

JERUSALEM Yad Vashem

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UNTO EVERY
PERSON
THERE COULD
BE A NAME



A Special Issue for Remembrance Day



Yad Vashem

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Yad Vashem

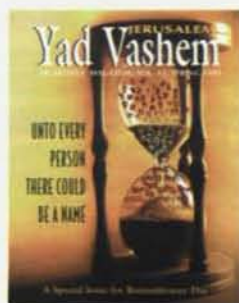
Editorial

“ Unto every person there is a name bestowed on him by God and given to him by his parents,” from the well-known poem by Zelda, is read and recited on Remembrance Day commemorations worldwide. “Unto Every Person There Could Be A Name,” a twist on these words, is the unifying theme of this Remembrance Day issue of *Yad Vashem*, reflecting the task that the Memorial has assumed: to collect the names of as many of the six million Jews murdered in the Holocaust as possible. To this effect, Yad Vashem is launching an international campaign on Remembrance Day 1999, calling you, the victims’ relatives and friends, to fill in Pages of Testimony.

The driving force behind this project is Director of the Hall of Names, Alexander Avraham, who is interviewed in *Personal*. The computerization of the more than three million names is reviewed in “Computerizing Legacies,” and the design and concept of the new building of the Hall of Names are presented in *Yad Vashem 2001*. Two fascinating articles titled “Written in Blue Ink” and “A Mirror’s Story” tell the stories of two families in the Holocaust.

The survivors, the group most qualified to speak for the victims, are called upon to share their lives in our commemoration ceremonies. Six life-stories of Holocaust survivors - symbolic of the six million Jews who perished in the Holocaust - are at the heart of this magazine.

On this Remembrance Day, may we - the living - make room in our hearts to remember the dead.



Cover: Time is running out. This is the last opportunity for recovering the names of Holocaust victims.

by Yvette Nahmia-Messinas

“ Our God and the God of our forefathers, preserve this child for his father and mother, and may his name be called in Israel, Avraham Barouh, son of Alter.” Alter and Golda Meler’s son was blessed and named on his *Brit Mila*, in Poland, in 1933. The family lived in Lodz,

U N T O

the second largest Jewish community in Poland, with 223,000 members. Six years after this blessing, Lodz was occupied by the Germans. A few years later, Avraham Barouh and his mother Golda were deported from Lodz and killed in Chelmno.

A brief record on Avraham Barouh and Golda survives on a Page of Testimony in Yad Vashem’s Hall of Names. Their names are documented together with another two million names on Pages of Testimony that contain basic information on each person - a lifetime encapsulated on one page. That lifetime unfolds when recounted by the survivor who filled in the Page.

In the case of Avraham Barouh, the survivor is his uncle, his mother’s brother, Mordka Latanicki.

Through Mordka’s narration, Avraham Barouh’s life story comes alive.

Yad Vashem has joined forces with survivors and their descendants in an effort to preserve the victims’ memory on history’s pages. Menashe Davidowitz, who was only fifteen when taken to Auschwitz, has devoted two years to collecting the names of Jews from his hometown who did not return from the camps. Thus far, he has collected 4,000 names. Out of a community of 5,000, only 500 people survived. Davidowitz’s perseverance enabled him to obtain a list which includes the names of 1450 children born in his town from 1928 to 1944 and the names of 1700 parents. “It is likely that the 850 mothers were sent together with their children to their death. Paradoxically, the birth certificates of these children also serve as death certificates,” observes Davidowitz, now living in Ramat Hasharon, Israel.

Thirty years from now, who, among the

EVERY PERSON THERE COULD BE A NAME



A Page of Testimony, stored in the Hall of Names

Holocaust survivors, will be here to tell the story?

This year, on the eve of Martyrs' and Heroes' Remembrance Day, Yad Vashem is launching an urgent campaign in Israel and in the Diaspora to collect, document, and memorialize the names of the victims on Pages of Testimony. The President of Israel, Ezer Weizman; the Prime Minister, Binyamin Netanyahu; Chairman of the Israeli Knesset, Dan Tichon; President of the Supreme Court, Judge Aharon Barak; Israel's Chief Rabbi, Rav Israel Meir Lau; The Rishon Lezion Chief Rabbi of Israel, Rav Eliyahu Bakshi Doron; and the Minister of Education, Rav Itshak Levi; together with the Chairperson of the Center of Organizations of Holocaust Survivors in Israel, Moshe Sanbar; the Chairman of the International Council of Yad Vashem, Dr. Josef Burg; and the Chairman of the Yad Vashem Directorate, Avner Shalev have undersigned a letter addressed to the citizens of Israel urging their participation in the national campaign for the collection and memorialization of victims' names.

The letter and a Page of Testimony will, via the Friday newspapers prior to Remembrance Day, reach as many Israeli homes as possible.

In Israel, the Israeli Society for Yad Vashem leads the campaign. The Youth and Society Administration of the Ministry of Education, Culture and Sport, Survivors' organizations, the Israel Association of Community Centers, the

Israel Defense Forces, the Union of Local Authorities in Israel and the Israel media will cooperate to raise the public's awareness of the campaign. Children will be encouraged to contribute, by motivating their parents and grandparents to fill in Pages of Testimony and by reaching those Holocaust survivors and new immigrants living in old-age homes. In addition, educational material for students and teachers, as well as a campaign poster, will be distributed in Israeli high schools.

In the Diaspora, Yad Vashem will act in cooperation with Yad Vashem Societies worldwide. The Israeli Ministry for Foreign Affairs, B'nai Brith International, the Israel Public Council for Soviet Jewry, the World Jewish Congress, and the World Zionist Organization that are member organizations in the commemorative project "Unto Every Person There is a Name," Public Recitation of Names of Holocaust Victims on Yom HaShoah, since

its inception by Holocaust survivor Haim Roet, in 1989 will take part in the campaign. The Jewish Agency, Hadassah, the March of the Living, and other Jewish organizations will promote and publicize the campaign to their respective public. Pages of Testimony will be distributed in the Diaspora via these organizations.

The more Pages of Testimony these efforts yield, the more traces of our people's story will be preserved.

Thirty years from now, the Pages of Testimony will be among the written memoirs, audio and visual recorded testimonies, and oral testimonies of children survivors and the second generation, the safe-keepers of our fathers' and grandfathers' memory. Yad Vashem appeals to all - survivors, relatives and friends of the victims - to bear witness and testify to their fate.

To receive Pages of Testimony please call: 1-800-257-777.

For more information on the campaign and to download Pages of Testimony, enter Yad Vashem's internet site at:

<http://www.yadvashem.org.il>

Please return Pages of Testimony to: Yad Vashem Remembrance Authority, "Collecting Holocaust Victims' Names Campaign"

POB 3477,
Jerusalem 91034, Israel

by Daniel Chalfen

Maps of Central and Eastern Europe adorn the walls of the office of Alexander Avraham, Director of the Hall of Names at Yad Vashem.

Opposite his desk is a provocative illustration - a picture of an old IBM punch card computer, with a superimposed scene from an office in Germany in the early 1930s depicting a population survey. The census completed on this computer was used to determine the racial origins of Germany's citizens. "If that computer could find all the Jews in Germany in the 1930s, we should be able to use today's advanced technology to ascertain what happened to those Jews during the Holocaust," claims Alex. This picture inspires Alex to continue his work and obtain the names of as many of the six million



the person is remembered. Our staff, however, are capable of ensuring the best results."

The staff's task is now eased slightly by the computerization of the project, which began in 1992 and is now intensified. "The computer facilitates quicker cross-referencing, and in the future will also help people tracking down family members. In fact," comments Alex hopefully, "maybe one day this service will even be offered on the Internet."

In the meantime, the collection of names is the most important task. Alex elucidates, "There may be between 200,000 and 300,000 Holocaust survivors in Israel, and more abroad. Many of these survivors may not have filled in Pages of Testimony that would add more names to our register. People must continue to come forward

Alexander Avraham:

Jacob David Yonatan Sarah Rachel Ioshua Miriam Ruth Isaac Jacob David Yonatan Sarah

Jews who perished in the Holocaust as possible. "I believe that within a few years we could have between four and five million people registered in Yad Vashem's Hall of Names," explains Alex. "With every name we fail to attain, we are losing that life a second time around."

The purpose of the Hall of Names is to memorialize the names of the victims of the Holocaust. The archives contain over fifty million pages of documents, with the recurrence of over twenty million names - victims, survivors, or, in some cases, missing people. One person may be listed several times and another, not at all. "The idea of the Hall of Names," Alex explains, "is to collect personal testimonies from family members, or from someone who knew, loved, and cared for the victim." This way, the victim is memorialized by more than simply a name on an archived deportation list taken from German records.

"Each file is a symbolic tombstone," says Alex. "Such testimonies can help chart the entire journey of an individual through the Holocaust. Not only does it commemorate the person, it can also help us recreate an accurate image of European Jewry before World War II."

The process of collecting names began in 1955, and the Hall of Names was opened in 1977. Alex, originally from Romania, has been working on the project since 1984, when, while studying linguistics in Jerusalem, he was

employed to prepare testimonies for presentation on microfilm. In 1988, Alex was appointed a section manager in the Hall of Names, and in 1995, he was promoted to director of the entire project.

"We currently have about two million names on 1.7 million Pages of Testimony commemorated here," says Alex. "In the 1980s, we received an additional fifteen thousand names each year. Since the large wave of immigration from the former Soviet Union, we receive up to thirty thousand testimonies a year."

"Compiling all the information is a very arduous task. Geographic and semantic variants complicate research," explains Alex. "For example, someone who was called "Schwarz" in Germany, may have moved to Hungary and translated his name to "Fékéte", or gone to Czechoslovakia and called himself "Černi". He may have been named "Moses" at birth, but registered himself officially as "Maurice" or "Maximillian." Thus, we may receive Pages of Testimony referring to the same person by different names, and the task of cross-referencing is therefore complex."

An extremely competent group of about twenty people works on the project. "They are mainly humanities graduates with expertise in languages, deciphering handwriting, geography, and history," he says. "Each name we collect is a person; an error in our work affects the way

The

man

Rachel Ioshua Miriam

of

Jacob David Yonatan

names

Isaac Sarah Ruth Ioshua

and offer their testimonies. The results will be two-pronged. First, and most important, each name collected represents a memory that will not be forgotten. Second, as a by-product of this work, more detailed information about people who perished in the Holocaust will open up possibilities for future research."

"This is the eleventh hour call for these people to come forward and help us to commemorate the victims. This is the climax of our efforts."



The computerization of Pages of Testimony, at the Data Entry Site, Givat Shaul, Jerusalem

by Lisa Davidson

A mega-database of the names of Holocaust victims, a central pool for the Jewish people and the entire world is set to become a reality on Yad Vashem's computer system, or ultimately, on the internet. Until now this has been a distant ambition, but can now become reality. To be able to track the final journeys of lost generations by piecing together events in their lives as they were cruelly persecuted by the Nazis will also be an achievable goal.

The preparatory stages of this scenario are

those accounts belonging specifically to victims of Nazi persecution during the Holocaust.

The \$8 million implementation costs of the project have been funded by the Swiss Bankers' Association along with various Jewish organizations. Israel Singer, Secretary General of the World Jewish Congress; Zvi Barak, former World Jewish Restitution Organization Co-Chair; and Jewish Agency and World Jewish Restitution Organization Chair, Avraham Burg have pledged themselves to active involvement in the project to ensure that ultimately justice

are playing an active role. Most of the 3 million names will have been computerized by the end of March 1999, and the matching, to be carried out in Switzerland, should be completed towards the middle of the year when it is anticipated that up to 15,000 accounts will have been located, giving encouragement to heirs and survivors.

Avner Shalev, Chairman of the Directorate, has maintained that Yad Vashem will do all it can, in its capacity as the central point of memorialization to the victims of the Holocaust, to hasten the completion of the project with

Computerizing



Legacies

currently unfolding, with the computerization of more than 3 million records of Holocaust victims' names stored in the Hall of Names on Pages of Testimony, and other important lists collected by Yad Vashem from Europe. The Independent Committee of Eminent Persons, situated in Geneva and headed by former US Federal Reserve Chairman Paul A. Volcker, aims to match the 3 million computerized names with those of owners of bank accounts in World War II Switzerland which have since lain dormant. This will create a picture of wartime banking, which will also, and most importantly, locate

will prevail in returning what has until now been kept under wraps, to the heirs of those wiped out by the Nazis.

The Director of the Archives, Dr Yaakov Lozowick; Director of the Hall of Names, Alexander Avraham and CIO, Michael Lieber are supervising the project. Tadiran Information Systems, the project manager, is responsible for the implementation and management of the project, and Manpower (Israel) Ltd., its subcontractor, is in charge of the employment and training of a team of over 1,000 personnel. In addition, about 80 experts from Yad Vashem

maximum results. "This project is a meaningful step in the task of the computerization of the names of Holocaust victims, and an important part of the process of computerizing Yad Vashem's records and documents. It will result in valuable and comprehensive information being more accessible to researchers and members of the public, as existing databases of information are improved upon. The computerization process donates a great deal to, and is an important part of the perpetuation of the Shoah - technology in the service of memory."

New CD-ROM

by Doron Avraham

The multimedia program "Nazi Germany and the Jews, 1933-1939" - produced in English by the Development Section of the International School for Holocaust Studies - is several weeks from completion. The translation into Hebrew and other languages will begin soon. This specific program provides a repository of knowledge for a course on the first six years of Nazi rule in Germany - from Hitler's rise to power, until the beginning of World War II - the era marking the beginning of the Holocaust of European Jewry. Users become familiarized with this period via visual, audio, and textual presentation of primary sources and historical and academic commentary. Unlike previous works on the subject, which typically tend to separate the German narrative from the Jewish narrative, this program presents an integrated narrative of the period and provides a more comprehensive overview.

"Nazi Germany and the Jews, 1933-1939" is divided into two main parts: presentation and database. The narrative and visual presentation presents events chronologically and focuses on specific themes, as warranted by the period's complexity. By using hypertext and other multimedia features, the program allows users to branch out to sub-themes and issues within the focal points. Thus, students

and teachers can choose to progress chronologically or thematically. The database includes hundreds of items (documents, pictures, and research articles) that are directly accessible via relevant links.

Students may activate a range of standard computer features, such as Copy Picture, Copy Text, Open Page for user's notes, and links to the Internet from every screen in the program, in both the presentation and the database.

The structure and technical capabilities of "Nazi Germany and the Jews, 1933-1939" provide a potential, in terms of educational methodology, that conventional programs cannot match. The various ways of advancing through the program and the rich source material and auxiliary features support diversified teaching and study methods.

The program's documentary and academic basis enhance its appeal to larger and more diverse population groups. Its systematic and knowledgeable presentation of the subject is suitable for history teachers, American and Israeli college and university students, and upper level high school students.

Members of the multimedia development team include Doron Avraham, Guy Miron, and Irena Steinfeld.



The new CD ROM on Nazi Germany and the Jews, 1933-1939

Women in Holocaust Literature

by Inbar Raveh

The International School for Holocaust Studies, in conjunction with the Curriculum Division of the Ministry of Education, Culture, and Sports, is publishing a second curriculum on Holocaust literature. Meant for high-school teachers and students, the curriculum will be produced in both Hebrew and English.

Written by Rotem Wagner and Inbar Raveh, the curriculum explores the way Holocaust literature depicts women and characterizes how, as women, they coped with the horrors of the period as viewed through the prism of fiction.

The curriculum discusses four works - three novellas: *Crossing the Red Sea* (in Polish) by Sofia Romaniczowa and *Tzili* and *Katerina* by Aharon Appelfeld; and one short story, "Eugenia," in Ida Fink's *Traces*. Augmenting the discussion, the reader is presented with a cross-section of issues and questions as study suggestions.

The discussion ascribes central importance to the fact that the protagonists are women and attempts to characterize the uniquely feminine aspect of each work. The uniqueness of the feminine perspective during or in the shadow of the Holocaust, as discussed in this context, pertains to *belles lettres* and not to historical research. Very little has been done in this field thus far, even though research on women as protagonists in or writers of literature has been gaining momentum in contemporary literary thought and criticism.

To discuss women in the Holocaust as a specific population group, one must differentiate among social, biological, and essential categories. Holocaust literature gives expression to these distinctions. Unlike the historical discussion, however, it aims not to describe women's lives in historical reality but to understand how the world of fiction portrays the feminine persona, with reference to literary traditions and conventions.

Teaching the Holocaust through Art

by Arie Saposnik

The International School for Holocaust Studies is publishing a teaching unit on the arts that is based on the awareness that the intellectual approach does not reveal certain aspects about the individual during the Holocaust and afterwards, and that there are parts of the human psyche that historical research, and even philosophy, cannot reach. Art, however, allows us to probe the depths of the soul, enter areas otherwise inaccessible, and tap non-verbal sources.

The paintings in the unit were chosen because of their connection with works of literature. There are three short stories, each accompanied by several works of art. The stories (which are also included in Yad Vashem's literature unit *The Liberation*) deal with the theme of liberation in two aspects: the historical event, the release of the victims of Nazi oppression after the Allies' victory, and the broader concept, existentially, psychologically, and symbolically.

Liberation at both levels - the historical and the personal/human - is a juncture between "normal" reality and the "other" reality of the Holocaust. The works in the unit represent various attempts to confront this juncture and face the post-Holocaust world. The works of art expand upon the ideas discussed in the literary analysis and aim to elicit further thoughts and ideas.

by Yvette Nahmia-Messinas

A distinguished team of architects, interior designers and curators are completing the work of reshaping, expanding and adding to Yad Vashem's current facilities. The new building of the International School for Holocaust Studies and the new Archives building are nearing completion and will be officially opened to the public in October 1999. The construction of the new Entrance Complex and Visitors Center, *Mevoah*, is in process. The design of the new Historical Museum has been drafted and a model of the Hall of Names has been built illustrating the Hall's interior.

Towards the end of their tour of the new Historical Museum, visitors will enter the Museum's Hall of Names. The Hall of Names' purpose, as Director Alexander Avraham points out, will be to store the more than three million names of Jewish Holocaust victims currently in Yad Vashem's files and hopefully all six million names and short biographies on Pages of Testimony. The information stored on Pages of Testimony will be accessible through computer terminals situated in a room adjacent to the main section of the Hall of Names, as well as in the new Learning Center.

Dorit Harel, of Harel Designers, who worked closely with Moshe Safdie, architect of the Historical Museum, and a team of Yad Vashem professionals consisting of Avner Shalev, Chairman of the Yad Vashem Directorate; Alexander Avraham, Director of the Hall of Names; Yehudit Inbar, Director of the Museums Department; and Professor Yisrael Gutman, Yad Vashem's Chief Historian, explains the structure. The Hall of Names has three sections: the *Genizah*, the hall of Memory, and the computer database access area. The *Genizah* and the hall of Memory constitute the building's main part.

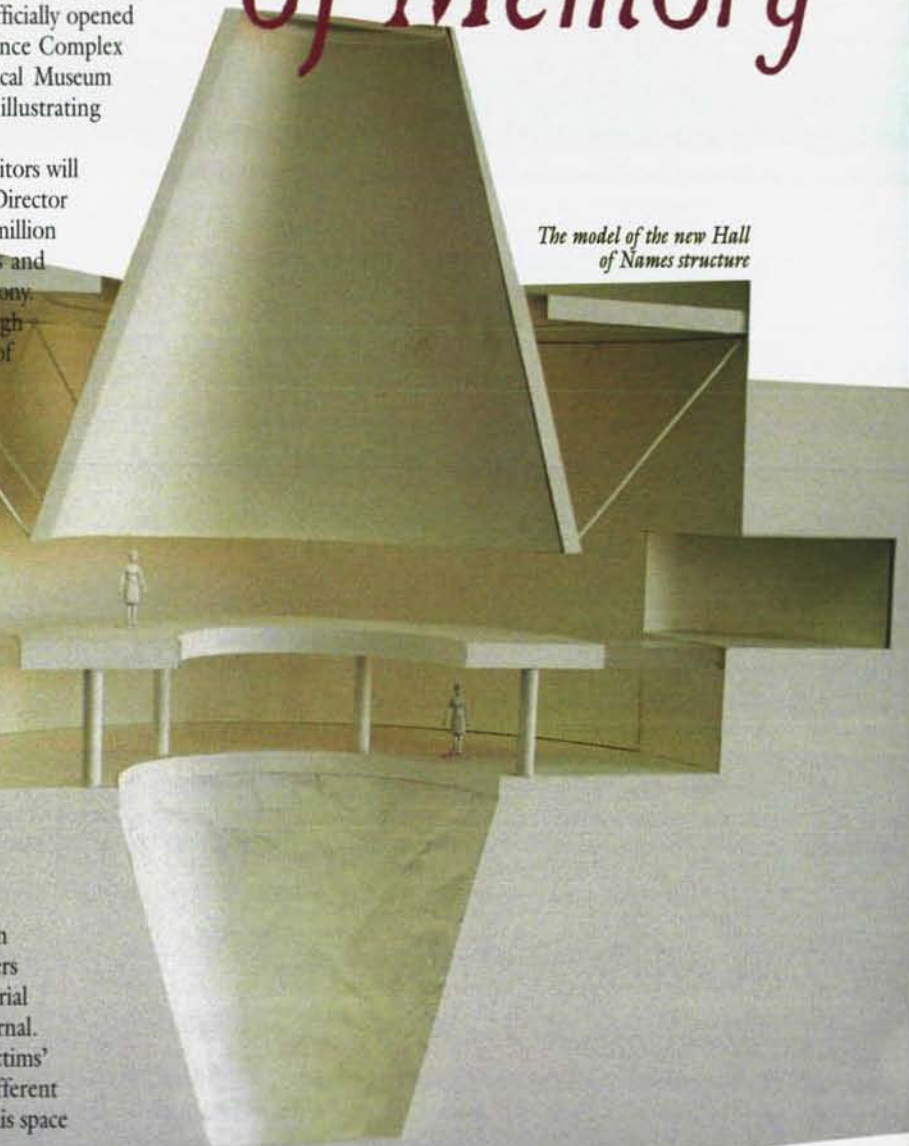
In the hall of Memory, two cones form a continuum of space; one cone is directed downward, towards the ground, the other cone is directed upward, towards the sky. Faces of victims will appear on a background of Pages of Testimony and will be superimposed on a glass frame on the cone reaching upward. In contrast, the surface of the 11 meter-long cone reaching to the ground will be crude, consisting of the rock and earth revealed at the excavation.

The cones face opposite directions. In the circular space created in their center, an elevated platform will be situated from which viewers will be able to see the victims' faces. Interpretations of this memorial space vary. It is seen by some as a memorial candle whose light is eternal. Others perceive it as a well set deep in the ground, from which the victims' cries are echoed and their faces reflected. No matter how many different meanings the structure has to different people, one thing is certain; this space will evoke powerful images within the visitor.

Encircling the area where the two cones meet, is a ring-shaped area that forms the *Genizah*, that will house the original Pages of Testimony. Visitors will not have direct access to this area, but will be able to see it from the platform. In an adjacent room, visitors can conduct name searches. The *Genizah* can represent a symbolic cemetery for the victims deprived of a grave and a tombstone. The deceased person's name, place and date of birth and death, traditionally carved on marble, will be written here in ink on the Pages of Testimony, fulfilling the sacred work of burying, at least symbolically, the Holocaust's six million Jewish dead.

Architecture of Memory

The model of the new Hall of Names structure



New Exhibition: TORAH AND TOIL in the drawings of Rabbi Avraham Verdiger

by Elly Dlin

“ What real value is there for a man
 In all the gains he makes beneath the sun?” (Ecclesiastes 1:3)
 Rabbi Avraham Verdiger draws simple hardworking Jews in Poland
 before the Holocaust. Jews, content with their lot, studying the
 Holy Books at their work tables and discussing a Talmudic argument as the
 goats and geese look on. He portrays part of the Jewish world that was, but
 is no more.

Verdiger’s drawings reveal an integrated and holistic lifestyle in which
 people worked hard to prepare for market day or for the work in “season”
 while fulfilling the commandments. *Mitzvot* (good deeds) and prayer were
 as much a part of the daily routine as eating and sleeping.

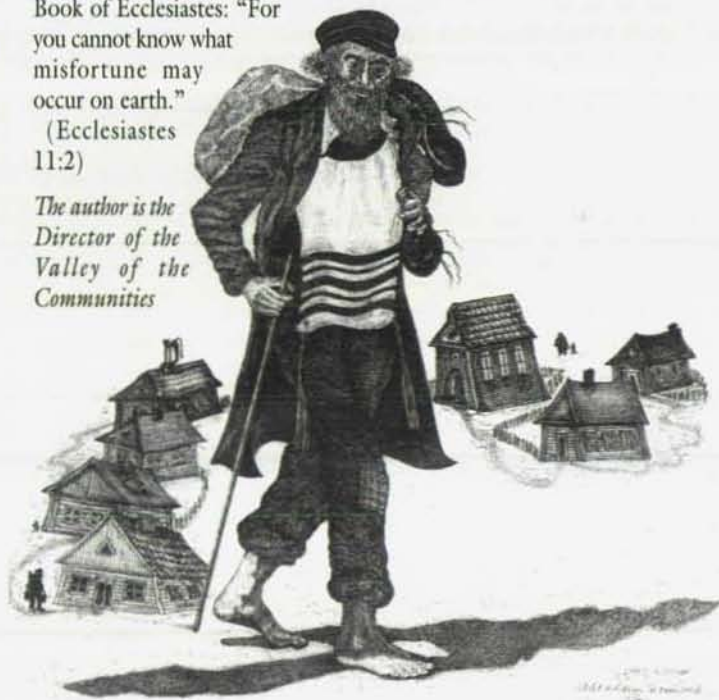
In a fascinating and unusual fashion, Rabbi Avraham Verdiger also lives
 this integrated kind of lifestyle. He is involved in a wide range of activities
 and balances many divergent interests without conflict. He has been a
 prominent and dedicated public figure for many years. Before his *aliyah*
 from France in 1947, he served as Secretary of the European Center for
Poalei Agudat Israel, and then in Israel he continued to serve as Secretary
 General. He served non-consecutively as a Member of Parliament from the
 sixth to the thirteenth Knesset (between the years 1968 and 1996), and in
 1990 was Deputy Minister for Jerusalem Affairs. He also managed the *Poalei*
Agudat Israel daily newspaper, Shearim, was one of the founders of Bank
Poalei Agudat Israel, and was Chairman of the Directorate.

Verdiger’s drawing skills were recognized early on but he declined to
 study formally and chose instead to attend yeshiva. His artistic talent is known
 in the corridors of government, in particular his caricatures of Knesset members;
 this however is the first public exhibition of the Torah and Toil drawings.

The exhibition, which opened on March 15, 1999 in the Valley of the
 Communities at Yad Vashem, offers glimpses into Verdiger’s memories of
 Jewish life in Poland before the Holocaust, and echoes the warning in the
 Book of Ecclesiastes: “For
 you cannot know what
 misfortune may
 occur on earth.”

(Ecclesiastes
 11:2)

*The author is the
 Director of the
 Valley of the
 Communities*



IMAGES OF AUSCHWITZ

by Lisa Davidson

AUSCHWITZ. The mere mention of the word conjures up many
 horrific images. How can these images be conveyed to depict a
 place of such systematic evil? The killing of the Jews in the gas
 chambers, the horrors of the camp and the process of extermination
 can never be fully understood.

The new Historical Museum will display a model portraying the selection
 and extermination process at Auschwitz-Birkenau. The model, which recently
 arrived at Yad Vashem, was created by the Polish artist Mieczyslaw Stobierski.
 His task was made possible after extensive research that included visiting the
 site, observing the trials of Nazi war criminals and interviewing camp
 survivors.

The result is a 50sq.m white plaster model, which is comprised of around
 4000 figures representing the inmates. In showing how the different crematoria

functioned, the ghastliness of the camp is underlined. The model is an
 important visual aid available for understanding the operation of Auschwitz-
 Birkenau.

The model is currently in storage at Yad Vashem and donors are being
 sought to facilitate its
 purchase. It will be
 exhibited for the first time
 at the opening of the new
 Historical Museum.
 Earlier models are on
 display in Poland,
 Germany, and the USA.



Model of the Auschwitz crematorium

A leather-bound, two-century old *Mishneh Torah* (Maimonides' codification of Jewish law), whose corners were frayed with age and use, was given to Kathryn Berman¹ during the Yad Vashem Graduates Course, in August 1998, in Krakow. Ephraim Kaye² bought the *Mishneh Torah* from a street vendor in Krakow, as a present to Kathryn on the occasion of her granddaughter's birth. At home in Jerusalem, when Kathryn placed the *sefer* next to other *sefarim* (religious books) in her library, one would have thought that the *Mishneh Torah* had come home.

After a more careful examination of the book, Kathryn found the following Hebrew inscription in blue ink on the inner cover, "*Beit Midrash*, Amshinov, Gurna Street, number 22." The names "J. D. Kalisz" and "Menahem Kalisz" were stamped on the book's pages, seeming to testify to the original owner. Kathryn did not imagine she would be able to find the book's legitimate owner, or a surviving relative. Amshinov, formally known as "Mszczonow", was a small town in Poland whose Jewish population was deported to the Warsaw ghetto, and from there to Treblinka.

Following the suggestion of a neighbor that the book may have belonged to the Amshinov *Beit Midrash*, Ephraim and Kathryn met with Chaja Milikowsky in her apartment in Bayit Vegan, Jerusalem. When Chaja opened the book and saw the stamp of J. D. Kalisz and the inscribed address, she realized that the book had belonged to Jacob David Kalisz, her great great grandfather, head of the Amshinov *Beit Midrash* and spiritual leader of the Amshinov Hassidim; she and her family had lived at that very address.

Chaja told her guests, "Jacob David Kalisz's

son, Menahem, was the next Amshinov Rebbe; his son followed in his father's footsteps and was the next Rebbe. My grandfather, Shimon Shalom Kalisz, suffered from ill health. The doctors suggested that the climate at Otwock, a health resort near Warsaw, would be beneficial.



Maimonides' *Mishneh Torah*

That is how my grandfather became the Amshinov Rebbe in Otwock, where I was born and spent my childhood," Chaja recalled.

"At school, I studied Hebrew, Yiddish, and *Chumash* (Bible) in addition to the curriculum taught in Polish schools. At home, I spoke Yiddish with my mother and Pessia. Pessia, the family's Jewish cook, always prepared a few extra portions, especially for Shabbat, when many unexpected guests joined our Shabbat table, enlivened by Hassidic *nigunim* (tunes) and songs. That wonderful childhood was abruptly cut short in September 1939, when my family, headed by my grandfather, left relatives, home and belongings behind, in search of refuge.

"This *sefer* brings back my beloved home. My childhood comes to life in its presence: the sweet smell of *challa*, the melodies sung on Shabbat evening, my mother's blessing, the games I played with my cousins and brother. A collection of cherished memories. Whenever I look at the book, I am home."

Chaja traveled a long and arduous road before reaching Jerusalem, her present home. The family's escape route from Otwock, Poland to Vilna, Lithuania was only the beginning. Thanks to the Righteous Among the Nations, Chiune (Sempo) Sugihara, Consul General of

Japan in Kovno, Lithuania, the family was supplied with transit visas to Japan, and remained in Kobe for half a year. From Japan the family moved to China where in *Heshvan* (October) 1945, Chaja married a former student of the Mir Yeshiva, named Haim Milikowsky. Two years later the entire family moved to Brooklyn and established, as it had done in its previous homes, an Amshinov *Beit Midrash*.

"When my grandfather passed away, he was buried in Israel. My grandmother then moved to Jerusalem," Chaja recalls. A few years later, in 1956, the family was reunited in Jerusalem and the Amshinov *Beit Midrash* and yeshiva were re-established. The tradition, the Talmud discussions, and the Hassidic texts that were transmitted from father to son were passed on to Jacob Milikowsky, Chaya's son, now head of the Amshinov *Hassidut* in Jerusalem.

The question of how the book travelled all the way from Otwock to Krakow still puzzles Chaja. However, she realizes that the book has come home to her library, to tell the story of her family and the story of the Amshinov *Hassidim* who perished in the Holocaust.

1. Kathryn Berman is Coordinator of Seminars for Educators from Abroad.

2. Ephraim Kaye is Director of Seminars for Educators from Abroad.

SIX

SURVIVORS REMEMBER: TORCH

MOSHE WISKIN

Moshe Wiskin - born in 1925 in Wroclaw, Breslau, then part of Poland, one of five children of the Wiskin family. With the German occupation the family decided to leave Wroclaw. Only Moshe's sister, Slova, managed to cross into Russian territory. One night, the Germans carried out an *aktion* in Wroclaw and the family went into hiding in a cellar. The Germans discovered the hideout three days later. Moshe escaped to a stable, where he watched as the Germans murdered his oldest brother, Joske, and his neighbor. He found his sister, Nehama, dead nearby. Moshe was unable to persuade his mother, Sarah-Leah, and brother Haim to escape. Some time later, he heard that the Ukrainians had beaten his brother to death. His father Toby was murdered near a public bath, and his mother was evidently murdered in the death camps. Moshe moved to the Vietz (Witnica) ghetto; from there he was taken to a sawmill at a labor camp in Podszrodz and later to Dukacht. In the winter of 1942, after a serious fall, he was released from Dukacht and sent to the Zbaszyn camp, where several members of his family were incarcerated. In March 1943, an order to kill all remaining Jews was given. Moshe fled from place to place; he hid with a Gentile, for whom he did farm labor, for almost a year. In the winter of 1943/44, he hid in a pit together with eight other Jews; they suffered from cold, hunger, lice, and disease. In the spring, members of the Polish Liberation Army captured and shot them to death. Only Moshe escaped. After the war, he moved to Vilna and was reunited with his sister, Slova. In the winter of 1947, he sailed toward Palestine in a clandestine immigrants' ship but was sent to Cyprus, where he spent one year. In the winter of 1948 he reached Israel and, with his wife, settled on Kibbutz Giv'at Hashlosha. Moshe Wiskin has three children and eight grandchildren.



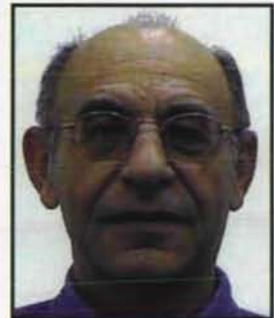
IRIS MOZZERI

Iris Mozzeri - born in 1932 in Benghazi, Libya, to the Habibs, a traditional family of Jewish dignitaries. Iris had four sisters and two brothers. In 1941, on Passover, an Italian pogrom in the town left much destruction. The Jews fled to shelter in the synagogue. Shortly afterwards, Iris's parents, along with other Jewish families, left Benghazi and via back roads reached the village of Qufiyya. In 1942, the Italian authorities entered the village and took the entire family on a five-day march to the Giado (Jadu) camp in the Libyan desert—a place of unbearable hunger and thirst, onerous heat, and rampant typhus and other diseases. Iris's mother, Viola, her oldest brother, Haim, and two paternal uncles, Victor and Isaac, succumbed to the harsh conditions. One day, the camp prisoners were forced to stand in rows of five and wait for the camp commander to shoot them. After several hours, when they were faint from heat and hunger, the commander returned and informed them that Mussolini preferred to let them live because it was a pity to waste bullets on them. Iris and her brothers became seriously ill with typhus. They were not treated until the arrival of the British. They returned to Benghazi in the summer of 1943. In 1949, they secretly emigrated to Israel. Iris has two daughters and five granddaughters.



DANIEL AVIDAR

Daniel Avidar - born in 1932 in Vilna, to Miriam and Mordechai Feinstein, and one of five children. In June 1941, the Germans invaded the Soviet Union and that September ghettoized the Jews of Vilna. *Aktionen* in the ghetto began on Yom Kippur. In one *aktion*, Daniel and his parents, his sister Dina, and other people took shelter in the synagogue's loft but were captured the same day. Dina slipped back into the ghetto but her parents were taken to Ponary, where they were murdered. Another sister, Rivka, was collecting potatoes on the railroad tracks and was crushed to death by a passing train. In the *selektion* accompanying the liquidation of the ghetto, Daniel's sister Batya and her daughter Hassia were murdered. Dina dressed Daniel in girl's clothing, and thus, with a group of women, he reached the Kaiserwald camp in Riga. Dina then succeeded in placing him in a group of male prisoners; he was injured while laying rails with them. A children's transport reached the camp in 1944; Daniel avoided the *selektion* by hiding in a tub of cold water in the kitchen. The look on the children's faces as they were taken away for extermination has remained with Daniel ever since. When the Kaiserwald camp was evacuated, Daniel was taken to Stutthof, where he was assigned to help build the Burggraben camp and to work in the shipyards of Danzig. In January 1945, he left Stutthof in a six-week death march in which many Jews were murdered and many others died of typhus. In March 1945, he was liberated in the town of Chinow. Resettling in Palestine in 1947, he escorted convoys to besieged Jerusalem. He served in the Israel Defense Forces for twenty-five years and finished his service as colonel in an artillery unit. A graduate of the Technion in electronic engineering, Daniel has four children and nine grandchildren.



LIGHTERS 1999

HAIM ROET

Haim Roet - born in 1932 in Amsterdam, one of six children in an Orthodox family. In 1942, the Roets were taken to a transit camp in Amsterdam prior to deportation to Auschwitz. They managed to be released and were removed to a provisional ghetto. Haim's grandfather Abraham and his two sisters, Rozinka and Adele, lived in one apartment; Haim shared a second flat with his three brothers-Joseph, Abraham, and Aaron-and his parents, Shlomo and Johanna. His grandfather and sisters were sent to Auschwitz in September 1943, in the last roundup of Jews in Amsterdam. The rest of the family was spared because Haim's parents did not

open their apartment door. That autumn, Haim's parents contacted the Dutch resistance and sent the



children to the village of Nieuwland, where 200 Jewish children were concealed. Using an assumed identity, Haim stayed with the family of a Dutch physician until May 1945, when the Red Cross took him and his brothers to their parents in the south of Holland. His mother informed them that his two sisters, a grandfather, and an uncle had perished. The older sister died of typhus, and the younger sister, liberated by the Allies, died shortly afterwards because she was in extremely poor physical condition. Haim and his parents settled in Israel in 1949. Ten years ago, Haim Roet initiated the commemorative project, "Unto Every Person There Is a Name," *Public Recitation of Names of Holocaust victims*, in response to a protest demonstration by Jews of Dutch origin in Israel against the release of two Nazi criminals from prison. Haim recited names of Dutch Jewish Holocaust victims, and since then the names of Holocaust victims have been recited on Holocaust Martyrs' and Heroes' Remembrance Day in Israel and overseas.

TOBY BASH

Toby Bash - born in 1932 in Bardejov, Slovakia, to the Halberstam family, an Orthodox family affiliated with the Sanz Hasidim. Toby's grandfather, Naftali Zvi, and father, Yosef Shmuel were rabbis. Her mother, Chaya Rivka, gave birth several times during the war, and by 1944 the family had ten children - Feige, Toby, Channa, Moshe, Menachem, Gita, Sara, Ita, Yehuda and Pessia. In 1935, the family moved to Ryglie, Poland. One night, the family awakened and saw Toby's father standing outside being humiliated



by the Germans. A short time later, the entire family moved to Slovakia. When the Germans invaded Slovakia, all the Jews were rounded up for deportation to Poland. The Slovaks dragged Toby's old and ill grandfather from the house and sent him to Auschwitz. In late 1942, most of the children were smuggled into Hungary; Toby remained in Slovakia with her parents and an infant sister. Their home became a center for Jews who had escaped from Poland to Hungary to organize and obtain provisions. In the spring of 1944, the family moved to northern Slovakia, where they migrated from town to town, seeking shelter and surviving in improvised hideouts. Some time later, the Germans caught them and sent them to Auschwitz. After the *selektion*, Toby did not see her parents and siblings again. In the winter of 1944, Toby was assigned to a detail that dug trenches in eastern Poland. She participated in the death march to Bergen-Belsen. After the British liberated the camp, she was taken to a hospital in Sweden where she received treatment for two years. After the war, Toby found out about her father's attempt to conceal her brother in the men's barracks; when the Germans discovered this, they murdered both father and son. Toby and her twin sister-the family's only survivors-sailed toward Palestine on the *Exodus*, were sent back to France, reached Israel in 1948, and settled on Kibbutz Yesodot. Toby has five children, twenty-five grandchildren, and one great-granddaughter.

by Galia Limor

CHANNAH KOTLIZKI

Channah Kotlizki - born in 1921 in Leipzig, Germany, to an Orthodox family. Her father, Hirsch Jacob Keller, was a cantor and ritual slaughterer; Channah had a brother Simon and sister Rachel. In 1934, the family was given a deportation order to Poland. Their first stop was Oswiecim, but two years later they moved to Trzebinia. When the Germans occupied Poland, they closed off one street in Trzebinia



and made it into a ghetto. Channah's brother Simon fled to Russia with a group of friends. In an *aktion* in 1941, Channah's father was removed to a slave-labor camp in Sosnowiec. Channah, together with her younger sister, traveled to Sosnowiec in a railroad car reserved for Jews (the other cars carried a sign barring dogs and Jews) and convinced the camp commander to let her replace her father. She toiled in the camp for some time and was then sent home. In July 1942, all the Jews in Trzebinia were ordered to congregate in a square in the center of town and a *selektion* began. Channah's mother, Tauba, and her sister Rachel were taken to an extermination camp, and Channah and her father were sent to the Kaznow ghetto. In the winter of 1943, the Germans began to deport the Jews of this city. Channah's father went into hiding; Channah herself was taken to the Gruenberg labor camp. She never saw her father again. The death marches began in the winter of 1945 amidst bitter cold and gnawing hunger. Every morning, the marchers awakened alongside additional corpses. Those who attempted to escape were shot as their comrades looked on. In May 1945, the marchers reached Volary, Czechoslovakia, where the women were treated in a hospital established by Americans. Some time later, Channah retraced the route of the death march near Volary with the American soldiers, and together they buried women murdered during the march. Channah settled in Israel in 1948. In 1969, she testified against the commander of the Helmbrecht camp, and in 1996 she testified against Inge Scheming, who had acted in the service of the SS. Channah has two children and five grandchildren.

by David Silberklang

Yad Vashem's international conference, "The Holocaust and Jewish History," was a first: until now, the problem of the place of the Holocaust in Jewish history was barely discussed (as surprising as this may be). After considering Steven Katz's keynote address at the opening session on January 4, 1999, and the papers of the following morning, it became clear that there was indeed much to discuss. For if the

genuinely threatened - by the USSR and the socialist regime of Leon Blum in France. "The Church regarded the SS and the camps as an unfortunate, unpleasant, but necessary element in the cleansing of Europe."

Among the subjects inspiring much attention were the nationally and locally-focused studies, such as Trude Maurer's reflections on the historiography of Jewish and non-Jewish relations in Germany prior to 1933,

The Holocaust

The International Conference

at Yad Vashem,

January 4-7, 1999

Holocaust has changed everything, as many would assert, then it has changed the way we look at Jewish history before the Holocaust and after the Holocaust. This seems to have been the main point of the conference. The extent to which our view of history has been affected by the Holocaust is perhaps best summarized in Steven Katz's anecdote at the beginning of his lecture, "Jewish History through the Prism of Auschwitz." When asked to assess the French Revolution, Mao Tse Tung replied that it was still too early to tell. That thought remained in the background throughout the conference, while these first steps were taken.

The conference was rich in thought-provoking papers on a variety of subjects, yet it is impossible to discuss all 36 conference papers in one brief review. Therefore, what follows are selected highlights. For more details, the reader is encouraged to look for the conference book when it is published.

In the first full session, Gavin Langmuir and Kenneth Stow examined the Christian-Jewish encounter in medieval times as viewed through the prism of the Holocaust. Langmuir noted a virtual revolution in the historiography of this period since the Holocaust, in which Jewish and non-Jewish scholars have begun integrating each other's historical interests and writing for wider audiences. There is recognition both that the Christian-Jewish encounter in the Middle Ages was an encounter (and not two peoples in distinct isolation from each other), and that it has had enduring impact throughout the twentieth century. Kenneth Stow added that some scholarship has assisted attempts to exculpate the Catholic Church from all responsibility for the Holocaust, as in the historical sections of the recent Papal Encyclical "We Remember." Two days later, Richard Rubenstein stated that there is a certain consistency in the Church's approach to Jews and the world. He discerned a striking similarity between the Church's responses to external (Muslim) and internal (heretics) threats in the 7th-15th centuries and its responses to the Nazis in this century. The 20th century, he said, was the first time in 500 years that the Church felt that Christian Europe was

and Robert Wistrich's observations on "Austria and the Holocaust Legacy." Maurer's point was both simple and astute; local history is the most promising avenue for studying Jewish and non-Jewish relations. From such micro-examinations, we can then approach more general studies. Wistrich's paper was in many ways one of the most depressing. Postwar Austria was a society rife with antisemitism, eager to rehabilitate Nazis and see the few remaining Jews depart. Alongside postwar accusations that Jews were engaging in black marketeering, spreading venereal disease, and risking a fascist backlash by their mere presence, came the successful effort to grant restitution to former Nazis. In 1949, 600,000-700,000 former Nazis were re-enfranchised; they subsequently had the swing vote and were actively wooed by all parties. All of this consistently worked to the detriment of the Jews.

The sessions dealing with religious issues were the most heavily

attended of the conference, which generally convened before a full auditorium. Two very different papers from these sessions are appropriate to mention in this context - the theological observations of the well-known thinker Irving Greenberg, and the new research of the young scholar, Kimi Kaplan. Greenberg asserted that the impressive body of religious



From right to left: Prof. Steven Katz, Prof. Yehuda Bauer and Avner Shalev at the opening of the International Conference



Prof. Yehuda Bauer at the opening of the International Conference

thought that has been built up regarding Jewish theology and the Holocaust has not gone far enough. Greenberg challenged the premise of most

Jewish History

theological responses - the ongoing adequacy of religious categories and their ability to address the Holocaust within their existing grid of meaning. The Holocaust, he said, points to the brokenness and inadequacy of all humanly possessed truths. They are limited, even if they are divine. Recognition of this brokenness and inadequacy can contribute to the health of a system, whereas a system or faith convinced of its full adequacy, not knowing its own limitations, can lead to totalitarianism.

Caplan has been engaged in research among the ultra-Orthodox, a circle generally reluctant to lend a hand to modern social science scholarship and about which our knowledge is limited. The evidence of a rising grassroots interest in the Holocaust among ultra-Orthodox people in Israel is great. This interest has taken on various forms that point to what might be a sharp change in ultra-Orthodox attitudes to this historical event and its significance.

Another call for new research was by Yehuda Bauer, Head of the International Institute for Holocaust Research and one of the conference

Danek Gertner

by Dr. Tikva Fatal-Knaani

One of the guests at the conference on "The Holocaust and Jewish History," held in January 1999, was Danek Gertner, whose presence was no coincidence. Gertner was born in Zabie, a village near Kosow, then in Eastern Galicia, with a Jewish population of approximately 700. His family was immersed in Zionist life and served as part of the Jewish leadership in the area. His uncle, Joshua Gertner, was a leading figure in the Kosow Jewish community. Danek acquired more than a thorough Jewish education and broad general schooling; he was given a strong connection with the Zionist movement and has remained faithful to his family's heritage.



Danek Gertner (center) with family

Gertner's book *The Destruction of Zabie and Kosow—Two Testimonies to a Catastrophe* (in German), co-authored with his uncle, tells the amazing story of his struggle and survival during the Holocaust. After the Holocaust, Gertner and his

relatives summoned the psychological strength to rehabilitate their personal lives. Gertner is actively involved in rehabilitating public life as well. He contributes to special projects in Israel, to which he and his family are devoted. At his own initiative, he is involved in Yad Vashem, in the preservation and maintenance of remembrance, which he regards as a significant part of his endeavors.

Gertner created the Danek D. and Jadja B. Gertner Trust and helped establish a center for the international conferences on the Holocaust that are held every two years with funding from the trust. He is also committed to helping the new building of the International Institute for Holocaust Research, including an on-line communications center for use in research, the Archives, and information dissemination. The conference "The Holocaust and Jewish History" took place with his support.

Gertner lives in Vienna but—as Avner Shalev, Chairman of the Yad Vashem Directorate, explains—"his heart and soul are here in Israel."

planners. Bauer suggested that despite all the Holocaust research that has been done, there has been no real research on Jewish responses to the Holocaust and no comparative studies. He pointed out certain clear similarities in reaction patterns among very disparate Jewish groups - in the USSR, where Jews were cut off from their Jewish roots, in Eastern Europe, where Jews were steeped in their roots, and in Western Europe, where Jews were often highly acculturated.

Several papers that examined central Jewish figures, such as David Ben-Gurion by Anita Shapira, and Stephen Wise by Henry Feingold, shed much light on the larger picture of Jewish reactions in the free world to the Holocaust. Shapira made the fundamental point that the Holocaust was a secondary subject in Ben-Gurion's biography. It was only in the 1980s, as public discussion of Jews' responses to the Holocaust in the free world grew, that historians began seriously examining Yishuv leaders in this context. Much of the resulting historiography focused on the peripheral question of Ben-Gurion and the Holocaust, rather than on the subject that was the crux of his activity - building the Jewish state. Feingold's keen observations on the most prominent American Jewish leader of the time, Stephen Wise, cautioned against the rush to judgment about individuals. Snap judgment is fraught with danger, as witnessed by recent revelations that Representative Samuel Dickstein, the American Jewish rescue hero in much historiography, was an NKVD agent in 1937-1940. In the case at hand, Feingold asserted that Wise reflected the disunity and powerlessness of the American Jewish community, rather than causing it. Until the context of the influence of ethnic leaders and ethnic power are studied in greater depth, it is too early to judge.

A most extensive and heated response was elicited by Idith Zertal's "Between the 'Love of Israel' and the 'Love of the World': The Arendt Controversy." Zertal asserted that Hannah Arendt's goals in her reporting on the Eichmann trial and in her controversial book *Eichmann in Jerusalem*, have been largely misunderstood due to the emotionally-charged and ideological atmosphere prevalent at the time. Arendt was looking for something other than the "Jewish" goals of the trial (e.g., Ben-Gurion's desire that the trial should educate Israeli youth on the past). She hoped the trial would examine how "common man" became evil. Behind this was her hope to see a self-critical, humanistic and universalistic society arise in Israel. Critics saw Zertal's paper as an apology for Arendt and for her flight from her own Jewish identity, as well as for her consistent apology for the Nazi beliefs of Arendt's teacher and former lover, the unrepentant philosopher, Martin Heidegger.

As one investigator at the Eichmann trial recalled: "I remember Arendt running around at the trial selling her ideas and conversing, but always only with foreign, non-Jewish journalists...She struck us as strange."

So, what is there left to learn about the Holocaust and its impact on how we view Jewish history? In his closing comments reflecting on the papers delivered at the conference, Yehuda Bauer observed that if a researcher could consistently read 50 pages of documents per hour, for 365 days a year, and live to be 120 years old, he would be able to cover some 16 million pages in his lifetime. Yet, Yad Vashem houses some 55 million pages of documentation in an ever-growing archive, and that is only one of the many important archives that need to be studied. Upon re-considering Greenberg, Caplan, Zertal, and others, I wonder if perhaps Mao was correct - it's still too early to assess the impact of the Holocaust.

The author is the editor of the Yad Vashem Studies.

Objects tell stories. Sometimes they are stories that have never been told; only the objects remain as final, mute witnesses to the story of an entire life. Such a witness was recently donated to Yad Vashem—a modestly-sized mirror in which a picture is embedded: a photograph of two dark-haired little boys embracing each other, eyes uplifted.

Katy Sivan, who donated the mirror to Yad Vashem, always knew that her father had had two young sons from his previous marriage and

1945, Paul returned to Oradea, his hometown, and began to search for what remained of his past. He found furniture that he had left in the loft of his apartment, gathered articles that people had placed in hiding for him, and even recovered possessions taken without his consent. Some time later, he met Edith Jung, a survivor whose husband died in a slave-labor camp in Russia, and in 1947 they married in Oradea. Edith and Paul hoped to have a daughter in order to spare Paul the grim memories of his dead sons. Their only daughter, Katy, was born that year.

Katy relates that her father wanted to settle in Israel in 1948 but her mother, Edith, argued that, with the Soviets having taken over Romania, life would be much better than it had been before the war. Her hopes were soon dashed and by the early 1950s, the family began to make efforts to leave their country—a nearly impossible mission. To obtain an exit visa, Romanian citizens had to present a letter from a relative declaring that he or she was willing to take them in. Paul Vadasz located a very distant cousin who lived in Paris, and promising in a letter, to ask for nothing in the future, he requested only one thing: the precious letter. In February 1962, ten years after their initial attempts to leave Romania, the Vadaszes reached France. Six weeks later, on April 6, 1962, they finally came to Israel.

Katy always knew about the mirror with the embedded picture. It was kept in a closet in her parents' home, and Katy knew that the two children in the photograph had been her father's. However, she was

unable to discover any further details. "My father would tell nothing but anecdotes about life during the Holocaust," Katy relates, "and my mother did not want to speak about it at all." Katy, who knew the name of only one of the boys and had no information about their age, harbored many unanswered questions for years. "I knew I mustn't ask," she explains. "The Holocaust was off-limits for discussion."

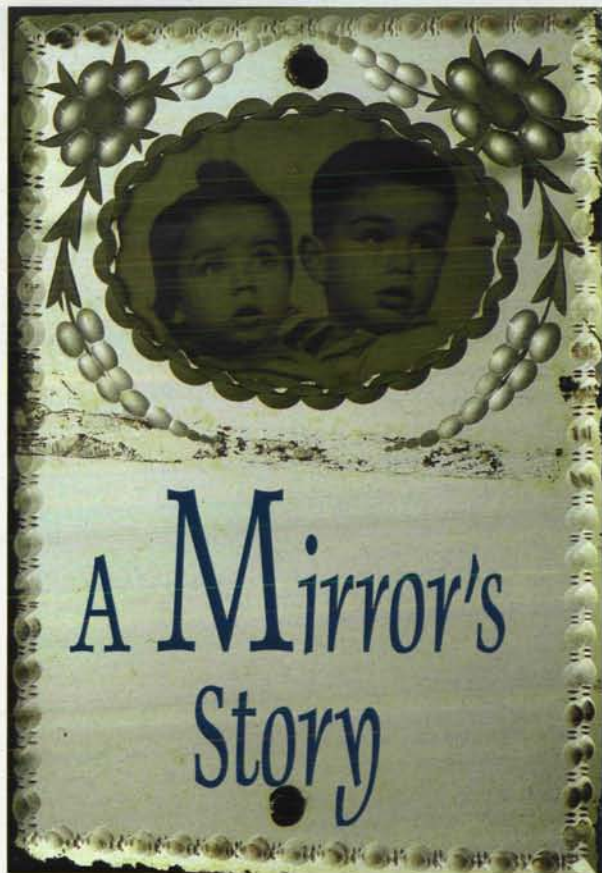
When Katy's father died twenty-four years ago, she removed the mirror from her parents' home and placed it on a shelf in her home. By that time, the mirror was in poor condition. The hanger had vanished and the screw that held the pane in place was broken. In the autumn of 1998, Katy decided to donate the mirror to Yad

Vashem. She explains, "For me, the mirror has sentimental value. But its proper place is Yad Vashem, where it will commemorate the children." The mirror, delivered to Yad Vashem's collection room, was opened and the photograph of the two boys removed. The moment was moving and surprising, for the photograph was actually a postcard, whose reverse side—the message area—had been concealed for all those years. The address on the card indicated that it had been mailed in 1941 to the Farkash family, cousins of the boys' mother who lived in Timisoara, then in Hungary.

Katy was very moved. The postcard proved that the name of the older boy was "Roby", as she had thought. The younger boy was named "Gjuri"—a detail that she had not known. From Yad Vashem, Katy called her mother. Although puzzled that her daughter had taken the mirror and not sure why Yad Vashem needed it, her mother supplied several new details. Roby was five years old when sent to Auschwitz; Gjuri was three-and-a-half. In her anguish, however, her mother revealed no more. "Since then, it has not come up again," Katy relates. "The matter was brought up once and was immediately silenced."

The Farkashes were cousins of Teresa Rosenberg, the first wife of Paul, Katy's father, and the mother of the two boys. There were three brothers in the family, and one of them settled in Israel. His two sons have maintained close and warm relations with Katy's family, even though they are not blood relatives. One of the three brothers remained in Romania—ninety-five years old and, according to Katy, still "sharp as a razor." Visiting him at the Jewish old-age home in Bucharest, Katy told him about the postcard and asked for missing details. "I remember the mirror and I remember the photo," Mr. Farkash recalled. "But I do not remember the postcard."

Thus, Katy still has many unanswered questions. How did the photo return from the Farkashes to Paul Vadasz, Katy's father? When was the photo inserted into the mirror, as Katy remembers since childhood? Katy believes that after the war the Farkashes returned the photo to her father, who had no other pictures of his sons. Her father prepared a special mirror to hold the picture, a very conventional practice at the time, and kept it in a closet for years. It is also possible, however, that the photograph returned to the Vadasz home before the family was sent to Auschwitz and that Paul discovered it among his possessions in Oradea in 1945. These questions will probably remain unanswered. Roby and Gjuri, whom their half sister, Katy, never knew, will be commemorated at Yad Vashem. They are no longer the cute faces of two anonymous boys. From now on, they will be known by name—their brief lives will henceforth be acknowledged.



Brothers Roby and Gjuri Vadasz, killed in Auschwitz, as they appear in the mirror/photo frame donated to Yad Vashem.

that the boys and their mother had died in Auschwitz. However, only when the mirror reached Yad Vashem and was carefully examined, did Katy discover many unknown details that otherwise might never have come to light. Katy's father, Paul Vadasz, married Teresa Rosenberg before World War II, and the couple had two sons. The family lived in the Oradea ghetto, then in Hungary, where Paul owned a knitwear shop. In 1944, the four Vadaszes were taken to Auschwitz. Paul was assigned to a nearby labor camp which manufactured Messerschmidt aircraft. When the Americans liberated the camp, Paul was the only surviving member of the Vadasz family; his wife and their two children had perished in the camp. When the war ended in

Encyclopedia of Jewish Communities in English

Yad Vashem, the Jerusalem Publishing House, and New York University Press will co-publish the *Encyclopedia of Jewish Communities* in English.

The *Encyclopedia of Jewish Communities* will be based on Yad Vashem's *Pinkas Hakehillot* project, the most comprehensive work on the subject. Yad Vashem began to gather the material and documentation twenty-five years ago, under the editorial direction of Dr. Shmuel Spector. Nineteen of the twenty-nine volumes of the Hebrew edition have been published thus far. The project won the Israel Prize in 1973. Due to the availability of Eastern European archives in the past few years, new information has been added, enriching the study.

The English-language encyclopedia, an abridged version to be published in about two years' time, will consist of three volumes (about 1,800 pages), encompassing the history of some 6,000 Jewish communities in Europe and Northern Africa, from the inception of Jewish settlement in these localities until the Holocaust and afterward. The English-language encyclopedia, edited by Dr. Geoffrey Wigoder of the Jerusalem Publishing House and Dr. Shmuel Spector of Yad Vashem, will include about 450 photographs, maps, and documents substantiating the Jewish daily, communal, and cultural life that flourished before World War II.

Niko Pfund, Director of New York University Press, obtained a special donation that enabled the University Press to join the publishing venture. He says, that in financial terms, this is his press's largest transaction to-date.

With increased involvement in the past few years in the history of the Holocaust and the destroyed world - especially among the young generation - the encyclopedia provides an invaluable tool for scholars, students, and the interested population worldwide.



Avner Shalev presenting Dr. Josef Burg with a plaque on the occasion of his 90th birthday, at the annual board meeting of the International Council of Yad Vashem in January.

NEW: Yad Vashem Studies by David Silberklang

Volume 27 of *Yad Vashem Studies* is dedicated to the late Professor Jacob Katz, one of the most important Jewish historians of this century. The volume opens with a brief look at Katz's life work and a previously unpublished paper, "World War One - Crossroads in the History of European Jewry."

This volume's eleven articles and five review essays are divided into three parts: German Jewry under Nazi rule; the reactions of neutral countries to Nazi policies towards Jews; and new research and thought on a variety of topics.

There is a growing scholarly interest in looking at how Jews attempted to cope with the dilemmas they faced under Nazi rule. Stefanie Schüler-Springorum and Wolf Gruner look at Jews and social welfare in Nazi Germany, illuminating hitherto scantily examined aspects of the Holocaust. Schüler-Springorum has examined the welfare records of the Berlin Jewish community, while Gruner analyzes a variety of social welfare issues across the Third Reich. The systematic and progressive denial of the basic needs of life for German Jews by local German officials is remarkable for its malice and viciousness. For example, the tale of working mothers discovering at the end of a long day that their little ones entrusted to day care centers had disappeared to the East, makes for very depressing reading.

Four review essays, by Richard I. Cohen, Daniel Fraenkel, Oded Heilbronner, and Guy Miron, on recent important books on this subject, complete this discussion.

This volume also brings to light little known aspects of the reactions of neutral powers to the Holocaust. The articles in this section use newly-available documentation to address the "laundering" of the Nazis' stolen gold by Portugal (Antonio Louçã and Ansgar Schafer); the contrasting attitudes of the Portuguese (Avraham Milgram) and Argentinian foreign services (Daniel Feisterstein and Daniel Galante) towards Nazis and Jews; and Swiss cantonal policies towards Jewish refugees (Shaul Ferrero). The picture that emerges, save for the Portuguese diplomats, is one of widespread antisemitism coupled with greed and varying degrees of identification with the Nazis.

A third section of this volume of *YVS* includes a wide variety of new research and thought. In addition to Katz, these articles include: Nahum Bogner's riveting analysis of the case of Polish-Jewish children hidden in convents during the Holocaust; Yaacov Lozowick's persuasive research showing the active malice and antisemitism of Eichmann's office; Livia Rothkirchen's examination of the almost pathetic figure of Alois Elias and his Czech government under Nazi rule; Benny Morris's analysis of the Palestinian Jewish press's reporting of the Nazis' rise to power and initial acts; and Robert Rozett's telling observations on the treatment of the Holocaust in recent historical atlases.

Readers will find this volume of *Yad Vashem Studies* illuminating both in its variety and in its foci.

The author is editor of the Yad Vashem Studies.

Passover Haggadah From Gurs

by Bella Gutterman

This Passover, Yad Vashem is publishing a Haggadah written at the Gurs detention camp in southwestern France for Passover 1941—part of the copious documentation that Yad Vashem has gathered.

In addition to a facsimile reproduction of the original Haggadah, the book will include an article on points of Jewish religious law by Rabbi Yehoshua Zuckerman, son of the producer of the Haggadah; articles on the structure of the Haggadah and the background for its preparation; artistic endeavor and religious life at Gurs; and the history of the Gurs camp and its inmates. The book will be embellished with photographs and drawings.

The Passover Haggadah from Gurs, in the Yad Vashem Archives, is composed of five pages of wax paper on which the contents of the Haggadah were engraved in Hebrew print characters. Attached to them is a single page, produced on a typewriter in Latin characters, that includes liturgical songs of Passover, so that those unable to read Hebrew could participate. The following appears at the edge of the page: "Produced by the Rabbinat, Rabbi Leo Ansbacher, Gurs Camp (France), Nissan 5701-1941." The Haggadah was produced by Aryeh L. Zuckerman and came with an illustration by the artist Fritz Schleifer.

In advance of Passover 1941, the authorities of the camp gave the Jews special dispensation to hold a mass *seder*. Rabbi Shmuel René Kapel, a caregiver-rabbi at Gurs, handed over the Haggadah for mimeographing, and the inmates celebrated the festival of freedom behind barbed wire. In their daily lives, the Jews—families with young children, elderly, and many who had fallen ill—contended with intolerably harsh conditions: cold, oozing mud, barracks unprotected from the elements, and scanty food. Mortality was high. Despite the hardships, however, diverse cultural activity continued and a mutual-assistance committee was formed.

In the summer of 1942, most of the inmates at Gurs were sent to the Drancy camp and from there to Auschwitz.



The Pictorial History of the Holocaust

A revised edition of *The Pictorial History of the Holocaust* has been published by Yad Vashem. Edited by Yitzhak Arad, this extraordinary compilation of photos, maps, and explanatory text is a unique and informative reference work on the Holocaust. The rare photographs—some never released before—and concise history present an effective and disturbing account of this period. (396 pp. \$62.00)

New: *Pinkas Kehillot Polin*, "Central Poland"

by Abraham Wein

P*inkas Kehillot Polin*, "Central Poland" (Lublin-Kielce counties), edited by Abraham Wein, presents 265 Jewish localities—from large communities such as those of Lublin, Kielce, Radom, Czestochowa, Chelm, Sosnowiec, and others, to localities that had Jewish populations of over one hundred people. In administrative terms, these localities were in Polish counties within the country's 1938 borders. The entries relate the history of the Jewish collective from the time the "first Jew" appeared in the locality until the "last Jew" left, was exiled, or murdered. Each entry presents demographic data, describes the Jews' political status and the way it changed over the generations, and explains the Jews' economic (vocations), social and cultural life. A common thread that links the entries is the problem of Jewish-Gentile relations in the locality. The antisemitic manifestations that Jews experienced in the locality end on a tragic note as the Holocaust period is described. The book's introduction reviews the specifics of Jewry in the entire area and describes its history in reference to Polish Jewry.

The book includes a general bibliography, indices of locations and names, maps, and illustrations to assist the reader. This volume is the sixth in the eight-volume *Pinkas Kehillot Polin* series.



"Girl Number 109336"

by Yehudit Shendar

Mordechai Ardon,
"Girl Number 109336," oil
on canvas, 1950, 60x72 cm

Max Bronstein, subsequently Mordechai Ardon (b. Galicia 1896-1991), painted *Girl Number 109336* in 1950. The number is imprinted on the arm of the girl, who gazes anxiously at the handwriting on the wall (Bergen-Belsen camp). A heavy shadow crosses her face—the shadow of memories, of which she cannot rid herself. The teenager in the oil painting is not an acquaintance of Ardon's. She symbolizes all Holocaust survivors who have been victimized by harsh memories that stalk them continually.

Mordechai Ardon studied at the Bauhaus School of Art under the guidance of the master Paul Klee. After producing political art for the Communist Party, he fled, when the Nazis acceded to power, from Germany to Palestine.

In Palestine, fearful for the fate of his family, Ardon produced his first painting on a Holocaust theme. From then on, the Holocaust was a central motif in his work.

Ardon was in Palestine when he received the bitter news about the annihilation of the Jews and the death of his relatives—his father, a watchmaker; his father's wife; and his brothers and sisters.

Ardon is one of the great artists of the twentieth century; his works are displayed in the world's most important museums. Yad Vashem, whose art collection houses thousands of paintings, is seeking a donor to purchase *Girl Number 109336* which will be an important addition to the collection.

Visits at Yad Vashem



Aleksander Kwasniewski, President of Poland, bestowing the Order of Merit upon Professor Yisrael Gutman, Yad Vashem's Chief Historian, for his contribution to the creation of open and creative Polish-Israeli and Polish-Jewish relations, January 1999



Germany's Minister of Foreign Affairs, Joschka Fischer, at the exhibition "No Child's Play," February 1999



Bertie Ahern, Prime Minister of Ireland, with Avner Shalev during a tour of the Historical Museum, January 1999



Norwegian Prime Minister Kjell Magne Bondevik on his visit to Yad Vashem, February, 1999. The Prime Minister announced his government's effort to implement a moral settlement for Holocaust survivors



Deputy Prime Minister of Belgium, Elio Di Rupo at the Historical Museum, February 1999

Second Generation

by Ita Goldberger

On February 23, Menashe Raz moderated a panel discussion at Yad Vashem on the subject of the children of survivors. The panel consisted of: Tzippi Gon-Gross, a clinical psychologist, editor of the IDF Radio program, "Books, People, Books," and the daughter of Holocaust survivors; Lizzie Doron—the daughter of Holocaust survivors who grew up in the shadow of silence, whose book, *Why Didn't You Come before the War?* has evoked strong responses among both survivors and their children; Dina Vardi, a psychologist with AMCHA, whose book *Bearers of the Imprint* is the result of her years of pioneering work with survivors' offspring; and Avner Shalev, chairman of the Yad Vashem Directorate.

The discussion underscored Ms. Vardi's remark that many Holocaust survivors, "preserve memory," and symbolize the strength of life and continuity. Survivors' children in the audience identified with Tzippi Gon-Gross and Lizzie Doron as they described personal processes in coping with the Holocaust and their parents' personal stories. Avner Shalev noted that many members of the third generation visit Yad Vashem to ask questions and probe their families' histories.

Since many survivors find it easier to tell their experiences to their grandchildren than to their children, many members of the second generation are hearing after fifty years of silence their parents' full story.

The question repeatedly asked by those in attendance was, "What now? Yad Vashem is involved in gathering information, research, commemoration, and education, but where and how does the second generation fit in?"

Those interested in participating in or helping to organize activities for the second generation are invited to write to: Yad Vashem, POB 3477, 91034 Jerusalem, attn: Public Relations and Commemoration Department.

German Rescuers Honored

by Dr. Mordecai Paldiel

On March 17, in a ceremony attended by dignitaries from the city of Neuwied, Germany, a German family was honored at Yad Vashem with the title of Righteous Among the Nations, for the rescue of six Jewish women. The story as told by Hanna Engel, a member of Kibbutz Netser-Sereni, details her miraculous rescue by the Holschke family. Hanna, born in 1926, in Neuwied, experienced the horrors of the Holocaust, including a stay in Auschwitz. During the infamous death march on January 18, 1945, she and the other surviving prisoners moved from place to place, eventually reaching Oschatz, Germany.

On April 15, 1945, Hanna and five women friends successfully slipped away from the other marchers and ever-watchful SS guards. After spending a night in the forest, the six women approached the nearby village of Naundorf. They were warned by a village girl to remain hidden, since the group of prisoners was now passing through the village. The girls sought help from a passing farmer, who alerted two men who came, fetched the girls and took them to their farm. The men were Alfred Holschke and his son Walter. Together with Ursula, Walter's sister, "they cared for us as one treats a fading plant that one wants to revive."

After the war, Hanna Engel moved to Israel. For years, she and another woman survivor, Ora Aloni (Kibbutz Maayan Tzvi), tried to relocate their rescuers. Robert Collet (who heads a German-Israel Friendship Association in Neuwied, Hanna's city of birth) helped them locate the rescuing family. Alfred Holschke has since died. His two children received the Righteous medal and certificate of honor in their and their father's names.

The author is Director of the Righteous Among the Nations Department.



U.S.A.

The Yad Vashem campaign commencing on Remembrance Day to collect Holocaust victims' names on Pages of Testimony will be initiated in the United States by the **American Society for Yad Vashem**.

Eli Zborowski, chairman of the American Society for Yad Vashem noted that the Society will coordinate the implementation of this important project through publicity and promotion working closely



At the Professional Development Conference in New York. From left to right: Lorne Lieberman, Guy Miron, Randi Halperin, Alisa Berger, Adina Burian, Lawrence Burian, Zeesha Twersky, Jeffrey Goldstein, Lisa Fishbein



Shulamit Imber giving a lecture at the "Professional Development Conference on Holocaust Education," New York

with the major Jewish organizations in the United States including the Federations, Holocaust community centers and all religious groups. Close cooperation has already been established with the World Jewish Congress, Hadassah, and B'nai Brith. At a recent meeting of the North American Conference of Presidents of Major Jewish Organizations, **Avner Shalev**, Chairman of the Yad Vashem Directorate, was assured by **Ronald Lauder**, Chairman of the Conference and a member of the Yad Vashem International Board of Governors, that the conference stands ready to lend full support to the American Society for Yad

Vashem, to make certain that Pages of Testimony will reach every Jewish home in the United States.

The Young Leadership Associates of the **American Society**, chaired by **Caroline Arfa**, organized a Professional Development Conference on Holocaust Education titled "How Do We Teach the Holocaust to Our Students?" The conference, held at the Ramaz School in New York City on January 10, was attended by 250 New York City teachers. Representatives from Yad Vashem, **Shulamit Imber**, Pedagogical Director of Yad Vashem's School, **Eddie Jacobs**, and **Guy Miron** devoted the morning session to explaining Yad Vashem's educational goals and philosophy. **Guy Miron** then presented excerpts from the Yad Vashem Cd-Rom "Return to Life" and discussed multi-media technology as a tool for Holocaust education.

At a lunch meeting, **Joseph Bukiet**, Vice Chairman of the American Society and recipient of the 1998 Yad Vashem Remembrance Award, addressed the importance of Holocaust survivors testimony in the classroom. The afternoon break-out sessions led by **Rebecca Aupperle**, **Deedee Benel**, **Alisa Berger**, **Eddie Jacobs**, **Guy Miron** and **Valerie Sharfman** discussed a model class based on the film "Outcast," produced by Yad Vashem. Also addressing the seminar was **Dr. William L. Shulman**, president of the Association of Holocaust Organizations in the United States; **Ron Campana**, president of the Association of Teachers of Social Studies; and **Dr. Marlene Warshawski Yahalom**. At the end of the meeting, teachers received "Outcast," and curriculum materials prepared by Yad Vashem's International School for Holocaust Studies.

On January 11-13, **Shulamit Imber** conducted seminars for teachers in Georgia organized by **Sylvia Wygoda**, Chairperson of the Georgia Commission on the Holocaust. On January 13, **Shulamit Imber** spoke at a meeting sponsored by the Atlanta friends of Yad Vashem, which took place at the Berman Jewish Heritage Museum of the Atlanta Jewish Federation.

Other speakers included **Alex Gross**, Vice President of the Georgia Commission on the Holocaust, **Carol Nemo**, **Joy Kunian** and **Arlene Wagner**, Co-Chairs of the Atlanta Friends of Yad Vashem. The next event of the Atlanta Friends of Yad Vashem will take place on April 12, the evening of Remembrance Day, at Ahavat Achim Synagogue.

The guest speaker at this event will be **Dore Gold**, Israel's Ambassador to the U.N. **Alex Gross** will chair the event. A Young Leadership Delegation to Eastern Europe and Israel is planned for July 25-August 8 by the American Society for Yad Vashem. The trip will be to the concentration camps in Poland, to Prague and Terezin and then to Israel, including a two day seminar in Yad Vashem.

On March 24, in Woodbridge, New Jersey, **Jack Halpern**, Second Generation of Holocaust Survivors hosted an event with speaker, **Professor Dalia Ofer** of the Hebrew University, who is presently teaching at Yale University.

The Central National-Gottesman Foundation of New York made a generous donation to Yad Vashem in recognition of **Leo Schenker's** 50th anniversary with the company. **Kenneth L. Wallach**, president of the foundation indicated that **Leo Schenker** recommended Yad Vashem as the recipient of this charitable contribution in his honor.

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Canada

On February 8, the Canadian Society for Yad Vashem and the Israeli Consulate hosted a ceremony honoring Righteous Among the Nations. Yehudi Kinar, the Consul General of Israel presented Yad Vashem Medals to Dr. Sandor Tonelli, originally from Hungary, and Jan Schoumans, originally from the Netherlands, who live in Toronto, Canada. Among the participants in the ceremony was Ted Chudleigh, a Member of Parliament whose bill, marking Remembrance Day as an official date on the Ontario calendar, was passed by the Ontario legislature.

The Canadian Society for Yad Vashem led by Hank Rosenbaum will be Yad Vashem's partner in the international campaign to collect Holocaust victims' names on Pages of Testimony that will commence on Remembrance Day. The Canadian Society will promote and publicize the campaign in Canada among Jewish organizations, Jewish schools, synagogues, and community centers.

The Canadian Society for Yad Vashem will be the leading force in the Coalition of Toronto Jewish Organizations in organizing a community commemoration service for Remembrance Day on Monday night, April 12. The service will be held at the Yad Vashem Memorial in Earl Bales Park, and a tent will be erected to host the 2,500 people expected to attend. On the following day, the Ontario Government will honor Holocaust survivors in the legislature. During the ceremony, the Premier of Ontario, Michael Harris will pay tribute to the survivors.

Austria

The Danek D. and Jadja B. Gertner Trust has made a large contribution to Yad Vashem in support of three different projects: the establishment of an endowment fund to finance the bi-annual international conferences on Holocaust research, the building of a conservation laboratory and purchase of the equipment in the new Archives building. The organization and relocation of the International Institute for Holocaust Research and construction of an adjoining Computerization, Communication and Information Center will be called the Gertner Center. Danek Gertner's support of the International Institute for Holocaust Research will enhance the Institute's service to the public at the beginning of the 21st century.

England

The National Charitable Trust of Yad Vashem in England chaired by Ben Helfgott delivered its annual contribution which has served to cover the expenses of a new Yad Vashem publication, *Women in Holocaust Literature*. (For more details on the publication, see the Education section on page 6).

Israel

The Israeli Society for Yad Vashem led by Yoram Berger, Chairman, and Yaron Ashkenazi, Managing Chairman, is the leading force behind the implementation of the campaign to collect Holocaust victims' names in Israel. The Society, with the cooperation of the Israel Information Center, the Youth and Society Administration of the Ministry of Education Culture and Sport, the Israel Association of Community Centers, the Israel Defense Forces and local authorities will raise awareness and promote and publicize the campaign to the Israeli public. At the same time, a major fundraising effort is being undertaken by the Society to cover the expenses of the campaign in Israel.

Opening of the Archives and School Buildings



The inauguration of the Archives building and the International School for Holocaust Studies is scheduled for October 1999. The Archive was built with a generous contribution by the claims conference under the leadership of its president, Rabbi Dr. Israel Miller, and other contributors. The International School for Holocaust Studies was established with the assistance of the Ministry of Education, Culture, and Sports and other contributions. From left to right: the Archives and School.

REMEMBRANCE DAY

The Eve of Holocaust Martyrs' and Heroes' Remembrance Day, Monday, April 12, 1999

20:00 The Official Opening Ceremony of Holocaust Martyrs' and Heroes' Remembrance Day in the presence of President Ezer Weizman and Prime Minister Binyamin Netanyahu. Warsaw Ghetto Square.

22:00 Symposium in the Yad Vashem Auditorium.

Holocaust Martyrs' and Heroes' Remembrance Day, Tuesday, April 13, 1999

10:00 Siren

10:02 Wreath-laying ceremony with the participation of the President, Prime Minister, Speaker of the Knesset, President of the Supreme Court, public figures, survivors' organizations, students and delegations from all over the country. Warsaw Ghetto Square.

10:30-13:00 "Unto Every Person There is a Name" -Recitation of names of Holocaust victims by members of the public. Hall of Remembrance.

13:00 Main Memorial Ceremony. Hall of Remembrance.

10:30-16:00 Continuous screening of films on the Holocaust. Auditorium.

17:30 Ceremony for youth movements in the presence of the Minister of Education, Culture and Sport. The ceremony will be attended by thousands of pupils, youth movement members and soldiers. Warsaw Ghetto Square.

NEW PUBLICATIONS

Bedrich Fritta, Tommy,
Yad Vashem, 1999, 112 pp., hardcover,
facsimile, NIS 130.00
Special edition-300 numbered copies,
signed by Tommy Fritta, cloth cover



Bedrich Fritta, a noted artist from Prague, was taken to the Theresienstadt ghetto with his wife Hansi, their son Tommy, and the other Jews of that city. Tommy was only several months old and knew nothing of life on the other side of the wall. For his third birthday, Fritta made his son an album with fifty-six drawings that depicted little Tommy's day-to-day life and told him about the wide world, a world without walls. The artist concealed the drawings (renditions of innocent children) which were found after the liberation. Bedrich Fritta and his wife perished in the Holocaust, and their son Tommy was adopted by the artist Leo Hass and his wife Erna, who had been with them in the ghetto and survived.

Kershaw, Ian, Hitler, 1889-1936: Hubris,
London: Allen Lane, 1998, pp. 845

Ian Kershaw has written the most balanced biography of Hitler yet, focusing both on his personality and the political events of the time. Eschewing myths, pathos and historical determinism, Kershaw describes Hitler's rise from an unpromising youth to the unchallenged leader of Germany. Hitler's ruthlessness and propensity to take huge political risks are shown to have generated a dynamism that garnered him much public support. Kershaw vividly illustrates Hitler's oratorical skills and the creation of the cult of the Fuehrer, which led many Germans and Hitler himself to believe in his infallibility - thus the subtitle: "Hubris".

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