"The Great Merger"

Drawing from the Theresienstadt Ghetto Launched into Space (p. 8)
**Who Will Bear Witness for the Witness?**

**The Legacy of Holocaust**

by David Metzler

As the international conference, "The Legacy of Holocaust Survivors—The Moral and Ethical Implications for Humanity," concluded at twilight in Yad Vashem's Valley of the Communities, Professor Elie Wiesel, quoting Paul Celan, asked: "Who will bear witness for the witness?"

Throughout the three-day conference, more than 50 years after the Shoah, Holocaust survivors attempted to confront Wiesel's challenge, calling on future generations to carry on the mantle of remembrance.

The conference—conducted by Yad Vashem from 8-11 April, in conjunction with the Centre of Organizations of Holocaust Survivors in Israel and assisted by the Claims Conference and the Asper Foundation—encompassed the most central issues of the survivors' legacy. These included: building new worlds and reaffirming faith in mankind; the literature of the survivors, faith in God and man after Auschwitz; combating antisemitism, denial, racism, and genocide; and the moral and ethical implications of the Holocaust for humanity.

During morning sessions, lectures were delivered by distinguished speakers including: Nobel Prize Laureate, Professor Elie Wiesel; former President of the European Parliament, Simone Veil; former Deputy Prime Minister of Sweden, Per Ahlmark; President of the Claims Conference, Dr. Israel Singer; Beate and Serge Klarsfeld; Dr. Samuel Pisar; and Imre Kertesz. In addition, Chief Rabbi of Israel, Rabbi Israel Meir Lau; Israel's Education Minister, Limor Livnat; Israel Supreme Court President, Professor Aharon Barak; Israel's Deputy Minister for Foreign Affairs, Rabbi Michael Melchior; Jewish Agency Chairman, Sallai Meridor; Chairman of the Centre of Organizations of Holocaust Survivors in Israel, Moshe Sanbar; and Chairman of the Yad Vashem Directorate, Avner Shalev addressed the participants.

Outstanding historians, authors, and educators from around the world led afternooon educational workshops. Michael Abrahams-Sprod, a lecturer in Holocaust Studies at the University of Sydney, brought survivor testimonies to life by comparing childhood school experiences in the small German town of Magdeburg before and during the war with factual documents such as report cards and statistics from the same time and place. Paula Cowan, a Scottish lecturer in Education at the University of Paisley, developed a Holocaust teaching unit for schools based upon the experiences of survivor, Ernest Levy, which she shared with participants. Dr. Manfred Gerstenfeld, Chairman...

Excerpts from Speeches

Professor Elie Wiesel—Nobel Prize Laureate, Author, Holocaust Survivor:

“Our legacy is rooted in *Ahasuerus Tiroel*—the love of Israel—Israel the state and Israel the people. No one loves Israel as a survivor does. No one... Jerusalem affects all Jews, wherever they may dwell, wherever they may live in fear or prosperity. When one community is threatened, all our people must mobilize its energies to rush to its aid. When one segment is slandered and one person humiliated, we must all raise our voices in protest. From our experience we have learned that no Jew must ever feel alone and abandoned; a Jew alone is exposed to doubt and danger. Together, we know how to resist perils and above all, the peril of indifference...”

Serge Klarsfeld—Lawyer, Anti-Nazi Activist, Survivor:

“The generation of the survivors... has gathered and continues to gather documents and testimonies... fulfilling a scientific and moral mission with an ambition as great as the tragedy...”

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Cover: Pictured from left to right: Holocaust victim, Peter Ginz, and Israeli astronaut, Colonel Ilan Ramon (see p. 8)
of the steering committee of the Jerusalem Center for Public Affairs, drew insightful conclusions about what he termed "the moralizing countries of Europe's double standards towards the State of Israel." This idea was referred to and expounded upon by several of the morning lecturers.

The importance of staging this conference at this moment in time, and at this particular place—Yad Vashem, Jerusalem—became all the more apparent as a result of the peril wrought upon Jews and Israelis by the new global campaign of antisemitism. Many speakers and workshop leaders referred to this new antisemitism, recalling the past as a warning for the present.

"Always take the antisemites seriously," Per Ahlmark cautioned. "Believe that they believe in what they are saying! The most catastrophic mistake of the 20th century was that tens of millions of people did not think Hitler actually meant what he wrote and said. Our assumption therefore must be that the Jew-haters of the 21st century are not pretending."

The contributions of Holocaust survivors—despite their traumatic experiences—to the creation and construction of the State of Israel, and in all spheres of life around the world continue to inspire. This conference not only paid tribute to the will and strength of Holocaust survivors, it also reminded participants that Holocaust denial, antisemitism, and anti-Zionism remain a continuous battle for the Jewish people. "Man is capable of the worst as he is capable of the best—of madness as of genius. The unthinkable remains possible," said author and Holocaust survivor, Dr. Samuel Pisar. Within the span of one generation not a single Holocaust survivor will remain to relate the events he experienced firsthand. This will indeed be a new era. So who will bear witness for the witness? The dark inheritance of the Shoah will become a sacred mission imposed upon humanity for all future generations.

The author is the Coordinator of Overseas Programming at the International School for Holocaust Studies

Per Ahlmark—Former Deputy Prime Minister of Sweden, Author:

"Some people have a feeling of emerging anti-Jewish threats before the rest of us realize what is in the offing... Why do so many survivors of the Shoah sense before they see? From their past they know how so-called "innocent" insinuations about Jews quickly become accusations. And accusations—if not combated—can result in discrimination, legislation, and separation. Then the road to violence, murder, and annihilation is paved. This terrible process is one that thousands of survivors constantly remind us. A major legacy of the survivors: they try to ensure we avoid the fate that destroys not only a people, but civilization and humanity itself."

Professor Aharon Barak—Israel Supreme Court President, Holocaust Survivor:

"There are two imperatives occupying my thoughts daily. The first: the centrality of our state, our national existence, and Zionism, and the second: the centrality of the individual, freedom, and human dignity... We cannot sacrifice the nation for the sake of human rights... and by opposition, we cannot sacrifice the individual, freedom, and honor for the benefit of the nation. My personal lesson from the Holocaust, therefore, is the continued search for balance and synthesis between the singular and the whole, the individual and society, our national interests—as a state, a people, a Jewish entity—and universal values."
Our Living Legacy:

A Message from Holocaust Survivors for

The age of the survivors is drawing to a close. Before long no one will be left to say, "I was there. I saw. I remember what happened." All that will remain will be works of literature and research, pictures, films, and countless testimonies. A new era will reign.

Fifty-seven years ago, in the spring of 1945, the great thunder of WWII was silenced. In the eerie stillness that followed, we—the last vestiges of European Jewry—emerged from the camps, forests, and death marches. We were ragged, bitter, and orphaned—left without friends, relatives, or homes. Secretly we wondered if after the ghettos, transports, and Auschwitz we would ever rekindle an inner spark of life within our hearts. Could we ever work again? Love again? Would we dare begin a family again?

No, we didn’t turn into wild beasts, clamoring for vengeance. Instead we chose life. We chose to rebuild our lives in countries worldwide. Most Holocaust survivors came to Israel—the Jewish State. This was, for them, an existential imperative arising from the Holocaust. The State of Israel was built not only on the memory of six million of our people who were murdered, but with the historical lessons of the Shoah in mind—that a holocaust will never happen again.

Since then, we have been trying to comprehend what befell us and how it could have been perpetrated. With a myriad of opinions, convictions, and doctrines we now share a deep desire to transmit to future generations that which we lived through and learned during that dark time. It is from Har Ha Zikaron—the Mount of Remembrance—in Yad Vashem, Jerusalem that we choose to tell our story. And it is now, at the international conference on the Shoah, dedicated this year to “The Legacy of Holocaust Survivors,” that we raise our collective and individual voices.

In Jewish tradition, the command to remember is absolute. However, its obligation does not end with the cognitive act of memory—it must be connected to both intention and action. Today, we—for whom the memory is burned in our hearts and on our flesh—gather to pass the torch of memory to the next generation. We transmit the fundamental lesson of Judaism: that memory must be accompanied by action of ethical and moral intent.

"Thou Shalt Not Murder." This basic tenet of human morality was trumpeted to all humanity from the heights of Mount Sinai. The memory of the murder of six million Jews by the Nazis and their willing executioners obligates us to act on this injunction. As part of the Shoah’s legacy we must relentlessly aim to solve human conflict between states and between people, in ways that prevent unnecessary bloodshed. We—who experienced the degradation of cruel racism and prejudice and were condemned to death merely for being born Jews—call on humankind to adopt principles of equality among men and nations. There is no other alternative than coexistence between peoples and nations...

Antisemitism and racism present a danger—the extent of which was clearly revealed during the Holocaust—not only to Jews, but to the entire world. Today, a “new antisemitism” disseminated largely through Arab propaganda, is being directed simultaneously towards Jews, Israel, and Zionism. Holocaust denial, as well as the minimization and banalization of the Holocaust are also evident today. We, the survivors, call upon the world to combat these phenomena relentlessly and eradicate them.

The memory of the Shoah is laden with destruction and evil, exposing the consummate image of inhumanity that threatens the entire...
character of civilization. We, who staggered through the valley of death only to see our families, communities, and people destroyed, did not descend into despondency and despair. We struggled to extract a message of meaning and renewed purpose for our people, and for all people: a message of humanity, of human decency, and of human dignity.

The Holocaust—which established the standard for absolute evil—is the universal heritage of all civilized people. The lessons of the Holocaust must form the cultural code for education toward humane values, democracy, human rights, tolerance, and patience and opposition to racism and totalitarian ideologies.

From this conference the words of Rabbi Hillel must ring out loud and clear: "What is hateful to you, do not do to your fellow human being."

The Living Legacy was delivered on 11 April in Hebrew by Zvi Gill—Chairman of the Public Affairs Committee of the Centre of Organizations of Holocaust Survivors in Israel, Holocaust survivor, initiator of the conference, author, and journalist—during the closing ceremony of the "Legacy of Holocaust Survivors Conference" at Yad Vashem's Valley of the Communities. May its words serve as an inspiration for future generations.

all Generations

Rabbi Israel Meir Lau—Chief Rabbi of Israel, Holocaust Survivor: "As long as the flame still burns, it is possible to make right. As long as our flame—the survivors' flame—still burns... we must teach, disseminate, internalize, and implement our lessons... I, too, have questions. I cannot understand everything, nor am I obligated to understand everything. Still, I must learn that if I want true commemoration then I must stand and say "yigdal, veh yikadash shemeh rabah," and recite the Sh'ma Israel."

Simone Veil—Former President of the European Parliament, President of the Foundation for the Memory of the Shoah—France, Holocaust Survivor: "Of course what history will remember will differ from what it really was, even from what we remember today. The impact of the events might be lessened or amplified, but certainly distorted. What is important, though, is to preserve the essentials: the events themselves horrible as they might be—the organization, the methods used to carry out the murders, the wish to humiliate and dehumanize. Still, the facts are meaningless without [remembering] the racist ideology that brought about the genocide of Jews, its roots, and the support that it found. Many tracks have yet to be explored by the historians, in order to understand how in the 20th century, one of the most civilized nations of the world came not only to conceive the final solution but also to implement it so effectively."

Dr. Israel Singer—President of the Claims Conference: "This is about the future. There are many museums and institutions being established throughout the world, and I have great respect for them all, for their objectivity and the work that they do. But, they are objective. And objectivity and subjectivity are completely different subjects. Here in this place, in this national authority of the Jewish people, the past will be correctly told by one people in one place. If one place tells the truth, everybody will have to tell the truth more or less. If there is one place in which we tell it the way we see it, then everybody else will have to tow the mark."

Professor Emil Fackenheim—Professor Emeritus of Philosophy at the University of Toronto, Canada, Holocaust Survivor: "Where else has there ever been a genocide, methodic enough... to let "ordinary men" kill babies before males were even circumcised, and ending with everyone dying in gas chambers, unable to recite the Sh'ma Israel at death? No theologian, Jewish or Christian, can evade these questions. Nor can a philosopher. Therefore, as a Jewish philosopher, I am forced to perceive 'the fate of European Jewry' not merely as one case among others, of racism in-general, but as a unique and ultimate assault on the Jewish faith, nay, on the God of Israel."

Sallai Meridor—Chairman of the Jewish Agency: "I want to applaud all who came here from abroad, especially at this precarious time—when we are besieged with murderers contesting not only our religious right, but also our right to nationhood. Throughout the world—especially in Europe—Jews are once again being attacked and living in fear for being Jews. In light of recent events, I wonder whether it is possible that everything has been forgotten and nothing learned. We must realize that not everything will be remembered and we can be certain that if we do not educate, nothing will be learned."

Imre Kertesz—Author, Holocaust Survivor: "The writer of the Holocaust is confronted with a difficult situation... The Holocaust has no language and cannot have one. The European survivor can talk about his passio in one of the European languages, but this language belongs neither to him nor the nation whose language he borrows to tell about his experiences. The Holocaust writer is an intellectual immigrant everywhere and in every language, continuously seeking intellectual asylum in other languages... Can the Holocaust have its own exclusive language? If such a language existed, should it not be so horrible, so sorrowful that it would finally kill those who speak it?"

Limor Livnat—Minister of Education of the State of Israel: "Nothing is comparable to the Shoah... Walking along the train tracks en route to Birkenau with my 15-year-old son, Yair, and thousands of other youth like him, I asked myself: How can we comprehend the decline of humanity to such a murderous, barbaric abyss? From where did the mass support to murder countless innocent people emanate?"
Is History Repeating Itself?

An Analysis of Antisemitism in France

by Dr. Ilan Michel

Since the outbreak of the “Al-Aqsa Intifada” (October 2000), the number of incidents perpetrated against France’s 600,000 Jews and Jewish institutions has dramatically increased; Interior Ministry statistics cite over 360 anti-Jewish assaults in the first half of April 2002 alone. Synagogues in Lyon, Marseille, and Strasbourg were damaged or destroyed by arson and Molotov cocktails. In Strasbourg, vandals painted Nazi swastikas on Jewish tombstones. Jewish school buses were torched in Paris. Shots were fired at a kosher butcher shop in Toulouse. The Maccabi sports club was set ablaze in one Paris suburb and in another, 15 hooded assailants attacked an amateur Jewish youth soccer team.

These incidents along with many other recent anti-Jewish events in France have raised the question: “Is history repeating itself?” While the majority of researchers view these events as clear-cut expressions of antisemitism, what remains unclear is whether recent events constitute a new breed of antisemitism?

History Professor André Kaspi (Sorbonne, Paris) explains why this wave differs from past ones by stressing its unique characteristics: “First, it does not resemble the widespread antisemitism that conquered France in the 1930s, as it is not fueled by the extreme right. Second, the current phenomenon is connected to events in the Middle East, indicating an entirely different dimension. And third, only a small fraction of France’s population participates in these events; most of the French denounce antisemitism and protest against it.”

Political Science and International Relations Professor Ilan Greilsmanner (Bar Ilan University), agrees with his French colleague, yet places this new wave of antisemitism in a broader context: “It is important to remember that antisemitism has always existed in France, and thus recent happenings are ‘nothing new under the sun.’ It is possible to talk about a new type of antisemitism that is different from traditional antisemitism, noting though, that this wave is part of a long-term historical phenomenon.”

Dr. Simcha Epstein, a researcher of antisemitism (Hebrew University, Jerusalem), identifies the current events as the fourth antisemitic wave to hit France since 1945: “The first was between 1959-1960 with the rise of neo-Nazism; the second at the end of the 1970s/beginning of the 1980s with Palestinian terrorism; and the third towards the end of the 1980s/beginning of the 1990s with the rise of the ultra right in France. The latest wave is comprised of three peaks: October 2000—the outbreak of the Intifada, September 2001—coinciding with terrorist activities in the United States, and March/April 2002—connected to the exacerbation of the security situation in Israel.

“If we compare the past waves with the present one, some similarities are evident: Even as far back as the 1970s synagogues were targeted. Yet the current wave differs in that not only Jewish institutions have been attacked; French Jews have suffered physical assaults as well. Further, the number of recent incidents is particularly high with a high concentration occurring in a short timespan. This has never before been evident in France’s history.”

Not everyone believes there is a new wave of antisemitism. Professor of Political Science Ze’ev Sternhal (Hebrew University, Jerusalem) claimed in a recent article in Haaretz newspaper that such events are not manifestations of antisemitism, but products of the pro-Palestinian ideology among French citizens of North African descent and their protest tactics against the State of Israel.

Still, most link these events to France’s current demographics—manifestations of the deep-rooted societal problems plaguing disadvantaged neighborhoods on the outskirts of France’s big cities. The statistics indicate that most antisemitic events have occurred in these neighborhoods, and that almost all those found responsible are second-generation North-African immigrants (called Beurs in French slang) who typically inhabit these areas.

According to Dr. Epstein, “an interesting theory identifies the motivation for such clashes as the fruits of social hatred, emphasizing the socioeconomic and political facets: the Jews represent European society—the Republicans, the wealthy class—that rejects them. In their eyes, the Jews are a symbol of the injustice.” Professor Kaspi adds that “it is almost impossible to teach the Holocaust in schools where most students are second generation North-African immigrants. There is a total rejection of all historical facts that, allegedly, support the enemy’s side.”

What remains unanswered is whether this sector of the population is motivated by societal problems alone, or whether the French media’s preoccupation with the Israeli-Palestinian conflict is also a contributing factor. “The battle against Western society,” says Professor Greilsmanner, “finds a suitable external manifestation in support for the Palestinian cause—an Arab peoplehood that seemingly suffers from colonialism and struggles for its liberation. Additionally, it is easy to physically identify with these people by the Palestinian kaffiyeh (headdress) tied around the neck. Ultimately, French Jews have become a double scapegoat. This is also because the difference between a Jew and an Israeli has become increasingly blurred in French public opinion.”

As well as the social perspective, this antisemitic phenomenon can be understood from a political...
viewpoint too. Despite the rise of National Front leader Jean-Marie Le Pen (infamous for trivializing the Holocaust and xenophobic views) to the second round of France’s presidential primaries, this new wave is not a product of the extreme right. Mass protests were staged between the two primary rounds and ultimately Le Pen was defeated with a sizable vote against him. It is not that antisemitism from the extreme right has vanished in France, but rather the current wave of antisemitism finds a susceptible audience on the left side of the political map.

“The boundary between antisemitism, anti-Zionism and anti-Israel sentiments is blurred,” notes Professor Kaspi. “The extreme left, or the ‘Greens,’ fuses criticism on American imperialism, Israeli policy, and slogans against globalization. Ariel Sharon is demonized and the Israeli public’s support for him is misunderstood. In the end, French Jews who identify with Israel become the ones responsible for Middle East events.”

Opinions vary regarding the public’s reaction to this phenomenon. According to Professor Kaspi who lives in the vicinity of Paris, the French public overwhelmingly supports the Jews, rejecting antisemitic incidents almost absolutely. Dr. Epstein from Jerusalem, disagrees: “Regarding the general populace, indifference is first and foremost apparent. If the extreme right had carried out the incidents in question, the left and the extreme left would have immediately recruited people to counteract. Yet since here we are talking about the offspring of immigrants, public reaction was either weak or delayed. This is evidenced by the fact that by and large only Jews rallied at the 4 April 2002 protest against antisemitism, while in 1980, after the incident at the Copernic synagogue or in 1990, following the desecration of the Carpentras cemetery, the French public as a whole immediately responded.”

Professor Greilammer focuses on the responsibility of the politicians: “In most instances in Europe—not only in France—the politicians’ reaction was not strong enough, especially the authorities. Why? Because typically, throughout history, the political leadership has never voiced a definitive policy on antisemitism. Also, since this is a new type of antisemitism, it takes time to comprehend and internalize.”

Indeed, it is difficult to analyze the events in France over the last 20 months without reservations and uncertainties; researchers still lack the ample hindsight necessary to reach concrete, objective conclusions. Nevertheless—even at this premature stage—the unique characteristics of this particular wave of antisemitism make it nearly impossible to say that what we have so far witnessed has been simply a replay of history.
"The Great Merger"

Drawing from the Theresienstadt Ghetto Launched into Space

by Yehudit Shendar

"The compartment was illuminated with great brilliance and in the flame of the explosion Petr saw a trace of the great merger."

The great merger described in the closing sentence of 14-year-old Petr Ginz's short story "Crazy August," was never achieved in Petr's lifetime due to his tragic death in the Auschwitz crematoria. Fifty-eight years later, in August 2002, his dream will finally be fulfilled when the NASA space shuttle, Columbia, is launched. First-ever Israeli astronaut, Payload Specialist Ilan Ramon, will venture into space taking with him one of Petr's many Holocaust-era works of art—"Moon Landscape" (see back cover).

Ramon, a Colonel in the Israeli air force—whose grandfather and other family members perished in the Holocaust, and whose mother and grandmother survived Auschwitz—requested to take something related to the Holocaust of the Jewish people on his journey to space. Vad Vashem honored his request, linking Ramon with Petr's artwork. Petr's story—the talented boy who perished before his time—touched Ramon's heart.

Petr Ginz was imprisoned in the Theresienstadt ghetto following the Nazi occupation of Czechoslovakia. Already at an early age, he demonstrated great talent: writing philosophical essays, drafting stories blending realism with the imaginary, and achieving abstract expression in his paintings. In Theresienstadt, he was nominated editor of the Theresienstadt ghetto youth's underground newspaper, Vedeni ("We Are Leading") in which "Crazy August" appeared. Along with the other Theresienstadt youth, Petr found a fortifying cushion for his unmet aspirations through the group's various artistic endeavors. The magical, wondrous world of creativity that stemmed from the sheer force of imagination stood in utter contradiction to the gray, depressing daily existence in the ghetto in the shadow of the eastbound deportations to the death camps. In one of Petr's drawings, Vedeni is depicted as a cannon launching a hot-air balloon into the sky. The cannon's ammunition is humor, satire, and laughter and the balloon boasts the slogan: "pleasures of the past." The balloon ascends upwards, beyond the physical walls of the ghetto, sailing to destinations unmarked by boundaries.

Like the balloon, Petr sailed to places near and far within the depths of his imagination. With great longing, he visited his birthplace, Prague, as indicated in both his ghetto sketches and poetry: "One year, almost one year has passed, instead of your beauty only few streets remain for me. For nearly a year I lie in a pit, like a wild animal in a cage."

He journeyed through snow-capped mountain peaks and navigated the sea's wide expanse. However, his travels did not culminate on earth; in his mind's eye, the entire star-dotted universe was a launch pad leading to the longed-for gentle landing far removed from the brutal world. The scene depicted in Petr's drawing "Moon Landscape" attests to his desire to arrive at a place from where the earth—which threatened his life—could be viewed from a secure range. The drawing also reveals a young man, who—among numerous other talents—was a researcher and a scientist who had full faith that science precedes all and would, ultimately, bring a remedy for humanity.

The vision of this single boy is but a symbol of the immeasurable talent that was lost to the Jewish people in the Holocaust, while the celestial journey of an Israeli astronaut is now a sign of Jewish revival. "My journey fulfills a boy's dream 58 years after the fact," noted Ramon. "This dream attests to the greatness of a boy, imprisoned within the ghetto walls, whose spirit could not be subdued."

For all Petr's talent, he was sadly not spared Nazi brutality. In the fall of 1944, he was deported to Auschwitz where he perished in the flames of the crematoria. The great brilliance he described in his story did not illuminate the camp skies when he died. Nevertheless, perhaps now a spark will light up the heavens, as his drawing reaches the place to which his spirit aspired but his body could not reach. "Perhaps now Petr and the drawing will meet," said Petr's sister, Eva, on learning of Ramon's intentions. This will be "the great merger" that Petr envisioned—fantasy and longing will become reality somewhere in deep space.

The author is the Senior Art Curator, Museums Division

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Israeli astronaut, Colonel Ilan Ramon, in a mission training session at NASA's Johnson Space Center

Petr Ginz (right) and his sister, Eva before WWII
In March 2002, the first-ever Slovakian research fellows of the International Institute for Holocaust Research—Dr. Eduard Nižňanský and Dr. Katarína Hradská—arrived at Yad Vashem. During their four-month stay in Israel, they utilized the Yad Vashem Archives and Library to investigate their specific Holocaust research projects and interacted with Israeli Holocaust scholars towards achieving a better understanding of the Holocaust in Slovakia.

Prior to the collapse of the Soviet Bloc, it was extremely difficult for Slovakian historians to travel and conduct any form of research in Western countries—including Israel. In Slovakia, Jewish themes, especially the Holocaust, were considered taboo. Only when the Iron Curtain lifted just over a decade ago, were scholars from the Eastern Bloc permitted freedom of movement and only then did Holocaust studies become more commonplace in Slovakia.

**Dr. Eduard Nižňanský**, a fifth-generation Slovakian educator, teaches several courses on the Holocaust as an Assistant Professor at Constantin the Philosopher University in Nitra, Slovakia. Nižňanský first became interested in the Holocaust while researching his doctorate on the interpretation of Nazism in Germany: "After I finished my doctoral studies in 1994, I was moved to investigate a critical issue in the study of Nazism—the Holocaust."

Following the publication of Nižňanský's book *The Holocaust in Slovakia: The Period of Autonomy 6 August 1938–14 March 1939*, Professor Yehuda Bauer (formerly Head of the International Institute for Holocaust Research), urged him to continue his research on the Holocaust in Central Europe. Bauer’s encouragement, along with the wealth of information contained in the Yad Vashem Archives greatly fueled Nižňanský’s desire to carry out his research at Yad Vashem.

This research involved a comparative analysis of German reports concerning the situation of Jews and antisemitic actions taken in Slovakia, Hungary, Croatia, and Romania. Nižňanský examined this topic in relation to the social climate of the era, to further comprehend local collaboration with the Nazis and the perpetration of crimes against Jews. He believes his research has historical and social value, and will ensure his students “know something about their state and nationality—not only the good and praiseworthy aspects, but also the darker and less pleasant parts of their history in order to address the present social and political problems that afflict every country in the world.”

Fellow historian, Bratislava-born Dr. Katarína Hradská, currently teaches at the Institute for Historical Sciences—Slovak Academy of Sciences in Bratislava. Although her first doctorate did not have a Jewish theme due to Slovakia’s restrictive political climate at the time, her second doctorate dealt with the German policy towards Slovakia as well as Eichmann’s deputy, SS Major and German Berater (advisor) Dieter Wisliceny and the Slovakian Jews. For the last five years, she has hoped to conduct research at Yad Vashem. Finally, delighted with her research fellowship Hradská arrived in Israel this year, despite the country’s tenuous security situation.

Hradská focused her research at Yad Vashem on the Central Jewish Organization in Slovakia—the *Judenrat*—from 1939-1945, in particular the Working Group within the organization that attempted to halt or postpone the deportations. Hradská also studied personalities such as Gisi Fleischmann—the Slovak Zionist who was among the leaders of the Working Group and who tried to save Jews by various means including bribing the S.S. She intends to reconstruct Fleischmann’s letters and analyze them more thoroughly than has been done previously. According to her, the original material she uncovered at Yad Vashem provided new insights into her topic: "Here are the originals and also other materials that shed light on my issue. They give very precise and detailed data for my research."

Both Dr. Nižňanský and Dr. Hradská (along with several other Slovakian researchers) work at the Documentation Center of the Holocaust—a foundation aimed at researching the Holocaust in Slovakia funded by the Foundation of Milan Šimečka. Presently, the Center is developing a new publication series, *Holocaust in Slovakia: Documentation* and is creating a database on Holocaust victims in Slovakia. By researching, publishing, and disseminating knowledge about the Holocaust through this foundation as well as their individual research projects aided by their work at Yad Vashem, Nižňanský and Hradská hope to forge a better understanding of the tragic events that took place during the Holocaust in Slovakia.
An unusual collection of 17 ink and watercolor paintings was donated to the Yad Vashem Art Museum in recent years. Although painted during the war years, the images—approximately 12 by 15 centimeters each—are atypically light-hearted compared to the difficult imagery of ghettos and concentration camps produced by other Jewish artists from within Nazi occupied areas. Signed by W. Jondorf, most of the paintings are colorful depictions of men apparently incarcerated, yet clad in suit and tie, attending camp galas, and carrying out mundane activities.

Who was W. Jondorf and under what circumstances did he produce these unusual works? Yad Vashem Art Museum staff found that some of the paintings were drawn in Prees Heath transit camp—an improvised tent camp in Shropshire—and the rest on the Isle of Man—a small island between England and Ireland—from within the Onchan camp. During the early 1940s, both camps housed German and Austrian refugees or internees, some 528 by January 1940. However, events such as the rapid-fire conquests of Norway, Denmark, the Netherlands, and Belgium by Nazi Germany, led to the stoking of fear of a fifth column in the United Kingdom and the possibility of imminent invasion. Due to the ensuing public hysteria, ‘B’ category enemy aliens between the ages of 16 and 70 (including women) were interned two days after the surrender of the Netherlands in May 1940. After the fall of France the following month, all ‘C’ category enemy aliens were interned. Makeshift camps were established throughout the United Kingdom: in tents, housing projects, holiday apartments, etc. Some internees were even shipped to Canada and Australia in scandalous conditions.

Wilhelm Jondorf (1890-1957) was designated as a ‘B’ class enemy alien and was incarcerated in May 1940. Before the war, Jondorf had owned a greeting card company in Nuremberg, Germany. According to his son, Helmut (Harry) Jondorf, "he was a self-taught artist, poetry writer, proficient entertainer on the lute, and singer/composer, who was active in the Phoenix Jewish social club in Nuremberg." Jondorf and his first wife, Irmagard, had planned to immigrate to England before the outbreak of the war. Unfortunately, Irmagard died in 1937 at the age of 32. Meanwhile, Jondorf faced great difficulties in obtaining the necessary release papers from the German government, and was forced to sell his business to an employee for a mere 500 reichmarks. He arrived safely in England with his two young sons in 1938, but all their belongings were plundered and never arrived.

Upon his arrival to the UK, Jondorf obtained permission to start a business in South Wales. He and his sons lived with his sister and brother-in-law, until all the adults in the family were interned in the panic of May 1940. With no family to take care of them, Jondorf’s two sons were forced to enter a boarding school in Abergavenny.

Initially, Jondorf was sent to Prees Heath transit camp, which housed about 1,200 men. For the most part, camp life was civil and cultured; the internees slept in tents on straw mattresses and wore suits and ties despite the unusually hot, dry summer of 1940. A rich cultural life developed at the camp, including the staging of camp galas and an art exhibition, as well as the establishment of a Heath University, which utilized the talents of detained refugee professors.

Despite the passable conditions, many of the internees felt useless, anxious, depressed and even suicidal. There was much tension initially between anti-Nazi detainees and Nazi sympathizers, who were, ironically, interned together. Certain reading materials were banned and listening to the radio was prohibited. Noted anti-Nazi propagandists, German language announcers, and BBC translators were also incarcerated, even though they were
considered useful to the British war effort.

Jondorf's paintings, Neighbors and Friendly Aliens Avenue (bottom of p. 11) provide evidence, unreported elsewhere, of the segregation of the different enemy alien groups within the camp—with the 'C' group (the so-called "friendly aliens") appearing to have the most freedom of movement.

Towards the end of the summer 1940, Pees Heath was shut down and Jondorf was sent to the Isle of Man. At the peak of the WWII internment, there were two camps on the Isle for Italians, one camp for British subjects, six camps for Germans and Austrians, and two exclusively for women. Jondorf found himself at Onchan, which housed nearly 1,000 men of the 'B' and 'C' categories in vacant boarding houses. Residents of the Isle of Man expressed some resentment towards the enemy aliens, but on the whole, the internees tried to make the best of the situation, as illustrated in Jondorf's paintings. Among his depictions were those poking fun at the prisoners' sardine-based diet and outdoor reading habits due to insufficient indoor light. (Windows and light bulbs were painted blue in the boarding houses because of nighttime blackouts.)

As in Pees Heath camp, Onchan was brimming with cultural activity, boasting a newspaper, a popular university, and art exhibitions. Jack Bilbo (1907–1967) artist and adventurer, organized an exhibition "Art and Christmas Cards" from 26 October–6 November 1940. Jondorf, one of the participants, prepared the work Peace on Earth, showing a view of Onchan through the camp's barbed wire fences. One of Jondorf's more satiric works, The Fifth Columnist (p. 10), shows an adolescent boy peering through the barbed-wire fence at a corpulent British soldier, pointing out the absurdity of internment. Likewise, Fate (top of p. 11) depicts the arrival of Jewish refugees to Britain—suitcases in hand—"welcomed" immediately by British soldiers and imminent detention.

Ultimately, public opinion against the internment as well as the progression of the war itself led to the release of most internees. Many were allowed to join the Pioneer Corps (an army auxiliary) and later, the armed forces. Jondorf was released in late 1940 or early 1941 and returned to his sons. Unfortunately, not all European Jewish refugees were as fortunate. In France many camps established initially to house enemy aliens were eventually used as camps from which Jews were deported to their deaths.

Thanks to Helmut (Harry) Jondorf and Merry Kerr Woodison for their kind assistance.

The author is the Collection Manager of the Yad Vashem Art Museum.
When the onset of WWII, Tunisia’s traditionally stable Jewish community of 90,000 was thrown into crisis. By late 1940, Vichy France’s anti-Jewish guidelines were extended to its protectorates in North Africa, among them Tunisia. In November 1942, Nazi troops arrived in Tunisia with a small S.S. unit charged with implementing anti-Jewish policy. Fortunately, the German occupation ended after six months and Tunisian Jews were spared the worst horrors of the Nazi design. However, the effects of this period were nonetheless traumatic on the longstanding Tunisian Jewish community.

The region occupied by modern-day Tunisia is one of the most ancient sites of Jewish habitation. According to certain historians, Jewish life can be traced back to the Jews’ arrival on the western shores of the Mediterranean along with the Phoenicians a few centuries BCE. Solid historical and archeological findings, however, place Jewish settlement in Tunisia in the 2nd century CE (in the ancient city of Carthage) during the time of the Romans.

After the Arab Conquest (7th century CE) and especially during 9th-11th centuries CE, Tunisia’s Jews thrived under Muslim rule, creating one of the most important centers of Jewish learning of the Diaspora in the Islamic capital city, Kairouan. Following Kairouan’s destruction in the 11th century, Tunisian Jewry never again regained a similar status. However, the Jews continued to subsist, establishing two main settlements: in the north (Tunis), and in the south (mainly on Djerba Island). Today Djerba is one of the few places in the Arab world that still has a vital Jewish community.

In the 16th century CE, Tunisia became an Ottoman province and later, the country came under a dynasty of rulers known as Beys. Like other central Mediterranean cities, Tunis attracted descendants of Portuguese Marranos known as “Grana” (the people of Leghorn), who had arrived in North Africa from Leghorn in Italy. The Grana (who spoke Arabic alongside Italian and Portuguese) lived side-by-side the native, Arabic-speaking Jews known as “Touansa” (the people of Tunis). There were many conflicts between the two Jewish groups, which were further reinforced with the expansion of European colonialism in the 19th century. At that point, the Grana strengthened their ties with their motherland and many became part of the Italian colony that emerged in Tunisia following the French conquest in 1881.

The country continued to develop under French rule, but the disparity within the Jewish population deepened. Now, not only the Grana but also a number of Touansa youth were able to receive French education, and therefore approached the cultural and social status of the European settlers. Some of these Westernized Jews joined the Grana elite in obtaining European citizenship, thus enjoying the full privileges of the upper class of colonial society. Others—most of the country’s Jews before WWII—had little to no Western education and were attributed the second-class status of the natives (indigènes), along with the majority of Arabs. On the eve of WWII, the 90,000 Tunisian Jews were split according to socioeconomic, cultural, and legal standing: A small privileged group belonged to the European echelon; a larger group was affiliated with the Westernized sector, and the remaining majority were among the native masses.

Jewish communal institutions in Tunisia developed more than those in many other Muslim countries, undergoing democratization processes, etc... While the large native Jewish population identified with these institutions, European and Westernized Jews preferred colonial circles and organizations. Only few upper class Jews—mainly the religious or Zionists were involved in Jewish institutional life. Between the two World Wars, Tunisia boasted the most developed Zionist movement in the Islamic countries; even so, it was hardly all encompassing among the Jewish youth elite.

Jewish-Arab relations in Tunisia were traditionally hospitable throughout the years, however the Jews generally preferred the French colonial regime to the preceding Muslim rule. The outbreak of the Arab-Zionist conflict in Palestine, though, began to affect local relationships. Beginning in 1929, with the Arab riots in Palestine, Tunisia’s National Movement took a firm stand in support of the Arab cause and opposed all Zionist activities. In the 1930s tension mounted throughout the country between the Jews and Muslims, but overall relations between

Three Jews pre-WWII in Tunis, Tunisia
A Community in Crisis During WWII

During WWII, Tunisia's Jewish community underwent a crisis, along with other North African Jewish communities. Following French capitulation to Germany in 1940, the local French authorities were required to implement France's anti-Jewish policy. Despite Governor-General, Vice Adm. Jean-Pierre Esteva's reluctance to comply with Vichy policies—partly as a result of "colonial competition" with Italy—the Statut des Juifs was applied in Tunisia, albeit not too stringently. Italian authorities had a policy of protecting "their" Jews in Tunisia and therefore France did not want to look "bad" in comparison.

The war also brought an end to Jewish communal democratic procedures. On the evening of the war's eruption, the community elected a new leadership led by the Conservative Jews and pro-Zionists. The French, however, preferred a leadership closer to their own orientation and therefore disbanded the new committee, appointing in its place Jews from the even higher bourgeois echelons.

In November 1942, Tunisia's Jewish crisis was further exacerbated. Responding to the Allied invasion of Algeria and Morocco, the Nazi army's North-African corps conquered Tunisia. Along with the German army, a small S.S. unit aimed at enforcing German anti-Jewish policy arrived in Tunisia, headed by officer Walter Rauf; Rauf was closer to their own orientation and therefore left Tunisia in the beginning of May 1943, retreating to Europe six months after their initial arrival.

Although the fate of Tunisian Jews during the war was infinitely better than that of their European brethren, it was nonetheless traumatic for a Jewish community already split by an inner divide. The lower and middle classes blamed the upper class for exempting members of their own social class, when assigning Jews to forced labor. Under such accusations, this Western elite leadership lost some of its prestige and moral authority. Moreover, France and Italy's role in the war and subsequent decline denied the Westernized elite its main rallying point. The war had revealed that the Jews' main persecutors were not their Muslim neighbors, but the European powers with whom they had aligned themselves.

The Jewish Westernized elite was now willing to consider ideas of integration, not necessarily within France or Italy, but in other national communities, as well. A small youth faction embraced community, and joined the Tunisia National Movement's struggle for independence. The vast majority, though, were influenced by the blow taken by Europe's image—the birthplace of Jewish assimilation—and underwent an extensive pro-Zionist awakening. The crisis caused by the war greatly elevated the status of Zionism, no longer only within society's lower strata, but also in the higher echelons.

Ultimately, WWII—which marked a turning point in European history—played a similar role in the history of the North African Jewish communities, including that of Tunisia. Although the suffering endured by Tunisian Jewry remained less acute than that of European Jewry, the wartime crisis permanently altered Tunisia's Jewish communal landscape.

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Antisemitism Rocks Tunisian Jews

A recent wave of antisemitic incidents has rocked the traditionally stable security situation of the 2,000-person Jewish population of Tunisia. Throughout March and April the country witnessed anti-Israel demonstrations in the wake of developments in the Palestinian-Israeli conflict. On 11 April, a natural gas tanker exploded in an alley outside the historic La Ghriba Synagogue in the Tunisian resort island of Djerba, killing 17 people and injuring dozens. Initially, Tunisian President Zayn al-Abidin bin Ali—whose regime has generally suppressed Islamic extremist activity—maintained the explosion was accidental, but later confirmed that it had been, in all probability, a terrorist attack. The Islamic Army for the Liberation of the Holy Places—a group allegedly linked to Osama bin Ladin—claimed responsibility for the attack. German authorities investigating the incident suspect the involvement of al-Qaeda members. A few days after the attack in Djerba, the synagogue in La Marsa, to the north of the capital, was broken into and swastikas were sprayed on the walls.

View of damage done to La Ghriba Synagogue in Djerba (Reuters)
Committed to Furthering Holocaust Education
Dr. Israel H. Asper

Dr. Israel H. Asper O.C., O.M., Q.C, Founder and President of the Asper Foundation, and Avner Shalev, Chairman of the Yad Vashem Directorate, launched the Asper International Holocaust Studies Program on 9 April, at Yad Vashem’s international conference “The Legacy of Holocaust Survivors.” Funded by the Asper Foundation, the program will help expand the International School for Holocaust Studies’ activities. Among its initiatives, it will support: a biannual international conference; international outreach, professional development, and training programs for educators; international seminars for educators from English-speaking countries; and a task force for international cooperation on Holocaust education, remembrance, and research (a joint venture between governments and educators).

According to Asper, “the Asper Foundation is proud to play an integral role in supporting Yad Vashem—a world-renowned institution respected not only for commemorating the victims of the Holocaust, but imparting the lessons of the Holocaust. Yad Vashem also serves the important purpose of educating people worldwide to help ensure that the rally cry ‘Never Again’ refers not only to Jews but to all peoples.”

“When this generous gift from the Asper Foundation Yad Vashem will continue its important task of Holocaust education,” said Shalev. “Dr. Asper has demonstrated the centrality of Israel in the lives of the Jewish people and the importance of Holocaust education as a crucial component of one’s Jewish identity. The importance of this contribution to Yad Vashem cannot be understated.”

As well as his affiliation with Yad Vashem and commitment to furthering Holocaust education, Asper has generously supported major programs and initiatives in Canada’s Jewish and non-Jewish communities, as well as in Israel. As Chairman of Canwest Global Communications Corp—a major international media communications company—Asper is unstinting in his support of Israel and the Jewish people as are his wife, Babs, and their three children, David, Gail, and Leonard.

Translating Memory into Action
Dr. Laszlo N. Tauber

On the anniversary of the 19 March 1944 entry of German troops into Hungary, Yad Vashem launched Dr. Laszlo N. Tauber’s “Fund for Research of the Holocaust in Hungary and Hungarian Jewish History in Honor of Dr. Ingrid Tauber.”

The fund’s objective is to encourage research on Hungarian Jewry and Hungarian Jews in the Holocaust in order to form a more accurate picture of historical problems surrounding destruction and rescue during the Holocaust in Hungary.

Himself a Hungarian Holocaust survivor, Dr. Tauber is among a select group of people who, were they not Jews, would be considered Righteous Among the Nations. While putting his own life in peril, he succeeded in rescuing many fellow Jews, both in his role of physician in the Budapest Ghetto hospital, and through other daring missions.

In 1947, Dr. Tauber arrived in the United States where he made a name for himself as both a world-renowned surgeon and a highly successful businessman and philanthropist. He remained faithful to the ideals of the Jewish, humanist education he received at the Jewish Gymnasium in Budapest. As a surgeon and a philanthropist, he dedicated himself to restoring man’s faith in humankind. As a survivor who has translated memory into action, Tauber has contributed to many Holocaust-related causes.

His children continue in his tradition: his son, Dr. Alfred Tauber in medicine, and his daughter, Dr. Ingrid Tauber as a psychologist, who is involved in a study of the effect of the Holocaust on the second and third generations.

Rabbi Dr. Israel Miller—In Memoriam

President of the Conference on Jewish Material Claims Against Germany, Rabbi Dr. Israel Miller, died on 21 March at his Jerusalem home at the age of 83. Best known for his ongoing commitment to Holocaust survivors’ rights and benefits, Miller often acted as an envoy for both American and Israeli Jewry.

Born in Baltimore, Miller graduated magna cum laude from Yeshiva College in 1938. In 1941, he was ordained as a rabbi and during WWII he served as a chaplain in the Army Air Corps in the US and overseas. Over the next 25 years, he presided over an Orthodox congregation in the Bronx as a pulpit rabbi. From 1979 to 1994, he was the Senior Vice President of Yeshiva University.

His most notable position—to which he was devoted until his death—was President of the Claims Conference. Through that role, he led negotiations with countries including Germany and Austria, culminating in the reclamation of millions of dollars for Nazi victims who had been overlooked by earlier reparation agreements. Under Miller’s leadership, the Claims Conference enabled the reclamation of Jewish property in the former East Germany and assumed ownership of property that went unclaimed. The sale of this unclaimed property has provided assistance to needy survivors and has funded Israeli institutions that promote welfare, education, and research.

Miller was a great supporter of Yad Vashem. Through his initiatives, the Claims Conference has and continues to provide considerable aid towards the implementation of the “Yad Vashem 2001” masterplan and was a leading contributor to the construction of Yad Vashem’s new Archives and Library building. According to Miller, “the Yad Vashem Archives are the central repository for the safekeeping of all Holocaust documentation... and the central place for Holocaust remembrance must be in Jerusalem.”
Bulgarian Clergymen Save Jews

The late Metropolitan Stefan of Sofia (Stoyan Popgueorguiev) and the late Metropolitan Kiril of Plovdiv (Konstantin Markov)—former heads of Bulgaria’s largest church, the Independent Orthodox Church—were honored posthumously as Righteous Among the Nations at a Yad Vashem ceremony on 12 March.

In May 1943, Metropolitan Stefan—the highest-ranking Bulgarian church official during the Holocaust—appealed to King Boris III in person, requesting him to intervene on behalf of the first group of 800 Sofia Jews slated for expulsion from the city. Under the weight of Stefan’s threat to instruct all churches and monasteries to provide sanctuary for Jews, the king agreed to postpone the deportation.

Bishop Metropolitan Kiril aided in halting the deportation of the 1,500 Plovdiv Jews. In a personal telegram to King Boris III he begged for mercy towards the Jews. He also contacted the head of the local police, threatening to end his loyalty to Bulgaria and (according to one source) lie across the tracks toward the Jews. He also contacted the head of the local police, threatening to end his loyalty to Bulgaria and (according to one source) lie across the tracks toward the Jews. He also contacted the head of the local police, threatening to end his loyalty to Bulgaria and (according to one source) lie across the tracks toward the Jews.

As German pressure to deport the Bulgarian Jews increased, the Sofia Jews again received deportation orders. Simultaneously, Bulgarian authorities informed Metropolitan Stefan that all Jewish attempts at conversion would be rejected, subjecting all of the Bulgarian Government; representatives of the Bulgarian Jewish community; and Bulgarian Holocaust survivors.

Righteous Among the Nations Department Recognized

The Senate and General Assembly of the State of New Jersey honored Yad Vashem’s Righteous Among the Nations department for its many years of dedication at the 32nd Annual Scholars’ Conference on the Holocaust and the Churches. During the conference—which took place on 2-5 March at Kean University in Union, New Jersey—Director of the Righteous Department, Dr. Mordecai Paldiel, addressed the participants and later accepted the award on behalf of Yad Vashem. The award recognizes Yad Vashem’s efforts to preserve the memory of gentiles who risked their lives to save Jews during the Holocaust.

Claims Conference Project at Yad Vashem

Since late March, 35 Claims Conference workers have been based at Yad Vashem, searching Yad Vashem archival materials to substantiate 20,000 of the more than 250,000 Jewish slave and forced labor fund claims submitted to the “Remembrance, Responsibility, and the Future” Foundation. The German Foundation—established in July 2000 following negotiations between the Claims Conference, the German government and industry, and numerous other countries—calls for the restitution of funds to Holocaust-era slave and forced laborers.

“One of the accepted sources used to validate an individual’s claim,” explains the Claims Conference Project Manager at Yad Vashem, “is the International Tracing Service (ITS) or Arosken Reeds which are housed at Yad Vashem.”

Recorded for Yad Vashem in 1958, the over 4,000 ITS microfilm reels, containing more than 16 million names are based on post-war documentation collected by the Red Cross throughout Europe.

“Over the past two months, we have matched 6,750 claimants with names appearing in the ITS files; this is truly a great success,” affirms the Claims Conference Project Manager.

Names that do not appear in the ITS files are sought out in other sources, including labor battalion lists, and records from concentration camps and ghettos. In certain cases, when claims are problematic, Claims Conference workers turn to Yad Vashem Archives staff for direction.

“There are German institutions doing similar work, but the difference is that for us—as Jews—finding a person’s name and substantiating his claim is something personal,” says Claims Conference employee. “It’s not history we’re researching, but living people who we are able to compensate.”

The Jews Under the Nazi Regime

A symposium in honor of Professor Otto Dov Kulka—a specialist in the history of the Jews under the Nazi regime—was held at Hebrew University’s Mount Scopus campus, Jerusalem, from 19-22 May. Entitled “The Jews Under the National-Socialist Regime,” the symposium was conducted in English and was attended by three generations of scholars from Israel and the Diaspora. The three-day lecture series focused on four main subjects: the historiography of National Socialism, ideology and policy towards the Jews, German society and the Jews, and Jewish society—activities and independent attitudes. The symposium was organized by the Hebrew University in conjunction with the Richard Koehner Centre for German History, the Institute of Jewish Studies, the Leo Baeck Institute of Jerusalem, the Simon-Dubnow-Institut of Leipzig, DAAD, and Yad Vashem. Professor Kulka is among the founders of Yad Vashem’s Scientific Inter-University Committee as well as a member of the Yad Vashem Studies’ editorial board.

Head of Yad Vashem’s International Institute for Holocaust Research, Professor David Bankier (right), visited Shanghai and Nanjing, China in March for a series of lectures and meetings. In Nanjing, Bankier participated in a ceremony commemorating the Nanjing Massacre of 1937 (during which the Japanese slaughtered tens of thousands of Chinese), as well as a discussion with Chinese researchers on “A Comparison of the Holocaust with the Nanjing Massacre.” He delivered a lecture on “Anti-Semitism and the Holocaust” at the Nanjing University, which was followed by the screening of a movie about Shanghai as a safe haven for European Jews during the Holocaust.

While visiting Shanghai, Bankier met with professors from the Shanghai University, spoke to the city’s Jewish community, and attended the opening of a Holocaust exhibit at Shanghai’s municipal library. The exhibit included a special segment on Yad Vashem’s Righteous Among the Nations, Feng Shun Ho, who served as Chinese consul general in Vienna during the Holocaust.

Caught in the crossfire of Nazi oppression, a family triumphs in this story of courage, luck, and passion during one of the darkest moments of the 20th century. After surviving a perilous escape from Auschwitz, William Herskovic miraculously made his way across Nazi-occupied Europe. One of the first recorded eyewitnesses of Hitler's atrocities, Herskovic alerted the underground, and was eventually credited with rescuing hundreds, perhaps thousands of Jews, bound for the gas chambers. Mireille, his wife—then still merely a teen—hid her parents in attics and rural homes, risking her life daily to venture out for food to keep them alive. The Herskovic family survived the Holocaust.

David Silberklang (Editor), *Yad Vashem Studies—Volume 30*. Yad Vashem: Jerusalem, 2002, 484 pages.

*Yad Vashem Studies* is an annual journal featuring articles at the cutting edge of research and reflection on the Holocaust. Variety, new research, and in-depth reflection are its hallmarks. Volume 30 features scholars from six countries discussing five subjects: the Jedwabne controversy following the publication of Professor Jan Tomasz Gross’s book *Neighbors*; the last year of the Holocaust; elite groups’ attitudes towards Nazis and Jews in the 1930s; early confrontations with commemoration and other postwar issues; and review articles on recent books published in the US, the UK, Austria, Belgium, and Poland.


Professor Leni Yahil studied General and Jewish History and Hebrew Literature at the Hebrew University of Jerusalem where she received her M.A. and Ph.D. degrees. She taught at several universities in Israel and abroad, and published extensively on a wide range of Holocaust-related subjects. *On Nazis, Jews and Rescuers* is a collection of several of her articles, compiled in honor. The issues discussed are: Nazi policies against the Jews; perseverance and rescue; the Holocaust—the fate of European Jewry 1932–1945 and reviews.

To order *Yad Vashem* publications please call: 972-2-644-3505, fax: 972-2-644-3506, or e-mail: publications.marketing@yadvashem.org.il

**Hitler's Bureaucrats—A Symposium**

*Yad Vashem* held a symposium on 24 April to launch the Hebrew publication of *Yad Vashem Archives Divisions Director, Dr. Yaakov Lazowicz's book* *Hitler's Bureaucrats: The Nazi Security Force and the Banality of Evil*. Professor Dan Michman, International Institute for Holocaust Research Chief Historian, chaired the symposium and Avner Shalev, Chairman of the Yad Vashem Directorate, delivered opening remarks. Addresses were given by Professor Shulamit Wolkov on "Hitler's Bureaucrats: Hatred and Other Motives," and Professor Shlomo Aharonson on "Eichmann and his Followers in the Final Stage of WW II." Lazowicz concluded the event with a keynote lecture.
Visits at Yad Vashem

Vice President of the United States, Dick Cheney, visited Yad Vashem on 18 March with his wife, Lynne.

Survivors of the St. Louis ship visited Yad Vashem on 21 March. The delegation arrived in Israel on an all-expense-paid reconciliation project under the auspices of the All Nations Convocation, Jerusalem. Pictured above: survivors stand by the name of the St. Louis's captain, Gustav Schroder, in Yad Vashem's Garden of the Righteous Among the Nations.

Foreign Minister of Iceland, Halldor Agriðsson (right), visited Yad Vashem on 30 May. Pictured in center: Dr. Robert Rozett, Director of the Yad Vashem Library

Foreign Minister of Canada, William Graham, visited Yad Vashem on 26 May.

Recent Highlights at the International School for Holocaust Studies

11 April: Adolescence in the Shadow of Persecution project—educational activities held in conjunction with Habima Theater's production of Anne Frank.

14-15 April: Globus Group project—educational activities in conjunction with the screening of the movie Children in the Arms of Strangers at Globus cinemas throughout Israel.

15 April: Youth Advancement project (southern region)—preparation for delegations to Poland.

21 April: Symposium for students of the Dror School in Jerusalem—educational activities in conjunction with a play on the Theresienstadt ghetto performed by the children of the opera workshop (supported by the Jerusalem municipality).

24 April: Beit Wolyn teacher-training seminar—“Caged Dreams” and the screening of Jacob the Liar at the Tel Aviv Cinematheque in conjunction with the survivors of Lodz.

24-25 April: Green Leaf project—preparation of Israeli youth for trips to Poland.

28 April: Workshop on Israeli Society for members of the Israel Defense Force's (IDF) Office and Staff College.

30 April: Workshop on “Man in the Holocaust and the Memory of the Holocaust” for 150 participants of the IDF’s Battalion Commanders Course and Troop Commanders Course.

1 May: Preparatory day for 200 senior officers participating in the IDF delegation to Poland.

2 May: Workshop on “Man in the Holocaust” for Israel's Chief Intelligence Officer, Brig. General Moshe Shchori, and members of the Intelligence staff.

5-7 May: Preparatory workshop for instructors of the pre-military program in Nachshon for Holocaust instruction in development towns.

12 May: Yiddish choirs performance for the general public at Beit Wolyn.

24 June: Teacher-training seminar for educators from Israel’s central region at Beit Wolyn in preparation for their trip to Poland.

24 June-17 July: Summer seminar for English-speaking educators.
The American Society for Yad Vashem’s Second Annual Spring Luncheon honored noted author, Melvin Jules Bukiet (bottom left), for his contribution to Holocaust literature. Chaired by Fanya Gottesfeld Heller, National Vice Chair for New York, the luncheon was held on 9 May and was attended by 200 supporters. Eli Zborowski, Chairman of the American Society, presented Bukiet with the American Society for Yad Vashem Achievement Award for his contribution to Holocaust literature. Pictured above: luncheon guests view Yad Vashem’s “No Child’s Play” traveling exhibit.

Event sponsors were: Belle and AI S. Bukiet, Rose and Joseph J. Bukiet, Fanya Gottesfeld Heller, Selma Gruder Horowitz, the Karten, Bookhamer and Toledano families, Sima Katz, Rita Levy, Elizabeth Wilf, Judith Wilf, and Diana Zborowski.

On 28 May, Ruta and Dr. Felix Zandman, donors of the Family Square, visited Yad Vashem. They were impressed by the development of the “Yad Vashem 2001” masterplan which had progressed considerably since their last visit.

In late April, the Israeli Consulate in New York hosted a ceremony to posthumously honor two Christians as Righteous Among the Nations. The event, co-sponsored by the American Society for Yad Vashem, paid tribute to the late Feodor Vork and Yelizaveta Shkandel who risked their lives by hiding Jews during the Holocaust. Walter Wowschuck accepted the award on behalf of his parents in the presence of Ambassador Alon Pinkas, Consul General of Israel in New York (second from left); Eli Zborowski, Chairman of the American Society for Yad Vashem (left); Natalia Martynenko, Consul General of Ukraine in New York; and 50 survivors, friends and family. Marvin Zborowski, American Society Treasurer (right), and Frank Blaichman, American Society Executive Board Member (second from right), were also in attendance.

On her recent visit to Brazil, Perla Hazan—Emissary of Latin-American and Spanish-speaking countries—attended the opening ceremony of the Brazilian Society for Yad Vashem’s new offices in the Conib Building in Sao Paulo. Attendees included (back row from left to right): Gerson Lerner, Joseph Lucki, Horacio Lewinsky, Perla Hazan, Ben Abraham, Eugenia Halbreich, Jayme Melsohn, Ernesto Strauss, and (front row from left to right): Raphael Waak and Jorge Spunger. Jaime Blay was also in attendance.

Yad Vashem representatives in Spain participated in this year’s Holocaust Martyrs’ and Heroes’ Remembrance Day ceremony at Yad Vashem’s Warsaw Ghetto Plaza. Pictured from left to right: Leon Benacerraf; Issac Querub; Chairman of the Yad Vashem Directorate, Avner Shalev; Professor Cesar Vidal and wife, Tania; Perla Hazan; Yad Vashem’s representative in Sao Paulo, Ben Abraham and wife, Miriam; and Yad Vashem’s Director of International Relations, Shaya Ben-Yehuda.
FRANCE

A large delegation of friends and supporters from France led by Dr. Prasquier, Chairman of the French Committee for Yad Vashem, participated in the Holocaust Martyrs' and Heroes' Remembrance Day ceremony at Yad Vashem's Warsaw Ghetto Plaza. During his stay in Israel, Dr. Prasquier pledged his support to Yad Vashem and its continuing activities. Pictured from left to right: Renee Wathier; Joseph Zauberman and wife, Marie; Dr. Richard Prasquier; Jeanne Sigee; Yad Vashem's Assistant Managing Director of the International Relations Division, Miry Gross; Simone Levy; Nicole Caminade; Maxi Librati; and Nicolas Roth.

CANADA

Pictured on right: The General Wingate Branch 256 of the Royal Canadian Legion and Jewish War Vets of Canada march at the well-attended Yom Hashoah ceremony in Toronto, organized by the Canadian Society for Yad Vashem. After many dedicated years as Executive Director of the Canadian Society for Yad Vashem, Marilyn Somers has resigned from her position. Yad Vashem wishes her luck in her future endeavors.

ISRAEL

On their 28 May visit to Yad Vashem, Daniella and Daniel Steinmetz toured the Yad Vashem campus and were briefed on the progress of the "Yad Vashem 2001" masterplan. Pictured from left to right: Chairman of the Yad Vashem Directorate, Avner Shalev, Daniella Steinmetz, and Daniel Steinmetz. Director General of the Etgar Investors Fund, Joseph Ciechanover (left) visited Yad Vashem, as part of Yad Vashem's efforts to strengthen its ties with Israel's business sector. During the visit he was introduced to Yad Vashem's main objectives, including the "Yad Vashem 2001" masterplan. Pictured on right: Avner Shalev.
Moon Landscape
by Petr Ginz
(1928-1944),
Theresienstadt
Ghetto, Pencil
on Paper