Ceremony at General Assembly. International Day is built around the in memory of the victims of the Holocaust. took extraordinary steps to defend human for the courage to fight for a better world, in the Second World War are inspiration of rescuees of Jews, if caught, would the Nazis threatened retribution by warn- from Nazi albums. Those who risked their lives to save images from Nazi albums. "I in my 24-year work as head of the Righteous Department, at Yad Vashem, I was instrumental in identifying and honoring thousands of other non-Jewish rescuers of Jews from the Nazis; man and women from various countries and walks of life, who in saving Jews stood the risk of losing their own life — for the Nazis threatened retribution by warn- ing that rescuers of Jews, if caught, would meet the same fate as the Jews they tried to save. These rescuers reasserted their commitment to an ethical-bound humanity that was being challenged by one of the brutest and immoral forces that has stained the annals of civilized life," said Mr. Mordecai Paldiel, the former head of the Righteous Department at Yad Vashem and the keynote speaker at the event. "To date, at this 50-year celebration of the Righteous program, some 25,000 names of rescuers adorn the Yad Vashem memorial, and a 10-volume encyclopedia published by Yad Vashem describes their humanitarian and life-risking actions that I was not going to forget that I myself was a man — this, in spite of Auschwitz. We'll continue to fight in every venue we can, including at the UN. Throughout the somber event, which included a cantor’s prayer and a melancholy performance by a chamber ensemble, the loudest moment came in the form of applause at the end of Prosor’s speech. "From the hills of Jerusalem, to the camps of Treblinka, to the halls of the United Nations, we say — as we have said for a hundred generations before us, and our children will say long after us — Am Yisrael Chai. The people of Israel will live," he said. One man in attendance, Bernhard Storch, 90, lost his entire family in Nazi concentration camps as he fought in the Polish army, through the reoccupation of Warsaw in 1945. He comes every year to honor them, he says, wearing the medals he won fighting for their freedom. "As President Obama has said, We must tell our children — but more than that, we must teach them. Because remembrance without resolve is a hollow gesture," US Ambassador Susan Rice said in a media release. "We cannot bring back the victims of the Shoah. But we can rededicate ourselves to expanding the reach of human decency, human dignity, and human rights — today and all days. International Holocaust Remembrance Day 2013...........1, 2 An unfinished journey from the Holocaust to Israel.............3 How 150 Czech Jewish teens escaped the Holocaust...........5 "Tehran Children" survivors win suit against state.....7 New York museums have not returned Nazi-seized art.....................8 Could the BBC have done more to help Hungarian Jews?........................................9 New in the Warsaw ghetto uprising..............11 New insight into the Warsaw ghetto uprising..............14 Photographer haunted by images of Jewish prisoners........15 In This Issue

HOLOCAUST VICTIMS REMEMBERED AT THE UN EVENT

Holocaust survivors, their families, and delegates of their cause flood- ed the General Assembly Hall of the United Nations on January 25, when the international body commemorated the vic- tims of Nazism with a day of remem- brance on the 68th anniversary of the lib- eration of Auschwitz. The ceremony opened with a moment of silence, followed by a taped message from Secretary-General Ban Ki-moon, who promised that the UN, founded out of the principles of humanity highlighted by the Holocaust, would "never again" let such an atrocity occur. Ceremony at General Assembly. Those who risked their lives to save Jews, and followed by a taped message from Secretary-General Ban Ki-moon, who promised that the UN, founded out of the principles of humanity highlighted by the Holocaust, would "never again" let such an atrocity occur.
INTERNATIONAL HOLOCAUST REMEMBRANCE DAY 2013

Israel — The 2013 observance of the International Day of Commemoration in memory of the victims of the Holocaust is built around the theme "Rescue during the Holocaust: The Courage to Care," honoring those who risked their own lives to save Jews and others from near-certain death with the Nazis at the time of the Second World War in Europe.

Marking International Holocaust Remembrance Day, a new display opened on January 27, 2013, in the lobby of the Library and Archives Building at Yad Vashem. "Gathering the Fragments — Behind the Scenes of the Campaign to Rescue Personal Items from the Holocaust" displays the process of collection, research, registration, and digitization performed in the framework of the nationwide project to rescue personal Holocaust-related items. The opening was attended by Holocaust survi-

Exhibition curator Michael Tal explained, "The majority of items donated to Yad Vashem during the campaign have come via second- or third-generation descen-
dants of the survivors and others who possess items from their families in

Former prisoners arrive in Auschwitz-Birkenau to lay wreaths and flowers at the death wall of the Auschwitz concentration camp and to remember the victims of the Holocaust on January 27, 2013, during a cere-
mony marking the 68th anniversary of the camp's liberation by Soviet troops.

importance of youth human rights educa-
tion. The OSCE urged member states to
develop educational programs to instill the
mastery of the Holocaust in future genera-
tions to prevent another genocide.

Switzerland — The United Nations office in Geneva hosted the opening cer-
emony of an exhibit co-organized by the Israeli and Bulgarian missions to the UN: "The Power of the Word: The Fate of Jews in Bulgaria" — 21 posters with pho-
tographs, documents, copies and text shac-
ing the story of the Jews in Bulgaria under considera-
tion and social and political processes in Bulgaria and the world that took place in parallel to them.

This exhibition was first presented by the State Institute for Culture of Bulgaria on November 26, 2008, at the Ministry of Foreign Affairs, in the presence of diplo-
mats, community leaders, representatives of the Jewish community in Bulgaria, and researchers studying the events that took place in 1943. Since then the exhibition has been travelling all around the world.

The exhibition was prepared in coopera-
tion with the Center for Jewish Studies at the St. Kliment Ohridski University in Sofia.

Italy — Former Italian Prime Minister Silvio Berlusconi has been condemned by Jewish groups after he defended Fascist dictator Benito Mussolini at an event com-
memorating victims of the Nazi Holocaust.

Speaking on January 27 on the sidelines of an event in Milan marking International Holocaust Remembrance Day, Berlusconi also defended the Italian wartime dicta-
tor's decision to ally with Adolf Hitler.

"It's difficult now to put yourself in the shoes of people who were making deci-
sions at that time," said Berlusconi, 76, who is campaigning ahead of elections in
February.

"Obviously the government of that time, out of fear that German power might lead to complete victory, preferred to ally itself with Hitler's Germany rather than oppos-
ing it," he said. "As part of this alliance, there were impositions, including combat-
ning and exterminating Jews. The racial laws were the worst fault of Mussolini as a leader who in so many other ways did well."

In 1938, Mussolini passed laws barring Jews from academic and many profes-
sions. After 1943, when Germany occu-
pied parts of the country, more than 7,000 Jews were deported to Nazi concentration camps, with many perishing at Auschwitz.

A woman lights a candle during a memorial ceremony for International Holocaust Remembrance Day at Raoul Wallenberg Square in Stockholm.

Day event in Brussels on January 29. The entrance of this event into the official European Union calendar is due to the cooperation and coordination between the EJC and European Parliament President Martin Schulz.

Dr. Moshe Kantor, the president of the European Jewish Congress, opened the event.

"I am delighted that, with our partners in the European Parliament, we have man-
aged to place such an important event on the official EU calendar," Kantor said.

Holocaust memorialization is a mas-
sive undertaking, not least in a time when Holocaust survivors are becoming fewer and anti-Semitism and intolerance are rising.

"Furthermore," he said, "with the political gains of the far-right and neo-Nazi parties in European parliaments, the fact that this event is warmly embraced by the most prominent European institutions sends a clear message against hate, racism, and anti-Semitism."

"I am deeply touched that we are com-
memorating the International Holocaust Remembrance Day in the European Parliament once more, a location that is highly symbolic of peace and reconcilia-
tion between former arch-enemies," said Schulte.

"It is an honor for the institution that I lead to mark this day in such a dignified way.

The Holocaust must always be fresh in our minds and souls, in the conc-
science of humanity, and should serve as an incom-

trovertible warning for all time: Never again!" The theme of the event is a tribute to the fighters of the Warsaw ghetto uprising, whose struggle took place 70 years ago, and to Swedish diplomat Raoul Wallenberg, who saved thousands of Jews during the Holocaust.

A new room in the European Parliament in honor of Wallenberg was inaugurated by Grand Master, the EU commis-
sioner for home affairs.

Kantor spoke at the event about the
greater need for combating racism and intol-
erance, and drew a parallel between the situation today and the 1920s and 1930s in Europe before the rise of Nazism.

"From the late 1920s all the way through to the gas chambers of Auschwitz, most of Europe chose to excuse the fact that pop-
ulations facing economic hardship could be bought off by scapegoating minorities, by turningowards to the hatred of the other," Kantor said. "This all sounds too familiar.

Today, amid economic turbulence on this continent, national parliaments con-
tain increasing numbers of racists and anti-Semitic.

And it is to the immense shame of all of us that this European Parliament also contains such people."

Germany — People across Germany attended memorial ceremonies on January 27 to remember those who perished under Hitler's regime. German Chancellor Angela Merkel called on Germany "to use the day to combat intoler-
ance."

Chancellor Merkel emphasized the importance of the Day of Remembrance for Victims of National Socialism during her speech posted online.

"We must clearly say, generation after
generation, and say it again: with courage, civil courage, each individual can help ensure that racism and anti-

Semitism have no chance," she said.

Because the number of eyewitnesses to the crimes against humanity perpetrated by the Nazi regime dwindles every year, people must take the opportunity to listen to survivors, she added.

"Naturally, [Germany] has an everlasting responsibility for the crimes of National Socialism, for the victims of World War II, and above all, for the Holocaust."

In 1996, then German President Roman Herzog proclaimed January 27 the Day of Remembrance for Victims of National Socialism, in order to stress the impor-
tance of vigilance toward intolerance and hatred. The date was chosen for its signif-
icance in Holocaust history. On January 27, 1945, Soviet troops liberated Auschwitz-Birkenau, the largest concen-
tration camp, where over one million men, women, and children were killed.

The United Nations designated the same day in 2006 as the International Day of Commemoration in memory of the victims of the Holocaust.
BRITISH PRIME MINISTER SALUTES HOLOCAUST SURVIVOR

British Prime Minister David Cameron met with a Holocaust survivor to mark UK Holocaust Memorial Day, which took place on January 27.

According to Freda Wineman, a French Jew who survived Auschwitz, Bergen-Belsen and Theresienstadt before emigrating to Britain in 1950, the two discussed “never becoming complacent, because the evils of prejudice, discrimination, and intolerance continue to exist in Britain and elsewhere, making the lessons we can learn from the Holocaust relevant to our lives today.”

During the meeting, Cameron also signed the Holocaust Educational Trust’s Book of Commitment, which is placed in the Houses of Parliament each year and records the pledges of members of Parliament to remember the Holocaust and fight other forms of prejudice and hatred.

“We commemorate the lives lost in the Holocaust and think also of those killed more recently in Rwanda, Cambodia, Darfur, and Bosnia,” the prime minister wrote. “The tragedy is that so many died. Holocaust Memorial Day has been marked in the UK since 2000, following the initiative of Andrew Dismore, the MP for Barnet and Camden, a heavily Jewish London constituency, who had visited Auschwitz.

The HET, which was closely involved in developing the idea, each year offers to take two students from each school in England, Scotland, and Wales to visit Auschwitz-Birkenau. During the meeting, Cameron met two students from a Church of England school who had taken part in the program.

William Pinder and Hannah Hardman are now Holocaust Educational Trust ambassadors who have committed to teach the lessons of the genocide to their peers. They have already created a hand-print memorial to victims, and made presentations to their school.

British Prime Minister David Cameron greets Freda Wineman, a French-born Holocaust survivor.

NY COMPTROLLER TO HELP LOCATE HOLOCAUST VICTIMS’ ASSETS

New York State Comptroller Thomas DiNapoli has agreed to help track down property that belonged to Jewish victims of the Holocaust.

Project HERIT, a Holocaust restitution taskforce set up by the Jewish Agency for Israel and the government, said the ombudsman agreed to search his state’s financial database for lost bank accounts opened by Jews known to have died in Europe during World War II.

DiNapoli said he would search through information for 48 million lost accounts, dating back to 1943, for names of known Holocaust victims.

“The issue of restoring Jewish property to its owners is still key even though 70 years have passed since the war’s end,” said Lea Nass, Israel’s deputy minister of pensions.

“In order to advance this cause we must exert the utmost international pressure to return Jewish property to the families of the victims.”

HOLOCAUST TO BE PART OF AUSTRALIA’S NATIONAL CURRICULUM

Teaching the Holocaust will be mandatory in schools across Australia.

The Holocaust will be taught in all states and territories to students in years 9 and 10, or aged 14 to 16, as a major world event of World War II, a spokesman for the Australian Curriculum, Assessment, and Reporting Authority said last week.

The state of New South Wales will be the first to introduce the lesson, beginning in 2014, with the other states and territories to follow.

The move follows a submission first lodged by the Executive Council of Australian Jewry in 2010 for the framework of the new national curriculum.

“We have found that many schools opt to teach the Holocaust, whether in the city or in regional areas, so there is definitely an active awareness among Australian educators of its importance,” said Vic Alhadeff, chief executive officer of the New South Wales Jewish Board of Deputies. “This momentous decision vindicates and endorses that awareness and the need for it to be taught to Australian Jewry in 2010 for the framework of the new national curriculum.”

We have found that many schools opt to teach the Holocaust, whether in the city or in regional areas, so there is definitely an active awareness among Australian educators of its importance.

“Many Austrians were fervent Nazis, but their country has made significant progress in dealing with its role in crimes committed under Hitler.

A 15th Annual Professional Development Conference on Holocaust Education

Holocaust Documentation and Memory: Preserving the Past and Guarding the Future

The Education Department & Young Leadership Associates of The American Society for Yad Vashem

The Association of Teachers of Social Studies of the United Federation of Teachers (ATSS/UFT) &

UFT Jewish Heritage Committee/ Educators’ Chapter of the Jewish Labor Committee &

The Manhattanville College School of Education

Invite all Superintendents, Principals and Educators of History, Judaic Studies, Humanities and Global Studies to this program

DATE: Sunday, March 10th, 2013
TIME: 8:30 AM - 3:15 PM
9:00 AM Program Commences
PLACE: Manhattan Day School
310 West 75th Street (btw West End Avenue and Riverside Drive)
New York, New York 10023
REGISTRATION: Free of Charge, registration required*

Workshop topics include – Holocaust Poetry and Literature as Educational Resources in the Classroom – Writings and documents from the Holocaust and how to incorporate these resources into lesson plans – Understanding children of Survivors from personal accounts – Using Survivor testimonies in the classroom

Educators who attend and complete the program will receive a certificate for In-Service credit
All registered participants will receive COMPLIMENTARY educational resources
Complimentary Kosher Breakfast and Lunch will be served

*To register for this conference, please contact:
Marlene W. Yahalom, PhD, Director of Education
American Society for Yad Vashem
500 Fifth Avenue, 42nd Floor, New York, NY 10110-3499
RSVP Tel: 212.220.4304 / Fax: 212.220.4308 / MYV@yadvashemusa.org

Reviewed by Dr. Diane Cypkin

Each and every book on the Holocaust that adds to the documentation of that unimaginable period is of infinite importance. Doreen Rappaport’s beautifully illustrated and compassionately written volume, entitled Beyond Courage: The Untold Story of Jewish Resistance During the Holocaust, is such a volume. — just as its title promises — it brings to light the lesser known fully deserving of remembrance, even as it adds interesting detail and nuance to the known.

Thus we learn of the courageous Marianne Cohn, active in Annemasse, occupied France. On May 31, 1944, twenty-two-year-old Marianne, a member of the Jewish Scouts smuggling Jewish children into Switzerland, was caught leading twenty-eight children across the border to safety. The Nazis interrogated her. She beat her; but she never abandoned her “duty” to her charges, nor dreamed of escape. The Nazis interrogated her. They ty-two-year-old Marianne, a member of the Jewish Resistance During the Holocaust. For example, most students of the Holocaust already know about the touching art and sensitive poetic work created by the Jewish children of Treblinka. Nothing is known about Anne Frank and her ghetto in Czechoslovakia. The fact, though, that one of these children — fourteen-year-old Petr Ginz from Prague — created a magazine called Vedem (“The Vanguard”) and disguised it and handwrote the “only copy of each edition” from December 18, 1942, to July 9, 1944, is new to this reviewer as it must be to many. Finally, the very picture of Petr sitting “cross-legged in his lower bunk, correcting spelling and grammar,” must give one pause, sad pause . . . to think about who this little boy might have been had he survived. The world only knows of Anne Frank, but there were so many more like her, so many, many more who could have been writers and doctors and teachers.

Indeed, Hitler and his ruthless cohorts destroyed a whole generation of Eastern European Jewish world of learning, of culture, of dreams, of courage. Ms. Rappaport does her part most worthily in memorializing it.

P.S. Interestingly, “Motelec’s” violin is now in the care of Yad Vashem.

A SMALL TOWN NEAR AUSCHWITZ


Reviewed by Donald H. Harrison, San Diego Jewish World

T his is an unusual Holocaust memoir and it moves from a child’s terror to her comfort, back to terror and then to reassurance, in a journey that takes readers from Czechoslovakia to Hungary to Great Britain to Israel and finally to the United States.

Judith Mannheimer’s childhood memoirs include the peace and tranquility of Shabbat in her home in Plesatyn, Czechoslovakia, where she was born in 1937. They also include living in the “Glass House,” a former glass factory that Switzerland’s representatives set up as a sanctuary north of the Jewish quarter. The Sterns took responsibility for cooking for 3,000 Jews who were hiding in tunnels and byways near the Glass House, as well as for another 120 Jews in other safe houses established by the Swiss.

On December 31, 1944, members of the Arrow Cross began pulling people out of Glass House hiding places, lining them up, and shooting them one at a time. Stern and Judith were forced into that line, but before the executioners could reach them, a convoy of the Swiss Red Cross and the Swiss diplomatic corps pulled up, forcing the Arrow Cross to hastily depart.

On January 18, 1945, Russian troops liberated Pest, and a month later the Soviets captured Budapest across the Danube River. Judith’s former life with the Sterns resumed all too briefly; Ilonka Stern and Judith Kallman (Continued on page 13)
His support for King Alphonse XIII and his legacy continued into the same year the Civil War started. He studied law in Madrid and later as part of the diplomatic corps, was involved with the Legation of Hungary in Budapest. Ángel Sanz Briz, known as “the Spanish Schindler,” was not only an astute diplomat but also a human being who managed to save 5,000 Hungarian Jews in his capacity as an official of the Spanish Legation of Hungary in Budapest.

Sanz Briz, who became known as the Spanish Schindler, was born on September 28, 1910, in Saragossa to a family of merchants. He studied law in Madrid and later obtained a degree in international law and foreign affairs. He was part of the Spanish Legation in Budapest.

In 1910, in the wake of the Spanish Constitutional Revolution of 1906, Félix de Lequerica, who urged Sanz Briz to become involved in the protection of the Jewish community in Budapest. There were thousands of Jews in Budapest, specifically to Eötvös Street, where a British Mandate detention/death camp was turned into a museum. The letters were translated into English by volunteers from Israel and Germany. The full story of Kitty Getreuer’s parents and other refugees was caught by the Nazis in April 1944. Unfortunately they were not allowed to leave the country, but remained under the protection of the Red Cross. Sanz Briz, outraged by horrors he witnessed and disenchanted by the nonresponsiveness of his own government, calculated how he might save members of the Jewish community in Budapest. There was word from Madrid only once, from their Secretary. In foreign policy, Lázaro Bárcena, who urged Sanz Briz to save as many as he could. The diplomat was determined to carry out his own plan without the knowledge or approval of the Spanish and Hungarian governments.

Sanz Briz acted as a compassionate Schindler by saving Spanish visas took the long, risky journey of their grandparents, which she had kept in a closet for decades. In the spring of 1941, the author of the book Kitty Getreuer and her husband Rudi, her daughter about her new husband: “Rudi came from you. Where does he have this ability from? Is he my competition?”

On October 14, 1939, her mother wrote: “We are letting you know we are still alive. The aunts are, too. Where are you employed now? ... We are thinking a lot about you and hopefully everything is well with you.” Her father added in the same letter: “Dear little daughter! The most heartfelt kiss for you. You really don’t need to be worried about us. We only hope that we will get some news from you very soon.”

Kitty Getreuer and her husband Rudi both worked in Haifa — her for the Zim shipping company, and she as a dog groomer. In the 1930s, Getreuer opened Israel’s first dog-grooming salon. Getreuer’s son and daughter entrust the journey of their grandparents, the correspondence between her and her parents to Dvora Margalit, a volunteer at Atlit, south of Haifa, where a British Mandate detention camp has been reconstructed and turned into a museum. The letters were translated into English by volunteers from Israel and Germany. They were part of the tragic story of illegal immigrants from Kladovo-Sabac.

This is a painful affair, which was pushed to a footnote of history,” says Rina Ofeir, director of the Shoa and the Holocaust.

In the end, the Jewish community in Budapest had saved thousands of Askenazi Jews by placing them in safe houses and teaching them basic Spanish so they could pretend to be Sephardim. As promising as it sounded, the decree was only enforced for six years and just 200,000 visas were processed. Citizenship was not meant for political asylum, but extended the rights of Spanish citizenship and the protection of Spain to citizens abroad. Sanz Briz utilized these rights to save more. The Jewish population lived in the walled ghetto established by the Nazis in the outskirts of the city. In a documentary aired in Spain in December 2008, the journalist Fernando “Gonzlez” González visited the locations of the ghettos where the Nazis confined 70,000 Hungarian Jews. The documentary underscores the contrast between the terrible conditions of the ghetto and the more centrally located buildings to which Sanz Briz moved all Jews under Spanish protection in 1944. The ghettos and protected buildings are also described in detail in a recent television docudrama, El angel de Budapest (2011). In this, we see how Sanz Briz saved the word about Sanz Briz’s strategy to save both Sephardic and Ashkenazi Jews. Unfortunately, too many Jews seeking potentially life-saving Spanish visas took the long, risky walk from their ghettos to downtown Budapest, specifically to Óllov Street, where the Legation was located.

In the years prior to the war, Ángel Sanz Briz and Hungarian soldiers began inspecting the visas, prompting Sanz Briz to turn individual visas into family visas and add letter sequences (1A, 1B, 1C, etc.) to increase the number of people protected. The Sanz Briz family inspected the same day, the

(Continued on page 14)
A few of the teenage Czech Jewish refugees enjoying the Danish winter in the early 1940s.

**SURVIVORS' CORNER**

**HOW 150 CZECH JEWISH TEENS ESCAPED THE HOLOCAUST**

BY MICHAL SHMULOVICH, THE TIMES OF ISRAEL

In the fall of 1939, a group of 150 Jewish teenagers from Prague boarded a train to Denmark. For many, it was the last time they’d see or hug their parents — because their families, the ones who stayed behind in then-Czechoslovakia, for the most part, perished.

At the ages of 14 to 16, the youngsters had started a new life. Their escape was planned by the Jewish Agency (Aliyah Bet) in London, in collaboration with Argentinian Jews, under the alias of Dita. They were taken in by ordinary Danish families; they lived in foster homes and worked on farms. Why farms? It was more than a means of escape. One of the goals of the youth groups was to prepare a class of Jewish land-tiling pioneers for future settlement in the State of Israel. (The plan worked.)

In Denmark, life was relatively good for most of them. They grew to be like a tight-knit family. “I think that’s one of the reasons she didn’t stay in Israel,” Fine explained. “After all, she had been through, escaping the Holocaust; it was painful for her.”

The histories of this extraordinary group, setting into motion a reconnection between the survivors and their former families, is far from over.

The group was shattered. In an era when mass communication was not yet the norm, the friendships were instanta-

ately lost. They moved on. Many began, again, in South Africa, Israel, the US, Canada, or Britain, never knowing what became of their childhood companions. With the years, the memories started to fade. Until last year, when a relentless and meticulous Prague-based journalist, Judita Matyasova, began piecing together the bittersweet memories, the reuniting of the survivors took control of Denmark. Some of the teens did find their par-

ents after the war — they were the lucky ones: They were spared the fate of being saved or die.

But in 1943, the Nazis suddenly announced that the 7,000 Jews in Sjaelland were to be deported to the extermination camps. Now the Jews were to be set into motion a reconnection — is far from over. The reunion of the Czech Jewish refugees and their families in Neve Ilan.

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The court ruling, which the group's lawyer, Gad Weissfeld, said "more than anything is an end the survivors' nine-year legal battle, but also shines light onto a decades-long bitter struggle between Holocaust survivors and the state.

The civil suit centered on whether the Tehran Children, as Holocaust survivors, are entitled to receive compensation payments from the monies Israel received under the Reparations Agreement.

Under that agreement, signed in Luxembourg on September 10, 1939, the German government agreed to hand over some three billion deutschmarks in annual installments over 12 years in the form of goods and services — plus another DM 450 million over 12 years "to be used for the relief, rehabilitation and reintegration of Jewish victims of Nazi persecution."

"[Then Prime Minister] Ben-Gurion's interpretation of [the agreement] was that the state should take the money itself, and use it for public projects," said Prof. Zeev Schuss, one of the Tehran Children, who testified in the trial as an expert witness. However, Schuss said the state never rehabilitated the Tehran Children, as it pledged to do under the Reparations Agreement.

Schuss, who was just five years old when he came to Israel in 1943, said that instead the Israeli government "disassociated itself" from the Tehran Children. Most of the orphans were drafted into the IDF and fought in the War of Independence, Schuss said. But when the war was over, the orphans found themselves with nowhere to go and, while Schuss said they did receive compensation in any profession, nothing to do.

"Some of the Tehran Children testified that they were kept in a dungeon, in buses or in Meir Park in Tel Aviv, because they had nothing, no families and no home," Schuss added. Indeed, the state did not even officially recognize the Tehran Children as Holocaust survivors until 1997.

One of the complainants, 83-year-old Moshe Schreiber, was 13 when he came to Israel as one of the Tehran Children in 1943. He came from a group of many orphans who were fought in the War of Independence, and afterwards the state had not helped him find a place to live or a profession, he said.

Schreiber said he was happy about the court ruling but angry at the way successive governments have dealt with survivors.

"The payment is bupkes [Yiddish for 'absolutely nothing'], it's purely symbolic, and the state's fear that the court ruling will run it all groundless," Schuss said, noting that of the around 400 Tehran Children still alive, only and only a handful are likely to step forward to fight for the compensation.

It is not yet clear whether the state will appeal the ruling in the Supreme Court, the outgoing director of the ITS said, and would likely make the court case drag on for many more years.

"There is no point in appealing it. It’s time it put a stop to this poor treatment of survivors," he concluded.

"It’s taken us nearly 60 years to get justice," Schreiber said. "From starting with Ben-Gurion’s and ending with this current government, they all refused us compensation because it would bring back the war machine going.

"We want to see the money put in concentration camps, or condemned to forced labor to keep the Nazi war machine going.

"If you had never heard of the Tehran Children, you wouldn’t imagine how much suffering the people going through this have endured, who have nothing, no families and no profession, nothing to do.

"Some of the Tehran Children testified that they did not even get to see their parents, and instead the Israeli government ‘disassociated itself’ from the Tehran Children. Most of the orphans were drafted into the IDF and fought in the War of Independence, Schuss said. But when the war was over, the orphans found themselves with nowhere to go and, while Schuss said they did receive compensation in any profession, nothing to do."

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Schreiber said he was happy about the court ruling but angry at the way successive governments have dealt with survivors.

"The payment is bupkes [Yiddish for ‘absolutely nothing’], it’s purely symbolic, and the state’s fear that the court ruling will run it all groundless," Schuss said, noting that of the around 400 Tehran Children still alive, only and only a handful are likely to step forward to fight for the compensation.

It is not yet clear whether the state will appeal the ruling in the Supreme Court, the outgoing director of the ITS said, and would likely make the court case drag on for many more years.

"There is no point in appealing it. It’s time it put a stop to this poor treatment of survivors," he concluded.
NEW YORK MUSEUMS HAVE NOT RETURNED NAZI-SEIZED ART

BY ISABEL VINCENT AND MELISSA KLEIN, NEW YORK POST

Between 1933 and 1945, the Nazis seized an estimated 650,000 works of art, taking them from Jewish families and grabbing so-called “degenerate” art — including works by Picasso, Matisse, Chagall, and van Gogh — off the walls of German museums. Many of the plundered paintings and other works were destroyed, but others were sold abroad with the cash going back to the Nazi war machine.

It took 50 years, but Jewish families thought they might finally receive some justice.

More than 40 countries gathered in Washington, D.C., in 1998 to discuss loot-ed art and sign a set of principles about identifying such work and settling claims. The United States endorsed a declaration to investigate ownership of work that may have been in Europe during the Nazi era. The principles called for a “just and fair solution” to be reached if peerown- ers came forward to reclaim their art.

Glenn Lowey, director of the Museum of Modern Art (MoMA) in New York, said that MoMA “does not and will not knowingly exhibit stolen works of art.” MoMA and other New York museums promised to investigate their collec-tions.

More than a decade later, MoMA has returned nothing.

The heirs of German painter George Grosz tried to get three works back but said the museum played dirty, trouncing them on a legal technicality. MoMA suc-cesfully claimed the family had filed its 2009 lawsuit too late.

“We had hoped for a settlement and that they would make nice, some kind of an attempt,” said Lilian Grosz, widow of George Grosz’s son. “The big thing was that they hung the whole thing on a date. It was a moral issue for us.”

Today, one of the Grosz paintings, “The Port Max Herrmann-Neisse,” is hanging in the museum’s European painting gallery, but the other two are relegated to storage.

In a final blow, MoMA insisted last year that museum documents obtained by the Grosz family in the lawsuit be returned or destroyed.

Raymond Dowd, the Grosz family lawyer, had hoped to donate the papers to Holocaust museums for future use by scholars in the ongoing quest to right the wrongs of the Nazi era.

“Is this perhaps the greatest property crime in human history, and our courts of law are purging it for the duplicitous museums who are getting to keep the benefits of Hitler’s crimes and to continue to display stolen art to American schoolchildren?” Dowd said.

MoMA began its “Provenance Research Project” because it discovered works that it acquired after 1932 that could have been in Europe during the Nazi era. On the New York City museums, including the Metropolitan Museum of Art, Guggenheim, Jewish Museum, and Whitney, started similar research efforts.

The MoMA Web site says it found some 800 works that met the definition, but said the majority “have provenance records that are sufficiently complete to eliminate the likelihood of Nazi misappropriation.”

Yet the museum’s Web site describes at least one piece, an Andre Derain painting called “Valley of the Lot at Vers,” as being seized as “degenerate art” and “sold by the Nazi government.” The museum bought it in 1939 through a gallery owned by a Nazi agent.

The National Museum of Art, a sister museum to MoMA in Washington, returned nothing.

Eva Mozes Kor.

The museum maintains the work wasn’t theft, according to the Claims Conference, a Manhattan-based organization that seeks restitution for Holocaust survivors and the return of stolen assets.

A 2008 survey by the Claims Conference concluded museums were far from the goal outlined in Washington in 1998 of identifying all art confiscated by the Nazis.

“As the generation of Holocaust sur-vivors slips away, it is urgent that the task of provenance research remains of importance if work in US museums rapidly be com-pleted,” the report says.

Westly Fisher, director of research for the Claims Conference, said museums were turning to the courts to settle claims.

“This is not a judgment on their facts and merits,” Fisher said. “There’s a major problem in the US. Instead of pursuing due diligence, they have brought law-suits using technical legal solutions.”

When Swedish scholar Julius Schoeps came forward in 2009 with a Picasso back from MoMA and one from the Guggenheim, the museums joined forces.

Schoeps claimed the famed paintings belonged to his family and were sold by Jewish property dealers under the Nazis’ regime. The museums argued that Schoeps had no right to the works.

The leg of a battle went on until 2009, when a settlement was reached on the morning a trial was to start. The terms of the judgment were secret, but both museums got to keep the paintings. The Grosz family came forward in 2003 asking for the return of the three paintings in MoMA’s collection.

G rosz, an Expressionist painter and Hitler critic known for his caricatures of German life, fled Nazi Germany in 1933, leaving many of his works in the hands of his Jewish art dealer, Alfred Flechtheim. The dealer left Germany, taking with him several Grosz paintings, which the family maintains he did not own.

Flechtheim died of blood poisoning in London in 1945 after stepping on a rusty nail. Art dealer Charlotte Weidler claims she inher- ited the portrait of Max Herrmann-Neisse, and the Guggenheim wants it back.

The portrait later ended up for sale at the New York City gallery of Curt Valentin. Valentin was the man to whom the Grosz family authorized the Nazis to sell German art in for-eign countries, according to scholar John Peterman, an expert witness for the Grosz family.

Valentin sent the money back to Karl Valentin, a German gallery owner who passed on the revenue — minus his 25 percent commission — to the German government.

“Valentin proceeded to sell hundreds of works purged from German state muse-ums in America,” Peterman said.

(Continued on page 14)

FORGIVENESS IS FREEDOM, SAYS HOLOCAUST SURVIVOR

BY JOHN POGO

THE TIMES-PICAYUNE

For two weeks in 1944, Eva Mozes lived near death in a hospital barrack or two weeks in 1944, Eva Mozes Kor spent 12 weeks in Auschwitz. She was crowded with other Jews for the 70-hour trip to Auschwitz.

In each set of twins, one was given an object of fascination to Mengele. The Mozes twins were involved in an experiment that, Kor said, probably was designed to develop a cure for spotted fever. She had an infectious disease with the symptoms Kor described that was running rampant in the death camp.

Eva and Miriam Mozes are pictured after being liber-alized from Auschwitz by the Russians. They are at cen-ter and right, in striped jackets.

his notorious experimentation on twins. Because Eva was expected to die, no one was allowed to feed her or to get water, she had to muster all her strength to crawl to a faucet at the other end of the building.

She and her twin, Miriam, survived. A half-century later, Eva — now Eva Mozes Kor — did something that might seem unthinkable: She forgave the Nazis, even though her parents and two older sisters had perished at Auschwitz.

The act of forgiveness “gave me back the power that was taken away from me as a victim,” Kor, 78, said in a tele-phone interview. “As long as we hold on to the anger, those who victimized us still have a hold on our lives. … You don’t for-give because the perpetrator deserves it. You do it because you, the victim, deserve the right to be free again.”

Kor grew up in the Romanian village of Portz, where the Mozeses were the only Jews. In 1944, the fam-ily was loaded onto a cattle car crowded with other Jews for the 70-hour trip to Auschwitz.

On the camp’s infamous train plat-form, where guards decided who would die, all the Mozeses were con-signed to the gas chambers except Eva and Miriam. They were spared because they were twins, which was an object of fascination to Mengele.

Because of the Nazis’ preoccupation with blue-eyed twins, one of Mengele’s procedures involved injecting female twins with a substance that he hoped would result in blue-eyed offspring. Kor said she and her sister were spared to keep the Mozeses family’s eye color.

The Mozes twins were involved in an experiment that, Kor said, probably was designed to develop a cure for spotted fever. She had an infectious disease with the symptoms Kor described that was running rampant in the death camp.

Eva Mozes Kor.

In each set of twins, one was given an injection of the disease-causing germ. Had Kor died, she said, she would have been deported, her sister would have been killed, too, so doctors could compare their ways their organs worked.

After Kor’s ordeal in the hospital, she said she would never be stopped at her bed-side, looked at her fever chart and said: “Too bad. She’s so young. She has only two weeks to live.”

When her fever broke, she was returned to the twins’ barracks, where she was reunited with her sister. On January 27, 1945, when the Soviet Army liberated the camp, about 200 children were found, most of whom were still alive because they had been Mengele twins. Eva and Miriam Mozes were among them.

The sisters were in three refugee camps before moving in with a Romanian aunt. In 1950, they emigrated to Israel, where Miriam died in 1993.

In 1998, Eva met and married Michael Kor, an American tourist and Holocaust survivor, who is an American citizen and the mother of two children. They settled in Terre Haute, Indiana, because that was the hometown of the commander of the Army unit that liberated Buchenwald, where Michael Kor had been imprisoned. Michael Kor moved to America.

In the late 1970s, Eva Kor started look-ing for other survivors of Mengele’s experi-ments. She found 122 living in 10 coun-tries. Kor founded the International Holocaust Remembrance Association and helped Michael Kor move to America.

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Nearly half a million Hungarian Jews were killed in a matter of weeks in 1944; a year after German forces invaded their country. Mike Thomson reveals how the BBC’s Hungarian Service had warned them of their likely fate in the event of such an invasion, but did not do so.

In 1942, the BBC’s European Service was the front line in a propaganda war. The language services were broadcasting all over the continent to help the Allied war effort and convince those listening that the Allies were winning. The BBC’s foreign broadcasts at the time were not independent as they are now. They were being overseen by an organization called the Political Warfare Executive (PWE). It ran the battle for European minds and minds from the inside. It occupied in Bush House, the World Service’s then headquarters in London. That battle was particularly delicate in Hungary. Historically sympathetic to Germany, the Hungarians were allied with them but not fully settled in the Nazi camp. The PWE — through the BBC broadcasts — sought to win over Hungarians and foment trouble in their alliance with Germany. It hoped to encourage resistance and anti-Semitic Hungarians to rise up. And this was despite increasing unease about Macartney. Internal BBC and British government memos show senior figures were not being said, things that might have warned thousands of Hungarian Jews of the horrific fate ahead.

A memo setting out policy for the BBC Hungarian Service in 1942 states: “We shouldn’t mention the Jews at all.” It was brought to my attention by Professor Frank Chalk, Director of the Montreal Institute for Genocide and Human Rights Studies at Concordia University in Canada, and was written by Carlile Macartney, Oxford academic, MI6 officer, and the Foreign Office’s top adviser on Hungary. And he was also on air as the BBC’s top broadcaster on the Hungarian Service.

Macartney believed that to champion the Jews would alienate the majority of the Hungarian population who at that time, he argued, were anti-Semitic. Given that British propaganda directors wanted to draw German troops into Hungary as an occupying force, the argument was that anti-Semitic Hungarians wouldn’t help the Allies if they seemed too pro-Jewish. Hungary was one of Europe’s largest Jewish populations, comprising around 750,000 to 800,000 people. They were subject to anti-Jewish laws and widespread anti-Semitism among the wider population — and thousands of Jewish Hungarians died after being forced to serve in labor battalions on the war’s eastern front. Yet the Hungarian government had resisted Nazi demands to hand over its Jewish population, and it was largely intact until 1944.

The Hungarian exiles criticizing the BBC’s approach. They were worried that he had become too sympathetic to the Hungarian government, too willing to overlook its pro-German positions. Eventually, Macartney became so controversial that the PWE’s chief Robert Bruce Lockhart demanded that he be temporarily taken off air.

And yet his policy of silence on the Jews was followed right up until the German invasion in March 1944. After the tanks rolled in, the Hungarian Service did then broadcast warnings. But by then it was too late.

The Germans occupied the Final Solution in Hungary, and nearly half a million people were killed in a matter of weeks by the Nazis extermination operation at its most chillingly efficient.

The European Service as a whole is credited with transmitting warnings of the fate of the Jews. By 1943, the BBC Polish Service was broadcasting about the exterminations. So could warnings from the BBC Hungarian Service in 1943 have helped Hungarian Jews?

The question of what Hungarian Jews did or did not know about the extermination program unfolding beyond their borders, the question remains: given that the PWE and BBC did know, should they have abandoned Macartney’s policy and mentioned it in broadcasts to Hungary — whether or not it would have done any good?

Then again, can such a judgment ever be fairly made in times of peace — so many decades later?

TAKEN OFF AIR

From December 1942 the British government, the PWE, and the BBC Hungarian Service knew what was happening to European Jews beyond Hungary, and the very likely fate of the Hungarian Jews if the Germans invaded. One could have expected the staff at the Hungarian Service to predict the Germans’ March 1944 invasion of Hungary. But BBC documents do show that it was the aim of some of its broadcasts to provoke such an invasion.

Either way, the Hungarian Service continued following Macartney’s advice and did not broadcast information about the exterminations taking place in Poland and elsewhere.

And this was despite increasing unease about Macartney. Internal BBC and British government memos show senior figures in the propaganda war querying Macartney’s role, attitudes, and status.

He was also subject to a campaign by Hungarian exiles criticizing the BBC’s one had told them. But there’s plenty of evidence that they could have known,” says David Cesarani, Professor of History at Royal Holloway, University of London.

“The destruction of the Jews in Europe really moves into a high gear in the summer of 1942, with deportations from all over Europe, from the great concentration of Jewish population in Poland, to the extermination camps. That is when news begins to filter into Hungary. But they did not know that the Germans would occupy Hungary and bring with them the machinery of destruction. All of this was beyond their most horrible nightmares, and people faced by such nightmares tend to go into denial — and that, I think, is what many Hungarian Jews did.”

Tony Kushner, Professor of the History of Jewish-Homosexual Relations at the University of Southampton, argues that: “One of the major and most painful distortions of the survivors is ‘we didn’t know.’ Now, we can dispute that to some extent.”

“But there is a difference between knowing and believing, and had there been more attention to what was going on beyond its borders, perhaps that inertia of Hungarian Jews, but much more importantly of the Hungarian population as a whole, may have been to some extent challenged,” he adds.

A “FANTASY”

The document program spoke to Marianne and Yes, two Hungarian Jews who lived in Budapest during the war. Today, they remember listening to Macartney’s broadcasts, and told us that at the time they thought of the BBC as a “drop of water in the mud.”

“Yes, who survived deportation to a labor camp, recalls: ‘I didn’t know about Auschwitz. I knew there were deportations, that there were concentration camps, but this extermination, the use of gas chambers? I don’t remember. That comes after the war.’

If, with the backing of the PWE, which was controlling its broadcasts, the BBC had transmitted warnings throughout Hungary and calls on the Christians of Hungary to support the Jewish population by offering sanctuary, false papers, help escaping to Romania, would have been of great significance.”

But David Cesarani is unconvinced: “This is a fantasy. It wasn’t the job of the BBC to warn Jews that the Nazis were coming to get them. The responsibility lay elsewhere. The BBC was doing everything it could to help win the war.”

“Some could have built bunkers, hideaways, some could have tried to get false papers. But we’re talking about 750,000 people, surrounded by a hostile population, by countries either allied to the Nazis, or occupied by the Germans; there was nowhere to hide, nowhere to run,” he adds.

Whatever later became clear about what the Hungarian Jews did or did not know about the extermination program unfolding beyond their borders, the question remains: given that the PWE and BBC did know, should they have abandoned Macartney’s policy and mentioned it in broadcasts to Hungary — whether or not it would have done any good?

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A year and a half ago, an e-mail arrived at Yad Vashem’s Righteous Among the Nations department. The sender, a resident of Germany, wished to inquire whether a deceased relative of his, a Wehrmacht soldier named Gerhard Kurzbach, was worthy of being granted recognition as one of the Righteous Among the Nations. In response to the e-mail, the department’s director, Irena Steinfeldt, opened an investigation in the Yad Vashem Archives. “And suddenly a fabulous story started coming together for me,” she related. Thanks to advanced software that makes it possible to conduct a search that focuses on various cross-sectional data, she was able to locate two ceremonies from the 1940s, 1950s and 1970s of various Holocaust survivors.

“At that time, a sudden loads of testimonies popped up, which described a rescue story we had not been familiar with previously,” Steinfeldt said. “Gerhard Kurzbach, the Wehrmacht soldier,” she said. With the material in hand, Steinfeldt arrived at a two-page archive in Berlin, where the personal files of the millions of soldiers of the Third Reich are maintained to this day. The archive’s staff tracked down Kurzbach’s file.

Master Sgt. Kurzbach, born in 1915, was drafted into the German military in August 1939 and, shortly before World War II broke out, was assigned to the artillery corps. In May 1941, he was appointed commander of a workshop for refurbishing military vehicles in the town of Bochnia, near Krakow, Poland. The plant employed hundreds of Jewish forced laborers from the Bochnia ghetto.

Survivors from Bochnia recounted that Kurzbach saved a large number of Jews from roundup and deportation by concealing them in the plant he managed. He even saved those in the nearby hiding places. One testimony came from Romek Marber, an 87-year-old survivor who today lives in Britain. Marber, who was born in Poland, was deported to Bochnia in 1939 from Turek. Two years later, together with 60 Jews, he was sent to work at Kurzbach’s plant.

“On August 23, 1942, the day of the big Action in the ghetto,” said Marber, “we were told that we had to stay during the night and work, since there was more work than expected: more lorries to be finished than planned. The gate of the factory was only closed, which was very rare. Usually it was always open.”

The next day, when the workers returned to the ghost after work, they found it empty. “We realized that Kurzbach had actually saved us from the Action and from deportation,” he said. “I never saw him again,” Marber added.

Anyone who was not hidden at the plant was sent that very night to the Belzec death camp. For example, that was the fate of Marber’s mother, sister, and grandfather. In their stead, he was moved among various camps, including Auschwitz. Marber did not know what happened to Kurzbach, but he began efforts in saving Jews. Yad Vashem’s Righteous Among the Nations department has a staff of 10 employees, and is multinational. In an average year, they review the cases of several hundred candidates for the distinction. The criteria are clear: a candidate, who need not be alive, must be a non-Jew who saved Jews in the Holocaust, at the risk of his or her life, and for not monetary gain. Every year some 500 new righteous gentiles are added to the list. In the course of the 50 years some 24,500 people have made the list.

Kurzbach met the criteria, and Marber’s testimony played a key role in the decision to name him a Righteous Among the Nations. In accordance with protocol, the case was sent for approval to a public committee that consists of Holocaust survivors and is headed by retired Supreme Court Justice Jacob Turkel (not a survivor himself). After it was decided to grant the distinction to Kurzbach, Yad Vashem, with the help of the Israeli embassy in Berlin worked to locate his relatives.

It turned out that Kurzbach’s family is split between two German states — Bavaria and Brandenburg — and that the two families have never had the chance to “describe the excitement that took hold of them when I got in touch with them,” said Sandra Witte, a staffer at the Israeli embassy in Germany, which is in charge of organizing the ceremonies for German survivors. “None of them had known Kurzbach, but they began to cry,” Kurzbach’s daughter said early this year. Her son and daughter — Kurzbach’s grandchildren — were located, along with other relatives.

One of the latter, Kurzbach’s nephew, sent Yad Vashem photos of his uncle and a rare and special document: a letter Kurzbach’s wife received in 1943 from the Jews he saved, immediately before he left the workshop and vanished. “Two hundred people mourn his departure. We bade farewell not only to our supervisor whom we loved and respected, but also to one who was like a father and a good friend to us,” he wrote to her.

Last November, during a vacation in Israel, Romek Marber got a surprising telephone call from the Israeli embassy in Berlin, in which he was named Righteous Among the Nations at a ceremony in Berlin. Such ceremonies are usually attended by the families of the rescuers. It took Marber by storm, after he had not heard anything for 70 years. “I did not agree to it at all,” said Marber. “I had to think about it. So many years had gone by. Since then, Kurzbach was not a living memory.”

The decision to attend the ceremony in Berlin was not an easy one: Marber had not visited Poland or Germany since the Holocaust. In the end, however, he decided he must go. “I’m pleased that he finally awarded me. Hasid Umot Olam,” explained Marber, using the Hebrew term for “positive evolution.” He went on to say of the balance between the Vatican’s altered stance as a “positive conclusion.”

The renowned institute for Holocaust research has recently criticized the Vatican for global Catholic Church’s image for global Jewry.

Franco, for his part, welcomed the institute’s altered stance as a “positive evolution.” He went on to say of the balance text: “For the Holy See, for the church, it’s a step forward in the sense that it evolves from the straight condemnation of the events to the evaluation.”

Yad Vashem itself has been keen to advocate the same narrative through its well-known research institute and not in response to Vatican’s response, maintaining that the updated text reflects facts in its possession as of 2009, and insisting in a statement that the Vatican was “awake.”

The renowned institute for Holocaust history in Jerusalem which describes the attitude of the Vatican to the persecution of Jews during the Holocaust.

The renowned institute for Holocaust research had previously criticized WWII-era Pope Pius XII’s refusal to publicly condemn the mass extermination of Jews by Nazi Germany, describing his response as “controversial.” This stance had threatened to create an irreversible rift between the Vatican and Israel as well as significantly tarnishing the Catholic Church’s image for global Jews.

In 2007, the papal envoy in Israel, Antonio Franco, even threatened to skip the annual Holocaust Remembrance Day commemoration at the museum in protest at the panel’s text, eventually agreeing to attend.

However, citing more advanced research into the wartime activities of the Vatican and Pope Pius XII, the museum had updated its representation of the reaction of the Vatican, providing more detail about the opposing historical positions. The controversial panel now balances the criticism with a more measured viewpoint.

“The Pope’s critics claim that his decision to abstain from condemning the murder of the Jews by Nazi Germany constitutes a moral failure: the lack of clear guidance left room for many to collaborate with Nazi Germany. His defender maintains that this neutrality prevented harsher measures against the Vatican and the Church’s institutions throughout Europe, thus enabling a considerable number of secret rescue activities to take place at different levels of the church. Yad Vashem itself has been keen to advocate the same narrative through its well-known research institute and not in response to Vatican’s response, maintaining that the updated text reflects facts in its possession as of 2009, and insisting in a statement that the Vatican was “awake.”

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Yad Vashem reserved an element of its former criticism of the Vatican, by reissuing its public plea for Rome to open its famed archives “to researchers so that a clearer understanding of the events can be arrived at.”

Reiterating that research on “many aspects of Holocaust history” was ongoing at the museum, it would continue to implement “corrections” and “any other updates necessary in the future.” In addition, it is hoped that new information will come into its possession.
Pictures of daily Jewish life during the Holocaust have been hidden in private albums of Wehrmacht soldiers for years. Dariusz Dekiert, a Christian from Poland, locates and hands them over to Shem Olam Institute. “I see it as recollection,” he tells Yedioth Ahronoth.

Liko children their age all over the world in recent decades, these children too stood in front of a photographer, followed his orders, and smiled. The result appeared almost routine, but there is nothing routine about this photo.

It is a picture of Jewish children during the Holocaust. The photographer is a German Wehrmacht soldier. One frozen moment in the hell Europe’s Jews went through.

The Shem Olam Institute launched a special project in the past year, collecting their service like any other soldier. Most album owners, Shem Olam officials say, seek to get rid of the pictures linking their family members to Nazi Germany.

Some of the pictures have the original captions written by the soldiers. In other cases, an inquiry was required to understand them. Some of the soldiers documented the same people time and again, teaching us quite a lot about the daily life of the photographed Jews. Others just documented the people and stories they came across.

In some pictures the Jews seem unfraid of the soldiers. In others, their faces reflect a point to fear, embarrassment, and humiliation.

The story of the man who found these pictures is as fascinating as the photos themselves. Dariusz Dekiert, a 39-year-old Polish citizen who visited Israel this week, was a guest of the Shem Olam Institute, is a devout Christian. Locating more and more items from those dark days has virtually become his life’s work. “I have a feeling that this world has chosen me,” he says. “All I wanted to do was learn, and the science of Judaism was the subject I found easiest to get into. So I started learning and was drawn in.”

Dariusz quickly learned Hebrew, Yiddish, and even Aramaic, in a bid to translate the Talmud into Polish in the future. After completing his studies he settled in Lodz. He worked as a lecturer at the university and, being authorized by the Polish justice minister to work as a professional translator, he founded a company offering Hebrew-to-Polish and Polish-to-Hebrew translations.

His current job, he tells Yedioth Ahronoth, combines his great loves — history, geography, and Judaism. “As part of my work I locate documents, photos, objects, and historical material which were left in Poland and are now in private hands, and hold negotiations to obtain them,” he says. “It involves a lot of patience and negotiation skills. In Poland and Germany there are tens of thousands of pictures of Jews taken by German soldiers. According to her memoirs, Riefenstahl tried to stop the execution but an angry German soldier threatened to shoot her on the spot. She claimed she did not know the victims were Jewish. This picture shows the building next to which the Jews were shot to death.”

During the invasion of Poland, photographer Leni Riefenstahl was in the town of Kutno while 30 children were being executed in revenge for an alleged revolt against German soldiers. According to her memoirs, Riefenstahl tried to stop the execution but an angry German soldier threatened to shoot her on the spot. She claimed she did not know the victims were Jewish.

This picture shows Jewish children being forced to give German soldiers a Nazi salute. The children are smiling, perhaps having no other choice, and appear not to understand that they have become pawns in the hands of soldiers who have lost their humanity.

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HITLER ORDERED REPRIEVE FOR JEWISH MAN

With bodies and blood in the streets of Bedzin, with the unspeakable horrors of Auschwitz-Birkenau—"a mere 25 miles away down the railway tracks," Klausa surmised—he was fully aware of what was happening in what was at least nominally his jurisdiction. Yes, he tried repeatedly to get into the armed forces and thus presumably to get away from the systematic murder of Jews. He had been kept from his father at 15, returned to the family home in Bedzin with the head of the Reich Chancellery during Hitler's reign. Klausa had been forced to retire as a judge in 1936 — the same year he was beaten up by special police in front of his home — had pleaded for leniency before. According to the Jewish Voice, Hitler had petitioned Hitler to make an exception because his daughter Ursula would be considered a "first-degree half-breed" under Nazi doctrine. Highlighting his patriotism and Christian upbringing, Hess wrote, "For us, it is a kind of spiritual death to now be branded..."

With a small-town character who besides being a soldier, judge and civil servant, there is also an estimated 6 million Jews died at Auschwitz-Birkenau and the less well-known camps and the gas chambers of the Holocaust. Of those who had been involved in running the German system in a wide variety of capacities in the area later proscribed that they had seen and heard nothing at all while an estimated 85,000 people in total were deported in stages out of the towns, villages, and surrounding localities. In the summer of that year, Hess landed back in Düsseldorf and Brazil failed, they moved to Argentina. One later year, Hess landed back in Brazil and gained new prominence as a railway executive. For him, then, he rejoined his wife and daughter. But not all his family: His sister was killed in Auschwitz. The reprieve, credit...
A CANDLE IN THE HEART

JEWISH SCH HATE CRIMES

The release of the FBI’s annual Crime Statistics for 2010 indicated a promising new trend in America, with hate crimes overall falling by 6 percent in 2011. However, despite the improvement, anti-Jewish hate crimes still remain disproportionately high, the report found.

According to the report, there were 6,222 hate crimes in the U.S. in 2011 with 1,480 religious hate crimes, down 3.4 percent from 2010. These incidents included offenses like vandalism, intimidation, assault, rape, and murder. The FBI report said.

Of the 1,480 religious hate crimes, two-thirds were anti-Jewish at 63.2 percent, with those against Islam a distant second at 12.5 percent and those against Judaism next at 5.7 percent. While the overall number of anti-Jewish hate crimes fell slightly from 887 in 2010 the numbers are still astonishingly high. The victims of hate crimes compared to other religious groups.

In 2010, the Anti-Defamation League (ADL) welcomed the overall decline. However, the group expressed concern about the disproportionately high number of anti-Semitic attacks.

“Although it is troubling that Jews and Jewish institutions continue to be primary targets, accounting for 63 percent of all religion-based hate crimes in 2011—showing, once again, that anti-Semitism is still a serious and deeply entrenched problem in America,” said Barry Curtiss-Lusher, ADL National Chair. According to a 2010 Pew Research Center report, Jews comprise approximately 1.6 percent of the U.S. population, whereas Muslims account for 2 percent. The two largest religious affiliations in the U.S. are Evangelical Christians at 23.9 percent and Catholics at 23.9 percent, respectively.
Perlasca, an Italian Fascist who had volunteered to the Legation in Budapest almost in secret, already at the gates of Budapest by buildings a short distance from the intensification. At this stage, Sanz Briz made a document or passport with a number that only a minority of the approximately 300,000 Jews who were of Spanish origin.

A document or passport with a number granted to me turned into 200 families; unnoticed. “The 200 units that had been requested were of Spanish origin, his work has been the object of an ideological preference for the story as told by the left-wing fighters. But what of the ZZW? None of these fighters survived: they literally fought to the death! There was no one left to tell their story. Compared to the ZOB, who had no military training, the Betar youths had extensive exercise and weapons training. At high cost they managed to acquire two submachine guns that were smuggled into the ghetto through tunnels. The military tactics of the two Jewish groups were totally different: whereas the ZOB adapted their tactics to the German troops as they entered the ghetto to liquidate it on January 19, 1943, the ZZW fought a direct confrontation with the German forces in Muranowski Square, the largest open space in the ghetto. They also raised two flags over the ghetto: that of the Jewish star of David, which became the flag of the State of Israel, and the flag of Poland. Both became symbols of Jewish resistance in the Warsaw ghetto.

THE TIMES OF ISRAEL

BY JACK COHEN,

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69 years ago, and the date of Moshe Arens’s efforts, the true story of what happened during that epic battle has been obscured by lack of information and biased reporting. Finally thanks to Moshe Arens’s efforts, the true story can be told.

A SPANISH SCHINDLER IN BUDAPEST

(Continued from page 5) Illegality of the document could pass unnoticed. “The 200 units that had been granted to me I turned into 200 families; and the 200 families multiplied indefinitely due to the simple procedure of not issuing a document or passport with a number higher than 200,” Sanz Briz would explain years later in the book Spain and the Jews, which he published in Montreal. “My name was like a talisman that prohibited the German troops from issuing that number.”

The Grosz family then sued, but MoMA prevailed, arguing that a three-year statute of limitations had expired. The Grosz heirs say that they have given up their fight.

“We have no desire to repent,” Lilian Grosz said. “MoMA is very deep pocketed and it is a very powerful institution.”

Dowd, the Grosz family lawyer, said the issue is reaching the “final chapter.” While they pledging to do the right thing, museums have done nothing to actually solve this. “They’re hiding the records that show that they have received stolen property and then blaming the victims of the crime,” he said. “Since the crime was a murder of 6 million, it’s a little silly to expect the vic- The Grosz family was called the Jewish Fighting Organization (ZOB) and was led by Mordechai Anielewicz, the right-wing group was called the Jewish Military Organization (ZZW), led by Pawel Frankel, and the two groups acted and fought totally separately. This seems insane, given the weakness of the Jewish fighters, their lack of weapons and the overwhelming power of the German military, which they considered their natural enemies. They could not be overcome even in extremis.

T he basic story of the uprising in the Warsaw ghetto is known from several survivors of the ZOB. This is the story as told by the found books The Wall by John Hersey and Mila 18 by Leon Uris, and several memoirs and reports. This is not surprising, since Israel was governed by Labor socialist government in its early years, and there was an ideological preference for the story as told by the left-wing fighters. But what of the ZZW? None of these fighters survived: they literally fought to the death! There was no one left to tell their story. Compared to the ZOB, who had no military training, the Betar youths had extensive exercise and weapons training. At high cost they managed to acquire two submachine guns that were smuggled into the ghetto through tunnels. The military tactics of the two Jewish groups were totally different: whereas the ZOB adapted their tactics to the German troops as they entered the ghetto to liquidate it on January 19, 1943, the ZZW fought a direct confrontation with the German forces in Muranowski Square, the largest open space in the ghetto. They also raised two flags over the ghetto: that of the Jewish star of David, which became the flag of the State of Israel, and the flag of Poland. Both became symbols of Jewish resistance in the Warsaw ghetto.

THE GROZS AND THEIR ART

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PHOTOGRAPHER HAUNTED BY IMAGES OF JEWISH PRISONERS

Wilhelm Brasse took some 40,000 to 50,000 photographs inside Auschwitz for the Nazis, including these shots of Czesława Kowka after she was beaten by a guard.

Wilhelm Brasse knew the Nazis were looking for photographs, and he was certain that this was the end. But when he arrived he discovered the camp's grounds which were later classified with humiliating descriptions such as “protruding ears” or “crooked teeth.” The lists compiled by the Allies, by contrast, served to help the refugees and give them back their identity. Obvious though that difference may seem, it is part of Bad Arolsen’s legacy. The archive in itself is a piece of history. Reorganizing the database is one of the tasks of Susanne Urban, the ITS head of research, who joined the archive in 2009 after working in Yad Vashem, Israel’s official memorial to the Holocaust. She says Brasse was “prominent among the prisoners who managed to escape” and “tried my best to calm them.”

In February 1941, he was summoned to the office of the camp commander, the notoriously brutal Rudolf Höss, who would later be hanged for his crimes. Mr. Brasse was certain that this was the end, but when he arrived he discovered that the SS was looking for photographs and the technical ability with a camera. I had the skills as well as the ability to put his subjects at ease.

Mr. Brasse took some 40,000 to 50,000 portraits but behind her I would see them like ghosts standing there.

“I saw all those big eyes, terrified, staring at me. I could not go on. He never turned to look away. Instead, he set up a business making sausage casings and lived a modestly prosperous lifestyle.

Before the war, Mr. Brasse trained as a portrait photographer in a studio owned by his father, who also took portraits of children. He had an eye for the telling image and an ability to put subjects at ease.

But his peaceful, prosperous existence was shattered with the Nazi invasion of Poland in September 1939. He was the son of a German father and a Polish mother.

He said: “When the Germans came, they wanted me to join them and say I was loyal to the Reich, but I refused. I felt I was not of the Reich, but I refused. I felt I was not Polish and I was Polish. It was my mother who instilled this in us.”

Considering the Nazis’ capacity for brutality, it was an extraordinarily brave thing for a 15-year-old boy to do. After several Gestapo interrogations, he tried to flee to Hungary, but was caught at the border. He was imprisoned for four months and then offered another chance to declare his loyalty to Hitler.

He said: “They wanted me to join the German army and promise everything would be OK for me if I did.”

But again he refused, and on August 31, 1940, he was placed on a train for the newly opened concentration camp at Auschwitz-Birkenau.

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Mr. Brasse said: “The skin of the body was barely skinned. The skin was stretched over the bones, that you don’t just get one aspect, you get everything. What makes it so harrowing is that you don’t just get one aspect, you get them all. You sense this monolith that was built of pain and sorrow.”

The work may be fascinating, but it can also be exhausting and saddening. Urban has only two research assistants on temporary contracts, which she says isn’t enough.

“You can’t work here without empathy but you can’t let it overwhelm you. You read some stories for example in files about children and then you go home and you have to go for a run through the fields for a couple of hours. But what I personal- ly find very heartening is that in the midst of all this horror you find tiny rays of light, for example files of people who helped someone else or people recalling how they were hidden as children.”

In her work in schools and universities, she uses information from the archive to focus on the fates of individuals, such as children who lost their identity by being separated from their parents and taken far away. That, she says, is an effective way to get people to think about the Holocaust and empathize with the victims.

“After seeing the bureaucratic diligence in these files, we get unprompted comments from many young people like ‘Wow, are we lucky we live in freedom.’ That is of course a wonderful side effect. Learning is not just about history, but from it,” says Urban.

She recalls one particularly moving instance in her research on death marches. She stumbled on an exhumation report dated October 13, 1949, from a military cemetery in Aue, Bavaria,

PGOJPHOTGRAPHER HAUNTED BY IMAGES OF JEWISH PRISONERS

(Continued from page 7)

BY ALEX WARD, MAIL ONLINE

These chilling images of a young Jewish girl at Auschwitz are among thousands that haunted a Nazi photographer.

Wilhelm Brasse was forced to take photographs of frightened children and victims of gruesome medical experiments moments from their death at the extermination camp where some 1.5 million people, mostly Jewish, died in the Holocaust.

Mr. Brasse, who died in October aged 94, had to relive those horrors from inside Auschwitz, but is considered a hero after he risked his life to preserve the harrowing photographs, which later helped convict the very Nazi monsters who commissioned the photographs.

He said: “When I started taking pictures again, I saw the dead. I would be standing taking a photograph of a young girl for her portrait but behind her I would see them like ghosts standing there.

“Tens of thousands of these are digitized and the staff of just under 300 is busy declassifying the decaying paper to stabilize it. Whole files are put in machines resembling large tumble dryers that remove the acid corroding the docu-

There were limits to the record-keeping, however. “With death camps like Sobibor or the extermination part of Auschwitz, the last trace of a life was the transport to the camp. There was no registration after that,” said Flor. “And you won’t find the word ‘gassed.’ In the death books of Auschwitz you’ll find natural causes of death like pneumonia or heart failure. They were at pains to hide the truth then.”

There is also no written record of the approximately one million people shot dead by German troops and SS death squads in mass executions following the invasion of the Soviet Union, said Flor. The German documents are infused with the racism of the Nazi era. Prisoners are categorized with humiliating descriptions such as “prostituting sans” or “crooked teeth.” The lists compiled by the Allies, by contrast, served to help the refugees and give them back their identity.

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In her work in schools and universities, she uses information from the archive to focus on the fates of individuals, such as children who lost their identity by being separated from their parents and taken far away. That, she says, is an effective way to get people to think about the Holocaust and empathize with the victims.

“We are followed what must have been a bizarre and terrifying experience. The assembled men were tested on their photographic skills. Each must have known failure would mean a return to hard labor and death. He said: “Five were we people. They went through everything with us — the doomed to this makeshift photographic studio. Each day he thought new pictures that another team of prisoners was assembled to develop the pictures. They were told he personally must have taken between 40,000 and 50,000 portraits.

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Proceeds from this evening will benefit the education programs of the American Society for Yad Vashem’s Young Leadership Associates. Holocaust education programs provide a context for exploring the dangers of remaining silent and indifferent in the face of the oppression of others. Funding for Holocaust education in public schools enables us to help protect future generations from the perils of discrimination and hatred.

We will soon live in a world without Holocaust survivors who can share their stories and memories firsthand. We must rely on our teachers, as speakers of history, to carry on the lessons of the Holocaust. The American Society for Yad Vashem is a valuable source to guide these teachers in their vital work.

With your help, the Young Leadership Associates will have the resources needed to continue their work in furthering Holocaust education. Together we are committed to broadening Holocaust remembrance for future generations.

A bequest to the American Society for Yad Vashem helps keep the memory of the Six Million alive...

Please remember us in your trust, will, estate plan or with the planned gift. It’s your legacy...to your family, and your people.

For more information, or for help with proper wording for the bequest to ASYV, please contact us at 212-220-4304.