

Yad Vashem

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“I Suddenly Felt I Was No Longer Myself”

International Research Workshop Investigates Marking of Jews during the Holocaust (pp. 2-7)

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■ **On the cover: Felix Nussbaum (1904–1944), Self-Portrait with Jewish Identity Card, 1943**
Courtesy: Museumsquartier Osnabrück/
Felix-Nussbaum-Haus, photographer:
Christian Grovermann

International Research Workshop Investigates Marking of Jews during the Holocaust

■ **"The new decree is exceptional. No one was in a hurry to obey it, putting it off to the very last minute. The decree itself does not cause any physical pain, nor does it involve great expense... No! Better to shut oneself up at home for an entire year than to become a subject of mockery! Not to go out wearing a yellow badge on your clothes, a target for scorn, derision, humiliation."**

Simcha Guterman,
Leaves from the Ashes (Heb.)

Yad Vashem's International Institute for Holocaust Research recently held a three-day research workshop on the subject of the marking of Jews during the Holocaust. The workshop, like those held previously, aimed to tackle a topic not yet investigated to its fullest extent, and to encourage an exchange of views between the participants and the development of new understandings.

The idea for holding the workshop was initiated by staff of the Artifacts Department in Yad Vashem's Museums Division, who have been working on a project to catalogue and detail the broad range of badges, prisoner tags and clothes used to mark Jewish citizens and prisoners during WWII (see p. 5). During this process, many questions arose as to the origins and decisions made by the German Nazis and their collaborators while creating the markings, as well as regarding the commonly accepted conceptualization of this phenomenon during the Shoah.

"Most of the research about the Holocaust until now has internalized the concept that ghettos, Jewish councils and markings were all part of the same package," explained Prof. Dan Michman, Head of the Research Institute and Incumbent, John Najmann Chair for Holocaust Studies. "But as we discover how many different kinds of markings there were, in different places, at different times and by different authorities, we realize that this is a problematic assumption at the very least."

The workshop focused not only on Poland and Germany, the countries normally cited as formative examples of this development, but also featured research and testimonies from countries such as Belgium, Tunisia, France and Denmark. While many features of markings in these countries differed – the shape and style of

“I Suddenly Felt I Was No Longer Myself”

Leah Goldstein



■ A boy selling newspapers and armbands in the Warsaw ghetto, Poland, 1941. Yad Vashem Archives

the “Jewish badge,” where it was worn, and how comprehensively the decree was implemented, for example – it turns out that there were, in fact, a surprising number of common factors. This would be expected if one were to assume

that the orders for marking Jews – and thus ostracizing, humiliating and isolating the Jewish populations in each Nazi-occupied country – had come “from above,” i.e., from Berlin, but the researchers illustrated that quite often,

the initiative actually came “from below,” by German occupying commanders or even local administrations endeavoring to interpret Hitler’s vague and general statements regarding the “Jewish Question.” Thus, for example, German Jews were not the first to be marked: in Germany, the decree came two years after the marking had been introduced in Poland.

Frank Seberechts, a researcher on Flemish nationalism and WWII, demonstrated the differences in the implementation of the “Jewish badge” in the two main cities of Belgium – Brussels and Antwerp. In Antwerp, the order was accepted and implemented with expediency, with the badge (marked with just a “J.” since the country is multilingual) made

Quite often, the initiative to mark Jews actually came “from below,” by German occupying commanders or even local administrations endeavoring to interpret Hitler’s vague and general statements regarding the “Jewish Question”

available in local municipalities and schools to the 12,000 less-affluent and more traditional Jews living there. On the other hand, in the capital city, which held 22,000 mostly secular and relatively wealthy Jewish residents (about half of the country’s Jewish population), many authorities claimed “problems” in the distribution of the badge, and a number of mayors of the different sub-sections of the city refused to cooperate with the dictate. “We cannot lend us to a measure that constitutes such a dire attack on human dignity, whoever it may be,” claimed Brussels Mayor Jules Coelst. In the context of how stars were distributed after the first wave

of the official imposition, Seberechts also told an anecdote of a Jewish tailor who advertised yellow stars he had made himself.

Independent researcher Alain Michel gave an overview of the stages of implementation of the Jewish badge in France – which was mainly an attempt to repress the growing resistance movement, and was influenced by the marking of Jews in other countries. Arrests were made easier through this action – Jews in the southern, unoccupied zone, who only

"Nalewki Street has turned into Hollywood. Only stars wander around there."

Emmanuel Ringelblum

had to carry a stamp in their identity cards and no "Jewish Star," were on the whole less prone to arrest than their brethren living in the north of the country, who were forced to wear the badge. Michel also noted the sixty or so non-Jewish citizens who made yellow signs on their clothes in solidarity with their Jewish compatriots, some of whom were imprisoned as "friends of the Jews."



■ An elderly Jewish couple wearing the Jewish badge, Saloniki, Greece, 1942-1943. Yad Vashem Archives

Silvia Fracapane tackled the legend of the Danish King Christian X, and his statement that if the Jews of his country were to be made to wear the "Jewish Star," he and the rest of his subjects would do the same. Although never publically verified (the King's biographer alone claims to have seen it in his diary), this statement became largely adopted by Danes living abroad, who sought ways to publicize such an "honorable reaction" to the German decree. The rumor flourished – encouraged by the October 1942 so-called "Telegram Crisis," when King Christian responded to Hitler's personal greetings on the occasion of his 72nd birthday with the perfunctory response of "My best thanks, King Christian"; and the apparent German "assassination attempt" on the King when he fell off his horse during his daily ride through Copenhagen. By 1943, life-saving parcels of food arriving via the Red Cross to Terezin for the few hundred Danes imprisoned there (and the only Danes ever actually documented as wearing the "Jewish Star") were attributed to the King himself.

Surprisingly, many young Jewish adults felt a sense of pride and belonging while wearing the badge, and took pains to get themselves photographed proudly displaying it

Haim Saadon of Israel's Ben-Zvi Institute for the Study of Jewish Communities in the East added that the King of Morocco was also rumored to have threatened to don the Star himself if his Jewish population were to be made to do so. In fact, Tunisia was the only country in the Arab world where a yellow badge was introduced (because it was the only German-occupied Arab country where a stable occupation regime existed – for some six months). Saadon explained that the German authorities stationed in the country, which was



■ Transfer of Jewish belongings to a marked house in the ghetto, Budapest, Hungary, 1944. Yad Vashem Archives

predominantly a battlefield during the war, were not keen on implementing the wearing of a Jewish badge for fear of the local (and regal) support of the Jews. Ultimately, a decree was only implemented in four cities, as well as in some labor camps due to local initiatives – and the badge ranged from a patch of yellow to an unusual five-pointed star.

A more emotional element in the workshop was the testimonies – written both during and after the Shoah – of Jews forced to wear the identifying badge. Israeli researcher Ayana Sassoon gave an absorbing overview of the emotions caused by the marking edicts, which for many were among the most difficult and memorable experiences described by them in their diaries and memoirs. She identified a number of themes that repeated themselves in many of the entries – shame, references to the marking of Jews in the Middle Ages, varying expressions of public opinion, and what she termed "spatial ghettoization." On the latter term, she explained that Jews who once lived in mixed populations seemed to disappear from those areas, once they were forced to wear a yellow star. As Polish-Jewish educator Chaim Aron Kaplan wrote in his diary: "The Jews themselves have unintentionally created a ghetto... a Jew marked with the badge of shame simply restrains

(continued on p. 6)

From the Yad Vashem Collections: Badges of Shame – or Honor?

■ In three riveting presentations at the research workshop on the marking of Jews during the Holocaust, senior staff in Yad Vashem's Museums Division gave an overview of items in the Artifacts Collection that embody the markings of Jews during the Holocaust. The artifacts presented are physical testimony to the events of the Shoah, and help in understanding the Nazi policy of isolating the Jews and subjugating them in advance of their final annihilation.

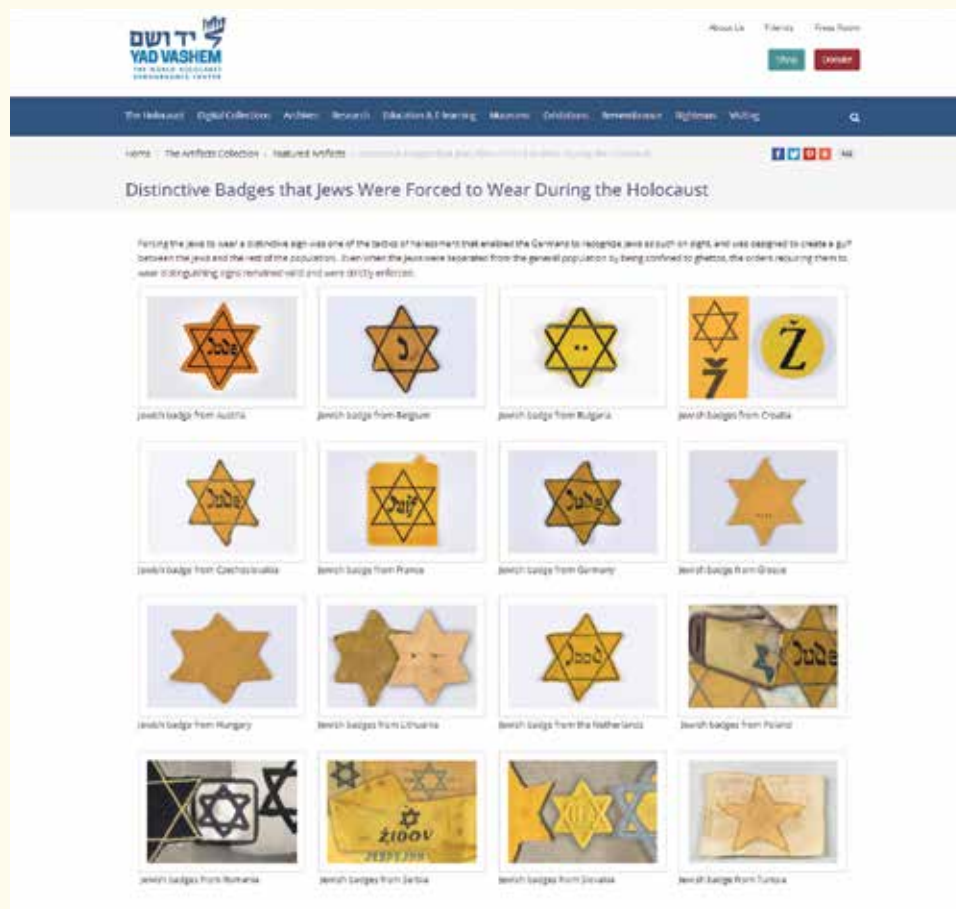
A wide assortment of tags were used to mark Jewish prisoners in concentration and labor camps – in different shapes and from different materials, sewn onto the uniforms or tied around the neck or wrist

Curator and Artifacts Department Director Michael Tal began by presenting the Collection, which contains 34,000 items that may be divided into three categories: those created or ordered by the Nazis for the process of exploiting and destroying the Jews; everyday items that became significant because of the war; and items produced by Jews during the war or after liberation despite the difficult circumstances.

A wide assortment of tags were used to mark Jewish prisoners in concentration and labor camps – in different shapes and from different materials, sewn onto the uniforms or tied around the neck or wrist, and more. This diverse range, which reflects the non-uniformity of prisoner markings, led to the need to systematically map out the type of markings in the various camps.

In addition to the historical research regarding prisoner numbers, their psychological meaning was also investigated. "Guard it like gold," Roman Frister was told in Mauthausen about his prisoner number. "You're a dead man without it." These numbers became so crucial that prisoner tags became objects of great symbolic worth for Holocaust survivors. This explains why so many of them kept them, and why, after the war, camp survivors created souvenirs bearing their prisoner numbers.

Artifacts Department Research Assistant Noa Or presented a new section on Yad Vashem's



website: an index of identification signs Jews were forced to wear during the Holocaust (yellow stars and armbands). More than 200 such signs are currently housed in the Artifacts Collection, from almost every German-occupied country during WWII. These identification signs include a surprising array of yellow stars, armbands bearing Stars of David, and more. The index presents the types of different markings the Jews were ordered to wear in different places, alongside historical information, such as the dates the orders were declared in the different countries, and information about the person who wore that particular piece during the Holocaust. These Jewish markings in the Nazi-controlled areas also reflect a non-uniformity between different regions, both in style as well as in the period the orders were made and how they were enforced.

Prisoner clothing was the topic of another presentation, this time by Sara Shor, a veteran researcher in the Artifacts Department. Some 150 pieces of prisoner clothing are currently housed in the Artifacts Collection – pants, shirts, coats, dresses and hats. The research carried out on the pieces has advanced the creation of an organized database that includes

Prisoner tags became objects of great symbolic worth for Holocaust survivors

historical information on prisoner clothing in the camps alongside biographical information about each of the prisoners that wore them. During the research, other aspects of camp prisoner clothing were also investigated, such as the production lines of the clothes and their distribution, as well as the ways in which the prisoner clothing was sewn.

Prisoner clothing – items that have become a symbol of the German Nazi crimes against the Jewish people – have also become a symbol of survival in the eyes of those who were sent to the camps and endured against all odds. "Though the clothes reminded them of the horror," stated Dr. Baerbel Schmidt, Professor of Textile and Clothing Science at the University of Osnabrück, "for those who had managed to survive the camps, they became a badge of honor."

himself from appearing in those streets.” On the converse side, the markings appeared to multiply in the Jewish areas, especially once the Jews were concentrated in specific areas such as the Nazi-enforced ghettos. “Nalewki Street has turned into Hollywood,” wrote Warsaw ghetto historian Emanuel Ringelblum. “Only stars wander around there.” Of course, once in the ghetto, the badges took on new meanings – with additional signs denoting various roles and advantages; which also means that the postwar image that there was only one type of marking, at least in a certain place, is incorrect.

German diarist Viktor Klemperer made efforts to note every reaction by his non-Jewish compatriots to him wearing a badge, such as sympathy or alternately as a tool to teach younger generations about the “differentness” of the Jewish people. But the most captivating quotes were by the Jews themselves, especially the secular higher classes that had previously been such an integral part of the wider society. “I suddenly felt I was no longer myself, that everything had changed, that I had become a foreigner,” wrote Hélène Berr in Paris in 1942. “It was as if my forehead had been seared by a branding iron.”

"I will be the first to wear the badge! I shall bear it with honor! Shame? Those who forced us to wear it should be ashamed!"

Simcha Guterman

Verena Buser from the Fachhochschule Potsdam, Germany, tackled the topic of children and teenagers wearing a Jewish mark. She pointed out that the social exclusion engendered by the decree impaired their development of relationships with other children, adults and teachers – “That hit me the deepest,” commented Heinrich Demerer about not being able to play with his best friend – although many dared to remove the badge while playing with non-Jewish friends or sneaking out of the ghetto to the “Aryan side” to procure food and other life-saving products. Some, however, expressed that the “Jewish Star” gave them a feeling of “home,” as one of the last experiences they had together with their parents. Perhaps surprisingly, many young Jewish adults felt a sense of pride and belonging while wearing the badge, and took pains to get themselves photographed proudly displaying it.



■ *A couple on their wedding day, Lodz ghetto, Poland. Yad Vashem Archives*

In his diary, Simcha Guterman wrote: “I will be the first to wear the badge! I shall bear it with honor! Shame? Those who forced us to wear it should be ashamed! And what if a robber should strip me of my clothes and abandon me bare and naked on the main road, should I be ashamed?! Of what? The disgrace is all his!”

In her presentation, Canadian researcher Magdalena Kubow raised the unusual topic of possible advantages of the Jewish badges. She brought evidence of Polish women donning armbands bearing Stars of David to escape the mass rape performed by German soldiers on occupied populations, and Germans themselves wearing different signs to disguise themselves as Jews as the war came to an end and thus escape arrest. Kubow also discussed the “appropriation” of such markings today – such as the infamous “Anne Frank” costume advertised on e-Bay and the striped shirt with a yellow six-pointed star sold in the Zara clothing chain – as well as the “re-appropriation” of marks, such as tattoos, used by grandchildren of survivors to identify with their grandparents’ experiences during the war.

Ending the workshop was a gripping presentation by French-Israeli historian Tal Bruttman on the history of the use of tattoos to mark prisoners in Auschwitz – the only camp with such an institutionalized policy. Beginning with the tattooing of Soviet prisoners in the early 1940s, the policy developed to tattoo (male) Jews on the chest and then later on the forearm (both genders) in order to easily identify them. Some notable exceptions were Hungarian and Polish Jews sent to Auschwitz in 1944 who were never tattooed – as a result of the decision to use the

death camp as a temporary transit center before sending them to the Reich for labor. Bruttman also demonstrated the ease with which anyone with a rudimentary knowledge of the “system” could identify a fake tattoo – used in both real life and the postwar entertainment industry as a means of depicting a Jewish concentration camp victim.

In his conclusion, Prof Michman reiterated the need to move away from the classic model, laid out by renowned Holocaust researcher Prof. Raul Hilberg, of a top-down chain of command through which the stages of defining, appropriating, concentrating and annihilating the Jews was carried out methodically by the Germans throughout occupied Europe and North Africa. “Researchers are coming to the realization that much of the anti-Jewish policy was improvised, implemented and enforced through local initiatives, albeit within an overall Hitler-led vision of “removal” of the Jews, and this workshop has made an enormous contribution to this way of thinking,” he claimed.

Research Institute Director Dr. Iael Nidam-Orvieto argued that even when disproved, models can be a useful tool for constructing new ideas. She pointed out that to the questions of strategy and use (whether Jewish markings were an ideological invention or a practical one), micro-historical accounts are gearing researchers in the direction of understanding more localized contexts and thus coming to different – and more complex – conclusions than those adopted in the twentieth century.

The workshop took place with the generous support of the Gutwirth Family Fund.

Jewish Markings in Holocaust-Era Art

■ In light of research currently being carried out on items in the Yad Vashem Collections pertaining to the marking of Jews during the Holocaust, Art Department Collections Supervisor Michal Feiner-Rosenthal gave an overview of a group of artworks, most of which are from the Art Collection, that present Jewish markings and the meanings behind them.

In her absorbing presentation at the international academic workshop on Jewish markings during the Holocaust, Feiner-Rosenthal spoke of three recurring themes expressed by the use of markings in works created during the Holocaust: to wipe out individuality; to provide new roles in the ghettos and camps; and their symbolic or critical use in works of art.

The painting reveals a great deal of information about the people living there through the transport numbers and tags on the items – while the figures themselves are missing from the scene

The loss of individuality is expressed in a painting by artist Esther Lurie entitled *At the Soup Kitchen*, in which a group of Jews in the Kovno ghetto are depicted from behind with yellow stars on their backs. They are marked as persecuted Jews, but anonymous, without any identifying features. *Arrival of a Transport* by Felix Bloch similarly depicts the loss of individuality, as faceless elderly people sit with their belongings – with both humans and objects tagged with transport numbers. An intricate still life of a men's bunk in Terezin, captured by František Mořic Nagl, reveals a great deal of information about the people living there through the transport numbers and tags on the items – while the figures themselves are missing from the scene.

In the second category, one can see the division of different identities and special roles in the camps and the ghettos. The drawing by Thomas Geve entitled *Arm-Bands* clearly displays the array of prisoner armbands in Auschwitz, detailing the types of personalities who received them in the camp. Leo Hass took pains to accurately sketch a Terezin Jewish



■ František Mořic Nagl (1889–1944), *Emil Zentner's Bunk, Men's Living Quarter, Terezin, 1943*.
Yad Vashem Art Collection | Gift of Israel's Ministry of Foreign Affairs | Courtesy: Mr. Y. Dahan

guard, including special markings such as his uniform and badge that depicted his role as part of the "Ghettowache." This role gave power and status in the ghetto, but was also prone to criticism, as the artist Pavel Fantel expressed in his artworks.

In perhaps the most moving piece in Feiner-Rosenthal's presentation, *Self-Portrait with a Jewish Identity Card* by Felix Nussbaum (see cover), the artist is depicted at a dead-end street, displaying his ID card and bearing a yellow star. At the time of the portrait's creation, Nussbaum

was in hiding, and never actually wore a yellow star or held this ID card – but the painting, with the ominous background of a night sky, dark birds and lifeless trees, represents his real fear of being discovered.

His predictions of doom were sadly all too accurate – in June 1944, he and his wife Felka were arrested and transferred to Mechelen/Malines, Belgium. In July, they were deported to Auschwitz, where they were murdered.

Education

From Generation to Generation

First-Ever Educational Seminar for Communal Rabbis

Rabbi Moshe Cohn

■ Public surveys have indicated that the Shoah is one of the topics that engage and interest a significant percentage of the Jewish community, regardless of their affiliation. The Jewish World Section at Yad Vashem's International School for Holocaust Studies has responded to this demand by holding its first-ever seminar for communal rabbis and adult education teachers during the summer of 2019.

The idea behind the seven-day seminar was to empower community rabbis to better deal with the topic of the Holocaust by imparting enriched background knowledge of the events, as well as pedagogical techniques and sample classes. In this way, Yad Vashem provides them with additional tools to engage community members and connect them to their Jewish identity. The seminar therefore focused on helping rabbis develop the skills needed to create educational

“I am definitely now much better prepared to bring substantive Holocaust content into my classes and sermons.”

Rabbi Yitzchak Adler, Beth David Synagogue, West Hartford, Conn.

curricula and content for Shoah studies in their adult education programs and congregations, and to deliver that content in the most compelling way possible, tailored to their respective communities.

The 15 participants from North America included Reform, Conservative, Modern Orthodox and Chabad rabbis. Through both lectures and interactive workshops given by Holocaust scholars, they were provided with a well-balanced combination of history and philosophy, as well as instruction and model classes. In addition, there were several opportunities for participants to familiarize themselves with modern-day Israel.

Lectures included the topics of prewar Europe; Nazi ideology; ghettoization; the “Final Solution” and its implementation; postwar theological responsa to the Shoah; prosecuting Nazis; and new forms of antisemitism, including from the Muslim world.



■ Yad Vashem Council Chairman Rabbi Israel Meir Lau (left) points to himself as a young boy in a photograph of a liberation ceremony at Buchenwald, displayed in Yad Vashem's Holocaust History Museum. The ceremony was led by US Army Chaplain Rabbi Herschel Schacter, father of Rabbi JJ Schacter (right), who took part in the recent educational conference for community rabbis at Yad Vashem.

The model units provided practical and useful tools the participants can use in their classrooms. Themes explored included the German-Jewish response to the rise of Nazism; spiritual and physical resistance; female partisans; rabbinic leadership; dilemmas in religious life in the ghetto; and the return to life after the war. Most units were accompanied by complementary digital and other educational materials.

Participants were also taken on a guided tour of Yad Vashem's “Flashes of Memory: Photography during the Holocaust” exhibition, where they explored ideas of propaganda and manipulation.

As the rabbis use survivor participation in many of their programs, they maximized their time with Holocaust survivor David Frenkel during the seminar. They were also particularly interested in learning how Yad Vashem prepares survivors for their talks, and how that could be replicated in their hometowns.

Undoubtedly, a highlight of the seminar was when Yad Vashem Council Chairman Rabbi Israel Meir Lau and Rabbi JJ Schacter met in the Holocaust History Museum in front of the picture of Rabbi Lau as a child in Buchenwald listening to his liberator, Rabbi Herschel Schacter – Rabbi JJ Schacter's father. “We will never allow the flame of Jewish tradition to be extinguished,” said Rabbi Lau at the emotional reunion. “We will light it again and again, and pass it on from generation to generation.”

“We tapped into a completely new Jewish educational market that is grossly underserved and the participants recognized and appreciated the effort we put into accommodating their unique needs,” said Ephraim Kaye, Director of the International Seminars and Jewish World Department at the International School for Holocaust Studies. “The program was unique in that it brought together rabbis from diverse backgrounds, and mutual respect was achieved and a feeling of comradery was palpable. This program is an important example of how Yad Vashem can meet the needs of this particular population.”

The Jewish World Section at the International School is now eagerly working on follow up in local communities, in order to provide support in the way of materials, classes and memorial ceremonies, especially during peak seasons like Jewish holidays and Holocaust Remembrance Day. In addition, staff are working hard to include topics in future courses that were not part of the seminar due to time constraints, such as answers to Holocaust denial, and multidisciplinary approaches to Shoah education through the use of film, artworks and other media.

The Seminar for Communal Rabbis was generously supported by the Adelson Family Foundation, David and Ellie Werber and Martin and Bracha Werber, Sima Katz, Rita and David Levy and Family.

The author is Head of the Jewish World Section, International Seminars and Jewish World Department, International School for Holocaust Studies.

Graduate Spotlight

Every year, over 300,000 students and educators from Israel and around the world attend hundreds of educational activities, in a dozen languages, at the International School for Holocaust Studies. Featured here is one of the School's graduates, and what she has achieved since:



Anat Lifschitz Israel

■ As part of her work at the the Jerusalem Hills Therapeutic Center, a co-ed special education school in Israel's capital city, Vice Principal Anat Lifschitz has taken it upon herself to produce and organize ceremonies for



■ *Yad Vashem Graduate Anat Lifschitz*

Holocaust Remembrance Day. "One of the questions that engrosses educators who teach about the Holocaust is how to approach the topic with today's values," said Lifschitz. "It's no mean feat, connecting the kids to the time period and the atrocities, and giving them positive and hopeful ideals. Over the years at Jerusalem Hills, I've realized that what matters is the way we pass on these ideas."

In recent years, Lifschitz has attended several professional development programs and conferences for Israeli teachers at Yad Vashem, which reinforced and refined the age-appropriate educational philosophy of the International School for Holocaust Studies. For Lifschitz,

"When choosing the themes, the emphasis is on uplifting motifs and stories that are likely to restore faith that there is good in people"

Anat Lifschitz

this approach also includes employing various audio-visual methods; presenting her audience with familiar stories with optimistic endings; and encouraging the children to express their sensibilities in creative and novel ways.

Every year, Jerusalem Hills selects an annual theme or idea for Holocaust Remembrance Day, around which the ceremony and accompanying texts are built. All the children in the school study the chosen theme, and then decide for themselves how to express it creatively: whether by creating handmade dolls and toys, or by going to the "task" bulletin board and completing different assignments connected to the topic.

"When choosing the themes, the emphasis is on uplifting motifs, like Jewish sports personalities or musicians during the Holocaust, or toys and games that helped children cope and survive," said Lifschitz. "These stories are likely to restore faith that there is good in people. For example, the ceremony dedicated to Jewish athletes during the Holocaust emphasized the ways they coped and fought to maintain their humanity, as well as the triumph of the human spirit. It also highlighted positive values from sports: fitness, determination, stamina, *joie de vivre*, responsibility, health and more."



■ *Jerusalem Hills students at a "task" bulletin board on the theme of Jewish sports personalities during the Holocaust*

This year, the older students took part in a personalized tour at Yad Vashem on the topic of rescuing Jewish children. For many of them, this was the first time that they had been exposed to the Holocaust and the horrors that took place during those dark years. As one student remarked, the narratives that they heard during the tour "strengthened the values of having faith in people and finding the light in times of darkness."

The students were amazed by the accounts and film clips about such Holocaust-era figures as the survivor gymnast Ágnes Keleti and Righteous Among the Nations social worker Irena Sendler, and they were moved to see how they carried on their growing family lines. "It made me realize that I'm not just taking part in a ceremony, but that I'm reading about something

that really happened," said one student. "Her story made me feel sad, but also happy that they rescued her, managed to keep her alive and took care of her," said another. After hearing the story of Shmuel Gogol, who would play his harmonica in the "orchestra of death" that accompanied the Jews when they walked to the extermination area of Auschwitz-Birkenau, one of the students asked for a harmonica for his birthday, which was celebrated at the school.

In June 2019, Lifschitz accepted the Yad Vashem Prize for Excellence in Holocaust Education in the school's name for an educational

program consistent with the spirit of the school and its students; the judges cited that the program is led with "sensitivity and a profound understanding of the emotional world of the learners." Lifschitz aspires to keep running the program for every child in the school, led by the junior high schoolers. "I hope to attend more seminars at Yad Vashem to help me choose other themes that will be suitable for all the students, and recruit a team of counselors to work with the children to enrich their lives more effectively," she said. "It is both my duty and my mission."

This graduate is a recipient of the Yad Vashem Prize for Excellence in Holocaust Education, a Chuno and Blima Najmann Educational Achievement Award, generously supported by the Najmann Family.

"Witnesses and Education": New Testimonial Films

Natalie Mandelbaum

■ Testimonial films, being the stories of individuals, have been at the center of Holocaust education activities for years, illustrating the significance of the narrator, whom we can scarcely comprehend in our hearts and minds. Soon the generation of witnesses will come to an end. The experience of hearing testimony from people who survived the Holocaust; the direct encounter, along with the empathy and the unique poignancy this sparks; and the power of the memories that break through the barriers of time will disappear.

"Witnesses and Education" is a unique project that produces films focusing on the stories of Holocaust survivors, featuring archival material, photographs and informative historical

Traveling to the different European countries where the events occurred, staff film the survivors discuss their lives before, during and after the Holocaust

texts. Traveling to the different European countries where the events occurred, staff film the survivors discussing their lives before, during and after the Holocaust. The films, which the International School has integrated into diverse lesson plans for use in Israel and around the world, also introduce the viewers to the larger stories of communities and what happened to them during the Holocaust.

The International School has recently produced three additional films for the "Witnesses and Education" project:

Red Skies

■ Genia Reznic (née Miedzyrzecka) was born in Warsaw in 1934. In November 1940, Genia, her parents Rivka and Yitzhak and her siblings Benjamin, Stella and Motta were imprisoned in the ghetto together with the rest of the city's Jews. After a while, they managed to escape the ghetto. They hid in an attic in the "Aryan side" of the city, moving to a new hideout in the Russian Orthodox cemetery after they were informed upon. On the eve of the Polish Uprising, the family left their hiding place and moved



■ From the educational film *Between the Doors* – the story of Holocaust survivor Zipora Granat

elsewhere until the Germans deported them from the city along with many other Warsaw residents. Genia and her parents were sent to the village of Kliny, where they lived under false identities until the war ended. Stella and Motta were deported to extermination camps during the war, where they were murdered. Her oldest brother Benjamin survived the war and served in the underground Jewish Combat Organization in the Warsaw ghetto. Genia immigrated to Eretz Israel in April 1946.

Between the Doors

■ Zipora Granat (née Gerszenfisz) was born in Belfort, France in 1931. After the German occupation began, Zipora's family tried to cross the border into the unoccupied zone of southern France, but they failed. Her parents, Haya and Jacob, were later captured one after the other and sent to Auschwitz-Birkenau, where they were murdered. Captain Riome and Captain Baumgartner, two women from the Salvation Army who lived in a building near Zipora's apartment, tended to her brothers, Shmuel and Joseph, but they were later sent by the Germans to a Jewish institution in Paris. Zipora and her sister Sima hid in boarding schools in the city of Besançon. When Paris was liberated, the girls were able to reunite with Shmuel – Joseph had been murdered – and went to their uncle's house in Switzerland. They immigrated to Eretz Israel aboard the *Champollion* in 1946.

Take the Girl

■ Shela Alteratz (née Sion) was born in Stip, Macedonia in 1934. In April 1941, Macedonia was occupied and annexed to Bulgaria. On 11 March 1943, Shela and her family were deported along with the rest of the city's Jews to the warehouses of the Monopol cigarette factory in Skopje, where they were interned in dire conditions. After some time, Shela's sister Bella was allowed to leave because she was an Italian national. Before she went, their mother Dudun pushed Shela into Bella's arms and told her to take her younger sister with her. While their family and all the Macedonian Jews being held at Monopol were sent to the Treblinka extermination camp and murdered, Bella and Shela reached Priština in Kosovo. Sadly, Bella took her own life there, and Shela started working in the house of Bella's friend, Sonia. In the spring, both of them were caught and imprisoned, then sent to a concentration camp for political prisoners. After liberation, Shela returned to Priština and was subsequently sent to an orphanage in Belgrade. On 29 July 1949, Shela immigrated to Israel and settled Kibbutz Ein Dor with a group of young Yugoslav immigrants.

The films were produced thanks to the generous support of the Adelson Family Foundation.

The author works in the e-Learning Department, International School for Holocaust Studies.

Until the Last Name

Searching for Identities of Holocaust Victims in Eastern Europe

Olga Litvak

■ Today, the names of some 4,800,000 of the six million victims of the Holocaust have been commemorated at Yad Vashem. A large part of the more than one million still-unknown names belong to Jews living in the Soviet Union during the Holocaust, and until the breakup of the USSR, no one in the region commemorated the victims or tried to ascertain their identities.

In recent years, staff at Yad Vashem's Shoah Victims' Names Recovery Project have received Pages of Testimony from all over the world, and often from volunteers from the "Memory, Assistance, Generations" Project – part of Ma'agal, a joint JDC and Hillel initiative for young Russian Jewish leaders. In recent years, these volunteers have managed to expand the geographic scope

everyday features such as "river," "path to harbor" and "fairground." Text next to a sign shaped like a rectangle reads, "Here is the narrow valley where our mother and father were executed by gunfire along with another 300 Jewish families." In the bottom left corner: "This sketch was drawn by the young son of innocent murdered parents – Y. A. Branopolsky, 24 March 1944"; and in the lower right corner: "Sent to you, dear little sister. Look and remember where they cruelly cut short our dear parents' lives."

The map and letters were sent by Yaakov Branopolsky, a Red Army soldier who reached his hometown of Novogeorgievsk in March 1944, where, from the local inhabitants, he discovered the fate of his parents and other Jews. Yaakov

photograph of the letter Yaakov had written to his family, which begins with heartbreaking words: "Greetings to my loved ones. Today I must write the saddest letter of my life." In the letter, Yaakov also recounted the horrifying fate of two other Jewish women from the same city, as the inhabitants had related to him.

A power station was built in Novogeorgievsk in the 1960s, and the city was later flooded and no longer exists. However, the murder site was on a higher elevation and could have remained above the water, and Sergei plans to travel there in the coming months. "After my mother's passing, I began to organize her papers, and there I found the letter and the sketch," explains Sergei. "I hope to find the place where her grandparents were murdered and buried. But even if I am not successful, it is important that their memories be preserved at Yad Vashem."

"Unfortunately, Yad Vashem knows the names of only about 50 people who were murdered in Novogeorgievsk, out of 300 families that were wiped out there," said Director of Yad Vashem's Hall of Names Dr. Alexander Avram. "We have undertaken the enormous task to recover the names and unique identities of each and every one of the victims of the Holocaust, including those from Eastern Europe. This is made that much harder in countries like Poland, Romania and the former USSR, as well as in Greece and Yugoslavia, where there were no lists of deportations, no files of camp or ghetto prisoners, and the names of the victims are likely to live only in the memory of their families and friends. Now, as time goes by, this mission is more urgent than ever."

For more information on filling out Pages of Testimony or donating other sources containing names of Holocaust victims, please contact: names.proj@yadvashem.org.il

The Shoah Victims' Names Recovery Project is generously supported by Dana and Yossie Hollander. Yad Vashem's names collection efforts are also supported by: Fondation pour la Mémoire de la Shoah, France; the Conference on Jewish Material Claims Against Germany; Swiss Banks Settlement; Genesis Philanthropy Group; the Noaber Foundation; the National Fund of the Republic of Austria for Victims of National Socialism; the Nadav Foundation; Swiss Friends of Yad Vashem; the Zanker Foundation, the Maror Foundation; Friends of Yad Vashem in the Netherlands; Friends of Yad Vashem in Austria; and Anonymous, Switzerland.

The author works in the Collections and Registration Section, Archives Division.



■ Hand-drawn map created by Yaakov Branopolsky depicting the murder site of his parents Golda and Avraham Branopolsky in their hometown of Novogeorgievsk, Ukraine, January 1942

of their activity, making contact with Jews all over Russia, including those living in different republics that were part of the former USSR.

In July 2019, Moscow Volunteer Coordinator Natalia Chertok sent the Names Recovery Project several Pages of Testimony, as well as a hand-drawn map with heartrending inscriptions. "Sketch of the execution site where the German barbarians shot our parents on the outskirts of the city of Novogeorgievsk [Ukraine] on 9 January 1942," it read. The sketch itself features simple and

was one of Golda and Avraham Branopolsky's four children, and he sent the information to his sister Katya, who had been evacuated to Zholtoye in the Ural region.

The Pages of Testimony for Avraham and Golda, who were murdered, and their son Piotr, who was killed at the front, were completed by Sergei Prokopov, a great-grandson of Avraham and Golda Branovsky and a grandson of Golda and Avraham's third son, Michael. Besides the sketch, he also sent a map of the area and a

“Suddenly the Skies

■ **“The time is now 4 p.m.** The cannon fire hasn’t ceased for the last 20 hours. Artillery shells explode every second, and the shrapnel falls like a hail of steel. Whistling, bombardments, the noise of machine guns and the thundering of the airplanes overhead reverberate in the air and increase our terror. Our ears and heads ache. We can’t hear each other talk. Only boom, boom, boom! Another pillar of fire and smoke. Roofs are billowing smoke. A row of houses in the center of town is engulfed in flames. Suddenly, a terrible noise followed by groans and screams – houses have collapsed in the old city, and we run to save those who have been buried alive under the debris. Suddenly the skies darkened – a cloud of smoke descended on the city.”

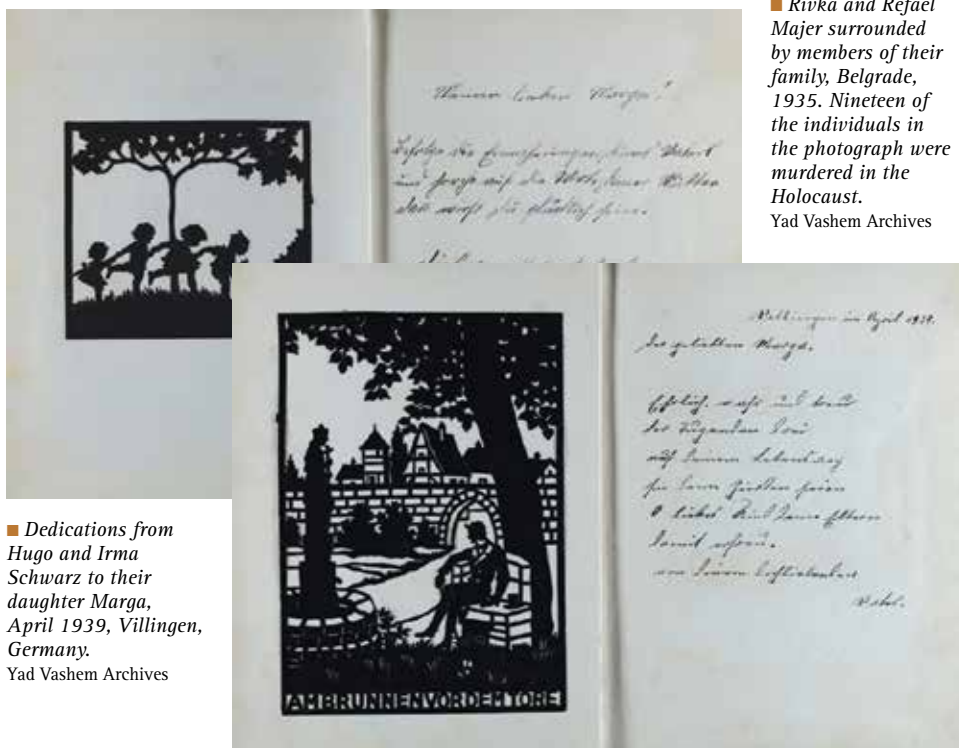
So wrote Mira Zabłudowski on 15 September 1939, in a diary in which she recorded the first months of the occupation of Warsaw. Mira found herself in the center of the storm during a visit to her parents, the lawyer and jurist Dr. Simcha-Simek Zabłudowski and his wife Elisheva (née Kronstein). Although Mira managed to leave Poland and return to her home in Eretz Israel in late November 1939, her parents were murdered in the Holocaust.

The exhibition shows the unfathomable gap between life before the Holocaust and the fate of Jewish people during it

The German invasion of Poland on 1 September 1939 signified the beginning of WWII. To mark the 80th anniversary of the outbreak of the war, Yad Vashem recently uploaded a new online exhibition that presents the fate of Jewish families, such as the Zabłudowskis, in the Holocaust beginning in 1939. The stories are based on items from the Yad Vashem Archives and Collections, which Holocaust survivors and relatives of the victims have given to Yad Vashem to keep for posterity. They illustrate the unfathomable gap between life before the Holocaust and the fate of Jewish people as it unfolded.



■ Rivka and Refael Majer surrounded by members of their family, Belgrade, 1935. Nineteen of the individuals in the photograph were murdered in the Holocaust. Yad Vashem Archives



■ Dedications from Hugo and Irma Schwarz to their daughter Marga, April 1939, Villingen, Germany. Yad Vashem Archives

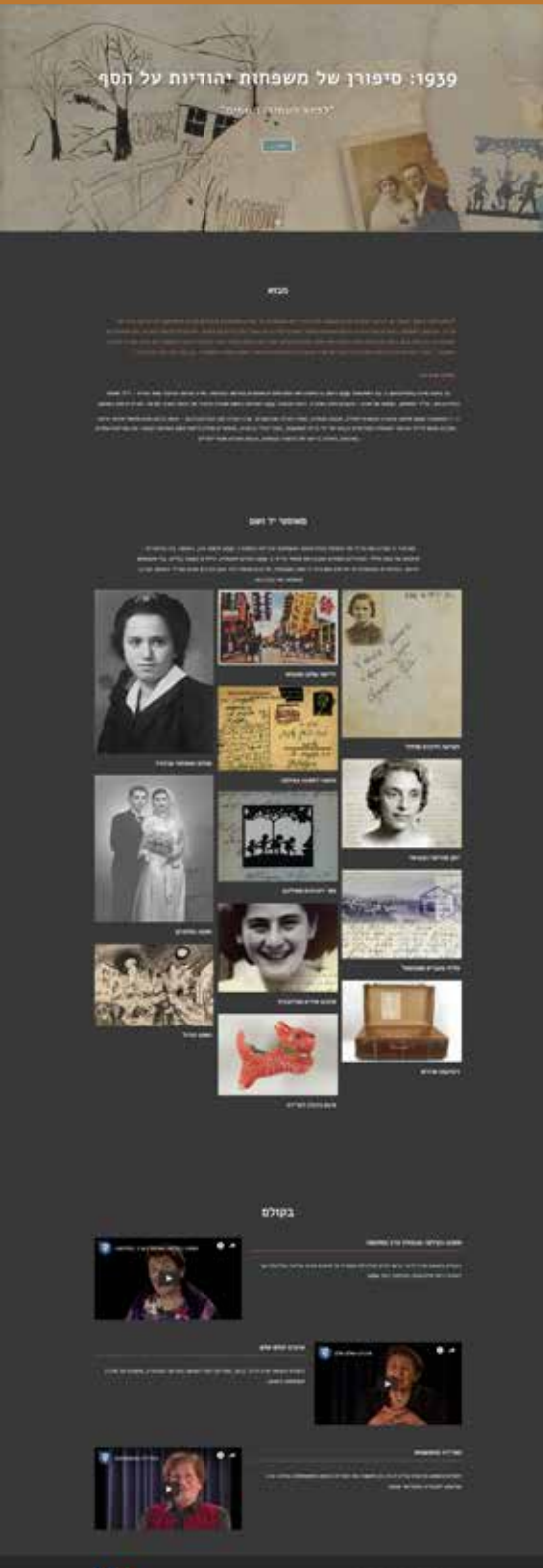
The exhibition also presents the story of the Majers from Belgrade. Refael Majer was a rabbi, *shochet* (ritual slaughterer) and *chazan* (cantor) in Belgrade. He and his wife Rivka (née Almozelino) had eight children, and their

daughters were married and had children of their own. After the Germans occupied Belgrade, the Majers did not sense that they were in danger. The older ones among them remembered that the Germans had behaved appropriately during

Darkened”

1939: Jewish Families on the Brink of War

Yona Kobo



■ Simcha and Elisheva Zabłudowski (front, center) during their visit to Eretz Israel (Mandatory Palestine), 1937. Yad Vashem Archives

After the occupation of Belgrade, the Majers did not sense that they were in danger. The older ones among them remembered that the Germans had behaved appropriately during WWI

WWI and said, “We’ll make it through this like we did then.” Less than a year after the German invasion, however, 90 percent of the Jews of Belgrade had been annihilated, including most of the Majers.

One of the photographs on display in this exhibition captures a happy prewar moment, showing the extended family dressed for a holiday. Of the 21 people in the photograph, one died before the war, 19 were murdered during the Holocaust and only one survived: Isabella Baruch, Refael and Rivka’s daughter.

The story of Marga Schwarz is one of the exhibition’s most poignant stories. Marga was born in Villingen, Germany and had two younger brothers, Heinz and Manfred. During

the *Kristallnacht* pogrom of 1938, the Schwarz family’s house and the prayer hall in their home in Villingen were destroyed. Marga’s father Hugo was imprisoned for three months, and then released and returned to his family, whereupon he decided to get the children out of Germany. In April 1939, the three children boarded a train to Switzerland, and were sent to different foster families. Hugo, his wife Irma (née Oberndorfer), his mother Bertha and his sister Julie were deported to the Gurs detention camp in France. Until July 1942, Hugo and Irma corresponded with their children in Switzerland and sent them small presents that Irma made in the camp. Marga’s autograph book is on display in the exhibition, as are her parents’ dedications to her before she left for Switzerland. “To my beloved Marga, the honest, faithful and true,” wrote Hugo. “[These are] three virtues that will grace you in your lifetime. Oh, my dear child, you will make your parents happy with these. From your loving father.”

In August 1942, Hugo and Irma were deported to Auschwitz, and Julie was deported there on 16 September. All three were murdered, and Bertha died in Gurs. After the war, the three Schwarz children immigrated to Israel.

This online exhibition is generously supported by the Government of the Federal Republic of Germany.

The author is a researcher and Online Exhibition Coordinator, Digital Department, Communications Division.

Fashion Metropolis Berlin

The Destruction of the Jewish Fashion Industry in the 1930s

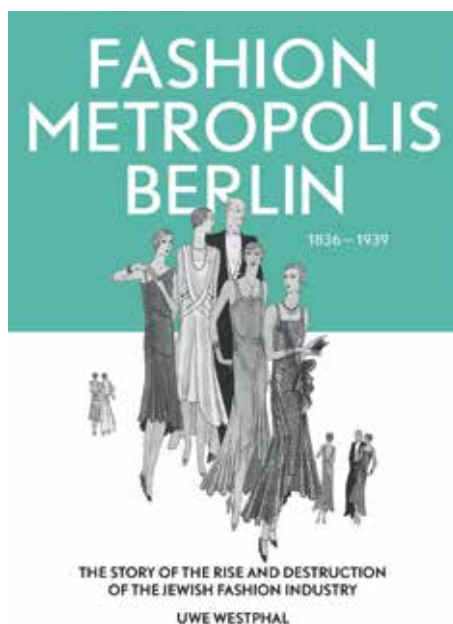


■ Hausvogteiplatz, c. 1925. Marburg University Photographic Archive | Courtesy: Uwe Westphal



■ The steps of the underground station at Hausvogteiplatz commemorate the names of Jewish fashion firms destroyed by the Nazi regime

■ On 23 May 2019, Yad Vashem's Libraries Department launched a series of lectures about new books it has acquired, presented by the authors themselves. The first author



in this initiative was Uwe Westphal, a former fashion reporter and art historian who has spent decades researching the Jewish fashion industry in Berlin from the mid-nineteenth century up until the outbreak of WWII, and whose latest book, *Fashion Metropolis Berlin 1836-1939: The Story of the Rise and Destruction of the Jewish Fashion Industry*, was recently donated to the Libraries Collection.



Westphal's intriguing presentation began with a look at the history of the industry in the mid-nineteenth century, when Jewish clothing traders Valentin Manheimer and Herrmann Gerson figured out a standardized sizing system. This, together with the invention of the Singer sewing machine, allowed the development of Hausvogteiplatz – an area in Berlin's city center well-connected to its transport system. "Their revolutionary concept of producing ready-to-wear clothing in a range of standard sizes led to the

"Berlin's fashion industry continues to exist largely in a state of total denial about its predecessors' participation in the destruction of the Jewish fashion industry."

Uwe Westphal

general public being able to afford fashionable clothing for the first time," claimed Westphal, "and this happened at a time when the city was emerging as a thriving metropolis, right in the center of Europe."

Berlin soon became the hub of the world fashion industry, and was 90 percent Jewish-owned. Some 90,000 tailors and seamstresses were employed in Greater Berlin, albeit under harsh labor conditions. This industry reached the height of its success in the 1920s, but the world economic crisis of 1928-29 took its toll.

Stolen fabrics from Paris, Vienna, Prague and Budapest were used to dress the Nazi elite; the clothes themselves were made in slave labor camps

Leah Goldstein



■ Models being measured for clothing at the Jewish-owned Seligmann fashion house, Berlin, early 1930s. Courtesy: Uwe Westphal



■ The “Kristallnacht dress” bearing the names of former German-Jewish fashion houses

By the early 1930s, with the rise of the Nazis to power, Jewish fashion firms began to be targeted, with claims that ready-to-wear clothing was an example of “Jewish decadence.” In April 1933, a boycott of the Jewish fashion industry was imposed, resulting in the closure of a great many of the smaller businesses that were then expropriated by “Aryan” businessmen.

Of course, the ideological claim of the Nazis against the Jewish fashion industry was just one element in their stand against Jewish business owners – their capital and property were a clear target for Nazi interests, as well as the potential use of the factories to produce clothing through forced labor. By 1939, the 2,700 Jewish fashion houses active just six years earlier had been decimated to a mere 90. Almost all had been either forcibly closed or “Aryanized,” and their former owners forced to flee the country.

During the war, many German clothes manufacturers utilized slave labor workshops in the ghettos and camps to produce clothes for their lines, including Hugo Boss and C&A. In the Yad Vashem Archives, Westphal found conclusive evidence regarding how some of the 18 slave labor camps for clothing were operated.

“Stolen fabrics from Paris, Vienna, Prague and Budapest were used to dress the Nazi elite; the clothes themselves made in such camps,” he explained. “But perhaps the most shocking revelation was that German fashion designers supplied drawings for garments they wanted made at what was called ‘Fashion Salon Auschwitz.’” Moreover, after the war, non-Jewish fashion designers enjoyed a sharp rise in their sales worldwide in the absence of their prewar Jewish competitors.

Westphal’s impressive book contains some 150 photographs and archival documents, most of which he received from former Jewish fashion designers and business owners, as well as their descendants, who emigrated to the UK and USA. Today, on Westphal’s initiative, the steps of the underground station at Hausvogteiplatz, formerly in East Germany, exhibit the names of Jewish fashion firms, and three mirrors in its center bear explanations regarding the fall of the once great Jewish fashion empire in the city.

Towards the end of his presentation, Westphal illustrated initiatives by design students around the world to commemorate the fate of Berlin’s

Jewish fashion industry. Under the guidance of Prof. Cynthanie Sumpter, for example, students in the Art and Fashion Department at Clark Atlanta University, in collaboration with the Holocaust Commission, Georgia, created a “Kristallnacht dress,” bearing the names of former German-Jewish fashion houses on shards of glass inserted into the dress; and students at Israel’s Bezalel Academy of Art and Design recently held a fashion show in Berlin celebrating both early twentieth-century Jewish fashion as well as more modern pieces.

“In my experience from speaking at book presentations such as the one at Yad Vashem, younger generations in particular are fascinated by the images that offer conclusive proof of how fashion, after 1933, became an integral part of Holocaust history,” concludes Westphal. “Yet Berlin’s fashion industry still suffers from a serious deficit of German-born talent. And to its immense shame, it continues to exist largely in a state of total denial about its predecessors’ participation in the decimation of the Jewish fashion institution: I hope my book puts the record straight.”

Relying on the Care and Co

Eliot Nidam

■ **The hiding of Jews in religious institutions throughout Nazi-occupied Europe during the Holocaust was historically unprecedented.**

This phenomena raises many questions which are still mostly unanswered. On what level was conversion compulsory for staying in an institution? Did convents and monasteries primarily hide children? Was the hiding of Jews in religious institutions common in all countries? These and other questions were at the center of an enlightening international research summer workshop held at Yad Vashem, which revealed many misconceptions held on the topic, and varied issues that need re-evaluation.

Although many Jews were baptized during the war, conversion from Judaism for those hiding within a Christian institution for significant periods was found to be less common than previously thought. Religious superiors of certain congregations and independent monasteries forbade any discussion of religion with Jews to safeguard their false identities, and requested that acts of conversion wait until after the war since the desire might not be authentic. Yet, other institutions required conversion for

Conversion from Judaism for those hiding within a Christian institution was found to be less common than previously thought

entrance. Although the theology of the time would have supported conversion, in many circumstances, the rite of baptism was used to protect the individual and the institution from danger, more than out of concern for the refugee's religious affiliation, which became a discussion primarily in the postwar period.

In addition, in many countries conversion was more prevalent outside religious institutions due to theological, personal and political factors. In Romania, for example, one rarely finds the hiding of Jews in religious institutions, since the method chosen by many Jews was to "hide in plain sight" – using conversion as a means to avoid persecution and deportation. Thus, there are fewer cases of children separated

from their parents and placed in the care of foster families or in religious institutions in Romania, as opposed to, for example, in France. Relating to the topic of proselytism, several lectures revealed that contrary to what is widely believed, the phenomenon was far more common among Protestants than previously assumed, making it comparable to other branches of Christianity.

Independent researcher Rabbi Moshe Tarshansky pointed out that unlike other historic persecutions of Jews, conversion was not an option to escape the persecution of the Nazis, who viewed Jews as a race rather than a religion. However, for many Jews, and especially children, the option of "masquerading" as Christians was very tempting. Rabbi Tarshansky explained that, according to rabbinical responsa from Eastern Europe that were preserved, some rabbis allowed the carrying of false ID cards and even fake baptismal certificates, although openly declaring oneself a Christian was not allowed in Jewish law. He also illustrated the opinion of some rabbis that wearing a cross would be allowed since one was not actually prostrating to it, and that hiding children with Christian families rather than in Christian institutions was preferable, since the latter were viewed as being more missionary-minded.

Another important factor in the discussions was that rescue by religious institutions needed the backing of established rescue networks; and conversely, the lack of support from a network in a certain area often curtailed rescue actions. Rescue actions also required the support of the heads of the religious community as well as strong communal leadership to succeed. Different kinds of networks used religious institutions as places of refuge, and some included Jewish activists. Yad Vashem's Emmanuelle Moscovitz pointed out that in France after August 1942, the rabbis of the Aumônerie générale des Israélites de France (the French Rabbinate) working in internment camps used their relations with Christian clergymen to secure the placement of children from the camps within Christian institutions and families, despite concerns regarding Christian proselytism. These children were then smuggled out of the camps by the collaborative actions of Jewish and Christian chaplains.

Carmen Mangion (Birbeck, University of London) emphasized the need to analyze the prewar factors and the impact they made on activity during WWII, including the effect of modernity on new members of religious communities in comparison to previous generations; the influence of new theological trends; and the social and economic impact of WWI.

Rabbis working in internment camps used their relations with Christian clergymen to secure the placement of children within Christian institutions and families

One conception that was greatly challenged was the belief that it was children who were primarily hidden by religious institutions in Europe. In fact, depending on the local situation and the institution concerned, a greater percentage of adults were offered refuge than children. Some places only hid adults and some only children; some communities, depending on the local situation and the leadership, endeavored to keep family members together within the same institution: mothers and children, fathers and sons, and sometimes entire families. In cases where children were placed in schools and the relatives hidden in close proximity, a religious sister, brother or priest often became an envoy of correspondence. When examining the daily lives and contacts between those caring for the Jews and the Jews themselves, one discovers the complex and often surprising dynamics that developed within the institution when these two worlds were brought together. In addition, the changes in physical and social space affected the Jews as well as the rescuers' normative behaviors. Certain individuals were more able to adapt to the new situation than others in the midst of great distress.

One fascinating topic was why convents and monasteries hid far more Jews in certain countries, such as France, Belgium and Italy, than in other countries, such as Serbia and

Compassion of Others



Jews in Hiding in Christian Institutions during WWII



■ Felix Zylbersztajn, a Jewish boy in hiding at a Belgian convent in the village of Oulter, February 1943.
Photograph: United States Holocaust Memorial Museum | Courtesy: Felix Zylbersztajn

Romania. This could be because Christian Orthodox monasteries operated differently than Roman Catholic religious communities due to their organizational traditions, which influenced both the willingness and the capability to hide individuals. In addition, certain Protestant groups operated more institutions than others, such as the Salvation Army, which enthusiastically opened its doors to the persecuted. These distinctions, along with local nationalism, must be taken into consideration when examining rescue efforts, as well as reasons for not helping Jews escape Nazi persecution.

“In current discussions on the reactions of the ‘Church’ to the Holocaust, ‘Church’ is usually identified with the Catholic Church, and the Catholic Church is identified with Pope Pius XII and the controversy over his behavior,” explained Prof. Dan Michman, Head of the International Research Institute and Incumbent,

For many Jews, and especially children, the option of "masquerading" as Christians was very tempting

Najmann Chair for Holocaust Studies. “However, the behavior of religious organizations and communities all over Europe – Catholic, Protestant and also those of the Islamic faith – was much more multifaceted, and included hiding and rescue; one can even say that most successful hidings occurred in Christian religious settings. Yet the hiding was never simple.”

In her summary, Rebecca Carter-Chand of the United States Holocaust Memorial Museum (USHMM), which co-organized the conference,

questioned the motivations of this kind of research, offering as a possible element the wish to improve relations between the faiths. She emphasized the need for more research on the topic, and the many questions that still need addressing, such as the rescue operations by Greek Catholics and the Eastern Orthodox Church, as well as questions regarding the hiding of Jewish men in particular, which remain largely unresearched. Carter-Chand also addressed problems with accessing church records, and expressed hope that research would expand with the opening of the Vatican archives next year.

The workshop was convened by Yad Vashem’s International Institute for Holocaust Research in cooperation with the USHMM, with the generous support of the Gutwirth Family Fund (Yad Vashem) and the Gilbert and Eleanor Kraus Fund for the Study of the Fate and Rescue of Children (USHMM).

The author is Head of the Academic Affairs Section, International Institute for Holocaust Research.

Regaining Faith in Humanity

The Diaries of Yehuda Bacon

■ **“30 July 1945: From 5 May 1945 on I began to live. I no longer believe in the past, and the present seems no less difficult.”**

Yehuda Bacon

During WWII, the now-renowned artist and Holocaust survivor Yehuda Bacon became determined to record the events he was experiencing, and this resolution continued to guide him throughout his postwar life. In particular, he wanted to bear witness to what he and millions of other Jews had gone through. He has fulfilled this resolution, among other ways, by writing over 240 notebooks, or diaries, since the end of the war until today.

Bacon's notebooks were digitized by the Leo Baeck Institute in New York, which holds the original manuscript. A critical edition of the diaries written in the years 1945-1948 is being published by the Diana and Eli Zborowski Center for the Study of the Aftermath of the Holocaust in Yad Vashem's International Institute for



Holocaust Research. The first two notebooks in the series, entitled *The Cold Shower of a New Life: The Postwar Diaries of a Child Survivor*, were released in September 2019 and cover the period of July 1945 to February 1946.

Yehuda Bacon was born in Moravská Ostrava, Czechoslovakia, in July 1929. In September 1942, when he was thirteen years old, he was deported to Theresienstadt (Terezín) with his father Israel, mother Ethel and sister Hanna. While imprisoned, Bacon, whose artistic talent had already been identified, was given lessons by renowned artists also imprisoned in the ghetto. In December 1943, Bacon was deported with his family to Auschwitz-Birkenau. There, they were incarcerated in the *Familienlager*, the Czech Family Camp, for six months.

The death of Bacon's father during the liquidation of the *Familienlager* in March 1944

is a central theme in his diaries. Ethel and Hanna were deported to Stutthoff. Whilst writing the notebooks in 1945, Bacon was still unsure of the fates of his mother and sister. He only became aware of their deaths decades after the war.

Meanwhile, Bacon was among a group of approximately 90 young boys who were chosen to work as forced laborers in Birkenau. This work allowed him access to the different areas of the camp, including that in which the gas chambers and crematoria were located. As part of what he defines as his natural "curiosity," he persuaded members of the *Sonderkommando* to allow him to look inside. He convinced them that should he survive, this would enable him to give testimony. He was correct: His drawings of these monstrous buildings were used as evidence in postwar prosecutions, including the Frankfurt and Eichmann Trials.

In January 1945, Bacon was sent on a death march from Auschwitz to Mauthausen and subsequently to Gunskirchen, where he was liberated by the US Army. After the war, he underwent rehabilitation under the care of Christian Aid worker Přemysl Pitter in Štířín.

While in the children's home in Štířín, the young Bacon decided to write a diary – thus employing another medium, besides art, to express his most immediate feelings, impressions and thoughts. He began writing on 23 July 1945, just over two months after his liberation. He



■ Yehuda Bacon in his studio, August 2019

had just emerged from captivity to freedom, taking a few steps away from the period of his victimization and almost certain death.

In the early diaries Bacon wrote mostly in Czech, but sometimes when remembering scenes from the camps, he used German words and phrases. He also inserted some Hebrew – usually in his own transliteration – which signal a knowledge of the ancient tongue, but not fluency. His writing is frequently interspersed with drawings that offer an immediate portrayal of what he saw or witnessed, or an image that is connected to his writing.

The Sketches in the Diaries

■ **In her analysis of the sketches created by Yehuda Bacon in his series of notebooks, Eliad Moreh-Rosenberg, Curator and Director of the Art Department in Yad Vashem's Museums Division, describes them as “a means via which he can express his tormented self and communicate anew with the world.”** For the young Bacon, art helped him recover from his tormented past and complement his written testimony, as well as find a meaningful vocation for his life ahead.

“Bacon feels torn by an unbearable paradox: on the one hand, the psychological need to free himself from painful memories in order to return to normalcy, and, on the other, the moral duty to bear witness and never forget,”

writes Moreh-Rosenberg. “Art offers a key to this impossible paradox, enabling him to remember and create at the same time. Art is a bridge between the past that cannot be forgotten and the present that must be lived in order to achieve a sustainable future.”

Bacon indeed realized the dream of his youth, achieving recognition in Israel and abroad as a Holocaust survivor artist and teacher. Since his first solo exhibition in Jerusalem in December 1953, his works have been displayed in numerous one-man shows worldwide. And as a longtime staff member and lecturer at the Bezalel Academy of Art and Design, he has encountered and influenced generations of artists.

The notebooks' entries articulate his struggle to balance the devastating memories of the past and overwhelming loss with his instinct to survive and construct a meaningful life

Dr. Sharon Kangisser Cohen

despite education, documentation and testimony. However, he continues to speak about the past, and has committed himself to publishing his notebooks as a way to carry on educating the next generation regarding the power of mentors and relationships in people's lives.

At the launch of the first two diaries in Yad Vashem, Bacon stated unequivocally that his rehabilitation after the dark period of his victimization was facilitated by the people who

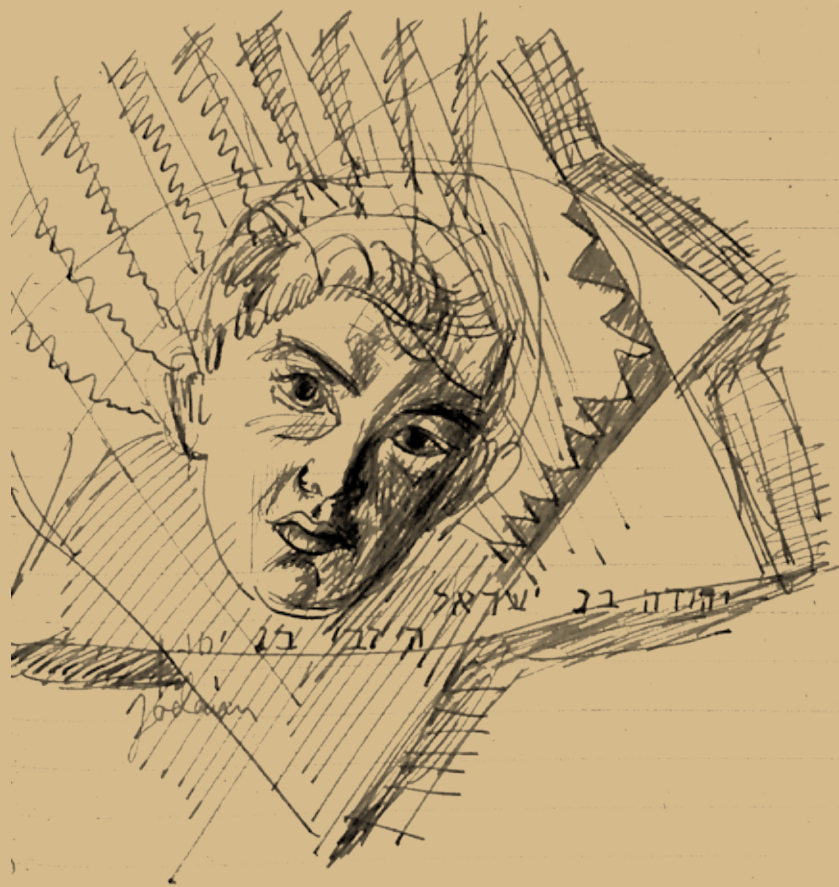
His writing is frequently interspersed with drawings that offer an immediate portrayal of what he saw or witnessed, or an image that is connected to his writing

entered his life and showed him compassion and generosity. Many of these individuals – including Pitter and Hugo Bergman, as well as others who showed him kindness – helped him to “return to humanity.” Good people gave him hope and brought him back to a world wherein kindness and compassion could be re-learned.

For Bacon, regaining faith in human beings was the central lesson of his experience, and the essence of his educational message. It is a lesson he learned throughout his life and is committed to transmitting. For the diaries' readers, this generous act of allowing people who know him as well as those who do not to access his most personal thoughts, feelings and struggles as a Holocaust survivor gives them a chance to remember, to learn and to teach for the sake of those who did not survive the Shoah, as well as those who have lived afterwards.

The publication of this book was made possible by the children of Riva (née Borkowf) and Jacques Morgenstern z"l, in their loving memory and in memory of all their relatives who were murdered in the Holocaust.

The author is the Director of the Diana and Eli Zborowski Center for the Study of the Aftermath of the Holocaust, International Institute for Holocaust Research.



■ Page from Yehuda Bacon's diary, 20 January 1946: an affirmation of his individual, familial, national, and religious identity after the Holocaust

The notebooks' entries articulate his struggle to balance the devastating memories of the past and overwhelming loss, as well as his feelings of lethargy and depression, with his instinct to survive and construct a meaningful life. His diary reflects the struggles that many, if not all, survivors faced – not only emotionally, but also in performing the daily activities involved in slowly rebuilding their lives on the ruins of their past lives and selves. In these early notebooks, for example, he wrote of his eagerness to find a home and the bureaucratic obstacles preventing his immediate emigration. He described his yearning for an education, yet was hampered by feelings of inadequacy due to his lack of educational experience and opportunities. He had no resources to perform even the most basic tasks – purchasing stamps to mail letters that built and maintained connections and

relationships. He also faced issues that are universal and normative for a sixteen-year-old adolescent, yet were compounded by his traumatic past and uncertain future.

Yehuda Bacon wanted to play an active role in preparing his diaries for publication. He was determined that details of his past, and the names of people and places he mentioned, would be described and detailed so as to preserve their memory. Furthermore, he wished to provide a commentary to his text, to ensure that readers understand it fully.

Bacon insists that the function of his testimony has changed. Initially, he was convinced that testimony would help prevent evil from taking over, and that the suffering of others could be averted through education. Sadly, like many other survivors, he began to understand that human cruelty continued

Gathering the Fragments

Daisy's Suitcase



Adam Henderson

■ In 2011, Yad Vashem launched “Gathering the Fragments” – a campaign to collect Holocaust-era items held by survivors and their families in order to restore and preserve them for posterity. Along with the items themselves, the stories behind them are recorded, allowing Yad Vashem to teach about the Holocaust from the individual point of view. To date, some 285,000 items have been entrusted into Yad Vashem’s hands. The objects and their stories are archived, and many are uploaded to the Yad Vashem website so they can be shared with the world.

donated by Daisy’s daughter Susan Herold, were dozens of original documents and photographs detailing the life and escape of Daisy’s family from Nazi-controlled Germany, including letters, memoirs and official documents.

Most of the documents presented belonged to Daisy’s parents, Samson and Ettl Rubin, who moved to Berlin from Austria in 1932. Following the November 1938 *Kristallnacht* pogrom, and in light of the increasingly antisemitic climate,

the Nazis at the age of two. “I can’t imagine how hard it must have been for my parents to send their daughter away – not knowing if they would ever be reunited. Nevertheless, we were the lucky ones. Many *Kindertransport* children never saw their parents again.”

The family also donated to Yad Vashem an autograph book Daisy kept while in Germany. On its pages are messages from her schoolmates, many of whom didn’t survive the Holocaust. “All her friends and teachers wrote in it,” explained Susan Herold. “This is the only proof that some of these girls ever existed. They were murdered during the war and left no record behind. What they wrote in my mother’s autograph book is the only remaining testament to their lives.”

Dr. Haim Gertner, Director of Yad Vashem’s Archives Division and Fred Hillman Chair for Holocaust Documentation, recently spoke about the importance of the “Gathering the Fragments” campaign. “In addition to their educational and commemorative significance, there is a sense of a race against time as these fragile items are in serious danger of deterioration, especially when being kept in private homes. In the new state-of-the-art Shoah Heritage Collections Center, currently being constructed at Yad Vashem in Jerusalem, they will be restored and preserved by our team of professionals to the highest conservation standards in the world.

“These items are crucial in bearing witness to these atrocities after the survivors are no longer with us. The Nazis not only intended to murder all the Jews of the world, but they also wished to erase all traces of their memories and culture. We work to restore the individuality of the millions of victims, to honor them, and to educate the coming generations. These are the national treasures of the Jewish people, and silent witnesses to the entire world about the dangers of xenophobia and intolerance.”

Since the “Gathering the Fragments” campaign began in 2011, 12,600 people have donated some 284,400 items, including 166,800 documents, 108,000 photographs, 5,000 artifacts, 753 works of art and 191 original films. Representatives of Yad Vashem visit Holocaust survivors or their family members in their homes, in addition to holding collection days in centers closest to their place of residence, in order to gather Holocaust-era personal items. To schedule a meeting in Israel: +972-2-644-3888 or collect@yadvashem.org.il Yad Vashem runs the “Gathering the Fragments” campaign with the support of Israel’s Ministry of Jerusalem and Heritage.



■ Page from Daisy’s autograph book, 1935: “The only proof that some of these girls ever existed”

they began looking for ways to leave Germany.

Ultimately, they obtained permission to send Daisy on a *Kindertransport* in June 1939. Soon after, the family received visas and escaped to England – just 25 days before the outbreak of WWII. With the exception of one of Ettl’s brothers who moved to Eretz Israel (Mandatory Palestine) before the war, their entire extended family

was murdered in the Holocaust.

“If it wasn’t for the visas we all certainly would have died in the Holocaust,” said Bob Rubin, who has lived in London since narrowly escaping

■ Suitcase used by Daisy Rubin while escaping from Berlin to England, 1939. Yad Vashem Artifacts Collection | Courtesy: Susan Herold, Ra’anana, Israel

One example of an item received by Yad Vashem recently is a suitcase used by Daisy Rubin during her escape from Germany on the *Kindertransport* in 1939. Inside the suitcase,

Rare and Remarkable

Recent Trends: Holocaust Films Focusing on Rescue

Mimi Ash

■ New accounts of Holocaust survival against all odds come to light almost daily, and it is likely that films will be made about many of them. In recent years, rescue is a significant narrative in the world of Holocaust cinema.

One of the more evocative films about rescuers is *The Invisibles* (Claus Raefle, 2017, Germany), which skillfully weaves together survivor testimony with dramatic re-enactments to tell the stories of four young German Jews who survived in Berlin posing as “Aryans” until the end of WWII. The film’s director recently told staff at the Visual Center how he had been accused of trying to “assuage German guilt” by

It was precisely the fact that these actions were the exception rather than the rule that showed the importance of stressing that there were good people, however far and few between, even at one of the darkest hours of humanity

portraying on the screen what was really quite exceptional – stories of German rescuers from all walks of life. However, Raefle replied to his detractors, what he was in fact attempting to do in the body of the film was to correct this misinterpretation: It was precisely the fact that these actions were the exception rather than the rule that showed him the importance of stressing that there were good people, however far and few between, even at one of the darkest hours of humanity.

The historical drama *The Zookeeper’s Wife* (2017, Niki Caro, USA) is based on Diane Ackerman’s eponymous novel, and recounts the incredible story of Jan and Antonina Zabinski. Dr. Zabinski, a well-known intellectual and humanist, and later an activist in the anti-Fascist Polish Underground, was the director of the Warsaw Zoo, which the Zabinskis turned



■ Scene from the 2018 Spanish film *The Light of Hope*

into a refuge for Jews during the war. The couple received the title of Righteous Among the Nations from Yad Vashem in 1965. Among the most powerful features of the film are the grim re-enactments of life under Nazi terror in the Warsaw ghetto, rarely pictured in dramatic films. In addition, the director portrays the Jews fleeing the Nazis with sensitivity, as empowered characters rather than helpless victims, and in this way they are able to develop deep relationships both with each other and with their rescuers.

The Resistance Banker (2018, Joram Luersen, Holland), another historical drama, is inspired by wartime events in the life of banker Walraven van Hall, who financed the Dutch resistance during WWII after witnessing the egregious treatment of Jews and other Dutch citizens under Nazi occupation. *The Resistance Banker* is a well-paced and beautifully crafted thriller about decent people who dare to take matters into their own hands in order to promote the triumph of good over evil. The film garnered four “Golden Calves” (the Dutch Oscar), among them the prizes for Best Film and Best Actor, and was submitted for an Academy Award in the Best Foreign Language Film category at the 91st Academy Awards. The film has been picked up by Netflix.

Two recent films about rescuers that have not yet been released in Israel have already caught the eye of film critics. *The Bird Catcher* (2019, Ross Clarke, Norway) depicts the fated friendship of Esther, a young Jewish girl, and Aksel, a boy

about her age with cerebral palsy whose family are supporters of their Nazi occupiers. Shunned by his father and uncle because of his disability, Aksel finds common ground with someone he was taught to hate. “It’s not just a story about WWII, it’s a universal story, even more relevant today than any time the last 50 years,” said the film’s director Ross Clarke. “Around the world, some of the conditions [of WWII] are coming alive, unfortunately. It’s worth revisiting those stories. I hope people take something away.”

The 2018 Spanish film *The Light of Hope* (directed by Silvia Quer) shares the remarkable tale of Elisabeth Eidenbenz, a Swiss nurse who helped save hundreds of pregnant women and their children fleeing the Spanish Civil War and WWII through her maternity hospital in the French municipality of Elne. Prof. Alejandro Baer, Stephen C. Feinstein Chair and Director of the Center for Holocaust and Genocide Studies at the University of Minnesota, recently proclaimed: “The kind of lessons from that time are worth remembering. There was so much evil – and light in the midst of evil... in figures like Eidenbenz, we see a common, incredible value. There’s so much to learn.”

Presenting these and similar films within a historical context is of the utmost importance. These stories need to be heard, and, at the same time, the public needs to be educated about how rare they are, which makes them all the more remarkable.

The author is Coordinator of Film Acquisitions and Research, Visual Center.

“A Perfect Storm”

Conference on New Forms of Antisemitism in Today's World

Leah Goldstein

■ How is it that only a few decades after the Holocaust, antisemitism is on a worrying rise worldwide? What is the difference between Holocaust denial and distortion, and why are they so prevalent today? And can anything be done to halt these phenomena as we enter an era where there will soon be no more Holocaust survivors? On 18 June 2019, Israel's Centre of Organizations of Holocaust Survivors in Israel and Yad Vashem held a conference on “New Forms of Antisemitism: Holocaust Denial, Distortion and the Revision of History.”

MK Gila Gamliel, Israel's Minister for Social Equality, said the conference “couldn't be more timely,” as shockingly, in the lifetime of Holocaust survivors, “the centuries-old hatred has morphed from Jews as individuals to hatred of the Jewish state”

Conference participants convened before a packed audience in Yad Vashem's Educational Branch in Givatayim, central Israel. During her introductory greeting, MK Gila Gamliel, Israel's Minister for Social Equality, said the conference “couldn't be more timely,” as shockingly, in the lifetime of Holocaust survivors, “the centuries-old hatred has morphed from Jews as individuals to hatred of the Jewish state... and Eastern European states endeavor to whitewash their history regarding complicity in the murder of six million Jews.” Gamliel promised that the Government of Israel “will continue the fight against antisemitism and Holocaust denial until it is completely and utterly defeated.”

Following a clip from the feature film *Denial*, the protagonist of the film Prof. Deborah Lipstadt, Professor of Modern Jewish History and Holocaust Studies at Emory University in Georgia, US, began by countering Gamliel's

statement, stating that antisemitism is an irrational prejudice that “can never be cured, resolved or done away with.” It is too deeply embedded in society and culture, she explained, from the earliest claims in the New Testament of Jewish deceit and nefarious conduct in the pursuit of power through to today's similar accusations by both the Far Right and the Far Left. Holocaust denial, she argued, is nothing but a form of antisemitism, as its supporters argue that the Jewish people manipulated the Allies to hold trials against the Nazis and thus profit both economically and politically.

During her keynote address, “Old Wine in New Bottles,” Prof. Lipstadt asserted that, like the herpes virus, antisemitism lies “dormant” in people and society, and under the “right conditions” – social and economic



"Holocaust distortion endangers human culture."

Prof. Yehuda Bauer

disenfranchisement, together with a hospitable political environment – stereotypes of Jews as a people and/or a nation state quickly come to the fore. “Today, we find ourselves in a perfect storm,” she said. “All the negative elements are aligned perfectly” as nationalistic movements and the nurturing of divisions in society gain momentum worldwide. Prof. Lipstadt urged the audience to learn how to recognize antisemitism, to differentiate between legitimate criticism of



Prof. Lipstadt urged the audience to learn how to recognize antisemitism, differentiate between legitimate criticism of Israel and "dinner-table antisemites," and to fight "all 'isms'" equally

Israel and “dinner-table antisemites,” and to fight “all ‘isms’” equally. “Antisemitism never ends with the Jews,” she concluded. “It's a conspiratorial condition that thus leads to the loss of faith in democratic society – which we all treasure.”

The topic of Holocaust distortion was tackled by Yad Vashem Academic Advisor Prof. Yehuda Bauer. The world trend towards nationalism, Prof. Bauer claimed, has created a need by many countries to assert that they acted morally regarding the Jews during WWII, and thereby “whitewash” their history in order to make it “useful” to them. While their statements are based on some truths, he argued, such as their own nation's suffering at the hands of Nazi Germany, this need brings them to diminish or

“Research has to be initiated and led by historians, and not by political leaders.”

Avner Shalev

deny their part in the persecution and murder of many of their own compatriots – a historical fact based on reliable documentation and open research. “Holocaust distortion endangers human culture,” he concluded.

Yad Vashem Chairman Avner Shalev discussed the various approaches to historical revisionism taken by different bodies in recent years: the legal – which has helped “brake the phenomenon,” at least in the West; as well as the educational – the tactic preferred by Yad Vashem and other organizations, which encourage “free and open” research on the Holocaust worldwide and provide tools for educators to disseminate the truth of the Holocaust and its relevance to global society today. “Research has to be initiated and led by historians, and not by political leaders,” he asserted. “We must never close the door on history.” Shalev believes that in many cases, a combination of both methods is necessary to fight antisemitism.

In the afternoon, Yad Vashem’s Director of the Governmental and External Affairs Department Yossi Gevir led a panel discussion on the topic “The New Antisemitism: Challenges for the Jewish World.” Participating in the panel were Akiva Tor, Head of the Bureau for World

that are so easily accessible in today’s world. “Just as I don’t agree with politicians involving themselves in history, I see no need for historians to engage with certain social trends,” she said. Instead, she suggested that it was the job of researchers and educators to deal with reliable documentation in order to disseminate historical truths.

Tor emphasized the importance of the recent “Working Definition of Antisemitism”: a non-legally binding definition adopted by the inter-governmental body the International Holocaust Remembrance Alliance (IHRA), as well as governmental and non-governmental organizations worldwide. While not perfect, he explained, this definition allows countries to define what can, or cannot, be counted as an antisemitic expression or incident in their own borders, as well as which anti-Israel statements on the world stage can be argued to be antisemitic. When asked to elaborate on the tension between political interests and historical truth, Tor reiterated that Israel will not engage with antisemitic movements, but will endeavor to educate democratically elected leaders in historical facts about the Holocaust. To this end, “we are so fortunate to have Yad Vashem,” he said. “Established by the Knesset, it is a fully independent body” that commands serious attention on the international stage.

“Nobody knows where antisemitism will end, but we all know where it can lead.”

Dan Meridor

“Yad Vashem’s role is uniquely important as a trustworthy source for the historical facts,” agreed Meridor. As the world moves towards emphasizing the importance of social or religious groups over individual human rights, he urged Israel and world bodies to err on the side of moral leadership. “Nobody knows where antisemitism will end, but we all know where it can lead.”

The conference was supported by Israel’s Ministry for Social Equality.

World Holocaust Forum 2020: World leaders to gather at Yad Vashem to fight antisemitism

■ As the world prepares to mark the 75th anniversary of the liberation of Auschwitz, heads of state from Europe, North America and Australia have been invited to attend the Fifth World Holocaust Forum, taking place on 23 January 2020, at Yad Vashem in Jerusalem.

The event, titled “Remembering the Holocaust, Fighting Antisemitism,” is being organized by the World Holocaust Forum Foundation, headed by Dr. Moshe Kantor, in cooperation with Yad Vashem, under the auspices of the President of the State of Israel, H.E. Mr. Reuven Rivlin.

Among the dozens of world leaders who have so far confirmed their attendance at this historic event are President of Russia H.E. Mr. Vladimir Putin, President of France H.E. Mr. Emmanuel Macron, President of Germany H.E. Mr. Frank-Walter Steinmeier and President of Italy H.E. Mr. Sergio Mattarella.

Founded in 2005 by Dr. Moshe Kantor, President of the European Jewish Congress, the World Holocaust Forum Foundation is an international organization dedicated to preserving the memory of the Holocaust and its important lessons for all of humanity, including fighting rising antisemitism. Past World Holocaust Forum events have taken place at Auschwitz, Babi Yar and Terezin, in cooperation with Yad Vashem, with the highest-level political and diplomatic representation.

The January 2020 event is slated to take place against the background of a rise in hateful and violent expressions of antisemitism, especially in Europe. This alarming situation makes this event more crucial and relevant than ever, and strengthens the importance of efforts to educate about the dangers of antisemitism, racism and xenophobia, and foster Holocaust commemoration and research worldwide.

“The Holocaust, aimed at the total annihilation of the Jewish people and the eradication of their civilization, was fueled by extreme racist antisemitism,” Yad Vashem Chairman Avner Shalev said. “We must all be alert to antisemitism’s current manifestations and remain resolute in fighting it where it appears. It is the responsibility of all humanity, and especially the leaders that will gather here at Yad Vashem, to work against antisemitism, racism and xenophobia.”



Jewish Affairs and World Religions at Israel’s Ministry for Foreign Affairs; Dan Meridor, President of the Israel Council for Foreign Affairs; and Prof. Havi Dreyfus of Tel Aviv University and Yad Vashem’s International Research Institute.

Prof. Dreyfus elaborated on the recent developments in Eastern Europe regarding the curtailing of independent research, and then tackled the problem of “multiple narratives”

“The Music Will Remain Forever”

Over One Thousand People Attend “Mashiv Haruach” Concert

Leah Goldstein



■ *“Music saved my life. I was in the camps, the ghettos and the forest. Music gave me strength.”*

Leopold Kozlowski (1918-2019)

Clarinet, accordion, saxophone, percussion instruments and more came together on 20 August for the 13th annual “Mashiv Haruach” concert of Jewish soul music, which took place in Yad Vashem’s Warsaw Ghetto Square. Over one thousand Holocaust survivors, members of their families and Yad Vashem supporters filled the festively lit plaza, enjoying classic Klezmer pieces played by 19 veteran and novice Klezmer musicians from Israel and around the world.

“Just as the Klezmer accompanied the Jews throughout the cycle of their lives, so, too, did humor accompany this people in its joys and troubles – even in the darkest moments.”

Odeya Koren

Every year, the artist classes culminate at Yad Vashem, with a festive performance in honor of the Klezmer musicians who were murdered during in the Holocaust

The light and sound extravaganza was the finale of the “Clarinet and Klezmer in Jerusalem” international masterclass students, under the musical direction of Hanan Bar-Sela. Every year, the masterclasses culminate at Yad Vashem, with a festive performance in honor of the Klezmer musicians who were murdered during in the Holocaust – some of whom are immortalized in the Pages of Testimony stored in Yad Vashem’s Hall of Names.

Comedienne and actress Odeya Koren hosted the evening. “Klezmer and comedy usually go together,” she stated. “Just as the Klezmer accompanied the Jews throughout the cycle of their lives, so, too, did humor accompany this people in its joys and troubles – even in the darkest moments.”

Koren also paid tribute to Holocaust survivor Leopold Kozlowski, also known as the “Last Klezmer of Galicia,” who passed away in March this year at the age of 100. Hailing from a family of Klezmer musicians, Kozlowski taught many students in the tradition of his ancestors, helping them diverge from arranged music. “The notes in Jewish music are in one’s heart,” he told them. “It will tell you how to play.” A multitalented man, Kozlowski also played the theme music of the famous Holocaust feature film *Schindler’s List*.

“This performance here at Yad Vashem brings full closure to the Jewish musical tradition,” concluded Koren. “After all, it was here in Jerusalem that it all began. As we were driven out of this country, we packed our piccolo with us. We took the hymns that the Levites sang here with us everywhere we settled: in Yemen and Lithuania, in Poland and Morocco. And when we came back, we brought with us all the wonderful traditions we created there. There is therefore no more appropriate place than Yad Vashem to celebrate Jewish music, which will remain forever.”

The concert took place with the support of Israel’s Ministry of Education and in cooperation with the Clarinet and Klezmer in the Galilee Association.

During June–September 2019, Yad Vashem conducted 550 guided tours for some 8,000 official visitors from Israel and abroad. These guests included heads of state and local government, ambassadors, mayors, NGO officials, economists, religious leaders and personalities from the entertainment world, in addition to 40,000 other visitors who took guided tours of the campus. Following is a small selection of our honored guests over these four months:

■ **President of Chile H.E. Mr. Sebastian Piñera** and his wife Cecilia Morel visited Yad Vashem on 25 June, where they viewed the plaques dedicated to Chilean Righteous Among the Nations Maria Errazuriz, who was recognized for her participation during the war in helping to save Jewish children in France, and Samuel Del Campo, a Chilean diplomat working in Bucharest, Romania, who saved 1,200 Jews by issuing them Chilean passports.



■ **US Secretary of Energy Rick Perry** and his wife Anita Thigpen Perry were accompanied by Israel's Energy Minister Dr. Yuval Steinitz and Director of the US Desk Jeremy Weiss during their visit to Yad Vashem on 21 July.



■ **Croatian President H.E. Ms. Kolinda Grabar-Kitarović** laid a wreath on behalf of the Republic of Croatia in the Hall of Remembrance on 29 July, and visited the “Flashes of Memory: Photography during the Holocaust” exhibition. At the end of her visit, she wrote: “The tragedy of the Jewish people and the survivors’ pain is an eternal reminder that the values of humanity, peace and democracy should never be taken for granted.”



■ **Greek Foreign Minister Nikos Dendias** toured the “Flashes of Memory: Photography during the Holocaust” exhibition on 28 July.



■ **Facebook COO Sheryl Sandberg** visited Yad Vashem on 15 August with her family and close friends. They were guided through the Holocaust History Museum by Liz Elsby. In the Hall of Names, Communications Division Director Iris Rosenberg showed them documents relating to the fates of their family members.

“In the absence of physical markers, Yad Vashem preserves the memory of the six million Jews murdered in the Holocaust, so that we never repeat one of the darkest chapters in human history,” she later wrote. “Every person had a story that deserves to be remembered... We honor their lives, the light they brought to the world, and the potential that was lost when that light was extinguished early. We also honor all of those who risked their lives to save others... They remind us that we all have a responsibility to stand up for justice everywhere.”



New Visionaries: Jay and Barbara Hennick

■ **Yad Vashem welcomes Jay and Barbara Hennick** as new members of its Circle of Visionaries.

Member of the Order of Canada and named Canada’s “Entrepreneur of the Year” (1998), Jay S. Hennick has been involved in innovative occupations since his teenage years. He is the founder, Chairman and controlling shareholder of FirstService Corporation and the Chairman, Chief Executive Officer and controlling shareholder of Colliers International Group Inc.

Barbara Hennick is the daughter of Holocaust survivors, Nathan Gray (né Grajcar)

from Będzin, Poland and Irene Gray (née Tuvel) from Munkács, Czechoslovakia. She is a chartered accountant, who has worked in industry and

with numerous charitable organizations. In this philanthropic spirit, Jay and Barbara Hennick founded the Jay and Barbara Hennick Family Foundation, a philanthropic institution



committed to supporting organizations in the fields of healthcare, education and the arts.

“As a child of Holocaust survivors,” says Barbara, “I learned firsthand about its impact on the human spirit. The work that Yad Vashem does towards advancing Holocaust education today and in the future will ensure the meanings of the Holocaust will never be forgotten and will enable future generations to insist on a more tolerant, compassionate and inclusive society.” Yad Vashem is honored to be among the beneficiaries of their generosity.

Friends Worldwide

USA

■ Yad Vashem welcomes **Stanley H. Stone**, the son of Holocaust survivors, as the new Executive Director of the **American Society for Yad Vashem**. Stanley has spent more than 30 years working for the Jewish community, including as Executive Director of the Jewish Community Foundation of Greater MetroWest, N.J.; Vice President of the Torah Academy of Bergen County; and as a member of the Ritual Committee of Keter Torah in Teaneck, N.J. He and his wife Ellen have six children and ten grandchildren.



■ On 20 May, the American Society for Yad Vashem held its 2019 Western Region Benefit Gala, attended by 300 guests from the Los Angeles area. The Society's Corporate Service Award was bestowed on **Jesse Sharf**, Partner at Gibson Dunn; the Courage in Public Service Award was presented to former



■ Left to right: outgoing American Society Executive Director **Ron Meier**, American Society Western Region Director **William Bernstein**, American Society board member **Karen Sandler**, American Society Chairman **Lenny Wilf**, American Society board member **Steven Baral**

Mayor of Charlottesville, Va., **Michael Signer**; and the Creative Justice Award was given to Academy Award-winning Israeli Filmmaker **Guy Nattiv**, for his Academy Award-winning short film *Skin*. **Elan Carr**, the US Department of State Special Envoy to Monitor and Combat Antisemitism, gave the keynote address.



■ Left to right: **Ron Meier**, **Guy Nattiv**, **Elan Carr**, **Lenny Wilf**

■ On 16 September, the American Society for Yad Vashem, along with Yad Vashem Jerusalem, held its first Gala Dinner in Seattle. Yad Vashem Pillar **Steven Baral** (right) was presented with the Philanthropic Achievement Award by **William Bernstein** (left). During the dinner, Mr. Baral announced the creation of the **Steven Baral Center for Holocaust Education** at Yad Vashem, an initiative that will support a variety of programs in the International School for Holocaust Studies.



■ On 7 July, Yad Vashem Pillar **Steven Baral** paid a visit to the tree planted in memory and recognition of Righteous Among the Nations **Tadeusz Pankiewicz**, who rescued Steven's father **Martin Baral** during the Holocaust.



■ In conjunction with the American Society's Education Department, 30 members of the Society's Young Leadership Associates (YLA) joined Holocaust survivor **Sami Steigmann** on 24 July to hear his story of survival. The evening also included a walk-through and presentation of the Yad Vashem traveling exhibition "The Architecture of Murder: the Auschwitz-Birkenau Blueprints" by American Society Director of Education **Marlene W. Yahalom, PhD**.



■ **Keren Perlmutter** (right) and her sister **Sharon Perlmutter Gavin** (left) visited Yad Vashem's Garden of the Righteous on 26 June to view the plaque honoring **Peter** and **Gertrude Beijers** (Netherlands), who rescued their father **Avraham Perlmutter** during the Holocaust.



■ **Mitch Kreitenberg** (right) visited Yad Vashem on 4 July along with his brother **Ernie** (second from left) and his son **Ben** (second from right) and friend **Jonathan Feldman** (left). Together, they viewed *The Auschwitz Album*, which contains photos of Mitch and Ernie's father and family.



■ On 6 June, Yad Vashem Guardians **Peter** and **Leslie Strong** (right) visited Yad Vashem together with a group of colleagues. International Relations Division Managing Director **Shaya Ben Yehuda** presented them with a gift in recognition for their dedicated and ongoing support of Yad Vashem.



■ Yad Vashem Sponsors **Avi and Raluca Katz** (left) visited the Holocaust History Museum and Yad Vashem Artifacts Collection accompanied by **Shaya Ben Yehuda** on 8 July.



■ On 8 July, Yad Vashem Guardian **Abbi Halpern** (second from right), wife of **Jeremy Halpern**, visited Yad Vashem, along with a Young Women's Leadership Mission from her synagogue.



■ Brothers **David and Andy Resnick** (second from left and right) toured Yad Vashem on 24 July, accompanied by their friend and noted filmmaker **Michael Bay** (left) and **Shaya Ben Yehuda** (second from right).



■ On 12 June, **David Roth** (fourth from left) paid a memorable visit to Yad Vashem together with his family.



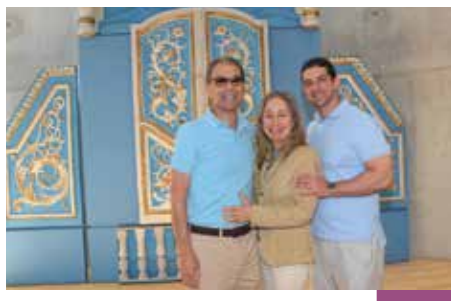
■ On 8 July, **Sander Srulowitz** (left) and **Aurora Kasirer** (right) participated in a guided tour of Yad Vashem's Holocaust History Museum.



■ **Michael and Lisa Leffell** (left) and **Judy and David Gilberg** (right) took a guided tour of the Holocaust History Museum as well as the "Flashes of Memory: Photography during the Holocaust" exhibition on 16 June.



■ On 21 June, **Abby and Andrew Crisses** visited Yad Vashem's Holocaust History Museum and Synagogue along with their son **Alex**.



■ Yad Vashem Benefactor **Harry Krakowski** (right) toured the Holocaust History Museum on 6 August together with the Weinstock and Kalimian families.



■ **Nancy Cooper Epstein** (back row, fifth from right), together with the extended Epstein family, participated in a memorable twinning ceremony of her grandson **Max** (bottom row, second from right), held at Yad Vashem on 20 August.



■ Yad Vashem Pillars **Marilyn and Barry Rubenstein** (third from left and second from right) attended a ceremony in honor of the bat mitzvah of their granddaughter **Rachel Altman** (fourth from left). They were joined by Yad Vashem Chairman **Avner Shalev** (right).



■ On 29 August, **Yeeshai Gross** (right) and **Fran Biderman Gross** (left) marked the bat mitzvah of their daughter **Ariella** (center) in a meaningful twinning ceremony with her sisters **Nicole Biderman** (second from left) and **D'vora Biderman Gross** (second from right) at the Yad Vashem Synagogue.



Friends Worldwide

■ Yad Vashem and the American Society for Yad Vashem mourn the death of Executive Committee Board Member and Benefactor **Eugen Gluck**.



As a Holocaust survivor, Eugen knew that to build one's future, one must always remember the past, and therefore he and his wife Jean z"l were longtime supporters and founders of the American Society for Yad Vashem. They dedicated their lives to building institutions that ensured that the Jewish community would thrive. Their charitable work included Shaare Zedek Hospital in Jerusalem, Laniado Hospital in Netanya, the Jerusalem Great Synagogue, Yeshiva University, and the Bet-El community in Israel.

Yad Vashem extends its deepest condolences to Eugen's children Sidney and Cheryl, Rosie and Mark, and Barbara and Alan, 12 grandchildren and 26 great-grandchildren. May his memory be a blessing.

UK

■ On 18 June, **Michael Dunkel** from Sydney (second from left), along with **Gordon** and **Ruth Hausmann** from London, toured Yad Vashem's Holocaust Art Museum and "Flashes of Memory" photography exhibition. The tour was followed by a briefing on Yad Vashem's Names Recovery Project with Director of Yad Vashem's Hall of Names **Dr. Alexander Avram**.



■ **Marc Worth** visited the Children's Memorial and Holocaust History Museum on 18 June.



■ On 27 June, **Steven Kark** (fourth from right) was joined by business associates **Daryl Cornell**, **Shaun King**, **Debby Cornell**, **Wayne Abramson**, **Gila Abramson**, **Karen King** and **Margi Kark** for a visit to the Children's Memorial, Holocaust History Museum and a behind-the-scenes tour of the Archives, guided by **Hazy Flint**.



■ On 18 August, **Linda Schaller** (left) and her friend **Justine Everitt** visited the Children's Memorial and Holocaust History Museum.



CANADA

■ Yad Vashem Sponsors and members of the **Canadian Society for Yad Vashem** Board of Directors, **Lou** (second from right) and **Shirley Greenbaum**, along with their daughter **Heather** (second from left) and **Brahm Goldenberg** (right), visited Yad Vashem on 28 August. They toured the Holocaust History Museum and marked the Bar Mitzvah of **Kyle (Akivah) Goldenberg** (center) in the Yad Vashem Synagogue. They were joined by International Relations Division Managing Director **Shaya Ben Yehuda** (left).



■ On 15 August, **Susan Lehner** (left), daughter of Yad Vashem Builders **Vivienne** and **Danny z"l Saltzman**, and **Jason Lehner** (center) visited Yad Vashem, along with their children, **Alex** (second from right) and **Kate** (right). They were greeted by **Shaya Ben Yehuda** (second from left) prior to their tour of the Holocaust History Museum.



■ Yad Vashem mourns the loss of Holocaust survivor **Isadore Burstyn**.



Yankel "Jakubek" Burzstyn was born on 15 October 1929, in Otwock, Poland, just outside of Warsaw. With the Nazi invasion in 1939, the Jews of Otwock were forced into a ghetto. Later, with his father's encouragement, Yankel escaped to the forests and found his way to a farming village. There he was taken in by the Zawadadska family, later recognized by Yad Vashem as Righteous Among the Nations, for five years until he was liberated by the Russians.

In October 1948, Yankel came to Canada, the sole survivor of his immediate and extended family, where his papers were stamped with his new name, Isadore (Issy) Burstyn. He settled in Edmonton, where he met Florence, whom he married in 1955.

Dedicated to the pursuit of Holocaust education and outreach, Isadore devoted many hours to sharing his story with students and adults alike, most notably at high-school Holocaust symposiums.

He is survived by his three children and four grandchildren. May his memory be a blessing.

■ On 20 August, the Kamin family marked the bar mitzvah of their son **Chase** with a twinning ceremony in the Yad Vashem Synagogue. They also paid a special visit to the Yad Vashem Archives, where grandparents **Jack** and **Buschie Kamin z"l** donated the Documentation and Cataloguing Center.



AUSTRALIA

■ On 21 June, **Sue** and **Phil Lewis** (right) were accompanied by friends **Philip** and **Rochelle Weinman** (left) on a visit to the Children's Memorial and the Holocaust History Museum.



■ **Simon** and **Amy Feiglin** visited the Children's Memorial, Holocaust History Museum and the "Flashes of Memory" photography exhibition on 11 August.



■ On 17 July, **Barry Smorgon** (third from right) visited the Children's Memorial and the Holocaust History Museum with his family.



GERMANY

■ Yad Vashem welcomes **Ruth Ur** as the new Director of the International Relations Division's German-Speaking Countries and Swiss Desk, as well as an Executive Director of the **German Friends of Yad Vashem**.



Ruth brings with her extensive experience; her career spans over 20 years of experience in international diplomacy, culture and museums.

Ruth's predecessor **Arik Rav-On** retired from his position after 14 years of serving as the Director of International Relations Division's German-Speaking Countries Desk. Yad Vashem expresses its appreciation to Arik for the many years he devoted to promoting its vital work.

■ Deutsche Bank Global Head of Communications and Corporate Social Responsibility **Jörg Eigendorf** (left) visited Yad Vashem on 8 August, together with his wife **Katrin Eigendorf** (German TV ZDF) and daughter **Alexandra Eigendorf**. International Relations Division Managing Director **Shaya Ben Yehuda** gave a presentation in the Yad Vashem Archives. They were later joined by Communications Division Director **Iris Rosenberg** for a visit to the building site of the Shoah Heritage Campus, which is being built with the support of Deutsche Bank.



CHRISTIAN DESK WITH ICEJ

■ Representatives and friends of Liberty University, Lynchburg, Va., visited Yad Vashem. Left to right: **Terrie Jenkins**, US Representative of the Christian Friends of Yad Vashem **Rev. Mark Jenkins**, **Winnie Warner**, **Mary Crostic**, **Brad** and **Claudia Butler**, **Donna** and **Dr. Ed Hindson**, Dean of the School of Divinity at

Liberty University, **Kutlay Kaya**, Director of the Christian Friends of Yad Vashem **Sara Granitza**



■ **Rev. Mark Jenkins** (left), Executive Director of Southern Baptist Churches of Virginia **Brian Autry** and his son **Mark Autry** (right), Associate Executive Director of SBC Virginia **Brandon Pickett** and his wife **Wendy Pickett** (second and third from left) visited the tree planted in honor of Dutch Righteous Among the Nations **Corrie Ten Boom**.



■ Graduate of the Christian Leadership Seminar 2017 **Joan Peace** (second from right) brought a group from the New Life Presbyterian Church in Escondido, Calif., for a behind-the-scenes tour of Yad Vashem.



■ National Director ICEJ Finland **Jani Salokangas** and Arise Representative Canada **Adamo Gabeli**, along with Arise ICEJ, an international young adult tour group, met with **Sara Granitza**, and took a guided tour at Yad Vashem.



Friends Worldwide

FRANCE

■ On 23 July, Yad Vashem hosted a tribute ceremony honoring the life and legacy of **Samuel Pissar, z"l**. The ceremony marked also the commencement of Yad Vashem's Holocaust Education Program in Memory of Dr. Samuel Pissar, established by the Pissar Family – a program aimed at expanding Yad Vashem's educational reach to those populations deemed



■ Unveiling the plaque commemorating the Holocaust Studies Program in Memory of Dr. Samuel Pissar at Yad Vashem's International School for Holocaust Studies

in most serious need of Holocaust education training.

The program commemorates Pissar's lifelong dedication to Yad Vashem and to Holocaust education as a means for positively shaping the future. Seminar participants, IDF soldiers, Yad Vashem Senior Management and members of the Pissar family, including **Judith Pissar**,



■ **Judith Pissar**, **Helaina Pissar-McKibbin**, **Alexandra Pissar-Pinto** and **Leah Pissar-Haas** receiving the symbolic Yad Vashem Key from Yad Vashem Chairman **Avner Shalev** (center), International Relations Division Managing Director **Shaya Ben Yehuda** (left), Yad Vashem Director General **Dorit Novak** (third from right), and Director of the International Relations Division's French-Speaking Countries and Benelux Desk **Miry Gross** (right)

Helaina Pissar-McKibbin, **Alexandra Pissar-Pinto** and **Leah Pissar-Haas**, attended the ceremony. Maestro **John Axelrod** played a piece he composed in memory of Pissar, as well as an excerpt from Pissar's text "Kaddish: Symphony No. 3" with soprano **Kelley Nassief** and narrator **Leah Pissar-Haas**.



■ **John Axelrod** and **Kelley Nassief** perform an excerpt from Samuel Pissar's text "Kaddish: Symphony No. 3," composed by Leonard Bernstein

MEXICO

■ **Cleret** and **Moises Tussie** (center, left) visited Yad Vashem to mark the bar mitzvah of their son **David** (center, right), and to unveil a plaque in their honor on the Builders Wall. They were joined by their sons **Simon** and **Elias** (right) and Moises' parents **Simon** and **Linda** (left).



■ **Issac** and **Sari Bissu** (fifth and sixth from right) were joined by their family to mark the bar mitzvah of their son **Elias** (front row, right) at Yad Vashem. They also unveiled a plaque in their honor on the Builders Wall.



■ **Abraham** and **Vicky Metta** (second from left and third from right) were joined by their daughter **Tere** (left), their son **Carlos** and their daughter-in-law **Fredell** (right) and family at the unveiling of plaques in their honor on the Builders Wall and in the Memorial Cave.



■ **Betty** and **Miguel Schwarz** (left and right) were joined by their family to mark the bar mitzvah of their grandson **David** (third from left) at Yad Vashem. They also unveiled a plaque on the Builders Wall in honor of their grandchildren **Leon** (second from left), **Arianne** and **Ella** (second and third from right).



■ **Jenny Metta** visited Yad Vashem together with her grandmother **Mrs. Somerstein** from Argentina.



VENEZUELA

■ **Natalie** and **Alexander Bruckstein** (seventh and ninth from left) and their family came to Yad Vashem to mark the bar mitzvah of their son **Andres** (center). They were joined by Director of the International Relations Division's Spain, Portugal and Miami Spanish-Speakers Desk **Perla Hazan** (right), **Daniel Slimak** (left), Natalie's parents and Yad Vashem supporters.



SPAIN

■ President of the **Spanish Association for Yad Vashem Samuel Bengio** (left) visited Yad Vashem's "Flashes of Memory" photography exhibition, together with his brother-in-law **Edward Misrahi** from London (center).



MIAMI SPANISH SPEAKERS

■ Together with their children **Eliezer, Noa** and **Marcos, Melissa** and **Stuart Fishman** unveiled a plaque at the Memorial Cave in memory of the victims of the Shoah.



■ **Raquel** and **Immanuel Hazan** (sixth from left and sixth from right) were joined by their family from abroad and Israel, including Immanuel's parents, Director of the International Relations Division's Spain, Portugal and Miami Spanish-Speakers Desk **Perla Hazan** and **Moshe Hazan** to mark the bar mitzvah of their son **Jonathan** (center) at Yad Vashem.



Your Support Helps Make a Difference

All of the activities, projects and events which you have just read about are made possible thanks to the generous support of our donors. In these difficult times, when there is a worrying rise in antisemitism and Holocaust denial around the world, Yad Vashem is doubling its efforts to commemorate the Holocaust, disseminate its universal implications and strengthen Jewish continuity. Yad Vashem is deeply grateful for your generosity in supporting its vital work and welcomes both new friends and established supporters as partners in our shared mission.

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International Institute for Holocaust Research: Publications



Yad Vashem Studies, Volume 47:1 (2019)

Editor: David Silberklang

NIS ~~74~~ NIS 56

■ The latest volume of Yad Vashem's academic journal contains three research articles, which address Halakhic (Jewish law) issues faced by observant Jews during and after the Holocaust, and changes in Halakhic understandings and rulings engendered by the event: Moshe Tarshansky on Rabbi Ephraim Oshry; David Deutsch on what Jews who regarded themselves as religiously observant actually did during the Holocaust; and Tehila Darmon Malka on the postwar issue of *Agunot* (lit. chained, Jewish women whose husbands' fates during the war were unknown, and were therefore not permitted to remarry). In the fourth research article, Miriam Schulz examines female Jewish martyrdom in Soviet Yiddish literature. The issue also includes six review articles by Mary Fullbrook, Dan Stone, Dennis Deletant, Yehuda Bauer, Boyd van Dijk, and Annette Weinke. This volume is dedicated to the memory of three scholars, with articles on their contributions to the field: Shmuel Krakowski (Judith Levin and David Silberklang); Randolph Braham (Robert Rozett); and Walter Zeev Laqueur (Bernard Wasserstein).

Beyond the Things Themselves: Economic Aspects of the Italian Race Laws (1938-2018)

Ilaria Pavan

NIS ~~178~~ NIS 134



■ This study analyzes the economic aspects of the persecution of Jews in Italy before, during and after WWII. It exposes the persecutory intentions and mechanisms of the Italian regime and discusses the long series of provisions, decrees and laws that severely affected the Jewish community. Based on diverse documentation, Ilaria Pavan depicts both the persecution and the reintegration stages, and devotes ample space to the voices of victims.

The Holocaust in Hungary: Selected Papers of the Tauber Fund for Research on the Holocaust in Hungary and Hungarian Jewish History, Volume 03

"My Homesickness Drove Me Home..."

Jewish Life in Postwar Hungary

Editor: Sharon Kangisser Cohen

NIS ~~48~~ NIS 36



■ This new volume in the "The Holocaust in Hungary" series presents studies by scholars that until now had been largely unexplored. The compilation of research articles examines the rebuilding of Jewish life in Hungary after the war, including the reconstruction of the Jewish community, childcare institutions and education; the emergence of Holocaust memory and the initiation of documentation; and the attempts of survivors to leave Hungary and begin their lives anew in Eretz Israel.

Search and Research: Lecture and Papers 29

Bystanders to Nazi Violence? The Transformation of German Society in the 1930s

Mary Fulbrook

NIS ~~48~~ NIS 36



■ In many of the recent studies of so-called "bystanders" during the Holocaust, the reliance on postwar perspectives has made it difficult accurately to portray the motivating factors at the time. In this essay about German bystanders to anti-Jewish persecution during the 1930s, Mary Fulbrook addresses that problem by relying solely on contemporary sources, and provides a uniquely sharp and nuanced understanding.

Standing Up to Evil: A Zionist's Underground Rescue Activities in Hungary

Peretz Révész | Editors: Katalin and Jacques Mouyal

NIS ~~74~~ NIS 56



■ In this fascinating memoir, Peretz Révész, a Zionist youth movement leader, describes his undaunted rescue efforts in his native Slovakia and then in neighboring Hungary, where he assumed a leadership role in the Zionist underground and undertook several rescue operations. Offering another perspective on the "Kasztner Affair" and contacts with SS officials and German counterintelligence, the book provides an invaluable account of the Holocaust in Hungary.

Yad Vashem Jerusalem Magazine

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