

Centre News

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INNOVATIVE 2007 SCHOOLS' REUNION



Angela Merkel



Ulrich Wilhelm

*GERMAN CHANCELLOR'S SPOKESPERSON
ANSWERS OUR QUESTIONS*

JEWISH HOLOCAUST CENTRE INC.



Registered Museum

Under the Patronage of "Yad Vashem" Jerusalem

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The Jewish Holocaust Museum and Research Centre is an Institution dedicated to the memory of the six million Jews who were murdered by the Nazis and their collaborators between 1933 and 1945.

We consider the finest memorial to all victims of racist policies to be an educational program which aims to combat anti-Semitism, racism and prejudice in the community and fosters understanding between people.

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Cover: Students visit the Centre

AN EDITOR'S CREDO

Stan Marks

I am constantly asked what is my aim as editor of Centre News? My reply is simple.

It is to bring our estimated more than 15,000 readers, including many hundreds overseas, not only detailed information about the activities at the Centre, but also a diversity of articles relevant to the Holocaust, Nazi era and, in line with our Mission Statement, of combating racism, hatred and prejudice in all its forms and fostering understanding, especially among all sections and religions of the Australian community. I am continuously in touch with Holocaust Centres and individuals locally, nationally and world wide about possible articles, exchanging and seeking possible leads and ideas, particularly to be as relevant and topical as one can be in these days of exploding communications, deadlines and changing world affairs. Before an issue goes to press, I am planning the next publication. As an example, and in keeping with this aim, I put a series of questions to the German Chancellor which have been answered (see page 3) in this issue. The questions, which the Government readily agreed to answer, deal with various topics, including Jews in Germany today.

Editing a magazine such as Centre News is an ongoing task. As I keep telling readers, I always welcome their constructive ideas, suggestions for material and, above all, general feedback. Ideas are the lifeblood of any magazine. So, don't hesitate to send me your feedback, your constructive letters for possible publication, remembering there is no automatic right of acceptance.

This issue contains details of the many future events at the Centre, including an exhibition "Shelter From The Storm" about refugees who settled in Australia between 1933-45, among the many men, women and children, who made new lives here and contributed so much to this nation's progress. We also print the vision of the new co-president of the Centre, Pauline Rockman, a member of the second generation and a well-known community identity. We welcome Pauline as co-president with stalwart Shmuel Rosenkranz.

We also welcome new staff members who will help ensure the Centre's future development, maintaining its enviable position as an international landmark for spreading the Holocaust's message, among young and old, a message that seems even more pertinent in these uncertain times.

There are times when anti-Semitism and shades of Nazism are found in many parts of the globe. There is even a rush for Nazi regalia, spewed out by factories in numerous large and small towns and popular in European Union countries and the United States. Some sellers allege they just can't get enough of it. There are reports of moves to shut down these sellers and outlets generally, including in the United States allegedly the largest collector and source of neo-Nazi general regalia, literature and all types of propaganda. It makes one wonder about our world.

Centre News thanks the following for contributing to the magazine's sponsorship: Peter Isaacson Foundation (for ongoing issues), Gerda and Otto Shelton, Willie Lerner and anonymous donors. All sponsors are welcome.

ANSWERS TO CENTRE NEWS' QUESTIONS.....



Mrs. Angela Merkel

Editor Stan Marks put questions to Mrs Angela Merkel, Chancellor of Federal Government of Germany, and received the following answers, from her Spokesman, Mr. Ulrich Wilhelm.

What is the situation of Jews in Germany today? Is there any anti-Semitism? Mrs. Merkel, you were recently quoted as saying today's German Jews are a "joy". Just what did you mean by it?

I meant we are truly delighted that in Germany today Jewish schools and kindergartens are once again being opened and synagogues built and that for the first time since 1945 new rabbis are to be ordained in September in Dresden. The Jewish community in Germany is now the third largest in Europe. The integration of the over 200,000 Jews who in recent years have immigrated to Germany has been a huge challenge for the small existing Jewish congregations up and down the country. In all kinds of ways the Federal Government and the Länder (federal states) are doing what they can to help them respond to this challenge. But the most important contribution to successful integration is the dedication and commitment shown towards their new members by the congregations themselves.

What are the feelings about Jews throughout Germany today? Has the past impacted on how they are seen today?

When she was in Yad Vashem recently Federal Chancellor Merkel wrote in the visitors' book some famous words of Wilhelm von Humboldt: "Only those who know the past have a future". In the light of our history we know we have a special obligation towards Jews in Germany. It is thanks to people such as the late Paul Spiegel, until recently President of the Central Council of Jews in Germany, that after 1945 Jewish life in Germany became once again possible. He played a key role, for example, in the conclusion of the first-ever official agreement between the Federal Republic of Germany and the Central Council. This agreement recognizes that Germany is home to Jews and the Federal Government has a special and immutable obligation to foster Jewish life on a sustained and long-term basis. Whatever their religion, the overwhelming majority of Germans regard people of Jewish faith in Germany as a great enrichment to our national life.

What are the general views about the Holocaust and the Nazi era after so many years? This would seem even more important in view of Germany's large ethnic mix and the existence of a right wing and skinheads.

The murder of more than six million people through the Holocaust and the terrible Nazi rule of terror are even so many years later most Germans still very

conscious and they feel a profound sense of shame in this regard. Today one of our prime policy goals is to combat discrimination in any shape or form and ensure zero tolerance for violence perpetrated by rightwing extremists. That means we take action against anyone who threatens and harasses others because of their religion, colour, origin or whatever else they take a dislike to. For such abhorrent attitudes and behaviour there can be no place anywhere in Germany. We will fight them with all means at our disposal – with the help of the politicians, the police and justice system, the associations and clubs, the schools and the churches.

Do you feel your laws against racial vilification and violence are adequate?

If full and proper use is made of all the provisions in our Criminal Code, there should be no great difficulty in putting a stop to racial abuses and xenophobia, since most offences with a rightwing extremist background can be dealt with under incitement to racial hatred or inflicting bodily harm and grievous bodily harm. The use of Nazi symbols is also strictly forbidden will be punished. The instruments are sufficient and the Police and the courts take use of it. But of course it's not enough and a lot of courage of one's convictions is further necessary. Anyone committing such acts is not only breaking the law but trampling underfoot important principles of a democratic and freedom-loving society.

Has the new Berlin Museum made a difference in fostering understanding of the Holocaust and Holocaust education generally? How has it been accepted?

Through the crimes of the Third Reich we as a nation deprived ourselves of a vital part of our cultural and intellectual identity. Along with the victims of these crimes we sacrificed the rich heritage of Jewish culture and tradition, rites and customs, art and scholarship. Much is irrevocably lost, which is why it is all the more important to preserve and nurture what remains and encourage and support the new beginnings now taking shape. The Jewish Museum in Berlin traces the history of the Jews in Germany. In addition to the permanent exhibition offering insights into all aspects of relations between Jews and non-Jews in Germany, both high points and low points, the Museum also houses temporary exhibitions, an extensive archive, and the Rafael Roth Learning Centre and research institutions. The purpose of all its activities is to give the public a deeper understanding of Jewish culture and German-Jewish history. With 690,000 visitors in 2005, the Museum is today one of Berlin's most popular and successful museums.



Mr. Ulrich Wilhelm

"Six million were wiped off the face of the earth. There is a danger that they will be annihilated from our memories. Are they doomed to a two-fold annihilation?"

Abraham Joshua Heschel

CO PRESIDENTS APPOINTED AT CENTRE'S AGM



Shmuel Rosenkranz

Pauline Rockman was appointed Co-President with Shmuel Rosenkranz at the Centre's May annual general meeting.

The new executive is Co-presidents, Shmuel Rosenkranz and Pauline Rockman; Vice President, Alex Dafner; Chairman, Harry Bryce; Co-Treasurers, Abram Goldberg and Allen Brostek; Secretary, Helen Mahemoff; Public Officer, Ian Grinblat and Public Relations and Centre News Editor, Stan Marks. Bernard

Korbman is the Centre's Acting CEO.

The new Board is: Shmuel Rosenkranz, Abram Goldberg, Allen Brostek, Pauline Rockman, Elly Brooks, Willie Lerner, Charles German, Eric Herz, Harry Bryce, Adam Kreuzer, Alex Dafner, Stan Marks, Helen Mahemoff and Ian Grinblat.



Pauline Rockman

Shmuel Rosenkranz has been President since 1995. He had been Co-President with Bono Wiener from 1991 to 1995, when Bono died.

MY VISION Pauline Rockman

My involvement with the Centre extends for over 12 years. My entrée was via the testimonies department in early 1994 where I spent nearly two years interviewing Holocaust survivors. It was a most humbling and uplifting experience, hearing about the Shoah from the eyewitnesses, those who were actually there.

This became the catalyst to send me on the road seeking out more about the Shoah. In the summer of 1994/1995 I completed the Yad Vashem Education Department Course Program for Educators in Jerusalem. This, in turn, led me to my work as Australian Regional Coordinator of the Shoah Foundation and to my further involvement with the Jewish Holocaust Centre and ultimately to my position today as co-president.

I regard the co-presidency of the JHC as a huge mantle, huge, yet not daunting. It is huge because of the sheer enormity of the task ahead of us, yet not daunting for several reasons. I will be working together with a fantastic team.

This definitive move heralds the advancement of a new era at the JHC. The next few years will be a time of transition, of passing the baton, in the most productive and respectful manner. We, the next generation, are acutely aware of the achievements, the sensibilities, and the wishes of the founders, the survivors.

In the Centre's 20 year book "Reflections" the editor, Stan Marks, gives an overview of the history of the Centre. He writes about the vision of the founders, their dream of a memorial to those Jews and others who perished in the Shoah, a place for today's and future generations. This vision holds true today and the implementation of the founders vision is that which

motivates myself and others to continue the legacy bequeathed to us. Those of the 2nd generation and the 3rd generation - the descendants.

I look forward to working closely with Shmuel Rosenkranz in this period as with others on the new Board who will be partnered with a founder.

I envisage this as a time where we, as a team working together, learn from the founders. They are our models and mentors. I do not see it as a time of great change, rather a period of consolidation and implementation of what we have, alongside of our recent strategic plan.

CENTRE FOR TOLERANCE

My goals and objectives for the Centre are: The upgrade of the museum; an active invitation to the 3rd generation to become more involved... to step up and take the position of 2nd generation; the transition from a purely volunteer Institution, without losing sight of the vision of the founders and to find our place in the fast-moving, ever changing world increasing technology and communication.

I see the JHC as a significant player within the wider Melbourne landscape; the Jewish Holocaust Centre as a centre for groups, the Shoah as the educational model and the ramifications for all communities and peoples to learn from.

The lessons of the Holocaust are so timely – lessons about the dangers of unchecked hatred, the power of personal responsibility, and the consequences of indifference. The ramifications permeate the very fabric of what we are as a Centre. However we are much more. We, the second, third, and now fourth generations are the links that on the one hand preserve the past and on the other hand join it to the present and the future.



CENTRE'S OPENING HOURS

Monday, Wednesday: 10.00am – 4.00pm
Tuesday, Thursday, Friday: 10.00am – 2.00pm
Sunday: 12.00am – 4.00pm
Admittance free



REUNION OF 400,000 TEACHERS—STUDENTS



If you as a teacher or a student visited the Holocaust Centre with your school in the last 22 years, we would like to hear from you.

With the assistance of the Victorian Multicultural Commission, the Centre is planning a reunion, on Sunday afternoon February 25, 2007, of the more than 400,000 students and their teachers who have visited the Centre since it began in 1984. A major Centre event.

It promises to be a very special afternoon, which has already attracted much attention from teachers, students, schools generally and many others including the media. A get-together for a special occasion - A Reunion For Understanding.

Students from hundreds of schools private and state, and such as for the deaf, and all denominations have spent more than two hours at the Centre gaining an insight into the Holocaust, also about combating racism, hatred, prejudice and fostering understanding.

More than 8,000 letters, as well as general comments and entries in the Visitors' Book, have been received from teachers and students, explaining how Centre visits and what they saw and heard changed their lives. It made them think about democracy, the freedom they enjoyed, even determined their career paths and

involvement in volunteering for community projects. Many students now hold major positions in diverse areas of life in Australia and overseas. Some have indicated they would come from their overseas homes for any reunion.

The Sunday event will be an opportunity to exchange ideas. Many students have followed up visits by making films about the Centre and the Holocaust and, at their own expense, visited concentration camps during their school vacations.

Many students have returned to the Centre on a Sunday with their parents and friends, wanting them to experience what they had seen and heard.

As well as hearing from those who have visited the Centre, we would like to hear from any schools that can assist in any way, especially in placing notices on bulletin boards or in newsletters or in forwarding on letters to former teachers and students who visited the Centre, particularly in the early years.

For further details contact Bernard Korbman, acting CEO and Education Director, or Stan Marks, at bernardk@jhc.org.au; Phone: 95281985 or Holocaust Centre, 13-15 Selwyn Street, Elsternwick, 3185.

STUDENT'S VIEW

"I am an 18-year-old, now a VCE student, who visited the Centre two years ago. It is not until now that I really understand and appreciate what my Centre visit means, and how the experience has shaped my views. We must ensure we all come together to fight racism and intolerance at every level of Australian life. Nothing is more important."

TRYING TO IMAGINE BEING A SURVIVOR

Following a recent address to Ivanhoe Girls Grammar School, survivor guide Willie Lerner received the following evocative letter. It indicates the impact visiting the Centre and hearing guides at their schools has on students – as many have written, "Life changing experiences."

The letter to Willie Lerner from Pippa Whishaw, Year 11 student, said:

Before writing this letter I tried to imagine myself in your position. You know how people recommend 'stepping into someone else's shoes' once in a while? I tried that. Your shoes were far too big for me! It is difficult to explain how your talk affected me and the other students. Anyway, like you, I believe in trying so I will.

Some of us studied Nazi Germany in history last year and we visited the Holocaust Museum as a class. The things we learned about the Nazis were horrific but interesting historically. In fact, I wanted to know as much as possible so that I could be informed. Ignorance isn't bliss – it's dangerous.

As moved as I may be from the stories people tell, or as enraged as I might become at the injustice of the events that took place in Germany from approximately 1933 until Hitler's death in 1945, it comes back to the old cliché. Nothing is ever as real or as powerful or as sad as it is to the person who actually experiences it.

Yet people like my friends and I can always learn more, broaden our minds and open our hearts, and you have helped us to do this.

I truly admired what I interpret as your faith in humanity, even after all that you went through. I will try and grow up with similar faith, hard as it may be at times. Your stories spoke volumes – of never giving up, of the importance of keeping hope and belief close to your heart and of the need for tolerance.

One thing that you said stood out for me. You believe in relaxation and laughter. Why these things in particular? Did you learn to value these attributes because of what you experienced? I am sorry if I sound ignorant – you are not just a victim of a truly horrible time in history but also a person like anybody else.

After listening to you speaking, I deeply respect your integrity and the sense of balance you have between not hating or despairing but admitting that you cannot forgive or forget.

Although I cannot say for sure how I would be were I 'in your shoes', what I can say is that if I were, I would hope to be like you. Your talk made a real impact on me and I'm sure it touched the hearts of the other students too. So, thank you for your stories, your sincerity, your wisdom, your humour and the lessons you taught us about the importance of moving on from bad experiences and making the most of every opportunity in life.

EXHIBITION COVERS REFUGEE EXPERIENCE



Unaccompanied Jewish children arriving in Australia in 1939. They were sponsored by the Australian Jewish Welfare Society to escape persecution in Nazi Germany.

An exhibition “Shelter from the Storm: Jewish refugees in Australia 1933-45” was opened by renowned Melbourne QC, Julian Burnside at the Jewish Holocaust Centre in August. It will run until the end of November. The display brings to life the experiences of Jewish refugees who tried to escape persecution in Europe, and particularly those who were successful in coming to Australia.

The exhibition and accompanying educational material were made possible through funding support from the Commonwealth Government’s Department of the Environment and Heritage under the *Sharing Australia’s Stories* national heritage grants programme. The Jewish Holocaust Centre believes that the story of Australia’s response to pre-war anti-Semitism as well as the experiences of Jewish refugees fortunate enough to make it here are important parts of our history that need to be understood.

In creating this exhibition, curator Jayne Josem and researcher and writer Eileen Wright spoke to numerous Jewish refugees. They were fortunate to be able to put together an experienced exhibition committee to work on the project, including historians Dr. Paul Bartrop and Dr. Michele Langfield and Dr. Susanne Wright.

TO STAY OR TO GO?

Many students who come to the Holocaust Centre and learn about the rise of Nazism in Germany and the increase in anti-Semitism in Europe in the 1930s ask our guides “Why didn’t Jewish people just leave Europe?” This exhibition provides an insight into the difficulties and dilemmas surrounding the decision to leave as well as finding a country of refuge.

Attachment to homeland, culture, friends, family and businesses made the decision to leave an anguished one. Personal stories depict wider trends among Jews, such as the prevalence of both fear and denial regarding their situation, as told by Max Arnott who was a teenager in Germany before the war:

“My father thought that it will be temporary, this whole affair with the Nazis. That is why he never bothered to try to send us out of the country.”

However, June Factor, whose family lived in Lodz, Poland before the war, described her father as being prescient.

“My father took Hitler seriously... he persuaded my mother to leave their home, their families, their friends, their work, their life and come to the ends of the earth.”

Through the use of case studies, the exhibition presents a range of responses and perspectives. It is hoped that visitors will gain an insight into what the erosion of democracy and the loss of civil rights really means.

MAJOR INCONVENIENCE

The exhibition examines Australia’s reaction to events in Europe, as summed up by historian, Dr. Paul Bartrop: “For Australia, the whole refugee issue was a major inconvenience which imposed upon the nation a jolting period of self-analysis concerning its place in the world and its responsibilities towards other human beings in need of help.”

Australia’s restrictive immigration policies placed hurdles in front of Jews trying to settle in Australia, with a hefty sum of “Landing Money” required and/or the need to have an Australian guarantor. The local Jewish community wanted to help their brethren, however there was simultaneously a wariness over a large influx of European Jews, and the increased anti-Semitism their presence could create for the small assimilated Australian Jewish community.

German and Polish Jewish Relief Funds were formed to assist their countrymen to immigrate, later amalgamating into the Australian Jewish Welfare Society. Prominent Jews, church leaders and other individuals lobbied politicians to change the policy toward Jewish refugees; however it was not until the anti-Jewish riots of *Kristallnacht* in November 1938 in Germany and Austria that the government really responded.

Unfortunately, it was too little too late - although around 5,000 Jews arrived in 1939, the doors were closed with the outbreak of WWII, in September 1939.

THE FORTUNATE FEW

Those Jewish refugees fortunate enough to make it to Australia encountered all kinds of challenges trying to adapt to life in a strange land. Many were eager to prove their loyalty to their new homeland. It was especially difficult for German and Austrian Jews who spoke the enemy tongue; they tried not to speak German in public.

Jewish refugees were in fact advised by the Australian Jewish Welfare Society to blend into Australian culture and to try not to look so European.

The exhibition explores the personal experiences of some of the refugees. Four stories are highlighted: the Paneth and Layton families’ experiences as internees, the Nassau family who escaped Germany just in time, Josef Giligich who came as a Yiddish teacher from Riga, Latvia and Aleck Katz, who was one of 20 unaccompanied children who were sponsored by the Polish Jewish Relief Fund.

Life in Australia provided a release from immediate fear, but not from the anguish for family and friends left behind. Nevertheless, life had to go on and refugees set about getting work, establishing businesses and schooling their children. Congregating in Melbourne’s

inner suburbs they injected new life into Jewish cultural organisations. Interactions with Australians were both positive and negative – episodes of racist insult alongside demonstrations of kindness, inclusion and support.

INTERMENT

The story of Jewish refugees in Australia could not be told without reference to the internment camps particularly Hay, Tatura and Loveday, where “enemy aliens”, including many Jews, were interned for part of the war. The most well-known of these prisoners are the Dunera Boys. Along with other Jews they were kept in internment in the uninviting Australian countryside. Most were released in 1942, and many joined the Labour Corps of the Australian Army, providing vital work toward the war effort.

The exhibition looks from the 1930s and 1940s to the present and future, to focus on the common themes of the refugee experience. Refugees, by definition, are victims of persecution, who usually leave their homes only when the situation becomes intolerable - the

choice is largely made for them by circumstances beyond their control. Then as now, few countries willingly offer asylum to refugees. Those Jewish refugees who managed to leave Europe in the 1930s escaped a great tragedy. Most had friends and family who were not so fortunate.

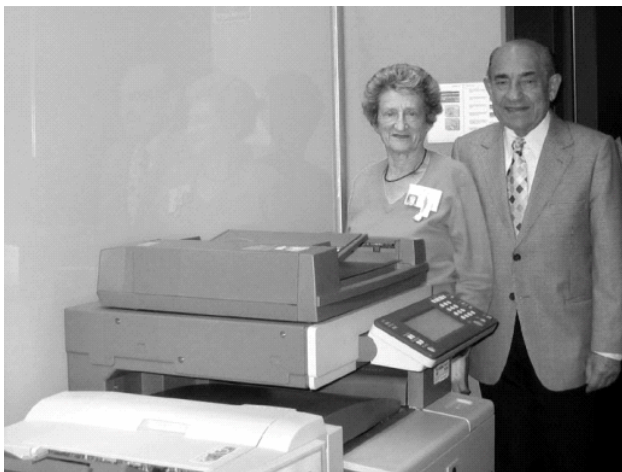


German refugee, Gerhard Nassau, plays violin while serving in the Australian Army Employment Company in Albury.

RESOURCE KIT FOR SCHOOLS

With the exhibition is an educational booklet covering activities for visiting schools. A CD-Rom version of the booklet is also available to Victorian schools, regardless of whether they visit the exhibition. Schools can contact the Jewish Holocaust Centre to organise a mail out of the Shelter from the Storm CD-Rom.

SPECIAL COPYING MACHINE DONATED TO CENTRE



Mrs. Ursula Flicker, Head of Archives with Mr. Leon Jedwab.

Mr. Leon Jedwab and personal friends donated the network photocopier/printer/scanner to the Centre. It enables staff and volunteers to do high quality printing directly from their computers plus photocopying and scanning in both colour and black and white thus cutting down the need for numerous personal printers which are costly to run.

Mr. Jedwab thanked those who had provided funds towards buying the copier and also to Ursula Flicker and Mirella Jacob who helped bring the whole project into

being.

Mr. Jedwab had some years ago also donated fragments of a Sefer Torah on view in a container in the centre's Memorial room. It is of a Sefer Torah housed in a renowned synagogue in Poznan, Poland. It was obtained from the curator of the Museum of the Martyrs, Poland, in 1997. It is one of three Sefer Torahs on view at the Centre. One had been made into a shopping bag, by non-Jews, with traces of bullet holes where it was sewn and another has a bullet hole. All three contain lines from the same parsha. The first fragment was brought from Grodno. Half a Torah Scroll was discovered in the attic in the Grodno Ghetto after the liquidation in 1943. The second, which had been made into a shopping bag, was brought to Australia in 1992.

Bernard Korbman, the Centre's acting CEO, said Mr. Jedwab's donation was a wonderful gesture and would be of great assistance to the Centre's day-to-day activities in many ways. "Thank you Leo and those others who contributed to the installation. It is the sort of gesture that augurs well for the Centre's future, and from those helping to ensure it gets its message across to all sections of the Australian community about the Holocaust and combating racism in all its forms," he added. "All very pertinent these days."

COMMEMORATING KRISTALLNACHT



Synagogue burning on Kristallnacht

School students to the Centre will be especially told about Kristallnacht during their visits in the week beginning Monday, November 6. Shmuel Rosenkranz, Co-President of the Centre, and Acting CEO, Bernard Korbman will also describe the events of November 9 and

10, now known as Kristallnacht. Jews and non-Jews are asked to remember the event.

This was a pogrom conducted throughout Germany and Austria on November 9 and 10, 1938. Officially it was presented as a spontaneous outburst supposedly in response to the assassination of Ernst von Rath, a German Embassy official, in Paris. He was the third secretary of the German Embassy, and was killed by a seventeen year old Polish Jew, Herschel Grynspan.

The Kristallnacht comes from Kristallglas (bevelled plate glass), and refers to the broken shop windows of Jewish stores. It was a turning point in Jewish life in Germany and Austria. In fact, the riots came as the culmination of many earlier assaults against Jews, their property and synagogues, in line with a policy of "Aryanisation" – ie. appropriation – of Jewish property, and segregation of the Jews from the general population.

The German authorities had been pursuing a policy of forcing Jews to leave the German Reich. This included deporting about 17,000 Polish Jews back to Poland. When the Polish government refused them the right of return, they were driven into a no-man's land between the two countries on October 28, 1938. The greatest number were stranded near the border town of Zbaszyn. Among these were the parents of Herschel

Grynspan, and news of their plight drove him to his desperate act of revenge.

After von Rath died on 9 November, Joseph Goebbels, apparently with Hitler's consent, addressed the "old fighters" of the party, suggesting that the time had come for action against the Jews. That night instructions were conveyed to all parts of the country. Mass frenzy broke out: synagogues were destroyed and burned, shop windows of Jewish-owned stores were shattered and the glass covered the footpaths (hence the name Kristallnacht), and the wrecked shops were looted. Jewish homes were attacked, and in many places Jews were physically assaulted.

On 11 November Reinhard Heydrich made a report to Goering with a provisional assessment of the damage as follows: 815 shops, 29 department stores and 171 dwellings belonging to Jews had been burned or otherwise destroyed; 267 synagogues were set on fire or completely destroyed. In fact this was only a fraction of the number that were actually destroyed. Ninety one Jews were killed.

ABORIGINAL PROTEST

It is interesting to note that Victoria's Aborigines officially in 1938, protested to the German Embassy about Kristallnacht and the persecution of Germany's Jews. It asked that its letter of objection be sent to the German government. The Age and The Argus published reports of the remarkable protest. The Centre and local Aborigines in recent years had a special ceremony to acknowledge the 1938 protest. A special plaque at the Centre marks the occasion.

In September a group of Aborigines will share experiences and honour Kora Cooper, a descendant of Bill Cooper, at the Centre.

ISLAMIC GIRLS AND WOMEN'S GROUP

A visit to the Centre by Islamic women evolved via Helena Grunfeld and her contacts with Kitia Altman, Holocaust survivor and Afshan Mantoo, the president of the Islamic Girls Women's Group, her friend and neighbour. Helena and Afshan were exchanging information about their backgrounds.

When Helena mentioned to Afshan that her mother was a Survivor and had been in Auschwitz, they came to talk about the Holocaust. Afshan thought that members of IGWG would gain a better understanding of Jews if they knew more about their recent history. Helena informed her about the Holocaust Centre and the highly successful visit was organised.



Kitia Altman with the visitors.

The Jewish Holocaust Centre is proud to announce the launch of its new website.

<http://www.jhc.org.au>

STAFF APPOINTMENTS

The Centre has added to its staff to meet its growing needs in the years ahead.

Judy Margis, has been appointed accountant; Linda Faigen, Volunteer Co-ordinator and Betty Lederman, Development Officer. They join Lena Fiszman, Administrative Assistant, and Beryl Chitiz, well-known long time Office Manager.



Lena Fiszman

Lena Fiszman has been working at the Jewish Holocaust Centre for nearly two and a half years as a personal assistant to the former Executive Director, and now Bernard Korbman, Acting Executive Director. She also handles the administration for the Adult March of the Living program, IT and also helps with general activities,

including taking photos.

She has had extensive experience as a secretary and running her own wordprocessing business. She is also a long time committee member of Descendants of the Shoah and runs their website.

Lena is also a professional actress who has appeared in theatre, TV and film and has performed in Melbourne and Sydney with Dr. Jack Felman and Allen Brostek (Executive Member) in two successful plays about growing up in a Holocaust Survivor family: "Don't Teach Me – I'm Perfect!" and "Laugh Till You Cry – the Lighter Side of Growing Up as a Second Generation".



Judy Margis

Israel-born Judy Margis is the Centre's bookkeeper, which combines her background with her professional skills. Her Romanian-born father endured forced labour and the Mathausen concentration camp. Her mother spent the war years in Poland under false I.D. papers. Judy came to Australia with her parents in 1956. She was

involved in running an insurance broking business for 25 years. She has three children and is a grandmother. Her Centre duties include receipting all monies, paying accounts and maintaining the accounting system.

Linda Faigen worked as a social worker for Jewish Care for 17 years. She worked in a wide range of programs and service delivery, including Jewish Care's Volunteer Program. Following her participation in the Centre's Guide Training Program in 2005 and a trip to Poland early this year, she became the Centre's Volunteer Co-ordinator.

Her aims for the future include updating and improving information and communication systems, recruitment of more new volunteers and working on a development program for volunteer guides.

"It is a very exciting time to be involved with the Centre, and I am looking forward to being actively involved with the diverse and expanding Volunteer opportunities in the future," she said.



Linda Faigen

Betty Lederman, Development Officer, is a former Secondary School teacher who taught languages and economics at public and private schools. In 2001 she became the Extension Education Officer at the Modern Language Teachers' Association of Victoria, co-ordinating the activities of the Association, including devising a professional development program, planning an annual conference, providing a referral and advisory service to members and a quarterly newsletter. She has worked as a volunteer for various Jewish organizations, including in the Holocaust Centre's Library.



Betty Lederman

Don't miss the chance to become a 'Partner in Remembrance'

through the Jewish Holocaust Centre Foundation. Join with Steven Spielberg, one of the Foundation's Patrons, and ensure the on-going success of the JHC.

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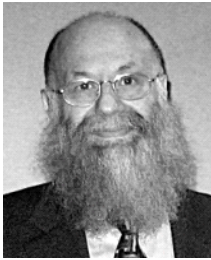
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Further details available from Helen Mahemoff, Chair of the Foundation

9822 8080 or 0417 323 595

THE CENTRE'S MANDATE

Bernard Korbman (Acting CEO Holocaust Centre and Director of Education)



Bernard Korbman

In a major Strategic Review just completed by the Holocaust Centre, the consultants identified many great strengths at the Centre, including:

- The dedication and persistence of the Survivor Group
- The School Education Program
- The significant work undertaken, especially in the areas of testimonies, archives, the Library, photography, administration, the Centre's publication *Centre News*, and the Holocaust Foundation
- The validation of the experience and value of the survivor generation
- The new training program for guides
- The strong community profile
- The establishment of the Holocaust Foundation.

The Holocaust Centre is now facing its greatest challenge since opening its doors 22 years ago. Put very simply, the Centre's major attraction is not our museum, nor our archives, nor our library, but the personal testimonies of our survivor-guides, witnesses to this unprecedented unsurpassed brutal murder of a people whose only crime was to be declared to be Jewish by the Nazi authorities. These warm and gentle human beings impart their personal and painful experiences to their young charges without hatred and in a spirit, which allows young people to leave the museum with a feeling of hope, and in many cases, with a promise and commitment never to be a bystander. This is why we are successful; this is why we can claim the remarkable statistic of 400,000 school students visiting the Centre since it began.

With the decline of the survivor generation, it falls on the younger generations and others who are passionate about carrying on the legacy of the Centre's founders, to create the vision for the Centre's next 20 years. We must ensure that our direction and efforts in these times of rapid change remain relevant for the entire Australian community.

VITAL MESSAGE

Our strength and wide appeal is that we have a pertinent message for the entire broader community, no matter the ethnic background or religious affiliation. We are not a cultural museum; our role is not to teach Jewish customs, rituals, festivals and a belief system. We are not a gallery for Jewish arts or crafts nor are we a platform to show the diversity of the Australian Jewish community.

We certainly are part of that diversity, but our message, our mandate is on the one hand a simple one and yet, at the same time, a most complex and awesome one, and that is, if we are to live in harmony in a pluralist society, we need to combat racism and prejudice wherever it occurs.

I believe that the Holocaust is that one unique, outrageous and evil historical event that can best be used as a mirror to reflect the depth of depravity

mankind sank to and the tragic consequences to which this leads

A premise on which part of our educational material is based revolves around the work of American ethicist and rabbi, Peter J Haas. In his pioneering ethical study, *Morality after Auschwitz*, he demonstrates how the fundamental question is not why the Nazis did evil, but why they did not recognize evil as evil and therefore did not distance themselves from it.

The experience of Holocaust survivors as well as the experiences of the perpetrators, bystanders and the "Righteous Among the Nations" can be used to not only "teach" history, but also to promote universal moral values such as the sanctity of human life and posit the proposition that each human being has the right to live with dignity and respect.

FOR ALL AGES

All age groups and all levels of knowledge can be catered for through the use of Holocaust stories and images. For example, at upper primary and lower secondary school, the use of photographs showing Jews having the Star of David sewn on their clothes, or the less horrific photographs of Jews being humiliated by having to have their beards cut whilst Nazis laugh and point are images that we use to combat bullying. We talk about creating "the other"; we discuss terms such as "different" "humiliation", "power" and "empathy". We discuss the role of the perpetrators and those of the bystanders. We discuss personal responsibility under all circumstances.

Of course, older students are exposed to more sophisticated language, images, stories and history lessons, as well as ethical dilemmas that are aligned to the civics component of their school curriculum.

Our survivors make it abundantly clear what lesson can be learned from a study of moral responsibility in the Holocaust. Bystanders, accomplices and perpetrators were competent moral agents, with sufficient powers of agency to be held accountable for their choices and actions, and when questioned, our survivors always identify three key elements relating to the individual and society:

- The first focuses on the need for higher levels of individual virtues, especially universal benevolence and consciousness;
- The second identifies the need for the kinds of institutions associated with political liberalism; and,
- The third points to the need for a good political culture.
- In other words, if we are to live in a world free from the Holocaust we need to create it.

In their own words, our survivors explain the crucial role played by the unconstrained use of the power of the state in implementing genocide. Spontaneous violence and short-lived pogroms can occur without official sanction, but genocide requires the resources that only the institutions of state can mobilise. However, it is not enough to have the political institutions formally in place; they must also be properly implemented and working well, if genocide is to be

prevented. Therefore, at the Centre we stress the need to be involved in the political process. We encourage the civic virtues of respect for the rule of law, (not rule by law), support for and loyalty to the other institutions of constitutional democracy, and mutual respect and tolerance among citizens.

The Holocaust Centre also has an extensive outreach program. Lectures in history, ethics Holocaust literature and art, as well as generational issues are in high demand with community groups, educational institutions and church groups.

At the Holocaust Centre we feel that, as one of the longest established communities in Australian society, we have a civic responsibility and duty to help with our expertise and knowledge, those other groups who have also been victims of genocide and dislocation.

One example of our commitment, is the role our survivors have played, in conjunction with Jewish Care, in working with members of the health and caring professions in helping them to understand the ageing process for victims of trauma and torture.

After a visit to the Centre by the Victorian Police Commissioner Ms. Christine Nixon and her Assistant

Commissioners and Commanders, I was invited to give a paper to the Human Resources Department of the Police Force on ethical issues, community relations and racism in and outside the workplace. The next step is to be a cooperative endeavour in designing some educational material for Police Cadets.

We are constantly involved in inter-faith dialogue groups where our experience as survivors and carers as well as our ability to make a new life for ourselves in a multicultural context are perceived as characteristics well worth emulating.

We at the Centre and members of the Catholic Church, particularly Bishop Christopher Prowse, members of the Catholic University both in Melbourne and in Brisbane, as well as the Catholic Office for Ecumenical Affairs and the Catholic Education Office have worked hard towards fostering a strong relationship based on trust and good will. We are now at the stage where frank dialogue and an honest reflection of the role Christianity played in the development of anti-Semitism can be discussed openly and in a non-confrontational manner.

MEETING THE BOARD

Volunteers and others met many members of the Centre's Board at the Holocaust Centre in July.

Picture shows: (left) Board Members: Stan Marks, Ian Grinblat, Adam Kreuzer, Abram Goldberg, Elly Brooks, Willie Lermer, Pauline Rockman, Shmuel Rosenkranz, Charles German & Harry Bryce.

(Right) Guides Harry Kamian and Aniko Ball at the function. Aniko's daughter, Lisa, spoke at the opening of the Centre's new building, by Sir William Deane, in 1999. She was a Mt Scopus student.



ADULT MARCH OF THE LIVING 2006



Public Presentation Night and Information

Night for Adult March of the Living 2007

Sunday, September 17 at 7.30pm

Jewish Holocaust Centre

13-15 Selwyn Street

Elsternwick

Enquiries: 9528 1985 or LenaF@jhc.org.au

TRANSMITTING HOLOCAUST EXPERIENCES

Dr. Paul Valent, from an appearance at Limmud Oz.



Dr. Paul Valent

How Holocaust experiences may be unwittingly transmitted across the generations.

Unwitting imprints occur frequently in upbringing. A man said, "I have never liked poppy seed cake. I remembered recently that my mother never ate it." More seriously, a woman said, "I swore I would never say to my

children what my mother used to say to me. So I could not believe when I heard my mother's words come out of my mouth."

Our intergenerational workshops have shown graphically that children's minds can be unwittingly imprinted by the Holocaust experiences of prior generations. Such transmission is one of the most vexing aspects of the Holocaust. Isn't it bad enough for survivors to have been traumatized? Must they also be unwilling vehicles for trauma to their offspring? But then trauma is not just; and its unfairness is universal; not only pertaining to the Holocaust.

So it is possible that principles learned from extremes of Holocaust transmission can be applied more widely.

I will concentrate on Holocaust experiences. I will describe two situations in which transfer of adult Holocaust experiences to children is particularly prone to happen, and explain how it can happen. I will conclude with the question of what can be done to prevent such transmission. I will draw in a simplified manner on current right brain and developmental research.

The two situations in which Holocaust experiences are most prone to be transmitted from parents to children is when the children are young, and when the parents are traumatized. Transmission is most likely when both are present.

CHILDHOOD

The younger the child the more vulnerable it is. Until the age of 3, children's developing brains and physiological systems of necessity tune in to environmental, especially maternal influences. They drink in the world with their mother's milk. They imbibe and respond to their parents' physiological and behavioural responses and both become imprinted in the developing brain and its connections.

Between three and seven, language and thinking develop, but are not cohesive. The child fantasises a coherent world through faith that its benevolent god-like parents have arranged the universe for the child's benefit. If things go wrong, children believe that it is their fault. The gods cannot do wrong.

After the age of seven, children's minds are much more cohesive, and achieve ever greater capacity for critical thinking. But the early imprints are stored unaltered and can sometimes unwittingly over-ride the logical mind.

In trauma situations survivor parents reacted to some extent like survival driven children: absorbing and responding to environments physiologically and behaviourally according to automatic survival strategies. Sensations, feelings, and primitive brain circuits predominated over thinking.

When thoughts entered their traumatized minds, they did so in fragments like in children. Like they, survivors often felt deficient. Survivor guilt held that they did not do all that they could have done to save their parents and family. They may view themselves as unworthy to have survived.

Such guilt, and massive traumas of separations, griefs, humiliations, powerlessness and helplessness, might have been so unbearable that they were pushed out of awareness. Thoughts, memories and feelings associated with the traumas were pushed into a void, often called the unconscious. Traumas became untellable, unspeakable dark black holes.

Yet no matter how hidden, physiological, emotional, behavioural, and attitudinal fragments, especially if triggered by circumstances reminiscent of the trauma, flooded into the visible world. These fragments on their own, disconnected from their sources, do not make sense. They may be called symptoms.

TRANSMISSION OF TRAUMA

Children of traumatized parents, especially young ones, experience their parent-gods as not recognising them as the children that they are, and not tending to their needs. Rather, they experience them either screaming silently, untellably, incoherently, from their black holes, or exploding in audible screams, and irrational symptoms. Children's own physiologies, sensations, feelings, behaviours and attitudes alternate between imbibing and rebelling against parents' over-silent or over-loud responses. In either case they are drawn into their parents' traumas, and are secondarily traumatized by them. Either way they feel frightened, overwhelmed by parental demands, and feel abandoned.

They experience double trouble: not only are they required to adjust to their parents' physiology, emotions, behaviour and attitudes, but they must cope with their own automatic survival responses to their parents. They may not understand either.

And as happened with their parents, when thought glimmers beyond automatic reactions in these children of survivors, they may feel guilt; for having brought on their parents' suffering, not having rescued their parents from their troubles, not enlivened them sufficiently; not remembered or not forgotten the Holocaust enough, in accordance with conflicting parental demands.

And just as parental traumas have no clear words and overt stories, so the next generation does not understand either their parents or themselves.

There is no story. Let me give you an example of such a non-story. A mother is frozen in non-mourning for her dead family. She looks at her child with unshed tears and does not see her child. This induces a sense of non-existence and depression in the child. The child wants to rescue, reassure, or enliven the parent and gain

life for itself; it feels guilty and worthless when it fails. This is an example of how trauma can continue unwittingly across the generations.

What is true for survivor's children is also true for the children of survivors' children. The consequences may be diluted, and sometimes one grandchild carries more of the burden than others. But when a grandchild does carry the burden, the burden can appear even more innate, irrational and less subject to enquiry than in the previous generation; the sources of the consequences being more hidden in ancestral mysteries.

A neurological postscript may shed some light on how wordless trauma is communicated. We are becoming aware that the right hemisphere of the brain is dominant in early childhood, and that it stores traumatic material. The right hemisphere is non-verbal and corresponds to what has been called the unconscious. It is here that trauma is hidden from words, memory and knowledge; but is coded in emotions, sensations, automatic behaviour and attitude patterns. It is from here that trauma can be signalled from the right brain of

the parent to the right brain of the child and be unwittingly, unconsciously, transmitted.

What of the mother who heard herself, to her chagrin, repeat her mother's sayings to her child? She gives you a feel for the disconnection between the two halves of the brain. Her left brain was observing what her right brain was spewing. Similarly we may or may not intellectually know that the Holocaust affected us, but be unaware of the actual traumas that affect us in particular ways.

Perhaps nothing is as transformative and healing as for the survivor to put into words their original traumas and for the generations together to recognise their consequences on themselves and each other.

This restores to parents their true roles as givers of wisdom, and the children can realistically integrate early parental imprints, current parental behaviour, their own responses and their own thrusts in life. Fortunately, it is never too late for love to thaw out trauma.

Dr. Paul Valent is a psychiatrist and founder of the Melbourne Child Survivors of the Holocaust organisation.

BERYL CHITIZ AND FAMILY PRESENTATION

The Centre's Office Manager, Beryl Chitiz and her family were given a Sunday morning welcome, presentation and congratulations at the Holocaust Centre in May. Beryl's daughter Leigh recently wed

Adrian Varrasso. Many centre staff members and volunteers and friends attended the function. Beryl was thanked for her many years of stalwart work at the Centre. Congratulations Beryl and family.



Leigh Varrasso, Adrian Varrasso, Lucy Varrasso, John Varrasso, Beryl Chitiz and Trevor Chitiz.

CONSIDER A BEQUEST TO THE CENTRE

Copies of a brochure explaining how to make a bequest to the Centre are available.

After making provision for your families and other considerations, you may consider joining the increasing number of people who have, or are, considering providing small and large bequests in their wills to the Centre.

This is a lasting acknowledgment of the Centre's work.

For further information call Elly Brooks Bequests Officer at 9528 1985.



WHAT DO YOU REMEMBER? YOU WERE A CHILD

Eva Marks



Eva Marks

This is a slightly edited version of a talk given by Melbourne Holocaust Centre volunteer and survivor Eva Marks, and the founder treasurer of the Child Survivors of the Holocaust, at Limmud Oz. She was a member of a panel discussing “Nightmare: Awakening”. It deals with surviving as a child in the little

understood and even barely known Gulags, after escaping the Nazis from her native Vienna. Eva and her family were trapped in Latvia and sent to the infamous Soviet Gulags.

I was a prisoner, as a child, in the Soviet Gulags. We are different from older survivors and to the Second Generation, who are children of survivors. We went through many traumas, which left huge impacts on our lives, but it wasn't acknowledged as most adults said “what do you remember, you were only a child”. It took me over 50 years before I could talk and write about it.

There are a few reasons why I wrote the book “A Patchwork Life”. Firstly, there is very little known about the Russian Gulags on which Hitler modelled his concentration camps.

It is as though there has been a deliberate and determined refusal to acknowledge just what the gulags were, the outrageous, wickedness and scale of the suffering and in which an estimated more than 20 million people perished.

In her book, “Gulag: A History”, Anne Applebaum gives a rare and highly researched and detailed insight into these horrendous camps.

Reviewing the book “Gulag: A History”, Michael McFaul, Associate Professor of Political Science at Stanford University and author of the book “Russia's Unfinished Revolution: Political Change from Gorbachev to Putin”, wrote in the New York Times:

“What is so remarkable is that the facts about this monstrous system so well documented in Ms. Applebaum's book are still so poorly known and even, by some, contested. For decades, academic historians have gravitated away from event-focused history and toward social history. Yet, the social history of the gulag somehow has escaped notice.”

He adds, “Anne Applebaum, a columnist for the Washington Post, however, has not forgotten. In her new book, “Gulag: A History”, she is determined to make sure the victims of the Soviet concentration camps are remembered and their oppressors exposed. Her book is tragic testimony to how evil ideologically inspired dictatorships can be. In the Soviet camps, as

Ms. Applebaum documents, in a straightforward, just-the-facts way, people were tortured and died in the most inhumane of ways... These are horrors of a scale and scope that few in Russia or the West can imagine.”

In an article in the Melbourne Age, reprinted from The Spectator, Anne Applebaum wrote, “Popular memory will never absorb Stalin the way it absorbed Hitler; popular culture will never perpetuate the story in the same way. So just as our memories colour our perception of modern Germany, so too will the absence of memory continue to colour our perception of modern Russia.”

In writing my book, I wanted my family to know about the gulags, although it was very painful to write it down.

TRAUMA'S CONTEXT

According to psychiatrist Paul Valent, “Writing a memoir puts trauma in a context and allows you to move on. But first you have to shift the horror from the surviving part of the brain to the thinking part, where perhaps, for the first time, you reflect on and digest the events that shaped your current life.”

The physical and psychological pains are there till today and will be there for always. I feel I live on two levels, a deep pain inside covered by a thick fog which doesn't lift and on the top layer I tell jokes and try to enjoy life.

Just a very brief outline how we ended up in Siberian and Kazakhstan gulags for six years. I was born in Vienna in 1932. After the Anschluss in 1938 (when Hitler marched into Austria), we left one by one. First my stepfather and then my mother, in the middle of the night. When I woke the next morning, she wasn't there, only my grandmother and my mother's nightdress. I kept sleeping with her nightdress so I could still smell her until I saw her again in Latvia. Even now I can recognise with my eyes shut clothes from different members of my family.

Some months later I flew alone, aged six, in a small biplane, to Latvia to join my mother and stepfather. Finally my grandmother joined. We all had German passports with a J, for Jude, in it.

The plan was to wait in Riga for visas to the United States of America. It was a very stressful and meager environment - two tiny rooms for four people. In 1940 the Russians occupied the three Baltic States and closed the borders. In 1941 when war broke out between Germany and Russia we were arrested as enemy aliens, put on locked cattle trucks for six weeks, till they found an empty Gulag for us - the nightmare had started.

The effect of being locked in that cattle truck with many women and children has till today given me claustrophobia when I am in small places.

I want to make the distinction between people who went to Russia to escape the Germans, who also had many hardships but lived in relative freedom. This was quite different from being behind three layers of barbed wire, watchtowers with guards with machine guns,



The cover of Eva Marks' book "A Patchwork Life" which is her own crafted wall hanging depicting her flight from Vienna to Riga and then in the Gulag, with a birch tree which grew in the Soviet. Eva promised herself that if she was freed, she would plant such a tree- she has one in her Melbourne home.

starvation rations and we wore the uniforms of dead German POWs.

I want to stress that I don't want in any way at all to compare the Nazi concentration and other camps to the gulags - not at all.

I was there for six years, until 1947. I lost all my childhood and part of my teenage years. I came out of the camps looking like a skeleton and basically illiterate. Such a long incarceration has had a profound effect on me on many levels.

As a parent when my children said they didn't want to eat a certain food, it took a lot of my will power not to say to them I would have given anything to be able to eat that. Why make them feel guilty? I didn't talk to them about the gulags till they were adults.

We worked very, very hard inside and outside the camps, always with armed guards by our side. They swore at us and sometimes kicked us. Their favourite saying was "You will see freedom like your backsides will see the sun."

Approximately a third of the more than 1,200 prisoners died of malnutrition, disease and other causes in the gulags I was in.

We planted fields with various crops, most of it taken by the guards; built a large dam and always made backbreaking mud bricks. The mud brick barracks needed constant repairs, as the melting snow made them collapse.

In the summer I used to draw with a stick in the dirt, dreaming that one day, maybe, I might be able to do something artistic. That is a dream that has come true. I became a craft writer, teacher and a toy maker and had exhibitions of my wall hangings. I have made hundreds of dolls over the years, including some special ones for the Children's Hospital. Dolls have a significant place in my heart.

Nine days before my ninth birthday, July 1, my mother gave me a beautiful doll, just before the Russians took us away on June 22. It was my pride and joy and the only doll in the camp. I bartered her away for some extra bread for my stepfather which saved his life.

Artist Danial Kogan, also a child survivor, painted a full-sized portrait of me with a broken doll at my feet. He entered it in the Archibald Prize competition. He says I have a very serene face but sad eyes. He also did a series of linocuts, where he tells an incident in the

camp in one of them, where I fell into a cesspool and again the importance of smell to me. I had to wear the same uniform for nearly six months without it being properly washed, only rinsed in cold water. We had dysentery and soiled ourselves, as there wasn't any toilet paper.

Going to the hospital or visiting a friend there in Melbourne is a real ordeal for me. In Siberia I was left in an infectious disease hospital, about 60 kilometres outside the camp, with scarlet fever. However, because it was winter and about 30 degrees below, the guards couldn't be bothered to pick me up in an open cart. They left me for more than six weeks. I caught chicken pox and mumps and was placed in total isolation. I was 10 years old and by myself.

In Kazakhstan I had to have a ruptured appendix out as many inmates died from it. The problem was that there was not any anaesthetic, so they tied me up by my wrists and ankles to a table and a German POW doctor just cut into me, and removed my appendix - I don't think I need to tell you about the pain!

CHILD SURVIVORS

Certain things I didn't understand for many years. When Stan and I married in London, my mother came from Vienna for the ceremony. Afterwards I left her standing on the steps of the synagogue. It plagued me for many years, especially after her early death that I could do that to her. Only after joining the Child Survivors group and telling that story and of my guilt was it explained to me that it was kind of "payback" for her leaving me in Vienna all those years ago.

Echoes of the past are always there; even men with shaven heads make me shudder and remember the camps.

As I am getting older the dreams become more frightening and I wake up in real distress. Our daughter, Lee, died suddenly aged 25. For months after when I woke in the morning I would say "Oh, my god, I had this terrible dream that Lee died" and then I realised it wasn't a dream, it was a gut-wrenching reality. A lot of my dreams are like that. Looking back at my childhood, I know it wasn't a nightmare but a reality and the effects will be there for always, as it is with other survivors.

The memory of the loss of freedom, the hunger, the cold, the filth and stench, the humiliations, the sickness, the lack of privacy, the discomfort of sleeping on such crowded bunks, the hard work, the lack of education, the terrible clothes and the thought that this might last for the rest of our lives is something impossible to discard.

But I feel blessed in many ways. I have a wonderful son, who has a beautiful spirit and is very successful, his loving partner, gifted grandchildren and a happy marriage that has lasted 55 years.

The Germans have apologised, and made retributions to survivors in various ways. I am waiting for the Russians to at least, say they are sorry for what they did to us.



CATHOLIC SCHOOLS' HOLOCAUST MEMORIAL SERVICE



Floris Kalman with students at Holocaust Commemorative Service.

Year 11 students from the Catholic Ladies College, Eltham, and students from Parade College and Our Lady of Mercy College held a commemorative service in May for victims and survivors of the Holocaust.

The inspiration for the service came from Year 11 history teacher Cain McDonald, a recipient of the 2004 B'nai B'rith Raoul Wallenberg Unit Yad Vashem Scholarship. This enabled her to attend a seminar on the Holocaust at Yad Vashem.

More than 100 parents, teachers and students attended the service as well as members of B'nai B'rith, including Floris Kalman, a Holocaust Centre Volunteer,

who gave a keynote address as a child survivor of the Holocaust.

The evening commenced with the lighting of memorial candles followed by the reading of psalms, prayers and poetry that were most appropriate for such a solemn occasion. Most moving, were the readings by students from diaries written by children who subsequently perished in the camps.

Floris Kalman told of how she was hidden in Belgium for more than two years by families who saved her life and enabled her to be reunited with her parents and sister after the war. She spoke of the difficulties she had during this time and how being a child survivor had affected her life. She also told of the naming of some of those non-Jews who risked their lives to save hers as "Righteous Among the Nations". The students followed this with the stories of four other examples of those honoured by Yad Vashem in this way.

Baskets of stones each marked with the name of a victim of the Holocaust together with their country of origin were placed on an altar. As a remembrance of the service, each person was invited to take a stone.

George Huppert, Past Chairman, B'nai B'rith, Victoria, said that after the service many participants told him that they even left them with a memorable impression. B'nai B'rith members felt they had been especially privileged to be present at such a moving service presented by a Catholic school, he added.

CEREMONY PRAISED BY SURVIVOR SPEAKER

Floris Kalman

As a guide at the Holocaust Museum I speak regularly to school students of every denomination and every background about how I survived the Holocaust as a hidden child.

But surprise was certainly my first reaction to an invitation to tell my story of survival at a Holocaust commemoration organised by Eltham Catholic Ladies College. I was surprised and amazed that a Christian group should feel so involved as to want to commemorate the Holocaust.

The program and the hall were prepared with great care for every detail. As we waited for the ceremony to begin, we heard a recorded reading of names and ages of victims. This immediately set the tone for the evening. The lights were dimmed; in the centre - a stand draped in dark blue cloth with large candles burning.

All around - tall columns with names of extermination camps in bold red letters - Sobibor, Majdanek, Auschwitz. Students came around to light a taper for every member of the audience. Every detail contributed to create a very solemn atmosphere of contemplation and make us deeply aware of the tragic nature of the event that we were commemorating.

Throughout the ceremony there was total silence. Prayers were read, some music was played, some sung by students. We heard a record of the hauntingly beautiful Hebrew song 'Eli, Eli'.

The students, from several Catholic schools, read short and poignant excerpts from some diaries of children who had perished. Another moving moment was when we all walked to the stand to collect a small stone with the name of a person who perished on one side and their country of origin on the other.

I felt totally overawed and I'm sure the other members of the audience did too.

By the time it was my turn to speak, my first few words - written down well in advance - described exactly what I felt: moved to be part of the commemoration and very humble to have been asked to speak.

And I said: "Thank you for inviting me here tonight. I feel very moved to be part of this commemoration and very humble to have been asked to tell my story.

CHRISTIANS COMMEMORATE

"At first I was surprised, I never expected that Christians would want to commemorate the Holocaust. As I thought about it, I realised that here was an especially appropriate and significant connection for me.

"I survived in hiding and I am here thanks to people like yourselves who did not have to get involved, who could have slept peacefully in their beds at night yet chose to help, in spite of the risk to themselves and their families.

"I see you have Edmund Burke's quote on your

programme – the 18th century philosopher said: ‘All that is necessary for the triumph of evil is that good [men] people do nothing’.

For me you represent those good people who cared’.”

Afterwards many people, both adults and students,

came up and told me how grateful they were that I had shared my story with them.

I too felt deeply grateful. For so much thoughtfulness, for people who cared enough to try and come closer to the experience of the Holocaust...and for being listened to with attention and sensitivity.



Volunteers Eva and Stan Marks who spoke at Melbourne Girls Grammar, are seen with students and Head of History, Judy Anderson. Eva spoke about her six years in the Gulag after escaping the Nazis and Stan about writing and the Centre's Schools' Reunion in 2007. Some of the girls shed tears. The school made a donation to the Centre.



LIGHTING MEMORIAL CANDLES

Many people lit Memorial Candles at the Holocaust Centre before the Yom Hashoah Ceremony at Monash University.

Picture shows: candlelighters Alexander Rozin & Gennady Vilkov.

GIVE YOUR SURVIVOR TESTIMONY

We want to hear from all survivors and to record their vital testimonies.

This is especially urgent for future generations.

Over the years, the Holocaust Testimonies Department, part of the worldwide project under the patronage of Yad Vashem, has recorded more than 1,200 testimonies of Holocaust survivors.

These have become a living record of what happened to men, women and children during the Nazi Era, and an answer to those who deny the Holocaust occurred. Have you given your testimony yet? If you haven't, please call:

Phillip Maisel 9527 6282 or Holocaust Centre 9528 1985

SONGS IN THE CONCENTRATION CAMPS AND GHETTOS

Holocaust survivor and Centre guide George Ginzburg recently commented on the song he recalled singing in Auschwitz, adding "Auschwitz, I cannot forget you, because you were my destiny. We sang the Auschwitz Song on the way to work and mostly at night, very softly, after the lights went out."

Commenting generally on an e-mail from Centre News re any songs in the camps, Jerzy Wróblewski of The Auschwitz-Birkenau State Museum in Poland explained that two forms of musical activities were developed during the operation of the Nazi Auschwitz-Birkenau camp. First, it was the camp orchestra established by the SS authorities. The orchestra played marches at the camp gate when prisoners were marching out and returning from work and also gave concerts for the camp staff members. Its repertoire consisted of classical and popular music, the music chosen according to the SS-men demands.

The second form of musical activities was unofficial performances for fellow prisoners. Mainly in the evenings, prisoners played (very primitive instruments) or sang folk, scout, patriotic and pre-war hit songs, which carried various emotions. Very important were patriotic songs. However, it has to be stressed that performing such songs, even in a small circle, put the prisoners at the risk of being heard by a representative of the camp authorities, who could recognize the nature of the songs. The same danger involved religious songs, because all forms of religious observances were forbidden.

Regarding your question about songs which were created by prisoners, there is not much information about such songs. The interesting thing is that they were not patriotic songs. Most probably, because such songs were to refer to liberation and independence traditions, prisoners did not create their own songs, but chose patriotic songs from the pre-war period.

Solemn patriotic songs had to follow a pattern, widely known by prisoners. For instance, for the multinational camp community, *the Internationale*, known in Europe and all over the world, was the universal song, which expressed their longing for freedom and victory over the Nazi regime. According to survivors' accounts, prisoners performed patriotic songs and music in the most dramatic and tragic moments and it became their only weapon.

MISLEADING AUTHORITIES

Although patriotic songs were not created in the camp, for the above described reasons, it does not mean, that prisoners did not create them at all. Among such "works" dominated comical, self-ridicules poems where prisoners described camp life, adventures and situations when they were able to mislead the camp authorities. Usually, these poems with simple rhymes were sung to the tunes of the popular melodies. The performances, when prisoners were singing the songs in front of their fellow prisoners, were priceless moments of relief, relax and they raised prisoners' spirits. They helped to survive the nightmare of the camp life. In most of the cases only fragments of these illegally created pieces were remembered by prisoners and their

full reconstruction is impossible.

One especially tragic story comes out of Terezín. The Opera of Children Going to the Gas, *Brundibar*, the *Organ Grinder*, was performed for camp inmates. Seizing an opportunity for a massive propaganda campaign, the Germans also had the Opera moved to a nearby theater and performed for the International Red Cross. The Red Cross workers were impressed, and shortly thereafter the camp commander ordered the entire cast and crew to the gas chambers.

Ghetto songs served three major purposes: documentation of ghetto life, a diversion from reality, and the upholding of tradition. The ghetto songs reveal the capacity for suffering and the elemental will to survive and the urge to create, to sing and even to laugh.

The ghetto had its street singers, its coffee and teahouses. It had its beggars and madmen. One popular tune which was supposedly started by a beggar said, "Me hot zey in dr'erd, me vet zey iberlebn, me vet noch derlebn" ("To hell with them, we will survive them, we will yet survive.")

Laughter became a necessity and a channel for the hatred of the enemy; it became the catalyst for expressions of anger and bitterness when the means of struggle were still not clearly defined. In Alina Kentof's play, Dr. Yanush Korczak, the opening scene depicts the children of an orphanage in the Warsaw ghetto, preparing for a concert. One child cries, "I cannot sing...I'm so hungry." Mrs. Stepha, the caretaker, replies, "We all are! That is why we must sing." Either a single person or small group of people performed ghetto songs, with accompaniment consisting of a single chord-playing instrument, a small band, or an orchestra.

STREET SONGS

Street songs, a sub genre of ghetto music, emphasized four dominant themes: hunger, corrupt administration, hope for freedom, and a call for revolt. A majority of ghetto street songs were sung to preexisting melodies, a technique known as *contra fact*. *Contra fact* became necessary because composers couldn't generate new music fast enough for all of the lyrics being written.

RESISTANCE FIGHTER OR PARTISAN SONGS

Of all the songs of all the ghettos, the one which spread like wildfire, was the Song of the Partisans by Hirsh Glik, "Zog nit keynmol az du geyst dem letstn vet" ("Never Say that You Are Trodding the Final Path"). It used a tune by the Soviet brothers Pokras, and it became the official resistance hymn of all the Eastern European partisan brigades. It was translated from the Yiddish into Hebrew, Polish, Russian, Spanish, Romanian, Dutch, and English. It was well known in all the concentration camps.

Perhaps the most important message as indicated in a camp song, "Stoi Komin Murowany" ("Black Chimney a Standing") by Prisoner 12860, is that smartness can avoid death (a Crematorium chimney). It is worth stressing that the prisoners, who created songs, had a positive influence on other prisoners, so they enjoyed widespread support. Consequently, it helped them to survive the hard camp life.

NAZIS FALL GUY SENT THOUSANDS TO AUSCHWITZ

BOOK REVIEW: *BAD FAITH*

By Carmen Callil, published by Jonathan Cape.

Reviewed by Stan Marks



This is the engaging and revealing story of a Frenchman, described by Primo Levi as a “cowardly and foolish man”, who sent thousands of Jews, including over 13,000 children, to Auschwitz.

It is the fascinating page turner about Louis Darquier, Commissioner for Jewish Affairs in France from March 1942 until being dismissed in

February 1944 for “irregularities over the administration of Arayanised assets”.

It also tells in detail of his marriage to an Australian, the believed suicide, in 1970, of their renowned psychologist daughter and of the politics that helped shape Europe during the 30s. How money from Hitler and Mussolini financed fascists, especially in their anti-Semitic actions, how politics played out in Europe including attitudes to Germany, how the truth was twisted to suit various agendas and how the man responsible for the death of so many Jews escaped justice and died living in freedom in Spain.

He died in 1980, insisting he had nothing to do with the deportations to Auschwitz, and that Jews were sent to labour not death camps, with the ovens being used only for delousing. He was a Nazi collaborator who escaped any form of justice.

Above all, it is a remarkable story, laced with anecdotes, of a couple who conned their way into various well-known circles in London and Europe and how they were treated in Australia. How a woman from Launceston and her French-born husband became a well-known twosome, using false titles and lived lives many would envy before the war and then while thousands were dying in concentration camps. Louis always wore a small French flag in his buttonhole.

They were the characters films and telemovies are made about. The roles are ready made for a most enlightening production featuring box office stars. It would be an absorbing movie and help give possible clues to what made this Frenchman adopt the lifestyle, and policies he did and take the Australian woman as his wife. How they allegedly pursued anyone with a title or position or could assist them in their endeavours.

The book was written by Melbourne-born Carmen Callil, who founded Virago Publishers and later became Managing Director of Chatto & Windus, London. The idea for the book began with the death, believed to be

by suicide (or was it an accident, an accidental overdose?) of Callil's psychiatrist, Anne. By chance and having suspicions raised about the psychologist's real identity, Callil began investigating her life. What she discovered was astounding.



Carmen Callil

TASMANIAN LINK

The psychiatrist was Anne Darquier, the daughter of Louis and Myrtle Darquier, who was the daughter of a wealthy Tasmanian family. Anne had been left in London with a nanny by her parents, whom she knew. The more Callil dug the more fascinating and almost unbelievable it became. Anne had become a highly successful doctor, among other things, holding teaching and clinical research posts at London Hospitals. She became a consultant to students at King's College, London, and had opened a private practice. She lived through her work, her colleagues and her numerous friends. She took pills for sleeping.

Her mother was Myrtle Jones, who became an actress and wed in Sydney, and left Australia, in the 1920s, for England. She was an actress on and off the stage.

Life changed when she met Darquier who described himself as Baron Darquier de Pellepoix, even dressing for his role, including wearing a monocle. He delighted in giving himself high ancestry, in partying, loved women and spent money like there was no tomorrow. They were quite a twosome, the “Lady” (a title she gave herself) from Tasmania and the elegant Frenchman. There is no certainty that Myrtle and her Sydney husband were ever divorced.

Darquier ingratiated his way into the Nazi party and became the longest-serving official of the Vichy state given the role of the elimination and despoliation of French Jews. He was a renowned anti-Semite, funded by the Nazis. He was considered a top man in his field. As Latrille details, he was really a con man, used by the Vichy state and the Germans as their puppet. He controlled a staff of more than a thousand and also a police force which terrorised Jews and non-Jews.

He introduced the yellow star in France and used his position to make a great deal of money for himself and his associates - mainly through looting, bribery, despoliation and corruption. He and Myrtle lived the high life. A rewarding read.

If you would like details about sponsoring or advertising in an issue of

Centre News, contact Stan Marks on 9528 1985.

RESEARCH STUDENT'S CENTRE REACTIONS

Maria Munzert, a researcher at the Centre for three months.

One of the questions I was asked constantly by survivors, volunteers and people outside the Centre, was: "What made you choose writing your thesis about this Melbourne Holocaust museum?" Everyone thought it a special assignment to pursue, that is except me.

I had chosen it because my first visit to the Centre in 2003 had moved me and stayed in my memory, leading to my asking myself many questions about the Holocaust, the Centre, the survivors and my very personal feelings about it all. From September 2002 on I travelled around Australia for one year and during my stay in Melbourne I had visited the Centre.

The recommendation in my travel guide had made me curious as it mentioned the fact that the guides were Holocaust survivors.

At school in Germany, I was taught in history about the Second World War from grade nine on, I was 14 then but had read books (mainly novels about children and their experiences during the war).

From the very beginning I felt that I needed to know more about it. Unfortunately, the curriculum didn't enable teachers to introduce us to many different aspects of this era of German history. Many of my classmates moaned about being told the same information again and again. What we were taught were statistics and historical facts, perhaps the only exception was a visit of the concentration camp Dachau which made us experience history in a more personal and emotional way.

Although I had already realized that, no matter how much I read, I would never fully understand what had happened I hoped that in a way I might understand a little more with every piece of information I collected.

As part of my A-levels I had to write a paper in history and I chose to discuss the debate between the German author Martin Walser and Ignatz Bubis, the president of the Council for Jews in Germany at that time. Bubis was the first one to criticise Walser, who had given a speech in October 1998 on occasion of the award of the peace prize of the German book fair in which he demanded a new form of remembering the past. Walser said that the Holocaust was too present in everyday life in Germany and remembrance should rather be more private.

At university I decided not to study history, but cultural studies. The interdisciplinary of this subject was very attractive to me as I could combine several interests, like literature, history and tourism. Yet, I managed to attend classes within my literature and communication course which discussed different aspects, like the representation of Holocaust in film and literature. When it came to choose a subject for my thesis I knew I wanted to find a topic which combined two interests: Australia and the Holocaust.

DIFFERENT FROM GERMANY

As I had fallen in love with this country at my first visit in 1997 (I did a school exchange, as a teenager, with a Bavarian youth organization) I always wanted to come back. At that time I had stayed with a host family on a

farm near Launceston.

I decided to look for a subject which would make it possible to return to Australia and the thought of writing about this Centre was instantaneous, the image of being told the personal stories of two survivor guides during my visit of the Centre was still very present in my mind. They had impressed me with their welcoming, warm acceptance of me and with their way of talking about their families and experiences. Luckily, two of my University supervisors agreed to this subject.

ANSWERS TO HOLOCAUST?

And so, I planned and came to Australia to do the research, trying to find answers to the questions about how Holocaust remembrance in Australia takes place, how the collective memory is influenced by the Centre and how the Centre takes part in the public commemoration of the Holocaust.

When I arrived at the Centre in March I was a little worried about how the Centre staff would react to a German researching here. But I quickly realized that I didn't have to be concerned about telling my nationality, as everyone welcomed me in a way that made me feel comfortable straightaway. No matter who I met, they offered help and supported me in every way. Straightaway, some of the guides offered to be interview partners for my Oral History project and I was able to start my project in my second week at the Centre.

The other departments also supported me; the archives put their material at my disposal and I found just about every information there I needed and the library was a great help when it came to find books about Jewish life and Holocaust remembrance in Australia. The testimonies department also provided me with useful material and information.

I still find it most impressive how they, despite all they have suffered, show a great sense of humour and share jokes about anything.

FAMILY PESACH SEDER

A special experience outside the Centre for me was the Pesach Seder, to which Stan Marks (the Centre's public officer) and his family invited me. Never before had I been to a Jewish ceremony and I enjoyed myself immensely. It was exciting to see how a holy day can be celebrated – it's not comparable to any Christian ceremony. The friendly and joyful atmosphere made this evening a valuable memory, as did the Marks Family generally.

For many years I felt guilty. Yes, I did hate to admit – especially when I was abroad – that I was German. But after a while, the visit to the Centre in 2003 contributed to that change, I realized that this feeling wouldn't get me anywhere. Rather than being passive, I started thinking about how the Holocaust should be remembered. This was a much more active approach and got me out of the lethargy into which I had lapsed concerning this topic.

Acknowledging and accepting the responsibility as a consequence of what the generation of my grandparents

had done has always come naturally to me, being third generation and German. I finally felt that I should do something. So I started reading my way through the literature about Holocaust remembrance. But again, I had to concede that there wasn't a simple answer to the question which was the right way of remembering.

Even after having watched as many films and documentaries as I could and having read quite a few books I still hadn't found an answer. And maybe there isn't one but many. How could there be a simple answer when there are millions

of individual stories which need to be considered?

Now, back in Germany, I will continue reading books in order to write my thesis. The Centre provoked many thoughts and my research certainly isn't finished yet. But, thanks to all the people who helped me in so many ways, I received many ideas and am confident that I will progress and eventually find answers to some of my questions. Luckily I have the support of my family.

Even my grandparents, who never really talked about their war experiences, opened up and show a great interest in my work and time at the Centre.

GERMAN CONSUL AT CENTRE PLAY READING

Thomas Kessler, the German Consul-General, and Mrs Kessler, were among the audience who attended the play reading, by local actors, of Neil Cole's 'The Trial Of Adolph Eichmann', at the Holocaust Centre, in April.

Originally staged at La Mama Theatre last year, the play is interspersed with narratives based on well-known Centre volunteers Kitia Altman and Arnold Erlanger.

Described by The Age as a skilled dramatisation of the trial of the well-known Nazi Adolph Eichmann, Eichmann's character is seen as one searching for any indication as his having a conscience. The Age added that it attempted to examine the profound legal and moral questions surrounding the subject.

Neil Cole said he wanted to educate people about anti-Semitism and the Holocaust. The play grew out of

a discussion playwright Neil Cole had with his eldest son Eamon, then 14, who had played volleyball against a Jewish school. They had guards watching over the youngsters. Eamon didn't want to return. Neil Cole began explaining anti-Semitism, persecution of the Jews, WWII and felt the need to discuss the topics.

Kitia and Arnold were chosen as survivors, people who had lived through the Holocaust and could discuss it and help Neil Cole understand it better.

The Centre audience praised the reading and asked players and Neil Cole many questions, including about its research, writing, participating in it and general audience reaction.

Many young people present said they had found it thought provoking, especially how Eichmann thought about what he was doing.



Glen Eira Councillor Margaret Esakoff and her husband Jack.



Phillipa Hawker (The Age), Jack Friedman, Kitia Altman and Larry Schwartz (The Age) at the reading.



General Consul General Thomas Kessler, Maria Munzert & playwright Neil Cole at Holocaust Centre.



Cast who took part in playreading.

FRIENDS ELECT PRESIDENT

The Friends of the Holocaust Centre, the group which in close conjunction with the Centre supports its activities, elected its president for the next year at its recent AGM.

The committee is: Anita Bartfeld, Lulek Bron, Elly Brooks, Sue Lewis, Caroline Bryce, Silvana Layton, John Lamovie, Adam Kreuzer, Kim Richwol, Henry Lawson, Robyn Davis with new members: Sue Lewis, Caroline Bryce, Henry Lawson, Robyn Davis.

President: Elly Brooks; Vice President: Adam Kreuzer; Treasurer: position vacant; Treasurer Assistant: Sue Lewis; Secretary: Caroline Bryce and Minutes Secretary: Robyn Davis.



Some members of the Friends Committee for the next year: Sue Lewis, Adam Kreuzer, Kim Richwol, Caroline Bryce, Lulek Bron, John Lamovie, Elly Brooks and Silvana Layton.

RESEARCHER AT YOUNG FRIENDS



Janine Beck

Prominent Brisbane PhD Researcher Janine Beck presented her research findings on "the impact of trauma on the three generations of holocaust survivors", at a Young Friends of the Holocaust function at the Holocaust Centre.

Janine Beck has spoken on this

topic at a number of national and international events and is building a reputation as a prominent speaker and expert in her field of holocaust-related trauma.

The Holocaust Centre's 'Young Friends' Group are working to build a strong long-term connection between 18-35 year olds within the Melbourne Jewish Community and the Holocaust Centre. Contact them if of interest.

ATTEND CENTRE'S SPECIAL FUNDRAISING AUCTION

The Jewish Holocaust Museum and Research Centre will hold a major fundraising evening in September. The funds raised will be used to continue the vital work The Centre carries out and fund **"Keep the Voices Alive"**, an audio-visual installation of the Survivor guide volunteers. This is to ensure the stories and personal experiences the Centre's Survivor Guides told over the past 22 years remain part of the Museum.

This gala evening at **Leonda on the Yarra on Thursday, September 14** is co-ordinated by the Jewish Holocaust Centre in conjunction with the Friends of the Jewish Holocaust Centre, Jewish Holocaust Centre Foundation and Descendants of the Shoah Inc.

The centerpiece of the function will be a silent and major auction involving close to 150 items. Prizes worth thousands of dollars have been donated.

PRINCIPAL SPONSOR:

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Deloitte

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Roger David

Spotlight

The Majtlis Group

The evening will include dinner, a speaker and entertainment for \$85 per head.

ABSOLUTE FREE SPEECH IN VICTORIA

Daniel Aghion



Daniel Aghion

Recently the Victorian Government made some minor amendments to the Racial and Religious Tolerance Act. This is a piece of legislation that makes it unlawful to incite hatred against, serious contempt for, or revulsion or severe ridicule of another person, on the ground of race or religion.

It is an important plank in the Victorian Government's multicultural policy, and was strongly supported by the Jewish community through its peak body, the Jewish Community Council of Victoria.

Although the amendments were minor, the debate in Parliament was long and passionate. After much debate, the amendments were eventually supported by both major parties. However, the debate was not about the technicalities of some obscure piece of government regulation: it was about the lofty ideal of freedom of speech, and the limits that an open and democratic government can and should place upon it.

Is speech absolutely free in Victoria, or in Australia? Lawyers will tell you that it is not. Defamation laws prevent you from demeaning someone's reputation in public. Public nuisance laws prevent you from shouting profanities at passers-by. Child pornography laws prevent you from publishing abhorrent material regarding children. Seditious laws prevent you from inciting treasonous conduct against the government.

Unlike the United States, Australia has no constitutionally guaranteed right to speak one's mind. Even in that country however, there are limits. As one of the United States' greatest jurists Justice Oliver Wendell Holmes Jr famously wrote: "The most stringent protection of free speech would not protect a man falsely shouting fire in a theater and causing a panic."

So we can see that free speech is not, and has never been, an absolute. Like many abstract principles, it becomes modified in its practical application.

Those who advance claims of 'free speech' face two fundamental flaws in their argument. First, it is part of the social contract we enter as members of a society, that we must willingly surrender some of our rights in order for that society to function cohesively. Second, the rights that we give up necessarily include the right to say what we want when we feel like saying it.

Even our system of open and accountable government does not allow us to shout out our political views from the public gallery in Parliament. To do so would immediately result in expulsion from the building,

no matter how worthy the view that we might be espousing.

SPEECH & HOLOCAUST

In the context of the Holocaust, the point is particularly acute. It is a historical fact that the Holocaust occurred; that the Nazi regime enacted a policy of destruction of an entire race, simply because membership of that race was considered to be an offence against the regime. Despite the cries of "never again", human nature has unfortunately demonstrated its capacity for racial brutality on several occasions since: in Cambodia and Rwanda to name some of the more horrendous examples. In each case the seed of intolerance was sown as whispers; the whispers became words; the words became shouts; the shouts became screams; and the screams became a raging torrent of hate, overflowing into violence.

With the exception of a few rare fringe characters, no-one who advocates the right to speak freely does so for the express purpose of being able to engage in racial abuse. Usually the intended purpose is political comment. That is a different category of speech entirely.

In a democratic society we should be able to comment upon and criticise our political leaders, whether because we believe they have engaged in an abuse of process, or perhaps for the more mundane reason that we disagree with their views and wish to tell them so. Closely allied to the right of political comment is the right of a free media. Properly exercised, the 'fourth estate' plays a valuable role in shining a light upon the darker corners of the bureaucracy.

However there is nothing in the freedom of political comment or of reportage that requires the incitement of hatred against someone merely because of their membership of a race or religion. It is at this point that the argument of the 'free speakers' falls down. "I do not wish to revile others" they say, "but as a matter of principle *other people* ought to be able to publish their views, no matter how vile".

But why should we permit the publication of racial abuse under the guise of a broader principle, when the historical record demonstrates so well that racial abuse is so inherently destructive to the fabric of society?

To return to the opening question and the title of this article: free speech does come at a price. It is the sacrificing of a tolerant society, and the opening up of entire segments of the community to racial or religious abuse. That price is too dear for a multicultural society such as ours to pay.

Daniel Aghion is a barrister and Public Relations Officer of the Jewish Community Council of Victoria.

DISCLAIMER: The opinions expressed in Centre News are those of the authors and do not necessarily reflect those of the magazine's editor or editorial committee. While the Centre News welcomes ideas, articles, photos, poetry, and letters, it reserves the right to accept or reject material. There is no automatic acceptance of submissions.

DONORS THANKED

Some of the donors to the Centre were thanked at a function in June.



Jack Fogel, Ruth & Nathan Shafir.



Temptation Box owners, Jim and Voula Malmidis (who recently made a donation of their "Business of the Year Award" cheque to the Centre), with Bernard Korbman & Len Bron.



Mrs. & Mr. Salek Roth.

ARROW CROSS PLANNED TO DESTROY GHETTO

Tibor Farkasz

The article about the new Budapest Holocaust Memorial, by Tibor Farkas, in the April issue of Centre News omitted some text.

This explained that just two days before the arrival of the Russian SS units and Arrow Cross gangs were planning to destroy the Ghetto and exterminate its inhabitants; that a high ranking Arrow Cross official Pál Szalay alerted Wallenberg and Peter Zürcher, the Swiss representative and upon Wallenberg's instruction he contacted General Schmidhuber.

By mid-January 1945 the Russian Army almost completely encircled Pest, the left bank of the Danube. Menacing rumours started to circulate in town about an alleged plan of the SS and the Arrow Cross to destroy the ghetto and exterminate its inhabitants before the arrival of the Russian troops. A renegade high ranking Arrow Cross activist, Pál Szalay alerted Raoul Wallenberg and Peter Zürcher (the representative of the Swiss vice-Consul Carl Lutz), that groups of Arrow Cross thugs and German soldiers armed with machine guns and grenades were gathering near the central ghetto, at the Royal Hotel, and planning a last minute action to exterminate the inhabitants.

On 15 January a German major general, Gerhard Schmidhuber, commander of the "SS armoured Feldherrenhalle Division" who's political views was thought of keeping himself aloof from the "political" German generals, visited the City Hall shelter. Szalay and Zürcher requested a meeting with him and asked whether he was aware of the operation planned against the inhabitants of the ghetto and if he knew that members of his unit at the Royal Hotel were also among those mobilized for the action.

They also transmitted to him a warning from Wallenberg, that if he did not prevent this crime, after the war he would be held responsible and called to account, not as a soldier but as a murderer. Schmidhuber immediately interceded with some high authorities of the Arrow Cross to stop the action.

According to some sources he arranged to get the Arrow Cross guards of the ghetto's entrances relieved and replaced by Hungarian policemen and reliable German soldiers under his direct order. He also reported what he had done to his superior, SS General Pfeffer-von Wildenbruch, and the supreme German commander of Budapest confirmed his decision.

The "international ghetto" was liberated by the Russian Army on 16 January 1945. On the day of their liberation 25,000 people lived under the protection of various foreign legations. Two days later, on 18 January the central ghetto was also liberated. The Germans withdrew from Pest into Buda and behind them blew up the remaining bridges over the Danube.

General Gerhard Schmidhuber lost his life during an attempted German outbreak from the Russian blockade of Budapest. He is buried in the new Municipal Cemetery of Budapest. Pál Szalay, the young Arrow Cross activist, who alerted Wallenberg and Zürcher about the plans to exterminate the inhabitants of the ghetto, and who later, encouraged by Wallenberg and Zürcher, confronted General Schmidhuber and obtained his intervention, survived. After the war, in recognition of his courageous act, the "Peoples Tribunal" pardoned him for his past as a former activist of the "Arrow Cross" party and acquitted him.

ACQUISITIONS: FEBRUARY—MAY 2006

Ursula Flicker

The following are the latest additions to our collection:

Book written by donor in English titled "The Long Road to the Lucky Country".

Donor: Mr. Leo Cooper

Photocopy of a photographic album with 24 pages and printout concerning destruction of Vilno Ghetto.

Donor: Mr. Phillip Maisel

History of the destruction of the Jewish Community Kolomyja, formerly in Poland now in Ukraine, 1941-1945.

Donor: Ms. Sarah Ramler

Papers collected from very close friend of donor, late of the U.K., also CN, birth and death certificates of Else Lachmann - Re reparations for lost property in Konigsberg, Prussia.

Donor: Dr. Helen Forgasz

Series of (3) correspondence from Concentration Camp Pithiviers, France 1942 prior to deportation to Auschwitz.

Donor: Ms. Braha Sabbah

DVD "Bialystocker Commemoration" at the Jewish Holocaust Centre Melbourne- 62nd anniversary of uprising of the Bialystoker Ghetto and annihilation of the town and surrounds.

Donor: Mr. Nathan Mond

Notes on high tech update "Kabbalah and Holocaust".

Donor: Dr. Adam Rosenblatt

Photograph taken on 10/04/2005 - Reunion of Buchenwald Boys on 60th anniversary liberation of Buchenwald.

Donor: Mr. John Chaskiel

List of Warsaw Ghetto Jews who escaped and were as D.P.'s in U.S. zone of occupied Germany after the War, Printed in 1948 together with photographs of family.

Donor: Mrs. Freda Sable

Newspaper "Le Parisien Libere" edition of 12/04/1947.

Donor: Mr. Joe Szwarcberg

Copies of photographs of Jewish Cemetery in Pabianice, Synagogue in Pabianice burnt on Rosh Hashanah 1939 and memorial in Chelmno all in Poland.

Donor: Mr. Jack Eckstein

Photograph taken in Buchenwald Concentration Camp in 1945.

Donor: Mrs. Tola Bokser

Catalogue of Nazi stamps and some newspaper cuttings.

Donor: Mr. Andrew Furst

Photograph taken by the Association of Jews from Vilna of the participants at the "Trojer" Academy for the commemoration of the 5th anniversary in September 1948 of the liquidation of the Vilna Ghetto.

Donor: Mrs. Renia Shwarz

Material from International Conference for Jewish War Children "Still going strong 1945-2005" held 19/08/2005 to 22/08/2005 and copies of letters written during the War from Camp Westerbork.

Donor: Mr. Arnold Erlanger AM together with his daughters Helga and Hetty.

**The Centre's Archives asks more donors to bring their
treasured documents, objects and artefacts to it for safekeeping.
All items about the Holocaust are important to reconstruct the past.**

DONORTHANKS

We omitted the following donors who supported the Centre in 2005, from in the last issue of *Centre News*: Mr Leo & Mrs Irene Greenberg, Mr Richard H Melzak, Dr R J O'Brian and Mr P Krystal. We thank them for their vital support.

PERSONAL ANNOUNCEMENTS

Birthdays

Sue Hampel, Millie Singer, Kalman Spigler, Solomon Bard, Cesia Goldberg, Mark Chaskiel, Edith Preston, Tom Gorog, John Margis, Julian Newman, Frank Dobia & Bob Meher.

Wedding Anniversaries

Salek & Eva Roth
Wisia & Janek Keller's 60th
Eva & Stan Marks' 55th

Wedding

Nicki Greenberg & Stuart Ewin
Ruth & Nathan Shafir
Gaby Slade & Ronald Serry

Condolences

Alex Gelerman

CONGRATULATIONS

Congratulations to Centre News contributor and Centre supporter Jacob Rosenberg in winning the 2006 \$20,000 Douglas Stewart Prize (and a gold medal) in the NSW Premier's Literary Awards.

It is indicative of the contributions in so many fields migrants, including Holocaust survivors, have made to Australian life.



Centre held a congratulatory morning tea for long time survivor guide, Arnold Erlanger for his 90th birthday, on Wednesday July 26.

JEWISH HOLOCAUST CENTRE COMING EVENTS

MONDAY 4 SEPTEMBER 8.00PM

PROFESSIONAL DEVELOPMENT SESSION
VOLUNTEERS & GUIDES

SUNDAY 10 SEPTEMBER 7.30PM

CHILD SURVIVORS OF THE HOLOCAUST
SURPRISE GUEST SPEAKER

THURSDAY 14 SEPTEMBER 7.00PM
AUCTION NIGHT & FUNDRAISING DINNER
LEONDA BY THE YARRA

SUNDAY 17 SEPTMEBER 7.30PM

ADULT MARCH OF THE LIVING 2006
PUBLIC PRESENTATION
&
ADULT MARCH OF THE LIVING 2007
INFORMATION NIGHT

All enquires: (03) 9528 1985 OR Email: admin@jhc.org.au



Friends of The Jewish Holocaust Museum Inc.

We are pleased to support the
JEWISH HOLOCAUST CENTRE INC.
and the publication of **CENTRE NEWS**

As a result of our achievements and fundraising efforts this last year we have been able to allocate:

\$10,000 to sponsor the publication of a book "**LESS and MORE**" of our Museum's Photographic Exhibitions by **Saba Feniger** our first **Curator**.

\$20,000 towards funding a **Development Manager** for the Museum.

\$5,000 TO THE 2006 MEYER BURSTON SCHOLARSHIP awarded to: **Natalie Krasnostein** whose project involved 3rd Generation participants' workshop, progressing to a play to be performed next year. She has also presented a synopsis of the workshop at Limmud Oz and Yad Vashem/

\$5,000 has been allocated to **Jayne Josem** our current **Curator** for an **Overseas Study Tour** of Holocaust Museums.

\$3,300 to sponsor **Shoshana Jordan's Photographic Exhibition "the fabric of memory"**.

Elly Brooks: President of the Friends of the Jewish Holocaust Museum Inc.
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The Commission believes that the Melbourne Holocaust Centre helps our diverse cultural, linguistic and faith communities better appreciate one another. This is an important element of Victoria's multicultural success and its future harmony.

“Those who do not remember the past are condemned to repeat it”
- The Life of Reason by George Santayana (1863 – 1952)

*Victorian Multicultural Commission
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פון איתן פינקעלשטיין (דייטשלאַנד)

"רורלאַנד מוזעאום", וואָס הייסט "די טעכנאָלאָגיע פון ענטגילטיקער לייזונג". די אויסשטעלונג האָט געהאַט אַ דירעקטן שייכות מיט דער אינדוסטריעלער פירמע "טאַפּפּ און זין". זיי פלעגן פראָדוצירן געצייג פאַר ברויערייען און טעכנישע מכשירים פאַר דער לאַנד-ווירטשאַפּט. די געשעפטן פון דער פירמע האָבן נישט געגעבן קיין גרויסע פראָפּיטן צוליב דער גרויסער קאָנקורענץ אין דייטשלאַנד, נאָך דער ערשטער וועלט-מלחמה. ביסלעכווייז האָט זיך אַלץ אָנגעהויבן ענדערן, ווען אין יאָר 1936, אויף דעם באַקאַנטן פאַרטייאישן צוזאַמענפאַר אין נירנבערג, האָט דער פירער געמאַלדן, אַז ער וועט 'אויסרייניקן' די נאַציע פון אַלע איבעריקע 'נישט אַרישע געמישן'. דאָרט אין נירנבערג זענען אויך אָנגענומען געוואָרן די ראַסן געזעצן. דער ערשטער פראַקטישער שריט צו פאַרווירקלעכן די געזעצן איז געווען דאָס אויפשטעלן אינעם שטעטל, דאַכאַו, נעבן מינכען, דעם מוסטער לאַגער, וווּ מען האָט געזאַלט אויספרוון די נייסטע מכשירים און מעטאָדן פון מאַסן אומברענגונג. פּדי טעכנישע אויסצופירן דעם פלאַן האָט די נאַצישע פירערשאַפּט זיך געוואָנדן צו דער פירמע "טאַפּפּ און זין", די פירמע האָט אויפגעבליט.

אויף דער אויסשטעלונג אין דעם "רורלאַנד מוזעאום" זענען אויסגעשטעלט די צייכענונג טאָוולען פון אַלערליי מכשירים מיט וועלכע די דערפינדער פון דעם נייעם מין טעכנאָלאָגיע האָבן זיך באַנוצט ביים פראַיעקטירן די נייע קרעמאַטאָריום אויוונס. מיט דער צייט, ווי עס איז אָנגעוויזן, זענען די פרימיטיווע אויוונס פאַרבעסערט געוואָרן, נאָך יעדן אויספרוון פון פראַקטישן געברויך.

מיט דער צייט האָט מען שוין געקענט איבערפירן די אויוונס אויף רעלסן און ווענטילאַציע איז איינגעאַרדנט געוואָרן פאַר די גאַז קאַמערן. ספּעציעלע מכשירים האָט מען דערפינדן צום אויסרייניקן דעם אַש פון די אויוונס און אַ מאַשין וואָס זאָל אין דער זעלבער צייט דורכזיפן דאָס אַש.

צונויפגעשטעלט פון משה אייזענבוד.

אַן ערך, מיט פינף און צוואנציק יאָר צוריק האָב איך ווידער באַזוכט דעם טויטן-לאַגער אוישוויץ. כּיהאָב זיך צוגעשאַרט צו אַ גרופע דייטשע טוריסטן, פּדי בעסער צו הערן און זען זייער רעאַקציע אויף דעם וואָס זיי זעען. ביים אָנהייב האָב איך קיין באַזונדערס נישט באַמערקט; די דייטשן האָבן זיך אויפגעפירט אין דעם שרעקלעכן מוזעאום, פונקט ווי אַלע אַנדערע טוריסטן פון דער וועלט. שטיל, מיט טרויעריק-אַראַפּגעלאַזטע קעפּ זענען זיי אַרומגעגאַנגען איבערן מוזעאום, צוהערנדיק זיך צו די וואָס האָבן זיי אַרומגעפירט. קיין פראַגעס האָבן זיי נישט געשטעלט. ווען די גרופע איז געבליבן שטיין נעבן אַ אויוון וווּ מען פלעגט פאַרברענען די גופים, האָט איינער, שוין נישט קיין יונגער מענטש, גענומען באַטראַכטן דעם אויוון מיט גרויס אינטערעס. ער האָט אַריינגעקוקט אינעווייניק, אַרומגעטאַפּט די אויסגעקריצטע ווערטער אויף די טירלעך, זיך געשטעלט אויף די שפיץ פינגער, באַמיענדיק זיך צו געפינען אַן אויפשריפט פון אויבן. ער האָט זיך אויפגעפירט ווי אַ קונה אין אַ געשעפט פון אויטאָמאָבילן.

ווען דער באַזוך האָט זיך פאַרענדיקט, בין איך צוגעגאַנגען צו אים און געפרעגט, "וואָס האָט אַזוי געצויגן אייער אויפמערקזאַמקייט צו באַטראַכטן די אויוונס?" האָט ער מיר דערקלערט, אַז די אויוונס האָט מען אויסגעאַרבעט אין "טאַפּפּס" פאַבריק, וווּ ער האָט געאַרבעט אַ סך יאָרן, אָבער קיינמאַל נישט געהערט, אַז מען האָט דאָרט פראָדוצירט אויוונס פאַר קרעמאַטאָריעס.

איך האָב זיך אין דעם עפּיזאָד דערמאַנט בשעת מיין לעצטן באַזוך אין דער שטאָט עססען. די שטאָט איז היינט איינע פון די שענצטע שטעט אין דייטשלאַנד און פאַרמעסט זיך צו ווערן די הויפט קולטורעלע שטאָט פון לאַנד. עס קומען דאָרט פאַר פּסדרדיקע פעסטיוואַלן און אויסשטעלונגען. ביים איבעריילענען די מעלדונגען וועגן פאַרשידענע אונטערנעמונגען האָב איך באַמערקט אַן אַפּיש וועגן אַן אויסשטעלונג וואָס ווערט געוויזן אין דעם

וועגן דער טעטיקייט אין די מלחמה-יאָרן פון מעלבורנער איינוויינער, לאַיאַס פּיאלקאר, וועלכער האָט זיך מודא געווען, אַז ער איז אין יאָר 1944 געווען קאָמענדאַנט פון דער הויפט קוואַרטיר פון דער פּאַשיסטישער אָרגאַניזאַציע "אייזענער צלם".

איינוויינער פון פערט, טשאַרלס זענטאַי. טראַץ דעם פאַרלאַנג, פון דער אונגאַרישער רעגירונג, אַז מען זאָל אים דעפּאָרטירן קיין אונגאַרן, באַהאַנדט מען נאָך דעם ענין אין אויסטראַלישן אַפּעלאַציע געריכט. די אונגאַרישע רעגירונג האָט אויך אונטערגענומען אַן אויספאַרשונג

געשטאַרבן רודאָלף ווערבאַ.

דער אונטערגרונט באַוועגונג אין לאַגער, אַנטלאָפן און נאָך אַכט טעג וואַנדערן זענען זיי אָנגעקומען קיין סלאָוואַקיע וווּ די אונטערגרונט האָט זיי ווייטער געהאַלפן. אַ קאָפּיע פון זייער באַריכט איז אָפּגעשיקט געוואָרן צום וואַטיקאַן אין רוים און צו דער אונטערגרונט באַוועגונג אין אונגאַרן. אַרום דעם חודש יוני האָבן די אַמעריקאַנער און די ענגלענדער באַקומען קאָפּיעס פון דעם באַריכט. אונטערן דרוק פון דעם באַריכט און אַנדערע כוחות האָט די אונגאַרישע רעגירונג אָפּגעשטעלט די דעפּאָרטאַציע פון די אונגאַרישע יידן. ווערבאַ איז געשטאַרבן אין קאַנאַדע אין עלטער פון איין און אַכציק יאָר.

איינער פון די געציילטע, וועמען עס איז געלונגען צו אַנטלויפן פון "אוישוויץ" טויטן לאַגער איז געווען רודאָלף ווערבאַ. ער איז געווען דער ערשטער, וואָס האָט איבערגעגעבן דער וועלט, וואָס אוישוויץ שטעלט מיט זיך פאַר. ער איז געווען אַ טייל פון דער "זאָנדער קאָמאַנדע" אין לאַגער און צו זיין קרעדיט, מיינט מען, אַז אַדאַנק אים זענען אָפּגעראַטעוועט געוואָרן פיל טויזנטער אונגאַרישע יידן. ווערבאַס יידישער נאָמען איז געווען וואַלטער ראַזענבערג אַ געבוירענער אין טשעכאָסלאָוואַקיע. דעם באַריכט וועגן אוישוויץ האָט ער געשריבן צוזאַמען מיט אַן אַנדערן אַנטלאַפּענעם, אַלפרעד וועלדער. אין אַפּריל 1944 זענען ביידע, מיט דער הילף פון

מען געדענקט די גירוש-צייטן אין פאַרטוגאַל.

דער קעניג מאַנועל איז בשעת דער "ליזבאָנער הריגה" (אַזוי איז זי באַקאַנט אין דער געשיכטע) נישט געווען אין שטאָט. שפּעטער האָט ער געשיקט אייניקע פּאַגראַממטישע אַזוי אויף די תּליות. היסטאָריקער האַלטן, אַז איידער די אינקוויזיציע האָט גענומען אַרויסטרייבן די יידן פון פּאַרטוגאַל, איז יעדער פינפטער איינוויינער פון לאַנד געווען אַ ייד. דאָס מיינט, אַז די יידישע באַפּעלקערונג האָט געציילט אַרום צוויי הונדערט טויזנט נפשות. אין יאָר 1821, זינט ווען מען האָט פאַרמעל אָפּגעשאַפן דאָס געזעץ פון דער אינקוויזיציע, האָן יידן פון-דאָס-ניי אָנגהויבן זיך באַזעצן אין פּאַרטוגאַל. היינט געפינען זיך אין גאַנצן לאַנד, נישט מער ווי דריי טויזנט יידן.

דעם 19-טן אַפּריל האָט אַ גרויסער עלום זיך צונויפגעקליבן אין ליסבאָן, די הויפט-שטאָט פון פּאַרטוגאַל, אָפּצומערקן 500 יאָר זינט דעם בלוטיקן פּאַגראַם איבער די פּאַרטוגעזישע יידן. די פייערונג איז אָרגאַניזירט געוואָרן מיט דער איניציאַטיוו פון דעם ניו-יאָרקער זשורנאַליסט, נינאָ גערעיראַ. פיר טויזנט ליכט האָט מען אָנגעצונדן לזכרון די יידן אויסגעהרגעטע אַדער פאַרברענטע אויף שייטער-הויפּנס אין משך פון דריי טעג דעם 19, 20, 21 אַפּריל 1506. די קרבנות פונעם פּאַגראַם, מיט וועלכן עס האָבן אָנגעפּיט די גלחים, זענען געווען די אַזוי גערופענע "נייע קריסטן". די דאָזיקע משומדים האָבן אויסגעקליבן צו בייטן די אמונה איידער פאַרלאָזן דאָס נישט טאַלעראַנטע לאַנד.



ידיעות פון יידישן חורבן-צענטער

מעלבורן, אויסטראליע אויגוסט 2006 דרייאונצוואנציקסטער יארגאנג (72) 2

געפנט די נאָזישע אַרכיוון.

אומבאקאנטן גורל פון טויזנטער קרבנות פון לעצטן חורבן. דער צייטווייליקער דירעקטאָר פון מעלבורנער חורבן-צענטער, בערנארד קאַרבמאַן, האָט אין צוזאַמענהאַנג מיט דעם באַשלוס פון צוטריטלעך מאַכן די אַרכיוון פאַר פאַרשער, דערקלערט: "איך דערוואַרט, אַז די אַרכיוון וועלן ענטגילטיק באַווייזן ווי אַזוי די לאַגערן האָבן פונקציאָנירט. זיי וועלן באַווייזן די ביוראָקראַטיע וועלכע מען האָט אָנגעוואַנדן און עס וועט קלאַר מאַכן ווי אַזוי די 'ענטגילטיקע לייזונג' איז דורכגעפירט געוואָרן. אַ וויכטיקער, אינטערנאַציאָנאַלער חורבן פאַרשער, גונער פּאָלסאַן, האָט גערימט די דעזיזיע וועלכע די דייטשע רעגירונג האָט אָנגענומען אויפצופענען די אַרכיוון מיט אינפאָרמאַציעס וועלכע עקזיסטירן. אונטערשרייכנדיק דערביי, אַז די אינפאָרמאַציעס דאַרפן ווערן צוטריטלעך צו דער ברייטער עפנטלעכקייט.

די דייטשע רעגירונג האָט אַ לאַנגע צייט זיך געהאַלטן ביי דער מיינונג, אַז כדי אַפצוהאַלטן די פּריוואַטקייט פון די נאָזישע קרבנות, האָט זי באַגרענעצט דעם צוטריט צו די אַרכיוון, וועלכע אַנטהאַלטן אַרום פּופציק מיליאָן דאָקומענטן. די דאָקומענטן געפינען זיך אין "באָד אַרעלסען" (דייטשלאַנד). אונטער דעם אינטערנאַציאָנאַלן דרוק, האָט דער דייטשער, איצטיקער יוסטיץ מיניסטער, בריגיטע זיפריסן דערקלערט אין וואַשינגטאָן, אַז די אינפאָרמאַציע וועט ווערן צוטריטלעך. דאָס וועט געדויערן אַרום זעקס וואָכן, ווייל מען דאַרף קאָנטאַקטירן די אַנדערע עלף לענדער, וועלכע פאַרוואַלטן מיט די אַרכיוון. די קאַרטאָטעקעס - גלייבט מען - אַנטהאַלטן אינפאָרמאַציע וועגן זיבעצן מיליאָן מענטשן, וועלכע די נאָזישע האָבן אומגעבראַכט אָדער פאַרשפּאַרט אין קאָנצענטראַציע לאַגערן. די דאָקומענטן וועלן קענען העלפן היסטאָריקער אויסצוגעפינען וועגן דעם

אויסצוגן פון באַריכט פון 'וויזענטאַל צענטער'.

ווייל די דאָזיקע לענדער האָבן נישט דערגרייכט אַרויסצוטראַגן קיין אורטייל אָדער דאָס אַרויסשיקן עמיצן פון לאַנד. לענדער וועלכע זענען טאַטאַל דורכגעפאַלן אין זייערע באַמיונגען צו געפינען און פאַרמשפטן נאָזישע פאַרברעכער זענען באַצייכנט מיטן בוכשטאַב פ. צו זיי געהערן די לענדער: עסטרייך, נאָרוועגיע, רומעניע, שוועדן און אוקראַינע. אַ געוויסן פּראָגרעס האָט געמאַכט די אויסטראַלישע רעגירונג אין ענין קעגן דעם

לעצטנס האָט דער דירעקטאָר פון וויזענטאַל צענטער, אפרים זוראָוו, פאַרעפנטלעכט דעם זעקסטן יערלעכן באַריכט פון זיין טעטיקייט פון פאַרשן און פאַרפאַלגן נאָזישע פאַרברעכער. דער באַריכט נעמט אַרום פיר און פערציק לענדער וווּ מען האָט געפונען און געפאַרשט פאַרדעכטיקטע קריגס-פאַרברעכער אין לעצטן יאָר. דער באַריכט באַצייכנט אַמעריקע מיט דעם בוכשטאַב א. אין דער זעלבער צייט אַזעלכע לענדער ווי קאַנאַדע, דייטשלאַנד, אונגאַרן, לאַטוויע און פּוילן, מיטן בוכשטאַב ד.