

Centre News

April 2009

Jewish Holocaust Centre



25 years on
1984-2009



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The Jewish Holocaust Centre is dedicated to the memory of the six million Jews 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 programme which aims to combat anti-Semitism, racism and prejudice in the community and fosters understanding between people.

Centre News

This special 25th anniversary edition is dedicated to the memory of Cyla Sokolowicz, the first editor of *Centre News*.

CONTENTS

FROM THE PRESIDENT	3
EDITOR'S LETTER	3
DIRECTOR'S POINT OF VIEW	4
AGAINST ALL ODDS: THE ESTABLISHMENT OF THE HOLOCAUST CENTRE	5
FABRIC OF THE FUTURE: 25 YEARS CELEBRATION DINNER	8
OUR VOLUNTEERS AND GUIDES CELEBRATE 25 YEARS	11
THE JEWISH HOLOCAUST CENTRE AS A MEDIUM OF MEMORY	16
AUSTRALIA AND THE SHOAH SURVIVORS	17
BOOK REVIEW	18
EDUCATION	19
MUSEUM	20
EVENTS	22
VOLUNTEERS	26
FOUNDATION	28
FRIENDS	29
SEEN AROUND THE CENTRE	30
COLLECTIONS	32
OBITUARIES	34
POEMS	36
THANKS	37

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On the cover:

Zenon Furmansk's water colour painting of the original Jewish Holocaust Centre painted in 1987.



Pauline
Rockman

Promise ... of the next generation and what the future holds for the Jewish Holocaust Centre

Sadness ... the loss of the survivor generation

Overwhelming ... the legacy, the mantle we of the next generations carry

Excitement ... the buzz of the Centre, the activity, the vision

Passion ... something that all of us involved at the Centre have in strong measure

March 4, 2009 marked the twenty-fifth anniversary of the creation of the Centre and these are some of the powerful feelings this evokes for me. How do we commemorate, memorialise, dare I say, celebrate, twenty-five years of our existence in the Melbourne community? It is no simple feat that an institution was formed by very different individuals and organisations; no small feat for our Centre to have grown to its position of strength today, continually

developing and adapting to meet the needs of the community and deliver excellence.

Our beloved survivor family, who created everything – from the displays to the educational material – has continued to deliver its message. Our Centre was founded without large government or other grants, relying on the generous donation of time, materials and money from Holocaust survivors, their families and other supporters.

Initially it was a Centre for the survivors by the survivors, and it was about the moment, that moment of dealing with the loss and memorialisation of family and friends who were murdered, and passing on the message of respect for the other, of standing up to injustice and wrongdoing, not to be bystanders. Today the Jewish Holocaust Centre comprises not only survivors, but also the second and third generation of the Shoah. This is evident in every area of the Centre where people of all ages work together to continue to deliver the Centre's message.

Over the summer break I tackled a task that I had been putting off for a long time – sorting the many tomes from my beloved father's extensive library. It is a work in progress as I peruse many volumes, reminisce and immerse myself once again in long-lost friends. I find a box of books, some in Hebrew and some in German. There is a set of bound

Hebrew books with an inscription to the bar mitzvah boy, my father, dated 'Berlin 1934'. The books were a present from the congregation of Ahuvav Zion, my grandfather's *shul* in Berlin. After Kristallnacht, my grandfather rescued one of the *sifrei torah* and brought it with him on his miraculous journey to safety in Australia, arriving in Sydney in late August 1939. That *sefer torah*, saved from the pogroms of Europe, went to Central Synagogue in Bondi Junction in Sydney, only to be destroyed in a fire in the 1980s. I have given some books to the Centre's Archives Department and some to the Kadimah. The rest will be shipped to Eastern Europe to be used by reborn Jewish communities.

I am often asked why I do what I do. I like to think that being my father's daughter, it is possible that I am continuing a tradition of values and principles of life – 'how the world should be'. This tradition compels me to continue to fight injustice, oppression and genocide. In this way, I will honour the memory and play my part in ensuring that the suffering of the victims of the Shoah will not have been for nothing.

It is so important that we celebrate the legacy of our founders and continue their work. Please join us in the many events that will be happening over the next few months. I look forward to meeting up with you.

EDITOR'S LETTER



Ruth Mushin

Welcome to this special 25th anniversary edition of *Centre News*. This edition continues to reflect the message of the founders, expressed twenty-five years ago. In the first edition of *Centre News*, published in December 1984, founding editor Cyla Sokolowicz wrote of the importance of remembering the Holocaust and of

the need for eyewitnesses to leave a lasting message to their children. She also expressed the Centre's hope 'to be able to use the lessons of the Holocaust as a starting point in an effort to build bridges of understanding between Jews and non-Jews, so that they may work together towards a future in which racial prejudice and hatred will forever be eliminated.'

In this issue, we bring you an overview of the Centre's past twenty-five years, as well as a look into the future, with the exciting upgrade of the museum scheduled to commence at the end of this anniversary year. And what better way to celebrate this milestone than to hear from the volunteers who have been the lifeblood of the

Centre since its establishment? The survivors and younger volunteers who work with them present a kaleidoscope of insights about the Centre – their experiences as guides and volunteers in different areas of the Centre, their ideas about Holocaust education, their feelings about the future, their fears and concerns, and their joys in the work they do and the friendships they have made.

The message of the founders of the Centre, so eloquently expressed by Cyla Sokolowicz, is as relevant today as it was twenty-five years ago. The way the message is delivered may have changed over time, but as you will see from this issue, the passion and energy have not diminished.



Bernard Korbman

Lest we forget is a phrase popularised in 1897 by Rudyard Kipling, forming the refrain of his poem *Recessional*. I feel that this phrase is most appropriate in this, the year of our 25th anniversary, to ensure that we do more than laud the founders of the Jewish Holocaust Centre (JHC); praise and acknowledge the survivor generation who built up the JHC to its current prestigious position; and applaud the 'second generation' who have, through their professional expertise and strength of conviction, taken on the task of building on to the carefully laid foundations of this institution.

There are some in both the Jewish community and the general community who feel that perhaps after sixty-nine years, the Holocaust should to be put aside and laid to rest in the pages of Jewish history.

Lest we forget is the phrase on every monument of remembrance and commemoration, from the smallest one pub and general store town to the major cities of Australia. On the 'eleventh of the eleventh' for the past seventy plus years, school children have learned of the high cost of Australian lives in France and other parts of Western Europe. For more than eighty years, school curricula throughout Australia have taught the history of the ANZACS and how the stories and myths from the Gallipoli Campaign have helped to fashion what we call 'Australian values' and the 'Australian character'. Don't the six million Jews murdered in the Holocaust deserve the respect of being commemorated, remembered and taught about *lest we forget*?

Based on the words of fourth century BCE philosopher Demosthenes and on the words of American Wendell Phillips in 1852, the Australian RSL in 1923 adopted 'The Price of Liberty is Eternal Vigilance' as its motto. How then does one maintain eternal vigilance? It is certainly not by burying one's head in the sand and being blind to the events in our 'global village'.

In a speech to the United Nations on United Nations International Holocaust Memorial Day, Secretary-General Ban Ki-moon said:

The International Day in memory of the victims of the Holocaust is thus a day on which we must reassert our commitment to human rights ... We must also go beyond remembrance, and make sure that new generations know this history. We must apply the lessons of the Holocaust to today's world. And we must do our utmost so that all peoples must enjoy the protections and rights for which the United Nations stands.

With these words, Secretary-General Ban Ki-moon highlights the universal implications of the Holocaust and the continuing need for all peoples to heed its lessons. The speech reinforces the misconception made by some that the Holocaust was a tragic chapter in Jewish history – and only in Jewish history – often leading those who hold that view to conclude that we Jews should deal with the Holocaust in whatever way we wish or can, and then move on and get over it.

For those who hold that view, Jews are seen as clinging to the Holocaust as the mantle of their identity. Whilst it is undeniable that the Holocaust has fashioned part of our personal and collective psyche, we Jews are a resilient people and our psyche, our cultural and our spiritual being, is driven by more than one significant

historical experience, as barbaric and obscene as that was. We are an amalgam of a four thousand year history, of diverse experiences from communities spread throughout the world and from the common bonds which unify us as a people. We are not a 'one event' people.

The other danger of casting the Holocaust as only a Jewish issue is to forget the other participants in this crime, the perpetrators and the bystanders. They were the non-Jews who took part in the murders, those who didn't speak out against the humiliation and brutality which preceded the killings, and those who gained financially from the *Judenfrei* policy.

Silence is not an option when it comes to the Holocaust, not because we are obsessed with it or carry the baggage of victimhood. In fact it is quite the reverse, as through the teaching of our history we become an example for all other nations.

We are an example of what can happen to any minority group when democratic principles, processes and institutions are pulled asunder. We are an example to all individuals and communities about the necessity of vigilance and of participation in political and social processes, so as to safeguard everyone's individual rights. And, of equal importance, we are an example of hope to all peoples who have survived genocide, torture and trauma in recent times. We are an example of renewal from the remnants of near annihilation to the creation of strong, vibrant and vigorous communities throughout the world, and of contributing to all aspects of human endeavor.

The Holocaust transcends the historical continuum and becomes the paradigm for the teaching of history, philosophy and morality.

Silence? Never!

Lest we forget.

Women in the Holocaust

In September 2009 the JHC will launch 'Spots of Light', an exhibition created by Yad Vashem about women in the Holocaust. We invite female survivors to submit photos or other memorabilia for us to display, with a brief explanation of how they illustrate a woman's perspective of the Holocaust. Items will be displayed as a slide show during the exhibition, as well as on our website. For more information, please contact Jayne Josem, e: curator@jhc.org.au or ph: 9528 1895.

Against all odds: the establishment of the Holocaust Centre

Stan Marks OAM

The creation of the internationally-acclaimed Melbourne Jewish Holocaust Museum and Research Centre was the fulfilment of a vision, a dream of a memorial to those Jews and others who perished between 1933 and 1945. It is a museum for today's and future generations, established by survivors.

The Centre's Mission Statement is clear and to the point. It states:

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 foster understanding between people.

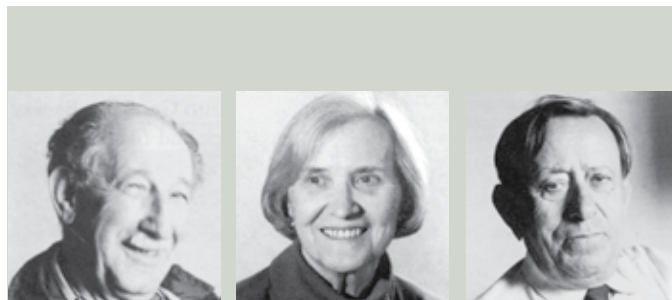
Linden Danks, President of the History Teachers' Association of Victoria, said on ABC radio in 2002: 'As a history teacher, I always tell my students that whether they go on to study history or not, there are two things I recommend them to do: go to the Dawn Service at the Shrine on Anzac Day, and visit the Holocaust Centre in Elsternwick. They will learn more history there than I can teach them in a lifetime.'

The Holocaust Centre has gained plaudits from such visitors as Nobel Peace Prize winner and writer, Elie Wiesel, former Governor-General of Australia, Sir William Deane, Professor Yehuda Bauer, Sir Gustav Nossal and former Victorian Governor John Landy. As educator Joyce Young wrote in an early edition of *Centre News*: 'What makes it a unique institution is that the survivors provide living history as they communicate to visitors, not through hate but through a sense of duty, that by love and tolerance, greater harmony can be achieved in this world.'

The Centre has become an answer to revisionists who delight in claiming the Holocaust never occurred or is exaggerated.

How did this happen? How did an award-winning Holocaust Centre, one of Australia's first such memorials, come to be built in Melbourne, despite the odds? How did it succeed, even with its early financial limitations? Survivors came to Australia after World War II in their thousands, with very little except hope and a determination to succeed in their new homeland. They wanted to be as far away from Europe as possible.

One of those who came was the late Aron Sokolowicz, Polish-born, an Auschwitz survivor and a man of great passion. On



Bono Wiener, Mina Fink and Aron Sokolowicz

18 January 1945, after the liquidation of Auschwitz, Aron was transported to Ebensee in Austria, where he was liberated a few months later. He came to Australia in 1957 with his wife and daughters. He was President of the Federation of Polish Jews, an active member of the Jewish Cultural Centre and National Library Kadimah, (founded in the early part of the twentieth century by Polish Jews), and an Australian delegate to the World Federation of Polish Jews and the World Zionist Organisation. He was committed to telling the story of the Holocaust. His fervent wish was that the Holocaust and its message would never be forgotten. To this end, he collected photographs (many taken by Nazi photographers) and other memorabilia. Years later, these artefacts became part of a mobile Holocaust exhibition in Melbourne. Its success intensified Aron's ambition and determination to establish a permanent Holocaust Centre in Melbourne, as a memorial to the six million Jews who were murdered. He said, 'This memorial will help soothe our spirits, and give us a place to honour and commemorate our near and dear ones who have no graves of their own.' Cyla Sokolowicz, his wife, was a volunteer and a founder of *Centre News*.

Aron's enthusiasm attracted the attention of Bono Wiener, who had also had the vision of a Holocaust Centre in Melbourne. Bono had been active in the Lodz Ghetto Underground. He was a prisoner in Auschwitz, Mauthausen and Gussen. After the war, he left Poland illegally and arrived in Australia in 1950. A rugged and independent man, he soon became active in Jewish and non-Jewish life and, among other roles, he was Vice President of the Kadimah, President of the Bund and delegate to the World Conference of Yiddish Literature and Culture. The construction of a Holocaust Centre was always dear to his heart: a building that would bear witness to an unbelievable past.

Nothing daunted the small band of determined people who wanted a Holocaust Centre in Melbourne. They felt it was especially pertinent in Melbourne, as the city had the world's largest Holocaust survivor population per capita outside Israel.

In the late 1970s the Federation of Polish Jews purchased land in South Caulfield and developed a model plan for a Holocaust Centre. Their enthusiasm attracted people's attention, including practical and financial assistance. Holocaust survivor, Abram Perelberg, together with Bono Wiener and Mina Fink, generously provided the major seed capital to move the Holocaust Centre project ahead and enable the Kadimah to acquire the building next door to its own land in Elsternwick. Mina, together with her husband Leo, had been deeply committed to remembering the Holocaust and assisting newcomers to Australia. Both had been key figures in organising Australian community support for migrants and survivors who had settled here. Mina subsequently donated \$50,000 in memory of her late husband.



Crowded car park at opening of Holocaust Centre 1984

The property comprised an old double-storey building (a former dance school), with apartments at the rear. It was then leased to the Holocaust Centre at \$1 per annum. Mina Fink had a vision of the Holocaust Centre becoming an educational tool for students and saw the need to seek help from academics, teachers, psychologists and others.

There were many who doubted that a Holocaust Centre would ever happen and queried why then, almost forty years after the war? The answer was simple: the eyewitnesses, the survivors of the Holocaust, knew that their time was running out. It was their last opportunity to leave a lasting message to their own and other children. The proposed centre would also build bridges of understanding between Jews and non-Jews. Bono Wiener said that with such a centre, Jews and non-Jews alike would be able to study the annihilation of Jews and others, and the heroism in the ghettos and concentration camps. It would be a starting point to demonstrate the destruction of all forms of organised Jewish life, and help to fight those who were determined to deny the biggest destruction in Jewish history.

To ensure the equality of the partners, a governing body was formed comprising Co-Presidents Aron Sokolowicz and Bono Wiener; Vice Presidents Abram Perelberg and Yasha Sher; Treasurers Misha Ekhaus, Mottel Roth and Hershel Bachrach; and Honorary Secretaries Henry Binsztok and Moshe Ajzenbud. When vacancies occurred they were filled by Leon Mendelewicz, Ted Zygiel, Ben Choren-Furmanski, Yosel Winkler and Abram Goldberg, who is still an active member of the Board and a Centre guide.

It was really a lesson in watching a dream come true. Although there were differing ideas and lengthy debates, there was never any need for a formal vote as all matters were resolved by consensus. Survivors and others wanted to assist in any way they could. Teamwork became a matter of great pride. There were endless meetings, and cups of tea and coffee made by many willing hands. 'The kettle was never cold and finding a site for meetings never difficult. It was a wonderful feeling,' said one survivor. Men and women, young and old, worked to turn the old building into a memorable Holocaust Centre. Many learnt on the job. Volunteers painted, did carpentry, shifted boards, divided up rooms and carried out every conceivable requirement. They improvised and showed remarkable ingenuity and people who had never painted or held a hammer soon learnt. They purchased much-needed items only when funds were available.

'We were spurred on by the memories, by the feeling that those who had perished were with us and urging us on,' said one volunteer. 'The spirit, the morale and the importance of finishing the job were all incredible. It's something I will never forget.' The pace intensified as the Holocaust Centre moved towards becoming a reality.

Without major government funding, the Centre depended on community support, most of which initially came from survivors. Except for an Office Manager, the Centre would be run completely by volunteers, six days a week.

The Centre would include a museum, a large auditorium, a library and small offices. Memorial plaques in the entrance hall would become a vehicle for raising much-needed funds, as would the inscriptions on stained-glass windows. Created by Adela Shaw, the windows were first installed in the upstairs area and later on the ground floor. Meyer Burston, an incredibly dedicated man, spearheaded this fundraising activity. Melbourne writer and Centre volunteer, Moshe Ajzenbud, said that from the beginning it was agreed that all inscriptions would be in Yiddish and English. This recognised that millions of the Jews murdered by the Nazis spoke Yiddish as their first language – for many it was their only language.

From the beginning, a cooperative relationship was established with Yad Vashem in Jerusalem. It was agreed that documents collected by the Centre from Holocaust survivors or Australian veterans of World War II would enrich Yad Vashem's archives. The Centre has been under the patronage of Yad Vashem since its establishment.

Then it happened. On 4 March 1984, a warm autumn day, the Jewish Holocaust Museum and Research Centre became a reality. The dream had come true. The opening ceremony in the car park between the Kadimah and the new Centre was packed. Messages of congratulation came from Australia and overseas. Later, Prime Minister Bob Hawke declared: 'The Jewish Holocaust Museum and Research Centre serves as a permanent reminder to all Australians of what happens in a society which is unwilling to accept other cultures and beliefs with tolerance and understanding.' This message is even more relevant now, twenty-five years after the original opening.

And so the Centre was officially opened with applause, tears, loud and silent prayers and a deep sense of satisfaction. There



Holocaust Centre 1984

were congratulations to those who had done it, achieved what to many had seemed impossible. One dignitary described it as a 'very holy place'. The victims would not be forgotten. This sacred place was now dedicated to their memory.

In the museum, an illuminated large-scale map by Janek Schnall was installed, indicating the locations of the various labour, concentration and extermination camps. Chaim Sztajer, a Treblinka survivor, designed and made a model of the Treblinka

concentration camp.

In 1990 the Centre was extended to double its size, with the opening of the remodelled downstairs museum and the upstairs Smorgon Family Auditorium.

When Aron Sokolowicz died in 1991, Shmuel Rosenkranz became Co-President with Bono Wiener. Shmuel Rosenkranz then became President on the death of Bono Wiener in 1995. Shmuel had come to Australia from Vienna in 1939, and he has been a respected community worker for many years.

The next-door property had been purchased in anticipation of expanding the Centre when the funds were available, and a substantial donation from Hadasa and Szymon Rosenbaum and others enabled these plans to be realised. The Hadasa and

Szymon Rosenbaum Research Centre was officially opened in 1999. The architect of the new building was Michael Bialek, partner in Synman, Justin and Bialek, whose father was a Holocaust survivor and had been very involved in the early planning stages of the Centre.

Anyone entering the building today must confront Andrew Rogers' sculpture, 'Pillars of Witness', six bronze columns each six and a half metres tall. Like ritual Jewish candles of commemoration, the six columns can be seen to symbolise the six million Jewish martyrs. In the entrance beyond the columns burns an eternal flame, created by Peter Schipperheyn, another moving memorial to the Holocaust. Inside, the new building includes offices, a board-room and auditorium, which have enabled the Centre to expand its activities.

In 1999 a Memorial Room was established for visitors to light a candle and say a prayer for deceased relatives, or just sit and contemplate. There is also a poignant display of children's photographs and a video of children who perished in the Holocaust and have relatives in Melbourne.

Friends of the Holocaust Centre was established in 1997 to provide support to the Centre. It has raised many thousands of dollars and provides an annual Meyer Burston Scholarship, in acknowledgment of a man who himself raised large amounts of money for the Centre and was its Honorary Director.

The Holocaust Centre was granted incorporation in November 2000, with a new Board, representing five community organisations: Friends of the Holocaust Centre, Descendants of the Shoah Inc, The B'nai B'rith Anti-Defamation League, Kadimah Yiddish Cultural Centre, and the Kazeretters Verband. It was granted museum accreditation in 2001.

By 2003 the Centre was entering a period of transition as survivor numbers were diminishing, and it was time to ensure that the Centre was equipped to continue into the future. As a result, Jonathon Morris was appointed as the first paid Executive Director. A Curator, an Education Officer and other part-time staff were also employed to replace the dedicated volunteers who had performed those roles. The Jewish Holocaust Centre Foundation was formed to raise the funds necessary to ensure the future financial stability and security of the Centre. The Foundation's patrons are Steven Spielberg, Sir William Deane, Sir Gustav Nossal, Professor Yehuda Bauer, Mrs Diana Shteinman, Mr Marc Besen and Mrs Eva Besen.

In 2006, Pauline Rockman became Co-President with Shmuel Rosenkranz, and in 2007, she took over as President, marking the handing over of the presidency from the first to the second generation.

Many exhibitions, ceremonies, memorial services and other

events have been held at the Centre since its establishment. The Centre has held ceremonies to acknowledge the Righteous Among the Nations living in Australia, who risked their lives to save Jews during World War II. A special commemoration was held in December 2002 to mark the protests in 1938 by Australia's Aborigines against the Nazis' treatment of Jews. A plaque was unveiled in honour of the Aboriginal people who delivered a message of protest to the German consulate, and another acknowledging that the Centre is on land originally belonging to the Kulan Aboriginal tribe.

The Centre has also taken part in numerous community activities, including Shoah Week and B'nai B'rith's Courage to Care, and has gained many distinguished honours. These include the Victorian Government's Multicultural Award which recognises outstanding achievements in promoting the linguistic and cultural diversity of Victoria's multicultural communities. Volunteers have also received many coveted individual honours, including Australia Day and Queen's Birthday Honours, City of Glen Eira Citizen of the Year awards and B'nai B'rith individual Menorah awards.

Since its establishment almost half a million students have visited the Centre, as well as dignitaries from around the world. Their comments in the visitors' book and in the letters they send would make the original pioneers proud of what has been achieved – truly a miracle.

The volunteers, especially the guides, have been the heart and the backbone of the Holocaust Centre. Students find it difficult, if not impossible, to understand what the guides tell them about the Holocaust and their own unique experiences. A student from a Catholic secondary girls' school told me quietly, as though not to awaken any ghosts from the past that might be hovering, that she could not believe what she saw – a time when ordinary, caring humanity seemed to vanish from parts of the world and a so-called civilised nation perpetrated such actions. She felt that young people who had visited the Centre, the future leaders of Australia, had learnt a valuable lesson; one which could benefit all Australians, and, indeed, the world in general.

Perhaps it is all best summed up by the words of Holocaust survivor Samuel Pisas, an international jurist and author. After visiting the Holocaust Centre, Pisas declared: 'Your Museum bears witness to unprecedented tragedy, as well as a warning of dangers that may still lie ahead. In this, you render precious service to all your fellow citizens, Jews and non-Jews alike.'

Holocaust Testimonies Project

If you would like to give your testimony or know of someone who is interested in giving a testimony, we are keen to hear from you.

Call Phillip Maisel on (03) 9528 1985 or email: testimonies@jhc.org.au.



Fabric of the future: 25 years celebration dinner

Photos: Volunteer Cynthia Fayman



Pauline Rockman, Adam Kreuzer,
Helen Mahemoff

(Right)
Holocaust Survivors and Centre
volunteers, Masha Weiner,
Moshe Ajzenbud

(Below)
Martin and Freda Freiberg,
Shmuel Rosenkranz



3rd generation of survivors, Lindy Lifszyc
and Jordana Bekinschtein, lighting
candles to mark the Centre's transition
from generation to generation



Phillip Maisel, Abram Goldberg



Mooky Bialylew, Nuritt and Tom Borsky, Tony Lupton

The Jewish Holocaust Centre's Fabric of the Future 25 Years celebration dinner was held on 3 March 2009, the eve of the anniversary of the opening of the Centre in 1984.

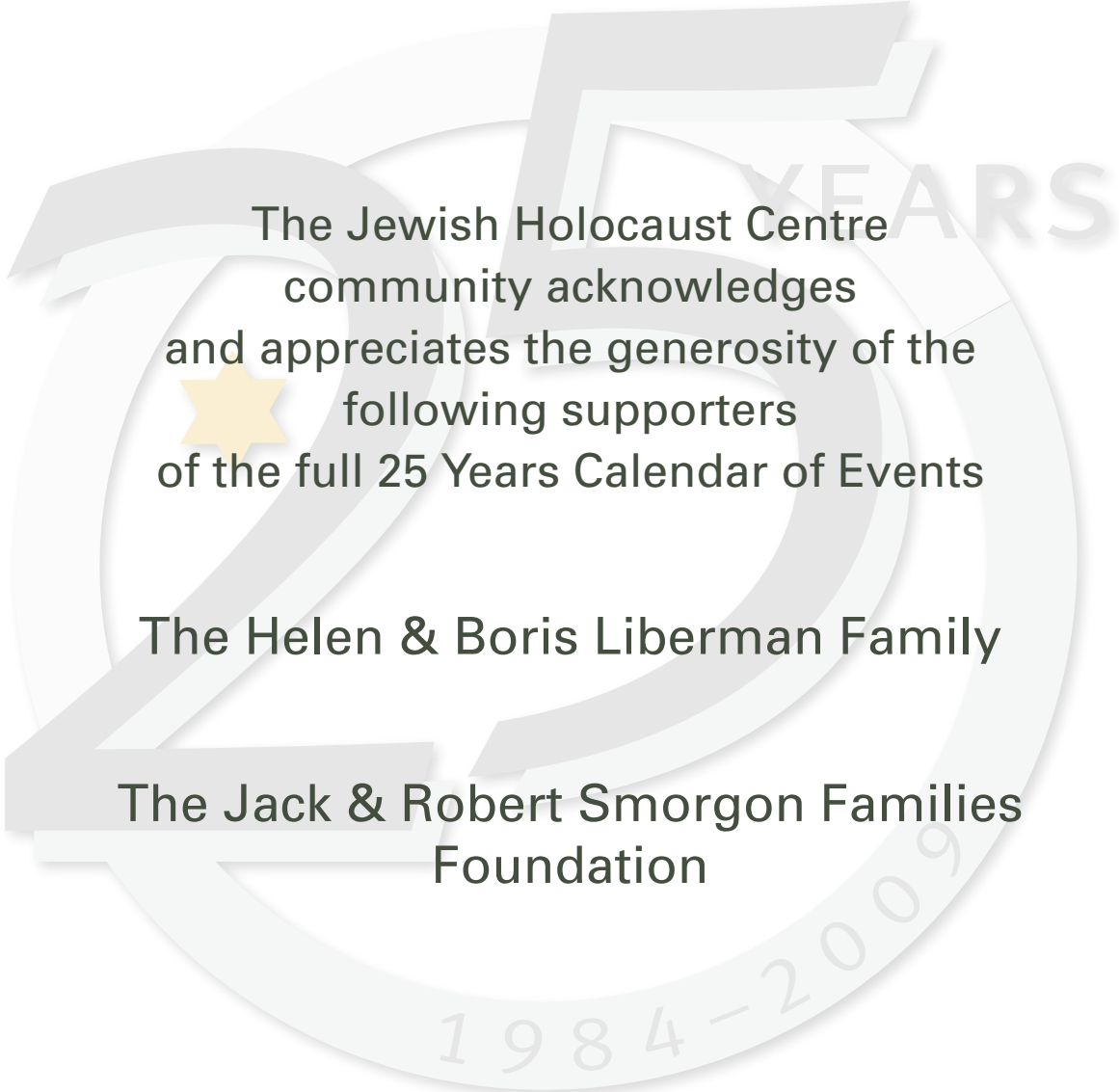
Three hundred and sixty-two people gathered at Lincoln of Toorak in an atmosphere of celebration which carried throughout the whole evening. Convened by Holocaust Foundation Chair Helen Mahemoff, the dinner was attended by Holocaust survivors and their families, Centre volunteers, Board members, staff and Centre supporters. The official program, introduced by Centre President Pauline Rockman, represented a journey from the past through to the present, and ended with a glimpse into the future.

The Centre's founders were honoured by speakers representing the first, second and third generations of survivors: Holocaust survivor Moshe Ajzenbud, speaking in Yiddish, talked about Bono Weiner and the other survivors with whom he worked; Nuritt Borsky and Mooky Bialylew spoke about their father, Aron Sokolowicz and their mother, Cyla; and Mark Regev via video in Israel spoke about his grandmother, Mina Fink.

Moving to the present and saluting the Centre's dedicated volunteers and supporters, the audiovisual presentation *The Legacy Continues* was launched. This was followed by an overview of the museum upgrade, scheduled to commence at the end of this anniversary year, presented by Centre Executive Director, Bernard Korbman. Abhijit Chattaraj provided a glimpse of the exciting and innovative audiovisual technology which will be used in the museum display. Willie Lerner, Holocaust survivor and guide then spoke about the Centre today, describing life as a Centre guide and volunteer.

The evening concluded with a moving candle-lighting ceremony involving long-serving Board member and guide Abe Goldberg and third generation Board member Adam Kreuzer, and other young people representing the third and fourth generations, marking the transition from generation to generation and the promise of a vibrant future.

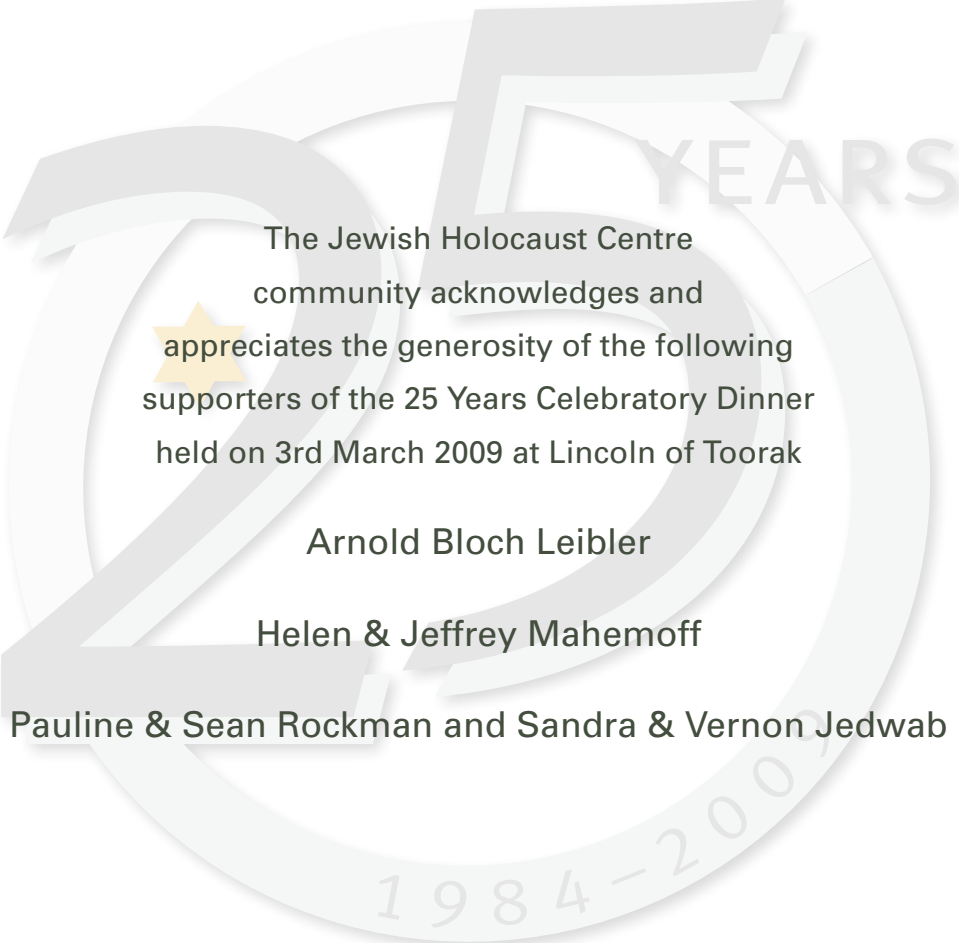
Musical entertainment was provided by Brett Kaye and Tomi Kalinski and the evening concluded with the vote of thanks given by Immediate Past President, Shmuel Rosenkranz.

A large, stylized graphic in the background. It features a large '25' with 'YEARS' to its right. Below the '25' is a circular arc containing the dates '1984-2009'. A yellow Star of David is positioned to the left of the word 'following' in the main text.

The Jewish Holocaust Centre
community acknowledges
and appreciates the generosity of the
following supporters
of the full 25 Years Calendar of Events

The Helen & Boris Liberman Family

The Jack & Robert Smorgon Families
Foundation




The Jewish Holocaust Centre
community acknowledges and
appreciates the generosity of the following
supporters of the 25 Years Celebratory Dinner
held on 3rd March 2009 at Lincoln of Toorak

Arnold Bloch Leibler

Helen & Jeffrey Mahemoff

Pauline & Sean Rockman and Sandra & Vernon Jedwab



The Jewish Holocaust Centre and Foundation
recognise and appreciate
the on-going major financial support of:

Eva and Marc Besen and Family

The Leo and Mina Fink Fund

The Alan and Elizabeth Finkel Foundation

The Gandel Family and Gandel Foundation

Pinek Krystal

The Helen and Boris Liberman Family

Sonia and Don Marejn

The Pratt Foundation

Loti and Victor Smorgon

Our volunteers and guides celebrate 25 years



Kitia Altman

I joined the Holocaust Centre as a guide two or three years after it was established. We had no training and I would have sleepless nights on Sunday, before my rostered day at the Centre.

As I explain the concept of exterminating a chunk of humanity on racial grounds, I sometimes see terror in a student's eyes. However, I always balance the horror with the remarkable deeds of individuals, simple, ordinary people, who transgressed the evil to help others – what I call the 'power of one'. These people not only saved lives, but in a way, they also saved the name of humanity.

I talk about two people, whom I later nominated as Righteous Among the Nations, who made an indelible impact on my life in the Bedzin Ghetto. One was a non-Jewish Polish woman who wanted to save me, but I asked her to save a child in my family instead. She immediately agreed, took the child and never abandoned her. The second was a German named Alfred Rosner who was the manager of the tailoring shop where I worked, making uniforms for the German army. Although we were hungry, he saved us from starvation, but above all, he treated us as worthwhile human beings. In January 1944 Alfred Rosner was hanged by the Gestapo for aiding and abetting Jews.

As a guide, it is most rewarding when a shy student hangs back from the rest of the class to thank me. That thank-you says so much and I feel that even if I only reach one percent of every school group that visits, I have achieved a lot.

The most important thing for students is that the Centre may provide them with the only opportunity of meeting a survivor and of learning about the Holocaust. They learn not just about the facts, but about the people, because this is the 'bottom line' of the Holocaust. The Germans who were guards, who closed the doors of the gas chambers, who released the Zyklon B, were all people – sons, husbands, lovers and friends.

The further we are from the Holocaust, the more we realise that the issues arising from it are universal in every aspect – social, intellectual, moral. Nothing has changed, but the Holocaust opened a Pandora's box and revealed the capacity for evil of which human beings are capable.

The world will continue to have deniers like David Irving and Frederick Toben, but for me the greatest hope is education. Unfortunately the persona of the survivors can't be found in any school textbook or history book and we know that the living word has greater impact. Although survivors cannot continue to maintain the education program, we now have wonderful professional people and younger volunteers at the Centre who carry on our work and, as long as it is integrated into the culture of the wider community, we will be alive.

No one can make any predictions about the future, but as long as people exist who understand the survivors, and can pass the knowledge and the feelings of the survivors on to others, then the Holocaust will be remembered, both as part of Jewish identity and for its universal importance. It is also as a legacy that is left to all minorities and we must continue to promote understanding and above all, learn to respect each other's individuality and culture.



Adam Brown

Almost a decade ago, I visited the Jewish Holocaust Centre for the first time as part of a field trip for Year 11 students. I knew absolutely nothing about the Holocaust, but the memories of the emotions I felt walking

through the museum and listening to survivors remain with me to this day.

It was nearly ten years until I found myself walking through the door of the Centre once more, this time as a university student writing a doctorate on the Holocaust. The impact of that initial trip is undoubtedly the primary reason I have decided to dedicate my studies to the subject. I now have the great privilege of working with Phillip Maisel in the Centre's Testimonies Department and always look forward to my time there.

I would like to take this opportunity to thank all those I have met at the Centre for being so welcoming and express my admiration for all of the survivors and other staff whose commitment to continuing Holocaust education and awareness knows no bounds. As a university teacher who now takes students on their own initial visit to the Centre, just like I myself undertook long ago, I have both felt and seen firsthand the immense interest and compassion that such an experience evokes, and how life-changing such a visit can be.



Ursula Flicker OAM

I was there at the very beginning of the Jewish Holocaust Centre in 1984, with the original founders, as I was previously involved and instrumental in the organisation of the Holocaust Exhibition, now known as Courage to Care, for B'nai B'rith.

However, the driving force for my involvement was that I wanted to pay homage to the memory of victims and, in particular, my little sister Jareczka who was murdered by the Nazis in Bialystok. The rest of the family was deported to the Altai Mountains in Siberia, whilst she was in *Pionier Lagier* school camp in Augustowo, not far from Bialystok, Belarus, during the Soviet occupation. She perished

during the uprising and liquidation of the Bialystoker Ghetto. She was thirteen years old.

Mainly in her memory, I have dedicated twenty-five years of work to the Archives Department of the Holocaust Centre. I established the department in the old building with Anne Ajzenbud, working in an old tin shed. Over the years, with the help of a dedicated team of volunteers, we have built the store of precious donated and collected material which has made the Centre's Archives the significant collection it is today.



Jack Fogel

Do you remember Beno Kamienicki? He was a Holocaust survivor, a guide at the museum and a close friend of mine. Every so often he begged me, 'Jack, you should come and join the volunteers at the Centre. It is so important that we survivors tell

our story.' To which I would regularly respond, 'Yes, yes, one day I will.' Sadly, Beno died ten years ago. It was then that I felt I had to do my bit, and started to work as a guide.

I want to talk about one particular incident. Two years ago, Hannah Miska, a German volunteer, gave a lecture about her recent visit to Holocaust museums and memorials in Germany. She mentioned a Holocaust memorial that had been opened in 2001 as a result of a citizens' initiative in a place called Ahrensböck.

Ahrensböck did not ring a bell until I heard why these citizens had come up with the idea of the memorial: it was to commemorate a dark chapter in Ahrensböck's history. In April 1945, around five hundred prisoners from Auschwitz-Fürstengrube and Mittelbau-Dora were marched through this village in Northern Germany. The prisoners were held in the area for two weeks, then marched to a town called Neustadt and on to the Baltic Sea. Finally, they were forced onto three ships which were already crowded with thousands of other prisoners. Before the Germans could do whatever they had in mind, the British Air Force bombed all ships, believing them to be German troopships. Out of seven thousand detainees on the boats, only a few hundred survived. I am one of them.

After Hannah finished her lecture, I told her that I was one of those survivors, and both of us could hardly believe the coincidence. In the meantime, Monika, the director of the memorial, visited Australia and came to the Holocaust Centre. She talked about their educational program, mostly with the younger generation, and invited me to visit Germany to speak with the students of Ahrensböck. It is good to know that a lot is happening in Germany nowadays in order to prevent history repeating itself and I am looking forward to my visit.

And yes, Beno was right. As survivors of the Holocaust, we have a responsibility – the responsibility to teach the younger generations about the dangers of hatred, xenophobia and intolerance. And when I talk to the students, I feel that they listen, and that I have been able to convey the message.



Matthias (Matthew) Gerstgrasser

I came to Australia with the Austrian Holocaust Memorial Service (*Gedenkdienst*), an alternative to Austria's compulsory national military service which gives participants

the opportunity to serve at major Holocaust institutions around the world. It was created by the Austrian Government to recognise the part that Austria played in the Holocaust. In my opinion, however, it is much more than this. I believe its very essence is to build bridges – or rather, to rebuild bridges that were torn down some seventy years ago.

I haven't known the Holocaust Centre for all of its twenty-five years, as I have only worked there for a year. What I found most amazing about the Centre is that it is not only a place of remembrance of the past, but it is also very much a place that educates for the future. The survivor guides, especially, are nothing less than inspiring in teaching the younger generations to stand up against injustice and hatred.

May the next twenty-five years of the Holocaust Centre be as amazing as the last!



Stephanie Heller

Even though I had lived in Melbourne for many years and was a Holocaust survivor, I did not know much about a special place in Elsternwick where the public was enlightened about what happened during the Holocaust.

I was introduced to the Holocaust Centre by Saba Feniger and asked if I would like to work there. I was not sure whether I could actually manage to talk to students and visitors about my experiences, but Kitia Altman took me under her wing and tutored me until I became sure of myself.

Within the context of awful Holocaust stories, my story as an identical twin came from a different angle. I tried to engage the listeners about the study of us twins, the 'guinea pigs' of SS doctor Mengele. We called him the 'Angel of Death'. Even today I do not really know if we were saved by his lust for fame or by his abrupt departure from Birkenau as the Allied army approached.

I felt at home in the Holocaust Centre, trying to do the best I could. I tried to expand the public's knowledge, because many did not know much about Europe's Jews, nor Hitler's murder of them with the eager help of his followers.

Through the Holocaust Centre I was invited to schools to give talks, and I worked with Courage to Care and travelled to rural schools. I have also been invited to non-Jewish organisations as a speaker. I treasure the letters of thanks and understanding received after my speeches.

On the 25th anniversary of the Holocaust Centre, I hope and wish that it will continue successfully spreading awareness of such important recent history. I cherish the memory of my association with the Holocaust Centre and all the friends I have made during my fifteen years there.



Jayne Josem

Although I now have a most rewarding job as Curator of the Centre's museum, this may not have happened had I not first had two stints at the Centre as a volunteer.

My parents' families were lucky to have escaped Germany and Austria on the eve of war. My mother was born in Singapore while her parents were on the run from Nazi Germany and when the family arrived in Australia, they spent time incarcerated as 'enemy aliens' in Tatura internment camp. Meanwhile my mother's grandmother, unable to leave Germany, was murdered in Auschwitz. Mum's family never thought of themselves as Holocaust survivors, although now I understand that they were.

I came to the Jewish Holocaust Centre because of my mother-in-law, Sabina Josem, a survivor who escaped from the Warsaw Ghetto just in time. She had been volunteering at the Centre since 1991, when her children finally convinced her to stop working. Of course she could not stop working, so she became a librarian at the Centre instead. It really keeps her going, and at eighty-six she is still very energetic and passionate about her work.

I first volunteered in the 1990s between jobs and between children, helping to establish a computer spreadsheet of all the video testimonies. I wanted to do more but there was no opportunity at that time, so once I found employment, I left. In 1998 I returned to university to do a Masters of Public History and while doing the course I did voluntary work at the Melbourne Museum, the Jewish Museum of Australia and the Jewish Holocaust Centre. The Centre's Curator, Saba Feniger, gratefully took me under her wing and I found the time I spent there with Eva Marks, Floris Kalman, Paulette Goldberg, Stan Marks and John Lamovie to be inspiring. I learnt so much from them and most memorably I became a 'can-do' person. They taught me to be a handywoman and it was great to have these senior citizens showing me the ropes with hammer and nails. I understood historiography, but carpentry was not part of my studies. Saba and Eva were crafty women and I quickly learned a lot from them. Sadly, one of the reasons Saba was so keen to pass on her knowledge was because she was planning to retire and was looking for a successor. I was grateful for the opportunity to try to fill her large shoes, but sad to see her go. On the positive side, Eva Marks stayed on and I relished the years we worked together.

Seven years later, I am pleased to say that Saba is still eager to assist when necessary and I have many new keen volunteers in the Curator's office. The Centre is a truly inspiring place to work and I wake up every day excited to go there and carry on the great work done by those who created it.



Floris Kalman

What a dramatic change I have experienced since I started volunteering in February 1993, working with the Curator, Saba Feniger, and Eva Marks. The three of us were cooped up in a little lean-to on the roof (since

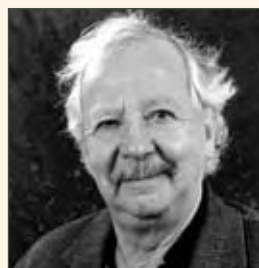
demolished); it rattled in the wind and boiled in the heat.

The Centre had no computers and part of my contribution was taking texts home to type on my computer. I also translated captions and texts for display panels into Yiddish.

I especially enjoyed and felt proud working as Co-Editor of *Centre News* in the late 1990s.

While doing profiles of the volunteers – almost all survivors – for the 10th anniversary book I got to know many of them. I feel privileged to know and work with people of such spirit, courage and dedication. It continues to be a great inspiration.

When I first became a volunteer I thought it was a way of connecting with my large family who perished in Poland and honouring their memory. I also wanted to learn all I could about the Holocaust. But being a child survivor, I knew all along that one day I would need to do some guiding. I have been a guide for a few years and this has brought home to me the importance and the challenge of getting across to students and giving them some insights into what happened and into my own experience of that time. Whatever changes may be needed, I think this is our most important task for the future.



Henri Korn

It is 1980 and I am enjoying a social afternoon with a group of ex-Buchenwald boys. Middle-aged by now, they were boys when taken from their homes and imprisoned. The past is hardly ever discussed. The present looms large. Bringing

up children, paying off a mortgage, sweating over school fees and keeping the family unit together are uppermost in everybody's mind. Most of the wives are locally born or arrived in Australia pre-World War II at a young age. Their connection to our past is slim and distant. We sometimes discuss the future and if the Holocaust comes up in discussion, it is only mentioned in hushed tones. We agree that by the year 2000, if we are still alive, the Holocaust that swallowed up our young lives will be a forgotten chapter in the Modern History of Europe.

We were wrong. Some of us didn't make it to the third millennium, but the Holocaust, as the major crime of all time, did return with unforeseeable impact. A group of older survivors, with a longer reach into their past, decided to open a 'Memorial Room' at the Kadimah in 1984. Personally, I wasn't interested. The past was well past and the bodies of the victims should remain buried. I wanted to keep my family away from an event with which they had, so I believed, no connection.

In 1993, a request from my daughter hits me speechless. It was totally unpredictable and it stunned me. 'Dad,' with the lengthened 'a' modulated into a question, 'what did you do during the war? How did you survive?'

I could only stutter a few useless words, clearing my throat continuously to gain time and find an answer. 'I don't know, we survived.' 'But how did you survive? What were the conditions like?' 'We survived. It was hard, that's all I can tell you.'

She left it at that, but some time later, she approached me about a friend of hers whom, she claimed, was writing a thesis on the war years. He wanted to talk to me about the dates of some events he was particularly interested in. I naturally agreed. The young man duly turned up,

looking studious and committed. With a few adroit questions, he soon loosened the tap rusted inside me and my story flowed, gushing with unaccustomed strength. He couldn't contain his smile, admitting in the end that he had been trained at Yad Vashem in Israel to act as a 'plumber of memory'. I gracefully accepted the bait, which my daughter had so carefully laid, and agreed to give my testimony at the Holocaust Centre.

Whereas most people had to be coaxed with questions, my story flowed uninterrupted, a river searching for its mouth and the freedom of the sea. It took eight hours to stop me talking and it gave me the emotional freedom I had bottled up for so long.



Helen Leperere

It is hard for me to believe that almost sixteen or seventeen years have passed since I began working in the Testimonies Department of the Holocaust Centre. As I am writing this and reminiscing, many of the testimonies I entered into the

computer pass through my mind. Over one thousand survivors, over one thousand different tragedies. Some talked calmly, with dignity; others became very distressed. I remember people we had to help with cups of coffee or a glass of water to help them to compose themselves.

How often I wondered how my parents would testify had they survived. And what about my young siblings? They were such young children. Would they want to talk, to tell me what happened to them?

Then there are the testimonies of child survivors. Some were barely teenagers, just children. I have two grandchildren now. I used to shudder when they were smaller, thinking could it ever happen to them? Specially harrowing to me was one testimony of a person who was barely six or seven, who recalled hiding in water with his parents for some time. Or children who had to change their names and hide with strangers.

The Centre has grown a lot since I first started to work there. That is really how it should be. Not all the staff know each other and sometimes I feel like a stranger. It reminds me of children who fly out of homes like birds from their nests and have their own life. Again I tell myself that this is how it must be, but I don't always find the changes easy to accept. However, I wish the Centre well and do hope that it will go from strength to strength for many years after we 'oldies' depart this world.



Willy Lermer

Why did I become a volunteer guide at the Holocaust Centre, sharing my personal experiences with thousands of students, and adults as well? The answer is that I felt it was my responsibility and duty to make young people aware of the horrors of World

War II and remember those millions of innocent men, women and children who were so brutally murdered by the German Nazi regime, an event that has no precedence in human history. At the same time I have become an educator in combating racism, anti-Semitism and hatred.

To be honest, being a guide is not always as easy as it seems. Many times as I speak, I feel tears coming to my eyes and choking in my throat, although over time I have learned how to overcome those feelings, and nobody would notice my distress.

I arrive at the Centre before ten o'clock, greeting the other volunteers. We are happy to see each other. We feel like a family with a common aim and we soldier on, in spite of our age and various health problems.

A bus or two stops outside, full of students. 'Welcome to the Jewish Holocaust Centre!' We take them to the auditorium, give an introduction and show a short film about the Holocaust.

I now face the audience to tell them about my personal experiences and the evil of hatred. The students pay attention, some becoming very emotional. A few burst out crying, some leave to get their composure back. I speak for about twenty minutes and question time follows. I never discuss religion or politics. They ask me: How much food did you receive in the camp? Were there any guards who showed some sympathy? What do you think about the deniers of the Holocaust? When did you come to Australia? Then we visit the museum, the students ask more questions and the session is over.

We receive thanks from the students and teachers and comments in the visitors' book. We also receive letters from students, some underlining that they have learned more in the two hours than at school for the whole term.

A quick cup of tea as another bus with students has arrived, the same procedure follows, and at two o'clock the day's work ends. The guides gather together and go out for lunch to relax. A close relationship has developed between us.

I also help out in the Archives Department and, as a member of the Board, I am involved in the Centre's governance. The second generation who are taking over are mostly very dedicated people and this gives me the satisfaction that the work of survivors has not been in vain. I can see that the Centre will grow for many years to come.

For me our Memorial Room has become a shrine. There is no grave for my parents or my little sister, as they were murdered in Belzec, burned, and their ashes thrown in a nearby river or used as a fertiliser. The six million of our brothers and sisters must never ever be forgotten.



Maria Lewitt

Twenty-five years ago, the Jewish Holocaust Centre started to emerge from the empty building. There were plenty of enthusiastic people around for whom no task seemed too difficult. Over the years the new impressive building was added to the old

one. Somehow we felt the importance of sharing our war experiences with whoever was ready to visit the Centre. We were not mistaken. At the present time, schools of every denomination have established a tradition of sending their students to visit the Centre annually. Their comments in our visitors' book are the best proof of how important and beneficial these visits were for them.

For years we worried about what will happen when we are gone, but there was no need to worry. Our new recruits are young, they are well educated and English is their

language. We have also welcomed non-Jewish people to work with us.

That changes have occurred and are constantly occurring is inevitable. I am sure the new generation will form the same kind of link between themselves as we have formed among ourselves over twenty-five years. And in twenty-five years time, they will be ready to celebrate the fiftieth anniversary of the Holocaust Centre. They will be worrying about the new changes introduced by the new recruits, but they will accept them in the same way as we have done. One thing is sure: the Holocaust Centre will stay as an integral part of Melbourne.



Hannah Miska

Exploring the city as a new arrival in Melbourne, I came across the sign 'Holocaust Museum and Research Centre' at the corner of Glenhuntly Road and Selwyn Street. I was intrigued. A Holocaust Centre in Australia? I decided to go and see it.

I was shown in by a friendly lady, wandered around and had a look at the exhibits. The topic wasn't new to me – I had read about the Holocaust – but the graphic photographs and stories made me feel horrified and shocked once again.

When standing in front of a 'Medical Experiments' display, reading about Josef Mengele and looking at a photograph of twins, I saw an elderly lady approaching. She stopped next to me, just to say this short but heavyweight sentence: 'If you want to know more about this, I am one of the twins.'

I was rooted to the ground. I had never met a survivor before, and even though I was born long after the war, I wished instantly not to be German. But the lady was very nice and we talked for a while.

That experience has never left me and, as a journalist, I wanted to write about it. So I contacted the museum – and ended up as a volunteer. It was much later that I learned that the twin I talked to was Stephanie Heller and it was a year before I met her again. Inspired by my meeting with Stephanie, I am now doing very rewarding work in the museum – interviewing survivor guides and recording their stories. They, the survivors, have built the Centre with their own initiative and resourcefulness, and I am full of respect for what they have achieved.

They are a nice bunch of people who make me feel welcome at the Centre, who invite me into their little kitchen to offer me a coffee, homemade cakes, biscuits or even a continental sandwich for lunch. And even if they quarrel at times, they have one vision that unites them: to live in a world without anti-Semitism and racism, in a world full of tolerance and understanding between peoples and religions.



David Prince

I had met Aron and Cyla Sokolowicz from time to time at the home of my friends, Nisia and Bolek Zandberg. This was long before 1984, when the Centre was founded.

Bolek, like me, was from Lodz, but he had spent the war in Russia

and the Polish Anders Army. He was much older than I was, thirteen years in fact. He came from a relatively well-off family and was intelligent, with a great sense of humour. He told me stories of his pre-war bachelor days in Lodz that were highly amusing and a great attraction to me. Nisia and Bolek were great hosts. They frequently held dinners and parties.

During one of these evenings, Aron Sokolowicz mentioned to me the idea of forming some sort of centre or museum, where 'our stories' would be told, to ensure that they would never be forgotten.

To my regret, even shame, I did not understand. I did not take it seriously. I did not listen. I was busy with ... whatever.

I visited Yad Vashem on a number of occasions over the years, but it was only after visiting the Holocaust Museum in Washington DC in May 1997, that I remembered and realised the importance of Aron's words and ideas of so long ago.

I wanted to become a guide and received an interview with Ruth Adler, the Education Officer of the Centre at that time. My sole qualifications were that I spoke English reasonably well, I was there at that time and I still retained vivid memories of events.

Willy Lerner took me under his wing and became my mentor. It took time, but I'm a reasonably quick learner. My first presentation was on 22 July 1997, to one hundred and twenty-five Year 10 students from Galen Secondary College in Wangaratta.

I take my duties at the Centre very seriously. No other appointments or arrangements are made when I am scheduled to be there or at a different venue on the Centre's behalf.

Aron Sokolowicz, Bono Wiener, Abram Goldberg and all the other founders of this great Centre of ours, your dream has become a reality beyond expectations. I salute you all.



Barbara Sacks

I started as a volunteer at the Holocaust Centre at the beginning of 2008 and didn't realise then what an amazing journey I would be taking. A new group for retired survivor guides was established in appreciation for all the hard work and many hours they had

put in whilst telling their stories over the last twenty years.

The group meets every two weeks and there is always a lunch at the Centre with a speaker or two, or we go on an outing to interesting places. I've had the privilege of meeting and befriending these people who have been part of the Centre since its inception – dedicated, happy and inspirational men and women who were determined to tell their stories so that we would never forget.

The Holocaust Centre itself has become a meaningful place for me, a place that teaches tolerance and acceptance of all people. Bernard Korbman, the Director, works with passion and love and these feelings emanate throughout the Centre. It has been a pleasure working with the group and my fellow volunteers, Katy Meltzer, Max Wald and Lynne Slax, and I look forward to another interesting year.

The Jewish Holocaust Centre as a medium of memory

Maria Munzert

In 2006 I came to the Jewish Holocaust Centre to do research for my Masters thesis that I wrote at a German university. The reason I wanted to write about the Centre lay a few years in the past. I had spent a year working and travelling in Australia and during that time I had visited the Centre and, for the first time in my life, spoken to Holocaust survivors. This experience touched me deeply and was one of my most emotional and vivid memories of that year. So when I came to choose the topic for my thesis, I was more than happy to come to the Centre, interview and spend time with the staff and do my research. My two months at the Centre have been an amazing journey for me and I cherish the connection I made with the people, how they embraced me and made me feel so welcome.

But back to my thesis: it dealt with the Centre as a medium of memory and how it has affected Australian Holocaust remembrance since it was established. What I found out certainly won't be surprising to the volunteers and the staff of the Centre, but as a first step of an academic approach to the Centre, it has been necessary to write down some basic conclusions. I would like to share some of my research results here.

First of all, the Centre has been able to have such a strong impact on a range of people and communities because of the survivors. They have spent endless hours establishing the Centre and making it the place it is today, with the help of other volunteers and staff members who have progressively joined them. Visitors have always stated that the personal contact with survivors has made a big impression on them and stayed in their memory. However, this also creates the problem that a transition is taking place as the number of survivors is diminishing. A change from the communicative memory – the personal contact and conversations between survivors and visitors – to cultural memory is taking place. Instead of reliance on survivors, there is now a role for actively using the media to keep the stories of the survivors alive and pass them on to visitors. It is now even more important that the memory of the Centre – the archives, the library and the stories of the survivors – should not be locked away, but this stored knowledge should be utilised now and in the future.

At the same time, the message of the museum might change. What I realised during my research was that it has already shifted to a more universalistic point of view. Not only is the history of the Holocaust passed on, but with it the general lessons about the dangers of racism and intolerance. This leads to another aspect that I looked at and that is the question of whether there is such a thing as the 'Australianisation' of the Holocaust. Several academics have referred to the 'Americanisation' of the Holocaust, a term which has mostly negative connotations and is associated with trivialisation, banalisation and instrumentalisation. In my opinion Americanisation also has the connotation of mass consumption which results in defining the Holocaust as a problem of tolerance instead of a Jewish catastrophe.



Maria Munzert

As far as I could see, the Centre has a wider approach: on one hand it spreads universalistic messages about the dangers of racism and promotes tolerance and understanding; on the other hand the focus is clearly on the Jewish victims of the Nazis. This is understandable, not only because Jews were the largest group of victims, but also because the Centre was founded by Jewish people and today most of its staff members are Jewish. It has therefore managed to find a balance between the more general and the unique messages of the Holocaust, thus avoiding those negative connotations associated with Americanisation.

The Centre stands out with its simplicity; it is not built for a mass stampede of visitors and technical reproduction has only been introduced slowly as the transition is made from survivor to non-survivor staff. The Centre's unique aspects – the photo based exhibition, the limited numbers of visitors and the focus on personal contact – define in my view a special form of Holocaust remembrance. This has been acknowledged by the public as well and has certainly helped to anchor the Holocaust in the awareness of Australians. Hopefully the Centre will manage the transition to being run by younger generations and will continue to be as successful as it has been so far.

During my brief visit this year I had the chance of having a little glimpse of how the Centre is today. I noticed that younger staff are working there today and that everyone is included in the transition process. I am convinced that the Centre is on the right path and will continue to work on how to improve. Hopefully I will be able to come back one day to observe how the Centre evolves.

Australia and the Shoah survivors

Mary Elizabeth Calwell

Mary Elizabeth Calwell reflects on her father's role as Australia's first Minister for Immigration in bringing Holocaust survivors to Australia after World War II.

In July 1945, as World War II was ending, the newly elected Prime Minister, Ben Chifley, gave the new portfolio of Immigration to the Minister for Information, Arthur Calwell. Australia then had a population of only 7 ½ million people and Calwell had been interested in immigration for many years. In his first speech as Minister for Immigration, he announced a major scheme to bring people to Australia from Britain, Europe and the USA within existing legislation and declared racist attitudes must be rejected.

Soon after the Immigration Department was established, Alec Masel and Paul Morawetz visited Calwell to plead for Shoah survivors. Calwell had spoken against Facism in 1935 and had many friends in the Jewish community. The *Australian Jewish News* reported on 24 August 1945 that the Minister had announced that close family relatives of Australian residents could be nominated to come to Australia. To expedite matters, Calwell suggested Jewish organisations prepare the paperwork to be sent to Jews overseas and allowed their typists to use his office. He recalled: 'I automatically approved of each list because I trusted my Jewish friends and they trusted me.' Masel stated that the whole of Australian Jewry deeply appreciated 'this humanitarian action on the part of Mr. Calwell'. The Executive Council of Australian Jewry (ECAJ) negotiated landing permits and Calwell directed that 'applications for persons of Jewish origin must be referred to the Australian Jewish Welfare and Relief Society (now Jewish Care)'.

As there was a shortage of shipping after World War II, the Jewish Community organised shipping through two American Jewish organisations, the 'Joint' (American Joint Distribution Committee) and HIAS (Hebrew Immigration Aid Society). The Australian Government required that half of the accommodation on 'these wretched vessels' be sold to non-Jewish people. As Calwell stated: 'It would have created a great wave of anti-Semitism and would have been electorally disastrous for the Labor Party had we not made this decision.'

The *Javanese Prince*, carrying the first refugees from Shanghai, arrived on 31 March 1946 and others from Shanghai and Europe followed. Over half the landing permits between November 1945 and November 1946 were issued to Jewish refugees and 21,584, or over a quarter, to December 1949.

There was opposition to the post-war immigration scheme. Calwell wrote: 'Some of the opposition to our immigration program was xenophobic, some political, and some was anti-Semitic. Some people were not even friendly disposed to British migrants.' Opposition Leader, Menzies stated that his party, in common with most Australians, was disturbed by reports that Jewish refugees had less trouble obtaining shipping than people of the United Kingdom.



Arthur Calwell and Israeli President, Zalman Shazar, 1963

Calwell defended his agreement with the ECAJ stating in 1946 that he did it as an 'act of humanity'. 'In regard to the members of other racial and religious groups, each case is considered on its merits.' However, the number of Jewish passengers was restricted to twenty-five per cent on any ship, to take effect in February 1947, and the granting of visas on humanitarian grounds alone was discontinued after consultation with the Jewish community.

In 1948, the Jewish Welfare Society was permitted to give maintenance guarantees and sponsorship. The migration of British Jews from the British Empire continued without restriction and free passages were extended to naturalised British subjects who served with British Forces and later to Allied Service Personnel from several countries. The quota was applied to save the immigration scheme and prevent discrimination. Many Jewish people came subsequently as nationals of their countries of birth.

The Sydney Jewish community led by Saul Symonds and Walter Brand argued the quota should be adhered to, but the Melbourne community, with a higher proportion from Europe, 'displayed more persistence and flexibility' and immigrants were sometimes sponsored by *Landsmannschaften*, people from the same home towns. Walter Lippmann recalled Calwell joking that he never met anyone in his life with so many uncles and nieces and nephews as Leo Fink! In December 1948, Calwell agreed to increase the quota on any one vessel to fifty per cent, on the understanding that three thousand Jews would come that year, and in late 1949, this agreement was amended when many more people arrived.

On 21 July 1947, Calwell for Australia and AJ Altmeyer, on behalf of the International Refugee Organisation, signed an agreement in Geneva that 12,000 Displaced Persons per year would come to Australia. They were to have all the rights of all Australians. When the Calwell Mission visited a Jewish Displaced Persons' Camp in Lampertheim, West Germany in July 1947, 75 per cent of the 1,123 mainly young people wanted to go to Palestine and otherwise to any other country. Most survivors came under the auspices of the ECAJ scheme without contract obligations. After the establishment of the State of Israel in May 1948, the remaining survivors in Europe had a second haven of major importance, especially for those without family ties to Australia.

Some writers claim Australia's immigration policies after World War II demonstrated anti-Semitism but Paul Morawetz observed that twenty-five per cent was 'a reasonable proposition ... I always felt Calwell was doing the best that was possible looking at it from an Australian point of view ... I always felt it was necessary

to maintain some kind of balance between the interests of Australia and the peculiar and particular interests of Jewish migrants.' About three per cent of Displaced Persons came as Jews because the assistance of the ECAJ and the Jewish community was preferable to the contractual obligations of the immigration scheme. Sidney Einfeld commented: 'most countries in the world were not accepting Jews anyhow ... We were anxious to build up the community ... and were successful to the extent that more than one out of every two Jews in Australia these days are either people who came at that time or descendants of them.'

In 1946, Jews in Australia planted one hundred trees in Israel in honour of Calwell and in 1966, the Moshe Sharett Israel Scholarship Foundation honoured Calwell in Israel. Golda Meir wrote '[Arthur Calwell] has rendered so many services, not only to the Labour cause but to the Jewish people and the Zionist Idea.'

In 1998 (following the burning of the original trees planted in his honour), the Jewish National Fund dedicated the Arthur A. Calwell Forest of Life at Kessalon near Jerusalem. The ceremony was attended by Australian and Israeli Government representatives and the plaque honours the 'Rt. Hon. Arthur Augustus Calwell, K.C.S.G. First Federal Minister for Immigration 1945–1949, Government of Australia, whose humanitarian policy opened Australia's shores to victims of the Holocaust at the end of the War.'



Arthur Calwell

BOOK REVIEW

Where I Stand



by Serge Liberman

published by
Hybrid Publishers,
2008

\$32.95

Where *I Stand* explores the raw and immediate needs and trauma of Holocaust survivors through the eyes of Dr Raphael Bloom. Its interconnected short stories are deeply rooted in the Holocaust and in the near northern suburbs of Northcote and Carlton, the hub of immediate post-war Jewry.

First and foremost, *Where I Stand* is a good read. It is a book that I found most engaging, where I did more than just view the characters through Dr Bloom's eyes, but actually took part in the dialogue between Bloom and his patients.

Each short story poses a set of questions through its principal characters. However, because of the unprecedented nature of their suffering, the protagonists go beyond the innate human need to ask questions. Indeed they are driven to ask, and forever to keep asking, questions of generations past and present – questions which arise from tortured minds, beaten bodies and tormented souls trying to make sense of a world full of contradictions.

I felt intimately connected with the characters in the book and laughed and cried with them. Out of sheer frustration I wanted to shake one or two of them to their senses, even Bloom on the odd occasion, who at times I felt was too understanding.

I was hooked; I was involved. This is the strength of the book and the mastery and proficiency of the author. Under a lesser writer the characters could have easily become stereotypes, jokes of their own experiences, and we the readers merely spectators of the lives of caricatures. It is Liberman's ability to empathise with people, his keen observations and his deep understanding of the complexity of what it means to be human that make these folk both extraordinary and real at the same time.

Once the humanness of the characters is established, Liberman uses their history to explore key existential questions. Although many of the issues arise out of the unique context of the Holocaust, the search for meaning and understanding in our lives lifts this book out of the Jewish experience into the universal realm of any peoples who have suffered the attempt of genocide, displacement, torture and trauma. Thus the constant shadow of the Holocaust through the anger, loss of trust, obsessive behaviour and disconnectedness of the survivors can be shared, easily understood and felt by all groups who have been dispossessed, left destitute and sought asylum and a safe haven in a new land.

Liberman's strength also rests on his ability to witness, to listen and to hear without being judgemental, allowing his characters to develop unimpeded by his own emotional responses. There are no self righteous sermons, thus allowing the reader to explore for him or herself issues of personal and collective identity, belonging and alienation, intergenerational conflict, relationships, intermarriage, faith and meaning.

The key to the work as a whole is the last story, *Africa*, where the doctor, looking at himself as if in the third person, scans his own life from adolescence to the present (the nearest to biography in the whole book). This brings Raphael Bloom/Serge Liberman to an understanding or, perhaps more likely, an acceptance of 'where I stand', something which for the Holocaust survivor characters is almost impossible. However, we, the readers who have glimpsed into their lives, are left with a better understanding of where we stand in our affinity towards them.

Bernard Korbman



Zvi Civins

I am often asked if the study of the Holocaust is compulsory in Australian, or at least Victorian, schools. Although many schools, as evidenced by the thousands of students who visit our Centre, do study the Holocaust, there is no guarantee that all students will. For some students, their first formal encounter with the Holocaust is in Year 8 or 9; for others it is in Year 11. The reasons for studying the Holocaust and visiting our Centre in conjunction with their studies are varied. Some come because of a text they are studying in an English class which deals with the Holocaust, such as *Night*, *The Diary of Anne Frank*, or *The Boy in the Striped Pyjamas*. Others come because of a history course. Sometimes it is a study of Religion and Society in a Year 11 VCE course which brings students, or a psychology course. Media studies and the study of films like *Life is Beautiful* or *Schindler's List* call for a visit to the Centre. As the reasons vary, so too will the depth and breadth of the students' learning.

In New South Wales, there is no mention of the Holocaust anywhere in their state curriculum – apart from a quote from a Holocaust survivor about the importance of learning history! (see <http://www.theaustralian.news.com.au/story/0,25197,23996561-12332,00.html>) Of course, this does not mean that the Holocaust will not be studied, but rather that the decision is up to each school and its teachers.

To complicate matters, many teachers, through no fault of their own, have only a cursory knowledge of the Holocaust. Thus, teaching the Holocaust first requires a crash course in the basic facts, figures, names and events. Even then, the Holocaust demands its own unique pedagogic strategy and methodology. In short,

even if all students did study the Holocaust, their learning would certainly be varied.

Considering all this, we might be encouraged by the news that it is the intention of the Australian Government to formulate a national curriculum, which will help ensure uniformity across the nation regarding the subjects and topics Australian students learn. Since our national student body is not even as large as that in some major American cities which would have a uniform curriculum, this seems like a reasonable idea for Australian students.

The draft papers for a national history curriculum indicate that the Holocaust 'will be studied in its own right'. Our first response might understandably be: 'Wonderful! No more gaps in students' knowledge, particularly about the most important and tragic events humanity has experienced.' However, a reading of the draft for the history curriculum, available at http://www.ncb.org.au/our_work/preparing_for_2009.htm raises some interesting questions and serious concerns.

In the draft document, regarding *Unit 4: Australia and the Modern World (1901-present)* we read:

The Holocaust that Hitler and the Nazis inflicted on European Jewry will be studied in its own right. Its enduring consequences will also be considered, including the international turn against racism, the United Nations Declaration of Human Rights, the establishment of Israel and its effects on Palestinians, and the development of protocols on refugees. Postwar movements of national liberation and decolonization will be considered.

In one brief paragraph the authors of this draft conflate the Holocaust, Israel, Palestinians and refugees. This raises numerous concerns and questions:

- No other mention of Israel exists anywhere in the draft document. The history of Zionism, its legitimacy as a national movement of the Jewish people, no different than any other

people's national movement, is ignored.

- It appears that the only reason for the establishment of the State of Israel is the Holocaust. It is assumed that its creation can only be viewed as a direct outcome of the Holocaust. This ignores the dynamics of the previous seventy-five years, from 1880 onwards, including European anti-Semitism, not to mention the thousands of years Jews have yearned and prayed for a return to Eretz Israel. Will the fate of the survivors, and the Holocaust's 'enduring consequences' on *their* lives be studied? Or is the Holocaust's enduring consequence only that of the effects on Palestinians?
- Is the Palestinians' political and social situation only due to the Holocaust? The dynamics of the establishment of the State of Israel also include the refusal of the Arab world to live in peace with the nascent state, and the subsequent War of Independence. Will this and its consequences be considered?
- We have recently read events in Gaza compared to the Holocaust. The Israeli Defence Force is compared to the evil perpetrators of the Holocaust, and claims of war crimes and genocide are bandied about with impunity. Israel is seen to be a punishment inflicted on Palestinians for the sins of Europe. This diminishes the horror of the Holocaust and prevents rational discourse about the Middle East in its own right.

Thus, while it is encouraging that this draft calls for the Holocaust to be studied in its own right, it is so important that the Holocaust not be used to perpetuate inaccurate or even non-existent connections between this unique tragedy in human history and the complexities of the Middle East.

There is much more to discuss and query regarding this draft document, and together with colleagues from the Jewish Museum of Australia, the Jewish day schools and our universities, a response to the draft is being developed. I will try to keep you apprised of developments.

Museum upgrade

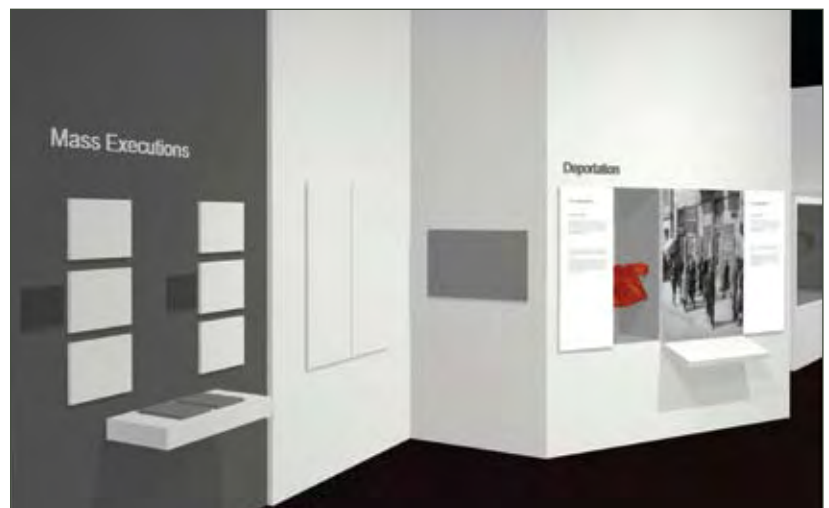
Computer renderings of new museum display. These depictions are intended to give an idea of the interior design. Photos and text will be inserted on the blank panels. Produced by Lilford Smith Exhibition Design.



The Jewish Holocaust Centre is renewing its permanent museum display. The new-look museum will honour the legacy of Melbourne's visionary Holocaust survivors, who founded and nurtured the Centre as a unique museum, educational and research facility. Installation will commence at the end of 2009, and its launch early in 2010 will be a highlight for the Centre, immediately following the twenty-fifth anniversary year.

The new display is being developed by the Centre's Curator, Jayne Josem, working closely with the Education Director, Zvi Civins, and a team of staff and volunteers. The main aim is to highlight the remarkable stories, artefacts and documents of Melbourne's Holocaust survivors. There are many unique and poignant items in the Centre's collection and the new display will enable some of them to be seen by museum visitors for the first time. The JHC always appreciates the donation of original items related to the Holocaust.

The museum will incorporate innovative and interactive technology, together with traditional exhibits. The Centre has filmed every guide to keep their voices alive, to tell their story and also to impart their message of hope, of not being a bystander, and of the terrible consequences of hatred and racism. On leaving the museum, we want visitors to be emotionally engaged and have a heightened awareness of the Holocaust and its relevance to today's world.



A highlight of the new museum will be the interactive Storypods which will enable visitors to discover the stories of our survivor guides in a highly innovative presentation. The user becomes a detective, searching through the contents of an old desk to learn about a survivor's personal history. Sitting on this 1930s style desk are a number of items, each of which reveal different aspects of the survivor's story. Touch the old camera and a slide show of photos is revealed; touch the radio and real broadcasts from World War II are heard; touch the watch and a timeline appears featuring video clips of the survivor talking about his or her experiences. A book entitled *Letters and Memories* reveals real letters and documents from this



person's history, complete with translations. This touch screen enables the user to learn about the survivor's story using real primary source material. It has been created with the idea of combining the Jewish tradition of storytelling with the technology of the iPod generation.

Alongside the new technology there will be traditional museum displays where items from our extensive collection of Holocaust documents and photographs will be on view. The Centre has collected thousands of documents over its twenty-five year history and these are primary source evidence of Nazi terror. Items to be displayed include eviction notices, personal diaries, Jewish stars, identity cards stamped *Jude* (Jew), ghetto ration cards, notices from the ghetto, letters, protective passes issued by the Swiss Embassy in Budapest and camp uniforms. Sculptures, etchings and paintings created by Holocaust survivors will fill the space, as will the large Treblinka model which has long been the center-piece of the museum.

To achieve our vision we invite you to join us by participating in our Museum Upgrade Program. There are a number of naming-right opportunities for individuals, companies and family groups to become involved and be recognised by the museum. You may choose to:

- Sponsor one of the eighteen sections of the museum display – \$50,000 each
- Sponsor one or more of the new audio-visual, slide or touch screens in the museum – \$25,000–\$50,000 per screen
- Sponsor a display within the museum, for example, display of ghetto material – \$20,000 each
- Make a gift of your choice to the museum upgrade*

*All donations are tax deductible.

For more information about supporting the museum upgrade, please contact Helen Mahemoff, Pauline Rockman or Nicole Brittain, or our new Development Manager. To discuss donating artefacts or documents to the museum, please contact Jayne Josem, Curator. All can be contacted at the Centre on (03) 9528 1985.



Interactive touchscreen Storypod for Sarah Saaroni

A tribute as a new beginning

Andrzej Jaroszyński



Andrzej Jaroszyński, Ambassador of the Republic of Poland in Australia

It is fitting and meaningful that soon after my arrival in Canberra as the new Polish Ambassador I was honoured to participate in the Irena Sendler Commemoration, a tribute to a remarkable woman, held at Kadimah Hall in Melbourne. It was a memorable and moving evening organised jointly by the Polish and Jewish communities. It gathered those who wanted to express the spirit of togetherness in remembering and paying homage to a uniquely courageous Polish woman who, during the German occupation of Poland, saved two and a half thousand Jewish children.

I was impressed by the comprehensive presentations of the life, historical background and the moral message of Irena Sendler, by the tributes paid by Jewish and Polish leaders, as well as by the solemn candle lighting to which I was also invited.

While listening to the words spoken, the musical interlude played and while watching a documentary *Teaspoon for Life*, I kept thinking to myself: 'What would the absent guest of honour think about this event?'



Sue Hampel and Ellie Braitberg at the Irena Sendler Commemoration

I tried to present these thoughts in my remarks by saying that this kind of joint commemoration should be only the beginning of sharing what the two communities have in common. Indeed, it would be unfair to her memory if we did not go beyond the commemoration. We owe this woman of moral courage and unique dedication in those dark times of indecency and brutality something more enduring and lasting. The present world, full of tribulations and confusion and also eager to forget and ignore the lessons of the past, should hear our voices coming out of our on-going dialogue and cooperation, so that the nightmare of history can never, ever happen again.

To this I pledge my support as one of the priorities of my diplomatic mission in Australia.

Andrzej Jaroszyński is Ambassador of the Republic of Poland in Australia.



Iga Bajer, Jolanta Mielczarek and Roman Syrek entertain the audience

The role of health professionals as agents of State control

The Jewish Holocaust Centre and Monash University jointly hosted a public forum in November 2008, as part of the Centre's Nazi Medicine exhibition. Entitled *The Role of Health Professionals as Agents of State Control*, the forum was convened by Prof Leon Piterman, Deputy Dean of Primary Health Care at Monash University. The panel included Professor Paul Komesaroff (Ethics), Professor Ian Freckleton (Law), Holocaust survivor Stephanie Heller, Dr George Halasz (Child & Adolescent Psychiatry), Professor Harry Minas (Psychiatry), Dr George Weisz (orthopaedic surgeon and historian who developed the Nazi Medicine exhibition), Dr Ida Kaplan (Psychology) and Professor Chris Goddard (Social Work).

Panellists discussed the causes and effects of health professionals' participation in State-sponsored crimes, focusing on the Holocaust as well as current word events. Particular attention was paid to the power of medical professionals and their capacity both to commit abuse and influence others to commit abuse.

Stephanie Heller told the chilling story of experimentation carried out on her and her twin sister Annetta Able (nee Heillbrunn) by the infamous Dr Josef Mengele at Auschwitz almost seventy years ago. The discussion then focussed on current issues, such as abuse of children, including the treatment of refugee children incarcerated in Australian detention centres for extensive periods and in extreme conditions. Although these centres are not comparable to Nazi concentration camps, they highlight the issue that even in Australia today, refugees are being dehumanised by being given a number in place of their name. The medical profession needs to be alert to the psychological and physical damage which results, and consider their role in the system.

The panel concluded that although there is much still to be learnt, society has an obligation to keep acting, discussing, debating, resolving and above all, never forgetting.



Stephanie Heller and Annetta Able



Prof Leon Piterman, Rebbetzin and Rabbi Meir Klugwant



Dr George Weisz and Dr Anne-Marie Schleich, Consul-General of the Federal Republic of Germany

Nazi
Medicine
1933-1945

Stand Up to Hatred graffiti wall

Holocaust Memorial Day (HMD) commemorates the tragic loss of life in the genocide of World War II and other genocides, such as Cambodia, Bosnia, Rwanda and Darfur. HMD takes place on 27 January, the anniversary of the liberation of the Auschwitz-Birkenau concentration camp.

'Stand Up to Hatred' is the theme for this year and on 27 January, Holocaust survivors and others who have suffered genocide came together at the Holocaust Centre. They lit candles of remembrance and contributed messages for the Stand up to Hatred graffiti wall, a three-panel mural designed by graphic artist Izi Marmur and installed in the Centre's Marejn Auditorium. The graffiti includes emails, writings, drawings, words and phrases in different languages and signatures. Contributors are encouraged to leave their messages in their own handwriting using bold opaque white markers.

The wall also features the poem 'One Person Can Make a Difference' by Gwyneth Lewis, National Poet of Wales, written for the national commemoration of Holocaust Memorial Day in the United Kingdom in 2006:

The fight for justice starts and ends with me.
Truth is the sound of what I may say.
I can only be well when others are free



Stand Up to Hatred Graffiti Wall

And right has a price I'm prepared to pay.
I refuse to be afraid
Of force or hatred.
I will pull their lies like weeds,
Plant gardens of more generous seeds.
If I turn my back and walk away
Who'll ask for others what I want for me?
I can only be well when others are free
And right has a price I'm prepared to pay.

Many poignant messages have now been posted on the wall. To view the Stand up to Hatred Graffiti Wall and add your message, you can visit the Marejn Auditorium during the Centre's opening hours or email a message of up to fifteen words to admin@jhc.org.au. Contributions will be accepted up until January 2010.

What's on at the Jewish Museum of Australia

All events are at the Jewish Museum, 26 Alma Road St Kilda, unless otherwise stated.
Phone: 8534 3600

New exhibition

3 May – 30 August

Superheroes & Schlemiels: Jews and Comic Art

An exhibition created by the Musée d'art et d'histoire du Judaïsme Paris

In cooperation with the Joods Historisch Museum Amsterdam

Gross Gallery. Access Exhibition Program

3 – 31 May

Courage to Care

7 – 28 June

Peter Garnick

Constructive Ragpickings

5 July – 2 August

Nachum Moskowitz

Scintillating Songlines from Sinai

Jewish Walks through Marvellous Melbourne

Sundays 10.15am. Bookings essential, through Charla Smith, 8534 3600.

17 May Melbourne City Centre

14 June Mansions of East Melbourne

26 July Carlton (1.45pm start)

13 September Melbourne City Centre

Public Programs

Not all details are finalised. Please contact the Museum office for confirmation and more information closer to the advertised date.

Sunday 17 May 3.00–4.30pm

Who am I? Spiritual identity in a secular society

Part of a series of ten monthly public conversations between people of different backgrounds and religious traditions.

June

Superman debriefed

Film night exploring Jewish and Hellenic roots of superheroes. With Jan Epstein film reviewer, and Angela Ndalians, Cinema & Cultural Studies, Melbourne University.

Sunday 9 August 7.30pm

Unleashing a New Superhero

Four super cartoonists and comic writers present their version of the modern superhero.

Bookings essential



Spirit and sound concert



(Photos: Adina Heilbrunn)

Melbourne Jewish Male Voice Choir, Cantor Barzilai, Musical Director Henry Sachwald and Rabbi Philip Heilbrunn



Melbourne Jewish Male Voice Choir



Cantor Barzilai and Rabbi Heilbrunn

The Spirit and Sound concert took place on 4 February 2009 to launch the Jewish Holocaust Centre's 25 Years celebrations. The concert was held in the magnificent domed synagogue of the St Kilda Hebrew Congregation in the presence of Sir Zelman and Lady Cowan, Dr Hannes Porias, Ambassador of Austria in Canberra, the Consuls General to Austria and Poland, Jewish community VIPs and an appreciative audience of several hundred. Austrian Cantor Shmuel Barzilai and St Kilda Synagogue's Rabbi Philip Heilbrunn were the soloists. They were accompanied by the Melbourne Jewish Male Voice Choir which featured young soloist Aaron Max.

The evening was held jointly by the Austrian Embassy, who sponsored Cantor Barzilai's visit to Australia, the Jewish Holocaust Centre and the St Kilda Hebrew Congregation. His Excellency Dr Hannes Porias congratulated the Holocaust Centre on its twenty-fifth anniversary and spoke of his hope for continuing friendship, education, remembrance and the building of bridges among younger generations. This was exemplified, he said, by the recent internships of three young Austrians at the Holocaust Centre and the Jewish Museum in Melbourne. They came under the auspices of the *Gedenkdienst*, the Austrian Holocaust Memorial Service which offers young Austrians the opportunity to work in approved institutions outside Austria, as an alternative to compulsory national service.

The concert's program was a melodic blend of Chazanut, Yiddish and contemporary music. In addition to the official program, Cantor Barzilai sang an unscheduled tribute to Holocaust survivors, an emotional compilation of Yiddish songs. The concert provided the opportunity for reflection and celebration – a fitting opening event in the Centre's twenty-fifth anniversary program of events being held throughout the year.



Dr Hannes Porias, Ambassador of Austria

Club JHC provides a forum through which retired guides and other volunteers can stay connected to the Holocaust Centre and to each other, whilst enjoying activities, excursions and speakers.

Now entering its second year, we have moved to the Kadimah and continue to meet every two weeks. Lunch is always served and we often have a visiting instructor who conducts a program of gentle chair-based exercises which is really appreciated by all club members.

Last September we had two wonderful excursions outside the city. The first was to Grants Picnic Ground in the Dandenongs, where we fed sulphur-crested cockatoos and crimson rosellas, and ate a lovely lunch amongst the soaring Mountain Ash trees. A delightful day was had by all. The second was to Werribee Zoo, where the group really enjoyed seeing the many different animals roaming around freely.

In October, geriatrician Dr David Fonda came to talk to the group about 'Healthy Ageing' and a community nurse from Caulfield Hospital talked about 'Staying Independent at Home'. Both speakers were most informative and provided participants with useful and practical information.

We met for the first time in February after the summer break. Participants were so happy to meet again and everyone reiterated how much they value the group.

Our first session was a general discussion and 'catch up' after the long break and at the next we had our first guest, historian Dr Paul Bartrop. Dr Bartrop gave an extremely interesting talk about Australian Government policy



Masha Weiner, Sonia Wajcman, Sonya Wajsenberg, Rosie Bruell and Stephanie Heller in the Dandenongs

during the Nazi period. His presentation generated many questions and a lively discussion ensued.

The group is facilitated by Katy Meltzer, but could not run without the dedicated care and help of volunteers Max Wald, Barbara Sacks and Lynne Slax. We look forward to enjoying further excursions and interesting speakers during the year. Interested survivors should contact Lena Fiszman on 9528 1985 for more information about the group.

JHC honours volunteers

Volunteers play a vital role in all facets of the Centre. Of around 160 volunteers, 90 are trained museum guides and 70 provide support to the Centre's various departments – Archives, Library, Testimonies, Education, Development and Special Projects.

We congratulate the dedicated volunteers who received awards at the Centre's end of year function in December 2008:

Beryl Chitiz	Administration	Mirella Jacob	Archives	Mary Stawski	Administration
Rachel Croucher	Archives	Nissim Kalifa	Cleaner	Marieke Stork	General
Wolf Deane	Building Maintenance	Pauline Katz	Archives		Volunteer - Administration & Curator
Davor Dirlic	Cleaner	Esther Koss	Guide	John Van Der Spek	Builder
Anna Forkasiewicz	Archives	Sue Lewis	Guide	Max Wald	Club JHC
Kurt Friedlaender	Testimonies	Marian Majzner	Guide	Bronia Witorz	Guide
Claude Fromm	Archives	Katy Meltzer	Club JHC	Eileen Wright	Education & significant museum projects
Henryka Fromm	Archives	Avi Paluch	Guide	Rona Zinger	Guide
Matthew Gerstgrasser	General Volunteer – all departments	Geoff Rose	Testimonies	Claudine Zukerman	Guide
Bep Gomperts	Archives	Barbara Sacks	Club JHC		
Julian Guiton	Builder	Helen Sharp	Guide		
		Rae Silverstein	Administration		
		Lynne Slax	Club JHC		

Volunteers come to the Centre weekly, fortnightly or monthly, or whenever they can. If you have time to volunteer and feel you can contribute to the Centre, please contact Rae Silverstein, the Centre's Volunteer Co-ordinator, email rmsilverstein@optusnet.com.au, phone 0408 575 477, or at the Centre on 9528 1985 (only on Tuesdays).

Volunteers 1984–2009

We recognise the invaluable contribution of our volunteers, without whom the Jewish Holocaust Centre could not exist.

Icek Abrami	Alex Chorowicz	Paulette Goldberg	Henri Korn	Esther Oviss	Aron Sokolowicz
Adina Ackerstein	Annette Cohen	Rosa Goldblum	Esther Koss	Kathy Paluch	Cyla Sokolowicz
Bella Adamowicz	Joshua Cohen	Annette Goldenberg	Rosa Krakowska	Tova Paluch	Geulah Solomon
George Adamowicz	Paula Cohen	Ilan Goldman	Alina Kramova	Avi Paluch	Eva Somogy
Ruth Adler	Renee Companez	Robyn Goldman	Michael Krape	Arlette Pat	Al Spillman
Moshe Ajzenbud	Ruth Crane	Judy Goldman	Geri Kras	Alice Peer	Gerda Stanley
Suzanne Aladjem	Rachel Croucher	Jessica Goldstein	Jessica Krechman	Abram Perelberg	Mary Stawski
Marcel Alter	Ester Csaky	Bep Gomperts	Adam Kreuzer	Frankie Pinch	Fred Steiner
Kitia Altman	Edward Curow	Raie Goodwach	Rebecca Krycer	Alice Plesser	Gitta Steinfeld
Doreen Amster	Alex Dafner	Dita Gould	John Lamovie	Kit Pollard	Marieke Stork
Bill Anderson	Chris Dargan	Lucy Gould	Raya Langsam	David Prince	Alec Strauss
Pat Arlette	Elaine Davidoff	Ian Grinblat	Mark Langsam	Rena Rabin	Yanek Sydowski
Marlena Axel	Berenice de Silva	Paul Grinwald	Rita Lapidus	Sarah Rapke	Chaim Sztajer
Herschel Bachrach	Wolf Deane	Fela Grynbaum	Eva Layton	Judith Rassabee	David Szulberg
Anita Baker	Robert Dorin	Otto Gunsberger	Silvana Layton	Ken Ray	Elliot Szulberg
Mark Baker	Sara Dorin	Aaron Gurvich	Genevieve Le Hunt	Pearl Recht	Margaret Taft
Aniko Ball	Bronia Eckhaus	Moirra Guttentberg	Herbert Leder	Bernard Rechter	David Tashma
Herschel Balter	Misha Eckhaus	Lusia Haberfield	Renee Leighton	Harry Redner	Kathy Temin
Rachelle Banczewski	Zina Edelstein	Lior Hadar	Mark Lenk	Kim Richwol	Liz Terbiler
Anita Bartfeld	Renee Einhorn	Ruth Hall	Lusia Lenk	Pauline Rockman	Alida Tomaszewski
Paul Bartrop	Anne Eisenbud	Sue Hampel	Helen Leperere	Paula Roeh	Syd Trytell
Nina Bassat	Emmy Elbaum	Irma Hanner	Willy Lerner	Judy Rogers	Eva Urbach
Rachel Beker	Sabina Elias	Phyllis Hardy	Sue Lewis	Celina Rose	Paul Valent
Idit Benjamin	Zyga Elton	Andrew Harris	Maria Lewitt	Geoffrey Rose	Eileen Vamos
Sue Benkel	Arnold Erlanger AM	Zsuzsi Hartman	Henia Liebman	Max Rose	Jenny Waisenberg
Rosemary	Freda Erlich	Annette Hayman	Doris Liffman	Ettie Rosenbaum	Sonia Wajcman
Benkemoun	Henry Erlich	Rachel Heilbron	Suzie Linden	Hadassa Rosenbaum	Sonia Wajsenberg
Greta Berman	Natalie Even-Bar	Pesia Helfenbaum	Darryl Lipkie	Shmuel Rosenkranz	Benjamin Wajzman
Judy Berman	Suzane Fabian	Stephanie Heller	Hazel Lipkie	Naomi Rosh White	Leon Wald
Anne Bernhaut	Hannah Fagenblat	Hayley Hellinger	Mary Lipp	Leo Rosner	Max Wald
Adek Bialek	Mark Fagenblat	Anlie Herberg	Tuvia Lipson	Ignace Ross	Judy Wasserman
Michael Bialek	David Faigman	Eric Herz	Ray Loven	Tammy Roth	Masha Weiner
Estelle Bialek	Ziva Fain	Bella Hiler	Terry Lustig	Mottel Roth	Ronald Weiner
Lauren Bialkower	Susan Fajkind	Freda Hodge	Helen Mahemoff	Gila Roth	Clara Weis
Joel Bierenkrant	Tibor Farkas	Gabriel Hoenig	Jeffrey Mahemoff AO	Richard Rozen OAM	Denise Weiss
Henry Binstock	Daniel Feldman	Gerta Holzmann	Phillip Maisel OAM	Vicky Ryan	Magda Weiss
Goldie Birch	Karen Feldman	Lucy Howell	Sophie Maj	Tiffany Rynderman	Helen White
Julie Blashki	Saba Feniger	Moti Ickowicz	Marion Majzner	Linda Ryzdman	Pinche Wiener
Toni Blicblau	Julie Fenwick	Adam Imber	Helena Mann	Sarah Saaroni	Bono Wiener
Sharona Blum	Joel Feren	Mirella Jacob	Rita Mantel	Barbara Sacks	Eleanor Wingreen
Fay Boch	Mina Fink	Abe Jakubowicz	Michelle Marks	Alfred Salamon	Yosel Winkler
Paula Boltman	Moshe Fiszman	Kathy Janovic	Eva Marks	Emmanuel Santos	Bronia Witorz
Henry Borenstein	Ori Fixler	Marcia Janovic	Stan Marks OAM	Lorraine Scheckter	Sim Wolski
Joey Borensztajn	Ursula Flicker OAM	Adele Jarzelski	Andrew Markus	Danka Schnall	Eileen Wright
George Braitberg	Jack Fogel	Jayne Josem	Lucie Mauer	Peter Schnall	Sue Wright
Tosca Brandt	Ruth Fogel	Sabina Josem	Katy Meltzer	Janek Schnall	Robert Zabłud
Lulek Bron	Anna Forkasiewicz	Tomi Kalinski	Rosie Meltzer	Sue Schwartz	Kate Zielinski
Elly Brooks	Anita Frayman	Floris Kalman	Sean Meltzer	Fryda Schweitzer	Rona Zinger
Marysia Brooks	Oscar Freedman	Harry Kamien	Leon Mendelewicz	David Segal	Jack Zucker
Allen Brostek	Rosa Freilich	Ben Kamieniecki	Adele Meren	Elena Semenova	Claudine Zukerman
David Brott	Leon Freilich	Kurt Katz	Bella Meylikh	Frances Ser	Ted Zygiel
Adam Brown	Abe Frenkel	Pauline Katz	Hannah Miska	Lola Shaiak	Halina Zylberman
Marnie Bruell	Kurt Friedlaender	Paul Kaufman	David Morris	Helen Sharp	
Rosie Bruell	Claude Fromm	Paul Kegan	Moshe Morris	Morry Sheppet	
Gerhard Brunotte	Henryka Fromm	Thea Kimla	Mietek Muchnicki	Yasha Sher	
Caroline Bryce	Peter Gaspar	Itzac Kisilewicz	Ruth Mushin	Yvonne Sherwin	
Harry Bryce	Renata Gelb	Esther Kister	Michael Nadworny	Zak Shor	
Henry Buch	Charles German	Susan Kleid	Gloria Nassau	Diane Silber	
Greta Burman	Zosia Gettler	Harry Kleiman	Mary New	Nicole Silberberg	
Lyla Burston	Michael Giligich	Tarryn Klotnick	Chaim Nissenbaum	Michael Silver	
Meyer Burston	Gita Ginger	Simon Kohn	Steve Novak	Mietek Silver	
Rosa Butt	Jacob Ginger	Maly Kohn	Susanne Nozick	Rae Silverstein	
Maria Censor	George Ginzburg	Jonathan Koleib	Dora Oliver	Robbie Simons	
John Chaskiel	Annette Gladwin	Abraham Kolski	Michael Oliver	Zische Slam	
Beryl Chitiz	Sheva Glass-Weiner	Rosa Konigstein	Susan Onas	Lynne Slax	
Ben Choren-Furmanski	Abram Goldberg	Anne Korman	Ilona Oppenheimer	David Slowo	

We have made every effort to include all volunteers, but apologise if we have inadvertently omitted anyone.

The Foundation: Ensuring the Centre's financial future

Helen Mahemoff

The Jewish Holocaust Centre Foundation was established in June 2003 with a very clear agenda: to create an endowment to ensure the financial stability and future security of the Centre and so assist the Centre to continue its vital and far-reaching work.

The Foundation has been very successful to date and has secured pledges totaling over \$5.5m. Our fundraising efforts are ongoing and we continue to seek and engage with new donors.

A major focus of our fundraising campaign is the 'Partners in Remembrance' Program (for details see below), with over 200 Partners in the program. We have also attracted over 35 major gifts of \$25,000 and above, as well as almost 130 Foundation members.

Through the enthusiastic support of our donors, we are well on the way to achieving our objective of a permanent endowment sufficient to ensure the financial security of the Centre well into the future.

Our fundraising efforts have been supplemented by over 35 life-cycle events where donations to the Foundation have been requested in lieu of gifts. We are heartened by this wonderful response, as it shows that the Foundation and the Centre are increasingly in the thoughts of our community. The Foundation has also been the beneficiary of bequests.

The survivor generation which created the Centre did an outstanding job in providing the leadership and the volunteer base for its day-to-day running. However, their numbers are sadly diminishing and they are unable to sustain the same level of involvement. It is this impending reality that was the impetus for the establishment of the Foundation.

The Foundation is managed by a Board of Trustees, which each year makes a distribution to the Centre. These funds are used to assist in the employment of professionals required to replace survivor volunteers and continue to develop the Centre. The Foundation also supports the updating of technology within the Centre, and looks forward to participating in the exciting upgrade of the museum later this year.

Please contact Foundation Chair Helen Mahemoff on 9822 8080 or 0417 323 595 if you would like further information about the Foundation.

Don't miss the chance to become a

Partner in Remembrance

through the Jewish Holocaust Centre Foundation to ensure the on-going success of JHC.

Three levels are available and are payable over five years.

All donations are fully tax deductible

Gold Partner	\$18,000
Silver Partner	\$10,000
Bronze Partner	\$5,000

Each 'Partner in Remembrance' will be acknowledged.

Further details are available from Helen Mahemoff, Chair of the Foundation

t: 9822 8080 or 0417 323 595

MEMORIALISING THE JEWS OF BRZOSTEK: 14 JUNE 2009

Ceremonies to memorialise the Jews of Brzostek will take place in Brzostek on Sunday 14 June 2009.

This is the culmination of a project which includes fencing and formally rededicating the Jewish cemetery, erecting a Hebrew-language monument and reinstalling some thirty old tombstones. A plaque in Polish and English in the town centre will also be installed and formally dedicated, in memory of the former Jewish residents of the town.

The project is being carried out in co-operation with the Chief Rabbi of Poland and the Brzostek Town Council.

This major civic event will be attended by rabbis, civic dignitaries and local school children, and will take place in conjunction with special exhibitions on Brzostek's Jewish history.

Everyone with a Brzostek connection is invited to participate. Transport by bus will be provided from Krakow on the Sunday and kosher food will be available at the ceremonies and on the preceding Shabbat in Krakow.

For further details, please contact Mrs Connie Webber, email connie01@globalnet.co.uk, phone +44 (0) 1865 873777, fax +44 (0) 1865 875661.

The Friends of the Jewish Holocaust Centre membership drive for 2008-9 has resulted in over 1,000 members. We support the Centre through membership subscriptions, raffle book sales, sales of the Entertainment Book and fundraising functions.

Our committee members are: Adam Kreuzer, Alice Peer, Anita Bartfeld (Young Friends), Annette Hayman, Caroline Bryce, Elly Brooks, Hannah Fagenblat, Judy Goldman, Lulek Bron, Rosi Meltzer, Silvana Layton, Sue Benkel, Sue Lewis and Susan Onas. Henri Korn attends as a representative of the Child Survivors group.

We are delighted that Silvana Layton was a recipient of a JCCV Community Award. Silvana is a tireless worker who has been President of Friends, and a Trustee of the Jewish Holocaust Centre Foundation and the Meyer Burston Scholarship.

Ricki Mainzer and Shaikhe Snir have been awarded the 2008-9 Meyer Burston Scholarship. Ricki is a teacher at Yavneh College whose scholarship will be used to develop teaching units for secondary schools using Holocaust film texts in the classroom. Ricki will also work with the Centre's Education Director, Zvi Civins, to review the teaching of Holocaust studies at upper primary school level in Victoria.

Shaikhe Snir is an artist who works with sculpture, paint, installation and printmaking. He has exhibited in Australia and Israel and his interest is in the Holocaust and the plight of indigenous Australians. He will use his scholarship to create an exhibition entitled 'The Meaning of Life' which will focus on Holocaust and Aboriginal matters, through visual

Friends of the Jewish Holocaust Centre

Elly Brooks

arts and workshops. Shaikhe will also conduct lectures on art and the Holocaust.

Friends provided sponsorship of \$5000 for the Centre's Nazi Medicine Exhibition held late last year. We have also had two sell-out preview film nights in February, showing *Defiance* and *The Reader*. Before viewing *Defiance*, Jack Borowski and Annette Goldberg gave a presentation in honour of their father, Wolfe Borowski, who was a partisan. We were honoured to have Varval Borowski and Nina Bielski and their families in attendance. A preview showing of *The Boy in the Striped Pyjamas* will be held on 19 April. Our film nights are held jointly with the March of the Living.

As part of the Centre's 25th Anniversary celebrations, Friends will host a 3rd Seder to honour our survivor volunteers, using a Haggadah which is a replica of one created by a survivor in 1946. On 20 May we are selling tickets to Lara Sacher's highly acclaimed play *I Can Cry* at the Malthouse Theatre.

It is only through your support that Friends can continue to undertake these fantastic projects to raise funds and ensure the Centre's continuing diversification in Holocaust awareness and education. If you would like to join our committee, please contact Friends President, Elly Brooks on 0409 002 485.

Help support the activities of the Centre by becoming a Friend

FRIENDS OF THE JEWISH HOLOCAUST CENTRE MEMBERSHIP APPLICATION FORM (2009—2010)

Title _____ First Name _____ Surname _____
 Address _____ postcode _____
 Daytime Contact Number _____ Mobile _____
 E-mail _____

FRIENDS ANNUAL MEMBERSHIP

<input type="checkbox"/> \$25 Single	<input type="checkbox"/> \$45 Family	<input type="checkbox"/> \$15 Single Concession	\$ _____
<input type="checkbox"/> Tick here for Young Friends (under 35)			\$ _____
DONATION (All donations over \$2 are tax deductible)			\$ _____
TOTAL AMOUNT			\$ _____

PAYMENT DETAILS

☐ Cheque payable to: **Friends of the Jewish Holocaust Centre**
 Credit Card: ☐ Visa ☐ Mastercard ☐ Diners ☐ Amex
 Card No:
 Expiry Date: _____ / _____
 Cardholder Name: _____
 Signature: _____

Please send payment to:

Friends of the Jewish Holocaust Centre

**13-15 Selwyn Street,
Elsternwick 3185**

Telephone: 9528 1985

Fax: 9528 3758

Email: friends@jhc.org.au

Website: www.jhc.org.au



Suzie Linden, Centre Guide, Dr Steven Tudor, George Ginzburg, Jothie Rajah, Dr Elizabeth Brophy, Xueling Lin and Yoriko Otomo (Jothie, Lin and Yoriko are all PhD candidates.)



Phillip Maisel receives the Order of Australia from Victorian Governor, Professor David de Kretser AC



Phil Ward (on left) from Edinburgh and his college friend Tony Davies from Murrumbidgee with survivor guide Rosa Krakowska



Silvana Layton, Friends of JHC, receives JCCV award

Frankie Pinch and Boydie Turner, grandson of William Cooper, the indigenous Australian who protested against the treatment of Jews on Kristallnacht, at a reception at Parliament House in December



John Brumby, Premier of Victoria, speaks at the William Cooper reception



Shmuel Rosenkranz, Boydie Turner and JCCV's John Searle at the William Cooper reception



Volunteer Max Wald and Ruth Crane meet fair-weather friends in the Dandenongs



Volunteers Barbara Sacks and Lynne Slax

New Acquisitions

Ursula Flicker OAM

The following are additions to the collection from July to November 2008:

1. Suitcase and documentation of the late Basia Heiman, who was born in Lithuania, survived the war in work camps and migrated to Australia in 1948.

Donor: Mrs Aviva Hyman

2. Documents in German belonging to Mr Kurt Sindel, extract of birth dated Berlin 1920 and police certificate date June 1939.

Donor: Mr Gary Lipson

3. Photograph of the Bremen Emigration Staging area taken after liberation, manned by soldiers of the United States of America.

Donor: Mrs Renia Shwarz

4. Photocopy of ancestral record book, completed for and with instructions contained therein of the Nazi party, by mother of donor Mrs Marta Freeman, nee Mader, showing that both on her mother's and father's side back as far as the beginning of the 18th century there was no Jewish blood line.

Donor: Mrs Helen Freeman

5. Booklet entitled *A Lucky Story*, about how a Polish family came to Australia in 1941, written by Leonard Spira, nephew of Archives Department volunteer, Marysia Censor.

Donor: Mr Leonard Spira

6. Violin found by donor when interned in Theresienstadt Concentration Camp after previously having been in Auschwitz and Buchenwald camps. Having learnt the violin, he played it when in Germany after liberation whilst awaiting papers for Israel. He came to Australia instead and brought the violin with him.

Donor: Mr Sam Israel Weizman

7. Coins issued by the National Bank of Poland in 2008 to commemorate the 65th anniversary of the Jewish Warsaw Ghetto uprising: one to the value of 2 Zlotys, gold in colour, and one to the value of 20 Zlotys, silver in colour.

Donor: Mrs Helen Kolt, Melbourne on behalf of Dr Grazyna Pawlak of Warsaw, Poland

8. The Raoul Wallenberg Commemorative Plate Issue No. 0108, issued by the Raoul Wallenberg Unit of B'nai B'rith in Victoria, donated in memory of Tini Kish.

Donor: Mr Thomas and Mrs Suzanne Ermer

9. Documentation of family of donor relating to events in the Vilna ghetto, service in the Polish and Russian army during World War II, and after the end of the war, migration to Australia.

Donor: Mrs Helen Wysokier

Bremen Emigration Staging area manned by soldiers of the United States of America after liberation



Violin found at Theresienstadt Concentration Camp



10. Photographs (4) taken between 1923 and 1931 in Germany of parents, grandparents, other family and friends.

Donor: Mrs Pauline Rockman

11. Laminated, mounted and captioned photograph of Ilona (Lily) Friedman and Laszlo (Laci) Gescheit in the Salgotarjan ghetto in Hungary in April 1944.

Donor: Mr and Mrs Laci Gescheit

The JHC Collection is a vital repository of Holocaust-era material. Artefacts and documents are carefully catalogued and stored in a state-of-the-art temperature-controlled facility to ensure their preservation for future generations. The JHC invites members of the public who have precious items relating to the Holocaust to consider donating them to our collection for safekeeping.



Polish coins commemorating the 65th anniversary of the Jewish Warsaw Ghetto uprising

The Lewit collection

Dr Julie Fenwick and Jayne Josem

Maria and her late husband Julian Lewit have donated many items to our collection. The focus here is on items pertaining to Julian's parents' incarceration in the Lodz Ghetto.



Jozef Lewit, wearing a hat, signing the marriage certificate at the Fiszman wedding in the Lodz Ghetto

Julian's father Jozef Lewit married Mery Cyla Goldberg in 1905, the same year that he established his own textile business. Jozef Markus became his partner in 1928, later succeeded by his son, Borys. Borys' non-Jewish wife, Lidia, worked in the business and they had two children, Eugenia (Genia) and Maria. The Lewits had three children and Julian was the youngest. The Lewit and Markus families became very close during this period.

The German Army invaded Lodz in September 1939. Julian was then working in

Warsaw and escaped to Soviet-occupied Lvov. The Nazis confiscated the Lewit and Markus' textile business. Jozef and Mery Lewit were thrown out of their apartment and stayed for three weeks with Lidia Markus, who had retained her apartment because she was not Jewish. Borys Markus was beaten to death in 1939 by an SS officer. Lidia decided to relocate to Warsaw and tried to convince the Lewits to move with her, but Jozef chose to remain in Lodz.



Shoes produced in workshop, with a framed portrait of the head of the Lodz Ghetto Judenrat, Chaim Rumkowski. Photo taken in 1941

By the beginning of 1940 the Lewits were forced into the Lodz Ghetto where they shared an apartment with Mr and Mrs Fiszman. The Fiszmans were married during this period and Jozef acted as a signatory for their marriage certificate.

In 1940, Jozef Lewit was asked to manage a newly established workshop in the ghetto which produced goods from second hand materials. Four photos of the workshop survived the war in the possession of the Fiszmans, who worked there.

A group of postcards the Lewits sent from the Lodz

Ghetto to Lidia in Warsaw in 1941 survived the war. They detail the families' attempts to stay in contact with one another and their hope to be reunited after the war, and

express frustration at their inability to communicate with Julian in Lvov and another son, Simon, in France.



Certificate

Early in 1944, at the age of sixty-three, Mery died and was buried in the Jewish cemetery in the ghetto. A death certificate stamped by the office of Rumkowski was given to Jozef at the cost of one Reichsmark.

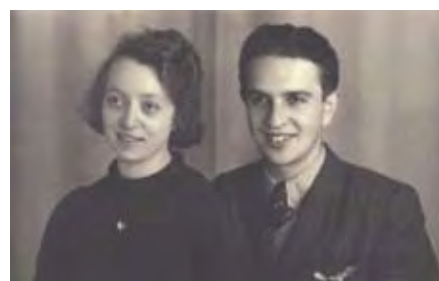
Around six months later the Germans began

liquidating the Lodz ghetto. During the liquidation the Fiszmans urged Jozef to go into hiding with them but he refused, believing German assurances that they would be relocating the factory. Toward the end of August 1944 Jozef was transported, along with other family members, to his death at Auschwitz.

Julian eventually escaped from Lvov to Warsaw and went into hiding nearby with Lidia Markus and her daughters, Maria and Genia. They built a hiding place in a cellar and during that time Maria and Julian fell in love and began a relationship. After liberation they returned to Lodz and met the Fiszmans who were able to tell them what had happened to Jozef and Mery. They gave them photos and other documents. They found this photo of Mery in a rubbish pile, a precious memory.



Photo of Mery Lewit nee Goldberg, 1940



Maria and Julian Lewit

Julian and Maria married and moved to Australia in 1949. Maria has written about her experiences in prose and poetry, including the award-winning autobiographical novel, *Come*

Spring (published as Maria Lewitt*). Maria began volunteering as a guide at the JCH soon after it was established. Julian also volunteered at the Centre for a short time, translating documents for the Library.

**Since her first work was published in 1976 as 'Lewitt', she has continued to use this spelling as a writer.*

Leo Rosner: exceptional musician and generous spirit



Leo Rosner

The death of Melbourne musician Leo Rosner late last year was not only a personal loss for his family and friends but the loss of a community icon.

Countless families recall with fondness that he played at their weddings, their sons' bar mitzvahs, their anniversary and birthday parties. As one friend noted, his music flowed from a place deep inside him directly to

his fingertips, even in his last years when his memory was fading. His grandson Danny said at his funeral, 'His music provided the soundtrack for people rebuilding after the war and celebrating the gift of life, birth and renewal.'

But apart from being an exceptional musician, he led an extraordinary life. To us, he was 'just' our father, someone to look up to, who cared for us and played his accordion at every family function. But as a Holocaust survivor, he (together with his brother) experienced years of horror and Nazi brutality until rescued by Oskar Schindler, a frequent guest at Commandant Goeth's parties in Plaszow. The story, made famous by Tom Keneally and Spielberg's award-winning film, was not one he dwelt on. His musical talents were also instrumental in saving his wife Helen at a critical moment in the camps when a Nazi officer held his revolver to her head for having a cigarette in her hand – when someone whispered to him that she was Rosner's *Frau*

(wife) he let her go. They went on to share sixty-five loving years together.

He rarely spoke of the past as we were growing up, preferring to focus on his gratitude for being able to live in a country like Australia and bring up his family in peace, and to work at what he loved.

'Music saved my life,' he often quipped, but it also was his life, not in any romantic or sentimental way, but as a means of providing food for his family when there was no other common language, initially in Paris and then in the early days of his arrival in Australia with his wife and baby daughter. He worked in Denis Farrington's band, played at venues such as 'Oran', 'Katarina', 'Eden' and 'Troika', and ran the Moulin Rouge Cabaret in Elwood and later Dayan Receptions in Elsternwick, participating for over five decades in simchas and milestones.

However, music was not only a job; Leo had a strong sense of commitment to his community and frequently participated in charity events and fundraising, as well as talking to hundreds of schools, community organisations and church groups. He was an active volunteer at the Jewish Holocaust Centre and had a strong bond with other Holocaust survivors. His gentleness, compassion, faith and courage inspired a generation of school children who heard him speak and play.

One of Leo's endearing qualities was his sense of humour; rarely did you encounter him without him asking, 'Did you hear the one about ...?' Until his final days, when asked how he was he would answer, 'Still in an upright position!'

His capacity to continue to love and look forward rather than dwelling on the bitterness of the past ensured he was a great role model for his children and grandchildren. For him, there were good people and bad people, whatever their race or colour or religion. His generous spirit saw him transcribing music for countless fellow musicians without ever asking for payment – values which were wordlessly passed on to his descendants.

Anna Rosner Blay.

Anna is Leo Rosner's daughter.



Jacob Rosenberg

Jacob Rosenberg – poet, storyteller and author, who lived through one of history's darkest nightmares, and in his writings created a passionate and unique testament – died in October 2008 at the age of 86.

He was born in Lodz, Poland, in 1922, the third child of Gershon

and Masha Rosenberg. Theirs was a household of meagre means, but one where books were almost mystically revered. He read widely; in his teens he was captivated by the Russian and French classics.

After the Germans occupied Poland, Jacob's formal education was cut short and he was confined to the Lodz Ghetto with his parents, his sisters Pola and Ida, and his two little nieces, Frumetl and Chayale. In August 1944 they were transported to Auschwitz-Birkenau where, except for Pola (who committed suicide just days later), all the other members of his family were gassed on the day of arrival.

Rosenberg spent some two months in Auschwitz and the rest of the war in other camps. After liberation in May 1945 from Ebensee, he stayed in a displaced persons' camp at Santa Maria di Bagno, in Italy, and it was there that he met Esther Laufer, a survivor of the Warsaw Ghetto uprising and eight concentration camps; they married in the DP

Jacob Rosenberg's precious legacy

camp in January 1946. In March 1948 they boarded ship at Marseilles for Australia. They worked in clothing factories in Melbourne before setting up their own business. Their only child, Marcia, was born in 1953.

A writer for most of his life, Rosenberg became a regular contributor to Yiddish journals in Australia and abroad. Eventually he published three volumes of prose and poetry in Yiddish: *Snow in Spring* (1984), *Wooden Clogs Shod with Yiddish* (1988) and *Light – Shadow – Light* (1992). However, sadly aware that readership of his mother tongue was dwindling, and intent on reaching a wider audience, he decided to switch to English – his third language, in which he was entirely self-educated.

This marked the start of an explosion of astonishing creative energy. Three collections of poetry – *My Father's Silence* (1994), *Twilight Whisper* (1997) and *Behind the Moon* (2000) – were followed by a book of short fiction, *Lives and Embers* (2003), and two autobiographical memoirs, *East of Time* (2005) and *Sunrise West* (2007). His novel *The Hollow Tree*, completed before his death, will be published later this year.

East of Time won the National Biography Award and the NSW Premier's Award for non-fiction, and *Sunrise West* won the South Australian Arts Award for non-fiction and the Community Relations Commission Award in the NSW Premier's Awards. Polish and Hebrew translations are being

published. Rosenberg was delighted at the recognition his work received; but he retained a touching humility, with a healthy detachment about honours and awards.

His natural warmth was matched by a facility for friendship and for drawing people to him. Although a self-described compulsive communicator, Rosenberg also recognised the borderlines of language, and the necessity for silence. His taste for paradox made him an artful investigator of the human condition, an anatomist of the divided soul. Forever haunted by the ever-present past, his pressing

concern was with memory and remembrance – and what it meant to remain human in the midst of unimaginable adversity. 'Redemption lies in remembering', he reminds us (quoting Rabbi Israel ben Eliezer, the founder of Hasidism) in the epigraph to *Twilight Whisper*. Through his books – imbued with Jacob's spirit, humour and humanity – he has bequeathed us a legacy precious and enduring.

This is a shortened version of an obituary written by Alex Skovron and published in The Age. Alex was Jacob Rosenberg's editor and friend.



Tova Paluch

Tova Paluch: daughters' tribute

Everywhere she went, *Ima* (Tova) left an indelible mark. Her sense of adventure and mischief was captured in her flair for storytelling. Her bubbly personality and captivating presence were a magnet to people from all walks of life. She was down to earth but it was her sharp wit and intelligence that

distinguished her – she always had something to say and contribute – she was never indifferent.

This came into sharp focus when she and our father became involved with the Jewish Holocaust Centre. Fuelled by her thirst for knowledge and inquisitive nature, they trained together to become museum guides and became immersed with their duties and 'guiding teams'. Tova became part of the Monday Team, which was no mean feat. This team, mainly consisting of veteran survivor guides, welcomed and embraced Tova as though she had been a long-serving member, despite only guiding for approximately two and a half years. She was made to feel as if she was truly part of 'that family', always looking forward to her Monday duties, even when ill-health meant that things became more difficult for her.

A devoted wife to Avi, a doting mother and grandmother, a fiercely loyal friend, her zest and passion for life expressed themselves in the relationships she nurtured and the boundless energy with which she lived. Everything that could be cried about could also be laughed about in our home. She shared her love generously and extended her compassion to all who crossed her path. Throughout her life she led by example – teaching us to give, without expecting anything in return. She provided comfort, guidance and support to fellow patients, friends and family, even when she herself was gravely ill. In leaving this world, she imbued her passing with the same intention. She did this by electing to be an organ donor. She was disappointed that her illness prevented her from donating her vital organs, but she was pleased to at least donate her corneas.

And now, close to four months have gone by since her passing. While her absence is deeply felt, we can't help but see her 'handiwork' in little things that happen around us – whether it be a short period of rainfall to water her garden, or the blossoming of our magnolia tree long after its usual season.

Shani Paluch-Shimon, Tamar Paluch and Lee-Ronn Paluch.
Shani, Tamar and Lee-Ronn are Tova's daughters.



Abraham Kolski

Vale Abraham Kolski

The Jewish Holocaust Centre mourns the death of volunteer guide Abraham Kolski. Abraham was born in 1917 in Lodz. The Kolskis were a middle-class progressive family, involved in the Jewish community. Abraham's father was a barber and after he completed his schooling, Abraham

decided to enter his father's trade.

After the outbreak of war in September 1939, increasingly harsh measures were introduced against the Jews of Lodz. A ghetto was soon set up and the Kolskis were forced to share their home with two other families. Abraham worked in a tailoring factory which supplied uniforms to the German army. This provided him with wages to obtain food, but he also received extra rations for cutting the hair of the factory managers. Conditions in the ghetto were terrible – people were dying of starvation and sickness was rife. Abraham's father suffered from asthma and in the ghetto he was badly beaten by the police. He died one week later.

In August 1944 the Nazis liquidated the ghetto and took all the Jews to camps. Twelve members of Abraham's family hid in a small bunker they had constructed in the cemetery of the ghetto for five or six days without food. Presuming that the liquidation had finished, they came out of hiding

and were caught and transported to Auschwitz-Birkenau. On their arrival Abraham and his brothers were separated from their mother and selected for work in a coal mine.

With the Russian army approaching, the Germans evacuated the camp and Abraham joined thousands of other prisoners on the notorious death marches. Luckily, skilled professionals were in demand and Abraham and his brothers were given work cutting the hair of the Germans. This provided them with a greater chance of survival as they received food in return.

On 9 May 1945, Abraham and his brothers were liberated by Soviet troops in a small village on the border of Czechoslovakia and Poland. Abraham estimated that of the nine or ten thousand people on the death march, less than one or two thousand survived.

Following liberation Abraham returned to Lodz before being taken by illegal boat to Palestine with the Jewish Brigade. In 1949 he married Lola Weinberg who was also a survivor from Lodz. They immigrated to Australia with their two young children in 1958.

Abraham began volunteering at the Jewish Holocaust Centre in 1993. His humility and gentle manner made him a most popular guide with school children. His courteous and considerate nature made him a likeable and sought after co-worker. He is missed by all of us who had the pleasure of working with him.



Yiddish Language יידישע שפראך

Pesia Helfenbaum פעשע העלפֿענבאום

(Translated by Alex Dafner)

Yiddish, you are a treasure of a language.

Why you are treated

Like an insignificant thing

Is so hard to comprehend.

The time has come for us all to wake.

To instil in our children the precious

Yiddish spirit,

So, later, they may not laugh at us

And then not ask – 'Why?'

Why weren't they led

To the Yiddish source of knowledge!

So they too may from that precious treasure gain.

Yiddish language, you are indeed so precious.

The German murderers wanted

To take you from us,

With sword, bullets and with fire.

Six million Jews paid very dearly with their lives.

And now when we have our freedom,

Instead of taking pride in you, we shuffle away from you

And we assimilate.

Awake, you Jewish people of the world!

Take hold of it in your hands!

See, that the Yiddish word

Should not become estranged,

Like a proud banner you should carry it.

Your Yiddish tongue, never drive from you.

Pass on this rich heritage to your children,

So that they in turn may weave the thread

Of the Yiddish language.

יידיש דו ביסט אן אוצר פֿון א שפראך,

פֿאַרוואָס מען באַהאַנדלט דיר אַזוי

ווי אַ נישט וויכטיקע זאַך,

איז דאָך נישט צו פֿאַרשיין.

עס איז שוין צייט מיר זאָלן אַלע דערוואַכן.

אַריינגעבן אין אונדזערע קינדער

דעם טייערן, יידישן גייסט,

אַז זיי זאָלן שפּעטער

פֿון אונדז אַליין נישט לאַכן

און זיך פֿרעגן דערנאָך - פֿאַרוואָס?

פֿאַרוואָס האָט מען זיי נישט געפֿירט

צום יידישן קוואַל פֿון וויסן.

אַז זיי זאָלן פֿון דעם טייערן

אוצר אויך געניסן?

יידישע שפראך, ביסט דאָך אַזוי טייער,

די דייטשישע מערדער האָבן

דיר געוואָלט צונעמען ביי אונדז

מיט שווערד, קוילן און פֿייער.

6 מיליאָן יידן האָבן באַצאָלט

מיטן לעבן זייער טייער.

און איצט ווען מיר האָבן די פֿרייהייט

מיט דיר צו שטאַלצירן

ריקט מען זיך גאָר פֿון דיר אָפּ

און מען טוט זיך אַסימילירן.

וואָך אויף, דו יידיש פֿאַלק אין דער וועלט!

נעם זיך אין די הענט!

זע, אַז דאָס יידישע וואָרט

זאָל נישט ווערן אינגאַנצן פֿאַרפֿרעמד.

ווי אַ שטאַלצע פֿאַן זאָלסטו איר טראָגן.

זאָלסט דו יידיש לשון

קיין מאָל פֿון זיך נישט פֿאַרייאָגן.

די רייכע ירושה זאָלסטו

דינע קינדער איבערגעבן,

אַז זיי זאָלן ווייטער קענען

דעם פֿאַדעם פֿון דער יידישער שפראך וועבן.

Smugglers

Maria Lewitt



*We were met
By brisk efficiency.
Passport. Landing Permit.
Vaccination. Chest X-Ray.
Name. Nationality.
And, yes, –
Anything to declare?*

*Hands shuffled.
Fingers lifted,
Eyes looked
Scanned.*

*Nothing was confiscated.
We were free to go.
Our bodies bent
Under the heavy cargo
Of our past.
We smuggled in
Values and slanted opinions.
We failed to declare
Ever-lasting nostalgia,
And lost sunsets.*

*Nobody asked, nobody cared.
We were left alone.
And wherever we go,
We leave a trail
Of unsuspected contraband,
Sometimes polluting, sometimes enriching
Our adopted Home.*

This poem was first published in *Two Centuries of Australian Poetry* edited by Mark O'Connor, Oxford University Press.

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60th birthday
Jack Ekstein
70th birthday
Cera Newhouse
80th birthday
Elka Ekstein

Weddings & Anniversaries

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&
Ellie Heine**

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**Paul Oppenheimer
&
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&
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Can you help translate a Hungarian memoir?

The Jewish Holocaust Centre has an interesting 240 page memoir written by a Jewish doctor who was selected to work with Dr Mengele in Auschwitz. As we do not have the funds to pay for it, we invite Hungarian speakers to volunteer to translate this work. Even if you can only translate a small part of this memoir, we would very much appreciate your help. For further information, please contact Jayne Josem, Curator, e: Curator@jhc.org.au, t: 9528 1985.



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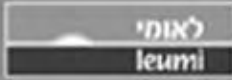

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א ביסל געשיכטע.

פון די 40 קער יארן, ווען מען האט אדורכגעפירט א קאמפאניע פון באזייטיקן און אויך ארעסטירן די יידישע אינטעלעקטואלן, פונקציאנערן און מיליטערייליט. צווישן זיי איז אויך געווען דוד בערגלסאן, וועמענס לעבן האט זיך טראגיש איבערגעריסן אין אויגוסט 1952. ס'איז נישט אויסגעשלאסן, אז אין פרא-סאוויעטישע קרייזן האט מען עס אויסגענוצט ווי א באווייז ווי פון דער, כלומרשט, גוטער באציונג צו יידן פון דעם סאוויעטישן רעזשים. אבער אין יאר 1953 איז עס געווארן א גוטער באווייז, ביי די וועלכע לייקענען דעם חורבן, אז לויט דער (זייער) לאגיק האט מען נישט געקענט אומברענגען זעקס מיליאן יידן אויב 80 פראצענט זענען אפעראטעוועט געווארן דורך די סאוויעטן. פון דער צייט אן גייט נישט אראפ בערגלסאנס נאמען פון דער ליטעראטור, וואס ווערט פארשפרייט איבער דער וועלט, אויך אויף דער אינטערנעץ, אז עס איז א באווייז, אז דער גרויסער חורבן איז אן אויסגעטראכטע מעשה און מען דארף נישט גלייבן, אז מען האט דערמארדעט 6 מיליאן יידן

דעם 5 דעצעמבער 1942 האט די סאוויעטישע צייטונג "אייניקייט" ארויסגעגעבן דורך דעם "יידישן אַנטיפּאַשיסטישן קאַמיטעט", פאַרעפנטלעך אַן אַרטיקל געשריבן דורך דוד בערגלסאן. געהייסן האט עס "דער גורל ווערט באשלאסן" און ער האט געשריבן, אז 80 פראצענט יידן האבן געהאט די מעגלעכקייט צו פארלאזן די טעריטאריעס, וועלכע זענען בשעת דער מלחמה אריינגעפאלן אין די דייטשע הענט.

דאס איז פארשטענדלעך געווען א גרויסער ליגנט. קיין ספעציעלע באמיונגען צו ראטעווען די יידן, געבן זיי א מעגלעכקייט ארויסצופארן פון די מערב געביטן האבן די סאוויעטן נישט געמאכט. ווייזט אויס, אז דער אַנטיפּאַשיסטישער קאַמיטעט האט באקומען א באפעל צו שאפן און צו פארשפרייטן אזא פאלשע אינפארמאציע, וואס איז געווארן רעאליזירט דורך בערגלסאנען. מען האט געוואלט אייגרעדן די אויסלענדישע וועלט, אז סטאלין און זיין רעזשים פארגעסן נישט וועגן דעם גורל פון יידישן פאלק. די ריכטיקע "זארג" פון דער סאוויעטישער מלוכה האט זיך אטפלעגט אין סוף

פאראורטיילט א חורבן אפלייקענער.

ביים בארעכטיקן דעם אורטייל האט דער ריכטער, אולריכט מיינערהאגער, אנגערופן זונדלען "אן עקסטרעמער אַנטיסעמיט". מיט צוויי יאר פריער האט מען זונדלען געהאט ארעסטירט אין קאנאדע און אין יאר 2003 אין פעברואר האט מען אים דעפארטירט קיין דייטשלאנד ווו מען האט אים געמשפט.

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בית-עולם פארשוועכט מיטן קאפ פון א חזיר.

אין "יד-ושם" האט באטאנט, אז דערווייל קען מען נישט דערקלערן דעם וואקס פון אַנטיסעמיטיזם ווי א רעזולטאט פון דעם שווערן עקאנאמישן מצב. פונדעסטוועגן ווייסט מען, אז ווען עס רוקן זיך אן שווערע עקאנאמישע צייטן, שווימען ווידער אויף די אַנטיסעמיטישע אימאזשן פון די גיריקע יידישע עקספּלאַטאַטאָרן. זינט ס'איז געפאלן די בערלינער וואנט האט זיך די יידישע באפעלקערונג פארגרעסערט אין דייטשלאנד אויף דריי מאל, ביז 104,000 מענטשן, סרוב פון מירח אייראפע. צונויפגעשטעלט דורך משה אייזענבנד.

די דייטשע פאליציי האט אויסגעפארשט אן אינצידענט אין וועלכן א יידישער בית-עולם אין דער שטאט גאטא (מירח דייטשלאנד) איז פארשוועכט געווארן מיט א בלוטיקן קאפ פון א חזיר. א פאטאגראפיע אין דער צייטונג "בילד" האט געוויזן ווי עס צהענגט דער קאפ ביים אריינגאנג מיט אן אויפשריפט "זעקס מיליאן ליגנס". די פאליציי איז זיך משער, אז דאס קאן זיין ווי א רעזולטאט פונם גלאבאלן פינאנציעלן קריזיס. יהודה באער, דער וויסנשאפטלעכער עצה-געבער

דייטשלאַנד וועט משפטן דעמיאניוקן אַלס קריגס-פאַרברעכער.

פון מינכען (דייטשלאַנד) ווו דעמיאניוק האט געלעבט און געאַרבעט נאכן קריג. דר' שרים גלייבט, אז ער קען באווייזן, אז דעמיאניוק האט געדינט אין לאגער, סאַביבאר אין משך פון זעקס חדשים אין יאָר 1943. דער משפט קען פאַרקומען אין דייטשלאַנד ווייל צווישן די קרבנות, גלייבט מען, זענען געווען דייטשע יידן. עס זענען געוואָרן צונויפגעזאַמלט הונדערטער דאָקומענטן און עס זענען דאָ פיל עדות וועלכע קענען דאָס באַשטעטיקן. צום ערשטן מאל האט מען איצט געפונען רשימות מיט נעמען פון מענטשן, וועלכע ער האט פערזענלעך געפירט צו די גאַז קאַמערן.

אין מאי 1989 האט דעמיאניוק פאַרלוירן זיין קאַמף קעגן ווערן דעפאַרטירט פון אַמעריקע.

דער געוועזענער וועכטער פון נאַציסן טויטן-לאַגער, דעמיאניוק, וועט שטיין פאַר אַ געריכט אין דייטשלאַנד, נאָך דעם ווי דייטשע באַאמטע האָבן דערקלערט, אז עס זענען דאָ נייע באווייזן קעגן אים, וואָס דערמעגלעכן צו שטעלן אים פאַר אַ געריכט. דער מלוכישער פראַקוואַר האט געמאלדן וועגן פלענער אַרויסצופאַדערן אים פון אַמעריקע. זיי האָבן באווייזן, אז ער איז פאַראַנטוואָרטלעך פאַרן טויט פון 29 טויזנט יידן אין לאַגער פון סאַביבאר. דר' קורט שרים, דייטשלאַנדס הויפט אָנפירער אין פאַרשן קריגס-פאַרברעכער האט דערקלערט, אז עס זענען דאָ דאָקומענטן און באווייזן פון עדות, אז דער 88 יאָריקער דעמיאניוק זאָל געשטעלט ווערן פאַרן געריכט. די מאַטעריאַלן זענען איבערגעגעבן געוואָרן צו דער פראַקוואַטור

אַנטיסעמיטיזם אין אויסטראַליע.

נעגאַטיווע, מאַטעריעלע אויסוירקונגען פון אַ צאָל אויסלענדישע לענדער. אין דער זעלבער צייט האט זיך געשאַפן אַ פיינטלעכע שטעלונג פון מוזלמענער צו יידן. אין משך פון די לעצטע 12 חדשים האָבן די אינצידענטן אָנגענומען די פאַרם פון פיזישע אָגריפן, באַשעדיקונגען פון אייגנטום און דירעקטע פנים על פנים באַליידיקונגען.

דער פאַרשער, דזשערעמי דזשאָנעס האט באַריכטעט אויפן צוזאַמענפאַר פון עקזעקוטיוון ראַט פון אויסטראַלישע יידן, אז אין יאָר 2008 זענען אין אויסטראַליע פאַרגעקומען אַ גרויסע צאָל אַנטיסעמיטישע אינצידענטן. אַ סך מער ווי אין די פאַרגאַנגענע יאָרן. אין זיין רעפעראַט האט ער אונטערגעשטראַכן זיין באַזונדערע זאָרג צוליב

און - אַנטיסעמעטיזם אין אייראָפּע.

אין דייטשלאַנד, דאָך, אַרום 25 פראָצענט, אין פראַנקרייך האָבן נאָר 20 פראָצענט פון די אויסגעפרעגטע אויסגעדריקט נעגאַטיווע מיינונגען וועגן יידן. ענגלאַנד איז דאָס איינציקע לאַנד אין אייראָפּע ווו 9 פראָצענט פון דער באַפֿעלקערונג האָבן געענטפערט וועגן זייערע נעגאַטיווע געפילן צום יידישן פאָלק. די ציפערן זענען פּעססגעשטעלט געוואָרן נאָכן אויספרעגן אַרום 4500 איינוווינער איבער די אייראָפּעישע לענדער.

אַ נאָכפראַגע אויסגעפירט דורך דעם אַמעריקאַנער, וואַשינגטאָנער אונטערזוכונגס צענטער האט פּעססגעשטעלט, אז אין 6 אייראָפּעישע לענדער האט זיך דער אַנטיסעמיטיזם פאַרשטאַרקט. אין שפּאַניע האָבן זיך די אַנטי יידישע געפילן, אין משך פון די לעצטע דריי יאָר, פאַרטאַפלט. גענוי, פון 21% ביז 46 פראָצענט.

מער ווי אַ דריטל פון דער רוסישער און פוילישער באַפֿעקערונג זענען אַנטיסעמיטן. אַביסל ווייניקער

25 יאָר עקזיסטענץ פון חורבן צענטער.

די דאָזיקע איניציאַטיוו האָט באַווויגן, אַז די "קדימה" זאָל קויפן די נאָענטסטע געביידע נעבן דער "קדימה" און מיט דער פאַרשטענדיקונג מיטן "פאַרבאַנד פון די פוילישע יידן" איז געשאפן געוואָרן דער חורבן און פאַרש צענטער.

אַ סך פריער פון דער אָפיציעלער דאַטע פון 1984 זענען פאַרגעקומען באַראַטונגען ווי מען האָט אַרומגערעדט די באַדינגונגען פון דער אָנפירערשאַפט און די צילן פון צענטער. מען דאַרף אונטערשטרייכן, אַז די גרעסטע צאָל באַשטייערונגען לטובת דעם צענטער זענען געקומען פון פשוטע פאָלקס-יידן, וועלכע האָבן געפילט און געהאַט אַ מאַראַלישן חוב, אַז אַזאַ צענטער זאָל עקזיסטירן.

ווי דער לעצטער פון די ערשטע גרינדער פון דעם צענטער, באַוווּנדער איך דעם וווקס פון דעם צענטער און באַגריס די אַלע טוער, וועלכע האָבן מיט ענטוואַפּונג און מי אַנטוויקלט די אינסטיטוציע מיט וועלכער דער יידישער ישוב איז שטאַלץ.

ביי די יידישע אימיגראַנטן אין אויסטראַליע, נאָך דער צווייטער וועלט מלחמה, האָט זיך (נאָטירלעך) אויסגעפורעמט דער געדאַנק פון פאַראייביקן דעם אַנדענק פון די אומגעברענגטע יידן און זייערע פריערדיקע ווין ערטער פון וואָנען זיי זענען געקומען

די באַוווּנדערע לאַנדסמאַנשאַפטן און זייערע טוער האָבן איינגעזען, אַז מען דאַרף שאַפן אַן אָרט ווי אַלע זאָלן קענען געמיינזאַם באַערן און פאַראייביקן דעם אַנדענק פון די אומגעקומענע קרבנות פון לעצטן חורבן.

דאָס צו פאַרוויקלעכן זענען גייטיק געווען גרויסע פינאַנצן, וועלכע די דאָזיקע טוער האָבן נישט פאַרמאָגט.

צו פאַרווירקלעכן די אידיי פון אַ חורבן צענטער האָט געגעבן אַ באַדייטנדיקן שטויס די ערשטע באַשטייערונג פון פופציק טויזנט דאָלאַר פון פרוי מינאָ פינק און צען טויזנט דאָלאַר פון באָנאָ ווינער.

אַ חורבן דענקמאַל אין בוקאַרעסט רומעניע.

רומענישע יידן דעמאָרדעטע אונטערן נאָצי רעזשים בשעת דער צווייטער וועלט מלחמה. נאָכן צוריקהאַלטן זיך אַ לענגערע צייט פון אנערקענונג רומעניעס אַנטייל אין חורבן אונטער דעם פראַ-נאַצישן רעזשים פון גענעראַל, יאן אַנטאָנעסקו, האָט רומעניע באַשטימט אַן אינטערנאַציאָנאַלע קאָמיסיע פון היסטאָריקער, אַנגעפירט דורך עלי וויזעל, קלאָר צו מאַכן דעם פעריאָד אין רומעניעס געשיכטע פון לעצטן קריג.

דער פרעמיער מיניסטער פון רומעניע, פאפעסקו-טעראציאָנו האָט געמאָלט, אַז מען וועט אויפבויען אַ מאָנומענט אין בוקאַרעסט אין אַנדענק פון די קרבנות פון חורבן. דער מאָנומענט וועט אויפגעשטעלט ווערן לויט דעם פראַיעקט פון סקולפּטאָר, פעטער יאַקאָבי, וועלכער לעבט אין דייטשלאַנד. טעראציאָנו גיט איבער, אַז די אַרבעט וועט זיך גלייך אָנהייבן אין צענטער פון בוקאַרעסט, ווי אַן אַנדענק פאַר די 480 טויזנט

**Jewish Holocaust Centre 2009
Celebrating 25 Years
Calendar of Events**

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|---------------------|---|
| 4 February: | Chazanut concert featuring Chief Cantor of Vienna, Shmuel Barsilai and Rabbi Philip Heilbrunn to be held at St Kilda Hebrew Congregation. |
| 3 March: | 25 Years Celebration Dinner at Lincoln of Toorak, honouring the Founders and Volunteers of the Jewish Holocaust Centre. |
| 12 April: | A Special 3rd Seder for Holocaust Centre Survivor Volunteers. |
| June–August: | Cultural and Film Festival. |
| 9 June: | Opening Night of Rachel Berger's Show, Hold The Pickle. |
| 14 June: | Jewish Holocaust Centre Open Day. |
| 9 September: | Shmuel Rosenkranz Oration. |
| September–December: | 'Spots of Light: to be a Woman in the Holocaust' exhibition, in conjunction with Yad Vashem, planned to coincide with the Jewish Museum of Australia's 'Women in the Bible' exhibition. |
| November: | Child Survivors of the Holocaust Forum, a gathering of Victorian communities who have experienced genocide. |
| December: | Commencement of Jewish Holocaust Centre Museum Upgrade. |

For further information about any of these events, please contact
The Jewish Holocaust Centre, phone: 9528 1985