

MARTYRDOM & RESISTANCE



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TODAY. TOMORROW. TOGETHER.

The American Society for Yad Vashem and Yad Vashem were honored to be a part of this year's American Israel Public Affairs Committee (AIPAC) Policy Conference in Washington, D.C. The annual conference, which ran from March 1 to March 3, drew 18,000 pro-Israel Americans from all 50 states, including students, activists, and lawmakers from across the political spectrum. This was the first time that Yad Vashem and the American Society for Yad Vashem had an official role at the AIPAC Conference.

On Saturday, before the official start of the Policy Conference, many delegates participated in the AIPAC Shabbaton, which offered unique educational programming and in-depth conversations with diverse speakers. Rabbi Israel Meir Lau, chairman of the Yad Vashem Council, led a discussion on the importance of memories and miracles in shaping Jewish identity. Rabbi Lau was also one of the keynote speakers at the opening session of the conference on Sunday morning, March 1. Additionally, throughout the weekend, members of our team greeted conference attendees at our booth in the AIPAC village. Visitors learned about upcoming programs and had the opportunity to research their families using the Yad Vashem database. We greeted hundreds of new faces and were able to share how individuals can be actively involved in Yad Vashem's mission even while living in the United States. Overall, we thoroughly enjoyed our time at AIPAC and hope everyone was able to learn a bit more about the important work that we do.

The highlight of the weekend was certainly the opening plenum on Sunday morning. The opening session began with Rabbi Jacob J. Schacter taking center stage in the Walter E. Washington Convention Center. He talked about how his father, US Army Chaplain Rabbi Herschel Schacter, z"l, saved a little eight-year-old Jewish boy during the liberation of *Buchenwald*. Describing his father's experience, Rabbi Schacter stated that with "the dead and the dying staring back at him, he saw a child." That child was in fact at AIPAC with all of us today. As the audience of 18,000 anxiously waited to see who this

was, a man emerged on stage and stated, "I was that child." There were audible gasps in the room as people realized that the man standing before them was Rabbi Israel Meir Lau, former chief rabbi of Israel and chairman of the Yad Vashem Council. The room was filled with emotion as this legendary figure stood before them and said, "My name is Israel Meir Lau. In *Buchenwald* I didn't have a name. I was a number. Just a num-

ber. My number was 117030. Only later on I discovered who I am." ber. My number was 117030. Only later on I discovered who I am." When the officer asked why he thought he was older, the boy answered, "because you laugh, you smile, and you cry like a child. Many years I didn't laugh, and I don't cry anymore. So, who is older?" The fact that such a young boy could utter such words is a painful reminder of the innocence that was lost and the childhoods that were stolen during the Holocaust. But the young boy's wisdom also



Left to right: Shaya Ben-Yehuda, managing director, Yad Vashem International Relations Division; Steven Wilf; Rabbi Israel Meir Lau, chairman of the Yad Vashem Council; Mark Wilf, board member, ASYV; Daniel Wilf; Stanley Stone, executive director, ASYV.

ber. My number was 117030. Only later on I discovered who I am."

In honor of the 75th anniversary of the liberation of Auschwitz, Rabbi Schacter and Rabbi Lau reflected on the story of their enduring connection to each other and joined together on stage to honor Holocaust survivors and liberators and their descendants. Schacter called upon those heroes present that day to stand, if able. The survivors were met with thunderous applause, followed by the liberators in the room, who appeared in full regalia. Rabbi Lau then described that fateful day of April 11, 1945, when General Patton's army entered the gates of *Buchenwald*. With a pistol in his hand, one officer, Rabbi Herschel Schacter, spotted a child hiding behind a heap of corpses. He understood this was a Jewish child, so he asked him for his name in Yiddish. He then asked the child how old he was. The little Israel Lau, known as "Lulek," answered, "What difference does it make how

foreshadowed his future role as a learned scholar and leader of Israel. Israel Meir is the 38th generation in an unbroken chain of rabbis. His father, Rabbi Moshe Chaim Lau, z"l, was the chief rabbi of the Polish town of *Piotrków* before he was murdered in *Treblinka*. It is quite miraculous that a child who was orphaned in the war and suffered such horrors went on to become the chief rabbi and a pioneering voice for the modern State of Israel.

The entire auditorium remained in awe as Rabbi Lau shared his story and reflected on the importance of friendship in today's troubled world. The tagline for the 2020 AIPAC conference was "Today. Tomorrow. Together." But Rabbi Lau emphasized that it's not just today and tomorrow, but also yesterday, that must bring us together. "We have to live together as we knew how to die together. To live together in brotherhood and friendship. We have to do it. It's in our hands."

AMERICAN SOCIETY FOR YAD VASHEM LAUNCHES NEW EDUCATIONAL SERIES

The American Society for Yad Vashem kicked off 2020 by presenting a bi-coastal lecture series in New York and Los Angeles. The Inaugural Speaker Series took place at the Merkin Concert Hall on the Upper West Side of Manhattan and was chaired by Goldie Hertz, Michelle Bernstein and Michelle Taragin. The first program was held on Monday, February 3, with guest speaker Dr. Robert Rozett, senior historian at the Interna-



Dr. Robert Rozett, senior historian at the International Institute of Holocaust Research at Yad Vashem (left), and Andrew Silow-Carroll, editor-in-chief of *The Jewish Week*, at the first Speaker Series event in New York.

tional Institute of Holocaust Research, Yad Vashem. Dr. Rozett was interviewed by Andrew Silow-Carroll, editor-in-chief of *The Jewish*

Week, on “Antisemitism 2020: Is History Repeating Itself?”

The Los Angeles #EducateAgainstHate series premiered on January 30 at the Sfixio restaurant in Beverly Hills. Award-winning filmmaker Roberta Grossman screened her documentary *Who Will Write Our History*, which tells the story of Emanuel Ringelblum and the Oyneg Shabes Archive, a secret collection of documents

from the Warsaw ghetto. The second program took place on February 27, featuring Dr. Steven J. Ross, professor of history at the University of Southern California and the Myron and Marian Casden Director of the Casden Institute for the Study of the Jewish Role in American Life. Dr.

Ross discussed his new book, *Hitler in Los Angeles: How Jews Foiled Nazi Plots Against Hollywood and America*. The presentation was followed by a Q&A moderated by KNZ 1070 AM radio host Frank

Mottek. The series was off to a great start, and the first programs were sold out. While we are no longer able to convene for the remaining lectures due to the current coronavirus situation, we have made alternative arrangements. The next lecture, scheduled for March 23 in NY and March



Sponsors of the Los Angeles #EducateAgainstHate series Suzanne Herskovic-Ponder, ASYV benefactor; James Freedman, grandson of Maria Herskovic; Maria Herskovic, Holocaust survivor and ASYV benefactor; Patricia Herskovic-Freedman and Jack Freedman, ASYV benefactors.

26 in Los Angeles, will now be offered virtually to a wider audience. *Women and Resistance in the Holocaust*, presented by Dr. Na’ama Shik, director of online learning at Yad Vashem, is available online for viewing.

MONACO TO OPEN UP ARCHIVES ON ITS DARK SHOAH PAST

Monaco has finally agreed to open up its state archives to historians who suspect the country has largely failed to own up to its part in the Holocaust.

In 1997, campaign group the Simon Wiesenthal Center (SWC) wrote to several countries, including Monaco, asking for access to official records on the deportation of Jews to death camps during the war.

While countries such as Russia accepted the request, the principality of Monaco was among those not to respond to the letter.

But in a surprise move, Monaco’s State Minister Serge Telle has now given permission for the SWC’s Dr. Shimon Samuels to bring a historian into the archive in Monte Carlo to begin exploring the official records.

“When I had my first meeting with Mr. Telle in Jerusalem, he said something that really shook me,” Dr. Samuels revealed.

“He confirmed to me that he was aware Monaco had not done the job of protecting Jewish people and hiding these people from the Nazis like they had promised they would do.

“He looked at me across the table and said: ‘For this, I beg forgiveness.’

“That showed a certain amount of goodwill.” According to the Simon Wiesenthal Center, there is already some evidence, gained from historical records elsewhere, pointing to the persecution of Monaco’s Jewish community during the Holocaust.

Until recent years, Monaco has been slow to acknowledge its role in the persecution and deaths of hundreds of Jews under the Nazi regime.

After the country was invaded and taken over by Italy’s Fascists in 1943, the administration of Monaco was then handed to Germany, which deported the Jewish population to camps where they were murdered.

Under the current reign of Prince Albert II, Monaco has slowly moved toward a position of recognizing its own role in the Holocaust.

In 2015 the prince offered an official apology and unveiled a statue to commemorate the 92 Jews that the country accepts were deported to death camps from Monaco.

But Dr. Samuels believes this figure is in fact far higher.

“We have documents which show the number is far greater than 92.

“Many were taken when the Italian Fascist regime fell to the German Nazis and many fled

to Nice and the areas surrounding Nice. “We have found the names of many Jews who should have been saved but were not. “I cannot give you an exact number of Jews in Monaco who lost their lives, but it almost certainly amounts to hundreds rather than 92.”

Speaking at the 2015 ceremony to commemorate Jews who perished in the Holocaust, Prince Albert noted that French Jews fleeing the Nazis, “came specifically to take shelter with us, thinking they would find neutrality.”

Instead, Monaco “committed the irreparable in handing over to the neighboring authorities women, men and a child who had taken refuge with us to escape the persecutions they had suffered in France.”

Dr. Samuels says the visit to the archive, which will be overseen by a representative of the prince, will hopefully be the first of at least six such trips.

But much depends on the reaction to the first visit, with some in Monaco still less than keen for the microstate’s past record during dark times to be explored too deeply.

BY LEE HARPIN, *The Jewish Chronicle*

YAD VASHEM: A MISSION TO REMEMBER THE VICTIMS OF THE HOLOCAUST

Cut into a Jerusalem hillside is a striking, modern memorial to an unthinkable past. Part museum, part archive, it's called Yad Vashem, which in Hebrew means "a memorial and a name."

More than a million visitors come here each year, to try to comprehend the magnitude of the Holocaust.

"I didn't think that a building, a business-as-usual-museum with all of the trimming of architecture, is the right place to tell the story of the Holocaust," said famed architect Moshe Safdie.



Rena Quint has photos of her life after the Holocaust, but no pictures of family members who perished.

"I wanted it to feel like it was part of the Earth." He took correspondent Seth Doane around this museum, which he designed with few embellishments. He sets a reflective tone with simple lines, austere concrete and the careful use of light.

"I hope that the architecture and sequence of spaces and the quality of the light make that experience of getting all this information, which is so difficult to take in, something that stays with you forever," said Safdie.

"How much of a responsibility, how much of a weight, is it to design something like this?" asked Doane.

"This, by far, was the most trying, emotionally trying experience I've ever had as an architect," he replied.

Eighty-four-year-old Rena Quint barely remembers what was before the Holocaust. What's followed is everywhere in her Jerusalem apartment. Photographs fill nearly every surface. "I love these pictures," she told Doane. "Each one of them represents part of my life."

Except there's a big part missing: her childhood. There's not a single photo of her mother, father or brothers, who were all killed.

"I don't remember what my brothers look like," Quint said. "I don't really remember playing with them."

"How about your parents?" Doane asked. "I don't remember them, either." "You can't visualize their faces?" "No. I can't. I can't. No."

Quint was just three when war broke out, and she wound up at the work camp *Bergen-Belsen*, where she survived, pretending to be a boy to get work, until British troops liberated the camp in 1945.

Yad Vashem helped her to uncover files and paperwork, and slowly she began piecing together her past. Dry documents provide a glimpse of what was, such as her parents' prenuptial agreement dating from 1930, detailing what her mother owned. "It's one of the few things you know about her?" Doane asked.

"That's right. I know she had furniture," said Quint. "But I don't know what she looks like."

She's contributed to Yad Vashem's 70-plus-year effort to compile "Pages of Testimony" of those killed, a vital part of its mission. Quint filled out four, for her murdered family members, noting name, age and "circumstance of death."

"My mother and brothers were put into gas chambers," she said. "My father, I don't know when, where, how? No idea when he died. The 'Pages of Testimony' are, sort of, they're buried on paper."

Millions who perished — buried on paper — are housed in the museum's Hall of Names. "This is the whole idea behind Yad Vashem, behind the whole institution, to commemorate and to do it on the level of a human being," said archive director Haim Gertner.

He showed Doane the black binders filled with more than four million of those testimonies, and the empty shelves left for some of the two million victims yet to be named. "It will take us a lot of time, but we will do our best efforts to locate all the names as much as we can," Gertner said. "You are traveling in an unknown back hole in your own memory, like in the case of Rena Quint. You find here something, here something, then we copy some document there.

So, we have a process of recovering histories here."

Gertner oversees a research staff of more than a hundred who collect and preserve documents and stories in 60 languages, from neighbors and friends from towns across Europe. Sometimes all that's left of a life is a note, drawing or signature.

Prisoner cards, filled out by Nazis, were discovered in an attic: "You have the whole description: height, color of hair, size of nose, things like that," Gertner said. "It's very humiliating."

At 88, Berthe Elzon still volunteers here every day. During the Holocaust she pretended to be Christian. She took Doane to the exhibit most meaningful to her today: a bicycle. When asked what it represents to her, Elzon replied, "It symbolizes the goodness! People who were ready to give their lives in order to help."

The bicycle was used by a French woman who rode it to check on and protect Jewish kids, a reminder that, while humans carried out this atrocity, humans also helped save lives. "Marie-Rose Gineste — only to tell her name, I'm moved," said Elzon. "I owe her my life, and I don't forget it. And in part, it's why I'm here. Because I'm alive, and I have to tell why and how."

Survivors, including Rena Quint, told Doane that sharing their story, documenting the past, was not so much a choice but a duty.

"If I had not survived, I wouldn't have put in my mother and father and brother's names,"



Preserving artifacts of victims of the Holocaust.

Quint said. "And there are families where nobody survived."

In the Hall of Names at Yad Vashem, the pictures soar skyward in this archive-turned-tombstone, where the victims of one of history's horrors are named, and remembered.

CBS NEWS

HOW BRITAIN'S GERMAN-BORN JEWISH "SECRET LISTENERS" HELPED WIN WORLD WAR II

It was certainly not what the captured Nazi generals expected — or deserved. As historian Helen Fry describes in her new book, *The Walls Have Ears: The Greatest Intelligence Operation of World War II*, Trent Park, the stately country house in north London to which the prisoners were confined, rather resembled a gentleman's club.

The most senior generals had their own rooms, with adjoining sitting rooms. There was a room for playing billiards, table tennis and cards. And, after afternoon tea on Christmas Eve, a festive dinner was laid out for them.

There was even an appropriately deferential welcome for the Third Reich's top military brass — on arrival, the illustrious POWs were met by Lord Aberfeldy, a distinguished Scottish aristocrat and second cousin of the king.



A secret listener eavesdrops on conversations of German prisoners of war.

Aberfeldy told the generals he was their welfare officer and lavished attention upon them. He made fortnightly trips to the capital to buy them shaving cream, chocolate and cigarettes. He arranged for a Savile Row tailor to measure them up for new clothes. He even showed them pictures of his Scottish castle and let slip his own admiration for the Führer.

Nor were the Germans strictly confined to this luxury prisoner-of-war camp. Senior British officers occasionally took them to dine at Simpson's in the Strand and the Ritz, and invited them to tea at their homes.

As one of the seemingly lucky captives, Lieutenant Colonel Kurt Köhncke, suggested: "Our involuntary hosts are thoroughly gentlemanlike."

But nothing was, in fact, as it seemed. "Lord Aberfeldy" was the creation of British intelligence; no such title existed, and the role was instead played to perfection by one of its officers, Ian Munro.

Thus, writes Fry, behind the façade of the gentleman's club at Trent Park, the British had constructed an elaborate, highly efficient and, in terms of the war effort, vital espionage operation. Unbeknownst to, and unsuspected by, the Nazi military commanders, Trent Park was wired for

sound.

"The generals did not realize that everything that could be bugged was — from the light fittings to the fireplaces, plant pots, behind the skirting boards, under floorboards of the bedrooms, and even the trees in the garden," Fry says. Even the billiard table had a bugging device in it. The house and its surrounding estate were, Fry continues, nothing less than "a theatrical stage set."

Unseen by the generals, an army of "secret listeners" — many of them Jewish refugees proficient in the multitude of German dialects being spoken — eavesdropped on their conversations, which were transmitted back to a basement room, the "M" — or miked — room. The conversations were then transcribed, translated and painstakingly double-checked before being

passed to onsite interrogators and fired off across Whitehall to key intelligence agencies and government departments.

Fry's book draws on thousands of files, transcripts and reports in Britain's National Archives that were quietly released in the late 1990s.

Trent Park was, moreover, just one part of the operation. At Latimer House and Wilton Park, two estates in the

countryside of Buckinghamshire, to the northwest of London, similar facilities were established in the early years of the war. While Trent Park's "special quarters" would, by the time of the Allied victory, house nearly 100 senior German officers, in all, some 10,000 lower-ranked prisoners passed through the three bugging sites during the course of the war.

The eavesdropping would elicit a wealth of intelligence: on the Germans' battle plans, new technology being developed by the Nazis on U-boats and aircraft, and the progress of Hitler's secret weapons program that produced the V1 and V2 rockets.

It would lay stark the divisions between pro- and anti-Nazi officers and their reactions to the "July plot" to assassinate Hitler and their country's impending defeat.

And, most disturbingly of all, there were graphic eyewitness accounts of the mass murder of Jews in the East — on occasion, by the very men who had perpetrated them.

Unlike the generals, many of the more junior POWs would spend only a few days in the facilities while their conversations were listened to and any useful intelligence gleaned. As they expected they would be, they were subjected to in-

terrogations. However, says Fry, these were sometimes "phony, designed to make the prisoners think the British did not know very much or were stupid."

As Fritz Lustig, one of the Jewish "secret listeners," later recalled: "Their reaction to interrogation was often particularly fruitful. They would tell their cellmate what they had been asked about, what they had managed to conceal from the interrogator and how much we [the British] already knew." Only very rarely did prisoners suspect anything fishy.

ENTER COLONEL KENDRICK, THE "OSKAR SCHINDLER OF VIENNA"

In the first months of the war, German prisoners — sailors rescued from U-boats which had been sunk, and the first *Luftwaffe* pilots to be shot down over England — were held at the Tower of London. The cells in the historic castle in which the POWs were held had been bugged some months earlier in anticipation of the coming conflict. The Tower saw only limited use — it could accommodate a mere 120 prisoners — and by the new year Trent Park was up and running.

Once the home of Sir Philip Sassoon, a wealthy Iraqi Jew, Trent Park was equipped with listening devices which utilized the latest technology rushed across the Atlantic by the Radio Corporation of America.

Overseeing the whole operation, which had the deliberately bland-sounding title of the Combined Services Detailed Interrogation Center, was Colonel Thomas Kendrick. "His eventful career," says Fry, "was veiled in total secrecy and would not have appeared out of place in the gritty world of a John le Carré novel."

A veteran intelligence officer, in the interwar years Kendrick ran the UK's spy networks in central Europe. His MI6 cover was a posting to Vienna as a British passport officer. In that role, he played a critical part in helping to rescue Jews and the Nazis' political opponents from Austria after the *Anschluss*. According to British Foreign Office records, Kendrick and his overworked staff saved around 200 Jews a day, handing out visas.

Fry labels Kendrick the "Oskar Schindler of Vienna," noting that he "forged documents to enable the country's Jews to emigrate, even if they did not qualify, and stamped and approved their papers, including applications that were not complete."

Kendrick even ended up striking a deal with Adolf Eichmann, who had been sent to Austria to clear the Reich's newest addition of Jews. Under its terms, 1,000 Jews were given illegal visas to enter Palestine. Kendrick was later reprimanded by the Foreign Office for his actions, which had been carried out behind the back of the British government.

Less than six months after German troops en-

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A RETURN TO AUSCHWITZ, 75 YEARS AFTER LIBERATION

The pictures were an afterthought. Once Soviet soldiers had liberated Auschwitz in January 1945, they realized they needed a record. They needed to show the world the horror they had discovered. So, they dressed survivors back up in their uniforms and paraded them around for the cameras.

Who were they, these human beings the Nazis had reduced to numbers? What became of them?

The little boy, B-1148, four years old then? His name is Michael Bornstein. Now 79, he lives in New Jersey and tells his story in schools, showing his numbered tattoo.

The nine-year-old girl, number A-60989? Ruth Muschkies Webber, now 84, from Michigan.



Michael Bornstein.

Correspondent Martha Teichner asked Webber, “Did you, as a child there, understand what was happening at Auschwitz?”

“The woman told me that gave me the number that if I don’t behave myself, I’ll go up in smoke,” Webber replied.

Webber and Bornstein were among the 200 or so survivors who went back last month to mark the 75th anniversary of the liberation of Auschwitz — their numbers dwindling. They sat in a tent covering their Ground Zero, the spot where the railroad tracks ended, where the cattle cars filled with people stopped.

This tribute to the living was also an elegy, a lament for the dead.

About 1.1 million people died at Auschwitz, most of them Jews, but also Poles, Soviet prisoners of war, gypsies and others as well. Mainly, they were herded into gas chambers, and then incinerated in adjoining crematoria ... efficiently, as many as 6,000 a day.

Auschwitz 1 was the camp with the famous gate; its motto, *Arbeit Macht Frei* (“Work makes you free”), a mockery to anyone who passed under it. Auschwitz 2 was its much bigger neighbor at *Birkenau*, where Dr. Josef Mengele carried out his gruesome medical experiments.

Just before the camps were liberated, the Nazis blew up the crematoria at *Birkenau*. Nearby is where they dumped the ashes of the people they killed.

You think you’re prepared for what you’ll see — the evidence of mass murder — but you’re not, even if you’ve been here before. Witness the suitcases, eyeglasses, toys, a mountain of shoes.

“The children’s shoes, what it says ... look at this: this child couldn’t have been more than two or three years old, if that. What a shame,” said cosmetics billionaire Ronald Lauder, who helped raise the \$40 million it cost to open a conservation lab at Auschwitz.

Teichner asked, “The 75th anniversary of the liberation of Auschwitz, as opposed to the 70th or the 60th or 50th. Why is this one so very important?”

“They’re all important, but this is very important, ‘cause it’s one of the last ones we will do when we have the survivors,” Lauder replied.

Preserving Auschwitz has been Lauder’s mission since his first visit in 1987, while he was the U.S. Ambassador to Austria. He is chairman of the Auschwitz-Birkenau Memorial Foundation, and president of the World Jewish Congress.

Teichner asked him, “When you walk around here, when you see what’s here to see, what goes through your mind? What do you feel?”

“Well, for me, I feel ghosts,” Lauder replied. “I feel people all around me, ‘cause I’ve been through here with survivors, and they told me, ‘This is the place where my father was killed.’ ‘This is the place where my little brother was taken away from me.’ Every place here has a story, and I’ve been there with survivors, and they tell me what happened.”

He won’t say how much exactly, but admits he’s personally given tens of millions of dollars so that these objects will bear witness long after survivors of Auschwitz are dead.

“The one word that symbolizes what happened to the Jewish people was the word Auschwitz,” Lauder said. “It’s the largest cemetery in the world. There are a million people buried here. We are now three generations later, and what do we see over and over again is that people forgot.”

According to a recent Pew poll, fewer than half of U.S. adults (45%) know that six million Jews died in the Holocaust. A 2018 study found that more than six out of ten American millennials can’t identify what Auschwitz is, and more than one out of five haven’t heard of the Holocaust, or aren’t sure.

For Ruth Webber, the memory never goes away. Teichner asked her, “To this day, do you

have flashbacks?”

“Yes,” she replied.

“And from the minute you got off the train, were you afraid?”

“Afraid? I was always afraid. There wasn’t a minute that I was not afraid, except when I was in my mother’s arms. Or at night, when I hugged her and held onto her. I was always afraid. You never knew when something is going to happen. Never.

“You saw a German with a gun, and my mother would say to me when we passed by, ‘Don’t look, because if somebody sees you looking, they’ll shoot you.’”

Her mother survived; her father did not. Children would try to stay safe by hiding among the bodies. “One of the places where we had made ourselves little places where we could squeeze into was the barrack,” said Webber. “One of the barracks next to us had the skeletons.”

Protected by the women around her, she remembers their anguish whenever someone disappeared. “They would say, ‘God Almighty, please, please see what is happening. Let some-



Ruth Muschkies Webber.

body survive, especially the children.’ And this is what we were to do, is have a family and hopefully live long enough to have grandchildren, and to not forget that there was somebody up there that listened to all those voices.

“And I was the one that survived.”

Ruth Webber did what those women asked. She has three children and five grandchildren, who could only have been born because she did not die at Auschwitz.

Michael Bornstein has four children and twelve grandchildren. He celebrates the occasions survival brought him by raising a dented silver cup, the only thing not stolen from the stash of valuables his parents buried before being forced from their home.

“And to us, it means the world,” said Lori Bornstein Wolff. “To us, it stands for life before, and the life that comes.”

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HOW BRITAIN’S GERMAN-BORN JEWISH “SECRET LISTENERS”...

(Continued from page 4)
tered Vienna, Kendrick was arrested by the Gestapo after being betrayed by a double agent. Interrogated for four days, he was expelled from Austria for spying.

Back in London, and with a conflict with Germany now thought to be inevitable, Kendrick was charged with putting together the operation which would seek to spy on the prisoners of war who would fall into Britain’s hands.

Kendrick’s methods soon paid rich dividends. As the war progressed and the number of airmen and sailors captured by the UK increased, crucial intelligence was gleaned. The secret listeners learned about potential landing places for Hitler’s planned invasion of Britain. They picked up information, too, about resistance activity in occupied France, Holland and Norway; air raids on the UK; and the impact of the RAF’s bombing of Germany. During the Battle of the Atlantic, eavesdroppers discovered intelligence on U-boat movements and tactics, and even where new highly disguised U-boat pens were being built on the French coast.

Kendrick’s operation also played a part in the so-called “Battle of the Beams,” when *Luftwaffe* bombers used increasingly accurate radio navigation systems as they bombed the UK at night and Britain scrambled to develop countermeasures. Similarly, prisoners also let slip vital intelligence about the new magnetically fused torpedoes which could be fired from U-boats. Again, this enabled measures to be taken to help defuse the threat to British ships.

Vague chatter among the prisoners about Hitler’s “secret weapon” was picked up when the war was barely two months old. Over three years later, talk among the generals helped the Allies to grasp the real purpose of the secret *Peenemünde* site on the north German Baltic coast, where a deadly new rocket program was under way. The ensuing bombing raids on the site, says Fry, delayed rocket test launches by up to six months. Crucially, it meant the first V1 rocket did not land on London until the week after D-Day. Kendrick’s operation would continue to provide information throughout the war on V1 and V2 mobile launch sites in France and Holland, which would also then be bombed.

GERMAN-BORN JEWISH SPIES TAKE ON THE NAZIS

The intelligence gathered from Trent Park was considered so valuable that when expansion to Latimer House and Wilton was discussed in 1941, intelligence chiefs deemed that it should go ahead “by the earliest possible date irrespective of cost.”

But by 1943, Kendrick had encountered a problem that could not be solved by money alone. The number of POWs had risen with British victories in North Africa — which brought with them the first significant number of army prisoners, as well as generals and commanders — and the workload increased. It would rise

again sharply after D-Day. The eavesdroppers also began to find the highly technical language, and German dialects, difficult to comprehend. Up until then, the sites had only employed British-born listeners who were fluent in German.

Kendrick thus needed native German speakers. In the British army’s Pioneer Corps, in which large numbers of German refugees, many of them Jewish, were serving, he found his answer.



German generals walk in the grounds of Trent Park.

Around 100 émigrés, many of whom had been temporarily interned by the UK government as “enemy aliens” when the war broke out, were eventually recruited. They were delighted with the opportunity to take part in a highly secretive part of the war effort, having previously been consigned to unskilled labor in the Pioneer Corps. (In the early stages of the war, it was the only British military unit in which the nationals of countries with which the UK was at war could serve.)

As Fry writes, Fritz Lustig, who had fled Germany after *Kristallnacht*, was typical of Kendrick’s new “secret listeners.” He had been held as an enemy alien on the Isle of Man during the summer of 1940 before being released and joining the Pioneer Corps. After passing a series of interviews in 1943 — and being instantly promoted from a private to a sergeant — Lustig found himself working for Kendrick. “Your work here is as important as firing a gun in action,” his new boss told him.

Lustig himself felt no qualms about spying on German prisoners. “They were no longer our compatriots,” he later said. Others expressed similar feelings. “I never felt I was betraying Germany,” said one. “Germany betrayed me.”

The bond between Kendrick and the “secret listeners” was a strong one. He had actually helped the family of one of them, George Pulay, to escape from Vienna. Another of Kendrick’s Jewish team, Ernst Lederer, is believed by Fry to have done more than just listen. Originally from the Sudetenland, he was also used as a stool pigeon. Dressed in a German officer’s uniform, Lederer was one of nearly 50 men — many of them also refugees — who posed as prisoners and helped loosen the captives’ tongues.

Female Jewish refugees, such as Gerda Engel and Susan Cohn, were also employed by

Kendrick to help with translation, sorting through intelligence, and clerical work. Occasionally, romance blossomed. One month after the end of the war, Lustig and Cohn were married.

Kendrick and his “secret listeners” were able to learn about the fraught and angry conversations between pro-Nazi generals and the anti-Nazis, whom the former viewed as defeatists. They overheard the aghast reactions to Hitler’s

bloody revenge on those who had plotted to assassinate him in Operation Valkyrie in July 1944. And they listened in as the generals showed no emotion on hearing the news of the Führer’s suicide, and, to the horror of their orderlies, clinked glasses of wine on VE Day.

But some of what the “secret listeners” heard was utterly harrowing, especially for those Jews who had families still trapped in Europe. Some,

such as Peter Ganz, would indeed discover after the war that members of their families had perished in the Holocaust.

A WINDOW INTO THE HOLOCAUST’S FULL HORROR

Although some intelligence had been picked up before, most of the detailed information about war crimes was gathered from 1943 onward.

Eavesdropped conversations began to pick up the scale of the horror. One prisoner referred to 300,000 civilians being shot, another talked about the 80,000 Jews being murdered in *Lublin*, and a third about 5,000 killed in one day in a Ukrainian village, all providing graphic details of *Einsatzkommando* massacres. Names that would become infamous — *Auschwitz*, *Mauthausen* and *Bergen-Belsen* — were mentioned; so too were mobile gas trucks, the liquidation of the Warsaw ghetto, and the murder of “mental defectives.”

Perhaps most shocking of all was the attitude of the prisoners toward the Nazis’ crimes that the bugging revealed.

Some, it is true, appeared to recognize the nature of the terror their country had inflicted upon European Jewry. A young sailor relayed an eyewitness account of a massacre in Lithuania, with the words “believe me, if you had seen it, it would have made you shudder.” A pilot recalled chancing with some friends upon the scene of a mass shooting near *Lviv*. “We shall have to pay for that,” he grimly suggested.

Among themselves, some of the generals, too, seemed to show a similar understanding. “The most bestial thing I ever saw,” said one after witnessing the aftermath of killings in Russia. As Kendrick forced the generals to view photo-

(Continued on page 10)

In the breath between before and after, Anita Lewinski saw this was the end, and searched for her small goodbye. Their train had stopped at the gate of death.

It was October 1944. They were Jews.

The rail car had a window, by chance. Outside, the vast camps of Auschwitz-Birkenau sprawled across more than 400 acres of Poland's southern countryside. Vacant eyes stared through barbed wire and barking dogs fought the leash. On the train, shock spread from face to face, reality replacing the long-whispered rumor.

Anneliese Winterberg was just 15. She had blue eyes, her hair blond as corn silk. Anita was a few days shy of 30, more a beloved big sister than an aunt. Anneliese watched her dig into a bag, looking resolute.

Seconds ticked by, then she found it.

Anita had been saving it for when this day came. She gave a piece to her older sister, Irmgard Winterberg, another to Anneliese, Irmgard's daughter. She kept one for herself.

"We must eat it now!" Anita urged.

Before SS guards ordered them out, yelling "*Raus! Raus!*" and before Auschwitz-Birkenau, the dreaded taker, took them in, a rare piece of chocolate held back the chaos.

"It was our last togetherness," Anneliese recalled, "our last sweet sharing."

Anneliese was born on January 8, 1929, in *Guben*, Germany, the only child of Siegfried and Irmgard Winterberg. When she was two, the family moved west to *Bonn*, on the Rhine River, where her father took a position as a cantor and teacher. It was a blessing, she said, to be the cantor's daughter. School and synagogue and friendships were her life.

"At school, my father was the teacher. At home, he was my father. He liked to drink beer. He used to let me sit on his lap, and give me a sip, too," she said.

Adolf Hitler came into power in 1933, casting blame on the Jews for Germany's woes. She remembers the Nazi parades, the bold red and black of the flag. She liked the Nazi music, but not the lyrics.

The changes happened slowly. She remembers "*Juden verboten*" appearing in store windows, but not feeling hurt until she learned the Nazis banned Jews from the swimming pool, too. "I never knew anything else but Nazis," she said. "I was four years old."

In summers, Anneliese split her time visiting grandmothers. Berlin was always her favorite destination. Anita was there. She was a teacher of handicapped children and, Anneliese said, had a natural way with kids.

"She spoiled me," Anneliese said. "She took me all over the big city. I was about the happiest a kid could be around that time."

Anneliese's personal Holocaust began on November 10, 1938, *Kristallnacht*, when Nazis and civilians burned and looted Jewish-owned stores in Germany. They destroyed her father's synagogue. Nazi law replaced God's law that day, she said. Jews tried to flee Europe. Her family had relatives in Los Angeles who offered to help them escape. The Winterbergs would take a train through Poland, to *Vladivostok*, Russia, to board a ship to the United States. Siegfried had a job

"OUR LAST SWEET THING"

waiting in Daytona Beach.

Then Germany invaded Poland, blocking their passage to America.

"We were trapped," Anneliese said in a 1981 recording for the Gratz College Holocaust Oral History Archive.

The Nazis moved her family to a cloister in *Bonn*. Her father still had religious services. His voice, she said, kept her feeling human. In July 1942, they were sent to *Theresienstadt*, a hybrid concentration camp and ghetto established by the SS in the former Czechoslovakia, in the fortress town of *Terezín*. They lived there for over



Anita Lewinski and her niece, Anneliese Winterberg, in Germany. The two were sent to Auschwitz in 1944. Anita never left.

two years, along with Anita and a grandmother. Treatment varied, she said, because the Nazis used the camp as propaganda, a "showcase" for the Red Cross. Yet, people often disappeared, given pink slips and a train ride. Her father got a pink slip on Yom Kippur in 1944. He was 44.

The night before he was taken away, Anneliese said goodbye. He laid his hands on her head and said, "May the Lord bless you and keep you." Then she left the room. "I can't recollect anything that happened after that," she said. "Nothing."

Siegfried went to Auschwitz, and died months later at *Kaufering*, a satellite camp at *Dachau*, Germany.

Anneliese's train to Auschwitz arrived on October 10, 1944. Outside, they shuffled toward a Nazi doctor sitting at a desk. Anita, born with a hip deformity, hobbled on a cane. Anneliese, tall for her age, was sent to the right with her mother. To live.

The doctor looked at Anita and quickly barked, "*Links.*"

Left, to death.

"For 30 years, I could not justify that this person who I loved so much was sent to the left," Anneliese said. "We just looked at each other and she stood there with her mouth open, horrified, that she had to leave us. 'I'm gone. Gone to death.' That's the look. That picture doesn't go out of my mind."

Most Jews were exterminated quickly. Those fit enough to work could live, for a while at least. Anneliese and Irmgard spent only five days at Auschwitz-Birkenau before being shipped to a labor camp, but in that time, life fractured for her. She was sent to a room where her body was shaved. She was given a dress and some old shoes. Childhood ended. Many girls cried seeing their hair fall to the floor. Anneliese didn't.

Before she had gotten off the train, she had torn apart a photograph of her father, keeping just his head. She was so fearful the Nazis would find it during morning roll calls that she hid it in her mouth. After a few days, the photo dissolved. That's when she cried.

"Like I lost him a second time," she said.

The Holocaust would take all the people Anneliese first loved, her hair, her innocence and, one night in the barrack at *Birkenau*, her religion.

Irmgard had tuberculosis, and Anneliese would curl up beside her, drawing warmth from her night fevers. Still, she was cold. Others slept in burlap sacks, and Anneliese mustered up the courage to ask the *kapo*, a Jewish woman in charge of the barrack, if she could have one, too. The woman slapped her and made her kneel. She returned to her bunk, her face still stinging, and prayed.

"God, it's me. I'm here in Auschwitz. Where are you?"

That night, she said, changed her completely.

Mother and daughter were sent to a labor camp near *Dresden*, where they built airplane parts for six months. They had one day off: Christmas. In April 1945, they were moved to *Mauthausen*, a concentration camp on the Danube River. The U.S. Army came in weeks later, then freedom. Irmgard, suffering from years without medical treatment, died shortly after. She was 41.

Anneliese came to the United States, alone, at 17, and lived with a distant aunt in Manhattan. She met Martin Nossbaum, a civilian equipment specialist for the military, and had children, living first in Mount Airy, then in Jen-kintown, both in Pennsylvania. They kept a kosher house and had a religious life, at least on the surface. When cantors sang, she heard her father in their voices, felt his hands still resting on her head. She longed for the time when she believed, before that night in the barrack.

"I lived two lives," she said, like a soldier home from war.

BY JASON NARK, *The Philadelphia Inquirer*

AMERICAN SOCIETY FOR YAD VASHEM SOCIATES WINTER GALA

together for the Young Leadership Association 20 at the Prince George Ballroom in New York. The evening featured delicious food and a “fishbowl” auction for a Holocaust exhibit, titled “The Anguish of Liberation.” Guests also participated in the “Requiem” where they were encouraged to write the name of the individual being honored prior to the event. The event was a wonderful opportunity for supporting the American Society for Yad Vashem programming on college campuses, for the expression and dissemination of Holocaust distortion. As the World Holocaust Forum is uniquely qualified to educate about the dangers of Holocaust denial to tomorrow’s leaders about the *Shoah*, the victims and the legacies of the survivors, and the generations.



THE MYTH OF JUDEO-BOLSHEVISM

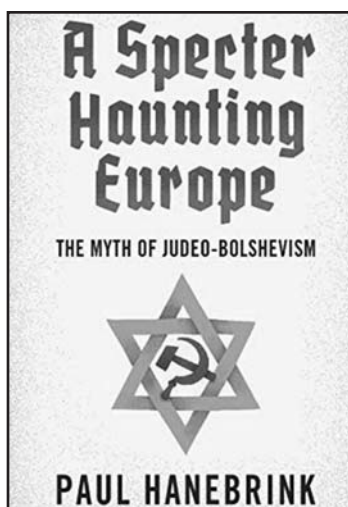
A Specter Haunting Europe: The Myth of Judeo-Bolshevism.

By Paul Hanebrink. The Belknap Press of Harvard University Press: Cambridge, Mass., 2018. 353 pp. \$29.99 hardcover.

Early in his absorbing work entitled *A Specter Haunting Europe: The Myth of Judeo-Bolshevism*, Paul Hanebrink notes how recognized researchers have “again and again” “convincingly and authoritatively exposed the ‘myth of Judeo-Bolshevism.’” In short, it has been undeniably proven that Jews are neither “responsible for Communism” nor do they have any particular affinity for it. Yes, Hanebrink writes, throughout the years some Jews have turned to Communism, but no more so than others have. Nonetheless, the myth refused, and, indeed, refuses to die. The “why?” is what Hanebrink finds fascinating and closely investigates in *A Specter Haunting Europe*.

He begins by revealing the origins of this twentieth-century lie. We read how “the Judeo-Bolshevik peril was constructed from the raw materials of anti-Judaism.” More specifically, we are told how Judeo-Bolshevism “rest[s] on three . . . pillars of anti-Jewish thought.” First, there was the “long history of associating Jews and Judaism with heresy, misrule and social disharmony.” Not surprisingly, these claims suited all those who determinedly believed in the “perils of secularism, the rights of a Christian ruler and the foundations of social order,” as they saw it. Then there were the “well-established beliefs in an international Jewish conspiracy,” confirmed by the *Protocols of the Elders of Zion*, a forgery outlining the plot of just how Jews were going to take over the world after the worldwide chaos they intended to provoke! Finally, there were the “older fears of Jewish fanaticism,” highlighted in blood libel accusations and the like.

Next we learn how this lie was fueled, spread by “newspaper articles, thought pieces, books of reportage and the tales of émigrés who described the reality of Jewish Bolshevik terror with the voice of ‘authentic’ experience.” There were the French writers, Jérôme and Jean Tharaud, who went to Hungary to do research for a book on the Bolshevik revolution that had occurred there. The book’s title would be *Quand Israël est roi (When Israel Is King)*.



In it the Tharauds would note that “a traditional Christian society, protected across the centuries by a nobility that embodied the Nation’s proud history, was replaced by an alien and disorienting modernity at odds with everything old and true.” In sum, “on the

banks of the Danube a new Jerusalem arose, sprung from the mind of Karl Marx and built by Jewish hands on ancient [messianic] thoughts.” Another voice of what appeared to be “authentic” experience was that of Alfred Rosenberg’s “who later became one of the leading ideologues of the Nazi movement.” Writing in German newspapers, he detailed how his travels across Russia convinced him that “wherever Bolsheviks appeared, 90 out of 100 were Jews.”

Indeed, nationalists had quickly found the lie especially useful, “transform[ing]” and tailoring it to their needs. Thus, “the wave of political and social unrest that swept across Europe after 1917”— due, more often than not, to “revolutionary upheaval, state breakdown or regime

change” — was easily blamed on the Jewish Bolsheviks. The result was violence perpetrated on Jews in Poland and by counterrevolutionaries in Hungary who toppled the above-noted Bolshevik regime, pogroms in Ukraine, and intimidation alongside “close surveillance” of the many Jewish inhabitants of Bessarabia, become part of Romania. As it turns out, Romanians would take vengeance on their Jewish population during World War II.

Of course the idea that Jews were Bolsheviks and enemies of the state was central to Nazism, and, in fact, Hanebrink tells us, “crucial to the genesis of the Final Solution.” Because of it, this war, according to Hitler, had to be brutal and “ruthless” to put a complete and total end to the reign of this destroyer! Additionally, and interestingly, it seems Hitler tried his best to make the destruction of the Jews not just a national issue important for Germany’s survival, but an international issue of utmost importance to the world. For that matter, “the German press was instructed to portray the German war against Moscow as a ‘European crusade against Bolshevism.’”

Nor did the idea of the dangers posed by Judeo-Bolshevism end with the conclusion of the war. When the Soviets took over Poland, and other Eastern European countries, the word was the Judeo-Bolsheviks had returned . . . and would be the cause of their Holocaust, much worse, according to them, than anything the Jews had ever suffered! At the same time, the Soviet Communists began to look at their Jews as Zionists, and thus not truly followers of the party line.

Needless to say, Hanebrink’s *A Specter Haunting Europe* definitely leaves readers a lot to think about.

REVIEWED BY DR. DIANE CYPKIN

HOW BRITAIN’S GERMAN-BORN JEWISH “SECRET LISTENERS”...

(Continued from page 6)

graphs and film footage of the liberated camps at *Bergen-Belsen*, *Buchenwald* and *Dachau*, one commented to another: “We are disgraced for all time, and not 1,000 years will wipe out what we’ve done.”

But the bugging also picked up far less contrite feelings. Some generals wondered if the photographs were faked. Others suggested that the suffering of Germans at the hands of the Russians was far worse. One general even argued to another that there was too great a focus on the Jews. “Many more Germans died in this war than Jews died in gas chambers,” he said. Another believed that the blame for what had befallen them rested solely with the Jews — “the pest of the East” — themselves. There was also speculation that the British and Americans were set on destroying the German military and academic classes.

Of course, there were also attempts to minimize the culpability of the German armed forces, with a general arguing that “only a few beasts of the SS” were to blame.

But as the generals knew, this was simply untrue. “The unguarded conversations of the

generals revealed to the intelligence services that Germany’s military commanders not only knew about the war crimes committed, but some were complicit in it,” writes Fry.

Dietrich von Choltitz, who had served in the East before later becoming the last German commander of Nazi-occupied Paris, for instance, suggested to a colleague: “The worst job I ever carried out — which, however, I carried out with great consistency — was the liquidation of the Jews. I carried out this order down to the very last detail.” Tellingly, von Choltitz was rehearsing the line which many others would also parrot: that they were simply obeying orders.

Kendrick was determined that his operation might help bring to justice those guilty of war

crimes. From the outset, he had ordered the secret listeners to preserve any relevant recordings, marking the acetate discs with a large red “A” for atrocity.

However, the transcripts ended up not being used at *Nuremberg* after British intelligence chiefs decided that they could not publicly expose their eavesdropping methods. Indeed, the M Room files were not finally declassified until the late 1990s after the end of the Cold War.

The veil of secrecy in which the work of Kendrick and his Jewish secret listeners was shrouded was thus not lifted for another half-century. By the time it became public knowl-

edge, many had passed away. Most, therefore, never received public acknowledgment for the crucial part they played in the defeat of Nazism.

BY ROBERT PHILPOT, *The Times of Israel*



Fritz Lustig.

A RETURN TO AUSCHWITZ...

(Continued from page 5)

The last time Bornstein saw his brother, Samuel, and his father, Israel, was by the railroad tracks the day the family arrived at Auschwitz in July 1944. “The memory I seem to remember is the smell,” Bornstein said. “The smell was absolutely terrible in Auschwitz. And later on, I find out that it’s really the smell of burning flesh.”

His brother and father were sent one way, to die; Michael, his mother, Sophie, and grandmother, Dora, were sent another, and managed to live. “My grandmother hid me under straw, under a mattress,” he said. “And at the end took me to what was quote-unquote an infirmary. And so the Nazis were germophobic, so to speak; they really didn’t want to get into an infirmary where people were sick.”

For most of his life, Bornstein, who was four when he arrived at Auschwitz, didn’t speak of his time there. But after seeing his photo from liberation on a Holocaust denier’s website, everything changed: “Debbie and I — my daughter, Debbie Bornstein Holinstat — were on a computer. And we see a deniers group saying, ‘Auschwitz isn’t so bad. Look at this picture. The kids aren’t, you know, that sick.’ I was outraged. We basically slammed the monitor down and we decided, ‘It’s time to talk.’”

For survivors, pictures from before are priceless. For survivors’ children, inherited history can be a demanding legacy.

“It’s a burden in a great way,” said Holinstat, a television news producer, who wrote a book with her father, *Survivors Club*, aimed at young adults. “It’s an honor, it’s a privilege that I can pass this story on to the next generation.... If the next generation doesn’t absorb the meaning and the importance of the Holocaust now, these memories are gonna be dust.”

“Education is key to fighting deniers and people that are biased,” said Bornstein, “whether they’re biased against Jewish people, against

Hispanics, against Muslims, against African-Americans. Education is key. Because these people get it from their parents and from areas around them. And we see it all around us right now with all the discrimination that’s going on. So, we need to educate. I think that’s key.”

Anti-Semitic incidents have spiked in the U.S., doubling between 2015 and 2018. Amid this increasingly hateful backdrop, Ronald Lauder flew



Lighting candles at the site where 1.1 million people were killed by the Nazis during World War II.

100 survivors to Poland for the 75th anniversary of the liberation of Auschwitz.

“We’re doing this for the next generation, and for the generation after,” said survivor David Marks, who is now 91 and lives in Connecticut. “It should never happen, and never again.”

“I arrived here with a family of 35 by train from Hungary. And by the afternoon, I was all alone. Thirty-five of my family were sent to the crematorium.”

He had never been back before. His fiancée, Cathy Peck, talked him into going, to make his peace.

“Ten hours a day we could hear children coughing, crying, choking from the gas,” said Yvonne Engelmann, of Sydney. At 92, she remembers too much, such as the time she was inside the gas chamber, about to die: “The gas didn’t work,” she said, “so we were marched out. How can you explain that?”

She survived, and moved to Australia. “I’m here. I was able to make the journey. I’m surrounded by children and grandchildren and the spouses of my children. So, I am the victor.”

For Ruth Webber, the trip was one last chance to mourn: “It makes me feel like I’m walking in the ashes of friends, and people I didn’t know.”

And to thank those women who prayed she would survive.

Teichner asked her, “Can you forgive the people who did this?”

“What do you mean by forgive?” said Webber. “Can you forgive somebody killing somebody else? I am continuing the life that others wanted me to. So, forgive? I live with it.”

Bornstein’s family clung to each other, including his daughter, Debbie Bornstein Holinstat, and her daughter, Katie. “I’ve never been here with one of my kids before,” said Holinstat. “I just think of the, like, when people got here, they were like, it was chaos. And they did not know that they would never see their kids again.”

Katie said, “If it was me, I’d probably go walking in here. I wouldn’t be here anymore.”

Lori Bornstein Wolff said, “My son, when he was four, it would hit me all the time that my father was in Auschwitz [at age four]. That my little boy with his cute little bowl cut that I was buying, like *Star Wars*, characters for, my dad was hiding under straw and looking for potato peels. ...

“You know, in a way I feel like my kids are really lucky and they should feel really lucky. Because we shouldn’t be here, right?” said Wolff. “And on the other hand, they do have a big responsibility. They should know this burden. This is our family’s burden.”

In 1939, before the Holocaust, there were 16.5 million Jews in the world. Now, only 14.8 million, seventy-five years after Auschwitz was liberated.

Outside the only crematorium still standing, three generations of Bornsteins prayed together, a *kaddish*, for those they lost, and everyone else who died here.

“We are very lucky,” said Michael.

CBS NEWS

RECORDINGS FROM NUREMBERG TRIALS MADE PUBLIC

Audio recordings from the *Nuremberg* trials of Nazi leaders have been made available to the public for the first time in digital form after nearly two years of work conducted in secret.

The Memorial of the Shoah in Paris officially accepted the recordings at a recent ceremony.

The files capture several hundred hours of the first, high-profile trial of top Nazi leaders in *Nuremberg*, Germany, after World War II.

Shoah Memorial head archivist Karen Taieb said she hopes the newly digitized audio files will allow researchers and students to better understand a powerful and emotionally fraught moment in history. Researchers previously had access to trial transcripts.

“You can read the trial, but when you hear the trial, it’s different,” Taieb told The Associated Press. “For the victims, for example, it’s different to hear their voices. The voices are very impor-

tant, and the hesitation in them.”

The trials, which took place from 1945 to 1949, marked a watershed moment in international law. They shed light on the extent of Nazi atrocities during the Holocaust and set new international precedents for defining and prosecuting war crimes.

During the first and most famous trial, held between November 1945 and October 1946, an international panel of judges found 18 high-ranking Nazi leaders guilty on at least one count and sentenced 12 of them to death. Only 28 hours of the proceedings were filmed.

Fabien Theofilakis, a professor at the Sorbonne University who researches the Holocaust, said the recordings will prove invaluable to historians.

“Now we would need these archives to have a real existence not only for researchers, but also for a broader public,” he said.

A day after the attack on a synagogue in the German city of *Halle* on Judaism’s holiest day, Theofilakis stressed that this digital access will help ensure that the memory of the Holocaust can be sustained from one generation to the next.

French sound restoration firm Gecko was commissioned to digitize the audio. Project head Emiliano Flores said they kept the project secret to protect the fragile *Nuremberg* discs from neo-Nazis or zealous collectors.

“We are extremely proud but also a bit relieved it is finished,” he said.

In addition to the audio recordings, film clips presented as evidence of Nazi atrocities during the trial — as well as 250,000 pages of documents and some photos — will be available at the Shoah Memorial for public viewing, Taieb said.

THE FORGOTTEN MASS DESTRUCTION OF JEWISH HOMES DURING *KRISTALLNACHT*

While accounts of the 1938 pogrom have focused largely on the ravaging of synagogues and stores, the attacks on houses destroyed the last refuge for Jews amid rising discrimination.

Every November, communities around the world hold remembrances on the anniversary of the Nazis' brutal assault on the Jews during *Kristallnacht*.

Also known as "the Night of Broken Glass," it's one of the most closely scrutinized events in the history of Nazi Germany. Dozens of books have been published about the hours during November 9 and 10, 1938, when Adolf Hitler and his propaganda minister, Joseph Goebbels, decided to unleash violence against Jews across Germany and the annexed territory of Austria with the aim of driving them out of the Third Reich.

Most accounts tend to emphasize the attacks on synagogues and shops, along with the mass arrests of 30,000 men. A few note the destruction of Jewish schools and cemeteries.

Attacks on Jewish homes, however, are barely mentioned.

It's an aspect of the story that has rarely been researched and written about — until now.

In 2008, when I arrived at the University of Southern California from Germany, I had been researching Nazi persecution of the German Jews for 20 years. I had published more than six books on the topic and thought I knew just about everything there was to know about *Kristallnacht*.

The university happened to be the new home of the Shoah Foundation and its Visual History Archive, which today includes over 55,000 survivor testimonies. When I started to watch interviews with German-Jewish survivors of the Holocaust, I was surprised to hear many of them talk about the destruction of their homes during *Kristallnacht*.

Details from their recollections sounded eerily similar: when Nazi paramilitary troops broke the doors of their homes, it sounded as though a bomb had gone off; then the men cut into the featherbeds, hacked the furniture into pieces and smashed everything inside.

Yet none of these stories appeared in traditional accounts of *Kristallnacht*.

I was perplexed by this disconnect. Some years later, I found a document from *Schneidemühl*, a small district in the east of Germany, that listed the destruction of a dozen synagogues, over 60 shops — and 231 homes.

These surprising numbers piqued my interest further. After digging into unpublished and published materials, I unearthed an abundance of evidence in administrative reports, diaries, letters and postwar testimonies.

A fuller picture of the brutal destruction of Jewish homes and apartments soon emerged.

For example, a Jewish merchant named Martin Fröhlich wrote to his daughter that when he arrived home the afternoon of that fateful November day, he noticed his door had been broken down. A tipped-over wardrobe blocked the entrance. Inside, everything had been hacked into pieces with axes: glass, china, clocks, the piano, furniture, chairs, lamps and paintings. Realizing that his home was now uninhabitable, he broke down and — as he confessed in the letter — started sobbing like a child.

The more I discovered, the more astonished I was by the scale and intensity of the attacks.

Using address lists provided by either local party officers or city officials, paramilitary SA and SS squads and Hitler Youth, armed with axes and pistols, attacked apartments with Jewish tenants in big cities like Berlin, as well as private Jewish homes in small villages. In *Nuremberg*, for example, attackers destroyed 236 Jewish flats. In *Düsseldorf*, over 400 were vandalized.



Kristallnacht destruction in Magdeburg, Germany, November 1938.

In the cities of *Rostock* and *Mannheim*, the attackers demolished virtually all Jewish apartments.

Documents point to Goebbels as the one who ordered the destruction of home furnishings. Given the systematic nature of the attacks, the number of vandalized Jewish homes across Greater Germany must have been in the thousands, if not tens of thousands.

Then there are devastating details about the intensity of the destruction that emerge from letters and testimonies from postwar trials.

In *Euskirchen*, a house was burned to the ground.

In the village of *Kamp*, near the Rhineland town of *Boppard*, attackers broke into the house of the Kaufmann family, destroyed furniture and lamps, ripped out stove pipes, and broke doors and walls. When parts of the ceiling collapsed, the family escaped to a nearby monastery.

In the small town of *Großauheim*, located in the state of Hesse, troops used sledgehammers to destroy everything in two Jewish homes, including lamps, radios, clocks and furniture. Even after the war, shards of glass and china were found impressed in the wooden floor.

The documents I found and interviews I listened to revealed how sexual abuse, beatings and murder were commonplace. Much of it happened during the home intrusions.

In *Linz*, two SA men sexually assaulted a Jewish woman. In *Bremen*, the SA shot and killed Selma Zwiernicki in her own bedroom. In *Cologne*, as Moritz Spiro tried to stop two men from destroying his furniture, one of the intruders beat him and fractured his skull. Spiro died days later in the Jewish hospital.

In a letter dated November 20, 1938, a Viennese woman described her family's injuries to a relative:

"You can't imagine, how it looked like at home. Papa with a head injury, bandaged, I with severe attacks in bed, everything ravaged and shattered.... When the doctor arrived to patch up Papa, Herta and Rosa, who all bled horribly from their heads, we could not even provide him with a towel."

The brutality of the attacks didn't go unnoticed. On November 15, the US consul general in *Stuttgart*, Samuel Honaker, wrote to his ambassador in Berlin:

"Of all the places in this section of Germany, the Jews in *Rastatt*, which is situated near *Baden-Baden*, have apparently been subjected to the most ruthless treatment. Many Jews in this section were cruelly attacked and beaten and the furnishings of their homes almost totally destroyed."

These findings make clear: The demolition of Jewish homes was an overlooked aspect of the November 1938 pogrom.

In the immediate aftermath of *Kristallnacht*, most newspaper articles and photographs of the violent event exclusively focused on the destroyed synagogues and stores — selective coverage that probably influenced our understanding.

Yet, it was the destruction of the home — the last refuge for the German Jewish families who found themselves facing heightened public discrimination in the years leading up to the pogrom — that likely extracted the greatest toll on the Jewish population. The brutal attacks rendered thousands homeless and hundreds beaten, sexually assaulted or murdered.

The brutal assaults also likely played a big role in the spate of Jewish suicides that took place in the days and weeks after *Kristallnacht*, along with the decision that tens of thousands of Jews made to flee Nazi Germany.

While this story speaks to decades of scholarly neglect, it is, at the same time, a testament to the power of survivor accounts, which continue to change the way we understand the Holocaust.

BY WOLF GRUNER, *The Times of Israel*

DOES THE HOLOCAUST STILL SHAPE OUR JEWISH IDENTITY?

I vividly remember my last conversation with my maternal grandfather. I told him I was going to visit Auschwitz as a youth leader. He said to me, “Go to Israel, not Poland — that’s where our future is.” My grandfather left Berlin in March 1939 for London. There, he met my grandmother, who arrived alone on a train from Vienna.

Professor Yehuda Bauer said in an interview in 1998 at Yad Vashem, “The Holocaust has had a tremendous impact on Jewish identity. It affects all those who were born either before, during or afterwards. The post-Holocaust birth of a Jew is a victory over Nazism.”

Do Bauer’s words still hold true? Does the Holocaust shape the identity of those, who unlike me, did not have personal relationships with those who fled Nazi Europe?

I met with Judith Heisler, a Holocaust educator at Yad Vashem, who trains teachers and works with students in Israeli schools.

Heisler believes the Holocaust still has a major impact on the identity of Israeli students. “In Israeli schools, as well as being part of the formal curriculum, the Holocaust is part of the informal educational experience. Holocaust Remembrance Day is a very meaningful day in Israeli schools and youth movements. Trips to Poland also play a central role in Holocaust awareness.”

She continues, “There is a difference in the way the Holocaust affects the generations. For the ‘second generation,’ their personal history was the Holocaust. However, for the grandchildren, the great-grandchildren and those who do not have relatives who were affected directly, their identity is much more complex. As educators, we need to teach the lessons of the Holocaust in a way that our students will connect with.”

Heisler believes the question of identity is not simple. “We cannot make our students see themselves as victims. We emphasize how the Jews coped — less so with the destruction and murder. We teach them in a way they can relate to, how the children lived and what it was like to be separated from their family. Most importantly, we emphasize how Jews retained their values, morality and humanity.”

She adds, “We make a point of showing how they kept on living as Jews — how they still had Seder on Passover and lit Hanukkah candles — they still lived as Jews on an individual level.”

On whether she believes there is a difference between the impact of the Holocaust in Israel and abroad, she says, “Israeli children live in a Jewish country and are thinking about going into the army. They integrate the Holocaust into their Israeli identity — in a way, we’ve moved on. On the other hand, the Holocaust is part of the psyche of the country — *Yom HaShoah* is a week before *Yom Ha’atzma’ut* [Independence Day] — this creates a clear link. Let’s also bear in mind the threat from Iran — indeed in 1967, we were worried there would be another Holocaust.

“In the Diaspora, the Holocaust plays less of a role in their identity, as they don’t live in a Jewish state and are simply less aware of it on a national level. Also, anti-Semitism and BDS are the

problems they are dealing with — no longer the Holocaust. On the other hand, we need to use the lessons of the Holocaust to combat anti-Semitism and BDS. As awareness of anti-Semitism is part of young people’s Jewish identity in the Diaspora, so too, is the Holocaust.”

Heisler thought there was a difference in the role the Holocaust plays in shaping the identity of religious and secular students. “The religious schools have more ceremonies and dates in the year when they remember the Holocaust — including the *Asara Be’tvet* and *Tisha Be’av* fasts. The secular students just have Holocaust Remembrance Day. Also, the religious education system focuses on the spiritual survival and religious heroism of the survivors, which means there are a broader range of issues they can discuss.”

When talking about whether the role the Holocaust plays is changing, Heisler says, “Certainly it is. When we used to go into schools, we spoke about deepening our connection to the State of Israel, Jews not being the cause of evil, and the importance of volunteering. As Israel is becoming a more cosmopolitan, Western country, we now stress the importance of empathizing with the other, social activism and racism.”

She concludes, “This year at Yad Vashem is the year of the Righteous Among the Nations. This is very significant for us as teachers of the Holocaust. We use the testimonies of the Righteous Gentiles to teach about tolerance, respecting human dignity and helping minorities. They say there were 28,000 of them, but the number could be five times as much.”

Reut Cohen, who is involved with Zikaron BaSalon (Memories in the Living Room) — a community project that seeks to share memories of the Holocaust in an intimate setting — feels that the Holocaust still plays a role in shaping the Jewish identity of young Israelis, although she understands why some of her friends do not want to think too much about it.

“Most of my friends do see the Holocaust as being part of their identity — not just the ‘third generation.’ My grandparents were not Holocaust survivors, yet I am still affected by it. On the other hand, some of my friends prefer not to focus on the Holocaust — like some prefer not to think about the wars and terror attacks.”

She continues, “Going to Poland made a real impact on me — both as a Jew and a human being.”

Rebecca Abeles, who made *aliyah* from Australia, says, “I don’t think that the Holocaust was emphasized in our community in Melbourne, I barely remember the formal aspect of it. (I believe we were given a Holocaust history unit in school, but it pales by comparison with the daily interac-

tions with grandparents and friends of grandparents and the daily reminders of the Holocaust in our parents’ and grandparents’ behaviors.)”

About whether she feels she perceives the Holocaust differently now, being an Israeli, Abeles says, “I don’t think there is a difference. The one thing I see as being different is the fact that I have come to meet many people who



Yad Vashem Mission in Auschwitz.

aren’t the descendants of Holocaust survivors, and that presents as a big difference between us, creating somewhat of a gap in our experience of the intergenerational impact of the Holocaust.”

Finally, about the changing impact of the Holocaust on Jewish identity now that the survivors are passing away, Rebecca says, “I think we are already seeing a resurgence in worldwide anti-Semitism. I don’t think it has much to do with how many survivors are alive. There was Holocaust denial even when a far greater proportion of Holocaust survivors were alive and thriving. I think it’s a matter of the passage of time and people’s limited memories. Even the next generation in Melbourne, who are direct descendants of Holocaust survivors, will not be directly touched by the stories of survivors. This will impact on the extent of their association with the Holocaust. How much more so for those who are not direct descendants.”

Upon accepting his Nobel Peace Prize in December 1986, Elie Weisel said, “For the survivor who chooses to testify, it is clear: his duty is to bear witness for the dead and for the living. He has no right to deprive future generations of a past that belongs to our collective memory. To forget would be not only dangerous but offensive; to forget the dead would be akin to killing them a second time.”

Is the Holocaust still part of our collective memory? As the survivors are dying and time is passing, the way it impacts us will change. Both in Israel and the Diaspora, the members of each new generation have their own issues they are dealing with and ways of expressing their Jewish identity. The challenge of educators will be to ensure the Holocaust remains part of our collective and individual identity, in a way that is meaningful and relevant.

BY BENJY SINGER, *The Jerusalem Post*



HENRI’S STORY OF SURVIVING AUSCHWITZ

Henri Kichka knows there will be a price to pay for telling his story: sleepless nights where the horrors of the past seep back into the present.

But he knows the story must be told. Henri is one of the dwindling handful of men and women who survived Auschwitz.

The death camp the Nazis built in occupied southern Poland during World War II was, another survivor once told me, like a crack in the surface of the Earth through which hell could be seen. And a crack in the surface of our common humanity through which could be seen our capacity for enduring suffering — and inflicting it.

Ask Henri how he lived through it and his answer is simple: “You did not live through Auschwitz. The place itself is death,” he tells the BBC, 75 years after it was liberated.

You had no name in the camp — just a number tattooed onto your forearm.

There is a chilling moment when Henri suddenly barks out his own number — 177789 — in German as he was required to when challenged by the guards.

“Hundertsiebenundsiebzigtausendsiebenhundertneunundachtzig, Heil Hitler!”

Henri was born in Brussels to parents who had fled anti-Semitism in Eastern Europe to build new lives in the West.

When Nazi Germany invaded and occupied Belgium, they were left with nowhere to hide.

In the first week of September 1942, they were taken from their home in the Rue Coenraets. The German soldiers who sealed off the street in the middle of the night went from building to building shouting: “*Alle Juden raus!*” (All Jews out!)

It is hard to establish now to what extent the Jews of countries like Belgium, the Netherlands and France knew the fate that awaited them in the East, but Henri can remember some of the Jewish women in his street throwing themselves from upstairs windows with their babies, killing themselves as the last desperate way to avoid the roundup.

Within a week, the family was in a convoy of cattle wagons on a railway transport heading back east — first to Germany and then, ominously, onward to occupied Poland.

Henri and his father, Josek, were taken off the train with the other men in the small town of Koseł. They were to work as slave laborers, destined to be murdered in the gas chambers only when they were no longer of economic use to the Third Reich.

The women of the family — Henri’s mother, Chana, his sisters Bertha and Nicha and his Aunt Esther — were taken to Auschwitz, where they were gassed and cremated as soon as they arrived.

The fate of the Kichkas captured perfectly the dual purpose of the Nazis’ vast network of camps which spread over much of occupied Europe.

There was the task of exterminating the Jews of Europe — Hitler’s “Final Solution” to the “Jewish Question.” But there was also the need to provide slaves for the factories, mines and railways on which the German war economy relied.

It is difficult to ask Henri to talk about the camps — the sheer scale of the suffering feels overwhelming.

“It is the only concentration in the history of the world where a million people died,” he says simply. “The only one, Auschwitz. It was horrible and now I am one of the last survivors.”

There was cynicism as well as unfathomable wickedness in the way the Nazis ran the camps.

To make the incoming transports easier to handle, the fiction was maintained until the last moment that the trainloads of Jews were being taken to huge communal showers on arrival to delouse them after long journeys in cattle wagons without water or toilet facilities.

There was no water in the showers. The camp authorities fed in a gas called Zyklon B which had originally been developed as a pesticide.

In the earlier part of the war, the Germans had experimented with a kind of “Holocaust of Bullets” using special squads of soldiers called *Einsatzgruppen* to wipe out the Jewish population of Eastern Europe by shooting them.

There was no shortage of volunteers for the work, but the sheer scale of the task made it impractical.

Auschwitz — a huge complex of low, shed-like structures grouped around an old Austro-Hungarian cavalry barracks — was the answer to that problem of scale. It married the technology of the railway and the factory with the murderous intent of the Holocaust.

On its busiest day in 1944, 24,000 Hungarian Jews were murdered and their bodies consumed in the fires of specially built ovens.

When the first reconnaissance units of the Soviet Red Army arrived as they drove the Nazis back west toward Germany, they found Auschwitz more or less deserted.

The Nazi guards had forced the starving,

emaciated prisoners on “death marches” westward, toward camps in Germany.

At this point, Henri Kichka, a tall young man of 19, weighed 39 kilograms (85 pounds) and to this day he suffers from the injuries he sustained from the long march on broken and bleeding feet through the snows of January in Eastern Europe.

“I was 90% dead. I was a skeleton. I was in a sanatorium for months and in hospital.”

For years after the war, Henri never spoke of that suffering, as though his memory was overwhelmed by darkness.

He married, opened a shop with his wife, and built a family: four children, nine grandchildren and 14 great-grandchildren. The man who had cheated death drew strength from creating new life.

He started to give lectures in schools too, feeling it was worth suffering the pain of remembering himself to make sure that others did not forget.

Sixty years after the war ended, Henri published a memoir of his life in the camps, which means his voice will still be heard when he is gone.

His daughter, Irene, who helped him with the book, stresses the importance of listening to survivors like Henri, who lived through history’s darkest chapter, as they tell their own stories.

“It’s necessary to have books, films and documentaries, of course,” she says. “But when you hear it from someone’s own lips in their own voice, it stays in your head. You never forget.”

Henri Kichka despairs of the way anti-Semitism survived into the modern world in spite of the Holocaust. “Why make enemies of the



Henri Kichka’s parents had moved to Belgium to escape anti-Semitism.

Jews?” he says. “We have no guns, we are innocent. I don’t understand why people hate us so much.”

As I leave, I apologize for taking him back one more time through his suffering, and for a moment, there is a distant look in his eyes as though he is seeing the past.

But he is happy, he says, to talk about the things he would prefer to forget if it means that the rest of us remember.

BY KEVIN CONNOLLY, BBC News



In the summer of 1945, a group of young Holocaust survivors, kitted out in suits donated by Burton, the men's outfitters, were learning to be English gentlemen in a gloomy country mansion on the shores of Lake Windermere. In January, to mark the 75th anniversary of the end of the Holocaust, the BBC screened *The Children*, a new docudrama based on their story. The advance publicity promised a story of unparalleled friendship and survival, a "redemptive" feel-good tale. Yet the truth behind the group that has become known as "the Boys" is far more complicated — and Britain's role in their fate rather less positive.

After the war the British government offered a home to 1,000 Jewish orphans. But only 731 visas were issued: many of the youngsters point-blank refused to accept the offer from the country they had come to see as an enemy. The orphans wanted to travel to Palestine, but the British, in control of the Mandate territory, were blocking their route with Royal Navy patrols. Despite promises that they would lift the restrictions on Jewish emigration to Palestine, Clement Attlee's new Labor government kept the strict prewar quotas that had been implemented to avoid antagonizing the Arabs who controlled Britain's crucial oil supply.

This did not deter the Jewish teenagers. They rejected the British visas to join thousands of others attempting to enter Palestine on illegal immigrant ships. A hundred youngsters tried to break through the British blockade on the *Josiah Wedgwood*, a former Canadian corvette. The survivors joined battle against the Royal Navy sailors who had boarded their illegal immigrant boat on the high seas off the *Haifa* coast, pelting them with potatoes and tinned food.

While researching the story of "The Boys" and the survivors of the *Josiah Wedgwood*, I met Jack Bursztain, who died in 2012, in the virtual world of Holocaust testaments. He was born in the Polish industrial city of *Lodz* in 1927, was incarcerated in the *Lodz* ghetto and survived not only Auschwitz, but three death marches. The US army liberated him and other survivors from *Gunskirchen* camp.

Yechiel Aleksander was also one of "The Boys," and, now 97, he told me how after the liberation, as soon as he was well enough to leave the hospital where he'd been treated for malnutrition, he was turned out onto the streets to fend for himself. He soon joined Bursztain, and with their friends the two 17-year-olds lived a feral existence, setting up a base in the railway station

in *Graz*, in southern Austria, where they had found temporary shelter.

"We went out in groups of eight to 10," Bursztain told me. "We stole potatoes, selling them for cigarettes and then selling the cigarettes on the black market." They stole everything they needed and dressed in German uniforms that they found in a storehouse. (Bursztain remembered ripping off the hateful Nazi insignia before he and his friends would don the uniforms.)

"We did not listen to anyone, not that anyone offered to help. Then one day soldiers from the Jewish Brigade came and saved us," Aleksander remembered.

A British army unit of Jewish recruits from Palestine that had fought its way through Italy, the Jewish Brigade had, after the end of hostilities, disregarded orders and crossed into Austria to help Holocaust survivors. Aleksander recalled how his friends admired these soldiers, with Stars of David painted on their guns and jeeps. In June



Young Jewish refugees at a camp near Windermere in Cumbria, 1946.

1945, as the Brigade took the youngsters to a displaced persons (DP) camp in *Graz*, one soldier, Yehuda Tobin, wrote home: "These boys . . . were 10, 11, 12 when the war broke out. They 'spent' most of the [last] five to six years in ghettos, concentration camps, forests, on the run . . . Fear grips me when I think about those young boys. What have they not endured?"

It was in the DP camp that the British offered the group UK visas. "We all said 'No!'", Aleksander told me. "We only wanted to live among Jews." The Jewish Brigade soldiers and the Zionist organizations that led the survivors agreed: the or-

phans' new home should be Palestine.

The Brigade took the boys illegally across the border to Italy in their British army trucks. Bursztain was still wide-eyed as he remembered that moment, decades later. "It was the first time in my life I ever ate a cherry tomato. First time in my life I have seen white bread that the Anglo-Saxon world eats."

Just like "the Boys" who came to Britain, the teenage survivors in Italy were taken to hostels to recuperate. Their new home was the stunning Villa Bencistà in *Fiesole*, above *Florence*. Bought by the Simoni family in 1925 and turned into a hotel, the villa boasted a breathtaking panorama of the Tuscan countryside, and a series of opulent rooms, including one that had served Arnold Böcklin, one of Adolf Hitler's favorite painters, as a studio.

The Italians, according to Aleksander, welcomed the survivors with open arms and did everything to help them. (When I asked him what Italy meant to him, he jumped up from his chair: "Amore! Civilizzazione!")

Simone Simoni, now 90, was 16 years old in 1945 when the teenage survivors arrived. He recalled how the group cut down a large cypress tree to make a flagpole: "Every morning they raised the unofficial Israeli flag and sang a patriotic song."

The Jewish soldiers helped Aleksander and his friends rebuild their lives, filling their charges with a love of Palestine and a deep Zionist commitment, but also giving them a wider education: Aleksander learned Italian and recalled an expedition to see *La Bohème*; at Yom Kippur the teenagers were taken to Florence's huge Moorish-style synagogue. In particular, Aleksander remembers Arie Avissar, the Jewish Brigade soldier who ran the house. As a British service-

man, Avissar received alcohol rations, which he sold to raise cash for the boys' food. At 20-something he became a father figure, Bursztain said: "He taught us how to be a real mensch. He taught us reading, writing and arithmetic, and above all he sat us down and listened to our problems."

None of this is likely to appear in *The Children*. The Villa Bencistà cannot be considered a British triumph. It was, however, a humanitarian one.

BY ROSIE WHITEHOUSE, *Standpoint*



ELI ZBOROWSKI LEGACY CIRCLE



The American Society for Yad Vashem was founded in 1981 by a group of Holocaust survivors and led by Eli Zborowski, z”l, for more than thirty years. Our Legacy Circle is named in memory of Eli Zborowski, z”l, who was greatly respected for his work and accomplishments on behalf of Yad Vashem and is missed by all who knew him.

The Eli Zborowski Legacy Circle is open to anyone who includes Yad Vashem in their estate plans. This includes a bequest by will, funding a

Charitable Remainder Trust or Charitable Gift Annuity, donating a paid-up life insurance policy or contributing an IRA or retirement plan.*

By including Yad Vashem in your estate plans, you assure a future in which Holocaust remembrance and education will serve as a powerful antidote to Holocaust denial, distortion, hate and indifference.

“I did not find the world desolate when I entered it. As my fathers planted for me before I was born, so do I plant for those who will come after me.”

The Talmud

For further information about the Eli Zborowski Legacy Circle, please contact

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*ASYV now has nearly 100 individuals and families who have joined the Zborowski Legacy Circle.

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