy 1976, England & USA)

Italian Literary Icons (Princeton University Press, 1985. Published in Italy 1983)

Montale, Debussy and Modernism (Princeton University Press, 1989. Published in Italy 1985)

The Flavors of Modernity. Food and the Novel (Princeton University Press, 1993. Published in Italy, 1991)

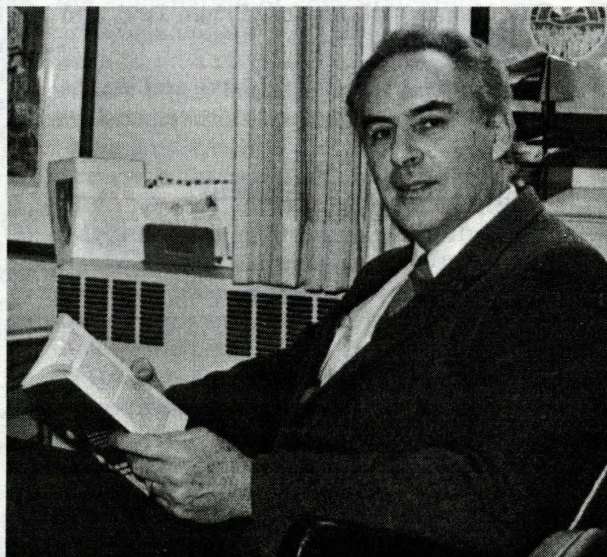
Dr. Mirnia Cicioni

Dr. Cicioni lectures in Italian at La Trobe University, Melbourne, Australia. Research interests: Italian sociolinguistics, Italian feminism and Italian Jewish writers. Interested in Levi since the late 1970s. Her book, Primo Levi - "Bridges of Knowledge," an introduction to Levi for English-speaking readers, is being published by Berg in December.

Dr. Stephen Feinstein

Professor of History, University of Wisconsin, River Falls, adjunct Professor of Holocaust Studies, University of Minnesota. Received M.A. and PhD. in Russian History from New York University. Areas of specialty are: Russian and Soviet history, Holocaust, Russian and Soviet art, history of Islamic Middle East. He has published frequently and since 1970 has been director of the University's Russian Seminar, involving travel to the former USSR and Russia. He has led travel groups for the

Smithsonian Institute since 1973. Dr. Feinstein is writing a book, "Indelible Images: Artistic Responses to the Holocaust." He was guest curator for the Minnesota Museum of Art's major exhibition, Witness and Legacy, currently traveling North America.



Dr. Lawrence Langer

Dr. Nancy Harrowitz

Assistant professor of Italian, Modern Foreign Languages and Literature, Boston University. Received M.A.s from Case Western Reserve and Yale Universities and her PhD. from Yale (1986). Teaching and research interests: 19th and 20th century Italian literature, Holocaust Studies, Women's Studies, Science and Literature. Academic honours include Boston University Humanities Foundation, Humanities Fellowship and Jewish Cultural Endowment grants, Prize Teaching Fellowship, Yale. Dr. Harrowitz has lectured and published frequently, authoring books, articles, essays and reviews. A former guest professor at UC Davis, she speaks Italian and French and is a member of many professional associations and committees.

Books by Nancy Harrowitz

Antisemitism, Misogyny and the Logic of Cultural Differences: Cesare Lombroso and Matilde Serao. (University of Nebraska Press, 1994)

Tainted Greatness: Antisemitism and Cultural Heroes, editor and introduction. (Temple University Press, 1994)

Jews and Gender: Responses to Otto Weininger, co-editor with Barbara Hyams. (Temple University Press, 1995)

Lawrence Langer

Dr. Lawrence Langer, of Simmons College in

Boston, MA, graduated summa cum laude from City College in NYC and received his M.A. and PhD. from Harvard. He has taught variously at Harvard, Yale and Simmons since 1954. Dr. Langer has received a number of prestigious awards, including the National Endowment for Humanities Senior Fellowship for College Teachers and Independent Scholars, the Outstanding Teacher of the Year Award, Simmons College and Fulbright Professor of American Literature at the University of Graz, Austria.

Dr. Langer has published extensively and was a co-winner of the Anisfield-Wolf Book award for his "outstanding contribution to the literature on cultural diversity and prejudice." He was also the 1991 winner of the National Book Critics Circle Award for Criticism, the Eugene M. Kayden Prize for most distinguished book in the humanities published by the American University Press and the New York Times Sunday Book Review "ten best books"

Books by Lawrence Langer

Art From the Ashes: A Holocaust Anthology (Oxford University Press, 1995)*

Admitting the Holocaust: Collected Essays (Oxford University Press, 1995)

Holocaust Testimonies: The Ruins of Memory (Yale University Press, 1991)*

Versions of Survival: The Holocaust and the Human Spirit (SUNY Press, 1982)

The Age of Atrocity: Death in Modern Literature (Beacon Press, 1978)

The Holocaust and the Literary Imagination (Yale University Press, 1975)

Nicholas Patricca

Nick Patricca, an internationally published and produced playwright, poet and essayist, is Associate Professor of Theatre at Loyola University of Chicago and playwright in residence at Victory Gardens Theatre. He also teaches philosophy. His play, An Uncertain Hour, is in the VHCS Library.

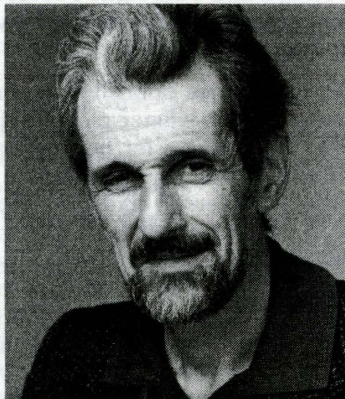
John Reeves

Composer John Reeves, born in Merritt, BC, graduated with a B.A. in classics (Cambridge) in 1948 and won a choral scholarship to St. John's College, Cambridge. He returned to Canada and began a long association with CBC as a producer of documentaries, dramas and religious programs. His programs were

Continued next page

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noted for their technical innovation. He pioneered stereo broadcasts in 1954, organized the first ever quadrophonic series and surround-sound broadcasting in North America. Reeves was also responsible for commissioning and bringing to public attention many now-famous Canadian composers, eg. Oscar Morawetz, R. Murray Shafer.



John Reeves

As a composer and writer, Reeves is best known for his choral and vocal works in which the musical settings are closely attuned to the high literary merit of the texts. He has written extensively for broadcast and has received many public performances in Canada, the US and Europe. Reeves has won the John Drainie Award for Distinguished Contribution to Broadcasting and the Masaryk award for 'a significant contribution to the cause of free Czechoslovakia.' His scripts and papers are held at Concordia University in Montreal.

Selected Compositions and Publications by John Reeves:

Canons for String and Orchestra, Opus 7. 1979. Ms

Threnody for the People of Poland, Opus 22 ('Lamentations of Jeremiah'). 1984. Mezzo, chors. Ms

Calendar, Opus 40 (various). 1991. Chor. Ms

Murder with Muskets, 1984

Death in Prague, 1988

(adapted from Who's Who in Canada and the Encyclopedia of Music in Canada)

Risa Sodi

Risa Sodi, who is receiving her MA and PhD in Italian from Yale this year, has received numerous academic honours and published many articles, interviews and critiques. Many of these pieces were written on Primo Levi, including a Colliers Encyclopedia entry (New York: McMillan Educational Publications, 1987). Ms. Sodi has also

chaired conferences and conference sessions as well as presented many papers. She is fluent in seven languages.

Selected articles by Risa Sodi:

The Rhetoric of Univers concentrationnaire in Primo Levi (1995)

The Art of Science in Primo Levi (1989)

The Memory of Justice: Primo Levi and Auschwitz (1988)

Dante Revisited: Primo Levi and Dante (1988)*

Walter Temelini

Dr. Walter Temelini, who is leading the Holocaust Education Centre's workshop for a curriculum development project, Teaching Social Justice Through Literature: Primo Levi, has degrees in Modern History and Languages, French and Italian, and a PhD in Italian Language and Literature (University of Toronto, 1969). Dr. Temelini has taught at several Eastern Canadian universities as well as the Universities of Michigan and Calabria, Italy. He is the coordinator of the University of Windsor's Degree in Multicultural Studies. He is an editor or contributor to five professional journals and has over 120 published articles or book chapters.

Dr. Temelini has received a number of prestigious prizes, including from External Affairs Canada, the Italian Ministry of Foreign Affairs, the Dante Alighieri Society and Premio Nazionale David di Michelangelo (both Rome). His research specialties are Renaissance literature/thought and Humanistic Traditions and Multicultural Studies.

SELECTED ADAPTED CONFERENCE ABSTRACTS

Gian-Paolo Biasin

The paper, The Haunted Journey of Primo Levi, will address the following: The journey figures prominently in Levi's account of the Holocaust, from the very first chapter of *Survival in Auschwitz*, and it takes on disquieting connotations in The reawakening, where exile and nostalgia are confronted with the haunting recurrence of the memory of the Lager, with the continuing presence of the unspeakable offense perpetrated by the Nazis. Such a presence permeates the whole of Levi's writings - from poetry to science fiction - and is at the core of his writing, of his teaching.

Mirna Cicioni - "Moral Snares and Parables: Primo Levi's Science Fiction Stories"

From the 1950s to the last years of his life, Primo Levi wrote stories which describe negative developments in technologically advanced societies. They are usually called his 'science fiction' stories; Levi, however, initially described them as 'moral snares' and later said they were linked to the 'midrashic tradition of the parable.' This discussion of these stories - which includes some not (yet) translated into English - connects them to some of the main themes in science fiction writing: technological dystopies, natural catastrophes and mutations of life forms, and the consequences of technological innovations on social relations. This paper also looks at the way the stories express Levi's views on history and memory, and reflect tension present in the rest of his work on the role of science, the notion of progress and the limitations of knowledge.

Stephen Feinstein - "Mingling the Visual and the Narrative: Primo Levi's Influence on Contemporary Artists"

Primo Levi's works are obviously some of the most significant Holocaust literature in the realm of survivor testimony and poetry. Levi's influence in recent years, however, has penetrated into the world of visual representation. This paper explores how artists use Levi in their painting and installation works, e.g. New York artist Larry Rivers has painted five works dedicated to Levi; Minneapolis painter Joyce Lyons composed an artist's book based on a series of 18 paintings, "Conversations with Rzeszow" - an explanation of her father's escape with a strong reference to a Levi poem; Washington painter Mindy Weisel integrates themes of her parent's survival from Auschwitz with themes from Levi's works. Using these and other examples, this paper, accompanied by slides, will implicitly examine what role art can play in helping to represent Levi's penetrating prose and poetry.

Nancy Harrowitz - "Science as Evil Nurse: Levi, Modern Science and the Holocaust"

In several of his books, Primo Levi wrote about modern science and his relationship as a chemist to the discipline. This is most famously accomplished in his autobiography, "The Periodic Table." Science as a compelling issue for Levi comes up again in the series of essays he published shortly before his death, "The Drowned and the Saved." His writings about science are

both autobiographical and theoretical as he muses over the responsibility of scientists working under the Third Reich.

But nowhere is Levi more cautious about the potential detrimental effects of science upon society than in his science fiction collection entitled, "Natural Stories," first published in 1966 under the pseudonym Damiano Malabaila (roughly translatable as "evil nurse"). These stories explore the sensitive and problematic relationship between the practice of modern science and society as a whole. One of the stories, "Angelica Farfalla," (angelic butterfly) can be read as a metaphor for the "evil science" which the Holocaust perpetrated in genocidal racial policies and inhumane research on human subjects. Using figures from Dante, Levi juxtaposes humanistic philosophy against the individual opportunistic desires of scientists who care nothing for their human subjects and cruelly experiment in the name of science. This paper will examine this book in particular against Levi's other writings about science in order to more fully understand his attitudes towards the responsibility of science to society and towards his own role and identity as a Jewish scientist surviving the Holocaust.

Henry Huttenbach - "Primo Levi in Death/Elie Wiesel in Life: Two Responses to Evil"

At the heart of this assessment is the substantive primacy and authenticity of Levi's grasp of the nature of evil, controversial perhaps, but an unavoidable subject calling for critical analysis.

Nicholas Patruno

bio not available at press time.

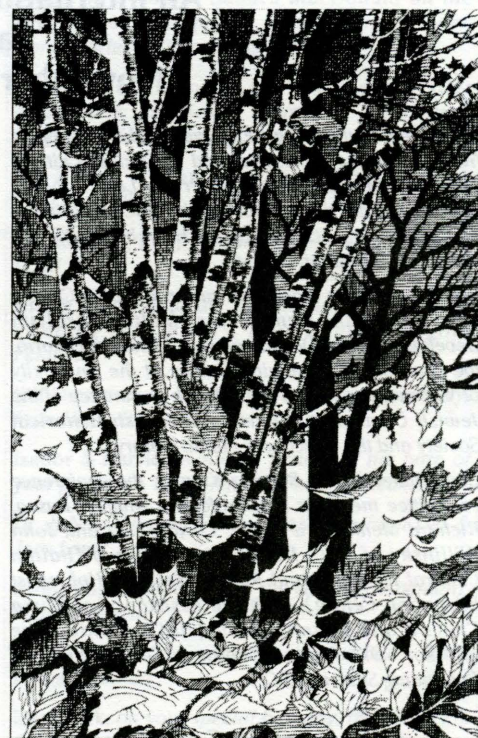
Most recent publication, *Understanding Primo Levi*. (University of South Carolina Press, 1995)*

Patricia Sayre and Linnea Vacca - "Language and Personhood: Speaking and the Unspeakable"

Nazi Germany's concentration camps were designed to dehumanize individuals by destroying structures framing human life. Humans became items to be processed, assigned, deprived of such human markers as name, family role and profession. This paper explores the ways Primo Levi, in "If This Is A Man" and "The Truce," extends our understanding of the interaction between techniques of dehumanization and the

human capacity to use language.

Levi called the camps Towers of Babel; speakers of dozens of mutually unintelligible languages were thrown together in degrading and brutal circumstances without the consolation of communication. Few prisoners understood German, yet orders were barked in that language. Failure to comply meant beatings or worse. Yet Levi's work bears witness to an indomitable desire to be human, to which even the most wretched stubbornly cling. For the survivors, re-entry into the world of men starts at liberation as they wander for months from one remote outpost to another, relearning how to use words to claim human kinship. In Levi, we find both a disturbing record of dehumanization through the deconstruction of language and a testimony to its power to reconstruct humanity by reintegrating persons into community, making it possible for those whose voices have returned to bear witness for those who died mute.



PRIMO LEVI CONFERENCE REGISTRATION FORM

November 4-5, 1995. UBC Continuing Studies and the Holocaust Education Centre, Vancouver, British Columbia

Deadline for pre-registration: October 20, 1995

Name _____
 Affiliation _____
 Mailing Address _____
 Home _____
 Office _____
 City _____ Province/State _____
 Country _____ Postal Code _____
 Phone _____ Fax _____
 E-mail _____

Indicate amount enclosed and method of payment \$ _____

Personal Cheque ☐ Money Order ☐ Credit Card ☐

Credit Card No. _____ Exp. Date _____

Credit Card (Visa, MasterCard, etc.) _____

Fee: \$65 including one ticket to Sunday concert. Additional concert tickets are \$15.

\$50 for full-time students, including concert ticket. Please list affiliation.

All registrations must be accompanied by full payment, made payable to "Vancouver Holocaust Centre Society 50 - 950 West 41st Avenue Vancouver, BC, CANADA V5Z 2N7"

For further information: tel 604/264-0499, fax 604/264-0499

PRIMO LEVI: WRITER, WITNESS & HOLOCAUST EDUCATOR

An international conference on the legacy of Italian writer and Holocaust survivor Primo Levi

November 4 - 5, 1995, University of British Columbia

Sponsored by the Robert England Fund with support from the City of Vancouver and the Italian Cultural Institute, this conference on Primo Levi is being produced under the auspices of the UBC Department of Continuing Studies in partnership with the Holocaust Education Centre.

We also wish to thank the Italian Cultural Centre, the Canadian Centre for Multiculturalism Development and Documentation, Windsor, Ontario, the Division of Continuing Studies at the University of Victoria, the Jewish Book Week Committee of the Jewish Community Centre, the Jewish Historical Society and the Vancouver Public Library.

Coordinated by Dr. Roberta Kremer, the conference committee members are: Professors Andrew Busza, Richard Menkis, Ira Nadel, Carlo Testa and John Willinsky of UBC, Dr. Gabriella Bianco (Italian Cultural Institute) and Ronnie Tessler (Holocaust Education Centre), with the assistance of Elissa Checov and Leanne Nash (HEC). Conference advisor, Dr. Walter Uegama, Department of Continuing Studies, UBC.

CONFERENCE SCHEDULE

Saturday Evening, Nov. 4, 1995

7:00 PM Registration

7:30 PM Keynote Address "The Haunted Legacy of Primo Levi", Dr. Lawrence Langer

110 Henry Angus Bldg., Main Mall, UBC. No charge

Sunday Nov. 5, 1995

Museum of Anthropology, UBC

8:15 A.M. Continental Breakfast, Registration. Lobby of the Museum of Anthropology, UBC

Conference Opening

8:45 AM to 9:45 AM

Opening Remarks: Dr. Gabriella Bianco, Italian Cultural Institute

Keynote Address: Levi as Witness, Dr. Franca Molino Signorini, Milano, Italy

Prologue: The Haunted Journey of Primo Levi, Dr. Gian-Paolo Biasin, University of California, Berkeley

9:45 AM to 10:00 Break

Session One: Levi & Science

10:00 AM to 10:45 AM

Mirna Cicioni, La Trobe University, Bundoora, Australia. "Moral Snares and Parables: Primo Levi's Science Fiction Stories."

Nancy Harrowitz, Boston University. "Science as Evil Nurse: Levi, Modern Science and the Holocaust."

Moderator: Professor Carlo Testa, UBC

10:45 AM to 11:00 AM - Break

Session Two: Language & the Lager

11:00 AM to 12:30 PM

Brian Cliff, Emory University. "Violence Done to Humanity Through Violence to Language."

Patricia Sayre & Linnea Vacca, Saint Mary's College, Notre Dame. "Language and Personhood: Speaking and the Unspeakable."

Risa Sodi, Yale University. "The Rhetoric of Univers concentrationnaire in Primo Levi."

Moderator: Professor Jon Willinsky, UBC

12:30 PM to 1:15 - Lunch (provided)

Lobby of the Koerner Pavilion, Museum of Anthropology

Session Three: Levi's Poetry

1:15 PM to 2:15 PM

Ilona Klein, Brigham Young University, Provo, Utah. "Post Traumatic Stress Disorder: When Primo Levi's Ghosts Haunt His Poetry."

Nicholas Patruno, Bryn Mawr College. "At An Uncertain Hour: The Other Side of Primo Levi"

Moderator: Professor Andrew Busza, UBC

2:15 PM to 2:30 PM - Break

Session Four: The Legacy of Primo Levi

2:30 PM to 4:00 PM

Henry Huttenbach, City College of New York. "Primo Levi in Death/Elie Wiesel in Life: Two Responses to Evil."

Stephen Feinstein, University of Wisconsin. "Mingling the Visual and the Narrative: Primo Levi's Influence on Contemporary Artists."

Jerald Zaslove, Simon Fraser University, Vancouver. "The Persistence of Primo Levi: Beyond the Cult of Surviving."

4:00 PM to 4:30 PM - Closing Remarks

Panel: Professor Richard Menkis, UBC, chair; Miriam Waddington, Professor Emeritus, Nicholas Patricca, Loyola University, IL

6:00 PM No-host Dinner

Sunday Evening

8:00 PM Primo Levi In Memoriam: A Tribute in Poetry and Music

John Reeves, Toronto, composer.

Clyde Mitchell, conductor, with members of the Vancouver Symphony Orchestra. Otto Lowy, narrator, Anna Terrana, MP, host

Soprano

Norman Rothstein Theatre, Jewish Community Centre, 950 West 41st Avenue. Reception following at the Holocaust Education Centre, 50 - 950 West 41st Avenue

Full conference registrations includes one ticket to the concert.

Tickets \$15. Reservations: Community Box Office 280-2801 or at the door.

Monday, Nov. 6, 1995

1:00 PM to 5:00 PM

Post-Conference Curriculum Project

Holocaust Education Centre- 50 - 950 West 41st Avenue, 264-0499

Teaching Social Justice Through Literature: Primo Levi - a workshop for the initiation of a Holocaust Education Centre curriculum development project.

A special session for teachers and Levi scholars. Keynote: Dr. Walter Temelini, Director, Centre for Multiculturalism Development and Documentation, Windsor, Ontario, with Dr. Ilona Klein, Nicholas Patricca and others.

Monday Evening, Nov. 6, 1995

7:30 PM Post Conference Lecture - Jewish Book Week Opening Event

Board Room, Jewish Community Centre, - 950 West 41st Avenue, 257-5111

Risa Sodi, Yale University. "Different Voices: Women Writers of the Holocaust."

Sponsored by the Jewish Community Centre Cultural Arts Department, the Isaac Waldman Public Library, the Jewish Historical Society of BC and Yukon and the Holocaust Education Centre.

Tickets \$8, \$6 - students and seniors.

Reservations - 257-5111, or at the door.

KRISTALLNACHT: "THE NIGHT OF BROKEN GLASS"

NOVEMBER 9, 1938 – NOVEMBER 9, 1995

Definition

An anti-Jewish pogrom unleashed by the the S.A. (*Sturmabteilung*, or storm troops of the Nazi party) the night of November 9 -10, 1938. Throughout Germany, hundreds of synagogues and more than 7,000 Jewish institutions and businesses were defaced, vandalized or destroyed. Many Jews were publicly mistreated. Homes were ransacked and approximately 30,000 Jewish men were sent to concentrations camps such as Dachau. Nazi leaders disguised this highly organized action against German Jews as "spontaneous demonstrations" against the assassination in Paris of diplomat Ernst von Rath by a young Jewish refugee. Kristallnacht signaled the Nazi's move from political antisemitism to overt destruction of Jewish life and culture in Germany, and eventually in all of Europe.

Annual Commemorative Lecture

The annual Kristallnacht Commemorative Lecture, co-sponsored by the Beth Israel Synagogue Adult Education Committee and the Vancouver Holocaust Centre Society is open to the general public. This November 9, Dr. Peter Hayes, Professor of History and German/Alfred W. Chase Professor of Business Institutions, Northwestern University, will deliver the commemorative address at 8 PM at Beth Israel Synagogue, 4350 Oak Street. The lecture, **Knowledge and Conscience: Nazi Germany's Big Business and the Persecution of the Jews**, is open to the public and will be preceded by a memorial candle lighting by Kristallnacht witnesses. There is no charge.

The Kristallnacht Committee

Dr. Chris Friedrichs, chairman

Rabbi Wilfred Solomon

Dr. Ernie Forrai

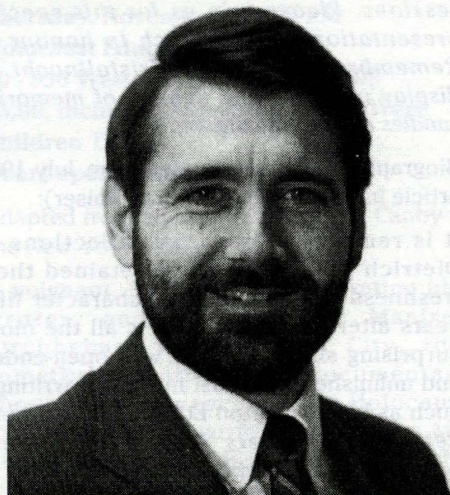
Dr. Robert Krell

Mrs. Bronia Sonnenschein

The Kristallnacht Committee expresses its gratitude to the **Morry Saltzman Fund** of the **Jewish Federation of Greater Vancouver** for its support of this annual community commemoration.

Biographical Note

Dr. Peter Hayes has a B.A. and M.A. from Oxford University and an M.A. and PhD from Yale. He is the recipient of many prestigious grants, most recently from the Guggenheim Foundation and the Holocaust Education Foundation (three times), the Learned Societies, the Social Science Research



Dr. Peter Hayes

Council and the Deutscher Akademischer Austauschdienst, as well as other grants and fellowships.

Amongst his honors, Dr. Hayes, a Phi Beta Kappa, was the 1993 Bowdoin College Distinguished Educator, recipient of the 1988 Northwestern University Distinguished Teaching Award, an Andrew Mellon Fellow and a Henry Luce Fellow, Chinese University of Hong Kong. He has published numerous journal articles, reviews and essay, book chapters and books.

Selected Books by Dr. Peter Hayes

Industry and Ideology: IG Farben in the Nazi Era (Cambridge University Press, 1987)

Lessons and Legacies: The Meaning of the Holocaust in a Changing World (North-western University Press, 1991)*

Imperial Germany (University of Wisconsin Press, 1985)

A Brief Bibliography on Kristallnacht

Kristallnacht: The Nazi Night of Terror; Read, Anthony & Fisher, David. (Random House, 1989)*

Crystal Night; Thalmann, Rita & Feinerman, Emmanuel. (out of print)*

"*Kristallnacht*": *The Night of Shattered Glass*; Boas, Jacob. (Holocaust Center of Northern California)*

Nazi Book Burning and the American Response: a distinguished lecture; Stern, Professor Guy*

More Than Broken Glass: Memories of Kristallnacht - video, 57 min documentary using archival footage*

Items with an asterisk are in the Holocaust Education Centre Library.

MAZEL TOV

Mr. & Mrs. Tom & Sandra MacDonald on the occasion of your golden wedding anniversary, from Charles & Dora Davis

Stuart Sandelson on the occasion of your daughter's marriage, from the Vancouver Holocaust Centre Society

Dr. & Mrs. William Ganz, happy anniversary, from Helen Berger

Ida Kaplan, happy birthday, from Mrs. Gallia Chud

Bill & Irene Brandt, in honour of your 50th wedding anniversary, from David & Regina Feldman

Bill Simmons, in honour of your special birthday, from Helen Berger

Isador & Harriet Wolfe, in honour of the birth of your grandson, from Henry & Pola Nutkiewicz

Dr. & Mrs. Charles Tenen, mazel tov from Leo & Jocy Lowy

Nomi Kaplan, mazel tov on your achievement, Meta Zalkowitz

Harvey Dales, on your special birthday, from David Feldman

Isaac Folk, on your special birthday, from Henry & Pola Nutkiewicz

Mrs. Nan Ravvin, on your son's wedding, from Susan Bluman

Irene & Phil Brandt, on your special anniversary, from Sara Hauptman

Mona & Sandy Sandomirsky, on your wedding anniversary, from Howard & Terrie Moss & Family

Syd & Pearl Palay, on your wedding anniversary, from David & Lil Shafran

Dr. & Mrs. M. Wolochow, on your wedding anniversary, from David & Lil Shafran

SPONSORSHIPS

Children's Exhibit, Xerox Canada Ltd.

Children's Exhibit, The Gallery

Children's Exhibit, King George Development Corp., Andrew Saxton, Chairman

Children's Exhibit, VCR Print

Children's Exhibit, Professor Shia Moser

GRANTS

Robert England Fund in support of the Primo Levi Conference

City of Vancouver in support of the Primo Levi Conference

VanCity in support of the Children's Exhibit

Multiculturalism BC in support of the Children's Exhibit

UPCOMING

ANNOUNCEMENTS

THE MIND OF A CHILD: FILM PREMIERE

Face to Face Media and the National Film Board Present the Canadian Premiere Screening of **The Mind of a Child: Working with Children Affected by Poverty, Racism and War**. This is a screening and discussion with First Nations educator **Lorna Williams** and director **Gary Marcuse**.

8:00 PM, Wednesday, November 1, 1995
Robson Square Conference Centre, 800 Robson Street

Tickets \$5 at the door. A benefit for the Variety Learning Centre

A dramatic and moving one hour documentary about aboriginal, African American and Jewish children traumatized by racism, poverty and violence and the teachers who are working with them. Featuring the successful work of Vancouver First Nations educator Lorna Williams, the Mind of a Child is distributed by the National Film Board of Canada. Lorna Williams, from Mount Curry, BC, a member of the VHCS Community Advisory and Education Committees, is the First Nations Specialist for the Vancouver School Board. She trained with noted child educator Rueven Feuerstein of Israel, visiting him there several times.

The Mind of a Child may also be seen on Knowledge Network, Sunday, November 5 at 9:00 PM. For further information, call 255-6596

BONHOEFFER: A 20TH CENTURY PROPHET

A one-act play about the life of Dietrich Bonhoeffer by Herbert O-Driscoll, presented by the Christian Development Ministry and directed by Judith Hardcastle

Sunday, November 12 & Monday, November 13 at the Chapel of St. Andrew's-Wesley United Church, 1012 Nelson Street at Burrard. Tel 683-4574

Tickets available from the Church office

The authenticity of Dietrich Bonhoeffer's political, theological and spiritual struggle during Hitler's regime continues to make his life and his theology meaningful and exemplary today. This play provides a biographical sketch of Bonhoeffer's life, which was cut short at Flossenburg on April 9, 1945. Following each performance, author Herbert O-Driscoll will lead audience discussion

sessions. Please join us for this special presentation at the church in honour of Remembrance Day and Kristallnacht. A display and symbolic lighting of memorial candles will accompany the play.

Biographical Notes (adapted from July 1995 article in *One World* by Konrad Raiser):

It is remarkable that the reflections of Dietrich Bonhoeffer have retained their freshness and provocative character fifty years after his death. This is all the more surprising since his work was open-ended and unfinished. His most influential writings, such as his volume on Ethics, or his famous *Letters and Papers From Prison*, were published posthumously and, in spite of their penetrating character, are incomplete. His life was cut short at age 39 by Hitler's special forces at Flossenburg, 9 April 1945.

January 21 - 23, Still Coming To Light: 50 Years of Evidence and testimony, a Holocaust Symposium sponsored by the Tampa Bay Holocaust Memorial Museum and Educational Center, 500 - 113th street, St. Petersburg, FL 33708, tel 813/392-4678, fax 813/393-0236. Hotel Symposium rate \$95 US single Jan. 18 through 25. North Redington Beach Hilton Resort, tel 800-447-7263, fax 813/397-0699, ref. #296.

The American Gathering/Federation of Jewish Holocaust Survivors in New York is updating its registry of survivor names, photographs and family data housed at the Holocaust Memorial Museum in Washington, DC. If you wish a copy of the application, please call the Holocaust Education Centre at 264-0499.

A SPECIAL POST-CONFERENCE SESSION FOR EDUCATORS

Teaching Social Justice Through Literature: Primo Levi. Presentations, discussions and strategies toward a developing a cooperative curriculum using Primo Levi's writings to teach the Holocaust - a post-conference legacy project.

In association with the international conference on Primo Levi: Writer, Witness and Holocaust Educator, co-sponsored by the UBC Department of Continuing Studies, the Robert England Fund and the Holocaust Education Centre, the Conference is offering a special session for educators on Monday, November 6 from 1-5 PM at the Holocaust Education Centre, 50 - 950 West 41st Avenue.

Dr. Walter Temelini, of the Canadian Centre for Multicultural Development and

Documentation, Windsor, Ontario and the University of Windsor, will give a special presentation for educators on *Teaching Social Justice Through Literature: Primo Levi*. There will be a recent video on Levi and an opportunity for discussion with Levi scholars and teachers, **Prof. Ilona Klein**, Brigham Young University and **Dr. Nick Patricca** of Loyola University. Copies of Patricca's play on Levi will be available. Educators are invited to share their ideas and experiences on teaching the Holocaust.

As an outcome of this session, a post-conference curriculum team of teachers in any discipline will be struck. The project will be coordinated by Dr. Temelini. Funds may be available to teachers for release time to develop this project over the following 6-8 months. The finished curriculum will be published and distributed by Pacific Education Press.

The works of Primo Levi and of Levi scholars will be considered within the context of Humanities and Multicultural Education, which have common goals and roles: the development of an informed, thinking and sensitive human being and an harmonious, pluralistic society.

As education programs and philosophies, they are complementary, almost identical. They are inextricably linked by a common key - culture - intended not simply as a shallow embellishment but as learning and human values, as a global outlook based on dignity, justice, respect.

Literature is by its very nature multicultural because it reflects reality, the human condition. It is a journey which leads to the discovery of universal common values, to awareness of self (identity) and awareness of others (harmony, respect); in short, a journey to wisdom." Walter Temelini, PhD.

To confirm your attendance or for further information, please call the Holocaust Education Centre at 264-0499, or fax 264-0497.

Corrections

The Meyer and Gita Kron Award for Excellence in Holocaust Education was sponsored by **Ruth and Cecil Sigal and Dr. Leo Kron**. The 1995 award will be announced at the Primo Levi conference curriculum development workshop.

The colour party for the Yom HaShoah commemorative evening were: **George Minuk, Bill Giesbrecht, Uzi Adler, Sigmund Muenz and Sargeant-at-arms Sam Segal**.

SPECIAL EVENTS

FIFTH ANNUAL FALL FILM & LECTURE SERIES

The fifth annual fall series brings to the community six special lectures, screenings and book signings.

Judenrat: Rush to Judgement? A Case History

A special lecture by Dr. Leonard H. Ehrlich

Tuesday, October 24, 7:30PM

Holocaust Education Centre

50-950 West 41st Avenue 264-0499

\$7.50, students \$5, including admission to, We Were Children Then...

Doors open at 7:00 PM

Professor Leonard H. Ehrlich, Professor Emeritus of Philosophy and Founder and Chairman of Judaic Studies at the University of Massachusetts at Amherst, will be speaking in Vancouver on two occasions.

Dr. Ehrlich, who received a Senior Fulbright lecture/research grant in 1990, is also the recipient of an NEH Research Grant and other academic honours. A guest professor at many universities in the United States and Europe, he is the co-founder of the Karl Jaspers Society of North America and co-organizer of several international conferences on Jaspers, notably in Montreal, Brighton and Moscow.

Dr. Ehrlich will deliver two lectures, co-sponsored by Simon Fraser University's Institute for the Humanities and the Holocaust Education Centre. At the Holocaust Education Centre on Tuesday, October 24 at 7:30 PM, he will speak on the *Judenrat: Rush to Judgement? A Case History*, examining the case of a significant Jewish functionary forced into leadership by the Nazis in Vienna and Theresienstadt. Dr. Judith Mastai, Professor Ehrlich's niece, will moderate a discussion period.

The second lecture, *Modernity: The Challenge to Jewish Survival*, will be delivered for the Leon and Thea Koerner Lecture Series on the Liberal Arts Wednesday, October 25 at 7:45 PM in the Fletcher Challenge Theatre, SFU Downtown, 515 West Hastings. For further information or to reserve a seat, call 291-5100.

We Were so Beloved: A Screening & Discussion with the Filmmaker

A special evening with filmmaker Manfred Kirchheimer

Thursday, November 2, 7:00 PM

Holocaust Education Centre

50 - 950 West 41st Avenue 264-0499

\$5.00, including admission to, We Were Children Then...

Doors open at 6:30 PM

Adapted from an article by Vincent Canby in the New York Times, August, 1986

A poignant, illuminating and riveting film written and directed by Manfred Kirchheimer of New York City, this sometimes controversial documentary about Jews who escaped the Holocaust touches on provocative issues. When Mr. Kirchheimer asks his father if - had the tables been turned - he would have aided a German in need, his father says no, adding, "By nature, I'm a coward." It is not a flip comment. He is saying that he could not have seized the great moment and jeopardized the lives of his family and himself to save others. Though some people did, how many others did not? It is a terrible question.

It is also a singular instance in "We Were So Beloved", and apparently a controversial one. For this reason, the writer and director, who was brought to the United States in 1936 at age 5, discusses with the audience the feelings raised by the film. Through interviews with members of New York's aging German Jewish community and their offspring, Kirchheimer questions whether survival is an end in itself and whether it carries with it certain responsibilities.

Stories and incidents recalled include those of a man whose father was released from a concentration camp just prior to the war and had developed an abject fear of authority. The Nazis made the son believe his father was weak. Only later does he come to understand the measure of their strength. Another baffled child, an editorial-page editor at The New York Times, remembers his disappointment at age 6 when he was not allowed to march in Nazi children's parades. Their elders remember their skepticism that "it" could happen in Germany, where they had loved for generation. They remember humiliations and unexpected kindnesses and their own prejudices. Vincent Canby calls the film a "no less harrowing examination of conscience than 'Shoah'".

Please join us for this important two hour screening and discussion with the filmmaker, who, with his wife, Gloria Kirchheimer of the Social Science Research Center in New York, are preparing a book on the subject of the

film. Doors open at 6:30. Tickets in advance or at the door \$5.00. There will be coffee served after the discussion.

Opening Lecture, Primo Levi Conference: The Haunted Legacy of Primo Levi

A talk by noted Holocaust scholar Lawrence Langer

Saturday, November 4, 7:30 PM 110 Henry Angus Bldg., Main Mall, UBC No charge. For information or directions, call 264-0499

The conference opening address by distinguished professor Lawrence Langer of Simmons College, Boston entitled "The Haunted Legacy of Primo Levi", will discuss in accessible terms Primo Levi's "ceaseless efforts throughout his life to assess the impact of the Auschwitz experience on a civilization that was, and is, devoted to stable moral and religious values. Levi's wavering between hope and disillusionment reflects our own struggle to absorb into the flow of history the heritage of evil we associate with the Holocaust."

Opening Lecture, Jewish Book Month - Different Voices: Women Writers of the Holocaust

a talk by Risa Sodi, Yale University.

Board Room, Vancouver Jewish Community Centre 950 West 41st Avenue
Tickets \$8, \$6 for students and seniors.
Reservations - 257-5111, or at the door.
Gallery exhibits will be open following

Sponsored by the Jewish Community Centre Cultural Arts Department and the Isaac Waldman Public Library, the Jewish Historical Society of BC and Yukon and the Holocaust Education Centre, Sodi's talk contrasts the works of the less well-known women writers of the Holocaust with the noted "big" voices of Wiesel, Levi and others. This talk will also be given at the University of Victoria on November 3.

We are Witnesses: A Reading by the Author

A special evening of readings from his new book by author Jack Boas

Sunday, November 19, 7:30 PM
Holocaust Education Centre
50 - 950 West 41st Avenue 264-0499
\$5.00, including admission to, We Were

Children Then...
Doors will open at 7:00 PM.

"A riveting collection of texts that, rather than variations on a theme, remain stubbornly individualistic, adding up to stereoscopic vision of the Holocaust." Kirkus Review, June, 1995

We Are Witnesses: The Diaries of Five Teenagers Who Died in the Holocaust by Jack Boas of San Francisco was recently released to much acclaim. Boas, a child survivor himself, based his book on excerpts from the wartime diaries of five Jewish children. In his text he relates the stories to each other and to the larger historical context, while emphasizing each diarists sustaining idealism and hope.

Besides the familiar story of Anne Frank, we hear from David Rabinowicz's struggles against fear his life in rural Poland is to be torn asunder; from Yitzhak Rudashevski in the Vilna Ghetto, where Jews clung to culture and learning until the end; from Moshe Flinker, a deeply, spiritually, religious youth in hiding with his family in Belgium, and from Eva Heyman, who in Hungary epitomized the unquenchable hunger for life characteristic of them all. "In exploring their fates, (Boas) impresses upon the reader their vitality, and, by extension, implies the enormity of the Holocaust's losses."

Jacob Boas, who has a PhD. in Modern European History, is Director of Research and Education at the Holocaust Center of Northern California in San Francisco. He received the Distinction of Merit from the International Center for Holocaust Studies in New York and was nominated for a Bay Area Reviewers Award in the History and Social Issues Category for his first book, *Boulevard des Misères: The Story of Transit Camp Westerbork*.

Jewish Orphans of the Holocaust: Canada's Response

A special reading and talk by Fraidie Martz from her forthcoming book

Sunday, December 3, 2:00 PM

Holocaust Education Centre

50-950 West 41st Avenue 264-0499

\$5, including admission to We Were Children Then...

Exhibit open 10:00 AM to 4:00 PM

Author Martz has spent many years researching archives and interviewing child survivors to compile the material for this book, due out in early 1996.

**FOURTH ANNUAL
SECOND GENERATION
CONFERENCE**

The Second Generation Group, sponsored in part by the Vancouver Holocaust Centre Society, brings together people with this in common: one or both of their parents survived the Holocaust. Each parent's story of survival is unique; their Holocaust experiences shaped their attitude towards raising children and coping with everyday life. We are the product of this legacy.

Through our annual conference and regular meetings, we share and explore our common experiences. Our mandate is to be a meeting place for individuals with a common history, to discuss emotional, educational and political issues. We have monthly meetings and social events to which all Second Generation are welcome.

FROM HATE TO HOPE

*Three Approaches to Fighting
Antisemitism and Racism*

**PANEL DISCUSSION AND
WORKSHOPS: DEC. 10, 1995**

**with Allan Dutton, Ken McVay &
Sigmund Sobolewski**

Moderated by Professor Graham Forst

The Second Generation Group, in association with the VHCS, is pleased to announce their fourth annual conference entitled, **"From Hope to Hate: Three Approaches to Fighting Antisemitism and Racism."** As indicated by the title, this year's conference addresses such volatile topics as hate literature, Holocaust denial and the groups that promote them.

This full-day conference includes a panel discussion in the morning and workshops in the afternoon. The panel will be moderated by Dr. Graham Forst, co-chair of the Standing Committee on Holocaust Education, coordinators of the Annual Symposium on the Holocaust at UBC. The panel is made up of Alan Dutton, Ken McVay and Sigmund Sobolewski, all of whom have made a significant contribution to fighting racism. In the afternoon, participants will have the opportunity to attend two of three workshops designed to teach practical ways of taking action against antisemitism and racism.

**PRELIMINARY CONFERENCE
PROGRAM**

Morning Program 10:00 AM to 12:00 PM

Our Distinguished Panelists

Alan Dutton

Consultant to governments and law enforcement agencies on white supremacy, political cults and human rights. Executive Director, Canadian Anti-Racism Education and Research Society

Ken McVay

Addresses and counters antisemitism and Holocaust denial on the Internet. Director and Founder, Nizkor Project, the world's largest collection of Holocaust-related and anti-revisionism materials on-line.

Sigmund Sobolewski

"Prisoner 88", Catholic survivor of Auschwitz, witness and speaker. Founder of multi-faith Auschwitz Awareness Society and a devoted truth-in-remembrance activist in North America and Poland.

Dr. Graham Forst

Moderator, Co-founder and Co-chairman, Standing Committee on the Holocaust, 21st annual Holocaust Symposium at the University of British Columbia. Professor of Literature, Capilano College.

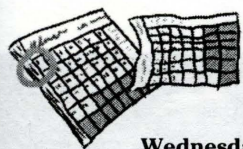
Our distinguished panelists will provide examples of the activities and published literature of racists and antisemitic groups. Each panelist will present his respective organization's approach and technique for responding. This will be followed by a panel discussion, moderated by Dr. Graham Forst, in which the audience questions and discussion are invited.

Lunch 12:00 PM to 1:00 PM

Kosher Lunch (for full-day registrants only)

Afternoon Program 1:00 PM TO 3:00 PM

Our panelists will each lead a workshop on how we can join with them to take action against antisemitism and racism. Registrants will have the opportunity to participate in two workshops.



CALENDAR OF EVENTS

Wednesday, October 18 - *Pre-conference talk: Primo Levi: Holocaust Writer and Witness.* Dr. Roberta Kremer, Hillel, UBC Campus. For further information, call 224-4748. 12:30 - 1.15 PM

Sunday, October 22 - *Exhibit Open House: We Were Children Then...* Holocaust Education Centre, 50 - 950 West 41st Avenue, 264-0499. 2-5 PM

Tuesday, October 24 - *Lecture: Judenrat: Rush to Judgement? A Case History.* Dr. Leonard Ehrlich, Fulbright Senior Professor. 5th Annual Lecture Series. Co-sponsor, Simon Fraser University Institute for the Humanities. Holocaust Education Centre, 50 - 950 West 41st Avenue, 264-0499. Admission \$7.50, students \$5.00, including exhibit admission. 7:30 PM. Doors open 7:00 PM.

Thursday, October 26 - *Video Screening: Rough Crossing.* Meet Teresa MacInnes, director of *Rough Crossing*, a documentary on the children taken from wartime England in 1940 to Canada and elsewhere. Narrated by Joy Coghill, the film includes the story of Jewish historian Martin Gilbert. Holocaust Education Centre, 50 - 950 West 41st Avenue, 264-0499. \$5 including admission to the exhibit. 7:30 PM. Doors open at 7:00 PM.

Sunday, October 29 - *Video screening: Through Our Eyes: Children Witness the Holocaust.* Suitable for families and children. Children's eyewitness accounts, diary entries and poems are read by young people in this moving program about the Holocaust. Holocaust Education Centre, 50 - 950 West 41st Avenue, 264-0499. Free with admission to the exhibit (adults \$3, children \$2). 2:00 PM

Thursday, November 2 - *Screening and Discussion - We Were So Beloved* with filmmaker Manfred Kirchheimer. Second in the annual Fall Film and Lecture Series. Holocaust Education Centre, 50 - 950 West 41st Avenue, 264-0499. \$5 including admission to the exhibit. 7:30 PM. Doors open at 7:00 PM.

Saturday, November 4 - *Primo Levi Conference Opening Talk: The Haunted Legacy of Primo Levi* delivered by the distinguished scholar and writer Dr. Lawrence Langer. (3rd lecture in the annual Fall Film and Lecture Series) 110 Henry Angus Building, Main Mall UBC Campus. No charge. For information or directions, please call 264-0499.

Sunday, November 5 - *International Conference on Primo Levi* at UBC Museum of Anthropology. *Primo Levi: Writer, Witness*

and *Holocaust educator.* Details elsewhere in this newsletter. 8:45 AM - 4:30 PM. Registration includes kosher-style lunch. For further information, please call 264-0499.

Sunday, November 5 - *In Memoriam: A Tribute to Primo Levi in Music and Poetry.* Clyde Mitchell conducting VSO Chamber Group, Otto Lowy, Anna Terrana readings. Details elsewhere in this newsletter. Tickets available through Community Box Office, 280-2801 (\$15)

Monday, November 6 - *Jewish Book Month Opening Lecture: Differing Voices: Women Writers of the Holocaust,* delivered by Levi scholar Risa Sodi, Yale University. Co-sponsored by the VJCC's Book Month Committee and Isaac Waldman Public Library, the Jewish Historical Society and the Holocaust Education Centre (4th in the Annual Fall Film and Lecture series). Board Room, second floor, 950 West 41st Avenue. For further information, contact Jeannie Kamins, JCC Cultural Arts Department at 257-511. Admission \$5. 7:30 PM

Thursday, November 9 - *Kristallnacht Commemorative Lecture: Knowledge and Conscience: Nazi Germany's Big Business and the Persecution of the Jews,* delivered by Professor Peter Hayes, Northwestern University. Details elsewhere in this newsletter. Co-sponsored by the Beth Israel Adult Education Committee and the Holocaust Education Centre. Beth Israel Synagogue, 4350 Oak Street, 731-4161. 8:00 PM.

Sunday, November 12 - *Workshop For Teachers: A 2 hour workshop for teachers on using the play Goodbye Marianne* in the classroom environment, conducted by Jessie award winning playwright Irene Kirstein Watts. Teachers will investigate the themes of the play through discussion, language arts and role playing for students in grades 6-1. Holocaust Education Centre, 50 - 950 West 41st Avenue. To register or for further information, please call Frieda at the HEC at 264-0499. \$10 including admission to the exhibit. 1:00 PM

Sunday, November 19 - *Meet the Writer: We Are Witnesses: Five Diaries of Teenagers Who Died in the Holocaust* with author Jacob Boas. An evening of readings and discussion with author Jack Boas, education director of the Holocaust Center of Northern California in San Francisco. (5th in the Annual Fall Film and Lecture Series) Further information elsewhere in this newsletter. Holocaust Education Centre, 50 - 950 West 41st Avenue. 264-0499. Copies of Boas' book will

be available for sale and signing. \$5 including admission to the exhibit. 7:30 PM. Doors open at 7:00 PM.

Sunday, November 26 - *Video screening: Miracle at Moreaux.* Suitable for families and children. A WonderWorks award-winning feature film starring Loretta Swit. Three Jewish children fleeing Nazi-occupied France find refuge in a Catholic school. This film complements the stories of some of the child survivors whose stories are in the exhibit. Holocaust Education Centre, 50 - 950 West 41st Avenue. 264-0499. Free with admission to the exhibit (adults \$3, children \$2). 2:00 PM

Sunday, December 3 - *Meet the Author: An evening of readings and discussion with Fraidie Martz,* author of a forthcoming book on child survivors. (6th in the Annual Fall Film and Lecture Series) Further information elsewhere in this newsletter. Holocaust Education Centre, 50 - 950 West 41st Avenue. 264-0499. \$5 including admission to the exhibit (exhibit hours 10:00 AM to 4:00 PM.). 2:00 PM.

Sunday, December 10 - *Second Generation Conference: From Hate to Hope: Three Approaches to Fighting Antisemitism and Racism* - a day of panel discussions and workshops with three prominent anti-racism activists, Alan Dutton, Ken McVay and Sigmund Sobolewski. Open to the entire community. Further details elsewhere in this newsletter. JCC and Holocaust Education Centre, 950 West 41st Avenue. For information or to register, please call 264-0499. 9:30 - 3:00 PM, including lunch for full-day registrants.

Thursday, December 14 - *last official day for exhibit tours.* The exhibit will remain up until early January. From December 14 to take-down, hours are: 9-5 Mondays to Thursdays, Fridays 9-4. Holiday schedule: closed Thursday, December 21 to Tuesday, January 2, 1996.

SPECIAL GIFTS

Sarah Rozenberg-Warm, in memory of parents, Jacob & Rose Warm

Mary Steiner, in memory of a dear friend, Margaret Ilkovits

Natalie Freeman, in Honour of Nomi Kaplan Regenerations Exhibit

Ernie & Klara Forrai, photograph

Paul & Gina Grunberger, photograph

Lillian Nemetz, donation to the library fund

Alex & Gina Dimant, photos from the Jewish Historical Institute of Warsaw

GIFTS TO THE VHCS LIBRARY

Robert & Marilyn Krell - in honour of Cantor Murray Nixon, *Critical Issues of the Holocaust: A Companion to the film Genocide*; in honour of Rabbi & Mrs. W. Solomon, *Love Despite Hate: Child Survivors of the Holocaust and Their Adult Lives*; with appreciation to Peter Reese, *The Children of Izieu: A Human Tragedy*; *Schindler's List*

Frieda Miller - *A Child's War: World War II Through the Eyes of Children*; *Souls On Fire: Portraits and Legends of Hasidic Masters*

Alex Grobman - a gift of the author, *Rekindling The Flame: American Jewish Chaplains and the Survivors of European Jewry, 1944-1948*

Altman, Kahn, Zack - in honour of David & Lil Shafran & Family, *Children In The Holocaust and World War II: Their Secret Diaries*; *Hiding to Survive: Stories of Jewish Children Rescued From The Holocaust*; *The Island on Bird Street*; *Children of the Swastika: The Hitler Youth*; *Au Revoir Les Enfants*; *I Have Not Seen A Butterfly Around Here*; *We Remember The Holocaust*; *On The Edge of the Abyss*

Ronnie Tessler, in honour of the Children's Exhibit, *We Are Children Just The Same: Vedem, The Secret magazine by the Boys of Terezin*; *The Past Continues*

Sam & Mona Kaplan - *New Lives: Survivors of the Holocaust Living in America*

Judy & Richard Shapiro/Bronstein - *Letter From Vienna: A Daughter Uncovers Her Family's Jewish Past*

Krzysztof W. Kasprzyk - *Zegota: The Rescue of Jews in Wartime Poland*

Josh Freed - *The Aftermath: A Survivor's Odyssey Through War-Torn Europe*

Shlomo Hizak - *Fact or Fraud? The Protocols of the Elders of Zion*

The Jewish Festival of the Arts - *The Rescue of Danish Jewry: Test of a Democracy*

The Wertman Fund - *Escape to Shanghai: A Jewish Community In China*; *Art From The Ashes: A Holocaust Anthology*; *Letter From Vienna: A Daughter Uncovers Her Family's Jewish Past*; *The Boat Is Full*; *Prime Time News: Youth and Hate*; *Raoul Wallenberg: Between The Lines*; *The Assisi Underground*; *The Penguin Atlas of Diasporas*; *The Anguish of Liberation*; *The Pictorial History of the Holocaust*

Deborah Miller - a gift of the author, *I Will Burn Candles*

Eva Miller - a gift of the author, *The Last Expressionist*

Pat Dolan - *Shadows of the Cross*

Fraidie Martz - article, *Greta Fisher*

Charles & Dora Davis - video, *War and Remembrance*

Robert England Fund - *A Debt to Honor; If Not Now, When?; The Monkey's Wrench*; *Primo Levi: Collected Poems*; *Other People's Trades*; *The Reawakening*; *The Periodic Table*

Gift - *Scritti in memoria di Primo Levi (Writings in Memory of Primo Levi)*; *For The Living*

Teresa Wheelwright & Penny MacInnes - *Rough Crossing*

Allan Garner - *Diversity and Solidarity With Stephen Lewis*

Dr. Leon Komar - a gift of the author, *Memoirs*

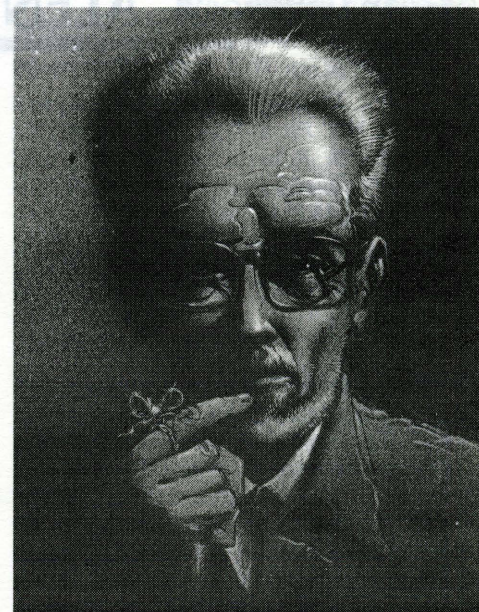
Martha Black - *Concentration Camp Dachau, 1933-1945*

VHCS Purchase Fund - *Not Like Sheep to the Slaughter*; *Theresienstadt - Gateway to Auschwitz*

Dr. Roberta Kremer - *America and the Holocaust & Primo Levi: In Memory of the Offence*; *Moments of Reprieve*; *The Mirror Maker*; *The Periodic Table*; *Other People's Trades*

Shirley Cohn - *Wallenberg Lecture*

Thank you to all new and renewing members and telethon donors.



Primo Levi, a portrait by Ken Steacy



Editor: Ronnie Tessler
Graphics & Layout: Philip Alderman

THANK YOU

Dr. Barry Tessler, for your special care, from Risa Levine

VOLUNTEERS

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Data Input - Elaine Klein



Sheila Lubiniski & Family, in memory of father, from Ida Kaplan, the Vancouver Holocaust Centre Society

Sara Lutan, in memory of Chaim Lutan, from Elan Heller & Family

Hannah Hirt, in memory of Norman Hirt, from Ronnie & Barry Tessler

Helen Lipton, in memory of Norman Lipton, from Emmy Krell

Mrs. F. Stryer & Family, in memory of Louie Stryer, from Ethel, Matthew, Michael & Jordan Kofsky

Mr. O. Cantin & Family, in memory of Faye Cantin, from Ethel, Matthew, Michael & Jordan Kofsky

RENEWAL REMINDER

The VHCS thanks all those renewing members for their continued support and reminds all those for whom it may have slipped their mind how valuable their contributions are to our programming.

SYMPATHY

Mrs. Rutmanovitch & Family, in memory of Fischel Rutmanovitch, from Ethel, Matthew, Michael & Jordan Kofsky

Sabina Frank, in memory of brother, from Susan Albersheim

Dr. Gary Almar, in memory of brother, from Henry & Pola Nutkiewicz

Mr. Avi Aronowicz, in memory of father, Shlomo Aronowicz, from David & Lil Shafran

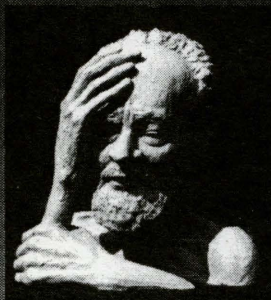
Debbie Lewin & Family, in memory of father, from Ida Kaplan, Esther Kaufman, Larry & Liliane Thal

Mrs. Betty Dayton, in memory of Fred Dayton, from Richard, Nance, BJ & Matthew

Mrs. A. Rosenbaum & Family, from Leo & Jocy Lowy

Sculpture on cover by
Victoria artist
Joan Steacy

Photo by Ken Steacy



Primo Levi: Writer, Witness and Holocaust Educator

*The Haunted Legacy of Primo Levi
a free public lecture by the distinguished
scholar Dr. Lawrence Langer*

7:30 PM Saturday, November 4, 1995
Lecture Hall 110, Henry Angus Building, UBC

Primo Levi in Memoriam: A Tribute in Poetry and Music
8:00 PM, Sunday, November 5, 1995
Norman Rothstein Theatre
950 West 41st Avenue

**Music by John Reeves, performed by members
of the Vancouver Symphony Orchestra, Clyde Mitchell conducting**
readings by Otto Lowy and Anna Terrana, MP

Tickets \$15
Community Box Office
280-2801
Toll-free 1-800-665-5454
Fax orders (604) 684-1241

Acknowledgments:

Sponsored by the Robert England fund and UBC Continuing Studies with support from the City of Vancouver and the Italian Cultural Institute. The Primo Levi Conference was produced by the Holocaust Education Centre and UBC Continuing Studies

WORKS BY PRIMO LEVI

The following titles, and others by or about Primo Levi, are available in the Holocaust Education Centre library, open 9-5 weekdays. Some titles are also available at the Isaac Waldman Public Library in the Jewish Community Centre. Both libraries are located at 950 West 41st Avenue. The Holocaust Education Centre carries the most comprehensive bibliography extant on books and articles by or about Levi in several languages, prepared by Conference coordinator Dr. Roberta Kremer. Copies of the bibliography are available for \$5. An extensive collection of the articles cited are available to read in the Centre.

Holocaust-related works:

If Not Now, When
If This Be A Man (Survival in Auschwitz)
The Reawakening
Moment's of Reprieve: A Memoir of Auschwitz
The Drowned and the Save

Other writings and poetry:

Collected Poems
Other People's Trades
The Mirror Maker
The Monkey's Wrench
The Periodic Table

In honour of the Conference, the Vancouver Public Library, Main Branch will display material on Primo Levi from October 23

You are cordially invited to attend the
Fourth Annual Vancouver Conference for
Children of Holocaust Survivors:

Sunday, December 10, 1995

9:30 AM - 3:00 PM

**Jewish Community Centre and the
Holocaust Education Centre
950 West 41st Avenue**

The Second Generation Group and their
sponsors welcome all members of the
public to this full-day conference with
lunch provided. Morning or full-day
registrations accepted.

Advance registration: couples \$60,
individuals \$36 (including lunch)

Half Day: couples \$30, individuals \$18

At the Door: full day: couples \$70,
individuals \$40 (including lunch)

For further information or to register,
please call 264-0499



You are cordially invited to attend
the opening of

**We Were Children Then:
Vancouver Child Survivors
Remember**

&

**How Their Hearts Must Have
Trembled: Children & the
Holocaust***

OPEN HOUSE 2 - 5 PM

Sunday, October 22nd, 1995

A recollection of the precious accounts from the youngest survivors
Curated for the Holocaust Education Centre by Viviane Gosselin

Sponsored through the generosity of Multiculturalism BC, VanCity Credit Union, King George Development Corp.,
V.C.R. Print Ltd., Xerox Canada Ltd., The Gallery, Prof. S. Moser

October 22 - December 15, 1995

Holocaust Education Centre 50 - 950 West 41st Ave., Vancouver

**Open 9-5 weekdays
Sundays 10-4**

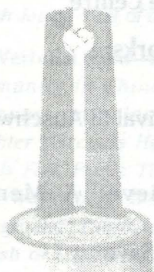
Tickets: adults - \$3.00, students - \$2.00, groups - \$50

*for further information on tour bookings or public programs
call 264-0499*

* an exhibit of the Holocaust Resource Center and Archives, Bayside New York

PLANNED GIVING—A WAY TO EDUCATE OUR FUTURE GENERATIONS!

The VHCS would like you to consider making a planned gift to the Society. A planned gift can take many forms. The simplest way to leave a planned or deferred gift to the VHCS is to leave a bequest in your will or a gift of life insurance.



- ☐ Yes, I have made provision for a Planned Gift to the VHCS
- ☐ Yes, I would like to make a Planned Gift to the VHCS and would like more information about:
- ☐ Bequest in my Will ☐ Life Insurance ☐ Wording for my Will
- ☐ Other options available
- ☐ I would like to talk to a VHCS representative about Planned Giving.

Name (PLEASE PRINT)

Apt./Street

City Prov.

Postal Code

Telephone

Return to:
Vancouver Holocaust Centre
Society,
50 - 950 West 41st Ave.
Vancouver, BC
V5Z 2N7

"Remember. For there is, there must be, hope in remembering"—Elie Wiesel