

Centre



JEWISH
HOLOCAUST
CENTRE INC.

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News

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Survivors dreaming of a homeland....



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The Jewish Holocaust Centre
celebrates the 60th Anniversary
of the State of Israel

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Cover Photo

Holocaust survivors Ruth Crane and her husband, Mordechai, are in the centre of this group, hiking through Europe trying to find a way to get to Palestine c.1946. The ship they travelled on was stopped by the British authorities upon arrival in Haifa and, as illegal immigrants, they were sent to a detention camp in Cyprus, where they were detained for approximately 15 months.

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

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



CENTRE OPENING HOURS

MON & WED: 10am–4pm

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SUN & PUBLIC HOLS: 12pm–4pm

Closed on Saturdays, Jewish Holy
Days and some Public Holidays

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Pauline
Rockman

Editorial Committee

Throughout my years of involvement with the Jewish Holocaust Centre (JHC) I have been fortunate to have worked alongside Stan Marks in his capacity as the *Centre News* Editor. During that period he has encouraged, critiqued and given feedback to my contributions. I learned much from him and thank him for his endeavours.

Stan retired at the end of 2007 after an illustrious involvement and magnificent contribution to the Centre, in particular to the *Centre News* and in the area of publicity. He was a tireless pursuer of excellence and he will be missed. *Centre News* has produced articles of great merit, reflecting many facets of our survivor community. He leaves behind a structure and a legacy of fine quality for the next generation to pick up.

On behalf of the JHC Board and the members of the Centre, I wish to acknowledge Stan Marks' contribution and wish him well.

As we look to the future I see the role of *Centre News* as one where we keep our community of survivors, descendants and supporters informed of events and initiatives happening at the Centre as well as exploring pertinent issues relating to this community. We hope that it achieves these objectives.

The current issue does not have a single editor; it was put together by the editorial team.

In This Issue

I wish to draw your attention to some of the articles highlighting what is happening at the Centre.

In these pages you can read about Zvi Civins, our new Director of Education as well as Matthew Gerstgrasser our Austrian intern.

Thirty new guides graduated at the Centre last month. They completed a course over eight months. One of the graduates, George Braitberg, has contributed a piece about this experience. The group comprises three survivors, while the others are second generation and some third generation. On behalf of the Board and the members of the Centre we congratulate them for completing a challenging course and welcome them to the JHC family.

March 4, which is Founders Day at the Centre, saw the advent of the first annual Betty and Shmuel Rosenkranz Oration. This took the form of a tribute dinner for Shmuel. A wonderful evening was enjoyed by over 280 family and friends.

I invite you to read an interesting take on growing up as the child of survivors by Dr Jack Felman (aka 'the bubba').

February also saw a proud day for Australia when our Prime Minister, Kevin Rudd, opened the Australian Parliament and said 'sorry' to the indigenous people of Australia. For many of us at the Centre, the apology had resonance and caused us to reflect on our own history. Adam Kreuzer, a JHC Board member, writes poignantly on what it means for him.

I correspond with a young man (a friend of my daughter) who lives and works in London. He has always had a strong interest in the work that I do. He said and I quote,

'I hope this is a starting point for more Australians to learn about what happened, and to recognise just what a gross abuse of human rights the policy of child removal was. I know that the validation of the experiences of victims is central to your work at the Holocaust Museum and also through the March of the Living Project. Finally we might start to see the same validation occur in the Australian context.'

Looking forward to seeing you at the JHC,

Pauline

Disclaimer

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



**Bernard
Korbman**
Executive
Director

The Importance of Education

Current educational philosophy has embraced a post-modern deconstructionist approach to historiography. This approach emphasises that no fact, no event and no aspect of history has any fixed meaning or truth. Any truth can be recast. Morality is relative.

This dangerous value-free ideology makes Holocaust education imperative. Undoubtedly, it is exceedingly difficult to deal dispassionately and diagnostically with an event in history that is bound to arouse the deepest emotions, however teaching about the Shoah, is much more than a history lesson. As well as the historical facts, I would suggest that Holocaust education is moral education. It is about making choices.

In a world that unfortunately seems to have learned very little from the Holocaust, we still have victims, perpetrators and bystanders. We must overcome the comforting rationalization that the obscene social, political and humiliating processes leading to the industrialized murder of six million Jews, was an aberrant hiccup in the continuum of human evolution. As history has shown since the Holocaust, it is not only a particular people who is capable of committing genocide, but by their very nature, human beings are capable of pathological behaviour, and of becoming perverse sadistic killers.

Thus, Holocaust education also becomes a lesson in cherishing, safeguarding and strengthening our democratic institutions and accepting our responsibilities by participating in, and being involved in all the democratic processes. It is also a lesson

in awareness. Being aware of the subtle and overt methods used in dehumanising and disenfranchising groups within our community and transforming them into the 'other'. Holocaust education is about human rights and human dignity, both as individuals and as a collective.

Welcome Zvi Civins

Given the place of importance that education has in our Mission Statement, the Holocaust Centre is pleased to announce that Zvi Civins has been appointed Director of Education and commenced his duties in late January 2008. Zvi has a wealth of experience in education, both as a teacher and as a principal.

The best judge of a teacher is his students and his students' parents. Given the number of visits by Zvi's ex-students to the Holocaust Centre and the number of telephone calls and informal chats I've had with parents in supermarkets, cafés and social functions who universally tell me of Zvi's accomplishments as a teacher and of his empathy towards all those with whom he has had contact, it has reinforced how lucky we are to gain Zvi's services. Welcome aboard!

Club JHC

Mark your calendars! An exciting new event for all survivors connected to the Jewish Holocaust Centre in the past or present is the opening of Club JHC, a social gathering, with lunch provided, which will operate every Thursday morning from the 5th of June 2008.

The aim of Club JHC is to keep in touch with all survivors who have contributed to the Centre's outstanding history and growth and who for all sorts of reasons have been unable to continue attending the Centre. If you can't drive, transport will be organized. You will be updated with the latest information about everything going on at the Centre, presented with lectures, films and discussion groups related to the Holocaust and to current affairs, as well as go on outings to cinemas, galleries or other places of interest.

This is our way of saying thank you and to assure you that being out of sight does not mean being out of mind. In fact our purpose is to bring our past volunteer friends back into sight. I will write and telephone all our people personally, and hope that Club JHC becomes an important day in your weekly calendar.

Wishing you joy and blessings for Pesach,

Bernard

Would you like to support the ongoing work of the JHC?

You can donate to this important cause by filling out the form on page 14 of this magazine or, should you prefer to discuss this further, you may contact the Development Manager at the Centre on **9528 1985** or email: admin@jhc.org.au



Introducing... the New Education Director

Zvi Civins

After a lifetime spent in schools, either as a student, teacher or administrator, I was thrilled to be appointed the Director of Education of the Holocaust Centre and to begin working here this past month. I have met many volunteers and guides, friends and family at the Centre, and now take this opportunity to introduce myself to the broader Holocaust Centre family.

I began my teaching career as a teacher of third grade in a state school in New Hampshire in 1974. A year later I went to Israel, and lived there for two years as I studied Hebrew, Jewish history and *Tanach* (the Hebrew bible) and taught in a primary school in Jerusalem. There I met my Melbourne-born wife, Marian, and together we returned to the United States where I continued to teach, as well as start a family. My daughters, Marcie and Naomi, are now 28 and 30, and live nearby.

Most recently, I have been the Head of Jewish Studies at Bialik College in East Hawthorn. I have taught from primary grades through VCE and adult education. The Holocaust is but one area of Jewish Studies for which I developed relevant and

creative curricula, along with *Tanach*, Zionism and modern Israeli history, the Jewish festivals, Hebrew and Jewish history.

I participated in the student March of the Living in 2007 as an educator, and found the trip to be a powerful experience for our students.

I am American born, a third generation American, and thus, unlike many of Melbourne's Jewish community, I do not have any direct family members who perished or survived the Holocaust. However my late father, Henry, was a soldier in the United States Army and was present at the liberation of Dachau. Unfortunately, he never spoke of this until just prior to his death over twenty years ago.

I am passionate about education, and am enjoying this new challenge of educating in a museum setting. Holocaust education is crucial, as it is the paradigm for understanding the evils of anti-Semitism and racism, and for conveying to young people the importance of understanding, mutual respect and acceptance of others.

I am absolutely inspired to be working alongside such courageous and committed individuals as our survivors. I have enjoyed meeting our dedicated volunteers, too, and look forward to meeting all of you when you next visit the Centre.

Yom Hashoah Special Lecture

1 May 2008, 7.30pm at the Centre

For Yom Hashoah, Peter Balakian and Donna-Lee Frieze will give a talk about the how the Armenian Genocide paved the way for the Holocaust. The Armenian Genocide of 1915 was a major catalyst that prompted Raphael Lemkin (the Holocaust survivor and legal scholar), who invented the legal concept of genocide, to begin his study of intentional group destruction. Balakian's keynote address will detail how the Turkish genocide of the Armenians created a precedent for the Nazis and how the Turkish-German alliance during World War One became a laboratory for the Germans as Hitler learned from the Turkish government how a minority culture could be eradicated. Frieze will introduce Balakian's discussion with an outline of Lemkin's

embryonic ideas on the concept of genocide that led to the formation of the 1948 United Nations Convention.



Professor Raphael Lemkin, left, and Ricardo Alfaro of Panama (chairman of the Assembly's Legal Committee) in conversation before the plenary meeting of the General Assembly at which the Convention on the Prevention and Punishment of Genocide was approved. Paris, December 1949. — United Nations Archives and Records Management Section

Austrian Intern Performs Memory Service At The Centre

Matthew Gerstgrasser



Recently both the JHC and the Jewish Museum of Australia have been fortunate to have young Austrians commence working with us as part of an Austrian Government initiative. The JHC asked our intern, Matthew Gerstgrasser, to write a few words about the program and about himself.

Growing up in Austria in the 1990s was an interesting experience. Austria at this time was a country which, for over forty years, had maintained it had been the first victim of the Nazi regime, a country which only just had begun to face its own past, a country still in the aftermath of the Waldheim affair. These were difficult times for Austria, and times that brought with them extensive changes in our relationship with our past and in public understanding of what part Austria played in the events of the Holocaust.

The programme I am part of, the Austrian Holocaust Memorial Service, was founded in 1992 as an act from the Austrian government to acknowledge its part in the murdering of six million Jews during the Holocaust. It enables young Austrians like me to work at Holocaust-related institutions in lieu of Austrian compulsory military service and in the spirit of taking responsibility for one's

past. And while it is as difficult for me as for many other young Austrians to relate to the atrocities our grandparents' generation committed, it is essential to me to take responsibility for that part of history, for as one very wise man once noted, those who do not learn from history are bound to repeat it.

Even though neither I nor anyone else can undo what happened, I believe it to be our duty to ensure that it may never happen again, and in this spirit I decided to join the Austrian Holocaust Memorial Service and come to Australia.

I commenced my service at the JHC in February and will work in various departments of the Centre and on different projects for one year. While at the time of this writing I am still only beginning to get to know the Centre, still being overwhelmed by its complexity and variety, I am already very excited to work here and with all of the staff and volunteers, and I am looking forward to meeting many of you over the course of the coming months.

As for my own history, leaving the above aside for a moment and taking a more down-to-earth approach, I have been studying mathematics and linguistics at Vienna University for the past years, also I have a bit of a background in information technology, having education and work experience in that area. On a more personal level, I have been known to take an interest in almost any kind of activities, getting a glimpse of as much a variety of things as possible rather than getting more in-depth in one area at the expense of others. Amongst my interests are jazz music, politics and a number of TV shows (this not being an exhaustive list) and also I have been a passionate (ballroom) dancer for a couple of years (although I didn't have much time for this hobby over the last year).

Yehuda Bauer Lectures at the Centre Again

Following his successful lecture tour last year, noted Holocaust expert Professor Yehudah Bauer spoke at the Centre to high school teachers, university lecturers, representatives from the Shrine of Remembrance and others interested in Holocaust education. In addition,

Professor Bauer spoke to the Centre's guides and volunteers, guides from the Jewish Museum and B'nai Brith's 'Courage to Care' representatives. His knowledge and insightful questions were greatly appreciated by all present.

Was It Really Seventy Years Ago?

The Anschluss, Vienna, 13 March 1938 by Dr Susanne Wright

I am seven years old and visiting my grandparents. Everyone is sitting around the big round table listening to a crackling radio. Lora, the green parrot, is flying around the room and lands on Opa's shoulders, her favourite place. Everybody is tense and telling my brother and me to be quiet. A man is speaking. He sounds sad and Mamma and her sisters are crying.

Someone tells me: "He is Dr Schuschnigg, our Bundeskanzler (Prime Minister), and he is saying goodbye."

The next day, new flags appear everywhere. Our old flag has three stripes, red on the outside and white in the middle, rot-weiss-rot. Mamma said, that when she was my age, the old Kaiser ruled and there was an eagle with two heads in the centre of the flag. Now, there is a circle in the middle with a zig-zag cross in it. A neighbour tells me it's a Hackenkreutz to welcome Mr Hitler who is coming to liberate us. I don't get it. Liberate us from what? But I dare not ask her. At home the radio is blaring: "Sieg Heil, Sieg Heil." Mr Hitler is starting to talk in a loud excited voice. Mamma sniffles and wipes tears from her face. She turns the radio off.

(Extract from *A Ballad* by Johannes Brahms by Susanne Wright)

Life was to change quickly. We lost our home, the family was split up, and on 12 May 1942 my father was deported to perish at Belzec death camp. His brothers shared a similar fate at Maly Trostinec near Minsk and Auschwitz. My non-Jewish grandfather was killed the following year in Auschwitz for the crime of helping a Jewish client to transfer money.

As I watch the news seventy years later – it does not seem so long ago – I am heartened by the reaction of young Austrians depicted on the TV screen. They don't want it to happen ever again. I also feel good about Matthew Gerstgrasser, a young volunteer from Vienna, working at the Holocaust Centre, having chosen the Gedenkdienst Holocaust Memorial Service over military duties. I first became aware of this program four years ago during a visit to the Jewish Museum in Vienna with my daughter Eileen. I am proud of her initiative to bring this program to the Centre as a personal tribute to my family.

Note: This story concerns but three victims out of a total of some 65,000 Austrian Jews to perish. More than two thirds of the 190,000 Jews in Austria before the Anschluss managed to leave their homeland; of those still in the country in 1940 very few survived.



Hitler is in the first car in this cavalcade, arriving in his birthplace of Linz in Austria on 12 March 1938, on the day the Germans invaded Austria, which was followed by the declaration of the Anschluss (annexation) of Austria. These photos were taken by the donor's father from his apartment. As a Jew he was forbidden to own a camera, so he took the photos at great risk. He emigrated soon after the Anschluss.

(Donated by Frankie Blei)

Phillip Maisel, Head of the Video Testimonial Department,
is keen to hear from any survivors who have not given their testimony.

Call Phillip on (03) 9528 1985.

The JHC Celebrates Israel's 60th Birthday

Jayne Josem, Curator

This year marks the 60th anniversary of Israel's independence. In honour of this, the Centre is creating a special audio-visual exhibit highlighting the role survivors played in the War of Independence, and afterwards, as new citizens in the state. It will recount liberation, the difficult journey to Palestine, the euphoria of independence, and the bitter struggle in, and following, the ensuing war. Please make the time to visit the Centre and to view the display.

Among the survivor guides at the Centre are a number who made aliyah to Palestine following the Holocaust. Each of their stories highlights the struggle experienced by survivors, who, having suffered so much during the war, continued to struggle in their pursuit to live in a Jewish land.

Tuvia Lipson



Tuvia Lipson in his Israeli Army uniform

Tuvia recalls that immediately after liberation from Ebensee Concentration Camp, in Austria in May 1945, the Polish prisoners who were not Jewish taunted him: 'You bloody Jew. You don't belong here. Go to Palestine.' He decided then and there never to return to his Polish home.

Tuvia came across the Jewish Brigade that was attached to the British Liberation Forces. He describes how emotional he became realising that a Jewish brigade had been fighting for the freedom of fellow Jews. He followed them across the Austrian/Italian border to Treviso



Tuvia is 2nd from left, at a rally in Italy, in 1945, protesting against the British immigration policy that restricted Jews from going to Palestine.

where a small training camp was set up as preparation for life in Israel.

At the end of 1946, Tuvia and sixty other young people sailed illegally, in a small fishing boat, to Palestine. They survived the treacherous crossing and managed to avoid detection by the British authorities. Tuvia was sent to a kibbutz (communal farm) where he received training and resumed his education. By the end of 1947, he left the kibbutz and entered the *Palmach*, the Jewish fighting force in Palestine. He fought with the Israeli Defence Forces in the War of Independence. Tuvia had a distinguished army career and after six years he was promoted to the rank of Major in the Israeli Defence Forces in 1953.

In 1960 Tuvia travelled to Australia with his family for a long-awaited reunion with his brother, sister and uncle who had also survived the war in Europe. The Lipsons settled into a more comfortable life in Australia.

Abraham Kolski



Abraham Kolski shortly after liberation

Abraham Kolski spent the war incarcerated first in the Lodz Ghetto and then in Auschwitz. Following liberation Abraham and his brother Shmuel returned to Lodz. They did not feel welcome, in fact, Abraham described Poland as 'a cursed land'. The brothers decided to find their future elsewhere, so they hitch-hiked to Czechoslovakia and then made their way to Italy. They met up with soldiers from the Jewish

Brigade and went to Bari, an Italian coastal town. There they joined thirty-five other refugees who were taken illegally on a fishing trawler to Palestine in August 1945. The boat was arranged as part of the *B'richa* (Hebrew word meaning 'escape'), the organised illegal movement of thousands of survivors from Poland to Palestine following the Holocaust.

Abraham was taken to a kibbutz but the many years spent living communally in the ghetto and in camps meant he yearned for a place of his own, so he left as soon as he could. He moved to Petach Tikvah, a city near Tel Aviv, and worked as a labourer and then a plasterer. Following the declaration of the State of Israel in May 1948 he was conscripted to fight in the War of Independence.

In 1949 Abraham married Lola Weinberg who was also a survivor from Lodz. In 1958, having experienced two wars in Israel, they immigrated to Australia for a more peaceful life with their two young children.



Among those pictured celebrating the creation of the State of Israel is Jewish Holocaust Centre survivor guide, Abraham Kolski, in the bottom right corner.

Sarah Saaroni

Sarah Saaroni survived the war posing as a Polish Christian girl, working in Germany. She was caught several times but managed to escape. After liberation Sarah decided to try and find her family in Lublin. But nobody was there anymore, she did not feel welcome and it no longer felt like home.

Sarah had one brother, Gidal, who had immigrated to Palestine in 1937. She joined a group of orphaned, homeless young people like herself whose aim was to go to Palestine. Sarah's only wish was

'...to escape as soon as possible from this hostile country and its people. To sink into oblivion, to bury the past, trying not to think of the horrors we had somehow managed to survive and start from the beginning to build a life for ourselves.'

The group went to Italy, and, in 1946 she was briefly reunited with her other brother, Julek, in a DP camp in Santa Maria. However she had to leave him as her group were being taken to meet other refugees in the Italian coastal town of La Spezia.

Sarah joined 1014 other refugees in La Spezia attempting to emigrate illegally in an activity co-ordinated by an underground Zionist group, headed in Italy by Yehuda Arazi. The subsequent events on the port became known as La Spezia Affair. The refugees had already boarded the ship when local authorities were alerted and soon the British Army became involved. They wished to clear the refugees from the ship but Arazi threatened to blow up the ship if one refugee was touched. This led to a stand-off and over the next few days the refugee protest received much publicity and local sympathy. As the ship was overcrowded another ship was brought in and Azari did a masterful job of attracting world-wide sympathy, particularly from politicians. He

declared a hunger-strike, saying that the refugees would rather die than be forced back to Europe. Just as survivors were losing consciousness on the deck of the ship the British agreed to negotiate. After a few weeks, the group was granted visas.

In May 1946, following this dramatic episode, Sarah arrived in Haifa. 'For the first time in nearly six years, I had once again a home.'

Sarah got married in Palestine in 1948, just prior to the declaration of the State of Israel. She joined the Jewish Defence Force, Haganah, and participated in the fight for independence. In 1953, with their two children, the Saaronis travelled to Australia – not intending to settle but to have a break from war. As it turned out, they stayed forever.



Sarah and husband Levi Saaroni in Israel 1948

Guides' Graduation

Zvi Civins, Director of Education

With much pride and excitement, the 2007 Volunteer Guides commemorated the completion of their studies and preparation at a graduation ceremony at the Centre on February 17. Having spent all last year attending sessions at the Centre with lecturers Bill Anderson, Bernard Korbman, Paul Forgasz, and with many of our survivors, thirty new guides are now ready to take their place in the Centre's educational programme.

Survivor guide Maria Lewitt and graduate Dr. George Braitberg spoke about the importance of their respective roles, and of the importance of Holocaust education. Guest speaker Maxine Ryder shared her experience as an accredited guide at Dachau with the guides and family members also in attendance.

It was a memorable day, and we wish a *Mazel Tov* to all our new guides!



Class of 2007

Suzanne Aladjem	George Braitberg	Abe Frenkel	Tomi Kalinski	Mary Lipp	Max Rose
Anita Baker	Annette Cohen	Charles German	Susan Kleid	Michelle Marks	Ettie Rosenbaum
Idit Benjamin	Hannah Fagenblatt	Gita Ginger	Simon Kohn	Katy Meltzer	Tayce Ross
Goldie Birch	Mark Fagenblatt	Jacob Ginger	Lilian Krupp	Hannah Miska	Natalie Szwarc
Rachel (Fay) Boch	Moshe Fizman	Kathy Janovic	Suzie Linden	Steve Novak	Simon Szwarc

Reflections on the Guides' Training Course

From speech by Dr George Braitberg

We have come to do this course from a wide variety of backgrounds and for some very personal reasons. We have survivors, second and third generation and others all drawn together to take on this task. What is it that we have in common? I believe we all share the desire to keep the importance of the *Shoah* alive. To help others understand all that was lost and to help each person who comes here to make sense of something that was tragically senseless.

And here is the guide's greatest challenge. For those of us who are not Holocaust survivors, this task hangs heavily. How can we, who were not there, guide others through an experience as alien as one can possibly imagine? How can we give justice to this task? But if we were to walk away and say it is all too hard it would be as Hillel said, 'If I am not for myself, who will be for me? If I am not for others, what am I?'

The reality is that the survivors need us to carry on their work. We cannot do it in the same way, we cannot and dare not. But we can do it in our way, with a little education, some knowledge of how to guide, and the help of the Centre's professional staff and, for some more years to come, the survivors who are here every day and tell their personal story to the thousands of school children who come through the doors...

I am here because I want to help others understand the universal themes of the *Shoah*. I cannot say 'Never Again' while so much suffering occurs in the world. I want to remind people that sixty-nine years ago a civilised world turned on itself, that perpetrators and bystanders allowed six million of my people to perish, and that we have an obligation to ensure that this chapter of history and its lessons are not forgotten.

I want to thank Bernard Korbman and Bill Anderson, our teachers and mentors. We found the course stimulating, challenging and at times confronting. I would also like to thank the survivor guides for sharing your experience with us and for allowing us to work with you and encouraging us to take on this role. I am sure I speak on behalf of all of us when I say that by sanctioning our role you provide us with credibility and integrity in our task. By extending your trust to us, we have been able to accept the responsibility this role requires of us.

In the Talmud it says that 'a person who saves one life is as if he saved a whole world', I think our role here is to help guide one person at a time.

Preparing for the Future: Audio Guides

Jayne Josem, Curator

Imagine walking into our museum and hearing Arnold Erlanger talking to you about his family photo and his memories of *Kristallnacht*. Imagine Maly Kohn speaking in her gentle manner about just how little food she had to eat in the camps. Sadly these two Holocaust survivors passed away last year and are no longer able to provide visitors with their unique insights into the Holocaust.

However just last week I did hear them speak to me about items on display, thanks to an audio recording project co-ordinated by Eileen Wright. The project was funded by the 'Keeping the Voices Alive' fund-raising auction organised by the Jewish Holocaust Centre Foundation in 2006. Eileen organised for twenty-seven survivor guides to be recorded – each talking about items on display in the museum significant to their experience. In order to get the best quality recordings Eileen enlisted a sound engineer, Dean Stranieri of Bounce Creative Audio in Geelong. Dean generously volunteered his time and travelled with his equipment over a dozen times from Geelong to set up a mini-studio in the museum, so that survivors would feel 'at home'.

Once the recordings were done they were edited and 'cleaned up' to ensure that they are of the highest quality for playback. The Centre now has approximately 120 'tracks' to choose from, each of which features a survivor discussing an item on display. This raw material has immense potential in the future, for instance they can be incorporated into an audio guiding device, where visitors will be able to wear a headset while walking through the museum and hear different survivors talking to them about the displays. In the short-term we hope to utilise some recordings on our web-site, along with the appropriate images.

Today we are grateful to still have survivor guides willing and able to talk to visitors, however it is imperative to record the survivors while they are still active, for posterity. The Centre thanks Eileen Wright for producing these significant recordings and we are extremely grateful and appreciative of the time and effort Dean Stranieri devoted to the project.

We would also like to thank the Foundation and the many individuals who supported the fund-raising auction for making this project possible.

Shmuel Rosenkranz: A Lifetime of Community Work

Frankie Pinch, Liaison and Special Projects Manager



Habonim, as Co-President of ECAJ with Isi Leibler, as President of the Victorian Jewish Board of Deputies through its transition to the Jewish Community Council of Victoria (JCCV), as an active member of the State Zionist Council of Victoria, as Vice-President of the United Jewish Education Board, as a member of the Board of Bialik College from its beginnings, as President of the Elwood Hebrew Congregation and as President of the Jewish Holocaust Centre. His active interest extended to many other organisations and Shmuel still remains active in several, including the Raoul Wallenberg B'nai B'rith group.

Since retiring from working life over twenty years ago, he intensified his efforts to ensure young people accept the importance of combating all forms of racism, hatred and prejudice by being actively involved in the educational programs at Melbourne's Jewish Holocaust Museum and Research Centre in Elsternwick. He became Co-President of the Centre in 1990 and its President in 1992. He held this position until retiring in 2006. Shmuel is now 86 years old and has been visually impaired for some years, but this has not prevented him from maintaining active involvement at the Centre in his role as immediate past President. He is an eloquent public speaker and is still in large demand to speak to school groups and at public forums.

For his ongoing achievements Shmuel has received numerous awards, including:

- The coveted General Sir John Monash Award for Outstanding Community Service, presented by the Governor of Victoria Professor David de Kretser;
- The International B'nai B'rith Victorian branch Menorah Award for services to the Australian community;
- The SBS (Radio-TV network) Award for Non English Speaking Migrants who have contributed to Australia's cultural development;
- The Victorian Multicultural Commission's Award for Excellence in Multicultural Affairs
- Glen Eira Council Award for service to the community.

A hall has been dedicated in the name of the late Betty and Shmuel Rosenkranz's honour for his tireless work to Bialik College.

For all these achievements and more, the Jewish Holocaust Centre community pays tribute to Shmuel Rosenkranz.

Shmuel (Emil) Rosenkranz came to Australia from his native Vienna in 1939, escaping Austria after the horrendous Nazi *Kristallnacht* (Night of broken glass) of November 1938. Australia became his adopted home and throughout his life Shmuel has had a lifetime association with organisations dedicated to human rights, multiculturalism and interfaith relations in and out of the Jewish community. He has worked tirelessly to foster and further promote understanding in many areas of Australian life and has a deep devotion to Australian democracy.

Family has always been Shmuel's focus, and as a young seventeen-year-old, he arrived with his parents, brother and sister. He entered the 'rag trade' and early-on sought involvement with the Zionist Youth Movement. In 1940, he started at *Habonim*, where he met Betty Alexander, who became his wife. They moved from Carlton to Northcote in 1947 where their two children, Judy and Ron, were born. Life was very full and fulfilling. It was from their Elwood address from 1970 onwards that Shmuel, with the support of Betty, pursued active involvement in the community. Shmuel was married to his beloved Betty for sixty-three years before she died in 2005 and they were blessed with three grandchildren.

With a communal career now spanning sixty-eight years, Shmuel has involved himself with many organisations including

Gala Celebration Dinner in Honour of Shmuel Rosenkranz

4 March 2008 at Lincoln Village, Toorak



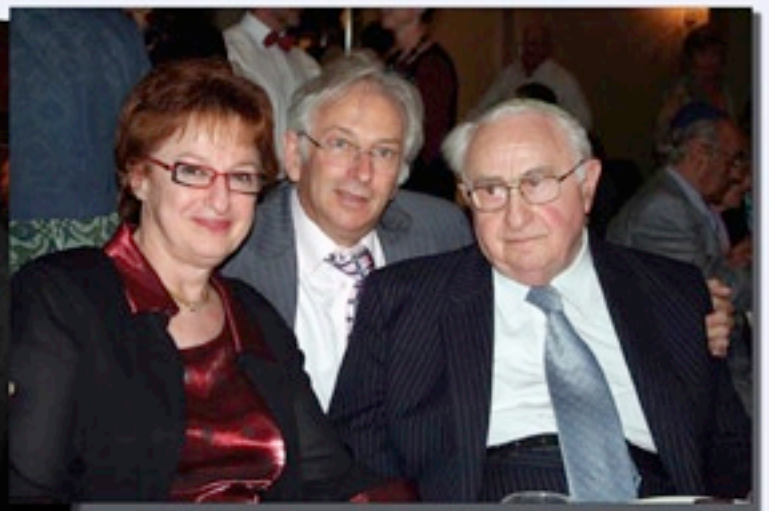
Terri Goldman (Shmuel's granddaughter) and Leon Goldman (son-in-law)



Abe Goldberg & Bernard Korbman presenting the JHC award to Shmuel



Lady Anna Cowan, Shmuel and Sir Zelman Cowan



Judy Goldman (Shmuel's daughter), Ron and Shmuel Rosenkranz



Genia Janover (principal Bialik College) and Shmuel



The Rosenkranz family at their table at the dinner at Lincoln of Toorak

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Meyer Burston Scholarship Winners Announced

The Friends of the Jewish Holocaust Museum Inc. have awarded the Meyer Burston Scholarship for 2008 to Donna-Lee Frieze and Kate Rosenberg.



Donna-Lee Frieze

is a genocide scholar in the School of History, Heritage and Society at Deakin University teaching genocide studies, history and cinema. Her PhD looked at the relationship between genocide, philosophy and film, and won the Naomi and Isi Leibler Prize for the best MA or PhD thesis approved during 2005 in the area of social sciences.

Her scholarship will take her to the American Jewish Historical Society and the New York Public Library in New York City to research Raphael Lemkin, a Polish Jewish jurist and the 'father of the genocide convention'. Although there has been preliminary research on Lemkin, there are still vast quantities of archival material to unearth about this relatively unknown major human rights figure of the twentieth century.

She will incorporate her findings into the exhibition space of the Jewish Holocaust Centre and will work with the JHC on different ways of educating the public about this important figure.



Kate Rosenberg,

having completed a Bachelor of Arts in 2007 majoring in History and Jewish Studies, has already left our shores to commence an inaugural internship at the Galicia Jewish Museum in Krakow, Poland. She is volunteering her time at the Museum from February to June.

This well-qualified and accomplished young scholar will foster a relationship between the Galicia Jewish Museum and the Jewish Holocaust Centre in Melbourne. Her time there will include educational training and research. She will also be meeting with the Jewish community in Krakow and has made contact with Rabbi Pash, the Chief Rabbi of Krakow. On her return, Kate will

be able to transfer her knowledge to our Centre and assist and enhance our methodology in many ways.

We congratulate Donna-Lee and Kate on their excellent applications and encourage others to apply in the future as this is an annual scholarship.

Enquiries please email: friends@jhc.org.au.

The Meyer Burston Scholarship was established in 2003 by the Friends of the Jewish Holocaust Museum Inc. with the purpose of furthering Holocaust education.

Meyer became a volunteer and was one of the key people behind the development of the Jewish Holocaust Centre. He was for many years, up until the time of his death, the Centre's honorary director. He believed that education was the key to ensuring the memory of the six million Jews that perished during the Holocaust would not be forgotten and that through education, history would not be repeated.

Friends of the Jewish Holocaust Museum Inc Raffle Results 2007

Drawn on 20 December 2007

PRIZE	NAME	RAFFLE No.	Prize DONATED by
1	P. Grosman	28550	Pure Tasmania
2	J. Dodge	19780	Debra Olenski
3	B. Fink	18601	Bijoux Jewellery
4	E. Factor	24258	Rod Edelsten
5	S. Marks	27279	Jewish News
6	M. Neufed	29071	Classic Cinemas
7	J. Kluska	23836	Healthy Balance
8	G. Blatt	9859	Sue Lewis
9	P. Grosman	28547	Royal Albert
10	C. Weiss	22114	Ronson
11	J. Brown	8456	Dewi Duggin
12	J. Fell	10481	Sunflower Bookshop

UN Holocaust Memorial Day at the Holocaust Centre

Frankie Pinch, Liaison and Special Projects Manager



The collection starts to grow with donations to the Holocaust Centre's collection box for the Bialik College 'Buttons Project'

'Imagine' was the theme of International HMD (Holocaust Memorial Day) 2008 which was held at the Holocaust Centre on Sunday 27th January. The event was marked by a full day program of local and international guests who each presented the theme in diverse ways.

One of the morning highlights was the launch by the Governor of Victoria, Prof. David de Kretser, of the Grade 4 Bialik College 'Buttons Project' at the Holocaust Centre. As an ongoing project, the Centre is housing a purpose-built collection box to help the students gather 1.5 million buttons with the aim of equating the total number of buttons to the number of children who perished during the Holocaust.

Michael Brooks-Reid provided an emotive violin interlude of 'Adagio' by J.S. Bach from the first movement of Sonata No.1 for violin. The keynote speaker, Dr. Natan Kellermann (Phd), Clinical Psychologist and Director of AMCHA Psychosocial Support Centres for Holocaust Survivors in Israel, gave a memorable address and spoke of 'Trauma Aftermath: to remember or to forget'. Dr. Kellermann's role was two-fold on the day, acting also as facilitator of the HMD Trauma workshop which followed successfully in the afternoon.

An important aspect of HMD is the 'Righteous' element with this year featuring two prominent Melbourne schools, Lauriston

Girls School and Caulfield Grammar. In 2007, these schools developed their own Holocaust-related education programs which the Centre was proud to acknowledge. 'The Ruin of Hope' was presented by Ann Bright, Deputy Principal of Lauriston Girls School, as a graphically illustrated book created by Yr. 10 students Nive Asokarojan and Evelin Garza, while Yr. 11 student Elissa Young's poignant speech (see page 19) was borne out of Caulfield Grammar's moving commemoration to Holocaust victims in June 2007 which was attended by Bernard Korbman, JHC's Executive Director.

HMD is an emerging event in Australia, as adopted by the United Nations in 2005. It serves to memorialize the Holocaust as a broad-based and inclusive community activity commemorated on the anniversary date of the 1945 liberation of Auschwitz. It differs from Yom Hashoah, which commemorates the six million Jewish victims of the Holocaust.

Ultimately the aim of HMD is to inspire people individually and collectively to ensure that the horrendous crimes, racism and victimization committed during the Holocaust and more recent genocides are neither forgotten nor repeated anywhere in the world.



Professor de Kretser and Mrs de Kretser light a commemorative candle as they enter the Holocaust Centre prior to HMD '08



Lauriston Girls School students Nive Asokarajan and Evelin Garza and Deputy Principal Ann Bright receive their Certificates of Appreciation from the Holocaust Centre for creating and presenting their illustrated Book 'The Ruin of Hope'



Bialik College Grade 4 students launch the 'Buttons Project': Max Gaddie, Tiah Gordon and Asher Reisner

Michael Brooks-Reid gave a stirring performance



Photographer: Peter Haskin

Reflections on Dr Natan Kellermann's Trauma Workshop

by Dr George Halasz, Child & Adolescent Psychiatrist



Dr Natan Kellermann

Dr Natan Kellermann's reputation preceded his arrival as keynote speaker on UN Holocaust Memorial Day at the Jewish Holocaust Centre. As an internationally renowned clinical psychologist, over the last two decades he has contributed greatly to our understanding of how Holocaust trauma has affected survivors and their offspring.

His afternoon Trauma Workshop fulfilled many hopes to find comfort through a deeper understanding of how to cope

with our inner demons. Attended by over thirty participants aged from mid-twenties to eighties, survivors, their families as well as non survivors came to listen, learn and share reflections.

As we formed a large circle, Natan invited us to share how we cope with the tragic memories of the Holocaust: should we only remember, or is it finally time to forget, to move on?

To explore some of these sensitive issues, Natan placed three chairs in the middle of the circle to represent the first, second and third generation, and called on people to trade places as part on a series of mini role plays. Taking on any one of these assigned roles, we started to open up, to explore experiences from any one of the roles of a Holocaust survivor family: what it felt like, from the inside, to be a survivor's son or daughter, a parent or child or grandchild. Which subtle messages were communicated from one to the other within this highly charged emotional system?

A tearful and distressed granddaughter's words focused our minds and hearts to acknowledge the insufficiently worked through 'trauma' of a grandmother. This prompted Natan to transform the moment when he borrowed a black case from one of the participants and invited us to imagine that it contained the

survivors' trauma. Thus, we could look at different ways that we deal with it, holding on to it, putting it 'out of sight, out of mind' under the chair, embrace it or hand it over to others. Trauma was thus 'enacted' and became externalized and visible. This allowed us to make new links to sources of our otherwise unknown distress. The trauma was actualized.

The 'trauma' of our hidden 'demons', previously known to reside in the deeper layers of our unconscious as fears, terrors, feelings of chaos, abandonment, helplessness, anger or rage thus became more tangible and less overwhelming. Since such intense feelings are often 'acted out' in different phases of our life-cycle, either as risk-taking or aggressive and damaging behaviours, now they might be more easy to handle.

As additional participants delved deeper and encountered and conquered more 'demons', a stirring sense of curiosity motivated one Holocaust survivor who hitherto had been silent to read from his recently written manuscript, a story told for the first time after sixty years. 'Containing' and attempting to control that tangible 'trauma-filled black case' contrasted with our usual paralysed response to trauma, and helped us to overcome our sense of chaos and loss of control.

The afternoon's encounter offered hope that such overwhelming feelings might be gradually transformed, and as the stories opened up to reveal ever deeper layers of otherwise hidden hurt we felt that we were able to share together a theme that had previously been so full of pain. As feelings and thoughts were voiced they could be 'seen', and at the same time, their owners experienced a sense of relief.

A child of survivors recalled how she went home from Natan's last workshop two years ago, and for the first time in her life had deep tears of relief that she had stored inside her during a life-time of silent pain, unknown to her till she took part in that workshop. The experience had changed her life, she said.

In this workshop, many layers of silent distress were exposed for the first time. And at the same time, for some, increased resistance blocked off further understanding. Natan took great care to explain that it was all right to stop exploring, to take a rest, or even to leave the memories alone. We all need to respect our safety zones, to decide when to confront, and when to support and to nurture those emerging feelings that threatened to overwhelm us.

As the transmission of Holocaust trauma was mentioned, one grandmother attempted to soothe the tearful granddaughter, and herself, by defensively exclaiming 'No, no, no, we did not pass on any of our trauma to you, and you do not need to be upset.'

Natan gently but firmly guided such repeated, and all too familiar, misunderstandings between the generations. For some of us, such moments galvanize our steely resolve not to open up again. We do not want to be exposed and vulnerable, and we are afraid to open up to someone who might deny the reality of our feelings. In such situations we decide it is better to cut off from all feelings, not to risk being rejected.

Yet, to not share can, and does, compound the burden of trauma as it fuels further family conflicts. Sadly, misplaced efforts of reassurance and cliché's like 'that was in the past, we must look to the future' merely inflames feelings of fury or silent rage.

So, it became apparent how families transmit trauma, even if unintended, and sadly persist to deny this reality. Instead they fall into life-long patterns of family communications that misread each other's moods of sorrow and pain. Such patterns can start early in life, in the nursery, as mothers and fathers silently witness and misread their baby's cries. These moments can persist or may be triggered decades later, at the other end of the life-cycle, when it's the turn of the grown up children to care for their ageing parents and grandparents.

A particularly poignant moment for me in the workshop occurred when Natan (as the second generation) recalled from his own family experience a deep sense of pleasure, as his daughter and mother shared, talked about his mother's past. He relived with us that intimate moment with heartfelt words, gestures and such a warm smile that elicited knowing reactions in kind from all the participants.

This was more than just professional care. Natan shared his pleasures and sorrows from the depth of his humanity. He blended with consummate clinical skills a sense of understanding that was an antidote to the complex sense of ache, emptiness, futility that Holocaust survivor families endure for decades.

Again and again we asked, 'should we speak? Is it better not to speak? What should I say? How should I say it?' There were no simple answers. We need to be reminded that to keep our minds open to listen, to hear, to ask, and to answer, to tell each other our stories calls for great and intense effort. This was the secret and the message of the workshop: That we can attend to the gaps inside only by opening up to those gaps.

While reassurance is necessary at times, it is not sufficient to repair, to fill those unmeasurable gaps that trauma has excavated in our minds and hearts – the memory of murdered loved ones, abandonment, torture of body, mind and soul.

In the final moments of the workshop the black case was opened and we could learn what was inside it. What a surprise! Only the owner had the right to open it, when she felt the time was right. The black case could be opened, in the right place, at the right time, when the owner felt that it was safe enough. As she did, we felt much relief. We even laughed. There were no demons inside. Of course, for survivors and their next of kin, the case contains their black memories, they have black cases by the trainloads, half buried and half exposed, often battered, blood-stained, soiled, and beyond recognition.

Survivors do not have the luxury of the symbolic black case. There will always be a difference between 'real trauma' and its symbolic representation. However closely that approaches to realism, the real and its representation will always be in a relationship, approximating to an infinite gap.

As this trauma workshop reminded us, we should not confuse the survivor's real experience and the imagined. Yet in the minds of their children, there is the blurred zone of transitional trauma, the 'transmitted trauma' that many, including me, feel transmitted as real.

George Halasz is a Melbourne Psychiatrist, who specialises in child and adolescent psychiatry, and who is keenly interested in the subject of transmission of trauma between generations.

UN Holocaust Memorial Day Speech

by Elissa Young, Caulfield Grammar Student

The words, 'planned extermination', 'slaughter', 'persecution' and 'genocide' were incomprehensible to me before I studied 20th Century History and was part of the 2007 Caulfield Grammar Holocaust Memorial Service.

One of the things that impacted me the most about the Holocaust was simply that it happened. I found it hard to come to terms with the thought that people can inflict that much pain and suffering on others and so completely disregard the worth of human life. The six million Jews who were killed and the ten million total were completely unimaginable numbers to me before last year. I know better now.

In class, we watched a film called *Schindler's List* and after one violent scene I looked around the room through my tears and saw that most of the people in my class were also weeping. I felt physically sick at the violence I was seeing, but even more so because it was at that moment that the Holocaust became real for me. I realised that history is about real people, and I felt sick because real people were tortured, abused and persecuted in the Holocaust.

The reality of this sank in further during my theatre studies class where we did a play called *Fear and Misery in the Third Reich* which explored various themes that existed throughout the Holocaust. My teacher asked us all to stand one morning, then told individuals with brown hair or dark eyes to sit down. She explained that the ten of us fair-headed students left standing would have been considered 'Aryans' in Nazi Germany, and that our seated classmates would have been killed by the Nazi regime. This really struck a cord with me as I imagined the horrible psychological torment that took place during the Holocaust and the people who died as a result of it.

Imagine the families that ceased to live, children who were never born. Generations cut short by mass slaughter. Imagine the peacemakers that never had the opportunity to make peace, the doctors who were never able to treat people, the scientists, the breakthroughs and discoveries that never were. Imagine what our world would be like without the Holocaust.

Studying 20th Century History showed me not only the horrors of the Holocaust, but also the triumphs of the human race and what people can achieve in the most extreme of situations. Self-sacrifice was prevalent during the Holocaust and it was this that restored my faith in humanity. The simple fact that survivors of the Holocaust were able to go on through the immense physical and mental hardships is a testament to the triumphs of humanity. One story I read here at the Holocaust Museum on an excursion really touched me as it is of a man who gave his life for a group of orphans.

Janusz Korczak, a pediatrician, child educator, author and

psychologist, had been offered refuge outside of a ghetto, but instead chose to spend the last two years of his life protecting orphans from starvation and disease. He had a chance to escape death which he chose not to take. He chose to die rather than compromise the principles he believed and the children he loved. This story of self-sacrifice really touched me and I saw that life is all about choices. As Origen once said, 'The power of choosing good and evil is within the reach of all'. I think that we can't always choose the circumstances we find ourselves in, but we can choose how we will act.

I believe that the world deserves to have its awareness raised about the Holocaust, not only to pay tribute to the lives that were stolen, but also so that our society can be wary of the terrible things we have the potential to become. George Santayana, a philosopher, once said, 'Those who cannot remember the past, are condemned to repeat it'. This has proved to be true in our world, as we have witnessed the Rwanda and Cambodia genocides and many other acts of violence and depravity around the world. So I believe that all of us here today, who have learned and who remember the horrors of days gone by, are charged with the responsibility of holding up our past as a mirror to the world, as a warning of what could so easily be again.

All people everywhere played a role in the Holocaust, either the part of victim, perpetrator or bystander. Non-Jewish Germans only had to look around to see the persecution of the Jews, while overseas nations did not realise that genocide was occurring until it had happened.

Albert Einstein once said, 'The world is a dangerous place to live, not because of the people who are evil, but because of the people who don't do anything about it.' Imagine if, in forty or fifty years time, the generations after mine look back to the year 2008 and ask why we did nothing to prevent the deaths of 30,000 children every day due to extreme poverty, why we allowed the AIDS pandemic to claim the lives of nine out of ten children born in Kenya and why we let 218 million children work in conditions of slave labour. Who knows what the future will hold, what secrets of the present will be unlocked in years to come? Maybe a Holocaust of some sort is occurring right now in our world, and we are the bystanders who do nothing to impede it.

Last year I came to recognise that the Holocaust was a time in history where the highest strengths and the lowest weaknesses of the human race were displayed. If we are to have peace in our world then there is no place for prejudice and racism – we can see the result of these in the Holocaust. We need to be the generation with the strength to say enough is enough... As long as prejudice, racism and hate are allowed to exist, so the threat of a modern-day holocaust is given permission to live also.

Emmanuel Santos Wall of Photos Launch



'Threading the Landscape' is the title of this new permanent wall featuring forty black and white photos taken by renowned local photographer Emmanuel Santos on various March of the Living trips. A series of simple and powerful stark photos surround and contrast with one large color centrepiece photo where Santos has created a haunting image mixing several photos and applying color to great effect. It evokes the enduring horrific memory of the Holocaust, the smoke of the crematoria, the wind of the spirits rising up and the shadows of camps in the background.

The launch was attended by a great range of people, from young students to more senior Holocaust survivors. This matched the spirit of the work which is intended to demonstrate the connections, the threads, from survivor to third generation that March of the Living is promoting. When young adults set foot on the soil where their ancestors were persecuted, it enables them to connect more tangibly with the past.

The exhibition was launched by Sue Hampel, Director of the Student March of the Living. She invited some participants to speak and it was moving to hear their accounts of the March and of their fondness for Emmanuel Santos, who has a great rapport with both students and survivors. One of the speakers seems to have been inspired by Emmanuel to pursue a career in photography. A highlight was the reading of poetry by March participant Melanie Kos (see poem on following page).

We gratefully appreciate the support of Alice Halasz to this project, who donated funds raised at her 80th birthday, the support of the Adult and Student March of the Living, as well as assistance from the Friends of the Jewish Holocaust Museum with the launch. The Jewish Holocaust Centre extends a debt of gratitude to Emmanuel Santos who is a delight to work with and a very generous artist.



*Photographer
Emmanuel Santos with
film producer Sean
Melzer*

*Survivor and March
participant Alice Halasz
with JHC President Pauline
Rockman*



Footprints

By Melanie Kos

All my life I have stood
In one place my feet stayed on the ground
Unmoving, unweathered
By the other footsteps that surround

Thousands and thousands of footsteps
As far as I could see
Of people, impalpable,
That were walking all around me

I wanted for my feet to move forward
But something weighed heavily on my mind
I knew that in order to walk the path ahead,
I must first walk the path behind.

I began my journey to my past
Meeting others along the way
I put my hands in their hands
And together we walked to yesterday

After some time, we were no longer walking
Something was pulling us along
We were thrust from footprint, to footprint
By a force inhumanly strong

Footprints along the barracks
Footprints in the gas chambers, by the graves.
Through the unbroken silence of the forests
Not even screams could penetrate.

Thousands and thousands of footsteps
As far as I could see
And from every footprint I began to march
Along with the thousands that were marching around me

We marched out of yesterday.
The misery, the pain, the sorrow
Held our heads up high
And walked proudly toward tomorrow

All my life I have stood
Knowing to simply stand was not enough
But now that I have followed these footprints
I am able to begin my own path

Courage to Care Summer Season

Over summer the JHC hosted the Courage to Care travelling exhibition, providing our visitors with an opportunity to learn about stories of rescue of Jews during the Holocaust. The Courage to Care exhibition features numerous panels, each recounting stories of non-Jews who risked their lives to help Jews. Mostly the focus is on stories relating to survivors or rescuers who have made Australia their home. This inspiring exhibition has travelled throughout Victoria, reaching school students and adults in regional areas and teaching them valuable lessons. The educational program that goes with the exhibition when it travels is well devised, featuring a talk by a survivor and facilitated discussions with students in small groups.

Organised by the B'nai Brith in the late 1990s, Courage to Care was originally put together with assistance from the Jewish Museum of Australia and the Jewish Holocaust Centre and has gone from strength to strength with its universal message 'one person can make a difference'.

The exhibition was launched at the JHC on 16 December with a presentation by Courage to Care Victorian Chairman, Tony Weldon, who spoke about the history of the exhibition and outlined its educational program.

For more information contact:

Becci Fleischer, Coordinator, Courage to Care (Vic) Inc. on
(03) 95258439 or email: couragetocare@bigpond.com.

Alternatively you can visit the following websites:

www.couragetocare.com.au or

www.bnaibrith.org.au and click on 'Courage to Care'.



Courage to Care Chairman, Tony Weldon, JHC Curator, Jayne Josem and JHC Liaison and Special Projects Manager, Frankie Pinch in front of the panel about Raoul Wallenberg.

SEEN AROUND THE CENTRE



JHC Guide Rosie Bruell with her niece Alice Peer. Rosie was among a group of volunteers whose dedication to the Centre was recognised with an award



JHC volunteer and award recipient Helen Leperore addresses the gathering while President Pauline Rockman and Executive Director Bernard Korbman look on



JHC guide Stephanie Heller is pictured holding her award alongside JHC President Pauline Rockman



Some of the many tireless contributors at the Centre: Dr Julie Ferwick, Eileen Wright and Matthew Gerstgrasser



Photographer: Peter Hastin

Mark Dreyfuss QC (Labor MP for Isaacs) and Evan Thornley (Parliamentary Secretary to the Premier John Brumby)



President of the Friends of the Museum, Eily Brooks, congratulates retired volunteer, Pesia Helfenbaum, on her award

SEEN AROUND THE CENTRE



Head of Yad Vashem Visits JHC

President of Australian Friends of Yad Vashem, Johnny Baker, Chairman of Yad Vashem, Brigadier-General Avner Shalev, the Manager of the International Desk at Yad Vashem, David Metzler and JHC guide, Susanne Nozick

Avner Shalev made an extensive tour of the Centre and addressed staff and volunteers about the importance of communicating our messages to young people.



JHC Head of Archives, Ursula Flicker, with Brigadier General Avner Shalev



Executive Director Bernard Korbman accepting government grant from Tony Lupton, MP



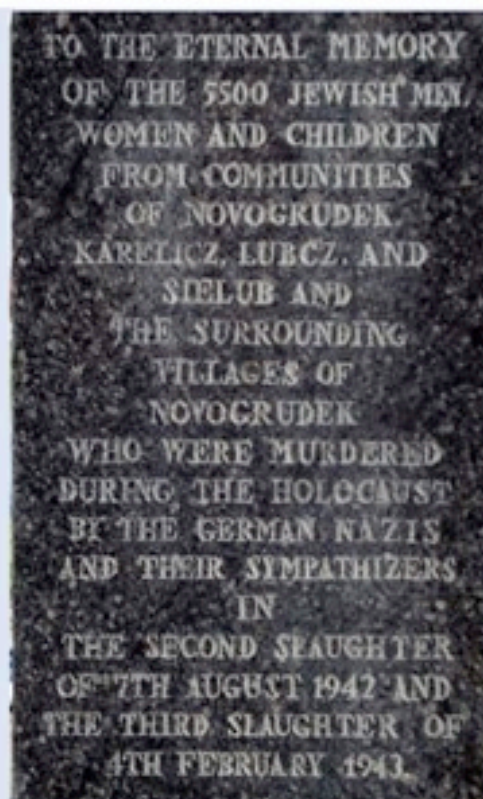
Bernard Korbman (Executive Director JHC), Steven Tang (Mayor for City of Glen), Jessica Drabkin, Evan Thornley (Parliamentary Secretary to the Premier John Brumby), Jan Kronberg (Member of Legislative Council in Victorian Parliament for the Eastern Metropolitan Electoral Region)



Curator Jayne Josem outlines plans for the Museum upgrade to Minister Tim Holding, Minister for Tourism, while his assistant looks on

New Museum in Novogrudok Honours Daring Escape from Ghetto

A personal view by Jack Borowski



On 24 July 2007, my wife Lyn, daughter Tali and I participated in the opening of the 'Exhibition of Jewish Resistance in Novogrudok during the Holocaust'. This exhibition is on the site of the original ghetto and is dedicated to the escape of two hundred and fifty Jews through a tunnel to the Bielski partisans, and freedom, in the surrounding forest. The museum was established by Jack Kagan, a survivor, now living in London. His tireless work in the Novogrudok region has seen Jewish monuments set up at the major massacre sites. Together with Tamara Vershinskaya, the director of the Museum of History and Regional Studies in Novogrudok, they have collaborated to produce this amazing permanent display. The exhibition recreates the conditions in two of the living quarters of the ghetto, together with the escape tunnel.

There were four survivors at the opening: Jack Kagan, Leah Berkowich, Leah Reibel and Yaakov Berman. There were twenty-seven descendants of survivors from Israel, England, France, United States and Australia, including Robert Bielski, the youngest son of Tuvia Bielski who, along with his brothers, led the partisan group during the war. Over two hundred people attended the ceremony, including representatives from the Belarus government and Israel.

Novogrudok is 150 km west of Minsk. My parents Judy and Velvel Borowski lived there with their families. The Germans invaded on 4 July 1941, and subsequently established a ghetto, holding over 10,000 Jews from surrounding areas. There was starvation, deprivation and constant random murders by the Nazis. There were two major *aktions* or massacres where 9,000 people were murdered – the first on 8 December 1941 in Skrydlevo and the second on 7 August 1942 in Litovka. My parents' families were killed there.

After the two massacres, the remaining Jews, many of whom were skilled tradesmen able to work in the surrounding workshops, were relocated from the ghetto to a work camp located at the regional courthouse buildings.

In the nearby forest, the Bielski partisans were growing increasingly active and were over three hundred strong. It was a Jewish partisan group which provided safe haven for any Jew irrespective of health, age or gender, and knowing this, people in the ghetto tried to escape to them. On 22 December 1942, my mother fled with Jack Kagan and twelve others to join the Bielski partisans, where she was reunited with her remaining two brothers and two sisters. After a third massacre on 7 May 1943, only three hundred Jews remained in the ghetto. Realising their eventual fate, a mass escape was planned. They decided to dig a tunnel from their sleeping quarters, which was previously a horse stable, out under the barbed wire fence to the surrounding wheat fields. The tunnel was eventually to be 250 metres long and one meter deep under the surface.

Digging started in the second week of May 1943, led by inmate Berl Yoselevich. A trap door was hinged under a lower bunk, with timber from the walls and bunks used as support and a trolley system built to move the dirt. The earth was moved out of the tunnel in cloth bags, made from blankets, and hidden in false walls and in the stable loft. Even though there was no electricity in the stable, a prisoner named Rakovski, an electrician, short-circuited the camp electricity supply, intermittently cutting off the searchlight, but supplying light in the tunnel, along with some sort of alarm system in case danger arose. Digging tools were manufactured in the metal workshop and extra timber stolen from around the camp. The work was dangerous as anyone found stealing would be hung.

They moved nine to ten trolleys of earth a day and removed the soil at night. The bags of soil were passed along sixty or seventy people sitting in a row from the tunnel entrance to the loft. Hiding all the dirt became a major problem, so double walls



The trap door to the tunnel dug by the inmates of the work camp at Novogrudok, displayed at the museum there

Today, in the stables where my father and his siblings were held along with over two hundred and fifty other Jews, there are exhibits of the digging tools, timber supports and the trolley system used by the inmates to create the tunnel. The bunks are rebuilt, as is the trap door and tunnel entrance. What were the ghetto walls, now display many interesting pictures and murals from that period, sent in by survivors around the world. There is also an audio-visual display,

with the museum now being used by Belorussian teachers and others to educate visitors and local students about the past.

Digging the tunnel was an extremely heroic act. The work was carried out day and night for four months by starved and desperate people, who had lost their families, and lived in constant fear of death at any moment. To see it, and what my parents went through, was wonderfully uplifting and a testament to the Jews' will to live and survive.

were built and filled with the soil. Sunday was sanitary day in the camp, with the inmates cleaning the outside of the buildings and grounds. New toilets were being built so the earth was also disposed in them. The tunnel was never discovered because the work in the ghetto workshops was never neglected nor output dropped. The sanitary conditions within the living quarters were appalling and stank, so the guards rarely entered, leaving the prisoners to continue the digging in secret. It was decided that the diggers would be the first to escape through the tunnel, followed by five armed men, with a ballot made to decide the order of the remaining escapees. My father, Velvel, was number 174, followed by his brother Aaron and sister Shayndel.

Sunday, September 26, 1943 was the escape date. It was a cloudy and stormy night. Power was cut to the camp searchlight and some nails removed from the tin roof to make it rattle in the wind, to distract from the noise of the break-out. As the Jews made their escape, the guards saw shadows moving in the fields, despite the lights being cut. Thinking it was partisans attacking the ghetto, they started shooting. Many of the escaping prisoners were shot, others became disorientated and got lost, while some were arrested over the next few days and were subsequently killed. Around two hundred and fifty Jews escaped through the tunnel that night, with one hundred and seventy safely reaching the forest and the Bielski partisans.

Many of those who successfully got away were helped and hidden by sympathetic local Christian farmers, among them the families Bobrovski and Koslovsky. A few of the ghetto inmates decided not to escape through the tunnel due to ill health and sickness, instead barricading themselves at the top tier of the bunks and later escaping after the ghetto was abandoned by the Germans. My parents were reunited after nine months of separation, and survived with the partisans until they were liberated by the Russians in July 1944. Over 1230 Jews walked out of the forest, saved by the Bielskis.



Display at the Novogrudok Museum with portraits of past inmates

The Jewish Past and Future of Shanghai

Professor Andrew Jakubowicz



The landmark Peace Hotel in Shanghai was originally known as the Cathay Hotel and was built by Sir Victor Sassoon in 1929. He was a British Jew of Iraqi origin, who had made a fortune trading in opium and weapons

The Background - Shanghai's Jews

Shanghai, the current exemplar of Chinese modernity, has a Jewish history. In 2008 the race is on to try to hold that history together in the face of the massive transformations that are remaking the city into the world's leading global metropolis.

There was of course a Chinese Shanghai long before Europeans landed, at the end of the Opium Wars of the 1840s, on the swamp on the Huangpu River that was to develop into today's metropolis. Some of those earlier adventurers included a small number of Jewish merchants from Bombay, originally from Mesopotamia (today's Iraq and its capital Baghdad). As they squelched ashore in the east, the last surviving remnants of the first Jewish communities of China, dating back to the end of the first Christian millennium, were washed away in the civil

unrest that overtook thousands of Chinese towns. In Kaifeng in distant Henan province, the walls of the synagogue dating back to 1069 or so collapsed as the river-banks were breached. By then its treasures, such as they were, had been taken by Christian missionaries to Canada and the USA.

The trade that would make Shanghai was based on drugs (incoming opium and outgoing tea), cotton and silver, and the avenues they opened would throw together quite literally almost every culture under the sun. For a hundred years Jewish communities would be part of Shanghai's diversity, from these first settlers to the last remnants of the wartime refugees surviving into the Cultural Revolution.

World War Two and after

By the beginning of the Second World War (remembering war with the Japanese started in China by 1937 and against the USA in 1941) the Jewish community comprised four major groups – the 1000 or so Sephardic Jews, by then often more British than the British; about 8000 Russians from Manchuria, particularly those who had fled Harbin after the Japanese occupation; up to 25,000 German and Austrian Jews, allowed to flee by the Nazis after payment of hefty penalties; and finally about 1000 Polish Jews, the remnants of the Sugihara-survivors who had escaped through the USSR to Japan, and were then transferred from Kobe to Shanghai by the Japanese. The refugee communities were concentrated after 1943 in the Hong Kew (now Hongkou) district north of Soochow Creek in what became known as the 'designated zone' or the Ghetto.

With the end of the war and the return to power of the Chinese nationalists, only the Russian and Sephardi communities were permitted to stay on. The European refugees were told to leave and most did so over the next three years – until 1949 when the Communist victory limited the exodus, and constrained entry to western countries such as Australia and the USA that did not recognise the new regime. The Jewish community closed down in the early 1950s and only a few Jews stayed behind – the last dying in the 1980s.

Re-opening Shanghai

When China re-opened relations with Israel, at about the same time as Shanghai was re-opened for business in the early 1990s, the question of the Jews and Shanghai began to resurface. All Jewish buildings had long been expropriated by the state – the Ohel Rachel Synagogue was a storehouse for the Shanghai

education ministry, and the adjacent Jewish school housed education department offices. The Ohel Moishe Synagogue was offices for local government. The other synagogues had been demolished and the graveyards dispersed. Sassoon's villa had been the last hangout of the Gang of Four, and then privatised. The Ezra Marble Hall was a palace for the brightest and most creative children of the city.

Throughout the 1990s interest grew – and *Shanghaianders* began to return for visits; followed by tours of Jewish China. In the mid 1990s the Chabad movement, some of whose founders had spent the war years in Shanghai, sent a Lubavitch rabbi to establish a Chabad house to serve travelling Jews and Jewish temporary residents. Intertwined with these were academic gatherings in America and Europe: various exhibitions have also been developed – in China, Canada, Germany, Austria, and Australia. In Shanghai the exhibitions have been linked to the politics of memory – those put forward by the Shanghai government and Pan Guang of the Academy of Social Sciences and held in the Ohel Rachel Synagogue perhaps competing for primacy with those run by the local government at Ohel Moishe.

The New Millenium

The rediscovery of Jewish Shanghai has accelerated as the city has increasingly faced redevelopment. Some of the dispersed gravestones (now about 100) were found in the west of the city and an Israeli film-maker Dvir Bar-Gal has embarked on a long struggle to protect them and create a memorial to the Jewish past. At the Shanghai Urban Planning Exhibition Building in Ren Min (Peoples') Square, a huge scale model of the city in 20 years'



Jacob Recht, the husband of JHC guide Pearl Recht, with a friend in the Shanghai Ghetto during the war. Jews were restricted, but life was far more bearable than for Jews living under Nazi rule



JHC guide, Pearl Recht, found a safe haven in Shanghai during WW2, following her escape from Poland

time fills one level. The Huangpu River is lined by walkways and parks. The seedy shikumen and longtang slums have been replaced by gardens and clusters of high-rise apartments. Huge commercial centres displace crowded shophouses, and freeways and metros run where streets and alleys used to meander. The city has identified 12 preservation zones, one of them the core of Tilanqiao, where two elements are identified, Huoshan Road Jewish Residential Area and Jews' Temple on Changyang Road.

Various proposals now compete for the space that was the Ghetto. The Shimao company wants to clear the area and create a towering futurist city. Others want to hang on to more of the Jewish past, even as the Jewish present expands (Chabad now has a synagogue, mikvah and school in the old International Settlement and a Centre in Pudong across the river). A memorial contest has thrown up proposals for a gathering of the recovered gravestones and their installation in the heart of the old neighbourhood, though major funding would be needed.

Arguments still rage over the use of the Ohel Rachel Synagogue – as Judaism is not yet a recognised religion in China, any Chinese going to such a place of worship can be labelled a cultist and face gaol.

There are now many hundreds of foreign Jews resident in Shanghai, while thousands visit annually – some in Kosher clutches with their own food and cooks. They engage with a city that projects a claim to a new cosmopolitanism – so perhaps its Jewish history may find a way of staying part of its global future.

Shanghaiander contacts in Melbourne:

Noemi Dalidakis: noemi_d@optusnet.com.au

Eva Light: litterite@bigpond.com

Further reading: Antonia Finnane *Far from Where?: Jewish Journeys from Shanghai to Australia* (Melbourne University Press, 1999)

Web: <http://www.cts01.hss.uts.edu.au/ShanghaiSite/MENORAHsplash/index.htm>

The Roller Family

By Kathy Janovic and Dr Julie Fenwick

In working on the upgrade to the museum, the curatorial department has been conducting research on possible display items in order to add meaning to our museum displays. A collection of medals has led our researchers to uncover the story of the Roller family which testifies to Jewish courage in fighting against the Nazis.

In 1988 a collection of documents and medals — including the Croix de Guerre, the Vichy Croix de Guerre, the Croix du Combattant, and the Volunteers medal — were given to the Jewish Holocaust Centre. They were donated by Albert Roller and related to his family's service in the French army and resistance during the Second World War.

Mauritze Roller (Weiss) was born in Stryj, Poland in 1904. In 1929, anti-Semitism, poverty and lack of opportunity in Poland led Mauritze and his young wife Sonia to seek a new life by immigrating to Paris with their six-month-old baby son Bernard. Life as French immigrants was difficult, but eventually Mauritze began his own small tailoring factory in one of the rooms of their small apartment.



In 1939 Mauritze (far right) prepared to fight at Les Invalides in the defence of Paris

When war erupted in France in 1940, Mauritze volunteered to fight with the French forces who were trying to defend the Maginot Line against the advancing German Army. Under-equipped against the tanks and heavy armoury of the German army, the French forces were soon overwhelmed. According to Albert Roller, after retreating, Mauritze's regiment was sent to Pou, a small town on the French/Spanish border. Mauritze,

along with many of his army regiment, was held in a military camp for some weeks until his release.

For the Roller family this was a particularly difficult time as the location of Mauritze and his army regiment was not known. With the German occupation, the situation in Paris had declined very quickly and anti-Jewish measures had been introduced, including the registration and identification of all Jews. This was followed by the rounding up of Jews and subsequently transportation to transit and death camps.



Sonia's ID card, which was perforated with 'JUIF'

Sonia was pregnant and solely responsible for Bernard, who was fourteen years of age, and his brother Albert, who was born in Paris in 1934. She was overwhelmed with worry and physically exhausted. At one point she made contact with the French resistance in an attempt to find Mauritze. Soon after Mauritze returned home and met the new addition to the family, Louis — who was born on 27 February 1940. From this point the family became fugitives in order to escape deportation.

A few months after Louis was born Mauritze and Sonia decided to flee to the unoccupied 'free' zone run by the French Vichy government as they feared for their safety in Paris. Having moved to Lyon they made contact with the underground and joined the Maquis, who were the rural arm of the resistance under the umbrella of the Forces Francais d'Interieurs (FFI). The children were sent to farms in the countryside where money was extorted from their desperate parents. The majority of farmers were reasonably kind in taking many Jewish children and passing them off as relatives from the cities. However at the first farm where the children stayed Albert was locked up with the pigs for six weeks. Bernard escaped and travelled to Lyon to inform their parents about the maltreatment the children were experiencing. At the age of fifteen, he also joined the French resistance.

STORIES FROM THE COLLECTION



Bernard as a soldier in the French army

For a number of years Albert and Louis were sent from one farm to the next with very little contact with their parents, who were constantly on the move with the Maquis. Most of the time the children did not know the whereabouts of their parents or whether they were still alive.

In 1944, with the advance of the US liberation forces, the FFI joined the regular French army and Bernard officially became a soldier on 4 November. He was one of the youngest in the FFI and the French Army and was awarded a medal for his achievements.

Mauritze also joined the new French army, and was promoted to Staff Sergeant and highly decorated for his service.

After the war Mauritze and Sonia returned to Paris and were reunited with their three sons. The decision was made to leave Europe as Mauritze was concerned that the Cold War would involve his sons in another conflict. Wanting to begin a new life the family immigrated to Australia in 1947.



Along with his other medals, Mauritze was awarded the Croix du Combattant, which was given to those who served under fire



Bernard, Albert and Louis Roller, pictured in 2002

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Further details available from Helen Mahemoff, Chair of the Foundation

9822 8080 or 0417 323 595

Acquisitions: Dec 2007–Feb 2008

By Ursula Flicker, Head of Archives

The following are the latest additions to our collection:

1. Certificate issued by President of Czechoslovakia in recognition of service in Czech army
Donor: Estate of the late Mr Bedrich Altman by Mrs Kitia Altman
2. Photograph and whip from Bergen Belsen taken 15/01/1945. Edgar Baxendale driver R.A.S.C. 11257467 brought it back to England.
Donor: Mr Dannis Baxendale
3. Documentation concerning Erwin and Grete Liffmann included in which are news articles, money and personal documentation.
Donor: Mrs Esther Amott
4. 4 photographs of Blutstein family, 10 postcards and 2 letters from Warsaw to Argentina during occupation of Warsaw by the Germans.
Donor: Mrs Emilia Blutstein
5. Series of Anti-Nazi cartoons by various artists presented in folder.
Donor: Mr Ian Rechtman
6. 9 photographs from vanished community of Pinsk taken in circa late 1930's.
Donor: Mrs Anne Livnat
7. Photocopies of photographs depicting scenes from pictures of Holocaust victims Black/White. 5 pages donated by school children (3-4 grades).
Donor: Mrs Doba Benporat
8. 3 photographs taken in 1945 of pile of corpses found in Concentration Camp at time of liberation.
Donor: Anonymous (Handed in to J.C.C.V. office – donated to us via Max Rose)
9. Series of ration cards in red folder for storage (for wine, clothing and bread) issued during occupation of France of French citizens David, Chana and daughter Suzanne (donor) Miodownik.
Donor: Mrs Suzanne Goodchild
10. Book (Yiddish and English) titled "Our destruction in pictures".
Donor: Mrs Cesia Mermelstein
11. Documentation from Concentration Camp Gross – Rosen re donor's uncle Mr Samuel Erlich.
Donor: Mrs Jadzia Warman
12. Documentation concerning the late Salo Fischer including obituary from AJN, photocopy of registration Flossenbergl, letter from deceased in form of family history written to his granddaughter, and extract from history of XII corps.
Donor: Mrs Margaret Fischer
13. Documentation of donor's late parents Jakob and Rachel Wolkowicz including Lodz Ghetto newspapers, framed under glass medal for Rumkowski, work cards, photocopy of registration letter dated March 1948 in Lodz and cloth with a number of Yellow Stars from Lodz Ghetto,
Donor: Mrs Judi Kafka
14. KZ Journal World War II special "The Warsaw Ghetto no longer exists".
Donor: Mrs Janina Greenwood



Photograph taken c. 1937-8 of five friends enjoying the beach on the river Bug flowing on the outskirts of the town of Pinsk which was then in Poland, donated by Mrs Anne Livnat

The JHC Archive 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 related to the Holocaust to consider donating their collection to our Archive for safe-keeping.

A Personal Response to the Nation's Apology

Adam Kreuzer, Board Member of JHC

It was a wonderful day in history for me yesterday, mixed with grief and optimism. When our Prime Minister Kevin Rudd was speaking, I couldn't help but personalise the experience and think about my grandfather standing on the selection platform at Auschwitz in August 1944 and having his four-year-old daughter taken out of his arms and marched straight into the gas chambers, never to be seen again. I stood in exactly that spot, standing on that same selection platform last year, asking myself the very question that the stolen generation would be continuously asking themselves to this day: 'Why?'

For the first time in a long while, I awoke this morning with the feeling of a new dawn and a distinct freshness in the morning drizzle outside. A brighter future is upon us (I hope) in a country that I can once again be proud to say I am a part of, proud to say that I am Australian. Instead of being ashamed of the treatment towards our land's original inhabitants, we can look ahead to the future with a commonality of purpose and pride. Words alone can not eradicate the pain of forced separation because of the colour of one's skin, but they can go some way

to mending a broken heart in the hourglass of time.

Last night I dreamt about my grandfather smiling down from the heavens above, grinning at the prospect of a more harmonious, tolerant and caring Australian society, vindicating his decision to make this place his home all those years ago.



Anna & Josef Kreuzer - Dorfmarkt Germany, 1948



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Help support the activities of the Museum by becoming a Friend

Friends of the Jewish Holocaust Museum Membership Application Form (2007—2008)

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Telephone: 9528 1985 Fax: 9528 3758

Email: friends@jhc.org.au Website: www.jhc.org.au



Humour Born of Sadness

Jack Felman

Jack Felman is a general practitioner practicing in Melbourne. He has been writing and performing comedy for thirty years. Twenty years ago he created the 'Bubba', the Jewish grandmother, a character well known to Melbourne audiences who recently hit the Sydney scene. In recent years Jack created a new character, the Jewish grandfather and Holocaust survivor 'Zaida Velvel', that Jack includes in his latest work based on personal experiences and stories gleaned from other survivors and their children.

Many years ago I was invited to take part in a documentary being produced in Melbourne and overseas in which a number of comedians were asked to discuss how the Holocaust has influenced their humour. My reaction then was that I felt that the Holocaust played no part whatsoever in my humour. Denial. Youth. Naivety. Writing and performing humour is not a science. It's not something you analyze, it's something that comes from within. In those days the memory, the stories, the experiences of my parents during the Holocaust was just a natural part of my life. I didn't think about it. I didn't brood about it. It was just there, sitting quietly in its own space within my brain.

Two major events in my life changed all that: the loss of my parents in 1982 and 1991 and my involvement in the Descendants of the Shoah (DOS) organization. The lectures, the sharing sessions, the discussions with others like myself, opened my eyes to how the Holocaust had in fact influenced and helped mould who I am. Like many of my peers, our job was to keep our parents happy. Not to cause them *tsuris* (grief). They had already suffered during the Holocaust and now it was our job to keep them happy. That certainly was my assessment from a very early age. My mother was the only survivor of her large family in Warsaw. Added to that, her husband was taken and shot while she was pregnant with my sister in 1940. My father lost his mother, sister, wife and a son. Yet they both had a sense of humour and fun which I thank them to this day that I inherited. How they could have smiled, joked and laughed after their experiences still amazes me. But it was still my job to please them. Not to cause them any angst. So I acted as a clown at home to make them laugh and I acted the same way at school to make my peers laugh. I think that my profession as a doctor was also done in order to help others and make their lives better. Do I sound like a Jewish Mother Teresa?

Apart from writing comedy shows, my main accomplishment in the 80's was to create a character, the Jewish Bubba (grandmother). This loud, complaining, opinionated, never satisfied, cynic embodied all that is terrible in that generation. But so many people seemed to relate to different facets of Bubba. How she suffered from her husband's laziness and ineptitude, how her children

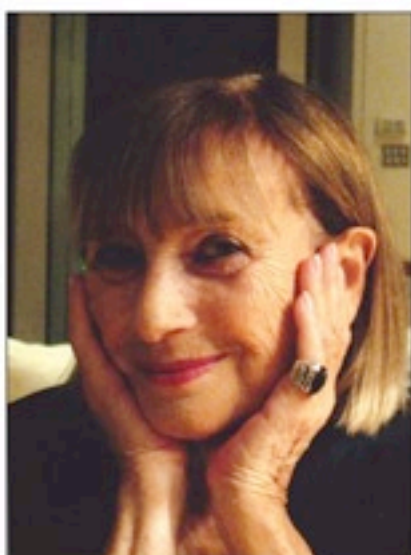
made life difficult for her; how her daughters-in-law were trying to kill her. And having survived all that, she lived to see a new generation of grandchildren who were also a big disappointment to her. But the fact is that my performance made and continues to make people laugh. However, Bubba never mentioned the fact that she was a survivor of the Holocaust. She could be any disgruntled grandmother.

The turning point in my humour came about, when, as Vice President of DOS, I was asked to give a talk to the guides of the Jewish Museum of Australia, on 'Growing Up as a child of Holocaust Survivors'. It was the hardest thing I have ever had to write. I would sit at the computer and start to think, write and cry, then turn off the computer. The next day I would start again and so it went on. The three speakers were a Holocaust survivor, a Child Survivor and myself. Many in the audience came up to me after the talk and said that they were amazed to hear how a child of Holocaust survivors, someone who had not experienced the Holocaust, could be so affected. I was asked to repeat this talk another three times. The last time I spoke, I asked my four children to come along and listen to me. I think they were astonished by what they heard as I had never discussed much of my childhood with them. Not that they had ever been interested anyway.

A year later, the DOS Committee was trying to think of a function which would encourage people to come along. I came up with the idea of three speakers talking about 'The Lighter Side of growing up as a child of Holocaust survivors'. I felt that there must be humorous anecdotes which we experienced growing up. Three members of the committee: Lena Fiszman, Allen Brostek and myself workshopped ideas and personal experiences and came up with a one hour play called 'Laugh Till You Cry' which was a mixture of comedy interspersed with memories based on our parents' experiences during the Holocaust. We played to a packed house and had to repeat the performance. We workshopped the play and finished up with four hours of material which we trimmed to two hours. The play was performed many times in Melbourne and Sydney. The success of the play, I believe, lies in the ability of many of the audience to relate to our experiences. Riding on the crest of success, I wrote a second play called 'Don't Teach Me - I'm Perfect!' (dontteachme.com) Again we enjoyed greater success in Melbourne and Sydney. Both plays deal with how children of Holocaust survivors grew up in the shadow of the Holocaust and its influences on their parents, family and themselves. It's very rewarding for me to watch people laugh at the comedy and then remain stony silent during the poignant moments when the father or the mother remembers some of their Holocaust experiences. The mixture works very well. So if that team wants to do another documentary on how the Holocaust influenced Jewish comedians, I'm ready. Just ask.

One Woman's War, Life, Loves Remembered

by Marg Brenner of Sunflower Bookshop



Sabina Wolanski

I first came across the author after watching a video of an elegant and composed woman making an impassioned speech at the opening of the Memorial to the Murdered Jews of Europe in Berlin on 10 May 2005. I wondered how this Holocaust child survivor who had lived in Sydney since 1950 had been chosen as the voice to represent the six million tortured and murdered Jews of which one and a half million were children. A copy of her opening speech is included at the end of the book. Totally fascinated, I felt compelled to read a proof copy of her forthcoming memoir. What I found was the story of a remarkable woman.

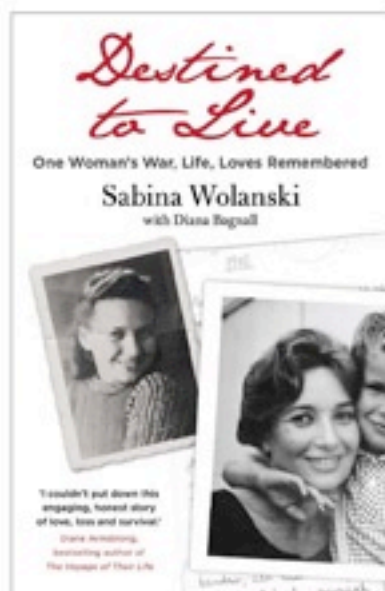
Sabina Haberman was born into a prosperous family in the Polish industrial town of Boryslaw. Her mother taught her to dream beyond the limits of this town and think of Paris; Sabina was much loved and admits to being a hopeless romantic. She was just twelve years old when the Nazis invaded her home town. What follows over the next few years are harrowing accounts of living in fear and terror as she loses her beloved mother, father and brother.

Although liberation in 1945 brought physical and emotional dislocation for many including Sabina, it wasn't until she migrated to Australia in 1950 that she had everything to look forward to and no reason to look back. She is candid about her personal and commercial life as she juggled a thriving design

business through both good and bad economic times. What came through was her ability to maintain her independence - unusual for a female at the time. During this period Sabina received a summons from the Bremen Court in Germany to testify at a war crimes trial. Her writing becomes evocative reading as she realised that 'remembering is painful, but not as painful as forgetting, and being forgotten'. This emotional journey over several years culminated in 2005 at the opening ceremony in Berlin.

This book is highly recommended to Jewish and non-Jewish readers. It is the story of a woman who promotes understanding of the universal values needed to fight prejudice and hatred, told in her own personal engaging style. There are excerpts of diaries and letters written during the war that give an immediacy to the events and people who have influenced her life. Some of these diaries and photographs now form part of her family history displayed in the Holocaust Museum in Washington. Sabina Wolanski may have been destined to live but she also possessed the courage to face the adversities in life and fought hard to fulfil her mother's dream of becoming someone very special in the big wide world outside of Boryslaw.

The book was launched by Sabina Wolanski in Melbourne at the Jewish Holocaust Centre on Sunday 16 March 2008.



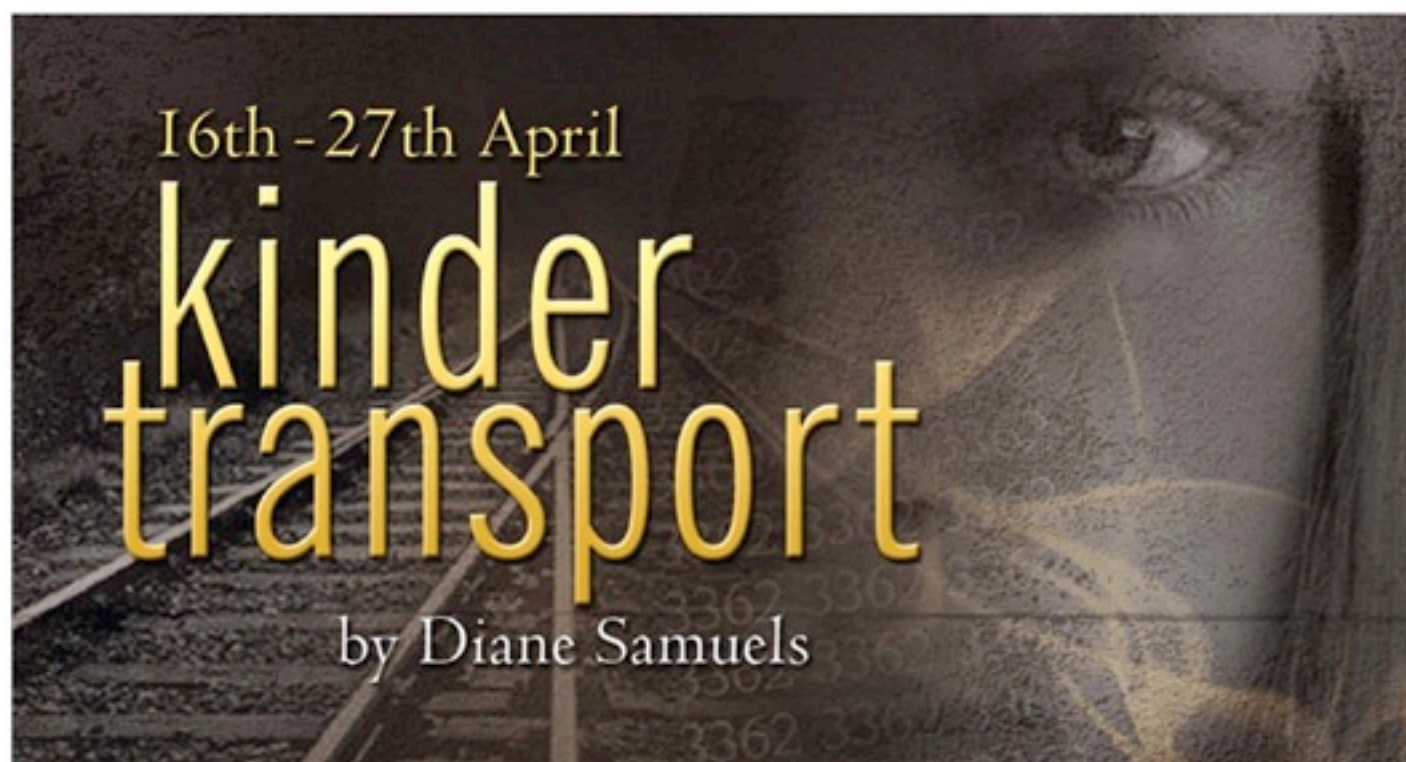
DESTINED TO LIVE

One Woman's War, Life, Loves Remembered

by Sabina Wolanski
with Diana Bagnall

published by
Harper Collins Australia
March 2008

Local Production of Kindertransport Play



'Kindertransport' (co-winner of the 1992 Verity Bargate Award, winner of 1993 Meyer Whitworth Award) was written by Diane Samuels for the British theatre company 'Shared Experience'. Since then it has been produced all over the world and has enjoyed main stage success in both London and New York.

The current production is being produced by the Machination Theatre Ensemble. This emerging company is committed to producing works of social significance and uses visual and physical theatre to create a fusion of naturalistic text and non-naturalist form.

The content of this play is of enormous interest to the company and is a story which they want to tell. The play is being directed by the company's artistic director Megan Jones in collaboration with associate director Suzanne Heywood Schweitzer, daughter-in-law of JHC guide, Fryda Schweitzer.

Kindertransport was the name given to the rescue operation which enabled almost 10,000 children, most of them Jewish, to be sent by their parents from Germany to safety in Britain. The play is based upon autobiographic accounts from *kindertransport* children and Diane Samuels has fused a number of testimonies to create the characters we see in the play. The central character is Eva Schlesinger who was put aboard a train with other Jewish children and evacuated from Nazi Germany at the beginning of 1939. She is taken in and raised by an English woman. Torn between her German Jewish heritage and her desire to wipe

the *kindertransport* experience from her memory, Eva tries to become 'English' herself.

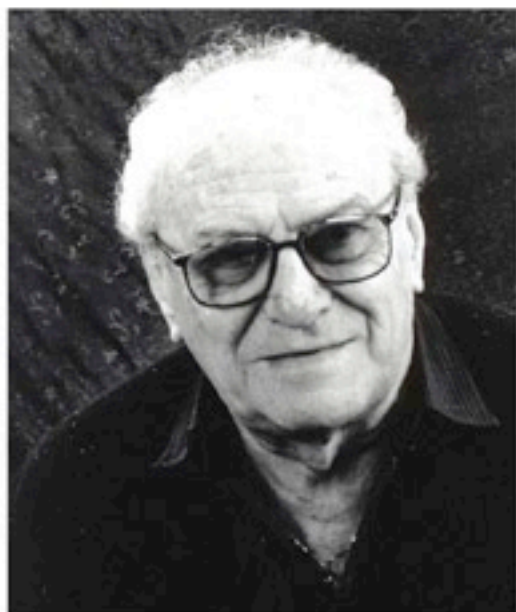
The play is set in the 1980s and twenty year old Faith is foraging in the attic for pots and pans. The tensions between Faith and her mother Evelyn will resonate with many as the contradictions in the mother-daughter relationship are explored.

Faith comes across a story book in German and letters signed by someone called 'Mutti' which are in fact the relics of a secret childhood. As this secret unfolds, and we witness Evelyn's journey into a new identity, characters both living and dead appear. Time slips seamlessly between past and present as what is remembered and what is forgotten combine to expose the true cost of a future born from a traumatized past.

The season will run from 16 April to 27 April.

Monday–Friday 1pm and 7pm
Saturday 7pm only
Sunday 1pm only
at Theatreworks
14 Acland Street, St.Kilda
Bookings 95343388 or
www.theatreworks.org.au

Vale Myer (Mike) Giligich



Myer Giligich, 1998

It is with great sadness that we acknowledge the passing of one of our exceptional volunteers. Myer (Mike) became a volunteer at the Centre in 1989 when he helped set up a photographic department. He worked mostly with Herbert Leder who arrived a few years later. The two of them created most of the photos on display in the permanent museum as well as countless others for the Centre.

Herbert Leder fondly recalled his 'darkroom twin' with the following words:

For over fifteen years we spent at least one day each week copying and enlarging the sometimes moving historical photos that were handed to us for safekeeping. You get to know each other spending time together in the relatively peaceful atmosphere of the photographic darkroom. Mike became my mate, my *chaver* and I miss terribly the hours and the laughs we had together.

Myer's father was the well-known Yiddish teacher, Josef Giligich. Josef had taught in Vilna in the 1920s and before the war the family had moved to Riga, Latvia. In 1937 Josef was invited by a Jewish organisation to visit Australia and conduct some seminars there. Josef went alone, leaving Myer with his mother and sister in Riga, where times were tough and anti-Semitism was rife. Josef was an exceptional teacher and the Yiddish school in Melbourne, Peretz, offered him a job as headmaster. He accepted and was able to bring the rest of his family to Australia in 1938.

When Myer arrived he was seventeen years old and had just completed school. During the war Myer served in the Royal Australian Air Force and spent eighteen months in Darwin.

Myer's passion about the events of the Holocaust led him to volunteer at the Centre. He was an endearing character, always going out of his way to assist, and a true gentleman. Once the photography department disbanded Myer continued volunteering as a guide in the museum, although he was always at pains to say 'I don't know what I am doing here, I am not a survivor.' Yet Myer's knowledge of the Holocaust was extensive and when he spoke to visitors in the museum it was clear that he did have a lot to offer them. Through his illness he kept his spirits up and visited the Centre on numerous occasions. It was always a pleasure to see him and we will miss him greatly.



Lieutenant Ginter and 'Mike' Giligich standing in front of a termite mound near Darwin while serving in the Royal Australian Air Force during World War 2



Chaim Sztajer in front of the Treblinka model he built for the Centre

With great sadness the Jewish Holocaust Centre announces the passing of one of its significant contributors, Holocaust survivor Chaim Sztajer, age 98. Chaim had built a large model of the Treblinka Extermination Camp in his living room in Melbourne which became a centrepiece of the JHC museum.

Chaim Sztajer had a very unique experience during the war, for he was one of very few Jews who survived Treblinka, as a result of a heroic Jewish Uprising that occurred there.

Chaim was among 40,000 Jews taken to Treblinka from Czesochowa in September 1942. He was recognised by a Jewish prisoner working there, who informed a German guard that Chaim was a good worker. Chaim was taken away and ordered to work. Meanwhile, the people he came with, including his wife and young child, were taken to the gas chamber. Only when he enquired when he would be seeing his wife and child again did he become aware that they were being murdered.

Chaim's unenviable tasks included sorting the belongings of those murdered and digging up corpses of those who had been gassed and buried and then carrying them to pits to be burned. This was part of the Nazi attempt to cover up the crimes committed at Treblinka.

In 1943 a group of Jewish prisoners began planning an uprising. On 2 August they launched their revolt. Having managed to copy a key to an ammunition storeroom, they seized weapons, poured petrol over a number of camp buildings and ignited them.

Vale Chaim Sztajer

As the fires burned, they shot the chief of the SS guards along with fifteen other guards. Hundreds of prisoners made a dash to freedom; many were shot by soldiers in the watchtowers. It is estimated that less than one hundred prisoners survived the ensuing manhunt in the surrounding forests.

Chaim took part in the camp uprising and managed to escape. He survived for thirteen months thanks to the food that Polish peasants gave him. By the end of the war there were not many Jewish survivors who could say that they had been inside Treblinka, for nearly all who set foot in that camp were exterminated. It was for this reason that of those who did survive Treblinka, many made models or maps to depict the topography of terror that was created there.

Chaim Sztajer's grand-children Efraim, Richelle and Adam described their *Zaida* with the following words:

'Zaida was generous with his time and gave many long hours of volunteering, especially his passion for his model of Treblinka. He was incredibly creative and we remember what an amazing handyman he was around the house. His legacy is in every corner of the house, in the Holocaust museum and also in the Caulfield and Surfers Paradise synagogues... A man of love, laughter, compassion, integrity and honesty. He taught us how to stand tall and believe that all human beings deep down are good. A man of worth.'



Chaim Sztajer with a brick from the Warsaw Ghetto at the Museum

MILESTONES

In honour of the following milestones, donors made contributions to the JHC which we wish to gratefully acknowledge:

Condolence	Birthday	Weddings & Anniversaries	Mazel Tov
Chaim Sztajer Mike Gilligich Samuel Bennett Helen Zawoznik Malcolm Slonim Irene Borton Lisel Samuel	Jack Ginger Maurie Kohn Mark Bryce George Braitberg Simon Gomolinski Salek Roth Helen Gries Carmel	Ruth & Jack Fogel Helen & Leo Rosner 65th Judy & Milan Bierenkrant 50th Debra Stiebel & Ashley Isserow	Adam & Kim Kreuzer on the birth of their son. Debi & Idan on their engagement. Elly Mrocki Segal on her Batmitzvah Jessica Stock on her Batmitzvah Tara Josem on her Batmitzvah

CALENDAR OF EVENTS APRIL TO AUGUST 2008

Sunday 13th April 4pm

65th Anniversary of the Warsaw Ghetto uprising
'Echoes - Poems of the Holocaust' - a commemorative presentation by author and translator Marcel Weyland with two professional actors Isabella Dunwill and Krzysztof Kaczmarek in a bi-lingual recital of extraordinary Polish poems from Weyland's recently published anthology. The commemoration is a partner event between the Australian Institute of Polish Affairs, The Jewish Holocaust Centre and the Council of Christians and Jews.

Entry \$10.

Bookings essential

Ph: 9528 1985 or admin@jhc.org.au

Wednesday 30 April, 6.00pm

Yom Hashoah Candlelighting

Jewish Holocaust Centre

Buses leave for Monash University, 6.45pm.

Wednesday 30 April, 7.30pm

Yom Hashoah Commemoration

Robert Blackwood Hall

Monash University

Tickets: \$18 Full, \$12 Concession, Survivors - no charge

(Tickets available from JCCV & Jewish Holocaust Centre)

Bookings Essential

Thursday 1 May, 7.30pm

Yom Hashoah Lecture: 'Paving the way for the Holocaust - Origins of the word "Genocide" and the Armenian experience'
Special Presentations by Dr. Donna-Lee Frieze (Deakin University) and American Armenian Author, Peter Balakian.

Jewish Holocaust Centre

Bookings Essential

Ph: 9528 1985 or admin@jhc.org.au

Sunday 4 May, 11.00am

Young Friends of the Jewish Holocaust Centre

Yom Hashoah function

Bookings Essential

Ph: 9528 1985 or admin@jhc.org.au

Sunday 4 May, 3.00pm

Yom Hashoah Commemoration

Carlton General Cemetery

Ph: 9528 1985 or admin@jhc.org.au

Sunday 4 May 6.30m

Friends of the Jewish Holocaust Centre

Movie Night and Special pre-release of *The Counterfeiter*

Classic Cinema

Bookings & Enquiries: 9528 1985 or admin@jhc.org.au

Wednesday 7 May, 7.30pm

Jewish Community Yom Ha'atzmaut Concert

Hamer Hall

Thursday 8 May, 7.30pm

Israel '60'

A special celebration and presentation. This public event will feature Holocaust survivors who made passage to Australia via Israel and 'Delayed telecast' from Jerusalem in preparation for Yom Ha'atzmaut celebrations journeying Australian participation in 2008 student March of the Living - Poland and Israel.

Jewish Holocaust Centre

Invitation to family, friends and past participants - all welcome.

Entry: \$10 per person

Bookings Essential

Ph: 9528 1985 or admin@jhc.org.au

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25 July - 11 August

Age Melbourne Writers' Festival

22 - 31 August

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(פון די זכרונות פון יצחק קאוואלסקי)

געקענט, ער האט זיך גיך פארפולקאמט אין דרוקעריי אזוי, אז כ'האב זיך געקענט באפרייען פון דער דאזיקער ארבעט און פולשטענדיק זיך פארלאזן אויף אים. אויך זיין פרוי האט זיך צוגעלערנט די מלאכה און זי פלעגט אים ארויסהעלפן.

די דרוקעריי איז אוועק אין פולן גאנג. אין די ווייטערדיקע נומערן האב איך נאר געדארפט צוזאמענשטעלן דעם טעקסט. דאס איבעריקע האבן מאן און פרוי אליין געמאכט.

דעם רושם, וואס האט געמאכט די דערשיינונג פון דער אויבנדעמאנטער צייטונג איז געווען א קאלאסאלער.

אין הארץ פון געסטאפא, אן אומלעגאלע צייטונג אין דער פוילישער שפראך, וואס דערציילט די מאסן וועגן געשעענישן קעגן פאליאקן און יידן, וואס די דייטשן האבן נישט געוואלט מען זאל וויסן. די געסטאפא האט אנגעוואנדן אלע מיטלען צו דערגיין פון וואנען די צייטונג קומט, אבער אן דערפאלג.

צווישן דער קריסטלעכער באפעלקערונג ווערט די צייטונג פארשפרייט דורך פאסט אדער דורך געקליבענע שליחים. אלץ מער וואס די געסטאפא זוכט צו געפינען די דרוקעריי, אלץ עקשנותדיקער גיבן מיר ארויס פארשידענע אויפרופן צו דעמאסטרירן די מעשים פון די דייטשישע אקופאנטן. מיר האבן אגיטירט, אז עס איז א פוילישער נאציאנאלער חוב צו העלפן ראטעווען יידן און געבן זיי מאקסימום שוץ און יעדער איינער וואס גיט איבער א ייד צו דער געסטאפא, באגייט א נאציאנאלן פאראט.

גאר אינטערעסאנט איז געווען די רעאקציע פון דער נאציאנאליסטישע אומלעגאלער פוילישער צייטונג "ניעפאדלעגלאשטש" וואס האט אנשטאט צו באגריסן א נייע געהיימע צייטונג האט זי געפרווט ארונטערייסן אונדזערע אויסגאבן. זיי האבן פארשפרייט א השערה, אז אונדזער צייטונג ווערט געשטיצט פון מאסקווע און מען האט אראפגעלאזט פון אן אעראפלאן א דרוקעריי, ווייל דא הי וואלט מען דאס נישט געקענט דערגרייכן.

"דער גינסטיקער מאמענט איז געקומען דעם 4-טן יאנואר 1942, ווען עס איז ארגאניזירט געווארן די פאראייניקטע פארטיזאנער ארגאניזאציע, וועלכע איז געווען פאפולער אונטערן נאמען פ.פ.א."

דאס איז געווען א פאראייניקונג פון אלע וויכטיקסטע יידישע פארטייען אין געטא וועלכע האבן עקזיסטירט אין דעם פארמלחמהדיקן פעריאד. אויף איינעם פון די צוזאמענקונפטן פון שטאב פון פ.פ.א. האב איך געבראכט מיין פראיעקט צו ארגאניזירן א געהיימע דרוקעריי ווו עס זאל צוגעגרייט ווערן א צייטונג פאר דער נישט יידישער באפעלקערונג.

אלע מיטגלידער פון שטאב האבן זיך אפגעגעבן א חשבון, אז אזא זאך איז פארבונדן מיט גרויסע סכנות, נישט נאר פאר די יחידים וואס וועלן זיך מיט דעם פארנעמען, נאר אויך פארן קיום פון גאנצן געטא. אבער צוליב דער אויסערגעוויינלעכער וויכטיקייט פון דער זאך האט דער שטאב, נאכן באהאנדלען דעם ענין אויף א זיצונג, דאך באשלאסן צו ארגאניזירן א געהיימע דרוקעריי. איך בין באפולמעכטיקט געווארן די זאך דורכצופירן. כדי צו פארקלענערן די ריזיקע פארן געטא האט דער שטאב באשלאסן, אז די דרוקעריי זאל זיך געפינען אויסערן געטא. מ'האט עס דעריבער איינגעארדנט ביי א קריסט מיט נאמען יאן פאוועלסקי, וואס איז געווען אן אויפריכטיקער פוילישער פאטריאט. די זאך איז געווען אזוי קאנספיראטיוו, אז אויסער א פאר מענטשן פון שטאב האט קיינער נישט געוואסט ווו דאס ארט פון דער דרוקעריי וועט זיך געפינען. מיר האבן דאס איינגעאדנט אין יאנס דירה אויף שלאס גאס נומער 15. "מיינע אויגן זענען כסדר רויט געווען זייענדיק א פולשטענדיק מידער פון ארבעטן בייטאג פאר די דייטשן און אין די נעכט, קעגן דייטש..."

איך וואלט לאנג אזא אנשטרענגונג נישט געקאנט אויסהאלטן, האב איך אנגעהויבן לערנען יאנען די ארבעט. דער קריסט איז געווען א זייער פעיקער מענטש און ער האט זיך שנעל אויסגעלערנט די מלאכה, וועלכע ער האט, שוין פון פריער אביסל

צונויפגעשטעלט דורך משה אייזענבוד.

שילער פון ענגלישע שולן וועלן פארן קיין 'אוישוויץ'.

דעם מוזעאום האבן באזוכט מער ווי צוויי הונדערט טויזנט באזוכער אין פארגאנגענעם יאר. היסטאריקער שטעלן פעסט, אז מער ווי א מיליאן מענטשן זענען דערמארדעט געווארן צווישן די יארן 1940-45 דורך די דייטשע אקופאנטן אין די לאגערן פון אשוויענטש-בירקענא. דער פראגראם פון ארויספאר איז אויסגערעכנט אויף א פערט פון דריי יאר. די קאסטן וועלן געשטיצט ווערן דורך דער רעגירונג מיט צוויי הונדערט פונט פאר יעדן און דאס איבעריקע וועלן דעקן די שולן. די רייזע וועט דויערן נאך איין טאג, די שילער וועלן ארויספליען גאנץ פרי און זיך אומקערן דעם זעלבן טאג שפעט אין אונט.

ענגלאנד וועט העלפן באצאלן די רייזע קאסטן פאר צוויי שילער פון יעדער שול אין ענגלאנד צו באזוכן דעם טויטן-לאגער אין אוישוויץ כדי זיי זאלן האבן א מעגלעכקייט צו לערנען וועגן דעם חורבן. שילער פון 16-18 יאר וועלן זיך טרעפן מיט חורבן איבערגעבליבענע, וועלכע וועלן זיי ארומפירן און ווייזן די לאגער-באראקן און די רעגיסטרירטע דאקומענטן פון די ארעסטירטע. ווי אויך בערג פון קליידער, שיך און האר פון די דערמארדעטע. אלע עקספאנאטן געפינען זיך אין חורבן מוזעאום געשטיצט דורך דער פוילישער רעגירונג. דער מוזעאום איז געגרינדעט געווארן אין יאר 1947 אויפן פלאץ פון אוישוויץ-בירקענא.

יידן-מארד אין אוקראינע.

געארבעט איבער דאקומענטן צו דערגיין און אפיציעל דאקומענטירן דעם מאסן-מארד אין אוקראינע, וואס ציט זיך שוין זינט צענדליקער יארן. ווי א 52 יעריקער גלח האט ער אנגהויבן ארבעטן איבער די דאקומענטן פון פארניכטונג פון די אוקראינישע יידן. זינט יענער צייט האט ער 15 מאל באזוכט אוקראינע און האט אנטדעקט 570 ערטער אויף דער אוקראינישער ערד ווו מען האט דערמארדעט יידן. ער האט באטאנט, אז אין א קורצער צייט ארום וועלן שוין מער נישט זיין קיין לעבעדיקע עדות. א דאנק זיינע קליידער פון א גלח האבן מענטש געהאט צוטרוי צו אים. "פארוואס ביסטו געקומען אזוי שפעט" האבן זיי אים געפרעגט, "מיר ווילן זיך טיילן מיט אונדזערע זכרונות". ביים סוף פון דער מלחמה האבן די דייטשן געצווינגען יידישע געפאנגענע צו פארברענען טויטע קערפערס כדי צו פארניכטן די שפורן פון זייער פארברעכן. כאטש יידן זענען געווען די גרעסטע טייל פון די אומגעברענגטע, האבן די דייטשן אויך דערשאסן פיל ציגיינער, פאליאקן און סאוועטישע בירגער. איטאליענישע זעלנער האבן אויך נישט אויסגעמילטן דעמארדעט צו ווערן, נאך דעם ווי איטאליע האט זיך אונטערגעגעבן צו די אלייטע כוחות אין יאר 1943.

דער פארגעס פון אומברענגען יידן אין אוקראינע איז נאך אלץ, ווייט נישט אויסגעפארשט געווארן. עס זענען נאך פארבליבן איינצלע עדות, וועלכע האבן צוגעזען די מערדערייען. א זשורנאליסטין פון "טיים" מאגאזין און א קאטוילישער גלח, פאטריק דעסבאס האבן צוזאמען באזוכט א צאל אוקראינישע דערפער און שטעטלעך און געהערט פון 79-80 יעריקע אוקראינער דאס, וואס זיי האבן אליין געזען. דער "טיים" מאגאזין פון 26-טן יאנואר 2008 ברענגט א גרעסערע אפהאנדלונג, פון וועלכער מיר ברענגען בלויז קורצע אפשניטן. "מיר גייען איבער פארשנייעטע פעלדער ארום דעם שטעטל 'דאווא-רוסקא' ווו די פרוי, אלגא קוטשא האט אנגעוויזן דאס ארט ווו מען האט דערשאסן יידן. 64 יאר זענען פארביי פון דער צייט ווען זי און איר יוגנטלעכע פריינדן זענען געשטאנען ביים ראנד פון וועג און זיך צוגעקוקט ווי נאצישע זעלנער האבן טאג נאך טאג געפירט יידישע געפאנגענע צו א צוגעגרייטן גרוב און שיסנדיק אויף זיי פון הינטן, אריינגעווארפן די דערשאסענע אין גרוב. דאס לאנגע שווייגן פון קוטשא און אנדער עדות האט זיך געענדיקט א דאנק איין מענטש, דעם גלח פאטריק דעסבאס. ער האט גאצע פיר יאר

פייערונגען איבער דער וועלט צו באַערן אונדזער חורבן.

עס איז זייער וויכטיק און באַדייטנספול דאָס שיקן אַ קלאָרן רוף צו דער וועלט, אַז די יו-ען, ווי אַן אינטערנאַציאָנאַלע געזעלשאַפט האָט זיך פאַרפליכטעט צו באַערן דעם אַנדענק פון חורבן. אין וואַשינגטאָן האָט דער פרעזידענט בוש דערקלערט, אַז ער איז געווען טיף גערירט פון זיין לעצטן באַזוך אין יד-ושם ווען ער האָט באַזוכט ישראל. דערביי האָט ער באַטאָנט, אַז מען מוז לערנען אַפצוגעבן כבוד די, וועמענס לעבן מען האָט צוגענומען ווי אַ רעזולטאַט פון אַ טאַטאַלער אידעאָלאָגיע פון האָס און פאַרניכטונג. אין בערלין האָט הרב וויליאַם וואַלף אַנטייל גענומען אין אַ פונקציע אין פאַרליאָמענט צו באַערן דעם טאָג פון חורבן.

די פאַראייניקטע פעלקער האָבן באַשטימט דעם 27-טן יאָנואַר ווי אַן אינטערנאַציאָנאַלן טאָג פון באַערן די געליטענע פון אונדזער חורבן. דאָס איז די גענויע דאַטע פון דער באַפרייאונג פון דעם טויטן-לאַגער "אוישוויץ". דער אייראָפּעישער פאַרליאָמענט האָט אָפּגעהאַלטן אַ ספּעציעלע אָונטזיצונג צו באַערן די קרבנות פון חורבן אויף וועלכער עס איז אַרויסגעטראָטן דער פרעזידענט פון אייראָפּעישן ראַט, האָנס גערפאַטערינג. אין ניו-יאָרק האָט דער ישראלדיקער אַמבאַסאַדאָר צו דער יו-ען, דאָן געלערמאַן, געזאָגט, "שוין דאָס דריטע יאָר ווי די פאַראייניקטע פעלקער האַלטן אויף דעם אַנדענק פון אונדזער חורבן". ער האָט אויך באַמערקט, אַז

אַ ספּעציעלער שליח באַזוכט אויסטראַליע.

ער האָט געלויבט די צוזאַמענאַרבעט צווישן די יידישע גרופּן מיט דער אויסטראַלישער פּאָליציי. די באַמייאונגען זענען, לויט אים, די בעסטע און פאַרגעשריטנסטע אין דער וועלט. ער האָט אויך געלויבט די שטייערן-קאָנצעסיעס, צו העלפן די זיכערקייט אויסגאַבן מיט וועלכע עס ראַנגלען זיך די יידישע שולן. אין זיינע שמועסן מיט רעגירונגס פאַרשטייער האָט ער זיך באַמיט אויסצוטוישן מיט פאַרשידענע אידעען צו באַקעמפן און אויסמיידן אַנטיסעמיטישע איבערפאַלן. וועגן די אינצידענטן אין מעלבאָרן האָט ער געזאָגט, אַז "דערווייל איז עס נישט קיין קאָטאַסטראָפּאַלע סיטואַציע". איצט איז די צייט צו באַטראַכטן די געהעריקע מיטלען, וועלכע די פּאָליציי דאַרף אָננעמען אין דער צוקונפּט.

אַ ספּעציעלער שליח, באַשטימט דורך דער אַמעריקאַנער רעגירונג אין וואַשינגטאָן צו באַקעמפן אַנטיסעמיטיזם, ד"ר גרעג ריקמאַן איז אָנגעקומען קיין אויסטראַליע. ער האָט באַזוכט מעלבאָרן אין צוזאַמענהאַנג מיט די אַנטיסעמיטישע אינצידענטן וועלכע זענען פאַרגעקומען אין דער, נישט לאַנג פאַרגאַנגענער צייט. זינט זיין אָמט איז באַשטימט געוואָרן, אין 2002, האָט ער שוין באַזוכט מער ווי צוואַנציק לענדער און שטודירט די בעסטע מיטלען און אינצידענטן, עפעקטיוו צו רעדוצירן די אַנטיסעמיטישע אינצידענטן. ער האָט געזאָגט, אַז "דער אויסטראַלישער אופן פון ליזן דאָס פּאַבלעם קען דינען ווי אַ ביישפּיל פאַר אַנדערע לענדער".

צענטער



JEWISH
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נייעס

פינפאונצוואנציקסטער יארגאנג (77) 1

אפריל 2008

מעלבארן, אויסטראליע

On behalf of everyone connected to the Holocaust Centre, we wish a hearty *mazel-tov* to the Kadimah for receiving the Glen Eira City Council Organisation of the Year Award for 2008. May the Kadimah go from strength to strength and continue to uphold its important mission *vis-a-vis* Yiddish, Yiddish culture, education and its wonderful welfare work with senior citizens.

Long-time volunteer and committee member at both Kadimah and the JHC, Abraham Goldberg, gave an acceptance speech in which he outlined its history.

'The Kadimah was founded nearly one hundred years ago. It was established by European immigrants who fled persecution and pogroms at the beginning of the 20th Century to a safe haven in Australia. After World War 2, Jewish refugees who survived the Holocaust and who established their home in Australia endeavoured to bring their rich cultural heritage to their new home. The word "Kadimah" means going forward, and this group of immigrants looked to the future and bringing the beauty of Yiddish culture that was so vibrant in Europe to their new home.

The Kadimah helped to establish the only Yiddish primary school in Australia, Sholem Aleichem College, and was a founding member of the Jewish Holocaust Museum.'

Kadimah Receives Organisation of the Year Award



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