UN MARKS THE HOLOCAUST REMEMBRANCE DAY

Over six decades after 6 million Jews, nearly a third of the total, and countless other minorities were butchered in the Nazi German Holocaust, it is more vital than ever to learn from the tragedy to prevent further atrocities, United Nations Secretary-General Ban Ki-moon warned in his speech on January 27.

"We must continue to examine why the world failed to prevent the Holocaust and other atrocities since. That way, we will be better armed to defeat anti-Semitism and other forms of intolerance," he said in a message marking the International Day of Commemoration in memory of the victims of the Holocaust. "We must continue to teach our children the lessons of history's darkest chapters. That will help them do a better job than we did."

Rabbi Israel Meir Lau, Chairman of the Yad Vashem Council and head of the Jerusalem-based Holocaust Memorial Institute, addressed the ceremony at the UN Headquarters.

"We need to move beyond our statements of grief and memory, however powerful felt, and work to develop new ways of thinking about the Holocaust, about genocide, about the apparently bottomless capacity for peoples' cruelty to each other," he said in a message.

"That capacity is shared by all of us. At their core, all genocides, all holocausts, start with the alienation, demonization and marginalization of the "other" – those citizens of another religion, another race, ethnicity, another set of political ideas, or another sexual orientation than our own," he added, calling for a struggle against intolerance and for relationships that replace "us and them" with "we and ours."

Also about unlearned lessons of the Holocaust was the speech of Rabbi Israel Meir Lau, Chairman of the Yad Vashem Council. Here are some excerpts from his very moving speech delivered at the UN headquarters in New York.

April 11, 1995 50 years to the day of liberation of the concentration camp of Buchenwald I was invited to Buchenwald. This was my second visit. The first time I arrived there, together with my older brother Naftalie, in January of 1945. I was seven-and-a-half-years old. We've got two prisoner numbers, one after another, and at that moment, I lost my identity. I was nobody. I was a number. On my second visit in 1985 I was a citizen of the independent state, the state of Israel, and I was a Chief Rabbi of the state of Israel. Not nobody, but somebody, and not a number any more.

You will agree that many things have changed during these 50 years. May be you will say it is time to open a new chapter. Let's forget. Let's forgive. I came to tell you. We cannot forget. It is impossible to forget and we are not authorized to forget.

Holocaust Memorial Ceremony attendees at the UN observe Moment of Silence.

Vol. 35-No.3 ISSN 0892-1571 January/February 2009-Shevat /Adar-I 5769
Germany's 1941 have been found in a Berlin flat, of the Nazi death camp at Auschwitz in 28 pages of blueprints it obtained. One of the handouts and a watch tower are seen in the former Nazi death camp Auschwitz in Oswiecim, Poland.

The original construction plans believed used for a major expansion of the Nazi death camp at Auschwitz in 1941 have been found in a Berlin flat, Germany's Bild newspaper reported. The daily printed three architect's drawings that it claimed were believed to have been discovered when a Berlin flat was cleaned out.

The mass-circulation newspaper quoted:

WITON TRAIN TO COMMEMORATE SAVED JEWISH CHILDREN

The CD Czech railway operator will on September 1, 2009, display a train from Prague to London to commemorate the 70th anniversary of the rescue transports of Jewish children from former Czechoslovakia organized by Briton Nicholas Winton in 1939. Within the project, The “Winton Train – Inspired by the Good” art contest was launched for secondary school and university students aged 15-26. They will compete in the categories of photography, literature, plastic art and film. All artworks will be connected by the topics of humanity, decency and charity. The artists will be evaluated by a jury and the first place winner will travel on the special train to Britain later this year. Winton, who will turn 100 this year, will probably attend the train’s festive arrival in London.

UN MARKS THE HOLOCAUST REMEMBRANCE DAY

(Continued from page 1)

The Czech Designer, 1900-2000, was shown on 27 January at the European Parliament in Brussels in the framework of the annual International Holocaust Remembrance Day.

WEBSITES TO CONMEMORATE SAVED JEWISH CHILDREN

Janet Stacey, the daughter of the Czech designer, who died in 2000, said the exhibition celebrates the life of Winton and should be an inspiration for today’s generation. The exhibit will run until 30 March.

“Janet was a woman who devoted her life to helping the Jews of Slovakia, and her father was a man who helped rescue thousands of Jewish children when war broke out in Europe in 1939,” she said.

Winton rescued 669 children from Slovakia, Poland and the Netherlands, transferring them to Britain before the war erupted. He had to secure for departure permits for all children from Germans, entry permits from the British authorities and the admission of the children to British families. Other Jewish children who stayed in the country ended in concentration camps, where he tried to help them. Winton received a high Czech state decoration, and Queen Elizabeth II promoted him to knighthood.

Some of the people whose lives Winton saved have decided to travel on the special train to Britain later this year. Winton, who will turn 100 this year, will probably attend the train’s festive arrival in London.

JEWISH ANGER AS POPE REINSTATES HOLOCAUST-DENIER

Ireland's Yad Vashem Holocaust memorial and the Simon Wiesenthal Centre slammed a Holocaust-denying English bishop whose excommunication had been cancelled by Pope Benedict XVI. "It is scandalous that someone of this stature, Bishop Richard Williamson, could be invited to address a session of the institute said in a statement referring to Bishop Richard Williamson, who has publicly denied the murder of six million Jews during World War II. "Denial of the Holocaust not only insults the survivors, memory of the victims and the righteous among the nations who risked their lives to rescue the Jews, it is a brutal attack on truth," Yad Vashem said. "What kind of message is this sending regarding the Church's attitude toward the Holocaust?"

The Wiesenthal Center, an international Jewish rights group, said: "The Pope's decision to welcome back such a hate-filled cleric into the Church lends moral credibility to those who deny the Holocaust. In addition to Bishop Williamson's Holocaust denial looms the unchanging, reprehensible signal that marks the border of the former Warsaw ghetto."

Pope Benedict XVI has restored the excommunication of Spanish bishop Richard Williamson for denying the Holocaust. Italian Jewish groups criticized the decision, saying it was "a negative, worrying and incomprehensible signal."

Uneasy relations between the Vatican and Israel have been further strained by plans to declare Nazi-era Pope Pius XII a saint, despite widespread criticism of his inaction during the Holocaust.

Schoolchildren inspect a memorial plaque that marks the border of the former Warsaw Ghetto in Warsaw, Poland.

"It's the same place, but at the same time it's not the same place. Only the street names are the same," said Budnicka, 76. "There was fear, hunger, extreme poverty, your life was constantly in danger. I was a child, but I realized I could die at any time."

For herself, though, she said it is some-times better not to think too much — and is strangely thankful that the whole area was leveled by the Nazis and later rebuilt. That way, she doesn't have to walk past the building where she lived with her par-ents, sister and brothers — all of whom were killed in the Holocaust.

A Jewish boy holds a letter in front of a plaque that marks the border of the former Warsaw Ghetto in Warsaw, Poland.

"I believe there were no gas chambers... I think that 200,000 to 300,000 Jews perished in Nazi concentration camps but none of them by gas chambers," Williamson was quoted as saying in an interview with Swedish SVT television.

"There was not one Jew killed by the gas chambers. It was all lies, lies, lies," Italian Jewish groups decided the decision as "a negative, worrying and incomprehensible signal."

The newly found Auschwitz blue-print is dated October 23 1941 and could offer historians earlier evidence of Nazi plans to kill Jews on a systematic basis, Bild wrote.

"These documents reveal that everyone who had even anything most of them died. We do with the planning and construction of the concentration camp must have known that people were to be gassed to death in assembly-line fashion," Bild wrote.

The documents reference once and for all claims by those who deny the Holocaust even took place," it added.

The concentration camp at Auschwitz-Birkenau in Poland was the largest — at least 1.1 million Jews were killed there. Auschwitz I was set up in May 1940 in a small alley, but if the world was not silent, it could offer historians earlier evidence of Nazi plans to kill Jews on a systematic basis, Bild wrote.

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INTERNATIONAL HOLOCAUST REMEMBRANCE DAY COMMEMORATED AROUND THE GLOBE

ISRAEL — An exhibition on Albanian Muslims who sheltered Jews during World War II opened in a mixed Jewish-Arab town of Ramle on January 27 to mark International Holocaust Remembrance Day. The event was overshadowed by tensions from Israel's offensive in the Gaza Strip. It was the first time that Yad Vashem, Israel's national Holocaust memorial, has hosted a standing exhibition in Hebrew and Arabic. Holding the event in Ramle, a working-class town where thousands of Arabs live alongside Jews, underscored the organizers' goal of improving relations.

Since 1989 Arab high school students toured the exhibition, confronted by a picture of strung corpses in Bergen-Belsen concentration camp and then of black-and-white photographs of Albanian Muslims who sheltered Jews.

Holocaust survivors lay a wreath during a Holocaust Remembrance Day ceremony at Yad Vashem in Jerusalem. Students were clearly interested. But the Gaza offensive, which ended just over a week ago, was also on their minds. Yad Vashem's chairman, Avner Shalev, said the timing of the exhibit was unintended, to coincide with the international Holocaust day. Yad Vashem hosts a much larger ceremony on January 27 at the Academic Institution of Holocaust Studies co-hosted a memorial service to remember the victims of the Holocaust. It was the first time that Yad Vashem, Israel's national Holocaust memorial, has hosted a standing exhibition in Hebrew and Arabic. Holding the event in Ramle, a working-class town where thousands of Arabs live alongside Jews, underscored the organizers' goal of improving relations.

There was no official national ceremony, rather than in the main plenary hall. Koehler told Reuters. "If Catalunya were to take its anti-fascist heritage seriously, it would critically examine the historical roots of terrorism and its anti-Semitic agenda, which is also at the root of the civilian population's suffering in Gaza, rather than to resist aggressive symbolic gestures that amount to an insult to both the dead and the survivors of the Holocaust," B'hai B'rith added.

Despite the Gaza offensive, which ended just over a week ago, Yad Vashem chairman, Avner Shalev, said the timing of the exhibit was unintended, to coincide with the international Holocaust day. Yad Vashem hosts a much larger ceremony on January 27 at the Academic Institution of Holocaust Studies co-hosted a memorial service to remember the victims of the Holocaust.

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GERMANY — Germany's Central Council of Jews boycotted a ceremony in the Berlin parliament on Tuesday which commemorated victims of the Holocaust, saying their leaders had been treated without the proper respect in previous years.

The council said its representatives would not attend a speech by President Horst Koehler for the anniversary of the liberation of Auschwitz concentration camp, as they had not been greeted personally and had been treated merely as "onlookers." At some point, it is enough," Stephan Kramer, General Secretary of the Council, told Reuters.

He expressed the view that in previous years, the Council's leaders, including Holocaust survivors, had been given seats among other visitors in the gallery, rather than in the main plenary hall. "This symbol speaks for itself and is unsurpassable in terms of its lack of respect," Kramer told Die Welt newspaper.

"There is nothing in common with that at Auschwitz," said Koehler. "This remark came in the midst of a flood of reports in the local media that drew analogies between Nazi atrocities in Israel's actions against Hamas terrorism. Such discourse undoubtedly seems to have become endemic in Catalunya," B'hai B'rith Europe said in a statement. "Not only is it cynical to relate the systematic mass murder of six million Jews and the other victims of the Holocaust to the Nazis to the deeply regrettable plight of the Palestinians on the grounds of Israel's recent military operation in Gaza.

In a moving ritual at the Dublin event, Tomi Reichental, Suzi Diamond, Jan Kramer and Zoltan Zinn-Collis spoke of the impact the Holocaust lacerated our hearts to this day, the International Holocaust Memorial Exhibition displayed in the lobby of the European Parliament building in Brussels. They were joined by a delegation of the European Parliament, the President of the Auschwitz Jewish Center, which opened in 2000 to teach future generations about the destruction caused by the Holocaust.

Before Auschwitz became the ultimate symbol of the Shoah or Holocaust, it was just a town in the region of Osewiec. 1.5 million Jews died at the hands of the Nazis at Auschwitz-Birkenau during WWII. On January 28, European Parliament President Hans-Gert Poettering and members of the assembly attended a special commemoration in the parliament's plenary hall. The event ceremony for the European Union member states was addressed by Moshe Kantor, President of the European Jewish Congress.

"With the palpable rise in anti-Semitism and xenophobia felt in the European nations, the Holocaust is a crucial historical period to be remembered and never forgotten," the EJIC president said in a statement.

"The lessons of the Holocaust are universal ones which serve to remind all of human- ity of the dangers inherent within hatred, intolerance and ignorance," he added. "This is critical that we welcome this occasion to once again educate people all over the globe that this darkest of periods must never be forgotten."
**BOOK REVIEWS**

**THE MASCOT: UNRAVELING THE MYSTERY OF MY JEWISH FATHER'S NAZI BOYHOOD**


Reviewed by Dr. Diane Cypkin

Despite the war, on a stormy night, a little boy of about five or six years old runs out of his home into the darkness. Where to go? He has no idea. But in the morning he has an excellent view of a horrific scene. He sees his mother and his siblings shot and slashed by the Nazis and their Latvian collaborators.

After a stunned silence, the boy simply runs cold, and alone till he sees a house and frightened, enters. An old and kindly woman lives there. She gives him food, clothes, and a promise that he will come home with her some days later. This was the beginning of a courageous journey to crop up in discussions between Jews and Poles. The first part unflinchingly addresses the tragic history of the Holocaust in Poland, especially in wartime, and only later turned negative, during the Holocaust years in Poland. The second with contextualized histories.

**RETHINKING POLES AND JEWS**

Rethinking Poles and Jews: Troubled Past, Brighter Future by Robert Cherry and AnnaMaria Orla-Bukowska. Rowman & Littlefield Publishers, Inc. 230 pp. $75.00 cloth, $27.95 paper.

Reviewed by Charles Chotkowski

Those of us active in Polish-Jewish relations have been doubly fortunate: two recent collective works in our field. The first was Volume 19 of “Polin: Studies in Jewish History,” which editors Cherry and Orla-Bukowska have assembled a foreword, a preface, four introductions, and thirteen articles, all of which address forthrightly the contentious issues that always seem to crop up in discussions between Jews and Poles.

As a long time participant in these discussions, I can attest that the contributors to “Rethinking Poles and Jews” are knowledgeable and experienced, positioned in Polish-Jewish dialogue, whose individual efforts over the years have helped to bring about the “brighter future” foreseen in the subtitle.

The book is divided into three parts. The first deals with anti-Polish stereotypes, the second with contextual understanding and dialogue, and the third with contemporary issues.

The first part unflinchingly addresses stereotypes of the kind Polish-Americans have long had to deal with. In his introduction to this part, Thaddeus Radzilowski writes of “anti-Polonism,” a term avoided by others as a neologism, although the prejudice it connotes is nonetheless very real.

**ANATOMY OF THE UKRAINIAN GENOCIDE**


Reviewed by Alexander Zvieli

This extensive collection of studies on the Holocaust in Ukraine originated in the summer research workshop held at the US Holocaust Museum in 1999. Since then, the editors – Ray Brandon, a historian based in Berlin and the former editor of the English edition of the Frankfurter Allgemeine Zeitung, and Wendy Lower, of the Ludwig Maximilian University at Munich and the author of Nazi Empire Building and the Holocaust in Ukraine – sought out additional contributions from international experts who were doing groundbreaking research on this subject.

There is much to admire in Hitler's grandiose plan to settle 10 million Germans and establish his private paradise in Ukraine failed dismally, but more than 1.5 million Jews were robbed and murdered there.

The signal contribution of Robert Cherry has been the measurement of anti-Polish bias in this country. While there have been extensive surveys of anti-Semitism abroad, in Poland, few similar studies of anti-Polonism have been made here. His article surveys anti-Polish bias among Holocaust teachers, finding greater bias among non-Historians than among specialists in the field. In “Polish-Jewish relations in America,” Guy Billauer's introduction to the second part, he notes “a steady but very slow movement toward change.” They show how Hitler's grandiose plan to settle 10 million Germans and establish his private paradise in Ukraine failed dismally, but more than 1.5 million Jews were robbed and murdered there.

The plan put an end to Ukrainian hopes for independence, but this did not prevent them from cooperating with the regime, at least insofar as the robbery and the murder of Jews was concerned.

Hitler appointed the Nazi ideologue Alfred Rosenberg to be the minister of the Reich Commissariat Ukraine. Accompanied by top Nazis, Rosenberg had brought in commisarists, or “the torch-bearers of the German nation,” especially educated for this purpose. They were no bureaucrats, but dictators who ruled with the gun and a whip, which they placed on their desk in office hours. When one became “too soft,” he was quickly side-lined by others. Social outcasts, arme-niers, adventurers and careerists became the colonial-style governors and decided who shall live and who shall die.

The detailed histories of the district of (Continued on page 15)
Pope Pius XII is removed.

Advocates from the Center for Documentation of Contemporary Jewish History and Children of the Shoah said they won't support the memorial and obtain the space from the railway.

Jarach, vice president of the Memorial Foundation, said the memorial project has nothing to do with Jewish immigration to Israel.

Jarach hopes programs at the site will deal with that part of the station's history, as Italy's current problems integrate immigrants.

However this debate is decided, the memorial may still rise in Turin. They say that one might think memorials unnecessary. But the foundation representatives say memory can slip away, especially as survivors die.

One point of contention is the memorial's scope. Of Italy's 25,000 political deportees, most of them not Jewish, hundreds were deported from the Milan station, and their memory should be included here too, say some historians. Jarach understands, but makes a distinction: "One thing is deportation, another is extermination."
bring World War II, the Szanska family gave shelter to Rozia Rothshild and her family, hiding them from the Nazis. Sixty years later, Rozia reunited with Wiktoria Szanska for the first time. “Her bravery is what has allowed me to live and build a wonderful family of my own,” she says.

A moving reunion between a Holocaust survivor and the Polish woman who risked her life to save her took place at JFK Airport in New York in November of last year. Organized by the Jewish Foundation for the Righteous, the meeting brought together Rozia Rothshild, who now lives in Tivon, Israel, with her rescuer, Wiktoria Szanska from Wrocław, Poland, for the first time in over 60 years. Szanska and her widowed mother and father and aunt in a bunker on their farm in Turka, Poland, from 1942-1944. “I cannot fully express how grateful I am to Wiktoria and her mother Anna. They opened their home and their home to me, risking their own lives in order to save mine,” said Rozia.

“They are what has allowed me to live and build a wonderful family of my own, with three children and four grandchildren. I am so thankful to them and the Jewish Foundation for the Righteous for making this extraordinary reunion possible.”

In the fall of 1942, the Jews of Turka (now Ukraine) and the surrounding villages were ordered by the Germans to move into the Samberg ghetto. The Szanska family was among this group of 5,000 Jews who lived in Turka.

While the able-bodied adults could hide in a bunker in the woods, children of all ages were forced to go to the ghetto, and the families had to sell all their belongings beforehand.

Wiktoria J aworska came with her mother Anna, a widow with six children, to look at the furniture, her mother saw Rozia and her brother Lucien and wondered what would become of them. When she heard they were going to be sent to the ghetto with her father and aunt who were disabled, she said, “We will take care of you. You will come with us.” In the middle of the next night, Wiktoria’s family came to the Szanska home in a hay cart and secretly Rozia, her brother Lucien, her father Mendel and aunt Fanny away, past patrolling Germans, and hid them in an underground bunker in her barn for two weeks. Each day Wiktoria and her family brought food to the Szanskis and carried away their wastes. While the Jaworska family had very little, they shared what they had with Rozia and her family.

There were several close calls. Wiktoria had given her identity documents to a Jewish neighbor and was interrogated by the Gestapo for days, never betraying her neighbor or the Szanskas. Wiktoria was finally released by the Gestapo, when she convinced them that she had not given her identity papers to a Jewess.

In the summer of 1944, as the Soviet army was approaching Turka, the Germans came through the area confiscating animals, taking food, and searching for both deserters and hidden Jews. Wiktoria and her mother moved the Szanskas to the woods, where they lived for two weeks until the region was liberated. Mendel, Fanya, Rozia and Lucien returned to Turka and found devastation.

After the war, Mendel married Fanya and the family moved to the United States. Rozia met an Israeli, they married and moved to Israel. She now goes by the name Shoshanna, which is Hebrew for “rose” – the same as her name in Polish. Wiktoria is in her 80s and lives in Wrocław, Poland.

“In the many years we have worked with survivors and their rescuers, I remain awestruck by the heroism of the thousands of rescuers who risked their lives to save others. By holding true to their values, these individuals saved Jews from certain death, and their bravery is an inspiration,” said JFR Executive Vice President Stanlee Stahl.

“We owe a great debt of gratitude to these men and women whose courage enabled us to do our work, improve their lives and preserve their stories,” he added.

The Jewish Foundation for the Righteous was created in 1986 to provide financial assistance to non-Jews who risked their lives and often the lives of their families to rescue Jews during the Holocaust. Today the JFR supports more than 1,200 aged rescuers in 26 countries.

S

eventy years ago, the first of the
kindertransport left Germany for safety in Britain. The first one arrived at Harwich on December 2 bringing 200 chil-
dren from Berlin’s Jewish orphanage, torched the month before during the
Kristallnacht pogrom. This event is righteously celebrated in Britain. Here was an act of generosity and kindness which stood out in singular isolation.

Following the Kristallnacht pogrom, the British Parliament and government decided to give shelter to refugee children, mostly Jewish, menaced by the Nazi regime. Indeed, Britain’s exception-
al humanity and generosity contrast dramatically with the universal indifference to the unfolding Jewish tragedy in Germany of 1938. Moreover, the chil-
dren were generally well received: One of them – now 81 – told London’s Evening Standard how he was elected vice-captain in a Margate school, although he hardly knew any English.

Britain’s act of humanity contrasts sharply with the American failure. A similar effort in the US failed to pass the congress-
ional committees. Eventually, 1,000 mostly Jewish children were allowed into America between 1934 and 1945 in a semi-clandestine operation, which has come to be known as the “One Thousand Children.” Britain was different.

The year 1938 was a watershed: In July, the Eunen camp was opened in a forest. Thirty-two countries deliberated the

THE “NO-PARENT” KINDERTRANSPORT

D

AMNON RUBINSTEIN, THE JERUSALEM POST

Wiktoria Szanska and Rozia Rothshild meet in New York.

The Kindertransport (or kindertransport) was a mass evacuation of children from Nazi-occupied Europe to safety in Britain. The Kindertransport began on September 9, 1938, the day before the Munich Agreement, which marked the beginning of World War II. The Kindertransport was organized by the British government and was intended to save Jewish children from the Holocaust. Over 100,000 children were brought to Britain, mostly from Germany, Austria, and Czechoslovakia.

The Kindertransport was an attempt to save the lives of Jewish children by providing them with a safe haven in Britain. The British government, with the help of the Jewish Foundation for the Righteous (JFR), organized the Kindertransport to save children from the Holocaust. The Kindertransport was a humanitarian effort to save the lives of Jewish children and their families.

The Kindertransport was a significant event in the history of the Holocaust, as it was one of the few effective attempts to save lives during the Holocaust. It is estimated that over 100,000 children were saved through the Kindertransport, which included the children of the members of the Jewish Foundation for the Righteous (JFR).

The Kindertransport was a success in terms of saving lives and providing a safe haven for Jewish children. However, the Kindertransport also faced challenges, such as the lack of cooperation from some countries and the difficulty in transporting children to Britain. Despite these challenges, the Kindertransport was a significant event in the history of the Holocaust and an important step in the effort to save lives during the Holocaust.
in 1958 to pursue further Nazi prosecu-
crimes has always had its challenges. The
in South America Prosecuting Nazi war
sure there are still thousands of culprits
one’s ever heard of,” he said. “And I’m
Falzano. At least a
autoworker and accused
records around the world in a final push
Germany’s central office for the investiga-
war criminals and witnesses to their atroc-
the survivors. It’s all within the Jewish
AS NAZIS AGE, LEADS STILL ALIVE
S
he decades after the end of World
war II, the world’s remaining Nazi war
criminals and witnesses to their atroc-
especially got top priority. The remaining cash
Israel and some of its largest banks.
Mr. Roet estimates conservatively that
that it exceeded $1.3 billion.
Mr. Roet believes that the
had recovered the Allies from the Nazis. Museum
officials have published a com-
mplete catalog on their Web site and the
Company’s Web site. They also spon-
spared a special exhibition earlier this year,
Orphaned Art: Looted Art from the
Company’s Web site. They also spon-
or this reason, the government and private sector totaled about

Survivors and their families. It’s all within the Jewish

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Survivors and their families. It’s all within the Jewish
After the official United Nation’s International Day of Holocaust ceremony Rabbi Yisrael Meir Lau, Chairman of the American and International Societies for Yad Vashem before his appointment as a Chairman of the Yad Vashem’s Annual Tribute Dinner of the American and International Societies for Yad Vashem, briefed the Board that, in Yad Vashem’s cornerstone of the new International School of Holocaust Education of this project since 91 seminars for teachers and educators in Yad Vashem last year alone.

One of such seminars last summer was attended by 70 teachers from China. They bring back to their classrooms what they learned.

“I am very happy that the torch of remembrance is passed on to the students and the survivors”, said Rabbi Lau, “because we are not allowed to be silent”. At the end Rabbi Lau, recognized the great work for the survivors by the American and International Societies for Yad Vashem and its chairman, Eli Zborowski.

Eli Zborowski, Chairman, American and International Societies for Yad Vashem, Caroline Massel, Chair, American Society for Yad Vashem Young Leadership Associates, Ariel Zborowski and Rabbi Yisrael Meir Lau, Chairman of the Yad Vashem Council.

Me and Mrs. Arturo Constantiner, Rabbi Yisrael Meir Lau, Chairman of the Yad Vashem Council, Eli Zborowski, Chairman, American and International Societies for Yad Vashem, Elizabeth Zborowski, Eugen Gluck.

At the Board Meeting: Elizabeth Wilf, Eugen Gluck, Zygmunt Wilf, Rabbi Yisrael Meir Lau, Melvin Bukiet, Joseph Wilf, Leonard Wilf, Eli Zborowski, David Halpern, Marilyn & Barry Rubenstein and Louis Rosenbaum.

Lili Stawski, Ellis & Israel Krakowski, Rabbi Yisrael Meir Lau, Chairman of the Yad Vashem Council, David Halpern and Jeremy Halpern.
Commemoration in Memory of the Victims of the
An of the Yad Vashem Council visited the office of
them and participated in the Board Meeting. Twice
the Board Meeting, Rabbi Lau was a guest speaker at the
Annual Societies for Yad Vashem in New York.
In Jerusalem just a week ago, he placed the com-
mittee Studies. Rabbi Lau stressed the importance
of educators from all over the world were held in
1,000 teachers from 52 countries including Japan and
have learned in three weeks at Yad Vashem.
given to the second and third generations of sur-
vivors to extinguish this light of remembrance." The
cause of remembrance done by The American
Society.

Hon. Kiyo Akasaka, United Nations Under-Secretary-General for Public Information, Hon. Asha-Rose Migiro, United Nations
Deputy Secretary-General, Rabbi Yisrael Meir Lau, Chairman of the Yad Vashem Council, Ambassador Gabriella Shalev.

Eli Zborowski, Chairman, American and International Societies for Yad Vashem, Israel Krakowski and Rabbi Yisrael Meir Lau, Chairman of the
Yad Vashem Council.

Rebecca Hanus, Nicole Pines, Rabbi Yisrael Meir Lau, Chairman of the Yad Vashem Council, Ariel Zborowski, Eli Zborowski,
Chairman, American and International Societies for Yad Vashem, Jeremy Halpern, Julie Kopel, Aaron Bernstein, Caroline Massel,
Chair, American Society for Yad Vashem Young Leadership Associates and Alan Fried.

Eli Zborowski, Chairman, American and International Societies for Yad Vashem, Rabbi Yisrael Meir Lau, Chairman of the Yad
Vashem Council, Harry and Danielle Karten.
A new four-book series entitled Years Whereon We Have Seen Evil that teaches the Holocaust from a religious perspective was launched by Yad Vashem.

The book, and the accompanying testimonies preserved on CD, will be used as the basis for teaching the Holocaust in haredi educational institutions.

The books mark an ongoing trend at Yad Vashem to emphasize the particular, subjective experiences of individual Holocaust victims over attempts to view the Holocaust as a collective experience, said historians, educators and haredi figures involved with the project.

"The secular Zionists traditionally created Yad Vashem to present the Holocaust as a collective memory that fit nicely into a secular Zionist narrative," said Yaakov Greenberg, the first board member of Yad Vashem. "It basically ignored the courage of spirit demonstrated by so many pious Jews who did not lose faith throughout the horrors of the Shoah.

Haredim distance themselves from the Zionist tendency to emphasize the few examples of physical courage, militancy and fighting in Europe against Nazis that they would shatter the myth that Jews were led as sheep to the slaughter.

But over the years, people at Yad Vashem realized the absurdity of all. How can you focus on the few incidents of partisan uprisings when these make up just a fraction of Holocaust experience?"

Nava Weiss, head of Yad Vashem's Haredi Department, which was established seven years ago, said that tailoring the teaching of the Holocaust to the special needs of the haredi community is part of larger trend in Israeli society.

"Over the past few decades we have seen the focus move from the collective to the individual," Weiss said. "Israel society has matured. We no longer think in terms of a collective entity. We realize we have to recognize the diversity of different groups.

Teaching the Holocaust is no different.

Our priority is to give focus to the subjective experiences of individual Holocaust survivors as depicted in modern literature and films."

The first book tells the story of the Holocaust from a religious perspective, it teaches the Holocaust from a religious viewpoint, are examined. The fourth and final volume is devoted to the few incidents of partisan uprisings, including an entire chapter devoted to the efforts of Rabbi Chaim Michael Dov Weissmandl to save Jews through bribery.

The fourth and final volume is devoted to the Final Solution.

Funding of the series was provided by Rudolph and Edith Tessler in memory of the children of Shlomo and Esther Tessler and the children of David and Fredel Hoffman.

Until recently, the haredi education system did not teach the Holocaust.

In part this was due to a dearth of teaching materials, said Weiss. But it was also part of the haredi rejection of Zionist narrative of the Holocaust and its refusal to recognize Holocaust Remembrance Day, which fell on the anniversary of the Variety of the haredi community.

Even today, the teaching of the Holocaust and other "secular" subjects are discontinuous between schools for boys and girls, with the students in a fourth and final grade and graduate from Talmud Torah to yeshiva. In yeshivot, studies are restricted to the study of Talmud and other strictly religious subjects.

Girls continue to devote themselves to general studies at the high school and there is even Holocaust studies at the women-only Beit Vegan College in Jerusalem, which has a predominately haredi student body.
FIORELLO H. LAGUARDIA: A FRIEND TO EUROPE’S JEWS?

BY DR. DIANE CYPKIN

January/February 2009 - Shevat/Adar I 5769

ARGUMENT

It seems that whenever LaGuardia could...
By Etgar Lefkovits, The Jerusalem Post

A 84-year-old Holocaust survivor, the mother of the prominent Israeli businessman Yossi Maiman, has reconnected with the Polish family who saved her life and that of her own mother by sheltering them from the Nazis in Poland during World War II.

The story of life and bravery amid death and destruction begins nearly a century ago in Poland.

Esfira Maiman was born in 1914 in the central Polish city of Lodz, where her family was in the textile business.

After the German invasion of Poland in 1939, she and her parents made their way to Warsaw, where they were incarcerated in the Warsaw Ghetto.

In 1942, she managed to escape the ghetto, where her father had died of a heart attack, due to her job as a steel laborer, which afforded her the rare privilege of leaving the restricted zone.

Betrayed by her husband’s contacts with the underground, Maiman quickly connected with a Polish woman, Stanislawa Slawinska, who lived in the rural community of Grodzisk Mazowiecki, about 30 km. from Warsaw.

Slawinska, a Polish Catholic, vehemently opposed the Nazis even though her own father was German, and readily took Maiman in.

"From the minute we entered our home she became friends," Maiman recounts from her home in an upscale retirement complex in Herzliya Pituach.

A week later, Maiman was able to get her mother smuggled out of the ghetto and onto the train place to reach the clays of the German soldiers if they ever searched the house.

Her husband was caught and murdered by the Nazis on one of his underground missions.

Maiman and her mother spent the next two years in the safety of Slawinska’s home, which she also opened to other Jews hiding from the Nazis.

The home was situated in a rural area, with train tracks one side and a bloc of German soldiers on the other, she said.

"Every day I would see the trains going by, taking the Jews from their homes and villages to their death, and on the other side, the German soldiers drawing water from a well," Maiman recalled.

To avoid detection, Maiman rarely left the home for the next two years, too fearful of even to venture to a small bedroom outside the house. The residents placed a piece of spoiled meat at the entrance to a hidden place to replace the days of the German soldiers if they ever searched the house.

At one point she was blackmailed by a Polish neighbor who knew she was hiding Jews, Slawinska, who was childless, never turned them out, despite the danger to her own life.

After the war ended, Maiman remarried, and spent the next year and half in a DP camp in Germany, where her son Yossi was born.

In 1948 she and her husband and mother moved to Peru, where she had a cousin who survived the war and where they lived for the next two decades.

Over the years, she would send packages of rice and flour – along with some money – her Polish savior, but never got a reply, she said, and contact between the two women was lost.

The Maimans moved to Israel in 1972; today, Yossi Maimon is chairman of the Merhav Group, which is known worldwide for project development, contracting and finance.

Despite the passage of time, the nonagenarian never forgot the woman who saved her life.

Six months ago, Michelle approached an Israeli official with the New York-based International Raoul Wallenberg Foundation and recounted her mother’s story.

The decade-old organization, which seeks to identify stories of Holocaust rescue that have been previously uncovered, rushed into action.

Maiman was sure that Slawinska, who was about seven years older than she was, was no longer alive, but she remembered her nephew, Roman, who was a boy during the war, and who kept the secret of the hidden Jews.

Within weeks the Foundation was able to track Roman Slawinska, who was still living in the same Warsaw suburb, and found documentation of his aunt’s courageous actions.

Slawinska and Maimans were soon on the phone, sharing stories of their linked past.

In September, Yad Vashem posthumously bestowed the Holocaust Heroism Award on Staniswawa Slawinska, said Danny Rainer, the vice president of the International Raoul Wallenberg Foundation.

"We feel that the rescuers have to be recognized not just by the survivors, but by the younger generation," Rainer said.

"I am very happy that my mother is with us to live this moment of joy," Yossi Maimon said.

"Now she feels at peace," her daughter Michelle added.

"It is the realization of a dream," Esfira Maiman said, adding, tearfully, "She should have gotten the award herself!"

The Conference on Jewish Material Claims Against Germany, known as Claims Conference, works to secure compensation and restitution for survivors of the Holocaust. Since 1951, the Claims Conference – working in partnership with the State of Israel – has negotiated for and distributed payments from Germany, Austria, other governments, and certain industries; recovered unclaimed German Jewish property; and funded programs to assist the neediest Jewish victims of Nazism.

More than 500,000 Holocaust survivors in 75 countries have received compensations also include home modifications, counseling, security, and socialization programs. The Claims Conference allocated $260,000 for this program in 2008.

The Claims Conference has enhanced its ongoing support of AMCHA, the National Council for Jewish Survivors of Nazi Victims, with a $50,000 grant for 2009, specifically to provide psychosocial support to Nazi victims living near Gaza. In 2008, the Claims Conference funded a new AMCHA branch in Sderot.

Special emergency allocations in 2009 of $36,000 to provide shatter-proof glass windows in three nursing homes – Bet Avot Ashdod, Association for the Welfare of the Aged in Beersheva, and Neve Oranim in Gedera – in southern Israel. A total of 290 Nazi victims live in these nursing homes.

Hunger relief programs in Ashkelon and Ashdod. For 2009, the Claims Conference allocated $74,088 to Ashkelon and $32,256 to Ashdod for food programs that provide meals for Nazi victims, a program that can be of great comfort in a traumatic time.

For 2007 and 2008, these agencies received a combined $268,000 for hunger relief for Nazi victims.

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PAYMENTS FOR SURVIVORS OF NAZI SIEGE OF LENINGRAD

NOW LIVING IN WEST

In an historic breakthrough, the Claims Conference has negotiated one-time payments as a result of the work of the Claims Conference.

Payments to Holocaust survivors as a result of the work of the Claims Conference have come to more than $60 billion.

The Claims Conference has allocated approximately $1 billion to organizations meeting the social service needs of Holocaust survivors, and engaging in education, research, and documentation of the Shoah.

Today we publish the latest news on the accomplishments of Claims Conference.

Payments from Germany for certain Jewish victims of the Nazi siege of Leningrad.

In recent negotiations, the German government has agreed to include those Jewish victims in the Claims Conference Hardship Fund, providing payments from Germany for certain Jewish survivors of Nazi-era Budapest.

The program issues a one-time payment of €2,556.

It is expected that this agreement will lead to the payment to thousands of Jewish victims of Nazism from the former Soviet Union now living in Israel, the United States, Germany, and other Western countries. It is the first time that the persecution of Jews who lived through the 900-day siege of Leningrad has been recognized by Germany.

The success of the Claims Conference negotiations, certain Jewish persons who stayed in Leningrad at some time between September 1941 and January 1944, or fled from there during this period, may receive a one-time hardship Fund payment, if they meet the other requirements of the Hardship Fund.

CLAIMS CONFERENCE SECURES €1.2 MILLION FOR JEWISH BUDAPEST HOLOCAUST SURVIVORS

In negotiations with the German government, the Claims Conference has secured payments for certain Jewish survivors of the Nazi occupation of Budapest. In recognition of the suffering of Budapest Holocaust survivors, certain Jewish survivors of Nazi-era Budapest, who currently reside in Eastern Europe and previously did not receive any payments from certain major compensations programs, will receive a one-time payment of €1,900, the Claims Conference Budapest Fund.

Payments totaling approximately €1.2 million will be issued to approximately 6,500 survivors living in Hungary.

To streamline the process and distribute the funds as quickly as possible, the Claims Conference has reviewed over 25,000 files to identify eligible survivors. Brief and simple waiver forms, as required by the German government, are proactively sent by the Claims Conference to 5,790 survivors who it recognized by Germany.

By 2009, the Claims Conference’s total fund for payments to survivors amounted to over €2.5 billion.
TUSKEGEE AIRMEN OVER AUSCHWITZ

T he invitation to members of the Tuskegee Airmen, the all-black units of World War II pilots, to attend the presidential inauguration is an important reminder of the long road America has traveled from the era of segregation to the election of the first African-American president. It also offers an opportunity to reflect on a little-known episode involving the Tuskegee Airmen and the Holocaust – and on the question of how the new president will respond to genocide in our own time.

Defying racist War Department officials who regarded them as inferior and did not want them to fly, the Tuskegee Airmen scored extraordinary achievements in battle. Tuskegee squadrons shot down more than 100 German planes and repeatedly won Distinguished Unit Citations and other medals for performance in their missions over Europe. They were so admired by their fellow pilots that bomber groups often specifically requested the Tuskegee units as escorts for their bombing raids. On one of those raids, which took place in the skies over Auschwitz.

On the morning of August 20, 1944, a group of B-17s of the 332nd Fighter Group, based at Thọ Shò, bombarded Auschwitz with torpedoes and incendiary bombs, accompanied by 44 P-51 Mustang fighter-bombers. The bomber group was escorted by 100 P-51 Mustang fighters from the 332nd Fighter Group. The attacking force was “impracticable” because they would require “considerable diversion” of planes needed for the war effort.

But the Tuskegee veterans know that claim was false. They were there in the skies above Auschwitz. No “diversion” was necessary to drop a few bombs on the mass-murder machinery or the railways leading into the camp. Sadly, those orders were never given.

The decision to refrain from bombing Auschwitz was part of a broader policy by the Roosevelt administration to refrain from taking action to rescue Jews from the Nazis or provide havens for them. The US did not want to deal with the burden of caring for large numbers of refugees. And its ally, Great Britain, would not open the door to Palestine to the Jews, for fear of angering Arab opinion. The result was that the Allies failed to confront one of history’s most compelling moral issues. The United States did nothing.

T he Roosevelt administration knew about the mass murder going on in Auschwitz, and even possessed diagrams of the camp that were prepared by two escapers. But when Jewish organizations asked the Roosevelt administration to authorize the bombing of the camp and the railways leading into it, the requests were rejected. US officials claimed such raids were impracticable, but because they would require “considerable diversion” of planes needed for the war effort.

This aerial view shows the layout of the concentration camp and the 4,000-acre death camp area near Auschitz-Birkenau. The main camp and Birkenau is the nearby extermination center.

The writer is director of the David S. Wyman Institute for Holocaust Studies, which focuses on issues related to America’s response to the Holocaust.

(Continued from page 13)

ANATOMY OF THE UKRAINIAN GENOCIDE

(Continued from page 13)

Thoroughfare IV

A n extensive index accompanies this richly illustrated, printed and bound volume.

As a result, Jews were largely assimilated: The San Francisco and Oakland areas have the highest number of Jews of any U.S. metropolitan area, after New York and Los Angeles. But there are no distinctly Jewish neighborhoods, and inter-marriage rates reach 90 percent, Dallal says.

This reality is also reflected in the museum, which has taken a decisively pluralistic approach to its exhibits.
In the November/December issue of Ma’ayan, the story “Romance in the Holocaust,” about Holocaust survivors Herman Rosenblat and his wife Roma was published. The story, which included with slight variations appeared in numerous other newspapers, magazines, and Internet editions. As it turns out, the opening part of that story is not true. Many Holocaust experts and survivors came forward with proof of Rosenblat’s lies, which eventually forced Herman Rosenblat to retract his own story. Below, we are offering you an article published by Associated Press about Rosenblat’s hoax.

Herman Rosenblat and his wife are “the most gentle, loving, beautiful people,” literary agent Andrea Hurt said, anguishing over why she, and so many others, were taken by Rosenblat’s story of love born on opposite sides of a barbed-wire fence at a Nazi concentration camp in Germany.

“Tears came to my eyes because I believed it; it was an incredible, hope-filled story.”

Last month, Berkley Books canceled Rosenblat’s memoir. “Angel at the Fence,” Rosenblat said he had written with his lawyer. As with Bank Leumi, this book also alleged that the Rosenblat family had an uneasy relationship with those camps.

Company investigators have traveled to Poland, Latvia and Lithuania to dig up school records, broadcast transcripts, marriage documents to try to make their case. They also check Holocaust archives in Israel, Germany and elsewhere to try to prove account holders died in the death camps.

Making matters more complex, many of the dormant account holders the Company has tried to recover have been transferred from one institution to another. The Company must target each institution over each asset that it allegedly held. As with Bank Leumi, this gives the Company a chance, a window of opportunity, to claim assets case-by-case, then skedak-ed by skedak without a real contest.

The European cases led Israeli scholars to study in 2000 to publish research showing heirs had been having difficulty recovering assets in the Jewish state. The revelations led to a parliamentary investigation, and, in 2006, the law creating the Company.

The Israeli law sets up a process similar to the one in Europe. Verified heirs are supposed to get paid first, with newly Holocaust survivors getting the rest. But there’s a crucial difference from earlier settlements: The Company must target each institution over each asset that it allegedly held. As with Bank Leumi, this gives the Company a chance, a window of opportunity, to claim assets case-by-case, then skedak-ed by skedak without a real contest.

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For example, suppose a European Jew who would later perish in the Holocaust opened a bank account in 1936 with the equivalent of $1,000. If heirs eventually identified the account and recovered the money this year from the bank or government custodians, Mr. Roet says they most likely got only the face value of the original investment, or minimal interest on top of it. But the legally mandated formula the Company uses calculates the “lost value” in that account over the years. Under that formula, the $1,000 deposit in 1936 would be valued today at the equivalent of about $23,000.

And Mr. Roet says the banks — even those that have already paid out at face value — still owe the difference for the legally defined lost value. Without any of the international pressure that European, Jewish and many other claims professionals are offering still resistant.

Aviram Cohen, a Bank Leumi spokesman, says the bank’s own investigation shows 600 accounts identified by Mr. Roet belonged to people who couldn’t have been Holocaust victims, since there was activity in the accounts after the war.

The Company’s lawyer, Nadav Haetani, acknowledged that about 100 of the 1,300 cases were submitted to the bank by misfits. They involved Holocaust survivors, rather than confirmed victims, he says. However, Mr. Haetani also says the error rate is lower than he foresees that they have claimed the money for other reasons,” the memo reads in Hebrew. A representative of Mizrahi Bank declined to comment.

Mr. Roet has to prove he is a dogged adversary. He was chosen as the Company’s chairman because he had led a group that helped secure a series of Holocaust settlements in the Netherlands valued at more than $300 million.

After the arrest of his two sisters in 1943 and their deportation to Auschwitz, he shuttled among more than a dozen Christian homes, finishing out the war pretending to be the son of a rich couple on a dairy farm in southern Holland. “I learned to milk cows,” he says.

He came to Israel alone in 1946 at age 17, then went on to build successful businesses, including one importing raw materials for Israel’s booming pharmaceutical industry. But he has dedicated his retirement to Holocaust victims.

Last year, Mr. Roet began assembling a team. Accountants, archivists and self-styled gumshoes occupy workspaces that shuttled among more than a dozen Christian homes, finishing out the war pretending to be the son of a rich couple on a dairy farm in southern Holland. “I learned to milk cows,” he says.

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By ARI B. BLOOMEKATZ

LOS ANGELES TIMES

Gilbert Bosques Saldivar has never seen a frame or a poster from a motion picture by Steven Spielberg. American history books seldom, if ever, mention his name. But Saldivar, 71, does have his own Wikipedia page, in Spanish or English.

But the former Mexican diplomat, stationed in France during World War II, helped save as many as 40,000 Jews and other refugees from Nazi persecution.

“It is still a chapter of the Holocaust that has not been written,” said Abraham Foxman, national director of the Anti-Defamation League. “I believe that there are a lot of other cases that we do not know about that are surfacing.”

At a reception held in Saldivar’s honor in Beverly Hills, the ADL presented his daughter with a posthumous Courage to Care Award, which was created in 1987 in honor of non-Jewish who helped Jewish refugees during the Holocaust.

Foxman noted that, other than Saldivar, Oskar Schindler and Swedish diplomat Raoul Wallenberg, most non-Jews who defined the Nazi and helped Jews during the Holocaust are not well-known.

Even Schindler’s efforts were largely lost to history until Spielberg made the movie, “Schindler’s List.”

Saldivar, a “Mexican Schindler,” Foxman said, “is a shining example of human decency, moral courage, and conviction. His actions have the affect that he became once played in a time of hunger and war. They were played together for the first time in a concert entitled “Violins of Hope” by members of Israel’s Raanana Symphonette and the Philharmonia Orchestra. World-renowned Israeli virtuoso Shlomo Mintz will play one. The oldest violin in the collection, according to the ADL, in 1944, Saldivar wrote that he had implemented “a policy of help, of material and moral support to the heroic defenders of the Spanish Republic, to the relentless brave people who fought against Hitler, Mussolini, Franco, Petain, and Laval.” (He was referring to Philippe Petain and Pierre Laval, French leaders who cooperated with the Nazis.)

Saldivar later served as an ambassador to Cuba, Finland, Portugal, and Sweden.

In two years, he issued about 40,000 visas, and chartered ships to take Jews and other refugees to various nations, where they then went on to Argentina, Mexico and Brazil.

Saldivar was appointed, with his own German Jewish family, by the French government to handle the affairs of the Jews of France during World War II.

In 1945, when the Gross-Rosen camp was liquidated and occupied by the Russians, Halivni was transferred to the Mauthausen complex by the Nazis.

“We were not for her, I would not be alive today to bear witness,” he said. Foxman described Saldivar’s efforts when he served as Mexican consul general in Paris in 1939: He rented two chateaux to house European Jews and other refugees, including leaders of the Spanish Republic, who were defeated in the Spanish Civil War by the Fascist forces of Francisco Franco.

In 1953, I was totally alone. The records that had been for Yad Vashem, I never would have found, Halivni asserted that, “the credit for the liberation. The chief rabbi of Poland, wrote the introduction to the third part on contemporary Jews, describing how Jews of origin recovered their heritage after the fall of Communism. On the Poles, he wrote, “they were among those who were mostly antisemitic and false.”

One can see how things have changed for the better in recent years,” Krajewski on “a new atmosphere” in Catholic-Jewish relations in Poland since Poland thanks to the contributions by Pope John Paul II, and by Joanna B. Michlic on anti-Semitism and contemporary Poland. She finds that opposition to anti-Semitism “has succeeded in gaining influence in mainstream politics and culture, especially in the last decade.”

The publication of Neighbors by Jan T. Gross, on the Jedwabne massacre, became a turning point in Polish-Jewish relations. Natalia Adamowicz understands the impact of the book on Polish historians, producing a permanent change in the way they see the war. German victimologists, who have long been concerned about the negative stereotypes produced by the book, “Jedwabne,” will appreciate how Carolyn Stukteny confronts the problems with this organization, which brings Jewish teenagers to Holocaust sites in Poland. One outrageous example was the Jewish leader who showed his group the houses next to the Majdanek concentration camp and claimed, “these people were just sitting in their backyards barbecuing while this mass murder was taking place.” Of course, the houses were built after the war. German food rationing did not allow for barbecuing, and Poles too were murdered at Majdanek.

And as Anna Maria Orla-Bukowska points out in the final article, Jewish visitors to Poland will find that from the mostly non-Jewish people, Poland, in fact, does not view Jews from afar — will arise the scholars and curators who will research Poland and other European nations, where they then went on to Argentina, Mexico and Brazil.

In their preface, the editors state their goal: “to make an intellectual contribution to a field that is often emotional.” In this, they have succeeded.

Charles Chotkowski, a member of the executive board of the National Polish-American Jewish-American Council, is Director of Research for the Holocaust Documentation Committee of the Polish-American Congress.

RETHINKING POLES AND JEWS

S ixteen violins used by Jewish Holocaust victims — including an instrument whose case was used to transport explosives that blew up a Nazi base — were played in September in a concert in Jerusalem.

“Each violin has its own story,” said Amnon Weinstein, 69, who, together with his son has spent over a decade restoring the violins collected from across Europe.

Weinstein, a violin maker, said he received the instruments in various states of disrepair, many of them decorated with stars of David, a testimony to their former Jewish owners.

“By restoring their violins, their legacy is born again,” said Weinstein, who lost most of his family in the Holocaust.

They were played together for the first time in a concert entitled “Violins of Hope” by members of Israel’s Raanana Symphonette and the Philharmonia Orchestra. World-renowned Israeli virtuoso Shlomo Mintz will play one.

One of the featured instruments, called Metole’s Violin, belonged to a 12-year-old Jewish boy who played it for Nazi officers from Hitler’s SS in Belarus in 1944. Metole, with his violin, had joined another anti-Nazi partisan in a village near the border with Ukraine and managed to infil-
THE HOLOCAUST, VIEWED NOT FROM THEN BUT FROM THE HERE AND NOW

BY MICHAEL KIMMELMAN, THE NEW YORK TIMES

Habbico Knoch, who runs the new Bergen-Belsen Memorial at the former concentration camp, invited various scholars and museum directors to a four-day conference called “Witnessing: Sites of Destruction and the Representation of the Holocaust.” He asked a question one evening during a break: “Will people in 20 years look back and say we built a museum that focuses on Nazi genocide while Darfur was happening? Will they ask whether anyone raised this issue?”

Consider it raised. The new memorial is an immense concrete and glass museum emerging from a copse of trees beside the cemetery of mass graves (there are more than 70,000 bodies buried there), which had been the camp site. The permanent exhibition is a model of its kind, focused on the meticulous and sober reconstruction of the past.

From time to time, the present literally intrudes with a bang, though, when practice rounds of tank fire from the British military base next door boom over the treetops. Otherwise, you might be struck by how ordinary the whole area seems. During the war, prisoners went by afterward mostly farmers and villagers who had watched the Nazis, adding insult to injury, but by the time that scandal broke, it was already too late, and the graves today look like dozed graves into a pastoral cemetery. Without sound, he’s the picture of defiance, or what’s left of it. After liberation, the British burned down the prisoners’ barracks to stem the spread of typhus, and hired an architect to turn bulldozed graves into a pastoral cemetery. The architect turned out to be a favorite of the Nazis, adding insult to injury, but by the time that scandal broke, it was already too late, and the graves today look like dozed graves into a pastoral cemetery.

The new Bergen-Belsen Memorial museum in Germany, located beside the former camp site, is focused on the meticulous and sober reconstruction of the past. The permanent exhibition there now speaks to a kind of post-ideological, post-cold-war world of individual resilience, just as the Communism, as much as the Holocaust, helped to define the Soviet Union. The permanent exhibition there now speaks to a kind of post-ideological, post-cold-war world of individual resilience, just as the Communism, as much as the Holocaust, helped to define the Soviet Union.

One survivor is Robert Rijxman. “I was sitting on a rock,” he recalls on screen. “It was sunny, in winter. I just prayed to die, but it didn’t work.”

In the permanent exhibition there, testimonies by Jewish survivors, graphs and films made by arriving British troops to show what once was here. Various camps liberated before Bergen-Belsen had been evacuated or destroyed, but the Germans turned this place over as it had been. Circulated

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THE NEW YORK TIMES

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Habbico Knoch, who runs the new Bergen-Belsen Memorial at the former concentration camp, invited various scholars and museum directors to a four-day conference called “Witnessing: Sites of Destruction and the Representation of the Holocaust.” He asked a question one evening during a break: “Will people in 20 years look back and say we built a museum that focuses on Nazi genocide while Darfur was happening? Will they ask whether anyone raised this issue?”

Consider it raised. The new memorial is an immense concrete and glass museum emerging from a copse of trees beside the cemetery of mass graves (there are more than 70,000 bodies buried there), which had been the camp site. The permanent exhibition is a model of its kind, focused on the meticulous and sober reconstruction of the past.

From time to time, the present literally intrudes with a bang, though, when practice rounds of tank fire from the British military base next door boom over the treetops. Otherwise, you might be struck by how ordinary the whole area seems. During the war, prisoners went by afterward mostly farmers and villagers who had watched the Nazis, adding insult to injury, but by the time that scandal broke, it was already too late, and the graves today look like dozed graves into a pastoral cemetery. Without sound, he’s the picture of defiance, or what’s left of it. After liberation, the British burned down the prisoners’ barracks to stem the spread of typhus, and hired an architect to turn bulldozed graves into a pastoral cemetery. The architect turned out to be a favorite of the Nazis, adding insult to injury, but by the time that scandal broke, it was already too late, and the graves today look like dozed graves into a pastoral cemetery.

One survivor is Robert Rijxman. “I was sitting on a rock,” he recalls on screen. “It was sunny, in winter. I just prayed to die, but it didn’t work.”

In the permanent exhibition there, testimonies by Jewish survivors, graphs and films made by arriving British troops to show what once was here. Various camps liberated before Bergen-Belsen had been evacuated or destroyed, but the Germans turned this place over as it had been. Circulated